

Light of the Soul
by
Olga Fröbe-Kapteyn



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A HOUSE-BOAT JOURNEY WITH H. P. B. (cont.)

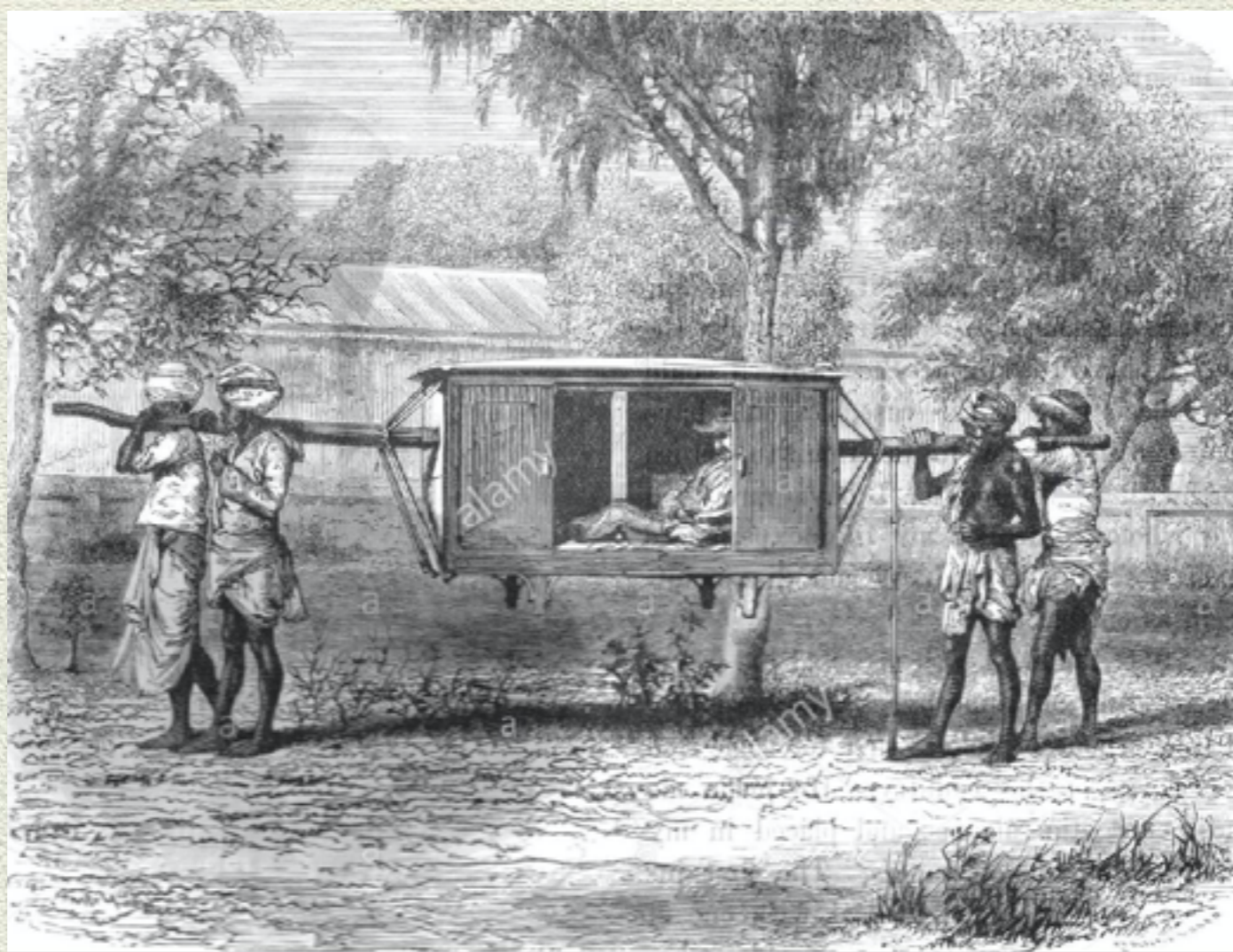
This open page of my Diary, with its but few fragmentary notes, brings back to memory one of the most delightful episodes of the Theosophical movement, and I see a picture of H. P. B. in her shabby wrapper, sitting on her locker opposite me, smoking cigarettes, her huge head with its brown crinkled hair bent over the page she was writing on, her forehead full of wrinkles, a look of introverted thought in her light blue eyes, her aristocratic hand driving the pen swiftly over the lines, and no sound to be heard save the liquid music of ripples against the boat's sides, or the occasional rub of a cooly's naked foot on the roof above us, as he moved to tighten a rope or obey some order of the helmsman.



The next evening at 5 o'clock we reached a place called Muttukur, where we landed to go overland to Nellore, a distance of fifteen miles. Our round of bustle recommenced. A large delegation was waiting for us: we were conducted to a tent where refreshments were offered, and our hands and necks were soon full of fragrant flowers. An Address of Welcome was responded to, and in due time we found ourselves in a light phaeton with coolies for horses. Lithe, active fellows, they ran us along so as to cover the distance within three hours. A certain weird interest attaches to them, as they are a tribe of ancient origin called "Anadhis," who are hereditary serpent-charmers and extirpators. People who wish to sleep safe in their beds without the thought of snakes getting into their rooms, call an Anadhi and he walks round and round the house, repeating charms and setting up some enchanted stick or other fetish, after which no serpent will venture to trouble the inmates. Our friends declared this to be a well-known fact, and on their authority alone I give it record. I was told a thing worth knowing by travellers and hunters who have to camp out in snaky localities. It was this, that a serpent will not pass over a rope of horse-hair, and that perfect immunity may be obtained from, their visits by laying such a horsehair rope around one's house, tent, or whole camp. My informants did not know whether this is attributable to the roughness of the prickly rope hurting the snake's tender skin, or to some magnetic (auric) or other occult property of the hair being antipathetic to the reptile. However, that doesn't so much matter as the fact itself, if true.



