

# The Logos

## UNDERSTANDING THE DIVINE VOICE

### WHAT IS “THE LOGOS” IN THEOSOPHY?

One of the most frequently occurring terms and concepts in the teachings of Theosophy is that of the Logos.

The great importance of correctly comprehending it is emphasised by H. P. Blavatsky:

“When the term Logos, Verbum, Vach, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion.” (“Theosophical Articles and Notes” p. 89)

The key to the understanding of this concept is found in the word “Logos” itself, which is a Greek word equating to “Speech,” “Word,” “Verbum,” and “Voice.” In ancient Greece, Plato, Heraclitus, and the Stoics were the main originators of the philosophical sense of the term, although the concept itself pre-dates them by long ages. The whole idea behind the literal meaning of the word “Logos” is that It is the **EXPRESSION** in manifestation of the subjective, silent, and ever concealed Absolute. And whereas later versions of “Theosophy” after the time of HPB and William Q. Judge anthropomorphise and personalise the Logos into being a “He” or some sort of Being or Entity or even a role and hierarchical position reached and achieved by passing to a certain high degree of initiation, the real teachings of the Masters of Wisdom maintain otherwise:

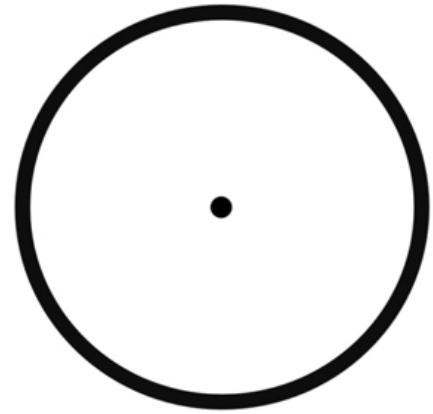
“The Logos, being no personality but the universal principle . . .” (HPB, “The Secret Doctrine” Vol. 2, p. 318)

“In Esoteric philosophy the . . . *Logos* . . . is simply an abstract term, an idea . . .” (“The Secret Doctrine” Vol. 1, p. 380)

“. . . all the three *logoi* – the personified symbols of the three *spiritual stages* of Evolution.” (HPB, “Transactions of the Blavatsky Lodge” p. 38)

“It is an eternal and periodical law which causes an active and creative force (the logos) to emanate from the ever-concealed and incomprehensible one principle at the beginning of every maha-manvantara, or new cycle of life.” (HPB, “The Key to Theosophy” p. 62)

“Now this *Parabrahmam* [i.e. the Absolute Divine Principle] which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy . . . the *Logos*. This *Logos* may be called in the language of old writers either *Eswara* or *Pratyagatma* or *Sabda Brahman*. It is called the *Verbum* or the Word by the Christians, . . . It is called *Avalokiteswara* by the Buddhists; at any rate, *Avalokiteswara* in one sense is the *Logos* in general, though no doubt in the Chinese doctrine there are also other ideas with which it is associated. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of *Parabrahmam* at the time of *pralaya*, and starts as a centre of conscious energy at the time of cosmic activity. . . . In its inmost nature it is not *unknowable* as *Parabrahmam*, but it is an object of the highest knowledge that man is capable of acquiring. . . . It is not material or physical in its constitution . . . ; it is not different in substance, as it were, or in essence, from *Parabrahmam*, and yet at



the same time it is different from it in having an individualized existence. . . . It is the one source of all energy in the cosmos, and the basis of all branches of knowledge, and what is more, it is, as it were, the tree of life, because the *chaitanyam* [i.e. consciousness] which animates the whole cosmos springs from it. . . . the one source of energy and power existing in the cosmos, which we have named the *Logos*, and which is the one existing representative of the power and wisdom of *Parabrahmam*.” (T. Subba Row, “Notes on the Bhagavad Gita”)

