

*The God-idea expressed
theistically and philosophically*



Abstract of central ideas and key concepts¹

The absurd idea of an extra-cosmic personal God does not exist anywhere in our Cosmos or beyond — it is a philosophical impossibility. The God of Theosophy is Cosmos itself; our earth is His footstool. Our Deity, as the “God” of Spinoza and of the true Advaitī, neither thinks, nor creates, for it is All-thought and All-creation. Moreover, there is no over-soul or under-soul, but only One Infinite pre-Cosmic Substance and Thought, which remains in the Universe of Ideas. The first differentiation of its reflection in the manifested world is purely spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to our highest conceptions.

Deity is a Unity,² in which all other units in their infinite variety merge, and from which they are indistinguishable — except by the prism of Theistic Maya. Can the individual drops of the curling waves of the universal Ocean have independent existence? While the Theist proclaims his God a gigantic universal Being, the Theosophist declares that the One Absolute (or, rather, Absoluteness) is not-Being but an ever-developing cyclic evolution, the Perpetual Motion of Nature visible and invisible — moving and breathing, even during its long Pralayaic Sleep.

Apprehension of the term Logos, Verbum, or Vāch, the mystic divine voice of every nation and philosophy, by the spiritual intuition of those few who are not wilfully obtuse, will presage the dawn of One Universal Religion. Logos was never human reason with us. Logos is Divine Thought Concealed, *i.e.*, a purely metaphysical concept far above and beyond the repulsive cerebrations of lower minds. Radiation, emanations, and their endless pantheistic differentiations are master-keys to the enquirer’s innermost perceptions, if he adopts the Platonic deductive method³ of study and reasoning from Universals to Particulars, *i.e.*, from Cosmogogenesis to Anthropogenesis.

GEORGE PAPPAS

Series Editor

¹ Frontispiece by Trihexagonal.

² Atomon (*ατομον*) Anglicised as Atom, or Atmeton (*ατμητιον*), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodical-ly and, being divisible, is regarded as illusion.

³ As opposed to the Aristotelean inductive method, which is based entirely upon the evidence of physical senses that lead to the crass materialism of the age.

Part 1

The God-idea expressed theistically.

The absurd idea of an extra-cosmic personal God does not exist anywhere in our Cosmos or beyond. It is a philosophical impossibility. The God of Theosophy is Cosmos itself, our earth is His footstool.

First published in *The Theosophist*, Vol. V, No. 3 (51), December 1883, pp. 75-76. Republished in *Blavatsky Collected Writings*, (THE GOD-IDEA) VI pp. 8-13. Madame Blavatsky responds to the counter-remarks of Babu Raj Narain Bose.

I deem it necessary to reply to some of your remarks on my letter published in *The Theosophist* for the current month.

You say, "Since few of us have identical beliefs and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed . . . the result is, sectarianism is ever kept alive." To this my reply is: Let every religionist preach his own religion, and that which is the truest religion is sure to prevail. If religion be [9] preached according to my plan, there would be different sects but no sectarian *animosity*. As different men have got different countenances, so there must always be different religious sects in this world. That cannot be helped.

You say: "Would our Atheists be welcome in the Brahma Mandirs?" I say no, because Atheism is no religion. It is the negation of belief. Any religionist who would discourse upon general religion would certainly be welcome.

You say that you do not propagate your religious opinions, and that you give out your views on the subject of religion only when challenged to do so. Granted. But do you not endeavour to prevail upon people to believe in *Occultism and the existence of Spirit*? If you do not do so, what is the use of these Theosophical Societies? Is not this a kind of religious propagation?¹ Does it not lead sometimes to angry discussion like other kinds of religious propagation?

I have not the returns of the last census of Bombay at hand, nor is it easy to lay hold of them in this out-of-the-way place. Will you therefore kindly inform me of the number only of Theists in that city whom, poor men! you have put in the same category with Christians, and the percentage of crime committed by them as compared with orthodox Hindus.

You believe in a "living God in man himself," a "divine indweller," a "divine Presence" and not a God outside of man himself. This, as far as I understand, means that you believe in the Eternal and All-pervading Principle manifesting itself in a personal and therefore a worshipable form in the human soul. You charge us, Theists, with believing in Existence and not Presence, and represent that you, believers in the human soul as God, are real believers in the Presence. To this I answer that we go further than you in believing in Presence.

