

Third Fundamental Proposition

Notes Accompanying Diagram



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No pills to numb the pain.
No crutches, theological or otherwise.
No reliance to, or expectations from, others.
No servility to gods, demi-gods, and angels.

— Anon.

Opening thoughts

[The third object of] The [Theosophical] Society is intended to help men to develop the powers latent in them through their own exertions and merit.¹

Once more, from the Circle of Infinity or Zero arises the Circle of Necessity or relative Finiteness. It marks the dawn of another Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity. By successive incarnations, and through the toils and drudgery of life, we spiral towards our divine counterpart. Individually, we are all companions along a journey of discovering Self through self. Collectively, we are One Thinking Man, a Son of Necessity.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*². . . and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma).³

This periodic apostasy of consciousness, from the eternal harmony of unconscious subjectivity down to the discord of conscious objectivity, endows every part with the intelligence of the whole. Eventually, those who understood the intrinsic unity of Life will begin to renounce their worldly selves in favour of All Selves by acting altruistically for the whole, of which they are but an infinitesimal part. Only then, will they begin to identify once again with the “Over Soul” of Love, Truth, and Wisdom, bringing back the nectar of individual experience to the Great Heart. This onwards and upwards march “from mineral and plant, up to the holiest archangel”⁴ is our Natural Duty, Religion and Destiny. Esoterically, Man is a manifestation of the World's Soul here on Earth. Exoterically, Man is humanity at large, the “Love of Gods.”⁵

Time advances: facts accumulate; doubts arise. Faint glimpses of truth begin to appear, and shine more and more unto the perfect day. The highest intellects, like the tops of mountains, are the first to catch and to reflect the dawn. They are bright,

¹ *Key to Theosophy*, p. 286

² *Cf. Secret Doctrine*, I p. 268

³ *Cf. ibid.* I p. 17

⁴ *Ibid.* I p. 17

⁵ *Oxyrhynchus Papyrus* 1380.109 (ii A.D.)



while the level below is still in darkness. But soon the light, which at first illuminated only the loftiest eminences, descends on the plain, and penetrates to the deepest valley. First come hints, then fragments of systems, then defective systems, then complete and harmonious systems. The sound opinion, held for a time by one bold speculator, becomes the opinion of a small minority, of a strong minority, of a majority of mankind. Thus, the great progress goes on.⁶

A blue ray of light incarnated in the “Two Virgins Dolma”

FROM H.P. — “*What is the meaning of this sentence on p. [518], No. I: ‘Then the Deity allowed to stream forth from his left eye a blue ray of light which, becoming incarnate in the two Virgins Dolma,⁷ acquired the power to enlighten the minds of living beings?’⁸*”

Jno. — The left eye and the color blue correspond to Manas which “enlightens the minds of living beings.” The two Virgins, then, would be Manas in its dual nature. Socrates acknowledged that he never knew from the mythology of his day whether there were two Aphrodites or only one.⁹ Manas in reality is one, yet at the commencement of every incarnation it projects a portion of itself (lower manas) into the personality, making up one of the lower Quaternary. A review of the gods and goddesses of all mythologies aids greatly in the unraveling of many problems that are continually coming up. The earlier Aphrodite (Venus, goddess of love), was born from the foam of the sea, and was called Anadyomene, or “she who comes out of the sea.” She was represented as wearing a green veil of the color of the sea, and great power was ascribed to her over that element (water, which typifies Ākāśa, the Manasic tattva). She was the personification of that purest of the forces in nature, love without physical desire, while the later Aphrodite was the symbol of common earthly love. Hence a nude woman accompanied by her son, Eros (Cupid), the Charities (Graces), the Horae, Himeros (god of the desire of love), Pothos (god of the anxieties of love), and Peitho (Suadela, or the soft speech of love). She gave birth to Cupid, Anteros (love and counter-love), Hymen (god of marriage), and Hermaphrodites. See *Secret Doctrine*, p. 458, Vol. I, for what goes with the following quotations: “Water is the Third Principle in material Kosmos, and the third in the realm of the Spiritual.” “They are all the products of water (mystically), of the Ākāśic ocean, of the Third Principle in nature.” And the third principle in the Microcosm is Manas.¹⁰

⁶ T.B. Macaulay: repr. in: *Lord Macaulay’s Essays* (1889), “History of the Revolution in England,” Edinburgh Review, July 1835

⁷ [Sk. Tārā, the two wives of King Songtsen Gambo, also known as Dolkar and Doljang. Cf. Schlagintweit’s *Buddhism in Tibet* (1863), p. 49. — ED. PHIL.]

