

## STANZA IV.

## COMMENTARY.

I. LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE (*a*). LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER (*b*).

(*a*) These terms, the “Sons of the Fire,” the “Sons of the Fire-Mist,” and the like, require explanation. They are connected with a great primordial and universal mystery, and it is not easy to make it clear. There is a passage in the *Bhagavatgītā* (ch. viii.) wherein Krishna, speaking symbolically and *esoterically*, says: “I will state the times (conditions) . . . at which devotees departing (from this life) do so never to return (be reborn), or to return (to incarnate again). The Fire, the Flame, the day, the bright (lucky) fortnight, the six months of the Northern solstice, departing (dying) in these, those who know the Brahman (Yogis) go to the Brahman. Smoke, night, the dark (unlucky) fortnight, the six months of the Southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion the astral light also) and returns (is reborn). These two paths, bright and dark, are said to be eternal in this world (or great kalpa, ‘Age’). By the one a man goes never to come back, by the other he returns.” Now these names, “Fire,” “Flame,” “Day,” the “bright fortnight,” etc., as “Smoke,” “Night,” and so on, leading only to the end of the lunar path are incomprehensible without a knowledge of Esotericism. These are *all names of various deities* which preside over the Cosmo-psychic Powers. We often speak of the Hierarchy of “Flames” (see Book II.), of the “Sons of Fire,” etc. Sankarachārya the greatest of the Esoteric masters of India, says that *fire* means a deity which presides over Time (*kāla*). The able translator of *Bhagavatgītā*, Kashināth Trimbak Telang, M.A., of Bombay, confesses he has “no clear notion of the meaning of these verses” (p. 81, footnote). It seems quite clear, on the contrary, to him who knows the occult doctrine. With these verses the mystic sense of the solar and lunar symbols are connected: the Pitris are *lunar* deities and our ancestors, because they *created the physical man*.

The Agnishwatha, the Kumara (the seven mystic sages), are solar deities, though the former are Pitris also; and these are the “fashioners of the *Inner Man*.” (See Book II.) They are:—

“The Sons of Fire”—because they are the first Beings (in the Secret Doctrine they are called “Minds”), evolved from Primordial Fire. “The Lord is a consuming Fire” (Deuteronomy iv. 24); “The Lord (Christos) shall be revealed with his mighty angels in flaming fire” (2 Thessal. i. 7, 8). The Holy Ghost descended on the Apostles like “cloven tongues of fire,” (Acts ii. v. 3); Vishnu will return on *Kalki*, the White Horse, as the last Avatar amid fire and flames; and *Sosiosh* will be brought down equally on a White Horse in a “tornado of fire.” “And I saw heaven open and behold a white horse, and he that sat upon him . . . is called the Word of God,” (Rev. xix. 13) amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther—the second manifested deity—in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings. The first, or the purely *Formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as “triple” (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System. “The fire or knowledge burns up all action on the plane of illusion,” says the commentary. “Therefore, those who have acquired it and are emancipated, are called ‘Fires.’” Speaking of the *seven* senses symbolised as *Hotris*, priests, the Brâhmana says in *Anugîta*: “Thus these *seven* (senses, smell and taste, and colour, and sound, etc., etc.) are the causes of emancipation;” and the commentator adds: “It is from these seven from which the Self is to be emancipated. ‘I’ (am here devoid of qualities) must mean the Self, not the Brâhmana who speaks.” (“*Sacred Books of the East*,” ed. by Max Müller, Vol. VIII., 278.)

(b) The expression “All is One Number, issued from No Number” relates again to that universal and philosophical tenet just explained in Stanza III. (Comm. 4). That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can

be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or “No-Number,” to distinguish it from BEING or “the One Number.”

---

STANZA IV.—*Continued.*

(2) LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS (a).

(a) This is explained in Book II., and this name, “Primordial Flame,” corroborates what is said in the first paragraph of the preceding commentary on Stanza IV.

The distinction between the “Primordial” and the subsequent seven Builders is this: The former are the Ray and direct emanation of the first “Sacred Four,” the *Tetraktis*, that is, the eternally Self-Existent One (Eternal *in Essence* note well, not in manifestation, and distinct from the universal ONE). Latent, during Pralaya, and active, during Manvantara, the “Primordial” proceed from “Father-Mother” (Spirit-Hyle, or *Ilus*); whereas the other manifested Quaternary and the Seven proceed from the Mother alone. It is the latter who is the immaculate Virgin-Mother, who is overshadowed, not impregnated, by the Universal MYSTERY—when she emerges from her state of Laya or undifferentiated condition. In reality, they are, of course, all one; but their aspects on the various planes of being are different. (See Part II., “Theogony of the Creative Gods.”)

The first “Primordial” are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse—as Michael did in the latter system, and as did the eldest “Mind-born sons” of Brahmâ (Vedddhas)—to create or rather to multiply.

---

STANZA IV.—*Continued.*

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRUNG IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE (a); THEN THE THREE, THE ONE,

THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN, THE SUM TOTAL (*b*). AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA (*formless*), THE RUPA (*with bodies*), AND THE FORCE OR 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 (*the Pitris*) WITHIN THE HOLY FOUR.\*

(a) This relates to the sacred Science of the Numerals: so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and correct numbers of these Beings invisible (to us) except upon very rare occasions, that the mystery of the whole Universe is built. The *Kumaras*, for instance, are called the “Four” though in reality seven in number, because Sanaka, Sananda, Sanatana and Sanat-Kumara are the chief Vaidhâtra (their patronymic name), as they spring from the “four-fold mystery.” To make the whole clearer we have to turn for our illustrations to tenets more familiar to some of our readers, namely, the Brahminical.

According to Manu, Hiranyagarbha is Brahmâ *the first male* formed by the undiscernible Causeless CAUSE in a “Golden Egg resplendent as the Sun,” as states the Hindu Classical Dictionary. “Hiranyagarbha” —means the golden, or rather the “Effulgent Womb” or Egg. The meaning tallies awkwardly with the epithet of “male.” Surely the esoteric meaning of the sentence is clear enough. In the Rig Veda it is said:—“THAT, the one Lord of all beings . . . the one animating principle of gods and man,” arose, in the beginning, in the Golden Womb, Hiranyagarbha—which is the Mundane Egg or sphere of our Universe. That Being is surely androgynous, and the allegory of Brahmâ separating into two and recreating in one of his halves (the female Vâch) himself as Virâj, is a proof of it.

“The One from the Egg, the Six and the Five,” give the number 1065, the value of the first-born (later on the male and female Brahmâ-Prajâpati), who answers to the numbers 7, and 14, and 21 respectively. The Prajâpati are, like the Sephiroth, only seven, including the

\* The 4, represented in the Occult numerals by the Tetraktis, the Sacred or Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabala and in the Egyptian, Chaldean and other numerical systems.

synthetic Sephira of the triad from which they spring. Thus from Hiranyagarbha or Prajâpati, the *triume* (primeval Vedic Trimurti, Agni, Vayu, and Surya), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one "supreme" Parama, called Guhya or "secret," and Sarvâtma, the "Super-Soul." "The seven Lords of Being lie concealed in Sarvâtma like thoughts in one brain." So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten—exoterically. In the Mahabhârata the Prajâpati are 21 in number, or ten, six, and five (1065), thrice seven.\*