We got to Nellore at 11 p.m., and received an ovation. A splendid house had been fitted up for our party; there were many flowers, and decorative greenery, and, late as was the hour, I had to reply to two addresses—one in Sanskrit, the other in English, after which we were allowed to go to our beds; tired out. ... We then moved on to a canal station called Mypaud, whither the boat had been taken to save eighteen miles of canal travelling. Our writing and talks were now resumed and in due course we got to Padaganjam, the limit of canal navigation in the hot season, and the place whence, to proceed on to Guntur, our Ultima Thule, we had to take palanquins and jampans, or carried chairs. They did not turn up until the following day, and as the coolies had to rest, we did not start until just before sunset.



Our caravan consisted of four palanquins and one jampan, which, added to the baggage-porters, made our coolies number fifty-three persons. We soon came to a ford where a river had to be crossed, and the performance made me laugh heartily and H. P. B. to swear. The water was so deep that, to keep our palanquin floors dry, the bearers had to balance the thick poles on their heads, to lift us high enough. Before entering the water they stripped naked, all but their langooti, or breech-clout. Picking their steps with greatest caution and sounding with their staves, they went in deeper and deeper until the water came up to their armpits. I politely led the way so that H. P. B. might know if I was drowned, and turn back. It was a ticklish experience to sit there motionless, so as not to destroy the balance of the round pole resting on my six coolies' heads, and, fancy what a mess I and my papers would be in if one of the men made a mis-step; however, one travels to gain experience, so I lay on my back as still as possible. When in mid-stream I began to hear the sound of a familiar voice from the next palanquin, and presently H. P. B. began shouting at me that these men would surely upset her. I shouted back that it didn't matter, as she was too fat to sink and I should fish her out. Then she began to use weighty objurgations at me, with occasional diversions at the coolies, who, not understanding a word, kept on their way as before. At last we reached the opposite shore and my colleague rested herself by getting out and walking about, and, after a few cigarettes, had forgotten her recent troubles. ODL-349-53

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. 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

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 [undivided] (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.

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. -OTG

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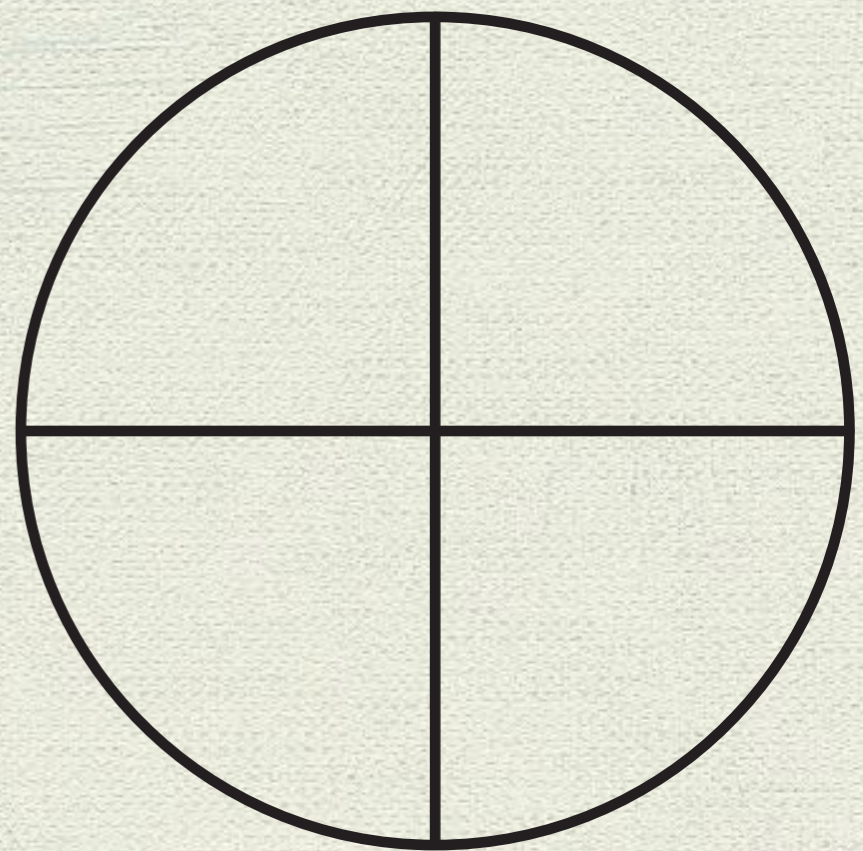
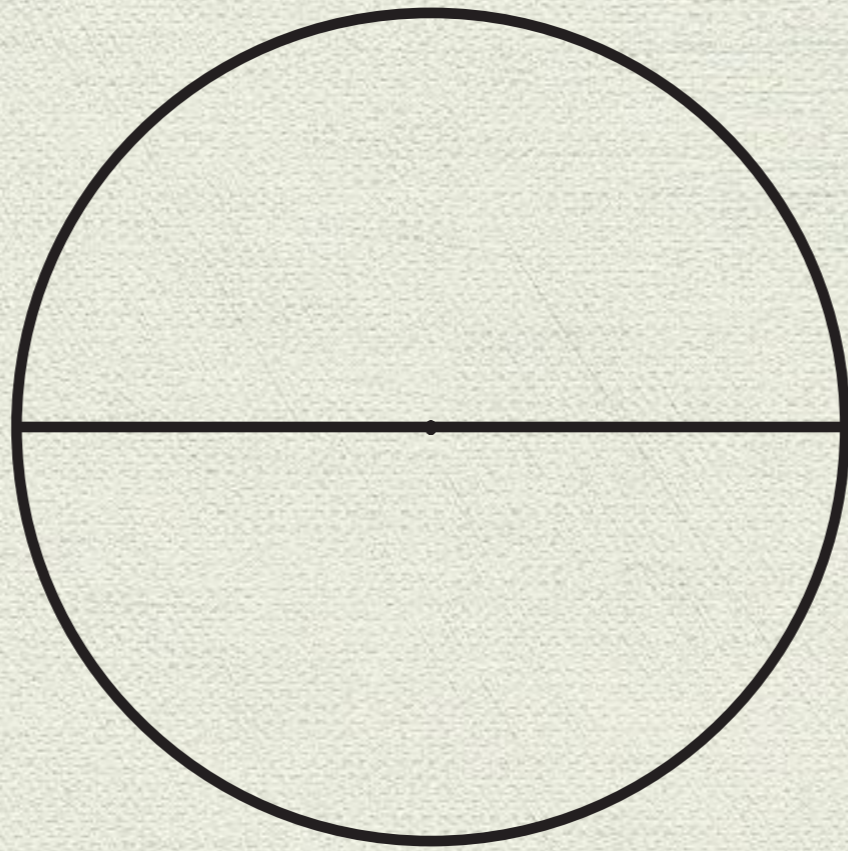
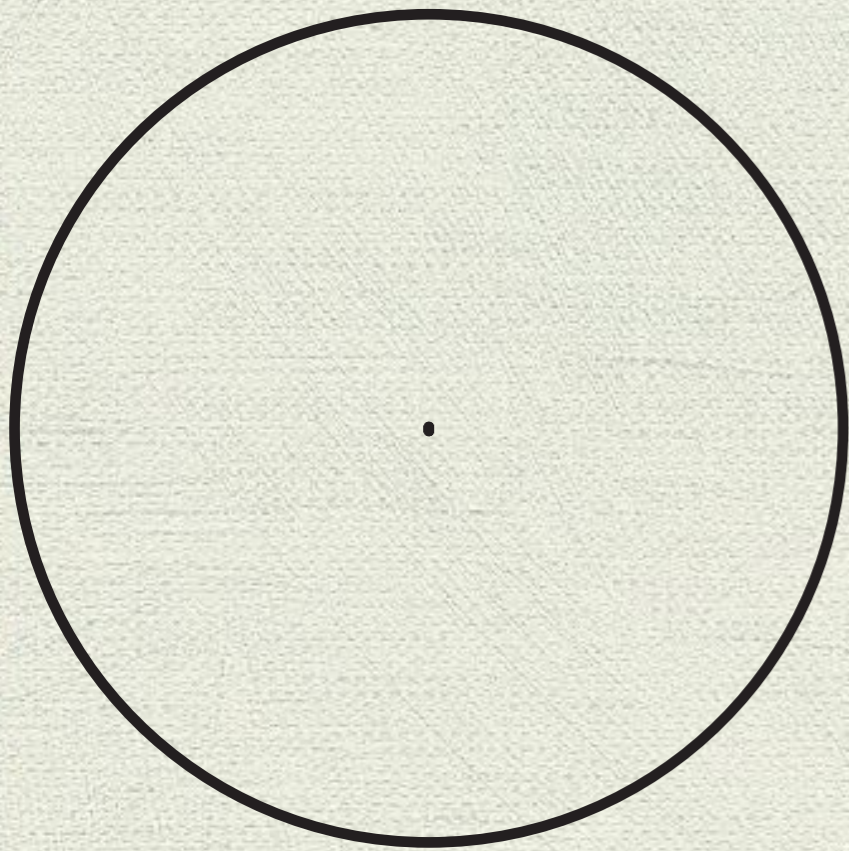
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"Oh, my son, [!] matter becomes; formerly it was; for matter is the vehicle of becoming" -Hermes Trismegistus

