

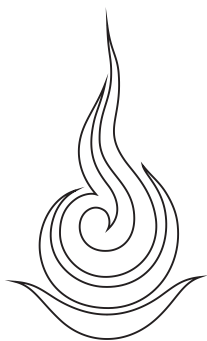
THE
Astrological and Numerological Keys to
THE SECRET DOCTRINE

VOLUME 1

BODO BALSYS

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Artwork on Cover: The Magician, by the author.

Dedication

Thanks to my students, past, present and future, and in particular to those that have helped in the production of this book.

Om

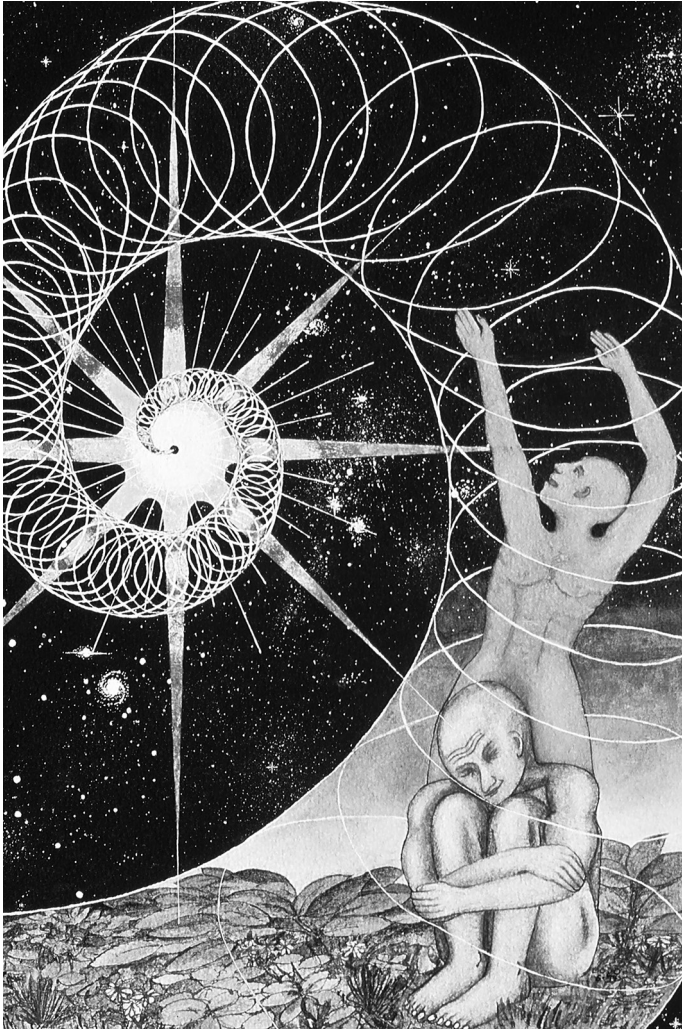
Obeisance to the Gurus!

To the Buddhas of the three times.

To the Council of Bodhisattvas, *mahāsattvas*.

To them I pledge allegiance.

Om Hūm! Hūm! Hūm!



The Earth God, artwork by the author

The Earth God

The Earth God was born
into a world filled with violence,
and constant danger, the unceasing struggle
and conflict of many foes, in competition
for territorial acquisition,
and related resources to be gained.

At first his Mother's caring
protected him from harassment,
but, as adolescence developed,
so grew fears for his life
and meagre possessions.

Between him and his companions
there was much passionate turmoil,
anger, spite, and jealous resentment;
while bodily allurements
and heated sensations left him scarred
with much internal affliction.

Despite this outward struggle
his mental life was simple,
no questioning, pondering, or caring why;
the task of survival was his main motivation.

During this war-wrought period
his family were gradually vanquished,
dispersed, drowned, even forgotten,
and he found himself wandering,
like a lost sheep bleating
out its confusion in its journeying
to a chasm of hopefulness and hunger,
crying out for help in its desolation,
but no one could answer.

Yet he stayed not that way forever,
for he gradually learnt the need
of selective tasting
and the secret of non-attachment
to any scenic location
if its useful forage has been plundered.

His discriminative ability
became well developed
in the constant search for new vegetation,
in restless wandering,
and in the avoidance of the placement
of every dangerous predicament.
He had to learn the art of dissociation
from all that causes harm
or poisoned the efficacy
of body, speech, and mind, of all his senses,
if he were to travel safely
through the fearful danger-fraught wilderness
that was his habitation.

Also, reliance upon his intuition
coupled with intelligent thinking
came to be everyday stronger.
It was a voice that was silently demanding,
prompting, telling him of the presence
of all pits, traps, poisons, illusions,
and how to provision for,
and sense the coming near future,
of lean periods, droughts and famine,
or when to seek shelter; and this capacity,
when he did listen, served him well.

In this period of maturing,
his memory's imaginative understanding
of many life's seasoned cyclic changes,
continually enhanced his confidence
of the ability to handle
any fearsome trouble or upheaval
that might come his way.

In the light of his observations
he broke the earth's verdant ground,
many seeds he planted and watered,
then built an abode in which
he could live and watch them grow.
Eventually a city sprouted
around his simple dwelling,

and he become its chief counsellor,
the patron of all the arts that were started,
and was the father of many children.
As they were growing into men and women,
protected by the wisdom of their father's caring,
and while his old age was advancing,
a prolonged period of thinking was ensuing.
Then at the pinnacle of his earthly attainment
came a blissful feeling overpowering,
providing a tranquil moment's serenity,
at a time when his eyes were seeing
a sun brilliantly glowing
at the portal of his essential being,
enticing him with a mystery unthinkable,
luring him towards an unmeasurable journey,
he felt all resistance leaving,
and a will for only what the
future was certainly bringing.
Then his Heart, like a nova exploding
in an instant flash of lightening activity,
placed him in a cosmos
with countless stellar lights beaming,
each with a Fiery sphere of noetic energy,
interrelated by the radiance of their coherent gleaming.
Though they were in many diverse groupings,
each demonstrated the fruition
of the gain of many lives of progression
and which was coming, undifferentiated
in every particular notion
from that which was himself,
for they were all his Brothers.
It was an astounding, expanding passion,
here was the One Reality
behind every life's evolving history.
At once he saw the context
of many realms of being,
of every level and progressive order
of the ineffable Light-filled

world around him, consubstantiated with
the infinite universe around him,
absolute, the fount of omniscient power.
It was that which
the One vast Mind was sustaining.
Then the Sun increased its burning,
becoming even more brilliant,
its incandescence growing,
its energy inside swelling
in splendour, becoming explosive,
lighter, white whiter,
brighter than the brightest Sun,
for, to fundamental Essence he was approaching,
and it was, as many seers had stated:

‘unmodified, undifferentiated, unformed’,

a paradox to be known only by the Knowing,
he was as God becoming.

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Preface

The phrase the *secret doctrine* refers not just to the book penned by H.P. Blavatsky, but also to the esoteric doctrine professed by the Hierarchy of Enlightened Being. This doctrine is ageless, hence has also been called the *ageless wisdom* by Helena Roerich. By ‘ageless’ is meant that this doctrine is that known by all enlightened beings throughout the dawn of time. This not just for civilisations that appeared upon our earth, but also upon all globes that bore human life in our solar system. With sufficient insight the Initiate of high degree could also extrapolate back to the previous solar system, and also telepathically communicate with advanced beings from other star systems, to find that all in our local cosmos are incorporated by the same laws and follow a singular evolutionary purpose. All Lives are but an integrated Unity directed by the Purpose of a Grand Heavenly ‘MAN’, a Logos Whose Thought Form for evolutionary progress conditions everything that is incorporated by the term ‘universe’, esoterically considered. Cosmic evolution is but that aspect of the arcane lore of the enlightened that can at any time be revealed exoterically to assist those struggling upon the Initiation path to attain their higher Initiations. It represents the ‘ear whispered truths’ of the Buddhists, understood only by the enlightened. The esotericism concerning these Truths has been increasingly revealed since Blavatsky first presented her monumental writings to the world.

More than a century has passed since *The Secret Doctrine* has been published yet no serious detailed esoteric study of the teachings veiled by the Stanzas of Dyzan has appeared, except that presented by Alice A.

Bailey in *A Treatise on Cosmic Fire* (T.C.F.),¹ with *Esoteric Astrology* providing astrological support. Anyone who studies these works and the others by Bailey will discover that she is the true esoteric successor of Blavatsky, and has drunk from the same source as her predecessor. Indeed she was the amanuensis of the same Masters, being part of the same major Hierarchical programme of presenting the *secret doctrine*, the esoteric lore, to those in the world who have the capacity to receive it thus. Unfortunately many exponents of the Theosophical Society would not accept the writings of the master D.K. (Djwhal Khul, who telepathically dictated the contents of the books to Alice Bailey) as the next level of presented teachings from Hierarchy. They thereby closed the door to Hierarchy for them as a major conduit for their esoteric educative purpose amongst humanity. The rump of the Theosophical Society has consequently become effectively an exoteric organisation concerned with the distribution of the past Hierarchical dispensation for the education of aspirants, probationary disciples and some Initiates of the lower degrees. Even so, by keeping the publications and early teachings alive they have provided a valuable service that perhaps is the best that could be hoped for from the organisation that represents the third Ray, or Mother attribute, the foundation for the appearance of the major second Ray outpouring for humanity.

When the writings of D.K. were published from 1919 onwards then the Son aspect of this Hierarchical dispensation manifested. This was the second stage of a planned outpouring consisting of three main stages. The concept of a needed trinity should be obvious to all esotericists, being a major basis to esoteric lore. With this present publication of the *Astrological and Numerical Keys to the Secret Doctrine*, based on other esoteric pronouncements by Hierarchy, all of the support texts provided by D.K. and my earlier writings, the Father phase of the revealed texts has now manifested. This trinity of teachings will also stand as a Mother that will help birth the major second Ray cycle upon the planet, the new Aquarian age, to truly make it a sacred planet. Obviously, being the 'Father phase', means that the present outpouring

1 D.K. has effectively presented mainly the physiological key to *The Secret Doctrine*. For a synopsis to the various keys to esoteric texts see footnote 47 of *A Treatise on Cosmic Fire*, 109, 110.

is the synthesis of all that has preceded it, and also presents much more esoteric information relating to divinity, and of the nature of the constitution of Shambhala. The ordinary esoteric student may however be challenged by the advanced esotericism, and that it also necessitates developing more will to somewhat master Buddhist philosophy. The teachings now demand a much greater awakening of the abstract Mind than was hitherto needed, and so the way of the *dharma* leading to enlightenment progresses.

The astrological content of this book is derived from *Esoteric Astrology, A Treatise on Cosmic Fire*, and other works by Bailey, *The Secret Doctrine* itself, plus what I will further explicate. The reader should study these texts with care to gain many valuable insights as to the nature of the *ageless wisdom*. Some of the foundation, a background, for the numerological information presented here is also provided in my earlier Buddhist writings, such as my book on *maṇḍalas*.

Of necessity I will have to quote all relevant passages given by Blavatsky in her monumental work so that the necessary commentaries can be given, as much is provided in her statements, as well as veiled in the structure of the words of the Stanzas of Dzyan.

The esoteric view of planetary formation differs from the theories presently presented by modern scientists, as they do not take into account the existence of the subjective planes of perception, the *chakras*, or of the nature of Logoic Mind in its Creative aptitude. The esoteric view concerns the gradual materialisation of the globes from the subjective planes down. This view however also takes into account some of the present accepted scientific view of the agglomeration of particulate matter due to the force of gravity and the collision of bodies of matter, especially in the early formative years of solar evolution, nevertheless thought-form construction, condensation, crystallisation and materialisation of dense substance is the method utilised throughout for the appearance of the planets and planetoids in solar evolution.

The students of Blavatsky's *The Secret Doctrine* (S.D.) need no reminders of the importance of this work to the history of the world's religious outpouring. The Stanzas of Dzyan (Stanzas of meditation) are, as Blavatsky states, 'a most archaic doctrine'. It is in fact a Shambhalic text brought to this planet with the coming of the Lords of Flame when

the present humanity were Individualised.² The Cosmological part was consequently written as a codified teaching inherited from the Initiates of an earlier world cycle. The second part of *The Secret Doctrine*, Anthropogenesis, was part of the teaching provided to the Initiates at the Mystery Schools in ancient Atlantis at a time when those Schools were but an offshoot of Shambhala.

In these Stanzas the nature of the formation of world spheres (Cosmogenesis) and the early history of humanity (Anthropogenesis) is encoded in the language of Initiates, using various keys needed for appropriate interpretation. The symbolic, allegorical, physiological and literal keys are already well known to students of the esoteric lore. The astrological and numerological keys to the text have only ever been partly revealed, such as what is obvious from the actual wording of the Stanzas, e.g., ‘the three fall into the four’ (Stanza 3:4), and in phrases such as ‘the one is four, and four takes to itself three, and the union produces sapta’ in Stanza 3:7. The way that Hierarchy structures the intricacies of their information via the medium of words, as well as the subtleties of the astrological and numerological encoding, has thus not yet been comprehended by esoteric students. The revelation of the nature of this codification is consequently a purpose for the writing of this series. A far vaster amount of esoteric lore hidden in the wording than has been so far veiled can thereby be illuminated.