⁸ [Cf. “The supreme Buddha, or Amitābha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapāni Bodhisattva. Then the Deity allowed to stream from his left eye a blue ray of light which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings.” *Ibid.* — ED. PHIL.]

⁹ [Cf. “Plotinus on the Dual Aphrodite” in our Mystic Verse and Insights Series. — ED. PHIL.]

¹⁰ “The Two Virgins Dolma” was first published in: Series A 6., January 8, 1891, (EASTERN SCHOOL OF THEOSOPHY: SUGGESTIONS AND AIDS). Republished in: Eklund D. (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. San Diego: Point Loma Publications, Inc., 1975-1987. Vol. III: publ. 1987. (Section V); pp. 330-31.



True life is Consciousness' flight of the Alone to the Alone

For the nature of the soul will never accede to that which is entirely non-being. But proceeding indeed downwards it will fall into evil; and thus into non-being, yet not into that which is perfect non-entity. Running, however, in a contrary direction, it will arrive not at another thing, but at itself. And thus not being in another thing, it



is not on that account in nothing, but is in itself. *To be in itself alone, however, and not in being, is to be in God.* For God also is something which is not essence, but beyond essence. Hence the soul when in this condition associates with him. He, therefore, who perceives himself to associate with God, will have himself the similitude of him. And if he passes from himself as an image to the archetype, he will then have the end of his progression. But when he falls from the vision of God, if he again excites the virtue which is in himself, and perceives himself to be perfectly adorned; he will again be elevated through virtue, proceeding to

intellect and wisdom, and afterwards to the principle of all things. *This, therefore, is the life of the Gods, and of divine and happy men, a liberation from all terrene concerns, a life unaccompanied with human pleasures, and a flight of the alone to the alone.* [και ούτω θεών και ανθρώπων θείων και ευδαιμόνων βίος, απαλλαγή των άλλων των τήδε, ανήδονος των τήδε, φυγή μόνου προς μόνον.]¹¹

¹¹ Taylor T. (Tr. & Comm.). *Collected Writings of Plotinus: Select Works: On the Good, or the One – Ennead VI, ix.* (1st ed. 1817); Frome: The Prometheus Trust, 1999 (revised 2nd ed. 2000, Vol. III of the Thomas Taylor Series); p. 413.



What is Dharma?

Dharma, a Sanskrit word often employed in the *Bhagavad Gītā*, is habitually translated as duty and, occasionally, as truth. HP Blavatsky points out that “‘Duty’ is an incorrect and unhappy expression”:

“Property” would be the better word. “Duty” is that which a person is bound by any natural, moral, or legal obligation to do or *refrain* from doing and cannot be applied but to intelligent and reasoning beings. Fire *will* burn and cannot “refrain” from doing so.¹²

[“ . . . the highest, the best, the most beneficial . . . and omnipresent Religion or *dharma* of a rational being . . . is not only to know, but also to experience . . . personally, *i.e.*, to feel this . . . unconscious immateriality or Paramātma — the Infinity and Eternity of Existence and Happiness. . . . This state of unconscious immateriality . . . is the *true* or eternal state of every being, for saving it there can be found no other true existence; therefore, every rational being’s *dharma* or natural duty and Religion is first to acquire the *dhyāna* (knowledge) or *vidyā* of its real Self, the *Paramātma*, and then *by the annihilation of its ātma, or worldly self or soul* to experience the infinity of Happiness prevalent in its unconscious Immateriality.”¹³]

Genesis and true anthropogenesis

Biblical Adam stands for the primitive, mindless, human race, androgynous first, differentiated later.

