

# Will in the Grand Design

Donna M. Brown

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## Summary

This article seeks to help the reader gain a better understanding of how the One Life, motivated by Purpose and directed by the Will, flows through the various forms, kingdoms and evolutions that manifest in the Universe. Its primary focus is the creative fire of Parabrahman and the Three Cosmic Logoi, but students will want to bear in mind that the first words from the “Emerald Tablet” of Hermes Trismegistus—*as above so below*—apply. In other words, macrocosmos is reflected in microcosmos.

The author wishes to make it clear that, due to the inscrutability of such a theme, portions of this paper must necessarily be speculative in nature. However, it is hoped that these musings along with the more widely accepted doctrine will encourage a dialogue on the mystery and vast complexity of creation and promote a greater appreciation of the tremendous power and scope of the Will as it functions as the primary current of cosmic creativity and incentive.

## Introduction

For creation is but the result of the Will acting on phenomenal matter, the calling forth out of the primordial divine *Light* and eternal *Life*.<sup>1</sup>

The Will or “resolute imagination” as Paracelsus termed it, was thought to be the “the basis or beginning of all magical operations.”<sup>2</sup> Other authors have characterized the Will as the “First Power”—the Great Breath—the “one and sole principle of abstract ceaseless Motion or its ensouling essence.”<sup>3</sup> Still others describe the Will as pure divine incentive or everlasting ideation and link it to *Fohat*, the “electric vital guiding power by which the subjective acts upon the objective.”<sup>4</sup> In one of the many passages on *Fohat*, Helena Blavatsky

describes this power or Entity as divine purpose actively functioning—the “aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*.”<sup>5</sup> Creation then, is but the result of the Will acting upon the various grades of substance or matter.<sup>6</sup>

## Eternal Reality

In Esoteric Cosmology, Parabrahman is said to represent the supreme, unconditioned, transcendent reality—the Ain Soph<sup>7</sup>—or vacuum of pure spirit. (Yet, in one sense, Parabrahman is one of many. It refers to all great centers of Life such as the Supreme Spirit, the Abstract Being, Darkness or Unity that pre-figures and lies behind the black hole at the center of our or other galaxies, or the Logos of a Solar System.<sup>8</sup>)

The Absolute One Life is depicted as an immeasurable ocean comprised of points of infinite potentiality.<sup>9</sup> Everything is thought to be contained within this One Boundless, Changeless and Rootless Reality. Motion, Space and Duration, absolute and abstract, lie forever concealed within the Perfect Bliss of Equipoise<sup>10</sup> that is *Parabrahman*.

Parabrahman is unknown and unknowable in its essence and operations. Yet, It is often conceived as positive, pure Primal Consciousness or as the personification of force underlying phenomena. Although this One Permanent Reality is beyond all speculation, there is no

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## About the Author

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question that Transcending Will and creative Power are implied at the onset. Appellations such as the “Eternal Causeless Cause,” the “unmoved Mover” and “rootless root of all that is or shall ever be” allude to Its inherent Will and Power, albeit in its pure abstract, quiescent or unconceived state. Other designations follow suit and depict Parabrahman as the one undivided and incomprehensible *Parent* co-existing with *Mulaprakriti*—its outer veil or garment.<sup>11</sup>

Mulaprakriti—the *Shekinah*<sup>12</sup> of the Qabbalists—is regarded as the pre-cosmic substance; a pure receptive vehicle inseparable from Parabrahman yet appearing as the limitless field of dormant Cosmic Atomic Matter. Some descriptions of Mulaprakriti are reminiscent of the Zero Point, a term used by Blavatsky a hundred years before it came into current scientific use. The Zero Point Field can be defined as “the repository of all fields and all ground energy states for the different forces in nature.”<sup>13</sup>

While Mulaprakriti is undifferentiated, its Primal Power “is never inert but potentially dynamic, a divine seed ever ready to expand and develop according to the divine pattern emanating from the Absolute.”<sup>14</sup> Thus we might envision Parabrahman/Mulaprakriti as a duality in unity or as “Latency and Activity as One: the Inbreathing and Outbreathing of the Great Primordial Breath Itself—not one or the other but potentially both.”<sup>15</sup>

### Three in One

Parabrahman embodies the One, a singularity, the Two, the duality in unity and the

