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TRINITIES OF CREATION AND OF MAN

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The paper explores the three initial stages of the creation of the manifested universe, until the creation of the first mind-born man, the thinker, as they are presented in the book *Spirit, Force, Matter*. It takes the trinities and their mutual relation by stages and touches upon their purpose and the way they came into being. In the conclusion the emphasis is shifted to man, as we know him and to trinities within him. The goal of the paper is to outline the beautiful correspondences existing between the creation and constitution of an individual human being and the creation and workings of the universe itself.

“In the name of the Father, the Son and the Holy Ghost.” These are very familiar words to everybody in the Christian world. The trinity, that is responsible for all creation, for all good, beautiful and true. But what is it that these words are trying to convey? What is their meaning, what do they symbolize? There are only a few modern written works, which took upon themselves to delve into these complex and all embracing question, and even fewer such, that would be able to shed light on the trinity, to give it some new meaning and so to expand our understanding of something so all present and all pervading

One of such works that touched upon the subject of trinity was written in year 1870 in Slovenia. Its title was *Spirit, Force and Matter*. As the title of the book by Adelma von Vay suggests, it went beyond the common Christian doctrine of the Father, the Son and the Holy Ghost, or its more personified form as God the father, Jesus the Son and mother Mary. The presentation of the trinity was abstract, as three (3) aspects of one (1) God, who from itself created the Universe, all Creation, or again three (3) in one (1). The trinity also serves as a prism, through which the book approaches the explanation of the very beginnings of creation, its further divisions and the development of the universe, until the creation of the son of God in worlds of lowest potency, man. This opens up many interesting questions. Why emphasize trinity (presented by the form of a triangle), why not duality, fivefoldness or septenates? What is the purpose of dividing the one into three? Where can we find the trinity, for example in man, in lower creatures or within God? What are the words Spirit, Force and Matter trying to convey? Do we know them by some different name perhaps? These and many related questions definitely lead us onto an interesting journey, worthy of every effort.

The basic idea of the trinity is very simple. We have three points. Two of them are polar opposite to each other, the third is the product of their merging. Thus within the trinity we have the merging of pairs of opposites and the attaining of a harmonic relationship between them, or the so called middle path. The book says: “In the beginning there was God.” There was nothing else but God. If something was to be created, if creation was to be made possible, first a “division” had to be made. There had to be something, that is “not” God, that is different from God. Creation is impossible if everything is the same if all is one. For whom was the Word meant, if there was nothing, that would be able to respond to it. Therefore a polar opposite to god had to come into being, something different from God, yet basically similar, for it had to have the capacity of responsiveness to God. The words “to come into being” can lead us astray, for neither God, nor Primordial light had no beginning, and no end. When they merge, the manifested universe springs into being, when spirit retreats from matter, the manifested universe also ceases to be.¹ We can observe a similar process in our everyday lives, in the periods of activity and rest, sleep and being awake, life and death. Life can be sensed only when it is expressing itself through some form, i.e. when it is merged with some form. With death, life retreats from the form, seemingly it disappears and the form consequently disintegrates on its component parts, and again returns to a state of matter, waiting to be incorporated into some new form.

The book tells us God is spirit, the Absolute, containing within itself the three – spirit, force and matter. These are three aspects of the one that can be experienced as *something* only through their effects and action within the manifested universe. They present themselves to us through the working principles of the universe, or spiritual laws.² To determine the nature of the absolute is utterly impossible and inconceivable, for within the absolute the observer does not exist. If we play around with words, we could say, there is only all mind, which does not think, for it knows everything. Within the absolute the trinities are sublimated into one and are so to say nonexistent:

	<i>Subject</i>	<i>Object</i>	<i>Process</i>
THERE IS NO	Observer	Observed	Observation
THERE IS NO	Sentient being	Object of sensations	Sensation
THERE IS NO	Consciousness*	Conscious being	Awareness
THERE IS NO	Thought	Thinker	Thought

* Seen from the angle of second stage in the creation of the universe, we shall explore later on. On this stage consciousness existed in form of a world soul or anima mundi and the mind as universal mind. The formation of self-conscious and thinking entities did not take place until the third stage, with the emergence of form, relative mind and individualization of the firstborns.