(b) "The Three, the One, the Four, the One, the Five" (in their totality—twice seven) represent 31415—the numerical hierarchy of the Dhyanchohans of various orders, and of the inner or circumscribed world.† When placed on the boundary of the great circle of "Pass not" (see Stanza V.), called also the Dhyani-pasa, the "rope of the Angels," the "rope" that hedges off the phenomenal from the noumenal Kosmos, (not falling within the range of our present objective consciousness); this number, when not enlarged by permutation and expansion, is ever 31415 anagrammatically and Kabalistically, being both the number of the circle and the mystic Svastica, the twice seven once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways, from right or from left, they will always yield fourteen. Mathematically they represent the well-known calculation, namely, that the ratio of the diameter to the circumference of a circle is as 1 to 3·1415, or the value of the  $\pi$  (pi), as this ratio is called—the symbol  $\pi$  being always used in

\* In the Kabala the same numbers are a value of Jehovah, viz., 1065, since the numerical values of the three letters which compose his name—Jod, Vau and twice He—are respectively 10 (י), 6 (ו) and 5 (ה); or again thrice seven, 21. "Ten is the Mother of the Soul, for Life and Light are therein united," says Hermes. "For number one is born of the Spirit and the number ten from matter (chaos, feminine); the unity has made the ten, the ten the unity" (*Book of the Keys*). By the means of the Temura, the anagrammatical method of the Kabala, and the knowledge of 1065 (21), a universal science may be obtained regarding Kosmos and its mysteries" (Rabbi Yogel). The Rabbis regard the numbers 10, 6, and 5 as the most sacred of all.

† The reader may be told that an American Kabalist has now discovered the same number for the Elohim. It came to the Jews from Chaldæa. See "Hebrew Metrology" in the Masonic Review, July, 1885, McMillan Lodge, No. 141.

mathematical formulæ to express it. This set of figures must have the same meaning, since the 1 : 314,159, and then again 1 : 3 : 1,415,927 are worked out in the secret calculations to express the various cycles and ages of the "first born," or 311,040,000,000,000 with fractions, and yield the same 13,415 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner, author of *The Source of Measures*, reads the Hebrew word Alhim in the same number values, by omitting, as said, the ciphers and by permutation—13,514: since א (a) is 1 : ל (l) is 3 (or 30); ה (h) is 5; י (i) 1 for 10; and מ (m) is 4 (40), and anagrammatically—31,415 as explained by him.

Thus, while in the metaphysical world, the circle with the one central Point in it has no number, and is called Anupadaka (parentless and numberless)—viz., it can fall under no calculation,—in the manifested world the mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentacle, the second Line and the Cube (or 13514); and when the Point having generated a Line, thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a cube, the second line, and a pentacle. "When the Son separates from the Mother he becomes the Father," the diameter standing for Nature, or the feminine principle. Therefore it is said: "In the world of being, the one Point fructifies the Line—the Virgin Matrix of Kosmos (the egg-shaped zero)—and the immaculate Mother gives birth to the form that combines all forms." Prajapati is called the first procreating male, and "his Mother's husband."\* This gives the key-note to all the later divine sons from immaculate mothers. It is greatly corroborated by the significant fact that Anna (the name of the Mother of the Virgin Mary) now represented by the Roman Catholic church as having given birth to her daughter in an immaculate way ("Mary conceived without sin"), is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi; whence Anaitia, Devi-durga, the wife of Siva, is also called Annapurna,

\* We find the same expression in Egypt. Mout signifies, for one thing, "Mother," and shows the character assigned to her in the triad of that country. "She was no less the mother than the wife of Ammon, one of the principle titles of the god being "the husband of his mother." The goddess Mout, or Mût, is addressed as "our lady," the "queen of Heaven" and of "the Earth," thus "sharing these titles with the other mother goddesses, Isis, Hathor, etc." (Maspero).

and Kanya, the Virgin; "Uma-Kanya" being her esoteric name, and meaning the "Virgin of light," Astral Light in one of its multitudinous aspects.

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

The "Sacred Animals" are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that "God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim,\* the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation." Thus was the world made "through three Seraphim—Sepher, Saphar, and Sipur," or "through Number, Numbers, and Numbered." With the astronomical key these "Sacred Animals" become the signs of the Zodiac.

\* This is the literal translation from the IXth and Xth Sections: "Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!" Which words "founded his dwelling" show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now.

STANZA IV.—*Continued.*

4. THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEPTENARY. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, SECOND, THIRD, FOURTH, FIFTH, SIXTH, AND THE SEVENTH OF THE SEVEN (a). THESE (“*sparks*”) ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (*the permutation of Oeaoohoo*) (b).\*

(a) This Sloka gives again a brief analysis of the Hierarchies of the Dhyān Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The “army of the Voice” is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought. As beautifully expressed by P. Christian, the learned author of “The History of Magic” and of “L’Homme Rouge des Tuileries,” the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because—

—“When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

“The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

“To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

\* The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause.



“Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters.”

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

The “Army of the Voice,” is the prototype of the “Host of the Logos,” or the “WORD” of the Sepher Jezirah, called in the Secret Doctrine “the One Number issued from No-Number”—the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered—the latter proceeding from the Voice, the feminine Vâch, Satarupa “of the hundred forms,” or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or “nought,” ever procreating and multiplying in union with the Unit “I,” one, or the Spirit of Life), that the whole Universe proceeded.

In the *Anugîtâ* a conversation is given (ch. vi., 15) between a Brâhmana and his wife, on the origin of Speech and its occult properties.\* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brâhmana tells her that the Apâna (*inspirational breath*) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. “Both went to the Self of Being (*i.e.*, to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjûna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the

\* *Anugîtâ* forms part of the Asvamedha Parvan of the “Mahâbhârata.” The translator of the *Bhagavatgîtâ*, edited by Max Müller, regards it as a continuation of the *Bhagavatgîtâ*. Its original is one of the oldest *Upanisha s.*

other. To this the lord said: 'Mind is superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (*i.e.* of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, *i.e.* proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one! going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech). . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable."

This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of *Anugîtâ* explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The *Hâtha* so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or

function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the “vital winds” or breath). The Brâhmana speaks in it “of the institution of the seven sacrificial Priests (Hotris). He says: “The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed”; and which “dwelling in a minute space (still) do not perceive each other” on this sensuous plane, none of them except mind. For mind says: “The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (*i.e.*, senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves.”\*

This, of course, with regard only to *mind on the sensuous plane*. Spiritual mind (the upper portion or aspect of the *impersonal* MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also—may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. “You are all greatest and not greatest,” or superior to objects, as A. Misra says, none being independent of the other. “You are all possessed of one another’s qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the ‘*Yoga inhalation*,’ so called, which is the breath of the *One* or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms).”

This Breath, Voice, Self or “Wind” (*pneuma*?) is the Synthesis of the Seven Senses, *noumenally* all minor deities and esoterically—the *septenary* and the “Army of the VOICE.”

---

\* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity.

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element—Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. “Dots, Lines, Triangles, Cubes, Circles” and finally “Spheres”—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discovery of the “Conservation of matter” by a considerable time. Says the ancient Commentary† to Stanza IV. :—

*“The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation.” ‡*

---

\* It is the knowledge of this law that permits and helps the Arhat to perform his Siddhis, or various phenomena, such as disintegration of matter, the transport of objects from one place to another.

† These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, “*The Modern Genesis*,” the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks :—“It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the rationale of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?” The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. “Motion is eternal in the unmanifested, and periodical in the manifest,” says an Occult teaching. It is “when heat caused

STANZA IV.—*Continued.*

5. . . . . WHICH IS :—

“DARKNESS,” THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVÂBHÂVAT : THE ○ (*for x, unknown quantity*) :

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE (*a*).

II. THE VOICE OF THE WORD, SVÂBHÂVAT, THE NUMBERS, FOR HE IS ONE AND NINE. \*

III. THE “FORMLESS SQUARE.” (*Arupa.*) (*b*).

AND THESE THREE ENCLOSED WITHIN THE ○ (*boundless circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE (*c*) ; THEN COME THE “SONS,” THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhâskara*) (*d*).

