



Christ Healing the Leper  
by  
Herman Rednick



# MAKARA – the blog

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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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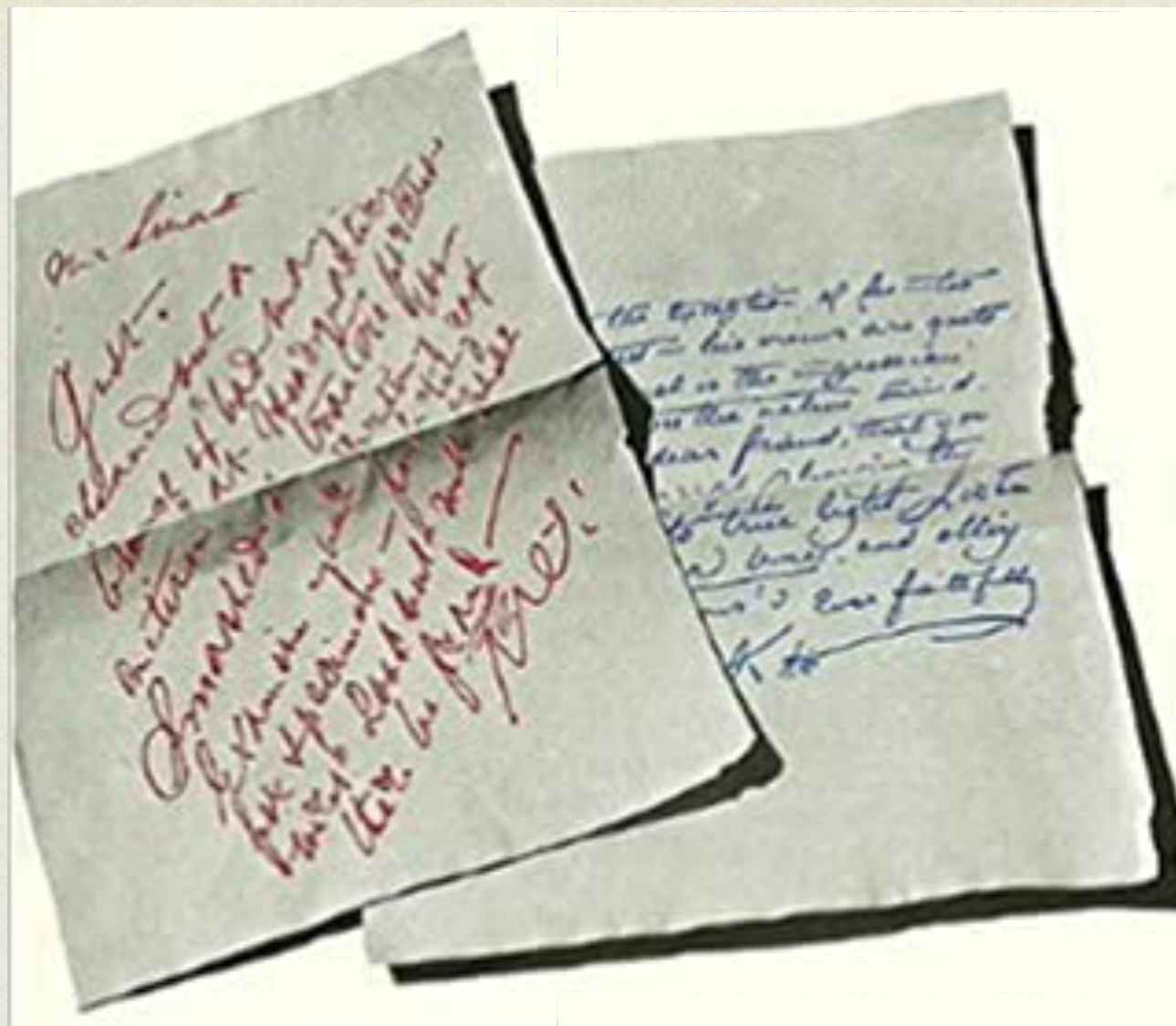
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I note, among several phenomena occurring in those days, one which I think good. Damodar received four letters by one post which contained Mahatmic writing, as we found on opening them. They were from four widely separated places and all post-marked. I handed the whole mail to Professor Smith, with the remark that we often found such writings inside our mail correspondence, and asked him to kindly examine each cover to see whether there were any signs of its having been tampered with. On his returning them to me with the statement that all were perfectly satisfactory, so far as could be seen, I asked H. P. B. to lay them against her forehead and see if she could find any Mahatmic message in either of them. She did so with the first few that came to hand, and said that in two there was such writing. She then read the messages clairvoyantly, and I requested Professor Smith to open them himself. After again closely scrutinizing them, he cut open the covers, and we all saw and read the messages exactly as H. P. B. had deciphered them by clairvoyant sight.