*The Book of the Generations of Adam*¹⁴ does not even mention Cain and Abel, but says only: “Male and female created he them . . . and called their name Adam.” Then it proceeds to say: “And Adam . . . begat a son in *his own likeness*, after his image; and called his name Seth”;¹⁵ after which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive *human* race, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or *Yāh-Havāh*, meaning *male life* and *female life*—first androgynous, then separated into sexes — is used in this sense in *Genesis* from ch. v. onwards. As the author of *The Source of Measures* says: “. . . the two words of which *Jehovah* is composed, make up the original idea of male-female, as the birth originator (for the [Hebrew letter] *yōd* was the *membrum virile* and *Hovah* was *Eve*),” the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that “it is seen that the *perfect one* [the perfect female circle or *Yoni*, 20612, *numerically*], as *originator of measures*, takes also the form of *birth* origin, as *hermaphrodite one*; hence, the phallic form and use.”¹⁶

¹² *Blavatsky Collected Writings*, (FOOTNOTES TO “TRUE RELIGION DEFINED”) III p. 141

¹³ *Ibid.* 141-42; [quoting an article by Vishnu Bāwā, of which Blavatsky referred to as teachings of “the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism.”]

¹⁴ [Mentioned in *Genesis* v, 1 — Boris de Zirkoff.]

¹⁵ *Genesis* v, 3

¹⁶ *Secret Doctrine*, II p. 125; [quoting *Source of Measures*, p. 159.]



Adam's deep sleep was the dreamless sleep of mental inaction.



This order of [theosophical] evolution is found also in *Genesis* (ch. i and ii) if one reads it in its true esoteric sense, for chapter i contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to that moment when Man is called to conscious life by the Elōhīm of Wisdom. In the first chapter, animals, whales and fowls of the air, are created before the androgyne Adam.¹⁷ In the second, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep of Adam*. It was the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which was meant by that “sleep,” and not at all the physiological process of differentiation of sexes, as a learned French theorist (Naudin) imagined.¹⁸

The rib is bone, and when we read in *Genesis* that Eve was made out of the rib, it only means that the *Race with bones* was produced out of a previous Race and Races, which were “boneless.” This is an esoteric tenet spread far and wide, as it is almost universal under its various forms.¹⁹

Adam and Eve symbolise Race 3, highly spiritual and pure. Cain and Abel of *Genesis* 4 represent the first androgyne humanity or early Atlantean Race 4. — ED.

¹⁷ An allegorical reference to the “Sacred Animals” of the Zodiac and other heavenly bodies. Some Kabalists see in them the prototypes of animals.

¹⁸ *Secret Doctrine*, II p. 181; [Stanza VIII.28a, Commentary on how the first mammals were produced.]

¹⁹ *Ibid.* II p. 193



Humanity is Divine Consciousness on Earth

The whole cognizable universe is the external expression of a transcendent Reality which is beyond the senses and beyond even the scope of the intellect. This Reality, which in common parlance is referred to as God, manifests on the one hand as the inanimate universe which we see around us extending on every side and on different planes, and on the other, in the form of innumerable *Jīvātmās* (individual monads) who are essentially of the nature of consciousness and who may be considered as active centers in that transcendent Reality.²⁰

“Divinity is the power of fate, and the necessity of future events”

Chrysippus, who is looked upon as the most subtle interpreter of the dreams of the Stoics, has mustered up a numerous band of unknown Gods; and so unknown that we are not able to form any idea about them, though our mind seems capable of framing any image to itself in its thoughts. For he says that the divine power is placed in reason, and in the spirit and mind of universal nature; that the world, with a universal effusion of its spirit, is God; that the superior part of that spirit, which is the mind and reason, is the great principle of nature, containing and preserving the chain of all things; that the divinity is the power of fate, and the necessity of future events.²¹

We all influence each other, regardless of our station and size.

But don't you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic²² Universe are past our understanding.²³

Real life is a conscious existence in spirit. Not in matter.