Three or multiplicity, since it holds within Itself three great centers of force—the Three Primordial Cosmic Logoi or the threefold “Spirit of The Supreme Spirit.” (The First Logos is eternally present, the other two are there in potential, waiting to emanate.) Each Logos or Divine Hypostasis—the First, Second and Third—contains all three aspects or Will, Love and Intelligence. Consequently, the Logoi are hylozoistic. Yet in each one, one aspect dominates. Therefore we can see these Logoi in terms of the Will aspect in each. Respectively they might be: The Will-to-Be, the Will-to-Unity or Love, and the Will-to-Manifest or Evolve. In addition, the three Logoi can be said to represent Be-ness—the unmanifest Father, Becoming—the quasi-manifest Mother, and Being or manifest Universe. Together these Logoi form the *first* and *foremost* interacting and interlocking Triad of Lives.

Each of the Primordial Logoi is thought to emanate one from the other. The first great center of force, the First Logos,

exists “unborn and eternal within the bosom of the Absolute.”<sup>16</sup> This Logos is the Cosmic Monad; the Primordial Point or “seed from which all the hierarchy—embodying all subsequent hierarchies—of the universe flows forth into manifestation.”<sup>17</sup>

At the onset of cosmic activity, the Great Breath or Motion of Parabrahman expresses Itself as pre-cosmic thought, surrounds Itself with pre-cosmic substance, and reproduces Itself in the Second Logos via the First Logos. Thus Spirit-Substance is awakened from its dreamless sleep as a conscious spiritual quality.<sup>18</sup> (This outgoing breath or driving motion might correspond to the initial impulse *behind* the Big Bang<sup>19</sup>—which as we know, is the cur-

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rent cosmological model of how the Universe developed.)

Another way to describe this process is to say that the First Logos, in response to divine Purpose, partakes of a fragment of Mulaprakriti or primordial, pre-genetic, atomic substance, and uses the Word, the Breath—the Ray of Will—to initiate the process of creation. In this way all things visible and invisible are eventually brought into being. While the creative process has been initiated, it is important to keep in mind that manifestation happens only when the First and Second Logoi are radiated and the Third Logos begins to move upon the “Face of the Waters.”<sup>20</sup>

The First Logos—Vajradhara or the Supreme, Adi Buddha—is best conceived as the initial vibration, the precursor or First Cause of manifested Life.<sup>21</sup> His Motion might be described as a “driving forward through space” of dynamic cyclic Will and Purpose.<sup>22</sup> This radiation or emanative motion causes the One to become Two and Three and then Seven.

It is this First, undifferentiated Logos—the Cosmic Ray of Will—that lies back of form and all evolutionary development. As the germ of manifestation or animating principle, it transmits the dynamic, divine Life impulse outward into the ocean of Space. This Logos provides the impelling force or Fire (its primary characteristic) of pure spirit that initiates the process of evolution. The divine incentive of Life or Spirit lying *behind all appearance* is the concern of the First Logos.

The First Logos embodies the cosmic Will-to-Exist or Will-to-Be—the immortal energy of the Absolute—or its determining energy. It also relates or corresponds to both the Will-to-Initiate<sup>23</sup> and the Will Which Conquers Death<sup>24</sup> since the Cosmic Ray of Will initiates or animates the creative process in its seed form *and* then brings it, over time, to its glorious consummation or fruition. After setting these causal patterns or germs in motion, the First Logos employs the Will to integrate, fuse and maintain all the various expressions of spirit in manifestation. In addition, the First Logos withdraws or abstracts all spirits and blends them back again into the Spiritual Font or

Source of Pure Being. Its unifying, creative and abstracting action is carried out under the Law of Synthesis which governs Spirit.<sup>25</sup>

*The Secret Doctrine* links each of the Logoi with Fohat or Will, i.e., the electrical vitality of pure Spirit. It should be noted that the Tibetan term *Fohat* applies to electrical energy in manifestation. However, “beyond Fohat is Para-Fohat which is nourished by *Pan-Fohat*,”<sup>26</sup> the highest psychic energy. Therefore Fohat is the synthesis of all electrical phenomena expressing on all seven planes with links to the very highest fires of Space.

