

# *Second Fundamental Proposition*

## *Notes Accompanying Diagram*



Spirit of Flight by Josephine Wall

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A mind moves the mass.

— Virgil<sup>1</sup>

A mind, acting freely and independently, entirely separated from all earthly matter, conscious of all and moving all; itself being endowed with a perpetual motion of its own.

— Cicero<sup>2</sup>

## Triune Law governs Universe and Man

Spurred by an unquenchable desire for self-analysing reflection, Parabrahm exhibits periodically aspects of Itself to the perception of objective minds. It thus gives rise to an eternal march from Darkness to Light, through countless worlds and planets, cycles and epicycles, before withdrawing at the end of time into Unconscious Subjectivity. “The appearance and disappearance of the Universe are pictured as outbreathing and inbreathing or the ‘Great Breath,’ which is eternal and which, being Motion, is one of the three aspects of the Absolute — Abstract Space [Chaos or Unknown First Cause] and Duration being the other two.”<sup>3</sup> Periodicity, therefore, is indissolubly linked with Motion.

Yajna Compassion / Sacrifice, Karma or “effect-producing cause,” and Cycles of Unconsciousness’ journeying to finiteness — a Necessity — , are integral functions of Deity or the Law that governs Universe and Man. Krishna utters the same truth in mystical terms:

Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature — which is mine — I am born but through my own *māyā*, the mystic power of self-ideation, the eternal thought in the eternal mind.<sup>4</sup>

I produce myself among creatures, O son of Bhārata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.<sup>5</sup>

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<sup>1</sup> Virgil: *Aeneis*, VI, 727; (*Mens agitat molem*). Said of the celestial principle of life animating the universe in all its parts. *King’s Quotation* 3032. [See analysis in our Mystic Verse and Insights Series.]

<sup>2</sup> Cicero: *Tusculanæ Disputationes*, 1, 27, 66 (*Mens soluta quædam et libera, segregata ab omni concretione mortali, omniaque sentiens et movens, ipsaque prædita motu sempiterno*. Conception of the Divine Being.) *King’s Quotation* 3037

<sup>3</sup> *Secret Doctrine*, I p. 43

<sup>4</sup> *Bhagavad Gita*, IV vs. 6

<sup>5</sup> *Ibid.* vs. 7-8



## Law's three hypostases

### **Karma-action makes the world go 'round.**

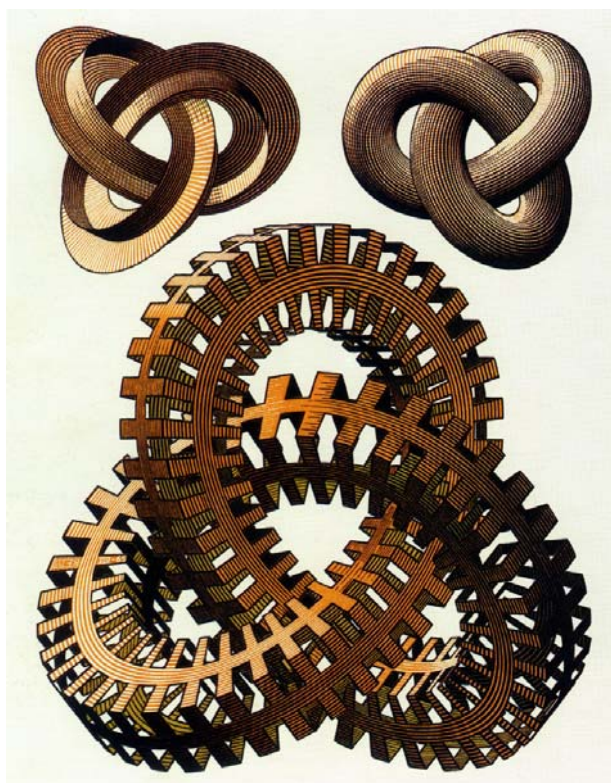
. . . at the first flutter of nascent life, Svabhavat, "the mutable radiance of the Im-mutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then be-gins its work through that differentiation. This work is KARMA.<sup>6</sup>

### **Yajna-compassion / sacrifice is the very first conscious yearning.**

"Kama 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 com- passion 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."<sup>7</sup>

### **Yugas-cycles are subservient to Karma.**

The Cycles are also subservient to the effects produced by [the activity of Karma]. "The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root- essence. . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA."<sup>8</sup>



Knots by Maurits Cornelis Escher

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<sup>6</sup> *Secret Doctrine*, I pp. 634-35

<sup>7</sup> *Theosophical Glossary*: Kamadeva

<sup>8</sup> *Secret Doctrine*, I p. 635; [quoting *Aphorisms of Tsong-Kha-pa.*]



