



# MAKARA – the blog

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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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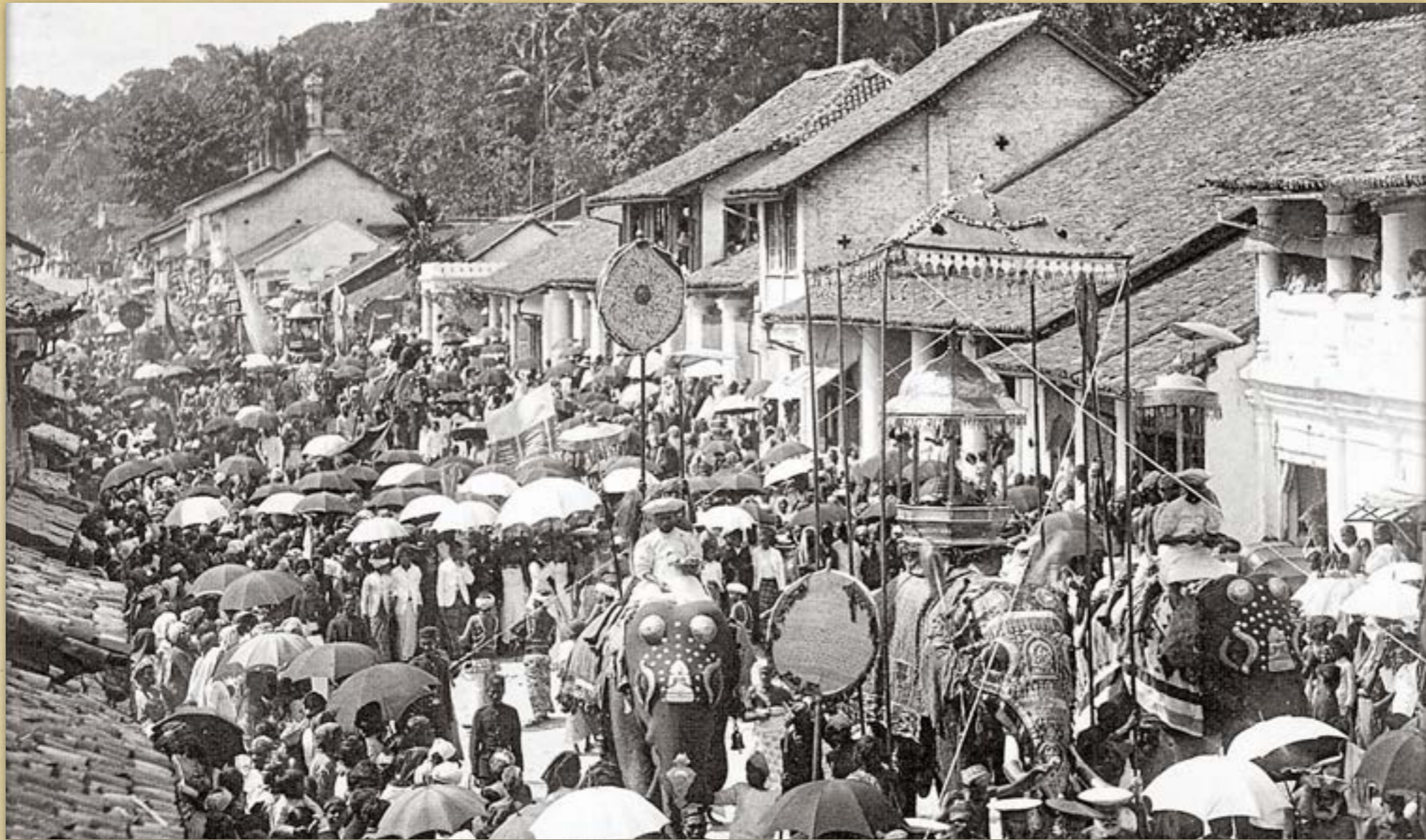


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“The besieging of us by crowds was even worse here [Colombo] than it had been elsewhere, we had not a free moment nor the least privacy; the papers were full of stories about us, and the Christians raged. To prepare my lecture for the next evening I had to retire to Sumangala's College, and write in the library with locked doors... I spoke standing on a large table, placed in the middle of the preaching-hall, so as to be better heard by the throng. The hall and compound were packed with people like herrings in a barrel, and the heat was most oppressive. The place was gaily decorated with flags and colored cloths; a handsome arch of split palm leaves, worked into all sorts of pretty designs over a framing of Areca palm timbers, towered outside; and on the wall above the regular pulpit was suspended a monster replica in gilt paper of our Society's seal. ODL178



"The next day there were two lectures. The first was at Kotta, a village six miles from town, the ancient seat of a powerful king, where there were triumphal arches, and no end of flags and greenery bordering the roads. The other was at Widyodaya College, on the subjects of "Nirvâna, Merit, and the Education of Buddhist Children". I had begun my appeals in this latter direction at Galle, and throughout the whole tour used my best endeavors to make the people realize the risk they ran in leaving their children to be prejudiced against their ancestral religion by its professed enemies [Protestant Christian missionaries], who were in the country for no other object than this. It is a source of great satisfaction to know that the admonitions were not in vain, and that the present comprehensive and successful movement for promoting the foundation of Buddhist schools dates from this important tour." ODL178-9



A visit to Kelanie temple, one of the most revered shrines on the Island, where the great stûpa rests over genuine relics of the Buddha himself and the inevitable lecture and multitudinous audience, occupied the next day; and on the following one, we organized the Colombo Theosophical Society with twenty-seven members as a beginning. I submitted to the Branch my plan for the creation of a Buddhist Section, to be composed of two subdivisions, one exclusively laymen and lay branches, and another, not itself subdivided, exclusively of priests. The scheme was approved by all and carried out in due course. ODL179

