

STANZA VII.

I. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE (*a*).

FIRST, THE DIVINE (*vehicle*) (*b*), THE ONE FROM THE MOTHER-SPIRIT (*Atman*); THEN THE SPIRITUAL—(*Atma-Buddhi, Spirit-soul*)* (*c*); (*again*) THE THREE FROM THE ONE (*d*), THE FOUR FROM THE ONE (*e*), AND THE FIVE (*f*), FROM WHICH THE THREE, THE FIVE AND THE SEVEN (*g*)—THESE ARE THE THREE-FOLD AND THE FOUR-FOLD DOWNWARD; THE “MIND-BORN SONS OF THE FIRST LORD (*Avalôkitêshwara*) THE SHINING SEVEN (*the “Builders”*).† IT IS THEY WHO ARE THOU, ME, HIM, O LANOO; THEY WHO WATCH OVER THEE AND THY MOTHER, BHUMI (*the Earth*).

(*a*) The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings.

The Chief Hierarchies among these are hinted at in the great Quaternary, or the “four bodies and the three faculties” of Brahmâ exoterically, and the Panchâsyam, the five Brahmâs, or the five Dhyani-Buddhas in the Buddhist system.

The highest group is composed of the divine Flames, so-called, also spoken of as the “Fiery Lions” and the “Lions of Life,” whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the *nucleole* of the superior divine World (see *Commentary* in first pages of Addendum). They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the “Archetypal World.”

The same hierarchy, with the same numbers, is found in the Japanese system, in the “Beginnings” as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates—

* This relates to the Cosmic principles.

† The seven creative Rishis now connected with the constellation of the Great Bear

midway in its descent into matter—the visible Universe. The legendary personages—remarks reverentially Omoie—“having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths.” To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, “Divine Monarch of the Central Heaven”; (2) *Taka mi onosubi no Kami*, “Exalted, imperial Divine offspring of Heaven and the Earth”; and (3) *Kamu mi musubi no Kami*, “Offspring of the Gods,” simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, “nor had the essence of things been formed.”

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine “Vehicle” no longer appears as it does in the “Chaldean Book of Numbers.” True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested “Heavenly man” (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato’s *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second Logos*, so to speak. In the “Book of Numbers” it is explained that EN (or *Ain*, *Aiôr*) is the only self-existent, whereas its “Depth” (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested Logos* or the abstract *Idea*, and not Ain-Soph, whose ray uses Adam-Kadmon or the *manifested Logos* (the objective Universe) “male and female”—as a chariot through which to manifest. But in the Zohar we read the following incongruity: “*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., I.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopus" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (!), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "*Fiat Lux*" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of *our* system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The “Invisible Celibate,” which is the creative logos of the non-creating “father,” or the creative potentiality of the latter made manifest.

(2.) “The Spirit (or the God) of the rayless depths” (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) “The Spirit of the Vegetable Kingdom,” of the “Abundant Vegetation.”

(4.) This one is of dual nature, being at the same time “The Spirit of the Earth” and “the Spirit of the Sands,” the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (*a*) the male, dark and muscular Being, *Isu no gai no Kami*; and (*b*) *Eku gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the “mother,” appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and “*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared.” Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the “Triads.”

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the “Imperishable Jivas,” and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the “Elements of primary Creation” so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma’s eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon*—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmá’s first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this “spiritual plasm” that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*See text and note infra.*)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated “crocodile.” The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh “or seventh,” as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the “Dragon of Wisdom” or Manas, the “Human Soul,” Mind, the Intelligent principle, called in our esoteric philosophy the “Fifth” principle.

Says the defunct “Osirified” in ch. lxxxviii., “Book of the Dead,” or the *Ritual*, under the glyph of a mummiform god with a crocodile’s head:—

(1) “I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction” (an allusion to the destruction of divine spiritual purity

which turned into “Night”—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our *Pitris* (ancestors) than the Pitris who projected the first physical men. (See Book II.)

when man acquires the knowledge of good and evil; also to the "fallen" gods, or angels of every theogony).

(2) "I am the fish of the great Horus (as *Makara* is the "crocodile," the vehicle of Varuna). I am merged in Sekten."

This last sentence gives the corroboration of, and repeats the doctrine of, esoteric Buddhism, for it alludes directly to the fifth principle (Manas), or the most spiritual part of its essence rather, which merges into, is absorbed by, and made one with Atma-Buddhi after the death of man. For Se-khen is the residence or *loka* of the god Khem (Horus-Osiris, or Father and Son), hence the "Devachan" of Atma-Buddhi. In the Ritual of the Dead the defunct is shown entering into Sekhem with Horus-Thot and "emerging from it as pure spirit" (lxiv., 29). Thus the defunct says (v. 130): "I see the forms of (myself, as various) men transforming eternally . . . I know this (chapter). He who knows it . . . takes all kinds of living forms." . . .

And in verse 35, addressing in magic formula that which is called, in Egyptian esotericism, the "ancestral heart," or the re-incarnating principle, the permanent EGO, the defunct says:—

"Oh my heart, my ancestral heart necessary for my transformations, do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, divine companion *watching over my flesh*es (bodies)."

It is in Sekhem that lies concealed "the Mysterious Face," or the real man concealed under the false personality, the triple-crocodile of Egypt, the symbol of the higher Trinity or human Triad, *Atma, Buddhi* and *Manas*.* In all the ancient papyri the crocodile is called *Sebek* (Seventh), while the water is the fifth principle esoterically; and, as already stated, Mr. Gerald Massey shows that the crocodile was "the Seventh Soul, the supreme one of seven—the Seer unseen." Even exoterically *Sekhem* is the residence of the god Khem, and Khem is Horus avenging the death of his father Osiris, hence punishing the Sins of man when he becomes a disembodied Soul. Thus the defunct

* One of the explanations of the real though hidden meaning of this Egyptian religious glyph is easy. The crocodile is the first to await and meet the devouring fires of the morning sun, and very soon came to personify the solar heat. When the sun arose, it was like the arrival on earth and among men "of the divine soul which informs the Gods." Hence the strange symbolism. The mummy donned the head of a crocodile to show that it was a soul arriving from the earth.

“Osirified” became the god Khem, who “gleans the field of *Aanvoo*,” *i.e.*, he gleans either his reward or punishment, as that field is the celestial locality (Devachan) where the defunct is given *wheat*, the food of divine justice. The fifth group of the celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe; the two poles, so to say, of Mahat the Universal Intelligence, and the dual nature of man, the spiritual and the physical. Hence its number Five, multiplied and made into ten, connecting it with *Makara*, the 10th sign of Zodiac.

(g) The sixth and seventh groups partake of the lower qualities of the Quaternary. They are conscious, ethereal Entities, as invisible as Ether, which are shot out like the boughs of a tree from the first central group of the four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties; from the formless and unsubstantial—the ideal THOUGHTS of their creators—down to the Atomic, though, to human perception, invisible organisms. The latter are considered as the “Spirits of Atoms” for they are the first remove (backwards) from the physical Atom—sentient, if not intelligent creatures. They are all subject to Karma, and have to work it out through every cycle. For, as the doctrine teaches, there are no such privileged beings in the universe, whether in our or in other systems, in the outer or the inner worlds,* as the angels of the Western Religion and the Judean. A Dhyān Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the

* A world when called “a higher world” is not higher by reason of its location, but because it is superior in quality or essence. Yet such a world is generally understood by the profane as “Heaven,” and located above our heads.

symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.* Alone, the Divine Ray (the Atman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

STANZA VII.—*Continued.*

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM (*of Form, Sthula-sarira, external body*). THROUGH THE COUNTLESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS (*pearls*) (*a*).

(*a*) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems *unnatural*, least of all "supernatural," to any one of us, when we consider that process known as the growth and development of a fœtus into a healthy baby weighing several pounds—evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical

* Paracelsus calls them the *Flagæ*; the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the *sixfold* Dhyan Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of “hereditary transmission” of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical pheno-

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcilable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man “grew” like the “immortal Topsy,” and was not born at all, but fell from the clouds, how was that embryological cell born in him?

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyān—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Ἀνθρωπος," a work on Occult Embryology, Book I.). Then: "The functions of *Jiva* on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyānis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the *Jiva* is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyānis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us ; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The “tabernacles” have improved in texture and symmetry of form, growing and developing with the globe that bore them ; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material ; the Soul stepping back to make room for the physical intellect ; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the “Lord God” ; but he *is* the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to “create” man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the “Lord God breathed into his nostrils the breath of life,” unless that God is identified with the “ONE LIFE,” Omnipresent though invisible, and unless the same operation is attributed to “God” on behalf of every *living Soul*—or *Nephesch*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

Body—thus confuse the “breath of life” with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say “The *wind* bloweth where it listeth,” instead of “the *Spirit* goeth where it willeth,” as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man’s physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquupartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyān-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of “New Aspects of Life” would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, “proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul.” The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, “is ultimately produced from the animated body of man.” Thus the author identifies “Spirit” (Atma) simply with “the breath of life.” The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* “Soul” having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," *i.e.*, for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the *Ego*. (Book of the Dead, cvxlili.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlix., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow—and the Uræus of Flame" (*Manas* and *Atma-Buddhi*) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (*Dhyanis*) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (*Atman*) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to Tiaou: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (*Isis and Osiris*, ch. xliii.) shows the Egyptians celebrating a festival called “The Ingress of Osiris into the moon.” In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—“Oh, Osiris-Lunus! That renews to thee thy renewal.” And Safekh says to Seti I. (Mariette’s Abydos, plate 51), “Thou renewest thyself as the god Lunus when a babe.” It is still better explained in a Louvre papyrus (P. Pierret, “*Etudes Egyptologiques*”): “Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day.” Says Osiris: “Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) Open me the Tiaou, for Osiris N. I will issue by day to do what I have to do amongst the living” (“*Book of the Dead*,” ch. ii.),—*i.e.*, to produce conceptions.

Osiris was “God manifest in generation,” because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a “King,” and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See “*Holy of Holies*.”)

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

Juno, etc., that connection was due to a thorough knowledge of physiology and female nature, physical as much as psychic. But, primarily, the Sun and Moon were the only visible and, so to say, *tangible* [by their effects] psychic and physiological deities—the Father and the Son, while Space and air in general, or that expanse of Heaven called Noot by the Egyptians, was the concealed Spirit or Breath of the two. These “Father and Son” were interchangeable in their functions and worked harmoniously together in their effects upon terrestrial nature and humanity; hence they were regarded as ONE, though TWO in personified Entities. They were both males, and both had their distinct and also collaborative work in the causative generation of Humanity. So much from the astronomical and cosmic standpoints viewed and expressed in symbolical language—which became in our last races theological and dogmatic. But behind this veil of Cosmic and Astrological symbols, there were the Occult mysteries of Anthropography and the primeval genesis of man. And in this, no knowledge of symbols—or even the key to the *post-diluvian* symbolical language of the Jews—will, or can help, save only with reference to that which was laid down in national scriptures for exoteric uses; the sum of which, however cleverly veiled, was only the smallest portion of the real primitive history of each people, often relating, moreover,—as in the Hebrew Scriptures—merely to the terrestrial human, not divine life of that nation. That psychic and spiritual element belonged to MYSTERY and INITIATION. There were things never recorded in scrolls, but, as in Central Asia, on rocks and in subterranean crypts.

Nevertheless, there was a time when the whole world was “of one lip and of one knowledge,” and Man knew more of his origin than he does now, and thus knew that the Sun and Moon, however large a part they do play in the constitution, growth and development of the human body, were not the direct causative agents of his appearance on Earth;

conjunctions that regulate conceptions, and every astrologer in India knows it. During the previous and the present races, at least at the beginning of this one, those who indulged in marital relations during certain lunar phases that made those relations sterile were regarded as sorcerers and sinners. But even now those sins of old, based on the Occult knowledge and the abuse of it, would appear preferable to the crimes of to-day, which are perpetrated because of the complete ignorance of, and disbelief in all such occult influences.

these agents being, in truth, the living and intelligent Powers which the Occultists call Dhyān Chohans.

As to this, a very learned admirer of the Jewish Esotericism tells us that “the Kabala says expressly that Elohim is a ‘*general abstraction*’; what we call in mathematics ‘a constant co-efficient’ or a ‘general function’ entering into all construction, not particular; that is, by the general ratio 1 to 31415, (the astro-Dhyanic and) Elohistic figures.” To this the Eastern Occultist replies: Quite so, it is an abstraction to our physical senses. To our spiritual perceptions, however, and to our inner spiritual eye, the Elohim or Dhyānis are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other—since that which is the *surviving Entity in us* is partly the direct emanation from, and partly *those celestial Entities themselves*. One thing is sure; the Jews were perfectly acquainted with sorcery and various maleficent forces; but, with the exception of some of their great prophets and seers like Daniel and Ezekiel (Enoch belonging to a far distant race and not to any nation but to all, as a generic character), they knew little of, nor would they deal with, the real divine Occultism, their national character being averse to anything which had no direct bearing upon their own ethnical, tribal, and individual benefits—witness their own prophets, and the curses thundered by them against the “stiff-necked race.” But even the Kabala plainly shows the direct relation between the Sephiroth, or Elohim, and men.

