

*Infinite is the Creative  
Potency of Feminine Logos*



Through the androgynous energy of the Light of Logos, that links the subjective thought of Logos with objective matter, all things visible and invisible are produced.

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<sup>1</sup> Frontispiece by Lady Yana Dhyana.

## Genealogy and gender of Logos and Its Light

From *The Secret Doctrine*, I pp. 430-32.

**As Vach is the daughter and the mother of the Logos, so Isis is the daughter and the mother of Osiris, who is Horus.**

This ROOT of mental SELF is also the root of physical *Self*, for this light is the permutation, in our manifested world, of Mūlaprakriti, called *Aditi*<sup>1</sup> in the Vedas. In its third aspect it becomes *Vāch*,<sup>2</sup> the daughter and the mother of the Logos, as Isis is the daughter and the mother of Osiris, who is Horus; and *Mut*, the daughter, wife, and mother of Āmen, in the Egyptian Moon-glyph. In the Kabbalah, Sēphirāh is the same as Shekinah, and is, in another synthesis, the wife, daughter, and mother of the “Heavenly man,” Adam Kadmon, and is even identical with him, just as *Vāch* is identical with *Brahmā*, and is called the female Logos. In the *Rig-Veda*, *Vāch* is “mystic speech,” by whom Occult Knowledge and Wisdom are communicated to man, and thus *Vāch* is said to have “entered the Rishis.” She is “generated by the gods”; she is the *divine Vāch* — the “Queen of gods”; and she is associated — like Sēphirāh with the Sēphirōth — with the Prajāpatis in their work of creation. Moreover, she is called “the mother of the Vedas,” “since it is through her power [as mystic *speech*] that *Brahmā* revealed them, and also owing to her power that he produced the universe” — *i.e.*, through speech, and *words* (synthesized by the “WORD”) and numbers.<sup>3</sup>

But *Vāch* being also spoken of as the daughter of Daksha — “the god who lives in all the Kalpas” — her Māyāvic character is thereby shown: during the *pralaya* she disappears, absorbed in the one, all-devouring Ray.

**And as the noumenal and the phenomenal are poles apart, so are the metaphysical and the physical.**

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all those personations of the *female* Power in nature, or nature — the *noumenal* and the *phenomenal*. One is its purely metaphysical aspect, as described by the learned lecturer in his *Notes on the Bhagavad-Gītā*;<sup>4</sup> the other, terrestrial and physical, and at the same time *divine* from the standpoint of practical human conception and Occultism. They are all the symbols and personifications of *Chaos*, the “Great Deep” or

<sup>1</sup> [Infinite and shoreless expanse]

<sup>2</sup> “In the course of cosmic manifestation, this *Daiṇīprakriti* [the Light of Logos], instead of being the mother of the Logos, should, strictly speaking, be called his daughter.” (T. Subba Row, “Notes on the Bhagavad-Gītā,” *The Theosophist*, Vol. VIII, February 1887, p. 305)

<sup>3</sup> The wise men, like Stanley Jevons amongst the moderns, who invented the scheme which makes the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

<sup>4</sup> [Tallapragada Subba Row]

the Primordial Waters of Space, the impenetrable VEIL between the INCOGNISABLE and the LOGOS of Creation.

Connecting himself through his mind with Vāch, Brahmā (the Logos) created the primordial waters.

In the *Kāthaka-Upanishad* it is stated still more clearly:

Prajāpati was this Universe. *Vāch was a second to him.* He associated with her . . . she produced these creatures and again re-entered Prajāpati.<sup>1</sup>

**Patriarch Lot is guilty of physical incest with his daughters, whereas Prajapati<sup>2</sup> accomplished the same allegorically.**

And here we may incidentally point out one of the many unjust slurs thrown by the pious and *good* missionaries in India on the religion of the land. This allegory — in the *Śatapatha-Brahmana* — namely, that Brahmā, as the father of men, performed the work of procreation by incestuous intercourse with his own daughter Vāch, also called Samdhyā (twilight), and *Śātarūpā* (the hundred formed), is incessantly thrown into the teeth of the Brahmans, as condemning their “detestable, *false* religion.” Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of the same crime under the *human form*, whereas Brahmā, or rather Prajāpati, accomplished the incest under the form of a buck with his daughter, who had that of a hind (*rohit*), the esoteric reading of *Genesis*<sup>3</sup> shows the same. Moreover, there is certainly a *cosmic*, not a physiological meaning attached to the Indian allegory, since Vāch is a permutation of Aditi and Mūlaprakriti (Chaos), and Brahmā a permutation of Nārāyana, the Spirit of God entering into, and fructifying nature; therefore, there is nothing *phallic* in the conception at all.

**Aditi-Vach, the feminine Logos, is the same as the Sephirah of the Kabbalah, the Great Sea.**

As already stated, Aditi-Vāch is the female *Logos*, or the “word,” *Verbum*; and Sephirāh in the Kabbalah is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Aether, showing how well-informed were the ancients both in physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.<sup>4</sup>



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<sup>1</sup> This connects Vāch and Sephirāh with the goddess Kuan-Yin, the “merciful mother,” the *divine* VOICE of the soul even in Exoteric Buddhism; and with the female aspect of *Kuan-shih-yin*, the Logos, the *verbum* of Creation, and at the same time with the voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bāth-Kōl, the *Filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple is — a result.

<sup>2</sup> [Personification of the first procreating male, allegorically, and of the seven mind-born Sons of Brahmā, collectively, who are the Lords of Being of the Universe and their numberless hierarchical emanations and productions of things — seemingly immovable and movable.]

<sup>3</sup> xix, 31-38

<sup>4</sup> For an in-depth analysis of the subject matter, consult *Compassion: the Spirit of Truth*, the first of our Major Works Series, Chapter 1, “Metaphysical Keys to Theosophy.” — C.T.R.