Within the next fortnight we saw much of Prince Harisinhji, Prince Dajiraj, Thakur Sahib of Wadhwan, the Thakur of Morvi, and other notables, and there were numerous phenomena in the way of letter-dropping from the ceilings of rooms, and once from the open sky, when we were in the garden. They have been described before, and will be found copied in 'The Occult World'. ODL 331-3



“Eventually, through the work accomplished, he will succeed in eliminating all matter of a subatomic character, and will then build bodies of substance of the highest subplane on each plane...” IHS:135



“The devas on the involutionary arc, the lesser builders, who have not passed through the human stage, also respond to the sound, but unconsciously, or perforce, and through the power of the initiated vibrations build the required forms out of their own substance.” IHS:151



Substance. See MATTER



### STANZA III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . . .
3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.
4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life.
5. The root remains, the light remains, the curds remain, and still *Oeaohoo* is one.
6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.
7. Behold, oh *Lanoo*! The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great dark waters. It is *Oeaohoo* the younger, the \* \* \* He shines forth as the son; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three,† and the Union produces the *Sapta*, in whom are the seven which become the *Tridasa* (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.
8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh *Lanoo*? The germ is that, and that is light, the white brilliant son of the dark hidden father.
9. Light is cold flame, and flame is fire, and fire produces heat, which yields water: the water of life in the great mother.
10. Father-Mother spin a web whose upper end is fastened to spirit—the light of the one darkness—and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is *Svâbhâvat*.
11. It (the Web) expands when the breath of fire (the Father) is upon it; it contracts when the breath of the mother (the root of Matter) touches it. Then the sons (the Elements with their respective Powers, or Intelligences) dissociate and scatter, to return into their mother's bosom at the end of the "great day" and re-become one with her. When it (the Web) is cooling, it becomes radiant, its sons expand and contract through their own selves and hearts; they embrace infinitude.
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“Fohat hardens the atoms”; i.e., by infusing energy into them: he scatters the atoms or primordial matter. “He scatters himself while scattering matter into atoms” (MSS. Commentaries.)

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

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### **An excerpt from HPB's commentary on Stanza 5**

“[During manifestation] Fohat is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is... simply that potential creative power in virtue of whose action the Noumenon of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the “Divine Son” breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three—on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.” SD1:109



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**Svabhavat**, (Sanskrit) [from *sva* self + the verbal root *bhū* to become, to be] That which becomes itself, self-existent, self-becoming, that which develops from within outwardly its essential self by emanation or evolution. *Svabhavat* is the essence of cosmic world-stuff,

“...a state or condition of cosmic consciousness-substance, where spirit and matter, which are fundamentally one, no longer are dual as in manifestation, but one: that which is neither manifested matter, nor manifested spirit, alone, but both are the primeval Unity; spiritual *Akasa*; where matter merges into spirit, and both now being really one, are called ‘Father-Mother’ — spirit-substance. *Svabhavat* never descends from its own state or condition, or from its own plane, but is the cosmic reservoir of Being, as well as of beings, therefore of consciousness, of intellectual light, of life; and it is the ultimate source of what science . . . calls the ‘energies’ of Nature Universal. . . .

“*Svabhava* is the characteristic nature, the type-essence, the individuality, of *Svabhavat* — of any *Svabhavat*, each such *Svabhavat* having its own *Svabhava*. *Swabhavat*, therefore, is really . . . the plastic *essence* of matter, both manifest and unmanifest” —Occult Glossary, by de Purucker, p. 167-8

*Svabhavat* may be considered as Parabrahman-Mulaprakriti (super-spirit—root-matter), the one underlying cosmic being or substance, the divine source; the self-existent and, to our as yet undeveloped minds, the great vacuity—*Mahasunya*. It is equivalent to the Northern Buddhist *Adi-Buddhi* (primordial buddhi), the Brahmanical *Akasa*, and the Hebrew cosmic waters. OTG