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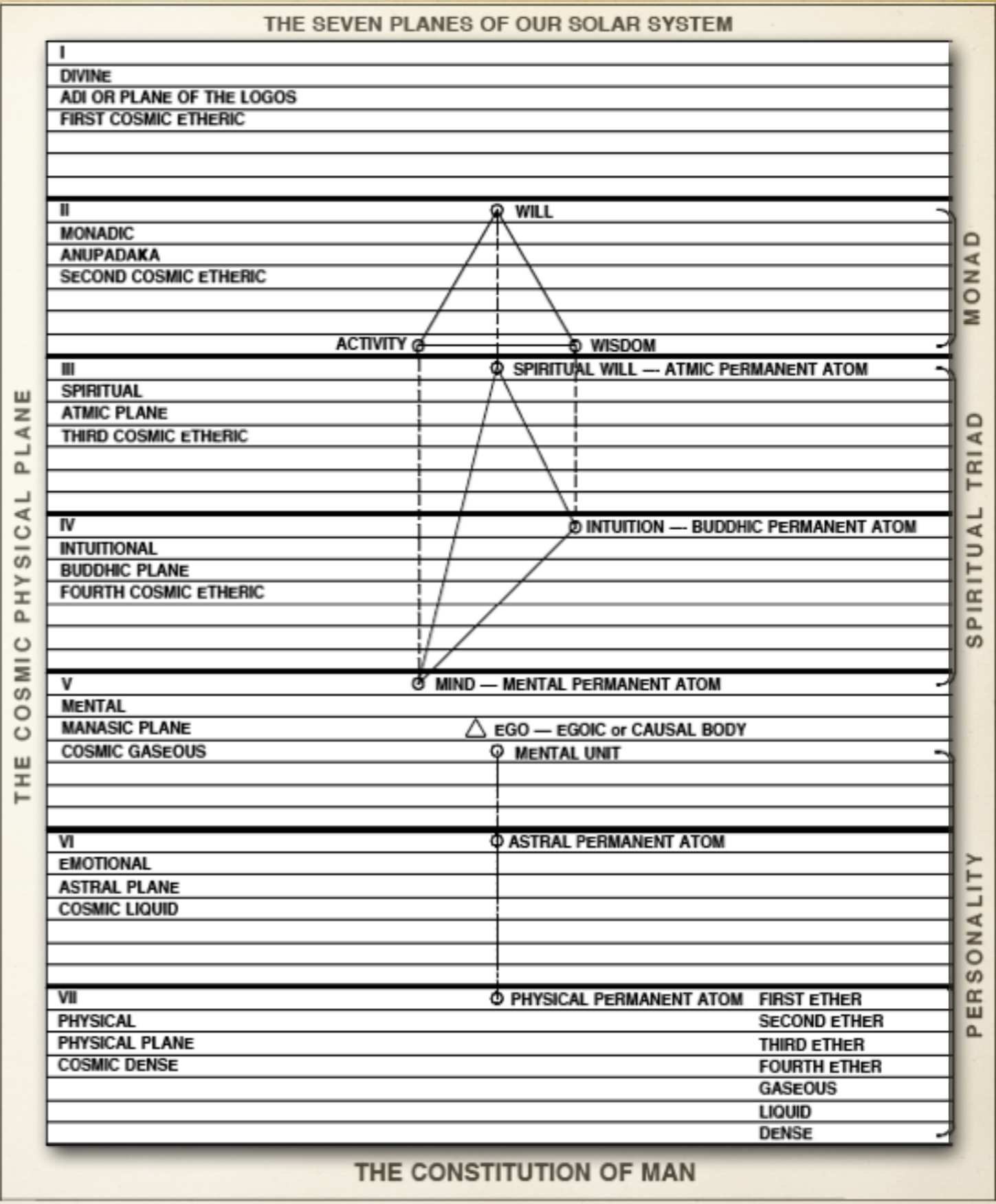
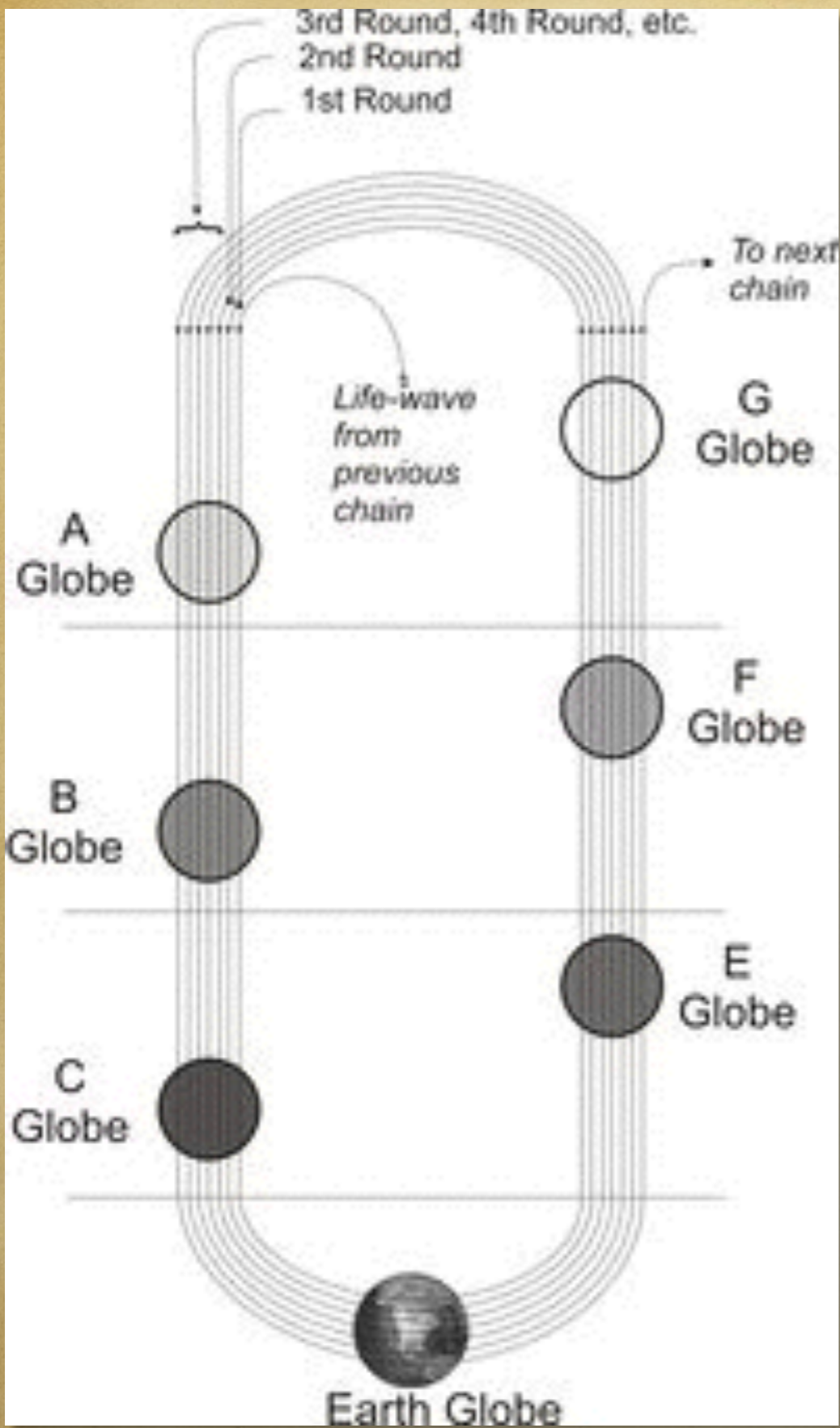


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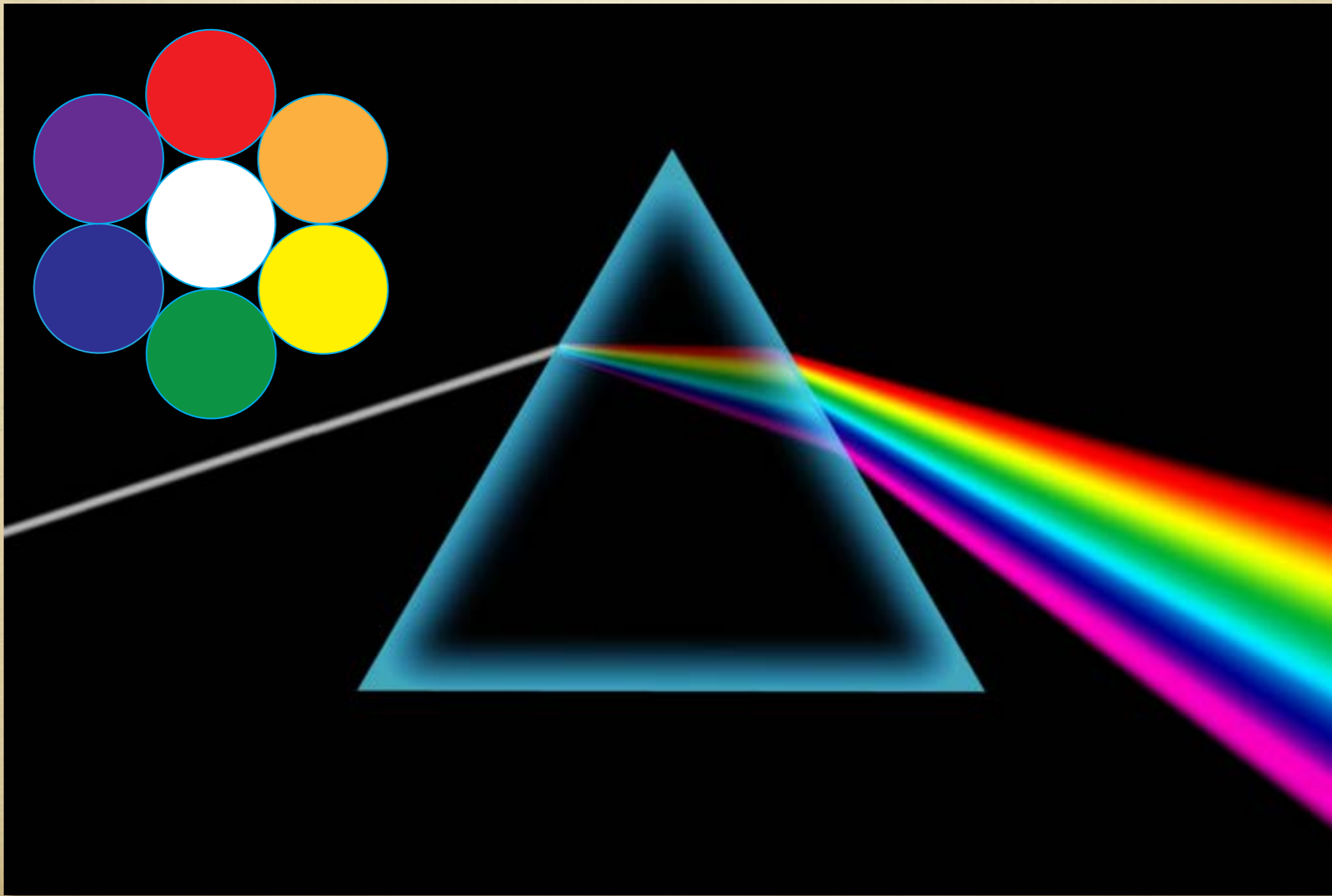




