

Kosmos and Cosmos



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Introductory Notes

By Boris de Zirkoff

“**Kosmos**” (spelt with a K) was used by H.P. Blavatsky in the sense of the Manvantaric manifestation as a whole; she often applies the adjective “cosmic” (with a c) to phenomena of the Solar System, and speaks of that system as the **Cosmos**, and the Universe. Let the student note the passage in *The Secret Doctrine*, Vol. I, p. 13: “The reader has to bear in mind,” etc.; and pp. 20, 21: “The history of cosmic evolution,” etc. Unfortunately, this distinction was constantly missed by proof-readers, and we meet the term **Kosmos** applied to the solar systems, where she would have written **cosmos**. Here we shall follow her rule, often expressed, and use the word **KOSMOS** only for the Whole. *Macrococosmos* will apply to the solar system, including its seven planes. The term *Prakriti* will cover the objective plane of the solar system, with its subdivisions. The term *Microcosmos* will be applied to man. The student is advised to clearly realize and bear in mind this nomenclature, as H.P. Blavatsky laid great stress on the definite adoption of terms, and their systematic use. At the best, the study of the States of Consciousness is exceedingly difficult, and its successful pursuit becomes impossible unless the nomenclature, at least, is clear.¹

By Helena Petrovna Blavatsky

The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of “Universal” evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the *Purānas* as the “Seven Creations,” and in the Bible as the “Days” of Creation.²

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No IV) XII pp. 656-57

² *Secret Doctrine*, I pp. 20-21; [Consult “Proposition 3 - The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

The term **Kosmos** refers to All Universes and Solar Systems. **Cosmos** applies only to our own Solar system.

The One Life or Intra-Cosmic Breath is the real Creator of Kosmos, guided and controlled by the “Army” of Celestial Sentient Beings.

Kosmos (Gr.). The Universe, as distinguished from the world, which may mean our globe or earth.¹ For Plato **Kosmos** and Ouranos were synonymous.²

Chaos-Theos-**Kosmos** are but the three aspects of their synthesis — SPACE.³

[The ancients] . . . knew but of one **Kosmos** — the boundless infinite universe!⁴

[The idea of a “solitary ray dropping into the mother deep”] . . . brings before the mind’s eye the picture of **Kosmos** emerging from and in boundless space, a Universe as shoreless in magnitude if not as endless in its objective manifestation. . . . **Cosmos** as receptive Nature is an Egg fructified — yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid.⁵

*“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.”⁶*

The whole **Kosmos** is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyāni-Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws.⁷

. . . the real creator of the **Kosmos**, as of all visible Nature — if not of all the invisible hosts of Spirits not yet drawn into the “Cycle of Necessity,” or evolution — is “the

¹ *Theosophical Glossary*

² [Cf. *Timæus*, 28b and *Phædrus*, 247b — ED. PHIL.]

³ *Secret Doctrine*, I p. 344

⁴ *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV p. 211

⁵ *Secret Doctrine*, I p. 65

⁶ *ibid.*, I p. 258. Cf. “Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the **cosmos** together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism — howbeit insufficient their various experiments — intuitively perceive the alpha and omega of the great mystery. Alone, the study of this agent, which is the divine breath, can unlock the secrets of psychology and physiology, of cosmical and spiritual phenomena.” *Isis Unveiled*, I p. 282

⁷ *ibid.*, I p. 274

Lord — the Gods,” or the “Working Host,” the [celestial] “Army” collectively taken, the “One in many.”¹

Fohat has naught to do with **Kosmos** yet, since **Kosmos** is not born, and the gods still sleep in the bosom of “Father-Mother.”²

Kosmos is divided into Three Principles and Four Vehicles.

[Pherecydes] . . . states in **Kosmos** there are three high principles, which he designates as Chthona (Chaos), Aether (Zeus) and Chronos (Time), and four lower *principles*, the elements of *fire, water, air* and the *earth*. Of these everything visible and invisible in the Universe was formed.³

The eternal **kosmos**, the Macrocosm, is divided in the *Secret Doctrine* like man, the Microcosm, into three Principles and four Vehicles:

The three *root-principles* are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthūla-Śarīra, Kāma-rūpa, Kāma-rūpa, and Buddhi, the vehicle of Ātman or Spirit). Or, to make it still clearer:

- 1 The *Seventh* Principle has for its vehicle the Sixth (Buddhi);
- 2 The vehicle of Manas is Kāma-rūpa;⁴
- 3 That of Jīva or Prāna (life) is the Liṅga-Śarīra (the “double” of man; the Liṅga-Śarīra proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and
- 4 The Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the *psycho-cosmical* Universe.⁵

Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad*, the sum of *all* which represents the whole **Kosmos**.⁶

All planets began as comets in space wandering over Infinite Kosmos, the mystic Nought or No-thing.