Therefore, when it is proved to us that the Kabalistic identification of Jehovah with Binah, a female Sephiroth, has still another, a sub-occult meaning in it, then and then only the Occultist will be ready to pass the palm of perfection to the Kabalist. Until then, it is asserted that, as Jehovah is in the abstract sense of a “one living God,” a single number, a metaphysical figment, and a reality only when put in his proper place as an emanation and a Sephiroth—we have a right to maintain that the Zohar (as witnessed by the Book of NUMBERS, at any rate), gave out originally, before the Christian Kabalists had disfigured it, and still gives out the same doctrine that we do; *i.e.*, it makes Man emanate, not from one Celestial MAN, but from a Septenary group of Celestial men or Angels, just as in “Pymander, the Thought Divine.”

STANZA VII.—*Continued.*

(3) WHEN THE ONE BECOMES TWO—THE "THREE-FOLD" APPEARS (a). THE THREE ARE (*linked into*) ONE; AND IT IS OUR THREAD, O LANOO, THE HEART OF THE MAN-PLANT, CALLED SAPTAPARNA (b).

(a) "When the ONE becomes two, the three-fold appears": to wit, when the One Eternal drops its reflection into the region of Manifestation, that reflection, "the Ray," differentiates the "Water of Space"; or, in the words of the "Book of the Dead"; "Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the (Central) Sun." Chaos becomes male-female, and Water, incubated through Light, and the "three-fold being issues as its First-born." "Osiris-Ptah (or RA) creates his own limbs (like Brahmâ) by creating the gods destined to personify his phases" during the Cycle (xvii., 4). The Egyptian Ra, issuing from the DEEP, is the Divine Universal Soul in its manifested aspect, and so is Narâyana, the Purusha, "*concealed in Akâsa and present in Ether.*"

This is the metaphysical explanation, and refers to the very beginning of Evolution, or, as we should rather say, of Theogony. The meaning of the Stanza when explained from another standpoint in its reference to the mystery of man and his origin, is still more difficult to comprehend. In order to form a clear conception of what is meant by the One becoming two, and then being transformed into the "three-fold," the student has to make himself thoroughly acquainted with what we call "Rounds." If he refers to "Esoteric Buddhism"—the first attempt to sketch out an approximate outline of archaic Cosmogony—he will find that by a "Round" is meant the serial evolution of nascent material nature, of the seven globes of our chain* with their mineral,

* Several inimical critics are anxious to prove that no seven principles of man nor septenary constitution of our chain were taught in our earlier volume, "Isis Unveiled." Though in that work the doctrine could only be hinted at, there are many passages, nevertheless, in which the septenary constitution of both man and chain is openly mentioned. Speaking of the Elohim in Vol. II., page 420, it is said: "They remain over the seventh heaven (or spiritual world), for it is they who, according to the Kabalists, formed in succession the six material worlds, or rather, attempts at worlds that preceded our own, which, they say, is the seventh." Our globe is, of course, upon the diagram representing the "chain," the seventh and the lowest; though,

vegetable, and animal kingdoms (man being there included in the latter and standing at the head of it) during the whole period of a life-cycle. The latter would be called by the Brahmins "a Day of Brahmâ." It is, in short, one revolution of the "Wheel" (our planetary chain), which is composed of seven globes (or seven separate "Wheels," in another sense this time). When evolution has run downward into matter, from planet A to planet G, or Z, as the Western students call it, it is one Round. In the middle of the Fourth revolution, which is our present "Round": "Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward." All this needs little repetition, as it is well explained in "Esoteric Buddhism." That which was hardly touched upon, and of which the little that was said has misled many, is the origin of man, and it is upon this that a little more light may now be thrown, just enough to make the Stanza more comprehensible, as the process will be fully explained only in its legitimate place, in Book II.

Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes. (See diagram in Stanza VI. Comm. 6). On its way upwards on the ascending arc, Evolution spiritualises and etherealises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed; the result being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point—plus, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the "origin of man," so-called, on this our present

as the evolution on these globes is cyclic, it is the fourth in descending the arc of matter. And again, on page 367, Vol. II., it is written: "In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely . . . an union of soul and body; he was a trinity when spirit was added to it; and besides that doctrine made him consist of body, astral form, or shadow, the animal soul, the higher soul, and terrestrial intelligence and a sixth principle, etc., etc.—the seventh—SPIRIT." So clearly are these principles mentioned, that even in the *Index*, one finds on page 683:—"Six principles of man"—the seventh being the synthesis of the six, and *not a principle* but a ray of the Absolute ALL—in strict truth.

Round, or life-cycle on this planet, must occupy the same place in the same order—save details based on local conditions and time—as in the preceding Round. Again, it must be explained and remembered that, as the work of each Round is said to be apportioned to a different group of so-called “Creators” or “Architects,” so is that of every globe; *i.e.*, it is under the supervision and guidance of special “Builders” and “Watchers”—the various Dhyān-Chohans.

The group of the hierarchy which is commissioned to “create” * men is a special group, then; yet it evolved shadowy man in this cycle just as a higher and still more spiritual group evolved him in the Third Round. But as it is the Sixth—on the downward scale of Spirituality—the last and seventh being the terrestrial Spirits (elementals) which gradually form, build, and condense his physical body—this Sixth group evolves no more than the future man’s shadowy form, a filmy, hardly visible transparent copy of themselves. It becomes the task of the fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or “Crocodile” in India as in Egypt—to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a MYSTERY, truly but only to him who is prepared to reject the existence of intellectual and conscious spiritual Beings in the Universe, limiting full Consciousness to man alone, and that only as a “function of the Brain.” Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space. . . .

To put it more clearly: the invisible Entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions. If this needs explanation, we can do no better than remind the reader of like cases in Spiritualism, though such cases are very rare, at least as regards the nature of the Entity incarnating, †

* Creation is an incorrect word to use, as no religion, not even the sect of the Visishtā Adwaites in India—one which anthropomorphises even Parabrahmā—believes in creation out of *nihil* as Christians and Jews do, but in evolution out of pre-existing materials.

† The so-called “Spirits” that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a Spirit” can only be either an Elementary, or—a Nirmānakāya.

or taking temporary possession of a medium. Just as certain persons—men and women, reverting to parallel cases among living persons—whether by virtue of a peculiar organization, or through the power of acquired mystic knowledge, can be seen in their “double” in one place, while the body is many miles away; so the same thing can occur in the case of superior Beings.

Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoïd-like ancestor of the third round. He is a living body, not a living being, since the realisation of existence, the “Ego-Sum,” necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the Ancients that the Kabalist even made of soul and body two lives, independent of each other.* The soul, whose body vehicle is the Astral, ethero-substantial envelope, could die and man be still living on earth—*i.e.*, the soul could free itself from and quit the tabernacle for various reasons—such as insanity, spiritual and physical depravity, etc.† Therefore, that which living men (Initiates)

* On p. 340-351 (Genesis of the Soul) in the “*New Aspects of Life*,” the Author states the Kabalistic teaching: “They held that, functionally, Spirit and Matter of corresponding opacity and density tended to coalesce; and that the resultant created Spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of Elemental or uncreated Spirit were reproduced. And that these Spirits in the disembodied state attracted, appropriated, digested and assimilated Elemental Spirit and Elemental Matter whose condition was conformed to their own.” “They therefore taught that there was a wide difference in the condition of created Spirits; and that in the intimate association between the Spirit-world and the world of Matter, the more opaque Spirits in the disembodied state were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the Earth, where they found the conditions most suited to their state; while the more transparent Spirits passed into the surrounding aura of the planet, the most rarified finding their home in its satellite.”

This relates exclusively to our Elementary Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter-Etheric Intelligent Forces or “Angels” as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the “Elementals” so-called. Therefore this covers only a portion of the Esoteric Teaching.

† The possibility of the “Soul” (*i.e.*, the eternal Spiritual Ego) dwelling in the unseen worlds, while its body goes on living on Earth, is a pre-eminently occult doctrine, especially in Chinese and Buddhist philosophy. See “*Isis Unveiled*,” vol. i.,

can do, the Dhyanis, who have no physical body to hamper them, can do still better. This was the belief of the Antediluvians, and it is fast becoming that of modern intellectual society, in Spiritualism, besides the Greek and Roman Churches, which teach the ubiquity of their angels. The Zoroastrians regarded their Amshaspends as dual entities (Ferouers), applying this duality—in esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space which are visible to our eye. In a note of Damascius (sixth century) on the Chaldean oracles, we have a triple evidence of the universality of this doctrine, for he says: “In these oracles the seven Cosmo-cratores of the world, (‘The World-Pillars,’) mentioned likewise by St. Paul, are double—one set being commissioned to rule the superior worlds the spiritual and the sidereal, and the other to guide and watch over the worlds of matter.” Such is also the opinion of Jamblichus, who makes an evident distinction between the archangels and the “Archontes.” (See “De Mysteriis,” sec. ii., ch. 3.) The above may be applied, of course, to the distinction made between the degrees or orders of spiritual beings, and it is in this sense that the Roman Catholic Church tries to interpret and teach the difference; for while the archangels are in her teaching divine and holy, their doubles are denounced by her as devils.* But the word “ferouer” is not to be understood in this sense, for it means simply the reverse or the opposite side of some attribute or quality. Thus when the Occultist says that the “Demon is the lining of God” (evil, the reverse of the medal), he does not mean two separate

p. 602, for an illustration. Many are the *Soulless* men among us, for the occurrence is found to take place in wicked materialists as well as in persons “who advance in holiness and never turn back.” (See *ibid* and also “Isis,” vol. ii., p. 369.)

* This identity between the Spirit and its material “double” (in man it is the reverse) explains still better the confusion, alluded to already in this work, made in the names and individualities, as well as the numbers, of the Rishis and the Prajāpatis; especially between those of the Satyayuga and the Mahabhāratan period. It also throws additional light on what the Secret Doctrine teaches with regard to the Root and the Seed Manus (see Book ii. “On the primitive Manus of humanity”). Not only those progenitors of our mankind, but every human being, we are taught, has its prototype in the Spiritual Spheres; which prototype is the highest essence of his seventh principle. Thus the seven Manus become 14, the Root Manu being the Prime Cause, and the “Seed-Manu” its effect; and when the latter reach from Satyayuga (the first stage) to the heroic period, these Manus or Rishis become 21 in number.

actualities, but the two aspects or facets of the same Unity. Now the best man living would appear, side by side with an Archangel—as described in Theology—a fiend. Hence a certain reason to depreciate a lower “double,” immersed far deeper in matter than its original. But there is still as little cause to regard them as devils, and this is precisely what the Roman Catholics maintain against all reason and logic.

(b) The concluding sentence of this sloka shows how archaic is the belief and the doctrine that man is seven-fold in his constitution. The thread of being which animates man and passes through all his personalities, or rebirths on this Earth (an allusion to Sutrātma), the thread on which moreover all his “Spirits” are strung—is spun from the essence of the “threefold,” the “fourfold” and the “fivefold”; which contain all the preceding. *Panchāsikha*, agreeably to Bhāgavata Purāna (V. XX. 25-28), is one of the seven *Kumāras* who go to Sveta-Dvipa to worship Vishnu. We shall see further on, what connection there is between the “celibate” and chaste sons of Brahmā, who refuse “to multiply,” and terrestrial mortals. Meanwhile it is evident that “the Man-Plant,” Saptaparna, thus refers to the seven principles, and man is compared to the seven-leaved plant of this name* so sacred among Buddhists.

For further details as to Saptaparna and the importance of the number seven in occultism, as well as in symbology, the reader is referred to Part II., Book II., on Symbolism: Sections on “*Sapta parna*,” “The Septenary in the Vedas,” etc. etc.

* The Egyptian allegory in the “Book of the Dead” already mentioned, the hymn that relates to the reward “of the Soul,” is as suggestive of our Septenary Doctrine as it is poetical. The deceased is allotted a piece of land in the field of Aanroo, wherein the Manes, the deified shades of the dead, glean, as the harvest they have sown by their actions in life, the corn seven cubits high, which grows in a territory divided into 14 and 7 portions. This corn is the food on which they live and prosper, or that will kill them, in Amenti, the realm of which the Aanroo field is a domain. For, as said in the hymn, (see chap. xxxii. 9) the deceased is either destroyed therein, or becomes pure spirit for the Eternity, in consequence of the “Seven times seventy-seven lives” passed or to be passed on Earth. The idea of the corn reaped as the “fruit of our actions” is very graphic

STANZA VII.—*Continued.*

4. IT IS THE ROOT THAT NEVER DIES, THE THREE-TONGUED FLAME OF THE FOUR WICKS* (a) . . . THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME (*their upper triad*) SHOT OUT BY THE SEVEN, THEIR FLAME; THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF THE EARTH (“*Bhumi*,” or “*Prithivi*”) † (b).

(a) The “Three-tongued flame” that never dies is the immortal spiritual triad—the Atma-Buddhi and Manas—the fruition of the latter assimilated by the first two after every terrestrial life. The “four wicks” that go out and are extinguished, are the four lower principles, including the body.

