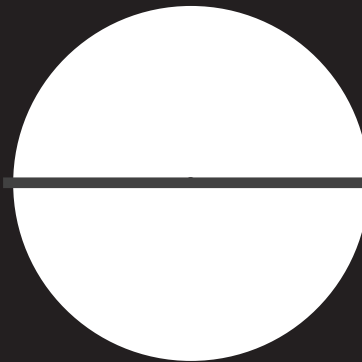
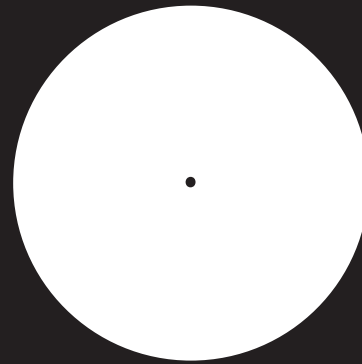
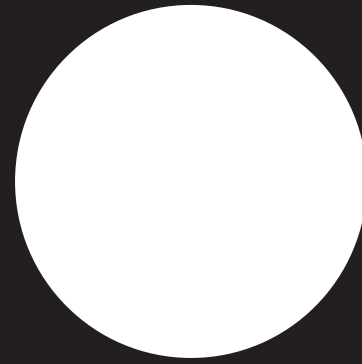


Absolute Abstract Space

Sat– Be-Ness
Parabrahm
Night Of *Brahma*
Brahma (Neuter), The Unmanifested
The Dark Mystery Of Non-Being
Absolute Negation
The Deep
Abstract Waters Of Space
Space, The Eternal *Anupadaka*
The Unconditioned *Mukta*
Kosmos In Eternity
The Noumenon
Infinite Cosmic Space
Limitless, Ever-Present Space
Absolute Eternal Infinite All
The Omnipresent Unity
Divine Unity
Divine Essence
The Ever-Incognisable Deity
Unknown Essence
The One Infinite And Unknown Essence
Abstract, Ever Incognisable Presence
The Mundane Egg
The One Circle
The One Life
The One Self-Existing Reality
The Ever-Present Eternal Abstraction
The Causeless Cause
Secondless Reality
Undecaying Supreme Root
Omnipresent, Eternal, Boundless, And Immutable Principle



Absolute Abstract Motion

Chit
Chaitanya
Mahat
Maha-Buddhi.
The Great Breath
Eternal, Ceaseless Motion
An Arcane, Living (Or Moving) Fire
Pre-Cosmic Ideation
Absolute Unconditioned Consciousness
Universal Mind
Pure Noumenon Of Thought
Immutable Divine Thought
The Universal World-Soul

Cosmic Substance

Mulaprakriti
Root-Nature
Precosmic Root-Substance
Root-Principle Of The World Stuff
Unmanifested Primordial Substance
The Great Mother
Spiritual Essence Of Matter
The Primordial Substance
Inseparable Vehicle Of *Parabrahman*
The Cosmic Noumenon Of Matter

Principles of Cosmology, Esoteric Astrology, Spiritual Psychology & the Seven Rays

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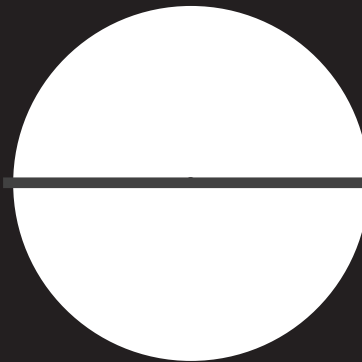
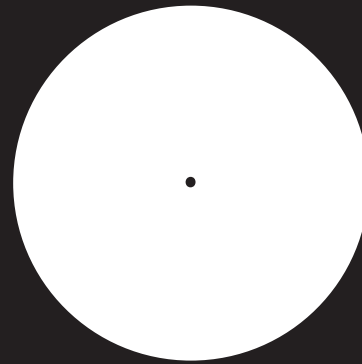
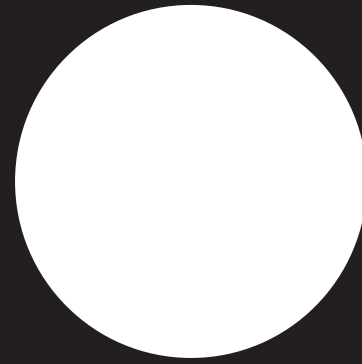
[Theseus and the Minotaur with Walter Pullen](#)

But we had not done with the evening's surprises. Dr. Thibaut finally took leave and I conducted him to the entrance, where I lifted the purdah (curtain) to give him egress. Damodar followed after me with the light—a student reading-lamp with shade, vertical rod for the body of the lamp to slide upon, and a ring at top to carry it by. H. P. B. also left her seat and was approaching us. The Doctor and I exchanged a remark on the beauty of the night, shook hands and he turned to go. I was just dropping the curtain when I saw on H. P. B.'s face that strange look of power which almost always preceded a phenomenon. I called back our guest and pointed to H. P. B., who spoke never a word until she took the lamp from Damodar's hand, held it by her left forefinger, looked fixedly at it, pointed at it with her right forefinger and in an imperious tone said: "Go up!" The flame rose and rose until it came to the top of the chimney. "Go down!" said she: it slowly descended until it burnt bluish at the wick. "Go up!" she exclaimed, "up: I command you." The obedient flame once more mounted to the top of the chimney. "Down!" she cried; and once more it sank to the point, almost of extinction; whereupon she returned the lamp to Damodar, nodded to the Doctor and went into her bedroom. This, again, is a plain unexaggerated tale of what really happened in our presence. If the sceptic would explain away the rose-shower incidents by the theory of confederacy, at least here was one instance of a genuine phenomenon to which the theory of fraud does not apply. She said it was very simple: a Mahatma was there, invisible to all but herself, and he had just turned the lamp up and down while she spoke the words. This was one of two explanations given by her at different times, the other being that she had power over the elementals of fire, and they obeyed her commands. I think this is the more probable of the two. As for the facts, they are indisputable, and everybody is free to attach his own theory to them. To me, the incident was one more in a long series going to prove her possession of real and extraordinary psychical powers; facts upon which I could fall back whenever her good faith might be challenged by her critics or impugned by her own indiscretions of language and of actions. Here intimate friends believed in her in spite of her often feverish outbursts of temper... ODL 133-5