(*a*) “Adi-Sanat,” translated literally is the First or “primeval” ancient, which name identifies the Kabalistic “Ancient of Days” and the “Holy Aged” (Sephira and Adam Kadmon) with Brahmâ the Creator, called also *Sanat* among his other names and titles.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature—“Numbers” when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a synonym for the four-fold Anima Mundi, the Kabalistic “Archetypal World,” from whence proceed the “Creative, Formative, and the

by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind.” A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate.

\* Which makes ten, or the perfect number applied to the “Creator,” the name given to the totality of the Creators blended by the Monotheists into One, as the “Elohim,” Adam Kadmon or Sephira—the Crown—are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with “FATHER-MOTHER” on the mystic plane. (*Vide supra.*)

Material Worlds ” ; the Scintillæ or Sparks,—the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents—Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

(b) ○ This means that the “Boundless Circle” (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit\* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

(c) The “One Rejected” is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, “The Boundless” or infinite Space, translated by Mr. Max Müller, “the visible infinite, visible by the naked eye (! !); the endless expanse beyond the Earth, beyond the clouds, beyond the sky,” is the equivalent of “Mother-Space” coeval with “Darkness.” She is very properly called “The Mother of the Gods,” DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: “Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Mârttânda,” our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically,

\* “In union with the Spirit and the Voice,” referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom.

† The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that “Mystery God” they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the

so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon. "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

*"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Márrtánda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom.\* They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" (our

author of "Maçonnerie Occulte":—"Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions."..... The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon.

\* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

planetary world), and he is one of the three chief deities. He is called indifferently the Son of *Dyaus* and of *Aditi*, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This "One Element" is called figuratively "FIRE." The Vedas (Aitareya-Brâhmana of Haug also; p. i.) teach "that the fire verily is all the deities." (Narada in Anugîtâ).

The meaning of the allegory is plain, for we have both the Dzyan Commentary and modern science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. The eight Adityas, "the gods," are all formed from the eternal substance (Cometary matter\*—the Mother) or the "World-Stuff" which is both the fifth and the sixth COSMIC Principle, the Upadhi or basis of the Universal Soul, just as in man, the Microcosm, Manas† is the Upadhi of Buddhi.‡

(d) There is a whole poem on the pregenetic battles fought by the growing planets before the final formation of Kosmos, thus accounting for the seemingly disturbed position of the systems of several planets, the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an appearance of retrograde motion. These planets are called the warriors, the Architects, and are accepted by the

---

\* This Essence of Cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which modern science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region, vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, heterogeneous only in our manifested world.

† Manas—the Mind-Principle, or the human Soul.

‡ Buddhi—the divine Soul.



Roman Church as the leaders of the heavenly Hosts, thus showing the same traditions. Having evolved from Cosmic Space, and before the final formation of the primaries and the annulation of the planetary nebula, the Sun, we are taught, drew into the depths of its mass all the Cosmic vitality he could, threatening to engulf his weaker "brothers" before the law of attraction and repulsion was finally adjusted; after which he began feeding on "The Mother's refuse and sweat"; in other words, on those portions of Ether (the "breath of the Universal Soul") of the existence and constitution of which science is as yet absolutely ignorant. A theory of this kind having been propounded by Sir William Grove (see "*Correlation of the Physical Forces*," 1843, p. 81; and "*Address to the British Association*, 1866"), who theorized that the systems "are gradually changing by atmospheric additions or subtractions, or by accretions and diminutions arising from nebular substances" . . . and again that "the Sun may condense gaseous matter as it travels in Space and so heat may be produced"—the archaic teaching seems scientific enough, even in this age.\* Mr. W. Mattieu Williams suggested that the diffused matter or Ether which is the recipient of the heat radiations of the Universe is thereby drawn into the depths of the solar mass. Expelling thence the previously condensed and thermally exhausted Ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarified and cooled state, to absorb a fresh supply of heat, which he supposes to be in this way taken up by the Ether, and again concentrated and redistributed by the Suns of the Universe.†

This is about as close an approximation to the Occult teachings as Science ever imagined; for Occultism explains it by "the dead breath" given back by Mârttânda and his feeding on the "sweat and refuse" of "Mother Space." What could affect Neptune,‡ Saturn and Jupiter,

---

\* Very similar ideas in Mr. W. Mattieu Williams' "*The Fuel of the Sun*;" in Dr. C. William Siemens' "*On the Conservation of Solar Energy*" (*Nature*, XXV., p. 440-444, March 9, 1882); and also in Dr. P. Martin Duncan's "*Address of the President of the Geological Society*," London, May, 1877.

† See "*Comparative Geology*," by Alexander Winchell, LL.D., p. 56.

‡ When we speak of Neptune it is not as an Occultist but as a European. The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it, his apparent connection with our sun and the influence of the latter upon Neptune notwithstanding. This connection is *mayavic*, imaginary, they say.

but little, would have killed such comparatively small "Houses" as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion—the three great factors of Motion—are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths—the Dhyān Chohans.

---

#### STANZA IV.—*Continued.*

6. . . . THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (*Word, Voice, and Spirit*). THE REJECTED SON IS ONE, THE "SON-SUNS" ARE COUNTLESS.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the

“Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, “the great picture-gallery of eternity”—a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in “*Isis*,” this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the “Builders” reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven “Planetary Spirits” or the “Spirits of the Stars;” for thus it is they who are the direct amanuenses of the Eternal Ideation—or, as called by Plato, the “Divine Thought.” The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. “A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes,” says Dr. Draper. . . . “The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.” † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that “each particle of the existing matter must be a register of all that has happened.” (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

The forty “Assessors” who stand in the region of *Amenti* as the accusers of the Soul before *Osiris*, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so

---

\* These are the four “Immortals” which are mentioned in *Atharva Veda* as the “Watchers” or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† “Conflict between Religion and Science.”—Draper, pp. 132 and 133.

little understood in their esoteric meaning. The Hindu *Chitra-Gupta* who reads out the account of every Soul's life from his register, called *Agra-Sandhani*; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from the *Lipika*, and their Astral Records. Nevertheless, the *Lipi-ka* are not deities connected with Death, but with Life Eternal.

Connected as the *Lipika* are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT—they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain—virgin of any impression—in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

---

† Les Mystères de l'Horoscope, p. XI.

## STANZA V.

I. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND (a).

## COMMENTARY.

(a) This is, perhaps, the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory and its purposely obscure phraseology. The question will surely be asked, "Do the Occultists believe in all these 'Builders,' 'Lipika,' and 'Sons of Light' as Entities, or are they merely imageries?" To this the answer is given as plainly: "After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and 'Mind-born Sons' of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man." Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily, since "Adam"—we have to admit the occult teachings. This will be explained in its place. Let us see, now, what may be the occult meaning of this Stanza.

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânîc phrase about

Brahmâ being constantly “moved by the desire to create.” This explains also the hidden Kabalistic meaning of the saying: “The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god.” The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it. A sentence or two in it vividly recalls to mind similar ones in the Kabala and the phraseology of the King Psalmist (civ.), as both, when speaking of God, show him making the wind his messenger and his “ministers a flaming fire.” But in the Esoteric doctrine it is used figuratively. The “fiery Wind” is the incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the “Creative Forces.” Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and for itself. *It is an atom and an angel.*

In this connection it should be noted that one of the luminaries of the modern Evolutionist School, Mr. A. R. Wallace, when discussing the inadequacy of “natural selection” as the sole factor in the development of physical man, practically concedes the whole point here discussed. He holds that the evolution of man was directed and furthered by superior Intelligences, whose agency is a necessary factor in the scheme of Nature. But once the operation of these Intelligences is admitted in one place, it is only a logical deduction to extend it still further. No hard and fast line can be drawn.

