

PART I.
COSMIC EVOLUTION.

SEVEN STANZAS TRANSLATED WITH COMMENTARIES

FROM THE
SECRET BOOK OF DZYAN.

“ Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven’s broad roof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water’s fathomless abyss?
There was not death—yet there was nought immortal,
There was no confine betwixt day and night;
The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light—
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.

.
Who knows the secret? who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being—
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.”

“ Gazing into eternity . . .
Ere the foundations of the earth were laid,
.
Thou wert. And when the subterranean flame
Shall burst its prison and devour the frame . . .
Thou shalt be still as Thou wert before
And knew no change, when time shall be no more.
Oh! endless thought, divine ETERNITY.”

COSMIC EVOLUTION.

In Seven Stanzas translated from the Book of Dzyan.

STANZA I.

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

5. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING—THE ONE BEING.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

STANZA II.

1. . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO-FORM—THE ROOT OF THE WORLD—THE DEVAMATRI AND SVÂBHÂVAT, RESTED IN THE BLISS OF NON-BEING.

2. . . . WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRIPADMA HAD NOT YET SWOLLEN.

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MAYA.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVÂBHÂVAT; AND SVÂBHÂVAT WAS IN DARKNESS.

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM. . . .



STANZA III.

1. . . . THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . . .

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE * * * HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF THREE,† AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLANT SON OF THE DARK HIDDEN FATHER.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT—THE LIGHT OF THE ONE DARKNESS—AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVÂBHÂVAT.

† In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatvar*, etc., etc. It was thought best to give them in English.

11. IT EXPANDS WHEN THE BREATH OF FIRE IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE GREAT DAY, AND RE-BECOME ONE WITH HER; WHEN IT IS COOLING IT BECOMES RADIANT, AND THE SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.

12. THEN SVĀBHĀVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE "SELF-EXISTENT LORD" LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

STANZA IV.

1. . . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST, FOR ALL IS ONE: NUMBER ISSUED FROM NO NUMBER.


2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS. . . .

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRUNG IN SPACE THE RE-AWAKENED ENERGIES; THE ONE FROM THE EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN THE SUM TOTAL. AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS WITHIN THE HOLY FOUR.

4. THIS WAS THE ARMY OF THE VOICE—THE DIVINE MOTHER OF THE SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE "SPARKS" ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA—THE OEAHOO, WHICH IS:

5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVĀBHĀVAT :—

- I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.
- II. THE VOICE OF THE LORD SVĀBHĀVAT, THE NUMBERS, FOR HE IS ONE AND NINE.
- III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE  ARE THE SACRED FOUR ; AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER.

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS ; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN ; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY : THIS IS GOOD, THE

FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS:*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WoulDEST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

STANZA VII.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN" SONS OF THE FIRST LORD; THE SHINING SEVEN.

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE ; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTASARMA.

4. IT IS THE ROOT THAT NEVER DIES ; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN—THEIR FLAME—THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE ; IT PASSES INTO THE SECOND AND BEHOLD—A PLANT ; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM ? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM ? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY ? FISH, SIN, AND SOMA. . . .

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY. . . .

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN—WHO ARE THEMSELVES. . . .

Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent NON-SENSE.

COMMENTARIES

ON THE SEVEN STANZAS AND THEIR TERMS, ACCORDING TO THEIR
NUMERATION, IN STANZAS AND SLOKAS.

STANZA I.

I. "THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES (a)."

The "Parent Space" is the eternal, ever present cause of all—the incomprehensible DEITY, whose "invisible robes" are the mystic root of all matter, and of the Universe. Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the causeless cause of both Spirit and Matter. It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fulness, but both. It was and ever will be. (See Proem pp. 2 *et seq.*)

Thus, the "Robes" stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense. Root-nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the ONE infinite Spirit. The Hindus call it Mulaprakriti, and say that it is the primordial substance, which is the basis of the Upadhi or vehicle of every phenomenon, whether physical, mental or psychic. It is the source from which Akāsa radiates.

(a) By the Seven "Eternities," æons or periods are meant. The word "Eternity," as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the ONE existence; nor is

the term sempiternity, the eternal only in futurity, anything better than a misnomer.* Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity. The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or the "Great Age"—100 years of Brahmâ—making a total of 311,040,000,000,000 of years; each year of Brahmâ being composed of 360 "days," and of the same number of "nights" of Brahmâ (reckoning by the Chandrayana or lunar year); and a "Day of Brahmâ" consisting of 4,320,000,000 of mortal years. These "Eternities" belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest—in the objective or unreal world—must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. "The number seven," says the Kabala, "is the great number of the Divine Mysteries;" number ten is that of all human knowledge (Pythagorean decade); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine the figure and number 4 are the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the female: the upright and the horizontal in the fourth stage of symbolism, when the symbols became the glyphs of the generative powers on the physical plane.

STANZA I.—*Continued.*

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION (a).

*It is stated in Book II., ch. viii., of Vishnu Purâna: "By immortality is meant existence to the end of the Kalpa;" and Wilson, the translator, remarks in a footnote: "This, according to the Vedas, is all that is to be understood of the immortality (or eternity) of the gods; they perish at the end of universal dissolution (or Pralaya)." And Esoteric philosophy says: They "perish" not, but are *re-absorbed*.

(a) Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.

STANZA I.—*Continued.*

3. . . . UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI
(celestial beings) TO CONTAIN (hence to manifest) IT (a).

(a) Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the “UNIVERSAL MIND” remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not “the personifications” of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a “Host,” truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

STANZA I.—*Continued.*

4. THE SEVEN WAYS TO BLISS (Moksha* or Nirvana) WERE NOT (a). THE GREAT CAUSES OF MISERY (Nidana† and Maya) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM (b).

(a) There are seven “Paths” or “Ways” to the bliss of Non-Exist-

* Nippang in China; Neibban in Burmah; or Moksha in India.

† The “12” Nidanas (in Tibetan Ten-brel chug-nyi) the chief causes of existence, effects generated by a concatenation of causes produced (see Comment. II).

ence, which is absolute Being, Existence, and Consciousness. They were not, because the Universe was, so far, empty, and existed only in the Divine Thought. For it is . . .

(b) The twelve Nidanas or causes of being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidanas being based on the four truths, a doctrine especially characteristic of the Hinayâna System.* They belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. It is based upon the great truth that re-incarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain; Death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold—Devachan. The Hinayâna System, or School of the “Little Vehicle,” is of very ancient growth; while the Mahâyânâ is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hinayâna and Mahâyânâ Schools (the latter, that of the “Great Vehicle”) both teach the same doctrine in reality. *Yana*, or Vehicle (in Sanskrit, *Vahan*) is a mystic expression, both “vehicles” inculcating that man may escape the sufferings of rebirths and even the false bliss of Devachan, by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyân-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them

* See Wassilief on Buddhism, pp. 97—950.

before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

STANZA I.—*Continued.*

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL (a), FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL* AND HIS PILGRIMAGE THEREON (b).

(a) "Darkness is Father-Mother: light their son," says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary mayavic character. Darkness, then, is the eternal

* That which is called "wheel" is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The "Great Wheel" is the whole duration of our Cycle of being, or Maha Kalpa, *i.e.*, the whole revolution of our special chain of seven planets or Spheres from beginning to end; the "Small Wheels" meaning the Rounds, of which there are also Seven.

matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and *vice versa*. Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole universe was plunged in sleep—had returned to its one primordial element—there was neither centre of luminosity, nor eye to perceive light, and darkness necessarily filled the boundless all.

(b) The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son. They are “once more One” when in “The Night of Brahmâ,” during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn—as it does periodically. “Karana”—eternal cause—was alone. To put it more plainly: Karana is alone during the “Nights of Brahmâ.” The previous objective Universe has dissolved into its one primal and eternal cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new “Day” or new activity of Brahmâ—the symbol of the Universe. In esoteric parlance, Brahmâ is Father-Mother-Son, or Spirit, Soul and Body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of Divine Breath in its cyclic differentiation, involutionary and evolutionary. In the cosmico-physical sense, it is the Universe, the planetary chain and the earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man—the Son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearances on Earth during the “wheels,” or the Manvantaras.—(See Part II. § : “*Days and Nights of Brahmâ.*”)

STANZA I.—*Continued.*

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE (a), AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA (b) (absolute perfection, Paranirvana, which is Yong-Grüb) TO BE OUT-BREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS (c).