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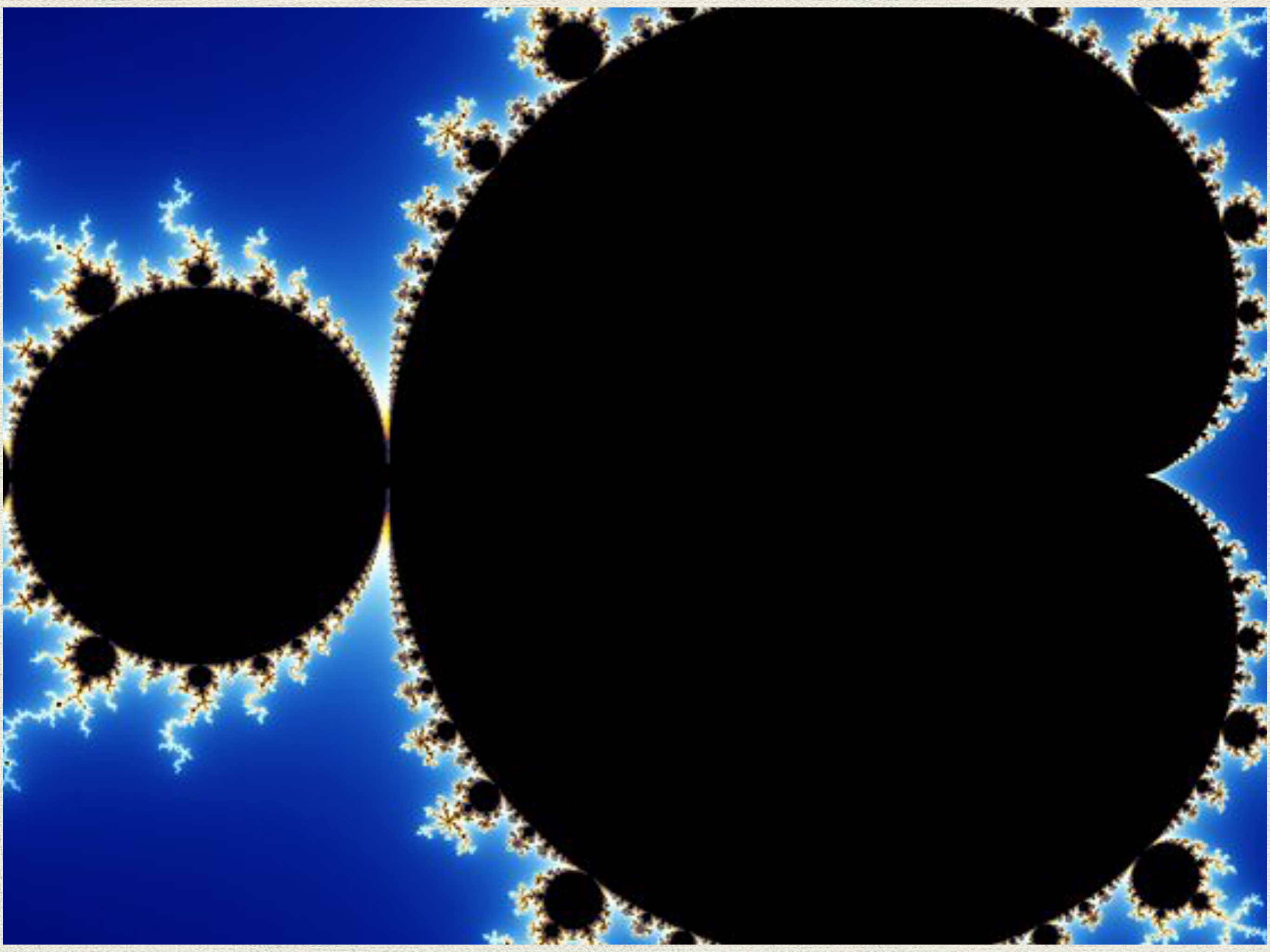
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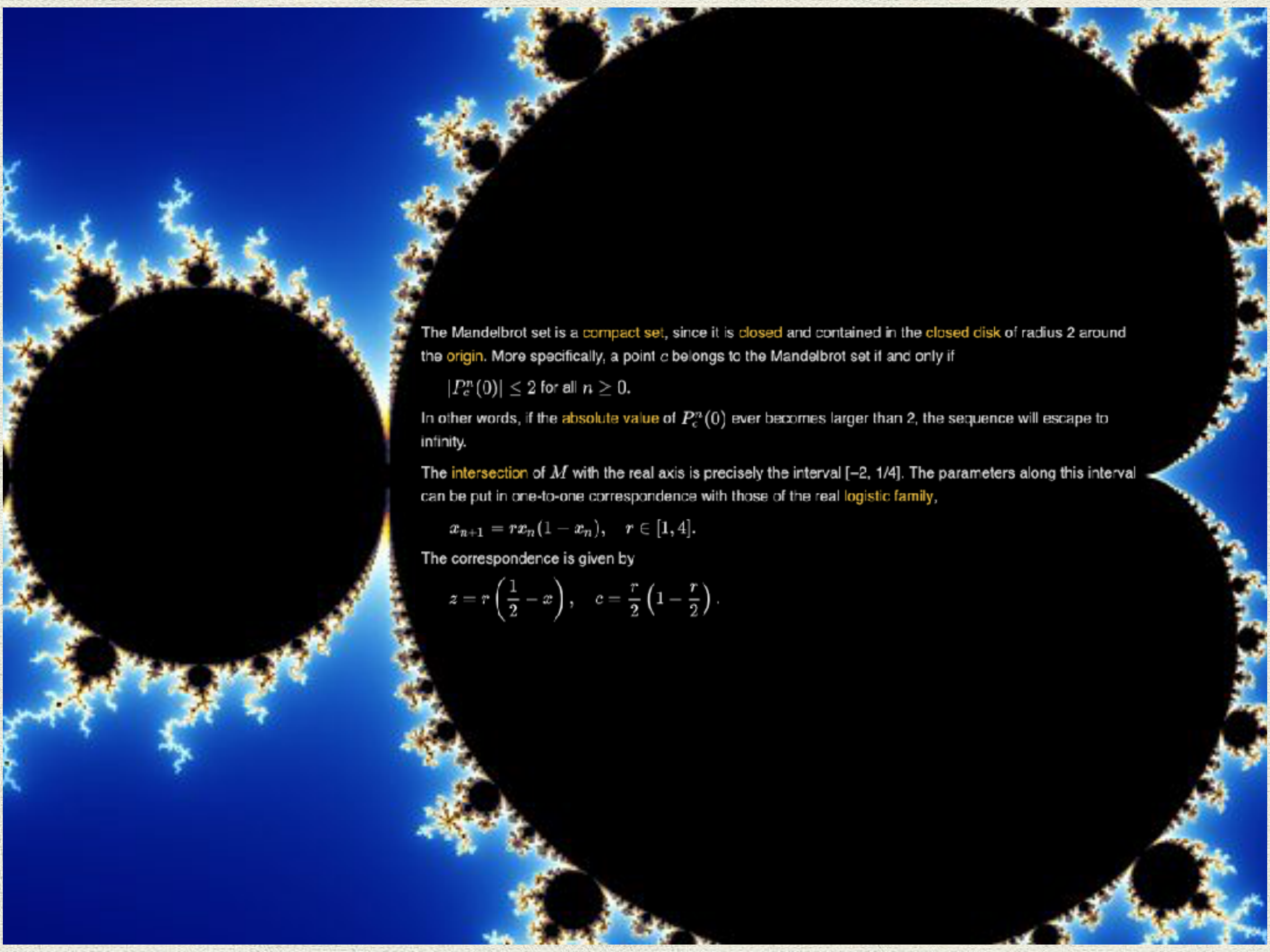
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The background of the slide is a fractal image of the Mandelbrot set. It features several large, dark, circular regions (islands) set against a bright blue background. The boundaries of these islands are highly intricate and fractal-like, with many smaller, similar structures branching out from the main shapes. The overall appearance is that of a complex, self-similar mathematical structure.