---

#### STANZA V.—*Continued.*

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL (a). THE DZYZU BECOMES FOHAT; THE SWIFT SON OF THE DIVINE SONS, WHOSE SONS ARE THE LIPIKA,\* RUNS CIRCULAR ERRANDS. HE IS THE STEED, AND

\* The difference between the “Builders,” the Planetary Spirits, and the Lipika must not be lost sight of. (See Nos. 5 and 6 of this Commentary.)

THE THOUGHT IS THE RIDER (*i.e.*, *he is under the influence of their guiding thought*). HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS (*cosmic mists*) (*b*); TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE AND THE SEVEN BELOW (*the world to be*). HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS (*atoms*) AND JOINS THEM TOGETHER (*c*).

(*a*) This shows the "Primordial Seven" using for their *Vahan* (vehicle, or the manifested subject which becomes the symbol of the Power directing it), Fohat, called in consequence, the "Messenger of their will"—the fiery whirlwind.

"Dzyu becomes Fohat"—the expression itself shows it. Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.

(*b*) As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at once that, *according to the Orientalists*, there are five Dhyanis who are the "celestial" Buddhas, of whom the human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested,\* and two are to come in the sixth and seventh Root-races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, for instance, Amitábha is the Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa.† As the synthesis of the seven Dhyani-Buddhas, Avalôkitésvara was the first Buddha (the Logos), so Amitábha is the inner "God" of Gautama, who, in China, is called Amita(-Buddha). They are, as Mr. Rhys Davids

---

\* See A. P. Sinnett's "Esoteric Buddhism," 5th annotated edition, pp. 171-173.

† The first and greatest Reformer who founded the "Yellow-Caps," Gyalugpas. He was born in the year 1355 A.D. in Amdo, and was the *Avatar* of Amitábha, the celestial name of Gautama Buddha.

correctly states, “the glorious counterparts in the mystic world, free from the debasing conditions of this material life” of every earthly mortal Buddha—the liberated Manushi-Buddhas appointed to govern the Earth in this Round. They are the “Buddhas of Contemplation,” and are all Anupadaka (parentless), *i.e.*, self-born of divine essence. The exoteric teaching which says that every Dhyani-Buddha has the faculty of creating from himself, an equally celestial son—a Dhyani-Bodhisattva—who, after the decease of the Manushi (human) Buddha, has to carry out the work of the latter, rests on the fact that owing to the highest initiation performed by one overshadowed by the “Spirit of Buddha”—(who is credited by the Orientalists with having created the five Dhyani-Buddhas!),—a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

(c) Fohat, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gæa, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, *χάινο*, “void”) the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of “Father-Mother.” He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the “Divine Son” breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE—on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching



in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Purânas Brahmâ's "Will" or desire to create; and in the Phœnician Cosmogony of Sanchoniathon the doctrine that Desire, *πῶθος*, is the principle of creation.

Fohat is closely related to the "ONE LIFE." From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahmâ of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyân Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha—the One Supreme and eternal—manifests itself as Avalôkitêshwara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins.\* By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles.

---

\* Mr. Subba Row seems to identify him with, and to call him, the LOGOS. (See his four lectures on the "Bhagavadgita" in the Theosophist.)

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity—the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the “Word made flesh,” on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid,\* and the preserving fourth

\* In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. “Force,” “Energy,” may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is “immaterial” in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. “If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.” (Helmholtz, *Faraday Lecture*, 1881). We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (See the Addendum to this Book.)

principle, the animal Soul of Nature, so to say, or—Electricity. In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *visk*, “to pervade,” and Fohat is called the “Pervader” and the Manufacturer, because he shapes the atoms from crude material.\* In the sacred texts of the Rig Veda, Vishnu, also, is “a manifestation of the Solar Energy,” and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The “three and seven” strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The “three strides of Vishnu” through the “seven regions of the Universe,” of the Rig Veda, have been variously explained by commentators as meaning “fire, lightning and the Sun” cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the “three steps” of the dwarf (Vishnu’s incarnation), though more philosophically—and in the astronomical sense, very correctly—they are explained by Aurnavâbha as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, “one,” or the “Deity is one in many,” a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, “Jehovah is Elohim,” thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, “How is Jehovah Elohim?” the answer is, “By three Steps” from below.

\* It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact?

The meaning is plain.\* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One"—the ECHOD, the EKA, the AHU—then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspendis, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim.

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown—"Boundless Space," the abstract garb of an ever present abstraction—the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light—the Universal SUN, or Ormazd †—and the latter

---

\* The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes:—"There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form— $\frac{753}{2} = 376.5$  and  $\frac{7635}{2} = 3817.5$  and the ratio of  $\frac{20612}{6561}$  feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis—the triangle being a symbol of Deity everywhere. (See the *Masonic Cyclopaedia*, and "Pythagorean Triangle," Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the Zohar explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the  $\triangle$  of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE.

† Ormazd is the Logos, the "First Born" and the Sun.

is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chackra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve—or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which 11 steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chackra has inscribed within it  $\Delta|\square|\star$  (triangle, first line, cube, second line, and a pentacle with a dot in the centre thus:  $\star$ , and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word **אלהים** (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415—the astronomical  $\pi$  (pi) number, or the hidden meaning of Dhyan-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

The Seven was a Sacred Number with every nation; but none applied it to more physiologically materialistic uses than the Hebrews. With these it was pre-eminently the generative number and 9 the male causative one, forming as shown by the Kabalists the  $\overset{90}{\text{ז}}\overset{70}{\text{ע}}$  or *otz*—"the Tree of the Garden of Eden,"\* the "double hermaphrodite rod" of the fourth race. Whereas with the Hindus and Aryans generally, the significance was manifold, and related almost entirely to purely metaphysical

\* This was the symbol of the "Holy of Holies," the 3 and the 4 of sexual separation. Nearly every one of the 22 Hebrew letters are merely phallic symbols. Of the two letters—as shown above—one, the *ayin*, is a *negative* female letter, symbolically an eye; the other a male letter, *tza*, a *fish-hook* or a *dart*.

and astronomical truths.\* Their Rishis and gods, their Demons and Heroes, have historical and ethical meanings, and the Aryans never made their religion rest solely on physiological symbols, as the old Hebrews have done. This is found in the exoteric Hindu Scriptures. That these accounts are blinding is shown by their contradicting each other, a different construction being found in almost every Purāna and epic poem. Read esoterically—they will all yield the same meaning. Thus one account enumerates Seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have

---

\* We are told by a Kabbalist, who in a work not yet published contrasts the Kabala and Zohar with Aryan Esotericism, that "The Hebrew clear, short, terse and exact modes far and beyond measure surpass the toddling word-talk of the Hindus—just as by parallelisms the Psalmist says, 'My mouth speaks with my tongue, I know not thy numbers' (lxxi., 15). . . . The Hindu Glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source (!?), or nearer the old original source than any of them." This is entirely erroneous. Our learned brother and correspondent judges apparently the Hindu religious systems by their Shastras and Purānas, probably the latter, and in their modern translation moreover, which is disfigured out of all recognition, by the Orientalists. It is to their philosophical systems that one has to turn, to their esoteric teaching, if he would make a point of comparison. No doubt the symbology of the Pentateuch and even of the New Testament, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found repeated by Professor Piazzzi Smythe in Solomon's alleged and mythical temple, is not of a later date than the Mosaic books? Hence, if there is any such great identity as claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians. The Jewish glyphs—and even their language, the Hebrew—are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phœnician and from the Hyksos, their (alleged) ancestors, as Josephus shows in his "*Against Apion*," I., 25. Aye; but who are the Hyksos shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousnesses of her historians. (See *Isis Unveiled*, vol. II., p. 430-438.) "Khamism, or old Coptic," says Bunsen, "is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Aryan and Semitic races"; and he places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Aryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.

nothing to do with the classification of the septenary chain and belong to the purely æthereal, invisible worlds. These will be noticed elsewhere. Suffice for the present to show that they are purposely referred to as though they belonged to the chain. "Another enumeration calls the Seven worlds—earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the 'Sons of Brahmâ' in the sixth division, and stating the fifth, or Jana Loka, to be that where animals destroyed in the general conflagration are born again." (see *Hindu Classical Dictionary*.) Some real esoteric teaching is given in the "Symbolism." He who is prepared for it will understand the hidden meaning.