(a) The seven sublime lords are the Seven Creative Spirits, the Dhyan-Chohans, who correspond to the Hebrew Elohim. It is the same hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in the Christian theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin theology to watch over all the promontories and gulfs, in the Esoteric System, the Dhyanis watch successively over one of the Rounds and the great Root-races of our planetary chain. They are, moreover, said to send their Bhodisatvas, the human correspondents of the Dhyani-Buddhas (of whom *vide infra*) during every Round and Race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far “There are only Four Truths, and Four Vedas”—say the Hindus and Buddhists. For a similar reason Irenæus insisted on the necessity of Four Gospels. But as every new Root-race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.

(b) “*Paranishpanna*” is the absolute perfection to which all existences attain at the close of a great period of activity, or Maha-Manvantara, and in which they rest during the succeeding period of repose. In Tibetan it is called Yong-Grüb. Up to the day of the Yogâchârya school the true nature of Paranirvana was taught publicly, but since then it has become entirely esoteric; hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. Everything has to be viewed as ideal, with the exception of Paranirvana, by him who would comprehend that state, and acquire a knowledge of how Non Ego, Voidness, and Darkness are Three in One and alone Self-existent and perfect. It is absolute, however, only in a relative

sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit,—if a somewhat Irish mode of expression may be permitted.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. (See "Isis Unveiled.") So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes."

(c) By "that which is and yet is not" is meant the Great Breath itself, which we can only speak of as absolute existence, but cannot picture to our imagination as any form of existence that we can distinguish from Non-existence. The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools.* Our ideas, in short, on duration and time are all derived from our

* See Dzungarian "Mani Kumbum," the "Book of the 10,000 Precepts." Also consult Wassilief's "Der Buddhismus," pp. 327 and 357, etc.

sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." One has to acquire *Paramârtha* lest one should become too easy a prey to *Samvriti*—is a philosophical axiom.*

STANZA I.—*Continued.*

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH (a); THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING (b).

(a) "The Causes of Existence" mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank.

* In clearer words: "One has to acquire true Self-Consciousness in order to understand *Samvriti*, or the 'origin of delusion.'" *Paramârtha* is the synonym of the Sanskrit term *Svasam-vedana*, or "the reflection which analyses itself." There is a difference in the interpretation of the meaning of "*Paramârtha*" between the Yogâchâryas and the Madhyamikas, neither of whom, however, explain the real and true esoteric sense of the expression. See further, sloka No. 9.

This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is necessary ; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice.

(b) The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of being to our present consciousness of existence ; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptance of that term, would necessarily limit its conception of being, in a similar manner, to the intra-uterine life which alone it knows ; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as “ Non-Being which is Real Being.” In our case the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present. The impalpable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there but that they alone give his quartz any appreciable value ; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. But the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the “ Eye of Dangma ” toward the essence of things in which no Maya can have any influence. It is here that the teachings of esoteric philosophy in relation to the Nidanas and the Four Truths become of the greatest importance ; but they are secret.

STANZA I.—*Continued.*

8. ALONE, THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP (a) ; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE “ OPENED EYE ”* OF THE DANGMA (b). †

(a) The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. Biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics and postulates a “ One Form of Existence ” as the basis and source of all things. But perhaps the phrase, the “ One Form of Existence,” is not altogether correct. The Sanskrit word is Prabhavapyaya, “ the place, or rather plane, whence emerges the origination, and into which is the resolution of all things,” says a commentator. It is not the “ Mother of the World,” as translated by Wilson (see Book I., Vishnu Purana); for Jagad Yoni (as shown by FitzEdward Hall) is scarcely so much “ the Mother of the World ” or “ the Womb of the World ” as the “ Material Cause of the Universe.” The Purânic Commentators explain it by Karana—“ Cause ”—but the Esoteric philosophy, by the *ideal spirit of that cause*. It is, in its secondary stage, the Svâbhâvat of the Buddhist philosopher, the eternal cause and effect, omnipresent yet abstract, the self-existent plastic Essence and the root of all things, viewed in the same dual light as the Vedantin views his Parabrahm and Mulaprakriti, the one under two aspects. It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedanta, and the Uttara-Mimansa especially, having been “ evoked by the teachings of the Buddhists,”

* In India it is called “ The Eye of Siva,” but beyond the great range it is known as “ Dangma’s opened eye ” in esoteric phraseology.

† Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His “ opened eye ” is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the “ third eye,” which mythological tradition ascribes to certain races of men. Fuller explanations will be found in Book II.

whereas, it is on the contrary Buddhism (of Gautama, the Buddha) that was “evoked” and entirely upreared on the tenets of the Secret Doctrine, of which a partial sketch is here attempted, and on which, also, the Upanishads are made to rest.* The above, according to the teachings of Sri Sankarâchârya,† is undeniable.

(b) Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action ; or as a Vedantin would express it, the individual is conscious in a different plane of his being. The term “dreamless sleep,” in this case is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.

STANZA I.—Continued.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE (*Soul as the basis of all, Anima Mundi*) WAS IN PARAMARTHA (a) (*Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness*) AND THE GREAT WHEEL WAS ANUPADAKA (b) ?

* And yet, one, *claiming authority*, namely, Sir Monier Williams, Boden Professor of Sanskrit at Oxford, has just denied this fact. This is what he taught his audience, on June the 4th, 1888, in his annual address before the Victoria Institute of Great Britain : “Originally, Buddhism set its face against all solitary asceticism . . . to attain sublime heights of knowledge. It had no occult, no esoteric system of doctrine . . . withheld from ordinary men” (!!) And, again : “. . . When Gautama Buddha began his career, the *later and lower* form of Yoga seems to have been little known.” And then, contradicting himself, the learned lecturer forthwith informs his audience that “We learn from *Lalita-Vistâra* that various forms of bodily torture, self-maceration, and austerity were common in Gautama’s time.” (!!) But the lecturer seems quite unaware that this kind of torture and self-maceration is precisely the *lower* form of Yoga, *Hatha* Yoga, which was “little known” and yet so “*common*” in Gautama’s time.

† It is even argued that all the Six Darsanas (Schools of philosophy) show traces of Buddha’s influence, being either taken from Buddhism or due to Greek teaching ! (See Weber, Max Müller, etc.) We labour under the impression that Colebrooke, “the highest authority” in such matters, had long ago settled the question by showing, that “the Hindus were in this instance the teachers, not the learners.”

(a) Here we have before us the subject of centuries of scholastic disputations. The two terms "Alaya" and "Paramârtha" have been the causes of dividing schools and splitting the truth into more different aspects than any other mystic terms. Alaya is literally the "Soul of the World" or Anima Mundi, the "Over-Soul" of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani Buddhas), alters during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in the Yoga (mystic meditation) "is able to merge his soul with it" (Aryâsanga, the *Bumapa* school). This is not Nirvana, but a condition next to it. Hence the disagreement. Thus, while the Yogâchâryas (of the Mahâyânâ school) say that Alaya is the personification of the Voidness, and yet Alaya (*Nyingpo* and *Tsang* in Tibetan) is the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe "like the moon in clear tranquil water"; other schools dispute the statement. The same for Paramârtha: the Yogâchâryas interpret the term as that which is also dependent upon other things (*paratantral*); and the Madhyamikas say that Paramârtha is limited to Paranishpanna or absolute perfection; *i.e.*, in the exposition of these "two truths" (out of four), the former believe and maintain that (on this plane, at any rate) there exists only Samvritisatya or relative truth; and the latter teach the existence of Paramârthasatya, the "absolute truth."* "No Arhat, oh mendicants, can reach absolute knowledge before he becomes one with Paranirvana. *Parikalpita* and *Paratantra* are his two great enemies" (Aphorisms of the Bodhisattvas). *Parikalpita* (in Tibetan *Kun-ttag*) is error, made by those unable to realize the emptiness and illusionary nature of all; who believe something to exist which does not—*e.g.*, the Non-Ego. And

* "Paramârtha" is self-consciousness in Sanskrit, Svasamvedana, or the "self-analysing reflection"—from two words, parama (above everything) and artha (comprehension), Satya meaning absolute true being, or Esse. In Tibetan Paramârthasatya is Dondampaidenpa. The opposite of this absolute reality, or actuality, is Samvritisatya—the relative truth only—"Samvriti" meaning "false conception" and being the origin of illusion, Maya; in Tibetan Kundzabchi-denpa. "illusion-creating appearance."

