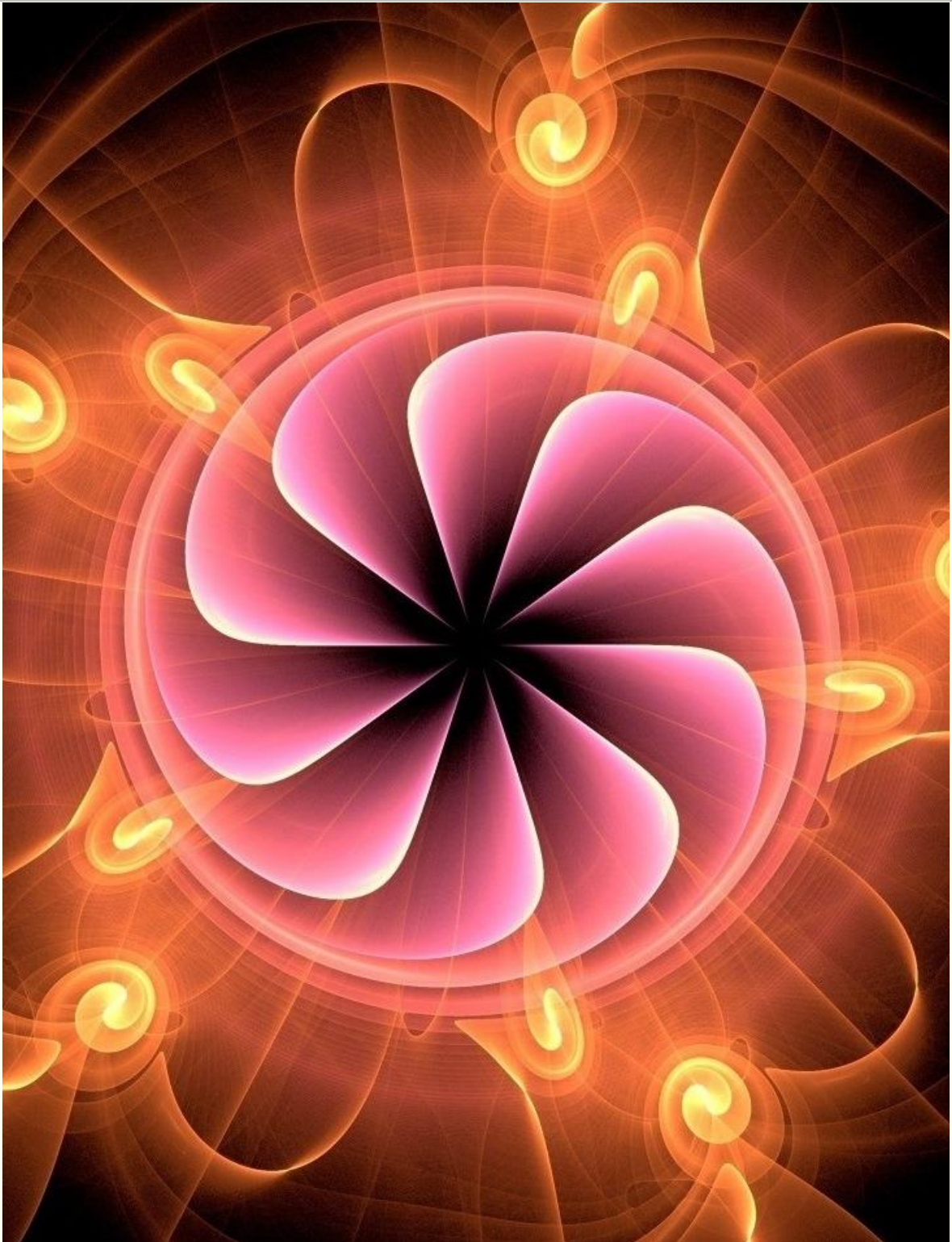


*Chaos to Sense,  
Latent Deity to Reason*



# **Chaos is the Spirit of Truth. But the world cannot perceive It because it can neither see It nor know It.**<sup>1</sup>

## *Contents and abstract of central ideas*

### **Part 1. The shoreless Ocean of Space is the Light of the Central Sun and First Cause.**

Universe is Space's body, spirit, and soul. These are the three "Kabbalistic Faces," and the three degrees of the Gnostic Pleroma. 11

Space is Macroprosopus, the supernal soil in which are concealed the archetypal ideas or forms of all, and from which grows the root of the universal Tree of Life. 11

Space is greater than Brahmā, beyond the roots of the Tree of Life. 12

#### **Space is the realm of Divine Knowledge and habitat of Intelligent Powers that rule the Universe.**

Its symbol is the Circle, Boundless and Infinite. 13

Space is Eternal Divine Presence, independent of everything else in the universe. 13

Lord Buddha declares that there is neither a "Creator" nor an Absolute Being. There is but One Life, either Unrevealed Parabrahman, the Passive-Principle, or its bound and conditioned reflections in the Universe of Illusion. 13

Space exists whether there is a God, gods or none; whether there is a universe or no universe: during the Maha Yugas, the Pralayas, as well as during the periods of Manvantara. 13

### **Part 2. Space is Chaos, Unseen and Unknowable Deity that thrills throughout every atom in Boundless Kosmos.**

#### **Chaos is Neith-Night, the Dark Abyss or Great Deep.**

Egyptian Neith is the same as the Assyrian Anaita, the Avestan Zeruane, the Buddhist Svabhava, the Christian Immaculate Mother, the Etruscan Nerfe, the Greek Gaia-Nyx, the Father-Mother of the Stanzas of Dzyan, the Gnostic Bythos, the Neoplatonic One, the Puranic Akasha, the Vedic Aditi. 15

Space is filled with darkness, which is primordial matter in a pre-cosmic state. 17

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<sup>1</sup> Cf. *John* xiv, 17

Why Space is Unseen and Unknowable Deity?	17
Because the Recorders of the Karmic Ledger circumscribed the manifested world of matter within a Ring Pass-Not, thus making an impassable barrier between the lower, personal self and the impersonal Self within.	17
This Abstract Deity is a Single Absolute Omniscience and Intelligence that thrills throughout every atom, and infinitesimal point in boundless Kosmos.	17
One cannot imagine a universe outside Deity. Every single speck of the material worlds is Divine, however low it may have fallen in its cyclic gyration through eternities.	18
<b>The Infinitude of Chaos is the Nest of the Eternal Bird, the flutter of whose wings produces life.</b>	
There now follows an exegesis of Pistis-Sophia's pilgrimage, following her "transgression" or desire for Light.	18
Longing for self-illumination, Sophia descends into the abyss of Chaos.	18
Sophia's first battle begins when, after being led astray by the false light of Kama, she begins looking inwardly for true light and guidance.	19
Eventually, when freed from the clutches of Chaos, she returns to her Nirvanic abode where heavenly bliss and felicity reign supreme.	20
Though Nirvana is outside of space and time, it can be reached on this earth by holy men.	20

### **Part 3. Space is the Pythagorean Monas, Potential Space within Abstract Space.**

#### **Chaos is the Pythagorean name for Monas.**

It's symbol is the Central Point of the Circle. 21

Space and Universe are synonymous. In Space there is not only Matter, Force, and Spirit, but all that and much more. Space is the Soul of the World, the One Element or Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of One Boundless Ocean, evolves only to reabsorb all that lives and feels and thinks and has its being in it. 21

The key to the Pythagorean doctrines is key to every great Philosophy. 22

#### **Space is the One Element, the container and synthesis of Chaos-Theos-Kosmos, the Unknown and Unknowable First Cause.**

Dawn of Chaos–Theos–Cosmos (Drawing). 23

#### **Within the Oneness of Space, Chaos-Theos-Kosmos make up the First Triangle and the Highest Tetractys.**

The universe is the combination of a thousand elements, and yet the expression of a Single Element — absolute harmony or spirit — a chaos to the physical sense, a perfect cosmos to manas. 25

Light is the shadow of matter in motion, i.e., boundless, eternal, infinite Space-Motion-Duration, the trinitarian essence of that which the Deists call God, and we — the One Element. 25

The conceptions about body and matter of Aristotle and Plato, opposed as they were in many things to each other, are still more at variance with the conceptions about body and matter of our modern men of science. 26

Though an Unknowable Living Entity, Space is substantial. It is the real world, studded with countless phenomenal universes, systems and mirage-like worlds, plus a Unity of Forces connecting all matter in the plenum, as symbolised in the Pythagorean Triangle. 26

The Eastern neophyte in his Chrēstos condition was “crucified,” i.e., initiated, on Tree of Life in Space, not the Tree of Death of the Churches. 27

#### **Part 4. Space is the Aether of the Greek philosophers or pre-cosmic Mind. Chaos is pre-cosmic Matter.**

Ether is one of Aether's subdivisions on our plane, the so-called Astral Light of the Kabbalists. 29

From the union of Aether and Chaos, a Macrocosm or Universe is born containing the Microcosm or Man, i.e., the soul and body of men. 29

##### **Within the Ineffable Space, there are spaces of more or less dimensions.**

Space as a location is an aberration of the earthbound mind. 31

Space is not a resource that can be drawn upon when needed. 31

So long as man lives in the whirlpool of sensuous existence, Space is Maya-Illusion. 31

Æther and Ether compared and contrasted (Table). 31

##### **Æther and Ether compared and contrasted.**

#### **Part 5. Space is metaphysical substance, the immaterial root of matter.**

Parentless Space is the incomprehensible Deity, whose invisible robes are the mystic root of all matter, whether seen or unseen. 33

Pre-cosmic Space is called Mother; Father-Mother, at the first stage of its re-awakening (Mulaprakriti or Akasha). 33

Space is Aditi or Gaia, Mother-Space, coeval with Darkness. 33

##### **Within abstract Dark Space, the Ineffable and Unknowable One Cause lies asleep.**

When the hour strikes, the Darkness of Space is brightened up by a Ray from the Central Spiritual Sun which, by thrilling through Infinitude, awakens the slumbering Waters of Life to a new dawn of Sentient Life — “Bright Space, son of dark Space.” 34

##### **Space is metaphysical form, i.e., “Substance,” and vice versa.**

Brahman is the germ; Shakti is the power or energy that comes into existence at their union or contact. 34

Conditioned creation out of pre-existing Substance, the rootless root of the material worlds, is the gift of Eternal Space. 35

Thus the One Impersonal Substance-Principle in Space becomes substance on the plane of the illusionary world of matter, while its innermost essence remains as Principle with Space. 35

Interplanetary Space is full of imponderable substances, interpenetrating each other. They are the direct cause of natural phenomena manifesting through vibration at the lower end. 35

**Space is one of three eternal things in the Universe; the other two are Law and Nirvana.**

A blind, unintelligent, and useless void in nature is the sandbank of the pedestrian mind. 36

The Occultist studies the soul and spirit of Cosmic Space; the Materialist, its shell. 36

**Space is Ideal Nature in which everything in the Universe is mysteriously and invisibly generated.**

Behind Nature and higher, there is an Architect and Divine Planner, of whom the Creator is but the executive agent. And still higher, over and around, within and without, there is a Supreme Deity presiding over the Architect and the Heavenly Host of Creators. 37

Ideal Nature is an aggregate of forces guided by High Planetary Spirits and controlled by semi-intelligent beings. Those Spirits and Intelligences are the manifested verbum of the unmanifested Logos, i.e., the Mind of the Universe and Its immutable Law. 37

The whole process of evolution, with its endless adaptations, is proof of divine design in the action of the seemingly blindest forces. 37

**Space and Nature are one. There is no such thing as supernatural.**

**Part 6. Space is a body of limitless extent, whose Septenary Principles manifest in our phenomenal world only the grossest fabric of their sub-divisions.**

Undifferentiated Chaos is a primary aspect of Mulaprakriti and the first abstract idea one can form of Parabrahman. Its differentiated reflection is the cause of physical phenomena in the manifested world. 39

The six directions of Space are represented in the Double Triangle. 40

Its Seven Principles are the Seven Winds of the Puranas. 40

Time and Space are One, Vishnu or First Logos. 40

Since the three dimensions (length-breadth-thickness) belong only to one characteristic of matter, i.e., extension, common sense justly rebels against the suggestion that there can be more than three. 41

The septenary constitution of Space will become visible when the so-called "fourth dimension of space," i.e., the sixth characteristic of matter and harbinger of the Sixth Sense, is fully awakened. 41

The turn of a four-dimensional world is near, but the puzzle of scientists will ever continue until their concepts reach the natural dimensions of visible and invisible space in its septenary completeness. 41

**Blavatsky cuts the materialistic mind down to size.**

Physical science cannot be explained on either biological or even physiological data, otherwise that science would become metaphysical. 42

**Part 7. To the profane, Space is Eternal Darkness; to the Initiate, the Celestial Fountain of the Waters of Life.**

**The Dark Energy of Be-ness is reflected in Chaos.**

The Waters of Life is the Fifth Principle of Kosmos in the lower septenary; but they differ from the Waters of Salvation. 46

**Only earth and water, when warmed by the Sun, can bring forth a living soul.**

Fire is the male Fecundating Principle. Water is the female Creative Principle. 47

**Fire and Water, or Spirit and Matter, are symbols only of physical generation.**

Space-Chaos is the Great Mother and storehouse of Creation whence proceed all forms and ideas. She is Be-ness. When vivified by Theos (the “husband”), latent Eros (the “son-to-be”) reveals a Kosmos (universe of “being”) to the perception of finite minds. This triune reflection of Space (Pythagorean Monas) in the universe of illusion is the Ideal Triangle or Space-Motion-Duration. 48

**That is how Theos brings out of Chaos a new Kosmos!**

While 1, 2, 3, 4 are successive emanations from Infinite Space, 4, 3, 2 veil the Infinite from finite perception and speculation. Number 1 is lost in its inaccessible solitude. 48

The numerical value of the Biblical Chaos (Waters of Space), perpetually “moving” or self-modifying, is 4,320,000 terrestrial years, i.e., the sum total of primordial matter. 49

Genesis’ Spirit of God is the male aspect of Chaos, Unseen and Unknowable God. The visible waters on the face of the earth are the crystalline abode of the Great Mother-Nature that metamorphosed into Father-Mother when homogeneity transformed herself into heterogeneity. 50

**But there is no dark creation, no evil dragon.**

During Pralaya the Great Virgin Mother slumbers alone in the bosom of Eternal Truth. 50

She lies stretched in Infinity as the Great Deep, the “dry Waters of Space,” and becomes “wet” only after the separation and the moving over its face of Narayana, the Invisible Flame. 51

Pre-cosmic Hydrogen and Oxygen, which instil the Fire of Life into the Mother by incubation, are noumena of the gross oxygen and hydrogen that carry the Fiery Breath of Life on Earth. 51

Unrevealed Cause is Spiritual Fire, which is One under three aspects or phases: 51

Hydrogen is not Water, though it generates it; Hydrogen is not Fire, though it manifests or creates it; Hydrogen is not Air, though Air may be regarded as a product of the union of Water and Fire. 51

The Sacred Fires were taught in the Mystery Schools of every ancient people. 52

Air is semi-spiritual fire. Water is liquid fire. Earth is solid fire! 53

**Separated from their primeval trinity, the “dry” waters become “wet” thus marking the time when Unconsciousness and Non-being become Consciousness and Being.**

Indiscrete or undifferentiated Fire (Avyakta) gives rise to Liquid Fire, which is an admixture of the male Spiritual Fire and the female Waters of Space. 54

Then the Waters of Space or Universal Matrix, progeny of the male fire and the female, still gaseous spacial water, become the vast oceanic expanse on Earth from within without. 54

The time for the Earth’s incrustation had arrived. 54

Water is an androgyne deity, the parentless, self-existent parent of the Son (First Logos) and progeny of the Moon.	55
Gaia-Venus is Ideal Nature. Metaphysically, she is Aditi and even Mulaprakriti.	55
“Ocean” stands for Infinite Space, i.e., Spirit in Chaos. The Moon is the female generative principle; the Sun is the male.	55
Hence Cupid or Love in his primitive sense is Eros or Divine Will, a quenchless Desire of manifesting itself through visible creation.	55
Telesinus dreamt of a Liquid Fire that, having enveloped Apollonius, it divided to let him through and did not burn him.	55

### **Part 8. Space is Akasha, Soul of the World: potential energy, whose function it is to evolve all visible things out of itself.**

Akasha or Alaya is the Fifth Universal Cosmic Principle, from which proceeds the human manas.	57
Akasha is also the Soul and Spirit of Boundless Cosmic Space, the Synthesis and Seventh Principle of the manifested Kosmos with the Sixth, its spiritual upadhi.	57
Therefore, in its innermost aspect, Akasha is both the Seventh and Sixth Macrocosmic Principles.	58
Akasha is Aether, the Light of Creative Thought and Causeless Cause of every manifesting intellection, plus the reservoir of all thought because Absolute Thought.	58
Ether is the lowest and grossest form of thought.	58

#### **Akasha and Astral Light compared and contrasted.**

### **Part 9. Space is Be-ness: Absolute Subjectivity plus Great Breath or Motion Unmanifested.**

#### **Hence Space is the Element-containing vehicle, dimensionless and co-existent with Endless Duration, Primordial Substance, and Motion Unmanifested.**

When the “Great Breath” breathes out a thought, as it were, that thought becomes a Kosmos. And when the Divine Breath is inspired again, the illusionary universe disappears into the bosom of the “Great Mother.”	60
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#### **If Space is the rootless root germ, the Great Breath is ever coming and going.**

Spirit is the first differentiation of (and in) Space; Matter is the first differentiation of Spirit.	61
Be-ness has two aspects: abstract Space or bare Subjectivity, and abstract Motion or Unconditioned Consciousness.	61
Space is filled eternally with atoms in ceaseless Motion, in mutual collisions and attractions.	61

#### **To sum-up, Space is Eternal Motion — the Great Breath.**

It is ever-present but latent moving-power and life-principle on the highest plane, potent on the middle, active in the lowest.	62
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The life- and death-giving electro-magnetic currents of animate nature thrill throughout Infinite Space: they are the Great Breath, coming and going as Manvantara and Pralaya. Finite Space is filled with differentiated Breath invisibly. 63

**The Mother sleeps, yet is ever breathing.**

She scatters her spawn and the Breath heats and quickens it. 63

Then, when the heat caused by the descent of the Flame into primordial matter causes its particles to move, Motion becomes Whirlwind. 63

In the manifested Cosmos, there is a perpetual exchange taking place in Space of atoms, correlating and changing their combining equivalents on every planet. 63

**Real Time is abstract motion in Space.**

Space and Time are forms of the One incognisable Deity. They are forms of That, the Absolute All. 65

From Absolute, Universal Space, outside space and time, comes forth our Cosmos, conditioned and limited by time and space. 65

The Collective Mind (Logos), composed of various and numberless hosts of Creative Powers, however infinite in manifested time, is still finite when contrasted with the Unborn and Undecaying Space in its supreme, essential aspect. 66

Every impulse or vibration of a physical object causing the collision of physical particles or vibration in the air, the sound of which is capable of affecting the ear, produces at the same time a corresponding flash of light, which will assume some particular colour. 66

For in the realm of hidden forces, an audible sound is but a subjective colour; and a perceptible colour, an inaudible sound; both proceed from the same potential substance, Space. 66

Thus all our thoughts and actions produce vibrations in space, which mould our future career. 67

Only our higher principles are beyond time and space. All else is doomed to die. 67

**Time in Space is symbolised by serpents and dragons.**

There now follows an exegesis of Pistis-Sophia's "Basilisk with seven heads." 67

Shesha or Ananta and the Gnostic Ophis differ. 68

At the Churning of the Ocean of Space, Shesha was twisted round the Mountain Mandara and caused it to revolve. 68

**Endless are the battles and struggles of the two Opposing Forces.**

The struggle of the Evolving Energy is dual throughout the universe and at many different levels. 69

For example, the struggle of the Sun-god with the Sea and its Dragon, which ended in the defeat of the Sea Monster, has a purely cosmic and geological meaning, as well as a historical one. 69

**Part 10. The voidness of the seeming full is the fullness of the seeming void.**

**Chaos is Void to sense, latent Deity to reason.**



Chaos is the Soul of the World, a Living Fire (Mother) set ablaze by a Ray of the Central Spiritual Sun (Father in Secret).	71
Why does Nature abhors a vacuum?	71
Because there is no Fire in vacuity.	71
<b>Nihil or Non-being in the mind of Ancient Philosophers became No-thingness and Emptiness among modern materialists.</b>	
Vacuum or Voidness is a perception of lower minds.	72
Vacuum is Absolute Deity, eternal and unchangeable. Its vehicle is pure, luminous Aether, Infinite Space.	72
Matter and form may disintegrate and disperse, the Spirit may withdraw to its primitive abode, but the primordial Animating Principle remains unaltered (though enlightened) by its dream into the mayavic worlds.	73
Upon death, the animal soul and its gross physical body are received by the earth; the spiritual soul, by the Air.	74
Ether to Earth, Spirit to Aether, then!	74
Nihil, with some theologians and thinkers, is synonymous with the Impersonal, Divine Principle, the Infinite All, which is no "Being" or "Thing," degraded by Monotheism into a capricious anthropomorphic being.	75
Space is both a "limitless void" and a "conditioned fullness," the Seven-Skinned, Eternal Mother-Father.	75
<b>Voidness is personified in Akasha-Alaya, the Soul of the World.</b>	
Only the Three-in-One, Non-Ego, Voidness, and Darkness are self-existent and perfect.	76
The Deity of the Theosophist is not outside our world, in "empty space." It is inside the heart of every man.	77
The abyss of Nothingness of the profane is the Infinite Space of the Divine Plenum of the Occultist.	77
<b>Nothing is eternal and unchangeable, save the Hidden Deity in the Palace of Love.</b>	
Voidness alone is self-existent and perfect.	78
<b>The Gnostic term Pleroma is the sum total of all divine emanations and manifestations.</b>	
It is the boundless circle within which lie all forms.	78
The Pleroma of Valentinus is absolutely the Space of Occult Philosophy.	78
<b>Pleroma is the Heavenly River which flows in the cosmic abyss, the Father-Mother of all gods.</b>	
The Heavenly River is Space + Air (Concealed Spirit), the Breath of the Two Ones.	79
When it begins flowing, the pure light of the Divine Mind is poured throughout the Pleroma — splendid and immense Space.	79
But Bythos or the Deep of the Ophites, being boundless and infinite Void, is far superior than Pleroma.	79
Bythos is a female emanation of the Nameless and Unknown Deity and its veil.	79

Pleroma is the Periodical Egg or Chaos differentiating, not Mulaprakriti; the latter is the Eternal Egg and noumenon of matter, i.e., Chaos undifferentiated.	80
From the Fifth and Third states of Pleroma, the Living Spiritual Fire completes the Saptaparna or Man-Plant.	80
<b>Thus “Our Father in Heaven” reveals the Pleroma to Christos, Man’s Spiritual Soul.</b>	
Thus His Fullness we all have received, says John.	81
As Logos reflects all in the Universe of Pleroma, so man reflects in himself all that he sees and finds in his Universe, the Earth.	82
When the hour for the Maha-Pralaya strikes, Be-ness (No-thing-ness) reigns supreme and sovereign in Boundless Infinitude, which is Absoluteness, i.e., Undifferentiated Space.	82
When the spiritual light of Pleroma withdraws, it reverts to its former state of pure immateriality and inner fulfilment.	82
And that is how the Circle is “Squared.”	82
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## Part 1.

