

Love and Will  
by  
Olga Fröbe-Kapteyn





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**MORYA FEDERATION**

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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### A HOUSE-BOAT JOURNEY WITH H. P. B.

In all our years of intercourse, H. P. B. and I had never been so closely drawn together as on this boat-journey on the Buckingham Canal. Hitherto we had lived and worked in the company of third parties, whereas now we two were alone in a *budgerow*, or small house-boat, with our servant Babula and the coolie crew as our sole companions while the craft was in motion. Our quarters were cramped enough, to be sure. At either side of the small cabin was a locker covered with a mattress; the lid arranged to lift on hinges, the inside forming a huge chest for storage of one's effects. Between the two lockers—each a bed by night, a chest of drawers by day— was a portable table which, when not in use, could be folded up and hung from the ceiling. A lavatory, a small pantry with shelves, a cooking platform outside, behind, with a broken earthen pot-bottom, laid on sand, for fire-place, and some few indispensable cooking utensils, a large jar for drinking water, and our camp table-furniture completed our domestic arrangements and sufficed for our wants. When a fair wind blew, a sail was raised and we glided before it; when adverse, the coolies jumped ashore, and, with the tow-line passed over their shoulders, dragged us along at the rate of perhaps three miles an hour. Our destination was the town of Nellore, a two-days' journey by water.





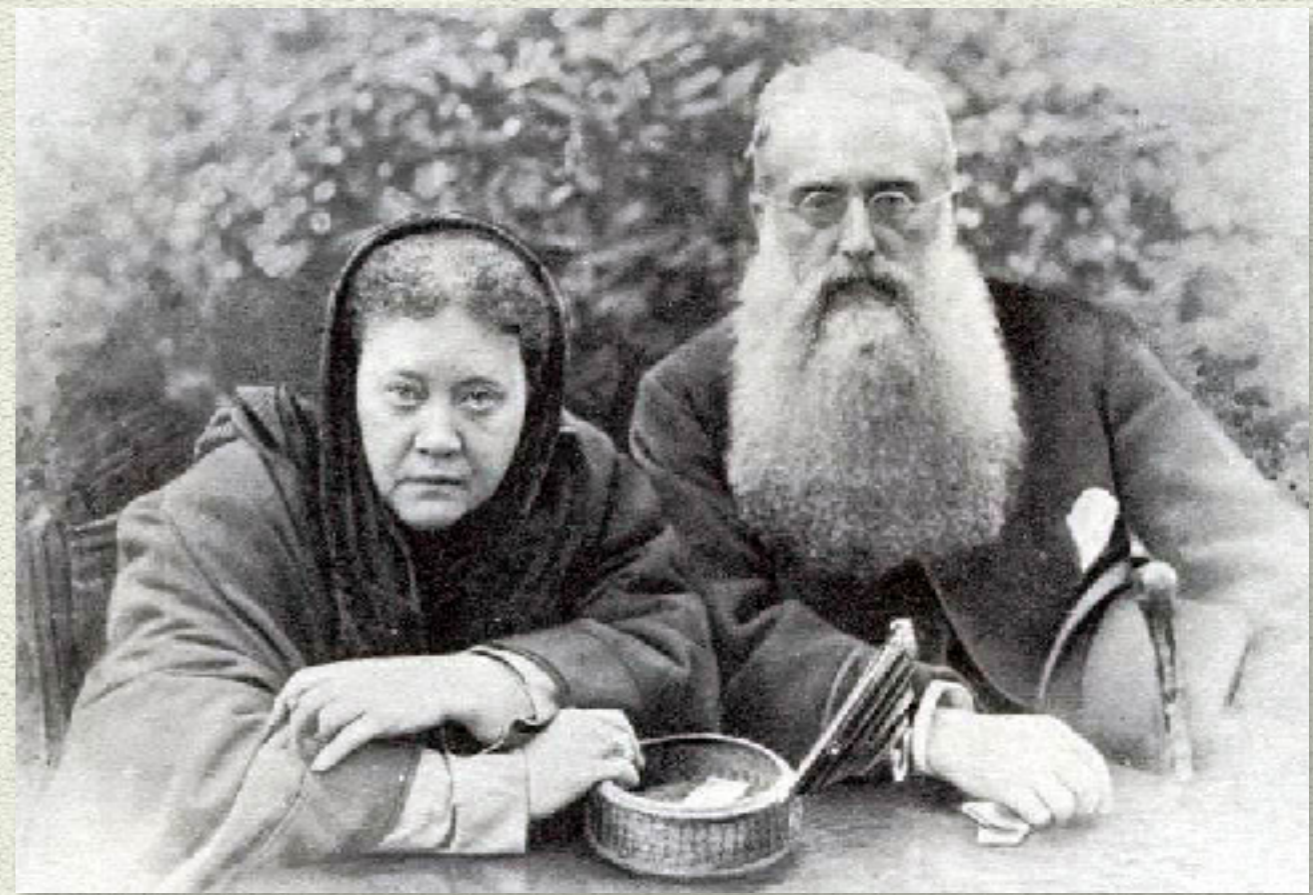
As we had not started until 7 p.m. (3rd May, 1882), and the moon was almost full, it was a sort of fairy voyage we were making on the waveless silvery water. No sound broke the silence, after once leaving the city limits, save the occasional yelps of a pack of jackals, the low murmur of our boat-coolies' voices, talking together, and the lap-lapping of the water against the boat. In place of glass sashes [windows], there were hinged venetian blinds, with hooks to fasten them to the overhead deck-beams at pleasure, and through these a gentle night breeze blew cool, and brought us the smell of wet rice-fields. My colleague and I sat, enchanted with the scene and refreshed by the grateful and unaccustomed rest from our life of excitement and publicity. We talked but little, being under the witchery of the night, and went to our beds with the certainty of a refreshing sleep.





