

*We are more often victims of  
words rather than of facts.*



## A Solitary Ray of Light is the Unknown Father of every emanative causality and all things.

### All else is nonsense and noise.

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**T**HE saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognize what is popularly called a “Personal God.” We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word “God” does not exist anywhere in the Universe or beyond it — if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the *Upanishad*:

That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahma.

This Brahma when viewed as the *fons et origo* of the Substance of the Universe is, as has been repeatedly said in these columns, *Mūlaprakriti* — a term which, in the poverty of English metaphysical vocabulary, has been translated as “undifferentiated cosmic matter.” It has also been said that the *differentiation* of *Mūlaprakriti* produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word “differentiation.” It is this which has given rise to a perfect deluge of controversy. “Brahma” — our opponents argue — “the *Mūlaprakriti*, is made to undergo a differentiation, like matter, of which we have a physical conception, to form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity. Therefore their [our] philosophy is merely the gospel of the apotheosis of dead *brute* matter and they are refined materialists.” But would our critics remember that *Mūlaprakriti* or Brahma is *absolutely subjective*, and, therefore, the word “differentiation” is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment be supposed that *Mūlaprakriti* or Brahma (Parabrahm) can ever undergo change of substance (*Parinama*). It is the Absolute Wisdom, the Only Reality, the Eternal Deity — to dissociate the word

from its vulgar surroundings. What is meant by the differentiation of Mūlaprakriti is that the primordial essence of all forms of existence (*Asat*) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponents' incapacity to grasp this highly metaphysical conception that all the evil flows.

Brahma is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, *Suddhi apāpavidha*, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the *Brahmavadis* of yore chanted:

*Yato vācho nivartante  
Aprāpya manasā sahā*

“From which words rebound with the mind not finding it.”

*Ya schandra tārake tisthan  
Ya schandra tārakādan tarah*

“It permeates the Moon and Stars, and is yet different from the Moon and Stars.”

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that “Mūlaprakriti” never differentiates but only emanates or radiates its first born Mahattattva, the Sephirah of the Kabbalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*, the point would become perfectly clear. This word is usually translated “creation,” but as all Sanskritists know, the root *Srij*, from which the word is derived, means “to throw off” and not “to create.”

This is our Deity of the Ineffable and of *no* — name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views — we have nothing more to say.<sup>1</sup>



### Dawn of Chaos–Theos–Cosmos (Drawing).

There now follows a drawing accompanying “The Rope of the Angels,” from our Secret Doctrine’s First Proposition Series. Also consult “Chaos to sense, latent deity to reason,” in the same Series. — ED. PHIL.