# The shoreless Ocean of Space is the Light of the Central Sun and First Cause.

**Universe<sup>1</sup> is Space's body, spirit, and soul. These are the three "Kabbalistic Faces," and the three degrees of the Gnostic Pleroma.<sup>2</sup>**

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Plērōma*, the three "Kabbalistic Faces," for the ANCIENT of the ancient, the holy of the aged, the great Ain-Soph, "has a form and then he has no form." The invisible "assumed a form when he called the universe into existence," says the *Zohar*, the Book of Splendour.<sup>3</sup>

The *first* light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation.

The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the *unintelligent*, blind life-principle into every form.

The *third*, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes DARKNESS and the BAD — pure matter, the "gross purgations of the celestial fire" of the Hermetists.<sup>4</sup>

**Space is Macroprosopus, the supernal soil in which are concealed the archetypal ideas or forms of all, and from which grows the root of the universal Tree of Life.**

It thus follows that although Macroprosopus — or Kether, the *crown* of numbers, for it is the white head, or O, cipher,<sup>5</sup> is still removed from Ain-Soph, being only its universal reflection or light — that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ide-

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<sup>1</sup> [See definitions on pages 85-86 below. — ED. PHIL.]

<sup>2</sup> See § 10 below.

<sup>3</sup> *Zohar*, III, p. 288; [Amsterdam ed., 1714]

<sup>4</sup> *Isis Unveiled*, I p. 302

<sup>5</sup> The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

as or forms of *all*; from which grows the ROOT of Kosmos,<sup>1</sup> the universal Tree of Life in the *creative* world.<sup>2</sup>

### Space is greater than Brahmā, beyond the roots of the Tree of Life.

Thus, in the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The tree *was reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Plērōma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Aśvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the *Bhagavadgītā* to grow with its roots above and its branches below.<sup>3</sup> The roots represent the Supreme Being, or First Cause, the LOGOS; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna, is “greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them.”<sup>4</sup>

Its boughs are Hiranyagarbha (Brahmā or Brahman in his highest manifestations, say Śrīdhara and Madhusūdana), the highest Dhyāni-Chohans or Devas. The *Vedas* are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this “age” of Brahmā.<sup>5</sup>

### Space is the realm of Divine Knowledge and habitat of Intelligent Powers that rule the Universe.

Thus, space, in its abstract sense, was called “the realm of divine knowledge,” and by the *Chaldees* or Initiates *Ab Soo*, the habitat (or Father, *i.e.*, the source) of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.<sup>6</sup>

In the same manner and on the plan of the Zodiac in the *upper* Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called “the Abyss of Learning”; twelve centres on it in the shape of twelve small islands representing the Zodiacal signs — two of which remained for ages the “mystery signs”<sup>7</sup> — were the

<sup>1</sup> [See definitions on pages 85-86 below. — ED. PHIL.]

<sup>2</sup> *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII pp. 145-46; [cf. “The Rope of the Angels,” in the same Series. — ED. PHIL.]

<sup>3</sup> Ch. xv, vs. 1-2; [See C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021; Ch. 8, § “Axe the Aśvattha Tree.” This our first Major Work. — ED. PHIL.]

<sup>4</sup> Ch. xi, vs. 37

<sup>5</sup> *Secret Doctrine*, I p. 406

<sup>6</sup> Not less suggestive are the qualities attributed to Rudra Śiva, the great *Yogi*, the forefather of all the Adepts — in Esotericism one of the greatest Kings of the Divine Dynasties. Called “the Earliest” and the “Last,” he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara*, “clothed with the Elements,” *Trilochana*, “the three-eyed”; *Pañchānana*, “the five-faced,” an allusion to the past four and the present fifth race, for, though *five-faced*, he is only “four-armed,” as the fifth race is still alive. He is the “God of Time,” Saturn-Chronos, as his *damaru* (drum), in the shape of an hourglass, shows; and if he is accused of having cut off Brahmā’s fifth head, and left him with only four, it is again an allusion to a certain degree in initiation, and also to the Races.

<sup>7</sup> G. Seyffarth’s idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane; the initiates, however, knew them all, *from the time of the separation of mankind into*

abodes of twelve Hierophants and masters of wisdom. This “sea of knowledge” or learning<sup>1</sup> remained for ages there, where now stretches the Shamo or Gobi desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the *Zodiacal Ring* on Earth.

**Its symbol is the Circle, Boundless and Infinite.**

The Circle was with every nation the symbol of the Unknown — “Boundless Space,” the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity.<sup>2</sup>

**Space is Eternal Divine Presence, independent of everything else in the universe.**

**Lord Buddha declares that there is neither a “Creator” nor an Absolute Being. There is but One Life, either Unrevealed Parabrahman,<sup>3</sup> the Passive-Principle, or its bound and conditioned reflections in the Universe of Illusion.**

The Buddhists . . . deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint — “wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned) and can have no relation to anything nor to any one; or it is “BADDHA” (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world.

**Space exists whether there is a God, gods or none; whether there is a universe or no universe: during the Maha Yugas, the Pralayas, as well as during the periods of Manvantara.**

Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Mahā Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Ākāśa-Prakriti, guided by the unconscious regular pulsations of *Śakti* — the breath or power of a

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*sexes*, whence arose the separation of Virgo-Scorpio into two; which, owing to a secret sign added and the *Libra* invented by the Greeks, instead of the secret name which was not given, made 12. (See *Isis Unveiled*, II p. 456.) [Also cf. “Subba Row’s Twelve Signs of the Zodiac,” in the same Series. — ED. PHIL.]

<sup>1</sup> The above is, perhaps, a key to the Taley-lama’s symbolical name — the “Ocean” lama, meaning the Wisdom Ocean. Abbé Huc speaks of it.

<sup>2</sup> *Secret Doctrine*, I p. 113

<sup>3</sup> Cf. “Parabrahman is the collective aggregate of Kosmos in its infinity and eternity.” *Secret Doctrine*, I p. 7

SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
1. SPACE IS THE LIGHT OF THE CENTRAL SUN

conscious deity,<sup>1</sup> the theists would say — the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan, Bar-nang* (*Mahā-Sūnyatā*) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute.<sup>2,3</sup>



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<sup>1</sup> [See § 9 below.]

<sup>2</sup> See Confucius' praise of the abyss. [Cf. “Deep and active as a fountain, he is like the abyss. . . . Call him an abyss, how deep is he! Call him Heaven, how vast is he!” Confucius, “The Doctrine of the Mean,” *tr.* Legge]

<sup>3</sup> *Blavatsky Collected Writings*, (THE SEVENFOLD PRINCIPLE IN MAN) III *pp.* 422-23 *fns.* [Note IV, on T. Subba Row's article, “The Āryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.”]

## Part 2.

# Space is Chaos, Unseen and Unknowable Deity that thrills throughout every atom in Boundless Kosmos.

### Chaos is Neith-Night, the Dark Abyss or Great Deep.

[Chaos] was personified in Egypt by the Goddess Neith, anterior to all gods. As Deveria says,

. . . the only God, without form and sex, who gave birth to itself, and without fecundation, is adored under the form of a Virgin Mother.

She is the vulture-headed Goddess found in the oldest period of Abydos, who belongs, accordingly to Mariette Bey, to the first Dynasty, which would make her, even on the confession of the time-dwarfing Orientalists, about 7,000 years old. As Mr. Bonwick tells us in his excellent work on Egyptian belief,

Neith, Nut, Nepte, Nuk [her names as variously read!] is a philosophical conception worthy of the nineteenth century after the Christian era, rather than the thirty-ninth before it or earlier than that.

And he adds:

Neith or Nout is neither more nor less than the *Great Mother*, and yet the *Immaculate Virgin*, or female God from whom all things proceeded.

**Egyptian Neith is the same as the Assyrian Anaita, the Avestan Zeruane, the Buddhist Svabhava, the Christian Immaculate Mother, the Etruscan Nerfe, the Greek Gaia-Nyx, the Father-Mother of the Stanzas of Dzyan, the Gnostic Bythos, the Neoplatonic One, the Puranic Akasha, the Vedic Aditi.**

Neith is the “Father-mother” of the *Stanzas* of the *Secret Doctrine*, the *Svabhāva* of the Northern Buddhists, the *immaculate* Mother indeed, the prototype of the latest “Virgin” of all; for, as Sharpe says,

. . . the Feast of Candlemas — in honour of the goddess Neith — is yet marked in our Almanacs as Candlemas day, or the Purification of the Virgin Mary;

and Beauregard tells us of

. . . the Immaculate Conception of the Virgin, who can henceforth, as well as the Egyptian Minerva, the mysterious Neith, boast of having come from herself, and of having given birth to God.

He who would deny the working of cycles and the recurrence of events, let him read what Neith was 7,000 years ago, in the conception of the Egyptian Initiates, trying to popularize a philosophy too abstract for the masses; and then remember the subjects of dispute at the Council of Ephesus in 431, when Mary was declared Mother of God; and her Immaculate Conception forced on the World as by command of God, by Pope and Council in 1858. Neith is *Svabhāva* and also the Vedic *Aditi* and the Purānic *Ākāśa*, for

. . . she is not only the celestial vault, or ether, but is made to appear in a tree, from which she gives the fruit of the Tree of Life [like another Eve] or pours upon her worshippers some of the divine water of life.

Hence she gained the favourite appellation of “Lady of the Sycamore,” an epithet applied to another Virgin (Bonwick). The resemblance becomes still more marked when Neith is found on old pictures represented as a Mother embracing the ram-headed god, the “Lamb.” An ancient stele declares her to be “Neut, the luminous, who has engendered the gods” — the Sun included, for Aditi is the mother of the Mārtānda, the Sun — an Āditya. She is *Naus*, the celestial ship; hence we find her on the prow of the Egyptian vessels, like Dido on the prow of the ships of the Phœnician mariners, and forthwith we have the Virgin Mary, from *Mar*, the “Sea,” called the “Virgin of the Sea,” and the “Lady Patroness” of all Roman Catholic seamen. The Rev. Sayce is quoted by Bonwick, explaining her as a principle in the Babylonian *Bahu* (Chaos, or confusion) *i.e.*,

. . . merely the Chaos of *Genesis*<sup>1</sup> . . . and perhaps also *Mōt*, the primitive substance that was the mother of all the gods.

Nebuchadnezzar seems to have been in the mind of the learned professor, since he left the following witness in cuneiform language,

I built a temple to the Great Goddess, my Mother.

We may close with the words of Mr. Bonwick with which we thoroughly agree:

She [Neith] is the *Zeruāna*<sup>2</sup> of the Avesta, ‘time without limits’. She is the Nerfe of the Etruscans, half a woman and half a fish.

(whence the connection of the Virgin Mary with the fish and *pisces*); of whom it is said:

From holy good Nerfe the navigation is happy. She is the *Bythos* of the Gnostics, the *One* of the Neoplatonists, the *All* of German metaphysicians, the *Anaita* of Assyria.<sup>3</sup>

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<sup>1</sup> [Students to consult “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series, and “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series.— ED. PHIL.]

<sup>2</sup> [Zeruane-Akerene or Zrvana-Akarana]

<sup>3</sup> *Theosophical Glossary*: Chaos (*Gr.*)



**Space is filled with darkness, which is primordial matter in a pre-cosmic state.**

Thus the original Greek conception of Chaos is that of the Secret Wisdom Religion. In Hesiod, therefore, Chaos is infinite, boundless, endless and beginningless in duration, an abstraction at the same time as a visible presence. SPACE filled with darkness, which is primordial matter in its pre-cosmic state. For in its etymological sense, Chaos is Space, according to Aristotle, and Space is the ever Unseen and Unknowable Deity in our philosophy.<sup>1</sup>

**Why Space is Unseen and Unknowable Deity?**

**Because the Recorders of the Karmic Ledger circumscribed the manifested world of matter within a Ring Pass-Not,<sup>2</sup> thus making an impassable barrier between the lower, personal self and the impersonal Self within.**

. . . those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassable barrier between the personal EGO and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING “Pass-Not.” This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Ādi (the “First”) or of Eka (the “One”); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe.<sup>3</sup>

**This Abstract Deity is a Single Absolute Omniscience and Intelligence that thrills throughout every atom, and infinitesimal point in boundless Kosmos.**

In sober truth, as just shown, every “Spirit” so-called is either a *disembodied or a future man*. As from the highest Archangel (Dhyāni-Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals — are all *future men*. That fact alone — that a Spirit is endowed with intelligence — is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe — and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos — which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But 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 the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.<sup>4</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 336 fn.

<sup>2</sup> [See “The Rope of the Angels,” in the same Series. — ED. PHIL.]

<sup>3</sup> *Secret Doctrine*, I p. 129

<sup>4</sup> *ibid.*, I p. 277

**One cannot imagine a universe outside Deity. Every single speck of the material worlds is Divine, however low it may have fallen in its cyclic gyration through eternities.**

This does not mean that every bush, tree or stone is God or a god; but only that every speck of the manifested material of Kosmos belongs to and is the substance of "God," however low it may have fallen in its cyclic gyration through the Eternities of the ever-becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul* — which philosophy refuses to call God, thus limiting the eternal and ever-present root and essence.<sup>1</sup>

**The Infinitude of Chaos is the Nest of the Eternal Bird, the flutter of whose wings produces life.**

**There now follows an exegesis of Pistis-Sophia's pilgrimage, following her "transgression" or desire for Light.**

On PS 179-181: And Philip came forward and explained the Hymn of PISTIS-SOPHIA by reciting the one hundred and seventh Psalm (verses 1-21).

With page 181 of the Codex,<sup>2</sup> we come to the conclusion of the incident of the repentant Sophia. The 139 pages which deal with the subject demand the closest attention of the student of Esotericism, for not only have we here a history of the "pilgrimage" of the Soul, but also a description of the degrees of Initiation which correspond both to the natural degrees or states of consciousness, and to the cycles of human evolution. We will now endeavour to review this Pilgrimage of PISTIS-SOPHIA, following the path of her "transgression" or desire for Light, through her 13 Repentances, or *Changes of Mind (Metanoiai,*<sup>3</sup> changes of the *Nous* or *Manas*), until her restoration to the *Thirteenth Aeōn*, her proper region or plane.

**Longing for self-illumination, Sophia descends into the abyss of Chaos.**

To attain to the knowledge of Light, or the Logos, the soul has to descend into Matter or Hylē. Hence PISTIS-SOPHIA, desiring the Light, descends towards its *Reflection* from the Thirteenth Aeōn, through the Twelve Aiōns, into the depths of Chaos, where she is in danger of *entirely* losing her own innate Light or Spirit, of which she is continually deprived by the Powers of Matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to Spirit again. Thus she reaches *the Balance*; and still yearning for the Light, rounds the turning-point of the cycle, and changing the tendency of her thought or mind, recites her penitential hymns or Repentances.

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<sup>1</sup> *Secret Doctrine*, I p. 533 fn.

<sup>2</sup> [Schwartz's transcription]

<sup>3</sup> [When the soul is cleansed from its earthly pollutions, and a U-turn of consciousness from outer pursuits to inner realities begins in earnest, the first state of metanoia (μετανοια) has been reached. This is the true meaning of this pivotal concept, not "repentance" as it is commonly interpreted. See R. Ravindra (Ed. P. Murray). *Yoga and the Teaching of Krishna: Essays on the Indian Spiritual Traditions*. Chennai: Theosophical Publishing House, 1998; pp. 58, 316]

**Sophia's first battle begins when, after being led astray by the false light of Kama, she begins looking inwardly for true light and guidance.**

Her chief enemy who, with his *false Light*, has drawn her down into Chaos, is Ialda-baōth, the *Power with the appearance of a Lion*, the *Kāma* “principle,” the false “Light” in Chaos, which is assisted by the 24 Hylic or Material Projections, or Emanations, the reflections of the 24 Supernal Projections, the co-partners of PISTIS-SOPHIA, 48 in all, which together with that power or aspect from which the whole may at any time be viewed, make 49.<sup>1</sup> Thus then she first utters 7 Repentances. At the 4<sup>th</sup> of these, the turning-point of a sub-cycle, she prays that the *Image of Light* may not be turned from her, for the time was come when the Repentance of “those who turn in the Lowest Regions” should be regarded, “the mystery which is made the Type of the Race” (4<sup>th</sup> Round). At the 6<sup>th</sup> the *Light (Upper Manas)* remits her transgression, in that she quitted her own Region and fell into Chaos; but the command had not yet come from the *First Mystery (Buddhi)* to free her entirely from Chaos. Therefore at the conclusion of her 7<sup>th</sup> Repentance, where she pleads that she has done it in *ignorance* through her love for the Light, Jesus, the Initiate on the objective plane and the Light on the subjective plane, *without the command of the First Mystery (i.e., the power of Manas alone without Buddhi)*, raises her up to a slightly less confined region in Chaos, but SOPHIA still *knew not by whom it was done*. At the 9<sup>th</sup> Repentance the First Mystery partly accepted her prayer and sent Jesus, the Light, to help her secretly, that is, without the powers of the Aïōns knowing it; then did PISTIS-SOPHIA recognize the *Light*. Her next 4 Hymns are sung *knowingly to the Light*, and are of the nature of thanksgiving, and of declaration that Karmic Justice shall shortly overtake her oppressors, while she prays to be delivered from her “transgression,” *viz., the Kāmic Power with the appearance of a Lion*. After the 13<sup>th</sup> Repentance, Jesus again, *of himself*, without the First Mystery, emanated a brilliant Power of Light from himself, and sent it to aid SOPHIA, to raise her higher still in Chaos, until the command should come to free her entirely.<sup>2</sup> Next follows a description of the Light-powers which should be closely compared with the description of the 3 Vestures in the opening pages of the Codex. Then while SOPHIA pours forth hymns of joy, the Power becomes a *Crown to her head*, and her Hylē or material propensities begin to be purified, while the spiritual or Light-powers which she has still retained, join themselves with the “Vesture of Light” which has descended upon her. Then was the Statute fulfilled, and the First Mystery, in its turn, sent forth a great Power of Light, which joined with the first Power emanated by the “Light,” and became a great *Stream of Light*, this Power was the First Mystery itself *Looking-without (Buddhi-Manas)* on its own plane and the “glorified” Initiate in this terrestrial sphere. It came forth from the First Mystery *Looking-within (Ātma-Buddhi)* or “the Father.” When this is accomplished, PISTIS-SOPHIA, the *Lower Manas*, is purified again, and her Light-powers are strengthened and filled with Light, by their own co-partner of Light that *Syzygy*,

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<sup>1</sup> Compare the list of 25 *Tattvas* (24+1 or from another aspect, 5x5) in the article entitled “The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colours,” *The Theosophist*, Vol. XII, October and November 1880, written by C. Kotyia, F.T.S. [Full text under the title “How vibration brings forth sound, form, and colour,” in the same Series. — ED. PHIL.]

<sup>2</sup> There are, therefore, three degrees of Chaos.

without whom PISTIS-SOPHIA in the beginning thought she could reach the Light of Lights, and so fell into error. Still she is not even yet entirely freed from the bonds of Matter, for the higher she rises, the stronger are the Powers of Projections sent against her, who proceed to *change their shapes*, so that she now has to struggle against still greater foes which are emanated and directed by the strongest and subtlest Powers of Matter. Thereupon, PISTIS-SOPHIA is *surrounded entirely* with the Stream of Light and further supported on either hand by Michael and Gabriel, the “Sun” and “Moon.” The “Wings” of the “Great Bird” flutter, the “Winged Globe” unfolds its pinions, preparatory to its flight. For is not the Infinitude of Space “the Nest of the Eternal Bird, the flutter of whose wings produces life”?<sup>1</sup> Thus the last great battle commences. The First Mystery Looking-without, directs its attack against the “cruel crafty powers, passions incarnate” and causes PISTIS-SOPHIA to tread under-foot the Basilisk with the seven heads, destroying its Hylē, “*So that no seed could arise from it henceforth,*” and casting down the rest of the opposing host.<sup>2</sup>

**Eventually, when freed from the clutches of Chaos, she returns to her Nirvanic abode where heavenly bliss and felicity reign supreme.**

Thereupon PISTIS-SOPHIA sings Hymns of Praise on her being loosed from the bonds of Chaos. Thus was she set free and *remembered*. Yet the Great Self-willed One and Adamas, the Tyrant, were not yet entirely subdued, for the command had not yet come from the First Mystery, Looking-within, the Father. Therefore does the First Mystery, Looking-without, seal their regions and those of their Rulers until 3 times are completed. That is until the completion of the 7<sup>th</sup> Round (for we are now in the 4<sup>th</sup>) when humanity will pass into the interplanetary Nirvāna.

**Though Nirvana is outside of space and time, it can be reached on this earth by holy men.**

This Nirvāna however, is a state outside of space and time, as we know them, and therefore can be reached *now* and *within*, by very holy men; Naljors and Arhats, who can attain to the highest degree of the mystical contemplation, called in the East Samādhi. For then shall the “Gates of the Treasure of the Great Light” be opened, as described in our text, and the Nirvānic heights be crossed by the “Pilgrim.”<sup>3</sup>



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<sup>1</sup> Cf. *Secret Doctrine*, II p. 293

<sup>2</sup> See *Light on the Path*, pp. 15-17, 1<sup>st</sup> ed.