On the evening of the 25th of June, 1880, H. P. B., Damodar, and I had an experience of a most delightful character... We three had driven out in the open phaeton that Damodar had presented to H. P. B., to the farther end of the causeway known as Worli Bridge, to enjoy the cool sea-breeze. A magnificent electric storm was raging, unaccompanied with rain, the flashes being so vivid as to light up the neighborhood almost like day. H. P. B. and I smoked and we all chatted about this and that, when we heard the sound of many voices coming from the seashore to our right, from a bungalow situated on a transverse road not far from the corner where we sat. Presently a party of well-dressed Hindus, laughing and talking together, came in sight, passed us and entered their carriages, which were drawn up in line on the Worli Road, and drove off to town. To see them, Damodar, who was sitting with his back to the driver, stood up and looked over the box. As the last party of convivial friends were coming abreast of our carriage, he silently touched my shoulder and motioned with his head that I was to look at something in that direction. I stood up and saw behind the last group a single human figure approaching. He, like the others, was dressed in white, but the whiteness of his costume positively made theirs look grey, as the electric light makes the brightest gaslight appear dull and yellow. The figure was a head taller than the group which preceded him, and his walk was the very ideal of graceful dignity. As he came about as far as our horse's head, he deflected from the road in our direction, and we two, to say nothing of H. P. B., saw that it was a Mahatma. His white turban, and dress, mass of dark hair dropping to his shoulders, and full beard, made us think it was "the Sahib," but when he came to the carriage-side and stood not more than a yard from our faces, and laid his hand on H. P. B.'s left arm as it lay on the carriage body, and looked us in the eyes and responded to our reverential salutations, we then saw it was not he, but another, whose portrait H. P. B. wore, later, in a large gold locket, and which many have seen. He spoke no word, but quietly moved towards the causeway, taking no notice of, nor, seemingly, exciting any from the Hindu guests as they rolled away in their carriages towards the town. The recurrent blazes of electric light lit him up as he stood by us; and as his tall form showed against the horizon and the dark earth of the causeway, I noticed, too, that a lamp of the last of the carriages threw him up in high relief when he was some fifty feet away from us and on the causeway. There was no tree or bush to screen him from us, and, it may be believed, we watched him with intense concentration. One instant we saw him, the next he was gone; disappeared, like one of the lightning flashes. Under the strain of excitement I jumped out of the carriage, ran to the spot where he was last seen, but no one was there. I saw nothing but the empty road and the back of the carriage that had just passed. ODL 144-6

Absolute Abstract Space

Sat– Be-Ness
Parabrahm
Night Of *Brahma*
Brahma (Neuter), The Unmanifested
The Dark Mystery Of Non-Being
Absolute Negation
The Deep
Abstract Waters Of Space
Space, The Eternal *Anupadaka*
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Undecaying Supreme Root
Omnipresent, Eternal, Boundless, And Immutable Principle



Absolute Abstract Motion

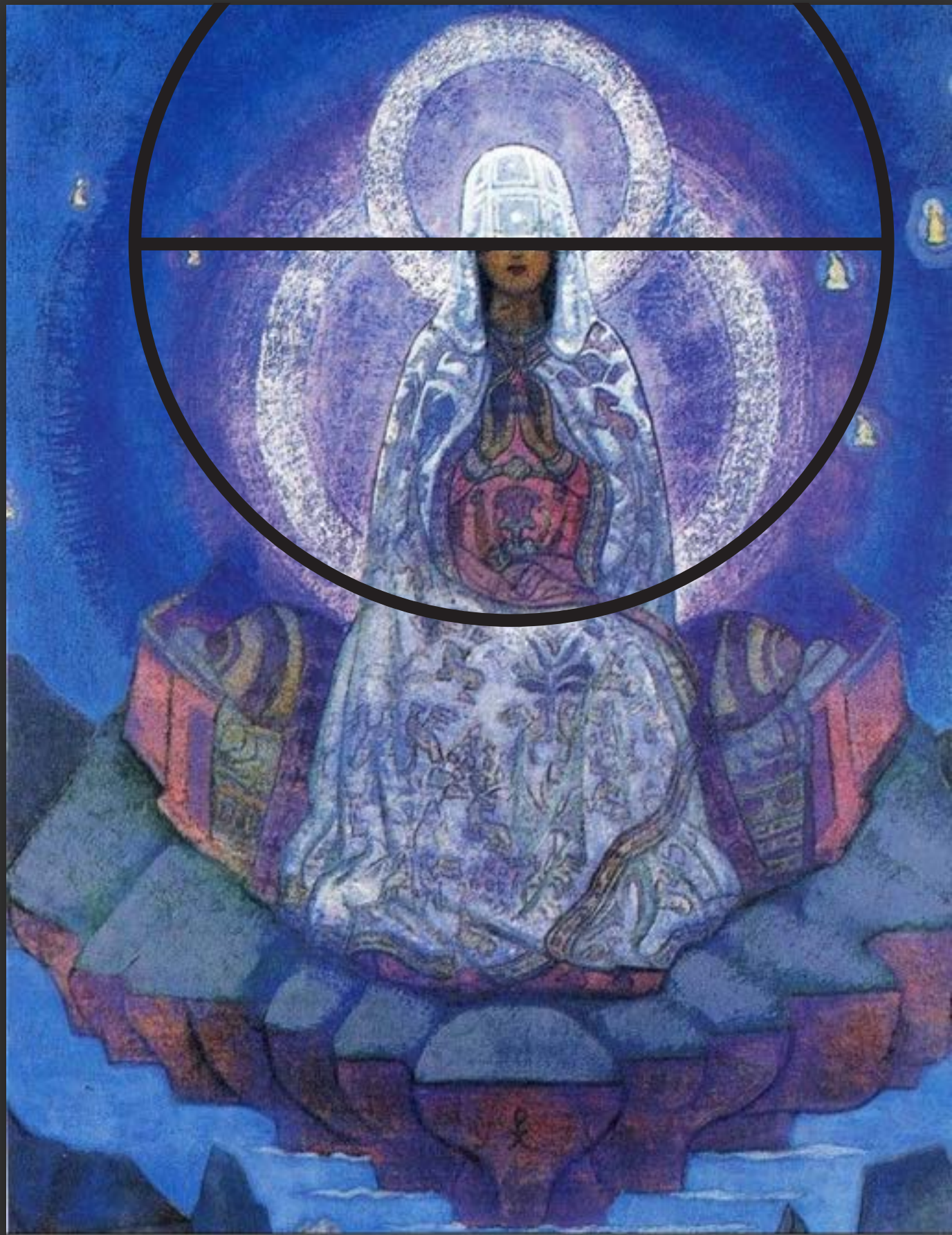
Chit
Chaitanya
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The Great Breath
Eternal, Ceaseless Motion
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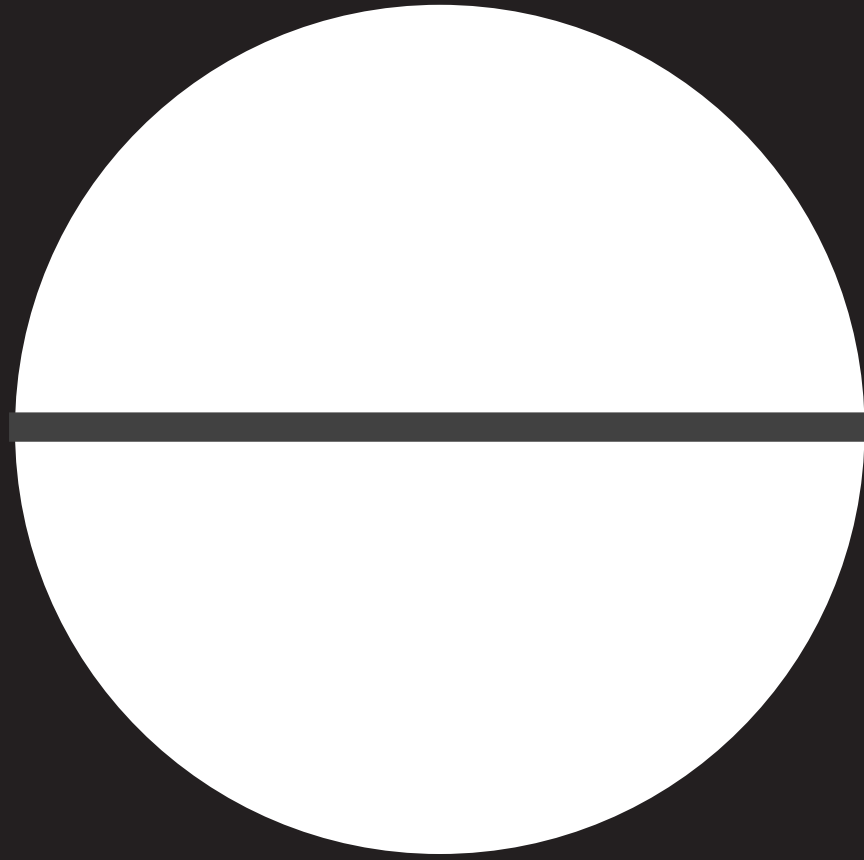
Cosmic Substance