“This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabha Buddha, who generated that Saviour, the merciful Bodhisatwa, the “Voice” or the “Word” that is universally diffused, the “Sound” which is eternal. It has the same mystical meaning as the Vach of the Brahmans. . . . Kwan-yin is the Vachishvara or Voice-Deity of the Brahmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the “manifested deity” and its “voice” being found in man’s Self, his conscience; . . . Both Vachishvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brahmanical and Buddhist esoteric doctrines.” (HPB, “Tibetan Teachings” article)

So, in her “Theosophical Glossary” entry for “Logos” (p. 190) HPB defines it as “The *manifested* deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed.” The First of the Three Fundamental Propositions of “The Secret Doctrine” is:

“An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception . . . there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause . . . 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 . . . and is beyond all thought or speculation . . . Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness . . . Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the causeless cause of both Spirit and Matter.” (Vol. 1, p. 14, 15, 35)

The Absolute is termed the *Causeless* Cause and not the *First* Cause because “first” by its very definition implies manifestation and relativity. The Absolute or Absoluteness is, in Theosophy, the Eternal Zero (0) from which radiates forth the One (1) and that One is the *First* Cause, the Logos. The Theosophical teachings are very philosophically and logically strict and rigorous about such matters and this is why the idea of the Supreme as a Being or as a personal God are so firmly rejected. The Infinite, in order to actually be *infinite*, cannot have anything finite about Itself whatsoever, or It would cease to be the Infinite, seeing as that word literally means “not finite in any way.” Thus it is *absolute*, – which in philosophical terminology means entirely different from and unconcerned with the *relative*; “relative” meaning the entirety of manifested existence – yet at the same time being the source and substratum (but in an impersonal and energetic sense, rather than as any type of Creator or Planner) of all manifested existence.

Theosophy therefore teaches that the Infinite is forever unmanifested, unmanifestable, unconditioned, undifferentiated, and without any attributes, characteristics, form or personality of any kind. About all that can be said about IT (not “He” or “She”) is that It is supreme, pure, absolute Consciousness Itself. As it is *absolute* Consciousness, it is immeasurably beyond even the very highest and most sublime type of consciousness that *we* can conceive of. To our inevitably relative perceptions, It cannot help but appear more like perfect Unconsciousness, since we cannot accurately grasp or conceive of It in any way, other

than to simply know “It IS.” Likewise, being *absolute* Light, It cannot help but appear to us more like perfect Darkness, due to Its utterly unfathomable and infinite nature. The Infinite is Infinity Itself. Yet we must keep in mind that our Higher Self, the innermost and highermost Essence of everyone and everything, *is* THAT and cannot be other than or different from That, for to say otherwise would be to deny Its absoluteness and infinitude. “For *Atman* or the “Higher Self” is really Brahman, the ABSOLUTE, and indistinguishable from it.” (“The Key to Theosophy” p. 174)

### THE LOGOS, THEN, IS THE OBJECTIVE EXPRESSION OF THE SUBJECTIVE AND ABSTRACT ABSOLUTE, OR THE WORD COMING FORTH OUT OF THE SILENCE.

And this *has* to happen in order to bring the Universe into being, since the Absolute – due to the very fact of Its absoluteness – cannot bring anything into being by Itself. In fact, It is entirely unconcerned with there even being a Universe, but it is taught by the Mahatmas that the periodical and cyclic appearance and evolution of the Universe is due to an inherent and automatically operative Law. They explain that it is as if there is a great divine clock, or what we may call with some liberty a “cosmic computer,” which is eternally wound up and which propels the Universe into manifestation and back out of manifestation over and over again, always at the right time. In this nontheistic Philosophy, Law does not originate as a result of Beings but Beings originate as a result of Law.