<sup>3</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA – 179-181) XIII pp. 60-62

## Part 3.

# Space is the Pythagorean Monas, Potential Space within Abstract Space.

### Chaos is the Pythagorean name for Monas.<sup>1</sup>

Οτι την μοναδα εκαλουν οι Πυθαγορειοι νουν, εικαζοντες τω ενι. . . . εκαλουν δε αυτην ουσιαν, αιτιον αληθειας, απλουν παραδειγμα, ταξιν συμφωνιας, εν μειζονι και ελασσονι το ισον, εν επιτασει και ανεσει το μεσον, εν πληθει το μετρον, εν χρονω του νυν ενεστωτα. επι δε και ναυν, αρμα, φιλον, ζωην, ευδαιμονιαν.<sup>2</sup>

### It's symbol is the Central Point of the Circle.

In the Occult meaning it [⊙] is the primordial Ideation, the plane for the double-sexed *logos*, the first differentiation of the ever-unknowable PRINCIPLE or abstract Nature, sexless and infinite. The *point* represents the first formation of the root of *all things* growing out of the *rootless* ROOT, or what the Vedāntins call “Parabrahm.” It is the periodical and ever-recurring primordial manifestation after every “Night of Brahmā,” or of potential space within abstract space: not Jehovah, assuredly not; but the “*Unknown God*” of the Athenians, the IT which St. Paul, the *master Mason* and the INITIATE, declared unto them. It is the *unmanifested* LOGOS.<sup>3,4</sup>

**Space and Universe<sup>5</sup> are synonymous. In Space there is not only Matter, Force, and Spirit, but all that and much more. Space is the Soul of the World, the One Element or Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of One Boundless Ocean, evolves only to reabsorb all that lives and feels and thinks and has its being in it.**

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of Science who regards Space as simply a mental representation, a conception of something existing *pro forma*, and having no real being

<sup>1</sup> [Note to Students: Atomon (ατομον) Anglicised as Atom, or Atmeton (ατμητον), 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 periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

<sup>2</sup> *Theologumena arithmeticae* (ed. Friedrich Ast), Leipzig 1817, p. 6

<sup>3</sup> *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 241-42

<sup>4</sup> Also cf. “The first illustration being a plain disc ○, the second one in the Archaic symbol shows ⊙, a disc with a point in it — the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite ‘Aditi in THAT’ (*Rig-Veda*), the point in the disc, or potential Space within abstract Space. In its third stage the point is transformed into a diameter, thus ⊖. It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude.” *Secret Doctrine*, I p. 4

<sup>5</sup> See defining note on last page.

outside our mind, Space *per se* is verily an illusion. He may fill the boundless interstellar space with an “imaginary” ether, nevertheless Space for him is an abstraction. Most of the Metaphysicians of Europe are so wide of the mark, from the purely Occult standpoint, of a correct comprehension of “Space,” as are the Materialists, though the erroneous conceptions of both of course differ widely.

If, bearing in mind the philosophical views of the Ancients upon this question, we compare them with what is now termed exact physical Science, it will be found that the two disagree only in inferences and names, and that their postulates are the same when reduced to their most simple expression. From the beginning of the human Aïōns, from the very dawn of Occult Wisdom, the regions that the men of Science fill with ether have been explored by the Seers of every age. That which the world regards simply as cosmic Space, an abstract representation, the Hindu Rishi, the Chaldæan Magus, the Egyptian Hierophant held, each and all, as the one eternal Root of all, the playground of all the Forces in Nature. It is the fountainhead of all terrestrial life, and the abode of those (to us) invisible swarms of existences — of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless — that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical organisms. For the Occultist “Space” and “Universe” are synonyms. In Space there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi — Space, Ākāśa, Astral Light — the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in *Isis Unveiled*, it is:

. . . the combination of a thousand elements, and yet the expression of a single Spirit — a chaos to the sense, a Cosmos<sup>1</sup> to the reason.

**The key to the Pythagorean doctrines is key to every great Philosophy.**

Such were the views upon the subject of all the great ancient Philosophers, from Manu down to Pythagoras, from Plato to Paul.

When the dissolution [Pralaya] had arrived at its term, the great Being [Param-Ātma, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be . . . resolved to emanate from his own substance the various creatures.<sup>2</sup>

The mystic Decad [of Pythagoras] ( $1 + 2 + 3 + 4 = 10$ ) is a way of expressing this idea. The One is God;<sup>3</sup> the Two, Matter, the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tet-

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<sup>1</sup> [See definitions on pages 85-86 below. — ED. PHIL.]

<sup>2</sup> *Mānava-Dharma-Śāstra*, Bk. I, ślokaś 6-8

<sup>3</sup> The “God” of Pythagoras, the disciple of the Āryan Sages, is no personal God. Let it be remembered that he taught as a cardinal tenet that there exists a permanent Principle of Unity beneath all forms, changes, and other phenomena of the Universe.

rad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Cosmos.<sup>1</sup>

Plato's "God" is the "Universal Ideation," and Paul<sup>2</sup> saying

Out of him, and through him, and in him, all things are,

had surely a Principle — never a Jehovah — in his profound mind. The key to the Pythagorean dogmas is the key to every great Philosophy. It is the general formula of unity in multiplicity, the One evolving the many and pervading the All. It is the archaic doctrine of Emanation in a few words.<sup>3</sup>

## Space is the One Element, the container and synthesis of Chaos-Theos-Kosmos, the Unknown and Unknowable First Cause.

These three [Chaos-Theos-Kosmos] are the containment of Space; or, as a learned Kabbalist has defined it,

Space, the all containing uncontained, is the primary embodiment of simply Unity. . . . boundless extension.<sup>4</sup>

But, he asks again,

. . . boundless extension of what?

and makes the correct reply,

The *unknown container of all, the Unknown* FIRST CAUSE.

This is a most correct definition and answer, most esoteric and true, from every aspect of occult teaching.<sup>5</sup>



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

There now follows a drawing accompanying "The Rope of the Angels," from our Secret Doctrine's First Proposition Series. — ED. PHIL.

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<sup>1</sup> *Isis Unveiled*, I p. xvi

[*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.]

<sup>2</sup> [*Romans* xi, 36]

<sup>3</sup> *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV pp. 411-13

<sup>4</sup> Henry Pratt, M.D., *New Aspects of Life and Religion*, pp. 3, 4

<sup>5</sup> *Secret Doctrine*, I p. 342

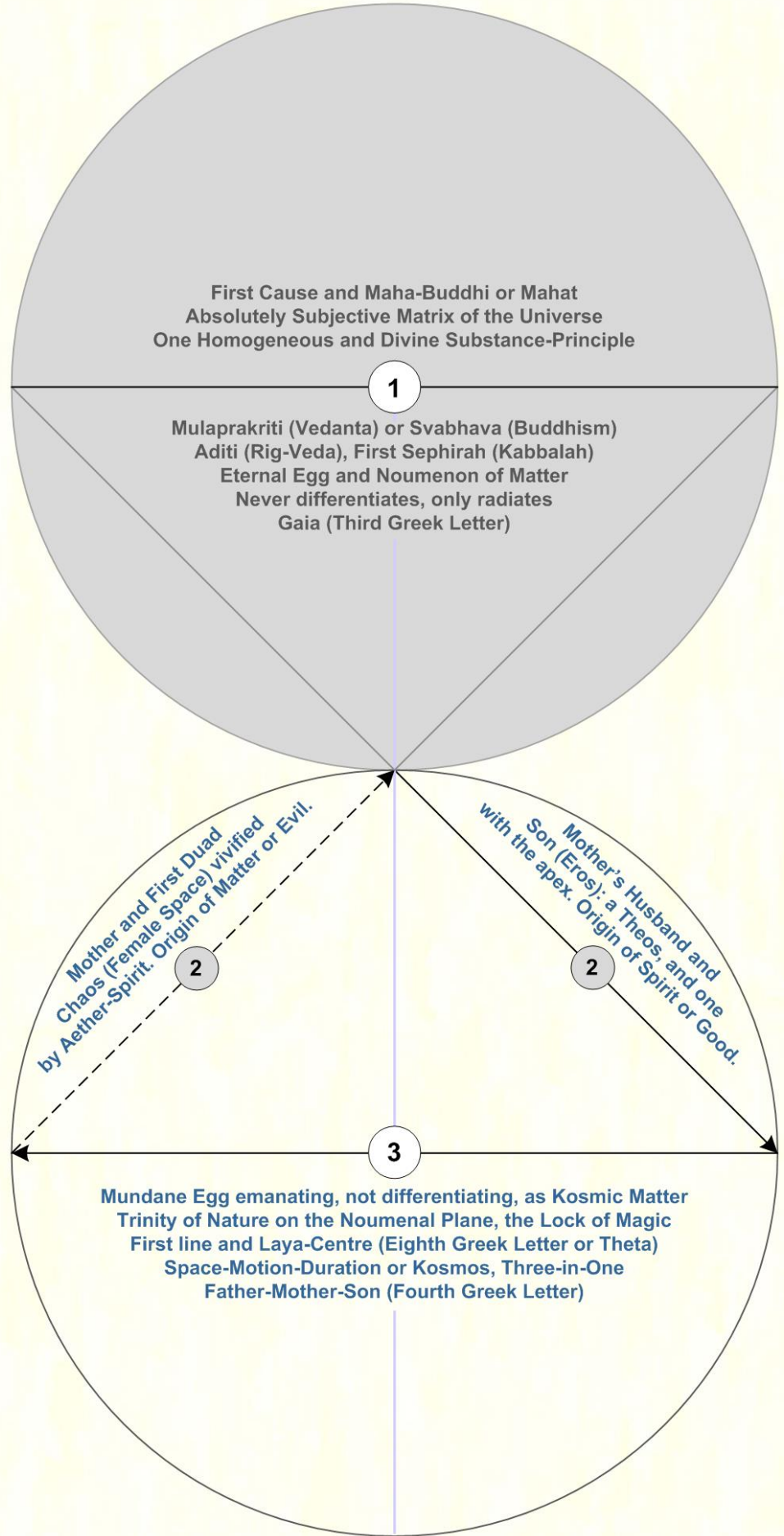
**First Triangle in the Manifested World  
Dawn of Chaos–Theos–Kosmos**

“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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## Within the Oneness of Space, Chaos-Theos-Kosmos make up the First Triangle and the Highest Tetractys.

Chaos-Theos-Kosmos are but the three aspects of their synthesis — SPACE. One can never hope to solve the mystery of this *Tetractys* by holding to the dead letter even of the old philosophies, as now extant. But, even in these, CHAOS-THEOS-KOSMOS = SPACE, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* CUBE, are remarkable even in the exoteric *Purānas*.

There, also, Brahmā is the *Theos*, evolving out of *Chaos*, or the great “Deep,” the waters, over which Spirit = SPACE, personified by *ayana* — the Spirit moving over the face of the future boundless Kosmos — is silently hovering, in the first hour of re-awakening. It is also Vishnu, sleeping on Ananta-Śesha, the great Serpent of Eternity, of which Western theology ignorant of the Kabbalah, the only key that opens the secrets of the Bible, has made — the Devil. It is the first *triangle* or the Pythagorean *triad*, the “God of the *three* Aspects,” before it is transformed through its perfect quadrature of the infinite Circle into the “four-faced Brahmā.”

Of him who is and yet is not, from the not-being, Eternal Cause, is born the Being, Purusha,

says *Manu*, the legislator.<sup>1</sup>

**The universe is the combination of a thousand elements, and yet the expression of a Single Element — absolute harmony or spirit — a chaos to the physical sense, a perfect cosmos to manas.**<sup>2</sup>

**Light is the shadow of matter in motion, i.e., boundless, eternal, infinite Space-Motion-Duration, the trinitarian essence of that which the Deists call God, and we — the One Element.**

Light, then, like heat — of which it is the crown — is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we — the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul — the *vahan* [vehicle] of the seventh, the pure, immaterial spark — “a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter. The men of science have just found out “a *fourth* state of matter,” whereas the Occultists have penetrated ages ago beyond the *sixth*, and, therefore, do not infer but KNOW of the existence of the *seventh* — the last.

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<sup>1</sup> *Secret Doctrine*, I pp. 341-42

<sup>2</sup> Cf. *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 318; [quoting from *Isis Unveiled*, I p. xvi, where this sentence runs: “The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense, a cosmos to the reason.” — *Boris de Zirkoff*.]

**The conceptions about body and matter of Aristotle and Plato, opposed as they were in many things to each other, are still more at variance with the conceptions about body and matter of our modern men of science.**

Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, “light is not a body, or the emanation of anybody (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.” To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an “energy or act” existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about “body” and “matter” of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about “body” and “matter” of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as “light,” “heat,” “sound,” “electricity”; least of all — could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a “chemical ray,” a “light ray,” or a “heat ray.” *There is nothing but radiant energy*; or, as a man of science expresses it in the *Scientific American*,<sup>1</sup> radiant energy — “motion of *some kind*, causing vibrations across space of *something* between us and the sun — *something which, without understanding fully* [verily so!], we call ‘ether,’ and which exists everywhere, *even in the ‘vacuum’ of a radiometer.*” The sentence [though] confused, is none the less, the last word of science. Again: “We have always one and the same cause, radiant energy, and we give this one thing different names, ‘actinism,’ ‘light,’ or ‘heat.’” And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels — “are all due to one thing — motion of the ether.”<sup>2</sup>

**Though an Unknowable Living Entity, Space is substantial. It is the real world, studded with countless phenomenal universes, systems and mirage-like worlds, plus a Unity of Forces connecting all matter in the plenum,<sup>3</sup> as symbolised in the Pythagorean Triangle.**

The physicist who regards Space merely as a representation of our mind, or extension unrelated to things in it, which Locke defined as capable of neither resistance nor motion; the paradoxical materialist, who would have a *void* there, where he can see no matter, would reject with the utmost contempt the proposition that “Space is a substantial though [apparently an absolutely] unknowable living Entity.”<sup>4</sup> Such is, nevertheless, the Kabbalistic teaching, and it is that of Archaic philosophy. Space is the real world, while our world is an artificial one. It is the One Unity throughout its

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<sup>1</sup> “The Sun’s Radiant Energy,” by Prof. S.P. Langley, *Scientific American*, Vol. 41, July 26 1879, p. 53

<sup>2</sup> *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV pp. 220-21

<sup>3</sup> [See § 10 below.]

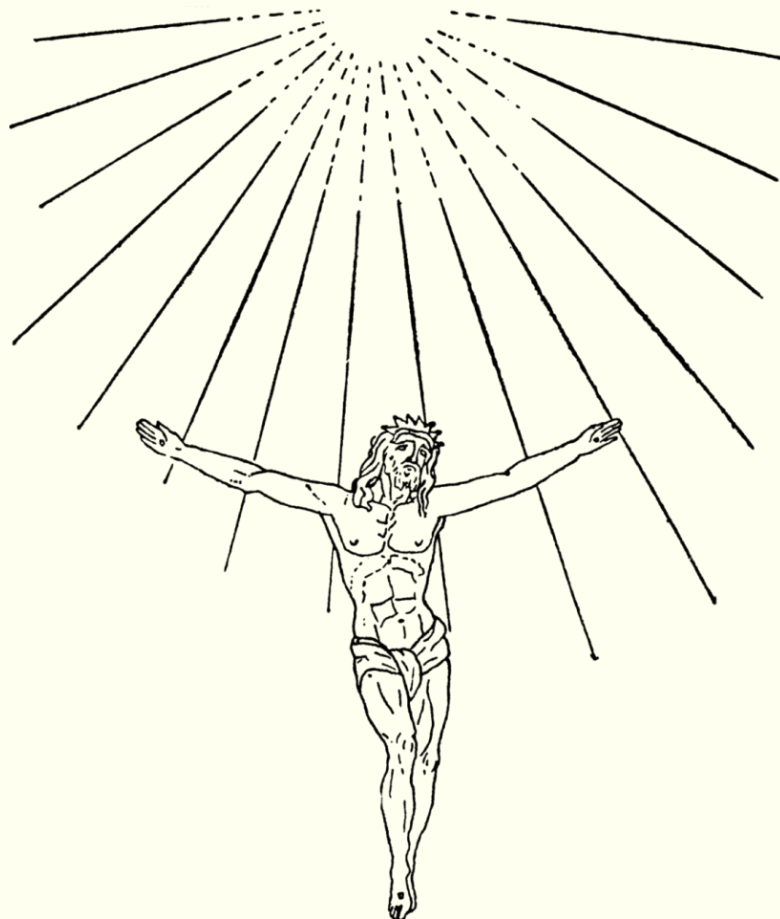
<sup>4</sup> Henry Pratt, M.D., *New Aspects of Life and Religion*, 1886, pp. 7-8

infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is “a connection of all matter in the *plenum*,” as Leibnitz would say. This is symbolized in the Pythagorean Triangle.<sup>1</sup>

**The Eastern neophyte in his Chrēstos condition was “crucified,” i.e., initiated, on Tree of Life in Space, not the Tree of Death of the Churches.**

Once more, remember the Hindu Vithobā crucified in Space; the significance of the “sacred sign,” the *Svastika*; Plato’s decussated man in Space, etc., etc.<sup>2</sup>

The figure of Vithobā, even to the nail-marks on the feet,<sup>3</sup> is that of Jesus crucified, in all its details save the Cross. That MAN was meant is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the TREE OF LIFE*. This “tree” has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers, the *tree of death!*<sup>4</sup>



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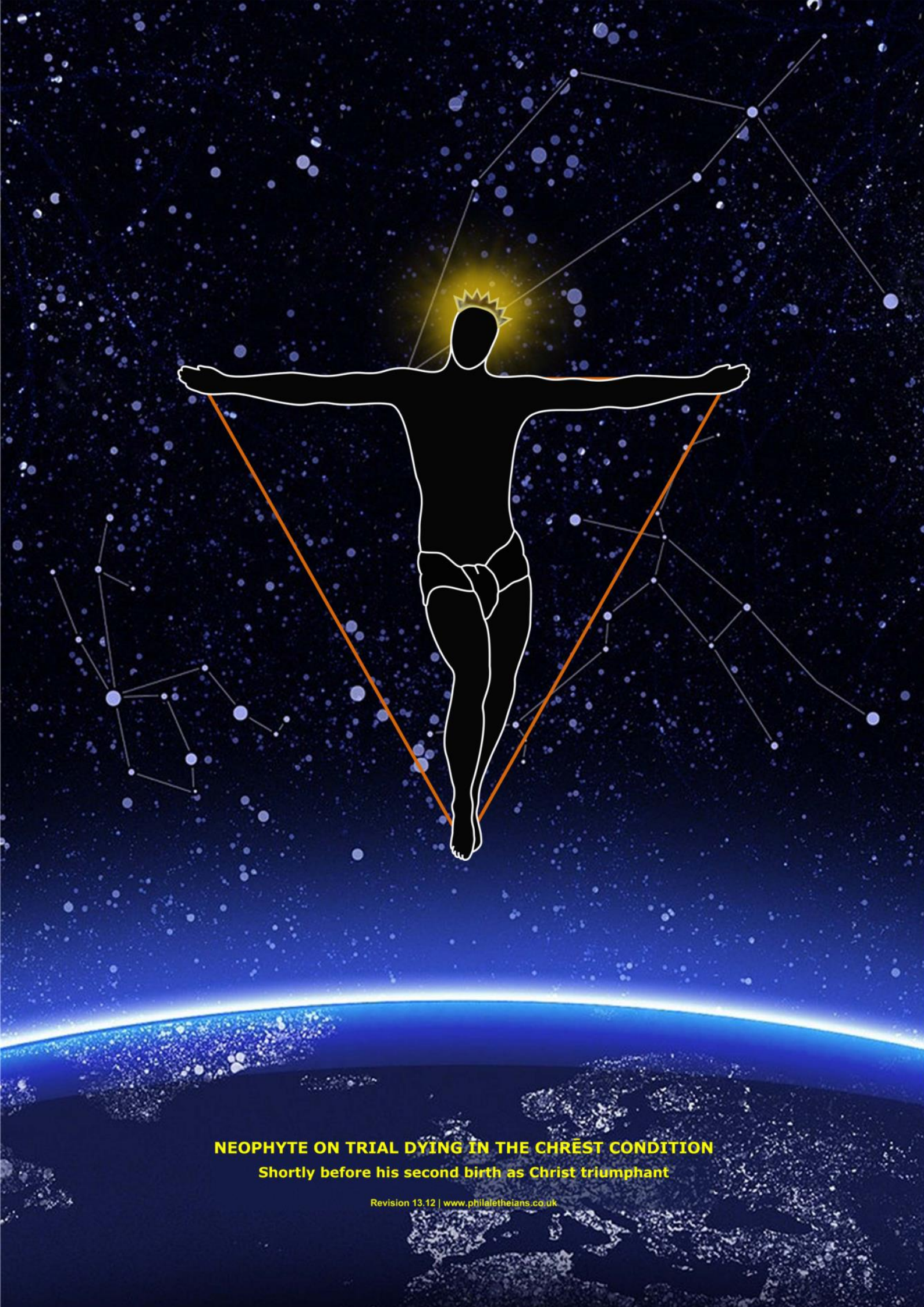
<sup>1</sup> *Secret Doctrine*, I p. 615

<sup>2</sup> *ibid.*, I p. 321 *fn.*

<sup>3</sup> See E. Moor’s *Hindoo Pantheon*, p. 418; also, Plate II, where Vithobā’s left foot bears the mark of the nail — on the figure of his idol.

[A drawing inspired by this engraving has been published in our Buddhas and Initiates Series under the title “Neophyte on trial dying in the Chrēst condition.” It is herein reproduced overleaf. — ED. PHIL.]

<sup>4</sup> *Secret Doctrine*, II p. 560



**NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION**  
**Shortly before his second birth as Christ triumphant**

## Part 4.

# Space is the Aether of the Greek philosophers or pre-cosmic Mind. Chaos is pre-cosmic Matter.

**Ether is one of Aether's<sup>1</sup> subdivisions on our plane, the so-called Astral Light of the Kabbalists.**

“Chaos” is called *senseless* by the ancients, because it represented and contained in itself (Chaos and Space being synonymous) all the Elements in their rudimentary, undifferentiated state. They made of Ether, the fifth element, the synthesis of the other four; for the Aether of the Greek philosophers is not its dregs — of which indeed they knew more than science does now — which are rightly enough supposed to act as an agent for many forces that manifest on Earth. Their Aether was the *Ākāśa* of the Hindus; the Ether accepted in physics is but one of its subdivisions, on our plane — the *Astral Light* of the Kabbalists with all its *evil* as well as good effects.<sup>2</sup>

On account of the Essence of Aether, or the Unseen Space, being held divine as the supposed veil of Deity, it was regarded as the medium between this life and the next one. The ancients considered that when the directing active “Intelligences” (the gods) retired from any portion of Ether *in our Space* — the four realms which they superintend — then that particular place was left in the possession of evil, so called by reason of the absence of the *Good* from it.<sup>3</sup>

**From the union of Aether and Chaos, a Macrocosm or Universe is born containing the Microcosm or Man, i.e., the soul and body of men.**

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. But the Kabbalist holds that both are wrong, saying that in ether, the elements represent but matter — the blind cosmic forces of nature; and Spirit [represents] the intelligence which directs them. The [Āryan], Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those

<sup>1</sup> [See “Aether and in Ether,” in our Confusing Words Series. — ED. PHIL.]