“I am the three-wicked Flame and my wicks are immortal,” says the defunct. “I enter into the domain of Sekhem (the God whose arm sows the seed of action produced by the disembodied soul) and I enter the region of the Flames who have destroyed their adversaries,” *i.e.*, got rid of the sin-creating “four wicks.” (See chap. i., vii., “Book of the Dead,” and the “Mysteries of Ro-stan.”)

(b) Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal MONAD-EGO—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.

* The three-tongued flame of the four wicks corresponds to the four unities and the three Binaries of the Sephirothal tree (see Commentary on Stanza VI.).

† Useless to repeat again that the terms given here are Sanskrit translations; for the original terms, unknown and unheard of in Europe, would only puzzle the reader more, and serve no useful purpose.

STANZA VII.—*Continued.*

(5) THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA (*a*). IT STOPS IN THE FIRST (*Kingdom*), AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND (*Kingdom*), AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN FORMS AND BECOMES A SACRED ANIMAL; (*the first shadow of the physical man*) (*b*).

FROM THE COMBINED ATTRIBUTES OF THESE, MANU (*man*), THE THINKER, IS FORMED.

WHO FORMS HIM? THE SEVEN LIVES; AND THE ONE LIFE (*c*). WHO COMPLETES HIM? THE FIVEFOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA (*the moon*) (*d*).

(*a*) The phrase “through the seven Worlds of Maya” refers here to the seven globes of the planetary chain and the seven rounds, or the 49 stations of active existence that are before the “Spark” or Monad, at the beginning of every “Great Life-Cycle” or Manvantara. The “thread of Fohat” is the thread of life before referred to.

This relates to the greatest problem of philosophy—the physical and substantial nature of life, the independent nature of which is denied by modern science because that science is unable to comprehend it. The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body. Because if—

“ Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity ”—

yet it is itself part and parcel of that Eternity; for life alone can understand life.

What is that “Spark” which “hangs from the flame?” It is JIVA, the MONAD in conjunction with MANAS, or rather its aroma—that which remains from each personality, when worthy, and hangs from Atma-Buddhi, the Flame, by the thread of life. In whatever way interpreted, and into whatever number of principles the human being is divided, it may easily be shown that this doctrine is supported by all the ancient

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

“The Deity (the ever Invisible Presence),” says the Zohar, “manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . . For *ten equal seven*: the Decade contains *four* Unities and *three* Binaries.” The ten Sephiroth correspond to the limbs of MAN. “When I framed Adam Kadmon,” the Elohim are made to say, “the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs.” But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the “Book of the Concealed Mystery”):—

“In the beginning of Time, after the Elohim (the “Sons of Light and Life,” or the “Builders”) had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. “The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days.” The Sephiroth of this upper triad are:—“1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder.” Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the “living Soul” or man, would render the idea more clearly. “A Living Soul” is a synonym of man in the Bible. These are our seven “Principles.”

lesser Face) or Tetragrammaton, the “four-lettered” Mystery. “The seven manifested and the *three* concealed limbs are the Body of the Deity.”

Thus our Earth, *Malkuth*, is both the *Seventh* and the *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called *Yezod*, “foundation,” or as said in the Book of Numbers “by Yezod, He (Adam Kadmon) fecundates the primitive Heva” (Eve or our Earth). Rendered in mystic language this is the explanation why *Malkuth*, called “the inferior Mother,” *Matrona*, Queen, and the Kingdom of the Foundation, is shown as the *Bride* of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual *Logos*, *i.e.*, in the 7th Race of the 7th Round—after the regeneration, on the day of “SABBATH.” For the “*seventh* day” has again an occult significance undreamt of by our theologians.

“When *Matronitha*, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body,” says verse 746, in chapter xxii. of “*Ha Idra Zuta Kadisha*.” “Becomes one body” means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before—*protyle* or undifferentiated substance. “Sabbath” means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven “days” or any period made up of seven parts. Thus a *pralaya* is equal in duration to the *manwantara*, or a night of *Brahmâ* is equal to this “day.” If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: *i.e.*, to work one week of seven days and *rest* seven days. That the word “Sabbath” had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken for *the whole week*. (See Greek text where the week is called *Sabbath*. “I fast twice in the Sabbath.”) Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; “and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy an *eternal Sabbath*.” (Hebrew iv. 2.)

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, “Microprosopus.” The “smaller face,” smaller because manifested and finite, “is formed of six *Sephiroth*,” says the same work. “Seven kings come and die in the thrice-destroyed world”—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). “And their reign (of the seven kings) will be broken up.” (*Book of Numbers*, l. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

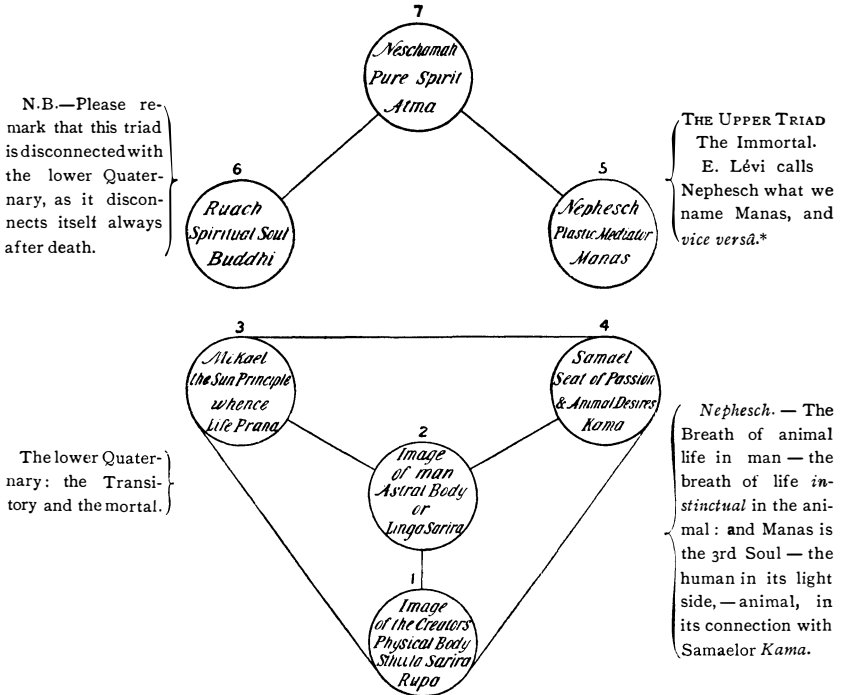
The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. “The Shinto idea of creation,” he says, “is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth.” These “gods” are simply our five races, Isanagi and Isanami being the two kinds of the “ancestors,” the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven “the key to the Mosaic creation and the symbols of every religion.” He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his “*Clef des Grands Mystères*” is septenary. This

may be seen at a glance on page 389, "*Une prophétie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—



* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches—and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See “*Histoire de la Magic*,” pp. 388, 389.)

Says Eliphas Lévi, the Kabalist :—

Say the Theosophists :—

KABALISTIC PNEUMATICS.

ESOTERIC PNEUMATICS.

1. The Soul (or EGO) is a clothed light ; and this light is triple.
2. *Neschamah*—“pure Spirit.”
3. *Ruach*—the Soul or Spirit.
4. *Nephesch*—plastic mediator.†

5. The garment of the Soul is the rind (body) of the image (astral Soul).
6. The image is double, because it reflects the good as the bad.

7. Imago, body.

1. Ditto, for it is Atma-Buddhi-*Manas*.
2. Ditto.*
3. Spiritual Soul.
4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. Correct.
6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7. Ditto, the earthly image.

OCCULT PNEUMATICS.
As given by Eliphas Lévi.

OCCULT PNEUMATICS.
As given by the Occultists.

1. *Nephesch* is immortal because it renews its life by the destruction of forms.
[But *Nephesch*, the “breath of

1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

* Eliphas Lévi has, whether purposely or otherwise, confused the numbers : with us his No. 2 is No. 1. (Spirit) ; and by making of *Nephesch* both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

† Esotericism teaches the same. But *Manas* is not *Nephesch* ; nor is the latter the astral, but the 4th principle, if also the 2nd *prana*, for *Nephesch* is the “breath of life” in man, as in beast or insect, of physical, material life, which has no spirituality in it.

life," is a misnomer and a useless puzzle to the student.]

2. *Ruach* progresses by the evolution of ideas (!?).
3. *Neschamah* is progressive without oblivion and destruction.
4. The soul has three dwellings.
5. These dwellings are : the plane of the mortals : the Superior Eden ; and the Inferior Eden.
6. The image (man) is a sphinx that offers the riddle of birth.
7. The fatal image (the astral) endows *Nephesch* with its aptitudes ; but *Ruach* is able to substitute for this (vitiated) *Nephesch* the image thus, assimilating itself to the *Monad*, shares its immortality.
2. *Buddhi* becomes conscious by the accretions it gets from *Manas* after every new incarnation and the death of man.
3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane : it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere ; and it *exists* eternally on the highest of the three.
5. These dwellings are : Earth for the physical man, or the animal Soul ; *Kama-loka* (Hades, the Limbo) for the disembodied man, or his *Shell* ; *Devachan* for the higher Triad.
6. Correct.
7. The astral through *Kama* (desire) is ever drawing *Manas* down into the sphere of material passions and desires. But if the *better* man

conquered in accordance with the inspirations of *Neschamah*.

or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries *Manas* with it to the realm of eternal Spirit.

It is very evident that the French Kabalist either did not know sufficiently the real tenet, or distorted it to suit himself and his object. Thus he says again, treating upon the same subject, and we, Occultists, answer the late Kabalist and his admirers:—

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The body is the mould of Nephesch; Nephesch the mould of Ruach; Ruach the mould of the garments of <i>Neschamah</i>. 2. Light (the Soul) personifies in clothing itself (with a body); and personality endures only when the garment is perfect. 3. The angels aspire to become men; a perfect man, a man-god is above all the angels. 4. Every 14,000 years the soul rejuvenates and rests in the jubilean sleep of oblivion. | <ol style="list-style-type: none"> 1. The body follows the whims, good or bad, of <i>Manas</i>; <i>Manas</i> tries to follow the light of Buddhi, but often fails. Buddhi is the mould of the “garments” of Atma, because Atma is no body, or shape, or anything, and because Buddhi is its vehicle only <i>figuratively</i>. 2. The Monad becomes a personal egowhen it incarnates; and something remains of that personality through <i>Manas</i>, when the latter is perfect enough to assimilate Buddhi. 3. Correct. 4. Within a period, “a great age” or a day of Brahmâ, 14 Manus reign; after which comes Pralaya when all the Souls rest in Nirvana. (Souls = Egos). |
|--|--|

Such are the distorted copies of the esoteric doctrine in the Kabala. But see also "The Primeval Manus of Humanity" in Book II.

To return to Stanza VII.

(b) The well-known Kabbalistic aphorism runs :—" A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god." The " spark " animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world. Genesis begins its anthropology at the wrong end (evidently for a blind) and lands nowhere.* Had it begun as it ought, one would have found in it, first, the celestial Logos, the " Heavenly Man," which evolves as a Compound Unit of Logoi, out of whom after their pralactic sleep—a sleep that gathers the cyphers scattered on the Mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass—the Logoi appear in their totality as the first " male and female " or Adam Kadmon, the " Fiat Lux " of the Bible, as we have already seen. But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-matter. On our nascent globe things proceed differently. The Monad or Jiva, as said in " Isis Unveiled," vol. i., p. 302, is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the

* The introductory chapters of Genesis were never meant to represent even a remote allegory of the creation of our Earth. They embrace a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. The idea is plainly stated in the Zohar: " There were old worlds, which perished as soon as they came into existence, were formless, and were called Sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds, which could not continue because the *Sacred Aged* (Sephira) had not as yet assumed its form (of androgyne, or opposite sexes) of King and Queen (Sephira and Kadmon), and the Master was not yet at his work. See Zohar, " Idra Suta," Book iii., p. 292, b. The Supreme consulting with the Architect of the world—his Logos—about creation. (" Isis Unveiled," vol. ii., p. 421.)

animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or *Jiva per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (a) a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him: the two middle principles, which are the *sentient* life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul, (*Manas*) “the principle, or the intelligence, of the Elohim,” to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyān-Chohans—are evolving *pavi passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the “Heavenly Man” in space—PERFECT MAN. In the Sankhya philosophy, Purusha (spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is—senseless. But in the secret philosophy they are viewed as graduated. Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.

Therefore, when the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man — rudimentary man of the first 2½ Races being only the *first*, gradually evolving into *the most perfect of mammals*—the Celestial “Ancestors” (Entities from preceding worlds, called in India the Sishta) step in on this our plane, as the Pitris had stepped in before them for the formation of the physical or animal-man, and incarnate in the latter. Thus the two processes—for the two *creations*: the animal and the divine man—differ greatly. The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call “doubles,” or “astral forms,” in their own likeness.* This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But *Man is still incomplete*. From Swayambhuva Manu (in Manu, Book I.), from whom descended the seven primitive Manus or Prajapati, each of whom gave birth to a primitive race of men, down to the Codex Nazareus, in which Karabtanos or Fetahil (blind concupiscent matter) begets on his Mother, “Spiritus,” seven figures, each of which stands as the progenitor of one of the primæval seven races—this doctrine has left its impress on every Archaic Scripture.

“Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES. Sin† and the MOON.” Here Manu stands for the spiritual, heavenly man, the real and non-dying Ego in us, which is the direct emanation of the “One Life” or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully.

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, “inorganic substance,” means simply that the latent life slumbering in the molecules of so-called “inert matter” is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the

* Read in Isis, vol. ii., pp. 297—303, the doctrine of the Codex Nazaræus—every tenet of our teaching is found there under a different form and allegory.

† The word “Sin” is curious, but has a particular Occult relation to the Moon, besides being its Chaldean equivalent.

laws known to those who reject Occultism. "The very Atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science?

"The worlds, to the profane," says a Commentary, "are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Five alone is ONE, on the plane of the One*

* Is Pasteur unconsciously taking the first step toward Occult Science in declaring that, if he dared express his full idea upon this subject, he would say that the Organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of Oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the influence of that gas? "I would add," goes on Pasteur, "that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation"; and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings or Lives that can live and thrive without air, even on our globe, was demonstrated by the same men of science. Pasteur found that many of the lower lives, such as Vibriones, and some microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them *Ærobes*, living on the tissues of our matter when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science "dead matter"), and *Anærobes*. The one kind binds oxygen, and contributes vastly to the destruction of animal life and vegetable tissues, furnishing to the atmospheric materials which enter later on into the constitution of other organisms; the other destroys, or rather annihilates finally, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation. "Therefore the vegetable cell manifests in this case its life as an anærobic being. Why, then, should an organic cell form in this case an exception"? asks Professor Bogolubof. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur's idea of the formation of ferments found its application and corroboration in the fact that Urea increases in the blood during strangulation: LIFE therefore is everywhere in the Universe, and, Occultism teaches us, it is also in the atom. Also see *infra*, at the close of this Section.

Reality : on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the "DEVOURERS." . . . "Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter." . . . "From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space." (Irresolvable nebulae, perhaps?). " . . . These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets); heat generates moist vapour; that forms solid water (?); then dry mist, then liquid mist, watery, that puts out the luminous brightness of the pilgrims (comets?) and forms solid watery wheels (MATTER globes). Bhumi (the Earth) appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element—WATER; and from the breath of all (atmospheric) AIR is born. These four are the four lives of the first four periods (Rounds) of Manvantara. The three last will follow."*

This means that every new Round develops one of the Compound Elements, as now known to Science,—which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-becoming" on the manifested plane, then those Elements are to be regarded in the same light: they have to evolve, progress, and increase to the Manvantaric end. Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be called one aspect of Nature—called by some, very unscientifically, though it may be so *de facto*, "One-dimensional Space."

* It is a Vedic teaching that "there are three Earths corresponding to three Heavens, and our Earth (the fourth) is called Bhumi." This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning and allusion to it in the Vedas is that it refers to our planetary chain, three "Earths" on the descending arc, and three "heavens" which are the three Earths or globes also, only far more ethereal, on the ascending or spiritual arc: by the first three we descend into matter, by the other three we ascend into Spirit; the lower one, *Bhumi*, our Earth, forming the turning point, so to say, and containing *potentially* as much of Spirit as it does of Matter. We shall treat of this hereafter.

The Second Round brought forth and developed two Elements—Fire and Earth—and *its* humanity, adapted to this condition of Nature, if we can give the name Humanity to beings living under conditions unknown to men, was—to use again a familiar phrase in a strictly figurative sense (the only way in which it can be used correctly)—“a two-dimensional species.” The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of the *two*, *three*, and *four* or more “dimensional Space;” but in passing, it is worth while to point out the real significance of the sound but incomplete intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that*—the use of the modern expression, “the fourth dimension of Space.” To begin with, of course, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the “*Fourth dimension of MATTER in Space.*”† But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it “NORMAL CLAIRVOYANCE;” thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and

* Professor Zöllner's theory has been more than welcomed by several Scientists—who are Spiritualists—Professors Butlerof and Wagner, of St. Petersburg, for instance.

† “The giving reality to abstractions is the error of Realism. Space and Time are frequently viewed as separated from all the concrete experiences of the mind, instead of being generalizations of these in certain aspects.” (Bain, *Logic*, Part II., p. 389.)

popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the "Sun rising or setting."

We now return to the consideration of material evolution through the Rounds. Matter in the *second* Round, it has been stated, may be figuratively referred to as two-dimensional. But here another *caveat* must be entered. That loose and figurative expression may be regarded—in one plane of thought, as we have just seen—as equivalent to the second characteristic of matter corresponding to the second perceptive faculty or sense of man. But these two linked scales of evolution are concerned with the processes going on within the limits of a single Round. The succession of primary aspects of Nature with which the succession of Rounds is concerned, has to do, as already indicated, with the development of the "Elements" (in the Occult sense)—Fire, Air, Water,* Earth. We are only in the fourth Round, and our catalogue so far stops short. The centres of consciousness (destined to develop into humanity as we know it) of the third Round arrived at a perception of the third Element Water.† Those of the fourth Round have added

* The order in which these Elements are placed above is the correct one for esoteric purposes and in the Secret Teachings. Milton was right when he spoke of the "Powers of Fire, Air, Water, Earth"; the Earth, such as we know it now, had no existence before the 4th Round, hundreds of million years ago, the commencement of our geological Earth. The globe was "*fiery, cool and radiant* as its ethereal men and animals during the first Round," says the Commentary, uttering a contradiction or paradox in the opinion of our present Science; "*luminous and more dense and heavy*—during the second Round; *watery* during the Third!" Thus are the elements reversed.

† If we had to frame our conclusions according to the data furnished to us by the

earth as a state of matter to their stock as well as the three other elements in their present transformation. In short, none of the so-called elements were, in the three preceding Rounds, as they are now. For all we know, FIRE may have been *pure* AKASA, the first Matter of the *Magnum Opus* of the Creators and “Builders,” that Astral Light which the paradoxical Eliphas Lévi calls in one breath “the body of the Holy Ghost,” and in the next “Baphomet,” the “Androgyne Goat of Mendes”^{*}; AIR, simply

geologists, then we would say that there was no real water—even during the Carboniferous period. We are told that gigantic masses of carbon, which existed formerly spread in the atmosphere as Carbonic Acid, were absorbed by plants, while a large proportion of that gas was mixed in the water. Now, if this be so, and we have to believe that all the Carbonic Acid which went to compose those plants that formed bituminous coal, lignite, etc., and went towards the formation of limestone, and so on, that all this was at that period in the atmosphere in gaseous form, then, there must have been seas and oceans of liquid carbonic acid? But how then could the carboniferous period be preceded by the Devonian and Silurian ages—those of Fishes and Molluscs—on that assumption? Barometric pressure, moreover, must have exceeded several hundred times the pressure of our present atmosphere. How could organisms, even so simple as those of certain fishes and molluscs, stand that? There is a curious work by Blanchard, on the Origin of Life, wherein he shows some strange contradictions and confusions in the theories of his colleagues, and which we recommend to the reader's attention.

* Eliphas Lévi shows it very truly “a force in Nature,” by means of which “a single man who can master it . . . might throw the world into confusion and transform its face”; for it is the “great Arcanum of transcendent Magic.” Quoting the words of the great Western Kabbalist in their translated form (see *The Mysteries of Magic*, by A. E. Waite), we may explain them perhaps the better by the occasional addition of a word or two to show the difference between Western and Eastern explanations of the same subject. The Author says of the great Magic Agent—“This ambient and all-penetrating fluid, this ray detached from the (Central or ‘Spiritual’) Sun's splendour . . . fixed by the weight of the atmosphere (?!) and the power of central attraction . . . the Astral Light, this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn”—emblem of infinity, immortality, and Kronos—“Time”—not the god Saturn or the planet. “It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses encircling the Tau . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force (it is not blind, and Lévi knew it), which souls must conquer in order to detach themselves from the chains of Earth; ‘for if they should not,’ they will be absorbed by the same power which first produced them and will return to the central and eternal fire.” This great *archæus* is now discovered by, and only *for one man*—Mr. J. W. Keeley, of

Nitrogen, "the breath of the Supporters of the Heavenly Dome," as the Mahometan mystics call it; WATER, that primordial fluid which was required, according to Moses, to make a *living soul* with. And this may account for the flagrant discrepancies and unscientific statements found in Genesis. Separate the first from the second chapter; read the former as a scripture of the Elohist, and the latter as that of the far younger Jehovahists; still one finds, if one reads between the lines, the same order in which things created appear—namely, Fire (light), Air, Water, and MAN (or the Earth). For the sentence: "In the beginning God created Heaven and Earth" is a mistranslation; it is not "Heaven and Earth," but the *duplex* or dual Heaven, the *upper* and the *lower* Heavens, or the separation of primordial substance that was light in its upper and dark in its lower portions—or the manifested Universe—in its duality of the *invisible* (to the senses) and the *visible* to our perceptions. God divided the light from the Darkness (v. 4); and then made the firmament, air (5), "a firmament in the midst of the waters, and let it divide the waters from the waters," (6), *i.e.*, "the waters which were under the firmament (our manifested visible Universe) from the waters *above* the firmament," or the (to us) invisible planes of being. In the second chapter (the Jehovahistic), plants and herbs are created before water, just as in the first, *light is produced before the Sun*. "God made the Earth and the Heavens and every plant of the field *before it was in the Earth* and every herb of the field *before it grew*; for the Elohim ('gods') had not caused it to rain upon the earth, etc." (v. 5)—an absurdity unless the esoteric explanation is accepted. The plants *were* created before they were in the earth—for *there was no earth then such as it is now*; and the herb of the field was in existence before it grew as it does now in the fourth Round.

Discussing and explaining the nature of the invisible Elements and the "primordial fire" mentioned above, Eliphas Lévi calls it invariably the "Astral Light." It is the "grand Agent Magique" with him; undeniably it is so, but—only so far as *Black Magic* is concerned, and

Philadelphia. For others, however, it *is* discovered, yet must remain almost useless. "So far shalt thou go. . . ."

All the above is as practical as it is correct, save one error, which we will explain in the text further on. Eliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Akâsa. What it really is will be given in Part II. of Vol. II.

on the lowest planes of what we call Ether, the noumenon of which is Akâsa ; and even this would be held incorrect by orthodox Occultists. The "Astral Light" is simply the older "*sidereal* Light" of Paracelsus ; and to say that "everything which exists has been evolved from it, and it preserves and reproduces all forms," as he writes, is to enunciate truth only in the second proposition. The first is erroneous ; for if all that exists was evolved *through* (or *via*) it, it is not the astral light. The latter is not the container of *all* things but only the reflector, at best, of this *all*. Eliphaz Lévi writes :—

"The great Magic agent is the fourth emanation of the life principle (we say—it is the first in the inner, and the second in the outer (our) Universe), of which the Sun is the third form . . . for the day-star (the sun) is only the reflection and material shadow of the Central Sun of truth, which illuminates the intellectual (invisible) world of Spirit and which itself is but a gleam borrowed from the ABSOLUTE."

So far he is right enough. But when the great authority of the Western Kabalists adds that nevertheless, "it is not the immortal Spirit as the Indian Hierophants have imagined"—we answer that he slanders the said Hierophants, as they have said nothing of the kind ; while even the Purânic exoteric writings flatly contradict the assertion. No Hindu has ever mistaken *Prakriti*—the Astral Light being only above the lowest plane of *Prakriti*, the material Kosmos—for the "immortal Spirit." *Prakriti* is ever called *Maya*, illusion, and is doomed to disappear with the rest, the gods included, at the hour of the Pralaya ; for it is shown that Akâsa is not even the Ether, least of all then, we imagine, can it be the Astral Light. Those unable to penetrate beyond the dead letter of the Purânas, have occasionally confused Akâsa with *Prakriti*, with Ether, and even with the visible Sky ! It is true also that those who have invariably translated the term Akâsa by "Ether" (Wilson, for instance), finding it called "the material cause of sound" possessing, moreover, this *one single property* (Vishnu Purâna), have ignorantly imagined it to be "material," in the physical sense. True, again, that if the characteristics are accepted literally, then, since nothing material or physical, and therefore conditioned and temporary can be immortal—according to metaphysics and philosophy—it would follow that Akâsa is neither infinite nor immortal. But all this is erroneous, since both the words *Pradhâna*

(primeval matter) and *sound*, as a property, have been misunderstood; the former term (Pradhâna) being certainly synonymous with *Mulaprakriti* and Akâsa, and the latter (sound) with the Verbum, the Word or the Logos. This is easy to demonstrate; for it is shown in the following sentences in Vishnu Purâna: "In the beginning there was neither day nor night, nor sky, nor earth, nor darkness, nor light. . . . Save only ONE, unapprehensible by intellect, or that which is Brahma and Pums (Spirit) and Pradhâna (primordial matter)." . . . (Book I, ch. ii.).

Now, what is Pradhâna, if it is not Mulaprakriti, the root of all, in another aspect? For Pradhâna, though said further on to merge into the Deity as everything else does, in order to leave the ONE absolute during the Pralaya, yet is held as infinite and immortal. The Commentator describes the Deity as: "One *Pradhânika* Brahma Spirit: THAT, was," and interprets the compound term as a substantive, not as a derivative word used attributively, *i.e.*, like something conjoined with Pradhâna.* Hence Pradhâna even in the Purânas is an aspect of Parabrahmam, not an evolution, and must be the same as the Vedantic Mulaprakriti. "Prakriti in its *primary* state is Akâsa," says a Vedantin scholar (see "Five Years of Theosophy," p. 169). It is almost abstract Nature.

