

*Is Narayana
First or Third Logos?*



Narayana is Self-existent and Self-moving Spirit, Eternal Breath. By vivifying Wisdom from afar it makes Worlds go round.

Abstract of Central Ideas.¹

Narayana is Self-born Spirit, ever stirring the “primordial Ocean of Space” or Akasha, which is Its progeny.

Are the “Great Waters” the same as those on which the Darkness moved?

Narayana is Androgyne Wisdom, the Sophia of the Gnostics, the Hindu female Nari, vivifying the “waters” of chaos or potential matter from afar, without touching the abyss of darkness; She is unable to do so for Wisdom being purely intellectual cannot act directly on matter.

Says Vishnu:

“I called the name of water Nara in ancient times, and am hence called Narayana, for that was always the abode I moved in.” (Ayana)

The “moist principle” of Space becomes “wet” only after its separation by Narayana’s invisible Flame.

- Narayana is Self-created, i.e., Unmanifested Logos (Īśvara is Logos Manifested).
- He is the “mover on the Waters” of space.
- He is one and the same as Shekhinah and Daivīprakriti, the Light of Logos.
- Not only Narayana makes us all sing and dance around Him in a circle, He is the choirmaster at the centre of our being.
- Appearing with every Manvantara as Narayana, He remains ever “Concealed in Akasha and present in Ether.”
- He is, and yet He is Not.

In terms of the Sacred Word, Nara is A, the Germ, Divine Spirit or Holy Ghost, that fecundates Nari or U, Kosmos’ Virgin Matrix or Waters of Life, which is an emanation of Itself. Narayana is M, the Spirit of God, moving the two into existence.

Narayana is The ONE or the Pythagorean Monas, dwelling in solitude and darkness. Says a Master of Wisdom:

¹ Compiled by the Series Editor.

“Pythagoras had a reason for never using the finite, useless figure 2, and for altogether discarding it. The ONE can, when manifesting, become only Three. The unmanifested, when a simple duality, remains passive and concealed.”

Narayana is the Eternal Breath of the Unconscious All, ever arousing the slumbering Waters of Life, which are the Noumenon of Matter also bearing Latent Spirit. He is the ONE and only Cause of Duality.

Narayana is the seventh and highest principle of our solar system. He throbs in the heart of every spiritual man, and everywhere. He is Logos Itself.

Genesis’ “Heaven and Earth” alludes to the separation of the Primordial Substance to Light in its upper (Spirit), and Darkness in its lower portions (Matter), i.e., to the separation of the invisible from the visible by the Firmament, which is the manifested Universe.

Narayana may be plunged in the Waters of Wisdom but He is not the God of the Waters. Varuna is the Vedic God of the Waters of Space, Akasha or “Heaven,” and prototype of the Greek Ouranos.

“He who breaks Varuna’s laws is punished by Indra.”

For Indra is the Vedic God of the real Firmament, or Mahat-Nous, and prototype of the Illusion of Separateness.

CARL TAYLOR-ROBINSON



A star fell through the planes of non-being into the first world of being.

Explanatory Notes.¹

Genesis is a purely symbolic and Kabbalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming after him.

Εν αρχη εποιησεν ο θεος τον ουρανον και την γην. Η δε γη ην αορατος και ακατασκευαστος, και σκοτος επανω της αβυσσου· και πνευμα θεου επεφεροτο επανω του υδατος. Και ειπεν ο θεος, γενηθητω φως· και εγενετο φως. Και ειδεν ο θεος το φως, οτι καλον· και διεχωρισεν ο θεος ανα μεσον του φωτος, και ανα μεσον του σκοτους. Και εκαλεσεν ο θεος το φως ημεραν, και το σκοτος εκαλεσεν νυκτα. και εγενετο εσπερα, και εγενετο πρωι, ημερα μια.

Και ειπεν ο θεος, γενηθητω στερεωμα εν μεσω του υδατος· και εστω διαχωριζον ανα μεσον υδατος και υδατος· και εγενετο ουτως. Και εποιησεν ο θεος το στερεωμα· και διεχωρισεν ο θεος ανα μεσον του υδατος, ο ην υποκατω του στερεωματος, και ανα μεσον του υδατος, του επανω του στερεωματος. Και εκαλεσεν ο θεος το στερεωμα ουρανον· και ειδεν ο θεος οτι καλον· και εγενετο εσπερα, και εγενετο πρωι, ημερα δευτερα.

Και ειπεν ο θεος, συναχθητω το υδωρ το υποκατω του ουρανου εις συναγωγην μιαν, και οφθητω η ξηρα· και εγενετο ουτως. και συνηχθη το υδωρ το υποκατω του ουρανου εις τας συναγωγας αυτων, και ωφθη η ξηρα.

— *Genesis* i, 1-9

Number 1.

First Logos is the real Esoteric Logos of the Invisible Monas.

First Logos is a Quadruplex Ideal symbolised by the “Eternal Egg” within Parabrahman, and one of the most abstruse concepts of the Secret Doctrine. It eludes apprehension by reason and even the epithets in the top call-out box of our diagrammatic presentation of the First Proposition² — a feeble attempt to utter the ineffable — cannot adequately explain the power, meaning, and purpose of “the hierogram of a point within a circle or equilateral triangle, the point being the LOGOS.”³

The following selections, from the writings of H.P. Blavatsky and the trans-Himalayan Masters of Wisdom, may afford some insights to this pivotal cosmogenic event.

The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity.⁴

¹ Compiled by the Series Editor.

² Reproduced on page 20 of this study.

³ *Secret Doctrine*, I p. 426

⁴ *ibid.*, p. 359

It is from *Padma-yoni* — “the bosom of the lotus” — from the absolute Space of the Universe, outside of space and time, that came forth the *Cosmos* conditioned and limited by time and space.¹

First Logos is the “VOICE OF THE WILL,”² the point in “the circle to be” “attracting within itself the *One Circle*.”³

The point expands “*from without*, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment.”⁴

This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter⁵ is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word.⁶

Number 2.