<sup>2</sup> [Between the Astral “light” and its “Living Fire” there is an impassable gulf. Cf. “Most of the Western Christian Kabbalists — pre-eminently Éliphas Lévi — in their desire to reconcile the Occult Sciences with Church dogmas, did their best to make of the ‘Astral Light’ only and pre-eminently the *Plērōma* of early Church Fathers, the abode of the Hosts of the Fallen Angels, of the ‘Archōns’ and ‘Powers.’ But the Astral Light, while only the lower aspect of the Absolute, is yet dual. It is the *Anima Mundi*, and ought never to be viewed otherwise, except for Kabbalistic purposes. The difference which exists between its ‘light’ and its ‘Living Fire’ ought to be ever present in the mind of the Seer and the ‘Psychic.’ The higher aspect, without which only creatures of matter from that Astral Light can be produced, is this Living Fire, and it is the Seventh Principle.” *Secret Doctrine*, I p. 196; see in-depth comments in: *Isis Unveiled*, I pp. 299-301.]

<sup>3</sup> *Secret Doctrine*, I pp. 342-43

of Sanchoniathon and Berosus, are all based upon one irrefutable formula, *viz.*, that the Aether and Chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless liquid principle, without “form or sense,” from the union of which two sprung into existence the universe, or rather the universal world, the first androgynous deity — the chaotic matter becoming its body, and Aether the soul. According to the phraseology of a *Fragment* by Hermias,

. . . chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Prōtogenos* (the first-born) light.<sup>1</sup>

This is the universal trinity, based on the metaphysical conceptions of the ancients who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe.<sup>2</sup>

### **Within the Ineffable Space, there are spaces of more or less dimensions.**

This evolution — viewed from its several standpoints — *i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic and the Physical — may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond.

These states — once the spirit of Esoteric philosophy is grasped — become absolutely necessary from simple logical and analogical considerations. Physical Science having now ascertained, through its department of Chemistry, the invariable law of this evolution of atoms — from their “*protylean*” state down to that of a physical and then a chemical particle (or molecule) — cannot well reject the same as a general law. And once it is forced by its enemies — Metaphysics and Psychology<sup>3</sup> — out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room *in the Spaces* of SPACE to Planetary Spirits (gods), Elementals, and even the *Elementary* Spooks or Ghosts, and others. Already Figuier and Paul D’Assier, two Positivists and Materialists, have succumbed before this logical necessity. Other and still greater Scientists will follow in that “intellectual FALL.” They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will

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<sup>1</sup> Damascius, in *De principiis rerum*, calls it *Dis*, “the disposer of all things.” Cf. Cory, *Ancient Fragments*, pp. 295, 314; ed. 1832; [full text in our Theosophy and Theosophists Series. — ED. PHIL.]

<sup>2</sup> *Isis Unveiled*, I p. 341

<sup>3</sup> Let not the word “psychology” cause the reader to carry his thought by an association of ideas to modern “Psychologists,” so-called, whose *idealism* is another name for uncompromising materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation — even of consciousness. Here *Spiritual* psychology is meant.

still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.<sup>1</sup>

**Space as a location is an aberration of the earthbound mind.**

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

When, therefore, the Secret Doctrine — postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties — teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.<sup>2</sup>

**Space is not a resource that can be drawn upon when needed.**

But we must also demur to the idea that SPACE can ever be “used up,” whether during Manvantara (or life cycle) or during *pralaya*, the period of absolute Rest, when SPACE remains the same, *i.e.*, eternal, immutable, as it ever was and as it will ever be, since abstract SPACE is but another name for the absolute ALL.<sup>3</sup>

**So long as man lives in the whirlpool of sensuous existence, Space is Maya-Illusion.**

There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvāna, and Space,<sup>4</sup> and those three are One, since the first two are within the last, and that last one a Māyā, so long as man keeps within the whirlpool of sensuous existences.<sup>5</sup>



**Æther and Ether compared and contrasted (Table).**

There now follows a table from our Confusing Words Series. Full text under the title “Aether and Ether.” — ED. PHIL.

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<sup>1</sup> *Secret Doctrine*, I p. 620

<sup>2</sup> *ibid.*, I pp. 604-5

<sup>3</sup> *Blavatsky Collected Writings*, (A BUDDHIST PRINCE'S VIEW OF UNIVERSE AND MAN) X pp. 175-76

<sup>4</sup> Ākāśa. It is next to impossible to render the mystic word “Tho-og” by any other term than “Space,” and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term “Aditi” is also translated “Space,” and there is a world of meaning in it.

<sup>5</sup> *ibid.*, (AN UNPUBLISHED DISCOURSE OF BUDDHA) XIV p. 408; [quoting from the second *Book of Commentaries* addressed to his Arhats.]

## Æther and Ether compared and contrasted.

### Æther Ether

Æther is, formless and supernal.

Symbolised by the “fiery waters” of Space, only rudimentally differentiated.

Father of the Universe and the all-vivifying Spirit of Cosmic Matter.

Equivalent to the Father-Creator, Zeus or Pater-Æther.

Æther-Fire is the Spirit of Fire, the active male generative principle.

Æther-Ākāśa are the fifth and sixth principles of the Body of Kosmos, thus corresponding to Buddhi-Manas in Man.

Æther has the same relation to Cosmos and our little Earth, as Manas to the Monad and the Body.

Ākāśa is the noumenon of the Cosmic Septenary and synthesis of Æther.

Æther-Chaos-Ākāśa is the Soul of the Universe and noumenon of the Astral Light.

Æther is Ākāśa, in its higher aspect.

Æther is unevolved Spirit becoming objective matter.

Ether is physical and infernal.

Symbolised by liquid water, i.e., fully differentiated matter.

Mother of differentiated matter vivified by the Fire of Æther.

Equivalent to the infernal Serpent-Tempter, the Astral Light of the Kabbalists.

Ether is the Soul of Matter and Light of Fire, the passive female principle, from which everything in this Universe emanates.

The Ether of Space is the lowest of the septenate division of Ākāśa-Pradhāna, i.e., primordial Fire-Substance.

Ether has nought to do with Spirit, but a good deal with subjective matter and our Earth.

Ether is one of seven Cosmic Principles, and the lining of Ākāśa.

The Astral Light is no “light,” it is the dark side of Ether, teeming with conscious, semi-conscious, and unconscious entities.

Ether is Ākāśa in its lowest aspect, cosmic sediment mingling with the highest layer of Astral Light. Beginning with the Fifth Root-Race, it will develop fully only at the beginning of the Fifth Round.

Ether is objective matter rebecoming subjective Spirit, when it eludes our physical senses.





## Part 5.

# Space is metaphysical substance, the immaterial root of matter.

### Parentless Space is the incomprehensible Deity, whose invisible robes are the mystic root of all matter, whether seen or unseen.

The “Parent Space” is the eternal, ever present cause of all — the incomprehensible DEITY, whose “invisible robes” are the mystic root of all matter, and of the Universe. Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the causeless cause of both Spirit and Matter. It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fullness, but both. It was and ever will be.<sup>1, 2</sup>

### Pre-cosmic Space is called Mother; Father-Mother, at the first stage of its re-awakening (Mulaprakriti or Akasha).

In its absoluteness, the One Principle under its two aspects (of Parabrahman and Mūlaprakriti) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation — or primal radiation — is also One, androgynous and phenomenally finite [the “Second One”]. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the great or the minor Pralaya (the latter leaving the worlds in *statu quo*), the first that re-awakes to active life is the plastic Ākāśa, Father-Mother, the Spirit and Soul of Ether, or the plane on the surface of the Circle. Space is called the “Mother” before its Cosmic activity, and Father-Mother at the first stage of re-awakening. In the Kabbalah it is also Father-Mother-Son.<sup>3</sup>

### Space is Aditi or Gaia, Mother-Space, coeval with Darkness.

In the *Rig-Veda*, Aditi, “The Boundless” or infinite Space . . . is the equivalent of “Mother-Space” coeval with “Darkness.” She is very properly called “The Mother of the Gods,” DEVA-MĀTRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born — Sun and Planets.<sup>4</sup>

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<sup>1</sup> See PROEM, pp. 2 et seq.

<sup>2</sup> *Secret Doctrine*, I p. 35

<sup>3</sup> *ibid.*, I p. 18

<sup>4</sup> *ibid.*, I p. 99

## Within abstract Dark Space, the Ineffable and Unknowable One Cause lies asleep.

Matter is “primordial” only at the beginning of every new reconstruction of the Universe: matter *in abscondito*, as it is called by the Alchemists, is eternal, indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mūlaprakriti of the Vedāntin, and the Svabhāva of the Buddhist; the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.<sup>1</sup>

**When the hour strikes, the Darkness of Space is brightened up by a Ray from the Central Spiritual Sun which, by thrilling through Infinitude, awakens the slumbering Waters of Life to a new dawn of Sentient Life — “Bright Space, son of dark Space.”**

“Bright Space, son of dark Space,” corresponds to the Ray dropped at the first thrill of the new “Dawn” into the great Cosmic depths, from which it re-emerges differentiated as Oeahoo the younger, (the “new LIFE”), to become, to the end of the life-cycle, the germ of all things. He is “the Incorporeal man who contains in himself the divine Idea” — the generator of Light and Life, to use an expression of Philo Judæus. He is called the “Blazing Dragon of Wisdom,” because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom, Oeahoo, “the Son of the Son,” contains in himself the Seven Creative Hosts (the Sēphirōth), and is thus the essence of manifested Wisdom. “He who bathes in the light of Oeahoo will never be deceived by the veil of Māyā.”<sup>2</sup>

## Space is metaphysical form, i.e., “Substance,” and vice versa.

**Brahman is the germ; Shakti is the power or energy that comes into existence at their union or contact.**

Or, in other words, “*Prakriti, Svabhāva* or *Ākāśa* is — SPACE” as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e.*, with substance so imponderable as to be only metaphysically conceivable. *Brahmā*, then, would be the germ thrown into the soil of that field, and *Śakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet — FO-HAT.

That which we call form (*rūpa*) is not different from that which we call space (*Śūnyatā*) . . . Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether *vedana*, or *sañjñā*, or *samsara* or *viñjana*, they are each the same as their opposite.<sup>3</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV pp. 233-34

<sup>2</sup> *Secret Doctrine*, I pp. 71-72

<sup>3</sup> Book of *Sin-king* or the *Heart Sutra*. Chinese translation of the *Mahā-Prajñā-Pāramitā-Hridaya-Sutra*, [*i.e.*, Heart of the Perfection of Transcendent Wisdom], Chapter on the *Avalokiteśvara*, or the *manifested Buddha*.

So that, the Āryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedāntin Brahmans believe in Parabrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.<sup>1</sup>

**Conditioned creation out of pre-existing Substance, the rootless root of the material worlds, is the gift of Eternal Space.**

Esoteric philosophy maintains that during the *Samdhyās*, the “Central Sun” emits *creative light* — passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent beings — who became collectively a Being or creative God — differentiated already from the one absolute Unity, unrelated as the latter is to conditioned creation.<sup>2</sup>

**Thus the One Impersonal Substance-Principle in Space becomes substance on the plane of the illusionary world of matter, while its innermost essence remains as Principle with Space.**

The fundamental Law in [the Secret Doctrine], the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

Some few, whose lamps shone brighter, have been led  
From Cause to Cause to *Nature's* Secret head,  
And found that *one first principle* must be. . . .<sup>3</sup>

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.<sup>4</sup>

**Interplanetary Space is full of imponderable substances, interpenetrating each other. They are the direct cause of natural phenomena manifesting through vibration at the lower end.**

No doubt Occult philosophy could learn a good deal from exact modern science; but the latter, on the other hand, might profit by ancient learning in more than one way, and chiefly in Cosmogony. For instance, the mystical signification, alchemical and transcendental, of the many *imponderable* substances that fill interplanetary space,

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<sup>1</sup> *Blavatsky Collected Writings*, (THE SEVENFOLD PRINCIPLE IN MAN) III p. 405 *fn. et seq.* [commenting on T. Subba Row's article, “The Āryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.”]

<sup>2</sup> Cf. *Secret Doctrine*, II p. 239 & *fn.*

<sup>3</sup> [John Dryden, *Religio Laici*, 12-14]

<sup>4</sup> *Secret Doctrine*, I p. 273

and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). The knowledge of the *real* (not the hypothetical) nature of Aether, or rather of the *Ākāśa*, and other mysteries, in short, can alone lead to the knowledge of Forces. It is that substance against which the materialistic school of the physicists rebels with such fury . . . and which exact Science has to advocate notwithstanding. They cannot make away with it without incurring the risk, like a modern Samson, of pulling down the pillars of the Temple of Science, and getting buried under its roof.

## **Space is one of three eternal things in the Universe; the other two are Law<sup>1</sup> and Nirvana.**

The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal — *Ākāśa* and *Nirvāna*. But *Ākāśa* being the same as *Aditi*,<sup>2</sup> and both being translated “Space,” there is no discrepancy so far, since *Nirvāna* as well as *Moksha*, is a state. Then in both cases the great *Kapilavastu Sage* unifies the two, as well as the three, into one eternal Element, and ends by saying that even “that One is a *Māyā*” to one who is not a *Dang-ma*, a perfectly purified Soul.<sup>3</sup>

### **A blind, unintelligent, and useless void in nature is the sandbank of the pedestrian mind.**

The theories built upon the rejection of Force *outside* and independent of *Matter pure and simple*, have been all shown fallacious. They do not, and cannot, cover the ground, and many of the scientific data are thus proved *unscientific*. “Aether produced Sound” is said in the *Purānas*, and the statement is laughed at. It is the vibrations in *the air*, we are corrected. And what is air? Could it exist if there were no etheric medium in Space to buoy up its molecules? The case stands simply thus. Materialism cannot admit the existence of anything *outside* matter, because with the acceptance of an imponderable Force — the source and head of all the physical Forces — other *intelligent* Forces would have to be admitted virtually, and that would lead Science very far. For it would have to accept as a sequel the presence in Man of a still more spiritual power — entirely independent, for once, of any kind of matter physicists know anything about. Hence, apart from an hypothetical ether of Space and gross physical bodies, the whole *Sidereal* and unseen Space is, in the sight of the materialists, one boundless *void* in nature — blind, unintelligent, useless.<sup>4</sup>

### **The Occultist studies the soul and spirit of Cosmic Space; the Materialist, its shell.**

The duty of the Occultist lies with the *Soul and Spirit* of Cosmic Space, not merely with its illusive appearance and behaviour. That of official physical science is to ana-

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<sup>1</sup> The three aspects of Law are Karma-Action, Yugas-Cycles, Yajña-Compassion/Sacrifice. See *Compassion: the Spirit of Truth*, op. cit, Ch. 4, “One Eternal Life and Law, triple in its manifestation.”

<sup>2</sup> *Aditi* is, according to the *Rig-Veda*, “the Father and Mother of all the Gods”; and *Ākāśa* is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan “Space” (*Tho-og*).

<sup>3</sup> *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV p. 411

<sup>4</sup> *Secret Doctrine*, I pp. 586-87

lyse and study its *shell* — the *Ultima Thule* of the Universe and man, in the opinion of Materialism.<sup>1</sup>

## Space is Ideal Nature in which everything in the Universe is mysteriously and invisibly generated.

**Behind Nature and higher, there is an Architect and Divine Planner, of whom the Creator is but the executive agent. And still higher, over and around, within and without, there is a Supreme Deity<sup>2</sup> presiding over the Architect and the Heavenly Host of Creators.**

“*Ideal nature*,” the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of procreative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sephirah, and the Sophia-Akhamōth of the Gnostics, and Isis, the virgin Mother of Horus. In every Cosmogony, behind and higher than the *creative* deity, there is a superior deity, a planner, an Architect, of whom the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the UNKNOWABLE and the *unknown*, the Source and Cause of all these Emanations. . . .<sup>3</sup>

**Ideal Nature is an aggregate of forces guided by High Planetary Spirits and controlled by semi-intelligent beings. Those Spirits and Intelligences are the manifested verbum of the unmanifested Logos, i.e., the Mind of the Universe and Its immutable Law.**

**The whole process of evolution, with its endless adaptations, is proof of divine design in the action of the seemingly blindest forces.**

The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature”<sup>4</sup> is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyāni-Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 589

<sup>2</sup> The real Monarch of the Universe.

<sup>3</sup> *ibid.*, II p. 43

<sup>4</sup> Nature taken in its abstract sense, *cannot* be “unconscious,” as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

<sup>5</sup> *ibid.*, I pp. 277-78

## Space and Nature are one. There is no such thing as supernatural.

The word supernatural implies *above or outside* of nature. Nature and Space are one. Now Space for the metaphysician exists outside of any act of sensation, and is a purely subjective representation; materialism, which would connect it forcibly with one or the other datum of sensation, notwithstanding. For our senses, *it is fairly subjective* when independent of anything within it. How then can any phenomenon, or anything else, *step outside of or be performed beyond that which has no limits?* But when spacial extension becomes simply conceptual, and is thought of in an idea connected with certain actions, as by the materialists and the physicists, then again they have hardly a right to define and claim that which can or cannot be produced by Forces generated within even limited spaces, as they have not even an approximate idea of what those forces are.<sup>1</sup>



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<sup>1</sup> *Secret Doctrine*, I p. 555 fn.

## Part 6.

# Space is a body of limitless extent, whose Septenary Principles manifest in our phenomenal world only the grossest fabric of their sub-divisions.

*SPACE*, which, in their ignorance and iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed “an abstract idea” and a *void*, is, in reality, the container and *the body of the Universe* with its seven principles. It is a body of limitless extent, whose *PRINCIPLES*, in Occult phraseology — each being in its turn a septenary — manifest in our phenomenal world only the grossest fabric of *their sub-divisions*.

No one has ever seen the Elements in their fullness, the Doctrine teaches. We have to search for our Wisdom in the original expressions of the primeval people and in their synonyms. Even the latest of them — the Jews — show in their Kabbalistic teachings this idea, *e.g.*, the seven-headed Serpent of Space, called “the great Sea.”

In the beginning, the *Alhim* created the heavens and the earth; the 6 (Se-phirōth) . . . They created six, and on these all things are based. And those [six] depend upon *the seven forms of the cranium* up to Dignity of all Dignities.<sup>1, 2</sup>

**Undifferentiated Chaos is a primary aspect of Mulaprakriti and the first abstract idea one can form of Parabrahman. Its differentiated reflection is the cause of physical phenomena in the manifested world.**

The whole range of physical phenomena proceed from the *Primary* of Aether — Ākāśa, as dual-natured Ākāśa proceeds from undifferentiated *Chaos*, so-called, the latter being the primary *aspect* of Mūlaprakriti, the root-matter and the first abstract Idea one can form of Parabrahman. Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the *real* Aether of Space will remain as it is throughout. It has its seven principles, as all the rest of nature has, and where there was no Ether *there would be no sound*, as it is the vibrating sound-board in

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<sup>1</sup> *Siphra di-Tseniuthā*, ch. I, 16-17

<sup>2</sup> *Secret Doctrine*, I p. 342

nature in all of its seven differentiations. This is the first mystery the Initiates of old have learned.<sup>1</sup>

### The six directions of Space are represented in the Double Triangle.<sup>2</sup>

Stanza V.3:

HE [*Fohat*] IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM [*mineral atoms*] THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS [*gaseous clouds*], AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE AND ONE IN THE MIDDLE — THE CENTRAL WHEEL.

By the “Six directions of Space” is here meant the “Double Triangle,” the junction and blending together of pure Spirit and Matter, of the Arūpa and the Rūpa, of which the Triangles are a Symbol. This double Triangle is a sign of Vishnu, as it is Solomon’s seal, and the Śri-Yantra of the Brahmans.<sup>3</sup>

### Its Seven Principles are the Seven Winds of the Puranas.

#### Time and Space are One, Vishnu or First Logos.

Space and Time are one. Space and Time are nameless, for they are the incognisable THAT, which can be sensed *only through its seven rays* — which are the *Seven Creations, the Seven Worlds, the Seven Laws,*” etc., etc., etc. . . .<sup>4</sup>

Remembering that the *Purānas* insist on the identity of Vishnu with Time and Space;<sup>5</sup> and that even the Rabbinical symbol for God is MĀQŌM, “Space,” it becomes clear why, for purposes of a manifesting Deity — Space, Matter, and Spirit — the one central point became the Triangle and Quaternary (the perfect Cube), hence *Seven*. Even the *Pravaha* wind (the mystic and occult Force that gives the impulse to, and regulates the course of the stars and planets) is septenary. The *Kūrma* and *Linga-Purāna* enumerate seven principal winds of that name, which winds are the principles of Cosmic Space.<sup>6</sup> They are intimately connected with *Dhruva*<sup>7</sup> (now an *Ursæ Minoris*), the Polestar, which is connected in its turn with the production of various phenomena through cosmic forces.<sup>8</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 536

<sup>2</sup> The Seventh is represented by a point in the middle, a ray from the Central Spiritual Sun.

<sup>3</sup> *ibid.*, I p. 118

<sup>4</sup> [A verse from an Esoteric Volume.]

<sup>5</sup> Vishnu is *all* — the worlds, the stars, the seas, etc., etc. “Vishnu is all that is, all that is not . . . [but] he is not a substance (*Vastubhūta*).” (*Vishnu-Purāna*, Bk. III, ch. xii; Wilson, Vol. II, p. 309) “That which people call the highest God is not a substance *but the cause of it*; not one that is here, there, or elsewhere, *not what we see*, but that in which all is — *space*.”