Wafted along by the breeze, our boat sailed steadily throughout the night, and morning found us well on our way. At an early hour we tied up at the bank, for the coolies to build their fire and cook their curry and rice; our people in the other boat joined us, I went for a swim, and Babula cooked us a capital breakfast. Then on once more, the boats as noiseless as spectres. H. P. B. and I occupied the whole day with arrears of correspondence and editorial writing for the Theosophist, with occasional breaks for conversation. Of course, the one theme for us was the condition and prospects of our Society, and the probable ultimate effect on contemporary public opinion of the Eastern ideas we were spreading. In this respect we were optimists in the same degree, no shadow of doubt or difference crossing either of our minds. It was this ever-potent, overmastering feeling of confidence that made us so indifferent to calamities and obstacles which might have otherwise brought us to a stand-still fifty times during our career.





Our forecasts dealt with the coloring of modern thought with Theosophical ideas far more than with the possible extension of the Society throughout the world; of that, we had practically no expectation. As, when leaving New York for Bombay, we did not even dream that the Society might cover India and Ceylon with Branches, so now, on that silently moving boat, we gave no thought to the possibility of its creating a popular agitation that would plant its branches and create its centres throughout America and Europe, to say nothing of Australasia, Africa, and the Far East. Why should we? To whom could we look then? Where were the giants fit to carry such a heavy load on their shoulders? This was but in 1882, remember, and outside Asia there were but three Branches of the T. S. in existence. We two old people in the boat were practically managing the thing alone, and as H.P.B. showed no more prophetic gift than myself at the time, we built our foundations for a great future that neither of us foresaw.

How many of the present multitude of Fellows of the Society would give almost anything to have had the close intimacy I enjoyed with my friend on that boat journey! What made it all the pleasanter and more profitable was that she was in good health and spirits, and there was nothing to mar the charm of our companionship; otherwise, I might almost as well have been a cage-companion of a hungry lioness at the Zoo! Dear, lamented friend, companion, colleague, teacher, chum: none could be more exasperating at her worst times, none more lovable and admirable at her best. I believe we have worked in lives before, I believe we shall work in lives to come, for the good of mankind. ODLv2:346-9