# A Major Scale



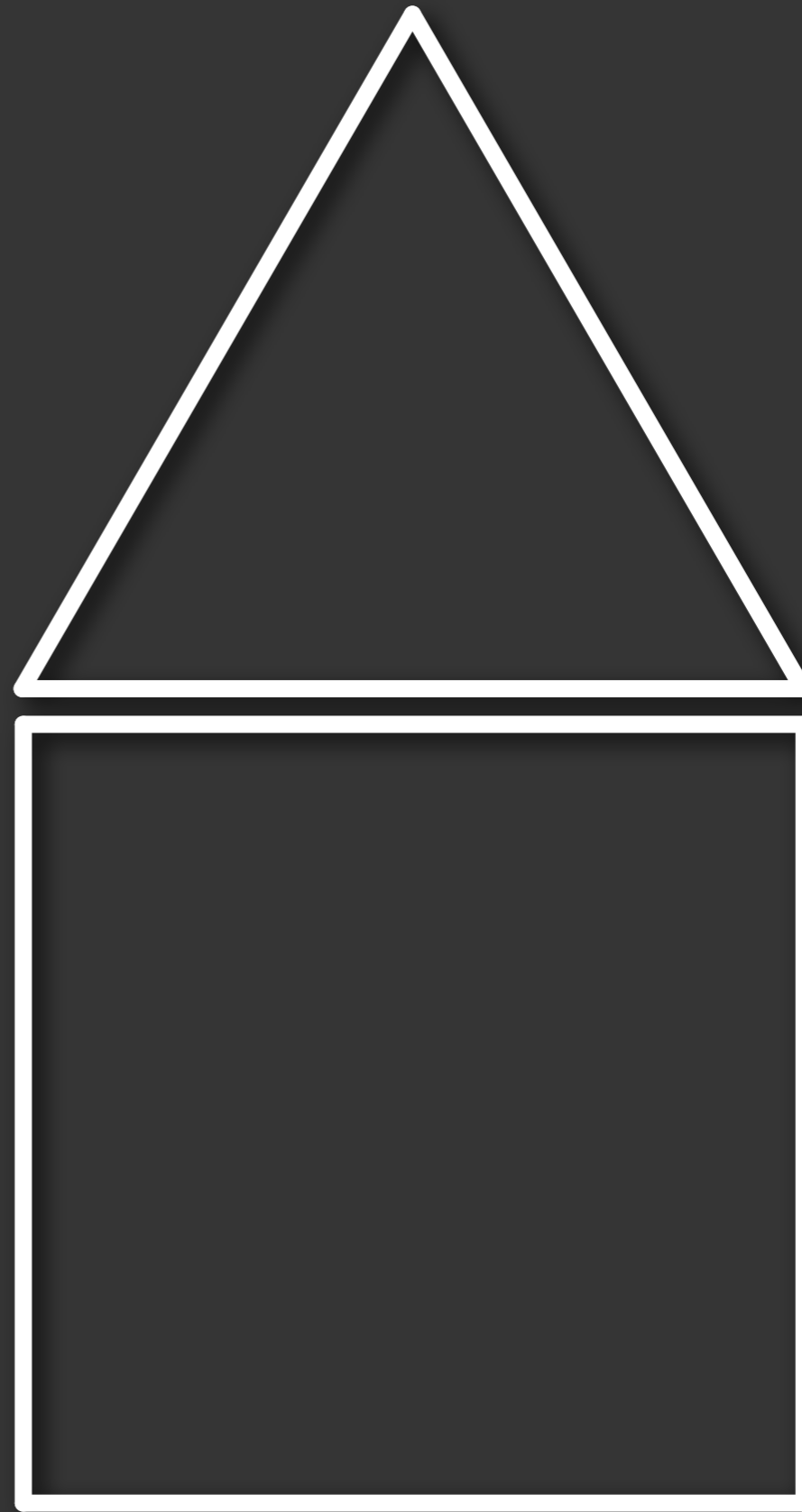
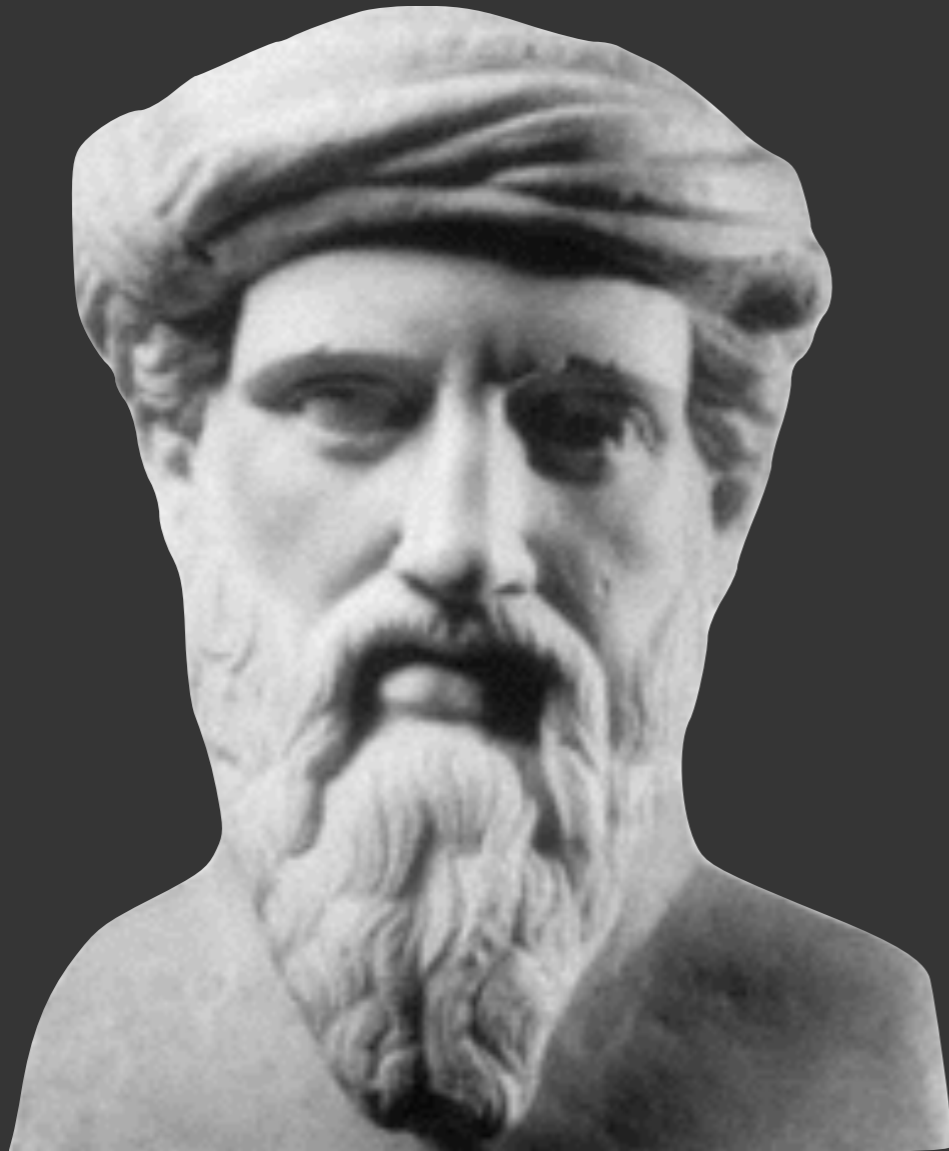
A B C# D E F# G# A