This series will initially consist of three volumes dealing with the Cosmogenesis part of the S.D. These teachings will be a continuation of what was presented in the T.C.F. and my earlier books, such as the last volume, *The Constitution of Shambhala* of the *A Treatise of Mind* series and especially the *Esoteric Cosmology and Modern Physics*, to which the reader should refer for the foundational teachings concerning the genesis of the universe. The first volume of this present series provides a further explanation of the introductory postulates of the Proem, and introduces the numerological key and the methodology of its application in chapter two. The later chapters explain the process concerning the early evolution of the solar system as it emerges from a ‘deep sleep’ state (*pralaya*). This period of emergence constitutes the initial Stanzas of the S.D. Within the context of these Stanzas the symbolism can be

2 See *A Treatise on Cosmic Fire* for detail.

extended to include the local universe of which our sun forms a part, as well the formation of the planetary sphere that is our earth. (By 'local universe' is meant that part within the Milky Way galaxy wherein our sun is found and the companion stars with which it is travelling, which roughly corresponds to the stars visible to the naked eye on a clear moonless night. These stars are part of the Body of manifestation of the ONE that the Master D.K. states in *A Treatise on Cosmic Fire* is 'The One About Whom Naught May be Said', a concept which I shorten to THAT Logos.) To comprehend one must invoke the hermetic axiom: 'As above so below, that which is within is also without'.

Volume two of this series will deal with the Cosmological text of the S.D. from Stanzas four to seven, which are mainly concerned with earth evolution. This evolution is significant in that the earth is the fourth globe of the fourth Chain of the fourth Scheme in our solar system, which is one that is considered as of 'the fourth order'. (Meaning that our sun is an average member of the 'Atlantean' population of stars evolving in the Milky Way.) Being the 'fourth' means that our earth acts as a mirror that allows us to extrapolate information from above down and from within without, as all perspectives in our solar system and local universe are mirrored by our position in the scheme of things.

Volume three will endeavour to fill in the missing gap, as much as is presently possible, in the lacunae between Stanza three and Stanza four, thus presenting the early evolution of the solar system before the formation of our earth sphere, plus showing the role that the earth plays in the schema of solar evolution. The continuing solar evolution until its *pralaya* will also be discussed, explicating the role of Mars and its relation to the earth, and the Pluto Scheme. There will also be a commentary of conditions in the former solar system before this present one, taking into account the esoteric fact that our present solar evolution is but the middle of three such star systems, which esoterically are viewed as a unity.

When I have the time I will hopefully provide further volumes dealing with the numerological and astrological coding to the Stanzas of Dzian found at the beginning of the T.C.F. As a consequence a considerable amount of extra esoteric information concerning solar evolution will be discovered.

Hopefully also the nature of the Cosmic Paths that are provided in coded fashion at the back of the T.C.F. can also be further revealed. These Paths are those that Initiates of the fifth degree will contemplate travelling upon once they have finished their earth service work. The great majority will travel thus as Buddhas, when they have attained their sixth Initiation. There is only a limited number of positions available at Shambhala for earth service, consequently most Initiates of the sixth degree set their sights to further evolution in cosmos. Such information now needs to be provided in greater detail than hitherto because with the advent of the new era concerning the reappearance of the blue Christ, and as a consequence of the outcome of the expected period of planetary Initiation, a large number of Initiates will graduate to the higher degrees, and so will need to seriously contemplate upon what lies ahead.

The Proem

(Pages from a prehistoric record)

Explanation of the Proem

In the Proem Blavatsky presents a consideration of the nature of the archaic (Shambhalic) manuscript she is interpreting by explaining some of the glyphs found within it. She also provides the background of esoteric postulates that forms the basis for comprehension of the entire text. For the sake of completeness I shall quote extensively from *The Secret Doctrine*, plus add significant necessary commentary, based upon the underlying numerological coding to the text, to clarify some of the topics Blavatsky hints at. A considerable amount of supplementary information will therefore be added, which was veiled by the arrangement of the text.

I shall retain the Sanskrit style used in my other books, rather than Blavatsky's Westernised version of the script, and shall also incorporate the esoteric Buddhist philosophy from these writings into the analysis when needed. This will appropriately supplement Blavatsky's foundational mainly Hinduistic terminology. Buddhism is built upon the foundational Hindu doctrines from which it grew. Hence Buddhism should be viewed as a complementary and reformed version of Hinduism. At any rate the cosmological doctrines of the Hindu religion have never been surpassed in Buddhism, which is more a religion concerned with the process of liberation from *samsāra*, rather than being preoccupied with speculation of how the universe and our world system came into existence. Neither is it concerned with the

nature of our earth system and its placement within the solar system, and that within the constellations of stars of which our sun is one. My concern is the *esoteric doctrines* of both religions, which needs to be utilised to properly interpret the text. Both religions manifest an overwhelming abundance of exoteric easily read, but misleading dogma, if read superficially. It is now time that the esoteric is unveiled in the exoteric. In incorporating the esoteric *dharma* the appearance of a hybrid religion shall be evidenced, as this numerological rendition of the *Stanzas of Dzyan* (Stanzas for meditation) is explained. Extensive esoteric astrological considerations are also incorporated in a veiled fashion throughout *The Secret Doctrine*, as the reader shall see.

It should be noted that everything reincarnates: humans, plants, animals, planetary and solar systems, and universes. The Laws of periodicity, of rhythmic sustainability and of *karma* govern the fundamental process of ‘the great Breath’ which spawned All, and it is principally the rebirth of our solar system, under the rubric of ‘the universe, or cosmos’ that concerns us here.

This book continues from the teachings presented in my earlier works, specifically the information published in *The Constitution of Shambhala* and *Esoteric Cosmology and Modern Physics*, which have served to lay the foundation philosophy for comprehension of what shall be herein revealed. Obviously a greater use of the ancient esoteric terminology shall be advanced than was evident in the previous publications.

The section of Blavatsky’s text entitled ‘The Proem’ begins thus:

An Archaic Manuscript — a collection of palm leaves made impermeable to water, fire, and air, by some specific and unknown process — is before the writer’s eye. On the first page is an immaculate white disc with a dull black ground. On the following page, the same disc, but with a central point. The first, the student knows, represents Kosmos in Eternity, before the re-awakening of still slumbering Energy, the Emanation of the Word in later systems. The point in the hitherto immaculate Disc, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg,¹ the germ within which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically

1 Note given here, ‘see Part II., “The Mundane Egg”’.

and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference — a forcibly limited symbol, in view of the limitation of the human mind — indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only, the face of the Disc being white, and the ground all around black, clearly shows that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony.

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing reality; truly, “a chaos to the sense, a Kosmos to the reason.” Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,” which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.²

The central point within the circle (‘the Mundane Egg’) represents the focal point for the Thought of the Divine Thinker, the seed germ, the *bīja*,³ wherein the entire potential of the past evolutionary cycles has been stored. The Logoic Thinker needs to activate the key elements needed for the new incarnation (Logoic Personality), and then to project them into manifestation for the new universe (or world sphere) to be breathed with Life. Everything is projected by means of the Eye of the Divine Thinker, and the central dot in the circle is but a way of symbolising such an Eye.

2 Blavatsky, Helena Petrovna, (H.P.B.) *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy*, (Theosophical Publishing Company, 1888), Vol. 1, Cosmogogenesis, 1-2.

3 *Bīja*, seed (syllable), the seminal point, the sound (*vac*) essence of a deity. The essential part of a *mantra*, the seed germ, starting point for the display of power or creativity, for a *maṇḍala* or as a focus for meditation. It is the individual potentiality from which each *dharma* of existence is produced. The fundamental qualities of *bījas* have been aptly explained in *A Treatise on Mind*.

The *circumference* depicts that aspect of the non manifest unbounded Space that is to be delineated as a sphere of contained Activity by the Logoic Thinker, into which the *prāṇas* (energies) of the *bīja* expansion incarnate. It then becomes the vehicle via which the Eye can command movement in Space. Thus proceeds the ‘abstract, ever incognisable PRESENCE’.

From this perspective the ‘universal Soul’ manifests in the form of the lotus of the Sambhogakāya Flower/*tathāgatagarbha*⁴ upon the higher levels of the (cosmic) mental plane. For humans it is the Buddha-germ that will guarantee the long evolutionary haul of the consciousness-stream to liberation. At this stage the disc with the central dot is hidden as the Jewel in the Heart of the Lotus of the resplendent 3 + 9 petalled Flower that now takes central stage in the process of liberating its quota of allocated substance (cosmic ‘dust’).

This cosmic purpose (the redemption of cosmic dark matter) is depicted in the symbolism of ‘the face of the disc being white, and the surrounding ground black’. The Eye exists to convey Light into a domain that is ‘black’, bereft of light, in the process to convert it into intelligent conscious substance, a self-generating unit of Light. (A sun thus comes into existence.) This conversion of non-radiatory dark space, into autoluminous embodied space is the purpose of the manifestation of circumscribed Space. ‘Dark space’ then constitutes the vast bulk of the plenitude, and within it we have the Law of Periodicity manifesting the sequence of repeating cycles of incarnation according to group cyclic purpose. This incorporates the expansion of the Conscious domains of a vast cosmic collective organism, the integrated Hierarchies of liberated Compassionate Lives. The Law of *karma* is then utilised so that all Lives are rightly interconnected, allowing substance-consciousness interactions to happen according to the Law, as every transaction must be accounted for and so the ultimate energy-balance score-sheet of the universe will equilibrate into unity. The Law of Economy thus manifests its rigour upon the appearing phenomena, and within it the energies of rhythmic sustainability are utilised to ensure that the aeonic-long process manifests its own inherent sustainable cycles. The Eye can

4 These terms, detailed in volume 3 of *A Treatise on Mind*, refer to the Soul form, the Causal Body.

then project its gaze into the night of the thickest black substance and so begin the process of its conversion to the Light. The Eye becomes a Sun that is a ‘darkness-eater’.

The consumption of such darkness is then what is ‘attainable by man’, the seven-leaved plant⁵ planted in the darkness of this cosmic black soil (the systemic mental plane) so that it can properly begin the process of conversion of the cosmic mineral kingdom into consciousness. This ‘man-plant’ consequently becomes the necessary middle principle in the entire milieu of being/non-being. The human unit is thus an transitory transmogrifying cyclically appearing phenomena, yet is a ‘spark’ of the Real. In the cyclical appearance of such ‘sparks’ ‘the plan of every future cosmogony’ is veiled, and the theogony of all world creation myths evolve. The human actor plays out the *māyā* (illusion) of that theogony upon his/her little world-stage, repeated billions of times during any cycle, to incur the plenitude of the eventual harvest of the golden grains that each man-plant has produced.

The hundreds of billions of *deva* and human units informing every star system rhythmically beat out the durations (through cycles of incarnations) of the integrated Unit, the ‘one absolute attribute, which is Itself, eternal, ceaseless Motion’. These group Lives move in and out of the substance matter as mass streams and flows of energies (*prāṇas*) via the reincarnation process. The sum total is then envisioned as the ‘Great Breath’, projecting into manifestation each appearing star, planetary system, or even universe. Liberated streams of Life are also out-breathed from one Scheme to other systems to manifest purposes unbeknownst to us. From the out Breathing eventually comes an Inbreathing of all back to its originating Source, hence manifesting the *pralaya*, or termination of things. This is then ‘the perpetual motion of the Universe, in the sense of limitless, ever-present SPACE’.

Blavatsky continues:

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 phenomena in Nature. Intra-Cosmic motion

5 Explained in Stanza 7:3.

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 naught 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 can 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 last of its kind, as it evolves every time on a higher plane.⁶

The ‘arcane, living (or moving) FIRE’ brings our vision immediately to the cosmic mental plane, thus to cosmic Mind, from whence acts the Deity whom we are here considering. (This One embodies the evolutionary journeying of human Monads.) We can actually eventually know something about That Mind through a thorough analysis of the properties and functions of our own minds, and the role of *manas* (Fire) in its activities. Buddhist Philosophy has done much of this work, specifically in relation to the logic of the Yogācāra, where the principal statement is ‘all is mind/Mind’.⁷ In Volume 2 of *A Treatise on Mind* I analysed in depth the nature of the two principle subdivisions of mind/Mind, the rarefied, instantaneously perceptive all-knowing abstract Mind and the intellectual, logicising empirical mind. One needs to transpose the applied philosophy in a transmuted way to the domain of the Creative Ādi (primordial) Buddha at the dawn of whatever will be.