Paratantra is that, whatever it is, which exists only through a dependent or causal connexion, and which has to disappear as soon as the cause from which it proceeds is removed—*s.g.*, the light of a wick. Destroy or extinguish it, and light disappears.

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as “the one form of existence,” manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper “Anima Mundi!” The idea of “crystalline life,” now familiar to science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as “force” and “energy,” the fact that things that have life are living things, whether they be atoms or planets.

But what is the belief of the inner esoteric Schools? the reader may ask. What are the doctrines taught on this subject by the Esoteric “Buddhists”? With them “Alaya” has a double and even a triple meaning. In the Yogâchârya system of the contemplative Mahâyânâ school, Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept. “He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence.” The “Alaya has an absolute eternal existence,” says Aryâsanga—the rival of Nagârjuna.* In one sense it is *Pradhâna*; which

* Aryâsanga was a pre-Christian Adept and founder of a Buddhist esoteric school, though Csoma di Kôros places him, for some reasons of his own, in the seventh century

is explained in Vishnu Purāna as: "that which is the unevolved cause, is emphatically called by the most eminent sages Pradhāna, original base, which is subtile Prakriti, viz., that which is eternal, and which at once is (or comprehends) what is and what is not, or is mere process." "Prakriti," however, is an incorrect word, and Alaya would explain it better; for Prakriti is not the "uncognizable Brahma."* It is a mistake of those who know nothing of the Universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a "primordial revelation," to teach that the Anima Mundi, the One Life or "Universal Soul," was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions on Cosmogony of Democritus, based on his exoteric theory of *blindly* driven atoms. Anaxagoras of Clazomene was not its inventor but only its propagator, as also was Plato. That which he called Mundane Intelligence, the nous (νοῦς), the principle that according to his views is absolutely separated and free from matter and acts on design, † was called Motion, the ONE LIFE, or *Jivatma*, ages before the year 500 B.C. in India. Only the Aryan philosophers never endowed the principle, which with them is infinite, with the finite "attribute" of "thinking."

This leads the reader naturally to the "Supreme Spirit" of Hegel and the German Transcendentalists as a contrast that it may be useful to point out. The schools of Schelling and Fichte have diverged widely from the primitive archaic conception of an ABSOLUTE principle, and have mirrored only an aspect of the basic idea of the Vedanta. Even the "Absoluter Geist" shadowed forth by von Hartman in his pessimistic philosophy of the Unconscious, while it is, perhaps, the closest approximation made by European speculation to the Hindu Adwaita Doctrine, similarly falls far short of the reality.

A.D. There was another Aryāsanga, who lived during the first centuries of our era and the Hungarian scholar most probably confuses the two.

* "The indiscreet cause which is uniform, and both cause and effect, and which those who are acquainted with first principles call Pradhāna and Prakriti, is the incognizable Brahma who was before all" (Vāyu Purāna); *i.e.*, Brahma does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is Prakriti, an aspect of Pradhāna.

† Finite Self-consciousness, I mean. For how can the *absolute* attain it otherwise than as simply an *aspect*, the highest of which known to us is human consciousness?

According to Hegel, the “Unconscious” would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-consciousness. In this connection it is to be borne in mind that in designating Spirit, which the European Pantheists use as equivalent to Parabrahm, as unconscious, they do not attach to that expression of “Spirit”—one employed in the absence of a better to symbolise a profound mystery—the connotation it usually bears.

The “Absolute Consciousness,” they tell us, “behind” phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . . As the highest Dhyān Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence—“the merging of the individual in the universal consciousness”—to use a phrase of Fichte’s—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the “Unconscious” and the Absolute can have even an instinctive impulse or hope of attaining clear self-consciousness? * A Vedantin would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened MAHAT, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless ABSOLUTE, but never to the latter. “Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless,” we are taught.

The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archæus a discovery of Paracelsus nor of his pupil Van Helmont; for it is again the same Archæus or “Father-Ether,”—the manifested basis

* See Schwegler’s “Handbook of the History of Philosophy” in Sterling’s translation, p. 28.

and source of the innumerable phenomena of life—localised. The whole series of the numberless speculations of this kind are but variations on this theme, the key-note of which was struck in this primeval Revelation. (See Part II., “Primordial Substance.”)

(b) The term Anupadaka, “parentless,” or without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, the Dhyān-Chohans or Dhyāni-Buddhas, are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattvas, known as the “Mānushi (or human) Buddhas,” the latter are also designated “Anupadaka,” once that their whole personality is merged in their compound sixth and seventh principles—or Atma-Buddhi, and that they have become the “diamond-souled” (Vajra-sattvas),* the full Mahatmas. The “Concealed Lord” (Sangbai Dag-po), “the one merged with the absolute,” can have no parents since he is Self-existent, and one with the Universal Spirit (Svayambhu),† the Svābhāvat in the highest aspect. The mystery in the hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Mānushi-Buddha; and even every Soul-endowed man is an Anupadaka in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the “Builders”—the expression, “the Universe was Anupadaka.” (See Part II., “Primordial Substance.”)

* Vajra—diamond-holder. In Tibetan *Dorjesempa*; *sempa* meaning the soul, its adamant quality referring to its indestructibility in the hereafter. The explanation with regard to the “Anupadaka” given in the Kala Chakra, the first in the Gyu (t) division of the Kanjur, is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the Dhyāni-Buddhas and their earthly correspondencies, the Mānushi-Buddhas. The real tenet is hinted at in a subsequent Volume, (see “The Mystery about Buddha”), and will be more fully explained in its proper place.

† To quote Hegel again, who with Schelling practically accepted the Pantheistic conception of periodical Avatars (special incarnations of the World-Spirit in Man, as seen in the case of all the great religious reformers)... “the essence of man is spirit ... only by stripping himself of his finiteness and surrendering himself to pure self-consciousness does he attain the truth. Christ-man, as man in whom the Unity of God-man (identity of the individual with the Universal consciousness as taught by the Vedantins and some Adwaites) appeared, has, in his death and history generally, himself presented the eternal history of Spirit—a history which every man has to accomplish in himself, in order to exist as Spirit.”—*Philosophy of History*. Sibree’s English translation, p. 340.

STANZA II.

COMMENTARY.

I. WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN (a)? IN THE UNKNOWN DARKNESS IN THEIR AH-HI (*Chohanic, Dhyani-Buddhic*) PARANISHPANNA, THE PRODUCERS OF FORM (*rūpa*) FROM NO-FORM (*arūpa*), THE ROOT OF THE WORLD—THE DEVAMATRI* AND SVÂBHÂVAT, RESTED IN THE BLISS OF NON-BEING (b).

(a) The “Builders,” the “Sons of Manvantaric Dawn,” are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the “Watchers” of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also. The opening sentence of Stanza I., when mentioning “Seven Eternities,” is made to apply both to the *Maha-Kalpa* or “the (great) Age of Brahmâ,” as well as to the Solar *pralaya* and subsequent resurrection of our Planetary System on a higher plane. There are many kinds of *pralaya* (dissolution of a thing visible), as will be shown elsewhere.

(b) Paranishpanna, remember, is the *summum bonum*, the Absolute, hence the same as Paranirvana. Besides being the final state it is that condition of subjectivity which has no relation to anything but the one absolute truth (Para-mârthasatya) on its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is *absolute* Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* “being.” The condition of Paranishpanna, without Paramârtha, the Self-analys-

* “Mother of the Gods,” Aditi, or Cosmic Space. In the Zohar, she is called Sephira the Mother of the Sephiroth, and Shekinah in her primordial form, *in abscondito*.

ing consciousness (Svasamvedana), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only "with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe)," that one gets rid of personal existence, merging into, becoming one with, the Absolute,* and continuing in full possession of Paramârtha.

STANZA II.—*Continued.*

2. WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND (*a*). NAUGHT SAVE CEASELESS, ETERNAL BREATH (*Motion*) WHICH KNOWS ITSELF NOT (*b*).

(*a*) The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the

* Hence *Non-being* is "ABSOLUTE Being," in esoteric philosophy. In the tenets of the latter even Adi-Budha (first or primeval wisdom) is, while manifested, in one sense an illusion, Maya, since all the gods, including Brahmâ, have to die at the end of the "Age of Brahmâ"; the abstraction called Parabrahm alone—whether we call it Ensof, or Herbert Spencer's Unknowable—being "the One Absolute" Reality. The One secondless Existence is ADWAITA, "Without a Second," and all the rest is *Maya*, teaches the Adwaita philosophy.

condition of the Universe when it goes to sleep, or ceases to be, during the “Nights of Brahmâ”—to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.