¹ We join issue with our respected friend here; followers of all religions can be and have always counted among their numbers students of the subject in question, namely, Occultism. — *Ed.* [H.P. Blavatsky]

We believe in a soul of the soul, in a being in whom the soul or spirit lives, moves and has its being,¹ in a *Sarvabhūtāntarātma*, or Inner Soul [10] of all things as preached by our venerable *Upanishads*.² This we call God. He is as much the life of the soul or spirit as of the physical world. He is the life of life and the soul of the soul and is immanent to all things. He is the Spirit of Spirit, the Perfect Spirit on whom this imperfect spirit of ours always depends for its existence. That the imperfect depends always on the perfect is an axiomatic truth. [11]

You say that Theosophy is the informing life of every religion. How can it be so when its principal article of belief is that God is impersonal and has no *gunas* or attributes?³ The belief in one Personal God or Theism is the informing soul of every religion. Every religion recognizes a Personal Divinity — I observe that men, who do not believe in God, are led as it were by a curse of Nature to substitute infinitely less worthy objects of reverence or adoration in His place such as Humanity —

¹ We are forced to reply to our venerable friend that if the Theists claim to go “further,” the Theosophists (of that school, at any rate, to which the writer belongs) claim to go *deeper*. Rejecting all *Externals* as true guides, they accept but the *Internal*, the invisible, the never to be described by any adjective or human qualification. And going deeper they reject the idea of “the soul of the soul” — *anima*; from which the word *animal* is derived. For us there is no *over-soul* or *under-soul*; but only ONE — *substance*: the last word being used in the sense Spinoza attached to it; calling it the ONE *Existence*, we cannot limit its significance and dwarf it to the qualification “over”; but we apply it to the universal, ubiquitous Presence, rejecting the word “Being,” and replacing it with “All-Being.” Our Deity as the “God” of Spinoza and of the true Advaitī — neither *thinks*, nor *creates*, for it is *All-thought* and *All-creation*. We say with Spinoza — who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: “Extension is visible Thought; Thought is invisible Extension.” For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable — except in the prism of theistic *Maya*. The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being — but *becoming*: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible — moving, and breathing even during its long Pralayaic Sleep. — *Ed.* [H.P. Blavatsky]

² It is easy to prove that the *Upanishads* do not teach belief in a *personal* God — with humanly conceived attributes, etc. *Ishwar* is not mentioned in the *Upanishads* as a personal noun. On the other hand we see *Guhya Adeśa*, the strictest preservation of the secrecy of the doctrines, constantly urged, the *Upanishads*, showing in their very name that the doctrines taught were never revealed but to the Initiates. At the very outset the seeker after knowledge of Brahmā is enjoined to repair to a guru (*tad vijñāsaratham sa guru mevāvigachchet*), which is simply unmeaning if a literal interpretation of the text was capable of conveying the intended sense. This quotation from the *Upanishad*, we may add, is adopted by the Brahmos of the Ādi Samāj and finds a place in their *Brahma Dharma Grantha*, compiled by the Pradhanacharya. — *Ed.* [H.P. Blavatsky]

³ We may be allowed to point out that we do not maintain that Parabrahm is absolutely without *any guna*, for *Presence* itself is a *guna*, but that it is beyond the three *gunas* — *Sattva*, *Rajas* and *Tamas*. — *Ed.* [H.P. Blavatsky]

as is the case with Positivists, departed Spirits — as is the case with some Spiritualists, or Human Reason or Logos¹ — as is the case with you, Theosophists.

You say that the Ādi Brahma Samāj movement has not succeeded, because the principal members of the Samāj have not the *Yoga* power. I need tell you that these members believe that the highest *Yoga* is the concentration of mind upon God even amidst the transaction of worldly affairs. This *Yoga* has been illustrated by a śloka given in my “Superiority of Hinduism,” containing the beautiful comparison of the real *yogi* to a female dancer with a pitcher full of water upon her head, singing and dancing according to the strictest rules of music, but still preventing the pitcher from falling down. This best of all *yogas*, the real Raj yoga, is to be attained by long practice requiring constant and tremendous exercise of will-power as was done by Rajah Janaka. [12] But do not think, therefore, that I do not believe in theosophic *yoga* apart from its, what I think, unnatural alliance with Agnosticism or Buddhism. Theosophic *yoga* has its use.² It enables us to show that the people of Asia are possessed of scientific knowledge to which European science is as nothing. I cannot disbelieve in the marvellous effects of such *yoga*. I cannot discredit the testimony on this point of such honest and intelligent individuals as yourself, Messrs. Hume, Sinnett and Olcott, Captain Osborne and Col. Wade who lived in the Court of Runjeet Sing and my personal friend, Babu Akshaya Kumar Datta, former Editor of the *Tatvabodhini Patrika*, who collected with so much care the evidence about the Sunderban *yogi*. I admit the importance of theosophic *yoga*, but it would prove a calamity to India if it led to a general exodus of most of our best men to the jungles. It would be adding another serious evil to those under which India is already groaning. I think the highest *yoga* is best practised at home.

