

Altarpiece #1
by
Hilma af Klint

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.

(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.

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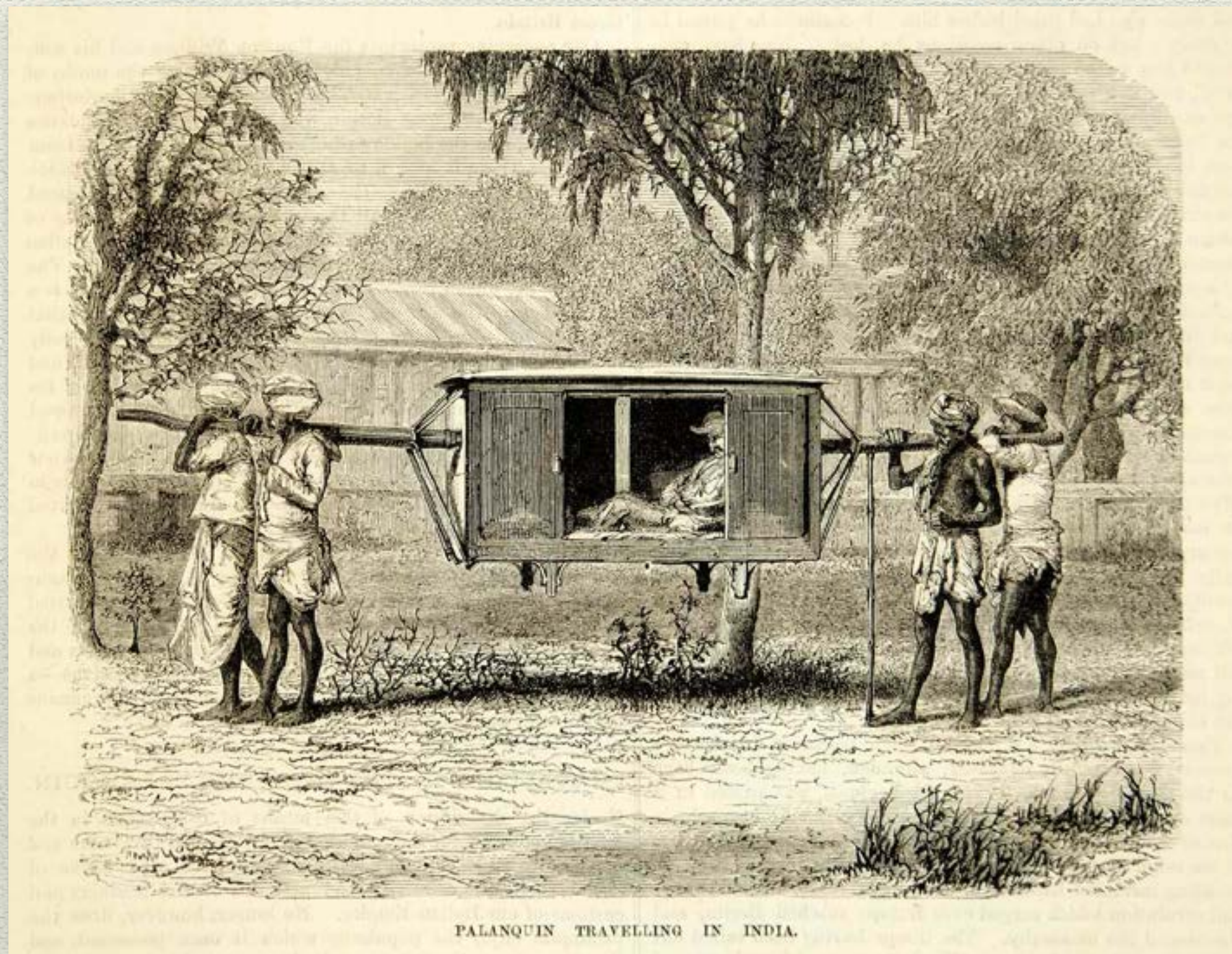
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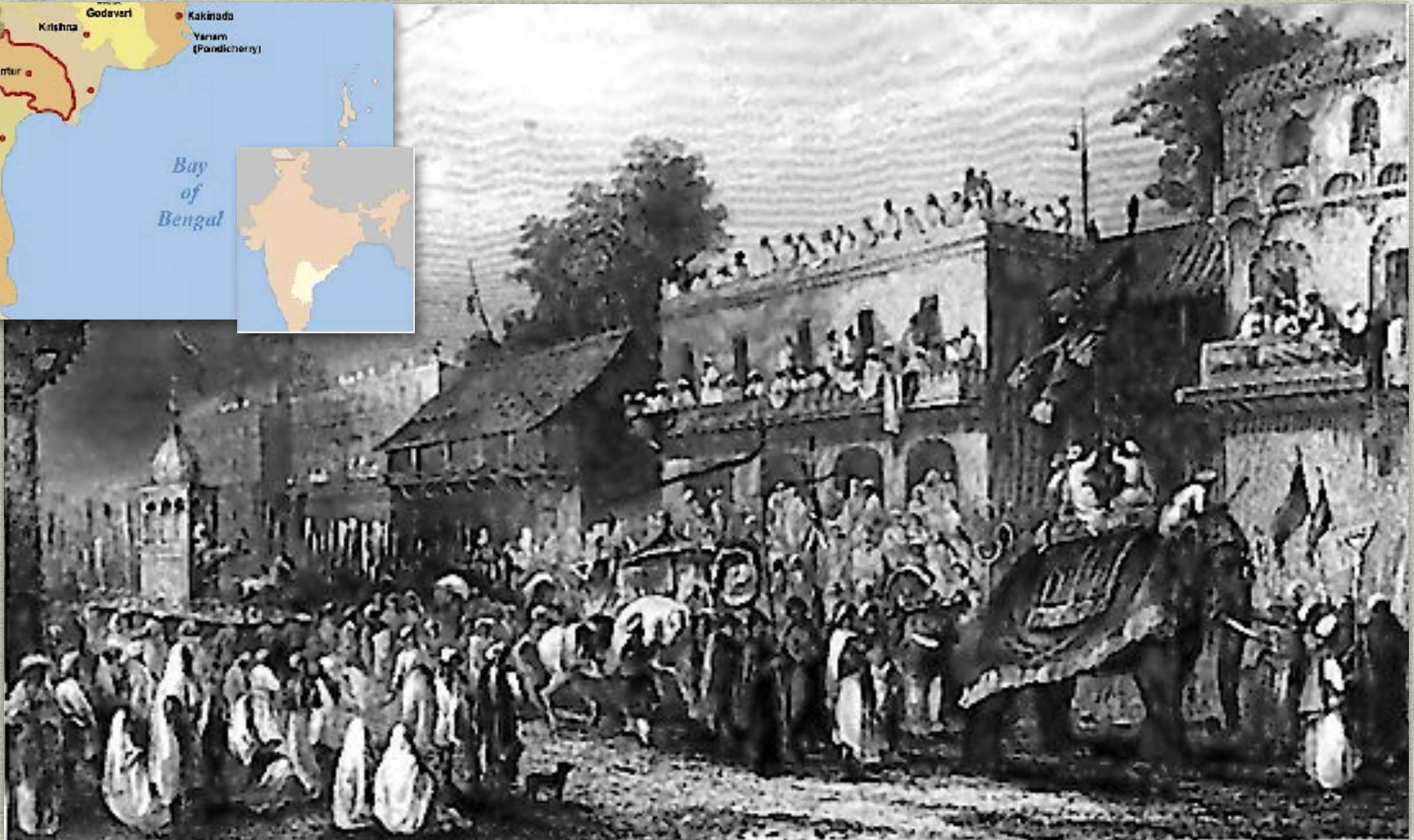
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The journey was very tedious and hot, the thermometer standing at 98° F. in shade, and the coolies keeping up night and day, during the three days we were on the road, a monotonous refrain which at last became terribly trying to the nerves. Then at night they carried large torches made of a mop of cotton twist, saturated with cocoanut oil, which burnt with a cloud of smoke that almost choked us in the palanquins, and made a most villainous smell. They were carried at either side of each palanquin so that the coolies might see any snakes that might be coiled in the path, and as the wind blew across our path there was no escaping the smoke from the torch on the windward side, and when we had the chance to look at each other at the next halt we found that we and our clothes were smutted almost black. It was compensation enough, however, to see the *jemadar*, or head cooly, kill a big cobra on which the forward bearers would almost certainly have trodden but for the torch-light.



