

## **The Secret Doctrine**

### **The Fundamental Proposition in the Proem**

The Secret Doctrine establishes three fundamental propositions: —

(1) 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.

It may, however, assist the student if a few further explanations are given here.

Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the "First Cause,"<sup>1</sup> which the Occultist more logically derives from the "Causeless Cause," the "Eternal," and the "Unknowable," may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantin tenet.<sup>2</sup>

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<sup>1</sup> The "first" presupposes necessarily something which is the "first brought forth, the first in time, space, and rank" — and therefore finite and conditioned. The "first" *cannot be the absolute*, for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the "Causeless One Cause," the "Rootless Root," and limits the "First Cause" to the *Logos*, in the sense that Plato gives to this term.

<sup>2</sup> See Mr. Subba Row's four able lectures on the Bhagavad Gita, "Theosophist," February, 1887.

Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to 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 vehicle<sup>3</sup> 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 "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 Dhyani 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.

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<sup>3</sup> Called in Sanskrit: "Upadhi."

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.