‘Light, Heat, Moisture’, the ‘eternal witnesses to this unseen Presence’, represent the conditionings which the man-plant needs to survive in the domain of the cosmic soil in which it has been planted. Light is an emanation of the enlightened domains (*buddhi*), heat is an aspect of the Fiery mental plane, and moisture the astral (Watery) domain. The man-plants are the human Monads (effectively incarnated

6 Ibid., 2-3.

7 Specifically dealt with in Volume 2 of *A Treatise on Mind*.

Buddhas, though yet to ascend) or as H.P.B. states, ‘the Eternal Pilgrim’⁸) existing upon the second of the *dharmakāyic* realms (*anupādaka*). We can also include the term ‘*nirvāṇee*’, which refers to a liberated Buddha (Monad) in the process of travelling a cosmic Path. H.P.B. also uses the term ‘Imperishable Jivas’.⁹ *Jīva* means life force, hence a Monad embodies such an imperishable force. Monads are the harbingers of the principle of Life and its purpose for the human family. Without this Life principle there would be no consciousness-stream, no successive incarnations of anything. The Soul would have no purpose. Life persists throughout the many dramas of any consciousness-stream played out in space and time, and abstracts the gain from that play, to project it towards a future (cosmic) vista.

As an eternal Pilgrim the Monad’s Ray has been projected as the central point of the Shambhogakāya Flower. Its energy is protected by the triune formation of the Flower’s central bud. The Monad/ Flower together take the attributes of a Pratyeka Buddha whilst this Flower is active for the period of evolutionary time that produces the Bodhisattva path and the eventual attainment of the fourth Initiation. A Pratyeka Buddha is exoterically the ‘solitary contemplative’ of the Hīnayānist, and the concept was later incorporated into the Mahāyāna doctrines. Therein such a one is said to possess all of the attributes of a Buddha, but is concerned entirely with its own internal self-contemplative development, the enlightenment of those involved in the general external environment being of no concern.¹⁰ Later, as a consequence of the revelations necessary to tread the Bodhisattva path, one conceives of the final Monadic appearance on earth as a

8 See footnote two of *The Secret Doctrine* (S.D.), Vol. 1, 16, where H.P.B. states: “‘Pilgrim’ is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle’.

9 S.D., Vol 1, 218. There she is speaking of the fourth Creative Hierarchy.

10 Such a concept is an error, taken from the fact that the Buddhists have thought only in terms of the human personality and have not taken into account lines of development other than that along the second Ray, or comprehended the nature of the Sambhogakāya Flower. This subject has been explained in Volume 3 of *A Treatise on Mind*, 348-53.

Mānuṣī Buddha.¹¹ The Monadic Presence is then fully incarnate in the dense form, via its *nirmaṇakāya*, a living Buddha.

After attaining *parinirvāṇa* the fully liberated One (the Monad) commences his cosmic training upon one or other of the cosmic Paths. The eternal Pilgrim therefore continues upon its pilgrimage in cosmos. It is a cosmic traveller, having many homes in various star systems, each of which becomes a school of learning for it. The drama unfolds in an increasingly expansive cosmic panorama as the Monad evolves via the *nāḍī* system of a great Logos, evolving from the petals of minor *chakras* to eventually encompass the vast spaces and qualities of the major *chakras*. The way of Monadic evolution thus enables the Monad to eventually embody the qualities of a Logos. The present earth sphere consequently represents but one step on the way to its ultimate evolutionary goal.

The ‘eternal witnesses to this unseen Presence’ can be thought of in these terms:

- *Light* is the radiance projected via an illuminating source. It is that portion of the cosmic Consciousness of a Monad expressed as it manifest its aeonic Pilgrimage on the road to the cosmic Initiations. The extent of the projection of that Light implies the level of Knowledge of the illuminating One. It relates to the Monad’s fundamental colouring that governs its overall mode of activity on the Way. Upon a lower scale the human unit must develop a similar lighted consciousness if it is to find its way out of the maze of mind, and so acknowledge this Presence as the Real, everything else being the ‘unreal’. The Monadic Light manifests as an aspect of the cosmic Law of Synthesis.

¹¹ Belonging to or propitious to mankind. A Mānuṣī Buddha, as contrasted to a Dhyaṇī Buddha, is one who incarnates on earth to teach humanity. Exoterically here are said to be seven human Buddhas, including Śakyamuni. Esoterically a Buddha can be considered one who has attained his sixth Initiation upon any of the Ray lines, hence the Chohans are Buddhas, but have not played a similar exoteric role as Gautama. Many more than seven have hence evolved. The number seven is symbolic for the divine embodiments of the Teachings to be given to each Root Race, hence Gautama was thus for the Aryan (fifth) Root Race. Maitreya consequently will appear to herald the Teachings for the sixth Root Race.

- *Heat* represents the emanation of the third tier of the Monadic Eye at this stage of its cosmic evolution. Heat is the experiential gain of the Monad's aeonic Sacrifice in cosmic dense space, the consequence of being 'planted' into the cosmic dense physical plane. Heat comes as a consequence of friction, through the resistance of substance to the evolutionary push of the incarnating *Jīva*. Such friction generates the Fiery Element and the way of development of mind into Mind. It is an expression of the energy needed to drive all forward to its planned goal. Heat is an attribute of the cosmic Law of Economy.
- *Moisture* represents the condensation of the Watery Element needed to sustain the growth of the man-plant in the material domain. This inevitably produces the formation of the astral plane, the consequence of the principle of desire and emotions of humanity. This causes both the agonising miasmas of the human mental-emotional life, plus is the basis for the expression of *bodhicitta*, the power of compassionate Love that manifests as the way out from the materialistic grind. The development of the way of the Heart and the pouring of its Blood to serve the all is the liberating panacea to be found by each human unit. 'Moisture' thus has a reference to the attribute of the cosmic Waters that manifests via the colouration of the second tier of the Monadic Eye. 'Moisture' is the mechanism of the pathway of the cosmic Law of Attraction.

The statement that this trinity includes and is the cause of 'every phenomena in Nature' has reference to the fact that these three expressions are causative of conditionings found within the three sub-planes of the cosmic dense physical: the familiar mental, astral and dense realms. Here the panoply of Nature finds its means of expression. We thus have the three Outpourings of Life incorporating the streams of sentience, *deva* and human lives. All inevitably bear witness to the 'arcane, living (or moving) FIRE' that is Deity. These streams of Earthy sentient, Watery-Fiery human and *deva* Lives, and Airy liberated Lives represent the cellular substance, blood stream and electrical activity of the nerves, and *prāṇic* energies of that living Deity.

The remainder of this quote refers to the high revelations that one on the path to enlightenment will inevitably realise as he/she ascends the

higher way to *dharmakāya*. Then such Entities as ‘the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought’ can be appropriately contemplated. Such meditation necessitates application of the adage ‘as above so below, that which is within is also without’, and apply it in a transmuted fashion in relation to the human Sambhogakāya Flower. This allows one to infer how a Logoic Personality should be conditioned by a similar Soul Form upon the cosmic higher mental plane.

The significance of symbols

H.P.B. continues with an elaboration of the symbols introduced at the beginning:

The first illustration being a plain disc \bigcirc , the second in the Archaic symbol shows \odot , 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 \ominus . It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the horizontal diameter is crossed by a vertical one, \oplus , it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the $+$ it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins. The Cross within a circle, symbolizes pure Pantheism; when the Cross is left uninscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle \oplus or as a “Thor’s Hammer,” the Jaina cross, so-called, or simply Svastica, within a circle $\opl�$.

By the third symbol — the circle divided into two by the horizontal line of the diameter — the first manifestation of creative (still passive, because feminine) Nature was meant. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than the male. Nature is therefore feminine, and, to a degree, objective and tangible, and the spirit Principle which fructifies it is concealed. By adding to circle with the horizontal line in it, a perpendicular line, the Tau was formed - \top - the oldest form of the letter. It was the glyph of the third root-race to the day of its symbolical

Fall — *i.e.*, when the separation of sexes by natural evolution took place — when the figure became ⊙, the circle, or sexless life modified or separated — a double glyph or symbol. With the races of our Fifth Race it became in symbology the sacr', and in Hebrew n'cabvah, of the first-formed races; then it changed into the Egyptian ♂ (emblem of life), and still later into the sign of Venus, ♀. Then comes the Svastika (Thor's hammer, or the "Hermetic Cross" now), entirely separated from its Circle, thus becoming purely phallic. The esoteric symbol of Kali Yuga is the five-pointed star reversed, thus ✧ - the sign of human sorcery, with its two points (horns) turned heavenward, a position every Occultist will recognize as one of the "left-hand," and used in ceremonial magic.¹²

There are many levels of interpretation to each of those symbols. The *plain circle* for instance always stands for the earliest epoch of any thought construct, for the circumscription of undifferentiated matter. There is also the etheric component of a planetary or solar Logos, or of a human unit, to consider. The specific symbols associated with the evolution of each Root Race of humanity become more meaningful in section two of *The Secret Doctrine*, Anthropogenesis where these Races are explained.

The *circle with the point in the centre* stands for the awakening of the central heat of a manifesting unit. The central integrating dynamo is the point of Power, of Fire, the centre of intense luminescence, the nucleus that sustains the complete activity of all the organelles of the cell or solar form. It establishes the organising Eye that can see and control the domain now to be mastered. The point can be extended to represent the central Throne, or seat of Power of an incarnate Logos, from which all else manifests.

The *horizontal line* dividing the sphere into two represents the movement outwards from the centre to the periphery of the sphere of activity. It is feminine because it represents the incorporation of substance matter into the Logoic sphere, wherewith all things are constructed. It signifies the separation between the energies of the Logos (the 'Spirit of God') and the 'face of the Waters'.¹³ It concerns

¹² Ibid., Vol. 1, 4 – 6.

¹³ See *Gen. 1:2*.

the appearance of the planes of perception, the expression of the first Outpouring¹⁴ producing the prima matrix from which the phenomena of things emanates.

The *vertical line* represents the impregnating masculine principle (the descent of the Spirit, the Will-to-Be). This concerns the process of the awakening of sensation, hence of consciousness-expansion, the second Outpouring, the projecting of the Compassionate Will to experience the 'not self'. It produces the beginning of radiatory activity that comes as a consequence of the separation of the sexes, duality. The two then grow to experience each other to produce or discover the third that is the child of their interrelationship. Consciousness consequently evolves. This produces the concept of the trinity, or triune Logos. (Symbolised by the triangle in the circle.) There is also the etheric component of a planetary or solar Logos to consider, or of a human unit. The vertical line representing the three-fold central *nāḍīs*. From them radiate out the other *nāḍīs* and the *chakra* system, which when activated, is symbolised by the circle divided into four. This implies that all of the forces that animate the four quadrants of any manifestation have been established.

The four petals of the Base of Spine *chakra* are thus awakened and therefore the form can appear in the physical domain. This is the Seat of Power from which all else can evolve. With respect to planetary and solar evolutions we have the appearance of the four kingdoms of Nature: the mineral, the plant, animal and human. Also there is the dissemination of the four Elements whereby the Logos can control the process of the transmutation of the lowest principles and prepare for its ascension to the highest level of expression. (Represented by the fifth Element, Aether.) There are also the *devas* that administer to the evolutionary development of the four exoteric kingdoms.

The *swastika* implies that (human) consciousness has evolved to the extent that it controls the activities of substance and of the outwards expansions of all kingdoms of Nature. Fourth dimensional motion is implied, plus radiatory expansion into all directions of space. This represents the power to drive all of the wheels of manifestation onwards

14 See volume 6 of *A Treatise on Mind*, 276-84 for information on the three Outpourings.

and outwards upon their evolutionary paths. It is the basis to awakening the potency of the five Dhyāni Buddhas throughout manifestation.

Numerologically, the plain sphere is depicted by the cypher zero. The circle with central point is then symbolised by the number one, signifying definiteness, the establishment of a point of power, the first principle. The circle with the horizontal line through it is symbolised by the number two, from the point of view of the two hemispheres that are formed. It represents the second stage of the evolutionary process, the activation of the Mother. This concerns the process related to the differentiation of the sexes, the appearance of the forces that differentiate the all into its component parts. When the Mother appears and is impregnated with the outward Breath of the Father (the vertical line) then the triangle within the sphere is formed. Implicit here is the birth of the Son in Her Womb. The complete differentiation of the Mother, and the triune deity is symbolised by the number three.

The circle with the Tau cross (adding the masculine principle to the feminine horizontal line), is also symbolised by the number three. It signifies the birthing of the activity that inevitably awakens consciousness. Hence it relates to the early formative stages of the appearance of consciousness.

The fixed cross within the circle is symbolised by the number four, and likewise the swastika. At this stage consciousness awakens and manifests its activities via all four arms of the fixed cross.

The pentagram is symbolised by the number five. The downwards pointing pentagram concerns inversion into matter, intensifying the forces of materialistic activity, hence it symbolises the left hand path. Pointing upwards we have the awakening of the higher perceptions associated with the attributes of travelling the right hand path. The five points of the pentagram relate to the attributes of the five sense-consciousnesses, the five Elements, and inevitably the generation of the Wisdoms of the five Dhyāni Buddhas. We thus have the appearance of the Fiery Element of the mind/Mind.

