

Pilgrimage of the Monad – a spark from the Over-Soul

SD I p. 571:

Atma (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the **Monad** proper?

It is that homogeneous spark which **radiates in millions of rays from the primeval “Seven”** - of which seven further on. It is the EMANATING spark from the uncreated Ray – **a Mystery** ... the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This is the **first Logos** ... the Supreme Buddha. **As the Lord of the mysteries he cannot manifest**, but sends into the world his “diamond heart”. This is the **second logos** of creation, from whom emanate the seven Dhyani Buddhas, called the Anupadaka, the “parentless”. **These Buddhas are the primeval monads from the world of incorporeal being**, the Arupa world, wherein the Intelligence (on that plane only) have **neither shape nor name in the exoteric** system, but have their distinct seven names in esoteric Philosophy.

These Dhyani Buddhas **emanate from themselves**, by virtue of Dhyana (mystic meditation), **celestial Selves** – the super-human Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men ... the Anupadaka (or Dhyani Buddhas) are thus identical with the Brahminical Manasaputras - “mind-born sons ...

SD II p. 123 fn:

The *Monad* is impersonal and a god *per se*, albeit **unconscious** on this plane. For, divorced from its third (often called fifth) principle, Manas, which is the **horizontal line of the first manifested triangle or trinity**, it can have **no** consciousness or perception of things on this earthly plane. **“The highest sees through the eye of the lowest”** in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakrit (matter) in the material spheres; and so does **Atma-Buddhi without Manas**.

Robert Crosbie “The Friendly Philosopher” p. 93:

Generally speaking, a “ray” comes from a “light”; the ray is not the light itself, but a **projection** of it, and yet it is the light, because without the light there would be no ray. The colour of the light is clear and uniform, **the ray is changed in colour by the substance through which it passes**. When the “ray” is “indrawn”, **it is of the same colour as the light** and is the light; in fact was the light all the time, for the appearance of **the different colours in it was not from the light, but that through which it passes**.