<b>I</b>	<b>DIVINE</b>		
	<b>ADI OR PLANE OF THE LOGOS</b>		
	<b>FIRST COSMIC ETHERIC</b>		
<b>II</b>	<b>MONADIC</b>		
	<b>ANUPADAKA</b>		
	<b>SECOND COSMIC ETHERIC</b>		
		<b>WILL</b>	
		<b>ACTIVITY</b>	<b>WISDOM</b>
<b>III</b>	<b>SPIRITUAL</b>		
	<b>ATMIC PLANE</b>		
	<b>THIRD COSMIC ETHERIC</b>		
		<b>SPIRITUAL WILL — ATMIC PERMANENT ATOM</b>	
<b>IV</b>	<b>INTUITIONAL</b>		
	<b>BUDDHIC PLANE</b>		
	<b>FOURTH COSMIC ETHERIC</b>		
		<b>INTUITION — BUDDHIC PERMANENT ATOM</b>	
<b>V</b>	<b>MENTAL</b>		
	<b>MANASIC PLANE</b>		
	<b>COSMIC GASEOUS</b>		
		<b>EGO — EGOIC or CAUSAL BODY</b>	
		<b>MENTAL UNIT</b>	
<b>VI</b>	<b>EMOTIONAL</b>		
	<b>ASTRAL PLANE</b>		
	<b>COSMIC LIQUID</b>		
		<b>ASTRAL PERMANENT ATOM</b>	
<b>VII</b>	<b>PHYSICAL</b>		
	<b>PHYSICAL PLANE</b>		
	<b>COSMIC DENSE</b>		
		<b>PHYSICAL PERMANENT ATOM</b>	<b>FIRST ETHER</b>
			<b>SECOND ETHER</b>
			<b>THIRD ETHER</b>
			<b>FOURTH ETHER</b>
			<b>GASEOUS</b>
			<b>LIQUID</b>
			<b>DENSE</b>



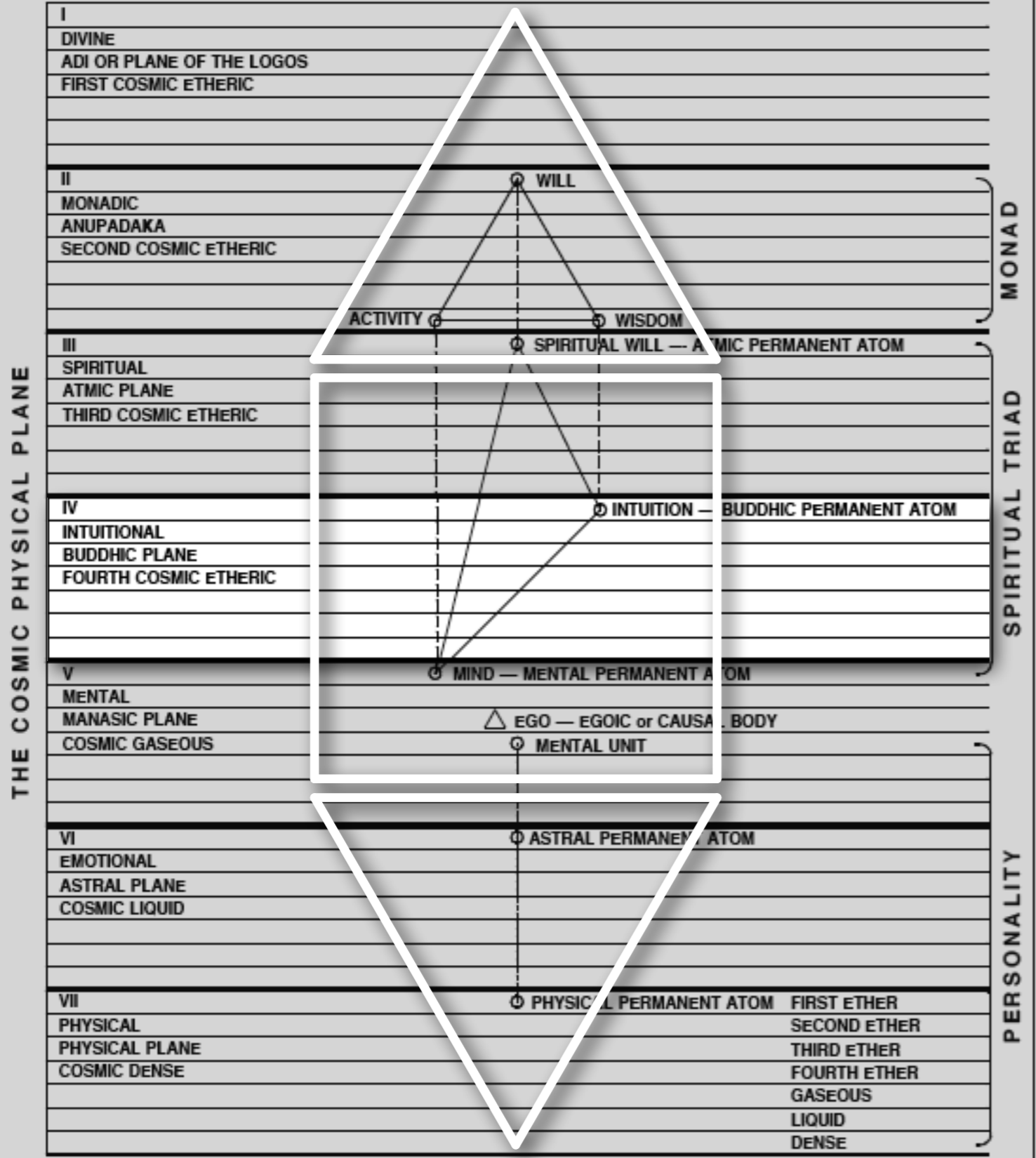
“The number seven is closely connected with the occult significance of the Pleiades, the six present and the 7th hidden.” Esoteric Astrology, p.657



“...on the plane of the noumenal world, the triangle was the geometry of manifested Deity: ‘Father-Mother-Son’; and the Quaternary was the ideal root of all numbers and things on the physical plane”