• 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



## 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 O 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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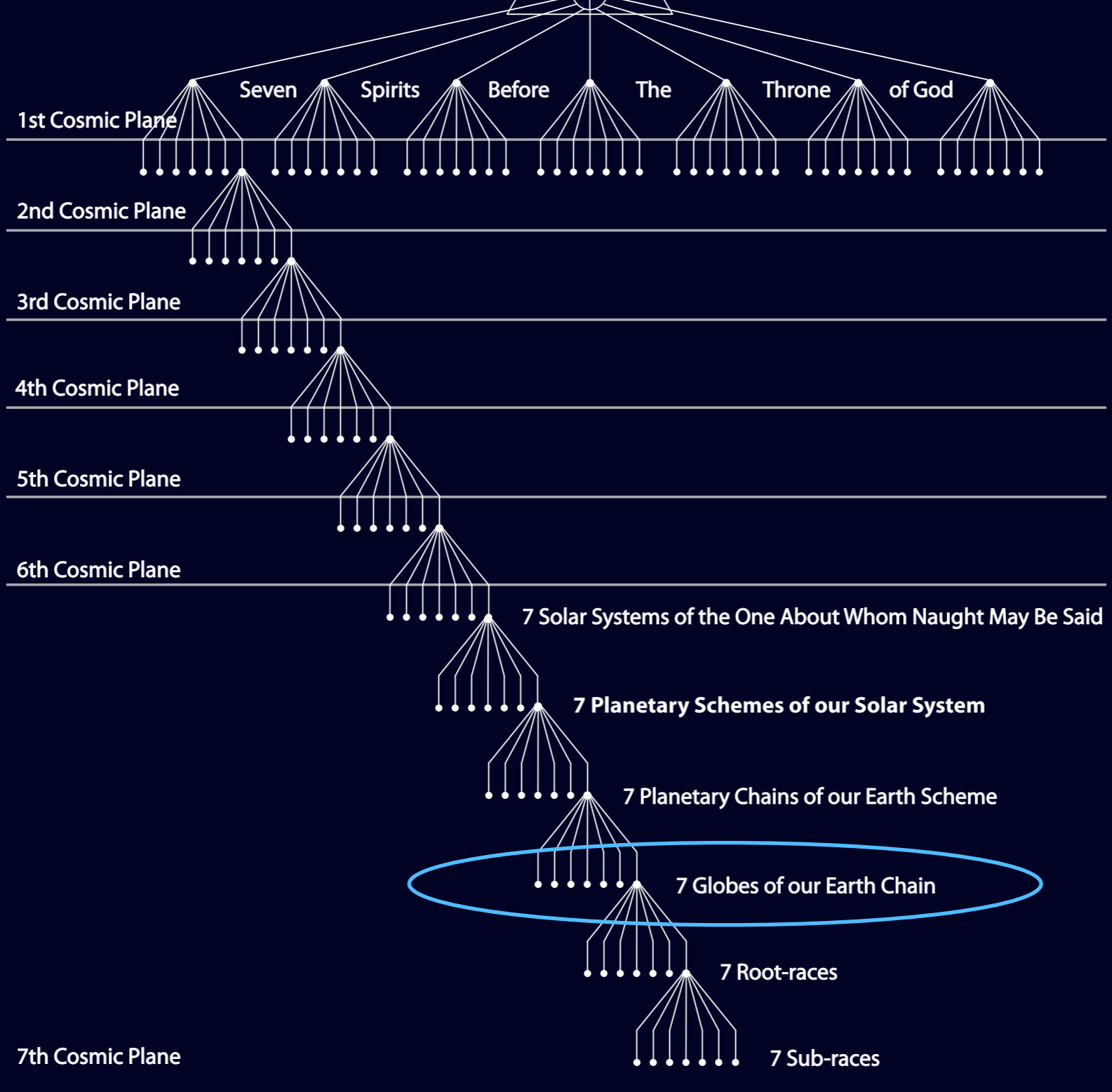
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# Parabrahm

1st Logos  
2nd Logos  
3rd Logos





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### Stanza III

7. Behold, oh Lanoo! the radiant Child of the two, the unparalleled refulgent Glory, Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaohoo, the Younger, the \* \* \* (*whom thou knowest now as Kwan-Shai-Yin*). He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom. **The Eka is Chatur (four)**, and Chatur takes to itself three, and the union produces the Sapta (*seven*) in whom are the seven which become the Tridasa‡ (*the thrice ten*) the hosts and the multitudes. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the above and leaves the below to be seen as the great Illusion. He marks the places for the shining ones (*stars*) and turns the upper (*space*) into a shoreless Sea of Fire, and the One manifested (*element*) into the Great Waters.



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In the *Anugita* the plural [of Hotris] is used symbolically for the seven senses, which are represented as being seven priests: “the senses supply the fire of mind (*i.e.*, desire) with the oblations of external pleasures.” Thus these seven are the causes of emancipation. –OTG



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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 O 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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## 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 O 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.