Guntur was reached at sunset on the third day, and we were plunged at once into a scene of tumultuous welcome. The whole population, they told us, saving those too old, young, or infirm to be about at night, had come outside the town to meet us. They numbered thousands, and every one of them seemed determined to come close enough to have a good look at us. The result may be imagined: our progress was like forcing one's way through a compact wall of flesh. We were first taken to a tent where we had refreshments and introductions to the notables of the place; but the crowd became so importunate that this business was cut short, and H. P. B. and I had to mount on chairs to show ourselves. Then a short speech had to be made, and only then were we put into some sort of conveyance—jampan, I believe—and moved on in the procession. The streets were jammed with people, from house to house, and we could only move at a snail's pace.



Limelights and Bengal colored fires blazed about us at every step, and it was really curious to watch the lighting up of H. P. B.'s massive head and shoulders with the different glares. As she preceded me I had a capital chance to observe the artistic effects. A more truly popular ovation could not be imagined, for all the elements were there, including the continuous roar of cheering that ran along with us, a river of sound, all the way to our destination. Of torches there was no end, and Guntur was as light as by day. Two triumphal arches spanned the principal streets. Arrived at the house, we had to receive and reply to two addresses in English and two in Telugu, the tone of exaggerated compliment in all of them making us feel like a pair of fools, and putting me to a strain to find words to answer them with proper reserve. -ODL:353-4

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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Ezekiel's Vision

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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Seraphim: (Hebrew) [from the verbal root *sāraf*, to burn] Fiery, burning, venomous, poisonous. The word came to have the significance of serpents, referring to those beings described in Isaiah 6:2 as possessing six wings, guarding the divine throne, and endowed with a voice with which they praise the deity; “they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses — Seven with their Creator” (SD 2:387n). In later Jewish writings they are associated with the Cherubim and Ophannim (wheels) of Ezekiel. They parallel the Hindu nagas — semi-divine beings of serpent character. “The Seraphim are the fiery Serpents of Heaven which we find in a passage describing Mount Meru as: ‘the exalted mass of glory, the venerable haunt of gods and heavenly choristers. . . . not to be reached by sinful men. . . . because guarded by Serpents.’ They are called the Avengers, and the ‘Winged Wheels’ ” (SD 1:126) — avengers in the sense of being the agents of karma. They are the Flames, a class of dhyani-chohans who dried the “turbid dark waters” with which the earth was covered in an early stage of its development (SD 2:16).

In the Qabbalistic hierarchy of angels, the Seraphim correspond to the fifth Sephirah, Geburah. In the ancient Syrian system they are equivalent to the sphere of the nebulae and comets. The celestial hierarchy adopted by Dionysius the pseudo-Areopagite ranks them first.