## Motion is Nous and vice versa

### One Life, Jivatman, Mundane Intelligence, Αρχή της κινήσεως, primum mobile.

It is a mistake of those who know nothing of the Universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a “primordial revelation,” to teach that the Anima Mundi, the One Life or “Universal Soul,” was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions on Cosmogony of Democritus, based on his exoteric theory of *blindly* driven atoms. Anaxagoras of Clazomene was not its inventor but only its propagator, as also was Plato. That which he called Mundane Intelligence, the nous (νοῦς), the principle that according to his views is absolutely separated and free from matter and acts on design,<sup>9</sup> was called Motion, the ONE LIFE, or *Jivātman*, ages before the year 500 B.C. in India. Only the Āryan philosophers never endowed the principle, which with them is infinite, with the fine “attribute” of “thinking.”<sup>10</sup>

### Νοῦς ἔστιν ὁ διακοσμῶν τε καὶ πάντων αἴτιος.

*Mahat* (or Mahā-Buddhi) is, with the Vaishnavas, however, divine mind *in active operation*, or, as Anaxagoras has it, “an ordering and disposing mind, which was the cause of all things,” — *Νοῦς ἔστιν ὁ διακοσμῶν τε καὶ πάντων αἴτιος.*<sup>11</sup>

### Nout is Nous-Mind.

The Egyptians revered the “One-Only-One,” as *Nout*; and it is from this word that Anaxagoras got his denomination *Nous*, or as he calls it, *Νοῦς αυτοκρατῆς* [*Nous autokrates*], “the Mind or Spirit Self-potent,” the *αρχή της κινήσεως* [*arche tes kineseos*], the leading motor, or *primum-mobile* of all. With him the *Nous* was God, and the *logos* was man, his emanation. The *Nous* is the spirit (whether in Kosmos or in man), and the *logos*, whether Universe or astral body, the emanation of the former, the physical body being merely the animal. Our external powers perceive *phenomena*; our *Nous* alone is able to recognise their *noumena*. It is the *logos* alone, or the *noumenon*, that survives, because it is immortal in its very nature and essence, and the *logos* in man is the Eternal Ego, that which reincarnates and lasts for ever.<sup>12</sup>

### From Chaos Nous was born to bring order.

“All things,” [says Anaxagoras], “were in chaos; then came Νοῦς and introduced order.”<sup>13</sup> He also denominated this Νοῦς the One that ruled the many. In his idea Νοῦς was God; and the *Logos* was man, the emanation of the former. The external powers

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<sup>9</sup> Finite Self-Consciousness, I mean. For how can the *absolute* attain it otherwise than as simply an *aspect*, the highest of which known to us is human consciousness?

<sup>10</sup> *Secret Doctrine*, I p. 50

<sup>11</sup> *Ibid.*, I p. 451; [quoting Plato, *Phædon*, 97 Cor. § 46.]

<sup>12</sup> *Key to Theosophy*, pp. 94-95. Cf. “Wilson saw at a glance the suggestive connection between *Mahat* and the Phœnician Môt, or *Mut*, who was female with the Egyptians — the Goddess Mut, the ‘Mother’ — which, like *Mahat*, he says, ‘. . . was the first product of the mixture [?] of spirit and matter, and the first rudiment of Creation:’” *Secret Doctrine*, I p. 451

<sup>13</sup> [Diog. Laert., *Lives*, II, 6, “Anaxagoras.”]



perceived *phenomena*; the *nous* alone recognized noumena or subjective things. This is purely Buddhistic and esoteric.<sup>14</sup>

**Blavatsky quoting Plato on the motion that is able to move itself.**

“Soul is the most ancient of all things, and the commencement of motion.” “Soul was generated prior to body, and body is posterior and secondary, as being, according to nature, ruled over by the ruling soul.” “The soul which administers all things that are moved in every way, administers likewise the heavens.”

“Soul then leads everything in heaven, and on earth, and in the sea, by its movements — the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, hate, love, together with all such primary movements as are allied to these . . . being a goddess herself, she ever takes as an ally NOUS, a god, and disciplines all things correctly and happily; but when with *anoia* — not *nous* — it works out everything the contrary.”<sup>15</sup>

**Cicero quoting Plato on *That which is always moved, being eternal.***

“That which is always moved is eternal; but that which gives motion to something else, and is moved itself by some external cause, when that motion ceases, must necessarily cease to exist. *That*, therefore, alone, which is self-moved, because it is never forsaken by itself, can never cease to be moved. Besides, it is the beginning and principle of motion to everything else; but whatever is a principle has no beginning, for all things arise from that principle, and it cannot itself owe its rise to anything else; for then it would not be a principle did it proceed from anything else. But if it has no beginning, it never will have any end; for a principle which is once extinguished cannot itself be restored by anything else, nor can it produce anything else from itself; inasmuch as all things must necessarily arise from some first cause. And thus it comes about that the first principle of motion must arise from that thing which is itself moved by itself; and that can neither have a beginning nor an end of its existence, for otherwise the whole heaven and earth would be over-set, and all nature would stand still, and not be able to acquire any force by the impulse of which it might be first set in motion. Seeing, then, that it is clear that whatever moves itself is eternal, can there be any doubt that the soul is so? For everything is inanimate which is moved by an external force; but everything which is animate is moved by an interior force, which also belongs to itself. For this is the peculiar nature and power of the soul; and if the soul be the only thing in the whole world which has the power of self-motion, then certainly it never had a beginning, and therefore it is eternal.”