(b) The “Breath” of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are—endless *duration*, primordial (hence indestructible) *matter*, and *motion*—absolute “perpetual motion” which is the “breath” of the “One” Element. This breath, as seen, can never cease, not even during the Pralayaic eternities. (See “*Chaos, Theos, Kosmos*,” in Part II.)

But the “Breath of the One Existence” does not, all the same, apply to the *One Causeless Cause* or the “All Be-ness” (in contradistinction to All-Being, which is Brahmâ, or the Universe). Brahmâ (or Hari) the four-faced god who, after lifting the Earth out of the waters, “accomplished the Creation,” is held to be only the instrumental, and not, as clearly implied, the ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the Purâna, that treat of “creation.”

Therein Brahmâ is the cause of the potencies that are to be generated subsequently for the work of “creation.” When a translator says, “And from him proceed the potencies to be created, after they had become the real cause”: “and from IT proceed the potencies that *will create* as they *become* the real cause” (on the material plane) would perhaps be more correct? Save that one (causeless) ideal cause there is no other to which the universe can be referred. “Worthiest of ascetics! through its potency—*i.e.*, through the potency of that cause—every created thing comes by its inherent or proper nature.” If, in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with *upadâna*, the material cause, (and in the Sankhya, *pradhâna* implies the functions of both); in the Esoteric philosophy, which reconciles all these systems, and the nearest exponent of which is the Vedanta as expounded by the Advaita Vedantists, none but the *upadâna* can be speculated upon; that which is in the minds of the Vaishnavas (the Vasishta-dvaita) as the ideal in contradistinction to the real—or Parabrahm and Isvara—can find no room in published speculations, since

that ideal even is a misnomer, when applied to that of which no human reason, even that of an adept, can conceive.

To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm), to be cognized. Hence the "Eternal Breath which knows itself not." Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable *MOVER*, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness "unconsciousness," because it seems to us that it must necessarily be so, just as we call the Absolute, "Darkness," because to our finite understanding it appears quite impenetrable, yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

STANZA II.—*Continued.*

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM (*a*); THE MATRI-PADMA (*mother lotus*) HAD NOT YET SWOLLEN (*b*).*

(*a*) The ray of the “Ever Darkness” becomes, as it is emitted, a ray of effulgent light or life, and flashes into the “Germ”—the point in the Mundane Egg, represented by matter in its abstract sense. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form “the Germ;” or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter.

(*b*) One of the symbolical figures for the Dual creative power in Nature (matter and force on the material plane) is *Padma*, the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or Ether); fire standing in every philosophical and religious system as a representation of the Spirit of Deity,† the active, male, generative principle; and Ether, or the Soul of matter, the light of the fire, for the passive female principle from which everything in this Universe emanated. Hence, Ether or Water is the Mother, and Fire is the Father. Sir W. Jones (and before him archaic botany) showed that the seeds of the Lotus contain—even before they germinate—perfectly formed leaves, the miniature shape of what one day, as perfect plants, they will become: nature thus giving us a specimen of the preformation of its production . . . the seed of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed.‡ (See Part II., “The Lotus Flower as an Universal Symbol.”) This explains the sentence “The Mother had not yet swollen”—the form being usually sacrificed to the inner or root idea in Archaic symbology.

The Lotus, or Padma, is, moreover, a very ancient and favourite

* An unpoetical term, yet still very graphic. (See foot-note to Stanza III.)

† Even in Christianity. (See Part II., “Primordial Substance and Divine Thought.”)

‡ Gross, “The Heathen Religion,” p. 195.

simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

STANZA II.—*Continued.*

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER,
THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA (a).

(a) The Primordial Substance had not yet passed out of its precosmic latency into differentiated objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya)—its heart opens. It differentiates, and the THREE (Father, Mother, Son) are transformed into four. Herein lies the origin of the double mystery of the Trinity and the immaculate Conception, The first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects. “If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life. . . .” (Precepts for Yoga). The idea of *Absolute* Unity

would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains IT within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree. Say the Kabalists: "The Deity is one, because It is infinite. It is triple, because it is ever manifesting." This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter.* Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed in the Astral Light—the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth—the LIFE which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence. And this QUATERNARY (Father, Mother, Son, as a UNITY, and a quaternary, as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which carnalized this metaphysical idea beyond any common sense. For one has but to read the Kabala and study its numerical methods of interpretation to find the origin of that dogma. It is purely astronomical, mathematical, and pre-eminently metaphysical: the Male element in Nature (personified by the male deities and Logoi—Viraj, or Brahmâ; Horus, or Osiris, etc., etc.) is born through, not from, an immaculate source, personified by the "Mother"; because that Male having a Mother cannot have a "Father"—the abstract Deity being sexless, and not even a Being but Be-ness, or Life itself. Let us render this in the mathematical language of the author of "The Source of Measures." Speaking of the "Measure of a Man" and his numerical (Kabalistic) value, he writes that in Genesis, ch. iv., v. 1, "It is called the 'Man even Jehovah'

* A Vedantin of the Visishtadwaita philosophy would say that, though the only independent Reality, Parabrahmam is inseparable from his trinity. That He is three, "Parabrahmam, Chit, and Achit," the last two being dependent realities unable to exist separately; or, to make it clearer, Parabrahmam is the SUBSTANCE—changeless, eternal, and incognizable—and Chit (Atma), and Achit (Anâtma) are its qualities, as form and colour are the qualities of any object. The two are the garment, or body, or rather attribute (Sarira) of Parabrahmam. But an Occultist would find much to say against this claim, and so would the Adwaitee Vedantin.

Measure, and this is obtained in this way, viz. : $113 \times 5 = 565$, and the value 565 can be placed under the form of expression $56 \cdot 5 \times 10 = 565$. Here the Man-number 113 becomes a factor of $56 \cdot 5 \times 10$, and the (Kabalistic) reading of this last numbered expression is Jod, He, Vau, He, or Jehovah. . . . The expansion of 565 into $56 \cdot 5 \times 10$ is purposed to show the emanation of the male (Jod) from the female (Eva) principle; or, so to speak, the birth of a male element from an immaculate source, in other words, an immaculate conception."

Thus is repeated on Earth the mystery enacted, according to the Seers, on the divine plane. The "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present, and future—for Jehovah or Jod-he-vau-he is androgyne, or both male and female. Above, the Son is the whole Kosmos; below, he is MANKIND. The triad or triangle becomes Tetraktis, the Sacred Pythagorean number, the perfect Square, and a 6-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the "Ancient of Days," descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the "Lap of Maya," the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue.

STANZA II.—*Continued.*

5. THE SEVEN (*Sons*) WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVĀBHĀVAT, AND SVĀBHĀVAT WAS IN DARKNESS (*a*).

(*a*) The Secret Doctrine, in the Stanzas given here, occupies itself chiefly, if not entirely, with our Solar System, and especially with our planetary chain. The "Seven Sons," therefore, are the creators of the latter. This teaching will be explained more fully hereafter. (See Part II., "Theogony of the Creative Gods.")

Svābhāvat, the “Plastic Essence” that fills the Universe, is the root of all things. Svābhāvat is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy *Mulaprakriti*. It is the body of the Soul, and that which Ether would be to Akasa, the latter being the informing principle of the former. Chinese mystics have made of it the synonym of “being.” In the *Ekasloka-Shastra* of *Nagārjuna* (the *Lung-shu* of China) called by the Chinese the *Yih-shu-lu-kia-lun*, it is said that the original word of Yeu is “Being” or “Subhāva,” “the Substance giving substance to itself,” also explained by him as meaning “without action and with action,” “the nature which has no nature of its own.” *Subhāva*, from which *Svābhāvat*, is composed of two words: *Su* “fair,” “handsome,” good;” *Sva*, “self;” and *bhava*. “being” or “states of being.”

STANZA II.—*Continued.*

6. THESE TWO ARE THE GERM, AND THE GERM IS—ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM.

The “*Divine Thought*” does not imply the idea of a Divine thinker. The Universe, not only past, present, and future—which is a human and finite idea expressed by finite thought—but in its totality, the *Sat* (an untranslatable term), the absolute being, with the Past and Future crystallized in an eternal Present, is that Thought itself reflected in a secondary or manifest cause. Brahma (neuter) as the *Mysterium Magnum* of Paracelsus is an absolute mystery to the human mind. Brahmâ, the male-female, its aspect and anthropomorphic reflection, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority. (See Part II. “Primordial Substance and Divine Thought.”)