The ankh cross is symbolised by the number 7, representing here the complete awakening of the consciousness principle and its ascension to enlightened states of perception, the centres above the diaphragm. The spiral motion, of the movement of energies that cycle from the

Tau to form the circle of awakened activity above it, is symbolised by the number 6.

The spiral-cyclic movement of the energies associated with consciousness-unfoldment to the attainment of liberation (complete enlightenment) is symbolised by the number 8, the infinity sign.

The straight line pointing upwards is symbolised by the number 9, signifying the projection of the *antaḥkaraṇa* to divinity, and the passing of Initiation testings.

The point within the circle can also be symbolised by the number 10, signifying complete perfection. This number is sometimes also symbolised by the vertical line within a sphere, signifying the projection of a point of power of a Logos to govern space, the complete *maṇḍala* of manifestation.

When the symbols appear within a circle then the inference is cosmological, the Monadic level. It also implies that a thought construct is self-contained as a *maṇḍala* of expression, sustained by a central point of power. When outside of a circle then they relate to the human plane and forms of expression of self-conscious units. The consideration is generally upon what is empirically objectivised, though can also be considered related to liberated levels of experience.

The Advaita Vedāntic and Buddhist views on Creation

As the Proem has directed our thoughts to the physical plane, wherein the evolution of the world's religious dispensation is played out, it is appropriate that *The Secret Doctrine* now incorporates religious symbolism. The religion of choice is the Hindu, as its philosophy is accessible and effectively contains the symbolism of the entire creative process associated with cosmogenesis. It utilises esoteric tenets in its religious symbolism and myths, whilst the Sanskrit language has been evolved to be able to express the subtlest and most profound form of arcane philosophy. Blavatsky starts with the concept of Parabrahman:

Indeed, if the Parabrahmam of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahm is not "God," because It is not a God. "It is that which is supreme, and not supreme (paravara),"

explains Mandukya Upanishad (2.28). IT is “Supreme” as CAUSE, not supreme as effect. Parabrahman is simply, as a “Secondless Reality,” the all-inclusive Kosmos — or, rather, the infinite Cosmic Space — in the highest spiritual sense, of course. Brahma (neuter) being the unchanging, pure, free, undecaying supreme Root, the “One true Existence, Paramarthika,” and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cognizer, “for THAT can have no subject of cognition.” Can the flame be called the essence of Fire? This Essence is “the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death, and evil.” “Fire and Flame destroy the body of an Arhat, their essence make him immortal”¹⁵... 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. Narayana 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.¹⁶

Here a number of principles of the Brahmanical philosophy are introduced which are worthy to note. First there is the trinity of Parabrahman, Brahman and Brahmā to consider. *Brahman* is absolute (abstract) Consciousness (*sat*-the eternal being/non-being, *chit*-consciousness, and *ānanda*-bliss) resting of and within itself. As a consequence it needs no other support. From the text we see that Brahman the ‘one true existence’ (*paramāthika*) can be considered to be composed of two attributes, *chit* (intelligence) and *chaitanya* (the higher consciousness, the principle of Love that underlies all that is). Parabrahman then is that which is ‘beyond’ the all-pervasive principle of Consciousness. Therefore no intelligence can perceive or comprehend its nature, the ‘all-inclusive Kosmos’. Thirdly we have that principle from which phenomena can appear; Brahmā, the all-knowing creative Deity. Nārāyana (a form of Vishnu, though in the earliest concept he was but *Brahmā* resting upon cosmic Waters¹⁷), ‘the deliverer of mankind’, is said

15 Ibid., Vol. 1, 6.

16 Ibid., Vol. 1, 7.

17 *A Classical Dictionary of Hindu Mythology and Religion*, for instance states under the heading Brahmā: According to the Satapatha Brāmana and Manu, the

to repose upon the seven-headed serpent of space (Ananta-Nāga) and has the five-headed Brahmā¹⁸ reposing on a lotus growing from his naval.

To further clarify the above I shall use the Advaita Vedāntic view of the creation of the material universe.

How can we explain the universe by limiting our discourse to Brahman alone? The Advaita Vedānta has adequate metaphysical provision for explaining the universe. When we descend from the absolute (*pāramārthika*) level to the empirical (*vyāvahārika*) level, we leave the neutral entity and deal with a feminine entity and a masculine entity. These two metaphysical beings are *Māyā* and *Īśvara*. We use the pronoun *tat* (that) for Brahman, *sā* (she) for *Māyā*, and *saḥ* (he) for *Īśvara*¹⁹...The *Mūla-Prakṛti Māyā* (the Primordial Nature) is the Power (*Śakti*) of *Brahman*. If *Brahman* is compared to fire, *Māyā* is the heat of that fire. Both are inseparable. *Brahman* being eternal and timeless, *Māyā* is coeternal with *Brahman*. *Māyā* does not constitute an entity second to *Brahman*. Hence, the non-duality of *Brahman* is not violated at all...²⁰

Māyā is uncreated. She has no beginning. She has no end. She does not decay. She is imperishable (*akṣara*). She is undifferentiated (*avyākṛta*). She exists in an unmanifested condition and, hence, is *avyakta*. She is indescribable (*anirvacanīyā*). It cannot be said that she is real (*sat*); it cannot be said that she is unreal (*asat*); it cannot be said that she is both real and unreal (*sadasat*). She is not an independent entity (*asvatantrā*) separate from and second to *Brahman*. Her existence depends upon *Brahman* (*brahmāśrayā*, *Īśvarāśrayā*). Due to such dependent existence, she is said to be different from *Brahman*, non-different from *Brahman*, and neither different nor non-different

supreme soul, the self-existent lord, created the waters and deposited in them the seed, which seed became a golden egg, in which he was born as Brahmā, the progenitor of all the worlds. As the waters (*nara*) were “the place of his movement, he (Brahmā) was called Nārāyana.” Here the name Nārāyana is referred distinctly to Brahmā, but afterwards became the name of Vishnu. (John Dowson, *A Classical Dictionary of Hindu Mythology, and Religion, Geography, History and Literature*, [Munshiram Manoharlal, 2000], 57.)

18 At this stage Brahmā is five-headed rather than four-headed.

19 Panda, N. C., *Cyclic Universe*, Vol. 2., (D.K. Printworld (P) Ltd., New Delhi, 2002), 773-774.

20 Ibid., 774.

from *Brahman*. She is made up of three strings (*guṇas*), viz., *sattva* (serenity), *rajas* (activity), and *tamas* (inertia), kept in equipoise. She is undifferentiated and at the same time has three constituents. She is said to be with, without, and with and without parts. There is no way to describe her with any degree of precision.

By virtue of the constitution of *sattva*, *Māyā* exercises her *jñāna-śakti* or *cit-śakti* (the power of knowledge) and her creative power (*sarjanā-śakti*). By her constituent of *rajas*, she exercises her generating power (*janana-śakti*), activating power (*bala-śakti*), strong propensities (*pravṛtti-śakti*), will-power (*icchā-śakti*), and projecting power (*vikṣepa-śakti*). By her constituent of *tamas*, she exercises her concealing power (*āvaraṇa-śakti*), and deluding power (*mohinī-śakti*)²¹ ... *Māyā* is the substantial cause (*upādāna kāraṇa*) of the universe. This is a Vedāntic statement; but it needs an explanation so that the Vedāntic metaphysics is not misunderstood. Both the Sāṅkhya and the Vedānta reject the idea that something can be created out of nothing and that something can be converted into nothing. So the Sāṅkhya says that the universe evolves from *Pradhāna*, the Primordial Nature, and the Vedānta says that the universe manifests from the Unmanifest *Māyā*, and subsequently evolves. Thus, according to the Vedānta, the material or substantial cause of the universe is *Māyā*, the *Mūla-Prakṛti*. Here lies a difference, however, between the Sāṅkhya and the Vedānta. The Sāṅkhya accepts the doctrine of transformation (*pariṇāma-vāda*). When wood is transformed into a chair, it is wood that is the material cause of the chair. The Vedānta, for the cosmogonical purpose, does not accept the doctrine of transformation. It rejects *brahma-pariṇāma-vāda* (the transformation of *Brahman* into the universe) and *māyā-pariṇāma-vāda* (the transformation of *Māyā* into the universe).²²

The Buddhists (especially the Mādhyamika) do not espouse the ‘creation’ of anything, except maybe via the Yogācāra doctrine that

21 Ibid., 774-775.

22 Ibid., 776. One can presume here that the difference between the Advaita and the Sāṅkhya views is that the Advaita are thinking similar to the Buddhists that perceive *śūnyatā* as a finality. (One needs but to transpose *śūnyatā* with Brahman here.) The Sāṅkhya on the other hand are viewing more in terms of *dharmakāya*, of the mechanism that transforms *saṃsāra* into *dharmakāya*.

everything is an attribute of mind, therefore created by mind, sustained by mind and dissolved again by mind at the end of its usefulness. However my *A Treatise on Mind*, which sets to reform Buddhist logic, presents a better account of the nature of things, incorporates also the subject of the ‘creation’ of things, even of universes. At any rate the cosmological notions the Buddhists possess are generally directly taken from Hinduism, oft with very little alteration. However, Buddhism eschews the concept of (personal) gods and the God concept, and also the concept of a permanent Soul (*ātman*). These subjects have been properly analysed in my Treatise, and so we can proceed.

The Buddhist concept of the creation of things (the formation of *saṃsāric* activity in relation to the Void) can be gleaned from the first chapter of Nāgārjuna’s *Mūlamadhyamakakārikā*. One can transpose concepts related to the appearance of phenomena in relation to the human condition to that of the local universe. (As was explained in detail in my book *Divine Cosmology and Modern Physics*.) This subject is dealt with in volume 1 of my *Treatise on Mind*, where I state:

The Buddha-germ²³ energises Void Element *bījas*²⁴ with its compassionate thought of what is to be (or rather, ‘must be’). The energisation attracts to the *bījas* the appropriate substance (*citta*) from the consciousness-store (*ālayavijñāna*), which then moves according to the inherent constitution of the *bīja* and the quality of the substance attracted. This movement concerns the conveyance of the winds/*prāṇas* of the *nāḍīs* incorporating the ‘I’²⁵ that manifests in *saṃsāra*. The *nāḍī* system is the real or true corporeal form of a human unit,²⁶ the physical body is but an automaton of the *prāṇas* that flow within the *nāḍīs*. The *nāḍī* system is constituted of the Earthy Void Elements, and the elementary Winds (*prāṇas* in the form of the Void Elements) are the Breath of compassion of the downward focussed Mind of the

23 The *tathāgatagarbha*, which I have explained in terms of the Sambhogakāya Flower, the human Soul, which from the present view can be equated with the ‘One true Existence, Paramārthika’, when conceived of cosmologically.

24 Here taken as seeds, seed syllables, the focal point of a *yogin*’s meditation, and for every act of creative endeavour.

25 The ‘I’ here can cosmologically be correlated to Īśvara.

26 Similarly for any incarnate Logos.

tathāgatagarbha. The Winds (of which there are five) are then utilised by a personal-I as the base energies for the conscious volitions that interrelate with *saṃsāra* via the five sense-perceptors to produce the *saṃskāras* manifesting as elementary mind, and the *karma*-formations that perpetuate the wheel of Dependent Origination.²⁷ The unreal is thereby produced that constantly changes according to the vicissitudes of the play of the *māyā* of which it is a part.

This is an outline of the process of the formation of *saṃsāric* activity in relation to the Void. Nāgārjuna's opening statement in his *Mūlamadhyamakārikā* can now be analysed, which is concerned with the conditions of existence.

No existents whatsoever are evident anywhere that are arisen from themselves, from another, from both, or from a non-cause.²⁸

'Existents' here refers to 'things' pertaining to *saṃsāra*. They do not arise from themselves, nevertheless, when the subject is analysed appropriately one must conjecture a primal substance (*mūlaprakṛti*, *svabhāva*) that is the foundational matrix that is utilised by an originating Mind to start the process of *karma*-formations in Nature. This substance has not 'arisen from itself', rather is a pre-existing primordial matrix of elementary inchoate and universally prevalent substance, which is incorporated into the *maṇḍala* of that which must be. Therefore it does not arise 'from another', except in the way that phenomena interrelates in the cause-effect paradigm explained above, all of which is bound in illusionality. In establishing the pre-existing matrix of substance, there can be no 'other'. From the point of view of conventional truth, one thing arises from causes generated by other things, but from the point of view of ultimate truth inevitably all things are 'empty', thus there is no such 'arising'. Things therefore cannot

27 This is another important consideration in endeavouring to try to correlate Buddhist concepts with that of the Advaita Vedānta philosophy. The concept concerning the wheel of Dependent Origination (*pratītyasamutpāda*) is that everything in *saṃsāra* is dependent upon everything else, and that the entire cycle of this wheel of rebirth has its basis in ignorance. The *saṃskāras* are predispositions called forth from former incarnations (*manvantaras*) of a cosmos or of Logoic evolution.