With reference to your allusion to the supposed future of the Ādi Brahma Samāj³ movement, allow me to inform you that the Ādi Brahma Samāj is no *organized* church like the Brahma Samāj of India or the Sadharan Brahma Samāj and has no muster roll of members. All educated men, who believe in a formless God, but yet do not think it proper to wound the feelings of parents and other dear relatives by diverging widely from prevailing customs and usages, are members of [13] the Ādi Brahma Samāj.⁴ They form a very considerable section of the community. The orthodox Hari Sābhas of Bengal have been evidently affected by the influence of the Ādi Brahma Samāj. Their proceedings are now-a-days held according to its model, and the discourses delivered in them are gradually becoming more and more theistic than before.

My health does not unfortunately permit me to continue this very interesting discussion further. I therefore conclude it on my part with this letter. — DEOGARH, August 10th, 1883

¹ When the term Logos, Verbum, Vāch, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion. *Logos* was never *human* reason with us. — *Ed.* [H.P. Blavatsky]

² We are afraid some misapprehension exists in our correspondent’s mind as to what “Theosophic Yoga” is. Rajah Janaka was a Theosophic Yogi. See in this connection Śankara’s Commentaries on *Bhagavad-Gītā*. — *Ed.* [H.P. Blavatsky]

³ Our esteemed correspondent misunderstands us. We never spoke of the “Ādi Brahma Samāj,” of which we know next to nothing, but of the spurious Brahma Samāj calling itself *New Dispensation* where all is to be taken on faith and the Universal Infallibility is claimed to have taken its Headquarters in the person of Babu Keshub Chunder Sen who has now come to comparing himself publicly — nay with identifying himself — with Jesus Christ. Again — the Sadharan Brahma Samāj, a body whose members — all those we have met, at any rate — scoff at the idea of *yoga* powers and laugh at the word phenomenon. — *Ed.* [H.P. Blavatsky]

⁴ Are we to understand that when the “parents and other dear relations” of the present generation will drop off the scene, the Ādi Brahma Samāj will itself drop off the sphere of activity as an effete anachronism? — *Ed.* [H.P. Blavatsky]

Part 2

The God-idea expressed philosophically.

Radiation, emanations, and their endless pantheistic differentiations are master-keys to the enquirer's highest perceptions, if he adopts the Platonic deductive method of study and reasoning from Universals to Particulars, i.e., from Cosmogenesis to Anthropogenesis.

First published in *The Theosophist*, Vol. V, No. 5 (53), February 1884, p. 117. Republished in *Blavatsky Collected Writings*, (VICTIMS OF WORDS) VI pp. 141-43.

The 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 Brahmā.

This Brahmā 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.

Brahmā [our opponents argue], the *Mūlaprakriti*, is made to undergo a differentiation, like matter, of which we have a physical conception, to [142] form the visible universe. Therefore, Brahmā 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 Brahmā 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 Brahmā (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.

Brahmā 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. We 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.

[143]

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.¹ [H.P. Blavatsky]



¹ [There now follow two diagrams from our Secret Doctrine's First Proposition Series. — ED. PHIL.]

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, ὀργανοῦν - 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.