This omniscient fire is viewed as having three primary demonstrations and seven expressions. In its first demonstration and in relation to the First Logos, Fohat or perhaps more aptly Pan-Fohat, is the primordial electric Entity—the “living Symbol and Container of the Will.”<sup>27</sup> It is the transcendent and universal propelling force (and its result) that “drives the seemingly subjective into the seemingly objective.”<sup>28</sup> In its essence, Pan-Fohat is the life principle of Parabrahman expressing as the Will-to-Exist.

## Unity Becomes a Duality

From the First Logos or Ray of Cosmic Will emerges or emanates a dual, quasi-manifest Second. Together, these two aspects of the One Life Ray produce the Life-Spirit or Soul of the Universe.<sup>29</sup> The First Logos, as previously mentioned, represents the emanating, positive, Father aspect; the vivifying seed or life impulse. The Second Logos, on the other hand, represents both the positive and the receptive centers allowing it to function as the womb of Space, the *sustaining vehicle* of manifest being. The Second Logos is “the immaculate Mother from whom proceed all the gods, or the anthropomorphized creative forces.”<sup>30</sup>

The Gnostics concept of the Second Logos is that it contemplates the Eternal Cosmos and then duplicates Its beauties by means of various permutations and combinations.<sup>31</sup> Such a depiction would seem to correspond to the Second Logos’ role as the Vishnu or Building aspect of Parabrahman—the *producing cause* which begins the progressive evolution of

“Spirit-Soul” or substance (a permutation of Mulaprakriti) from which all the Hierarchies are built.<sup>32</sup>

There are several factors involved in the cosmic building process; the primary one being Love-Wisdom. Love or the prototypical Will-to-Love is the underlying formula of the Universe. It is interesting to note that in the Buddhist tradition the First Logos, which can not manifest, sends His diamond heart—Vajarasattva—into the world.<sup>33</sup> This Second Logos is the source of Love, primordial cosmic compassion and wisdom. (The Tibetan Master Djwhal Khul reminds us that “terms such as Love and Wisdom are not descriptive qualities, but the names of Lives of such potency and activity that humans can as yet know nothing.”<sup>34</sup>) But what we can surmise of this second Hypostatic Abstraction—the thousand headed Serpent of Eternity,<sup>35</sup> as it is sometimes called—is that it directs, guides and inspires Vishnu or the building aspect in all its myriad transformations and through the entire length of the Mantvantara.

The Tibetan describes this process in terms of motion and in terms of the Laws governing motion at this stage. The Law of Attraction—the law presiding over interplay or action and reaction is the primary Law governing the Second Logos. In conjunction with the above, Third Logos, the Ray of Cosmic Wisdom seeks to relate spirit and matter, to impart quality, produce shape and create the ordered spiraling cycles of existence.<sup>36</sup> (Some of these esoteric descriptions are reminiscent of current scientific models which describe the first minutes after the Big Bang in terms of “nucleosynthesis”—the process that provides the heat and motion which fuses the primordial building blocks of matter to create the first elements.) It is interesting to note that one of the names given to the Second Logos is the “Lord of the Elements.”

In order to accomplish the aforementioned goals, the second Logos must necessarily employ the Will-to-Unity in order to cohere, manipulate and interrelate the atoms of divine substance. In gathering atoms together into a circular orbit and an ever-ascending spiral,<sup>37</sup> progressively refined relationships, forms and

consciousness develop. In this activity we see something of the “Will that Brings Fulfillment”<sup>38</sup> or that divine intention which lies back of consciousness itself and which serves as the basis of all processes of interrelationship in the Grand Design.

The Second Logos is also linked with Fohat, (or Para-Fohat) who gives this energy its impress. In this context the Will might be viewed as the transcendent unifying force or “heat”<sup>39</sup> that wisely guides the interplay between spirit and matter. At this stage Para-Fohat might be seen as Love-Wisdom having sprung from the mind of the First Logos and from the bosom or heart of the Second.

## Manifestation

The Second Logos receives its full expression with the Third Cosmic Logos—the Ray of Intelligent Will—the first *manifest* Deity. This Logos is characterized by active intelligence and represents the Principle of Manas or Mind. Described as the “Cosmic Noumenon of Matter,” or matter as transcendent substance,<sup>40</sup> the Third Logos is matter in its pure unadulterated essence. It represents divine intelligence and “cosmic ideation” (as opposed to the pre-cosmic ideation of Parabrahaman) and the re-awakening of Universal Mind.<sup>41</sup> Unlike the other Logoi discussed the Third Logos is not ceaseless in duration; its manifestation is cyclic or periodic.