Mulaprakriti
Root-Nature
Precosmic Root-Substance
Root-Principle Of The World Stuff
Unmanifested Primordial Substance
The Great Mother
Spiritual Essence Of Matter
The Primordial Substance
Inseparable Vehicle Of *Parabrahman*
The Cosmic Noumenon Of Matter



“When first, the Inconceivable, the Beingless and Sexless (the Kabalistic Ain-Soph) began to be in labour (i.e., when the hour of manifesting Itself had struck) and desired that Its Ineffable should be born (the first Logos, or Æon, or Aion), and its invisible should be clothed with form, its mouth opened and uttered the word like unto itself.” SD1 p.351





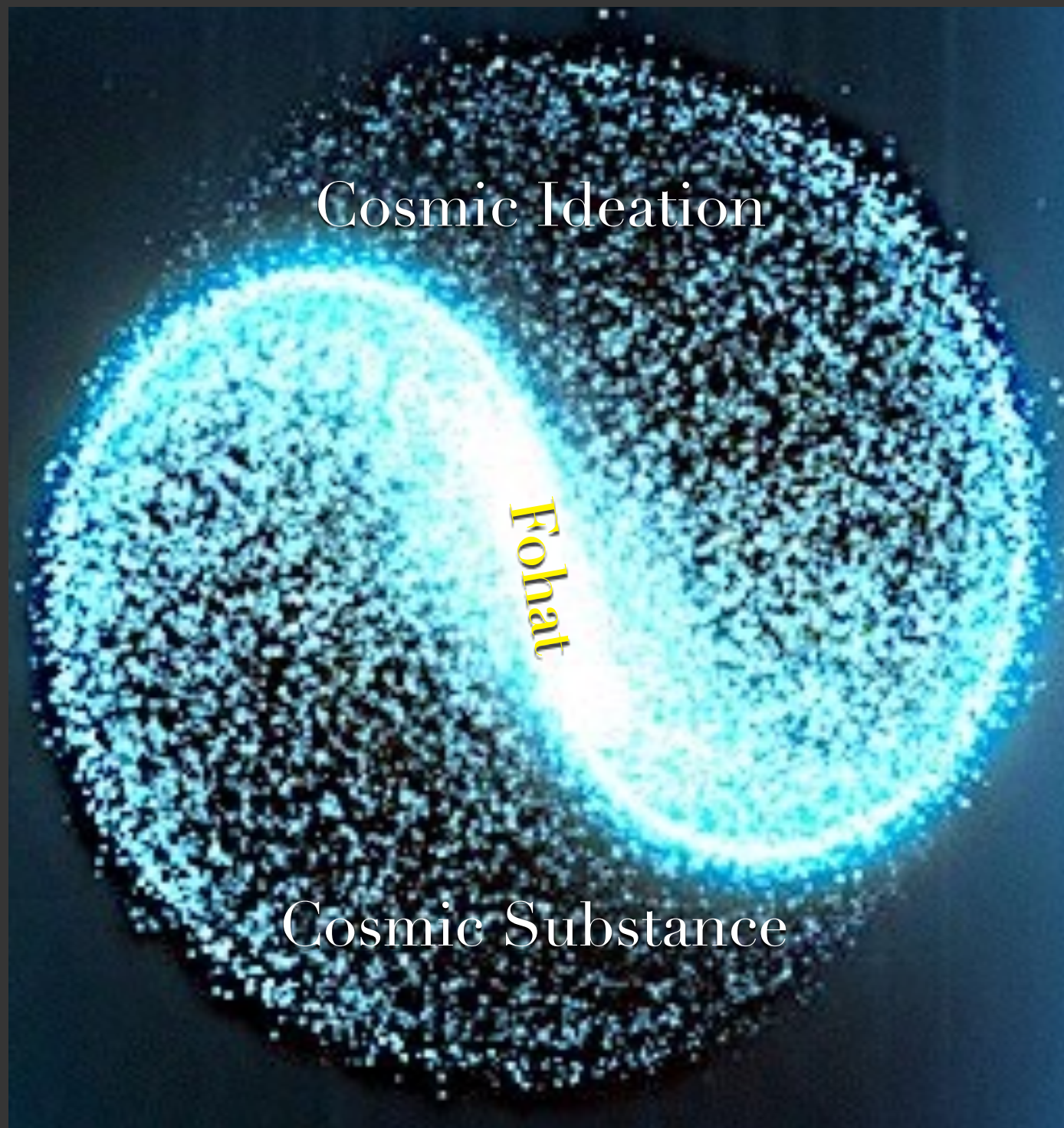
“Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the “Manifested Universe.” Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle† of matter that consciousness wells 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.” SD1, p.15

† Called in Sanskrit: “Upadhi.”