---

STANZA V.—*Continued*.

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

(*a*) "Wheels," as already explained, are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom"\* (Commentary on Dzian), assumes an evergrowing

---

\* It may be asked, as also the writer has not failed to ask, "Who is there to ascertain the difference in that motion, since all nature is reduced to its primal essence, and there can be no one—not even one of the Dhyani-Chohans, who are all in Nirvana—to see it?" The answer to this is: "Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or Dhyani-Buddhas) are unable to penetrate the mysteries too far beyond our planetary system and the visible Kosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of worlds were at rest and plunged in their periodic sleep."

tendency, from the first awakening of Kosmos to a new "Day," to circular movement. The "Deity becomes a WHIRLWIND." They are also called Rotæ—the moving wheels of the celestial orbs participating in the world's creation—when the meaning refers to the animating principle of the stars and planets; for in the Kabala, they are represented by the Ophanim, the Angels of the Spheres and stars, of which they are the informing Souls. (See *Kabala Denudata*, "*De Anima*," p. 113.)

This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity.\* Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Aryabhata of India, Aristarchus, Seleucus, and Archimedes calculated its revolution as scientifically as the astronomers do now; while the theory of the Elemental Vortices was known to Anaxagoras, and maintained by him 500 years B.C., or nearly 2,000 before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson. (See his "*Vortical Atoms*.") All such knowledge, if justice be only done to it, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta dozens of

\* "The doctrine of the rotation of the earth about an axis is taught by the Pythagorean Hicetas, probably as early as 500 B.C. It was also taught by his pupil Ecphantus, and by Heraclides, a pupil of Plato. The immobility of the Sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 B.C. to be suppositions accordant with facts of observation. The Heliocentric theory was taught about 150 B.C., by Seleucus of Seleucia on the Tigris.—[It was taught 500 B.C. by Pythagoras.—H.P.B.] It is said also that Archimedes, in a work entitled *Psammites*, inculcated the Heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the Earth's shadow on the moon in eclipses (Aristotle, *De Cælo*, lib. II., cap. XIV.). The same idea was defended by Pliny (*Nat. Hist.*, II., 65). These views seem to have been lost from knowledge for more than a thousand years. . . ." (*Comparative Geology*, Part IV., "Pre-Kantian Speculation," p. 551, by Alex. Winchell, LL.D.).



millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in physical science and by independent observation; others—such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study.\* (See “A Mystery about Buddha.”)

By the “Six directions of Space” is here meant the “Double Triangle,” the junction and blending together of pure Spirit and Matter, of the Arupa and the Rupa, of which the Triangles are a Symbol. This double Triangle is a sign of Vishnu, as it is Solomon’s seal, and the Sri-Antara of the Brahmins.

---

STANZA V.—(Continued.)

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIX TO THE SEVENTH—THE CROWN (*a*); AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE (*and*) THE LIPIKA—IN THE MIDDLE WHEEL. THEY (*the Lipika*) SAY, “THIS IS GOOD” (*b*). THE FIRST DIVINE WORLD IS READY, THE FIRST (*is now*), THE SECOND (*world*), THEN THE “DIVINE ARUPA” (*the formless Universe*

That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, came independently near the Occult teaching in his general conceptions, is shown by his essay on the Vortical Theory. In Clissold’s translation of it, quoted by Prof. Winchell, we find the following *résumé* :—“The first Cause is the Infinite or Unlimited. This gives existence to the First Finite or Limited.” (The Logos in His manifestation and the Universe.) “That which produces a limit is analogous to motion. (See first Stanza, *supra*.) The limit produced is a point, the Essence of which is Motion; but being without parts, this Essence is not actual Motion, but only a *connatus* to it.” (In our Doctrine it is not a “*connatus*,” but a change from eternal vibration in the unmanifested, to Vortical Motion in the phenomenal or manifested World). . . “From this first proceed Extension, Space, Figure, and Succession, or Time. As in Geometry a point generates a line, a line a surface, and a surface a solid, so here the *connatus* of a point tends towards lines, surfaces and solids. In other words, the Universe is contained *in ovo* in the first natural point . . . the Motion toward which the *connatus* tends, is circular, since the circle is the most perfect of all figures . . . The most perfect figure of a Motion. . . must be the perpetually circular, that is to say, it must proceed from the centre to the periphery and from the periphery to the centre.” (Quoted from *Principia Revum Naturalia*.) This is Occultism pure and simple.

*of Thought*) REFLECTS ITSELF IN CHHAYALOKA (*the shadowy world of primal form, or the intellectual*) THE FIRST GARMENT OF (*the*) ANUPADAKA (*c*).

(a) This tracing of “Spiral lines” refers to the evolution of man’s as well as Nature’s principles; an evolution which takes place gradually (as will be seen in Book II., on “The origin of the Human Races”), as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine “Spirit” (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested. “The first is now the second” (world—of the Lipikas—has reference to the same.

(b) The “Army” at each angle is the Host of angelic Beings (Dhyan-Chohans) appointed to guide and watch over each respective region from the beginning to the end of Manvantara. They are the “Mystic Watchers” of the Christian Kabalists and Alchemists, and relate, symbolically as well as cosmogonically, to the numerical system of the Universe. The numbers with which these celestial Beings are connected are extremely difficult to explain, as each number refers to several groups of distinct ideas, according to the particular group of “Angels” which it is intended to represent. Herein lies the *nodus* in the study of symbology, with which, unable to untie by disentangling it, so many scholars have preferred dealing as Alexander dealt with the Gordian knot; hence erroneous conceptions and teachings, as a direct result.

The “First is the Second,” because the “First” cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY—the Nameless Deity—reaches us. Here again, the untranslatable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and

coexistent with the One Life, "Secondless," but as a manifestation it is still a Maya—like the rest. This "World of Truth" can be described only in the words of the Commentary as "A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being." Truly so; since those are the Seven Lights whose reflections are the human immortal Monads—the Atma, or the irradiating Spirit of every creature of the human family. First, this septenary Light; then :—

(c) The "Divine World"—the countless Lights lit at the primeval Light—the Buddhis, or formless divine Souls, of the last Arupa (formless) world; the "Sum Total," in the mysterious language of the old Stanza. In the Catechism, the Master is made to ask the pupil :—

*"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"*

*"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."*

*"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"*

*"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"*

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyān Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; and hence, as remarked, the name of Brahmā.\* There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis. It is confidently asserted that

---

\* In the Rig Veda we find the names *Brahmanaspati* and *Brihaspati* alternating and equivalent to each other. Also see "Brihad Upanishad"; Brihaspati is a deity called "the Father of the gods."