The Vedantic Hindu term Parabrahm, synonymous with Brahman, is just one of numerous terms – like the Kabbalistic Ain-Soph and Buddhist Adi-Buddhi – which has been used as a designation for the Absolute Divine Principle. “The Parabrahm of the Vedantins is the Deity we accept and believe in.” (“The Key to Theosophy” p. 222) And yet, “Parabrahm is not “God.” . . . The high Initiates and Adepts . . . believe in “gods” and know no “God,” but one Universal unrelated and unconditioned Deity. . . . Deity is not God. It is NOTHING, and DARKNESS. It is nameless, and therefore called *Ain-Soph* – “the word Ayin meaning nothing.” . . . It is to avoid such anthropomorphic conceptions that the Initiates never use the epithet “God” to designate the One and Secondless Principle in the Universe. . . . The idea of God and Devil would make any *chela* of six months smile in pity. Theosophists do not believe either in the one or in the other. They believe in the Great ALL, in *Sat*, *i.e.*, absolute and infinite existence, unique and with nothing like unto it, which is neither a *Being* nor an anthropomorphic creature, which *is*, and can never *not be*.” (“The Secret Doctrine” Vol. 1, p. 6, 295, 350, Vol. 2, p. 555, and HPB’s article “Misconceptions”)

Nevertheless, despite employing that term, the opening verses of St. John’s Gospel in the Christian New Testament express this concept of the Absolute and the Logos quite clearly: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”

These famous words, originally written in Greek and using the Greek philosophical term “Logos” and in a way that bears all the hallmarks of Platonism, have been distorted and given new meanings by Christian theology, but their beauty still shines through. The statement attributed to Jesus elsewhere in John’s Gospel that “No-one has seen the Father except the Son” likewise bears the distinctive characteristics of Platonist, Neo-Platonist, and the earlier Pythagorean esotericism. The inference is that the Absolute has never been directly seen or perceived except by the Logos, the “first begotten of the Father.”

So, simply put, the Logos is the one all-ensouling Light and Life of the Universe. It is the *Living Universe* itself. It is the primal radiation from the Absolute at the dawn of the Maha-Kalpa or universal life cycle. It is Light, radiating forth from the Unknown Darkness of the Absolute. It is Time, re-emerging from the infinite bosom of Eternal Duration. It is the Anima Mundi or Universal Soul. It is Divine Ideation itself. It is Alaya. It becomes the Universal Mind.

It is also at times referred to symbolically in Esoteric Philosophy as the Central Spiritual Sun or Great Central Sun, which *pervades* and *is* the entire Universe, and which is comprised of the Seven Rays which are the seven occult (i.e. hidden and unknown, except to the sufficiently initiated) forces and powers within the Universe. Careful reading of p. 240 of the second volume of “The Secret Doctrine” shows the implication made by its Authors (that book was described as the “triple production” of the Mahatmas K.H. and M. with Their “Direct Agent” HPB) that a vital connection and relation exists between the “Central Spiritual Sun” and the Milky Way. More specifically, “a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction” (the “supermassive black hole” that scientists now perceive at its core?) is the connection-point with that equally or even more mysterious “focus” of DIVINE RADIANCE which we call the Central Spiritual Sun.

The Rig Veda says that “Truth is One, though the Sages call it by many names.” Many different names used in many different spiritual traditions may end up becoming confusing unless we keep in mind that they are almost always merely illustrative names applied to this same Logos. Just as it is Brahmā which comes forth as the Logos from the Absolute Brahman in the philosophy of the Upanishads, so it is Adam Kadmon (“Heavenly Man”) which comes forth as the Logos from Ain-Soph in the Kabbalah, and Avalokiteshvara which comes forth from Adi-Buddhi in the esotericism of Tibetan Buddhism. Some Hindus will speak of the Absolute and its Logos as Shiva and Shakti, while others will prefer to use the term Vishnu, Narayana, Purusha, or Ishvara for the Logos. Others may speak of it as the Universal Kundalini or Mother of the Universe, while a true Christian Gnostic may be inclined to call it the Divine Sophia.