Even numbers are terrestrial, devilish, and unlucky; odd numbers, divine. Pythagoras had a reason for never using this figure and altogether discarding it.⁷

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian Theogony, Bythos and Sigē (Depth, Chaos, matter born in Silence) are the primordial binary. With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad.⁸ It was the point from which the two roads — the Good and the Evil — bifurcated. All that which was double-faced or false was called by them “binary.” ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus*, however, very soon became *Sol* — the Sun.⁹

¹ *Blavatsky Collected Writings*, (THE LEGEND OF THE BLUE LOTUS) XII p. 177

² *Secret Doctrine*, I p. 346; [quoting *Zohar*, re: “*Mēmrah*, or the ‘Word,’ the Logos of the Absolute Silent ALL.”]

³ *Mahātma Letter* 59 (111), p. 341; 3rd Combined ed. [First Logos is the “One Life,” an “Intra-Cosmic Breath,” the “One in Many.”]

⁴ *Secret Doctrine*, I p. 355; [quoting *Zohar*, Part I, folio 20a.]

⁵ [*i.e.*, Mūlaprakriti, the Svabhāva of Buddhism, the Aditi of the Rig-Veda, the First Sephirah of the Kabbalah, etc. Its dual potency has been expanded in our Diagram to suggest that every single phenomenon in the Solar System is a reflection of pre-existing noumena from the previous Mahā-Manvantara that have been slumbering within the Eternal Egg. — ED. PHIL.]

⁶ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314

⁷ Cf. *Mahatma Letter* 59 (111) pp. 340-42; 3rd Combined ed.

⁸ [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.]

⁹ *Secret Doctrine*, II pp. 574-55; [for an in-depth analysis refer to “The Cross and the Pythagorean Decad,” in our *Secret Doctrine*’s Third Proposition Series. — ED. PHIL.]

Number 3.

The Abstract Triad is the vehicle of the Unmanifested Deity, and symbol of the Universe to be.

When the hour of the Divine Mind manifesting Itself strikes, a solitary ray radiates from the Central Spiritual Sun. Having flashed out from *without*, and thrilled through the germ of the world-to-be, it stirs up and fructifies Kosmos' Virgin Matrix, the Immaculate Mother of "the form that combines all forms," before retiring once again into "darkness and everlasting silence."

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 Monad) 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.¹

Number 4.

The Abstract Triad of the One becomes the Sacred Tetrad.

This is the First Pythagorean Tetractys — a quadrivium in a triadic array — and the First Ideal World that is about to be (self-) impregnated and (self-) generated by the Spirit of Life or Nārāyana. Homogeneous's impending dis-integration to heterogeneousness marks the dawn of Intelligence (Second Logos).² When the Light of Intelligence awakens sentient life (Third Logos), the Spiritual Trinity completes its "fall" into Matter. The Heavenly Cross \oplus drops outside the Circle \ominus and duality reigns supreme in the infernal worlds, unleashing myriads of contrary forces.

Accountable, endowed with moral sense,
with sapience of right and wrong endowed. . . .
And innocence laments her robes defiled.³

The progressive differentiation and individualisation of the One into Many culminates to the "separation of the sexes" in late Third to early Fourth Root-Race, and coincides with the Great Sacrifice of the creative gods who quickened the mind of animal man.

¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X, p. 368

² The bottom radius or Tau cross in circle suggests that Matter begins differentiating ahead of Spirit.

³ Robert Pollok, *The Course of Time*, 1827, Books I and 2.

Then the amaranthine dream reveals Itself to Itself.

Genesis' Spirit of God that moves on the “face” of the Waters¹ is Kāma-Erōs energising² Karman-Action, i.e., First Logos' Prime Mover, which after vivifying the Luminous or “Golden” Egg (a reflection of the Monad in the Universe of Illusion), manifests as Fohat or Daivīprakriti, the Light of Logos, revealing aspects of an Infinite Noetic Fire to the perception of its finite sparks. As the Spirit of God “moves the waters,” which is the future progeny out of his own essence, that Spirit is termed Nārāyana: from Sanskrit *nārā*, Primeval Man or Eternal Spirit pervading the Universe,³ and *āyana* going, walking a road or path. In astronomy *āyana* refers to the Sun's progress from one solstice to the other; also, to the equinoctial and solstitial points, and the universe's gyratory courses.

Nārāyana is one and the same as the Pythagorean Monas, a triadic ray of Divine Mind that moves⁴ on the “waters” of Space (or rather *in*, as Madame Blavatsky pointed out) from the Darkness of Unconsciousness to the Light of Consciousness — first through abject materiality and then onwards and upwards to higher realms of mental spirituality — a circle of karmic necessity. Nārāyana awakens First Logos to the noetic meridian of the Third by propelling the Hesiodic Ouranos–Gaia–Erōs to a journey of self-discovery — sustained and overshadowed by the One. Therefore, *Nārā* is Motion Unmanifested or “Great Breath,” plus *āyana*, i.e., Motion in its manifested aspect. In other words, Nārāyana is dual:

- 1 Nārāyana Unmanifested, as Kāma-Erōs in a state non-being (First Logos), and
- 2 Nārāyana Manifested as Fohat, the Hierophant of Inner Consciousness,⁵ in her periodical journey to the worlds of being (Third Logos).

About Fohat.

When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyāni-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Mānasaputras on the subjective.⁶

[Matter is but the *substratum* of created spirits] Or the highest *Dhyāni Chohans* of Occultism. At the beginning of Manvantara, the *Fohat* which they radiate awakens and differentiates Mahattattva, itself the radiation of *Mūlaprakriti*.⁷

¹ [“Water” in this context has nothing to do with H₂O. It is an allegory for prospective Chaos or Matter which contains within it latent Spirit. For an in-depth analysis of the precosmic phase of Cosmogeneration, see “Chaos to sense, latent deity to reason,” in the same Series. — ED. PHIL.]