www.phialetheians.co.uk
Revision 05.61 | Presented 31 July 2018



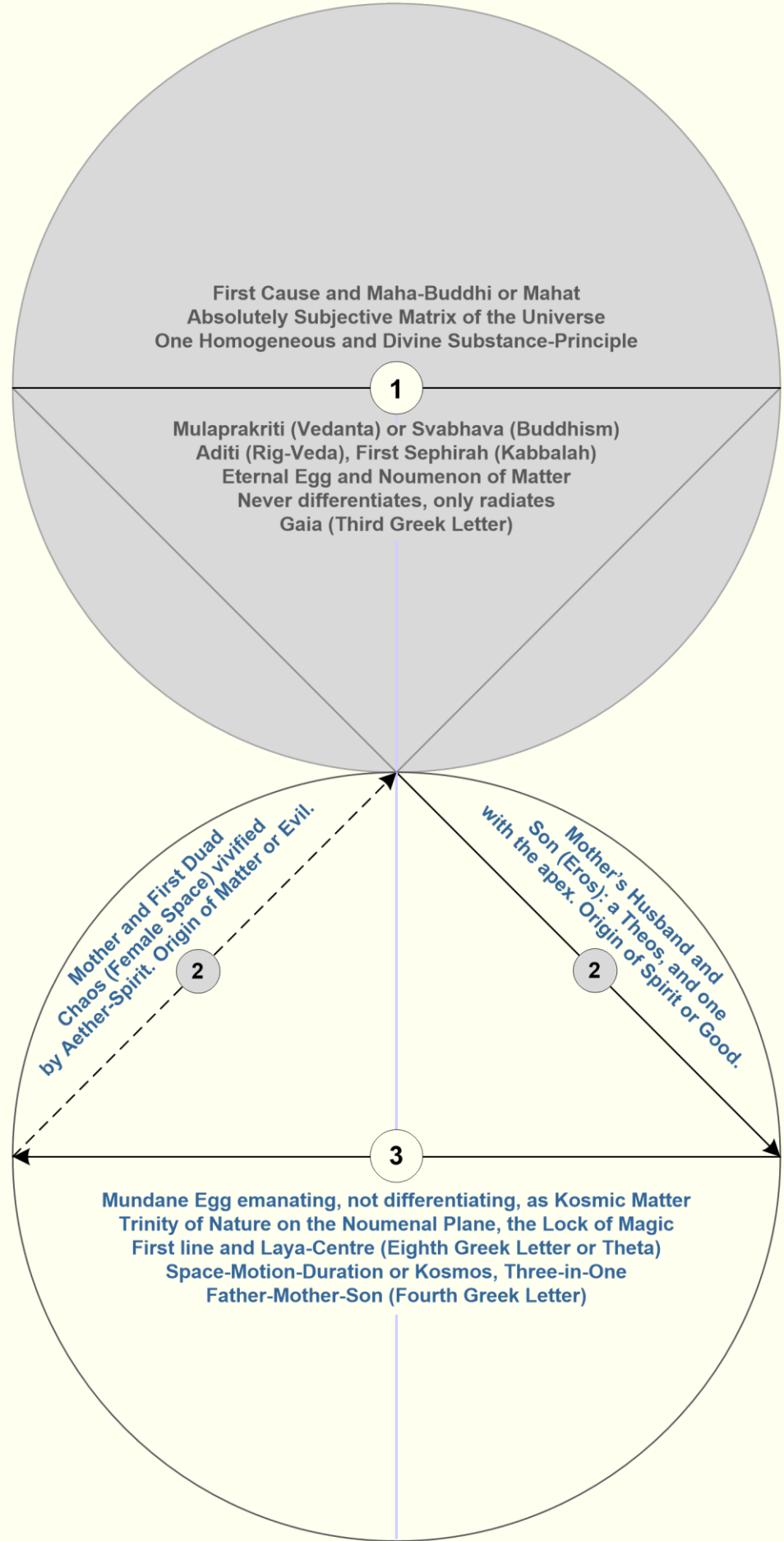
First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos

“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

Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk



Suggested reading for students.



From our Living the Life Series.

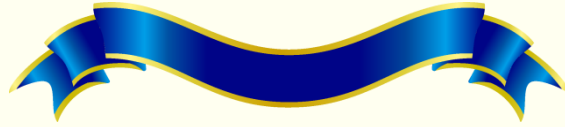
- ATTUNE YOUR SELF WITH THE SELF IN ALL
- BLAVATSKY ON BUDDHISM
- BRAHMANISM IS THE ELDER SISTER OF BUDDHISM
- CAN THERE BE JOY WITHOUT LOVE?
- CHARITY EMPTIES HER PURSE WITH AN INVISIBLE HAND
- DELIGHT IN THE BEAUTY OF THE SOUL
- DENUNCIATION IS NOT A DUTY
- DISCORD IS THE HARMONY OF THE UNIVERSE
- EMERSON ON LOVE
- EVIL OMENS AND MYSTERIOUS DISEASES
- GODLESS BUDDHISM IS PHILOSOPHICAL AGNOSTICISM
- GOETHE'S MAXIMS AND REFLECTIONS
- HAPPINESS IS BUT A DREAM
- HARTMANN ON CHASTITY
- HYPOCRISY, DIAGNOSES AND PALLIATIVES
- IMPRISONED IN THE NARROW VASE OF DOGMATISM
- JUDGE ON THE UNIVERSAL APPLICATIONS OF DOCTRINE
- JUDGE ON THE UNIVERSAL BROTHERHOOD
- LET EVERY MAN PROVE HIS OWN WORKS
- LET YOUR DAILY LIFE BE YOUR TEMPLE AND GOD
- LÉVI ON THE POWER OF MIND, UNRUFFLED BY DESIRE - TR. WAITE
- LODGES OF MAGIC
- MARCUS AURELIUS' MEDITATIONS - TR. CASAUBON
- MARRIAGE IS LICENSED VICE
- MEDICINE OF THE MIND
- OCCULT LAWS AND PARADOXES