The Mandelbrot set is a **compact set**, since it is **closed** and contained in the **closed disk** of radius 2 around the **origin**. More specifically, a point  $c$  belongs to the Mandelbrot set if and only if

$$|P_c^n(0)| \leq 2 \text{ for all } n \geq 0.$$

In other words, if the **absolute value** of  $P_c^n(0)$  ever becomes larger than 2, the sequence will escape to infinity.

The **intersection** of  $M$  with the real axis is precisely the interval  $[-2, 1/4]$ . The parameters along this interval can be put in one-to-one correspondence with those of the real **logistic family**,

$$x_{n+1} = rx_n(1 - x_n), \quad r \in [1, 4].$$

The correspondence is given by

$$z = r \left( \frac{1}{2} - x \right), \quad c = \frac{r}{2} \left( 1 - \frac{r}{2} \right).$$



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**Stanza IV** shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name “Creator” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the one law, which we know as “The Laws of Nature.” Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine. This stage of evolution is spoken of in Hindu mythology as the “Creation” of the Gods. SD1:21-2



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## STANZA IV.

1. . . . Listen, ye Sons of the Earth, to your instructors— the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal *Nidana*—the Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—

I. The *Adi-Sanat*, the number, for he is one.

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.

III. The “formless square.”

And these three enclosed within the  $\bigcirc$  are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.



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If, knowing the Supreme Spirit, the sage goes forth with fire and light, in the daytime, in the fortnight of the waxing moon and in the six months before the Northern summer solstice, he will attain the Supreme.

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These bright and dark paths out of the world have always existed. Whoso takes the former, returns not; he who chooses the latter, returns. — *Bhagavatgîtâ*, ch. viii.



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Gottfried de Purucker

“It is this dhyani-buddha of our fourth round, our Father in Heaven, who is the Wondrous Being, the Great Initiator, the Sacrifice, . . . The Ray running through all our individual being, from which we draw our *spiritual* life and *spiritual* sustenance, comes direct to us from this hierarchical Wondrous Being *in whom we all are rooted*. He to us, psychologically and spiritually, holds exactly the same place that the human ego, the man-ego, holds to the innumerable multitudes of elemental entities which compose his body . . .”