Akâsa, then, is Pradhâna in another form, and as such cannot be Ether, the ever-invisible agent, courted even by physical Science. Nor is it Astral Light. It is, as said, the *noumenon* of the seven-fold differentiated Prakriti†—the ever immaculate "Mother" of the *fatherless* Son, who becomes "Father" on the lower manifested plane. For MAHAT is the first product of Pradhâna, or Akâsa, and Mahat—Universal intelligence "whose *characteristic property* is *Buddhi*"—is no other than the *Logos*, for he is called "Eswara" Brahmâ, Bhâva, etc. (See *Linga Purâna*, sec. lxx. 12 *et seq.*; and *Vâyû Purâna*, but especially the former *Purâna*—prior, section viii., 67-74). He is, in short, the "Creator" or the divine mind in creative operation, "the cause of all things." He is

* The student has to note, moreover, that the Purâna is a dualistic system, not evolutionary, and that, in this respect, far more will be found, from an esoteric standpoint, in Sankhya, and even in the *Mânava-dharma-Sâstra*, however much the latter differs from the former.

† In the Sankhya philosophy, the seven Prakritis or "productive productions" are *Mahat*, *Ahamkara*, and the *five tanmatras*. See "*Sankhya-kârika*," III., and the Commentary thereon.

the "first-born" of whom the Purânas tell us that "Mahat and matter are the inner and outer boundaries of the Universe," or, in our language, the negative and the positive poles of dual nature (abstract and concrete), for the Purâna adds : " In this manner—as were the *seven* forms (principles) of Prakriti reckoned from Mahat to Earth—so at the time of pralaya (pratyâhâra) these seven successively re-enter into each other. The egg of Brahmâ (Sarva-mandala) is dissolved with its seven zones (dwipa), seven oceans, seven regions, etc." (Vishnu Purâna, Book vi., ch. iv.)*

These are the reasons why the Occultists refuse to give the name of Astral Light to Akâsa, or to call it Ether. " In my Father's house are many mansions," may be contrasted with the occult saying, " In our Mother's house there are seven mansions," or planes, the lowest of which is above and around us—the Astral Light.

The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during manvantara, as it is ever *becoming*,† not simply *being*; and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or fifth, Round that the fifth Element, *Ether*—the gross body of Akâsa, if it can be called even that—

* No use to say so to the Hindus, who know their Purânas by heart, but very useful to remind our Orientalists and those Westerns who regard Wilson's translations as authoritative, that in his English translation of the Vishnu Purâna he is guilty of the most ludicrous contradictions and errors. So on this identical subject of the seven Prakritis or the seven zones of Brahma's egg, the two accounts differ totally. In Vol. I, page 40, the egg is said to be externally invested by seven envelopes—Wilson comments : " by Water, Air, Fire, Ether, and Ahamkâra " (which last word does not exist in the Sanskrit texts); and in vol. v., p. 198, of the same Vishnu Purana it is written, " in this manner were the seven forms of nature (Prakriti) reckoned from Mahat to Earth " (?). Between Mahat or Maha-Buddhi and " Water, etc.," the difference is very considerable.

† According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said : " God (the Universal Spirit) *objectivises himself as Nature*, and again rises out of it."

will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an "agent" for so many things. And only during that Round will those higher senses, the growth and development of which Akâsa subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more.

Let us return to the life-cycle now. Without entering at length upon the description given of the *higher* LIVES, we must direct our attention at present simply to the earthly beings and the earth itself. The latter, we are told, is built up for the first Round by the "Devourers" which disintegrate and differentiate the germs of other lives in the Elements; pretty much, it must be supposed, as in the present stage of the world, the *ærobes* do, when, undermining and loosening the chemical structure in an organism, they transform animal matter and generate substances that vary in their constitutions. Thus Occultism disposes of the so-called Azoic age of Science, for it shows that there never was a time when the Earth was without life upon it. Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious. "*Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life); Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.*" (*Book of Dzyan, Comm. III., par. 18*). . . . "*Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is IT—the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.*"

Once more we will say—*like must produce like*. Absolute Life cannot produce an inorganic atom whether single or complex, and there is life

even in *laya* just as a man in a profound cataleptic state—to all appearance a corpse—is still a living being.

When the “Devourers” (in whom the men of science are invited to see, with some show of reason, atoms of the Fire-Mist, if they will, as the Occultist will offer no objection to this); when the “Devourers,” we say, have differentiated “the fire-atoms” by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. * * * *

Thus, in the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. The Earth was in her first rupa, the essence of which is the Akâsic principle named *** “that which is now known as, and very erroneously termed, Astral Light, which Eliphas Lévi calls “the imagination of Nature,” † probably to avoid giving it its correct name, as others do.

“It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements), whose motion and harmonious Union produce the manifested Universe of Matter, are born.” (Commentary.)

† Speaking of it in his Preface to the “History of Magic” Eliphas Lévi says: “It is through this Force that all the nervous centres secretly communicate with each other; from it—that sympathy and antipathy are born; from it—that we have our dreams; and that the phenomena of second sight and extra-natural visions take place. . . . Astral Light, acting under the impulsion of powerful wills, destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: *Fiat Lux*, and it is directed by the *Egregores*, *i.e.*, the chiefs of the souls who are the spirits of energy and action.” Eliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, *LUX*, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.”* But no other Kabbalist has ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence and in such flowing language, as Eliphas Lévi. He leads his reader through the most lovely, gorgeously blooming valleys, to strand him after all on a desert and barren rocky island.

The Second Round brings into manifestation the second element—AIR, that element, the purity of which would ensure continuous life to him who would use it. There have been two occultists only in Europe who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern chemists is poison compared with the real universal solvent which could never be thought of unless it existed in nature. “*From the second Round, Earth—hitherto a fetus in the matrix of Space—began its real existence : it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary.*”

The Third Round developed the third Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. “Bhumi” has reached her fourth principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form—(inversely in this to man)—her body shell—only toward the end of the manvantara after the Seventh Round. Eugenius Philalethes was right when he assured his readers *on his word of honour* that no one had yet seen the Earth (i.e., MATTER in its essential form). Our globe is, so far, in its *Kamarupic* state—the astral body of desires of *Ahamkara*, dark Egotism, the progeny of Mahat, on the lower plane. . . .

It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of all our “principles,” but verily the middle principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. Nor can Science oppose the occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.

(c) Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various

kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, ærobes, anærobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says :—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is *a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expells those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short, that will receive fuller attention elsewhere. For the present, one instance may be cited in illustration. Modern science begins to find out that ptomaine (the alkaloid poison generated by decaying matter and corpses — a *life* also) extracted

with the help of volatile ether, yields a smell as strong and equal to that of the freshest orange-blossoms; but that free from oxygen, these alkaloids yield either a most sickening, disgusting smell, or the most agreeable aroma which recalls that of the most delicately scented flowers. And it is suspected that such blossoms owe their agreeable smell to the poisonous ptomaine; the venomous essence of certain mushrooms (fungi) being nearly identical with the venom of the cobra of India, the most deadly of serpents.* Thus, having discovered the effects, Science has to find their PRIMARY causes; and this it can never do without the help of the old sciences, of alchemy, occult botany and physics. We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes.† Such

* The French savants Arnaud, Gautier, and Villiers, have found in the saliva of living men the same venomous alkaloid as in that of the toad, the salamander, the cobra, and the trigonocephalus of Portugal. It is proven that venom of the deadliest kind, whether called ptomaine, or leucomaine, or alkaloid, is generated by living men, animals, and plants. The same savant, Gautier, discovered an alkaloid in the fresh meat of an ox and in its brains, and a venom which he calls Xanthocreatinine similar to the substance extracted from the poisonous saliva of reptiles. It is the muscular tissues, as being the most active organ in the animal economy, that are suspected of being the generators or factors of venoms, having the same importance as carbonic acid and urea in the functions of life, which venoms are the ultimate products of inner combustion. And though it is not yet fully determined whether poisons can be generated by the animal system of living beings without the participation and interference of microbes, it is ascertained that the animal does produce venomous substances in its physiological or living state.

† It might be supposed that these "fiery lives" and the microbes of science are identical. This is not true. The "fiery lives" are the seventh and highest subdivision of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane—that of material *prāna* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers" and "builders." They are "builders" by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are "destroyers" also when that restraint is

experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. However it may be, one thing is sure in this : The knowledge of these primary causes and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

(d) But what has the Moon to do in all this? we may be asked. What have “ Fish, Sin and Moon ” in the apocalyptic saying of the Stanza to do in company with the “ Life-microbes ”? With the latter nothing, except availing themselves of the tabernacle of clay prepared by them; with divine perfect man everything, since “ Fish, Sin and Moon ” make conjointly the three symbols of the immortal Being.

This is all that can be given. Nor does the writer pretend to know more of this strange symbol than may be inferred about it from exoteric religions; from the mystery perhaps, which underlies the *Matsya* (fish)

removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life (the first *five* periods of seven years each) the “ fiery lives ” are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the “ fiery lives ” exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of spirit into matter for the first half of a *manvantara* (planetary as human) and its ascent at the expense of matter in the second half, may here be traced. These considerations have to do solely with the plane of matter, but the restraining influence of the “ fiery lives ” on the lowest sub-division of the second plane—the microbes—is confirmed by the fact mentioned in the foot-note on Pasteur (*vide supra*) that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances coming in contact with them, ruin the latter. Thus the process is commenced by one cell robbing its neighbour of the source of its vitality when the supply is insufficient; and the ruin so commenced steadily progresses.

Avatar of Vishnu, the Chaldean Oannes—the Man-Fish, recorded in the imperishable sign of the Zodiac, *Pisces*, and running throughout the two Testaments in the personages of Joshua “Son of the Fish (Nun)” and Jesus; the allegorical “Sin” or Fall of Spirit into matter, and the Moon—in so far as it relates to the “Lunar” ancestors, the Pitris.

For the present it may be as well to remind the reader that while the Moon-goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the lunar influence on women and conception, the occult and actual connection of our satellite with fecundation is to this day unknown to physiology, which regards every popular practice in this reference as gross superstition. As it is useless to discuss them in detail, we may only stop at present to discuss the lunar symbology casually, to show that the said superstition belongs to the most ancient beliefs, and even to Judaism—the basis of Christianity. With the Israelites, the chief function of Jehovah was child-giving, and the esotericism of the Bible, interpreted Kabbalistically, shows undeniably the Holy of Holies in the temple to be only the symbol of the womb. This is now proven beyond doubt and cavil, by the *numerical* reading of the Bible in general, and of Genesis especially. This idea must certainly have been borrowed by the Jews from the Egyptians and Indians, whose Holy of Holies was, and with the latter is to this day, symbolised by the King’s chamber in the Great Pyramid (see “*Source of Measures*”) and the Yoni symbols of exoteric Hinduism. To make the whole clearer and to show at the same time the enormous difference in the spirit of interpretation and the original meaning of the same symbols between the ancient Eastern Occultists and the Jewish Kabbalists we refer the reader to Book II., “The Holy of Holies.”*

STANZA VII.—*Continued.*

6. FROM THE FIRST-BORN (*primitive, or the first man*) THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE

* Phallic worship has developed only with the loss of the keys to the true meaning of the symbols. It was the last and most fatal turning point from the highway of truth and divine knowledge into the side path of fiction, raised into dogma through human falsification and hierarchic ambition.

STRONG AND RADIANT WITH EVERY CHANGE (*re-incarnation*) (a). THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY

(a) This sentence: "The thread between the *silent watcher* and his *shadow* (man) becomes stronger"—with every re-incarnation—is another psychological mystery, that will find its explanation in Book II. For the present it will suffice to say that the "Watcher" and his "Shadows"—the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and "astray into the lunar path"—to use the Occult expression—is an *individual Dhyān Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special *Manvantara*. Its *Primary*, the Spirit (Atman) is one, of course, with *Paramātma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyān-Chohanian Essence; and it is in this that lies the mystery of that *ubiquity*, which was discussed a few pages back. "My Father, that is in Heaven, and I—are one,"—says the Christian Scripture; in this, at any rate, it is the faithful echo of the esoteric tenet.

STANZA VII.—*Continued.*

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

(a) The day when "the spark will re-become the Flame (man will merge into his Dhyān Chohan) myself and others, thyself and me," as the Stanza has it—means this: In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future

Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be “merged in Brahma” or the divine unity.

Is this annihilation, as some think? Or *Atheism*, as other critics—the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spirituality* of a most refined character. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—one that leaves no impression on the *physical memory and brain*, because the sleeper’s *Higher Self* is in its original state of *absolute consciousness* during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a “dreamless sleep,” but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

(b) The “Watchers” reign over man during the whole period of *Satya Yuga* and the smaller subsequent yugas, down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and the Manes (*see Egyptian Dynasties enumerated by the priests to Solon*), the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations; all were recorded carefully. In the views of symbolists this *Mythopæic Age* is of course only regarded as a fairy tale. But since traditions and even Chronicles of such dynasties of *divine* Kings—of gods reigning over men followed by dynasties of Heroes or Giants—exist in the annals of every nation, it is difficult to understand how all the peoples under the sun, some of whom are separated by vast

oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the same “fairy tales” in the same order of events.* However, as the Secret Doctrine teaches *history*—which, for being esoteric and traditional, is none the less more reliable than profane history—we are as entitled to our beliefs as anyone else, whether religionist or sceptic. And that Doctrine says that the Dhyani-Buddhas of the two higher groups, namely, the “Watchers” or the “Architects,” furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds. (See Book II., “Divine Dynasties.”)