## The First Sense.....Hearing.

1. Physical hearing.
2. Clairaudience.
3. Higher clairaudience.
4. Comprehension (of four sounds)
5. Beatitude.

-TCF:189



The First Sense.....Hearing.

1. Physical hearing.
2. Clairaudience.
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5. Beatitude.

-TCF:189



## 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:

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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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

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



## Stanza 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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

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



## Stanza 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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

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



## Stanza 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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

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



## Stanza 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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

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



## Stanza 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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.



## Stanza IV

(2) Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learned from our Fathers (*a*).

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

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

The first “Primordial” are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse—as Michael did in the latter system, and as did the eldest “Mind-born sons” of Brahmâ (Veddhas)—to create or rather to multiply. –SD:88



## Stanza IV

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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 cont.) **“The fire or knowledge burns up all action on the plane of illusion,” says the commentary. “Therefore, those who have acquired it and are emancipated, are called ‘Fires.’”** Speaking of the *seven* senses symbolised as *Hotris*, priests, the Brâhmana says in *Anugîtâ*: “Thus these *seven* (senses, smell and taste, and colour, and sound, etc., etc.) are the causes of emancipation;” and the commentator adds: “It is from these seven from which the Self is to be emancipated. ‘I’ (am here devoid of qualities) must mean the Self, not the Brâhmana who speaks.” (*“Sacred Books of the East,”* ed. by Max Müller, Vol. VIII., 278.)

(b) The expression “All is One Number, issued from No Number” relates again to that universal and philosophical tenet just explained in Stanza III. (Comm. 4). That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or “No-Number,” to distinguish it from Being or “the One Number.” –SD:87-8



## Stanza IV

(2) Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learned from our Fathers (*a*).

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As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in *illusive*, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters ; none of them dies but still lives, and they are the first Initiators into, and Founders of the Mysteries. –SD2:fn267

Those who were born within the sphere of operation were “the brothers who loved him well.” The latter—the “him”—were the primordial angels: the Asuras, the Ahriman, the Elohim—or “Sons of God,” of whom *Satan* was one—all those spiritual beings who were called the “Angels of Darkness,” because that darkness is *absolute* light, a fact now neglected if not entirely forgotten in theology. Nevertheless, the spirituality of those much abused “Sons of Light” which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be, when contrasted with the density of the human body. The former are the “First-born”; therefore so near to the confines of pure quiescent Spirit as to be merely the “privations”—in the Aristotelian sense—the *ferouers* or the ideal types of those who followed. They could not create material, *corporeal things*; and, therefore, were said in process of time to *have refused* to create, as *commanded by “God”*—otherwise, to have rebelled. –SD2:489

*“Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Dhyan—spiritually, and from the palace (house, the planet) of that Dhyan physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under Brihaspati (Jupiter); the third under Lohitanga (the “fiery-bodied,” Venus, or Sukra); the fourth, under Soma (the Moon, our Globe also, the Fourth Sphere being born under and from the Moon) and Sani, Saturn† the Krura-lochana (evil-eyed) and the Asita (the dark) ; the fifth, under Budha (Mercury).”*

*“So also with man and every ‘man’ in man (every principle). Each gets its specific quality from its primary (the planetary spirit), therefore every man is a septenate (or a combination of principles, each having its origin in a quality of that special Dhyan). Every active power or force of the earth comes to her from one of the seven Lords.”* –SD2:29



As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in *illusive*, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters ; none of them dies but still lives, and they are the first Initiators into, and Founders of the Mysteries. –SD2:fn267

Those who were born within the sphere of operation were “the brothers who loved him well.” The latter—the “him”—were the primordial angels: the Asuras, the Ahriman, the Elohim—or “Sons of God,” of whom *Satan* was one—all those spiritual beings who were called the “Angels of Darkness,” because that darkness is *absolute* light, a fact now neglected if not entirely forgotten in theology. Nevertheless, the spirituality of those much abused “Sons of Light” which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be, when contrasted with the density of the human body. **The former are the “First-born”; therefore so near to the confines of pure quiescent Spirit as to be merely the “privations”—in the Aristotelian sense—the *ferouers* or the ideal types of those who followed.** They could not create material, *corporeal things*; and, therefore, were said in process of time to *have refused* to create, as *commanded by “God”*—otherwise, to have rebelled. –SD2:489

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## Stanza IV

(2) Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learned from our Fathers (*a*).