“The ‘Manifested Universe,’ therefore, is pervaded by duality, which is, as it were, the very essence of its existence 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.” SD1, p.15-16



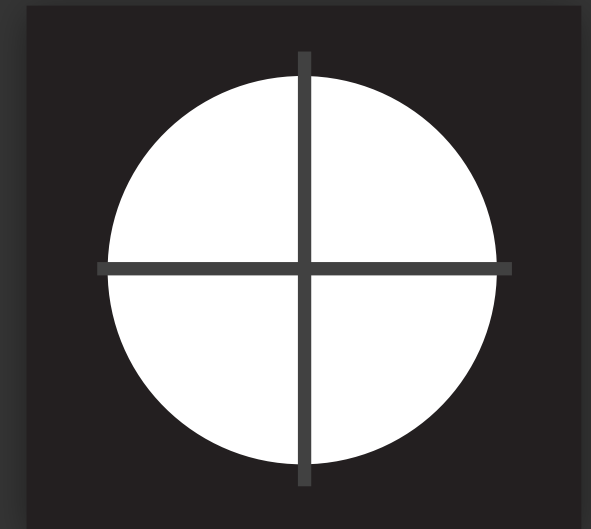
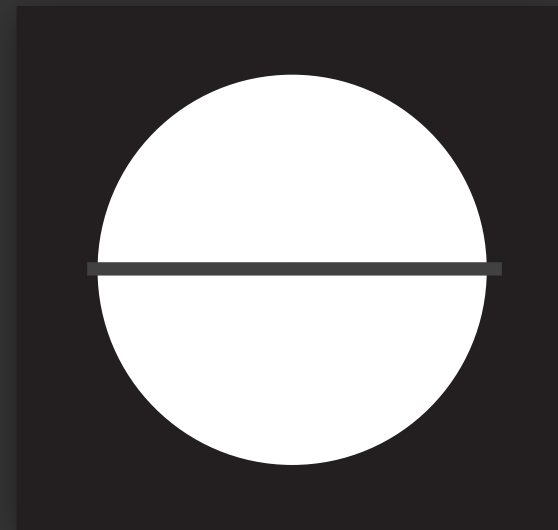
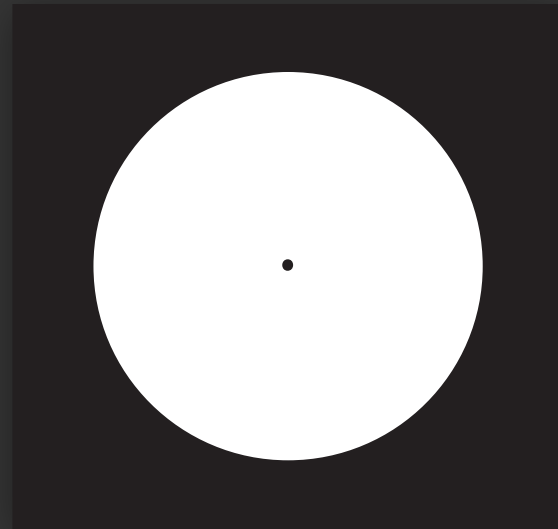
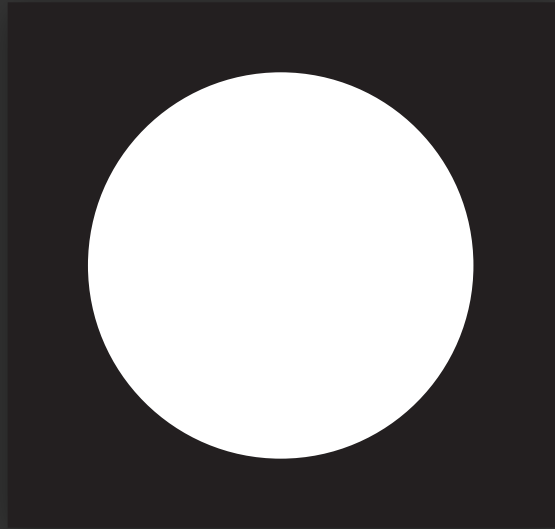
“This something, at present unknown to Western speculation, is called by the occultists *Fohat*. It is the ‘bridge’ by which the ‘Ideas’ existing in the ‘Divine Thought’ are impressed on Cosmic substance as the ‘laws of Nature.’ Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the ‘Thought Divine’ transmitted and made manifest through the Dhyān Chohans,* 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.” SD1, p.16

* Called by Christian theology: Archangels, Seraphs, etc., etc.



Fohat (Tibetan-Mongolian) Cosmic life or vitality; bipolar cosmic vital electricity, equivalent to the light of the Logos, *daiviprakriti*, eros, the fiery whirlwind, etc. As the bridge between spirit and matter, fohat is the collectivity of intelligent forces through which cosmic ideation impresses itself upon substance, thus forming the various worlds of manifestation. In the manifested universe, it “is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. . . . Fohat becomes the propelling force, the active Power which causes the One to become Two and Three . . . then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine” (SD 1:109).