Differentiated matter existing in the Solar System (let us not touch the whole **Kosmos**) in seven different conditions. . . .⁷

¹ *Blavatsky Collected Writings*, (THE “ZOHAR” OR CREATION AND THE ELOHIM) XIV p. 216; [on the True Creators.]

² *Secret Doctrine*, I p. 109

³ *Blavatsky Collected Writings*, (PHERECYDES) XIII p. 284

⁴ [However, cf. *Blavatsky Collected Writings*, Vol. XII, pp. 707-9.];

⁵ *ibid.*, (THE “ZOHAR” OR CREATION AND THE ELOHIM) XIV p. 209 & *fn.*

⁶ *ibid.*, (FOOTNOTES TO “THE TWELVE SIGNS OF THE ZODIAC”) III p. 327

⁷ *Secret Doctrine*, II p. 597 *fn.*

It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite **Kosmos** and of absolute — Deity.¹

Were all the planets in our solar system first comets and then suns?

They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite **Kosmos**.²

Our souls are rays loaned by Universal Souls and, therefore, are aspects and reminders of the One Soul.

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.³

Those who do not believe in the human soul nor in the immortal spirit cannot recognize *a fortiori* a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the **Kosmos**.⁴

The Peripatetics applied the word Monas to the whole **Kosmos**, in the pantheistic sense; and the Occultists, while accepting this thought for convenience’s sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the “Mineral [Vegetable, Animal, *etc.*] Monad”⁵ is *one*.⁶

To the (philosophically) untrained Pantheist, who identifies the objective **Kosmos** with the abstract Deity, and for whom **Kosmos** and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent — as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form — its *vehicle* — no better than an aberration of the ever-deceiving physical senses.⁷

Πάντα “all things,” is to be distinguished from κόσμος (**cosmos**) in the 10th verse [of John’s Gospel]. Now κόσμος is used by the philosophers to mean the organized universe in contradistinction to the *indigesta moles* or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3.

¹ *Blavatsky Collected Writings*, (ON THE NEW YEAR’S MORROW) XII p. 77 *fn.*

² *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 402

³ *ibid.*, X p. 367

⁴ *ibid.*, (MISCONCEPTIONS – J AND K) VIII p. 79

⁵ [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), *i.e.*, the subject of the verb, it should be transliterated as monas (*pl.* monases), *i.e.*, the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, *etc.* — ED. PHIL.]

⁶ *Secret Doctrine*, I p. 178; [quoting reply to “Some Inquiries Suggested by Mr. Sinnett’s *Esoteric Buddhism*,” in: *Five Years of Theosophy*, p. 275; text within square brackets by H.P. Blavatsky]

⁷ *Blavatsky Collected Writings*, (CORRESPONDENCE) IX pp. 167-68

Therefore, it does not seem too bold to translate $\mu\acute{\nu}\nu\alpha$ as “all manifestation,” that is to say, all universes and systems.¹

This [presence of Deity within “the smallest speck of animate or inanimate substance”] does not mean that every bush, tree or stone is God or *a* god; but only that every speck of the manifested material of **Kosmos** belongs to and is the substance of “God,” however low it may have fallen in its cyclic gyration through the Eternities of the ever becoming; and also that every such speck individually, and **Kosmos** collectively, is an aspect and a reminder of that universal *One Soul* — which philosophy refuses to call God, thus limiting the eternal and ever-present root and essence.²

. . . the great men of science of the West . . . are imprudent to speak so confidently as they do about the “central mass of the sun” whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolutes out but the *life* principle, the *soul* of these bodies, *giving and receiving it back* in our little solar system, as the “Universal Life-giver,” the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the *Microcosm* of the ONE *Macrocosm*, as man is the former when compared with his own little solar **cosmos**.³

. . . the **Cosmos** is “the Son” with Plato, having for his father and mother the Divine Thought and Matter.⁴