28 David J. Kalupahana, *Mūlamadhyamakārikā of Nāgārjuna, The Philosophy of the Middle Way*, (Motilal Barnasidass, Delhi, 1999), 105.

arise 'from both'. The last point of this quaternary relating to arising from a 'non-cause' is obviously true from a conventional point of view, because the cause of something cannot arise from that which is not a cause. However, from the point of view of ultimate truth this both is and is not the case, as 'a non-cause' can be considered the Void, via which the impetus to produce phenomena has emanated. However, by definition, the Void is void of the phenomenal, of things that can produce *saṃsāric* interaction of their own accord. Thus Nāgārjuna's statement is correct from this viewpoint. However, something must account for the phenomena, for its appearance, and thus we must look to the *dharmakāya* for this impetus. Here we have our answer, as explained above. So this realm produces both the cause of the origination of *saṃsāra* and the clause for its annulment. From another viewpoint it is 'a non-cause'. This is because the originating source is a Buddha-Mind, so the effect remains karmaless, or rather, it concerns the rectification of the *karma* still inherent in *saṃsāra*. In such a way a Buddha-field is enriched. Such a Mind works effortlessly with the law of cycles in order to activate that which already exists, the *bīja* of what is to be. It is therefore not 'a cause', but rather part of the process of the continuum of driving the all to Buddhahood.

In the second verse Nāgārjuna presents 'four conditions':

There are only four conditions, namely, primary condition, objectively supporting condition, immediately contiguous condition, and dominant condition. A fifth condition does not exist.²⁹

From the perspective of my presented philosophy the 'primary condition' refers to the *prima-matrix* from which all emanated, or else to the Void Elements utilised by the *tathāgatagarbha*. The 'objectively supporting condition' represents establishing the *bīja* of what is to be. The 'immediately contiguous condition' refers to the substance of the *ālayavijñāna*, the abstract Mind from which the driving impetus to manifests phenomenal activity originates. The 'dominant condition' concerns the conditionings of *māyā* wherein all is enacted.

Verse three states:³⁰

The self-nature of existents is not evident in the conditions, etc.
In the absence of self-nature, other-nature too is not evident.

²⁹ Ibid., 106.

³⁰ Ibid., 107.

This is evident from the point of view of the entire activity stemming via the Void, which is freed from such a nature, and also an expression of a Buddha-Mind, which is likewise freed. From the point of view of conventional truth however, a form of such a 'self-nature' is seen in the *bīja*, and from another perspective the *ālayavijñāna*, and we have already seen that various 'selves' abound in the *māyā*, if one interprets 'self-nature' as the limited duration of the existents that manifest as appearing phenomena. Being transient there is however no true 'self-nature' of this phenomena. Kalupahana however points out that the phrase the 'self-nature of existents' refers to *svabhāva*. I had earlier stated, quoting from Napper,³¹ that there are 'two meanings to the word *svabhāva*': 'one is inherent existence, the object of negation, which does not exist in the least; the other is emptiness, the final nature of each and every phenomenon'. So if the first meaning is intended, then Nāgārjuna is correct, but if the second, (which I elaborated in terms of five Void Elements) then not so.

'Other nature' can be considered to refer to the substance of the phenomenal world, and which clothes the physical body. Once we have a state (i.e., *śūnyatā*) where 'self' is not evident, then there is nothing to register the existence or otherwise of form, of the substance that constitutes the *mayāvirūpa* of people's lives. This too then 'is not evident',³²

In continuing this correlation between Buddhist and Hindu concepts, where though the Advaita philosophy appears closest to the Buddhist mindset, nevertheless the Sāṅkhya conception of transformation is the more esoteric. Thus a comparison to the concept of *Brahman*, ('absolute abstract Consciousness, *sat* - the eternal Being/Non Being, *chit* - consciousness, and *ānanda* - bliss') can be made. There is no direct correlation, but effectively the integration can be seen as follows, if we extend the general Buddhistic concepts to be inclusive of cosmogenic levels. We can equate Brahman with the consciousness-store (*ālayavijñāna*), from whence all seed *bījas*, causative and expressive of the phenomena of consciousness (mind) emanate. They are activated at

31 Napper, Elizabeth. *Dependent Arising and Emptiness* (Wisdom Publications, Boston, 1989), 127.

32 *A Treatise on Mind*, Vol 1, 295-7.

the appropriate time by the 'Creator King' (Vajrasattva/Ādi Buddha).³³ This is an evolved Buddha from a past cycle, who's new role is to now manifest a world sphere as His zone of compassionate endeavour.

Vajrasattva here therefore takes the role of Īśvara, whilst Māyā is the feminine 'substance store' that consciousness must utilise to manifest the formed space into which the principle of mind can incarnate and utilise as a mechanism of increasing its knowledge base as a foundation for gaining enlightenment. The originating level of knowledge is the seminal point of ignorance that must be eliminated by means of incarnating into the great wheel of *pratītyasamutpāda*.

Once the rebirthing process has been instigated by Īśvara then spontaneously there is the sprouting of the five heads of Brahmā. (Note that he originally had five heads, but one was destroyed by Śiva because Brahmā had 'spoken disrespectfully'.³⁴)

These 'heads' are representative of the Wisdoms of the five Dhyāni Buddhas that set the conditionings within manifest space whereby knowledge can be gained by the 'man-plant'. Thus there is the appearance of the five senses and sense-consciousnesses. Vairocana represents the head that was destroyed by Śiva, as he appears as the central point of the *maṇḍala* of the Dhyāni Buddhas, the remaining four delineate the four directions in space.

The symbolism of the *trimūrti*: Brahmā, Viṣṇu and Śiva, are accounted for in that they represent 'the three times' via which *saṃsāra* must play itself out. Brahmā represents the past, of all that was formerly accomplished (created) and which must now be improved upon. This concerned the creation of everything that was and exists now, the appearance of *manvantara*. Viṣṇu represents the present, the eternal Now, wherein consciousness is sustained, and via which it must move to become more expansive and inclusive of the all. We thus have the sustainer and preserver of the universe. Śiva represents the future, therefore is expressive of the *yogin's* path, wherein everything that was in the past must be transformed or destroyed to enter into a new more enlightened cycle of expression. With the termination of phenomena

33 See the section entitled 'Does a God exist' in *A Treatise on Mind*, volume 2, chapter 7, 195-203, for further detail.

34 Dowson, 57.

all then enters into the store-consciousness, hence we have *pralaya*, or in Buddhist terms, the manifestation of *śūnyatā*. Śiva is considered the destroyer.

The three attributes of time are also symbolised by the Wrathful Deity Mahākāla, (meaning ‘great time’, hence stands beyond time or death). His three faced form signifies the three times, as personified by Brahmā, Viṣṇu, and Śiva.

The attributes of the above entities can also be seen expressed via the five Jinas, thus:

- a. The energies and qualities of Brahman is found in Vairocana, the one who exists at the centre of the *maṇḍala* of the Jinas, from whom emanates the power and ineffable radiance that sustains the united purpose of all five Jinas. Vairocana’s Dharmadhātu Wisdom represents the omnipresent reservoir of their attributes.
- b. Akṣobhya, in the form of Īśvara, reflects the attributes of Brahman into manifestation via *māyā*, the illusional mirror of substance/ phenomena. Akṣobhya’s Mirror-like Wisdom manifests in the form of compassionate concern to rightly organise what manifests via *māyā* so that what does consciously evolve eventually expresses the Dharmadhātu Wisdom.
- c. Amitābha manifests the functions of Brahmā, by embodying the Fires of the Mind, therefore its discriminative, segregative and hence creative qualities. He expresses the functions of the ‘Creator King’ into/as *saṃsāra*. From mind/Mind all phenomena proceeds and into which it is absorbed again. Reflecting the qualities of Brahmā within himself he is the creative (therefore discriminative) light of wisdom that is boundless and ineffable.
- d. Ratnasambhava as Viṣṇu becomes the mechanism whereby the qualities of Akṣobhya can manifest in phenomenal space, to produce the equanimity of all things (the Equalising Wisdom). It shows all to be but an emanation of Love. (The embodiment of Kṛṣṇa, an Avatar of Viṣṇu in the Hindu myths.) That Love concerns following the path to enlightenment and consequent liberation.
- e. Amoghasiddhi reflects the centralising power of Vairocana into the formed realms, allowing the development of *siddhis* (Śiva’s prowess)

that signify the All-accomplishing Wisdom of an enlightened one. Similarly Śiva is the embodiment of yogic power of the kingdom of the Hindu gods.

Alex Wayman cites a somewhat different arrangement from Buddhist Tantric sources:

Certain Buddhist Tantras replace those names [of the Dhyāni Buddhas—my note] with others. For example, the *Hevajatantra* has the appellation Brahmā, etc. Mkhas grub rje explains the progenitors in terms of those names as follows:

The Buddha Vairocana is called Brahmā. The Tibetan *sañs rgyas* translates the Sanskrit “Buddha”. Because he enters the elimination of defilement, he establishes the part of freedom from defilement. Moreover, the Tibetan *tshañs pa* (Brahmā) is equivalent to entrance into Nirvāṇa; hence the name is used with the meaning of ‘Nirvāṇa of no fixed abode’ (*apraṭiṣṭhitanirvāṇa*).

Akṣobhya is called Viṣṇu. The reason for using this term is that Akṣobhya establishes the “Dharmadhātu knowledge” and by means of this knowledge enters the reality of the intrinsic nature (*svabhāva*) which pervades all things.

Amoghasiddhi is named Śiva, because through the nature of “knowledge of the procedure of duty” (*kṛtyānuṣṭhāna-jñāna*) he continually provides all sentient beings with mundane and supramundane goods.

The term Sarva is used for Ratnasambhava because, through his “equality-knowledge” (*śamatā-jñāna*), he establishes in this equality the full comprehension of the nature of all things.

Amitābha is referred to Tattva, because he establishes the part of “discriminative knowledge” (*pratyavekṣaṇa-jñāna*) which comprehends reality (*tattva*), and with sublime joy is like the sky.

Vajrasattva is termed Vibuddha (“expanded”) because he has expanded to the states of the “great co-natal joy” (*sahajānanda*) while fully comprehending them.³⁵

35 Alex Wayman, *The Buddhist Tantras: Light on Indo-Tibetan Esotericism*, (Motilal Barnasidass, New Delhi, 2005), 46-47.

The consideration here is that the entire *maṇḍala* of the Jinas emanates from Vairocana, who can thus be equated with Brahmā, ‘the creator’, from whom the phenomena of *saṃsāra* emanates. From this perspective he expresses the attributes of Vajrasattva. Amoghasiddhi can then be equated with Śiva, because Śiva is the god of the *yogin*, that develops the powers (*siddhis*) that controls the manifestation of all forms of phenomena. Amitābha is referred to as *tattva* (the principles or five Elements, of existence) because he embodies the functions of the Mind which can discern reality, whilst Ratnasambhava projects the potency of the Jinas equally to all (*sarva*).

It should also be noted that the Buddha-germ (*tathāgatagarbha*) is a form of the Mundane Egg (*hiranyagarbha*), and from one perspective the entire story of creation happens within it (the human Soul/Sambhogakāya Flower). This introduces the philosophy of the *Ratnagotravibhāga*,³⁶ which was adequately explained in Volume 3 of my *Treatise on Mind*. The story of the concept of the ‘I’ (around which the creative process is woven) continues with each out-breathing by this Flower of an incarnate personality. As stated earlier, because the *tathāgatagarbha* has been seeded with purpose and conscious volition the cycles of births and deaths can ensue.

The role of *māyā*

In order to comprehend the nature of the manifestation of phenomena in the Advaita Vedānta system the function of *Māyā* (*māyā*) in the scheme of things needs to be analysed. Once established then everything else becomes comprehensible. Panda stated above that:

1. *Māyā* is uncreated.
2. She has no beginning.
3. She has no end.
4. She does not decay.
5. She is imperishable (*akṣara*).
6. She is undifferentiated (*avyākṛta*).
7. She exists in an unmanifested condition.
8. She is indescribable (*anirvacanīyā*).

36 See *The Uttaratantra of Maitreya* trans. E. Obermiller (Sri Satguru, New Delhi, 1991).

9. It cannot be said that she is real (*sat*).
10. It cannot be said that she is unreal (*asat*).
11. It cannot be said that she is both real and unreal (*sadasat*).
12. She is not an independent entity (*asvatantrā*) separate from and second to *Brahman*. Her existence depends upon *Brahman*, therefore:
 - a. She is said to be different from *Brahman*.
 - b. Non-different from *Brahman*.
 - c. Neither different nor non-different from *Brahman*.