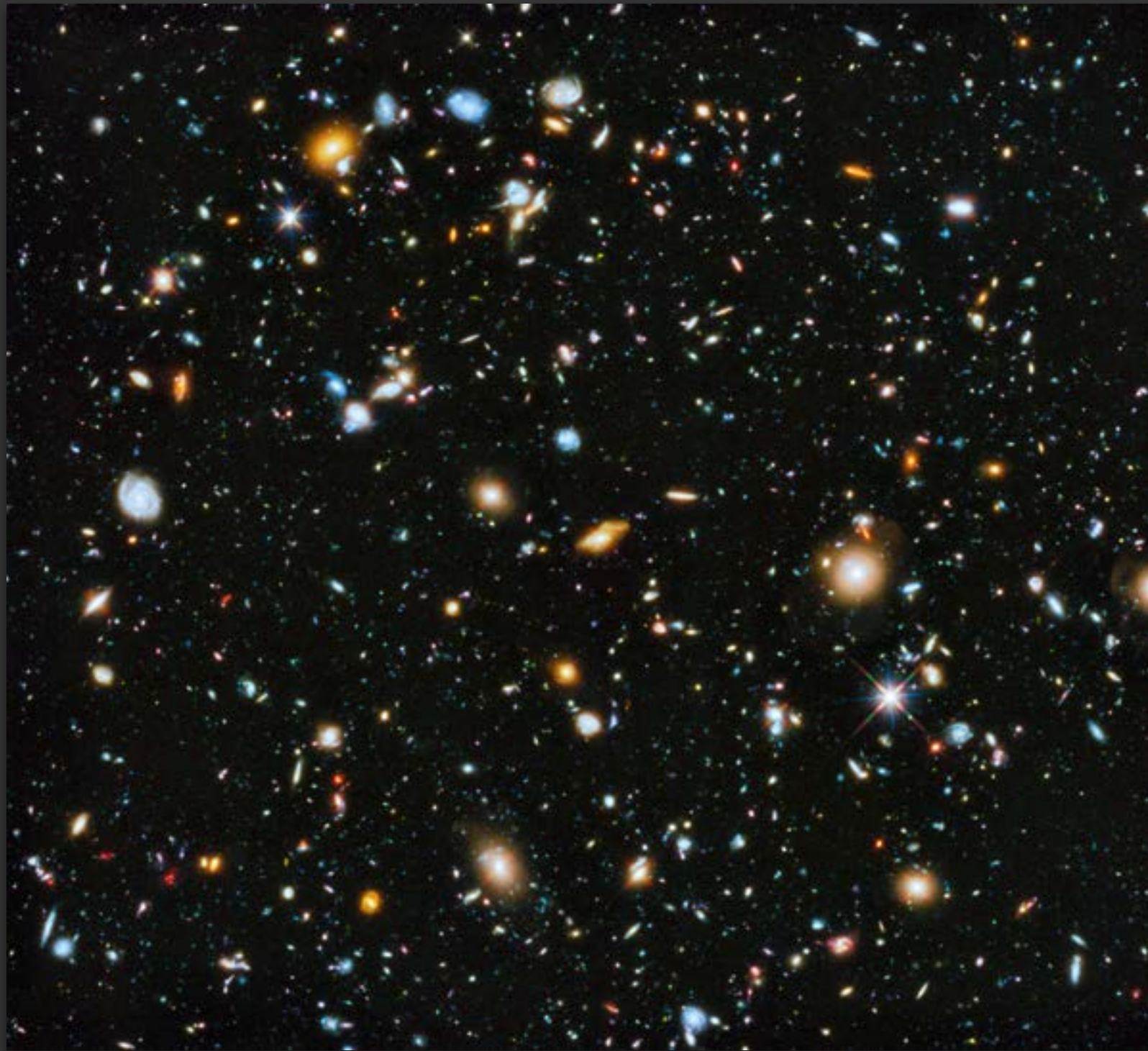
Fohat is ever-present and active from the primordial beginnings of a manvantara to its last end, nor does it then actually pass out of existence, but becomes quiescent or latent as it were, sleeping or dormant during the cosmic pralaya.



“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.

The One Reality; its dual aspects in the conditioned Universe.” SD1, p.16



“(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’† is like a wink of the Eye of Self-Existence (Book of Dzyan.) ‘The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.’ (See Part II., ‘Days and Nights of Brahmâ.’)”
SD1. p.16



“† ‘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.” SD1, p.16-17



9

THE HERMIT





“It is life energy, coming from the Monad which passes through the soul as a channel and medium of contact; its direct channel is the sutratma. It is not the antahkarana, or the creative thread or the thread of consciousness.”