Thus, as expressed in the Stanza, the Watchers descended on Earth and reigned over men—“*who are themselves.*” The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional*; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to

* See the “Sacred Mysteries among the Mayas and the Quiches, 11,500 years ago,” by Auguste le Plongeon, who shows the identity between the Egyptian rites and beliefs and those of the people he describes. The ancient hieratic alphabets of the Maya and the Egyptians are almost identical.

our five physical senses.* Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, that "goes down first, then—

Winds up hill all the way

Yes, to the very end. . . ."

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Para-nirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki Avatar."

* Which are in truth *seven* as shown later, on the authority of the oldest *Upanishads*.

SUMMING UP.

“The History of Creation and of this world from its beginning up to the present time is composed of *seven chapters*. The *seventh* chapter is not yet written.”

(T. SUBBA ROW, *Theosophist*, 1881.)

THE first of these Seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation—using the word in a mathematical sense—to that which is the oldest basis for all the subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law—impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind—is daring, for no human language, save the Sanskrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedānta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads*—*Uṣa-ni-shad* being a compound word meaning “the conquest of ignorance by the revelation of *secret, spiritual* knowledge”—require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name, “*Upanishads*,” is usually translated “esoteric doctrine.” These treatises form part of the *Sruti* or “revealed knowledge,” *Revelation*, in short, and are generally attached to the *Brahmana*

portion of the Vedas,* as their third division. There are over 150 *Upanishads* enumerated by, and known to, Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The *Upanishads* are to the Vedas what the *Kabala* is to the Jewish Bible. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of mind and matter. In a few words: They *CONTAIN the beginning and the end of all human knowledge, but they have now ceased to REVEAL it*, since the day of Buddha. If it were otherwise, the *Upanishads* could not be called *esoteric*, since they are now openly attached to the Sacred Brahmanical books, which have, in our present age, become accessible even to the *Mlechchhas* (out-castes) and the European Orientalists. One thing in them—and this in all the *Upanishads*—invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them were rewritten and abridged. “The great Teachers of the higher Knowledge and the Brahmans are continually represented as going to Kshatriya (military caste) kings to become their pupils.” As Cowell pertinently remarks, the *Upanishads* “breathe an entirely different spirit” (from other Brahmanical writings), “a freedom of thought unknown in any earlier work except in the Rig Veda hymns themselves.” The second fact is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the *Upanishads* were originally attached to their Brahmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmans, a few centuries after the invasion of India by the “twice-born.” They were complete in those days, and were used for the instruction of the chelas who were preparing for their initiation.

* . . . “The Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *swara*—intonation—which are as the life of the Vedas. . . . Learned pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets.” (T. Subba Row, *Five Years of Theosophy*, p. 154.)

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmins—while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the “Teachers of Life” inhabiting the snowy ranges of the Himalaya, * the Disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmins, determined to save the whole world by popularizing it. Then it was that the Brahmins, seeing that their sacred knowledge and Occult wisdom was falling into the hands of the “*Mlechchhas*,” abridged the texts of the Upanishads, originally containing thrice the matter of the Vedas and the Brahmanas together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brahmanical secret code remained henceforth with the initiates alone, and the Brahmins were thus in a position to publicly deny the correctness of Buddha’s teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

Sri Sankaracharya, the greatest Initiate living in the historical ages, wrote many a Bhâshya on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his *maths* (monasteries, *mathams*). And there are still weightier reasons to believe that the priceless Bhâshyas (Commentaries) on the esoteric doctrine of the Brahmins, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smârtava* Brahmins. This sect, founded by Sankaracharya, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the

* Also called “the Sons of Wisdom,” and of the “Fire-Mist” and the “Brothers of the Sun” in the Chinese records. *Si-dzang* (Tibet) is mentioned in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the “great” (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the “great teachers of the Snowy Range” in Si-dzang.

dead letter of the Bhashyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the "Sringa-giri," in the Western Ghauts of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmins, more exclusive than is the Smârtava; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all that which is herein said, was ever put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated, and the almost insurmountable limitations of the English tongue (as of all other European languages) to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and in the clearest form; yet all that could be done was done under every adverse circumstance, and this is the utmost that can be expected of any writer.

Let us recapitulate and show, by the vastness of the subjects expounded, how difficult, if not impossible, it is to do them full justice.

(1.) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the

traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

(2.) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

. . . "Some few, whose lamps shone brighter, have been led
From cause to cause to nature's secret head,
And found that one first Principle must be. . . ."

It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System.* It is latent in every atom in the Universe, and is the Universe itself. (See in chapters on Symbolism, "Primordial Substance, and Divine Thought.")

(3.) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet It cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both. "Parabrahmam and Mūlaprakṛiti" are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, as the able lecturer in the "Notes on the Bhagavadgīta" shows, It appears from the objective standpoint of

the One Logos as Mulaprakriti and not as Parabrahmam; as its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute.

(4.) The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5.) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because we do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediæval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

(6.) The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their

respective degrees of consciousness and intelligence ; and to call them all pure Spirits without any of the earthly alloy “ which time is wont to prey upon ” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men ; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics. The former, or the “perfected,” have become free from those feelings, because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul ; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *maya* than man can ever be, unless he is an adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or ego-ism. That which is meant by “personality,” being a limitation and a relation, or, as defined by Coleridge, “individuality existing in itself but with a nature as a ground,” the term cannot of course be applied to non-human entities ; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, “*I am myself* and no one else ;” in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units ; and these characteristics vary only with the degree of the plane to which those hierarchies belong : the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are “Living Ones,” because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE ; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these “Lives.” Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that

radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that

“ Angels are men of a superior kind ”

and no more. They are neither “ministering” nor “protecting” angels; nor are they “Harbingers of the Most High” still less the “Messengers of wrath” of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God—a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Book II., being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. “Man can neither propitiate nor command the *Devas*,” it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as “One of Us.” Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the “Spirits” of the Departed, is the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead.

It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every "Spirit" so-called is either a *disembodied or a future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future men*. That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature"* is in reality an aggregate of forces mani-

* Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a *consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

pulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyān Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, on the white field, of the realities *behind* the snares of *Mahāmāyā*, or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *Creative Triad*, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever Existing. This is the view of every one of the six great schools of Indian philosophy—the *six principles of that unit body of WISDOM of which the “gnosis,” the hidden knowledge, is the seventh.*

The writer hopes that, superficially handled as may be the comments on the Seven Stanzas, enough has been given in this cosmogonic portion of the work to show Archaic teachings to be more *scientific* (in the modern sense of the word) on their very face, than any other ancient Scriptures left to be regarded and judged on their exoteric aspect. Since, however, as confessed before, this work *withholds far more than it gives out*, the student is invited to use his own intuitions. Our chief care is to elucidate that which has already been given out, and, to our regret, very incorrectly at times; to supplement the knowledge hinted at—whenever and wherever possible—by addi-

tional matter; and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science, whereas, in reality, the words "Scientists" and "Sciolists" ought alone to bear the responsibility for the many illogical theories offered to the world. In its great ignorance, the public, while blindly accepting everything that emanates from "authorities," and feeling it to be its duty to regard every *dictum* coming from a man of Science as a proven fact—the public, we say, is taught to scoff at anything brought forward from "heathen" sources. Therefore, as materialistic Scientists can be fought solely with their own weapons—those of controversy and argument—an *Addendum* is added to every Book contrasting our respective views and showing how even great authorities may often err. We believe that this can be done effectually by showing the weak points of our opponents, and by proving their too frequent sophisms—made to pass for scientific *dicta*—to be incorrect. We hold to Hermes and his "Wisdom"—in its universal character; they—to Aristotle as against intuition and the experience of the ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says, "Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge (*gyi*) is the end of sense"—*i.e.*, of the illusion of our physical brain and its intellect; thus emphasizing the contrast between the laboriously acquired knowledge of the senses and mind (*manas*), and the intuitive omniscience of the Spiritual divine Soul—Buddhi.

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

(2) It admits a Logos or a collective "Creator" of the Universe; a *Demi-urgos*—in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demi-urgos* is no

personal deity,—i.e., an imperfect extra-cosmic god,—but only the aggregate of the Dhyān-Chohans and the other forces.

As to the latter—

(3) They are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyān-Chohanīc thought reflecting the Ideation of the Universal mind*. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (Demurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karāna* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls*; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (See Part II., “On the Hidden Deity.”)

(4) Matter is *Eternal*. It is the *Upādhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason.

* “When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*” Matt. vi.). Our Father is *within us* “in Secret,” our 7th principle, in the “inner chamber” of our Soul perception. “The Kingdom of Heaven” and of God “*is within us*” says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

Whatever Science may think, however—and *exact* Science is a fickle dame, as we all know by experience—Occultism knows and teaches differently, from time immemorial—from *Manu* and *Hermes* down to Paracelsus and his successors.

Thus, Hermes, the thrice great Trismegistus, says: “Oh, my son, matter *becomes*; formerly it *was*; for matter is the vehicle of becoming.* Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it *according to the ideal forms*. Matter not yet engendered had no form; it becomes when it is put into operation.” (*The Definitions of Asclepius*, p. 134, “Virgin of the World.”)

“Everything is the product of one universal creative effort. . . . There is nothing *dead* in Nature. *Everything is organic and living*, and therefore the whole world appears to be a living organism.” (Paracelsus, “*Philosophia ad Athenienses*,” F. Hartmann’s translations, p. 44.)

(5.) The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of the highest Western Philosophy—“the innate, eternal, and self-existing Ideas” of Plato, now reflected by Von Hartmann. The “unknowable” of Herbert Spencer bears only a faint resemblance to that transcendental *Reality* believed in by Occultists, often appearing merely a personification of a “*force behind phenomena*”—an infinite and eternal *Energy*

* To this the late Mrs. (Dr.) Kingsford, the able translator and compiler of the Hermetic Fragments (see “*The Virgin of the World*”) remarks in a foot-note; “Dr. Menard observes that in Greek the same word signifies *to be born and to become*. The idea here is that the material of the world is in its essence eternal, but that before creation or ‘becoming’ it is in a passive and motionless condition. Thus it ‘was’ before being put into operation; now it ‘becomes,’ that is, it is mobile and progressive.” And she adds the purely Vedantic doctrine of the Hermetic philosophy that “Creation is thus the period of activity (Manvantara) of God, who, according to Hermetic thought (or *which*, according to the Vedantin) has two modes—Activity or Existence, God evolved (*Deus explicitus*); and Passivity of Being (Pralaya) God involved (*Deus implicitus*). Both modes are perfect and complete, as are the waking and sleeping states of man. Fichte, the German philosopher, distinguished Being (Seyn) as One, which we know only through existence (Daseyn) as the Manifold. This view is thoroughly Hermetic. The ‘Ideal Forms’ are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the divine mind prior to ‘becoming’” (p. 134).

from which all things proceed, while the author of the "Philosophy of the Unconscious" has come (in this respect only) as near to a solution of the great *Mystery* as mortal man can. Few were those, whether in ancient or mediæval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially. His ideas are admirably synthesized by Dr. F. Hartmann, F.T.S., in his "Life of Paracelsus."

All the *Christian* Kabalists understood well the Eastern root idea: The active Power, the "Perpetual motion of the great Breath" only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces,* and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally *is*, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity,† and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced "becoming," *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape. As this will be fully

* The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial Force*.

† Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

described in Book II., with the Commentaries thereupon, there is no need to say more of it here.

According to the Hermetico-Kabalistic philosophy of Paracelsus, it is Yliaster—the ancestor of the just-born *Protyle*, introduced by Mr. Crookes in chemistry—or primordial *protomateria* that evolved out of itself the Kosmos.

“When Evolution took place the Yliaster divided itself. . . . melted and dissolved, developing from within itself the *Ideos* or Chaos, called respectively *Mysterium magnum*, *Iliados*, *Limbus Major*, or Primordial Matter. This Primordial essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power, but also as vital matter of which the substance of living beings consists.” In this *Ideos* of primordial matter, or the *proto-ilos*—which is the matrix of all created things—is contained the substance from which everything is formed. It is the Chaos . . . out of which the Macrocosm, and, later on, by evolution and division in *Mysteria Specialia*,* each separate being, came into existence. “All things and all elementary substances were contained in it *in potentiâ* but not in *actu*”—which makes the translator, Dr. F. Hartmann, justly observe that “it seems that Paracelsus anticipated the modern discovery of the ‘potency of matter’ three hundred years ago” (*p.* 42).