The first seven of these statements describes *māyā* in the form of the Void Elements. They are defined as the Elements stripped of their ephemeral conditionings, so that all that remains is the primordial Element that is Void of *saṃsāric* attributes, (therefore equated with the concept of *svabhāva*). They can then act as seed-germs for the later manifestation of the phenomena attributable to *saṃsāra*. Being Void (*śūnya*) then *māyā* in this form cannot be created, cannot have a beginning or end, cannot decay, or be destroyed, and is unmanifest, held as potential only within the confines of that state we call *śūnyatā*. Therefore it is 'coeternal with *Brahman*'. (*Brahman* here representing the Buddha-nature.) The concept of being 'undifferentiated' refers to the inherent unity of all that is Void. Differentiation only comes into manifestation in the Mind's Eye when the five types of emanations of energy states become defined in terms of phenomena of some type.

Normally the consideration of the Void Elements is for the five Elements governing the planes of perception associated with the emanation and resolution of *karma*. Here however the originating substance for the seven planes of perception is implicated. The first three statements can be considered a unity, the three in One, the substance of *dharmakāya*, which is uncreated, has no beginning nor end. These terms are depicted in relation to absolute time, hence beyond the consideration of cyclic time, which conditions the phenomena of *saṃsāra*. They relate to the highest three planes of perception.

That which is 'uncreated' refers to the substance of the plane *ādi*, which embodies the *bījas* of the rest of the *māyā* of things. It is the primordial state from which all that manifests as *māyā* ensues. From

it emanates the driving will to cause the differentiation of phenomena. The statement ‘no beginning’ relates to the substance of the second plane of perception, *anupādaka*, meaning ‘parentless’, or ‘self born of the divine essence’, as it has no progenitors. Herein the Monad (Spirit) finds its place of residence and is the cause of the energy of *bodhicitta*, the driving force of compassion that pushes the sum of *saṃsāra* to liberation. This is the energy of Love-Wisdom, which is all-pervasive, eternal.

The next term ‘has no end’ relates to the plane *ātma*, from whence we have the emanation of the phenomena of *māyā*, as far as the world of human evolution is concerned. The term *ātma* means ‘to pervade with breath, or eternal movement’, which literally has no end, as it pervades all space, the ‘boundless all’. This is the Mother of whatever is to be, the plane of the emanation and resolution of *karma*. The Void Element is Aether and is expressed by the third Ray of Mathematically Exact Activity.

The next four statements relate to the attributes of the substance, the Void Elements that emanate from *ātma* (the third *dharmakāyaic* level). First we have the Airy Element embodying the fourth plane of perception, *buddhi*, implied in the term ‘does not decay’. This plane is also conceived in terms of *sūnyatā*, the Void, which is not corruptible (hence is unchangeable). It differs thus from the lower three states, associated with the three worlds of human livingness, the mental, astral and dense physical planes. The Ray governing this fourth plane is the fourth of Beautifying Harmony overcoming Conflict.

The term ‘imperishable’ refers to the fifth plane of perception and the Fiery Element embodying the substance of mind/Mind. Though it causes the modifications of the phenomena of *saṃsāra*, however when this Fiery substance is also considered inclusive of the Mind of ‘God’, then its imperishability is exemplified. It is the prime creative differentiating force, and is governed by the fifth Ray of Science.

The term ‘undifferentiated’ refers to the Watery Void Element, not viewed in terms of the astral plane created by human desire-minds, but rather as a field of pure radiant energy that is utilised to sustain the efficacy of *mantra* and the emanation of phenomena. This energy is governed by the sixth Ray of Devotion and Idealism.

Finally we have the phrase ‘She exists in an unmanifested condition’, which refers to the seventh (normally the fifth) Void Element. This Element is viewed as the etheric substratum (the true substance of *māyā*) underlying the manifestation of the material phenomena we experience with our senses. It is governed by the seventh Ray of Ceremonial, Cyclic or Rhythmic Activity, materialising Power.

The remaining five points stem from the fact that a consciousness has arisen that can discern the real from the unreal, truth from falsity, etc. The analysis is therefore from within the precincts of *saṃsāra* and via the consciousness of a human unit, rather than to the planes of perception. (Which, in the descending order, can be considered planes of increasing materialisation of *māyā*.)

Māyā represents the etheric substance or substratum of ‘matter’. It is the substance from which is built the *nāḍīs* that are the carrier of the *prāṇas* that sustains all life and via which the *saṃskāras* governing the manifestation of phenomena are derived. The *saṃskāras* condition all that we are and the qualities of the universe that has come to be. *Māyā* thus also forms the substance of the *chakras* that regulate the expression of all that is. *Māyā* manifests as the energy field that instantaneously clothes the thoughts and ideas that one generates and which can manifest in the field of action. Consciousness then perceives the effects of thoughts in variegated ways. These often manifest illusionally, as day-dreams, wish-fulfilling images of the mind, and the like. Being transient such thoughts are therefore also generally considered as *māyā*.

With respect to the human personality and the expression of the five sense-consciousnesses that are the foundation of the empirical mind the phrase: ‘She is indescribable (*anīrvacanīyā*)’ relates to the sense of *smell* (governed by the Element Ether). The perceptions derived from this sense (in its subjective connotations) are most subtle and often barely discernable, generally producing ‘indescribable’ effects upon consciousness, as they are attributes from the *dharmakāya*.

The phrase ‘It cannot be said that she is real (*sat*)’ relates to the sense of *taste* (the Airy Element), and the subtle discernments called intuition, derived from the domain of the abstract Mind, or from *śūnyatā*. Such subtle discernments are beyond what the empirical mind considers real, thus are often quickly dismissed by the ordinary person. The Airy Element

is the carrier of all the *prāṇas* and of their propensity to manifest the phenomena around us by which we experience things, which can be considered illusional, hence not real. The attributes of this Element are most difficult to perceive, virtually undetectable, similar to the air on a windless day, thus can be considered ‘not real’ from this perspective.

The phrase ‘It cannot be said that she is unreal (*asat*)’ relates to the sense of *sight* (the Fiery Element), hence everything the intellect experiences and discerns to be real, because visually seen and cognised by the empirical functions of the mind. As the Fiery Element embodies the substance of our thoughts, the field of consciousness that will eventually produce enlightenment, so we can say that of everything associated with the phenomena of *saṃsāra* such thoughts alone pertain to the ‘real’.

The phrase ‘It cannot be said that she is both real and unreal (*sadasat*)’ relates to the illusional Watery astral zone of experience (the sense of *touch*), where desire-mind produces a mixture of valid and also imaginary, desire-filled imagery. The substance of our desires and emotions thus either pertain to the ‘real’, because helping to build the character of our consciousness, or to the ‘unreal’, because of their undoubted ephemeral nature. They can produce one or the other at any time, hence it is neither real nor unreal.

The final phrase ‘She is not an independent entity (*asvatantrā*) separate from and second to *Brahman*’ relates to experiences upon the dense physical plane (the sense of *hearing*), hence to the empirical comprehension of the sum of *saṃsāra*. The statement therefore states that whatever is experienced therein is ‘not an independent entity’ from Brahman. Brahman hence incorporates everything from the highest to the lowest strata of experiences. From *saṃsāra* the Buddha-nature evolves, which can be equated with Brahman.

With respect to *saṃsāra* one must differentiate *prakṛti* (substance matter) from *māyā*. *Prakṛti* is that aspect of *māyā* that covers it with what can be perceived, subtly or objectively. It is the stratum of concretised substance that clothes the empirical universe, and which we perceive as tangible, ‘real’, or else it informs the body of our emotions and desires, likewise ‘real’ for the normal empirical mind that experiences it. *Prakṛti* is transformed by means of the Fires of consciousness into enlightenment vectors.

We saw that *saṃsāra* and Brahman are made to be identical in the Advaita Vedānta philosophy, similarly *saṃsāra* and *śūnyatā* are said to be identical in Buddhism, as Chapter XXV, verse 19 of Nāgārjuna's *Mūlamadhyamakārikā* states:

There is not the slightest difference
Between cyclic existence and nirvāṇa.
There is not the slightest difference
Between nirvāṇa and cyclic existence.³⁷

From this one can equate the Advaita concept of Brahman (or *parabrahman*, implied also in the mantric statement: *Om tat sat*,³⁸ to *nirvāṇa-śūnyatā*. (*Nirvāṇa* being defined as a state of residing in *śūnyatā*.)

The final statements given concerning *māyā* is that:

- a. She is said to be different from *Brahman*—when manifesting illusionally to the consciousness that perceives.
- b. Non-different from *Brahman*—when embodying the substance that pertains to the real, such as enlightened perceptions.
- c. Neither different nor non-different from *Brahman*—when manifesting in the form of the *saṃsāra*, which depends upon the way one perceives it and builds it into the structure of one's consciousness.

As stated above, the movement of the mind concerns the conveyance of the winds (*prāṇas*) of the *nāḍī* system incorporating that form in *saṃsāra*.³⁹ The *nāḍī* system is the real, from the perspective that it underlies the appearance of phenomena and its essence is derived from the Void Elements, of which the *prāṇas* become reified through the actions of consciousness. The elementary Winds are the real, being the expression of the Breath of the act of compassion of the absorbed

37 Garfield, Jay L., *The Fundamental Wisdom of the Middle Way*, (Oxford University Press, Oxford, 1995), 75.

38 *Om* (signifying the liberations of consciousness). *Tat*, (neuter pronoun), the immutable, the unfathomable, the essence of all being/non-being. *Sat*, existent, reality, being. The eternally existing principle, Be-ness, the immutable, the ever present, changeless and eternal root, from and through which all proceeds.

39 The mantric sound *Om* is also termed *prāṇava*, or that which resonates the essence of the *prāṇas* ('winds').

Buddha. The manifesting phenomena is the unreal, as it constantly changes according to the vicissitudes of the play of the *māyā* of which it is a part. The process of the formation of *saṃsāric* activity in relation to the Void is hence outlined.

The three *guṇas*

Next to be considered is the fact that *māyā*, according to Panda above: ‘is made up of three strings (*guṇas*), viz., *sattva* (serenity), *rajas* (activity), and *tamas* (inertia), kept in equipoise. She is undifferentiated and at the same time has three constituents. She is said to be with, without, and with and without parts’.

The three *guṇas* are the three aspects of motion, as D.K. states in *A Treatise on Cosmic Fire*:

Motion is characterised, as we know, by three qualities:

1. Inertia,
2. Mobility,
3. Rhythm.

These three are experienced in just the above sequence and presuppose a period of slow activity, succeeded by one of extreme movement. This middle period produces incidentally (as the true note and rate is sought) cycles of chaos, of experiment, of experience and of comprehension. Following on these two degrees of motion (which are characteristic of the atom, Man, of the Heavenly Man or group, and of the Logos or the Totality) comes a period of rhythm and of stabilisation wherein the point of balance is achieved. By the force of balancing the pairs of opposites, and thus producing equilibrium, *pralaya* is the inevitable sequence.⁴⁰

These *guṇas* can also be viewed in terms of *Life*, referring to the intensity of Monadic/*dharmakāyic* Life, thus is *sattvic*. Next is *Consciousness*, referring to the cyclic or rhythmic activity of the Soul/*tathāgatagarbha* (when compared to the dynamism of the Monad) hence is *rajaistic*. Finally we have *Form*, referring to the comparative inertia of the life of the personality vehicle, wherein changes in attitude

40 Bailey, T.C.F., 129-130.

and awareness of the true nature of things happens very slowly, thus is *tamasic* in nature. One can also consider the three times (of the evolution of consciousness, or of the various kingdoms in Nature), where the *past* can refer to *tamas* because the cycles of activity are comparative sluggish, of long duration, and governed by inertia. Next is the *present*, the epoch of cyclic activity, which happens at a comparatively brisk pace (*rajas*). Finally there is the *future* wherein all of the gains in consciousness have been taken into account, making further progress quite rapid (*sattvic*). Units of measurement can here be applied, such as periods of evolutionary time, *kalpas*, and the duration of various cycles (of experiential growth). When concerned with ‘non-unit terms’ in the analysis of the *guṇas* then *māyā* can be said to be without parts. When analysed in terms of measurable units, then we can say that *māyā* is with parts, and when consciousness is involved then ‘She’ is ‘with and without parts’.

Panda then elaborates and introduces the differences between Vedāntic and Śāṅkara’s philosophy, which is of value to add here.

How is *Māyā* the material cause of the universe then? Śāṅkara, in his Introduction to the *Brahma-Sūtra* (*Adhyāsa-bhāṣya*), has defined the word *adhyāsa* as perceiving or understanding something as something else (*atasmims-tadbuddhiḥ*). He considers the universe as an illusory appearance of Brahman that is the substratum (*adhiṣṭhāna*). Later Advaita Vedāntists gave a similar doctrine known as *vivarta-vāda*. This *vivarta-vāda* regards the world-appearance as an *adhyāsa* or false appearance in place of the *Brahman*-substratum, thereby reducing the world to an unreal appearance.