It stands to reason that life and death, good and evil, past and future, are all empty words, or, at best, figures of speech. If the objective universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from substance, and a brain—are *dead units*. The worlds of Paul, an Initiate, become compre-

²⁰ Taimni I.K. *Gayatri*. Adyar: Theosophical Publishing House, 1978; p. 12

²¹ Yonge C.D. (Tr.). Marcus Tullius Cicero: *The Nature of the Gods*. [1st ed. London: H.G. Bohn, 1853, was part of “The treatises of M.T. Cicero.”] New York: Prometheus Books, 1997; Bk. I, xv, p.15

²² *Nidanās*, or the concatenation of causes and effects, in the Eastern philosophy.

²³ *Blavatsky Collected Writings*, (FORLORN HOPES) XII pp. 384-85



hensible. “Ye are dead and your *life* is hid with Christ in God,” which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Ātman); now it has departed from you, soulless people. Speaking on esoteric lines, every irrevocably materialistic person is a *dead* MAN, a living automaton, in spite of his being endowed with great brain power.²⁴

Our prime duty is “boundless devotion to the welfare of others”

ENQUIRER. And how would you define these duties, or “duty,” in general, as you understand the term?

THEOSOPHIST. Duty is that which is *due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*.

ENQUIRER. So is Christianity when rightly understood and carried out.

THEOSOPHIST. No doubt it is; but then, were it not a *lip-religion* in practice, Theosophy would have little to do amidst Christians. Unfortunately it is but such lip-ethics. Those who practise their duty towards all, and for duty’s own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. It is —

“ the public voice Of praise that honours virtue and rewards it,”

which is ever uppermost in the minds of the “world renowned” philanthropists. Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it.²⁵

“Self analysing reflection” has to be the Way

The Mind was to instruct the Mind: “self analysing reflection” has to be the Way. The Material Mind (Kāma-Manas) was to be purified and so become one with the Spiritual Mind (Buddhi-Manas). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (*agnoia*) and sufferings.²⁶

²⁴ Blavatsky *Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 625

²⁵ *Key to Theosophy*, pp. 229-30

²⁶ Blavatsky *Collected Writings*, (INTRODUCTION NOTES TO H.P.B.’s COMMENTARY ON THE PISTIS SOPHIA) XIII p. 40



Plotinus and Damascius on the descend and ascend of souls

“The souls of men, however, beholding the images of themselves, like that of Bacchus in a mirror, were from thence impelled to descend; yet were not cut off from their principle and from intellect. For they did not descend in conjunction with intellect, but proceeded as far as to the each, their heads being at the same time established above the heavens.”

The meaning of what is here said by Plotinus, will be illustrated by the following remarkable passage from the MS. Commentary of Damascius *On the Phædo* I, 128.

“In order,”

(says he)

“to the soul’s descent, it is necessary that she should first establish an image of herself in the body; and in the second place, that she should sympathize with the image according to a similitude of form. For every form hastens into a sameness with itself, through an innate convergency to itself. In the third place, become situated in a divisible nature, it is necessary that she should be lacerated and scattered together with such a nature, that she should fall into an ultimate distribution, till through a cathartic life, she raises herself from the extreme dispersion, loosens the bond of sympathy through which she is united to the body, and energizing without the image, becomes established according to her primary life. And we may behold a resemblance of all this, in the fable respecting Bacchus the paradigm of our intellect. For it said that Dionysius, establishing his image in a mirror, pursued it, and thus become distributed in the universe. But Apollo excited and elevated Bacchus, this God being a cathartic deity, and the true saviour of Dionysius. And on this account he is celebrated as Dionysoter. (*διουυσωτηρ*, for so it is requisite to read, and not *διουυσοτης*.)”

See more on this subject in the second edition of my treatise, *On the Eleusinian and Bacchic Mysteries* [TTS vol. VII].²⁷

Illustrations

Page 1. Life by Inga Nielsen

Page 4. Winged Vision by Josephine Wall

Page 6. Under the Canopy of Love

Further reading

For human evolution’s correspondences look up *Secret Doctrine*, I p. 191

²⁷ Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of The Thomas Taylor Series) From: The Prometheus Trust, 2000; [*Ennead* IV, iii ¶ 12, p. 342 & fn.]