<sup>6</sup> *Vishnu-Purāna*, Wilson’s *tr.*, Vol. II, p. 306

<sup>7</sup> Therefore it is said in the *Purānas* that the view of Dhruva (the polar star) at night, and of the celestial Porpoise (Śiśumāra, a constellation) “expiates whatever sin has been committed during the day.” (*Vishnu-Purāna*, Bk. II, ch. xii; Wilson, Vol. II, p. 306.) The fact is that the rays of the four stars in the circle of perpetual apparition — the Agni, Mahendra, Kāśyapa, and Dhruva, placed in the tail of *Ursa Minor* (Śiśumāra) — focussed in a certain way and on a certain object produce extraordinary results. The *astromagians* of India will understand what is meant.

<sup>8</sup> *Secret Doctrine*, II p. 612



**Since the three dimensions (length-breadth-thickness) belong only to one characteristic of matter, i.e., extension, common sense justly rebels against the suggestion that there can be more than three.**

Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be called one aspect of Nature — called by some, very unscientifically, though it may be so *de facto*, “One-dimensional Space.”<sup>1</sup>

The three dimensions belong really but to one attribute or characteristic of matter — extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term “dimension” itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time — as the faculties of humanity are multiplied — so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the “Sun rising or setting.”<sup>2</sup>

**The septenary constitution of Space will become visible when the so-called “fourth dimension of space,” i.e., the sixth characteristic of matter and harbinger of the Sixth Sense, is fully awakened.**<sup>3</sup>

**The turn of a four-dimensional world is near, but the puzzle of scientists will ever continue until their concepts reach the natural dimensions of visible and invisible space in its septenary completeness.**

Another point most emphatically denied by the “Adepts” is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems *within*, as *without* the systems made visible to man, and even *within our own atmosphere* for all the physicist knows. The “Adept” affirms in this connection that orthodox, or so-called official science, uses very often the word “infinitude” without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports “gauging *infinitude*,” even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area

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<sup>1</sup> *Secret Doctrine*, I p. 250

<sup>2</sup> *ibid.*, I pp. 251-52; [cf. “The last three Root-Races,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>3</sup> [Water, one of four primordial Elements, was transmitted to us by the Fourth Race, as we shall transmit Ether, the Fifth Element, to the Sixth. Then our sixth sense shall be awakened. “The fourth dimension” is an unfortunate verbalism. Space and time are often viewed outside mental perceptions and experiences rather as what they truly are, fanciful generalizations of lower minds. Giving reality to abstractions is an error of realism. The next characteristic of matter or “permeability” (spiritual sight) will correspond to the sixth sense or “normal clairvoyance,” for, any perception must be related to senses. Then, those who have been seeking a “fourth dimension” to explain the passage of matter through matter shall find what they sought, the sixth characteristic of matter. Cf. “The last three Root-Races,” *op. cit.* — ED. PHIL.]

and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space — in its septenary completeness. “The Infinite and the Absolute are only the names for two counter imbecilities of the human (*uninitiated*) mind”; and to regard them as the transmuted “properties of the nature of things — of two subjective negatives converted into objective affirmatives,” as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass *beyond* the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility *below*, so is it a like impossibility — *above*. But our molecules, the infinitesimals of the vacuum “below,” are replaced by the giant-atom of the Infinitude “above.” When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say — a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the *clear*, the *serene*, and the *transparent* atmosphere. This is no psychology, but simply occult physics, which can never confound “substance” with “centres of Force,” to use the terminology of a Western Science which is ignorant of *Maya*. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an *etherscope*.<sup>1</sup>

## Blavatsky cuts the materialistic mind down to size.

**Physical science cannot be explained on either biological or even physiological data, otherwise that science would become metaphysical.**

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents,<sup>2</sup> already referred to, with regard to this “Space.” He asks:

Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, [and] are ignorant even of its nature and its faculties?

Perchance, there are such, who may “know” something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say — No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analysed — hence explained, on either biological or even physiological data. Nevertheless, it might, inductively — as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth.

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<sup>1</sup> *Blavatsky Collected Writings*, (ADEPTS AND THE NEBULAR THEORY) V pp. 151-52

<sup>2</sup> “Scientific Letters,” published in the *Novoye Vremya*, 1883

Again

- “It is said” (by the advocates of the theory) “that we live *unconditionally* in our three-dimensional space! Perchance” (*unconditionally*) “just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!”
- In other words, “even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions.”

To the first statement Occultism answers that those “incapable to realize” any other space but a three-dimensional one, do well to leave alone all others. But it is not “owing to our [human] organization,” but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction.

To the second statement it would reply, that the “opponent” is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the “fourth dimension” — if we must so call it — exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as “a product of their understanding and *their* perceptions.” Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged “chasms” exist merely in the tame conceptions of certain naturalists. The two (and more) “spaces,” or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibian beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth-dimensional plane complains that the section of high mathematics, known at present under the name of “Metamathematics,” or “Metageometry,” is being misused and misapplied by the spiritualists. They “seized hold of, and fastened to it as to an anchor of salvation.” His arguments are, to say the least, curious. He says,

Instead of proving the reality of their mediumistic phenomena, they took to explaining them on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in “unknown space” — forthwith on the proscenium — the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed — again that fourth dimension. From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact sciences, if, to explain phenomena, such hypothetical *spaces* were called to its help. If one should fail, we could evoke another, a still higher one, and so on. . . .

Oh, poor Kant! And yet we are told that one of his fundamental principles was — that our three-dimensional space is not an absolute one; and that →

. . . even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real.

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyse it on the three-dimensional conceptions of terrestrial science, if not by the fourth-dimensional conception? No sane man would undertake to explain the *Daimōn* of Socrates by the shape of the great sage's nose, or attribute the inspiration of *The Light of Asia* to Mr. Edwin Arnold's skull cap. What would become of science — verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. *Ether* is no less “a product of our understanding” than *Space* is. And if one could be accepted, then why reject the other? Is it because one can be materialized in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the man of strict orthodox science, when to the offer made “to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions,” they answer as they do. “Well” — they say — “and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? Or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained *only if we admit the existence of a four-dimensional space*”?

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that — say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter — no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumple to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the “four-dimensional space” be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone

wall? Occult sciences teach us that at the end of the Fourth Race,<sup>1</sup> matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties — a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. . . But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.<sup>2</sup>



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<sup>1</sup> [There is an error here which must have been overlooked when the article was first published. In place of “Race” read “Round.” After “matter” supply: “Prithivitattva — the fourth cosmic element-principle.” After the word ‘sense;’ supply: “the fourth evolutionary phase of Prithivi.” In place of the last word in the sentence (“Race”) read “Round.” — *Boris de Zirkoff.*]

<sup>2</sup> *Blavatsky Collected Writings, (OCCULT OR EXACT SCIENCE?) VII pp. 86-90*

## Part 7.

# To the profane, Space is Eternal Darkness; to the Initiate, the Celestial Fountain of the Waters of Life.<sup>1</sup>

### The Dark Energy of Be-ness is reflected in Chaos.

The one Universal Light, which to Man is *Darkness*, is ever existent, says the Chaldean *Book of Numbers*. From it proceeds periodically the ENERGY, which is reflected in the “Deep” or Chaos, the store-house of future worlds, and, once awakened, stirs up and fructifies the latent Forces, which are the ever present eternal potentialities in it. Then awake anew the Brahmās and Buddhas — the co-eternal Forces — and a new Universe springs into being.<sup>2</sup>

### The Waters of Life is the Fifth Principle of Kosmos in the lower septenary; but they differ from the Waters of Salvation.

“Osiris is a black God.” These were the words pronounced at “low breath” at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal. In this Chaos are formed the “Waters,” Mother Isis, Aditi, etc. They are the “Waters of Life,” in which primordial germs are created — or rather reawakened — by the primordial Light. It is Purushōttama, or the Divine Spirit, which in its capacity of Nārāyana, 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 Brahmā is created;<sup>3</sup> and from this the first Prajāpati, the Lord of Beings, emerges, and becomes the progenitor of mankind. And though it is not he, but the Absolute, that is said to contain the Universe in Itself, yet it is the duty of the male Brahmā to manifest it in a visible form. Hence he has to be connected with the procreation of species, and assumes, like Jehovah and other male Gods in subsequent anthropomorphism, a phallic symbol. At best every such male God, the “Father” of all, becomes the “Archetypal Man.” Between him and the Infinite Deity stretches an abyss. In the theistic religions of personal Gods the latter are degraded from abstract Forces into physical potencies. The Water of Life — the “Deep” of Mother Nature — is viewed in its terrestrial aspect in

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<sup>1</sup> NB. Space was called “Waters” of Space or “Ocean” well before it became known as Aether. Cf. *Secret Doctrine*, II p. 758

<sup>2</sup> *Secret Doctrine*, I p. 337

<sup>3</sup> The Vaishnavas, who regard Vishnu as the Supreme God and the fashioner of the Universe, claim that Brahmā sprang from the navel of Vishnu, the “imperishable,” or rather from the lotus that grew from it. But the word “navel” here means the Central Point, the mathematical symbol of infinitude, or Parabrahman, the One and the Secondless.

anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion. But if Christians use it as a means of spiritual purification in baptism<sup>1</sup> and prayer; if Hindus pay reverence to their sacred streams, tanks and rivers; if Parsī, Mohammedan and Christian alike believe in its efficacy, surely that element must have some great and Occult significance. In Occultism it stands for the Fifth Principle of Kosmos, in the lower septenary: for the whole visible Universe was built by Water, say the Kabbalists who know the difference between the two waters — the “Waters of Life” and those of Salvation — so confused together in dogmatic religions. The “King-Preacher” says of himself:

I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven.<sup>2</sup>

Speaking of the great work and glory of the Elōhīm<sup>3</sup> — unified into the “Lord God” in the English Bible, whose garment, he tells us, is light and heaven the curtain — he refers to the builder

Who layeth the beams of his chambers in the waters,<sup>4</sup>

that is, the divine Host of the Sēphirōth, who have constructed the Universe out of the Deep, the Waters of Chaos.

## Only earth and water, when warmed by the Sun, can bring forth a living soul.

Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thales a Philosopher — *i.e.*, a Scientist, for the words were synonymous in his day.

**Fire is the male Fecundating Principle.  
Water is the female Creative Principle.**

The secret meaning of this is that water and earth stand in the Mosaic Books for the *prima materia* and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements — just because of their opposite properties — being necessary to each other for a common object; that of procreation. The earth needs solar heat and rain to make her throw out her germs.

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<sup>1</sup> [Cf. “The holy rites of Eleusis were Archaic Wisdom Religion <dressed in Greek Garb>,” in our Buddhas and Initiates Series. — ED. PHIL.]

<sup>2</sup> *Ecclesiastes* i, 12-13

<sup>3</sup> It is probably needless to say here what everyone knows. The translation of the Protestant Bible is not a word for word rendering of the earlier Greek and Latin Bibles: the sense is very often disfigured, and “God” is put where “Yahve” and “Elōhīm” stand. [See “The Original Sin is a Jewish invention” and related studies, in our Black versus White Magic Series. — ED. PHIL.]

<sup>4</sup> *Psalms* civ, 3

## Fire and Water, or Spirit and Matter, are symbols only of physical generation.

But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabbalists symbolized these elements only in their application to manifested things, and revered them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.

**Space-Chaos is the Great Mother and storehouse of Creation whence proceed all forms and ideas. She is Be-ness. When vivified by Theos (the “husband”), latent Eros (the “son-to-be”) reveals a Kosmos (universe of “being”) to the perception of finite minds. This triune reflection of Space (Pythagorean Monas) in the universe of illusion is the Ideal Triangle or Space-Motion-Duration.<sup>1</sup>**

## That is how Theos brings out of Chaos a new Kosmos!

Chaos, as shown elsewhere, is Theos, which becomes Kosmos: it is Space, the container of everything in the Universe. As Occult Teachings assert, it is called by the Chaldæans, Egyptians, and every other nation Tohu-vah-bohu, or Chaos, Confusion, because Space is the great storehouse of Creation, whence proceed, not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum, or Sound.

**While 1, 2, 3, 4 are successive emanations from Infinite Space, 4, 3, 2 veil the Infinite from finite perception and speculation. Number 1 is lost in its inaccessible solitude.<sup>2</sup>**

*The numbers 1, 2, 3, 4 are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation.<sup>3</sup> The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed, as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude.*

*. . . Father, which is Boundless Time, generates Mother, which is infinite Space, in Eternity; and Mother generates Father in Manvantaras, which are divisions of durations, that Day when that world becomes one ocean. Then the Mother be-*

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<sup>1</sup> [Please refer to diagram “Dawn of Chaos-Theos-Kosmos,” on page 24 of this study. — ED. PHIL.]

<sup>2</sup> [See “The Rope of the Angels,” in the same Series. — ED. PHIL.]

<sup>3</sup> To avoid misunderstanding of the word “creation” so often used by us, the remarks of the author of *Through the Gates of Gold* may be quoted owing to their clearness and simplicity.

“The words ‘to create’ are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth; out of nothing he can produce nothing. Out of a void, nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe.” [pp. 71-72, Adyar ed.; p. 47, Theosophical University Press ed.]



*comes Nārā [Waters — the Great Deep] for Nara [the Supreme Spirit] to rest — or move — upon,<sup>1</sup> when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2, become the limits in the visible world to deal with the manifestations of Father [Time].<sup>2</sup>*

This relates to the Mahāyugas which in figures become 432, and with the addition of noughts, 4,320,000 [terrestrial years].<sup>3</sup>

	432	
Plus 3 ciphers	432,000	The Kali-yuga we are in.
Plus 4 ciphers	4,320,000	Four yugas, a Mahāyuga.
Plus 7 ciphers	4,320,000,000	One Day of Brahmā.
	8,640,000,000	One Day and One Night of Brahmā.

**The numerical value of the Biblical Chaos (Waters of Space), perpetually “moving” or self-modifying, is 4,320,000 terrestrial years, i.e., the sum total of primordial matter.**

Now it is surpassingly strange, if it be a mere coincidence, that the numerical value of Tohu-vah-bohu, or “Chaos” in the Bible — which Chaos, of course, is the “Mother” Deep, or the Waters of Space — should yield the same figures. For this is what is found in a Kabbalist manuscript:

It is said of the Heavens and the Earth in the second verse of *Genesis* that they were “Chaos and Confusion” — that is, they were “Tohu-vah-bohu,” “and *darkness* was upon the face of the deep,” *i.e.*,

. . . the perfect material out of which construction was to be made lacked organization.

The order of the digits of these words as they stand<sup>4</sup> — *i.e.*, the letters rendered by their numerical value — is 6,526,654 and 2,386. By art speech these are key-working numbers loosely shuffled together, the germs and keys of construction, but to be recognized, one by one, as used and required. They follow symmetrically in the work as immediately following the first sentence of grand enunciation:

In Rāsh developed itself Gods, the heavens and the earth.

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<sup>1</sup> [Cf. “In the sense and perceptions of finite ‘Beings,’ THAT is Non-‘being,’ in the sense that it is the one BE-NESS; for, in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahmā (the male-female Potency) becomes or expands itself into the manifested Universe. 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]

<sup>2</sup> *Commentary* on Stanza IX on Cycles. [Refer to Table “The Rope of the Angels expressed numerically,” in: “The Rope of the Angels” and accompanying diagram, in the same Series. — ED. PHIL.]

<sup>3</sup> [See Appendix in: “The end of our world is not nigh,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

<sup>4</sup> Or, read from right to left, the letters and their corresponding numerals stand thus: “t,” 4; “h,” 5; “v,” 6; “v,” 6; “bh,” 2; “h,” 5; “v” or “w,” 6; which yields “thuvbhu,” 4566256, or “Tohu-vah-bohu.”

Multiply the numbers of the letters of “Tohu-vah-bohu” together continuously from right to left, placing the consecutive single products as we go, and we will have the following series of values, *viz.*,

(a) 30, 60, 360, 2,160, 10,800, 43,200, or as by the characterizing digits: 3, 6, 36, 216, 108, and 432;

(b) 20, 120, 720, 1,440, 7,200, or 2, 12, 72, 144, 72, 432, the series closing in 432, one of the most famous numbers of antiquity, and which, though obscured, crops out in the chronology up to the Flood.<sup>1</sup> . . .

This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008 — the number of the names of Vishnu, whence the 108 grains of the Yogi’s rosary — and close with 432, the truly “famous” number in Indian and Chaldæan antiquity, appearing in the cycle of 4,320,000 years in the former, and in the 432,000 years, the duration of the Chaldæan divine dynasties.<sup>2</sup>

**Genesis’ Spirit of God is the male aspect of Chaos, Unseen and Unknowable God. The visible waters on the face of the earth are the crystalline abode of the Great Mother-Nature that metamorphosed into Father-Mother when homogeneity transformed herself into heterogeneity.**

Nothing of that which we find in *Genesis* is absent from the Chaldeo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great “Face of the Deep” of *Genesis* is traced in the *Tohu-bohu*, “Deep,” “Primeval Space,” or Chaos of the Babylonians. Wisdom (the Great Unseen God) — called in *Genesis* i, the “Spirit of God” — lived, for the older Babylonians as for the Akkadians, in the *Sea of Space*. Toward the days described by Berosus, this sea became the visible waters *on the face of the Earth* — the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamāt, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon — the Devil!<sup>3</sup>

**But there is no dark creation, no evil dragon.**

**During Pralaya the Great Virgin Mother slumbers alone in the bosom of Eternal Truth.**

There is no dark “creation,” no “Evil Dragon” conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the great Deep (the Watery Abyss, or SPACE) was the birthplace and abode of Ea, Wisdom, the incognisable infinite Deity. But with the Semites and the later Chaldeans, the fathomless Deep of Wisdom becomes gross matter, sinful Substance, and Ea is changed into Tiamāt, the dragon slain by Merodach, or Satan, in the astral waves.<sup>4</sup>

<sup>1</sup> Mr. J. Ralston Skinner’s MS. [See *S.D. Index Volume*, p. 445, compiled by Boris de Zirkoff; Adyar, 1979]

<sup>2</sup> *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV pp. 241-45

<sup>3</sup> *Secret Doctrine*, II p. 477

<sup>4</sup> *ibid.*, II p. 53

**She lies stretched in Infinity as the Great Deep, the “dry Waters of Space,” and becomes “wet” only after the separation and the moving over its face of Narayana,<sup>1</sup> the Invisible Flame.**

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.<sup>2</sup>

And now Science tells us that “the first-born element . . . most nearly allied to protyle” . . . would be “hydrogen . . . which for some time would be the only existing form of matter” in the Universe.

**Pre-cosmic Hydrogen<sup>3</sup> and Oxygen,<sup>4</sup> which instil the Fire of Life into the Mother by incubation, are noumena of the gross oxygen and hydrogen that carry the Fiery Breath of Life on Earth.**

What says *Old Science*? It answers: Just so; but we would call hydrogen and oxygen (which instils the fire of life into the “Mother” by incubation) in the *pregenetic* and even pre-geological ages — the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth — nitrogen being of no divine origin, but merely an earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of LIFE — pure air.<sup>5</sup> Before these *gases* and fluids become what they are in *our* atmosphere) they are interstellar Ether;<sup>6</sup> still earlier and on a *deeper* plane — something else, and so on *in infinitum*.<sup>7</sup>

**Unrevealed Cause is Spiritual Fire, which is One under three aspects or phases:**

**Hydrogen is not Water, though it generates it; Hydrogen is not Fire, though it manifests or creates it; Hydrogen is not Air, though Air may be regarded as a product of the union of Water and Fire.**

Now what is that “Spiritual Fire”? In alchemy it is HYDROGEN, in general; while in esoteric actuality it is the emanation or the Ray which proceeds from its *noumenon*, the “Dhyāni of the first Element.” Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen “would be the only existing form of matter, in our sense of the

<sup>1</sup> [See “Narayana, First or Third Logos?” in the same Series. — ED. PHIL.]

<sup>2</sup> “The Lord thy God is a consuming fire” [*Deuteronomy* iv, 24]. “In him was *life*, and the life was the light of men.” [*John* i, 4]

<sup>3</sup> [Greek word for “Water Creator.” Atomic number 1. — ED. PHIL.]

<sup>4</sup> [Greek word for “Begetter.” Atomic number 8. — ED. PHIL.]

<sup>5</sup> Which if separated ALCHEMICALLY would yield the Spirit of Life, and its Elixir.

<sup>6</sup> [Cf. “. . . the humanities [Root-Races] developed co-ordinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional element. Our Fifth Race is rapidly approaching the Fifth Element — call it interstellar ether, if you will — which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole globe, such as is now enjoyed by the inhabitants of Jupiter”; *Secret Doctrine*, II p. 135]

<sup>7</sup> *Secret Doctrine*, I pp. 625-6

term,”<sup>1</sup> and is very nearly allied to *protyle*, which is our *laya*. It is the father and generator, so to say, or rather the *Upādhi* (basis), of both AIR and WATER, and is “fire, air and water,” in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation or matter it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of *noumena*. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with *tó óv* [to on], the “One” of the Greeks. For, as he remarks, Hydrogen is *not* Water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it Air, though air may be regarded as a product of the union of Water and Fire — since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.<sup>2</sup>

**The Sacred Fires were taught in the Mystery Schools of every ancient people.**

If one studies comparative Theogony, it is easy to find that the secret of these “Fires” was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabeiroi, the most arcane of all the ancient deities, gods and men, great deities and Titans, are identical with the Kumāras and Rudras headed by Kārtikeya — a Kumāra also. This is quite evident even exoterically; and these Hindu deities were, like the Kabeiroi, the *personified sacred Fires of the most occult powers of Nature*. The several branches of the Āryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumāras, the number of the Kabeiroi is uncertain. Some say that there were three or four only; others say seven. Axiokersos, Axieros, Axiokersa, and Casmilos may very well stand for the *alter egos* of the four Kumāras — Sanat-Kumāra, Sananda, Sanaka, and Sanātana.<sup>3</sup> The former deities, whose reputed father was Vulcan, were often confounded with the Dioscuri, Corybantes, Anakes, etc.; just as the Kumāras, whose reputed father is Brahmā — or rather, the “Flame of his Wrath,” which prompted him to perform the ninth or Kumāra creation, resulting in Rudra or Nilalohita (Śiva) and the Kumāras — were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one — *i.e.*, correlative Forces and Fires. There is no space to describe these “fires” and their real meaning here, though we may attempt to do so if the third and fourth volumes of this work are ever published. Meanwhile a few more explanations may be added.