Air is a mixture containing the gases Oxygen and Nitrogen. We view the Universe and the Earth as matter composed of definite chemical molecules. We speak of the primitive ten Earths, endowing each with a Greek or Latin name. We say that water is, chemically, a compound of Oxygen and Hydrogen. But what is FIRE? It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by the theological one in Webster's Dictionary, which explains fire as "the instrument of punishment, or the punishment of the impenitent in another state"—the "state," by the bye, being supposed to be spiritual; but, alas! the presence of fire would seem to be a convincing proof of its material nature. Yet, speaking of the illusion of regarding phenomena as simple, because they are familiar, Professor Bain says (*Logic*. Part II.): "Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the uninstructed mind, a thing wholly intelligible; whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. The lighting of a fire by a flame is a GREAT SCIENTIFIC DIFFICULTY, yet few people think so" (p. 125).

What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE.'" Thus, not only the FIRE-WORSHIPPER, the Parsee, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says: "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "burning bush" of Moses, is as much a fire-worshipper as any other "heathen." The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right and most correct way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles,

and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE light seven lights; from each of the seven, seven times seven," etc., etc.

---

STANZA V.—*Continued.*

5. FOHAT TAKES FIVE STRIDES (*having already taken the first three*) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES . . . . AND THEIR ARMIES (*hosts*) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles—three rays of the Essence and four aspects.\* Those who have studied Mr. Sinnett's "*Esoteric Buddhism*" can easily grasp the nomenclature. There are two esoteric schools—or rather one school, divided into two parts—one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

From a Cosmic point of view, Fohat taking "five strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

(b) "Four winged wheels at each corner . . . . for the four holy ones and their armies (hosts)" . . . . These are the "four Maharajahs" or great Kings of the Dhyān-Chohans, the Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South,

---

\* The four aspects are the body, its life or vitality, and the "Double" of the body, the triad which disappears with the death of the person, and the Kama-rupa which disintegrates in *Kama-loka*.

East and West, Forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of Mankind and every living thing. There is occult philosophy in that Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, and wars, and so on, to the invisible "Messengers" from North and West. "The glory of God comes from the way of the East" says Ezekiel; while Jeremiah, Isaiah, and the Psalmist assure their readers that all the evil under the Sun comes from the North and the West—which proposition, when applied to the Jewish nation, sounds like an undeniable prophecy for themselves. And this accounts also for St. Ambrose (On Amos, ch. iv.) declaring that it is precisely for that reason that "we curse the North-Wind, and that during the ceremony of baptism we begin by turning towards the West (Sidereal), to renounce the better him who inhabits it; after which we turn to the East."

Belief in the "Four Maharajahs"—the Regents of the Four cardinal points—was universal and is now that of Christians,\* who call them, after St. Augustine, "Angelic Virtues," and "Spirits" when enumerated by themselves, and "Devils" when named by Pagans. But where is the difference between the Pagans and the Christians in this cause? Following Plato, Aristotle explained that the term *στοιχεῖα* was understood only as meaning the incorporeal principles placed at each of the four great divisions of our Cosmical world to supervise them. Thus, no more than the Christians did, do they *adore* and *worship* the Elements and the cardinal (imaginary) points, but the "gods" that ruled these respectively. For the Church there are two kinds of Sidereal beings, the

\* Says the scholarly Vossius, in his Theol. Cir. I. VII.: "Though St. Augustine has said that every visible thing in this world had an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular angel to watch it. He is at one in this with all the philosophers . . . For us these angels are spirits separated from the objects . . . whereas for the philosophers (pagan) they were gods." Considering the Ritual established by the Roman Catholic Church for "Spirits of the Stars," the latter look suspiciously like "Gods," and were no more honoured and prayed to by the ancient and modern pagan rabble than they are now at Rome by the highly cultured Catholic Christians.

Angels and the Devils. For the Kabalist and Occultist there is but one; and neither of them makes any difference between “the Rectors of Light” and the Cosmocrates, or “*Rectores tenebrarum harum*,” whom the Roman Church imagines and discovers in a “Rector of Light” as soon as he is called by another name than the one she addresses him by. It is not the “Rector” or “Maharajah” who punishes or rewards, with or without “God’s” permission or order, but man himself—his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief. Thought is matter,\* we are taught by modern Science; and “every particle of the existing matter must be a register of all that has happened,” as in their “*Principles of Science*” Messrs. Jevons and Babbage tell the profane. Modern Science is drawn more every day into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly. The two main theories of science—*re* the relations between Mind and Matter—are Monism and Materialism. These two cover the whole ground of negative psychology with the exception of the quasi-occult views of the pantheistic German schools.†

---

\* Not of course in the sense of the German Materialist Moleschott, who assures us that “Thought is the movement of matter,” a statement of almost unequalled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane. (See “The Occult World,” pp. 89, 90.)

† The views of our present-day scientific thinkers as to the relations between mind and matter may be reduced to two hypotheses. These show that both views equally exclude the possibility of an independent Soul, distinct from the physical brain through which it functions. They are:—

(1.) MATERIALISM, the theory which regards mental phenomena as the product of molecular change in the brain; *i.e.*, as the outcome of a transformation of motion into feeling (!). The cruder school once went so far as to identify mind with a “peculiar mode of motion” (! !), but this view is now happily regarded as absurd by most of the men of science themselves.

(2.) MONISM, or the Single Substance Doctrine, is the more subtle form of negative psychology, which one of its advocates, Professor Bain, ably terms “guarded

In the Egyptian temples, according to Clemens Alexandrinus, an immense curtain separated the tabernacle from the place for the congregation. The Jews had the same. In both, the curtain was drawn over five pillars (the Pentacle) symbolising our five senses and five Root-races esoterically, while the four colours of the curtain represented the four cardinal points and the four terrestrial elements. The whole was an allegorical symbol. It is through the four high Rulers over the four points and Elements that our five senses may become cognisant of the hidden truths of Nature; and not at all, as Clemens would have it, that it is the elements *per se* that furnished the Pagans with divine Knowledge or the knowledge of God.\* While the Egyptian emblem was spiritual, that of the Jews was purely materialistic, and, indeed, honoured only the blind Elements and the imaginary "Points." For what was the meaning of the square tabernacle raised by Moses in the wilderness, if it had not the same cosmical significance? "Thou shalt make an hanging . . . of blue, purple, and scarlet" and "five pillars of shittim wood for the hanging . . . four brazen rings in the four corners thereof . . . boards of fine wood for the four sides, North, South, West, and East . . . of the Tabernacle . . . with Cherubims of cunning work." (Exodus, ch. xxvi., xxvii.) The Tabernacle and the square courtyard, Cherubim and all, were precisely the same as those in the Egyptian temples. The square form of the Tabernacle meant just the same thing as it still means, to this day, in the exoteric worship of the Chinese and Tibetans—the four cardinal points signifying that which the four sides of the pyramids, obelisks, and other such square erections mean. Josephus takes care to explain the whole thing. He declares that the Tabernacle pillars are the same

Materialism." This doctrine, which commands a very wide assent, counting among its upholders such men as Lewis, Spencer, Ferrier, and others, while positing thought and mental phenomena generally as radically contrasted with matter, regards both as equal to the two sides, or aspects, of one and the same substance in some of its conditions. Thought as thought, they say, is utterly contrasted with material phenomena, but it must be also regarded as only "the subjective side of nervous motion"—whatever our learned men may mean by this.