Despite the declaration of *adhyāsa-vāda*, Śāṅkara does recognise the creation (*sṛṣṭi*), sustenance (*sthiti*) and dissolution (*pralaya*) of the universe. The *Vedānta-Sūtra* also recognises the universe as *empirically real*, although not absolutely real. It is the general consensus of the Vedāntic scriptures that the universe is not nothing and that it is not a mere illusion. The empirical universe has a beginning. It evolves. It has a grand design. It evolves purposefully. It works in a co-ordinated way. It will undergo involution in a systematic reverse way. It will be reabsorbed into *Māyā*. This completes a cycle. Such cycles are infinite in number. All these processes cannot go hand in hand with the concept of illusion only. We have to clarify the concept of the *empirical universe*.

The *sattva* constituent of *Māyā* generates the empirical substance of the universe. Its generation does not involve *de novo* creation or creation out of nothing. It causes the unmanifested entities to manifest (from *avyakta* to *vyakta*). The *rajas* constituent makes the manifest entities active. The *tamas* constituent renders inertia to the manifested entities. The activities of the manifested entities are results of action and inertia.⁴¹

Next Panda presents detail of the nature of the manifestation of the knowable universe from the Hindu perspective. This is important because it brings to the fore the concept of Mahat, which is a fundamental esoteric term, referring to cosmic (empirical) Mind, from which effectively all phenomena known in the systemic planes is caused to appear. This happens in a sense similar to the Yogācāra philosophy, that states all is mind, resides in mind and is created by mind.

What is the exact nature of the manifestation? The last state of the involution of the universe is the *Virāḍ* or *Mahat*. All the matter and energy of the universe pass through the reverse processes from gross to subtle states and finally become *Ākāśa* (Space). The path of involution from *Ākāśa* to *Virāḍ* involves three steps, viz., *Ākāśa* → *Prāṇa* → *Āpaḥ* → *Virāḍ*. This *Virāḍ* or the Supermind of the universe is the cosmic audio-cum-video tape. It stores the whole universe in the form of memory traces. The dissolution of *Virāḍ* in *Māyā* or *Prakṛti* is the *prākṛta pralaya* or total dissolution. Like the salt in sea-water, *Virāḍ* remains in a dormant state in *Prakṛti*. When the equipoise state (*sāmyāvasthā*) of the three constituents (*sattva*, *rajas*, *tamas*) of *Prakṛti* is disturbed, the universe is recreated by the manifestation of *Virāḍ* in the analogy of the crystallisation of salt in its solvent. The subsequent processes of manifestation traverse the path from a more subtle state to a less subtle state and from subtle to gross states. The first three steps are from *Virāḍ* to *Āpaḥ*, from *Āpaḥ* to *Prāṇa*, and from *Prāṇa* to *Ākāśa*. Particles appear from *Ākāśa* and the universe evolves in a creative way. From *Avyakta* (Unmanifested) to *Vyakta* (Manifest) and from *Vyakta* to *Avyakta* is the cyclic course of the universe. The manifestation of the universe is a continuous process in a cosmic period. It begins in one step in a single moment.

41 Panda, op. cit., 776-777.

But the creative work of *Māyā* is not over in a single instant; it continues throughout the first half of the cosmic period.

The stuff of the universe, including unmanifested and manifested, is transient, always changeable, and has no independent existence. It is a becoming stuff, entirely dependent upon the Being (*Brahman*) for existence and functioning. Its existence is empirical; its functions are empirical.

In the empirical creation of the universe, none of the three constituents of *Māyā* are transformed. *Māyā* has magical power. God is the magician (*Māyāvī*) and the world is a magic-show. The magical performance is done through *Māyā*.⁴²

From the *guṇas* therefore come the four constituents, ‘from *Virāḍ* to *Āpaḥ*, from *Āpaḥ* to *Prāṇa*, and from *Prāṇa* to *Ākaśa*’,⁴³ which happen when the *guṇas* come to be ‘disturbed’, i.e., energy is activated. This can only happen by means of the seed Thought (*bīja*) directed from the abstracted Consciousness, Brahman. Though Brahman can be considered abstracted or aloof from the Creation, nevertheless the original projection to disturb the serene energy dispensation of *Māyā* caused the manifestation of the above sequence. *Virāḍ/Mahat* then represents the empirical Logoic Mind wherein all forms of manifestation is possible, the generation of the Thought-Forms of awakening of perceptions, of the appearance of ‘things’, as the *saṃskāras* of past cycles of activity come to the fore, and are then activated.

Āpaḥ here represents the cosmic Waters of space, the fluid substance of the cosmic astral plane which clothes and animates (cosmic) Thought, so that it can become tangible, eventually manifesting as the fluid ever-changing forms of *saṃsāra*. *Āpaḥ* is said to be the ‘subtle, primordial Cosmic Plasma (Fluid). The *Ṛg Veda* (VI.50.7) states that it is the *first Mother (māṛtāmāḥ)* of all movable and immovable entities in the universe’.⁴⁴ Hence we have the particularisation (energisation of the awakening *saṃskāras*) of the five Void Elements with the qualities to

42 Ibid., 778-779.

43 Note that the *prāṇa* indicated here is cosmic *prāṇa* manifesting via the cosmic Waters, whereas *ākaśa* represents that *prāṇa* manifesting via the four cosmic ethers plus the systemic higher mental plane.

44 Ibid., 552, fn. 10.

be expressed by that Incarnation of the Logos (the embodiment of the Creative Word) of all that is to be. This Logos is then considered to be Nārāyaṇa. Panda states that:

The word *Nāra*⁴⁵ means subtle Cosmic Plasma, and *ayana* means *patha* or way. God or Nārāyaṇa reclines on the *Āpaḥ* or *Nāra* and, hence, He is known as Nārāyaṇa...The reclining God was supported by Himself, His *bala-śakti* (the Power of His Vigour), which was a Cosmic Helix or the Cosmic Serpent (the mechanics of the Cosmic Spring). God emerged through His own umbilicus as Brahmā or Hiranyagarbha under whose Chairpersonship the universe evolved.⁴⁶

The doctrine of the five *prāṇas*, (though here in the form of *ākāśa*) as an emanation of that Creative Word or Breath, taking the form of the attributes of the five Dhyāni Buddhas and the inevitable expression and development of their wisdoms (*prajñās*) has been explained in my previous books, therefore only needs to be mentioned here. It is now possible to consider the constituency of what embodies all that is, and which can be mastered by means of yogic austerities (*tapas*). Such mastery is technically accomplished by means of the control of breath. Thus the creative process comes full circle, being imitated by the consciousness-bearer in the illusional word (*saṃsāra*) provided for this purpose. The five breaths (*prāṇas*) are termed *prāṇa*, *apāna*, *udāna*, *saṃāna* and *vyāna*. I have explained them in my earlier works, but the more exoteric account can be found in *The Yoga Sūtras of Patanjali*.

Ākaśa can be considered the primordial substance of systemic⁴⁷ (manifested) space. It manifests via the four cosmic ethers, the etheric substratum of the cosmic dense physical plane, that are the carriers of the five cosmic *prāṇas* in the form of *ākāśa*. It is the elementary (plastic) substance of the *dharmakāya* wielded by a Buddha-Mind to convey the expression of his Wisdom. Without the *ākāśa* the spontaneity of the enlightened Mind could not be expressed. From it also comes

45 Another rendering of this word, or in the form of *Nāra*, is that it means man, human, bodily form, the incarnation of Viṣṇu, sometimes equated with Puruṣa. Nāra is also the primeval Waters upon which Viṣṇu rests upon Śeṣa, the seven-headed serpent.

46 Ibid.

47 Technically the space enclosed by the solar Logos, via which all therein evolve.

all of the Elements, atoms, and attributes of phenomenal life. It is the medium that allows the *saṃsāra-sūnyatā* nexus to exist. *Ākaśa* therefore also veils Mahat (cosmic Mind), *āpaḥ* (cosmic Waters), that manifests as cosmic *prāṇa*, the streams of energy qualifications that vivify consciousness via the cosmic ethers. This then makes a sevenfold differentiation, which from one perspective represents the seven-headed serpent⁴⁸ upon which Nārāyaṇa rests as he floats upon the Waters of cosmic space. Viṣṇu reclines upon Śeṣa (seven-headed serpent) as his couch in Nāra the primeval (milky) Waters. This signifies the primal manifestation of the consciousness aspect of the Deity that spreads outwards to encompass absolute space. (Hence the name Nārāyaṇa for Viṣṇu.) The seven-headed serpent symbolises the seven planes of perception, the seven spirals of the Logoic permanent atom and subsidiary spirillae.⁴⁹ Viṣṇu therefore signifies the Consciousness-aspect or Lives that incarnate into those planes.

Nārāyaṇa then is the Divinity who rests upon the ocean of consciousness and that moves into humanity (*nara*). He is a Logos, from whose naval rises Brahmā who qualifies or circumscribes abstracted (cosmic) space (*āpaḥ*) in terms of a world-sphere (be this sphere that of a solar system, planetary system, a galaxy, universe), so that consciousness can evolve. Nārāyaṇa represents cosmic Love-Wisdom, (as an embodiment of Viṣṇu) the principle that acts for compassionate reasons, hence awakens to the Thought of the need of a world-sphere so that the All can progress into higher consciousness states.

Śiva is an embodiment of the first Ray of Will or power, that instigates the appearance of the Logoic permanent atom, via which all can arise. Brahmā expresses the third Ray (hence the subsidiary Rays) that with mathematical exact Activity causes the appearance of the categories of phenomena. Śiva is thus the Father, Viṣṇu the Son and Brahmā the Mother aspects of deity.

48 This serpent is but a version of Śiva, as we then have the *trimūrti*, with Brahmā rising from the naval of Viṣṇu. Note also the symbolism of the serpent around Śiva's neck relates to the arousal of *kuṇḍalinī*, the serpent power, and that he is generally portrayed in meditation, via which the potency of the serpent can be rightly directed.

49 The nature of the Logoic physical permanent atom is explained in my *Esoteric Cosmology and Modern Physics* and Bailey's *A Treatise on Cosmic Fire*, to which the reader can refer for detail.

In Buddhistic terms we have the expression of the formation of a Buddha-sphere by a primordial Ādi Buddha, (Vajrasattva). Hence there is no such thing as a ‘Self’ that does this ‘creating’. Essentially there is but a projection of a Thought-Construct that has temporal illusional appearance, whilst appearing units of consciousness evolve to experience it. As such the Buddhist logic is quite congenial with the concept of Brahman. However in Hinduism the concept of the creation process becomes increasingly deified and particularised via the mind until they rationalise in terms of a ‘permanent’ Soul (*ātman*). This *ātman* (or *paramātman*) when conceived in terms of a Logos becomes Īśvara (or Puruṣa, the Heavenly Man as pure Consciousness).

From the domain of cosmic Mind however the creative process must be visualised, and the laws of Mind considered. This Mind in Buddhist terms is considered the *dharmakāya*.

The particularising agent (Īśvara) can be equated with an Ādi Buddha, if one has the concept of the nature of a Buddha in mind. The Ādi Buddha is the Monadic form that has undergone further cosmic journeying and gained the results of that education via attaining higher cosmic Initiations, and consequently has returned to play a role in world or solar formation as a Logos. Human units evolving within that body of manifestation then conceive of such a One as a Divine Personality (Īśvara or ‘God’).

Īśvara is the Mind that directs and moulds the *ākāśa* within *samsāra*. Īśvara stands as the Logoic Personality that is an emanation of Brahman (the Logoic Soul). Being the evolving Personality of a Logos, so Īśvara embodies the Life within the periodical vehicles (globes, Chains, Schemes). Īśvara can be considered to be the *sambhogakāya* form that the Ādi Buddha takes so that it can direct the evolving streams of consciousness within the Logoic Personality. Īśvara works to transform consciousness-streams into their liberated cosmic expression. Panda can again be quoted for the Advaita viewpoint. He introduces the term *jīvātma* and places this ‘vital life of the self’ in the scheme of things.

Brahman, the fundamental Consciousness, is reflected on its own power, *Māyā*. This reflected Consciousness is *Īśvara* or God. The fundamental Consciousness, reflected on a non-living entity, is *bhūtātma* (the self of the non-living entity such as atoms, molecules, stars, and planets). The fundamental Consciousness, reflected on a

living entity, is known as *jīvātmā* or *jīva* (the self of a living entity, both plants and animals). *Māyā* as such is insentient. She becomes conscious by virtue of the reflection. Such reflection is known as *cidābhāsa*. The reflected consciousness is induced and empirical. The fundamental Consciousness is absolute; it is transcendent and, for its pervasiveness in all, is also immanent.