The absolute is the first stage in the creation of the universe. It could even be termed non-stage or stage zero. We will explore the three initial stages of the creation of the manifested universe, until the creation of the first mind-born man, the thinker,³ as they are presented in the book *Spirit, Force, Matter*. We will take the trinities and their mutual relation by stages and touch upon their purpose and the

¹ Von Vay, Adelma: *Spirit, Force, Matter* 1.32.

² Von Vay, Adelma: *Spirit, Force, Matter* 1.10.

³ Man or thinker, from the root “manu”. We all are children of the sons of mind.

way they came into being. In the conclusion we will turn our attention to man, as we know him and observe where in man the trinity can be found and how beautiful are the correspondences between the creation of an individual human being and the creation and workings of the universe itself.

First and second stage of creation

The first stage is the stage of absolute oneness that embraces the three aspects within itself. These are the aspect of spirit, force and matter or primordial light. The book abstractly describes them with the following expressions:

- spirit – love
- force – vibration
- matter – assimilation

Within the absolute these qualities exist solely as potential possibilities that can express themselves as qualities only when the second stage comes into being. In short:⁴

1. *Love*: pure reason, known in oriental and theosophical writings as maha-buddhi.⁵ The carrier of the idea of universe or Word that on the second stage becomes flesh.

2. *Vibration*: the way spirit on the second stage floods matter and is the basis for all subsequent manifestations of force.

3. *Assimilation*: the capacity of matter to become the vehicle of spirit, its carrier. We could term it total responsiveness, for on the second stage it responds as a totality to the impregnating impulse of spirit.

With the creation of the universe the three aspects are externalized and form a new trinity. This is the beginning of a second stage of creation.

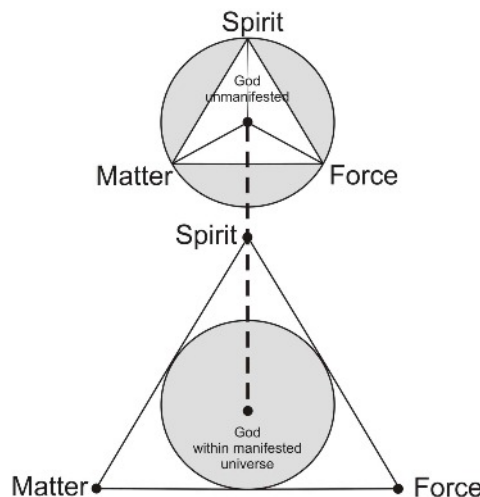


Figure 1:

The absolute God contains within itself the trinity of spirit, force and matter. With the emergence of created universe God recedes within. God remains unmanifested, expressing itself through its three externalized principles.

⁴ Von Vay, Adelma: *Spirit, Force, Matter*, Appendix, Fig.1: I. Primordial three.

⁵ Blavatsky H. Petrovna: *Secret doctrine*, book I, page 38.

This proto matter or primordial light, as it is called in *Spirit, Force, Matter*, we would with modern word call energy. On this stage something within it begins to awaken. God's creative vibrating force instills this energy with life. It sets the matter into motion. It begins to fluctuate and express livingness. Matter or energy has the capacity of total responsiveness. This is the time the Word makes its presence felt. The word is the carrier of the creative Sound, which gave the emerging universe its basic tone, vibration, by which all the subsequent differentiations were tailored. Here we have an interesting trinity, with correspondences to the three stages of creation:

word – creative sound – speech.

Spirit, who expressed through matter gains the nature of the life principle, infuses matter with the force of attraction. Living matter was pervaded with spirit, but it was not equal to it. The spirit within the manifested universe therefore brought into matter a desire to return and merge again with the Absolute out of which spirit itself was born. This is the foundation and the origin of the attractive force that was born within the matter or primordial light together with the life principle.

Attraction so became the major force within matter. It was the reflection of love, present within the Absolute on the first stage and the driving force that caused the firstborns to come into being on the third stage.