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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).

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Stanza IV

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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:
 - 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.
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Stanza IV

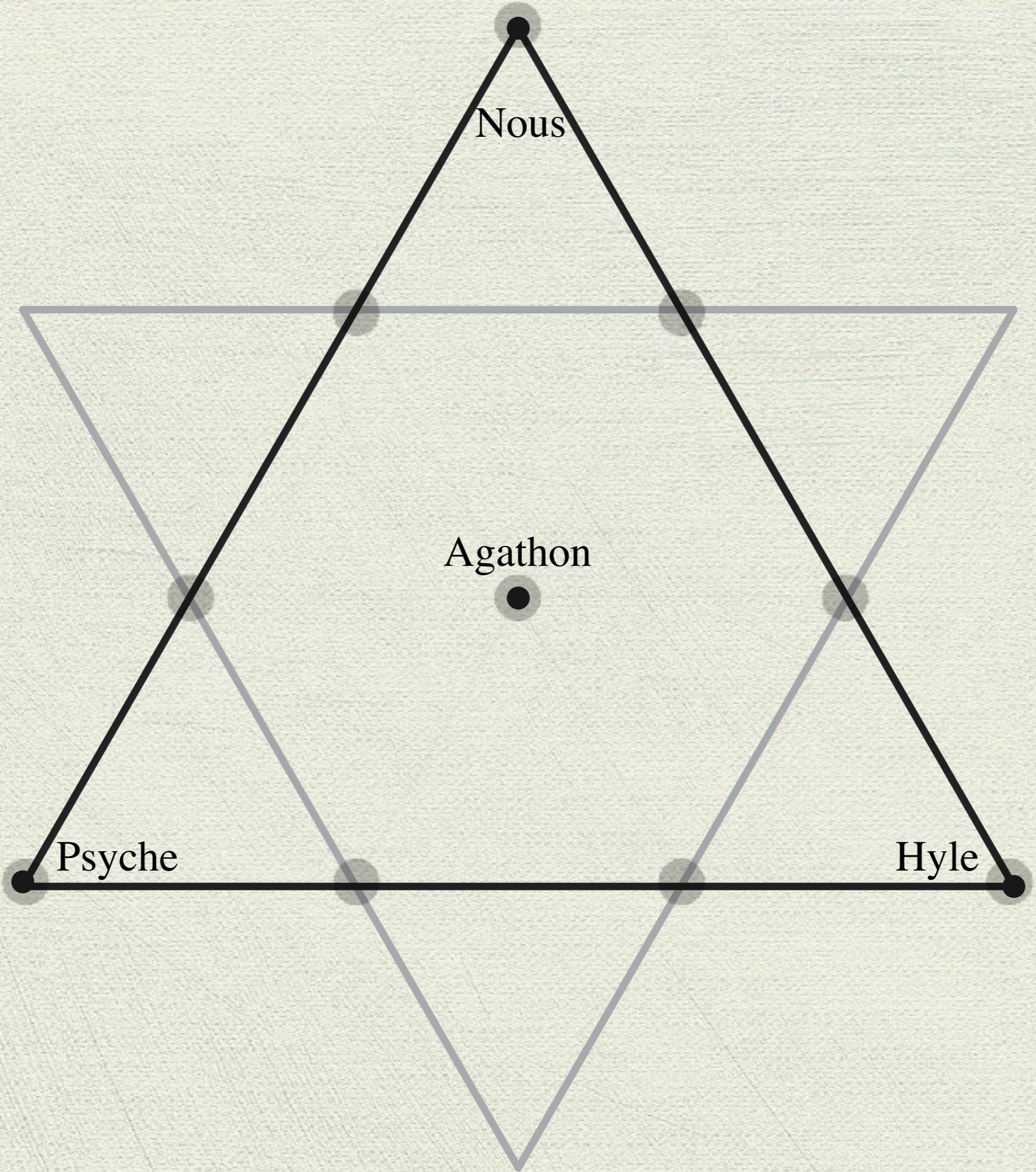
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(a) This relates to the sacred Science of the Numerals: so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and correct numbers of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