Hence the statement that during the prologue, so to say, of the drama of Creation, or the beginning of cosmic evolution, the Universe or the “Son” lies still concealed “in the Divine Thought,” which had not yet penetrated “into the Divine Bosom.” This idea, note well, is at the root, and forms the origin of all the allegories about the “Sons of God” born of immaculate virgins.

STANZA III.

COMMENTARY.

I. THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE (*a*). THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS (*b*).

(*a*) The seemingly paradoxical use of the sentence “Seventh Eternity,” thus dividing the indivisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal Time and a conditioned one (*Khandakâla*). One is the abstraction or noumenon of infinite time (Kâla); the other its phenomenon appearing periodically, as the effect of *Mahat* (the Universal Intelligence limited by Manvantaric duration). With some schools, *Mahat* is “the first-born” of Pradhâna (undifferentiated substance, or the periodical aspect of Mulaprakriti, the root of Nature), which (Pradhâna) is called Maya, the Illusion. In this respect, I believe, esoteric teaching differs from the Vedantin doctrines of both the Adwaita and the Visishtadwaita schools. For it says that, while Mulaprakriti, the noumenon, is self-existing and without any origin—is, in short, parentless, Anupadaka (as one with Brahman)—Prakriti, its phenomenon, is periodical and no better than a phantasm of the former, so *Mahat*, with the Occultists, the first-born of Gnâna (or *gnosis*) knowledge, wisdom or the Logos—is a phantasm reflected from the Absolute NĪRGUNA (Parabrahm, the one reality, “devoid of attributes and qualities”; see Upanishads); while with some Vedantins *Mahat* is a manifestation of Prakriti, or Matter.

(*b*) Therefore, the “last vibration of the Seventh Eternity” was “fore-ordained”—by no God in particular, but occurred in virtue of the eternal and changeless LAW which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the “Days and Nights of Brahmâ.” The expansion “from within without” of the Mother, called elsewhere the “Waters of Space,” “Universal Matrix,” etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. “The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap

of Maya." It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. It "expanded like the bud of the Lotus"; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the Manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man down to mite, from giant trees down to the tiniest blades of grass.

All this, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word "Eternal," note well again, standing here only in the sense of "Æon," as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara. For what is the real esoteric meaning of Manvantara, or rather a Manu-Antara? It means, esoterically, "between two Manus," of whom there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages, or 1,000 "Great Ages," Mahayugas. Let us now analyse the word or name Manu. Orientalists and their Dictionaries tell us that the term "Manu" is from the root *Man*, "to think"; hence "the thinking man." But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine" (as the Hermetic "Pyramid"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus' (or Dhyān-Chohans') errands, and causes the ideal prototypes to expand from within without—viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter.

STANZA III.—*continued.*

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE, AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE (*a*).

(a) The Pythagorean Monad is also said to dwell in solitude and darkness like the “germ.” The idea of the “breath” of Darkness moving over “the slumbering Waters of life,” which is primordial matter with the latent Spirit in it, recalls the first chapter of Genesis. Its original is the Brahminical Nârâyana (the mover on the Waters), who is the personification of the eternal Breath of the unconscious All (or Parabrahm) of the Eastern Occultists. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight) in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, as “Nature abhors a vacuum” according to the Peripatetics, and every ancient philosopher.

In all Cosmogonies “Water” plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition.

STANZA III.—*Continued.*

2. “DARKNESS” RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD EGG (*a*).

(a) The solitary ray dropping into the mother deep may be taken as meaning Divine Thought or Intelligence, impregnating chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction is a reality. The Virgin-egg being in one sense abstract Egg-ness, or the power of becoming developed through fecundation, is eternal and for ever the same. And just as the fecundation of an egg takes place before it is dropped; so the non-eternal periodical germ which becomes later in

symbolism the mundane egg, contains in itself, when it emerges from the said symbol, "the promise and potency" of all the Universe. Though the idea *per se* is, of course, an abstraction, a symbolical mode of expression, it is a symbol truly, as it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space, a Universe as shoreless in magnitude if not as endless in its objective manifestation. The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision or of thought is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, "whose centre is everywhere and circumference nowhere," a conception which enters into the compound idea of this emblem.

The "Mundane Egg" is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. Therefore, it is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. (See Part II. "Tree and Serpent and Crocodile Worship.") The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the selection of this graphic symbol. The "Virgin Egg" is the microcosmic symbol of the macrocosmic prototype—the "Virgin Mother"—Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the immaculate root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos as receptive Nature is an Egg fructified—yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), "four ready, three secret." It may be found

stated in Vishnu Purâna, where elements are translated “Envelopes” and a *secret* one is added: “Aham-kâra” (see Wilson’s Vishnu Purâna, Book I., p. 40). The original text has no “Aham-kâra;” it mentions seven Elements without specifying the last three (see Part II. on “The Mundane Egg”).

STANZA III.—*Continued.*

4. (*Then*) THE THREE (*triangle*) FALL INTO THE FOUR (*quaternary*). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE (*a*). THE LUMINOUS EGG (*Hiranyagarbha*), WHICH IN ITSELF IS THREE (*the triple hypostases of Brahmâ, or Vishnu, the three “Avasthas”*), CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE (*b*).

The use of geometrical figures and the frequent allusions to figures in all ancient scriptures (see Purânas, Egyptian papyri, the “Book of the Dead” and even the Bible) must be explained. In the “Book of Dzyan,” as in the Kabala, there are two kinds of numerals to be studied—the figures, often simple blinds, and the Sacred Numbers, the values of which are all known to the Occultists through Initiation. The former is but a conventional glyph, the latter is the basic symbol of all. That is to say, that one is purely physical, the other purely metaphysical, the two standing in relation to each other as matter stands to spirit—the extreme poles of the ONE Substance.

As Balzac, the unconscious Occultist of French literature, says somewhere, the Number is to Mind the same as it is to matter: “an incomprehensible agent;” (perhaps so to the profane, never to the Initiated mind). Number is, as the great writer thought, an Entity, and, at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organize the physical Kosmos, “where naught obtains its form but through the Deity, which is an effect of Number.” It is instructive to quote Balzac’s words upon this subject:—

“The smallest as the most immense creations, are they not to be distinguished from each other by their quantities, their qualities, their dimensions, their forces and attributes, all begotten by the NUMBER? The infinitude of the Numbers is a fact proven to our mind, but of which no proof can be physically

given. The mathematician will tell us that the infinitude of the numbers exists but is not to be demonstrated. God is a Number endowed with motion, which is felt but not demonstrated. *As Unity, it begins the Numbers, with which it has nothing in common. . . .* The existence of the Number depends on Unity, which, without a single Number, begets them all. . . . What! unable either to measure the first abstraction yielded to you by the Deity, or to get hold of it, you still hope to subject to your measurement; the mystery of the Secret Sciences which emanate from that Deity? And what would you feel, were I to plunge you into the abysses of MOTION, the Force which organizes the Number? What would you think, were I to add that *Motion and Number** are begotten by the WORD, the Supreme Reason of the Seers and Prophets, who, in days of old, sensed the mighty Breath of God, a witness to which is the Apocalypse? ”

(b) “ The radiant essence curdled and spread throughout the depths ” of Space. From an astronomical point of view this is easy of explanation : it is the “ milky way,” the world-stuff, or primordial matter in its first form. It is more difficult, however, to explain it in a few words or even lines, from the standpoint of Occult Science and Symbolism, as it is the most complicated of glyphs. Herein are enshrined more than a dozen symbols. To begin with, the whole pantheon of mysterious objects,† every one of them having some definite Occult meaning, extracted from the allegorical “ churning of the ocean ” by the Hindu gods. Besides *Amrita*, the water of life or immortality, “ *Surabhi* ” the “ cow of plenty,” called “ the fountain of milk and curds,” was extracted from this “ Sea of Milk.” Hence the universal adoration of the cow and bull, one the productive, the other the generative power in Nature : symbols connected with both the Solar and the Cosmic deities. The specific properties, for occult purposes, of the “ fourteen precious things,” being explained only at the fourth Initiation, cannot be given here ; but the following may be remarked. In the “ Satapatha Bráhmāna ” it is stated that the churning of the “ Ocean of Milk ” took place in the Satya Yuga, the first age which immediately followed the “ Deluge.” As, however, neither the Rig-Veda nor

* Number, truly ; but never MOTION. It is *Motion* which begets the Logos, the Word, in occultism.