Now, should all the lower order of philosophers (for so I think they may be called who dissent from Plato and Socrates and that school) unite their force, they never would be able to explain anything so elegantly as this, nor even to understand how ingeniously this conclusion is drawn. The soul, then, perceives itself to have motion, and

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<sup>14</sup> *Isis Unveiled*, II pp. 282-83

<sup>15</sup> *Ibid.* p. 286; [quoting Plato's *Laws* X, 896-897b.]



at the same time that it gets that perception, it is sensible that it derives that motion from its own power, and not from the agency of another; and it is impossible that it should ever forsake itself. And these premises compel you to allow its eternity, unless you have something to say against them.<sup>16</sup>

**Taylor commenting on Plato's rational soul that imparts well being to itself, when it cultivates and perfects itself.**

That the rational soul, indeed, so far as it is rational, produces itself, may be clearly demonstrated as follows: That which is able to impart any thing superior and more excellent in any genus of things, can easily impart that which is subordinate and less excellent in the same genus; but *well being* confessedly ranks higher and is more excellent than *mere being*. The rational soul imparts *well being* to itself, when it cultivates and perfects itself, and recalls and withdraws itself from the contagion of the body. It will therefore also impart *being* to itself. And this with great propriety; for all divine natures, and such things as possess the ability of imparting any thing primarily to others, necessarily begin this energy from themselves. Of this mighty truth the sun himself is an illustrious example; for he illuminates all thing with his light, and is himself light, and the fountain and origin of all splendour. Hence, since the soul imparts life and motion to other things, on which account Aristotle calls an animal *αυτοκίνητον*, *self-moved*, it will much more, and by a much greater priority, impart life and motion to itself.<sup>17</sup>

## Motion is unmanifested and manifested

**Motion unmanifested is Parabrahman, Absolutely Eternal, Universal Motion.**

**The Eternal Breath “which knows itself not” is Absolute Motion.**

To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm), to be cognized. Hence the “Eternal Breath which knows itself not.” Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* Motion — to the limited senses of those who describe this indescribable — it is unconsciousness and immovableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water — wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*.<sup>18</sup>

[Since, therefore, it is evident that *That* only is eternal which is self-motive] This is why the Absolute and the unknown deific Principle is called “Absolute Motion” in *The*

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<sup>16</sup> Cicero: *Tusculan Disputations*, I xxiii; [quoting *Republic*, VI.] Tr. Yonge

<sup>17</sup> Taylor T. & Sydenham F. (Tr. & Comm.). *The Works of Plato – Volume I. Taylor's General Introduction to Plato* (1<sup>st</sup> ed. 1804); Frome: The Prometheus Trust, 1995 (Vol. IX of the Thomas Taylor Series); pp. 20-21

<sup>18</sup> *Secret Doctrine*, I p. 56



*Secret Doctrine* — a “motion,” which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth.<sup>19</sup>

**Motion about to be manifested (First / Second Logos).**

**The Eternal Breath thrills through the first manifested Atom (Monad), or “Ethereal Vibrations diffused throughout Space,” which is the Central Point (Unmanifested Logos).**

The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the “waters of space,” with (to us) eternal darkness, in fact with Parabrahm. . . . In the same way the Germ — the Germ is eternal, the undifferentiated atoms of future matter — is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with “vibration,” which corresponds with the Point, the unmanifested Logos.<sup>20</sup> [*I.e.*,] “Ethereal Vibrations diffused throughout Space,” “The Unmanifested Logos,” or Sabda Brahman.<sup>21</sup>

It is at this period of Evolution that the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language “the GREAT BREATH,” differentiates in the primordial, first manifested ATOM.<sup>22</sup> Atoms are called “Vibrations” in Occultism; also “Sound” — collectively.<sup>23</sup>

Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such “force,” there stands the *conscious* guiding noumenon thereof — Angel or God, Spirit or Demon — ruling powers, yet the same.<sup>24</sup>

Motion “pulsates and thrills through every slumbering atom”<sup>25</sup> Heat (the Breath), attraction and repulsion — the three great factors of Motion . . . finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyāni-Chohans.<sup>26</sup>

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<sup>19</sup> *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI p. 340

<sup>20</sup> *Ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE – VII) X p. 367; [Q. *How are we to understand the expression that the vibration touches the whole universe and also the germ?*]

<sup>21</sup> Cf. *Theosophical Glossary*: Sabda Brahman

<sup>22</sup> *Secret Doctrine*, I p. 455; [on archēbiosis or life-origination.]

<sup>23</sup> *Ibid.*, I p. 633

<sup>24</sup> *Ibid.*, I p. 633; [on the waves and undulations of Science being produced by atoms propelling their molecules into activity *from within*.]

<sup>25</sup> *Ibid.*, I p. 116; [Commentary on Dzryan.]