<sup>1</sup> *Blavatsky Collected Writings*, (VICTIMS OF WORDS) VI pp. 141-43

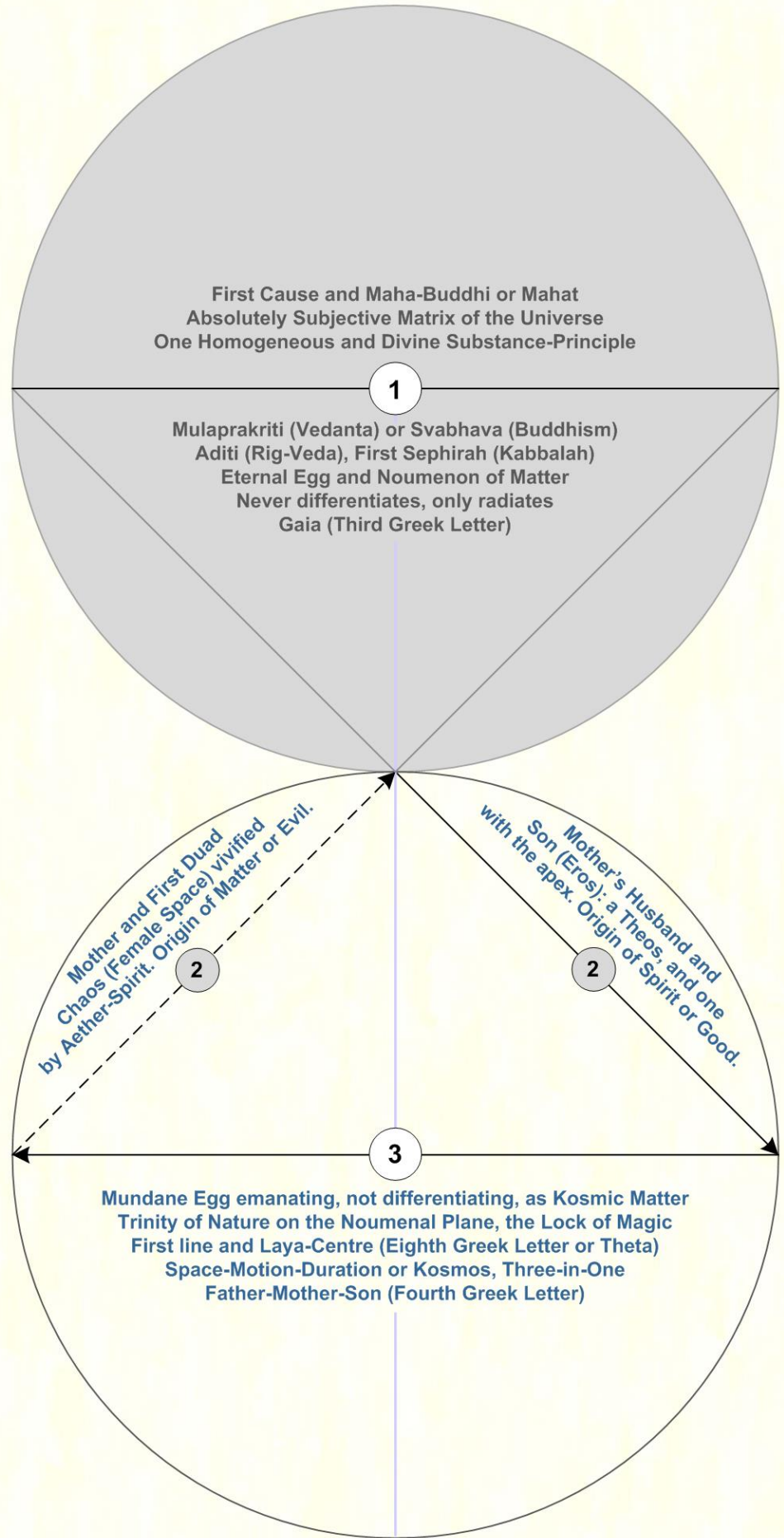
**First Triangle in the Manifested World  
Dawn of Chaos–Theos–Kosmos**

“Father in Heaven” of the Churches  
A reflection of the Monad in  
the Universe of Illusion.  
Horus the Younger



“Father who is in Secret” of Matthew  
Uncreated Pythagorean Monad,  
a radiation of Parabrahman.  
Horus the Elder

**Chaos–Theos–Kosmos in Pralaya  
Unity of First Logos and Hidden Deity**



**DAWN OF CHAOS–THEOS–KOSMOS**

Accompanying Proposition 1 – The Rope of the Angels

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## Suggested reading for students.



### **She being dead, yet speaketh.**

- “Blavatsky about to unveil Isis”
- “Blavatsky against Ecclesiastical Christianity”
- “Blavatsky against Spiritualism”
- “Blavatsky cuts down to size a carping critic of heterodoxy”
- “Blavatsky defends Isis Unveiled”
- “Blavatsky enlightens the sceptics of her Motherland”
- “Blavatsky expels a friend of Communists”
- “Blavatsky hated balls”
- “Blavatsky on a Case of Obsession”
- “Blavatsky on a Heavy Curse”
- “Blavatsky on an Intro- and retrospective dream”
- “Blavatsky on Animal Souls”
- “Blavatsky on Bulgarian Sun Worship”
- “Blavatsky on Christmas and the Christmas Tree”
- “Blavatsky on Elementals and Elementaries”
- “Blavatsky on foeticide being a crime against nature”
- “Blavatsky on Hindu widow-burning”
- “Blavatsky on Jesuitry in Masonry”
- “Blavatsky on Marriage, Divorce, and Celibacy”
- “Blavatsky on Nebo of Birs-Nimrud”
- “Blavatsky on Occult Alphabets and Numerals”
- “Blavatsky on Occult Vibrations”
- “Blavatsky on Old Age”
- “Blavatsky on old doctrines vindicated by new prophets”
- “Blavatsky on Plato’s Timaeus”
- “Blavatsky on Progress and Culture”