In the hierarchy of emanations proceeding from the cosmic monad, the Seraphim precede the cherubim in emanational order, because in the hierarchical scheme the Seraphim stand for the formative or creative fires, the spiritual archetypes, whereas the cherubim are the builders of forms and hence are of the rupa class themselves. Thus the Seraphim belong to the arupa class which works through and in the Cherubim or rupa class. Thus the Seraphim, whose color is the spiritual red or spiritual fire, precede both in time and in hierarchical dignity the Cherubim whose color is blue — the idea being that before manifestation of both mind and of forms can take place there must be in the cosmic monad the awakening of divine desire, signified as fiery or flamy color, spiritual red. As the Veda has it: “desire first arose in It.” -OTG



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שבתאי עדיק מאדים חמה נגה כוכב

ספר יצירה

מאת אברהם אבינו



קבלה

שבתאי עדיק מאדים חמה נגה כוכב לבנה שבתאי

שבתאי עדיק מאדים חמה נגה כוכב לבנה שבתאי

הכוכב נגה חמה מאדים עדיק שבתאי

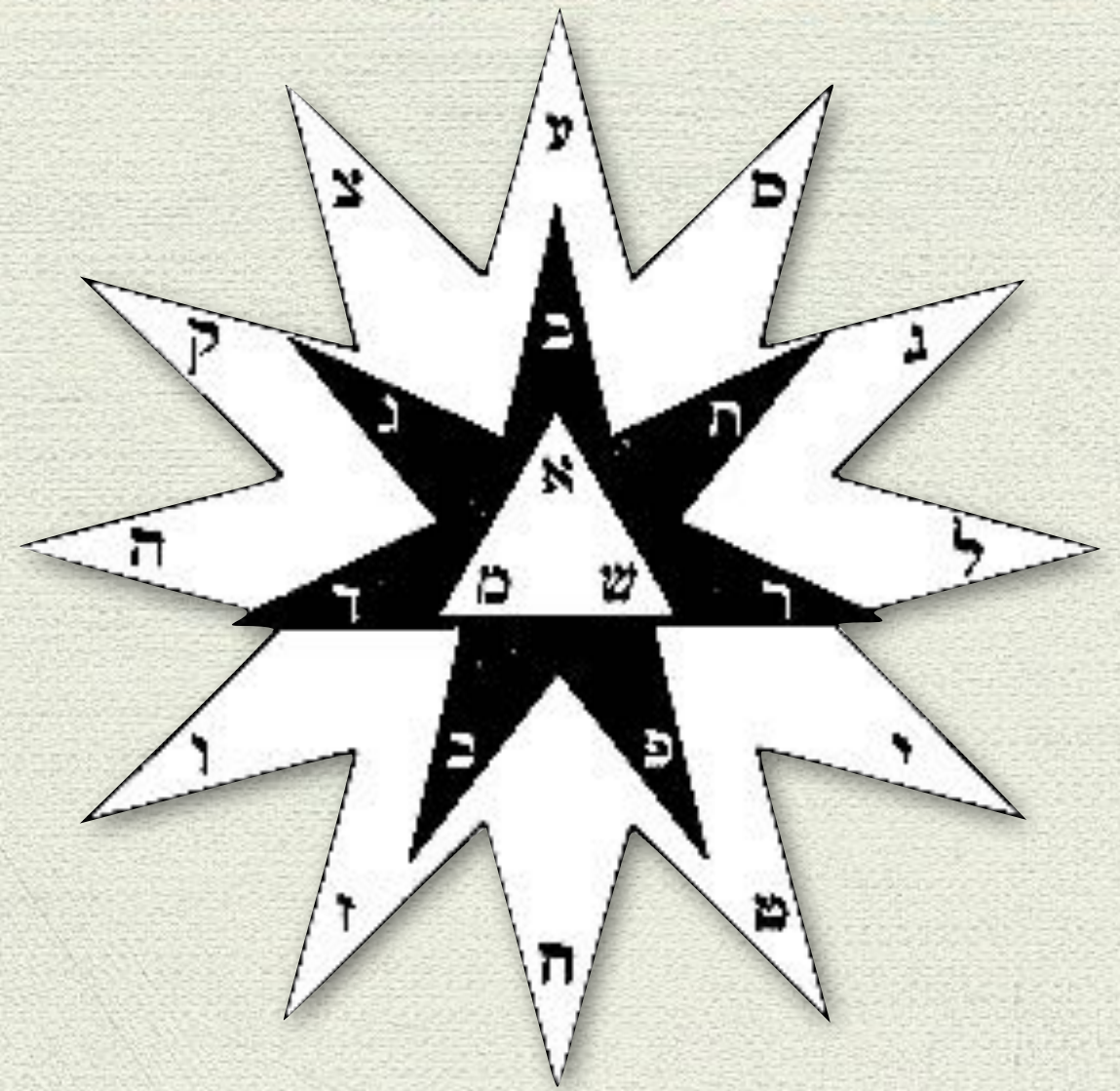
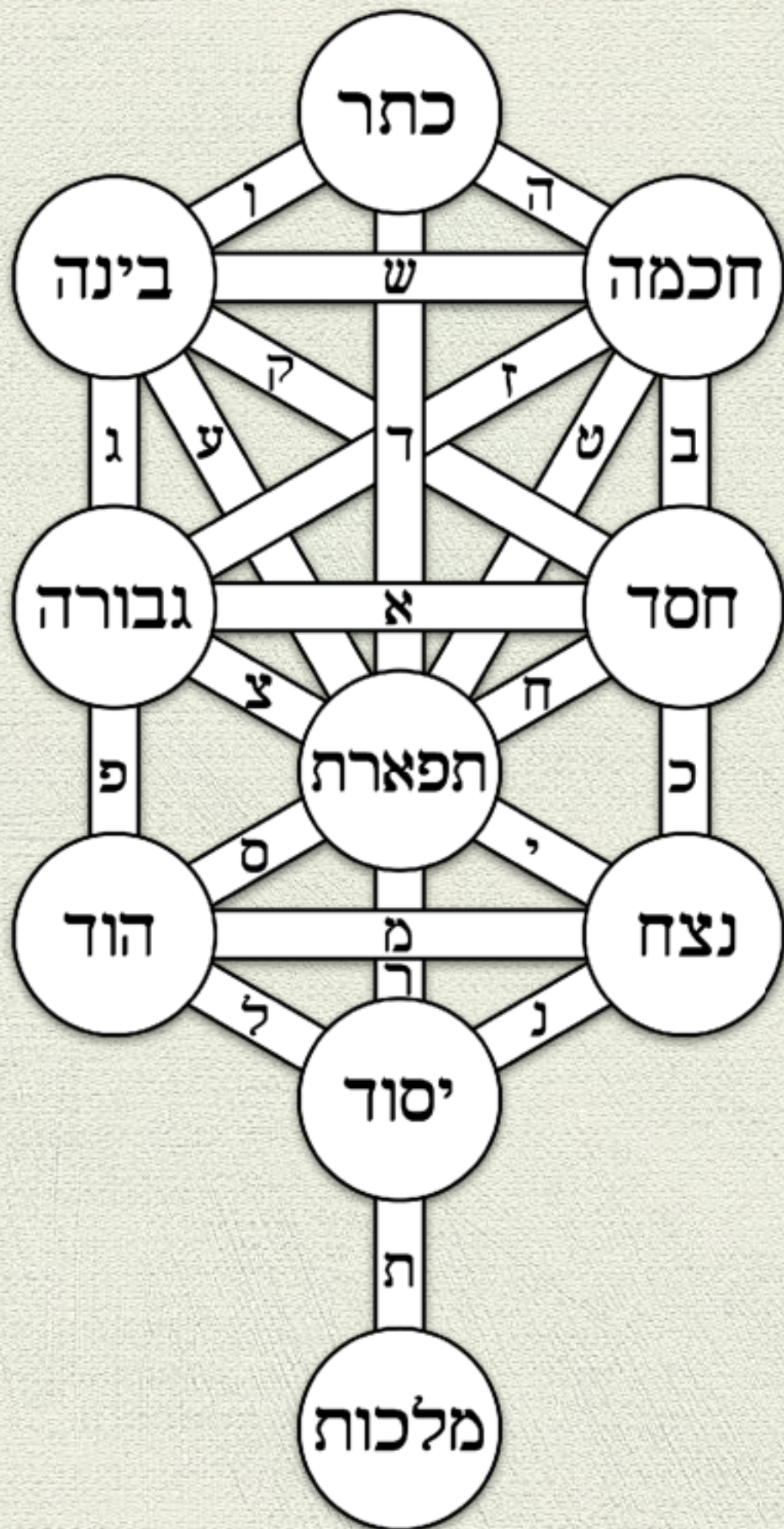
Stanza IV