† The “ Fourteen precious things.” The narrative or allegory is found in the Satapatha Bráhmāna and others. The Japanese Secret Science of the Buddhist Mystics, the *Yamabooshi*, has “ seven precious things.” We will speak of them, hereafter.

Manu—both preceding Vaivasvata's "deluge," that of the bulk of the Fourth Race—mention this deluge, it is evident that it is not the "great" deluge, nor that which carried away Atlantis, nor even the deluge of Noah, which is meant here. This "churning" relates to a period before the earth's formation, and is in direct connection with that other universal legend, the various and contradictory versions of which culminated in the Christian dogma of the "War in Heaven," and the fall of the Angels (see Book II., also Revelations chap. xii.). The Brāhmanas, reproached by the Orientalists with their versions on the same subjects, often clashing with each other, *are pre-eminently occult works*, hence used purposely as blinds. They were allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as the days of Akbar.

STANZA III.—*Continued.*

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN,
AND STILL OEAOHOO (a) IS ONE (b).

(a) OEAOHOO is rendered "*Father-Mother of the Gods*" in the Commentaries, or the SIX IN ONE, or the *septenary root from which all proceeds*. All depends upon the accent given to these seven vowels, which may be pronounced as *one*, three, or even seven syllables by adding an *e* after the letter "o." This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual.

(b) 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*),*

* The original for Understanding is *Sattva*, which Sankara (acharya) renders *antaikarawa*. "Refined," he says, "by sacrifices and other sanctifying operations." In the *Katha*, at p. 148, *Sattva* is said by Sankara to mean *buddhi*—a common use of the word. ("The BHAGAVATGITA with The Sanatsugātiya and The Anugitā," trans-

eternal (*Nitya*) unconditioned reality or SAT (*Satya*), whether we call it Parabrahmam or Mulaprakriti, for these are the two aspects of the ONE. The "Light" is the same Omnipresent Spiritual Ray, which has entered and now fecundated the Divine Egg, and calls cosmic matter to begin its long series of differentiations. The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the "Milky Way"—the matter we know. This "matter," which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisatva—this matter, radical and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the "Star-stuff."

STANZA III.—*Continued.*

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*)* AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. DARKNESS VANISHED AND WAS NO MORE.† IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER (*a*).

(*a*) The essence of darkness being absolute light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralaya, or the term of absolute rest, or non-being, as it appears to our finite minds. The "fire," "heat," and "motion" here spoken of, are, of course, not the fire, heat, and motion of physical science, but the underlying abstractions, the noumena, or the soul, of the essence of these material manifestations—the "things in themselves," which, as modern science confesses, entirely elude the instru-

lated by Kâshinâth Trimbak Telang, M.A.; edited by Max Müller.) Whatever meaning various schools may give the term, *Sattva* is the name given among Occult students of the Aryasanga School to the dual Monad or Atma-buddhi, and Atma-buddhi on this plane corresponds to Parabrahm and Mulaprakriti on the higher plane.

* *Amrita* is "immortality."

† See Commentary No. 1 to this Stanza.

ments of the laboratory, and which even the mind cannot grasp, although it can equally little avoid the conclusion that these underlying essences of things must exist. Fire and Water, or Father* and Mother, may be taken here to mean the divine Ray and Chaos. "Chaos, from this union with Spirit obtaining sense, shone with pleasure, and thus was produced the Protogonos (the first-born light)," says a fragment of Hermas. Damascius calls it Dis in "Theogony"—"The disposer of all things." (See Cory's "*Ancient Fragments*," p. 314.)

According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, if only partially, so "Light and Darkness are identical in themselves, being only divisible in the human mind;" and according to Robert Fludd, "Darkness adopted illumination in order to make itself visible" (*On Rosenkranz*). According to the tenets of Eastern Occultism, DARKNESS is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.

Even in the mind-baffling and science-harassing Genesis, light is created out of darkness "and darkness was upon the face of the deep" (ch. i. v. 2.)—and not *vice versa*. "In him (in darkness) was life; and the life *was the light of men*" (John i. 4). A day may come when the eyes of men will be opened; and then they may comprehend better than they do now, that verse in the Gospel of John that says "And the light shineth in darkness; and the darkness comprehendeth it not." They will see then that the word "darkness" does not apply to man's spiritual eyesight, but indeed to "Darkness," the absolute, that comprehendeth not (cannot cognize) transient light, however transcendent to human eyes. *Demon est Deus inversus*. The devil is now called Darkness by the Church, whereas, in the Bible he is called the "Son of God" (see Job), the bright star of the early morning, Lucifer (see Isaiah). There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the "Luminous Son of the Morning," or man-

* See "Kwan-Shai-Yin." The real name from the text cannot be given.

vantaric Dawn. He was transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma. (See Book II.)

STANZA III.—*Continued.*

7. BEHOLD, OH LANOO!† THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO, THE YOUNGER, THE * * * (*whom thou knowest now as Kwan-Shai-Yin.—Comment*) (a). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (*four*), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA (*seven*) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA ‡ (*the thrice ten*) THE HOSTS AND THE MULTITUDES (b). BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (*stars*) AND TURNS THE UPPER (*space*) INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (*element*) INTO THE GREAT WATERS (c).

“Bright Space, son of dark Space,” corresponds to the Ray dropped at the first thrill of the new “Dawn” into the great Cosmic depths, from which it re-emerges differentiated as Oeaoohoo the younger, (the “new LIFE”), to become, to the end of the life-cycle, the germ of all things. He is “the Incorporeal man who contains in himself the divine Idea,”—the generator of Light and Life, to use an expression of Philo Judæus. He is called the “Blazing Dragon of Wisdom,”

† Lanoo is a student, a chela who studies practical Esotericism.

‡ “Tri-dasa,” or three times ten (30), alludes to the Vedic deities, in round numbers, or more accurately 33—a sacred number. They are the 12 Adityas, the 8 Vasus, the 11 Rudras, and 2 Aswins—the twin sons of the Sun and the Sky. This is the root-number of the Hindu Pantheon, which enumerates 33 crores or over three hundred millions of gods and goddesses.

because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom, Oeaoohoo, "the Son of the Son," contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom. "He who bathes in the light of Oeaoohoo will never be deceived by the veil of Mâyâ."

Kwan-Shai-Yin is identical with, and an equivalent of the Sanskrit *Avalôkitêshwara*, and as such he is an androgynous deity, like the Tetragrammaton and all the Logoi * of antiquity. It is only by some sects in China that he is anthropomorphized and represented with female attributes,† when, under his female aspect, he becomes Kwan-Yin, the goddess of mercy, called the "Divine Voice."‡ The latter is the patron deity of Thibet and of the island of Puto in China, where both deities have a number of monasteries.§ (See Part II. Kwan-Shai-Yin and Kwan-yin.)

* Hence all the higher gods of antiquity are all "Sons of the Mother" before they become those of the "Father." The Logoi, like Jupiter or Zeus, Son of Kronos-Saturn, "Infinite Time" (or Kâla), in their origin were represented as male-female. Zeus is said to be the "beautiful Virgin," and Venus is made bearded. Apollo is originally bisexual, so is Brahmâ-Vâch in Manu and the Purânas. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally St. John's vision in Revelation, that of the Logos, who is now connected with Jesus—is hermaphrodite, for he is described as having female breasts. So is the Tetragrammaton = Jehovah. But there are two Avalôkitêshwaras in Esotericism; the first and the second *Logos*.

† No religious symbol can escape profanation and even derision in our days of politics and Science. In Southern India the writer has seen a converted native making pujah with offerings before a statue of Jesus clad in woman's clothes and with a ring in his nose. When asking the meaning of the masquerade we were answered that it was Jesu-Maria blended in one, and that it was done by the permission of the Padri, as the zealous convert had no money to purchase two statues or "idols" as they, very properly, were called by a witness—another but a non-converted Hindu. Blasphemous this will appear to a dogmatic Christian, but the Theosophist and the Occultist must award the palm of logic to the converted Hindu. The esoteric Christos in the *gnosis* is, of course, sexless, but in exoteric *theology* he is male and female.

‡ The Gnostic Sophia, "Wisdom" who is "the Mother" of the Ogdoad (Aditi, in a certain sense, with her eight sons), is the Holy Ghost and the Creator of all, as in the ancient systems. The "father" is a far later invention. The earliest manifested Logos was female everywhere—the mother of the seven planetary powers.

