

HELENA P. BLAVATSKY on DUAL FORM and ESSENTIAL ONENESS of NATURE

THE KEY TO THEOSOPHY, p.63-4

THEOSOPHIST. Let me ask you a question in my turn. What do you understand by Pan, or Nature?

ENQUIRER. Nature is, I suppose, the sum total of things existing around us; the aggregate of causes and effects in the world of matter, the creation or universe.

THEOSOPHIST. Hence the personified sum and order of known causes and effects; the total of all finite agencies and forces, as utterly disconnected from an intelligent Creator or Creators, and perhaps "conceived of as a single and separate force" — as in your cyclopædias?

ENQUIRER. Yes, I believe so.

THEOSOPHIST. Well, we neither take into consideration this objective and material nature, which we call an evanescent illusion, nor do we mean by pan Nature, in the sense of its accepted derivation from the Latin *Natura* (becoming, from *nasci*, to be born). When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

THEOSOPHICAL GLOSSARY

Extra-Cosmic, *i.e.*, outside of Kosmos or Nature. A nonsensical word invented to assert the existence of a *personal* god independent of or outside Nature *per se*; for as Nature, or the Universe, is infinite and limitless there can be nothing outside it. The term is coined in opposition to the Pantheistic idea that the whole Kosmos is animated or informed with the Spirit of Deity, Nature being but the garment, and matter the illusive shadows, of the real unseen Presence.

THE KEY TO THEOSOPHY, GLOSSARY

Pantheist. One who identifies God with nature and vice versa. If we have to regard Deity as an infinite and omnipresent Principle, this can hardly be otherwise; nature being thus simply the physical aspect of Deity, or its body.

BLAVATSKY COLLECTED WRITINGS Vol.9 p.168

To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form — its *vehicle* — no better than an aberration of the ever-deceiving physical senses.

“Is nature co-eternal with God?” It depends on what is meant by “nature.” If it is **objective phenomenal nature**, then the answer is — though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But “**abstract**” nature and Deity, or what our

correspondent calls “Self-existent cause or God,” are inseparable and *even identical*. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT – inasmuch as that “Cause” the *rootless root* of all – is neither male, female, nor anything to which an attribute – something always conditioned, finite, and limited – can be applied.

BLAVATSKY COLLECTED WRITINGS Vol.9 p.58fn

We Theosophists, who do not *limit* nature, do not see the “cause of causes” or the *unknowable* deity *behind* that which is limitless, but identify that **abstract Nature** with the deity itself, and explain its visible laws as secondary effects on the plane of Universal Illusion.

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THE KEY TO THEOSOPHY, GLOSSARY

Beness. (...) Sat, indeed, is not even, as translated by some Orientalists, "the incomprehensible Entity"; for it is no more an "Entity" than a non-entity, but both.

It is as said absolute BENESS, not "Being"; the one, secondless, undivided and indivisible ALL — **the root of nature** both visible and invisible, objective and subjective, comprehensible and — never to be fully comprehended.

THE SECRET DOCTRINE Vol. I, p.277&fn

(...) what is called “unconscious Nature”* is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested logos, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

* Nature taken in its abstract sense, *cannot* be “unconscious,” as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

BLAVATSKY COLLECTED WRITINGS Vol.4, pp.225-26

Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or **Deity and Nature**, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that life is present as much in a dead as in a living body, in the organic as in the inorganic matter.

This is why, while science is searching still and may go on searching forever to solve the problem What is life? the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of — *Life itself*. “Purush” is

non-existent without “Prakriti” ; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms.

(...) Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element — LIFE — Spirit or Force at its negative, Matter at its positive pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe — Nature, Svabhavat or INDESTRUCTIBLE MATTER.