. . . having to symbolize *spirit* and *matter* — the Alpha and the Omega in the **Cosmos** — the Hermetists had to use two triangles interlaced — both a “trinity in unity” — making the former to typify “spirit” — *white*, with chalk — and the later typifying “matter” — *black*, with charcoal.⁵

Theosophy . . . was never synonymous with belief in God — *i.e.*, a personal Being. Our “God” is not even an *intra-cosmic* deity but the **COSMOS** itself, the soul of nature, its spirit and its body;⁶

Remember what was said in *Isis Unveiled*, at *p.* xvi, Vol. I, “The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense [physical], a **cosmos** to the reason” [manas].⁷

¹ *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN – I) XI *p.* 485

² *Secret Doctrine*, I *p.* 533 *fn.*

³ *Blavatsky Collected Writings*, (“SOME INQUIRIES SUGGESTED BY MR. SINNETT’S *ESOTERIC BUDDHISM*” – DO THE ADEPTS DENY THE NEBULAR THEORY?) V *p.* 154

⁴ *Isis Unveiled*, II *p.* 458

⁵ *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III *p.* 316

⁶ *ibid.*, (“GOING TO AND FRO IN THE EARTH”) XI *p.* 409

⁷ *ibid.*, (OCCULT VIBRATIONS) X *p.* 265

Examples of ambiguous spelling

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal **Kosmos** cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyāni-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the “Central Sun,” as it is called. Therefore, that which is given, relates only to our visible **Kosmos**, after a “Night of Brahmā.”¹

The reader is reminded that **Kosmos** often means in our Stanzas only our own, Solar System, not the Infinite Universe.²

There is progressive spiritual development in the innumerable Solar systems of the infinite **cosmos**.³

. . . water represents the duality of both the Macrocosmos and the Microcosmos, in conjunction with the vivifying SPIRIT, and the evolution of the little world from the universal **cosmos**.⁴

The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the **cosmos**, and the **cosmos** in the First Cause — the Boundless and Endless. So runs *their* philosophy of evolution:

All are but parts of one stupendous whole,
Whose body Nature is, and [Parabrahm] the soul . . .⁵

[Worlds without number
Lie in this bosom like children.]

¹ *Secret Doctrine*, I p. 13

² *ibid.*, I p. 199 *fn.*

³ *Blavatsky Collected Writings*, (NIRVANA) VI p. 249

⁴ *Isis Unveiled*, II p. 458

⁵ *Secret Doctrine*, II p. 189; [quoting *Isis Unveiled*, I pp. 389-90 & Pope's *Essay on Man* i, 267; Parabrahm in square brackets has been inserted by H.P. Blavatsky replacing the word God. Pope's second distich, shown here in brackets, was quoted in *Isis Unveiled* only.]

Kosmos and Cosmos contrasted

Kosmos Cosmos

Abstract and Formless, because Homogeneous and Impartite, vehicle of all Universes to be.	Receptive Nature or concrete World of Forms seemingly fragmented, “no better than an aberration of the ever-deceiving physical senses.”
All Universes and Solar Systems.	Our Solar System.
Boundless, because Omnipresent and Changeless.	Finite, Impermanent, Self-modifying World.
Created by the One Life, an “Intra-Cosmic Breath.”	Guided by “Thyan-kam,” the power or knowledge of guiding the impulses of cosmic energy in the right direction.
Directed and controlled by the “Army” of Divine Sentient Beings.	Built and ruled by Sidereal Planetary Spirits and Deities.
Eternal (Spiritual) Egg and Womb or Matri-Padma, Mother Lotus, of all Worlds to be.	Periodical (Mundane) Egg of our World fructified, yet immaculate, when a ray from the First Logos flashes from the latent Germ in the Heart of the Eternal.
Ever-concealed, unknown and unknowable noumena.	Perceptions and visible phenomena after a “Night of Brahmā.”
“Father” Concealed and Unmanifested, The “Unknown God” of the Athenians.	Plato’s Second God, giving birth to a “Son” or Universe.
Kala-hamsa, a Ray of Parabrahman.	Brahmā or Third Logos.
Manvantaric manifestation as a whole.	Phenomena of a Planetary System.
Out of space and time.	In space and time.
Pythagorean higher decad or Light.	Pythagorean lower decad or Life.
Universal Kosmos of All — Τὰ Πάντα.	Macro cosmos of our Solar System.
Universal One and Secondless Soul.	Periodical Great Universal Soul (Maha-Buddhi), containing multifarious aspects and reminders of <i>That</i> One Soul.