<sup>26</sup> Cf. “Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a ‘Night of Brahmā,’ during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity — gaseous, radiant, cosmic, the one ‘whirlwind’ (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyāni-Chohans.” *Secret Doctrine*, I p. 103



### **Motion manifested (Third Logos), the Ideal World.**

#### **One everlasting perpetual motion of vortical vibrations.**

Motion is the imperishable life, and is conscious or unconscious, as the case may be.<sup>27</sup> “Motion is eternal in the unmanifested, and periodical in the manifest,” says an Occult teaching.<sup>28</sup>

MOTION is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation — moral and physical — thought, and even life, on this plane.<sup>29</sup>

The whole subjective or occult Nature is one “everlasting perpetual motion of VORTICAL vibrations.”<sup>30</sup>

### **Motion apparent in the Material World.**

#### **Ceaseless eternal vibration: rapid in the inorganic, slow in the organic.**

ETERNAL MOTION, cyclic and spiral . . . is an immutable law of Nature, therefore progressive even in its seeming retrogressions.<sup>31</sup>

Something *dead* implies that it had been at some time *living*. When, at what period of cosmogony? Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion. . . .<sup>32</sup>

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<sup>27</sup> Blavatsky *Collected Writings*, (THE LIFE PRINCIPLE) IX p. 74

<sup>28</sup> *Secret Doctrine*, I p. 97 *fn. et seq.*; [*cf.* Diagram note 5 *v.s.*]

<sup>29</sup> Blavatsky *Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 375

<sup>30</sup> *Cf.* “If they [the Substantialists] show that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and property of matter induced or generated *in, by* and *through* matter, under certain conditions — they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations* — as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL vibrations.” Blavatsky *Collected Writings*, (THE SUBSTANTIAL NATURE OF MAGNETISM) VIII pp. 332-33. Also *cf.* “. . . the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.” *Theosophical Glossary*: Kamadeva.

<sup>31</sup> “. . . that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogressions. The one divine Principle, the nameless THAT of the *Vedas*, is the universal Total, which, neither in its spiritual aspects and emanations, nor in its physical atoms, can ever be at ‘*absolute rest*’ except during the ‘Nights’ of Brahmā. Hence, also, the ‘first-born’ are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology ‘the Thrones,’ and are the ‘Seat of God,’ must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the ‘Seven Circles,’ and thus *robbed* them of the Sacred fire; [81] which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom — the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvāna, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.” *Secret Doctrine*, II pp. 80-81

<sup>32</sup> *Secret Doctrine*, I p. 507 *fn.*



## Matter is Nature and vice versa

**It is the vessel or soul of Spirit.**

**Deity is Law and vice versa. It governs Kosmos, Universe, and Man.**

The Deity is subject to this law, [that the physical and psychical are included in the spiritual] or rather it is the law of the Deity. The Deity desires experience or self-knowledge, which is only to be attained by stepping, so to say, aside from self. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole; and so it goes on ever producing and drawing into itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times. Yet there is a vastness and an awe-inspiring influence in this thought of the Day and Night of Brahman. It is a thing to be thought over in the secret recesses of the heart, and not for discussion. *It is the All.*<sup>33</sup>

**Generation is not a Creation of Life, but a production of things to Sense, and making them manifest. Neither is Change Death, but an Occultation or hiding of that which was.**

*Tat.* Therefore, O Father, do not the living things in the World die, though they be parts thereof?

*Herm.* Be wary in thy speech, O Son, and not deceived in the names of things.

For they do not die, O Son, but as Compound bodies they are dissolved.

But dissolution is not death; and they are dissolved, not that they may be destroyed, but that they may be made new.

*Tat.* What, then, is the operation of Life? Is it not Motion?

*Herm.* And what is there in the World unmoveable? Nothing at all, O Son.

*Tat.* Why, doth not the Earth seem immoveable to thee, O Father?

*Herm.* No, but subject to many Motions, though after a manner, it alone be stable.

What a ridiculous thing it were that the nurse of all things should be immoveable which beareth and bringeth forth all things.

For it is impossible that anything that bringeth forth, should bring forth without Motion.

And a ridiculous question it is, whether the fourth part of the whole, be idle; for the word immoveable, or without motion, signifies nothing else, but idleness.

Know generally, O Son, that whatsoever is in the World is moved either according to Augmentation or Diminution.

But that which is moved, liveth also, yet it is not necessary that a living thing should be or continue the same.

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<sup>33</sup> *Judge Letters, I (xv) p. 60*



For while the whole world is together, it is unchangeable, O Son, but all the parts thereof are changeable.

Yet nothing is corrupted or destroyed, and quite abolished, but the names trouble men.

For Generation is not Life, but Sense, neither is Change Death, but Forgetfulness, or rather Occultation, and lying hid.