² Cf. “The quaternary is made up by the *energizing light* shed by the Logos.” *Secret Doctrine*, I p. 428

³ Mahat-Manas-Nous, if you prefer. Nārāyana can be identified with Krishna; Nārā with Arjuna–Odysseus, and their endless cosmic emanations, wanderings, trials, and tribulations in the darkness of world we live in.

⁴ Cf. *Virgil's mens agitat molem* in our Mystic verse and Insights Series. — ED. PHIL.

⁵ Represented by the Dhyāni-Chohans in the objective plane.

⁶ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 360

⁷ *ibid.*, (NOTES ON ÉLIPHAS LÉVI) VI p. 176; [On matter being but the *substratum* of created spirits.]

Fohat is the agent of the law, its representative, the representative of the Mānasaputras, whose collectivity is — the eternal mind.¹

Fohat is the informing divine energy.²

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.³

Students ought to bear in mind that the three Logoi are not distinct entities: they are personified stages of Divine Consciousness' eternal pilgrimage from the summit of the One Life to the abyss of self-consciousness and separate lives.

A schematic drawing of the Dawn of Chaos-Theos-Kosmos has been reproduced over-leaf. For further information on the subject matter students should consult "Proposition 1 - The Rope of the Angels," in the same series, and be fully conversant with the metaphysical concepts and learning aids set out in this series.

When manifested, Logos thinks. Unmanifested Logos is the reservoir of all-thought.

[. . . the light of Creative Thought [THAT, reservoir of all thought]

In Indian philosophy this absolute Deity is always referred to as "THAT" (TAD) and "IT." It is "the reservoir of all thought" because it is *absolute* thought; which having no relation to the finite and the conditioned, cannot be premised as something individual or separate from the universal mind, and minds. It is the causeless cause of every manifesting intellection, the eternal Source of ALL. [91]

[The Logos thinks . . .]

Because the Logos is manifested; but the ever-concealed Deity *does not*, since It is ABSOLUTE THOUGHT and cannot be spoken of as we would of an individual *personal Thinker*. But then the Logos in the East is the synthesis, the collective aggregate of all the Gods or Powers in the manifested Universe.

[. . . this thought, in its grosser form called Ether]

And in its highest it is ĀKĀŚA.⁴



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.

¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 393

² Cf. *ibid.*, ("ZOHAR" ON THE CREATION AND THE ELOHIM) XIV p. 211 *fn.*

³ *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 392

⁴ *ibid.*, (MISCELLANEOUS NOTES) X pp. 90-91

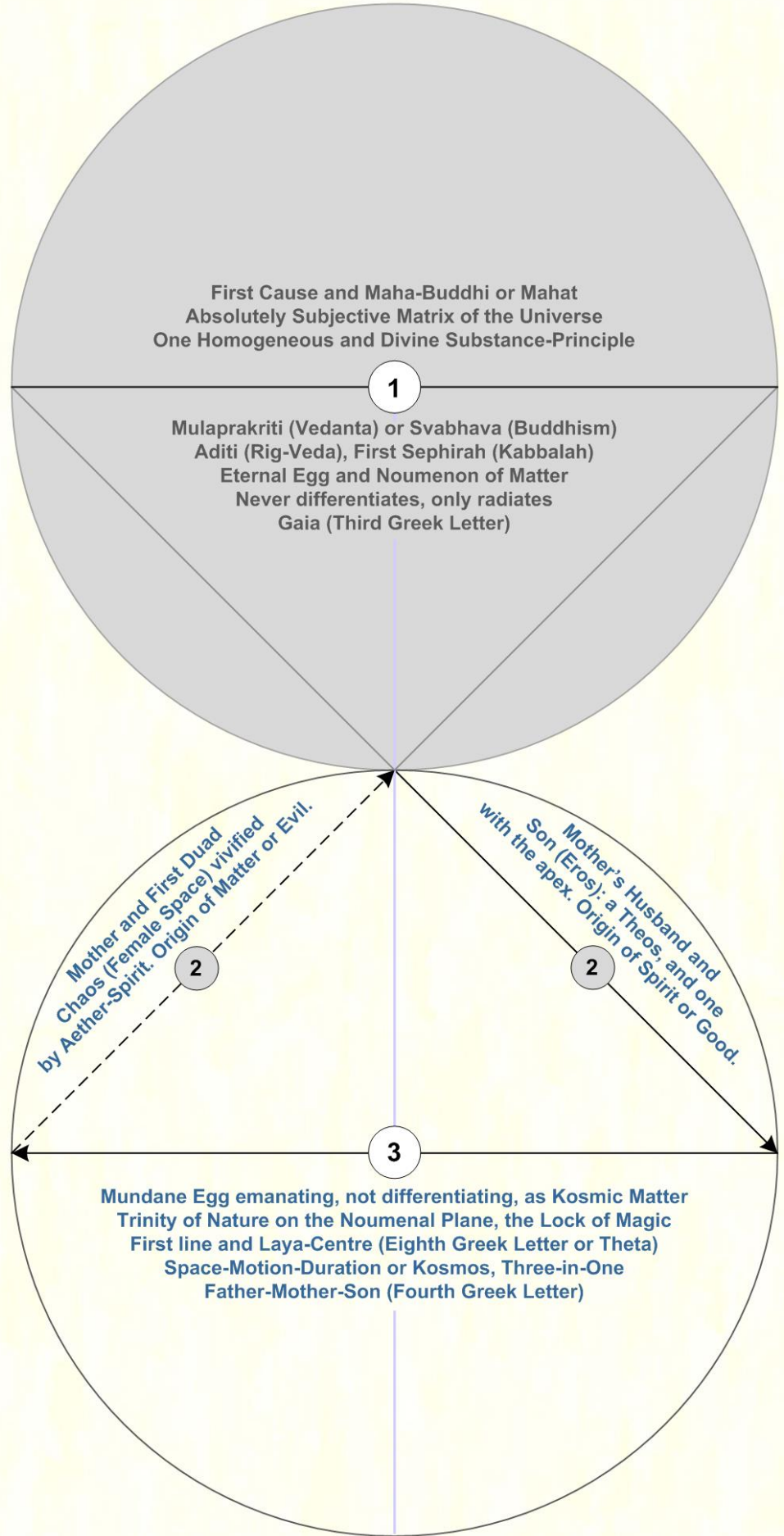
**First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos**

“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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Narayana is Self-existent and Self-moving Spirit, Eternal Breath.