§ See "Chinese Buddhism," by the Rev. J. C. Edkins, who always gives correct facts, although his conclusions are very frequently erroneous.

(b) "The "Dragon of Wisdom" is the One, the "Eka" (Sanskrit) or Saka. It is curious that Jehovah's name in Hebrew should also be One, Echod. "His name is Echod": say the Rabbins. The philologists ought to decide which of the two is derived from the other—linguistically and symbolically: surely, not the Sanskrit? The "One" and the Dragon are expressions used by the ancients in connection with their respective Logoi. Jehovah—esoterically (as Elohim)—is also the Serpent or Dragon that tempted Eve, and the "Dragon" is an old glyph for "Astral Light" (Primordial Principle), "which is the Wisdom of Chaos." Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific idea of this emblem (the Dragon) into the absurd superstition called the "Devil." They took it from the later Zoroastrians, who saw devils or the Evil in the Hindu Devas, and the word Evil thus became by a double transmutation D'Evil in every tongue (Diabolos, Diable, Diavolo, Teufel). But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence—Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in Genesis; the Gnostic's Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators. Hence, also, the Hindu serpent Sesha or Ananta, "the Infinite," a name of Vishnu, whose first Vahan or vehicle on the primordial waters is this serpent.* Yet they all made a difference between the good and the bad Serpent (the Astral Light of

* Like the *logoi* and the Hierarchies of Powers, however, the "Serpents" have to be distinguished one from the other. Sesha or Ananta, "the couch of Vishnu," is an allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas, the gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three and Seven-syllabled *Oeahoo* of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the rays of the latter on the material plane.

the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter.* Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: “Be ye wise as serpents,” he says. “In the beginning, before Mother became Father-Mother, the fiery Dragon moved in the infinitudes alone” (*Book of Sarparâjni.*) The Aitareya Brâhmana calls the Earth Sarparâjni, “the Serpent Queen,” and “the Mother of all that moves.” Before our globe became egg-shaped (and the Universe also) “a long trail of Cosmic dust (or fire mist) moved and writhed like a serpent in Space.” The “Spirit of God moving on Chaos” was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolises not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. The Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest. The serpent is, surely, a not less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul. The “Dragon” was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the “Book of Hermes,” Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon of “Light, Fire, and Flame.” Pymander, the “Thought Divine” personified, says: The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow (“Darkness,” or the concealed Deity). I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought (*Mahat*) which is God, the Father.†

* The Astral Light, or the Ether, of the ancient pagans (for the name of Astral Light is quite modern) is Spirit-Matter. Beginning with the pure spiritual plane, it becomes grosser as it descends until it becomes the *Maya* or the tempting and deceitful serpent on our plane.


† By “God, the Father,” the seventh principle in Man and Kosmos are here unmistakably meant, this principle being inseparable in its *Esse* and Nature from the seventh Cosmic principle. In one sense it is the Logos of the Greeks and the Avalôkitêswara of the esoteric Buddhists.

The celestial Ocean, the Æther is the *Breath* of the Father, the life-giving principle, the *Mother*, the Holy Spirit, for these are not separated, and their union is LIFE."

Here we find the unmistakeable echo of the Archaic Secret Doctrine, as now expounded. Only the latter does not place at the head and Evolution of Life "the Father," who comes third and is the "Son of the Mother," but the "Eternal and Ceaseless Breath of the ALL." The *Mahat* (Understanding, Universal Mind, Thought, etc.), before it manifests itself as Brahmâ or Siva, appears as Vishnu, says *Sânkhya Sâra* (p. 16); hence *Mahat* has several aspects, just as the *logos* has. *Mahat* is called the Lord, in the *Primary* Creation, and is, in this sense, Universal Cognition or *Thought Divine*; but, "That *Mahat* which was first produced is (afterwards) called *Ego-ism*, when it is born as "I," that is said to be the *second* Creation" (*Anugîtâ*, ch. xxvi.). And the translator (an able and learned Brahmin, not a European Orientalist) explains in a foot-note (6), "*i.e.*, when *Mahat* develops into the feeling of Self-Consciousness—I—then it assumes the name of *Egoism*," which, translated into our esoteric phraseology, means when *Mahat* is transformed into the human *Manas* (or even that of the finite gods), and becomes *Aham*-ship. Why it is called the *Mahat* of the *Second* creation (or the *ninth*, that of the *Kumâra* in *Vishnu Purâna*) will be explained in Book II. The "Sea of Fire" is then the Super-Astral (*i.e.*, noumenal) Light, the first radiation from the *Root*, the *Mulaprakriti*, the undifferentiated Cosmic Substance, which becomes *Astral Matter*. It is also called the "Fiery Serpent," as above described. If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to micro-cosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered.* All the Kabalists and Occultists, Eastern and Western, recognise (*a*)

* In the Egyptian as in the Indian theogony there was a *concealed* deity, the ONE, and the creative, androgynous god. Thus *Shco* is the god of creation and Osiris is, in his original primary form, the "god whose name is unknown." (See Mariette's *Abydos* II., p. 63, and Vol. III., pp. 413, 414, No. 1122.)

the identity of "Father-Mother" with primordial *Æther* or *Akasa*, (Astral Light)*; and (b) its homogeneity before the evolution of the "Son," cosmically *Fohat*, for it is Cosmic Electricity. "Fohat hardens and scatters the seven brothers" (Book III. Dzyan); which means that the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. "There exists an universal *agent unique* of all forms and of life, that is called Od, † Ob, and Aour, active and passive, positive and negative, like day and night: it is the first light in Creation" (Eliphas Lévi's *Kabala*):—the first Light of the primordial Elohim—the Adam, "male and female"—or (scientifically) ELECTRICITY AND LIFE.

(c) The ancients represented it by a serpent, for "Fohat hisses as he glides hither and thither" (in zigzags). The *Kabala* figures it with the Hebrew letter Teth , whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, for it is the ninth letter of the alphabet and the ninth door of the fifty portals or gateways that lead to the concealed mysteries of being. It is the magical agent *par excellence*, and designates in Hermetic philosophy "Life infused into primordial matter," the essence that composes all things, and the spirit that determines their form. But there are two secret Hermetical operations, one spiritual, the other material-correlative, and for ever united. "Thou shalt separate the earth from the fire, the subtile from the solid . . . that which ascends from earth to heaven and descends again from heaven to earth. It (the subtile light), is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. Thus was the world formed" (*Hermes*).

It was not Zeno alone, the founder of the Stoics, who taught that the

* See next note.

† Od is the pure life-giving Light, or magnetic fluid; Ob the messenger of death used by the sorcerers, the nefarious evil fluid; Aour is the synthesis of the two, Astral Light proper. Can the Philologists tell why Od—a term used by Reichenbach to denominate the vital fluid—is also a Tibetan word meaning light, brightness, radiancy? It equally means "Sky" in an occult sense. Whence the root of the word? But *Akasa* is not quite *Ether*, but far higher than that, as will be shown.

Universe evolves, when its primary substance is transformed from the state of fire into that of air, then into water, etc. Heraclitus of Ephesus maintained that the one principle that underlies all phenomena in Nature is fire. The intelligence that moves the Universe is fire, and fire is intelligence. And while Anaximenes said the same of air, and Thales of Miletus (600 years B.C.) of water, the Esoteric Doctrine reconciles all those philosophers by showing that though each was right the system of none was complete.