Or better thus: —

*For Generation is not a Creation of Life, but a production of things to Sense, and making them manifest. Neither is Change Death, but an Occultation or hiding of that which was.*<sup>34</sup>

**Nature is uncontrolled by proud masters and runs the universe by herself without the aid of gods.**

Bear this well in mind, and you will immediately perceive that *nature is free and uncontrolled by proud masters* and runs the universe by herself without the aid of gods. For who — by the sacred hearts of the gods who pass their unruffled lives, their placid aeon, in calm and peace! — who can rule the sum total of the measureless? Who can hold in coercive hand the strong reins of the unfathomable? Who can spin all the firmaments alike and foment with the fires of ether all the fruitful earths? Who can be in all places at all times, ready to darken the clear sky with clouds and rock it with a thunderclap — to launch bolts that may often wreck his own temples, or retire and spend his fury letting fly at deserts with that missile which often passes by the guilty and slays the innocent and blameless?<sup>35</sup>

**Earth is our mother and kind nurse.**

. . . the ancient philosophers, who saw in the earth a huge “animal,” were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God, For Earth is only the footstool of man in his ascension to higher regions; the vestibule —

“ . . . . . to glorious mansions  
Through which a moving crowd for ever press.”<sup>36</sup>

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<sup>34</sup> Everard J. (Tr.). *The Divine Pyramander of Hermes Mercurius Trismegistus*. (1<sup>st</sup> ed. 1650); San Diego: Wizards Bookshelf, 1994. (*Secret Doctrine Reference Series*); bk. 11, ¶ 87-103, pp. 78-79

<sup>35</sup> Lucretius, *The Nature of the Universe*, Bk. II (MOVEMENTS AND SHAPES OF ATOMS), lines 1089-1002; (tr. Latham)

<sup>36</sup> *Secret Doctrine*, I p.154; [quoting Joanna Baillie, Scottish poet and dramatist, 1762-1851.]



## Cyclicity

All hail, Remembrance and Forgetfulness!  
Trace, Memory, trace whate'er is sweet or kind:  
When friends forsake us or misfortunes press,  
Oblivion, raise the record from our mind.

— An old Greek Poet<sup>37</sup>

When we wake up we forget,  
When we fall asleep we remember  
The TRUTH of truths.

— Anon.

Remember your humanity and forget the rest.

— Albert Einstein

### **Cyclic Law makes empires rise and fall, Ever alternating periods of fat and slender cows for All.**

*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (divine) nature.” When those circulations — which Éliphas Lévi calls “currents of the astral light” — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man is in perfect intelligence with these “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone “*philosophizes.*”<sup>38</sup>

### **Consciousness evolves spirally in curves that never re-enter into themselves. At certain periods a preview of Its consummation may be glimpsed.**

. . . it is impossible to change the natural law of evolution which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the

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<sup>37</sup> *Book of Everlasting Things*, p. 213

<sup>38</sup> *Secret Doctrine*, II p. 74; [quoting *Isis Unveiled*, I p. 247.]



pariahs of the race, and approaching them in friendship, gain a practical knowledge of their wretchedness and endeavour to awaken the latent divinity that slumbers within.<sup>39</sup>



Allegory of Time Unveiling Truth (1733) Jean-François de Troy, National Gallery, London

<sup>39</sup> *Blavatsky Collected Writings*, (THE STRUGGLE FOR EXISTENCE) XI p. 151



## Addenda

### Chaos-Neith

[Chaos, the Abyss, the “Great Deep”] was personified in Egypt by the Goddess Neith, anterior to all gods. As Deveria says, “the only God, without form and sex, who gave birth to itself, and without fecundation, is adored under the form of a Virgin Mother.”

She is the vulture-headed Goddess found in the oldest period of Abydos, who belongs, accordingly to Mariette Bey, to the first Dynasty, which would make her, even on the confession of the time-dwarfing Orientalists, about 7,000 years old.

As Mr. Bonwick tells its in his excellent work on Egyptian belief — “Neith, Nut, Nepte, Nuk (her names as variously read!) is a philosophical conception worthy of the nineteenth century after the Christian era, rather than the thirty-ninth before it or earlier than that.” And he adds: “Neith or Nout is neither more nor less than the *Great Mother*, and yet the *Immaculate Virgin*, or female God from whom all things proceeded.”

Neith is the “Father-mother” of the *Stanzas* of the *Secret Doctrine*, the *Swabhāvat* of the Northern Buddhists, the *immaculate* Mother indeed, the prototype of the latest “Virgin” of all; for, as Sharpe says, “the Feast of Candlemas — in honour of the goddess Neith — is yet marked in our Almanacs as Candlemas day, or the Purification of the Virgin Mary”; and Beaugard tells its of “the Immaculate Conception of the Virgin, who can henceforth, as well as the Egyptian Minerva, the mysterious Neith, boast of having come from herself, and of having given birth to God.”

He who would deny the working of cycles and the recurrence of events, let him read what Neith was 7,000 years ago, in the conception of the Egyptian Initiates, trying to popularize a philosophy too abstract for the masses; and then remember the subjects of dispute at the Council of Ephesus in 431, when Mary was declared Mother of God; and her Immaculate Conception forced on the World as by command of God, by Pope and Council in 1858.