This Magnus Limbus, then, or Yliaster of Paracelsus, is simply our old friend “Father-Mother,” *within*, before it appeared in Space, of the second and other Stanzas. It is the universal matrix of Kosmos, personified in the dual character of Macro- and Microcosm (or the Universe and our Globe)† by Aditi-Prakriti, the Spiritual and the physical nature. For we find it explained in Paracelsus that “the Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree grows out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word, while the Limbus minor (the terrestrial seed or sperm) takes it from the earth.

* This word is explained by Dr. Hartmann from the original texts of Paracelsus before him, as follows. According to this great Rosicrucian: “Mysterium is everything out of which something may be developed, which is only germinally contained in it. A seed is the ‘Mysterium’ of a plant, an egg that of a living bird, etc.”

† It is only the mediæval Kabalists who, following the Jewish and one or two Neo-Platonists, applied the term *Microcosm* to man. Ancient philosophy called the Earth the Microcosm of the Macrocosm, and man the outcome of the two.

The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the 'great.' The latter possesses all the qualifications of the great one, in the same sense as a son has an organization similar to that of his father." (See *Comment. Book II. para. iii.*) . . . "As Yliaster dissolved, *Ares*, the dividing, differentiating, and individualising power (*Fohat*, another old friend,) . . . began to act. All production took place in consequence of separation. There were produced out of the Ideos, the elements of Fire, Water, Air and Earth, whose birth, however, did not take place in a material mode, or by simple separation," but by spiritual and dynamical, not even complex, combinations—*e.g.*, mechanical *mixture* as opposed to *chemical* combination—just as fire may come out of a pebble, or a tree out of a seed, although there is originally no fire in the pebble, nor a tree in the seed. Spirit is living, and Life is Spirit, and Life and Spirit (*Prakriti Purusha*) (?) produce all things, but they are essentially one and not two. . . . The elements too, have each one its own Yliaster, because all the activity of matter in every form is only an effluvium of the same fount. But as from the seed grow the roots with their fibres, and after that the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents." ("This doctrine, preached 300 years ago," remarks the translator, "is identical with the one that has revolutionized modern thought, after having been put into new shape and elaborated by Darwin. It was still more elaborated by Kapila in the Sankhya philosophy"). . . . The elements as the mothers of all creatures *are of an invisible, spiritual nature, and have souls*.* They all spring from the "*Mysterium Magnum*." (*Philosophia ad Athenienses.*)

Compare this with Vishnu Purâna.

"From *Pradhâna* (primordial substance) presided over by *Kshetrajna* (embodied Spirit ?) proceeds the evolution of those qualities. . . . From the great Principle *Mahat* (Universal Intellect, or mind) . . . proceeds

* The Eastern Occultist says—"are guided and informed by the Spiritual Beings"—the Workmen in the invisible worlds and behind the veil of Occult nature, or nature in *Abcondito*.

the origin of the subtle elements and from these the organs of sense . . .” (*Book I., ii.*).

Thus it may be shown that all the fundamental truths of nature were universal in antiquity, and that the basic ideas upon spirit, matter, and the universe, or upon God, Substance, and man, were identical. Taking the two most ancient religious philosophies on the globe, Hinduism and Hermetism, from the scriptures of India and Egypt, the identity of the two is easily recognisable.

This becomes apparent to one who reads the latest translation and rendering of the “Hermetic Fragments” just mentioned, by our late lamented friend, Dr. Anna Kingsford. Disfigured and tortured as these have been in their passage through Sectarian Greek and Christian hands, the translator has most ably and intuitionally seized the weak points and tried to remedy them by means of explanations and foot-notes. And she says: “The creation of the visible world by the ‘working gods’ or Titans, as agents of the Supreme God,* is a thoroughly Hermetic idea, *recognisable in all religious systems*, and in accordance with modern scientific research (?), which shows us everywhere the Divine power operating through natural Forces.”

“That Universal Being, that contains all, and which is all, put into motion the Soul and the World, all that nature comprises, says Hermes. In the manifold unity of universal life, the innumerable individualities distinguished by their variations, are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from Unity.” (*Asclepios, Part I.*)

“God is not a mind, but the cause that the mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is” (*Divine Pymander, Book IX., v. 64.*)

The above shows plainly that “Divine Pymander,” however much distorted in some passages by Christian “smoothing,” was nevertheless written by a philosopher, while most of the so-called “hermetic Fragments” are the production of sectarian pagans with a tendency towards an anthropomorphic Supreme Being. Yet both are the echo of the Esoteric philosophy and the Hindu Purānas.

Compare two invocations, one to the Hermetic “Supreme All,” the

* A frequent expression in the said Fragment^s, to which we take exception. The *Universal Mind* is not a *Being* or “God.”

other to the "Supreme All" of the later Aryans. Says a Hermetic Fragment cited by Suidas (see Mrs. Kingsford's "*The Virgin of the World*"):—

"I adjure thee, Heaven, holy work of the great God; I adjure thee, Voice of the Father, uttered in the beginning when the universal world was framed; I adjure thee by the word, only Son of the Father who upholds all things; be favourable, be favourable."

This just preceded by the following: "Thus the Ideal Light was before the Ideal Light, and the luminous Intelligence of Intelligence was always, *and its unity was nothing else than the Spirit enveloping the Universe. Out of whom is neither God nor Angels, nor any other essentials*, for He (It?) is the Lord of all things and the power and the Light; and all depends on Him (It) and is in Him (It), etc." (*Fragments of the writings of Hermes to Ammon.*)

This is contradicted by the very same *Trismegistos*, who is made to say: "To speak of God is impossible. For corporeal cannot express the incorporeal. . . . That which has not any body nor appearance, nor form, nor matter, cannot be apprehended by sense. I understand, Tatios, I understand, that which it is impossible to define—that is God." (*Physical Eclogues, Florilegium of Stobæus.*)

The contradiction between the two passages is evident; and this shows (a) that Hermes was a generic *nom-de-plume* used by a series of generations of mystics of every shade, and (b) that a great discernment has to be used before accepting a Fragment as esoteric teaching only because it is undeniably ancient. Let us now compare the above with a like invocation in the Hindu Scriptures—undoubtedly as old, if not far older. Here it is *Parâsara*, the Aryan "Hermes" who instructs *Maitreya*, the Indian Asclepios, and calls upon Vishnu in his triple hypostasis.

"Glory to the unchangeable, holy, eternal Supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagarbha, Hari, and Sankara (Brahma, Vishnu, and Siva), the creator, the preserver, and the destroyer of the world; to Vasudeva, the liberator (of his worshippers); to him whose essence is both single and manifold; who is both subtle and corporeal, indiscreet and discreet; to Vishnu the cause of final emancipation, the cause of the creation, existence, the

end of the world ; *who is the root of the world, and who consists of the world.*"
(*Vish. Purâna, Book L.*)

This is a grand invocation, full of philosophical meaning underlying it ; but, for the profane masses, as suggestive as is the first of an anthropomorphic Being. We must respect the feeling that dictated both ; but we cannot help finding it in full disharmony with its inner meaning, even with that which is found in the same Hermetic treatise where it is said :

" Reality is not upon the earth, my son, and it cannot be thereon.
. . . Nothing on earth is real, there are only appearances. . . He
(man) is not real, my son, as man. The real consists solely in itself and remains what it is. . . Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

Tatios : Then the *celestial bodies themselves are not real, my father, since they also vary ?*

Trismegistos : That which is subject to birth and to change is not real.
. . . . There is in them a certain falsity, seeing that they too are variable. . . .

Tatios : And what then is the primordial Reality ?

Trismeg. : That which is one and alone, O *Tatios* ; That which is not made of matter, nor in any body. Which has neither colour nor form, which changes not nor is transmitted but which always is."

This is quite consistent with the Vedantic teaching. The leading thought is Occult ; and many are the passages in the Hermetic Fragments that belong bodily to the Secret Doctrine.

The latter teaches that the whole universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning. Christian Theology admits and even *enforces* belief in such, but makes an arbitrary division and refers to them as "Angels" and "Devils." Science denies the existence of such, and ridicules the very idea. Spiritualists believe in the Spirits of the Dead, and, outside these, deny entirely any other kind or class of invisible beings. The Occultists and Kabalists are thus the only rational expounders of the ancient traditions, which have now culminated in dogmatic faith on the one hand, and dogmatic denials on the other. For, both belief and unbelief embrace but one small corner each of the infinite horizons of spiritual and physical manifestations ; and thus both are right from

their respective standpoints, and both are wrong in believing that they can circumscribe the whole within their own special and narrow barriers ; for—they can never do so. In this respect Science, Theology, and even Spiritualism show little more wisdom than the ostrich does, when it hides its head in the sand at its feet, feeling sure that there can be thus nothing beyond its own point of observation and the limited area occupied by its foolish head.

As the only works now extant upon the subject under consideration within reach of the profane of the Western “civilized” races are the above-mentioned Hermetic Books, or rather Hermetic Fragments, we may contrast them in the present case with the teachings of Esoteric philosophy. To quote for this purpose from any other would be useless, since the public knows nothing of the Chaldean works which are translated into Arabic and preserved by some *Sufi* initiates. Therefore the “Definitions of Asclepius,” as lately compiled and glossed by Mrs. A. Kingsford, F.T.S., some of which sayings are in remarkable agreement with the Esoteric Eastern doctrine, have to be resorted to for comparison. Though not a few passages show a strong impression of some later Christian hand, yet on the whole the characteristics of the genii* and gods are those of eastern teachings, while concerning other things there are passages which differ widely in our doctrines. The following are a few :—

* The Hermetic philosophers called *Theoi*, gods, Genii and Daimones (in the original texts), those Entities whom we call *Devas* (gods), Dhyān Chohans, *Chithala* (Kwan-yin, the Buddhists call them), and by other names. The *Daimones* are—in the Socratic sense, and even in the Oriental and Latin theological sense—the guardian spirits of the human race ; “those who dwell in the neighbourhood of the immortals, and thence watch over human affairs,” as Hermes has it. In Esoteric parlance, they are called *Chithala*, some of which are those who have furnished man with his fourth and fifth Principles from their own essence ; and others the *Pitris* so-called. This will be explained when we come to the production of the *complete man*. The root of the name is *Chiti*, “that by which the effects and consequences of actions and kinds of knowledge are selected for the use of the soul,” or conscience the *inner Voice* in man. With the Yogis, the *Chiti* is a synonym of *Mahat*, the first and divine intellect ; but in Esoteric philosophy *Mahat* is the root of *Chiti*, its germ ; and *Chiti* is a quality of *Manas* in conjunction with *Buddhi*, a quality that attracts to itself by spiritual affinity a *Chithala* when it develops sufficiently in man. This is why it is said that *Chiti* is a voice acquiring mystic life and becoming Kwan-Yin.

EXTRACTS FROM A PRIVATE COMMENTARY,* *hitherto secret* :—

(xvii.) “*The Initial Existence in the first twilight of the Maha-Manwantara (after the MAHA-PRALAYA that follows every age of Brahmâ) is a CONSCIOUS SPIRITUAL QUALITY. In the manifested WORLDS (solar systems) it is, in its OBJECTIVE SUBJECTIVITY, like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from LAYA† throughout infinity as a colourless spiritual fluid. It is on the SEVENTH PLANE, and in its SEVENTH STATE in our planetary world.‡*

(xviii.) “*It is Substance to OUR spiritual sight. It cannot be called so by men in their WAKING STATE; therefore they have named it in their ignorance ‘God-Spirit.’*

(xix.) “*It exists everywhere and forms the first UPADHI (foundation) on which our World (solar system) is built. Outside the latter it is to be found in its pristine purity only between (the solar systems or) the Stars of the Universe, the worlds already formed or forming; those in LAYA resting meanwhile in its bosom. As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger’s breath (ANGULA) of void Space in the whole Boundless (Universe). . . .*

(xx.) “*Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. SÛRYA (the Sun), in its visible reflection, exhibits the first, or lowest state of the seventh, the highest state of the Universal PRESENCE, the pure of the pure, the first manifested Breath of the ever Unmanifested SAT (Be-ness). All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the BREATH. Nor are any of these any more than the REFLECTIONS of their PRIMARIES which are concealed from the gaze of all but the Dhyān Chohans, whose Corporeal substance belongs to the fifth division of the seventh Principle of the Mother substance, and is,*

* This (teaching) does not refer to Prakriti-Purusha beyond the boundaries of our small universe.

† The ultimate quiescent state: the Nirvana condition of the seventh Principle.

‡ The teaching is all given from our plane of consciousness.

therefore, four degrees higher than the solar reflected substance. As there are seven Dhātu (principal substances in the human body) so there are seven Forces in Man and in all Nature.

(xxi.) "The real substance of the concealed (Sun) is a nucleus of Mother substance.* It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their SEVENTH ESSENCE every eleventh year. He who tells thee he has seen the sun, laugh at him† as if he had said that the sun moves really onward on his diurnal path

(xxiii.) "It is on account of his septenary nature that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the SEVEN "Gaina" (classes of being) in his orb, he is distinct from them,‡ as he is, indeed; as also that he has SEVEN RAYS, as indeed he has

(xxv.) "The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu (see foot-note below), which is the Breath of the ABSOLUTENESS.