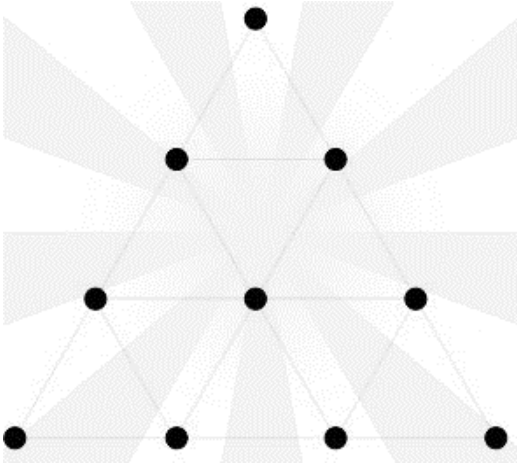
What is important to remember is that these are not a collection of different beings or entities and are in fact not a being or entity at all but simply names and descriptive terms for the one Logoic *Principle* which ensouls and animates this entire Universe. Just as the Absolute is necessarily nameless, so is the Logos. One can attach any name one prefers but “Absolute” and “Logos” are the clearest terms for discussion and comprehension of these universal and intrinsically unsectarian realities.

## THE LANGUAGE OF SYMBOLS AND NUMBERS

The universal archaic symbol relating to the Logos was that of the circle with the dot or point in the centre. On p. 1 itself of the first volume of “The Secret Doctrine” we read:

“An Archaic Manuscript – a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process – is before the writer’s eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent 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 Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg, the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically 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 Disk being white and the ground all around black, shows clearly 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. . . . the term “Divine Thought,” like that of “Universal Mind,” must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man.”

The “Point within the Circle” is the same as the Pythagorean Monas, the first and highest point of the Pythagorean Triangle or Tetraktys. This HPB calls “the real, esoteric LOGOS” and adds, “The upper single dot is a Monad, and represents a Unit-Point, which is **the Unity from whence all proceeds, and all is of the same essence with it.**” (“The Secret Doctrine” Vol. 1, p. 614, 616, bold added)



In the chapter titled “Theogony of the Creative Gods,” we read (Vol. 1, p. 426) the following:

“This first, or rather ONE, principle was called “the circle of Heaven,” symbolized by the hierogram of a point within a circle or equilateral triangle, the point being the LOGOS. Thus, in the Rig Veda, wherein Brahmā is not even named, Cosmogony is precluded with the *Hiranyagarba*, “the Golden

Egg,” and Prajapati (Brahmā later on), from whom emanate all the hierarchies of “Creators.” . . . This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *point within the circle*, was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus.”

The point within the circle has also been portrayed as the number 1 inside the O, symbolising the First Cause (the Logos) which radiates forth from the Causeless Cause (the Absolute); the Universal *One* radiating forth from the Eternal Zero. In cosmogony and theogony we are always advised to proceed from universals to particulars, rather than attempting to go from particulars to universals. Thus Theosophy starts off at the start, at the definite and fixed starting point of the Absolute and then proceeds progressively downwards. This is the famous Eastern method, the deductive, known in the West as the Platonic method because of that great initiate’s preference for it, whereas the inductive method of particulars to universals is known as the Aristotelian method.

Let us think for a moment and consider the fact that even basic mathematics proceeds from universals to particulars, clearly indicating that this is the correct, natural, logical, and accurate way to proceed, rather than going *from* particulars *to* universals. We always start off with the 0, then the 1, and then “the many” eventually and progressively arise from the 1. It would be foolish, as well as impossible, for mathematics to start off anywhere other than the definite ultimate starting point.

Similarly, genuine Theosophy deals with the Absolute (the “Eternal Zero,” the Boundless Abstract ALL) and the Universal Logos (the 1) which radiates forth from It, rather than concerning itself with lower, later, temporary (and thus illusory) manifestations such as a so-called Planetary Logos or Solar Logos, which are the main objects of attention in later and contrary versions of “Theosophy,” which also say that the various Logoi have *worked their way up* to the position of Logos through the path of initiation.