—Fundamentals of Esoteric Philosophy:237-8



# OUR PLANETARY CHAIN (No. 4)

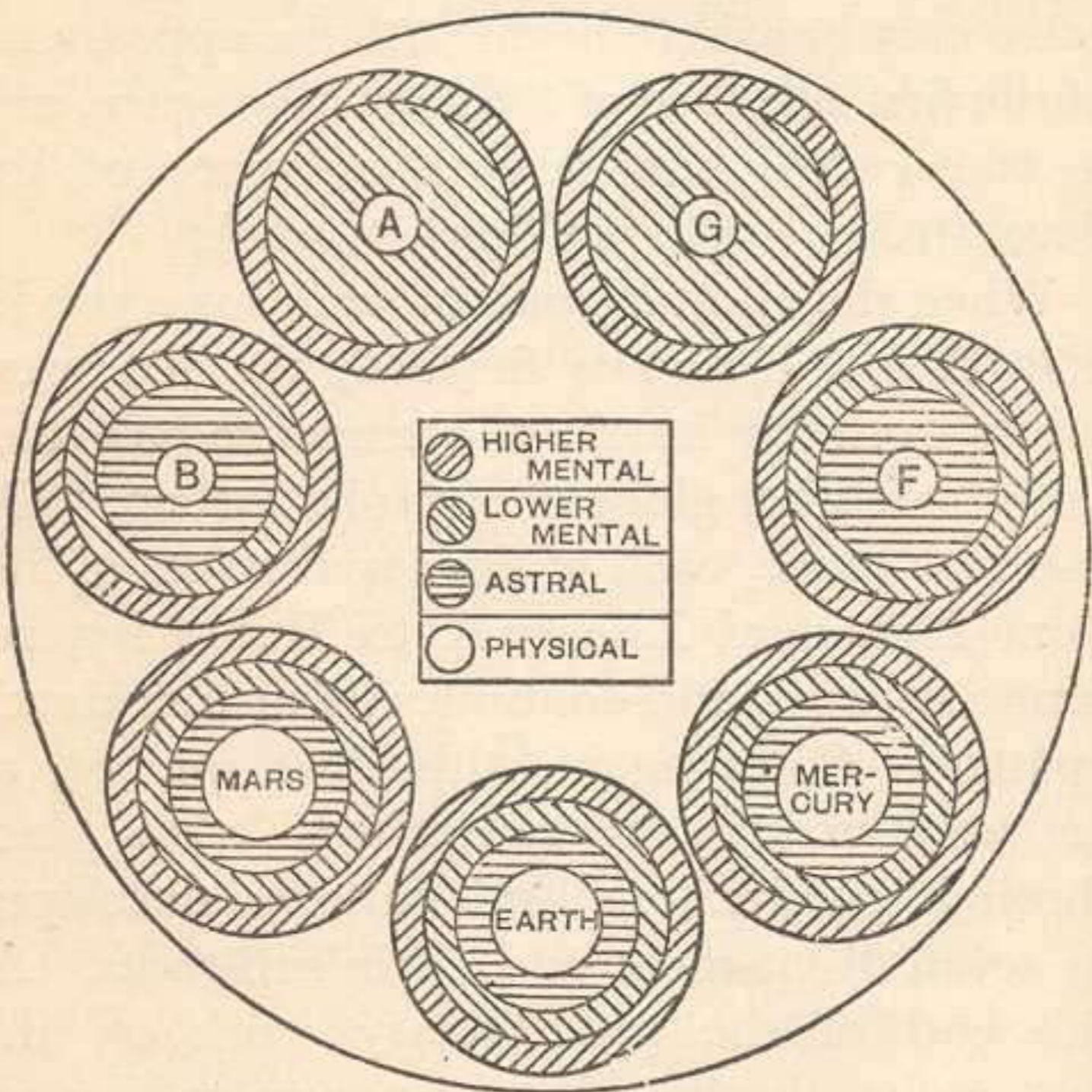


FIG. 69



# One Scheme of Evolution Seven Chains

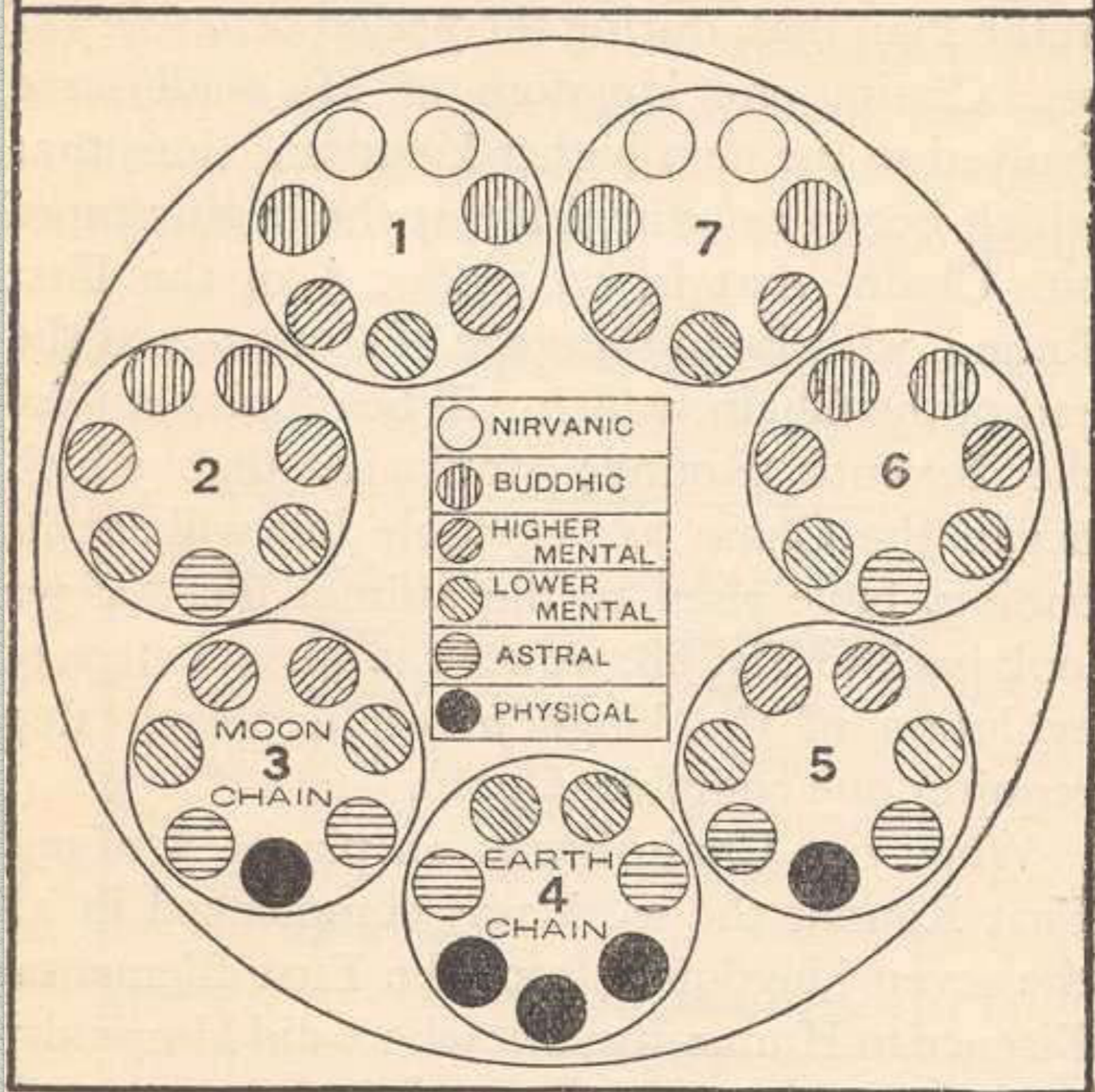


FIG. 71



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Each of these six Kumaras is **a reflection of, and the distributing agent for,** the energy and force of one of the six other Planetary Logoi, the remaining six spirits before the Throne. —IHS:39-40



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# One Scheme of Evolution Seven Chains