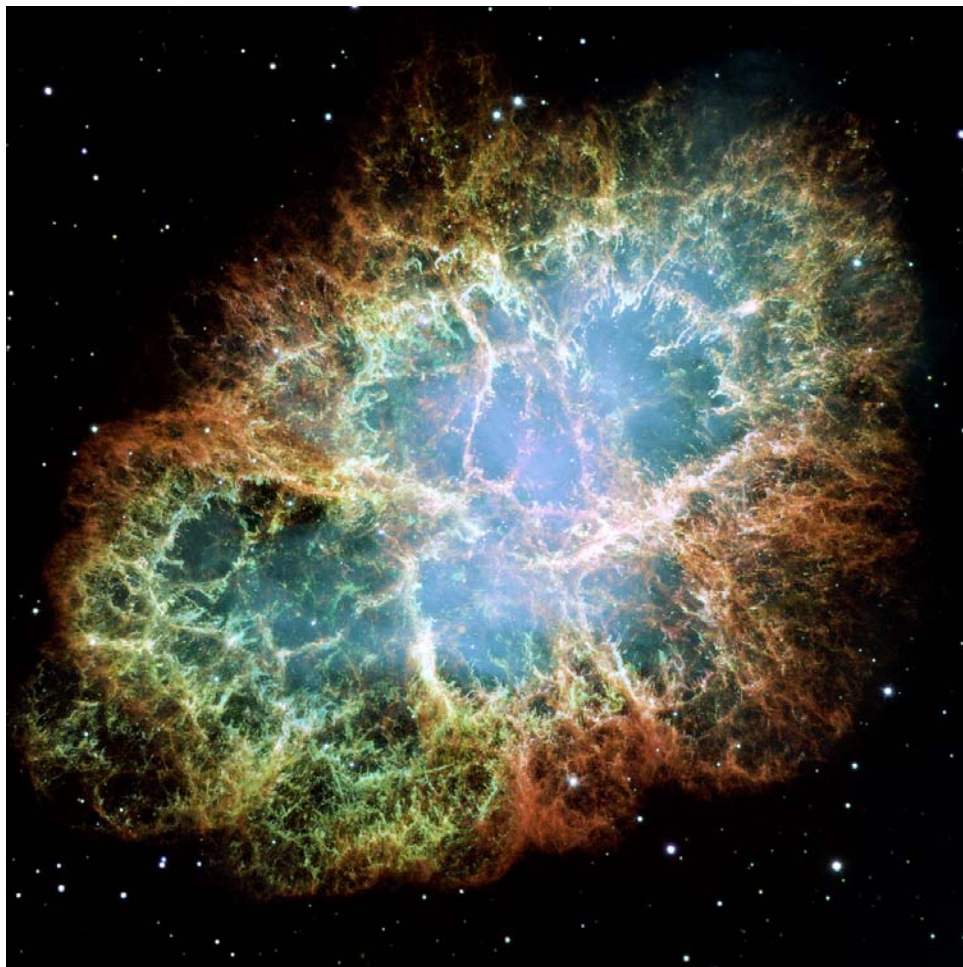
Neith is *Swabhāvat* and also the Vedic *Aditi* and the Puranic *Akāsa*, for “she is not only the celestial vault, or ether, but is made to appear in a tree, from which she gives the fruit of the Tree of Life (like another Eve) or pours upon her worshippers some of the divine water of life.” Hence she gained the favourite appellation of “Lady of the Sycamore,” an epithet applied to another Virgin (Bonwick). The resemblance becomes still more marked when Neith is found on old pictures represented as a Mother embracing the rain-headed god, the “Lamb.”

An ancient stele declares her to be “Neut, the luminous, who has engendered the gods” — the Sun included, for Aditi is the mother of the Marttanda, the Sun — an Aditya. She is *Naus*, the celestial ship; hence we find her on the prow of the Egyptian vessels, like Dido on the prow of the ships of the Phœnician mariners, and forthwith we have the Virgin Mary, from *Mar*, the “Sea,” called the “Virgin of the Sea,” and the “Lady Patroness” of all Roman Catholic seamen.



The Rev. Sayce is quoted by Bonwick, explaining her as a principle in the Babylonian *Bahu* (Chaos, or confusion) *i.e.*, “merely the Chaos of Genesis . . . and perhaps also *Môt*, the primitive substance that was the mother of all the gods.” Nebuchadnezzar seems to have been in the mind of the learned professor, since he left the following witness in cuneiform language, “I built a temple to the Great Goddess, my Mother.”