**By vivifying Wisdom from afar,
the Light of Logos makes Worlds go round.**

**Narayana, is Self-born Spirit,
ever stirring the “primordial
Ocean of Space” or Akasha,
which is Its progeny.**



“Waters” and “water” stand as the symbol for Ākāśa, the “primordial Ocean of Space,” on which Nārāyana, the self-born Spirit, moves: reclining on that *which is its progeny*.¹

“Water is the body of Nārā; thus we have heard the name of water explained. Since *Brahmā* rests on the water, therefore he is termed *Nārāyana*” (*Linga, Vāyu, and Mārkandeya Purānas*) “. . . Pure, Puru-sha created the waters pure”;² at the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual: *Spirit* of Fire, Flame, Ākāśa, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *pre-eminently occult*, in every *plane* of being. “Gods, Demons, Pitris and men,” are the four orders of beings to whom the term *Ambhāmsi* is applied (in the *Vedas* it is a synonym of gods); because they are all the product of WATERS (mystically), of the Ākāśic Ocean, and of the Third principle in nature. Pitris and men on earth are the transformations (rebirths) of gods and demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus-Aphrodite is the personified Sea, and the mother of the god of love, the generator of all the gods, as much as the Christian Virgin Mary is Mare (the sea), the mother of the Western God of Love, Mercy and Charity.³

¹ See *Manu*.

² [i.e., “Vāch is a permutation of Aditi and Mūlaprakṛiti (Chaos), and *Brahmā* a permutation of Nārāyana, the Spirit of God entering into, and fructifying nature”; *Secret Doctrine*, I p. 431. — ED. PHIL.]

³ *Secret Doctrine*, I p. 457 *fn. et seq.* [On the esoteric meaning of Kumāras “restraining their power” & quoting Wilson’s *Vishnu-Purāna*, Vol. I, p. 78 *fn.*]

Are the “Great Waters” the same as those on which the Darkness moved?



Narayana is Androgyne Wisdom, the Sophia of the Gnostics, the Hindu female Nari, vivifying the “waters” of chaos or potential matter from afar, without touching the abyss of darkness. “She is unable to do so, for Wisdom is purely intellectual, and cannot act directly on matter.”

It is incorrect in this case to speak of Darkness “moving.” Absolute Darkness, or the Eternal Unknown, cannot be active, and moving *is* action. Even in *Genesis* it is stated that Darkness *was* upon the face of the deep, but that which moved upon the face of the waters, was the “Spirit of God.” This means esoterically that in the beginning, when the Infinity was without form, and Chaos, or the outer Space, was still void, darkness (*i.e.*, *Kalahamsa Parabrahm*) alone *was*. Then, at the first radiation of dawn, the “Spirit of God” (after the First and Second Logos were radiated), the Third Logos, or Nārāyan, began to move on the face of the Great Waters of the “Deep.”¹ Therefore the question, to be correct, if not clear, should be, “Are the Great Waters the same as the Darkness spoken of?” The answer would then be in the affirmative. Kalahamsa has a dual meaning. Exoterically it is Brahmā who is the Swan, the “Great Bird,” the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahmā, the manifested Light, or the Third Logos. . . . this illusion of manifestation . . . is simply and in sober reality that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.²

In the Ophite system, Sophia, the Androgyne Wisdom, is also the female spirit, or the Hindu female Nārī (Nārāyana), moving on the face of the waters — chaos, or future matter. She vivifies it from afar, but not touching the abyss of darkness. She is unable to do so, for Wisdom is purely intellectual, and cannot act directly on matter. Therefore, Sophia is obliged to address herself to her Supreme Parent; but although life proceeds primally from the Unseen Cause, and his Ennoia, neither of them can, any more than herself, have anything to do with the lower chaos in which matter assumes its definite shape.³

¹ *i.e.*, “Nārāyana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested WORD or Logos.” *Secret Doctrine*, I p. 7

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 378-79

³ *Isis Unveiled*, II p. 174

Says Vishnu: “I called the name of water Nara¹ in ancient times, and am hence called Narayana, for that was always the abode I moved in” (Ayana).

The “moist principle” of Space becomes “wet” only after Its separation by Narayana’s invisible Flame.

Narayana is Self-created, i.e., Unmanifested Logos (Īśvara is Logos Manifested).

He is the “mover on the Waters” of space:

He is one and the same as Shekhinah and Daiviprakriti, the Light of Logos.