As the first manifestation of Divine Thought, the Third Logos or Son of the Father is the “Word made flesh.” As such, this Logos via Fohat can be viewed as the prime mover of everything in creation. The Third Logos is the source of all ordered processes and intelligent evolutionary functioning in creation. All manifestation, all the planes of consciousness and the Principles of man, came into existence as a result of the creative fire and Intelligent Will of Brahma, the Third Logos.

Utilizing the Light of Intelligence this Third Logos separates, diversifies and individualizes Cosmic Force. It functions as the aggregate of all divine ideals, prototypes and plans in both the objective and subjective world.<sup>42</sup> In conjunction with the First and Second Logos, it

expresses as the beginning of Space-Time, that is, periodical time and the appearance of Light, one of the first manifestations of the Will and creative activity.<sup>43</sup> (Here again we see an analogy in modern scientific thought in the idea that when matter and radiation separated or “decoupled” after the Big Bang, radiation eventually cooled to produce visible light.) So it would seem that the Third Logos is responsible for the spiritual phenomena of Light (knowledge) as well as the visible world of matter. The concept of Time would also seem to connect this Third Logos to the “will that conditions the life aspect”<sup>44</sup> which determines the nature, appearance, quality and endurance of all forms in our system and all the numberless other Systems.

Modification, individualization and differentiation are the result of the action of the Third Logos and the various Laws that govern motion at this stage. The Law of Economy which governs matter, the Law of Repulsion and rotation—the mode of action of this Logos—all come into play to intelligently manipulate, separate and vitalize matter so that it adequately responds to and meets the needs of Spirit.<sup>45</sup> Therefore, we might conceive of this Third Logos as embodying the prototype of the Will-to-Evolve<sup>46</sup> which carries the process of manifestation intelligently forward and makes matter subservient to the fundamental idea in the Mind of God.

## Hierarchies of Celestial Beings

Stemming from the triple formless Fire of the One Life are the Seven Spirits Before the Throne, the Seven Cosmic Logoi or the Seven Radiant Inner Spirits or *Rishis*. This group can also be likened to the Cosmic or Universal *Dhyani Chohans*; the highest unknowable spiritual Entities or *Ah-hi*<sup>47</sup> on the ladder of Existence. So close to the One Life as to be almost indistinguishable from it in its essence, this seven-fold electric fire serves as the seven-fingered Will for Divine Purpose.<sup>48</sup>

These Spirits, also known as the Primeval Seven, are the nearly flawless reflectors of divine will whose actions can be classified as “acts of God.”<sup>49</sup> They, and not Brahma, ac-

tively engage in the act of creation; not as creators *per se*, but as Powers that awaken and manifest a vast graded host of spirits and forces throughout the seven chains, dimensions and interpenetrating planes.<sup>50</sup> From them also stem, in ordered sequence, the numberless Universes, Stars, and Solar Systems.

These Spirits contain within themselves all the great Creative Hierarchies which differentiate and transmit the Will and Power of the transcendent One through the seven Cosmic Planes. Collectively these Hierarchies, manifesting as the Cosmic, Solar, Planetary and intermediary “Powers,” are responsible for all creation from the Invisible Stars to the smallest atoms of substance. Each of these Spirits is “capable of septenary divisions and subdivisions, so that in the lowest Cosmic Plane, where the Solar Systems manifest, the number of divisions and subdivisions is almost infinite.”<sup>51</sup>

From the Seven Sons of Light or Primordial Seven derive another major group of five, or rather seven celestial beings known as the Cosmic Dhyani Buddhas. These lofty spiritual Beings—the Primordial Flames—are the self-conscious Administrators or formless Powers. The highest of this group is known as the parentless *Anupadaka* or primordial monads from the world of incorporeal being.<sup>52</sup> The Cosmic Dhyani Buddhas or Supreme Watchers have governance over each of the Rounds.<sup>53</sup> (The Silent Watchers are the informing lives of the Rounds, Globes, Root Races and Planets and their various Logoi.<sup>54</sup>) Seated at their solitary, self-appointed post until the end of the life-cycle, they epitomize both infinite compassion and the Will-to-Sacrifice.