THE SEVEN PLANES OF OUR SOLAR SYSTEM



THE CONSTITUTION OF MAN

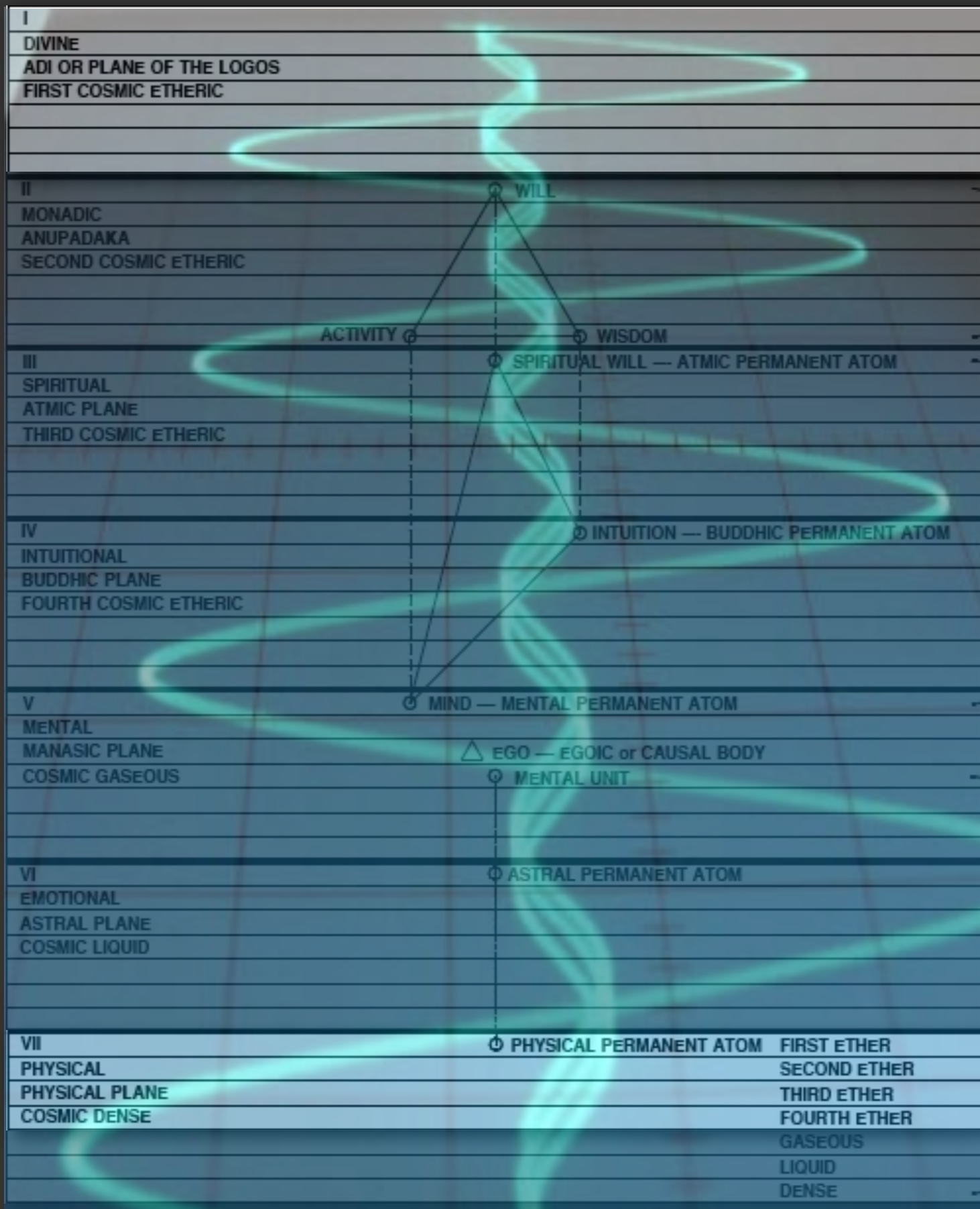
“Just as each plane has its seven subplanes, so likewise each subplane can be subdivided, thus making forty-nine fires on every plane, or the three hundred and forty-three fires of the solar system. Herein can be found the clue to the mystery of the "fourth between the three" which has at times bewildered students of the occult records. There are several ways of reading these figures, 3 4 3, but the only occult method which can be hinted at here, lies in the recognition of the three higher planes, the three lower planes, the fourth plane of meeting between them. This fourth plane has occultly been called "the meeting place.” A Treatise On Cosmic Fire, p. 905-6