. . . It is into the water (or chaos, the “moist principle” of the Greeks and Hermes), that the first seed of the Universe is thrown. “The ‘Spirit of God’ moves on the dark waters of Space”; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit.²

Occult Science teaches that “Mother” lies stretched in infinity (during *Pralaya*) as the great Deep, the “dry Waters of Space,” according to the quaint expression in the *Catechism*, and becomes *wet* only after the separation and the moving over its face of *Nārāyana*, the “Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation.”³

. . . Nārāyana, Purushōttama, and others.⁴

In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos. Īśvara stands for that Second, and Nārāyana for the unmanifested Logos.⁵

. . . a title of Vishnu, in his aspect of the Holy Spirit, moving on the Waters of Creation.⁶ In esoteric symbolism it stands for the primeval manifestation of the *life Principle*, spreading in infinite Space.⁷

In its manifested state it becomes Ten, the Universe. In the Chaldæan *Kabbalah* it is sexless. In the Jewish, Shekhinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the *Book of Numbers* “Shekhinah” is made to drop the final “h” that makes it a feminine name. Nārāyana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekhinah and Daiviprakriti, the “Light of the Logos,” are one and the same thing philosophically.⁸

¹ “Nārā (Sanskrit). The waters of Space, or the Great Deep, whence the name of Nārāyana or Vishnu.” *Theosophical Glossary*

² *Secret Doctrine*, II p. 591 fn. [& quoting *Mahābhārata*, III (Vanaparva) 189, 3.]

³ *ibid.*, I pp. 625-26; [“The Lord thy God is consuming fire,” *Deuteronomy* iv, 24. “In him was life, and the life was the light of men,” *John* i, 4]

⁴ *Blavatsky Collected Writings*, (THE “ZOHAR” ON CREATION AND THE ELOHIM) XIV p. 218 fn. [On Thoth being “self-created without having been begotten.”]

⁵ *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 313

⁶ See *Manu*, Book II

⁷ *Theosophical Glossary*: Nārāyana

⁸ *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYA & KABBALAH) XIV p. 187 fn. [On “Shekhinah, the first effulgency or radiation in the manifesting Kosmos — the “Spirit of God,” or Number One.”]

Not only Narayana makes us all sing and dance around Him in a circle, He is the choirmaster at the centre of our being.

The Shakers dance the “circle dance” to this day when turning round for the Holy Ghost to move them. In India it is Nārāyana who is “the mover on the waters”; and Nārāyana is Vishnu in his secondary form, and Vishnu has Krishna for an Avatāra, in whose honour the “circle dance” is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the go-pīs.¹



Appearing with every Manvantara as Narayana,

. . . or Svāyambhuva (the Self-Existent), and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmā or Prajāpati, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves — Brahmā-Vāch (the female) and Brahmā-Virāj (the male), that the Prajāpati becomes the male Brahmā.²

He remains ever “Concealed in Akasha and present in Ether,”

The Egyptian Rā, issuing from the DEEP, is the Divine Universal Soul in its manifested aspect, and so is Nārāyana, the Purusha, “concealed in Ākāśa and present in Ether.”³

¹ Blavatsky Collected Writings, (SYMBOLISM OF SUN AND STARS) XIV p. 317

² Secret Doctrine, I pp. 80-81

³ *ibid.*, I p. 231

He is, and yet He is Not. “From him who is,¹ from this immortal Principle which exists in our minds but cannot be perceived by the senses, is born Purusha, the Divine male and female, who became *Nārāyana*, or the Divine Spirit moving on the waters.”²

In terms of the Sacred Word, Nara is A, the Germ, Divine Spirit or Holy Ghost, that fecundates Nari or U, Kosmos’ Virgin Matrix or Waters of Life, which is an emanation of Itself. Narayana is M, the Spirit of God, moving the Two into existence. In this water (or primeval chaos) the “Infinite” androgyne, which, with the Eternal Cause, forms the first abstract Triad, rendered by AUM, deposited the germ of universal life. It is the Mundane Egg, in which took place the gestation of Purusha, or the manifested Brahmā. The germ which fecundated the *Mother-Principle* (the water) is called *Nārā*, the Divine Spirit or Holy Ghost,³ and the waters themselves, are an emanation of the former, *Nārī*, while the Spirit which brooded over it is called *Nārāyana*.⁴

Narayana is the ONE, the Pythagorean Monas, dwelling in solitude and darkness. “Pythagoras had a reason for never using the finite, useless figure 2, and for altogether discarding it. The ONE can, when manifesting, become only Three. The unmanifested, when a simple duality, remains passive and concealed,” says a Master of Wisdom.⁵ The Pythagorean Monad is also said to dwell in solitude and darkness like the “germ.” The idea of the “breath” of Darkness moving over “the slumbering Waters of life,” which is primordial⁶ matter with the latent Spirit in it, recalls the first chapter of *Genesis*. Its original is the Brāhmanical *Nārāyana* (the mover on the Waters), who is the personification of the eternal Breath of the unconscious All (or Parabrahman) of the Eastern Occultists. The Waters of Life, or Chaos — the female principle in symbolism — are the vacuum (to our mental sight) in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, as “Nature abhors a vacuum” according to the Peripatetics, and every ancient philosopher.⁷

¹ *Ego sum qui sum* (*Exodus* iii, 14); [cf. “εγω ειμι ο ων,” *Septuagint*.]

² *Isis Unveiled*, II p. 214; [defining “Him who is, and yet is not” & quoting *The Works of Wm. Jones*, Vol. III, pp. 66-67; London 1799]

³ Thus is it that we find in all the philosophical theogonies, the Holy Ghost female. The numerous sects of the Gnostics had Sophia; the Jewish Kabbalists and Talmudists, *Shekhinah* (the garment of the Highest), which descended between the two Cherubim upon the Mercy Seat; and we find even Jesus made to say, in an old text “My Mother, the Holy Ghost, took me.” [See endnote 38 by Boris de Zirkoff, *ibid*.]

“The waters are called *nārā*, because they were the production of *Nārā*, the Spirit of God.” (*Institutes of Manu*, I, 10; ed. Jones)

⁴ *Isis Unveiled*, II p. 267 & *fn*. [On *Nārāyana* moving on the “waters.”]

⁵ Cf. Mahātma Letter 55 (111), p. 341; 3rd Combined ed.