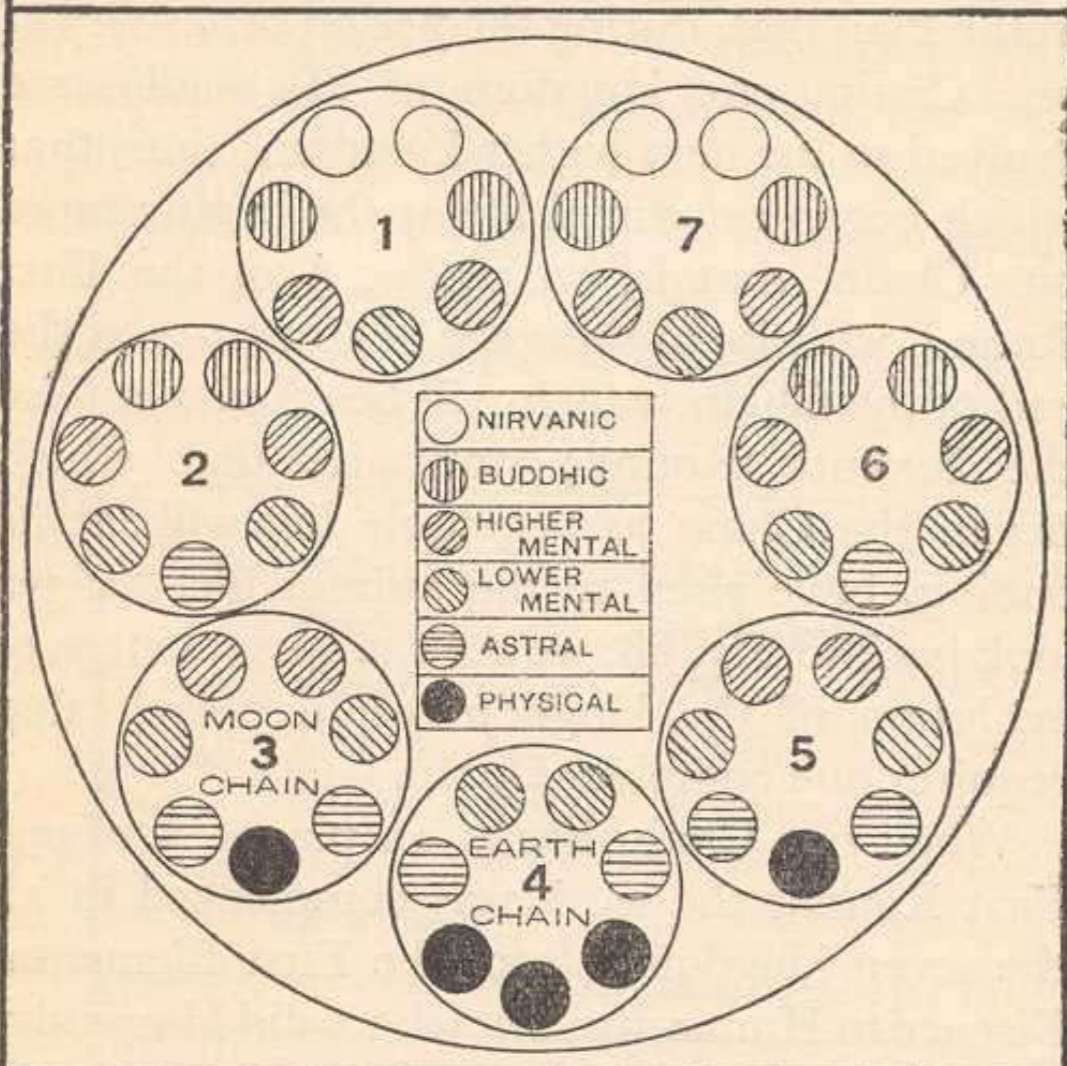


FIG. 71

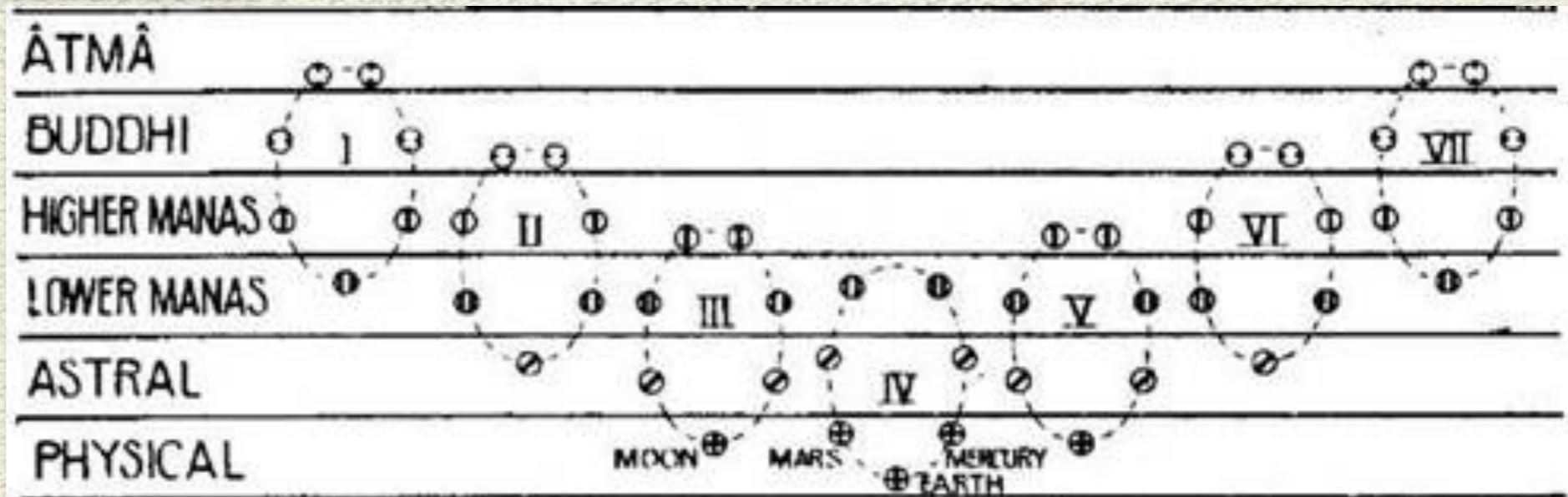


DIAGRAM V.—The Seven Chains of the Earth Scheme.



The moon chain is in process of disappearance, and only a decaying body is left; the life of the second and the first Logos has been withdrawn from it, and only the latent life of matter itself remains. Simultaneously Neptune arose over the horizon, and took its place as one of the seven manifesting chains of the planetary Logos. We are here dealing with the Neptune chain of the earth scheme. TCF-415



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## STANZA IV

1. Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire (*a*). Learn there is neither first nor last; for all is one number, issued from no number (*b*).