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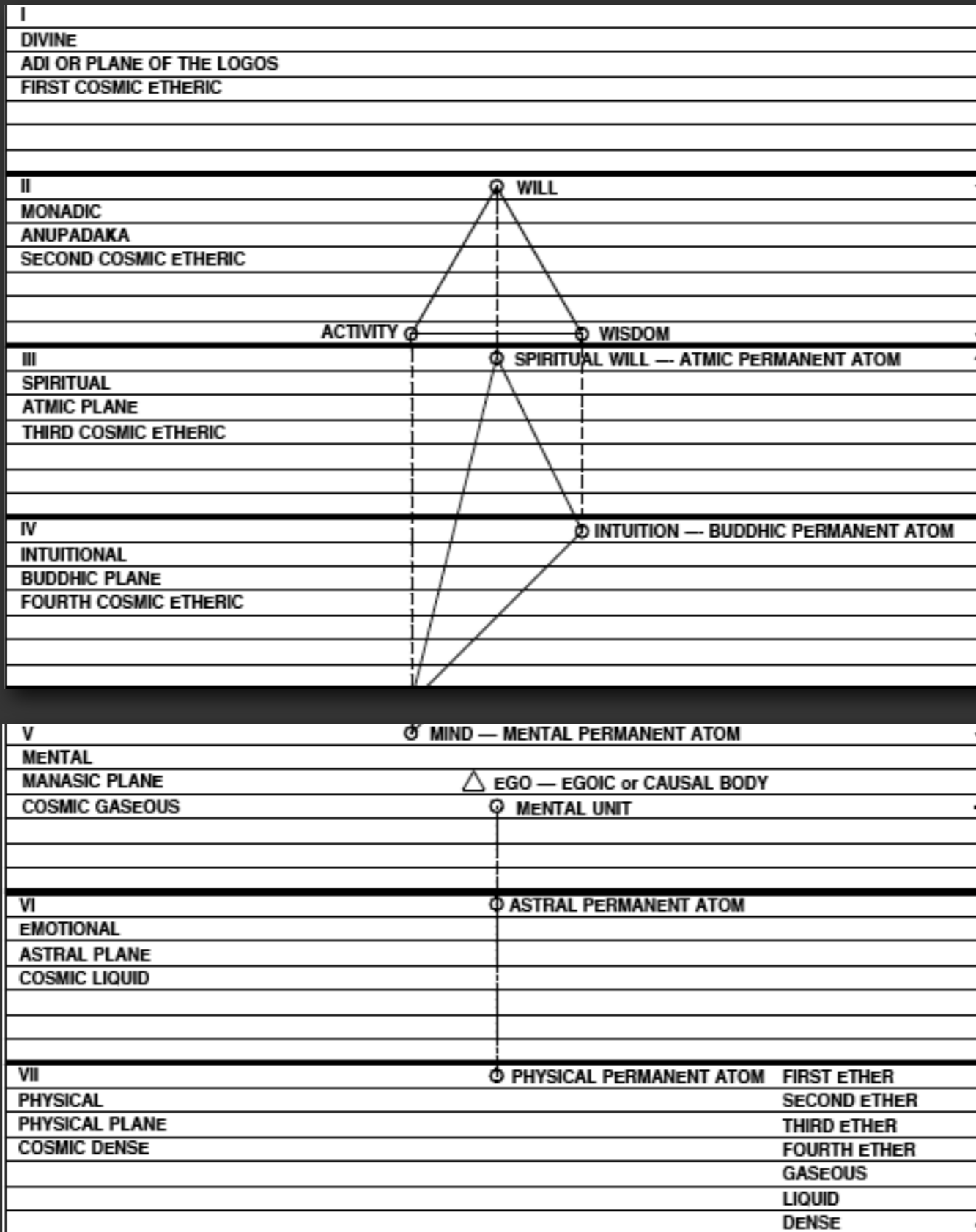
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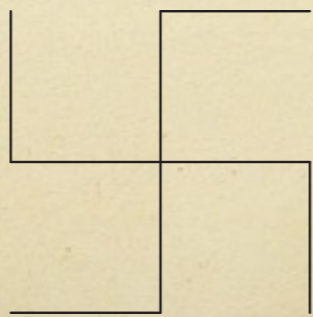
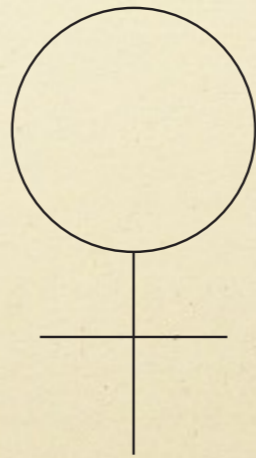
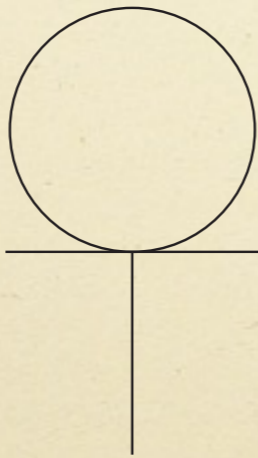
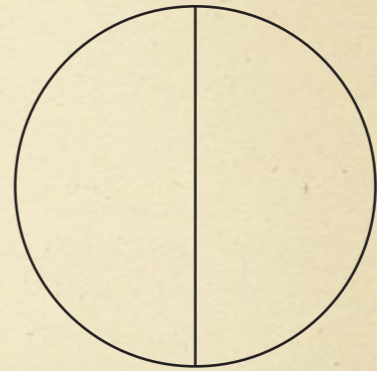
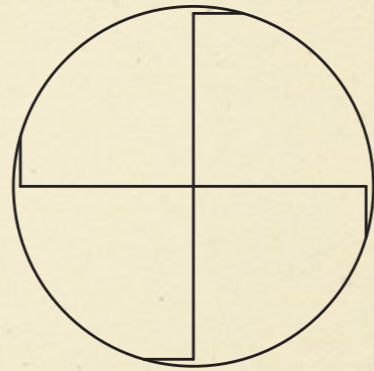
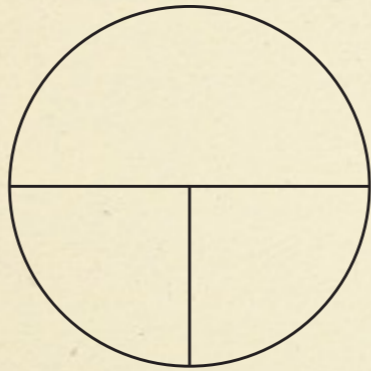
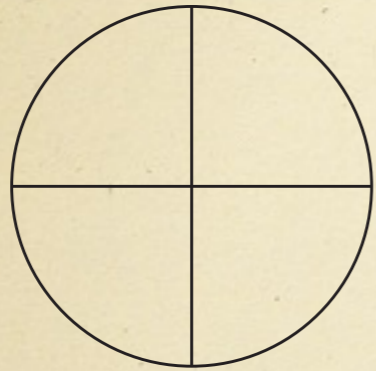
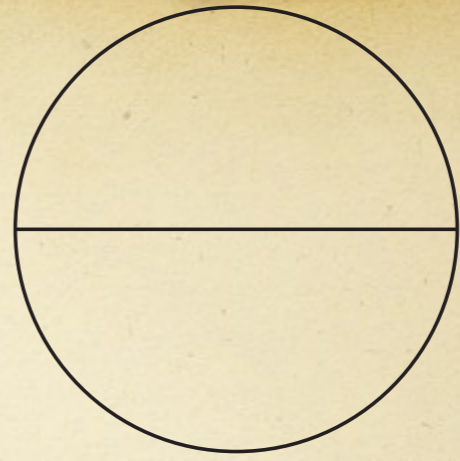
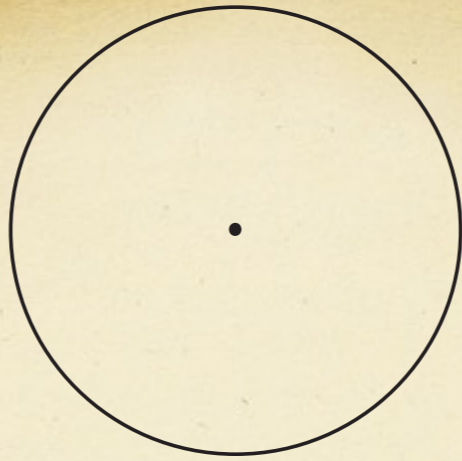
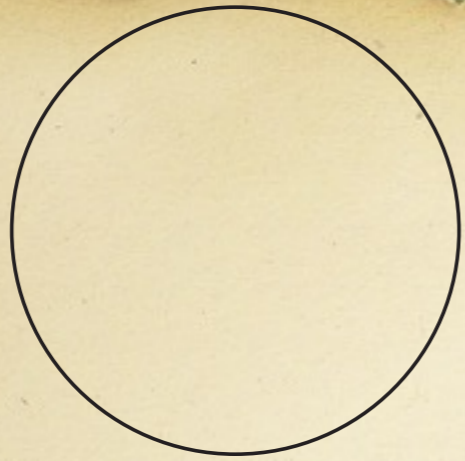
“He shines forth as the son; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three, and the Union produces the Sapta, in whom are the seven which become the Tridasa (or the hosts and the multitudes).” Stanzas of Dzyan 3:7