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

“The One from the Egg, the Six and the Five,” give the number 1065, the value of the first-born (later on the male and female *Brahmâ-Prajâpati*), who answers to the numbers 7, and 14, and 21 respectively. The *Prajâpati* are, like the Sephiroth, only seven, including the synthetic Sephira of the triad from which they spring. Thus from *Hiranyagarbha* or *Prajâpati*, the *triune* (primeval Vedic Trimurti, *Agni*, *Vayu*, and *Surya*), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one supreme” *Parama*, called *Guhya* or “secret,” and *Sarvâtma*, the “Super-Soul.” “The seven Lords of Being lie concealed in *Sarvâtma* like thoughts in one brain.” So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten—exoterically. In the Mahabhârata the *Prajâpati* are 21 in number, or ten, six, and five (1065), thrice seven.

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



Nous

Agathon

Psyche

Hyle

"Fair as both knowledge and truth are, you will think rightly in supposing Ἀγαθόν to be something different and fairer still than these." -from Plato's 'Republic'

Stanza IV

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyan Chohans): the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b). And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless), the rupa (with bodies), and the force or divine man—the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the *Pitris*) within the holy four.*

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“...these are the three-fold and the four-fold downward; the “mind-born sons of the first Lord (Avalôkitêswara) the Shining Seven (the Builders).” -from Stanza VII, v.1

The Chief Hierarchies among these are hinted at in the great Quaternary, or the “four bodies and the three faculties.”

Stanza IV

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“Four-fold mystery”

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Vach (Sanskrit) *Vāc* Sound, voice, word, the mystic sound (*svara*) or essence of spirit of the divine creative activity, the vehicle of divine thought; and of this the Word is the manifested expression. Vach, or its equivalents in other cultures, is always considered feminine. Cosmically she is the carrier or mother of the Third Logos — the Word or Verbum — because of carrying perpetually within her the essence of divine thought, the First Logos; and hence Vach is the Second Logos, equivalent to the early Christian Holy Spirit or Holy Ghost — later transmogrified into a cosmic male. In Hindu mythology Brahma separates his body into masculine and feminine, the feminine becoming Vach, in whom he creates Viraj, who is himself again Brahma. Here we have the three Logoi: Brahma, the First Logos, the divine thought; Vach, the Second Logos, the divine voice; and Viraj, the Third Logos, or the divine word, the philosophical equivalent of the Son of the Christian Trinity.

Viraj: (Sanskrit) Sovereign, splendid; in Hindu mythology, the son of Brahma who on analogical lines becomes Manu. In the *Laws of Manu* Brahma divides his body into male and female parts and in the female part (Vach) creates Viraj, who is also Brahma, the type of all male beings, as Vach is the type of female beings. “Manu declares himself created by Viraj, or *Vaiswanara*, (the Spirit of Humanity), which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or Universal Monad (collective Elohim) that radiates *from within himself all* those Cosmic Monads that become the centres of activity — progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon” (SD 2:311). A verse in the *Rig-Veda* (10:205) has Viraj spring from Purusha, and Purusha spring from Viraj. Viraj is comparable in some aspects to the Egyptian Horus and equivalent to the Third Logos. -OTG

Stanza IV

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyan Chohans): the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b). And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless), the rupa (with bodies), and the force or divine man—the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the *Pitris*) within the holy four.*

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

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

“The One from the Egg, the Six and the Five,” give the number 1065, the value of the first-born (later on the male and female *Brahmâ-Prajâpati*), who answers to the numbers 7, and 14, and 21 respectively. The *Prajâpati* are, like the Sephiroth, only seven, including the synthetic Sephira of the triad from which they spring. Thus from *Hiranyagarbha* or *Prajâpati*, the *triune* (primeval Vedic Trimurti, *Agni*, *Vayu*, and *Surya*), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one “supreme” *Parama*, called Guhya or “secret,” and *Sarvâtma*, the “Super-Soul.” “The seven Lords of Being lie concealed in *Sarvâtma* like thoughts in one brain.” So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten—exoterically. In the Mahabhârata the *Prajâpati* are 21 in number, or ten, six, and five (1065), thrice seven.

*The 4, represented in the Occult numerals by the Tetraktys, the Sacred or Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabala and in the Egyptian, Chaldean and other numerical systems. —SD1:88-90

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10 WHEEL OF FORTUNE

Taro(t)

Ator

Rota

Orat

Tora



1. The one and the zero come first.
2. As with 1065, eleven arcana (6+5) follow the tenth.
3. The final arcanum is 21. $10+6+5=21$.

1065

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.