\* Thus the sentence, "Natura Elementorum obtinet revelationem Dei," (In Clemens's *Stromata*, R. IV., para. 6), is applicable to both or neither. Consult the *Zends*, vol II., p. 228, and Plutarch *De Iside*, as compared by Layard, *Académie des Inscriptions*, 1854, Vol. XV.



as those raised at Tyre to the four Elements, which were placed on pedestals whose four angles faced the four cardinal points: adding that "the angles of the pedestals had equally the four figures of the Zodiac" on them, which represented the same orientation (*Antiquities I., VIII., ch. xxii.*)

The idea may be traced in the Zoroastrian caves, in the rock-cut temples of India, as in all the sacred square buildings of antiquity that have survived to this day. This is shown definitely by Layard, who finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc., etc. Of these elements and their points the four Maharajahs were the regents and the directors.

If the student would know more of them, he has but to compare the Vision of Ezekiel (chap. i.) with what is known of Chinese Buddhism (even in its exoteric teachings); and examine the outward shape of these "Great Kings." In the opinion of the Rev. Joseph Edkins, they are "the Devas who preside each over one of the four continents into which the Hindus divide the world."\* Each leads an army of spiritual beings to protect mankind and Buddhism. With the exception of favouritism towards Buddhism, the four celestial beings are precisely this. They are the protectors of mankind and also the Agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter. At the same time they are the four living creatures "who have the likeness of a man" of Ezekiel's visions, called by the translators of the Bible, "Cherubim," "Seraphim," etc.; and by the Occultists, "the winged Globes," the "Fiery Wheels," and in the Hindu Pantheon by a number of different names. All these Gandharvas, the "Sweet Songsters," the Asuras, Kinnaras, and Nagas, are the allegorical descriptions of the "four Maharajahs." The Seraphim are the fiery Serpents of Heaven which we find in a passage describing Mount Meru as: "the exalted mass of glory, the venerable haunt of gods and heavenly choristers . . . not to be reached by sinful men . . . because guarded by Serpents." They are called the Avengers, and the "Winged Wheels."

Their mission and character being explained, let us see what the

---

\* The Hindus happen to divide the world into seven continents, exoterically as esoterically; and their four cosmic Devas are eight, presiding over the eight points of the compass and not the Continents. (Compare "Chinese Buddhism," p. 216.)

Christian Bible-interpreters say of the Cherubim:—"The word signifies in Hebrew, fullness of knowledge; these angels are so called from their exquisite Knowledge, and were therefore used for the punishment of men who affected divine Knowledge." (Interpreted by Cruden in his Concordance, from Genesis iii., 24.) Very well; and vague as the information is, it shows that the Cherub placed at the gate of the garden of Eden after the "Fall," suggested to the venerable Interpreters the idea of punishment connected with forbidden Science or divine Knowledge—one that generally leads to another "Fall," that of the gods, or "God," in man's estimation. But as the good old Cruden knew nought of Karma, he may be forgiven. Yet the allegory is suggestive. From Meru, the abode of gods, to Eden, the distance is very small, and from the Hindu Serpents to the Ophite Cherubim, the third out of the seven of which was the Dragon, the separation is still smaller, for both watched the entrance to the realm of Secret Knowledge. But Ezekiel plainly describes the four Cosmic Angels: "I looked, and behold, a whirlwind, a cloud and fire infolding it . . . also out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man. And every one had four faces and four wings . . . the face of a man, and the face of a lion, the face of an ox, and the face of an eagle . . ." ("Man" was here substituted for "Dragon." Compare the "*Ophite Spirits*."\*) . . . "Now as I beheld the living creatures behold one wheel upon the Earth with his four faces . . . as it were a wheel in the middle of a wheel . . . for the support of the living creature was in the wheel . . . their appearance was like coals of fire . . ." etc. (Ezekiel, ch. i.)

There are three chief groups of Builders and as many of the Planetary Spirits and the Lipika, each group being again divided into Seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal groups, as it would demand an extra volume. The "Builders" are the representatives of the first "Mind-Born" Entities, therefore of the primeval Rishi-Prajapati: also of the Seven great Gods of Egypt, of which Osiris is the chief: of the Seven Amshaspends of the Zoroastrians, with

\* The Angels recognised by the Roman Catholic Church who correspond to these "Faces" were with the Ophites:—Dragon—Raphael; Lion—Michael; Bull, or ox—Uriel; and Eagle—Gabriel. The four keep company with the four Evangelists, and preface the Gospels.

Ormazd at their head : or the “ Seven Spirits of the Face ” : the Seven Sephiroth separated from the first Triad, etc., etc.\*

They build or rather rebuild every “ System ” after the “ Night.” The Second group of the Builders is the Architect of our planetary chain exclusively ; and the third, the progenitor of our Humanity—the Macrocosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations ; the second and third groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass—the four cardinal and the four intermediate points—and are called *Loka-Pâlas*, “ Supporters or guardians of the World ” (in our visible Kosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief ; their elephants and their spouses pertaining of course to fancy and afterthought, though all of them have an occult significance.

The Lipika (a description of whom is given in the Commentary on Stanza IV. No. 6) are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most occult portion of Cosmogogenesis, which cannot be given here. Whether the Adepts (even the highest) know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would incline rather to the latter supposition. Of its highest grade one thing only is taught : the Lipika are connected with Karma—being its direct Recorders.†

---

\* The Jews, save the Kabalists, having no names for East, West, South, and North, expressed the idea by words signifying before, behind, right and left, and very often confounded the terms exoterically, thus making the blinds in the Bible more confused and difficult to interpret. Add to this the fact that out of the forty-seven translators of King James I. of England’s Bible “only three understood Hebrew, and of these two died before the Psalms were translated” (*Royal Masonic Cyclopædia*), and one may easily understand what reliance can be placed on the English version of the Bible. In this work the Douay Roman Catholic version is generally followed.

† The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. Hence the word Lipika, the

STANZA V.—*Continued.*

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE (*the vertical line or the figure I.*), THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG (*circle*) (*a*). IT IS THE RING CALLED "PASS NOT," FOR THOSE WHO DESCEND AND ASCEND (*as also for those*) WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY "BE WITH US" (*b*). . . . THUS WERE FORMED THE ARUPA AND THE RUPA (*the Formless World and the World of Forms*); FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN SEVEN TIMES SEVEN LIGHTS. THE "WHEELS" WATCH THE RING.

The Stanza proceeds with a minute classification of the Orders of Angelic Hierarchy. From the group of Four and Seven emanates the "mind-born" group of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of septenaries, novems, duodecimals, and so on, until the mind is lost in this endless enumeration of celestial hosts and Beings, each having its distinct task in the ruling of the visible Kosmos during its existence.

(*a*) The esoteric meaning of the first sentence of the Sloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal EGO and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING "Pass-Not." This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe. In Hebrew Occultism their name is both Achath, feminine, "One," and Achod, "One" again, but masculine. The monotheists have taken (and are still taking) advantage of the profound esotericism of the Kabala to apply the name by which the One Supreme Essence is known to ITS manifestation, the Sephiroth-Elohim, and call it Jehovah. But this is "writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.

quite arbitrary and against all reason and logic, as the term Elohim is a plural noun, identical with the plural word *Chim*, often compounded with the Elohim.\* Moreover, in Occult metaphysics there are, properly speaking, two “ONES”—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this.† It emanates from itself—as the upper Sephirothal Triad emanates the lower seven Sephiroth—the seven Rays or Dhyān Chohans; in other words, the Homogeneous becomes the Heterogeneous, the “Protyle” differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.

Hence the allegory. The Lipika separate the world (or plane) of pure spirit from that of Matter. Those who “descend and ascend”—the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal—may cross the “circle of the Pass-Not,” only on the day “Be-With-Us”; that day when man, freeing himself from the trammels of ignorance, and recog-

---

\* The sentence in the Sepher Jezirah and elsewhere: “Achath-Ruach-Elohim-Chiim” denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would read: “ONE is She the Spirit of the Elohim of Life.” As said above, Echath (or Achath) is feminine, and Echod (or Achod) masculine, both meaning ONE.