- “Blavatsky on Religious deformities”
- “Blavatsky on Ritualism in Church and Masonry”
- “Blavatsky on Shambhala, the Happy Land”
- “Blavatsky on Spinoza and Western Philosophers”
- “Blavatsky on Sunday devotion to pleasure”
- “Blavatsky on Teachings of Eliphas Levi”
- “Inductive reasoning leads to fake deductions”
- “Blavatsky on the Boogeymen of Science”
- “Blavatsky on the Book of Enoch”
- “Blavatsky on the doomed destiny of the Romanovs”
- “Blavatsky on the elucidation of long-standing enigmas”
- “Blavatsky on the Harmonics of Smell”
- “Blavatsky on the hidden Esotericism of the Bible”
- “Blavatsky on the history and tribulations of the Zohar”
- “Blavatsky on the introversion of mental vision”
- “Blavatsky on the Key to Spiritual Progress”
- “Blavatsky on the knighted Oxford Sanskritist who could speak no Sanskrit”
- “Blavatsky on the Letters of Lavater”
- “Blavatsky on the Luminous Circle”
- “Blavatsky on the modern negators of Ancient Science”
- “Blavatsky on the Monsoon”
- “Blavatsky on the New Year and false noses”
- “Blavatsky on the New Year’s Morrow”
- “Blavatsky on the Qabbalah by Isaac Myer”
- “Blavatsky on the quenchless Lamps of Alchemy”
- “Blavatsky on the Rationale of Fasts”
- “Blavatsky on the Roots of Zoroastrianism”
- “Blavatsky on the Secret Doctrine”
- “Blavatsky on the Teachings of Eliphas Levi”
- “Blavatsky on the Vishishtadvaita Philosophy”
- “Blavatsky on Theosophy and Asceticism”
- “Blavatsky on whether the Rishis exist today”
- “Blavatsky rebuts unspiritual conceptions about God”

- “Blavatsky's last words”
- “Blavatsky's open letter to her correspondents”
- “Gems from the East”
- “Madame Blavatsky enlightens the sceptics of her Motherland”
- “Madame Blavatsky on the philosophical mind of the Chinese”
- “Obituary to Mikhail Nikiforovich Katkov”
- “Obituary to Pundit Dayanand Saraswati”
- “Open Letter to the American Section of the Theosophical Society”
- “Open Letter to the Archbishop of Canterbury”
- “Open Letters to the American Convention”
- “Pages from Isis Unveiled”
- “Pages from the Caves and Jungles of Hindostan”
- “Pages from The Secret Doctrine 1 - abridged”
- “Pages from The Secret Doctrine 2 - full text”
- “Pantheistic Theosophy is irreconcilable with Roman Catholicism”
- “Rosicrucianism was an offshoot of Oriental Occultism”
- “Rosicrucians emerged as an antidote to the material side of alchemy”
- “The Hermetic Fire of the mind is the key to the Occult Sciences”
- “The real meaning of the first line of Genesis”
- “The Secret Doctrine (1888) Vol. 1 of 2 on Cosmogogenesis”
- “The Secret Doctrine (1888) Vol. 2 of 2 on Anthropogenesis”
- “Thoth is the equivalent of Hermes and Moses”
- “Unpopular Philosopher on Criticism and Authorities”
- “Unpopular Philosopher on the Eighth Wonder”
- “Unpopular Philosopher on the Morning Star”
- “We are more often victims of words rather than of facts”
- “Without the revival of Aryan philosophy, the West will fall to even grosser materialism”





“Emanation and Radiation,” in our Confusing Words Series. Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine’s First Proposition Series. For example, look up “Proposition 1 - Dawn of Chaos-Theos-Kosmos,” reproduced overleaf, and reflect.