LIVING THE LIFE SERIES
SUGGESTED READING FOR STUDENTS

- OCCULT LAWS CAN BE ENTRUSTED ONLY TO THOSE WHO LIVE THE LIFE DIRECTED BY THEOSOPHY
- OPPOSITE AND OPPOSING FORCES ARE CONVERTIBLE
- PARADOX IS THE LANGUAGE OF OCCULTISM
- PHILOSOPHERS AND PHILOSOPHICULES
- PLUTARCH ON HOW WE MAY PROFIT FROM OUR ENEMIES - TR. HARTCLIFFE
- PLUTARCH ON HOW WE MAY SHOW OFF WITHOUT BEING ENVIED – TR. LANCAS-TER
- PLUTARCH ON LOVE - TR. PHILIPS
- PLUTARCH ON MAN’S PROGRESS IN VIRTUE – TR. TOD
- PLUTARCH ON MORAL VIRTUE
- PLUTARCH ON WHETHER VICE IS SUFFICIENT TO RENDER A MAN UNHAPPY
- PROCLUS ON THE GOOD, THE JUST, AND THE BEAUTIFUL
- PROVERBIAL WISDOM FROM THE HITOPADESHA
- PYTHAGOREAN ETHICS AFTER STOBÆUS
- PYTHAGOREAN SYMBOLS - TR. BRIDGMAN
- SENTENCES BY SECTUS THE PYTHAGOREAN - TR. TAYLOR
- SERJEANT COX ON THE NEGATORS OF SPIRITUAL EVOLUTION
- SEVEN OCCULT TAMIL PROVERBS
- SPIRITUALITY IS NOT A VIRTUE
- THE ENNOBLING POWER OF THORACIC EXPANSION
- THE FIRST STEP TOWARDS THE TEMPLE OF TRUTH
- THE KINGDOM OF GOD IS WITHIN YOU BY TOLSTOY
- THE KREUTZER SONATA
- THE NELLORE YANADIS
- THE NILGIRI SANNYASIS
- THE NOBLE AIM OF EDUCATION IS TO AWAKEN THE DIVINITY WITHIN
- THE POWER TO HEAL
- THE PRAYER OF THE TRUE PHILOSOPHER IS HIS ADORATION
- THE SAYINGS OF LAO TZU - TR. GILES
- THE SCIENCE OF LIFE BY BLAVATSKY AND TOLSTOY
- THE STRUGGLE FOR EXISTENCE
- THEAGES ON VIRTUE
- THEOSOPHICAL JEWELS - LIVE IN THE IDEAL

LIVING THE LIFE SERIES
SUGGESTED READING FOR STUDENTS

- THEOSOPHICAL JEWELS - THE RAINBOW OF HOPE
- THOU SHALT CROUCH AT MY FEET
- TRUTH DESCENDS LIKE DEW FROM HEAVEN
- WHAT SHALL WE DO FOR OUR FELLOW-MEN?





Deity is Life and Law, and vice versa.¹

- ADORATION OF MALE GODS LED TO PHALLICISM
— *in our Black versus White Magic Series.*
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- THE CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
— *in our Blavatsky Speaks Series.*
- GODLESS BUDDHISM IS PHILOSOPHICAL AGNOSTICISM
- LET YOUR DAILY LIFE BE YOUR TEMPLE AND GOD
- OUR GOD IS HUMANITY AND OUR CULT, THE LOVE OF OUR FELLOW-MAN
- THE KINGDOM OF GOD IS WITHIN YOU BY TOLSTOY
— *in our Living the Life Series.*
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD
— *in our Planetary Rounds and Globes Series.*
- PROPOSITION 1 - GOD DWELLS IN THE HEART
— *in our Secret Doctrine's First Proposition Series.*
- A MASTER OF WISDOM ON GOD
— *in The Masters Speak Series.*
- ALETHEIA IS OUR GOD AND DOGMA
— *in our Theosophy and Theosophists Series.*



¹ Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine's First, Second, and Third Proposition Series. Also, C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 100-2023. This is our first Major Work.