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

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

“The Sons of Fire”—because they are the first Beings (in the Secret Doctrine they are called “Minds”), evolved from Primordial Fire. “The Lord is a consuming Fire” (Deuteronomy iv. 24); “The Lord (Christos) shall be revealed with his mighty angels in flaming fire” (2 Thessal. i. 7, 8). The Holy Ghost descended on the Apostles like “cloven tongues of fire,” (Acts ii. v. 3); Vishnu will return on *Kalki*, the White Horse, as the last Avatar amid fire and flames; and *Sosiosh* will be brought down equally on a White Horse in a “tornado of fire.” “And I saw heaven open and behold a white horse, and he that sat upon him . . . is called the Word of God,” (Rev. xix.13) amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther—the second manifested deity—in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings. The first, or the purely Formless and invisible Fire concealed in the Central Spiritual Sun, is spoken of as “triple” (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System. –SD:86-7



• It has been said that in the head of every man are seven centres of force, which are linked to the other centres in the body, and through which the force of the Ego is spread and circulated, thus working out the plan. Sanat Kumara, with the six other Kumaras, holds a similar position. These central seven are as the seven head centres to the body corporate. They are the directing agents and the transmitters of the energy, force, purpose, and will of the Planetary Logos on His own plane. This planetary head centre works directly through the heart and throat centres, and thereby controls all the remaining centres. —IHS:30

• Standing around the Lord of the World, but withdrawn and esoteric, are three more Kumaras, Who make the seven of planetary manifestation. Their work is to us necessarily obscure. The three exoteric Buddhas, or Kumaras, are the sumtotal of activity or planetary energy, and the three esoteric Kumaras embody types of energy which as yet are not in full demonstration upon our planet. Each of these six Kumaras is a reflection of, and the distributing agent for, the energy and force of one of the six other Planetary Logoi, the remaining six spirits before the Throne. Sanat Kumara alone, in this scheme, is self-sustaining and self-sufficient, being the physical incarnation of one of the Planetary Logoi, which one it is not permissible to state, as this fact is one of the secrets of initiation. Through each of Them passes the life force of one of the six rays, and in considering Them one might sum up Their work and position as follows:—

1. They each embody one of the six types of energy, with the Lord of the World as the synthesiser and the embodier of the perfect seventh type, our planetary type.
2. They are each distinguished by one of the six colours, with the Lord of the World showing forth the full planetary colour, these six being subsidiary.
3. Their work is therefore concerned, not only with force distribution, but with the passing into our scheme from other planetary schemes, of Egos seeking earth experience.
4. Each of Them is in direct communication with one or another of the sacred planets.
5. According to astrological conditions, and according to the turning of the planetary wheel of life, so one or another of these Kumaras will be active. The three Buddhas of Activity change from time to time, and become in turn exoteric or esoteric as the case may be. Only the King persists steadily and watchfully in active physical incarnation. —IHS:39-40



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1. They each embody one of the six types of energy, with the Lord of the World as the synthesiser and the embodier of the perfect seventh type, our planetary type.
2. They are each distinguished by one of the six colours, with the Lord of the World showing forth the full planetary colour, these six being subsidiary.
3. Their work is therefore concerned, not only with force distribution, but with the passing into our scheme from other planetary schemes, of Egos seeking earth experience.
4. Each of Them is in direct communication with one or another of the sacred planets.
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From one perspective we are given to understand that Sanat Kumara is a personality expression of our own Planetary Logos, and thus, in fact, a kind of “physical incarnation” of our own Logos. However, the implication in the paragraph is that He is, additionally, the “physical incarnation” of *another* Planetary Logos — *not* the Planetary Logos of the Earth-scheme. Venus remains a very good candidate, especially since Sanat Kumara is said to have come from the Venus globe of the Venus-chain of the Earth-scheme. Time and greater illumination will tell. —MDR’s Commentaries on IHS



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2. They are each distinguished by **one of the six colours**, with the Lord of the World showing forth the full planetary colour, these six being subsidiary.

3. Their work is therefore concerned, not only with force distribution, but with the passing into our scheme from other planetary schemes, of Egos seeking earth experience.

4. Each of Them is in direct communication with one or another of the sacred planets.

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## STANZA IV

1. Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire (*a*). Learn there is neither first nor last; for all is one number, issued from no number (*b*).

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

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

“The Sons of Fire”—because they are the first Beings (in the Secret Doctrine they are called “Minds”), evolved from Primordial Fire. “The Lord is a consuming Fire” (Deuteronomy iv. 24); “The Lord (Christos) shall be revealed with his mighty angels in flaming fire” (2 Thessal. i. 7, 8). The Holy Ghost descended on the Apostles like “cloven tongues of fire,” (Acts ii. v. 3); Vishnu will return on *Kalki*, the White Horse, as the last Avatar amid fire and flames; and *Sosiosh* will be brought down equally on a White Horse in a “tornado of fire.” “And I saw heaven open and behold a white horse, and he that sat upon him . . . is called the Word of God,” (Rev. xix.13) amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther—the second manifested deity—in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings. The first, or the purely Formless and invisible Fire concealed in the Central Spiritual Sun, is spoken of as “triple” (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System. –SD:86-7



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