The Advaita Vedānta uses a term *upādhi* (limiting adjunct). We may take the example of the Great Space (*Mahākāśa*). In the absence of limiting adjuncts, Space is *Mahākāśa*. When *Mahākāśa* is limited in a pot, it is *ghatākāśa* (space in a pot) and distinguished from the *Mahākāśa*. On breaking the pot, the distinction between the *ghatākāśa* and the *Mahākāśa* disappears. In the same analogy, the absolute Consciousness (*Brahman*), with *Māyā* as the limiting adjunct, is *Īśvara* (God), and, with a created entity as the limiting adjunct, is *bhūtātmā* or *jīvātmā* (individual self).

Brahman is attributeless (*nirguṇa*) and functionless (*niṣkriya*). *Īśvara* has attributes and is otherwise known as *saguṇa* (with attributes) *Brahman*. *Māyā* is the Power (*Śakti*) of *Brahman*. *Brahman* and *Īśvara*, being non-different, *Māyā* is also the Power of *Īśvara*, who becomes possessor of *guṇas* (attributes) by the virtue of the three *guṇas*, viz., *sattva*, *rajas* and *tamas*, of *Māyā*. It is not correct to say that *Īśvara* is non-functional. But is also not correct to say that He functions in the ordinary sense of the word ‘function’. *Māyā* the *Śakti* of *Īśvara*, is the direct agent, the doer (*kartrī*) of creation (*sr̥ṣṭi*), sustenance (*sthiti* and *pālana*), and dissolution (*pralaya*). The Chairpersonship of *Īśvara*, His simple presence in everything of the universe and the whole universe, is enough to induce activity in *Māyā*. *Īśvara* cannot be the doer without *Māyā*. Thus, she is very meaningful (*arthavati* *sā*) in the total cosmology.

Like *Brahman*, *Īśvara* and *Māyā* are formless. But, unlike *Brahman* *Īśvara* can take any form through his *Māyā-Śakti* (Magical Power). These forms of *Īśvara* are empirical, not transcendental, however.

Īśvara is the architect of the universe (*vidhātā*). He prepares the blueprint. He is the engineer of the Cosmic Edifice. He is the controller and ruler of the entire cosmos.⁵⁰

It should be noted that in our esoteric philosophy *bhūtātmā* ‘the self of the non-living entity’ and *jīva* ‘the self of a living entity’, are not so

⁵⁰ Ibid., 780-781.

easily distinguished, because the Life force (*jīva*) manifests through all of the kingdoms of Nature. All is sentient, but almost imperceptibly so in the mineral kingdom. Note that the word *bhūta* (of *bhūtātma*) refers to ‘that which exists’, the five great Elements. The *jīva* of the first of these Elements, Earth, activates the evolutionary direction of the mineral kingdom, so that it eventually evolves into the plant kingdom. The *jīva* of the plant kingdom utilises the Water Element. The *jīva* animating the animal kingdom utilises the Fiery Element, that propelling the human kingdom utilises the Airy Element, and liberated beings are vitalised by the *jīva* of Aether.

The extract also introduces the three times (past, present and future) of any thought construction, be it from the mind of a human or of Deity: ‘the doer (*kartrī*) of creation (*sṛṣṭi*), sustenance (*sthiti* and *pālana*), and dissolution (*pralaya*)’. The functions of these three times and the integration of the way they work, for instance, with the qualities of the associated *guṇas*, become personified as Gods in the literature. We thus have the appearance of the *trimūrti*. Note that the Hindu concept of *ātman* or the *jīvātma* for a human unit is effectively an integration of the attributes of the Sambhogakāya Flower (the Soul) and the Monad.

Īśvara or the Cosmic Self is one only. The One is named as Three (Trinity), viz., Brahṁā or Hiranyagarbha, Viṣṇu or Nārāyaṇa and Rudra or Maheśvara⁵¹. The creation of the universe started when the Cosmic Egg appeared, or even before when *Virāḍ* or *Mahat* was born. That was the beginning of creation. It is still now in process and will continue throughout the Cosmic Cycle. *Īśvara*, with reference to His creative activity is known as Brahṁā. The universe is sustained by Viṣṇu who is the same *Īśvara*. Both in the micro- and the macro-world, annihilation is a continual process during the whole period of the Cosmic Cycle. Finally, the entire Cosmos will be dissolved (*mahāpralaya*) in *Māyā*. *Īśvara*, with reference to all these annihilative processes, is known as Rudra. Sarasvatī, Lakṣmī, and Gaurī or Kālī are the *Śaktis* (Power or Consorts) of Brahṁā, Viṣṇu, and Rudra, respectively. All these three are essentially *Māyā*, the one and only one *Śakti* of God.⁵²

51 Names for Śiva.

52 Ibid., 782-783.

Continuation of the Proem

Having divulged this cosmological background we are now in a better position to comprehend Blavatsky's statements in the Proem section of *The Secret Doctrine*.

The Occultists are, therefore, at one with the Adwaita Vedantin philosophers as to the above tenet. They show the impossibility of accepting on philosophical grounds the idea of the absolute ALL creating or even evolving the "Golden Egg," into which it is said to enter in order to transform itself into Brahmā — the Creator, who expands himself later into the gods and all the visible Universe. They say that Absolute Unity cannot pass to Infinity; for Infinity presupposes the limitless extension of *something*, and the duration of that "something"; and the One All is like Space — which is its only mental and physical representation on this earth, or our plane of existence — neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke's idea that "pure space is capable of neither resistance nor motion" — is incorrect. 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, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested; it is, therefore, that ABSOLUTE ALL⁵³... "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'.⁵⁴

Nowadays it is best to use the term 'esotericists' rather than 'occultists' because of the derogatory assertions in the popular imagination of occultists being followers of black magic or those interested in pursuing the development of the lower psychic powers. The purpose being to bewilder or to amuse onlookers, or else to demonstrate psychic superiority to an otherwise spiritually numbed audience.

⁵³ *The Secret Doctrine*, Vol. 1, 8.

⁵⁴ *Ibid.*, 9.

Leaving the ‘Absolute All’ aside, and looking to the phenomenal universe, then what is known as ‘space’ is depicted as *ākāśa*, which also veils Mahat (cosmic empirical Mind), *āpaḥ* (cosmic Waters), and *prāṇa* (or *māyā*), the streams of energy qualifications that vivify consciousness via the cosmic *nāḍī* system for our earth Scheme. Blavatsky now introduces a major source of revelation to humanity, which can be directly perceived by means of the Clear Light of Mind. This source is the Hierarchy of liberated enlightened Beings that those who undergo the necessary meditative and Initiation training will contact, and from whom revelatory instructions will come in the form of telepathic and visual impressions. The most esoteric teachings will be communicated thereby, and the secrets of this most sacred science will be safeguarded from the concretisations, unwise distortions and scornful projections from the empirical minds of the unworthy. This Hierarchy are not only subjective directive agents but are Bodhisattvas that continuously incarnate to further advance the course of human civilisation.⁵⁵

Blavatsky continues:

The Occultist accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those Entities, called Primordial Man, Dhyani-Buddhas, or Dhyani Chohans, the “Rishi-Prajāpati” of the Hindus, the Elohim or “Sons of God,” the Planetary Spirits of all nations, who have become Gods for men. He also regards the Adi-Sakti — the direct emanation of Mulaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause, Brahmā, in her A’kāsic form of the Universal Soul — as philosophically a Maya, and the cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahamanvantara; nor from applying A’kās’a, the radiation of Mulaprakriti, to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science.⁵⁶

55 The nature of this Hierarchy of enlightened Beings were explained in my book *The Constitution of Shambhala*, volumes 7A and 7B of *A Treatise on Mind*. See also *The Externalisation of the Hierarchy* and other books of A.A. Bailey.

56 Ibid., Vol 1., 9-10.

Blavatsky therefore states that all manifesting forms in the universe, and indeed that the universe itself, is transient, though having substantiality for the duration of its existence.

The fundamental propositions of *The Secret Doctrine*

Blavatsky now provides the ‘three fundamental propositions’ of *The Secret Doctrine*, the ageless wisdom of the esoteric lore. Because of their importance they need to be quoted verbatim.

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of Mandukya, “unthinkable and unspeakable.”

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. 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 of course devoid of all attributes and is essentially without any relation to manifested, finite Being. 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. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE — BE-NESS — symbolised by finite intelligence as the theological Trinity...⁵⁷

Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to

⁵⁷ Ibid., 14.

conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root- substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the “Manifested Universe.” Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle⁵⁸ of matter that consciousness wells up as “I am I,” a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The “Manifested Universe,” therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as “manifestation.”

But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is “that” which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the “bridge” by which the

58 Blavatsky’s footnote here: ‘Called in Sanskrit: “Upadhi”’.

“Ideas” existing in the “Divine Thought” are impressed on Cosmic substance as the “laws of Nature.” Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the “Thought Divine” transmitted and made manifest through the Dhyān Chohans,⁵⁹ the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

(1.) The ABSOLUTE; the *Parabrahm* of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

(2.) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the “manifested.” This is the “First Cause,” the “Unconscious” of European Pantheists.

(3.) Spirit-matter, LIFE; the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.

(4.) Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.⁶⁰

The ONE REALITY; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms: —

59 Blavatsky states here that they are ‘Called by Christian theology: Archangels, Seraphs, etc., etc.’ However they are also liberated Buddhas, Initiates of the sixth degree and greater. In our literature the term is simplified to Chohan.

60 In terms of the above philosophy these three Logoi can be considered to be Brahman as the first Logos, Nārāyaṇa (taking the form of Īśvara) then becomes the second Logos, with Māyā and Mahat, integrated as the feminised form of Brahman, Brahmā as the third Logos. (Cosmic Intelligence emanating from the ‘naval’, Solar Plexus centre, of Viṣṇu, floating upon the Waters of Space.) This third Logos then reflects the expression of the qualities of the three Logoi via the cosmic Egg (Hiranyagarbha, a form of Brahmā) as the *trimūrti*: Śiva, Viṣṇu, and Brahmā. Via them the rest of the manifested universe springs.

(b.) The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of Eternity.” “The Eternity of the Pilgrim”⁶¹ is like a wink of the Eye of Self-Existence (Book of Dzryan.) “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.” (See Part II., “Days and Nights of Brahmâ.”)

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches: —

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, — or the OVER-SOUL, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his

61 Here Blavatsky gives a footnote: “‘Pilgrim’ is the appellation given to our Monad (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it *Sutratma* (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedantins themselves.”

own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahmâ, for Brahma is in every atom of the universe, the six principles in Nature being all the outcome — the variously differentiated aspects — of the SEVENTH and ONE, the only reality in the Universe whether Cosmical or micro-cosmical; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahmâ the vehicle of Brahma) are viewed by metaphysical antiphrasis as illusive and Mayavic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses. (See, for clearer definition, Addendum “Gods, Monads and Atoms,” and also “Theophania,” “Bodhisatvas and Reincarnation,” etc., etc.)

In its absoluteness, the One Principle under its two aspects (of Parabrahmam and Mulaprakriti) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation — or primal radiation — is also One, androgynous and phenomenally finite. 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*⁶²), the first that re-awakes to active life is the plastic A'kâs'a, 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.⁶³

A *fourth postulate (or proposition)* can now be provided, which concerns the principle of evolution out of matter, the appearance of the middle principle, *consciousness*, and its PURPOSE, via which all forms struggle to escape from the bondage that life in form

62 Here Blavatsky's footnote states: 'It is not the physical organisms that remain in statu quo, least of all their psychical principles, during the great Cosmic or even Solar pralayas, but only their Akâs'ic or astral “photographs.” But during the minor pralayas, once over-taken by the “Night,” the planets remain intact, though dead, as a huge animal, caught and embedded in the polar ice, remains the same for ages'.

63 Ibid., Vol. I, 15-18. See also the Introductory postulates from Bailey's *A Treatise on Cosmic Fire*, 3 – 7.

signifies. This ensues the liberation of consciousness and its eventual abstraction into the Void that is the plenitude. By struggling with its attachment to matter (*mūlaprakṛti*) that has been incorporated as its base expression, consciousness transforms and then transmutes that originating substance into superconsciousness. This lucid state of conscious awareness then liberates itself totally from what formerly was (the attainment of *śūnyatā*), and hence awakens to the experience of Parabrahman. Brahman (in the form of Īśvara) and the sum of the causative forces that originally integrated *mūlaprakṛti* into a form now come into view. The transcended (enlightened, liberated) Consciousness can then travel upon the pathways of the creative forces back to the Source (a Logos), bringing with it the gain of the experiences gained through the transformation of its quota of *mūlaprakṛti*. The *gain* is the integration of transformed *mūlaprakṛti* with Brahman, so that the two become one in the appearance of the Dhyāni Buddha (Buddha of Meditation), rather than facing each other (as in the opening statement of the Book of Genesis, where ‘the Spirit of God moved upon the face of the waters’.⁶⁴) The returning *nirvāṇees* bring the future to the past, by transforming it upon a higher cycle of expression, and so the serpent of time consumes itself with the gain of its movement through space. The serpent thus spirals ever upwards into increasingly higher, more refined dimensions of space, whilst that serpent evolves into a Dragon of Wisdom.

Om

64 Genesis 1:1.