⁶ Cf. “Gaia (Greek). Primordial Matter in the Cosmogony of Hesiod; Earth, as some think; the wife of Ouranos, the sky or heavens. The female personage of the primeval Trinity, composed of Ouranos, Gaia and Eros.” *Theosophical Glossary*

⁷ *Secret Doctrine*, I p. 64; [Commentary on Stanza III.2a.]

Narayana is the Eternal Breath of the Unconscious All, ever arousing the slumbering Waters of Life, which are the Noumenon of Matter also bearing Latent Spirit. He is the ONE and only Cause of Duality.

Narayana is the seventh and highest principle of our solar system. He throbs in the heart of every spiritual man, and everywhere.

He is Logos Itself.



In all Cosmogonies “Water” plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition.¹

We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating an “abstraction,” nameless and devoid of any *known* qualities, hence — passionless and inactive. . . . It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe — a *Paramānu* as it is called in the *Upanishads*, ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This *Nārāyana* is the seventh principle of the manifested solar system. It is the *Antarātma*, or the latent spirit everywhere present in the five *Tanmātras*, which in their admixture and unity, constitute what is called by Western occultists the pre-Adamite earth. This principle or *Paramānu* is located by the ancient Rishis of India (as may be seen in *Mahā-Nārāyana* or *Taittiriya Upanishad*) in the centre of astral fire. Its name of *Nārāyana* is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabbalists, and it is the Real and Sole deity to which the ancient Rishis of Āryāvarta addressed their prayers, and directed their aspirations.²

¹ *Secret Doctrine*, I p. 64; [Commentary on Stanza III.2a.]

² *Blavatsky Collected Writings*, (FROM KESHUB BABU TO MAESTRO WAGNER VIA THE SALVATION CAMP) IV pp. 335, 336

Genesis' Heaven and Earth, alludes to the separation of the Primordial Substance to Light in its upper (Spirit), and Darkness in its lower portions (Matter), i.e., to the separation of the invisible from the visible by the Firmament, which is the manifested Universe.



Narayana may be plunged in the Waters of Wisdom but He is not the God of the Waters.

FIRE may have been *pure* ĀKĀŚA, the first Matter of the *Magnum Opus* of the Creators and “Builders,” . . . AIR, simply Nitrogen, “the breath of the Supporters of the Heavenly Dome,” as the Mohammedan mystics call it; WATER, that primordial fluid which was required, according to Moses, to make *a living soul* with. And this may account for the flagrant discrepancies and unscientific statements found in *Genesis*. Separate the first from the second chapter; read the former as a scripture of the Elohist, and the latter as that of the far younger Jehovists; still one finds, if one reads between the lines, the same order in which things created appear—namely, Fire (light), Air, Water, and MAN (or the Earth). For the sentence: “In the beginning God created Heaven and Earth” is a mistranslation; it is not “Heaven and Earth,” but the *duplex* or dual Heaven, the *upper* and the *lower* Heavens, or the separation of primordial substance that was light in its upper, and dark in its lower portions — or the manifested Universe — in its duality of the *invisible* (to the senses) and the *visible* to our perceptions. God divided the light from the Darkness (i, 4); and then made the firmament, air, “a firmament in the midst of the waters, and let it divide the waters from the waters” (i, 6), *i.e.*, “the waters which were under the firmament [our manifested visible Universe] from the waters *above* the firmament” (i, 7), or the (to us) invisible planes of being.¹

The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water. The latter is the production of *Nārā*, the “Spirit of God,” or rather *Paramātman*, the “Supreme Soul,” says Kullūka Bhatta, *Nārāyana*, meaning “he who abides in the deep” or plunged in the Waters of Wisdom — “water being the body of *Nārā*” (*Vāyu*). Hence arises the statement that for 10,000 years they remained in austerity “in the vast Ocean”; and are shown emerging from it. Ea, the God of Wisdom, is the “Sublime Fish,” and Dāgōn or Ōannēs is the Chaldean man-fish, who emerges from the waters to teach wisdom.²

¹ *Secret Doctrine*, I pp. 253-54; [discussing and explaining the development of the four Occult Elements.]

² *ibid.*, II p. 495 *fn.*

Varuna is the Vedic God of the Waters of Space, Akasha or “Heaven,” and prototype of the Greek Ouranos.

Varuna [is] . . . the god of water, or marine god, but far different from Neptune,¹ for in the case of this oldest of the Vedic deities, *Water* means the “Waters of Space,” or the all-investing sky, *Ākāśa*, in one sense. Varuna or *Ooaroona* (phonetically), is certainly the prototype of the *Ouranos* of the Greeks.²

“He who breaks Varuna’s laws is punished by Indra.”



In [the Rig-Vedic] Hymns the “Heavenly Man” is called *purusha*, “the Man,” from whom Virāj was born; and from Virāj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the Lords-Dhyānis or Devas) who regulates all natural phenomena, who “makes a path for the Sun, for him to follow.” The seven rivers of the sky (the descending creative gods) and the seven rivers of the earth (the seven primitive mankind) are under his control, as will be seen. For he who breaks Varuna’s laws (*Vratāni*, “courses of natural action,” active laws) is punished by Indra the Vedic powerful god, whose *Vrata* (law or power) is greater than the *Vratāni* of any other god.³

For Indra is the Vedic God of the real Firmament, or Mahat-Nous, and prototype of the Illusion of Separateness.