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.

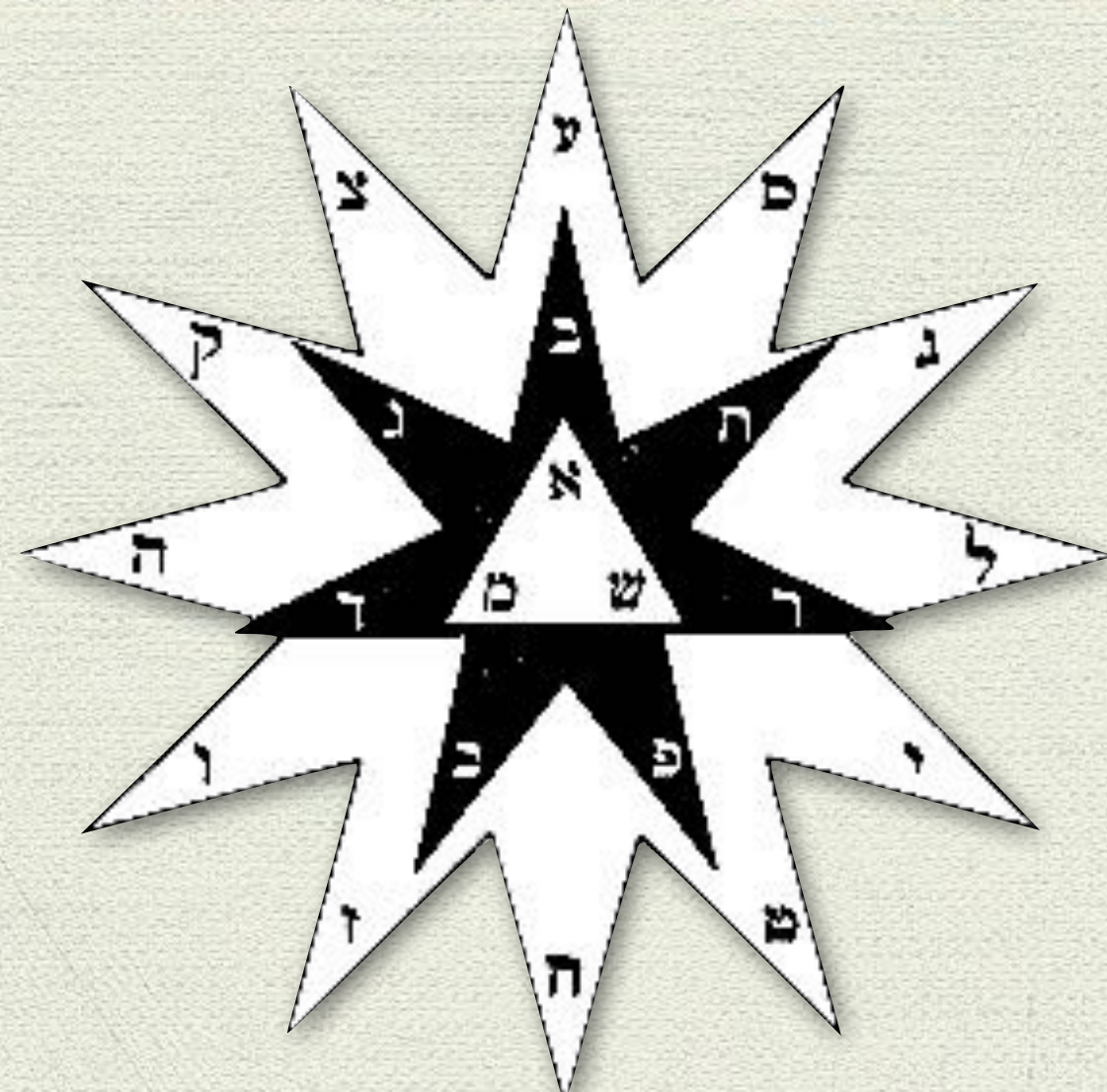
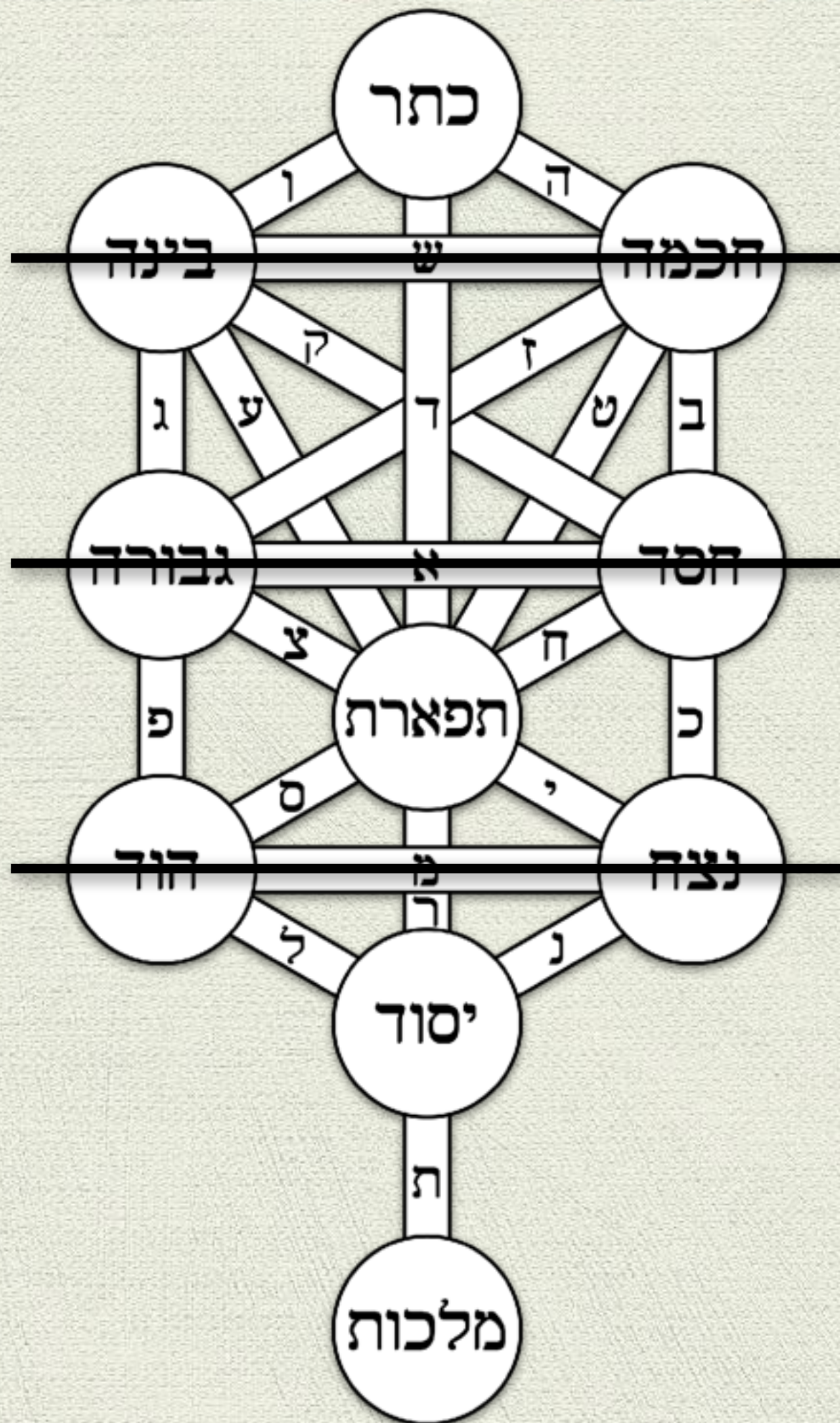
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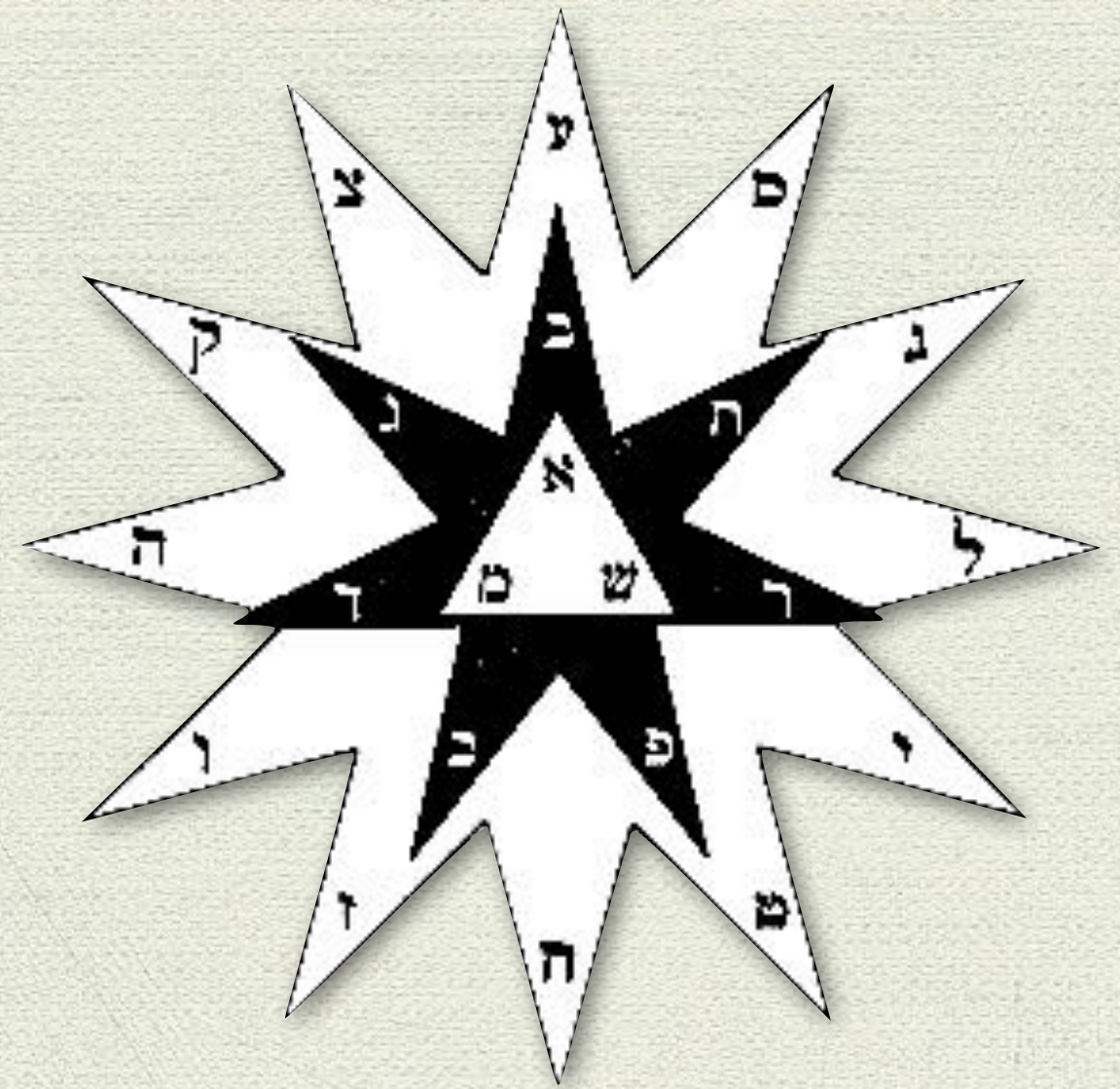