The main parts on the second stage were played by spirit and matter. This is the stage of duality and fusion of the primordial pair of opposites, spirit and matter. The pairs of opposites on the second stage were the outpouring from the Absolute (spirit) and the receiving universe (matter). In picture 1 you can see graphically how the trinity within the absolute God was reflected within the relative outward trinity of the universe.⁶ When the two merged something important happened. The universe developed consciousness, or soul. This was the effect of the vivification of primordial light or matter-energy. With it matter became capable of expressing the idea it received via the force vibration. The soul of the universe or anima mundi, as it has been called, which was the outcome of the merging, came into being with the purpose to be the agent between the idea and its creative unfoldment within the universe. To word it otherwise, the soul of the world was a vehicle for the universal mind. The universal mind was able to sense and translate the divine idea into creativity and organization. It was a relative (conditioned) creation. Its ability to sense and translate was therefore also only partial and imperfect. This is beautifully expressed in the words of the Gita: "With a fragment of myself I have pervaded and sustained this universe."⁷ Trinity within the Absolute on the first stage pervaded the primordial light with a fragment of itself and sustained it with its life. The Absolute remained forever hidden. So was created a universe containing spirit (the source of life), universal soul (the source of consciousness) and energy (vehicle of all creation).

Now let us observe how the trinity of spirit, consciousness and energy is dealt with by the book *Spirit, Force, Matter*. The second stage of creation is described with the following words:

⁶ Von Vay, Adelma: *Spirit, Force, Matter* 2.14, 2.26.

⁷ *Bhagavadgita* 10:42.

⁸ Von Vay, Adelma: *Spirit, Force, Matter*, Appendix, Fig.1: Primordial three.

1. *Spirit*

- a) Life principle: Originates within the will of the Absolute, containing within itself from the very beginnings of the creative process the idea of perfect creation, the purpose for which the universe was created.
- b) Creation: The consequence of infusing the primordial light with life. The emergence of space and its boundaries, as far as the vibration coming from the Absolute could reach.

2. *Consciousness*

- a) Attraction: On the second stage attraction was the link between spirit within the universe and the absolute creator.
- b) Receiving: The spirit within the universe is set to become one with the spirit of the absolute God, or to become as similar as possible to it. The universal spirit-primordial light therefore becomes a magnet for the vibration, that brought in (into the universe) will, love and intelligence.⁹

Consciousness that was present on the second stage of creation latently held the above mentioned qualities, but they still remained unmanifested, because there was no individuality, that could hold them. No creation was present, there was only a potential for creation. There were no forms, for there were no magnetic centers of force, which would be able to collect the od-light in an organized whole. Within the od-light seeds were present which at the third stage of creation blossomed into firstborns. The seeds were already endowed with the trinity of organizing intelligence, connecting love and dynamic will.¹⁰

3. *Energy*

- a) Od-light: Od-light is primordial light infused with life, vibration, quality. There existed the beginnings of movement, connections and organization. These are the processes that lead to the birth of individualized firstborns.
- b) Birth: The potential existing within the od-light, representing the reflection of the divine trinity. The birth of individual consciousness or firstborns is a creative necessity.¹¹ On the second stage of creation only universality existed. That something, anything, can come into being, it must differentiate itself from its surroundings within the universal. Only so it can become recognizable. Let's take a look at a parable: Sea contains uncountable drops of water, yet when we swim in it, not one drop is recognizable. We are surrounded with water, where all the drops are connected into one *homogeneous* whole. Individual drops are indiscernible. Individual drop can be formed solely in a surrounding, different from the sea. Only by differing or separating itself from the sea can the drop manifest itself and become recognizable. Therefore drops can be observed only within the atmosphere, when they as steam rise from the sea and within a cloud merge into a form, distinctively recognizable as a drop of water. Sooner or later this drop finds its way back into the sea. The circulation of water is one of the most beautiful analogies how an individual being (a drop) is formed and how it returns back into the sea, back into the primordial oneness, back into universal. Therefore for the idea that rested within

⁹ Von Vay, Adelma: *Spirit, Force, Matter*, 3.4.

¹⁰ Von Vay, Adelma: *Spirit, Force, Matter*, 3.13.

¹¹ Von Vay, Adelma: *Spirit, Force, Matter*, 3.2.

the absolute God (first stage) could become manifest, within the universal universe (second stage) individual creators, endowed with will, love and intelligence, had to come into being (third stage), and collectively work at its manifestation.

Third stage

As we have seen, that something can manifest itself, it has to differentiate or divide itself from its surroundings. In other words, that something within the universal could become recognizable, or to develop some kind of form, dividing differentiating lines had to be drawn within the universal.