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### Stanza III

9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*).

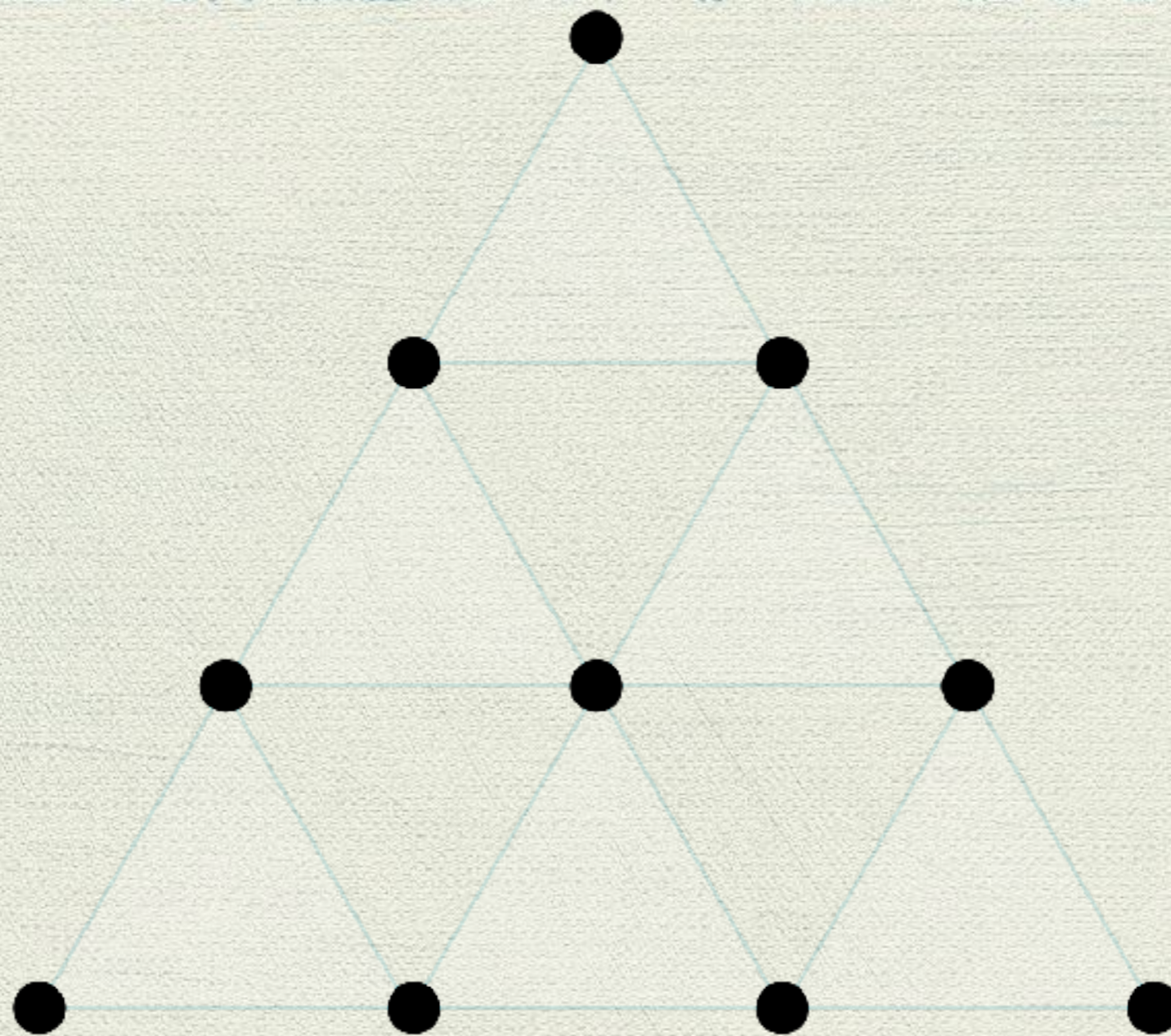
...The four primal natures of the first Dhyan Chohans, are the so-called (for want of better terms) “**Akasic,**” “**Ethereal,**” “**Watery,**” and “**Fiery,**” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as **Parahydrogenic, Paraoxygenic, Oxy-hydrogenic, and Ozonic, or perhaps Nitr-ozonic...** –SD1:81