We may close with the words of Mr. Bonwick with which we thoroughly agree: “She (Neïth) is the *Zerouāna* of the Avesta, ‘time without limits’. She is the Nerfe of the Etruscans, half a woman and half a fish” (whence the connection of the Virgin Mary with the fish and *pisces*); of whom it is said: “From holy good Nerfe the navigation is happy. She is the *Bythos* of the Gnostics, the *One* of the Neoplatonists, the *All* of German metaphysicians, the *Anaita* of Assyria.”<sup>40</sup>



#### Food for thought

- Vibration is related to form and consciousness. When consciousness, vibration and form are commingled they give rise to endless differences, hence, the illusion of separateness. Reflect!
- The impulse of evolution is in the force of the Spiritual Breath. *Cf. Secret Doctrine*, I p. 184

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<sup>40</sup> *Theosophical Glossary*: Chaos



## Annotations to Diagram

### Diagram note 1

Cf. “The literal signification of the word [Oi-Ha-Hou, *vide* Stanza VI.4*b*] is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion: or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause.”<sup>41</sup>

### Diagram note 2

“The ‘Breath’ of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute ‘perpetual motion’ which is the ‘breath’ of the ‘One’ Element. This breath, as seen, can never cease, not even during the Pralayaic eternities.”<sup>42</sup>

### Diagram note 3 — Connecting point for Yugas-Cycles

The Cycles are also subservient to the effects produced by this [intense Karmic] activity. “The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence. . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA.”<sup>43</sup>

### Diagram note 4 — Connecting point for Karma-Action

“ . . . at the first flutter of renascent life, Svabhavat, ‘the mutable radiance of the Immutable Darkness unconscious in Eternity,’ passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.”<sup>44</sup>

### Diagram note 5

“‘Motion is eternal in the unmanifested, and periodical in the manifest,’ says an Occult teaching. It is ‘when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind.’ A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate.”<sup>45</sup>

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<sup>41</sup> *Secret Doctrine*, I p. 94 *fn.*

<sup>42</sup> *Ibid.* p. 55

<sup>43</sup> *Ibid.* p. 635; [quoting *Aphorisms of Tsong-Kha-pa.*]

<sup>44</sup> *Ibid.* pp. 634-35

<sup>45</sup> *Ibid.* p. 97 *fn. et seq.*



“Cleanthes, who next comes under my notice, a disciple of Zeno at the same time with Aristo, in one place says that the world is God; in another, he attributes divinity to the mind and spirit of universal nature; then he asserts that the most remote, the highest, the all-surrounding, the all-enclosing and embracing heat, which is called the sky, is most certainly the Deity. In the books he wrote against pleasure, in which he seems to be raving, he imagines the Gods to have a certain form and shape; then he ascribes all divinity to the stars; and, lastly, he thinks nothing more divine than reason. So that this God, whom we know mentally and in the speculations of our minds, from which traces we receive our impression, has at last actually no visible form at all.”<sup>46</sup> . . . “By arguments like these, Cleanthes shows how great is the power of heat in all bodies. He observes that there is no food so gross as not to be digested in a night and a day; and that even in the excrementitious parts, which nature rejects, there remains a heat. The veins and arteries seem, by their continual quivering, to resemble the agitation of fire; and it has often been observed when the heart of an animal is just plucked from the body that it palpitates with such visible motion as to resemble the rapidity of fire. Everything, therefore, that has life, whether it be animal or vegetable, owes that life to the heat inherent in it; it is this nature of heat which contains in itself the vital power which extends throughout the whole world. This will appear more clearly on a more close explanation of this fiery quality, which pervades all things.”<sup>47</sup>

. . . And the Lord of the spheres cannot be divisible, since were he liable to division he must inevitably be affected by two motions, one towards being, and one towards non-entity, and two (opposite simultaneous) motions are impossible. Know, too, that heat is a power which aspires to ascend from the centre: that cold is a power which from above strives to approach the centre: that heaviness rules over cold, and lightness rules over heat: and that the Lord does not move from above downward, nor from below upward, whence he is not necessarily either heavy or light, hot or cold: that the motion of the Lord of the spheres is round the centre, and his aspect is circular: for his not comprehended of different bodies, as of parts, that he should have an up and down. Know farther that whatever is liable to increase necessarily requires food: and whatever requires food must be liable to assume and lose its form; and has a susceptibility of division or junction. But the Lord is not liable to increase, and has no need of food, and being free from the necessity of taking nourishment, he is not liable to the assumption or loss of form.<sup>48</sup>

#### Diagram note 6 – Connecting point for Yajna-Compassion

“Kama 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,

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<sup>46</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, xiv, p. 15

<sup>47</sup> *Ibid.* Bk. II, ix, p. 53

<sup>48</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 Shet Sasan the First,” commentary to *vs.* 20, p. 128



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>49</sup>

#### Diagram note 7

“In Stanza V the process of world-formation is described: — First, diffused Cosmic Matter, then the fiery ‘whirlwind,’ the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.”<sup>50</sup>

#### Diagram note 8

Cf. “The active Power, the ‘Perpetual motion of the great Breath’ only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *noumenal* to the *phenomenal* plane.”<sup>51</sup> “Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion — the ‘Great Breath.’”<sup>52</sup>

#### Diagram note 9

“ . . . the genesis of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force (centripetal and centrifugal, positive and negative, male and female, etc., etc.); (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.”<sup>53</sup>

#### Diagram note 10

“Light sets in Motion and controls all in nature, from the highest primordial aether down to the tiniest molecule in Space.”<sup>54</sup> “. . . then the fiery ‘whirlwind,’ the first stage in the formation of a nebula. That nebula condenses, and . . . forms a Solar Universe, a planetary chain, or a single planet.”<sup>55</sup> [the Fiery Whirlwind or Motion is Fohat] finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths (Dhyāni-Chohans).<sup>56</sup> This shows the “Primordial Seven” using for their *Vāhana* (vehicle, or the manifested subject which becomes