That the divine idea could manifest *within* the universe, individual magnetic centers had to be created that would induce differentiation into the universal, enable the densification of matter¹² and consequently bring forth the emergence of form. If we call God father and the universe mother, then the firstborn would collectively be their son. If we remember the hypothesis from the beginning, that the trinity is the result of merging of pairs of opposites, polar opposites of the third stage of creation are the trinity of the absolute God and the trinity of the universal universe. The first trinity provided the needed information, the other the required readiness for the information to become manifest. As a link between them on the third stage of creation firstborns emerged, sons of mind (universal mind).

They had a dual task: first, to carry the information from the absolute to the matter of the universe; second, in accordance with the law to weave the information into the fabric of matter. Being born out of duality the firstborns themselves, as the first manifestation within the universe, reflected duality. They were dual. We could say that they were the daughters and sons of father and mother. Daughters were closer to mother, receivers, love directed outwards, sons were givers, intermediaries, or love directed upwards. In symbolic terms the connection of the two forms of firstborns can be pictured by a +
The vertical line represents sons of god, the horizontal the daughters.

The duality of the firstborns was again a matter of necessity. As we have seen on the second stage of creation, every creation needs two different factors:

- I. stage: no creation, all factors are hidden within the Absolute.
- II. stage: the creation of universe, the factors are primordial light and spirit, together forming the manifested universe.
- III. stage: the factors are the universe (on this stage it plays the part of matter) and spirit (Absolute), creating creation (firstborns) within creation (universe).

That the creation could continue within the universe, dual creative spirits had to be created within it, reflecting the duality of father-mother or spirit-primordial light. Their main task was to create.¹³ They should create that what the Word commanded. Both had consciousness, with the three principles united within it. The connection between this and previous trinities can be found in the following diagram:

¹² Von Vay, Adelma: *Spirit, Force, Matter*, 3.25.

¹³ Von Vay, Adelma: *Spirit, Force, Matter*, 3.20.

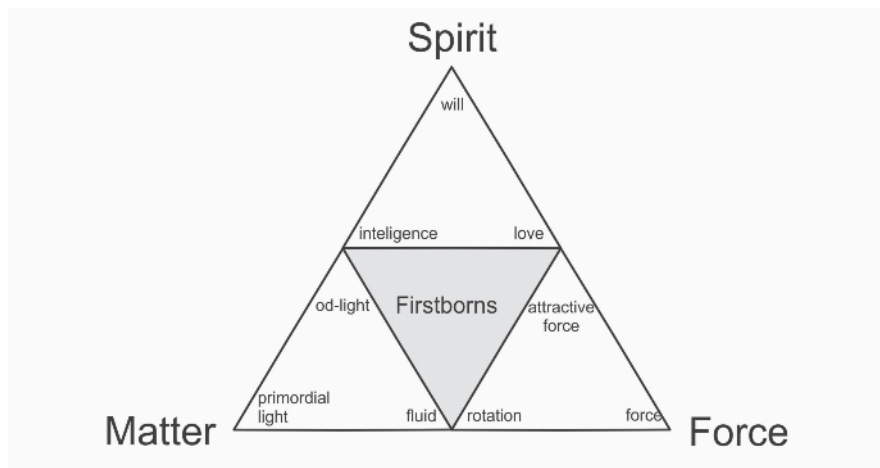


Figure 2:

trinity of trinities, or ninefoldness, which is responsible for the birth of firstborns. The connection between the principles within the triangles is worth exploring. For example intelligence as the first (and the lowest) manifestation of spirit within the od-light; love as the second principle within the divine, the principle of force that manifests itself within matter as a force of attraction...

With the creation of the firstborns the circle, or better still triangle, was connected. Within the universe individualized beings came into being, who were capable (potentially) to understand “the meaning of divine vibration” and to create through it. With their creation two newly formed ways of movement were formed within the universe, rotation and spiral movement.¹⁴ Rotation is a method whereby the matter is adapted to spirit, or how it is made to be more pliable for the spirit to form. Rotation is closely connected to the principle of intelligence or adaptability in space and time. Spiral movement is on the other hand connected with quality of form and consciousness. By this movement building material is gathered into form. The form is what serves the spirit as a vehicle of expression and creation within matter. When there is merging between spirit and matter, emergence of some kind of consciousness is always the result. The spiral movement is the movement of the spark of the spirit from form to form and the process of perfecting the form. Every subsequent form provides to the spirit a fuller and better expression. Because the consciousness is the product of spirit and matter, the form with its quality and purity determines what kind of consciousness will be expressed through it. Spiral movement is the gradual progress of the divine spark being incarnated in some form, to some other more perfect form and so the development of fuller consciousness. There exists also a third type of movement, the movement of spirit itself. It is the very center around which rotation is formed and it is the will of the spirit to return to the spirit whence it came, thus providing the pull “upwards” needed for the spiral movement. It is the motivating power. All three movements can be depicted as follows:

¹⁴ Von Vay, Adelm: Spirit, Force, Matter, 3.24.