The foregoing are all mysteries which must be left to the personal intuition of the student for solution, rather than described. If he would learn something of the secret of the FIRES, let him turn to certain works of the Alchemists, who very correctly connect fire with every element, as do the Occultists. The reader must remember that the ancients considered religion, and the natural sciences along with philosophy, to be closely and inseparably linked together. Æsculapius was the Son of Apollo — the Sun or FIRE of Life; at once *Helios*, *Pythios*, and the god of oracular Wisdom. In exo-

<sup>1</sup> See “Genesis of the Elements,” by Prof. W. Crookes, *Proceedings of the Royal Institution*, XII, 1889, p. 54

<sup>2</sup> [Cf. Godfrey Higgins, *Anacalypsis*, Vol. II, p. 336]

<sup>3</sup> [See “The holy rites of Eleusis were Archaic Wisdom Religion <dressed in Greek Garb>,” in our Buddhas and Initiates Series. — ED. PHIL.]

teric religions, as much as in esoteric philosophy, the Elements — especially fire, water, and air — are made the progenitors of our *five physical senses*, and hence are directly connected (in an occult way) with them. These physical senses pertain even to a lower creation than the one called in the *Purānas Pratisarga*, or secondary Creation.<sup>1</sup>

Liquid fire proceeds from indiscrete fire,  
says an Occult axiom.<sup>2</sup>

**Air is semi-spiritual fire. Water is liquid fire. Earth is solid fire!**<sup>3</sup>

- Beyond manifested Nature, the Spirit is the fiery BREATH in its absolute Unity.
- In the manifested Universe, it is the Central Spiritual Sun, the electric Fire<sup>4</sup> of all Life.
- In our System, it is the visible Sun, the Spirit of Nature, the terrestrial god.
- And in, on, and around the Earth, the fiery Spirit thereof — air, fluidic fire;<sup>5</sup> *water*, liquid fire; *Earth*, solid fire. All is fire — *ignis*, in its ultimate constitution, or I, the root of which is O (*nought*) in our conceptions, the All in nature and its mind.<sup>6</sup>



<sup>1</sup> [See “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

<sup>2</sup> *Secret Doctrine*, II p. 105-6

<sup>3</sup> [See “The Hollow Earth,” in our Down to Earth Series. — ED. PHIL.]

<sup>4</sup> [*i.e.*, Kavyavāhana, is the Fire that burns in Earth. Cf. *Secret Doctrine*, II p. 102; śloka 16.]

<sup>5</sup> [*i.e.*, fire, in a “cold” or latent form.]

<sup>6</sup> Cf. *Secret Doctrine*, II p. 114; [on the three quaternaries, *i.e.*, Sulphur-Flamma-Spiritus, or Hydrargyrum-Natura-Aqua, or Sal-Mater-Sanguis of Western Hermeticism, completed by their Root, Fire; *v.s.* p. 113]

## Separated from their primeval trinity, the “dry” waters become “wet” thus marking the time when Unconsciousness and Non-being become Consciousness and Being.

**Indiscrete or undifferentiated Fire (Avyakta)<sup>1</sup> gives rise to Liquid Fire, which is an admixture of the male Spiritual Fire and the female Waters of Space.**

As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.<sup>2</sup>

Stanza II.10

WHEN THEY [*the Rūpas*] WERE DESTROYED, MOTHER-EARTH REMAINED BARE,<sup>3</sup> SHE ASKED TO BE DRIED.<sup>4</sup>

**Then the Waters of Space or Universal Matrix, progeny of the male fire and the female, still gaseous spacial water, become the vast oceanic expanse on Earth from within without.<sup>5</sup>**

**The time for the Earth's incrustation had arrived.**

The waters had separated and the process was started. It was the beginning of a new life. This is what one key divulges to us. Another key teaches the origin of Water, its admixture with Fire (liquid fire it calls it),<sup>6</sup> and enters upon an alchemical description of the progeny of the two — solid matter such as minerals and earths. From the “Waters of Space,” the progeny of the male Spirit-Fire and the female (gaseous) Water has become the Oceanic expanse on Earth. Varuna<sup>7</sup> is dragged down from the infinite Space, to reign as Neptune over the finite Seas.<sup>8</sup> As always, the popular fancy is found to be based on a strictly scientific foundation.



<sup>1</sup> [i.e., Pre-cosmic Absolute Principle, independent of any relation with objects of sense; opposite of Vyakta or the differentiated.]

<sup>2</sup> *Secret Doctrine I*, p. 191; [Commentary on Stanza VI.5: AT THE FOURTH (*Round, or revolution of life and being around “the seven smaller wheels*), THE SONS ARE TOLD TO CREATE THEIR IMAGES ONE THIRD REFUSES — TWO (*thirds*) OBEY.]

<sup>3</sup> The goddess who gave birth to these primordial monsters, in the account of Berosus, was Thalath, in Greek *Thalassa*, The “Sea.”

<sup>4</sup> See, for comparison, the account of creation by Berosus (from Alexander Polyhistor in Cory’s *Ancient Fragments*, ed. 1832, p. 24; [full text in our Theosophy and Theosophists Series] and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of primordial creation: Naras (Centaur, men with the limbs of horses and human), and Kimnaras (men with the heads of horses) created by Brahmā in the commencement of the Kalpa.

<sup>5</sup> See *Commentary* following śloka 18; [pp. 109 ff.]

<sup>6</sup> *ibid.*

<sup>7</sup> [The Ouranos of the Greeks, “the chief Āditya among the seven planetary gods.” Cf. *Secret Doctrine*, II p. 65]

<sup>8</sup> *Secret Doctrine*, II p. 65

**Water is an androgyne deity, the parentless, self-existent parent of the Son (First Logos) and progeny of the Moon.**

**Gaia-Venus is Ideal Nature.<sup>1</sup> Metaphysically, she is Aditi and even Mulaprakriti.**

Water is the symbol of the female element everywhere; *mater*, from which the letter M, is derived pictorially from  $\rightsquigarrow$ , a water hieroglyph. It is the universal matrix or the "Great Deep." Venus, the great Mother-Virgin, issues forth from the sea-wave, and Cupid or *Ērōs* is her son. But Venus is the later mythological variant of *Gaia* (or *Gaia*), the Earth, which, in its higher aspect is Nature (*Prakriti*), and metaphysically Aditi, and even *Mūlaprakriti*, the root of *Prakriti* or its noumenon.

**"Ocean" stands for Infinite Space, i.e., Spirit in Chaos. The Moon is the female generative principle; the Sun is the male.**

**Hence Cupid or Love in his primitive sense is Eros or Divine Will, a quenchless Desire of manifesting itself through visible creation.**

Thence Fohat, the prototype of *Ērōs*, becomes on Earth the great power "Life-electricity," or the Spirit of "Life-giving." Let us remember the Greek Theogony and enter into the spirit of its philosophy. We are taught by the Greeks<sup>2</sup> that all things, gods included, owe their being to the Ocean and his wife *Tēthys*, the latter being *Gaia*, the Earth or Nature. But who is *Ocean*? *Ocean* is the immeasurable SPACE (Spirit in Chaos), which is the Deity;<sup>3</sup> and *Tēthys* is not the Earth, but primordial matter in the process of formation. In our case it is no longer Aditi-Gaia who begets *Ouranos* or *Varuna*, the chief *Āditya* among the seven planetary gods, but *Prakriti*, materialised and localised. The Moon, masculine in its theogonic character, is, in its cosmic aspect only, the female generative principle, as the Sun is the male emblem thereof. Water is the progeny of the Moon, an androgyne deity with every nation.<sup>4</sup>

**Telesinus<sup>5</sup> dreamt of a Liquid Fire that, having enveloped Apollonius, it divided to let him through and did not burn him.**

Said Demetrius to Apollonius:

. . . for about fifteen days back [Telesinus] was drinking with me in Antium, when he fell asleep at table, and just as the middle cup in honour of the good genius was being passed round he dreamed a dream; and he saw a fire spreading like a sea over the land, and it enveloped some men, and caught up others as they fled; for it flowed along, he said, exactly like water, but you alone suffered not the fate of the rest, but swam clean through it as it divided to let you through. And in honour of the gods who inspire such happy presages he poured out a libation in consequence of this dream, and he bade me be of good cheer on your account.

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<sup>1</sup> Cf. § 5 above.

<sup>2</sup> Homer, *Iliad*, XIV, 201, 246

<sup>3</sup> See Vol. I.

<sup>4</sup> *Secret Doctrine*, II pp. 65-66

<sup>5</sup> [Pontifex Maximus Telesinus, philosopher and a deep student of religion; one of two consuls for 66 A.D.]

SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
7. SPACE IS THE CELESTIAL FOUNTAIN OF THE WATERS OF LIFE

And Apollonius said:

I am not surprised at Telesinus dreaming about me, for in his vigils, I assure he, he long ago occupied his mind about me; . . . <sup>1</sup>



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<sup>1</sup> Philostratus, *Apollonius of Tyana*, Vol. II, Bk. VIII, § 12, p. 36; tr. Conybeare.



## Part 8.

# Space is Akasha, Soul of the World: potential energy, whose function it is to evolve all visible things out of itself.

According to the Buddhists in *Ākāśa* lies that eternal, potential energy whose function it is to evolve all visible things out of itself. . . . another word for Buddhist SPACE<sup>1</sup> (in its metaphysical meaning).<sup>2</sup>

**Akasha or Alaya is the Fifth Universal Cosmic Principle, from which proceeds the human manas.**

Cosmically, *Ākāśa* is

- A radiant, cool, diathermanous plastic matter,
- Creative in its physical nature,
- Correlative in its grossest aspects and portions,
- Immutable in its higher principles.

In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls “dead worlds to life.”

In its higher aspect it is the Soul of the World; in its lower — the DESTROYER.<sup>3</sup>

**Akasha is also the Soul and Spirit of Boundless Cosmic Space, the Synthesis and Seventh Principle of the manifested Kosmos with the Sixth, its spiritual upadhi.**

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature*. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upādhi* to this, there must be the sixth, its vehicle — *primordial physical matter*, so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Franken-

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<sup>1</sup> [Svabhāva or Adi-buddhi of the Northern Buddhists]

<sup>2</sup> *Blavatsky Collected Writings*, (THE SEVENFOLD PRINCIPLE IN MAN) III p. 413 *fns.* [commenting on T. Subba Row's article, “The Āryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.”]

<sup>3</sup> Cf. *Secret Doctrine*, I p. 13 *fn.*

stein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos.<sup>1</sup>

**Therefore, in its innermost aspect, Akasha is both the Seventh and Sixth Macrocosmic Principles.**<sup>2</sup>

*Ākāśa* — the astral light<sup>3</sup> — can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the “Mysterium Magnum” from which all that exists is born by separation or *differentiation*. It is the cause of existence; it fills all the infinite Space; *is Space itself*, in one sense, or both its *Sixth* and *Seventh* principles.<sup>4</sup> But as the finite in the Infinite, as regards manifestation, this light must have its shadowy side — as already remarked. And as the infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract *and force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives.<sup>5</sup>

**Akasha is Aether, the Light of Creative Thought and Causeless Cause of every manifesting intellection, plus the reservoir of all thought because Absolute Thought.**

**Ether is the lowest and grossest form of thought.**<sup>6</sup>

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.<sup>7</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 594

<sup>2</sup> [Equivalent to Man's Atman-Buddhi or Spirit + Spiritual Soul or Intelligence. In the same way that neither Atman nor Buddhi are *within* man (see *Mahatma Letter 127 (72)* pp. 447-48; 3<sup>rd</sup> Combined ed.), the Seventh and Sixth Macrocosmic Principles are not *within* the universe of illusion. But their reflection, the Fifth Microcosmic Principle, is. — ED. PHIL.]

<sup>3</sup> *Ākāśa* is *not* the Ether of science, as some Orientalists translate it. [See “Akasha vs. Astral Light,” in the same Series. — ED. PHIL.]

<sup>4</sup> Says Johannes Trithem, the Abbot of Sponheim, the greatest astrologer and Kabbalist of his day:  
“The art of divine magic consists in the ability to perceive the essence of things in the light of nature [astral light], and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature [astral light] is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly rendered objective by the power of the spirit.” — Quoted in Dr. Franz Hartmann's *Paracelsus*, pp. 164-65.

<sup>5</sup> *Secret Doctrine*, II pp. 511-12

<sup>6</sup> Cf. *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X p. 91

<sup>7</sup> *ibid.*, X p. 90; [on the light of Creative Thought from THAT, reservoir of all thought.]

## Akasha and Astral Light compared and contrasted.<sup>1</sup>

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 <sup>st</sup> and 2 <sup>nd</sup> Logos)	
Field 2 — Differentiated Consciousness (3 <sup>rd</sup> Logos, Mahat) <sup>2</sup>	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

<sup>1</sup> Table from "Astral Light is a term very little understood," in our Confusing Words Series. — ED. PHIL.

<sup>2</sup> The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are is Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

## Part 9.

# Space is Be-ness: Absolute Subjectivity plus Great Breath or Motion Unmanifested.

### Hence Space is the Element-containing vehicle,<sup>1</sup> dimensionless and co-existent with Endless Duration, Primordial Substance, and Motion Unmanifested.

The “Breath” of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute “perpetual motion” which is the “breath” of the “One” Element. This breath, as seen, can never cease, not even during the Pralayaic eternities.<sup>2</sup>

**When the “Great Breath” breathes out a thought, as it were, that thought becomes a Kosmos. And when the Divine Breath is inspired again, the illusionary universe disappears into the bosom of the “Great Mother.”**

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of “the Great Breath,” which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two. When the “Great Breath” is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity — the One Existence — which breathes out a thought, as it were, which becomes the Kosmos.<sup>3</sup> So also is it when the Divine Breath is inspired again, the Universe disappears into the bosom of “the Great Mother,” who then sleeps “wrapped in her invisible robes.”<sup>4</sup>



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<sup>1</sup> Cf. § 3 above.

<sup>2</sup> *Secret Doctrine*, I p. 55

<sup>3</sup> See *Isis Unveiled*, II pp. 264-65

<sup>4</sup> *Secret Doctrine*, I p. 43

## If Space is the rootless root germ, the Great Breath is ever coming and going.

What is it that ever is?	Space, the eternal Anupapādaka.
What is it that ever was?	The Germ in the Root.
What is it that is ever coming and going?	The Great Breath.
Then, there are three Eternals?	No, the three are one. That which ever is, is one; that which ever was, is one; that which is ever being and becoming, is also one: and this is Space. <sup>1</sup>

### **Spirit is the first differentiation of (and in) Space; Matter is the first differentiation of Spirit.**

*Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION [the alchemical solvent of Life]; Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.<sup>2</sup> . . . Spirit is the first differentiation of [and in] SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.<sup>3</sup>*

### **Be-ness has two aspects: abstract Space or bare Subjectivity, and abstract Motion or Unconditioned Consciousness.**

This Infinite and Eternal Cause — dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy — is the rootless root of “all that was, is, or ever shall be.” . . . It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation. . . . This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation.<sup>4</sup>

### **Space is filled eternally with atoms in ceaseless Motion, in mutual collisions and attractions.**

Almost five centuries B.C. Leucippus, the instructor of Democritus, maintained that Space was filled eternally with atoms actuated by a ceaseless motion, the latter generating in due course of time, when those atoms aggregated, rotatory motion,

<sup>1</sup> *Secret Doctrine*, I p. 11; [Occult Catechism's Q & A.]

<sup>2</sup> Book of Dzyan, *Comm.* III, ¶ 18

<sup>3</sup> *Secret Doctrine*, I p. 258; [quoting *Ancient Commentary*.]

<sup>4</sup> *ibid.*, I p. 14

through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms the idea of affinity — an occult teaching.<sup>1</sup>

## To sum-up, Space is Eternal Motion — the Great Breath.

Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,”<sup>2</sup> which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE.<sup>3</sup>

From the beginning of man’s inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognised and considered under its only philosophical aspect — universal motion, the thrill of the creative Breath in Nature. Occultism sums up the “One Existence” thus:

Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture

— this trinity including, and being the cause of, every phenomenon in Nature. Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos — the NOUMENON — has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: “It never had a beginning nor will it have an end.” With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolves every time on a higher plane.<sup>4</sup>

**It is ever-present but latent moving-power and life-principle on the highest plane, potent on the middle, active in the lowest.**

The [Esoteric Doctrine] teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind — the *Daiivīprakṛiti* (the divine light emanating from the *Logos*)<sup>5</sup> — which formed the nuclei of all the “self-moving” orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. The former latent, the last one active — the invisible Ruler and guide of the gross body

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<sup>1</sup> *Secret Doctrine*, I p. 2

<sup>2</sup> Plato proves himself an Initiate, when saying in *Cratylus* (397d) that *θεός* is derived from the verb *θέειν*, “to move,” “to run,” as the first astronomers who observed the motions of the heavenly bodies called the planets *θεοί*, the gods. (See Vol. II, “Cross and Circle,” p. 545.) Later, the word produced another term, *ἀλήθεια* — “the breath of God.”

<sup>3</sup> *ibid.*, I p. 2

<sup>4</sup> *ibid.*, I pp. 2-3

<sup>5</sup> Which “Light” we call *Fohat*.

attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective planetary Spirits.<sup>1</sup>

**The life- and death-giving electro-magnetic currents of animate nature thrill throughout Infinite Space: they are the Great Breath, coming and going as Manvantara and Pralaya. Finite Space is filled with differentiated Breath invisibly.**

Thus to the profane, the Astral Light may be God and Devil at once — *Demon est Deus inversus*: that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate Nature*, the life-giving and death-giving waves, for death on earth becomes life on another plane. *Lucifer* is divine and terrestrial light, the “Holy Ghost” and “Satan,” at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by St. Martin to the Host of divine Creators, guides and rulers of this planet; *impersonal*, as the Cause and effect of universal Life and Death.<sup>2</sup>

**The Mother sleeps, yet is ever breathing.**

**She scatters her spawn and the Breath heats and quickens it.**

**Then, when the heat caused by the descent of the Flame into primordial matter causes its particles to move, Motion becomes Whirlwind.**

*The Mother is the fiery Fish of Life. She scatters her spawn and the Breath [Motion] heats and quickens it. The grains [of spawn] are soon attracted to each other and form the curds in the Ocean [of Space]. The larger lumps coalesce and receive new spawn — in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion [the Breath] becomes the whirlwind and sets them into rotation.*<sup>3</sup>

**In the manifested Cosmos, there is a perpetual exchange taking place in Space of atoms, correlating and changing their combining equivalents on every planet.**

Neither Water, Air, Earth (synonym for solids generally) existed in their present form, representing the three states of matter alone recognised by Science; for all these are the productions already recombined by the atmospheres of globes completely formed — even to fire — so that in the first periods of the earth’s formation they were something quite *sui generis*. Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a per-

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<sup>1</sup> *Secret Doctrine*, I p. 602

<sup>2</sup> *ibid.*, II pp. 512-13

<sup>3</sup> *ibid.*, I p. 97; [quoting *Ancient Commentary* to Stanza IV.]

petual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet.

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Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. Therefore, they cannot be taken as a standard for comparison with the same [elements] in other worlds.<sup>1</sup> Enshrined in its virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. “The Mother sleeps, yet is ever breathing.” And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to “a current of EFFLUX” (an occult term meaning quite a different process from that which the ordinary term implies); when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space *above* but into Space *within*, it will be brought under a state of differential equilibrium and happily re-absorbed. Were a truly learned Occultist-chemist to write the “Life and Adventures of an Atom” he would secure thereby the eternal scorn of the modern chemist, perchance also his subsequent gratitude.<sup>2</sup> However it may be,

*The Breath of the Father-Mother issues cold and radiant and gets hot and corrupt, to cool once more, and be purified in the eternal bosom of inner Space,*

says the *Commentary*. Man absorbs cold pure air on the mountain top, and throws it out impure, hot and transformed. Thus — the higher atmosphere being the mouth, and the lower one the lungs of every globe — the man of our planet breathes only the refuse of “Mother”; therefore, “he is doomed to die on it.”<sup>3, 4</sup>



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<sup>1</sup> “Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat — the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, ‘SAT.’ “Millions and billions of worlds are produced at every Manvantara” — it is said. Therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to Beings endowed with the requisite senses.

<sup>2</sup> Indeed, if such an imaginary Chemist happened to be intuitional, and would for a moment step out of the habitual groove of strictly “Exact Science,” as the Alchemists of old did, he might be repaid for his audacity.

<sup>3</sup> He who would allotropise sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use.

<sup>4</sup> *Secret Doctrine*, I pp. 142-44



## Real Time is abstract motion in Space.

Occult philosophy explains the primeval origin of the manifested universe precisely in this way:

[ . . . my conception of limitless space and time is united that of motion; time — is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.]<sup>1</sup>

**Space and Time are forms of the One incognisable Deity.<sup>2</sup> They are forms of That, the Absolute All.**

[The Occultist] . . . says that an ABSOLUTE Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating one living god, without immediate degradation of the ideal. A Deity that manifests in *Space* and *Time* — these two being simply the forms of THAT which is the Absolute ALL — can be but a fractional part of the whole. And since that “all” cannot be divided in its absoluteness, therefore that *sensed* creator (we say *Creators*) can be at best but the mere *aspect* thereof. To use the same metaphor — inadequate to express the full idea, yet well adapted to the case in hand — these creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work;<sup>3</sup> while its mediating agents, the rays, become the instrumental media every spring — the Manvantaric dawn of the Earth — in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter.<sup>4</sup>

**From Absolute, Universal Space, outside space and time, comes forth our Cosmos, conditioned and limited by time and space.**

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. The *Hiranya-Garbha*, the golden “egg” (or matrix), from which Brahmā came forth was often called the celestial lotus. The god Vishnu, the synthesis of the Hindu *Trimūrti* or trinity floats in sleep during the “nights of Brahmā,” on the primordial waters, stretched on a lotus flower. Its goddess, the beautiful Lakshmī, coming forth like Venus-Aphrodite from the bosom of the waters, has under her feet a white Lotus. It is from the curdling of the Ocean of Milk by the collective gods — symbol of space and of the Milky Way — that Lakshmī, goddess of beauty and mother of love (Kāma) formed of the foam of the creamy waves, appears before the amazed gods, supported on a lotus and holding in her hand another lotus.

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (PROBLEMS OF LIFE) XII p. 414; [& quoting from Dr. N.I. Pirogoff's “Diary of an Old Physician.”]