The Cosmic Dhyani Buddhas emanate or create from themselves, their Sons, the celestial Dhyani or Bodhisattvas, who have governance over the Globes of a Planetary Chain.<sup>55</sup> In turn, the Bodhisattvas of the Celestial Realms emanate the Super-Terrestrial Bodhisattvas who watch over the Root Races. Following them are the Silent Watchers for the Planets, the Buddhas of Activity, *Nirmanakaya* and other Terrestrial Dhyani including the Spiritual Hierarchy for the Planet. Each grade or class of Dhyani Chohans is occupied with working

out into manifestation the Will and Purpose of some Logos, be it Planetary, Solar or Cosmic.

## Conclusion

In their totality these creative Spirits or Dhyani Chohans—are also known as Fohat, the fire of matter or the ever present electrical energy. Through Fohat—the intelligent medium and directing power of all appearance—the ideas of Universal Mind are impressed upon matter and brought into action. Expressing itself as the Intelligent Activity of the Will, Fohat acts as “the bridge by which the Ideas existing in the “Divine Thought” are impressed on Cosmic Substance as the laws of Nature.”<sup>56</sup>

Fohat electrifies every atom into activity from the most sublime Entity to the densest atom of substance. This mighty creative Power—the power of directed Will or the force of spirit in action— functions as the builder of vehicles for manifestation. It also lies behind the urge and impulse inherent in all form to arise and create a pathway back to its original Source. In this way, the fire of the Will—the highest known attribute of Divinity and the most potent force in creation—brings about our eventual and inevitable attainment, perfection and illumination. Its immense, almost unimaginable power and scope make it the universal energy of divine incentive, unity, creativity and Life.

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<sup>1</sup> Helena P. Blavatsky, *The Secret Doctrine*, Vol. II. Theosophical University Press, 1888, p. 173.

<sup>2</sup> Paracelsus, *Interpretatio alia Totius Astronomiae, Opera Omnia*, Tom II, Geneva, 1659, p. 670a, (tr. John Hargrave.)

<sup>3</sup> *Theosophy*, Vol. 43, No. 6, *The First Power*, April, 1955, pp. 268-274.

<sup>4</sup> “Electrical Entity,” *Theosophy*, Vol. 42, No. 10, August 1954, pp. 464-469.

<sup>5</sup> Helena Blavatsky, *Collected Writings*, Vol. X. Adyar, India: Theosophical Publishing House, January-March 1889.

<sup>6</sup> Blavatsky, *The Secret Doctrine*, Vol. II, p.

<sup>7</sup> Ain Soph, or Eyn Soph, is the Qabbalistic conception of that which is beyond knowing, i.e., the Absolute.

<sup>8</sup> The term *Parabrahman* can have Absolute, Cosmic and/or Solar connotations.

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<sup>9</sup> Swami Abhedananda, *The Word That Is God*, Chapter 3. www.atmajyoti.org.

<sup>10</sup> “The Three Hypostases,” *Theosophy*, Vol. 12, No. 7, May, 1924, pp. 304-307.

<sup>11</sup> Blavatsky, *The Secret Doctrine*, Vol. II, p. 487.

<sup>12</sup> *Shekinah* can be defined as feminine form of the Divine Presence manifesting as a cloud of fire.

<sup>13</sup> Christopher P. Holmes, *Microcosm/Macrocosm*, Book II. Zero Point Publications. See also: www.zeropoint.ca.

<sup>14</sup> Swami Nirmalananda Giri, “The Ladder of Light: Studies in Cosmology,” *Atma Jyoti Newsletter*, June 2006. www.atmajyoti.org.

<sup>15</sup> Mayananda, *The Tarot for Today*, London: Zeus Press, 1963, p. 60.

<sup>16</sup> “Logos,” *The Theosophical Dictionary*, *Theosophical University Press*, 1999,

<sup>17</sup> G. de Purucker, *Fountain-Source of Occultism; Section 5*, Theosophical University Press, 1974.

<sup>18</sup> “Pralaya,” *Theosophy*, Vol. 42, No. 11, September, 1954 pp. 511-516.

<sup>19</sup> The Big Bang model refers to a tremendous explosion that started the expansion of the universe. At the point of this event all of the matter and energy of space was contained at one point in an extremely hot and dense state.