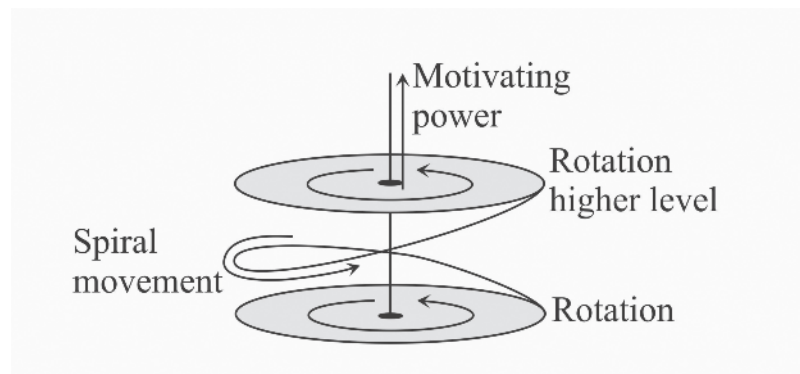


Figure 3:
The three types of movement.

1. *Spirit:*

a) Firstborns: Creators, agents, builders.

b) Dual love: There are two kinds of firstborns,¹⁵ reflecting the duality of father-mother or spirit-matter. Their love was also dual in nature. This can be again depicted with a + One part of love is directed “upwards”, towards God, towards oneness, the other part of love towards contact and experience. It is obvious the two parts of love are complementary. There exists no path toward the divine without experience, contact, creation and destruction. On the other hand without the desire to attain, without the drive upwards towards the divine, there is no dynamic experience, but only constant repetition. With other words, rotation (the consequence of one type of love) alone is insufficient, love of the divine must also be present (this love is instrumental in spiral movement).

2. *Force:*

a) Rotation: Movement responsible for the formation of atomic units of matter and differentiation of the beforehand homogenous od-light. Based on rotation elements were formed, the building units for all the forms to be created. Rotation was the cause for the forming of so called fluid drops. These then under the influence of magnetism began to gather into forms, what inaugurated the great cosmic dance of creation and destruction, as this is sometimes called in Hindu texts.

b) Free will: The question of free will and its boundaries, or the relationship between the true freedom of choice and being subjugated to immutable laws is one of the most interesting questions. It is also one of the controversies of the book *Spirit, Force, Matter*, that does not sufficiently explain the relation between sin and free will. Because of the complexities of the question about the free will we would diverge from the subject of trinities, therefore it will remain open.

3. *Matter:*

a) Fluid: Differentiated od-light, out of which the firstborns were able to create forms, serving them as vehicles of their expression. Fluid is that, what could be called the atomic structure of the universe,

¹⁵ Von Vay, Adelma: *Spirit, Force, Matter*, 3.11.

but bear in mind that we at this moment know only the form of atom, existing on the same level of potency as the body we are inhabiting. There exist many other more potent levels, where different kinds of atomic units are present.

b) Magnetism: Magnetism is the quality of the firstborns, allowing them to build forms out of the fluid. Fluidal droplets under the influence of rotary force develop repulsion towards other fluidal droplets. In fact, because of this repulsion the od-light could differentiate itself. Magnetism on the other hand is a force that was able to overcome the natural repulsion of the fluid droplets and connect them into some kind of a form.

So we have reached the end of the three stages of creation that were in fact only the beginning of it all. Why are these stages so important? If we remember the words attributed to Hermes Trismegistus: “As above, so below!” that the methods, stages and principles used by God in the creation of the universe have their correspondences in man and his creative processes. Man is in the final analysis made in God’s image. In the conclusion we shall explore the triple structure of man and the principles of man’s creativeness.

