

Daiviprakriti

Definitional Essay

Theosophy Trust

Daiviprakriti means divine nature or divine substance, and in the Theosophical teaching it names the Light of the *Logos*. The expression belongs to an account of how an unmanifest spiritual source becomes present through an ordered universe. Light here carries a metaphysical meaning: it suggests illumination, intelligibility and the power through which life can unfold. To study the term is to ask how the many forms of existence remain related to a source that no particular form can contain or exhaust.

H.P. Blavatsky describes *Daiviprakriti* in *The Secret Doctrine* as the light of the *Logos* and a reflection of the ever Unknowable upon the plane of universal manifestation. The *Logos* is the principle of divine expression or ideation, considered at different levels in the teaching. The Unknowable is not another object behind the objects we know. It names the limit of finite characterization. The relation between these terms therefore calls for a contemplative use of thought, attentive to what its images can and cannot convey.

Mulaprakriti, root substance, must be distinguished from *Daiviprakriti* without being treated as a wholly separate material thing. Professor Iyer's "Kriyashakti" places primordial divine Light in relation to that root of manifested matter. Light and life appear together in his account, followed through their reflections into cosmic activity. The terms describe related aspects of a metaphysical process. They should not be collapsed into a single vague word for energy, nor arranged as though they were several physical substances that could be isolated in a laboratory.

This distinction matters particularly when the sources speak of electricity. Professor Iyer uses the word at a primordial, pre-cosmic level and in connection with Fohatic energy. Such language points toward a living potency within the Theosophical account of manifestation. Its meaning exceeds the measured electrical phenomena familiar in ordinary science. A reader can appreciate the suggestive connection between light, movement and life while recognizing that the metaphysical claim requires its own philosophical understanding and is not established by a physical analogy.

In "Cognition, Breath and Speech," Professor Iyer follows the unfoldment of *Mahat*, cosmic intelligence, in relation to *Daiviprakriti*. Divine light remains continuous through different levels of expression even as their conditions change. The teaching asks us to think of differentiation without losing unity. An idea may take several forms while retaining a recognizable meaning; that modest experience can help us approach the larger relation. It remains an analogy, useful for opening thought rather than an explanation of the full cosmic process.

The symbolism of *Vach* adds another dimension. *Vach*, the sacred Word, is considered through levels ranging from its highest, unexpressed condition toward articulated speech. In “Aquarian Harmony,” Professor Iyer relates *Daiviprakriti* to *Vach* in its *madhyama* form. The language suggests mediation, a passage through which inward meaning becomes available for expression. Its human significance is not exhausted by spoken words. It concerns the quality of conception that precedes action and the preparation necessary for an instrument to convey something greater than its immediate impulse.

Professor Iyer also places intellectual light upon the plane of *Buddhi-Manas*. *Buddhi* is spiritual discernment; *Manas* is self-conscious mind. Their conjunction allows the image of illumination to become a question about how we know. An intelligence preoccupied with personal advantage may be sharp in calculation while narrow in understanding. The possibility of a more luminous mind concerns receptivity to truth and compassion together. It cannot be measured by the intensity of an impression or the confidence with which an opinion is delivered.

The image of a jewel receiving light is helpful here. Its clarity affects what can shine through it, yet the jewel does not manufacture the light by announcing its brilliance. Likewise, the student can attend to the conditions of receptivity: honesty about motive, patient inquiry and a willingness to correct error. The metaphor invites care for the instrument. It does not authorize us to identify every attractive feeling with *Daiviprakriti* or to judge another person's spiritual condition by outward charm.

Human Solidarity is an ethical consequence of contemplating a universal light. If the spiritual ground is common, insight cannot become an excuse for excluding people who use different names or have no religious vocabulary. A person may express remarkable discernment through an ordinary act of fairness. Another may bring an overlooked fact that changes a cherished interpretation. To receive such contributions respectfully is to practise a small part of the openness that the metaphysical teaching asks the mind to develop.