† This metaphysical tenet can hardly be better described than Mr. Subba Row's in “Bhagavadgita” lectures: “Mulaprakiti (the veil of Parabrahmam) acts as the one energy through the Logos (or ‘Eswara’). Now Parabrahmam, is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos. . . . It is called the Verbum . . . by the Christians, and it is the divine Christos who is eternal in the bosom of his father. It is called Avalôkitêshwara by the Buddhists. . . . In almost every doctrine, they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in the bosom of Parabrahmam at the time of Pralaya, and starts as a centre of conscious energy at the time of Cosmic activity. . . .” For, as the lecturer premised by saying, Parabrahmam is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Atma, but verily the one source of all manifestations and modes of existence.

nising fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one “with us” (the manifested universal lives which are “ONE” LIFE), but that very life itself.

Astronomically, the “Ring Pass-Not” that the Lipika trace around the Triangle, the First One, the Cube, the Second One, and the Pentacle to circumscribe these figures, is thus shown to contain the symbol of 31415 again, or the coefficient constantly used in mathematical tables (the value of  $\pi$ , pi), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this ring is beyond the region of what are called nebulae in astronomy. But this is aserroneous a conception as that of the topography and the descriptions, given in Purânic and other exoteric Scriptures, about the 1008 worlds of the Devaloka worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them which has just reached our modern Chaldees, had left its luminary long before the day on which the words “Let there be Light” were pronounced; but these are no worlds on the Devaloka plane, but in our Kosmos.

The chemist goes to the *laya* or zero point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulae, and then they also stop short; the semi-initiated Occultist will represent this *laya*-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring “Pass-Not” is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-para-metaphysical.” In using the word “down,” essential depth—“nowhere and everywhere”—is meant, not depth of physical matter.

If one searches carefully through the exoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the circle of “Pass-Not” thus guarded by the Lipika, may be dimly perceived. Thus one finds it even in the teachings of

the Vedantin sect of the Visishtadwaita, the most tenaciously anthropomorphic in all India. For we read of the released soul that:—

After reaching Moksha (a state of bliss meaning “release from Bandha” or bondage), bliss is enjoyed by it in a place called PARAMAPADHA, which place is not material, but made of Suddasatwa (the essence, of which the body of Iswara—“the Lord”—is formed). There, Muktas or Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. “But if they choose, *for the sake of doing good to the world*, they may incarnate on Earth.”\* The way to Paramapadha, or the immaterial worlds, from this world, is called Devayana. When a person has attained Moksha and the body dies:—

“The Jiva (Soul) goes with Sukshma Sarira† from the heart of the body, to the Brahmarandra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmarandra. The Jiva breaks through the Brahmarandra and goes to the region of the Sun (Suryamandala) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapadha. The Jiva is directed on its way by the Supreme Wisdom acquired by Yoga.‡ The Jiva thus proceeds to Paramapadha by the aid of Athivahikas (bearers in transit), known by the names of Archi-Ahas . . . Aditya, Prajapati, etc. The Archis here mentioned are certain pure Souls, etc., etc.” (Visishtadwaita Catechism, by Pundit Bhashyacharya, F.T.S.)

No Spirit except the “Recorders” (Lipika) has ever crossed its forbidden line, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the finite—however infinite in man’s sight—from the truly INFINITE. The Spirits referred to, therefore, as those who “ascend and descend” are the “Hosts” of what we loosely call “celestial Beings.” But they are, in fact, nothing of the kind.

\* These voluntary re-incarnations are referred to in our Doctrine as Nirmānakāyas (the surviving spiritual principles of men).

† Sukshma-sarira, “dream-like” illusive body, with which are clothed the inferior Dhyanis of the celestial Hierarchy.

‡ Compare this esoteric tenet with the Gnostic doctrine found in “Pistis-Sophia” (Knowledge=Wisdom), in which treatise Sophia Achamoth is shown lost in the waters of Chaos (matter), on her way to Supreme Light, and Christos delivering and helping her on the right Path. Note well, “Christos” with the Gnostics meant the impersonal principal, the Atman of the Universe, and the Atma within every man’s soul—not Jesus; though in the old Coptic MSS. in the British Museum “Christos” is almost constantly replaced by “Jesus.”

They are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively—GOD. But so we, mortal men, must appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a personal God in the hand of the urchin who, in one moment, under the impulse of mischief, destroys its anthill, the labour of many weeks—long years in the chronology of insects. The ant, feeling it acutely, and attributing the undeserved calamity to a combination of Providence and sin, may also, like man, see in it the result of the sin of its first parent. Who knows and who can affirm or deny? The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age. All that science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under totally different conditions to those that constitute the nature of our world; nor can it deny that there may be a certain limited communication\* between some of those worlds and our own. To the highest, we are taught, belong the seven orders of the purely divine Spirits; to the six lower ones belong hierarchies that can occasionally be seen and heard by men, and who do communicate with their progeny of the Earth; which progeny is indissolubly linked with them, each principle in man having its direct source in the nature of those great Beings, who furnish us with the respective invisible elements in us. Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther.

\* The greatest philosopher of European birth, Imanuel Kant, assures us that such a communication is in no way improbable. "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them." (*Träume eines Geistersehers*, quoted by C. C. Massey, in his preface to *Von Hartmann's "Spiritismus."*)



She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of physiological science.\* The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.

The "Great Day of BE-WITH-US," then, is an expression the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Budhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians who called the same the "Day of COME-TO-US,"† which

---

\* *E.g.*, all that modern physiological research in connection with psychological problems has, and owing to the nature of things, could have shown, is, that every thought, sensation, and emotion is attended with a re-marshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Büchner, Vogt, and others, that thought is molecular motion, necessitates a complete abstraction being made of the fact of our subjective consciousness.

† See "Le Livre des Morts," by Paul Pierret; "Le Jour de 'Viens a nous' . . . c'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti." (Chap. xvii., p. 61.) The Sun here stands for the Logos (or Christos, or Horus) as central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the *Bhagavadgita* lecturer, "it must not be supposed that the Logos is but a single centre of energy manifested from Parabrahmam; there are innumerable other centres . . . and their number is almost infinite in the bosom of Parabrahmam." Hence the expressions, "The Day of Come to us" and "The Day of Be with us," etc. Just as the square is the Symbol of the Four sacred Forces or Powers—Tetraktis—so the Circle shows the boundary within the Infinity that no man can cross, even in spirit, nor Deva nor Dhyan Chohan. The Spirits of those who "descend and ascend" during the course of cyclic evolution shall cross the "iron-bound world" only on the day of their approach to the threshold of Paranirvana. If they reach it—they will rest in the bosom of Parabrahmam, or the "Unknown Darkness," which shall then become for all of them Light—during the whole period of Mahapralaya, the "Great NIGHT," namely, 311,040,000,000,000 years of absorption in Brahm. The day of "Be-With-Us" is this period of rest or Paranirvana. See also for other data on this peculiar expression, the day of "Come-To-Us," *The Funerary Ritual of the Egyptians*, by Viscount de Rougeé. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialised by their religion.

is identical with the former, though the verb "be" in this sense, might be still better replaced with either of the two words "Remain" or "Rest-with-us," as it refers to that long period of REST which is called Paranirvana. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person—from the Hierophant down to the sacred bull Apis—became an Osiris, was Osirified, though the Secret Doctrine had always taught, that the real Osirification was the lot of every Monad only after 3,000 cycles of Existences; so in the present case. The "Monad," born of the nature and the very Essence of the "Seven" (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God. At the threshold of Paranirvana it reassumes its primeval Essence and becomes the Absolute once more.

---