

## Excerpt from

# *Meditating on The Secret Doctrine*

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### *Meditating on the First Stanza of Cosmogogenesis*

The First Stanza of Cosmogogenesis describes the Absolute, the original state from which all creative forces appear. As the human being is the mirror of the Cosmos, Parabrahman can be seen as a Macrocosmic description of that state which corresponds to our mental consciousness when it is at its highest point, in its original nature. We must remember what HPB said, that when we reach the highest degree possible on a plane (the seventh subplane, the homogeneous one), the consciousness can pass to the immediately superior:

The seventh [degree] bridges across from one plane to another. The last is the idea, the privation of matter, and carries you to the next plane. The highest of one plane touches the lowest of the next. [1]

This is an important subject, because it is the very foundation of certain practical theosophical teachings, but it is beyond the scope of this article. Nevertheless, if we bear in mind this fact while working on what follows, this Stanza can be seen as a description of that state of universality where the self is silent and the Other may make contact. Of course it is not through the ordinary action of our brain-consciousness (kâma-manas) that we can realize that state, but if we reflect deeply about what the Stanza says and work on it, then 'the fire of knowledge burns up all action on the plane of illusion' [2] and we can have an intimation from the plane of reality.

I will not present the śloka-s of this Stanza in a literal form, but the concept will be conveyed in a way useful for our present purpose. Besides, we should try to apply the statements as referring to Man, instead of to the Macrocosms. Thus, in the Original state of Mind:

**I.1. The only presence was the (infinite) Space:** This is the basic Reality, as we have already seen. Therefore, our direction is towards non-identification with the inner movement but with that which encloses all psychological activity. Our consciousness is habituated to perceiving everything from this restricted point which is the personality, but here we have to expand our mind to the infinite and rest in a sense of non-limitation to this particular point in space.

**I.2. Time was not; it lay in the infinite duration:** In her comments, HPB says that 'time is only an illusion produced by the succession of our states of consciousness' or as JK would say: 'Time belongs to the brain' and 'time is based on thought'. Therefore, when we dwell on being all Space, we embrace every movement. There is no perception of something as 'internal' or 'external'. All is within: the brain-born activity as well as Nature's sounds. Slowly we merge into the state of a quiet, full presence, without the sense of time.

**1.3. Mind was not; there was no one to contain it and hence to manifest it:** From a microcosmic point of view, 'mind' here means our lower mind, kâma-manas. Thought cannot conceive (and, therefore, functions) in a state of Infinity (śloka I.1) and Eternity (śloka I.2). As JK has said: 'The thinker is the thought. There is no thinker separate from thought.' [3] In this state the brain consciousness and its product, the self, ceases.

**1.4. The way to bliss and the cause of misery were not, for there was no one to produce and get ensnared by them:** The self is limited, and is the source of separateness from which attractions and repulsions arise. Therefore when this illusory centre is not, there is neither struggle to be happy nor possibility of sorrow. But then, what is there?

**1.5. Darkness alone filled the boundless all.**

**1.6. All is immersed in Absolute Non-Being. Naught was:** When there is no 'self', from the standpoint of the lower consciousness, all is in darkness. But is this state where 'naught was' merely an annihilation, an unconscious state like when we are knocked out? The following dialogue between JK and Dr David Bohm gives us a hint:

JK: Consciousness is made up of all that it has remembered: beliefs, dogmas, rituals, fears, pleasures, sorrow.

DB: Yes. Now if all that were absent, would there be no consciousness?

JK: Not as we know it.

DB: But there would still be a kind of consciousness?

JK: A totally different kind. [4]

**1.7. The causes of existence had been done away with, all rested in eternal nonbeing — the one being.**

**1.8. Alone the one form of existence stretched boundless, infinite, causeless throughout that All-Presence which is sensed by the opened eye of the purified soul:** In the previous quote JK said that when the self is absent there remains 'a totally different kind of consciousness'. Maybe he is referring to that 'non-being', the One being. But we should note that, as the Stanza asserts, this state is 'causeless', and appears when 'the causes of (personal) existence are done away' with. How is this done? In Vedânta philosophy it is said that Âtman (the One Being) is like the sun covered by the clouds (the personal self). When the wind (spiritual perception) removes the clouds, the sun shines. But the sun was not produced by the wind; it acted over the clouds, while the sun itself remains always the same, untouched. Therefore in order to awaken spiritual consciousness (sunlight) nothing is to be added, only removed. Spiritual Consciousness is not produced by any conditioned movement, but arises when the self is absent. As JK said:

To put it very simply, when the self is not, there is beauty, silence, space; then that intelligence, which is born of compassion, operates through the brain. It is very simple. [5]

So, this state comes freely, spontaneously. However, it does not mean that it will appear magically, without requiring any work from us. All spiritual discipline aims to 'prepare the ground' where that

state may come into existence, and without the necessary work it is almost impossible for this selfless awareness to appear. JK gave as an example that if you open the window, the breeze may enter. You cannot produce the breeze, you can only keep the window open; but if you do not open the window, then the breeze will never enter.

And what will keep the window open? The śloka refers to ‘that all-presence which is sensed by the opened eye of the purified soul’. The ‘purified soul’ could represent that alertness, with a non-centred presence where the Intuition or spiritual perception can manifest:

DB: Now if the brain is silent, if it is not thinking of a problem, then still the space is limited, but it is open to . . . .

JK: . . . to the other.

DB: Would you say that, through attention, or in attention, the mind is contacting the brain? . . . Does it (intelligence) operate through attention?

JK: Of course.

DB: So attention seems to be the contact.

JK: Naturally. We said too that attention can only be, when the self is not. [6]

**I.9. Then, all were in the absolute reality:** Finally, mental consciousness reaches the absolute reality of its own level. And from that state, creative powers can arise, modifying the very structure of the brain to give form to a more suitable vehicle for this new and different kind of energy and consciousness. As JK has it:

So can the brain, with all its cells conditioned, can those cells radically change? . . . We are saying that they can, through insight; insight being out of time, . . . It has nothing to do with any time and thought. [7]

This could be one of the reasons why HPB said, about working with the SD:

Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of ‘new brain paths’, the ranking in different order of the little brain lives. [8]

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## ***References***

[1] SD, V, 1962, TPH Adyar, 6-vol. ed.

[2] SD, I, 2003, p. 87.

[3] The Future of Humanity, First Conversation, Brockwood Park, 11 June 1983.

[4] Idem.

[5] The Future of Humanity, Second Conversation, Brockwood Park, 20 June 1983.

[6] Idem.

[7] The Future of Humanity, First Conversation.

[8] Robert Bowen, Madame Blavatsky on How to Study Theosophy, TPH Adyar, pp. 12-13.