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“Four-fold mystery”

	Universe	Solar System	Man
1	Parabrahman <i>Beyond Brahman</i>	Brahman, Paramatman <i>Cosmic Monad</i>	Atman <i>Essential Self</i>
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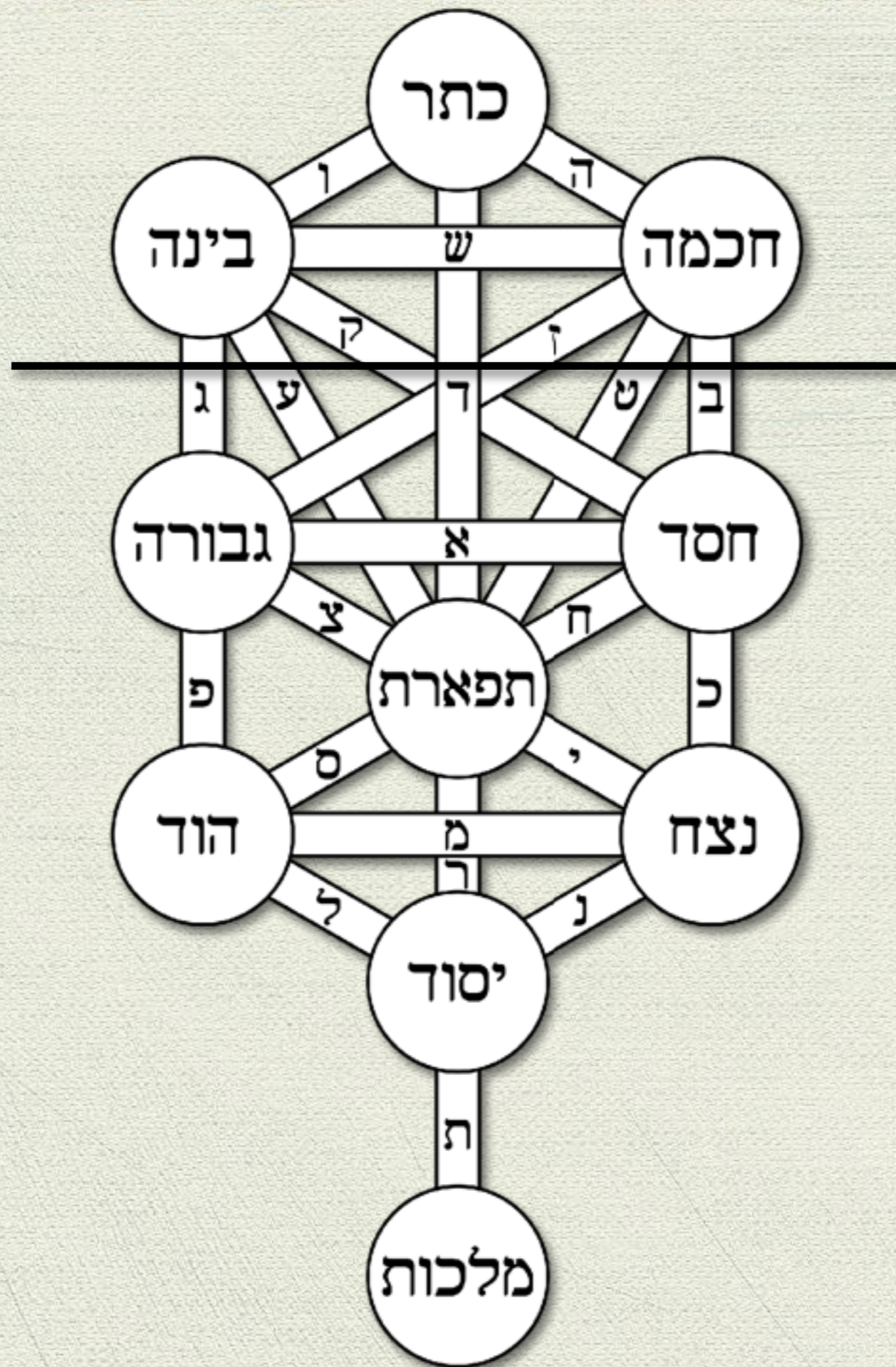
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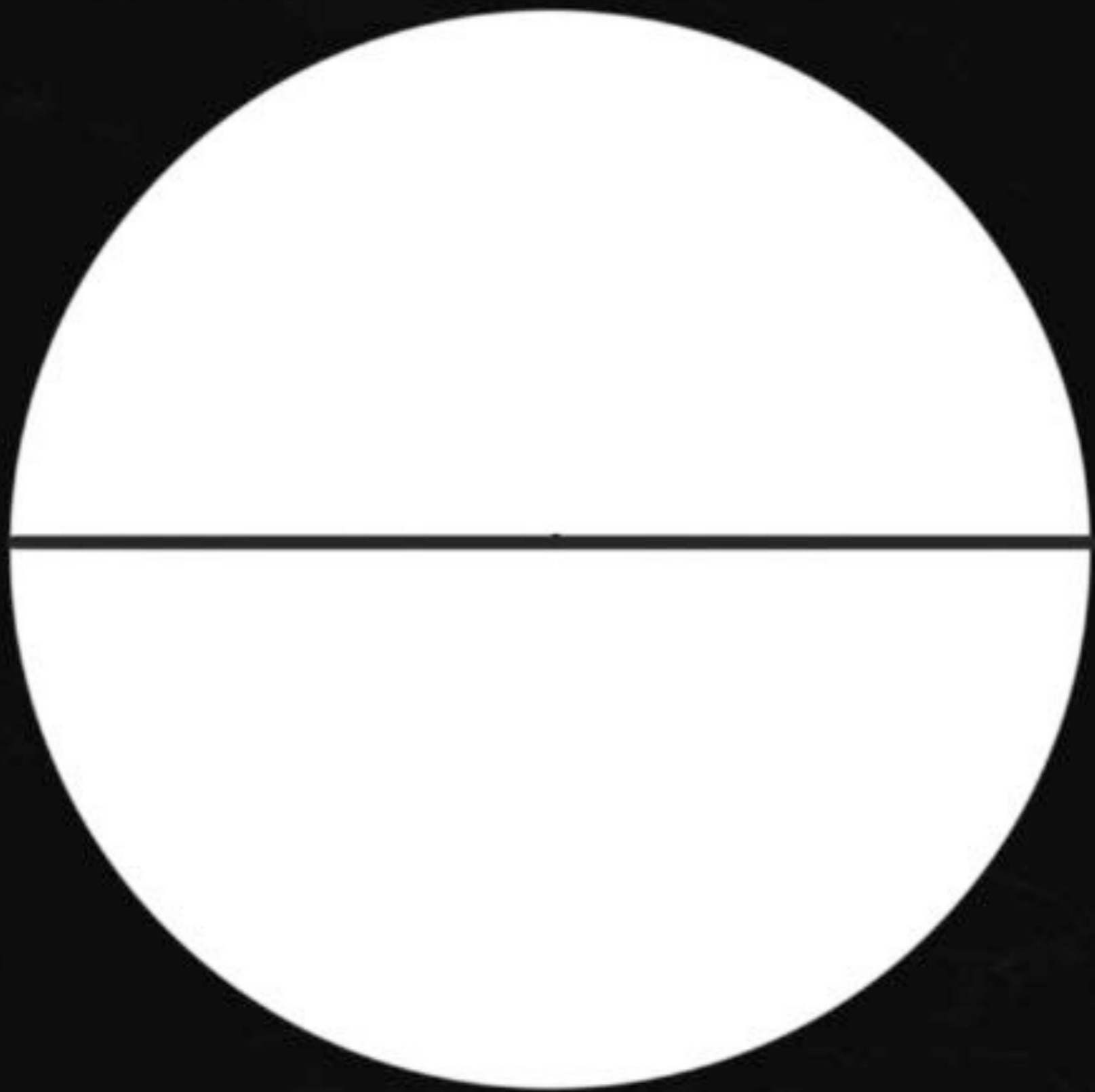
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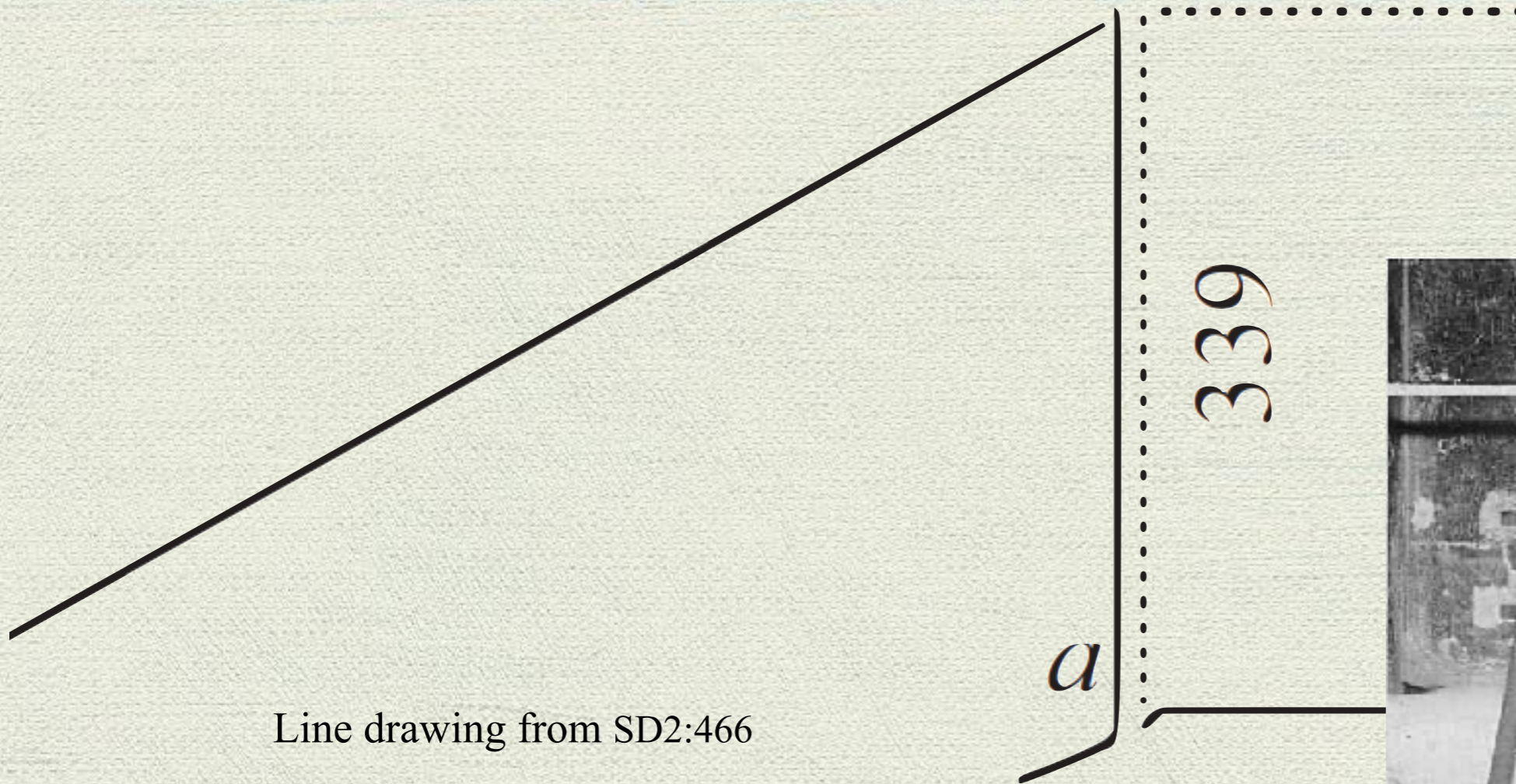
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(a cont.) **“The One from the Egg, the Six and the Five,” give the number 1065, the value of the first-born (later on the male and female *Brahmâ-Prajâpati*), who answers to the numbers 7, and 14, and 21 respectively.** The *Prajâpati* are, like the Sephiroth, only seven, including the synthetic Sephira of the triad from which they spring. Thus from *Hiranyagarbha* or *Prajâpati*, the *triune* (primeval Vedic Trimurti, *Agni*, *Vayu*, and *Surya*), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one supreme” *Parama*, called *Guhya* or “secret,” and *Sarvâtma*, the “Super-Soul.” “The seven Lords of Being lie concealed in *Sarvâtma* like thoughts in one brain.” So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten—exoterically. **In the Mahabhârata the *Prajâpati* are 21 in number, or ten, six, and five (1065), thrice seven.***