. . . Indra — the god of the *visible* heaven, the firmament,⁴ who, in the early *Veda*, is the *highest* god of Cosmic heaven, the fit habitation for an *extra-Cosmic* and personal God, higher than whom no exoteric worship can ever soar.⁵ . . . Indra . . . is in reality the cosmic principle *Mahat*, and the fifth human — *Manas* in its dual aspect:⁶ . . . Indra is akin to the Four Mahārājas or Great Kings, an army of spiritual beings who protect mankind and act as agents of Karma on Earth. They are part of the Hierarchy of Compassion.⁷

¹ Cf. “Neptune or Poseidon is the Hindu Idaspati, identical with Nārāyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon in *three* steps. Idaspati means also ‘the master of the waters.’” *Secret Doctrine*, II p. 765 *fn.*

² *Theosophical Glossary: Varuna*

³ *Secret Doctrine*, II p. 606; [On “The seven rays of Sūrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis — the progenitors of all that lives and breathes on earth — are the seven friends of Agni, his seven ‘horses,’ or seven ‘HEADS.’” & quoting *Rig-Veda*, X, 90, 1; X, 5; X, 113-5.]

⁴ Cf. “Indra, the god of the azure (the Firmament).” *Blavatsky Collected Writings*, (THE LEGEND OF THE BLUE LOTUS) XII p. 184

⁵ *Secret Doctrine*, II p. 501

⁶ *ibid.*, II p. 614

⁷ Cf. *ibid.* I p. 126; [also cf. study notes in our Masque of Love Series. — ED. PHIL.]

A ring pass-not separates the Absoluteness of Unconditioned Infinitude from the conditioned finitude.

The principle of all things, therefore, not having any difference, is always present; but we are present with it when we have no difference. And it indeed does not aspire after us, in order that it may be conversant with us; but we aspire after it, in order that we may revolve about it.

We indeed perpetually revolve around it, but do not always behold it. As a band of singers, however, though it moves about the coryphæus, may be diverted to the survey of something foreign to the choir [and thus become discordant], but when it converts itself to him, sings well, and truly subsists about him.

— PLOTINUS¹

Moreover, in Occult metaphysics there are, properly speaking, two “ONES” — the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Ísvara, in the Universe of Illusion), can do all this.² It emanates from itself — as the upper Sēphīrōthal Triad emanates the lower seven Sēphīrōth — the seven Rays or Dhyāni-Chohans; in other words, the Homogeneous becomes the Heterogeneous, the “Protyle” differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.

Hence the allegory. The Lipikas separate the world (or plane) of pure spirit from that of Matter. Those who “descend and ascend” — the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal — may cross the circle of “Pass-Not,” only on the day “Be-With-Us”; that day when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one “with us” (the manifested universal lives which are “ONE” LIFE), but that very life itself.

But the full Initiate *knows* that the ring “Pass-Not” is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-para-metaphysical.” In

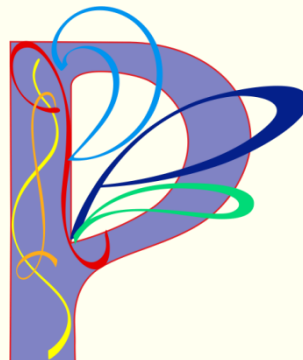
¹ *Ennead* VI, ix, 8; (tr. Taylor)

² This metaphysical tenet can hardly be better described than T. Subba Row's *Bhagavad-Gītā* lectures: “Mūlaprakriti [the veil of Parabrahman] acts as the one energy through the Logos [or Ísvara]. . . . Now Parabrahman . . . is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos . . . It is called the *Verbum* . . . by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokiteśvara* by the Buddhists . . . In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahman at the time of *pralaya*, and starts as a centre of conscious energy at the time of Cosmic activity . . .” For, as the lecturer premised by saying, Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Ātman, but verily the one source of all manifestations and modes of existence. [*The Theosophist*, Vol. VIII, February 1887, pp. 303-4]

using the word “down,” essential depth — “nowhere and everywhere” — is meant, not depth of physical matter.¹

No Spirit except the “Recorders” (Lipikas) has ever crossed its forbidden line, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the finite — however infinite in man’s sight — from the truly INFINITE. The Spirits referred to, therefore, as those who “ascend and descend” are the “Hosts” of what we loosely call “celestial Beings.” But they are, in fact, nothing of the kind.

They are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively — GOD. But so we, mortal men, must appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a personal God in the hand of the urchin who, in one moment, under the impulse of mischief, destroys its anthill, the labour of many weeks — long years in the chronology of insects. The ant, feeling it acutely, and attributing the undeserved calamity to a combination of Providence and sin, may also, like man, see in it the result of the sin of its first parent. Who knows and who can affirm or deny? The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age.²



How did the Heavenly Snails clothed themselves in the Fabric of Darkness?

There now follows a diagram from our Secret Doctrine’s First Proposition Series. —
ED. PHIL.

¹ *Secret Doctrine*, I pp. 130-31

² *ibid.*, I pp. 132-33

PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time

POINT IN CIRCLE

When turned inwardly, the point in the circle stands for Unmanifested Divine Thought or Wisdom of Love. When turned outwardly, its implicit "Desire of manifesting itself through visible creation" (SD II 65) stands for a ray from the Central Spiritual Sun. Hesiodic Gaia (Mulaprakriti) springs first from Chaos (Parabrahman), "as witnessed by Eve, created from the rib of Adam" (CW X 302), giving birth to the Orphic Eros-Phaones, who "evolves from the Spiritual Egg, which the Æthereal winds impregnate." (SD I 461) Winds symbolise the "Spirit of the Unknown Darkness . . . brooding over the chaos." "Kama [Deva] is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig-Veda: 'Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,' or Manas with pure Atma-Buddhi." (TG)

First Logos

Unconscious Universal Mind
Unborn, Unknown and Unknowable Creator
Supreme Buddha (Adi-Bodhi) or Dorjechang
Plato's Æther, Hidden and Nameless Deity
Valentinus' Propator, Unfathomable Father
Abstract Circle (Androgyne Creative Power
crosses Circle only during Manvantaras).

Mulaprakriti

Eternal Substance, Noumenon of Matter
First Cause and Maha-Buddhi or Mahat
Eternal Egg's Latent Germ (Mother Lotus)
Plato's Chaos, Watery Abyss
Womb of the Universe to be, Aditi-Gaia
Central Point's Brightness and Expansion act
as a veil or invisible robe over Parabrahman.