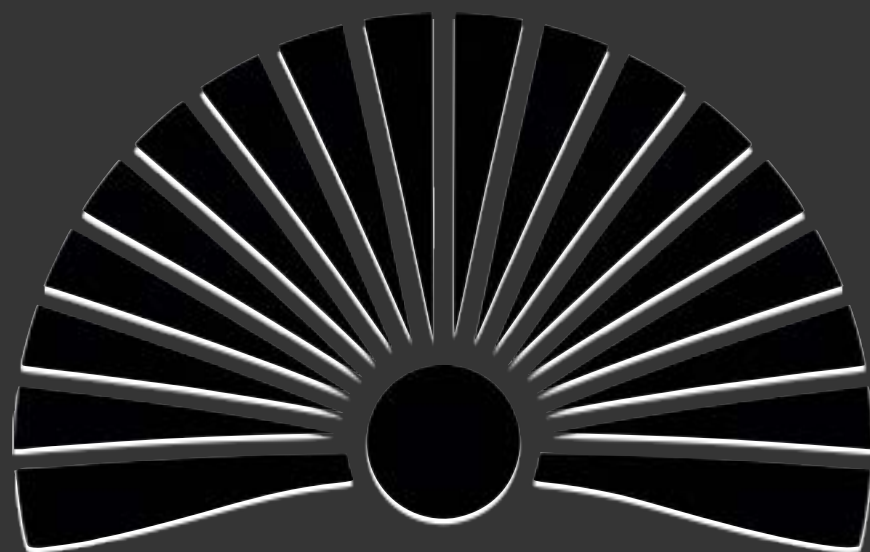
Esoteric Healing, p.642



“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.” SD1, p.17



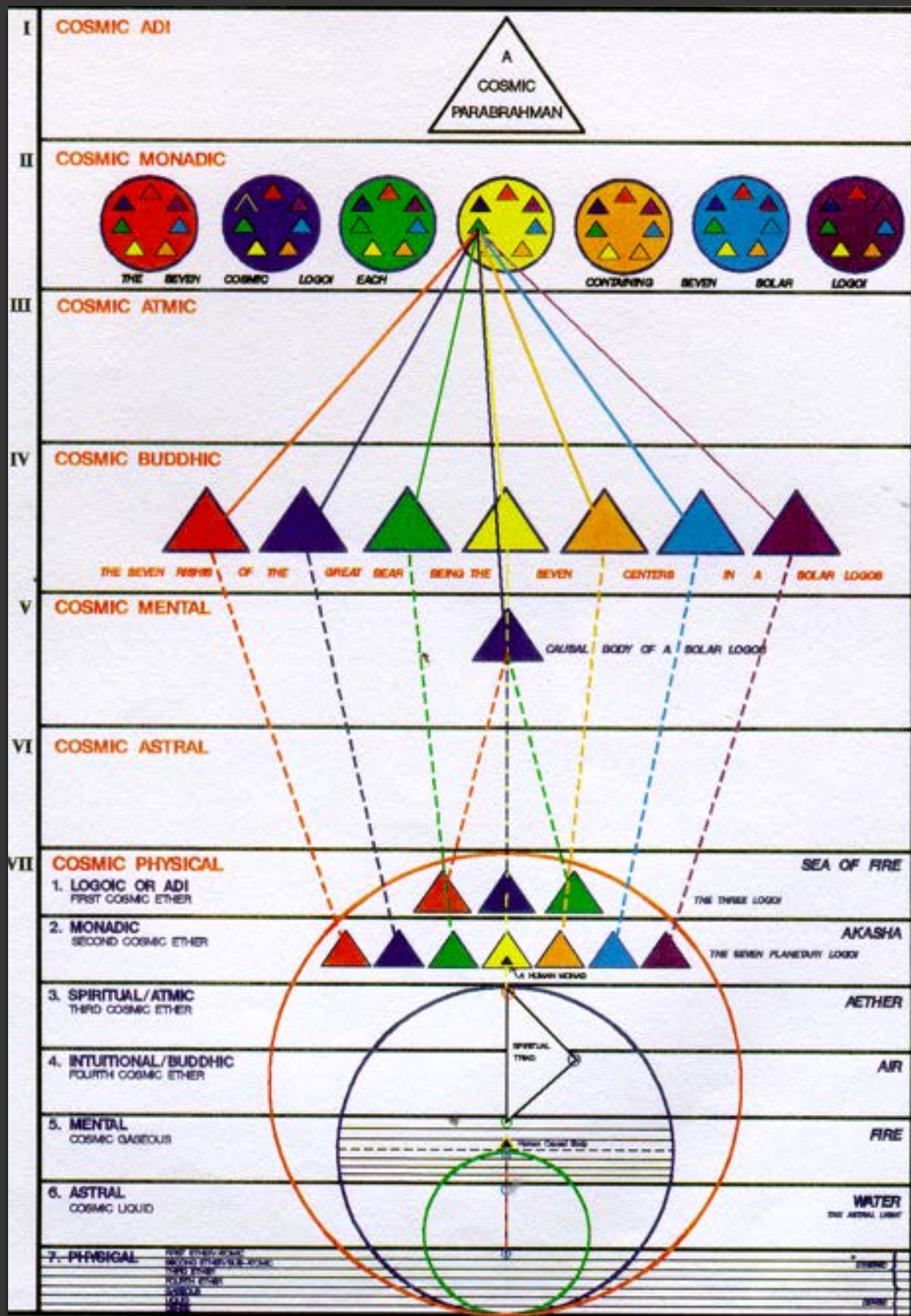
“Moreover, the Secret Doctrine teaches:—
(c) The fundamental identity of all Souls with the Universal Over-Soul the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or ‘Necessity’) in accordance with 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)” . SD1, p.17



- 1) The existence of a Boundless Immutable Principle, the Life aspect, which has eternal, ceaseless motion as its one aspect.
- 2) The Law of periodicity, which governs all manifestation, and
- 3) The identity of all Souls with the Universal Over-Soul



“The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his 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.)” SD1, p.17-18



Principles: A beginning, foundation, source, or essence from which things proceed; principles are thus the fundamental essences out of which and from which all things are and exist, usually enumerated as seven in theosophical writings. These cosmic principles, corresponding to the seven planes of the kosmos — the seven basic types of consciousness-substance of which the universe is formed — are manifested in the human being, so that we speak of the seven human principles, copies in the small of the seven principles of the universe.