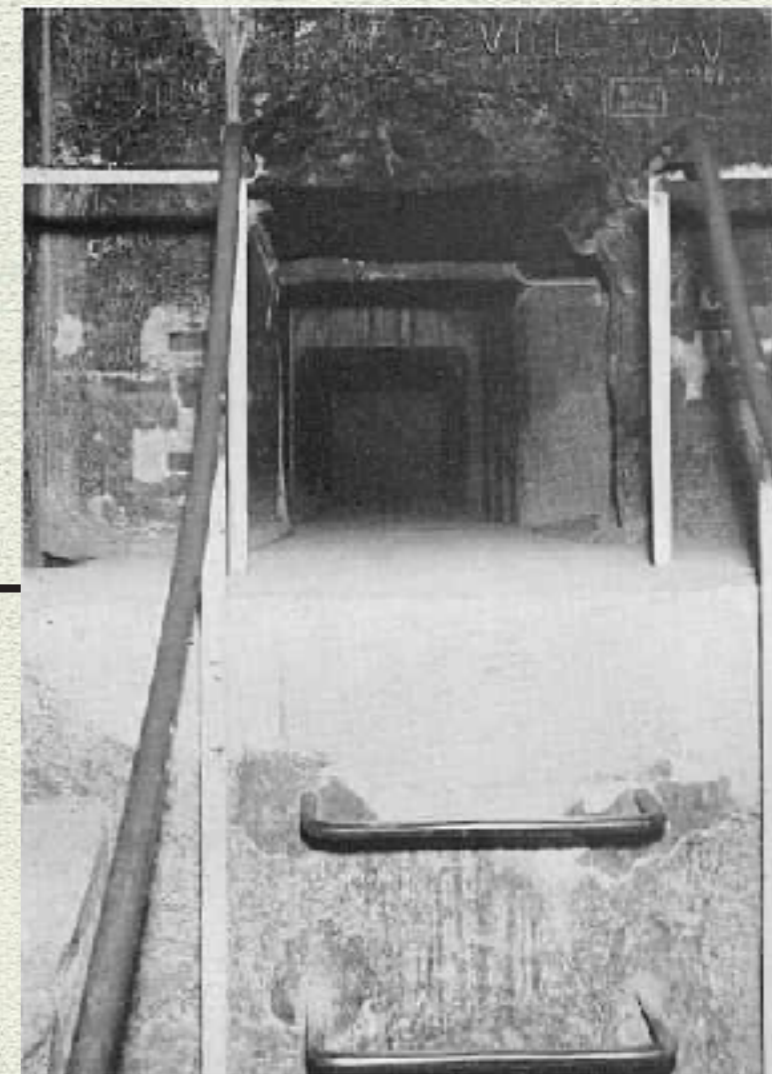
*In the Kabala the same numbers are a value of Jehovah, viz., 1065, since the numerical values of the three letters which compose his name—Jod, Vau and twice He—are respectively 10, 6, and 5; or again thrice seven, 21. “Ten is the Mother of the Soul, for Life and Light are therein united,” says Hermes. “For number one is born of the Spirit and the number ten from matter (chaos, feminine); the unity has made the ten, the ten the unity” (*Book of the Keys*). By the means of the Temura, the anagrammatical method of the Kabala, and the knowledge of 1065 (21), a universal science may be obtained regarding Kosmos and its mysteries” (Rabbi Yogel). The Rabbis regard the numbers 10, 6, and 5 as the most sacred of all. –SD1:89-90