<sup>2</sup> Cf. *Secret Doctrine*, II p. 382 *fn.*

<sup>3</sup> [Cf. Creating Forces or Creators are *entities*, which “ . . . are moved by, and have their being in, from, and through that Divine Thought . . . having no more personal concern in them or their *creations*, than the Sun has in the sun-flower and its seeds, or in vegetation in general.” *ibid.*, p. 158]

<sup>4</sup> *ibid.*, II pp. 158-59

Hence the two chief titles of Lakshmī: *Padma*, the lotus, and *Kshīrābdhi-tanayā* — the daughter of the Ocean of Milk.<sup>1</sup>

**The Collective Mind (Logos), composed of various and numberless hosts of Creative Powers, however infinite in manifested time, is still finite when contrasted with the Unborn and Undecaying Space in its supreme, essential aspect.**

The first lesson taught in Esoteric philosophy is, that the incognisable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds. Now the collective Mind — the Universal — composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any *devils* or “disobedient Angels,” for the simple reason that they are all governed by Law.<sup>2</sup>

**Every impulse or vibration of a physical object causing the collision of physical particles or vibration in the air, the sound of which is capable of affecting the ear, produces at the same time a corresponding flash of light, which will assume some particular colour.<sup>3</sup>**

**For in the realm of hidden forces, an audible sound is but a subjective colour; and a perceptible colour, an inaudible sound; both proceed from the same potential substance, Space.**

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and colour in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air — that is, causing the collision of physical particles, the sound of which is capable of affecting the ear — produces at the same time a corresponding flash of light, which will assume some particular colour. For, in the realm of hidden Forces, an *audible* sound is but a subjective colour; and a perceptible colour, but an *inaudible* sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, though invisible, SPACE. This may appear a paradoxical hypothesis, but facts are there to prove it. Complete deafness, for instance does not preclude the possibility of discerning sounds; and medical science has several cases on record which prove that these sounds are received by, and conveyed to, the patient's organ of sight, through the mind, under the form of coloured chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colours, shows an unconscious reminiscence of the ancient

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<sup>1</sup> *Blavatsky Collected Writings*, (THE LEGEND OF THE BLUE LOTUS) XII pp. 177-78; [also cf. “Churning the Ocean of Milk,” in the same Series. — ED. PHIL.]

<sup>2</sup> *Secret Doctrine*, II p. 487

<sup>3</sup> [Consult Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022. This is our fifth Major Work. — ED. PHIL.]

occult teaching that colour and sound are two out of the seven correlative aspects, *on our plane*, of one and the same thing, *viz.*, Nature's first differentiated Substance.<sup>1</sup>

**Thus all our thoughts and actions produce vibrations in space, which mould our future career.**

Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature — the *Ākāśa*, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual — which event is the aggregate result of the causes already produced — gives to the true Astrologer the data upon which to base his predictions.<sup>2</sup>

**Only our higher principles are beyond time and space. All else is doomed to die.**

It has often been explained that neither the cosmic planes of substance nor even the human principles — with the exception of the lowest material plane or world and the physical body, which, as has been said, are no “principles” — can be located or thought of as being in Space and Time. As the former are seven in One, so are we seven in One — that same Absolute Soul of the World, which is both matter and non-matter, spirit and non-spirit, being and non-being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.<sup>3</sup>

## Time in Space is symbolised by serpents and dragons.

**There now follows an exegesis of Pistis-Sophia's “Basilisk with seven heads.”**

From *PS 136* . . . the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk *with seven heads* . . .

The Logoi or “Saviours” of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the “Old Serpent” or the “Great Deep”), which by spiritual transmutation finally becomes subservient to the divine will of the glorified Initiate, and the “Gods” or powers of nature are conquered by the divine “Rebel,” the *Asura*, the “Dragon of Wisdom,” who fights against

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<sup>1</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III – TATTVIC CORRELATIONS) XII pp. 620-21

<sup>2</sup> *ibid.*, (ASTROLOGY) VI pp. 228-29

<sup>3</sup> *ibid.*, (E.S. INSTRUCTION No. I) XII p. 528

the Devas; *i.e.*, the activity of Manas triumphs over the passivity of pure spirit. Krishna crushes the seven-headed serpent Kāliyanāga. Hercules lops off the heads of the Hydra, the *water* serpent: the Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and Horus pierces the head of the Dragon Typhon or Apophis; the Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and Apollo transfixes the Python, etc., etc. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

### **Shesha or Ananta and the Gnostic Ophis differ.**

Like the *Logoi* and the Hierarchies of Powers, however, the ‘Serpents’ have to be distinguished one from the other. Śesha or Ananta, the ‘couch of Vishnu’ is the allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the Gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeahoo* of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the days of the latter on the material plane.<sup>1</sup>

### **At the Churning of the Ocean of Space, Shesha was twisted round the Mountain Mandara and caused it to revolve.**

[ . . . the serpent is a very significant symbol, as will appear from the names *Shesha* and *Ananta* given to it] Shesha is represented as a serpent with a thousand heads, which is said to be the couch and canopy of Vishnu, when he sleeps during his intervals of creation. Sometimes Shesha is shown as the supporter of the world and sometimes as the upholder of the seven Pātālas (hells, earths, etc.). Whenever he yawns, there are earthquakes. At the end of the Kalpa he vomits forth fire and so destroys all the creation. At the Churning of the Ocean (of Space), Shesha was twisted round the Mountain Mandara, and used as a great rope to cause it to revolve. The Gods were at the one end of the rope and the Demons at the other. The hood of Shesha, the thousand-headed cobra, is called the “Island of Jewels,” and his palace is said to be “jewelled walled.” But these gems are not of earth, as the merest tyro in symbology will at once perceive; they are the Jewels of Wisdom and Self-knowledge.<sup>2</sup>



<sup>1</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA – 136) XIII pp. 56-57; [quoting *Secret Doctrine*, I p. 73 fn.]

<sup>2</sup> *ibid.*, (FOOTNOTES TO “THE PURĀNAS”) XIII p. 159

## Endless are the battles and struggles of the two Opposing Forces.

In the “beginning,” that which is called in mystic phraseology “*Cosmic Desire*” evolves into absolute Light. Now light without any shadow would be absolute light — in other words, absolute darkness — as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized — if one likes — in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something “caused the Universe to move with circular motion,” as Plato has it; or, as the Occult teaching expresses it:

*The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. (Book of Dzyan)*

*. . . Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers [Comets]. Then the battles and struggles begin. The older [bodies] attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.<sup>1, 2</sup>*

### **The struggle of the Evolving Energy is dual throughout the universe and at many different levels.**

This evolution — viewed from its several standpoints — *i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic and the Physical — may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond.<sup>3</sup>

### **For example, the struggle of the Sun-god with the Sea and its Dragon, which ended in the defeat of the Sea Monster, has a purely cosmic and geological meaning, as well as a historical one.**

For ages the watery abyss — which, with the nations that preceded the later Babylonians, was the abode of the “great mother” (the terrestrial post-type of the “great mother chaos” in heaven), the parent of Ea (Wisdom), himself the early prototype of Ōannēs, the man-Fish of the Babylonians — for ages, then, the “Abyss” or *Chaos* was the abode of wisdom and not of evil. The struggle of Bel and then of Merodach, the Sun-god, with *Tiamāt*, the Sea and its Dragon, a “war” which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical

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<sup>1</sup> When carefully analysed and reflected upon, this will be found as scientific as Science could make it, even at our late period.

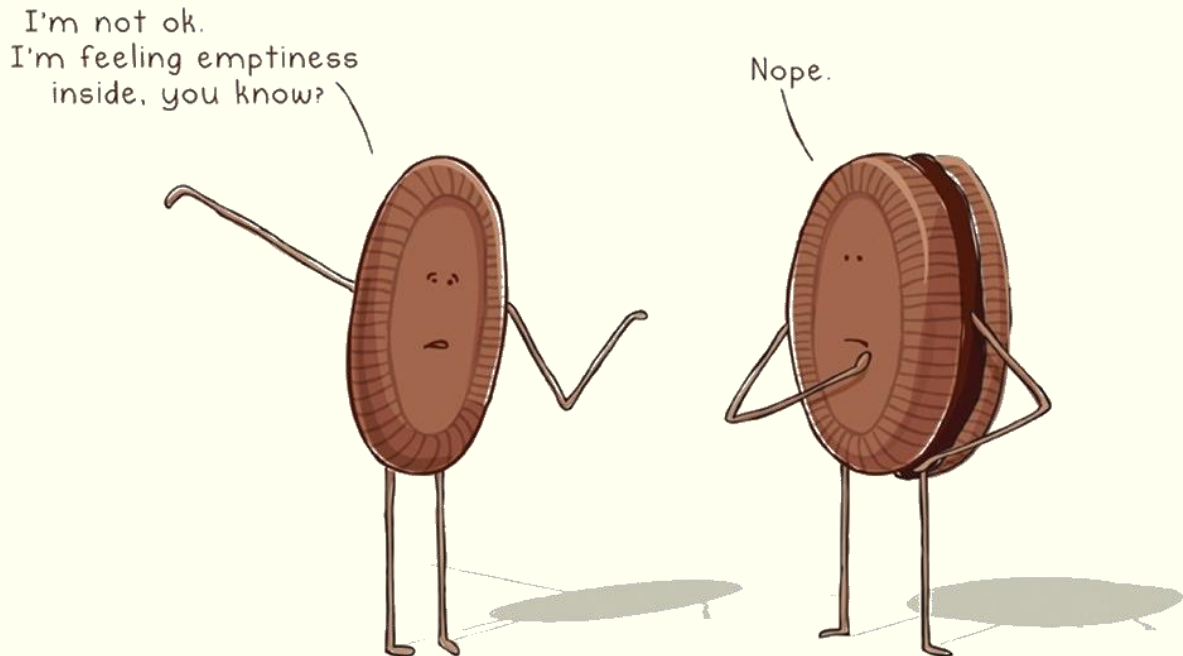
<sup>2</sup> *Secret Doctrine*, I p. 201

<sup>3</sup> *ibid.*, I p. 620

one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH — *for the profane masses*. It relates:

(a) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and

(b) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the *hoi polloi* and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.<sup>1</sup>



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<sup>1</sup> *Secret Doctrine*, II pp. 502-3

## Part 10.

# The voidness of the seeming full is the fullness of the seeming void.<sup>1</sup>

### Chaos is Void to sense, latent Deity to reason.

“*Nature abhors Vacuum*” said the Peripatetics, who comprehended perhaps, though materialists in their way, why Democritus, with his instructor Leucippus, taught that the first principles of all things contained in the Universe were atoms and a *vacuum*. The latter means simply *latent* Deity or force; which, before its first manifestation when it became WILL — communicating the first impulse to these atoms — was the great *Nothingness*, Ain-Soph, or NO-THING; was, therefore, to every sense, a Void — or CHAOS.

### Chaos is the Soul of the World, a Living Fire (Mother) set ablaze by a Ray of the Central Spiritual Sun (Father in Secret).

That Chaos, however, became the “Soul of the World,” according to Plato and the Pythagoreans. According to Hindu teaching, Deity in the shape of Aether (Ākāśa) pervades all things; and it was called therefore by the theurgists “the living fire,” the “Spirit of Light,” and sometimes *Magnes*. It was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its “first begotten” was born of Chaos and Primordial Light (the Central Sun). This “First-Born,” however, was only the aggregate of the Host of the “Builders,” the first constructive Forces, who are called in ancient Cosmogonies the *Ancients* (born of the Deep, or Chaos) and the “First Point.” He is the Tetragrammaton, so-called, at the head of the Seven lower Sephīrōth. This was the belief of the Chaldees. Writes Philo, the Jew, speaking very flippantly of the first instructors of his ancestors,

These Chaldeans were of opinion that the Kosmos, *among the things that exist* [?] is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all things.<sup>2,3</sup>

### Why does Nature abhors a vacuum?

### Because there is no Fire in vacuity.

Thus the principal states of nature are three positive and three negative, synthesized by the primeval light.

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<sup>1</sup> Cf. *Voice of the Silence*, frag. III vs. 243 pp. 55-56

<sup>2</sup> *On the Migration of Abraham*, xxxii, 179

<sup>3</sup> *Secret Doctrine*, I pp. 343-44

The three negative states are:

Darkness;  
Cold;  
Vacuum or Voidness.

The three positive are:

Light (on our plane);  
Heat;  
All nature.

Thus Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak, fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature.<sup>1</sup>

## **Nihil or Non-being in the mind of Ancient Philosophers became No-thing-ness and Emptiness among modern materialists.**

### **Vacuum or Voidness is a perception of lower minds.**

Fohat, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Ērōs is the third person in the primeval trinity: Chaos, Gaia, Ērōs: answering to the Kabbalistic Ain-Soph (for Chaos is SPACE, *xaivō* “void”) the Boundless ALL, Shekhīnah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of “Father-Mother.” He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the “Divine Son” breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become Two and THREE — on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.<sup>2</sup>

### **Vacuum is Absolute Deity, eternal and unchangeable. Its vehicle is pure, luminous Aether, Infinite Space.**

The “Nihil” is *in esse* the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood

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<sup>1</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 375

<sup>2</sup> *Secret Doctrine*, I p. 109



in Europe.<sup>1</sup> In the East annihilation in Nirvāna refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous aether, the boundless, infinite Space.

. . . not a void resulting from the absence of forms, but, on the contrary, the foundation of all forms . . . [This] denotes it to be the creation of *Māyā*, and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease for ever.<sup>2</sup>

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest — perpetual motion being the Eternal Law, the ceaseless Breath of the Absolute.

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life.

Saith Buddha:

*Whoever is unacquainted with my Law,<sup>3</sup> and dies in that state, must return to the earth till he becomes a perfect Samana [ascetic]. To achieve this object, he must destroy within himself the trinity of Māyā.<sup>4</sup> He must extinguish his passions, unite and identify himself with the Law 'the teaching of the Secret Doctrine', and comprehend the religion of annihilation.<sup>5</sup>*

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principal tenets of his Philosophy.

**Matter and form may disintegrate and disperse, the Spirit may withdraw to its primitive abode, but the primordial Animating Principle remains unaltered (though enlightened) by its dream in- to the mayavic worlds.**

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Māyā*; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone

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<sup>1</sup> According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated; co-relations may change. That is all. There can be no such thing as annihilation — in the European sense — in the Universe.

<sup>2</sup> *Isis Unveiled*, I p. 289

<sup>3</sup> The Secret Law, the "Doctrine of the Heart," so called in contrast to the "Doctrine of the Eye," or exoteric Buddhism.

<sup>4</sup> "Illusion; matter in its triple manifestation in the earthly, and the astral or fontal Soul, or the body, and the Platonian dual Soul — the rational and the irrational one."

<sup>5</sup> *Isis Unveiled*, I p. 289

and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvāna. He exists in Spirit, in *nothing*; as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for Spirit alone is no *Māyā*, but the only REALITY in an illusionary universe of ever-passing forms.

**Upon death, the animal soul and its gross physical body are received by the earth; the spiritual soul, by the Air.<sup>1</sup>**

**Ether to Earth, Spirit to Aether, then!**

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. “Can that Spirit, which gives life and motion, and partakes of the nature of light, be reduced to nonentity?” they ask. “Can that sensitive spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?” And Whitelocke Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding:

If you say, they [the brutes] breathe their spirits into the air, and there vanish, that is all that I contend for. The air, indeed, is the proper place to receive them, being according to Lærtius, full of souls; and according to Epicurus, full of atoms . . . the Principle of all things. For even this place wherein we walk and birds fly . . . is thus much of a spiritual nature, that it is invisible; therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only hear and see its effects; the air itself is too fine, and above the capacity of the eye. What then is the aether that is in the region above? And what are the influences of forms that descend from thence?<sup>2</sup>

The *spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of aether — emanations, BREATHS, *but not forms*. Aether is incorruptible, all philosophers agree in that; and what is incorruptible *is so far from being annihilated* when it gets rid of the *form*, that it lays a good claim to IMMORTALITY. “But what is that which has no body, no *form*; which is imponderable, invisible and indivisible, that which exists, and yet *is not?*” ask the Buddhists. “It is Nirvāna,” is the answer. It is NO THING, not a region, but rather a state.<sup>3</sup>



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<sup>1</sup> But we must remember that

“Dust thou art, to dust returnest,”  
Was not spoken of the soul.

*Isis Unveiled*, I p. 212; [quoting H.W. Longfellow’s *Psalm of Life*.]

<sup>2</sup> [*An Essay of Transmigration*, etc., pp. 29-30; 1692.]

<sup>3</sup> *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV pp. 418-21; [& quoting *Isis Unveiled*, I p. 290.]

**Nihil, with some theologians and thinkers, is synonymous with the Impersonal, Divine Principle, the Infinite All, which is no “Being” or “Thing,” degraded by Monotheism into a capricious anthropomorphic being.**

Without resorting to sources unsympathetic to Occultism, the *Kabbalah* furnishes us with the most luminous and clear proofs that the term “nihil” in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means certainly “nothing” — or “no-thing.” F. Kircher, in his work on the *Kabbalah* and the Egyptian Mysteries<sup>1</sup> explains the term admirably. He tells his readers that in the *Zohar* the first of the Sephīrōth<sup>2</sup> has a name the significance of which is “the *Infinite*,” but which was translated indifferently by the Kabbalists as “Ens” and “Non-Ens” (“Being” and “Non-Being”); a *Being*, inasmuch as it is the *root* and source of all other beings; *Non-Being* because it [Ain-Soph — the Boundless and the Causeless, the Unconscious and the Passive Principle] resembles nought else in the Universe. The author adds:

This is the reason why St. Denis did not hesitate to call it *nihil*.

“Nihil” therefore stands — even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans — as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing — the Ain-Soph, the Parabrahman of the Vedānta. Now St. Denys was a pupil of St. Paul — an Initiate — and this fact makes everything clear.<sup>3</sup>

**Space is both a “limitless void” and a “conditioned fullness,” the Seven-Skinned, Eternal Mother-Father.**

Space is neither a “limitless void,” nor a “conditioned fullness,” but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds,<sup>4</sup> and on that of *māyāvic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle’s “In Him we live and move and have our being,” and the Hindu Rishi’s “The Universe lives in, proceeds from, and will return to, Brahma (Brahmā)”: for Brahma (neuter), the unmanifested, is that Universe *in abscondito*, and Brahmā, the manifested, is the Logos, made male-female<sup>5</sup> in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called in the esoteric

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<sup>1</sup> *Œdipus Ægyptiacus*, Vol. II, Pt. I, p. 291

<sup>2</sup> Sēpher, or Aditi (mystic Space). The Sephīrōth, be it understood, are identical with the Hindu Prajāpatis, the Dhyāni-Chohans of Esoteric Buddhism, the Zoroastrian Amshāspends, and finally with the Elōhīm — the “Seven Angels of the Presence” of the Roman Catholic Church.

<sup>3</sup> *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV pp. 417-18

<sup>4</sup> The very names of the two chief deities, Brahmā and Vishnu, ought to have long ago suggested their esoteric meanings. For the root of one, Brahmam, or Brahm, is derived by some from the word *brih*, “to grow” or “to expand” (see *Calcutta Review*, Vol. lxvi, p. 14); and of the other, Vishnu, from the root *viś*, “to pervade,” to enter in the nature of the essence; Brahmā-Vishnu being this infinite SPACE, of which the gods, the Rishis, the Manus, and all in this universe are simply the potencies, Vibhūayah. [*Vishnu-Purāna*, Bk. III, i]

<sup>5</sup> See Manu’s account of Brahmā separating his body into male and female, the latter the female Vāch, in whom he creates Virāj, and compare this with the esotericism of Chapters ii, iii, and iv of *Genesis*.

symbolism “the Seven-Skinned Eternal Mother-Father.” It is composed from its undifferentiated to its differentiated surface of seven layers.

It is not the One Unknown ever-present God in Nature, or Nature *in abscondito*, that is rejected, but the God of human dogma and his *humanized* “Word.” In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE.

What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?

asks the esoteric Senzar Catechism. And the answer made is — SPACE.<sup>1, 2</sup>

## Voidness is personified in Akasha-Alaya, the Soul of the World.<sup>3</sup>

**Only the Three-in-One, Non-Ego, Voidness, and Darkness are self-existent and perfect.**

“*Parinishpanna*” [or Parinirvāna, Absolute Perfection] is the absolute perfection to which all existences attain at the close of a great period of activity, or Mahā-Manvantara, and in which they rest during the succeeding period of repose. In Tibetan it is called Yong-Grüb. Up to the day of the Yogāchāra school the true nature of Parinirvāna was taught publicly, but since then it has become entirely esoteric; hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. Everything has to be viewed as ideal, with the exception of Parinirvāna, by him who would comprehend that state, and acquire a knowledge of how

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<sup>1</sup> Occultism is indeed in the air at the close of this our century. Among many other works recently published, we would recommend one especially to students of theoretical Occultism who would not venture beyond the realm of our special human plane. It is called *New Aspects of Life and Religion* (1886), by Henry Pratt, M.D., F.T.S. It is full of esoteric dogmas and philosophy, the latter rather limited, in the concluding chapters, by what seems to be a spirit of conditioned positivism. Nevertheless, what is said of Space as “the Unknown First Cause,” merits quotation.

“This unknown something, thus recognised as, and identified with, the primary embodiment of simple unity, is invisible and impalpable” [*abstract space, granted*];

and because invisible and impalpable, therefore incognisable. And this incognisability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be either self-existent, infinite, and eternal, or to have had a first cause outside, behind, and beyond itself.

“And yet could such a cause be found and defined, this would only lead to the transferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of origination a step farther back, without gaining additional light as to primary causation.” (pp. 4-5)

This is precisely what has been done by the believers in an anthropomorphic Creator, an extracosmic, instead of an intracosmic God. Many — most of Mr. Pratt’s subjects, we may say — are old Kabbalistic ideas and theories which he presents in quite a new garb: “New Aspects” of the Occult in Nature, indeed. Space, however, viewed as a “Substantial Unity” — the “living Source of Life” — as the “Unknown Causeless Cause,” is the oldest dogma in Occultism, millenniums earlier than the *Pater-Aether* of the Greeks and Latins. So are the “Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown.” They are all found in Āryan philosophy personified by Viśvakarman, Indra, Vishnu, etc., etc. Still they are expressed very philosophically, and under many unusual aspects, in the work referred to.