In all the 10,000+ pages of the writings of H. P. Blavatsky, spanning over fifteen years, the term “Solar Logos” is used only once – and even that is in a very different sense to the way later teachers have used the term – and the term “Planetary Logos” not at all. Nor are such terms ever used by William Judge or any of the Masters in their writings.

Theosophy, when speaking of the Logos, is almost always speaking of the Universal Logos. “Chaos-Theos-Kosmos” is a phrase used in one part of “The Secret Doctrine” when talking about the origins and manifestation of the Universe. Chaos – Theos – Kosmos means the Absolute – the Logos – the Manifested Universe. That is the way in which it all proceeds and progresses. Philosophically speaking, the Greek word “Chaos” does not have the same sense in which we use that term in modern everyday

speech but rather refers to the formless state of Absoluteness.

## THE THREE LOGOI

The teachings speak of “*Parabrahm-Mulaprakriti* and the three *Logoi*” (HPB, “Thoughts on Ormuzd and Ahriman” article), “Parabrahm-Mulaprakriti” being a term for the Absolute – “Absolute Divine Spirit is one with absolute Divine Substance: Parabrahm and Mulaprakriti are one in essence.” (“The Secret Doctrine” Vol. 1, p. 337) – and the Three Logoi being, as we saw earlier, “the personified symbols of the three *spiritual stages* of Evolution.” The Logos is ONE – the One all-ensouling Light and Life of the Universe – but brings about the evolution of the Universe through three distinct stages. These are perhaps most clearly explained in “Transactions of the Blavatsky Lodge.”

**The First Logos** is always referred to as the Unmanifested Logos. This is the “Point in the Circle.” It is said that it is *out* of space and time and is “latent potentiality” only. The First Logos is the “potentiality” of the Universe, whilst the Second Logos is the “potency” of the Universe. The Second emanates from the First. Atman, the highest Principle of the human constitution, is sometimes spoken of as corresponding to the Unmanifested Logos, whilst most of the time it is equated with the Absolute. Yet this is not a contradiction.

**The Second Logos** is the Manifested Logos. In and of itself it is actually only “*the semi-manifested*” for it manifests *through* and *as* the Third Logos. In “Transactions,” HPB speaks of it as “the Universal and Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world.” (p. 15) Whilst the First Logos is described as “latent potentiality,” the Second is described as “differentiated consciousness.” We are told that space and time *commences* with the emanation of the Second Logos from the First Logos.

**The Third Logos** is the Fully Manifested and is referred to variously as the *Seven Rays*, the *Seven Creative Powers*, or the *Seven Logoi*. The Second Logos contains in itself the Third Logos and manifests through and as this Third Logos. The teachings, which call the First Logos latent potentiality and the Second differentiated consciousness, refer to the Third as the ultimate differentiation of the Second, in the form of individualised cosmic forces. From them “will proceed the innumerable series of Hierarchies” – the *gods*, which the Adepts believe in, even though denying “God” singular. These “Seven” are really the seven occult forces of the Universe and which result, amongst other things, in the actualisation and objective manifestation of that which lies latent, subjective, and archetypal within the Universal Mind. In other words, they see to the fulfilment of the Plan for the construction and building of the Universe.

The Three Logoi have quite a clear analogy in the three *physical* stages of the evolution of every human being. First of all there is the conception and the mysterious unseen process which eventually results in the first yet still imperceptible stages of formation (Unmanifested), then the gestation period where the foetus begins to take form and grow within the womb but always remaining unseen and within that womb (Semi-Manifested) and finally, thanks to the two prior stages of the process, the human being – the microcosm of the macrocosm – is born into objective manifestation (Manifested).