Actual Pi: 3.1415 9265
1065÷339: 3.1415 9292



Line drawing from SD2:466



“It is a most singular thing: At the entrance passage to the King’s chamber the measurement from the surface of the Great Step and the Grand Gallery to the top of the said gallery, is by the very careful measures of Piazzini Smyth 339 inches...” -SD2:466

Stanza IV

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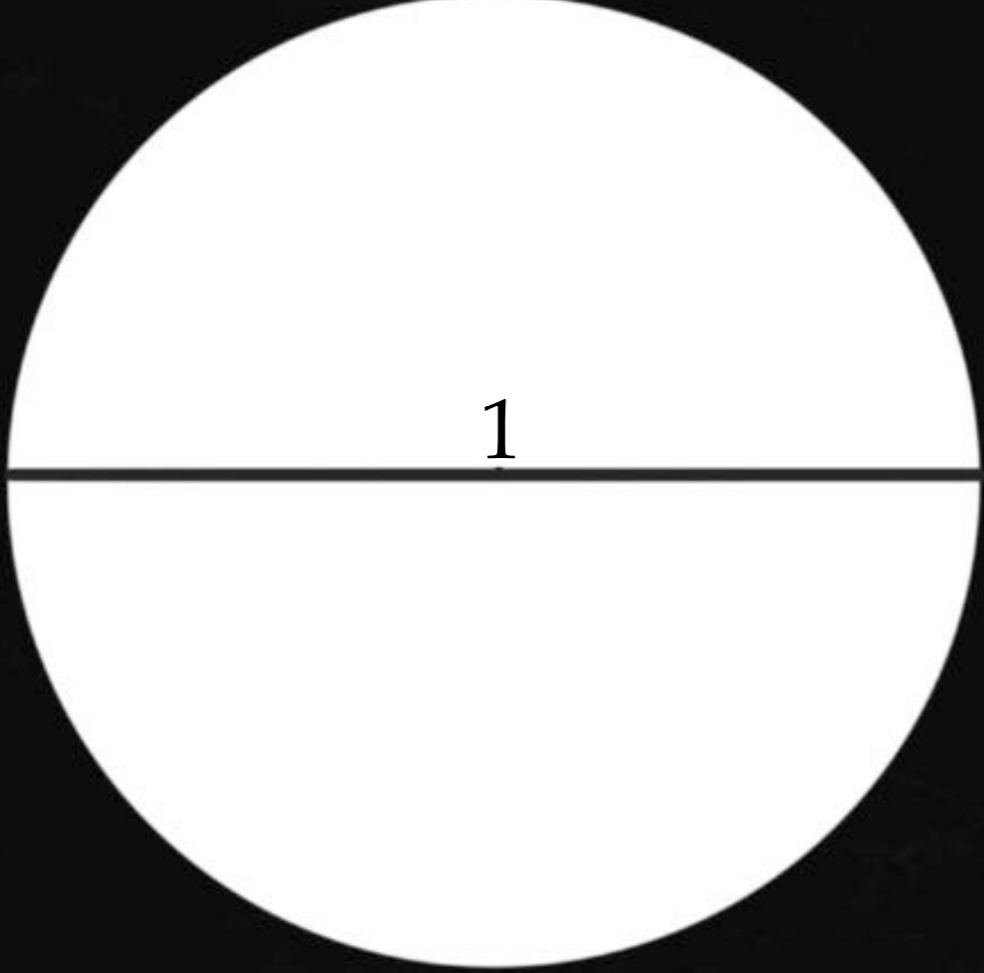
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$$3+1+4+1+5=14$$