Trinity in man and his creative processes

Man is a fusion of spirit and body or bodies. As it was on cosmic levels also with man the merging of spirit and mater caused consciousness to emerge. The carrier of consciousness or the agent between spirit and body is known as soul. The cosmic spirit, force and matter therefore in man manifest as spirit, soul and personality. These are the aspects of the human being corresponding to the three stages of creation of the universe:

- Spirit → 1. stage, Absolute
- soul → 2. stage, universal
- personality → 3. stage, individual

Similarly as it was with the firstborns the three aspects of man also include three principles:

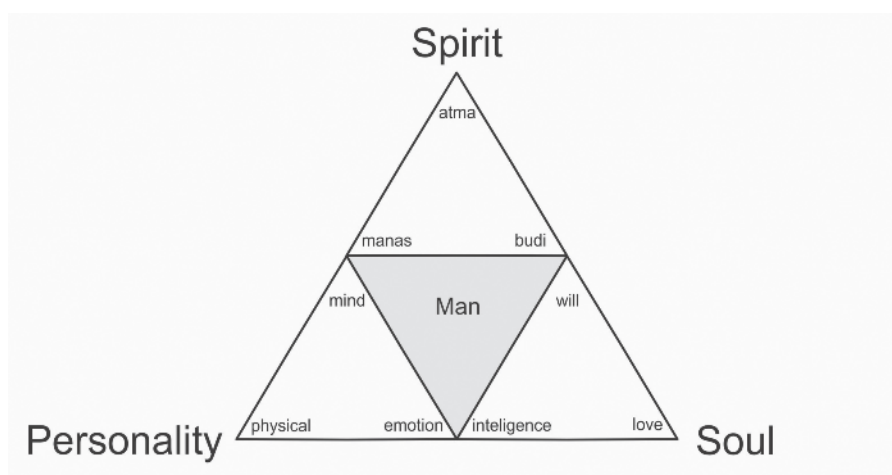


Figure 4:
The microcosmic reflection of the macrocosmic triangle depicted in Figure 2.

The similarities and correspondence between firstborns and their principles and man is obvious and tells us much about our origin.

Man or thinker is primarily a creative being. It is capable to create and to respond to ideas, present on mental levels and to carry them into manifestation on physical level. For this he uses the method of three steps:

- | | | |
|-----------------------------------------|---|----------|
| 1. recognition and formulation of idea | → | idea |
| 2. emerging desire to manifest the idea | → | desire |
| 3. intelligence building | → | creation |

The thinker in his mind develops an idea. This becomes the central magnetic point within mental matter, the source of vibration. This is the stage corresponding to the first stage of creation.

A thought form is created within the mental matter as a consequence of the vibration. The form made of subtle matter serves as a vehicle for the idea. With his attention the thinker infuses the form with life. Precipitation or manifestation of the idea begins. Idea instilled with life and preserved by the thinker's desire for manifestation becomes a magnetic center around which the needed matter for its manifestation begins to gather. This stage corresponds to the second stage of creation.

The thinker so accumulated matter intelligently organizes into a form suited to be the outward expression of his idea. When the idea and the form coincide and the form becomes a sufficiently true expression of the idea, "rotation" ensues. Matter, which gained sufficient momentum by the initial life impulses of the thinker and is drawn sufficiently close to the center of force, begins to move autonomously. The thinker does not have to preserve the idea with his attention. It has developed its own life, symbolized by rotation. The idea becomes flesh. This stage corresponds to the third stage of creation.

Let us observe this process through an example. Let say, we want to cook lunch. First we think over what we want to cook (first stage). When it is decided, we look what ingredients we have in the fridge or pantry. If anything is missing we go to the supermarket and buy the necessary ingredients (second stage). When we finally have everything we begin to cook (third stage). Bon appetite!

The stories of creation and about mans creative processes are closely connected. The most we can hope to unravel through the study of the interpretations about the beginnings of creation is increased understanding of ourselves as creators, "made in God's image." For a in depth study of trinities and the complexities of three primary principles of creation I suggest the study of books *Secret Doctrine* by Helena Petrovna Blavatsky in *A treatise on Cosmic Fire* by Alice Bailey.

This is the conclusion of a short elucidation of trinities, as presented in the book *Spirit, Force, Matter* by Adelma von Vay. I hope it was tasty.