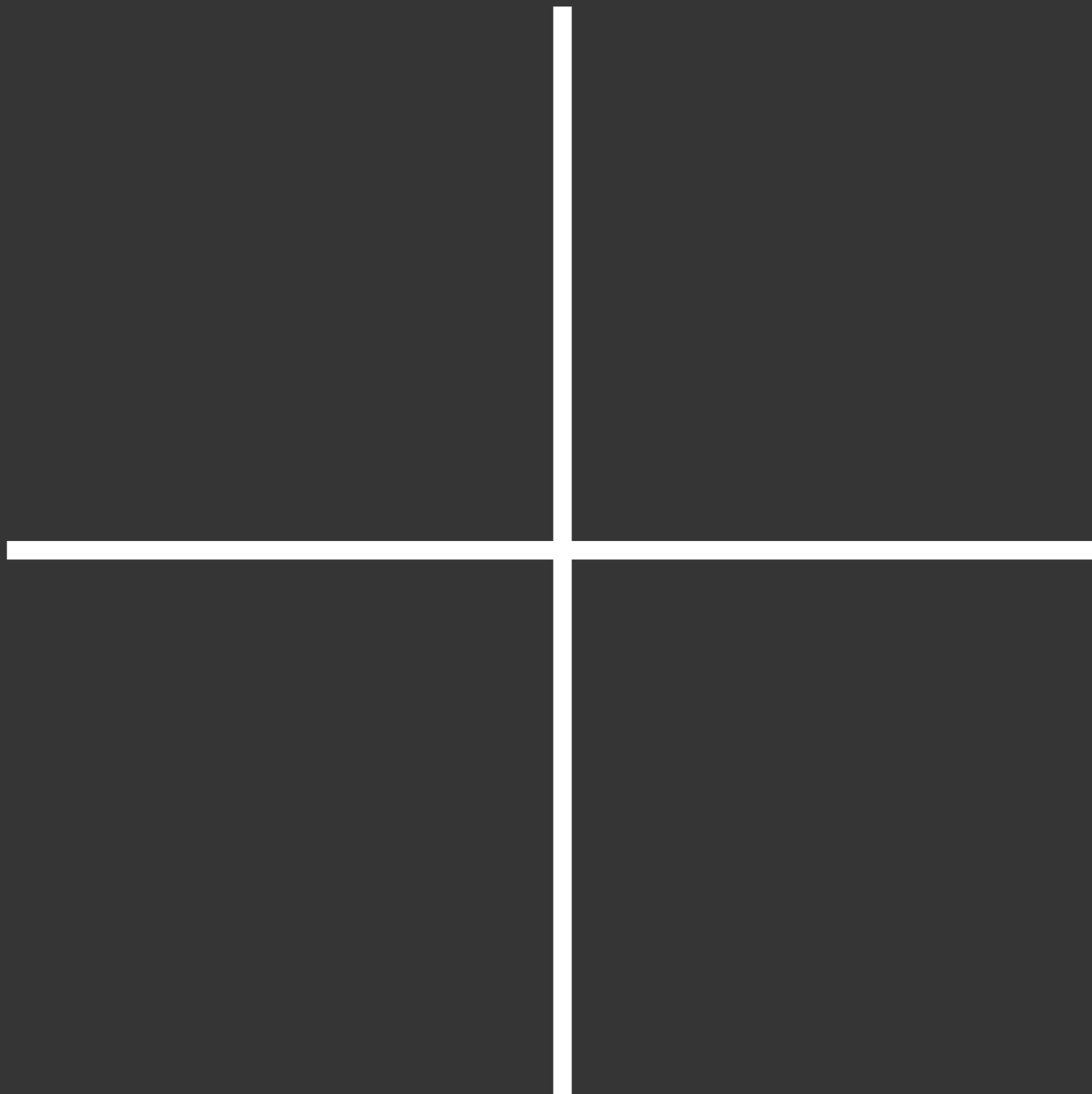




1. "The Eternal Parent (Space), wrapped in her ever invisible robes, had slumbered once again for seven eternities (a)."

(a) By the Seven "Eternities," æons or periods are meant. The word "Eternity," as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the one existence; nor is the term sempiternity [unchanging; everlasting], the eternal only in futurity, anything better than a misnomer.\* Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity. The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or the "Great Age" 100 years of Brahmâ making a total of 311,040,000,000,000 of years; each year of Brahmâ being composed of 360 "days," and of the same number of "nights" of Brahmâ (reckoning by the Chandrayana or lunar year); and a "Day of Brahmâ" consisting of 4,320,000,000 of mortal years. These "Eternities" belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be  $7^x$  (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest in the objective or unreal world must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. "The number seven," says the Kabala, "is the great number of the Divine Mysteries;" number ten is that of all human knowledge (Pythagorean decade); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine, the figure and number 4 are the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the female: the upright and the horizontal in the fourth stage of symbolism, when the symbols became the glyphs of the generative powers on the physical plane. SD1, p.35-6





## 2. Time was not, for it lay asleep in the infinite bosom of duration (a).

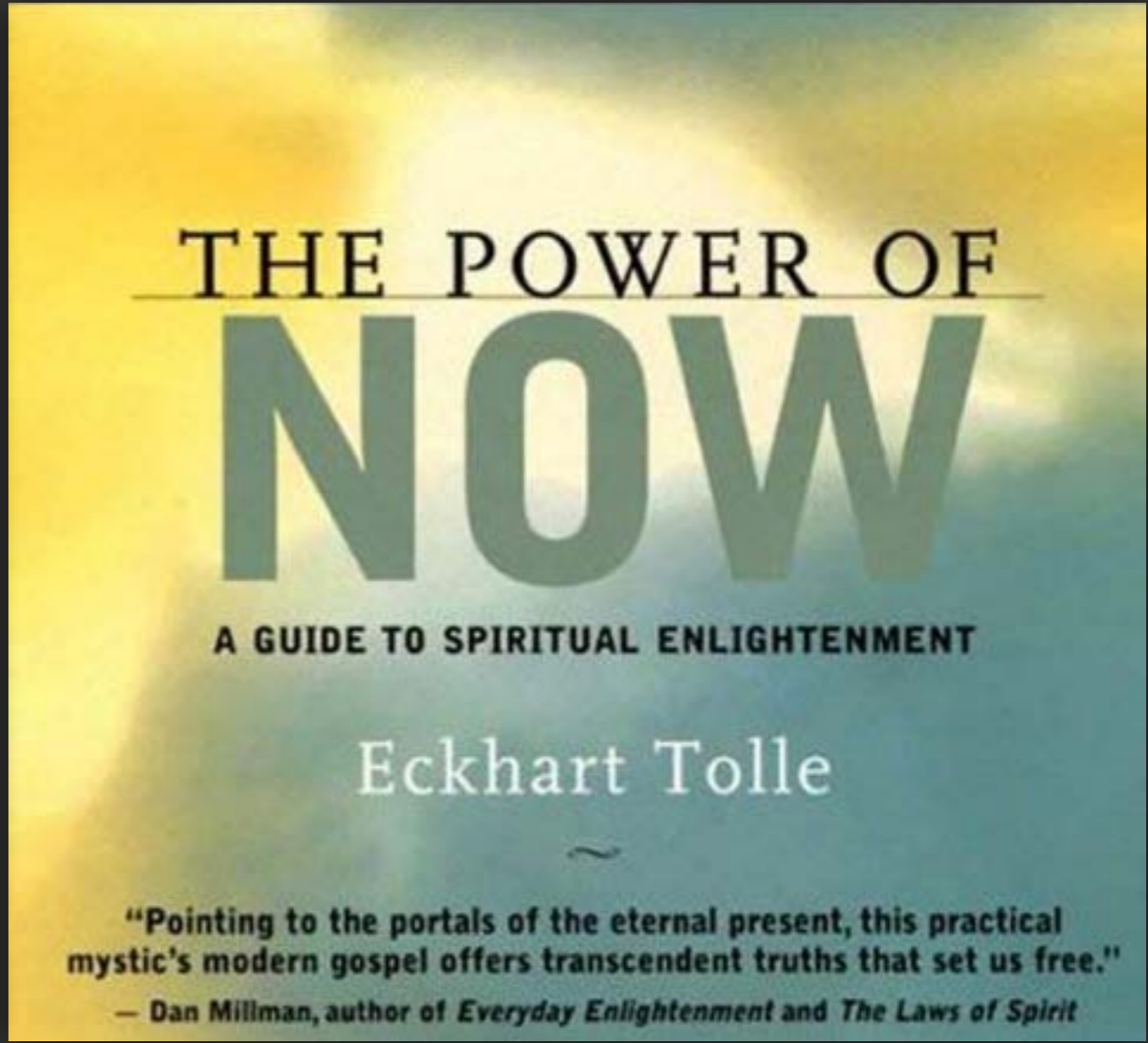
(a) Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but “lies asleep.” The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change or the same for the billionth part of a second; and the sensation we have of the actuality of the division of “time” known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these “sum-totals” that exist from eternity in the “future,” and pass by degrees through matter, to exist for eternity in the “past.” No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that “duration” in which alone anything has true existence, were our senses but able to cognize it there.” SD1, p.37

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Hieroglyphic text, likely a name or title, written vertically in black ink. The characters are stylized and arranged in a column.