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<sup>49</sup> *Theosophical Glossary*: Kamadeva

<sup>50</sup> *Secret Doctrine*, I p. 22

<sup>51</sup> *Ibid.* p. 282

<sup>52</sup> *Blavatsky Collected Writings*, (KOSMIC MIND) XII p. 139

<sup>53</sup> *Secret Doctrine*, II p. 24; [summing up Stanzas in Vol. I]

<sup>54</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – VIII) X p. 375

<sup>55</sup> *Secret Doctrine*, I p. 22; [Commentary on Stanza V.]

<sup>56</sup> *Ibid.* I p.103



the symbol of the Power directing it), Fohat, called in consequence, the “Messenger of their will” — the fiery whirlwind.<sup>57</sup>

#### Diagram note 11

“ . . . let us listen to Plato, who is regarded as a God among philosophers. He says that there are two sorts of motion, one innate and the other external; and that that which is moved spontaneously is more divine than that which is moved by another power. This self-motion he places in the mind alone, and concludes that the first principle of motion is derived from the mind. Therefore, since all motion arises from the heat of the world, and that heat is not moved by the effect of any external impulse, but of its own accord, it must necessarily be a mind; from whence it follows that the world is animated.”<sup>58</sup>

#### Diagram note 12

“In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other — mutually inter-dependent — ‘in order that both should live.’ If one is arrested, the action of the other will become immediately self-destructive.”<sup>59</sup>

#### Diagram note 13

“Expansion and contraction, or, as some Kabbalists explain it — ‘the centrifugal and centripetal energy.’”<sup>60</sup>

#### Diagram note 14

“ . . . the transformations through which man passed on the descending arc — which is centrifugal for spirit and centripetal for matter — and those he prepares to go through, henceforward, on his ascending path, which will reverse the direction of the two forces — viz., matter will become centrifugal and spirit centripetal — that all such transformations *are next in store for the anthropoid ape also*, all those, at any rate, who have reached the remove next to man in this Round — and these will all be men in the Fifth Round, as present men inhabited ape-like forms in the Third, the preceding Round.”<sup>61</sup>

#### Diagram note 15

“Abstract Nature is never-erring Karma.”<sup>62</sup>

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<sup>57</sup> *Secret Doctrine*, I p.108

<sup>58</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. II, xii, p. 56

<sup>59</sup> *Secret Doctrine*, I p. 416

<sup>60</sup> *Theosophical Glossary*: Tzim-tzum

<sup>61</sup> *Secret Doctrine*, II pp. 261-62; [on the Ascending Path. The direction of Force is reversed on the Descending Path.]

<sup>62</sup> *Ibid.* II p. 475



### Diagram note 16

“Wheels,’ as already explained, are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest ‘pulsates and thrills through every slumbering atom’ (Commentary on Dzyan), assumes an evergrowing tendency, from the first awakening of Kosmos to a new ‘Day,’ to circular movement. The ‘Deity becomes a WHIRLWIND.’ They are also called Rotæ — the moving wheels of the celestial orbs participating in the world’s creation — when the meaning refers to the animating principle of the stars and planets”;<sup>63</sup>

*Asclep.* How then, O *Trismegistus*, are those things that are here moved with the things that are moved? for thou sayest that the Spheres that wander, are moved by the Sphere than wanders not.

*Herm.* That, O *Asclepius*, is not a moving together, but a counter motion; for they are not moved after a like manner, but contrary one to the other; and contrariety hath a standing resistance of motion, for the *αντιωπια*, or resistance, is a staying of Motion.<sup>64</sup>

### Diagram note 17

“If the question is asked, ‘what causes rotation?’ we are answered: ‘It is the centrifugal Force.’ ‘And this force, what is it that produces it?’ ‘The force of rotation,’ is the grave answer.”<sup>65</sup> “The centripetal and the centrifugal forces, . . . the two being the one *Primordial Force*.”<sup>66</sup> . . . are inseparable and interdependent<sup>67</sup> illusionary aspects of the One Reality. “All the impulses of the dual . . . Force are directed towards one point — MAN.”<sup>68</sup>

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<sup>63</sup> *Secret Doctrine*, I pp. 116-17

<sup>64</sup> Everard J. (Tr.). *The Divine Pyramider of Hermes Mercurius Trismegistus*. (1<sup>st</sup> ed. 1650); San Diego: Wizards Bookshelf, 1994. (*Secret Doctrine Reference Series*); bk. 9, ¶ 26-27, p. 55

<sup>65</sup> *Secret Doctrine*, I p. 449

<sup>66</sup> *Ibid.* I p. 282 fn.

<sup>67</sup> “Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the [319] earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed *Hadēs*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-yuan* of the Buddhists.” *Isis Unveiled*, I pp. 318-19

<sup>68</sup> *Secret Doctrine*, II p. 170