<sup>20</sup> From *The Transactions of the Blavatsky Lodge*, Theosophical University Press, pp. 90-91.

<sup>21</sup> Alice. A. Bailey, *A Treatise on Cosmic Fire*, Lucis Trust, 1925, p. 144.

<sup>22</sup> *Ibid.*, p.145.

<sup>23</sup> For further information on “the Will-that-Initiates” see: Alice A. Bailey, *Esoteric Astrology*, Lucis Trust, 1951, pp. 580-624 by .

<sup>24</sup> The synthesis and note of triumph, as it is embodied by the First Logos, is that which persists behind the notion of Death. For additional information on “the Will that Conquers Death” see: *Esoteric Astrology*, pp. 593, 615.

<sup>25</sup> *Ibid.*, pp. 615-616.

<sup>26</sup> The Agni Yoga Society, *Agni Yoga*, p. 403. Italics added.

<sup>27</sup> Blavatsky, *The Secret Doctrine*, Vol. 1, p. 111.

<sup>28</sup> *Ibid.*, p. 3.

<sup>29</sup> Rudolf Steiner Archives, *Esoteric Cosmology XIII: The Logos and the Word*, elibrarian@elib.com

<sup>30</sup> *Transactions of the Blavatsky Lodge*, Vol. 1, p. 4.

<sup>31</sup> G. R. S. Mead, *Commentary on Pymander*, Gnostic Society Library, www.webcom.com/gnosis/library.

<sup>32</sup> Blavatsky, *The Secret Doctrine*, Vol. 1, p. 447.

<sup>33</sup> *Theosophy*, Vol. 53, No. 12, *The Buddhist Doctrine*, October, 1965, pp. 368-373.

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- <sup>34</sup> Roberto Assagioli, "Wisdom," *Sundial*, Set XI, Part 1.
- <sup>35</sup> According to *The Theosophical Glossary*, Sehsa or Anahata is the Serpent of Eternity who carries Vishnu through the Manvantara.
- <sup>36</sup> Alice A. Bailey, *Treatise of Cosmic Fire*, Lucis Trust, 1925, p. 145
- <sup>37</sup> *Ibid.*, p.143.
- <sup>38</sup> Bailey, *Esoteric Astrology*, p. 607.
- <sup>39</sup> In this context, the term "heat" refers to the fire in every atom that causes it to rotate, radiate and seek a new center. For additional information see for example: "The Qualities of Rotary Motion," *A Treatise on Cosmic Fire*, pp. 157-159.
- <sup>40</sup> Blavatsky, *The Secret Doctrine*, p. 17.
- <sup>41</sup> *Theosophy*, Vol. 51, No. 7, "Messenger of Divine Thought," May 1963.
- <sup>42</sup> Blavatsky, *The Secret Doctrine*, Vol. 1, p. 15.
- <sup>43</sup> Transactions of the Blavatsky Lodge, Meeting # 6, 1889. [www.theosociety.org](http://www.theosociety.org).
- <sup>44</sup> *Ibid.*, pp. 591-592
- <sup>45</sup> Bailey, *Treatise on Cosmic Fire*, pp. 142-143.
- <sup>46</sup> Bailey, *Esoteric Astrology*, p 598.
- <sup>47</sup> Blavatsky describes the Ah-hi as "entities on the highest spiritual plane who reflect universal mind collectively at the first flutter of Manvantara. They begin the work of evolution of all the lower forces throughout the seven planes."
- <sup>48</sup> "The Ladder of Light," *Atma Jyoti Newsletter*, June 2006,
- <sup>49</sup> *Ibid.*, p. 8.
- <sup>50</sup> *Ibid.*, p. 9.
- <sup>51</sup> Max Heindel, *The Rosicrucian Cosmo-Conception, Part II: Cosmogogenesis and Anthropogenesis*. Whitefish MT: Kessinger Publishing, Reprint 2005.
- <sup>52</sup> *Ibid.*, p.572 .
- <sup>53</sup> Geoffrey Barboraka, *The Plan*, Theosophical Publishing House, 1961, p. 67
- <sup>54</sup> *Ibid.*, p. 71.
- <sup>55</sup> *Ibid.*, p. 67.
- <sup>56</sup> Blavatsky, *The Secret Doctrine*, Vol. 1, p. 16.