1.
Unmanifested Logos,
Paramatman,
Cosmic Monad, Self

Atman, Spirit,
Essential Self

3.
Universal Intelligence,
Third Logos
Mahat,
Cosmic Mind

Manas (Mind),
Human Soul

5.
Cosmic Life-Essence
or Energy
Cosmic Jiva

Prana, Life-essence,
Vitality

2.
Universal Ideation
Second Logos
Alaya, Adi-Buddhi,

Buddhi,
Spiritual Soul

4.
Cosmic Energy (Chaotic)
Cosmic Kama,
Womb of Fohat

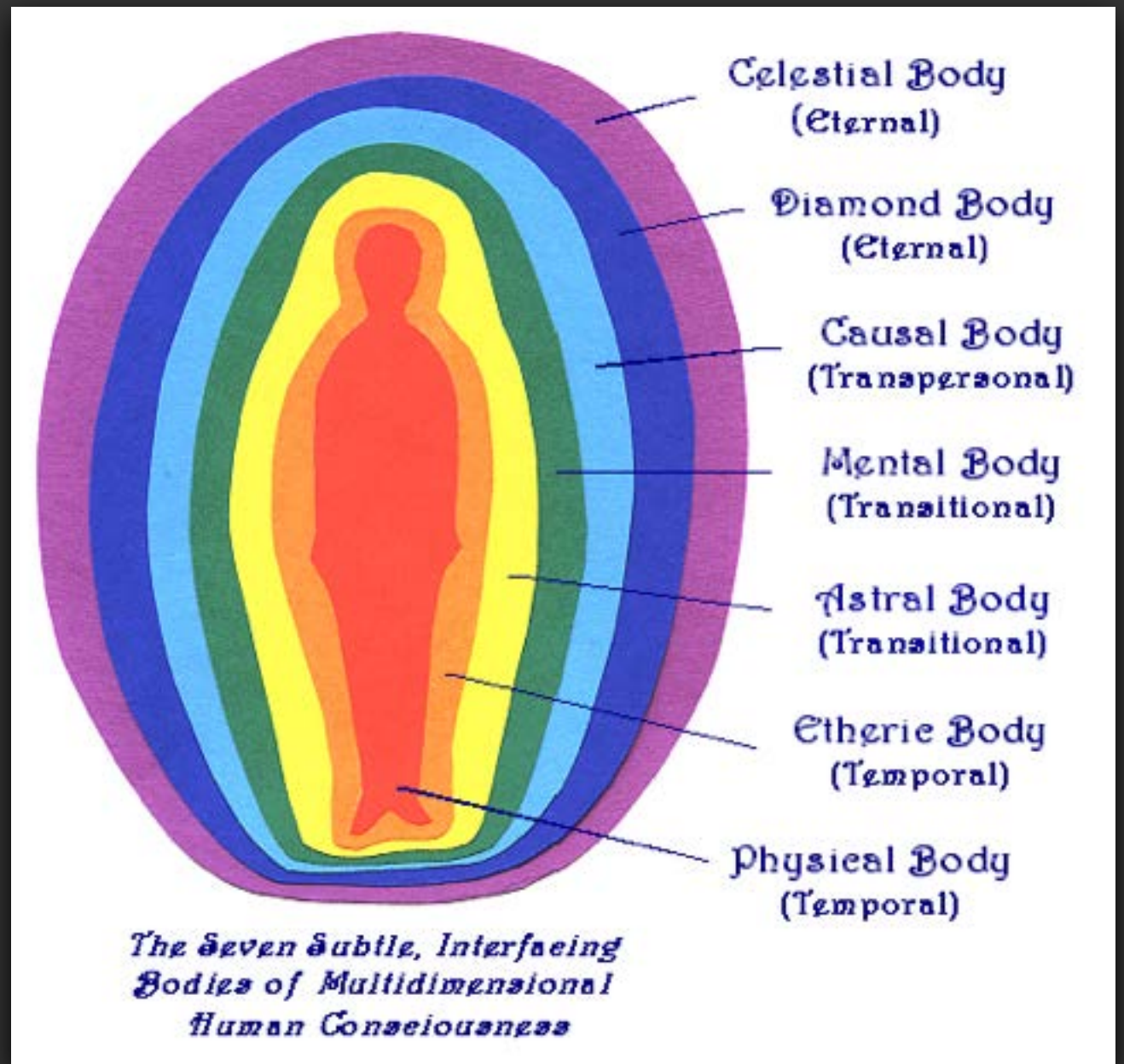
Kama (Desire),
Animal Soul

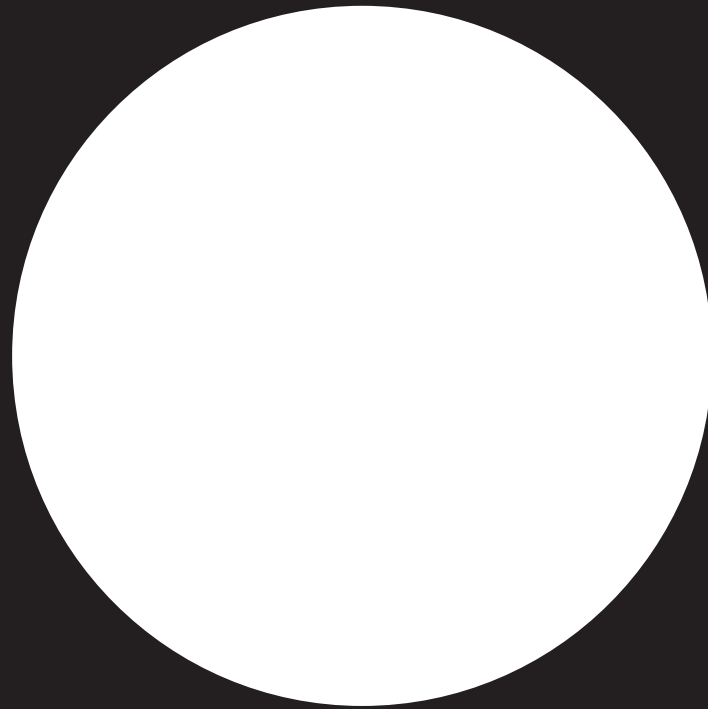
6.
Astral Ideation,
reflecting terrestrial things
Cosmic Ether,
Astral Light

Linga-sarira,
Model-body

7.
Cosmos,
Physical universe
Sthura- or Sthula-sarira

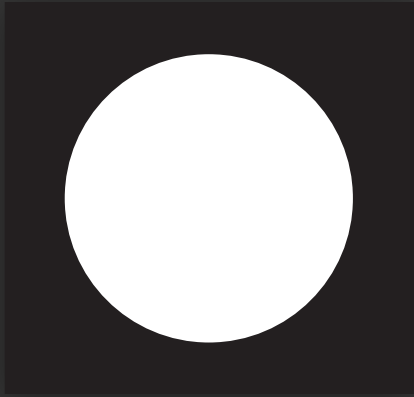
Sthula-sarira,
Physical body





Akasha: The shining; ether, cosmic space, the fifth cosmic element. The subtle, supersensuous spiritual essence which pervades all space.

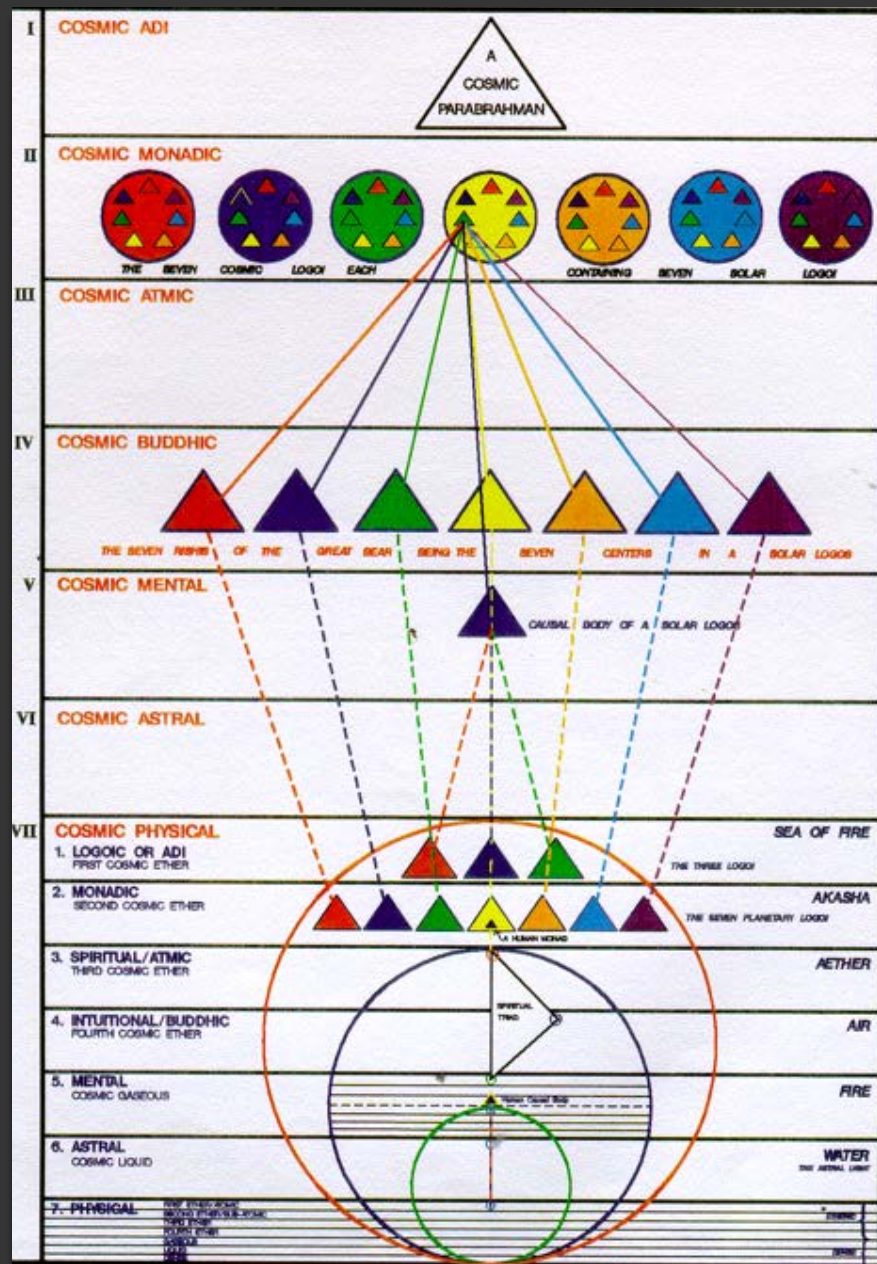
“In its absoluteness, the One Principle under its two aspects (of Parabrahmam and Mulaprakriti) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation or primal radiation is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations 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 status quo*), the first that re-awakes to active life is the plastic A’kâsa, 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. (See Comments, Stanza II.) In the Kabala it is also Father-Mother-Son. But whereas in the Eastern doctrine, these are the Seventh Principle of the manifested Universe, or its “Atma-Buddhi-Manas” (Spirit, Soul, Intelligence), the triad branching off and dividing into the seven cosmical and seven human principles, in the Western Kabala of the Christian mystics it is the Triad or Trinity, and with their occultists, the male-female Jehovah, Jah-Havah.” SD1, p.18



Mother

Space is called the “Mother” before its Cosmic activity, and

Father-Mother at the first stage of re-awakening.





* It is not the physical organisms that remain in status quo, least of all their psychical principles, during the great Cosmic or even Solar pralayas, but only their Akâsic 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. SD1, p.18



“In this lies the whole difference between the esoteric and the Christian trinities. The Mystics and the Philosophers, the Eastern and Western Pantheists, synthesize their pregenetic triad in the pure divine abstraction. The orthodox, anthropomorphize it. Hiranyagarbha, Hari, and Sankara the three hypostases [an underlying reality or substance] of the manifesting “Spirit of the Supreme Spirit” (by which title Prithivi the Earth greets Vishnu in his first Avatar) are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine Avasthas (lit. hypostases) of that which “does not perish with created things” (or Achyuta, a name of Vishnu); whereas the orthodox Christian separates his personal creative Deity into the three personages of the Trinity, and admits of no higher Deity. The latter, in Occultism, is the abstract Triangle; with the orthodox, the perfect Cube. The creative god or the aggregate gods are regarded by the Eastern philosopher as Bhrantidarsanatah “false apprehension,” something “conceived of, by reason of erroneous appearances, as a material form,” and explained as arising from the illusive conception of the Egotistic personal and human Soul (lower fifth principle).”



“It is beautifully expressed in a new translation of Vishnu Purâna. “That Brahmâ in its totality has essentially the aspect of Prakriti, both evolved and unevolved (Mulaprakriti), and also the aspect of Spirit and the aspect of Time. *Spirit, O twice born, is the leading aspect of the Supreme Brahma.*” * The next is a twofold aspect, Prakriti, both evolved and unevolved, and is the time last.” Kronos is shown in the Orphic theogony as being also a generated god or agent.

* “Thus Spencer, who, nevertheless, like Schopenhauer and von Hartmann, only reflects an aspect of the old esoteric philosophers, and hence lands his readers on the bleak shore of Agnostic despair reverently formulates the grand mystery; “that which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognise as without limit in Space and without beginning or end in time.” It is only daring Theology never Science or philosophy which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.” SD1, p.19



“At this stage of the re-awakening of the Universe, the sacred symbolism represents it as a perfect Circle with the (root) point in the Centre. This sign was universal, therefore we find it in the Kabala also. The Western Kabala, however, now in the hands of Christian mystics, ignores it altogether, though it is plainly shown in the Zohar. These sectarians begin at the end, and show as the symbol of pre-genetic Kosmos this sign, calling it “the Union of the Rose and Cross,” the great mystery of occult generation, from whence the name Rosi-crucians (Rose Cross)!”

SD1, p.19



“As may be judged, however, from the most important, as the best known of the Rosicrucians’ symbols, there is one which has never been hitherto understood even by modern mystics. It is that of the “Pelican” tearing open its breast to feed its seven little ones — the real creed of the Brothers of the Rosie-Cross and a direct outcome from the Eastern Secret Doctrine. Brahma (neuter) is called Kalahansa, meaning, as explained by Western Orientalists, the Eternal Swan or goose (see Stanza III., Comment. 8), and so is Brahmâ, the Creator. A great mistake is thus brought under notice; it is Brahma (neuter) who ought to be referred to as Hansa-vahana (He who uses the swan as his Vehicle) and not Brahmâ the Creator, who is the real Kalahansa, while Brahma (neuter) is hamsa, and “A-hamsa,” as will be explained in the Commentary. Let it be understood that the terms Brahmâ and Parabrahmam are not used here because they belong to our Esoteric nomenclature, but simply because they are more familiar to the students in the West. Both are the perfect equivalents of our one, three, and seven vowelled terms, which stand for the One All, and the One “All in all.” SD1 p. 19-20



Hamsa, Hansa (Sanskrit): The mystic swan or goose; representing divine wisdom beyond the reach of men. Exoterically, a fabulous bird which, when given milk mixed with water, drank only the milk and left the water, milk standing for spirit and water for matter. Anagrammatically, hamsa *“is equal to a-ham-sa, . . . meaning ‘I am he’ (in English), while divided in still another way it will read ‘So-ham,’ ‘he (is) I’ — Soham being equal to Sah, ‘he,’ and aham, ‘I,’ or ‘I am he.’ In this alone is contained the universal mystery; the doctrine of the identity of man’s essence with god- essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahma) of ‘Hansa-Vahana,’ he who uses the Hansa as his vehicle. The same word may be read ‘Kalaham-sa’ or ‘I am I’ in the eternity of Time, answering to the Biblical, or rather ‘Zoroastrian ‘I am that I am’ ”* (SD 1:78).