STANZA III.—*Continued.*

8. WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanscrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally "*That*" (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the "Unfathomable Darkness," the "Whirlwind," etc.—it is also called the "It of the Kalahansa, the Kala-ham-sa," and even the "Kali Hamsa," (Black swan). Here the *m* and the *n* are convertible, and

both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennwi*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanscrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word of *Hansa* or esoterically “*hamsa*” is just such a case. *Hamsa* is equal to *a-ham-sa*, three words meaning “*I am he*” (in English), while divided in still another way it will read “*So-ham*,” “*he (is) I*”—*Soham* being equal to *Sah*, “*he*,” and *aham*, “*I*,” or “*I am he*.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, *Kalahansa* (or *hamsa*), and the name given to *Brahma neuter* (later on, to the male *Brahmâ*) of “*Hansa-Vahana*,” he who uses the *Hansa* as his vehicle.” The same word may be read “*Kalaham-sa*” or “*I am I*” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “*I am that I am*.” The same doctrine is found in the *Kabala*, as witness the following extract from an unpublished MS. by Mr. S. Liddell McGregor Mathers, the learned *Kabalist*: “The three pronouns אֲנִי, אַתָּה, הוּא, *Hoa*, *Atah*, *Ani*; *He*, *Thou*, *I*; are used to symbolize the ideas of *Macroprosopus* and *Microprosopus* in the Hebrew *Qabalah*. *Hoa*, “*He*,” is applied to the hidden and concealed *Macroprosopus*; *Atah*, “*Thou*,” to *Microprosopus*; and *Ani*, “*I*,” to the latter when *He* is represented as speaking. (See *Lesser Holy Assembly*, 204 *et seq.*) It is to be noted that each of these names consists of three letters, of which the letter *Aleph* א, *A*, forms the conclusion of the first word *Hoa*, and the commencement of *Atah* and *Ani*, as if it were the connecting link between them. But א is the symbol of the *Unity* and consequently of the unvarying *Idea* of the *Divine* operating through all these. But behind the א in the name *Hoa* are the letters ו and ה, the symbols of the numbers *Six* and *Five*, the *Male* and the *Female*, the *Hexagram* and the *Pentagram*. And the numbers of these three words, *Hoa Atah Ani*, are 12, 406, and 61, which are resumed in the key numbers of 3, 10, and 7, by the *Qabalah* of the *Nine Chambers*, which is a form of the *exegetical rule* of *Temura*.”

It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order

to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great UNIT (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the WORD.* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), "is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity." For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether "I," "He," Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in Bhagavata Purâna) of a certain caste named "Hamsa" or "Hansa," which was the "one caste" *par excellence*; when far back in the mists of a forgotten past there was among the Hindus only "One Veda, One Deity, One Caste." There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called "Hamsa," and connected with episodes pertaining to the history of religious mysteries and initiations. As to the name of Kâla-Hansa being the supposed vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the

* This is again similar to the doctrine of Fichte and German Pantheists. The former reveres Jesus as the great teacher who inculcated the unity of the spirit of man with the God-Spirit (the Adwaita doctrine) or universal Principle. It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally.

Orientalists, it is quite a mistake. Brahma, the neuter, is called by them Kala-Hansa and Brahmâ, the male, Hansa-Vahana, because forsooth "his vehicle or Vahan is a swan or goose" (vide "the Hindu Classical Dictionary.") This is a purely exoteric gloss. Esoterically and logically, if Brahma, the infinite, is all that is described by the Orientalists, namely, agreeably with the Vedantic texts, an abstract deity in no way characterised by the description of any human attributes, and it is still maintained that he or it is called Kala-Hansa—then how can it ever become the Vahan of Brahmâ, the manifested finite god? It is quite the reverse. The "Swan or goose" (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of "Darkness"—for our human intellect, at any rate. It is Brahmâ, then, who is Kâla-Hansa, and the Ray, the Hansa-Vahana.

As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the "deep," or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl—whether swan or pelican,* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the "Fiery Soul of the Pelican" in the Book of Numbers.† (See Part II. "The Hidden Deity and its Symbols and Glyphs.") Appearing with every Manvantara as Narâyan, or Swayambhuva (the

* Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating "bald locusts, beetles, and the grasshopper after his kind" (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word "unclean," like every other word, ought not to be read and understood literally, as it is esoteric like all the

Self-Existent), and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmâ or Prajâpati, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves—Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

STANZA III.—*Continued.*

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND THE FIRE PRODUCES HEAT, WHICH YIELDS WATER, THE WATER OF LIFE IN THE GREAT MOTHER (*Chaos*) (*a*).

(*a*) It must be remembered that the words "Light," "Fire," and "Flame" used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old "Fire philosophers,"[‡] in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—"Light," "Flame," "Hot," "Cold," "Fire," "Heat," "Water," and the "water of life" are all, on our plane, the progeny; or as a modern physicist would say, the correlations of ELECTRICITY. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; GOD and DEVIL, GOOD and EVIL. . . .

rest, and may as well mean "holy" as not. It is a blind, very suggestive in connection with certain superstitions—*e.g.*, that of the Russian people who will not use the pigeon for food; not because it is "unclean," but because the "Holy Ghost" is credited with having appeared under the form of a Dove.

[‡] Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element.

Now, why is Light called in the Stanzas "cold flame"? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, "which has neither a beginning nor an end," is "neither hot nor cold, but is of its own special nature," says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the "cold Virgin," and when awakened to life, as the "Mother." The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of *Fohat*, is but "a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect." Even such are her first-born, the "four sons," who "are One, and become Seven,"—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal "centres of Forces," or atoms, that develop later into the great Cosmic "Elements," now divided into the seventy or so sub-elements, known to science. The four primal natures of the first *Dhyan Chohans*, are the so-called (for want of better terms) "Akasic," "Ethereal," "Watery," and "Fiery," answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitro-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

* *παρά*, "beyond," outside.

† Each of these and many more are probably the missing links of chemistry. They are known by other names in Alchemy and to the Occultists who practise in phenomenal powers. It is by combining and recombining in a certain way (or dissociating) the "Elements" by means of astral fire that the greatest phenomena are produced.

STANZA III.—*Continued.*

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*) ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SWĀBHĀVAT (*a*).

(*a*) In the Mandukya (Mundaka) Upanishad it is written, "As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one" (I. 1. 7). Brahmā, as "the germ of unknown Darkness," is the material from which all evolves and develops "as the web from the spider, as foam from the water," etc. This is only graphic and true, if Brahmā the "Creator" is, as a term, derived from the root *brih*, to increase or expand. Brahmā "expands" and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says:

"Thus at the roaring loom of Time I ply,
And weave for God the garment thou see'st Him by."

STANZA III.—*Continued.*

11. IT (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the Elements with their respective Powers, or Intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER (*a*). WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE. (*b*)

The expanding of the Universe under the breath of FIRE is very suggestive in the light of the "Fire mist" period of which modern science speaks so much, and knows in reality so little.

Great heat breaks up the compound elements and resolves the

heavenly bodies into their primeval one element, explains the commentary. "Once disintegrated into its primal constituent by getting within the attraction and reach of a focus, or centre of heat (energy), of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourised and held in "the bosom of the Mother" until Fohat, gathering a few of the clusters of Cosmic matter (nebulæ) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth.

The expanding and contracting of the Web—*i.e.*, the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swâbhâvat, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many scientists and especially of astronomers: the cause of the first ignition of matter or the world-stuff, the paradox of the heat produced by the refrigerative contraction and other such Cosmic riddles. For it points unmistakeably to a knowledge by the ancients of such phenomena. "There is heat internal and heat external in every atom," say the manuscript Commentaries, to which the writer has had access; "the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter);" and they give explanations which show that the modern theory of the extinction of the solar fires by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists' own admission. For as Professor Newcomb points out (Popular Astronomy, pp. 506-508), "by losing heat, a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction." This paradox, that a body gets hotter as the shrinking produced by its getting colder is greater, led to long disputes. The surplus of heat, it was argued, was lost by radiation, and to assume that the temperature is not lowered *pari passu* with a decrease of volume under a constant pressure, is to set at nought the law of Charles (Nebular Theory, Winchell). Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at a constant temperature, etc. Professor Winchell tries to reconcile the paradox—only a seeming one in fact, as

Homer Lanes proved,—by suggesting “something besides heat.” “May it not be,” he asks, “simply a repulsion among the molecules, which varies according to some law of the distance?” But even this will be found irreconcilable, unless this “something besides heat” is ticketed “Causeless Heat,” the “Breath of Fire,” the all-creative Force plus ABSOLUTE INTELLIGENCE, which physical science is not likely to accept.

However it may be, the reading of this Stanza shows it, notwithstanding its archaic phraseology, to be more scientific than even modern science.

STANZA III.—*Continued.*

12. THEN SVĀBHĀVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH (of these) IS A PART OF THE WEB (*Universe*). REFLECTING THE “SELF-EXISTENT LORD” (*Primeval Light*) LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.* . . .

“Fohat hardens the atoms”; *i.e.*, by infusing energy into them: he scatters the atoms or primordial matter. “He scatters himself while scattering matter into atoms” (MSS. Commentaries.)

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation “Cosmic Electricity” sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (*For further details as to “Fohat” See Stanza V. and Comments.*)

* This is said in the sense that the flame from a fire is endless, and that the lights of the whole Universe could be lit at one simple rush-light without diminishing its flame.