



ILLUSION

11.
Гению, даю съединенію
Семпер - Аппа Невробу
Генераловъ, онъ
Е. Тубановъ
сметъ.
Дек. 1886.

TO THE GENIUS OF
HELENE PETROWNA BLAVATSKY,
THE MARTYR OF A GREAT CAUSE AND DEFENDER OF THE
RIGHTS OF HUMANITY,
THIS WORK IS RESPECTFULLY
DEDICATED
BY
THE AUTHOR.

“Everything that exists upon the Earth has its ethereal counterpart above the Earth, and there is nothing, however insignificant it may appear in the world, which is not depending on something higher; so that if the lower part acts, its presiding higher part reacts upon it.”

Sohar Wajecae, Fol. 156, 6.

DESCRIPTION OF THE FRONTISPIECE.



At the foot of the picture is a sleeping *Sphinx*, whose upper part (representing the higher principles) is human; while the lower parts (symbolizing the lower principles) are of an animal nature. She is dreaming of the solution of the great problem of the construction of the Universe and of the nature and destiny of Man, and her dream takes the shape of the figure above her, representing the Macrocosm and the Microcosm and their mutual interaction.

Above and around all, without beginning and without an end, penetrating and pervading all, from the endless and unimaginable periphery to the invisible and incomprehensible centre (in Man) is *Parabrahm* (Adi-Budha or God), the unmanifested *Absolute*, the “father” or supreme source of every power that ever manifested or may in the future manifest itself as a “thing,” and by whose activity the world was thrown into existence, being projected or “created” out of *Himself* and by the power of *His* own will and imagination.

The *Omega* (and the *Alpha* in the centre) represent the “Son,” the Absolute having become manifest as the *Universal Logos* or *The Christ*, also called *Param-Atma*, *Buddhi*, or the *sixth principle*, the cause of the beginning and the end of every created thing. It is *One* with the “father” (*Mulaprakriti*), being manifested *Purush* and *Prakriti*, a *Trinity in a Unity*, the cause of what we call *Space*, *Motion*, and *Substance*. Its highest manifestation is *Supreme Wisdom* or *Theo-Sophia*, by which it may come to the comprehension of *Man*. The “regenerated” spiritual man, whose *matrix* is his own physical body,

draws his nutriment from this universal spiritual principle as the physical fœtus is nourished by means of the womb of the mother, his *soul* being formed from the *astral* influences or the *soul of the world*.

Out of the *Universal Logos* proceeds the "*invisible Light*" of the Spirit, the *Truth*, the *Law*, and the *Life*, embracing and penetrating the *Cosmos* and becoming manifest in the illuminated soul of Man, while the visible light of Nature is only its most material aspect or mode of manifestation, in the same sense as the visible sun is the reflex of its divine prototype, the invisible centre of power or the great *spiritual Sun*.

The circle with the twelve signs of the Zodiac, enclosing the space in which the planets belonging to our solar system are represented, symbolizes the *Cosmos*, filled with the planetary influences pervading the *Astral Light*, and which are caused by the interaction of the astral emanations of the cosmic bodies and their inhabitants. Here is the store-house of Life, the *Iliaster* of Paracelsus, in which the *Mysterium magnum* (the Spirit) is active.

The activity in the *Cosmos* is represented by the interlaced triangle. The two outer ones represent the great powers of creation, preservation, and destruction, or *Brahma*, *Vishnu*, and *Siva*, acting upon the elements of Fire, Water, and Earth—that is to say, upon the original principles out of which ethereal, fluid and solid material substances and forms are produced.

The two inner interlaced triangles refer more especially to the development of Man. *B*, *C*, and *D* represent *Knowledge*, the *Knower*, and the *Known*, which trinity constitutes *Mind* or *Consciousness*. *E*, *F*, and *G* represent the *Physical man* (*Stoola-Sharira*), the *Ethereal* or *Inner Man* (*Sukshma-Sharira*, sidereal body of Paracelsus, astral body, *Kama rupa*, &c., and the *Spiritual Man* (*Karana-Sharira*, the divine Archæus, the spiritual Soul). The centre represents the divine *Atma*, the personal *Christ*, being identical with the *Universal Logos*. It is, like the latter, a Trinity in a Unity,*

* Of the three interlaced A's only one is distinctly drawn in the figure.