FOHAT
Evolving Electrical
Force that keeps expanding
Consciousness by Informing,
Energising, Differentiating,
Individualising,
Motivating
ALL

Cosmogenesis and Anthropogenesis

The Three live within the One the dream that never dies

Second Logos

Semi-Conscious Universal Mind
Seven Creative Potencies or Vowels
Buddha's Diamond Heart or Dorjesempa
Plato's Father and Second God
Heavenly Man (Adam-Kadmon), Prometheus
Homogenous-Androgyne Spirit of Life
not separated as yet from Mother-Matter.

Third Logos

Self-Conscious Universal Mind
Seven Creative Logoi of Life or Rays of Light
Divine or Noetic Light of the World, Reason
Plato's Son and the latter's Father
"Our Father in Heaven" of the Churches
Adam or Unity of Spirit, Ideals
Perceiver, Actor, Knower of all fields

Natura Naturans

Nature "naturing" i.e., Creative
First Emanation of Mahat or Nous-Mind
Periodical Golden Egg or Circle-Zero
Abstract Collectivity of Demiourgoi
Heavenly Man's Bride and Virgin of the World
Self-generated and Self-impregnated Matter
emerges first from Homogeneity.

Natura Naturata

Nature "natured" i.e., Created (Astral Double)
Second Emanation of Mahat but First Deity
Great Architect and Soul of the Universe
Plato's Ἀγαθόν (The Good), Alaya-Akasa
Animal and Vegetable Intelligence, Instinct
Eve or Trinity of Nature, Patterns
Perceptions, Acts, Fields to be known

Root of Spirit

Rootless Root

Absolute Being and Non-Being
Abstract Light Penetrating All
Abyss or Chaos
All + Universal Mind
Argha, Argo, Arche, Ark
Cause, Ever-acting
Cause of the Great Architect
Dhyani-Chohans of Sentient Life
Dianoia-Ennoia
Essence + Spirit of the Universe
Eternal Intelligence-Wisdom
Jivatman or Life Principle
Monad or Ruling Principle
Mother-Matter or Eternal Egg
Neith, Noot, Nous, Nyx, Night
Perpetually Reasoning Divinity
Self-Analysing Reflection
Spiritual Fire, Ever-concealed
The One and Only Reality

First Logos is Divine Intelligence *in potentia*, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation

"Sanchoiathon, in his Cosmogony, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *Pathos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was senseless; but from its embrace with the wind was generated *Mot*, or the *ilus* (mud). From this proceeded the spores of creation and the generation of the universe." (IU I 342)

A ray from the Central Spiritual Sun irradiates primordial noumenal "substance" (Mulaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: "Mother Swells . . . like the Bud of a Lotus." (SD I 62) "The ray of the 'Ever Darkness' [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] 'Germ' — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense." (CW X 350-2)

The point expands "from without, forming a brightness that served the indivisible Point as a veil; . . . and this expansion was its garment." (SD I 355) "This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father, from it proceeds the Second Logos, which contains in itself the Third Manifested Word." (CW X 314)

The Eternal "will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matrî-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be." (CW X 353) "Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg" (CW X 351), from which Brahmâ or Third Logos will emerge.

First Logos is the "Voice of the WILL" (SD I 346), the point in "the circle to be" "attracting within itself the One Circle." (ML 59, 341) It also stands for the "One Life," an "Intra-Cosmic Breath," the "One in Many." This is the true Pythagorean "Tetractys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence." (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, "informing, vivifying, impelling, evolving cause" (ML 15, 90), breaks forth as Fohat, Dâivaprakriti, Shekhinah, the Light of Logos. "Fohat is the aggregate of all the spiritual and creative ideations above [Dhyani-Chohanic Intelligence], and of all the electro-dynamic and creative forces below; in Heaven and on Earth" (CW X 334), poised to reveal Divine Thought, a Son, to the perception of finite minds. The three Logoi are personified stages of Divine Consciousness' ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as "Word was with God, πρὸς τὸν θεόν." (CW XI 487) Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), [i.e., Parabrahman and Logos or Diameter — Ὁ νόος ἀπὸ κινήσεως ἴστρον νοῦν, ὀνειρούργιον - CH] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmâ, a son or temporal deity; that is, when the "one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother who gives birth to the form [Golden Mundane Egg] that combines all forms." (SD I 91)

Third Logos is the Light of Intelligence and Life

The Demiourgos-Creator or Active Will evolves from its Universal Self as "active effect which, in turn, becomes the cause on a lower plane." (CW X 351)

"At the first radiation of dawn, the 'Spirit of God' (after the First and Second Logos were radiated), the Third Logos" (CW X 379), is "Purushotama, or the Divine Spirit, which in its capacity of Narayana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the 'Golden Mundane Egg,' in which the male Brahmâ is created." (CW XIV 241)

"When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyani-Chohans of sentient life of which Fohat is the representative on the objective plane and the Manasopatras on the subjective." (CW X 360)

Space and Time are now fully expressed

Third Logos "expands" from within and becomes a Universe woven out of its own substance" (SD I 83), by entering into and fructifying Nature which is itself.

Integrative Theosophical Studies
The Secret Doctrine's First Proposition
For visually amplified annotations and in-depth analysis, see "Proposition 1 — Notes to Diagram" in the same series.
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Suggested reading for students.¹



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- 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
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- 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
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- 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

¹ 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 FIRST PROPOSITION SERIES
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- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES¹
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
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- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
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- PROPOSITION 1 - THE MYSTERY OF BEING
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- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
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- THE HOLY FOUR OF PYTHAGORAS
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- 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

¹ Published under the title “How the Heavenly Snails clothed themselves in the Fabric of Darkness.”

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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