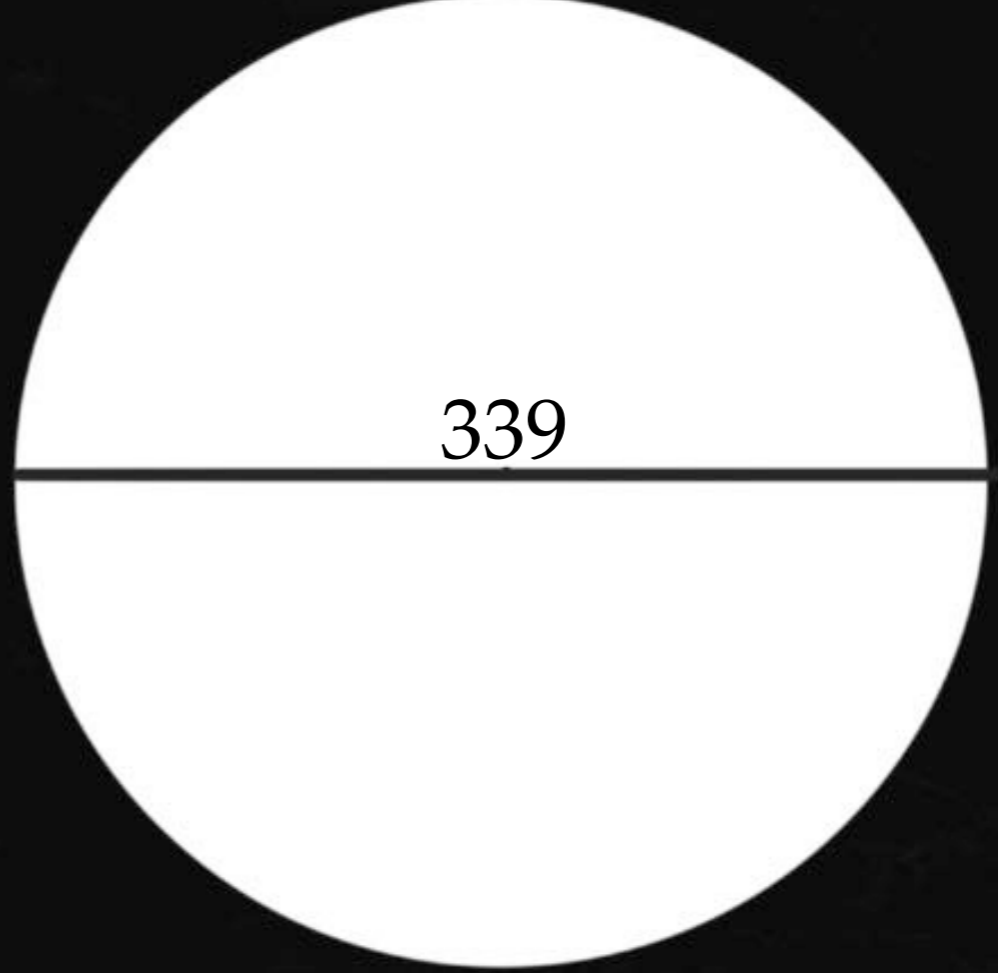
$$10+6+5=21$$

3.1415



1

1065



339

Stanza IV

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"In the Macrocosmic work, the "Hammer of Creation," with its four arms bent at right angles, refers to the continual motion and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world's axes and their equatorial belts; the two lines forming the Svastica meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles." -SD2:99

Stanza IV

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(b cont.) And it may be shown that Mr. Ralston Skinner, author of *The Source of Measures*, reads the Hebrew word *Alhim* in the same number values, by omitting, as said, the ciphers and by permutation — 13,514: since א (a) is 1; ל (l) is 3 (or 30); ה (h) is 5; י (i) 1 for 10; and מ (m) is 4 (40), and anagrammatically — 31,415 as explained by him. –SD1:91

"The number-values of the letters of Elohim, transliterated as *alhim* are 13514: when used anagrammatically they may be read as 31415, the value of pi." -OTG

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* We find the same expression in Egypt. Mout signifies, for one thing, “Mother,” and shows the character assigned to her in the triad of that country. “She was no less the mother than the wife of Ammon, one of the principle titles of the god being “the husband of his mother.” The goddess Mout, or Mût, is addressed as “our lady,” the “queen of Heaven” and of “the Earth,” thus “sharing these titles with the other mother goddesses, Isis, Hathor, etc.” (Maspero). –SD1:91-2

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1 3 5 1 4

A l h i m

Stanza IV

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

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

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

*This is the literal translation from the IXth and Xth Sections: “Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!” Which words “founded his dwelling” show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now. —SD1:92

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The *Evangelical* zoolatry—the Bull, the Eagle, the Lion, and the Angel (in reality the Cherub, or Seraph, the fiery-winged Serpent), is as much pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the four elements, and of the four *lower* principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the *suite* or *cortège* of the Solar God, and occupy during the winter solstice the four cardinal points of the zodiacal circle. These four “animals” may be seen in many of the Roman Catholic New Testaments where the *portraits* of the evangelists are given. They are the animals of Ezekiel’s Mercabah [chariot]. -SD1:363

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Theosophia Revelata

by

Jacob Boehme