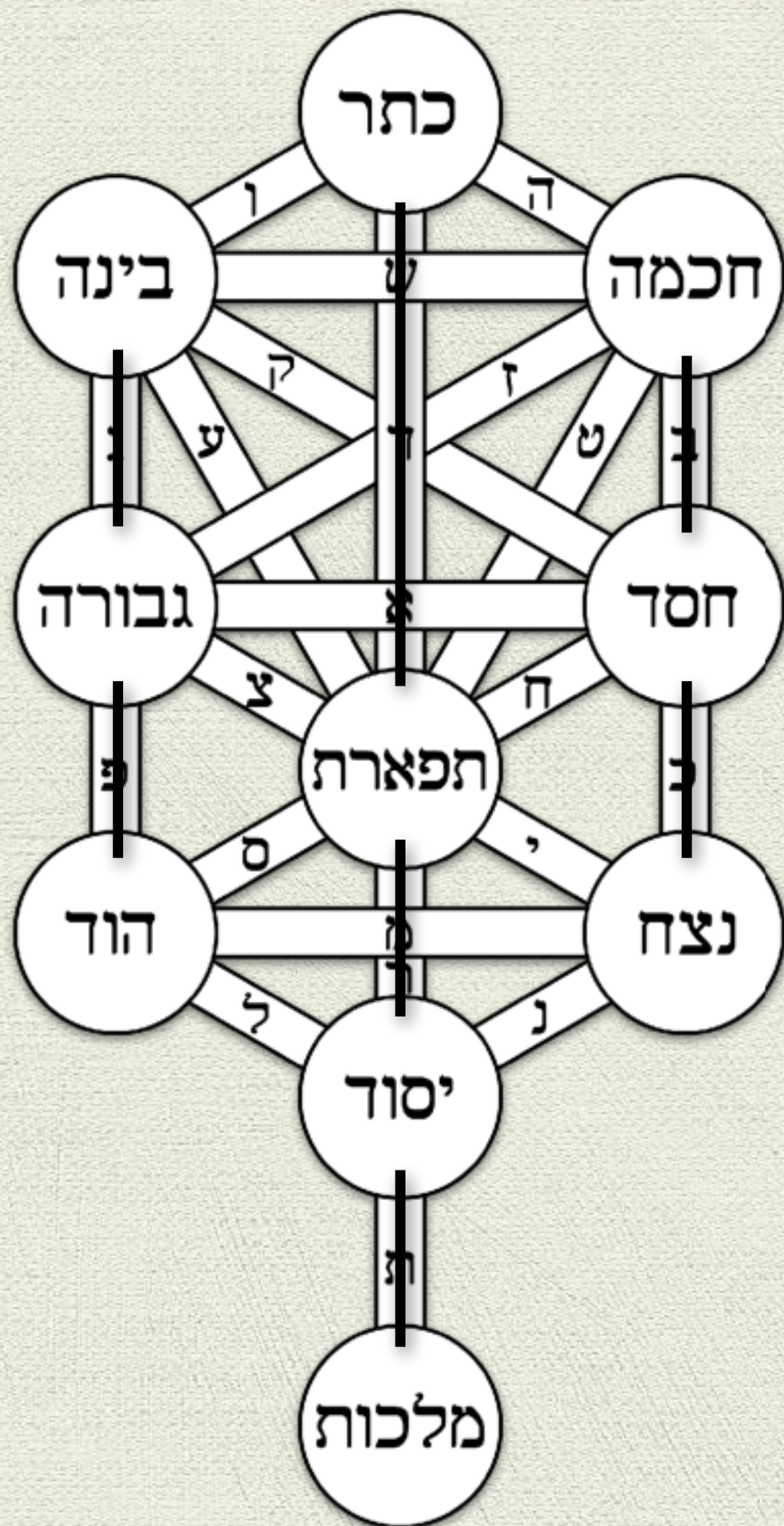
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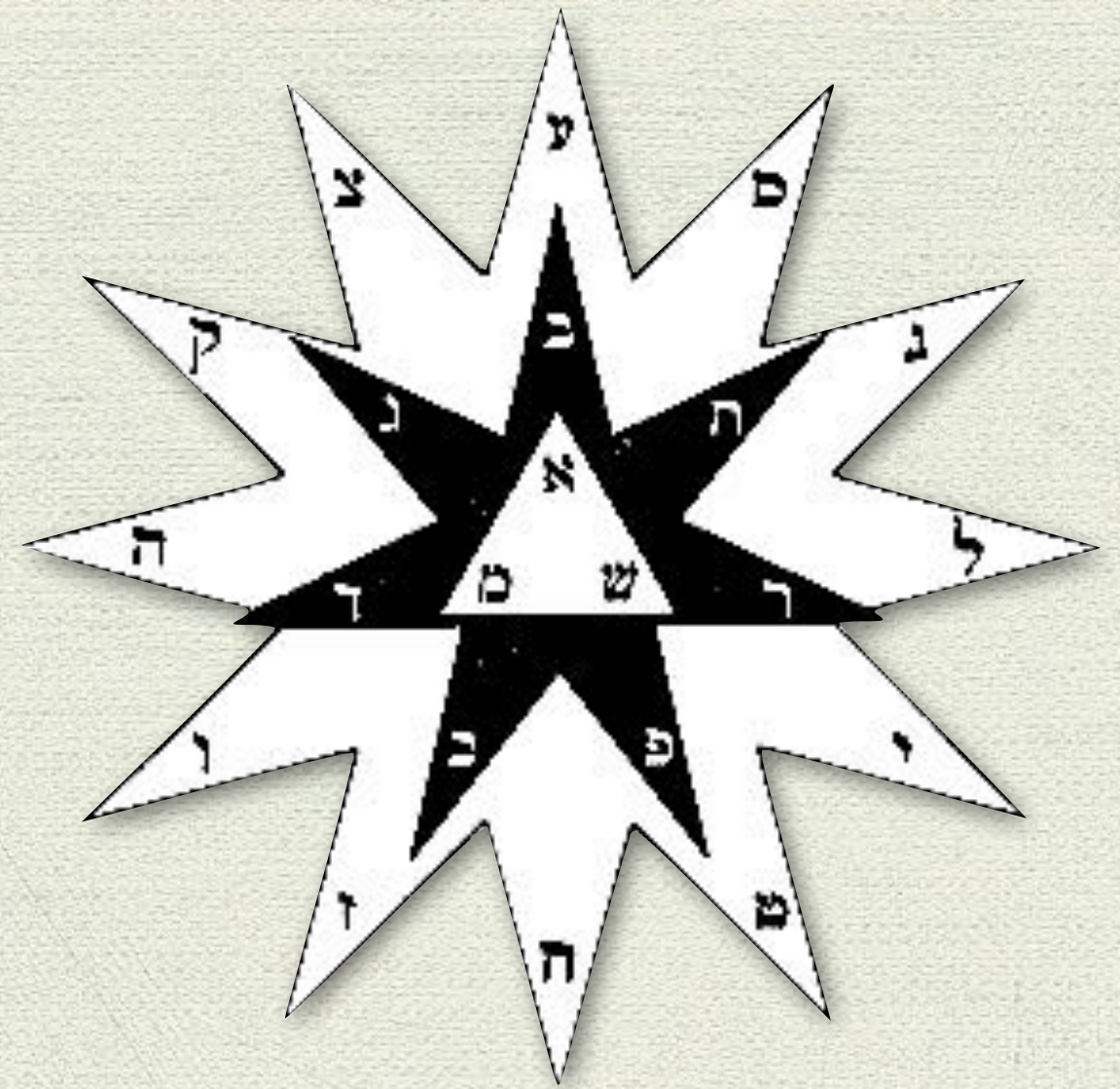
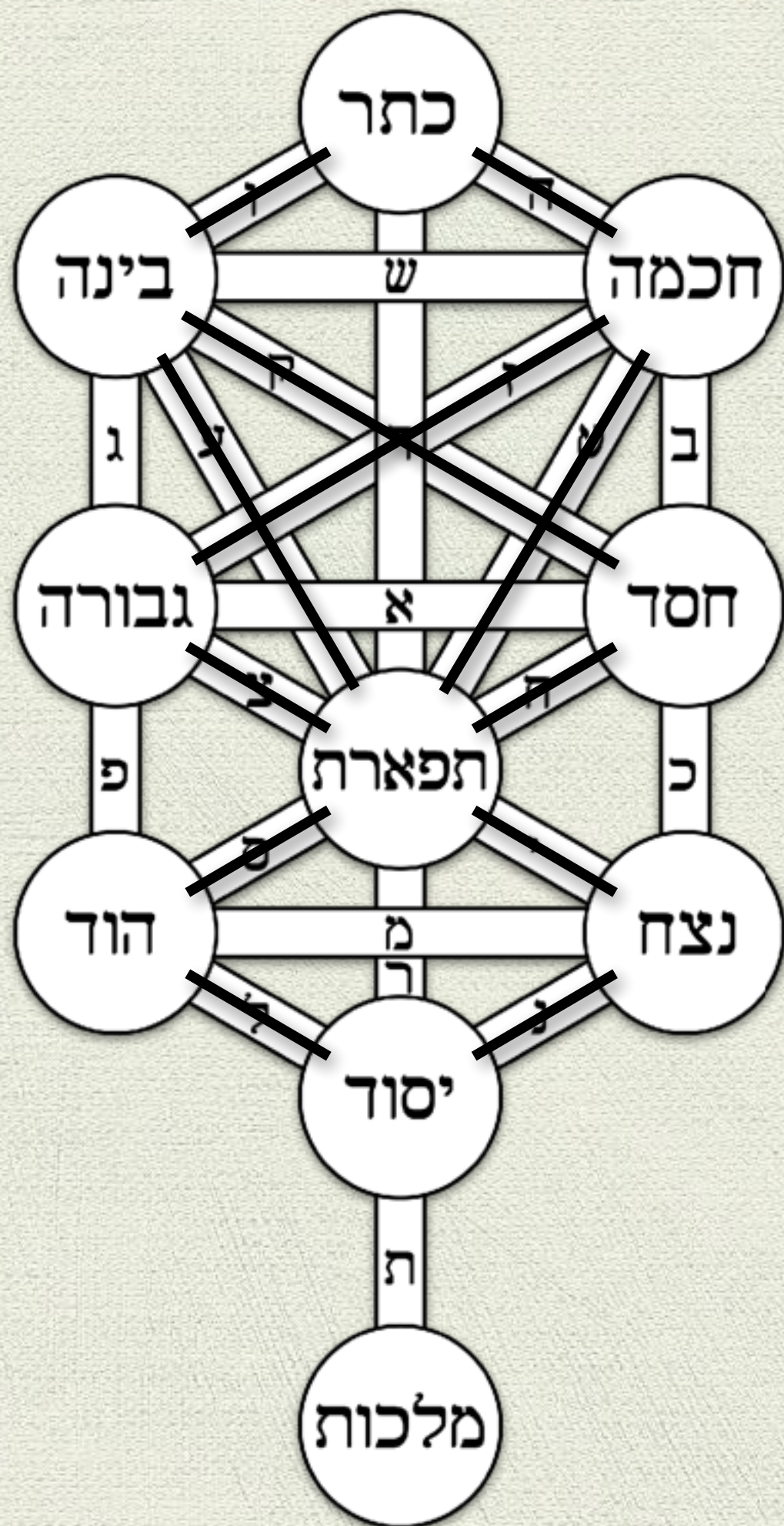
The above symbol illustrates the order of creation outlined in the Jewish Kabbalistic work Sefer Yetzirah (Hebrew, “Book of Formation”). The central star contains the three Hebrew “mother” letters, which represent the three primal sounds, and correlate to the elements air, water, and fire, making up the three horizontal bars of the tree of life. The central star represents the seven “double” letters (words with two pronunciations), and the seven vertical paths on the tree. The outer ring represents the twelve ‘simple’ letters, and the twelve diagonal paths on the tree. –symboldictionary.net