We call it the One manifested life—itsself a reflection of the Absolute

(xxvi.) "The latter must never be mentioned in words or speech LEST IT SHOULD TAKE AWAY SOME OF OUR SPIRITUAL ENERGIES THAT ASPIRE towards ITS state, gravitating ever onward unto IT spiritually, as the whole physical universe gravitates towards ITS manifested centre—cosmically.

(xxvii.) "The former—the Initial existence—which may be called while in

* Or the "dream of Science," the primeval really homogeneous matter, which no mortal can make objective in this Race or Round either.

† "Vishnu in the form of the Solar active energy, neither ever rises nor sets, and is at once, the sevenfold Sun and distinct from it," says Vishnu Purāna (Book II., Chap 11).

‡ "In the same manner as a man approaches a mirror placed upon a stand, beholds in it his own image, so the energy or reflection of Vishnu (the Sun) is never disjoined but remains in the Sun as in a mirror that is there stationed" ("Vishnu Purāna").

this state of being the ONE LIFE, is, as explained, a FILM for creative or formative purposes. It manifests in seven states, which, with their septenary subdivisions, are the FORTY-NINE Fires* mentioned in sacred books

(xxix.) "The first is the 'Mother' (prima MATERIA). Separating itself into its primary seven states, it proceeds down cyclically; when† having consolidated itself in its LAST principle as GROSS MATTER, it revolves around itself and informs, with the seventh emanation of the last, the first and the lowest element (the Serpent biting its own tail). In a hierarchy, or order of being, the seventh emanation of her last principle is:—

(a) In the mineral, the spark that lies latent in it, and is called to its evanescent being by the POSITIVE awakening the NEGATIVE (and so forth)

(b) In the plant it is that vital and intelligent Force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the UPADHI of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.

(c) In every animal it does the same. It is its life principle and vital power; its instinct and qualities; its characteristics and special idiosyncracies

(d) To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its FORTY-NINE FIRES in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the "great Mother." The breath of her first principle is his spirit (Atma). Her second principle is BUDDHI (soul). We call it, erroneously, the seventh. The third furnishes him with (a) the brain stuff on the physical plane, and (b) with the MIND that moves it—[which is the human soul.—H. P. B.]—according to his organic capacities.

(e) It is the guiding Force in the Cosmic and terrestrial elements. It resides in the Fire provoked out of its latent into active being; for the whole of the seven subdivisions of the * * * principle reside in the terrestrial Fire. It whirls in the breeze, blows with the hurricane, and sets the air in motion, which element participates in one of its principles also. Proceeding cyclically, it regulates the motion

* In "Vishnu" and other Purānas.

† See the Hermetic "Nature," "Going down cyclically into matter when she meets 'heavenly man.'"

of the water, attracts and repels the waves* according to fixed laws of which its seventh principle is the informing soul.

(f) Its four higher principles contain the germ that develops into the Cosmic Gods; its three lower ones breed the lives of the Elements (Elementals).

(g) In our Solar world, the One Existence is Heaven and the Earth, the Root and the flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have wisely called it the manifested God in Nature. . . .”

It may be interesting, in this connection, to remind the reader of what Mr. Subba Row said of the Forces—mystically defined. See “*Five Years of Theosophy*” and “The Twelve Signs of the Zodiac.” Thus he says :

“Kanyâ (the sixth sign of the Zodiac, or *Virgo*) means a Virgin, and represents Sakti or Mahamaya. The sign . . . is the 6th Rasi or division, and indicates that there are six primary forces in Nature (synthesized by the Seventh) . . . These Sakti stand as follows :—

(1.) PARASAKTI. Literally the great or Supreme Force or power. It means and includes the powers of *light and heat*.

(2.) JNANASAKTI. . . . The power of intellect, of real Wisdom or Knowledge. It has two aspects :

The following are some of its manifestations when placed under the influence or control of material conditions. (a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectation. (c) Its power as exhibited in what are called by modern psychologists “the laws of association,” which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality; some of its manifestations when liberated from the bonds of matter are—(a) Clairvoyance, (b) Psychometry.

(3.) ITCHASAKTI—the power of the Will. Its most ordinary manifesta-

* The writers of the above knew perfectly well the physical cause of the tides, of the waves, etc. It is the informing Spirit of the whole Cosmic solar body that is meant here, and which is referred to whenever such expressions are used from the mystic point of view.

tion is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

(4.) **KRIYASAKTI.** The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it.* Similarly *an intense volition will be followed by the desired result.*

A Yogi generally performs his wonders by means of Itchasakti and Kriyasakti.

(5.) **KUNDALINI SAKTI.** The power or Force which moves in a curved path. It is the Universal life-Principle manifesting everywhere in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of *internal relations to external relations*" which is the essence of life according to Herbert Spencer, and that "*continuous adjustment of external relations to internal relations*" which is the basis of transmigration of souls, *punar jannan* (re-birth) in the doctrines of the ancient Hindu philosophers. A Yogi must thoroughly subjugate this power before he can attain Moksham. . . .

(6.) **MANTRIKA-SAKTI.** The force or power of letters, speech or music. The *Mantra Shastra* has for its subject-matter this force in all its manifestations. . . . The influence of melody is one of its ordinary manifestations. The power of the ineffable name is the crown of this Sakti.

Modern Science has but partly investigated the first, second and fifth of the forces above named, but is altogether in the dark as regards the remaining powers. The six forces are in their unity represented by the "*Daiivi prakriti*" (the Seventh, the light of the Logos).

The above is quoted to show the real Hindu ideas on the same. It is all esoteric, though not covering the tenth part of *what might be said.* For one, the six names of the Six Forces mentioned are those of the *six Hierarchies* of Dhyān Chohans synthesized by their *Primary*, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its Mystical Sense. The enumeration alone of the *yogi* Powers would require ten volumes. Each of these Forces has a *living Conscious Entity* at its head, of which entity it is an emanation.

But let us compare with the commentary just cited the words of Hermes, the "thrice great":—

"The creation of Life by *the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii*. These dwell in the neighbourhood of the Immortals, and thence watch over human things. They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety.* . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." . . . "*Under his orders is the choir of Genii, or rather the choirs, for there are many and diverse, and their number corresponds to that of the stars. Every star has its genii, good and evil by nature, or rather by their operation, for operation is the essence of the genii.* . . . All these Genii *preside over mundane affairs,*† they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance* . . . at the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births,‡ and who are classed beneath the astral powers (Superhuman astral Spirits.) They change perpetually, not always identically, but revolving in circles.§ They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed

* See Stanzas III. and IV. and the Commentaries thereupon, especially the Comments on Stanza IV. "the *Lipika* and the four Maharajas," the agents of Karma.

† And "Gods" or Dhyanis, too, not only the genii or "guided Forces."

‡ The meaning of this is that as man is composed of all the Great Elements: Fire, Air, Water, Earth and Ether—the ELEMENTALS which belong respectively to these Elements feel attracted to man by reason of their co-essence. That element which predominates in a certain constitution will be the ruling element throughout life. For instance, if man has a preponderance of the Earthly, gnomonic element, the gnomes will lead him towards assimilating metals—money and wealth, and so on. "Animal man is the son of the animal elements out of which his Soul (life) was born, and animals are the mirrors of man," says Paracelsus (*De Fundamento Sapientie*). Paracelsus was cautious, and wanted the Bible to agree with what he said, and therefore did not say all.

§ Cyclic progress in development.

for the reception of (the) God,* who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God.† But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they affect. The genii have then the control of mundane things and our bodies serve them as instruments.”

The above, save a few sectarian points, represents that which was a universal belief common to all nations till about a century or so back. It is still as orthodox in its broad outlines and features among pagans and Christians alike, if one excepts a handful of materialists and men of Science.

For whether one calls the genii of Hermes and his “ Gods,” “ Powers of Darkness” and “ Angels,” as in the Greek and Latin Churches; or “ Spirits of the Dead,” as in Spiritualism; or, again, *Bhoots* and *Devas*, *Shaitan* or *Djin*, as they are still called in India and Mussulman countries—*they are all one and the same thing*—ILLUSION. Let not this, however, be misunderstood in the sense into which the great philosophical doctrine of the Vedantists has been lately perverted by Western schools.

All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But

* The God in man and often the incarnation of a God, a highly Spiritual Dhyān Chohan in him, besides the presence of his own seventh Principle.

† Now, what “god” is meant here? Not God “the Father,” the anthropomorphic fiction; for that god is the Elohim collectively, and has no being apart from the Host. Besides, such a god is finite and imperfect. It is the high Initiates and Adepts who are meant here by those men “few in number.” And it is precisely those men who believe in “gods” and know no “God,” but one Universal unrelated and unconditioned Deity.

the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against metaphysicians, but against physicists and materialists that Esoteric teachings have to fight, and for these Vital Force, Light, Sound, Electricity, even to the objectively pulling force of magnetism, have no objective being, and are said to exist merely as "modes of motion," "sensations and *affections* of matter."

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar's. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.

For truly the astral light of the derided Kabalists has strange and weird secrets for him who can see in it; and the mysteries concealed within its incessantly disturbed waves *are there*, the whole body of Materialists and scoffers notwithstanding.* These secrets, along with

* The astral light of the Kabalists is very incorrectly translated by some "Æther;" the latter is confused with the hypothetical Ether of Science, and both are referred to by some theosophists as synonymous with *Akâsa*. This is a great mistake.

"A characteristic of *Akâsa* will serve to show how inadequately it is represented by Ether," writes the author of Rational Refutations, thus unconsciously helping Occultism. "In dimension it is infinite; it is not made up of parts; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, *Isvara*, ("The Lord," but rather creative potency and soul—*anima mundi*). Its speciality, as compared therewith, consists in its being the *material cause of sound*. Except for its being so, one might take it to be one with vacuity" (p. 120.)

It is *vacuity*, no doubt, especially for Rationalists. At any rate *Akâsa* is sure to produce vacuity in the brain of a materialist. Nevertheless, though *Akâsa* is not that Ether of Science, not even the Ether of the Occultist, who defines the latter as one of the principles of *Akâsa* only, it is as certainly, together with its primary, the cause of sound, only a physical and spiritual, not a material cause by any means. The relations

many other mysteries, will remain non-existent to the materialists of our age, in the same way as America was a non-existent myth for Europeans during the early part of the mediæval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old "New World" several centuries before. But, as a Columbus was born to re-discover, and to force the Old World to believe in Antipodal countries, so will there be born scientists who will discover the marvels now claimed by Occultists to exist in the regions of Ether, with their varied and multiform denizens and conscious Entities. Then, *nolens volens*, Science will have to accept the old "Superstition," as it has several others. And having been once forced to accept it—judging from past experience—its learned professors will, in all probability, as in the case of MESMERISM and Magnetism, now re-baptised Hypnotism, father the thing and reject its name. The choice of the new appellation will depend, in its turn, on the "modes of motion," the new name for the older "automatic physical processes among the nerve fibrils of the (Scientific) brain" of Moleschott; as also, very likely, upon the last meal of the namer; since, according to the Founder of the new Hyl-Idealistic Scheme, "Cerebration is generically the same as chylicification."* Thus, were one to believe this preposterous proposition, the new name of the archaic thing would have to take its chance, on the inspiration of the namer's liver, and then only would these truths have a chance of becoming scientific!

But TRUTH, however distasteful to the generally blind majorities, has always had her champions, ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But, until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks. Nitrogen has added considerably to chemical knowledge, but its discoverer, Paracelsus, is to this day called a "quack."

of Ether to Akâsa may be defined by applying to both Akâsa and Ether the words said of the god in the Vedas, "So himself was indeed (his own) son," one being the progeny of the other and yet itself. This may be a difficult riddle to the profane, but very easy to understand for any Hindu—though not even a mystic.

* *National Reformer*, January 9th, 1887. Article "Phreno-Kosmo-Biology," by Dr. Lewins.

How profoundly true are the words of H. T. Buckle, in his admirable "*History of Civilization*" (Vol. I., p. 256), when he says :—

"Owing to circumstances still unknown (Karmic provision, H.P.B.) there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time* until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dumbest intellect wonders how they could ever have been denied.*"

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such will be the retrospect furnished to the advanced thinkers of the Sixth Root Race of the history of the acceptance of Esoteric Philosophy—fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. The Addendum which completes the present Book shows, however, in an anticipatory answer to several of the forthcoming Scientific objections, the true and mutual positions of the defendant and plaintiff. The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the inductive Sciences. The latter have, then, to be examined ; and it must be shown how far their achievements and discoveries in the realm of natural laws are opposed, not so much to our claims, as to the facts in nature. The hour has now struck to ascertain whether the

* This is Cyclic law, but this law itself is often defied by human stubbornness.

walls of the modern Jericho are so impregnable that no blast of the Occult trumpet is ever likely to make them crumble.

The so-called *Forces*, with Light and Electricity heading them, and the constitution of the Solar orb must be carefully examined; as also Gravitation and the Nebular theories. The Natures of Ether and of other Elements must be discussed: thus contrasting scientific with other Occult teachings, while revealing some of the hitherto secret tenets of the latter. (*Vide Addendum.*)

Some fifteen years ago, the writer was the first to repeat, after the Kabalists, the wise Commandments in the Esoteric Catechism. "Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance." (*Sepher Jezireh, Book of Creation.*) And again:—"This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside." (Rules of Initiation.)

A few years later, a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made. . . .

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.