Consider a team making a decision under pressure. A favored solution seems elegant, and those most confident in it begin to treat questions as obstacles. One participant notices that the plan shifts an unfair burden onto someone absent. A moment of clearer understanding changes the whole discussion. This is not proof of a cosmic illumination. It is a practical example of thought becoming more inclusive and accurate when concern for another life is allowed to alter the pattern of reasoning.

Drawing a Larger Circle of Conception extends that moment into a discipline. We can ask whose needs are missing, what consequences remain unexamined, and whether the explanation serves understanding or merely protects our position. The questions require patience with particulars. A larger horizon becomes useful through the detail it brings into view. The mind learns to make

room for relations that its first impulse overlooked, and compassion becomes more effective because it is willing to discover what the situation actually requires.

The sources join such receptivity to detachment. In “Kriyashakti,” Professor Iyer relates the creative power of thought to a will directed toward universal good. The purified intention no longer asks primarily what it can obtain for a separate self. This is a demanding spiritual ideal, not a formula for making wishes produce events. Its preparatory significance is available now: before strengthening an intention, examine its purpose. Concentration becomes more trustworthy when the end it serves has been considered with care.

Silence offers a setting for that examination. Professor Iyer speaks of the light of the *Logos* being worshipped in the secret sanctuary of the spiritual heart. The sanctuary is an inward image of reverence and compassion. A quiet interval can help us notice how quickly the wish for an experience takes command. We may let that demand settle and return to a simple concern: how could thought become more truthful and action more beneficial in the responsibilities already before us?

The answer will often be ordinary. We may need to acknowledge an error, learn a neglected skill, or give someone time to explain. Such acts do not reduce the cosmic teaching to manners. They provide an honest field in which its ethical direction can be tested. A philosophy of universal illumination should improve our willingness to see. The depth of the source remains an object of study and contemplation, while the quality of our participation remains open to correction through daily life.

Daiviprakriti finally invites the mind to contemplate manifestation as suffused with a divine intelligibility and life. Its light is approached through the relations among the *Logos*, root substance, cosmic mind and the spiritual heart. The terms retain their distinctions, while their unity asks for a corresponding integrity in the student. Clearer thought, less possessive intention and more attentive care can prepare a receptive instrument. The image of light then acquires a quiet practical meaning in the effort to let understanding benefit the world.

Glossary

Aditi — The Vedic Mother of the gods; a symbol of the boundless matrix of manifestation.

Agnishwatha — A class of spiritual or solar progenitors connected with the awakening of mind; spelling varies in the sources.

Akasha — The subtle spiritual substance or medium of manifestation, distinguished from ordinary physical space and from the lower astral light.

Arupa — Formless; applied in the quotation to the three higher planes of the cosmos.

Astral — Pertaining to the subtle form or field associated in Theosophy with embodied life, impressions and psychic activity.

Atma-Buddhi — Universal Spirit considered in relation to *Buddhi*, its spiritual vehicle; commonly called the human Monad.

Brahma — The creative deity in Hindu cosmological symbolism; distinguish *Brahma* from *Brahman*, the universal spiritual Reality.

Buddhi — The spiritual soul and vehicle of *Atman*; the principle of spiritual discernment.

Buddhi-Manas — Self-conscious mind illumined by *Buddhi*; the conjunction of spiritual discernment and higher thought.

Christos — The anointed or spiritual principle in Greek and Theosophical usage; the quoted passage uses light of *Christos* in comparison with *Daiviprakriti*.

Consubstantial — Of the same essential substance or nature, even when appearing under different conditions.

Correspondence — A meaningful relation between different orders or levels; an instrument of analogy that requires attention to context.

Daiviprakriti — Divine nature or substance; the Light of the *Logos* in the Theosophical account of manifestation.

Dharma — Law, duty or the sustaining order of life; its practical meaning includes the responsibilities appropriate to a situation.

