

Darkness is Inner Light



Quick overview of the main ideas¹

The much-prized “Light” of the worldly man is Māyā-Illusion, a fleeting mass of shadows and sorrows brought about by an outward-looking mind and senses.

Mundane “Darkness” is lack of True Knowledge caused by I-ness, selfishness, and false learning, though most people view such states as absolutely normal and natural.

But for those who are familiar with Occult Cosmogony and Theogony, True Darkness is Inner Light or Soul-Wisdom (Heart Doctrine); and “Light,” a mere flicker of head-learning (Eye Doctrine).²

Thus the Sons of Light clothed themselves in the fabric of Darkness.³

T. T.



¹ Compiled from *The Secret Doctrine*, by the Series Editor.

² [See *Compassion: the Spirit of Truth*, 2009, Appendix C: “At the threshold of two paths,” in our Major Works Series.]

³ Cf. *Secret Doctrine*, I p. 103; [Commentary on Stanza IV.5: “The ‘Breath’ of all the ‘seven’ is said to be Bhāskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primeval Chaos (now the noumenon of irresolvable nebulae) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, ‘Thus the Sons of Light clothed themselves in the fabric of Darkness.’ They are called allegorically ‘the Heavenly Snails,’ on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution.” *Ibid.*

[Also cf. “Light drops one Solitary Ray,” in our Secret Doctrine’s First Proposition Series.]

Deceptive Light and True Darkness

Excerpts from a series of articles first published in *Lucifer*, Vol. XI, No. 66, February 1893, pp. 449-56. Republished in *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI pp. 485-87, 488, 489. Full text in our Secret Doctrine's First Proposition Series.

John i, 4.¹ In it (the Logos) was Life, and the Life was the Light of men.

Zōhē (life) differs from *πάντα* (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time in a different stage of emanation. In *The Secret Doctrine* this Logos is called the Second or Third Logos, the “luminous sons of manvantaric dawn,” or the “builders” — a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat? And if so, is φως (Light) Buddhi or Manas?

That which I say to you in Darkness (*εν τη σκοτία*), speak in Light (*εν τω φωτι*), and what ye hear “mouth to ear,” preach on the housetops.²

Wherefore, whatsoever ye said in Darkness (*εν τη σκοτία*) shall be heard in Light (*εν τω φωτι*), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the housetops.³

In these passages *σκοτία* (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness; *σκοτία* (darkness), therefore, refers to esoteric, and *φως* (light) to exoteric teachings: the relation between the two ideas is the same by *analogy* as between the *σκοτία* and *φως* in *John*.

Ταμειον (closet), a strange word, used in *Pistis-Sophia* for the different divisions of Kāma Loka, in the Great Serpent or Astral Light.

That which ye have sounded (*λαλεῖν*) into the ear.

Now *λαλεῖν* (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: *λαλεῖν* is always distinguished from *λέγειν*, and is very often used of music, nature sounds, and singing. Those who have read about Gnostic invocations and mystery names, mantrams, *etc.*, will understand this meaning.

The word *σκότος*⁴ in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the *New Testament* by a citation of the same from other passages and books. The *New*

¹ [Commentary by G.R.S. Mead]

² *Matthew* x, 27

³ *Luke* xii, 3

⁴ Used in *Ephesians* v, 8; *Luke* xxii, 53; *Matthew* viii, 12; *2 Peter* ii, 17.

Testament is not unity; it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word *buddhi* and claim for it the same meaning in the Esoteric, Sāṅkhya, Yoga, Buddhist, or other schools of Hindu philosophy.

John i, 5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In *The Secret Doctrine* this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Māyā.¹

Are "Light" and "Darkness" in this verse, used in the same sense? Or does it mean that this "Life" which is a potency of the Logos, is regarded by men as "Light," whereas that which is higher than the "light," viz., the Logos (or to them "Darkness"), is the real "Light"?

"Darkness comprehended it not," then, means that absolute spirit did not comprehend or understand this illusive "Light."

John ii, 5.² And the Light of Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does this Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

John ii, 10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (*viz.*, the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

¹ *The Secret Doctrine*, Vol. I, p. 70

² [Commentary by H.P. Blavatsky]

An important explanation regarding the figurative language used in “The Secret Doctrine.”

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 367-68.

Stanza III, śloka 2

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 LIFE.

How are we to understand the expression that the vibration touches the whole universe and also the germ?

First of all the terms used must be defined as far as possible, for the language used is purely figurative. 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 Parabrahman. In short the whole śloka refers to the “period” before there was any manifestation whatever. 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.

It is necessary to add one important explanation. In using figurative language, as has been done in *The Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or Absoluteness. Contrasted with eternal darkness, the first Logos is certainly Light; contrasted with the second or third, the manifested Logos, the first is Darkness, and the others are Light.

Stanza III, śloka 3

“DARKNESS” RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. 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.

Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable subdivisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monas) descending from “no-place” (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

