

Helena P. Blavatsky on COSMIC IDEATION and DIVINE THOUGHT

The Secret Doctrine, Vol. I, pp. 15-16; 38; 104; 110-111; 280

The Secret Doctrine, Vol. I, PROEM p.15-16

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 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 Dhyan 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.

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.

The Secret Doctrine, Vol. I, p. 38

(a) Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, **ideation** ceases on the physical plane, and memory is in abeyance ; thus for the time-being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the “UNIVERSAL MIND” remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation.

The Secret Doctrine, Vol. I, p. 103-104

The *Lipi-ka*, from the word *lipi*, “writing,” means literally the “Scribes.” Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, “the great picture-gallery of eternity ” — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in “*Isis*” this divine and unseen canvas is the BOOK OF LIFE. **As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe**, upon which the “Builders” reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven “Planetary Spirits” or the “Spirits of the Stars;” for thus it is they who are the direct amanuenses of the **Eternal Ideation — or, as called by Plato, the “Divine Thought.”**

The Secret Doctrine, Vol. I, p. 110-111

Fohat is closely related to the “ONE LIFE.” From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahmā of the Hindu religion. In its totality, viewed from the standpoint of **manifested Divine Thought** in the esoteric doctrine, it represents the Hosts of the higher creative Dhyan Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha – the One Supreme and eternal – manifests itself as

Avalôkitêshwara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins. By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher.

Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles.

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles – on an immense scale – that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things – from the planetary system down to the glow-worm and simple daisy – the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the “Word made flesh,” on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life.

The Secret Doctrine, Vol. I, p. 279-280

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

- (1) The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.
- (2) It admits a Logos or a collective “Creator” of the Universe; a *Demi-urgos* — in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the *Ideation of the Universe*, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity, – *i.e.*, an imperfect *extra-cosmic* god, – but only the aggregate of the Dhyān-Chohans and the other forces.

As to the latter—

- (3) They are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyān-Chohanīc thought reflecting the Ideation of the Universal Mind*. This

results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures — therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (See Part II., “On the Hidden Deity.”)

(4) Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the **One infinite Universal Mind to build thereon its ideations**. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason.