Diamond Soul — An image of luminous spiritual wisdom and compassion; associated with *Vajrasattva*.

Discernment — The capacity to distinguish what is true, fitting and spiritually significant; Buddhist discernment transcends personal preference.

Dzyan — Wisdom or spiritual knowledge; the name associated with the Stanzas in *The Secret Doctrine*.

Emanation — An expression or unfolding from a source; used cosmologically and, by analogy, of the effects released through thought and conduct.

Fohat — The dynamic link between cosmic ideation and substance; Fohatic means pertaining to this formative energy.

Human Solidarity — The common dignity and interdependence of human beings, expressed through responsibility for one another's welfare.

Ideation — The formation or activity of thought, considered spiritually as well as psychologically.

Kriyashakti — The creative power of thought and will; in the spiritual teaching its highest expression is inseparable from selflessness and universal good. Also written *Kriyasakti*.

Kwan-Shai-Yin — A name in the *Stanzas of Dzyan* associated with the manifested *Logos*; the quoted passage describes its relation to the Mother of Mercy and Knowledge.

Latent — Present as a possibility or capacity that has not yet become active or manifest.

Logos — The principle of divine expression or ideation; its application varies with the level of manifestation. *Logoi* is the plural, and *Logoic* means pertaining to it.

Madhyama — An intermediate level of *Vach*, the sacred Word, related in the quotation to the Light of the *Logos*.

Mahat — Cosmic intelligence or cosmic mind, understood in relation to universal ideation.

Mahatma — A great soul or spiritually perfected teacher; *Mahatmas* is the plural.

Manas — The self-conscious thinking principle; higher *Manas* is the enduring human thinker, while lower *Manas* is associated with personal desire.

Manifestation — The emergence or expression of differentiated worlds and beings; the manifest is considered in relation to an unmanifest spiritual ground.

Manvantara — A period of manifestation or activity, alternating with *pralaya*, withdrawal or rest. *Manvantaric* means pertaining to such a period.

Metaphysical — Concerning fundamental principles of reality and being, beyond a description limited to sensory phenomena.

Mulaprakriti — Root substance or Root Nature, the metaphysical ground of differentiated matter.

Noumenal — Pertaining to the underlying spiritual or intelligible reality of an appearance, distinguished from the phenomenal.

Para — Supreme or beyond; in *para Vach*, the highest and unexpressed aspect of the sacred Word.

Parabrahm — The unconditioned spiritual Reality beyond manifestation; *Parabrahman* is a related form.

Patanjali — The sage associated with the *Yoga Sutras* and the discipline of concentration, meditation and discernment.

Pellucid — Clear and transparent, as a mirror free from obscuring distortion.

Phenomenal — Pertaining to appearances or things as experienced, distinguished from their noumenal ground.

Planes — Levels or orders of consciousness and substance within the Theosophical account of manifestation.

Pralaya — A period of withdrawal, dissolution or rest, alternating with manifestation or *manvantara*.

Pre-cosmic — Prior to the emergence of a manifested cosmos, within the metaphysical account.

Primordial — Belonging to an original or pre-differentiated condition.

Sakti — Power or energy; commonly transliterated *Shakti*.

Sarasvati — The goddess of wisdom, learning and sacred expression, associated with *Vach*.

Shraddha — Spiritual faith or conviction; joined in the quotation with moral necessity and selfless purpose.

Suddhasattva — Pure spiritual substance, described in the quotation as the substance of the gods.

Vach — The sacred Word or divine expression, considered through different levels from silent potential to articulated manifestation.

Vairagya — Detachment or dispassion; in the quoted account, freedom from lesser attachments through allegiance to the Supreme Soul.

Vajrasattva — The Diamond Soul or diamond being, associated with luminous wisdom and compassion.

Verbum — Latin for Word; used of divine expression or the *Logos*.

Vesture — A sheath, vehicle or instrument through which consciousness acts.

