



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, October **22**, 2023)
of the lecture of Barend Voorham (on Sunday, October **15**, 2023)

Series: **Universal Wisdom**

Lecture: **A universal vision on your life**

Theosophy is based on three fundamental principles that form the basis of all other thoughts within Theosophy:

Helena P. Blavatsky on the Three Fundamental Propositions of the Secret Doctrine

The Secret Doctrine, Vol. 1, Proem, pp. 14-17, (orig. edition 1888)

(a) 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. (...)
one absolute Reality which antecedes all manifested, conditioned, being.

(b) The Eternity of the Universe *in toto* as a boundless plane;
periodically “the playground of numberless Universes
incessantly manifesting and disappearing,”
called “the manifesting stars,” and the “sparks of Eternity.” (...)
“The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.”

(c) The fundamental identity of all Souls with the Universal Over-Soul,
the latter being itself an aspect of the Unknown Root;
and the obligatory pilgrimage for every Soul – a spark of the former –
through the Cycle of Incarnation (or “Necessity”)
in accordance with Cyclic and Karmic law, during the whole term.

* * *

Gottfried de Purucker on the Three Fundamental Propositions of the Secret Doctrine

Fundamentals of the Esoteric Philosophy, pp. 548-549 and 551-552 (1990 PLP reprint of the orig. 1932 edition)

Helena Petrovna Blavatsky opens her work by enouncing three fundamental propositions. *First*, is her enunciation of an inscrutable Principle; the *second* postulate, the second fundamental proposition, is her declaration that the universe is the playground, the field, the arena, the scene, of incessant, eternal, never ceasing periodicity: that is to say, cyclical movement, the manifesting of the eternal Life in the cyclical appearance and disappearance of worlds — stars, planets, and the other celestial bodies in the cosmic container which men so vaguely and inaccurately call Space. She tells us, voicing the teaching of the Ancient Wisdom, that these worlds come and go like sparks, mystically called the “sparks of eternity.” The life-cycle of each of the greater bodies is of necessity of immense duration; and when we speak of time, human understanding demands that we shall have some measure by which we can understand what we mean by time, and by common consent the period of the earth's revolution around the sun, which we call one year, has been taken as an arbitrary measure.

The *third* postulate – by no means the least in importance, that which is the easiest to understand and which for us perhaps is most pregnant with truth – is that the universe and all in it are one immense, eternal Organism. Let us be careful here lest we fall into the doctrine called monism which teaches, briefly, that everything in the universe is ultimately derived from one material cause. Equally must we avoid falling into the erroneous idea of monotheism, or the teaching that the universe and all in it are the creation by the fiat and caprice of an infinite and eternal personal God. The former doctrine is simply materialism; the latter, almost equally materialistic. This third fundamental proposition tells us not merely that the universe is one with all that is in it, but more particularly that the being of man, his body, his bodies; his soul, his souls; and his spirit, are but the offspring, the fruitage of forces.

Here we come upon one of the doctrines most necessary for us to understand in the magnificent sweep of theosophical philosophy, and it is the doctrine which H.P.B. has called the doctrine of Hierarchies; that is to say, that the Cosmos, the universe, while one organism, is nevertheless formed so to say of steps, or gradations of beings, consciousnesses, or intellects, of all various kinds, which the universal life manifests in, and that these are interrelated, and correlated and coordinated, and work together in one unity towards one common object and end.

We see thus that we are not merely the fleshly children of earth, beings like butterflies, born of a day; but verily sparks of the Heart of Being, of the central fire of the universal life. If we could feel that wonderful truth in our hearts, and if we could carry our feeling into our daily lives, no force would be greater to govern our conduct than it; nothing could better mold our destinies, nothing could put us upon a nobler path of achievement and service.

Realizing that we are one unity with all that is; that universal brotherhood is a fact of being, rooted in the very heart of things, inescapable, not to be avoided; and that our acts and thoughts act and react with inevitable consequence in all that we think and do – not only upon ourselves, the thinkers and actors, but on all other beings everywhere – how different might the lives of men be! Here, more than in the first two fundamental propositions, do we find the true religious, scientific, and philosophical basis of morals. No man can work unto himself; inevitably, inviolably, he works unto others likewise. What he does affects others. These teachings are realities, real things.

(...)

These three Propositions may be called a synopsis of the entire system of Esoteric Philosophy. They are an epitome of the religious and philosophic reasoning of the human soul from times vanishing into unknown antiquity. Necessarily, therefore, are they very difficult to understand, and in some of their reaches they cannot be understood fully by the human mind. For instance, while we cannot say with reference to this first proposition what this Principle is, nevertheless we can talk about it, talk around it, say what it is *not*, as H.P. Blavatsky herself does when, after saying that in the words of the Upanishad it is “unthinkable and unspeakable,” she proceeds to speak of it and to give the ancient teaching about it as it was understood by the greatest minds of olden times.

(...)

What do we mean by *principle*, as a word? It has many meanings: it may mean a rule of conduct; it may be used in the sense of cause; or in its etymological meaning as beginning. The word prince is from the same Latin root, meaning the head of the men of his state, the beginning of justice, the fountain of law and order.

Now what does H.P. Blavatsky mean in choosing the word *principle*? Are we to understand that it is used in the sense of a pure abstraction, as when one says six or long? Six what? Or what is it that is long? Words so used are pure abstractions; they have no application and no meaning unless connected with some object. In other words, they signify nothing in especial; and therefore if we choose to understand H.P. Blavatsky's use of this word *principle*, in the sense of a pure abstraction without application to any subject of thought or thing, then we must conclude that the Principle of which she speaks is pure nothingness — not *no thing*, but *nothing* in the ordinary sense. When she speaks of a Principle, however, she uses it with a purpose and a meaning; hence Principle does not mean nothingness. Yet we cannot call this All, this Mystery, this Space — which are other words that she gives it — by the naming of any *thing*. On the other hand, it is not a being, it is not an entity, it is nothing limited, no matter how great or how apparently boundless.

* * *

Katherine Tingley on the first Fundamental Proposition of the Secret Doctrine

Fundamentals of the Esoteric Philosophy, pp. 557-558 (1990 PLP reprint of the orig. 1932 ed.)

Thinking toward the unthinkable is a wonderful, spiritualizing force; one cannot think toward it without a disposition to either think more or feel more, without opening up the inner consciousness of man. And when that inner consciousness is awakened, the soul finds itself closer to the infinite laws, closer to THAT, or that Great Center that no words can express.

I have a very, very strong feeling that even if we turn away from the truth presented to us, it leaves its impress. If we look towards it, there is a greater impress; if we think towards it, it is still greater; and it is that very condition that opens up the soul of man and brings him nearer to the consciousness of the profound and sacred and wonderful principle, impossible otherwise to conceive.

Now I declare that I cannot think towards my higher self and accept and feel it as fully as I am capable of, without opening the doors to a higher state of consciousness. If I remain in that state of consciousness, I am closer to greater light, and as I familiarize myself with the thought that I am a part of this great universe in a very true sense; and a *necessary* entity, only so far as I serve humanity (and in serving humanity, you have to love it), so by entering into that state day by day the thinker will take its place, and the doors will be opened to that higher state of

consciousness. That is where intuition commences to work. As Professor de Purucker said, it is not that we need to get anything new, but we need to make active that which we possess, and bring our souls and minds and aspirations to a higher state of consciousness.

* * *

The Theosophical Society
Point Loma - Blavatskyhouse

De Ruijterstraat 72-74
2518AV The Hague
The Netherlands

website: www.blavatskyhouse.org
email: info@blavatskyhouse.org
tel.: +31 70 3461545