### Stanza III

7. Behold, oh Lanoo! the radiant Child of the two, the unparalleled refulgent Glory, Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaohoo, the Younger, the \* \* \* (*whom thou knowest now as Kwan-Shai-Yin*). He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom. **The Eka is Chatur (four)**, and Chatur takes to itself three, and the union produces the Sapta (*seven*) in whom are the seven which become the Tridasa‡ (*the thrice ten*) the hosts and the multitudes. Behold him lifting the Veil, and unfurling it from East to West. He shuts out the above and leaves the below to be seen as the great Illusion. He marks the places for the shining ones (*stars*) and turns the upper (*space*) into a shoreless Sea of Fire, and the One manifested (*element*) into the Great Waters.





“The intelligible world proceeds out of the divine mind (or unit) after this manner. The *Tetraktis* reflecting upon its own essence, *the first unit, productrix of all things*, and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, *and becomes a Pyramis, whose base is a plain tetrad*, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating... It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, ‘*deûm domus alta,*’ whose top is unity, its walls *trinity*, and its superficies *quaternity.*” (Reuchlin, *Cabala*, p. 689).

The “superficies” has thus to remain a *meaningless surface*, if left by itself. Unity only “illuminating” *quaternity*; the famous lower four, has to build for itself also a wall from *trinity*, if it would be manifested. –SD2:601



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## Stanza IV

(2) Learn what we, who descend from the Primordial Seven, we, who are born from the Primordial Flame, have learned from our Fathers (*a*).

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

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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 O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.



## Stanza 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.

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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.”

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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.

I. Fire

II. Sons of Fire

III. Sons of the Earth

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

I. Fire

**A. Primordial Seven**

**B. Primordial Flame**

**C. Fathers**

II. Sons of Fire

III. Sons of the Earth



**Seven** The fundamental number of manifestation, frequently found in the different cosmogonies as well as in many religious dogmas and observances of the different ancient peoples. Although ten was called one of the perfect numbers by the Pythagoreans, seven was unique in their series of numbers because it has all the “perfection of the Unit — the number of numbers. For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it” (SD 2:582). Seven is the number of the manifested universe, while ten or twelve is the number of the unmanifested universe.

Pythagoras taught that seven was composed of the numbers three and four, explaining that “on the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: ‘Father-Mother-Son’; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane” (ibid.). Further, seven was called by the Pythagoreans the vehicle of life for it consisted of body and spirit: the body was held to consist of four principal elements, while the spirit was in manifestation triple, comprising the monad, intellect or essential reason, and mind.

There are innumerable instances of sevening — the seven days of the week, the seven colors of the spectrum, the seven notes of the musical scale — while special emphasis is placed upon the seven human and cosmic principles; the seven senses (five senses now in manifestation and two more to be attained in the future through evolutionary unfolding); the seven cosmic elements; the seven root-races and seven subraces; the seven kingdoms, human and below; the seven rounds; the seven lokas and talas; the seven manifested globes of the planetary chain; the seven sacred planets; the seven racial buddhas; the seven dhyani-bodhisattvas and -buddhas; the seven Logoi; etc.

Man as well as nature is called saptaparna (seven-leaved plant), symbolized by the triangle above the square. While the senary [relating to or based on the number six] was applied to man in all ranges from the physical to the spiritual, when completed by the atman, thus making the septenary, the latter signified the entire range of the constitution, whether of man or nature, crowned by the immortal spirit.

In Hindu literature the number seven continually appears: the saptarshis (the seven sages), the seven superior and inferior worlds, the seven hosts of deities, the seven holy cities, the seven holy islands, seas, or mountains, the seven deserts, the seven sacred trees, etc. In Greece seven was often connected with the gods and goddesses: Mars had seven attendants, seven was sacred to Pallas Athene and to Phoebus Apollo — the latter with his seven-stringed lyre playing hymns to septenary nature as well as to the seven-rayed sun; Niobe’s seven sons and seven daughters, etc.

Apart from mythological considerations, in physical life manifestations of the number seven occur continuously: “if the mysterious Septenary Cycle is a law in nature, *and it is one*, as proven; if it is found controlling the evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the Kingdoms of the Animal, mammalia and man — why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development?” (SD 2:623n).

Seven is indeed the sacred number of life, and with the circle and the cross it forms a triad of primordial symbols of the ancient wisdom.