Quotes for Meditation and Self Study

1. H.P. Blavatsky — *The Secret Doctrine*, Vol. II, p. 38.

“The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the *logos*, the direct reflection of the ever Unknowable on the plane of Universal manifestation.”

Meditation thought: Contemplate one light spoken of through different sacred vocabularies. Let the comparison awaken understanding rather than a contest of names.

2. R.N. Iyer — “Cognition, Breath and Speech”, *The Gupta Vidya*, Vol. I, p. 76.

“The progressive unfoldment of *Mahat* is inconceivable without a parallel and coordinate development of undifferentiated matter or *Mulaprakriti*. Just as there is an essential aspect of *Mahat* that is independent of the alternation of *manvantara* and *pralaya*, there is that eternal root of all substance, the virginal veil of *Parabrahm*. Its first radiation may be conceived of as a super-astral or noumenal light, the mystical Sea of Fire of the *Stanzas of Dzyan*.”

Meditation thought: Trace thought toward its source before following its many expressions. A moment of inward stillness can change the quality of an outward act.

3. R.N. Iyer — “Cognition, Breath and Speech”, *The Gupta Vidya*, Vol. I, p. 76.

“Yet it remains through all things a projection of that which is intrinsically pellucid, intrinsically homogeneous and undifferentiated. There must be a germ within the confusion of the lower astral substance that corresponds to or is consubstantial with the pure parentage of that from which it is ultimately an emanation. Hence, there is an element of illusion in the seeming separation of *Mulaprakriti* and *Daiviprakriti* during the process of manifestation from the seemingly different gross differentiated dregs of the lower planes of material existence.”

Meditation thought: Reflect on continuity through differentiation. A light may appear in many conditions without its source being exhausted by any of them.

4. R.N. Iyer — “Cognition, Breath and Speech”, *The Gupta Vidya*, Vol. I, p. 76.

“Yet it can in turn emanate, and this would be represented mystically as Divine Thought condensing into the Word or the *Verbum*. It is the cosmogonic and metaphysical basis of the mysterious relationship between speech and mind. Within the mystical Sea of Fire there is fiery substance affected by fiery ideation. The fiery cognition that is inseparable from fiery substance on the plane of the super-astral Akashic or noumenal light is the ultimate basis of the records in the library of *Akasha* that constitute the great spiritual utterances of humanity.”

Meditation thought: Consider what allows an utterance to carry understanding. The preparation of the mind and heart belongs to the meaning of what is said.

5. R.N. Iyer — “Aquarian Harmony”, *The Gupta Vidya*, Vol. III, p. 46.

“*Vach* thus refers in its *para* form to that which is absolutely latent light and sound. *Vach* also refers to *Brahmā*, who, as the *Logos*, is *Vach*, whilst *Vach* as the consort of *Brahmā* is the light of the *Logos* – *Daiviprakriti* – which is *Vach* in its *madhyama* form.”

Meditation thought: Let the several levels of an idea suggest a disciplined passage from silent conception to responsible expression.

6. R.N. Iyer — “Aquarian Harmony”, *The Gupta Vidya*, Vol. III, p. 46.

“On the plane of *Buddhi-Manas* intellectual light is consubstantial with the essential light-energy of *Suddhasattva*, the substance of the gods. In this sense, *Vach*, as the consort of *Brahmā* and the Light of the *Logos*, is also the mother of the gods. She is *Sarasvati*, the goddess of wisdom and beauty, and *Aditi*, out of whose noumenal form emanate the seven primordial rays, each of which carries a luminous vesture.”

Meditation thought: Think of the mind as capable of receiving illumination. What habits would make its reflection clearer and more generous?

7. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 202.

