

The One Life in *The Secret Doctrine* (selected quotations)

Recommendation: Read the first two pages of the Proem in *The Secret Doctrine*.

Verse 5 of Stanza III reads: “THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.”¹ H.P.B. says of the One, “This refers to the Non-Separateness of all that lives and has its being, whether in active or passive state. In one sense, Oeaoahoo is the ‘Rootless Root of All’; hence, one with Parabrahmam; in another sense it is a name for the manifested ONE LIFE, the Eternal living Unity. The ‘Root’ means, as already explained, pure knowledge (Sattva), eternal (*Nitya*) unconditioned reality or SAT (*Satya*), whether we call it Parabrahmam or Mulaprakriti, for these are the two aspects of the ONE.”

“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 Brahmâ 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 Dhyān 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

¹ S.D. I, p. 68. All references are to the facsimile edition produced by Theosophy Company.

substance or the One Element,...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.”²

Elsewhere H.P.B. notes that just as the human being consists of seven principles and “differentiated matter,” and just as the solar system exists in seven conditions, the same is true of Fohat. She then says, “As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter.”³

*"Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of **MOTION** (the alchemical solvent of Life); Spirit and Matter are the two States of the **ONE**, which is neither Spirit nor Matter, both being the absolute life, latent." (Book of Dzyan, Comm. III., par. 18). . . . "Spirit is the first differentiation of (and in) **SPACE**; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is **IT**—the Causeless **CAUSE** of Spirit and Matter, which are the Cause of Kosmos. And **THAT** we call the **ONE LIFE** or the Intra-Cosmic Breath."⁴*

“Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the ‘God’ has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to

² S.D. I, p. 110 (commentary on Stanza V.2).

³ S.D. I, p. 139 (commentary on Stanza VI.2).

⁴ S.D. I, p. 258 (commentary on Stanza VII.5).

resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next 'coming,' which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last 'Kalki Avatar.'"⁵

The *paramitas* in *The Voice of the Silence* (selected quotations)

Recommendation: Read especially the first eight pages of *The Voice of the Silence*, and pages 52-53 on the golden keys (*paramitas*).

"Thou canst not travel on the Path before thou hast become that Path itself."⁶

⁵ *S.D.* I, p. 268 (commentary on Stanza VII.7.)

⁶ *Voice*, p. 14. All quotations from *The Voice of the Silence* refer to the Theosophy Company edition.