## WHY IS THIS TEACHING SO IMPORTANT?

To return to HPB’s key statement: “When the term Logos, Verbum, Vach, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion.”

This is perhaps not only because a right understanding of the subject of the Logos helps to make clear the sameness of the basis on which so many of the world’s current religions and philosophies are built but also because of its inevitable practical bearing upon ethics, human conduct, and the way we view and treat one another:

“Kama is **the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.** Says the *Rig Veda*, “Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity”, or *Manas* with pure *Atma-Buddhi*. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.” (HPB, “The Theosophical Glossary” p. 170-171, Entry for “Kamadeva” bold added)

Alaya – or Alaya-Vijnana (“Storehouse-Consciousness”) – is a term for the Logos in the now defunct Yogacharya system of Mahayana Buddhism. The Adepts behind the Theosophical Movement being associated with the still extant but publicly unknown Trans-Himalayan *Esoteric* Yogacharya School, “Alaya” appears in the teachings They have shared with us:

“Alaya is literally the “Soul of the World” or Anima Mundi, the “Over-Soul” of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani Buddhas), alters during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in the Yoga (mystic meditation) “is able to merge his soul with it” (Aryasanga . . . ). This is not Nirvana, but a condition next to it. . . . Alaya is the personification of the Voidness, and yet Alaya (*Nyingpo* and *Tsang* in Tibetan) is the basis of every visible and invisible thing, and . . . though it is eternal and immutable in its essence, it reflects itself in every object of the Universe “like the moon in clear tranquil water”.” (“The Secret Doctrine” Vol. 1, p. 48)

“Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. . . .

“Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. . . .

“Thou hast to saturate thyself with pure Alaya, become as one with Nature’s Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvriti, origin of all the world’s delusions.

“All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self.” (“The Voice of the Silence” p. 24, 49-50, 57, original 1889 edition, translated by HPB from the Book of the Golden Precepts)

On p. 69-70 of “The Voice of the Silence” it is stated that Compassion is the very Self and Essence of the Universal Logos:

“Compassion is no attribute. It is the LAW of LAWS – eternal Harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

“The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.”

# DEVOTIONAL READING

## FROM THE TAO TE CHING

The Tao which can be expressed in words is not the eternal Tao; the name which can be uttered is not its eternal name. Without a name, it is the Beginning of Heaven and Earth; with a name, it is the Mother of all things. Only one who is eternally free from earthly passions can apprehend its spiritual essence; he who is ever clogged by passions can see no more than its outer form. . . .

All things under Heaven derive their being from Tao-in-the-form-of-Existence; Tao-in-the-form-of-Existence sprang from Tao-in-the-form-of-Non-Existence. . . .

Tao produced Unity; Unity produced Duality; Duality produced Trinity; and Trinity produced all existing objects. These myriad objects leave darkness behind them and embrace the light, being harmonised by the breath of Vacancy.

(“Selections from the Upanishads and the Tao Te King” p. 89, 93-94, Theosophy Company)

## FROM THE MUNDAKA UPANISHAD

From infinite Brahman came forth Brahmā, first among gods, from whom sprang the cosmos. Brahmā gave the Science of Brahman, the foundation of all sciences. . . .

The illumined sages say knowledge is twofold, higher and lower. The study of the Vedas, linguistics, rituals, astronomy, and all the arts can be called lower knowledge. The higher is that which leads to Self-realisation. . . .

As the web issues out of the spider and is withdrawn, as plants sprout from the earth, as hair grows from the body, even so, the sages say, this universe springs from the deathless Self, the source of life.

Brahman, our deathless Self, meditated upon Itself and projected the Universe as evolutionary energy. From this energy developed life, mind, the elements, and the world of karma, which is enchained by cause and effect.

The deathless Self sees all, knows all. From It springs Brahmā, who embodies the process of evolution into name and form by which the One appears to be many.

(“The Upanishads” translated by Easwaran and Tattvabhushan)

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