<sup>2</sup> *Secret Doctrine*, I pp. 8-9

<sup>3</sup> Cf. *ibid.*, I p. 48; [Cf. § 8 above]

Non-Ego, Voidness, and Darkness are Three in One and alone Self-existent and perfect.<sup>1</sup>

**The Deity of the Theosophist is not outside our world, in “empty space.” It is inside the heart of every man.**

[There] 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 Sephīrah of the Kabbalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*, the point would become perfectly clear. This word is usually translated “creation,” but as all Sanskritists know, the root *Srij*, from which the word is derived, means “to throw off” and not “to create.”

This is our Deity of the Ineffable and of *no* — name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views — we have nothing more to say.<sup>2</sup>

**The abyss of Nothingness of the profane is the Infinite Space of the Divine Plenum of the Occultist.**

The *Primordial Atom (anu)* cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called “SUM TOTAL,” figuratively, of course, as that “SUM TOTAL” is boundless.<sup>3</sup> That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist.<sup>4</sup>

**Nothing is eternal and unchangeable,  
save the Hidden Deity in the Palace of Love.**

Nothing that is finite — whether because it had a beginning, or must have an end — can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations, onward toward the only Land of Bliss and Eternal Rest, called in the *Zohar*, “The Palace of Love,” הַכֵּל אַהֲבָה [hekal ahabah];<sup>5</sup> in the Hindu religion, “Moksha”; among the Gnostics, the “Plērōma of eternal Light”; and by the Buddhists, Nirvāna. The Christian calls it the “Kingdom of Heaven,” and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coeval with man.<sup>6</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 42

<sup>2</sup> *Blavatsky Collected Writings*, (VICTIMS OF WORDS) VI p. 143

<sup>3</sup> See Addendum to this Volume.

<sup>4</sup> *Secret Doctrine*, I p. 148

<sup>5</sup> *Mishnah Pirke Aboth*, IV, § 29. Cf. Mackenzie, *Royal Masonic Cyclopædia*, p. 413

<sup>6</sup> *Isis Unveiled*, II p. 280

**Voidness alone is self-existent and perfect.**

There, and there alone, reigns Parinishpanna (Yong-Grüb), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a Non-Ego because he has become the Perfect Ego. Their voidness is “self-existent and perfect” — if there were profane eyes to sense and perceive it — because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air.<sup>1</sup>

**The Gnostic term Pleroma<sup>2</sup> is the sum total of all divine emanations and manifestations.**

**It is the boundless circle within which lie all forms.**

The ISH AMON, the plērōma, or the boundless circle within which lie “all forms,” is the THOUGHT of the power divine; it works in SILENCE, and suddenly light is begotten by darkness; it is called the SECOND life; and this one produces, or generates the THIRD.<sup>3</sup>

**The Pleroma of Valentinus is absolutely the Space of Occult Philosophy.**

. . . for Plērōma means the “Fullness,” the superior regions. It is the *sum total* of all the divine manifestations and emanations expressing the *plenum* or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into divine Powers, called Angels and Planetary Spirits in the philosophy of every nation. The Gnostic Aiōns and Powers of the Plērōma are made to speak as the Devas and Sādhus of the *Purānas*.<sup>4</sup>

**Pleroma is the Heavenly River which flows in the cosmic abyss, the Father-Mother of all gods.**

Noon [is the] celestial river which flows in *Noot*, the cosmic abyss or *Noo*. As all the gods have been generated in the *river* (the Gnostic *Plērōma*), it is called “the Father-Mother of the gods.”<sup>5</sup>

Plērōma [or] “Fullness” [is] a Gnostic term adopted to signify the divine world or Universal Soul. Space, developed and divided into a series of æōns. The abode of the invisible gods. It has three degrees.<sup>6</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (MISCONCEPTIONS CORRECTED) XIV p. 436

<sup>2</sup> Same as Aristotle's plenum.

<sup>3</sup> *Isis Unveiled*, II p. 225; [on Gnostic, Ophite and Nazarene ideas.]

<sup>4</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II – THE UNITY OF DEITY) XII p. 570

<sup>5</sup> *Theosophical Glossary*: Noon (*Eg.*)

<sup>6</sup> *ibid.*, Pleroma (*Gr.*)

### **The Heavenly River is Space + Air (Concealed Spirit), the Breath of the Two Ones.**

But, primarily, the Sun and Moon were the only visible and, so to say, *tangible* (by their effects) psychic and physiological deities — the Father and the Son, while Space and air in general, or that expanse of Heaven called Noot by the Egyptians, was the concealed Spirit or Breath of the two. These “Father and Son” were interchangeable in their functions and worked harmoniously together in their effects upon terrestrial nature and humanity; hence they were regarded as ONE, though TWO in personified Entities. They were both males, and both had their distinct and also collaborative work in the causative generation of Humanity.<sup>1</sup>

### **When it begins flowing, the pure light of the Divine Mind is poured throughout the Pleroma — splendid and immense Space.**

The early Nazarenes, who must be numbered among the Gnostic sects, believing that Jesus was a prophet, held, nevertheless, in relation to him the same doctrine of the divine “overshadowing,” of certain “men of God,” sent for the salvation of nations, and to recall them to the path of righteousness.

The Divine mind is eternal, and it is pure light, and poured out through splendid and immense space (plērōma). It is Genetrix of the Æōns. But one of them went to Matter [chaos] stirring up confused (*turbulentos*) movements; and by a certain portion of heavenly light fashioned it properly constituted for use and appearance, but the beginning of every evil. The Demiurge [of matter] claimed divine honour.<sup>2</sup> Therefore Christus (“the anointed”), the prince of the Æōns [powers], was sent (*expeditus*), who *taking on the person* of a most devout Jew (Iesu) *was to conquer him*; but who having *laid it* [the body] *aside*, departed on high.<sup>3, 4</sup>

### **But Bythos or the Deep of the Ophites, being boundless and infinite Void, is far superior than Pleroma.**

### **Bythos is a female emanation of the Nameless and Unknown Deity and its veil.**

The first *scheme* — that of the Ophites — from the very start, as we have shown, varies from the description given by the Fathers, inasmuch as it makes Bythos or depth, a female emanation, and assigns her a place answering to that of Plērōma, only in a far superior region; whereas, the Fathers assure us that the Gnostics gave the name of Bythos to the First Cause. As in the Kabbalistic system, it represents the boundless and infinite void within which is concealed in darkness the Unknown Primal motor of all. It envelops HIM like a veil: in short we recognize again the “Shekhinah” of the Ain-Soph. Alone, the name of ΙΑΩ, Iaō, marks the upper centre, or rather the presumed spot where the Unknown One may be supposed to dwell. Around the Iaō, runs the legend, CEMEC EIAAM ABPAΣAΞ, “The eternal Sun-Abrasax” (the Central Spir-

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<sup>1</sup> *Secret Doctrine*, I p. 229

<sup>2</sup> *Codex Nazaraeus*, Norberg’s preface, pp. iv, v

<sup>3</sup> “According to the Nazarenes and Gnostics, the Demiurge, the creator of the material world, is not the highest God.” (See Dunlap, *Sōd, the Son of the Man*.)

<sup>4</sup> *Isis Unveiled*, II p. 154

itual Sun of all the Kabbalists, REPRESENTED in some diagrams of the latter by the circle of Tiphereth).<sup>1</sup>

**Pleroma is the Periodical Egg or Chaos differentiating, not Mula-prakriti; the latter is the Eternal Egg and noumenon of matter, i.e., Chaos undifferentiated.**

And of the Fullness (*πλήρωμα*) thereof we all received, and favour for favour.

The *πλήρωμα* (Plērōma or Plenum) must be distinguished from Mūlaprakriti.

The Plērōma is infinite manifestation in manifestation,<sup>2</sup> the Jagad Yoni or Golden Egg; Mūlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmā.

The Plērōma is, therefore, Chaos. “Favour for favour” means that what we receive we give back, atom for atom, service for service.<sup>3</sup>

**From the Fifth and Third states of Pleroma, the Living Spiritual Fire completes the Saptaparna or Man-Plant.**

For, to complete the *septenary man*, to add to his three lower principles and cement them with the spiritual Monad — which could never dwell in such a form otherwise than in an *absolutely latent state* — two connecting principles are needed: *Manas* and *Kāma*. This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third states* of Plērōma. But this fire is the possession of the *Triangles*, not of the (perfect) *Cubes*, which symbolize the Angelic Beings:<sup>4</sup> the former having from the first creation got hold of it and being said to have appropriated it for themselves, as in the allegory of Prometheus. These are the active, and therefore — in Heaven — no longer “pure” Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence — in the ordinary sense — “rebellious to the divine passive law.” These are then those “Flames” (the *Agnishvāta*) who, as shown in śloka 13, “remain behind” instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind. The human *Ego* is neither Ātman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism* — in the higher spiritual sense. The ancient works refer to it as *Kāraṇa-Śarīra* on the plane of *Sūtrātman*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in the *semi-esoteric* allegories, that these Beings were returning *Nirvānīs*, from preceding *Mahā-Manvantaras* — ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago — he would hardly understand the text correctly; while some Vedāntins might say: “This is not so; the Nirvānī can never return”;

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<sup>1</sup> *Isis Unveiled*, II pp. 292-93; [on the Ophites, Nazareans, and Druzes.]

<sup>2</sup> [*i.e.*, in the world of Māyā.]

<sup>3</sup> *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 491

<sup>4</sup> See Vol. I, Stanzas III to V. The triangle becomes a Pentagon (fivefold) on Earth.



which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned.<sup>1</sup>

## Thus “Our Father in Heaven” reveals the Pleroma to Christos, Man’s Spiritual Soul.

Christ, or the fourth Gospel at any rate, teaches re-incarnation as also the annihilation of the personality, if you but forget the dead letter and hold to the esoteric Spirit. Remember verses 1 and 2 in chapter xv of St. John. What does the parable speak about if not of the *upper triad* in man? *Ātma* is the Husbandman — the Spiritual Ego or *Buddhi* (Christos) the Vine, while the animal and vital Soul, the *personality*, is the “branch.”

I am the *true* vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away . . . As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. I am the Vine — ye are the branches. If a man abide not in me he is cast forth as a branch, and is *withered* and cast into the fire and burned.

Now we explain it in this way. Disbelieving in the hell-fires which theology discovers as underlying the threat to the *branches*, we say that the “Husbandman” means *Ātma*, the Symbol for the infinite, impersonal Principle,<sup>2</sup> while the Vine stands for the Spiritual Soul, *Christos*, and each “branch” represents a new incarnation.<sup>3</sup>

### Thus His Fullness we all have received, says John.

The innumerable Gnostic gems and amulets are weighty proofs of it. It is a whole symbolical science. The Kabbalists were the first to embellish the universal Logos,<sup>4</sup> with such terms as “Light of Light,” the Messenger of LIFE and LIGHT,<sup>5</sup> and we find these expressions adopted *in toto* by the Christians, with the addition of nearly all the Gnostic terms such as *Plērōma* (fullness), *Archōns*, *Aiōns*, etc. As to the “First-Born,” the First, and the “Only-Begotten,” these are as old as the world. Hippolytus shows the word “Logos” as existing among the Brahmins.

The *Brahmins* say that the God is *Light*, not such as one sees, nor such as the sun and fire; but they have the *God* LOGOS, not the articulate, the Logos of the Gnosis, through whom the highest MYSTERIES of the Gnosis are seen by the wise.<sup>6</sup>

The *Acts* and the fourth Gospel teem with Gnostic expressions. The Kabbalistic: “God’s first-born emanated from the Most High,” together with *that which is the “Spir-*

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<sup>1</sup> *Secret Doctrine*, II pp. 79-80

<sup>2</sup> During the *Mysteries*, it is the Hierophant, the “Father,” who planted the Vine. Every symbol has Seven Keys to it. The discloser of the *Plērōma* was always called “Father.”

<sup>3</sup> *Key to Theosophy*, § X (THE NATURE OF OUR THINKING PRINCIPLE) p. 52; [on the Doctrine taught in St. John’s Gospel.]

<sup>4</sup> Dunlap says in *Sōd, the Son of the Man* (p. 39 *fn.*): “Mr. Hall, of India, informs us that he has seen Sanskrit philosophical treatises in which the *Logos* continually occurs.”

<sup>5</sup> See *John* i.

<sup>6</sup> *Philosophumena* I, xxi

*it of the Anointing*”; and again “they called him the anointed of the Highest,”<sup>1</sup> are reproduced in Spirit and substance by the author<sup>2</sup> of the Gospel according to John. “That was *the true light*,” and “the light shineth in darkness.” “And the WORD *was made flesh*.” “And his *fullness* [plērōma] have all we received,” etc.<sup>3</sup>

**As Logos reflects all in the Universe of Pleroma, so man reflects in himself all that he sees and finds in his Universe, the Earth.**

Moreover, Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Plērōma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth.<sup>4</sup>

**When the hour for the Maha-Pralaya strikes, Be-ness (No-thingness) reigns supreme and sovereign in Boundless Infinitude, which is Absoluteness, i.e., Undifferentiated Space.**

Aye, Brahmā “sleeps” on the lotus during the “nights,” and between the “days” of Brahma (neuter). But Brahmā, the Creator, *dies* and *disappears* when his “age” is at an end, and the hour for the MAHĀ PRALAYA strikes. Then NO-THING reigns supreme and alone in Boundless Infinitude and that No-thing is non-differentiated space which is no-space, and the ABSOLUTE,

The most excellent *male* is worshipped by men, but the soul of wisdom, THAT in which there are no attributes of name or form is worshipped by Sages (*Yogīns*).<sup>5</sup>

**When the spiritual light of Pleroma withdraws, it reverts to its former state of pure immateriality and inner fulfilment.**

**And that is how the Circle is “Squared.”<sup>6</sup>**

Thence, ascending up into the middle space, he sits on the right hand of Ialdabaōth, but unperceived by him, and there collects all the souls which shall have been purified by the knowledge of Christ. When he has collected all the spiritual light that exists in matter, out of Ialdabaōth’s empire, the redemption will be accomplished and the world will be destroyed. Such is the meaning of the re-absorption of all the spiritual light into the plērōma or fullness, whence it originally descended.<sup>7</sup>

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<sup>1</sup> Kleucker, *Über die Natur und den Ursprung der Emanationslehre*, etc., pp. 10, 11 (Riga, 1786). See *Siphrah Dtzeniuthath*, etc.

<sup>2</sup> [Probably a Neo-Platonist]

<sup>3</sup> *Isis Unveiled*, II pp. 204-5; [& quoting John i.]

<sup>4</sup> *Secret Doctrine*, II p. 25; [& quoting *Vishnu-Purāna*.]

<sup>5</sup> *Blavatsky Collected Writings*, (WHAT IS GOD?) X p. 44 fn.

<sup>6</sup> [See “Planetary Rounds of the Divine Monad,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

<sup>7</sup> *Isis Unveiled*, II p. 186; [quoting King’s *The Gnostics and their Remains*, p. 31; p. 100 in 2<sup>nd</sup> ed.]

## Eastern metaphysics have never been understood in the West.

The materialistic notion that because, in physics real or sensible motion is impossible in pure space or *vacuum*, therefore, the eternal MOTION of and in Cosmos (regarded as infinite Space) is a *fiction* — only shows once more that such words as “pure space,” “pure Being,” “the Absolute,” etc., of Eastern metaphysics have never been understood in the West.<sup>1</sup>



## Theosophical doctrine versus Theological dogma in a nutshell.

To the Editors of *Lucifer*.

In the last issue of *Lucifer* is a paper, “Self-Evident Truths and Logical Deductions.” The paper is important, but is not, in my opinion, sufficiently clear. “*One is a Unity* and cannot be divided into two Ones.” This is so if we understand Unity to be *many* entities, parts, or forms, organised into a body of harmony so forming a Unity.

I would like to ask, if the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? Or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, number, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is Himself all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,  
J.W. HUNTER

Edinburgh, 29<sup>th</sup> March 1888

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### Editor's Reply:

According to the Eastern philosophy a unity composed of “many entities, parts, or forms” is a compound unity on the plane of *Maya* — illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much “organized into a body of harmony.” Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

This ONE SELF, absolute intelligence and existence, therefore *non-intelligence* and *non-existence* (to the finite and conditioned perception of man), is “*impartite*, beyond the range of speech and thought and is the substract of all” teaches *Vedāntasāra* in its introductory Stanza.

How, then, can the *Infinite* and the *Boundless*, the unconditioned and the *absolute*, be of any *size*? The question can only apply to a dwarfed reflection of the uncreate

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<sup>1</sup> *Secret Doctrine*, I p. 496 fn.

ray on the *māyāvic* plane, or our phenomenal Universe; *to one of the finite Elōhīm*, who was most probably in the mind of our correspondent. To the (philosophically) untrained Pantheist, who identifies the objective Kosmos with the abstract Deity, and for whom Kosmos and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent — as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form — its *vehicle* — no better than an aberration of the ever-deceiving physical senses.

“Is nature co-eternal with God?” It depends on what is meant by “nature.” If it is objective phenomenal nature, then the answer is — though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But “abstract” nature and Deity, or what our correspondent calls “Self-existent cause or God,” are inseparable *and even identical*. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT — inasmuch as that “Cause” the *rootless root* of all — is neither male, female, nor anything to which an attribute — something always conditioned, finite, and limited — can be applied. The confession made by our esteemed correspondent that he “cannot think of anything of nature, spirit [!], soul or God [!!] without the ideas of size, form, number, and relation,” is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, *per se*, then this illusion that formless cause cannot be *causative of forms* will soon vanish. To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. To say then that “The Truth of God is the Form of God,” is to ignore even the exotericism of the Old Testament:

And the Lord spake unto you *out of the midst of the fire*: ye heard the voice of the words, *but saw no similitude*. . . .<sup>1</sup>

And to think of the All-Evolver as something which has “size, form, number, and relation,” *is to think of a finite and conditioned personal God*, a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods — the other rays of the All-Light? To say — “Among the gods who is like Thee O Lord” does not make the God so addressed really “the god of gods” or any better than his fellow-gods; it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Polytheism on *such* lines, is more rational and philosophical than anthropomorphic monotheism.<sup>2</sup>

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<sup>1</sup> Deuteronomy iv, 12

<sup>2</sup> Blavatsky Collected Writings, (EDITOR'S REPLY) IX pp. 166-69



## Two Questions for Students.

### What is the student's first necessity?

His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rūpa* and *a-rūpa*), dream and waking.<sup>1</sup> Especially should he master — at least approximately — the distinction between the “objective” and the “subjective” in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanī).<sup>2</sup>

### What is the difference between Cosmos, Kosmos, and Universe?

“Cosmos” (spelt with a C) was Madame Blavatsky's preferred term when referring to the phenomena of a Solar System. The alternative spelling of “Kosmos” (with a K) was reserved to denote a Mahamanvantaric manifestation, whether of a Solar System (a period of 311,040,000,000,000 terrestrial years) or of a humble planet. Cf. “Kosmos and Cosmos” in our Confusing Words Series.

In *H.P. Blavatsky Collected Writings*, the meaning of Kosmos as a cycle of cosmic activity differs from the Pythagorean view of our world as an ornament and beauty (kosmos) to the eyes of the beholder, and an embodiment of mathematical order and proportions (harmonia) to the inner eye.

Madame Blavatsky says that “Universe” is not synonymous with Kosmos or Mahamanvantara but the reverse. For the real Universe is Formless Space or Mahapralaya, eternal matrix and noumenon of every Kosmos. Its bound and conditioned reflections are unreal, “universes of illusion.”

Space and its “Waters” is Absoluteness, Eternal Darkness.

CARL TAYLOR-ROBINSON

Series Editor



### Kosmos and Cosmos compared and contrasted (Table).

There now follows a table from our Confusing Words Series. Full text under the title “Kosmos and Cosmos.” — ED. PHIL.

<sup>1</sup> The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (7<sup>th</sup>, 6<sup>th</sup>, and 5<sup>th</sup> principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti* — a state of *dreamless* deep — from the standpoint of terrestrial conceptions; of real, actual soul-life — from the occult standpoint. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramātmān, the Supreme Universal Soul. — Ed. [H.P. Blavatsky]

<sup>2</sup> *Blavatsky Collected Writings*, (DEVACHAN – I. THE REAL AND THE UNREAL) V p. 74

## Kosmos and Cosmos compared and contrasted.

Kosmos	Cosmos
<p>Abstract and Formless, because Homogeneous and Impartite, vehicle of all Universes to be.</p>	<p>Receptive Nature or concrete World of Forms seemingly fragmented, “no better than an aberration of the ever-deceiving physical senses.”</p>
<p>All Universes and Solar Systems.</p>	<p>Our Solar System.</p>
<p>Boundless, because Omnipresent and Changeless.</p>	<p>Finite, Impermanent, Self-modifying World.</p>
<p>Created by the One Life, an “Intra-Cosmic Breath.”</p>	<p>Guided by “Thyan-kam,” the power or knowledge of guiding the impulses of cosmic energy in the right direction.</p>
<p>Directed and controlled by the “Army” of Divine Sentient Beings.</p>	<p>Built and ruled by Sidereal Planetary Spirits and Deities.</p>
<p>Eternal (Spiritual) Egg and Womb or Matri-Padma, Mother Lotus, of all Worlds to be.</p>	<p>Periodical (Mundane) Egg of our World fructified, yet immaculate, when a ray from the First Logos flashes from the latent Germ in the Heart of the Eternal.</p>
<p>Ever-concealed, unknown and unknowable noumena.</p>	<p>Perceptions and visible phenomena after a “Night of Brahmā.”</p>
<p>“Father” Concealed and Unmanifested, The “Unknown God” of the Athenians.</p>	<p>Plato’s Second God, giving birth to a “Son” or Universe.</p>
<p>Kala-hamsa, a Ray of Parabrahman.</p>	<p>Brahmā or Third Logos.</p>
<p>Manvantaric manifestation as a whole.</p>	<p>Phenomena of a Planetary System.</p>
<p>Out of space and time.</p>	<p>In space and time.</p>
<p>Pythagorean higher decad or Light.</p>	<p>Pythagorean lower decad or Life.</p>
<p>Universal Kosmos of All — Τά Πάντα.</p>	<p>Macrocosmos of our Solar System.</p>
<p>Universal One and Secondless Soul.</p>	<p>Periodical Great Universal Soul (Maha-Buddhi), containing multifarious aspects and reminders of <i>That One Soul</i>.</p>

## 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
- 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

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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

