

*Infinite is the Creative  
Potency of Feminine Logos*



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### **Genealogy and gender of Logos and its Light.**

**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.**

As Vach is the daughter and the mother of the Logos, so Isis is the daughter and the mother of Osiris, who is Horus. 3

And as the noumenal and the phenomenal are poles apart, so are the metaphysical and the physical. 3

Patriarch Lot was guilty of physical incest with his daughters, whereas Prajapati accomplished the same allegorically. 4

Aditi-Vach, the feminine Logos, is the same as the Sephirah of the Kabbalah, the Great Sea. 4

#### **Point to ponder.**

Every god and goddess of the ancient pantheons is androgynous in his or hers genealogy. 5

### **Can women attain adeptship?**

#### **Suggested reading for students.**

From our Secret Doctrine's First Proposition Series. 8



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

## Genealogy and gender of Logos and its Light.

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

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, Sēphīrah 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 Sēphīrah with the Sēphīrōth — 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

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

<sup>2</sup> “In the course of cosmic manifestation, this *Daiṁprakriti* [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.

lecturer<sup>1</sup> in his *Notes on the Bhagavad-Gītā*; 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 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>2</sup>

**Patriarch Lot was guilty of physical incest with his daughters, whereas Prajapati<sup>3</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-Brāhmaṇa* — 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 (*rohīt*), the esoteric reading of *Genesis*<sup>4</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 Sephirah 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>5</sup>

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<sup>1</sup> [Tallapragada Subba Row]

<sup>2</sup> This connects Vāch and Sephirah 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>3</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>4</sup> xix, 31-38

<sup>5</sup> [For an in-depth analysis of the subject matter, consult C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021. Chapter 1, “Metaphysical Keys to Theosophy.” This is our first Major Work. — ED. PHIL.]

## Point to ponder.

### Every god and goddess of the ancient pantheons is androgynous in his or hers genealogy.

First published in *Lucifer*, Vol. I (2), October 1887, p. 82. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) VIII p. 139.

[The following brief note was appended to a poem by Gerald Massey<sup>1</sup> in which he speaks of Lucifer as the “Lady of Light.”]

The reader well versed in symbology and Theogony is, of course, aware that every god and goddess of the ancient pantheons is androgynous in his or her genealogy. Thus our Lucifer, the “Morning Star,” being identical with Venus, is, therefore, the same as the Chaldean Ishtar, or the Jewish Astōreth, to whom the Hebrews offered cakes and buns, addressing her as the Lady of Light and the Queen of Heaven. She is the “great star,” *Wormwood*,<sup>2</sup> whom the misanthropical St. John sees falling down to the earth in *Revelation*,<sup>3</sup> as her great rival is *Aima*, the fruitful mother, or the third Sephīrōth Bināh (IHVH ALHIM, or the female Jah-hovah), the “woman with child,” in Chapter xii of the same.



<sup>1</sup> [Consult “Boris de Zirkoff on Gerald Massey,” in our Theosophy and Theosophists Series. — ED. PHIL.]

<sup>2</sup> [*Artemisia absinthium*, with silvery silky-haired leaves and drooping yellow flower heads.]

<sup>3</sup> Chapter viii

## Can women attain adeptship?

From Dāmodar K. Māvalankar, "Can Females Become Adepts?" First published in *The Theosophist*, Vol. V, October 1883, p. 23. Republished in Sven Eek (*Comp. & Anot.*) *Dāmodar and the Pioneers of the Theosophical Movement*. Adyar: Theosophical Publishing House, 1965; pp. 320-21.

Will you kindly let me know whether females can attain to adeptship, and whether female adepts exist at all?

AN INQUIRER

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It is difficult to see any good reason why females should not become Adepts. None of us, Chelas, are aware of any physical or other defect which might entirely incapacitate them from undertaking the dreary ordeal. It may be more difficult, more dangerous for them than it is for men, still not impossible. The Hindu sacred books and traditions mention such cases, and since the laws of Nature are immutable, what was possible some thousand years ago must be possible now. If our correspondent had referred to the Editorial Notes,<sup>1</sup> he would have found the existence of a female Adept hinted at — the pious Chinese Princess who, after living for ten years a married life, renounced it with her husband's consent and became a *Gelung-ma*, or Ani, i.e., a nun. She is believed to be still re-incarnating herself "in a succession of female Lamas." The late Tde-shoo Lama's sister is said to be one of such re-incarnations. From this lady-Adept, the Superior of the Nunnery on the Palte-Lake — a Tibetan pedlar of Darjeeling acknowledged to some Bengal Theosophists, who visited that place last year, to have received a talisman. That pedlar is now supposed to be dead; but those Theosophists who heard repeatedly his statement can testify to the fact. In Nepaul, we all know, there is a high female Adept. And in Southern India, flourished at a recent date, another great female Initiate named Ouvaiyar. Her mysterious work in Tamil on Occultism is still extant. It is styled *Kural*, and is said to be very enigmatically written, and consequently inexplicable.

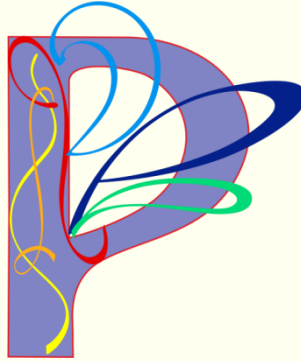


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<sup>1</sup> Page 148, Vol. III

[Cf. "But, what he <Sir Clements Robert Markham> does not say . . . is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim-ani — precious nuns. Durjiay Pan-mo of whom Bogle speaks — his Tashi Lama's half-sister — and the superior of the nunnery on the Lake Yam dog-tso or Palti Lake, was one of such reincarnations." *Blavatsky Collected Writings*, (REINCARNATIONS IN TIBET) IV p. 16 *fn.* Full text under the title "Blavatsky on divine reincarnations in Tibet," in our Bud-dhas and Initiates Series. — ED. PHIL.]

In Benares too lives a certain lady, unsuspected and unknown but to the very few to whom reference has been made in *The Theosophist* in the article "Swami Dayanand's Views about Yoga."<sup>1</sup> Further information about these few already mentioned or any other female Adepts we may know of, we do not feel at liberty to give. If our numerous correspondents would carefully go over the back Numbers of this journal, they would find many of their questions already anticipated and answered; and thus, they would save us an unnecessary travelling over the same line.



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<sup>1</sup> Page 47, Vol. II

[*Note by Sven Eek:* This article is the report of a series of questions put to Swami Dayānand by Colonel Olcott, during several interviews at which notes were taken. The passage in question is:

*"Can a Yogi thus pass from his own body into that of a woman?"*

With as much ease as a man can, if he chooses, put on himself the dress of a woman, so he can put over his own ātma her physical form. Externally, he would then be in every physical aspect and relation a woman; internally, himself.

*I have met two such; that is to say, two persons who appeared women, but who were entirely masculine in everything thing but the body. One of them, you remember, we visited together at Benares, in a temple on the bank of the Ganges.*

Yes, Maji."]

## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.



**SECRET DOCTRINE'S FIRST PROPOSITION SERIES**  
**SUGGESTED READING FOR STUDENTS**

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES<sup>1</sup>
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

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<sup>1</sup> Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS**

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION

