



SIX ITEMS OF COSMOGONY

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the 'soul of things', and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the 'Wise Men' of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; i.e., men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences.

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

Some few, whose lamps shone brighter, have been led
From cause to cause to nature's secret head,
And found that one first Principle must be. . . .

It is called 'Substance-Principle', for it becomes 'substance' on the plane of the manifested Universe, an illusion, while it remains a 'principle' in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. (See in chapters on Symbolism, "Primordial Substance, and Divine Thought.")

3. The Universe is the periodical manifestation of this unknown Absolute Essence. To call it 'essence', however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, 'to be', yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor matter, but both. 'Parabrahmam and Mulaprakriti' are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, as the able lecturer in the "Notes on the Bhagavadgita" shows, IT appears from the objective standpoint of the One Logos as Mulaprakriti and not as Parabrahmam; as its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute.

4. The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

5. Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: i.e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs — which we can recognize — of consciousness, say, in stones, we have no right to

say that *no consciousness exists there*. There is no such thing as either 'dead' or 'blind' matter, as there is no 'Blind' or 'Unconscious' Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the medieval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

6. The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man — the microcosm and miniature copy of the macrocosm — is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform and who — whether we give to them one name or another, and call them Dhyān-Chohans or Angels — are 'messengers' in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence. . . .

Man, . . . being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *Devas*", it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as 'One of Us'. Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyānis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