“This divine capacity of the perfected human being is derived from the creative heart of the *Logos*. Its exercise by Buddhas and *Mahatmas* is inseparable from the creative compassion in the primal germ of mind at the origin of the cosmos. All phenomenal matter is only a kind of appearance which, at the root, is in essence inseparable from Root Matter or *Mulaprakriti*. In that primordial matter, which is the invisible essence behind all phenomenal matter, there is *Daiviprakriti*, the primordial Divine Light which is also Life in the highest sense. That eternal Life is also Light and Electricity at the earliest pre-cosmic level. All of these are reflected at the dawn of manifestation in cosmic electricity or in the Light of the *Logos* in manifestation. They are reflected in the life that then becomes the Fohatic energy, which maintains an entire set of worlds in manifestation.”

Meditation thought: Hold light and life together in contemplation. Allow the image to enlarge your sense of creative responsibility without reducing it to physical mechanism.

8. R.N. Iyer — “The Fires of Creation”, *The Gupta Vidya*, Vol. III, p. 375.

“According to the Vedic Sages, it is the sacred bond between entity and non-entity, pellucid *Manas* and pure *Atma-Buddhi*, before it is transformed into the magnetic attraction between forms. Thus the creative powers of the *Agnishwatha arupa* Hosts are already implicit in *Daiviprakriti*, the Light of the unmanifest *Logos*, itself the product of the purely noumenal impress of Divine Thought upon pre-cosmic Root Substance.”

Meditation thought: Reflect on creation as ordered manifestation from a subtler source. Seek the inward quality that could bring harmony to a shared undertaking.

9. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 136.

“The Mother of Mercy and Knowledge is called ‘the triple’ of *Kwan-Shai-Yin* because in her correlations, metaphysical and cosmical, she is the ‘Mother, the Wife and the Daughter’ of the *Logos*, just as in the later theological translations she became ‘the Father, Son and (the female) Holy Ghost’ — the *Sakti* or Energy — the Essence of the three.”

Meditation thought: Read the familial images as relationships within a metaphysical teaching. Their purpose is to awaken insight beyond literal forms.

10. R.N. Iyer — “Cognition, Breath and Speech”, *The Gupta Vidya*, Vol. I, p. 81.

“As people typically cannot get rid of separateness, they go on mutilating Divine Wisdom in the name of making distinctions. In reality, the entire cosmos is a series of exact correspondences, like a series of vast spherical lenses in perfect alignment and continually transmitting prismatic rays of refracted light. Since the cosmos, including human nature, is completely in order, it does not matter at what level one begins one's meditations, so long as one is inwardly attuned to a line of transmission and reflection.”

Meditation thought: Notice an occasion when preoccupation with yourself obscures what another person needs. Receptivity can begin with that simple recognition.

11. R.N. Iyer — “Deity in Action”, *The Gupta Vidya*, Vol. I, p. 33.

“That light of the *Logos*, *Daiviprakriti*, is best worshipped in the silence of the secret sanctuary of the spiritual heart, which mirrors the compassion of the *vajrasattva*, the Diamond Soul.”

Meditation thought: Enter a few moments of quiet without demanding an experience. Let compassion become the measure of what the silence yields.

12. R.N. Iyer — “Kriyashakti”, *The Gupta Vidya*, Vol. III, p. 202.

“According to Patanjali, *vairagya*, or detachment, is indifference to everything but the Supreme Soul, rooted in a sense of supreme fitness and inner moral necessity. To act for and as the Supreme Self is to embody both *dharma* and *shraddha*, moral necessity and spiritual conviction. Paradoxically, when the mind and heart are concentrated deeply upon that which is totally right, one no longer desires anything for oneself. Then one will reach one's goal. This process of mental and spiritual creativity through and on behalf of universal good is experienced through mystic meditation. In the perfected human being, permanently rooted in consciousness on the plane of *Akasha*, *Kriyashakti* unfolds as the ceaseless capacity of compassionate ideation extended in protective benevolence over all beings.”

Meditation thought: Bring one intention before the test of universal good. What remains of it when the wish for personal advantage is gently set aside?