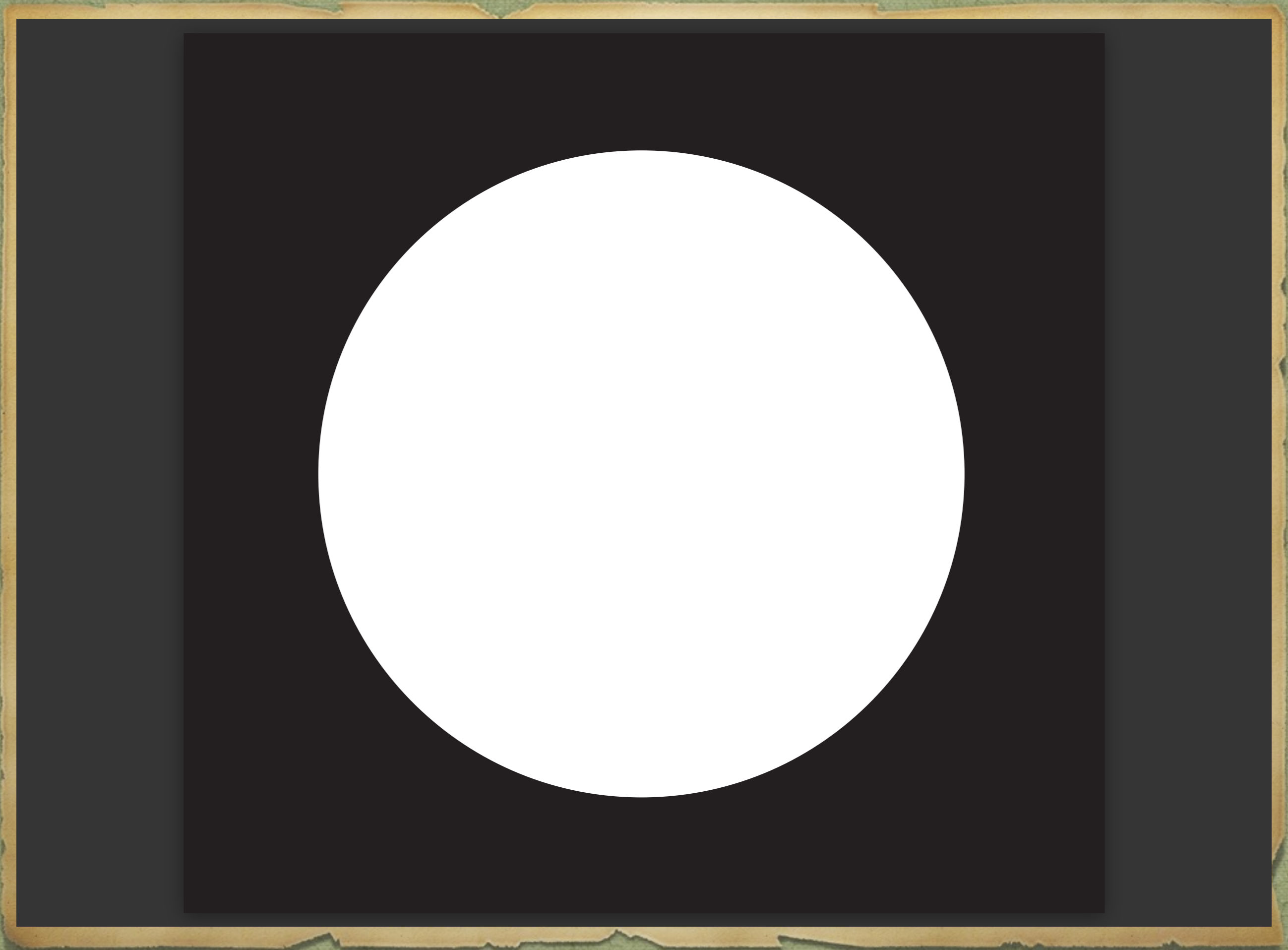




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3. . . . Universal mind was not, for there were no Ah-hi (celestial beings) to contain (hence to manifest) it (a).

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

SD1, p.37-8

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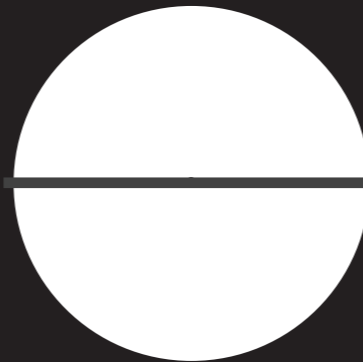
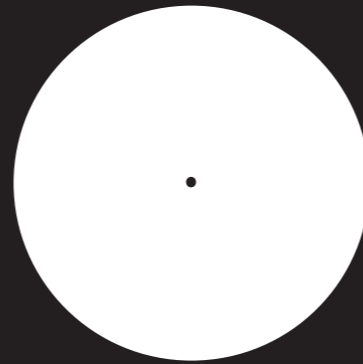
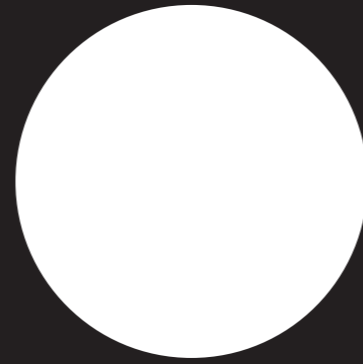
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## Absolute Abstract Space

*Sat*– Be-Ness  
*Parabrahm*  
Night Of *Brahma*  
*Brahma* (Neuter), The Unmanifested  
The Dark Mystery Of Non-Being  
Absolute Negation  
The Deep  
Abstract Waters Of Space  
Space, The Eternal *Anupadaka*  
The Unconditioned *Mukta*  
Kosmos In Eternity  
The Noumenon  
Infinite Cosmic Space  
Limitless, Ever-Present Space  
Absolute Eternal Infinite All  
The Omnipresent Unity  
Divine Unity  
Divine Essence  
The Ever-Incognisable Deity  
Unknown Essence  
The One Infinite And Unknown Essence  
Abstract, Ever Incognisable Presence  
The Mundane Egg  
The One Circle  
The One Life  
The One Self-Existing Reality  
The Ever-Present Eternal Abstraction  
The Causeless Cause  
Secondless Reality  
Undecaying Supreme Root  
Omnipresent, Eternal, Boundless, And Immutable Principle



## Absolute Abstract Motion


*Chit*  
*Chaitanya*  
*Mahat*  
*Maha-Buddhi*.  
The Great Breath  
Eternal, Ceaseless Motion  
An Arcane, Living (Or Moving) Fire  
Pre-Cosmic Ideation  
Absolute Unconditioned Consciousness  
Universal Mind  
Pure Noumenon Of Thought  
Immutable Divine Thought  
The Universal World-Soul

## Cosmic Substance

*Mulaprakriti*  
Root-Nature  
Precosmic Root-Substance  
Root-Principle Of The World Stuff  
Unmanifested Primordial Substance  
The Great Mother  
Spiritual Essence Of Matter  
The Primordial Substance  
Inseparable Vehicle Of *Parabrahman*  
The Cosmic Noumenon Of Matter

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**Dhyani-chohans** (Sanskrit-Tibetan) [from Sanskrit *dhyāni* contemplation + Tibetan *chohan* lord] Lords of meditation. In theosophical literature, *dhyani-buddhas* are the intellectual architects, the higher and more spiritual beings of the god-world. *Dhyani-chohans*, as a generalizing term, includes both the higher classes which take a self-conscious, active part in the architectural ideation of the universe, and the lower classes, some of which are self-conscious, but in their lower representations progressively less on on a descending scale. The lowest of these builders are little more than merely conscious or semi-conscious beings following almost servilely the ideation of the cosmic spirit transmitted to them by the higher class of the architects.

*Dhyani-chohan* is likewise synonymous in one sense with the Sanskrit *manu*. The seven principal classes of *dhyani-chohans* are intimately connected, each to each, respectively, with the seven sacred planets of our solar system, and likewise with the globes of the earth planetary chain. Furthermore, there is a class of *dhyani-chohans* at the head of every department of nature in our solar system. These *dhyani-chohans*, as the summit of the Hierarchy of Light, embody in themselves as individuals the ideation of the cosmic Logos, thus forming the laws according to which nature exists and works. These laws, therefore, are really the automatic spiritual activities of the highest classes of the *dhyani-chohans*.

The *dhyani-chohans* have their *bodhisattvas*, intellectual offspring, or representatives on and in each descending cosmic plane, so that every being has as its highest portion one such *dhyani-chohan* as its egoic individuality. Hence, “the *dhyani-chohans* are actually in one most important sense our own selves. We were born from them; we were the monads, we were the atoms, the souls, projected, sent forth, emanated, by the *dhyanis*.”

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SD1, p.37-8