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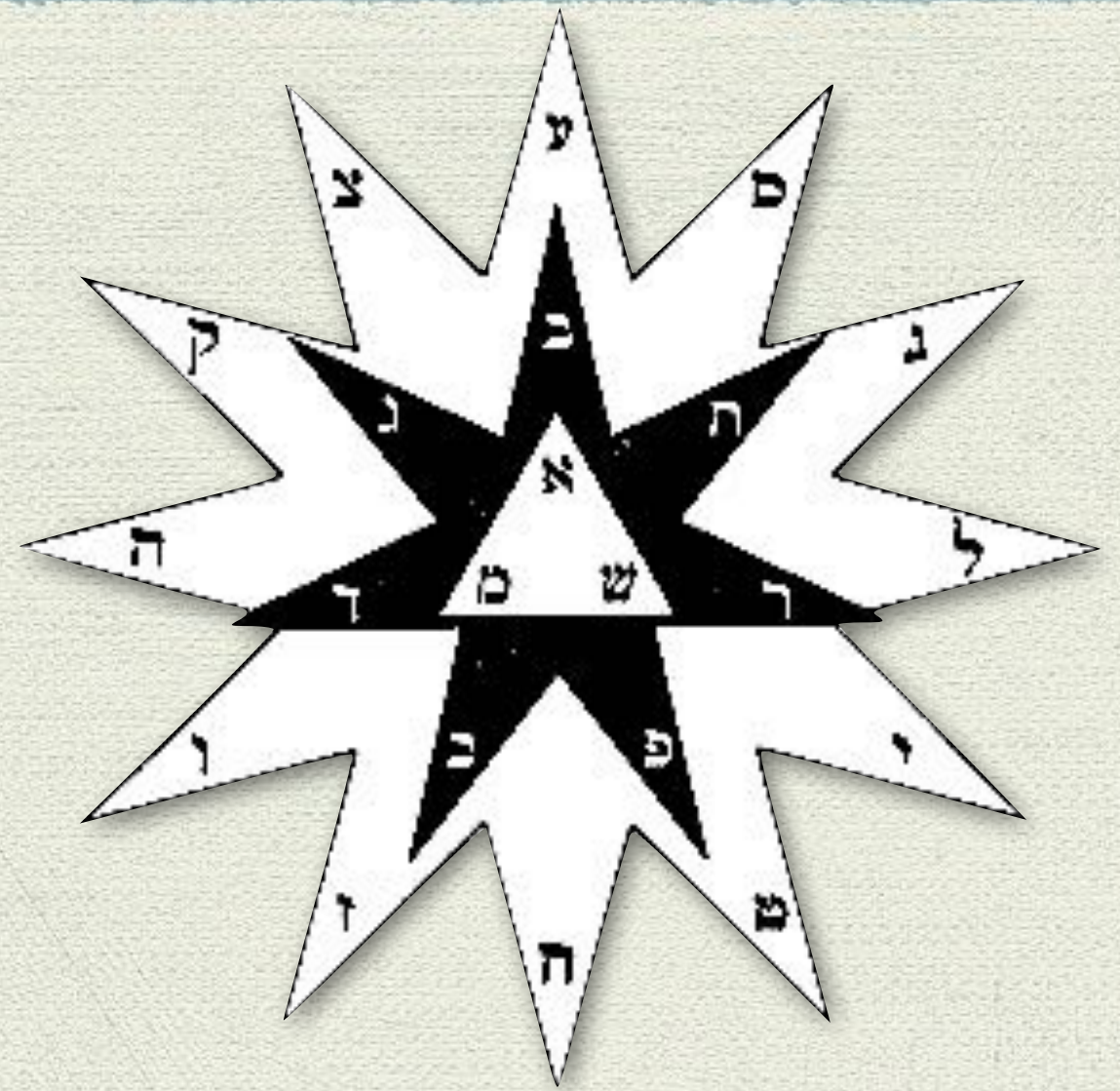
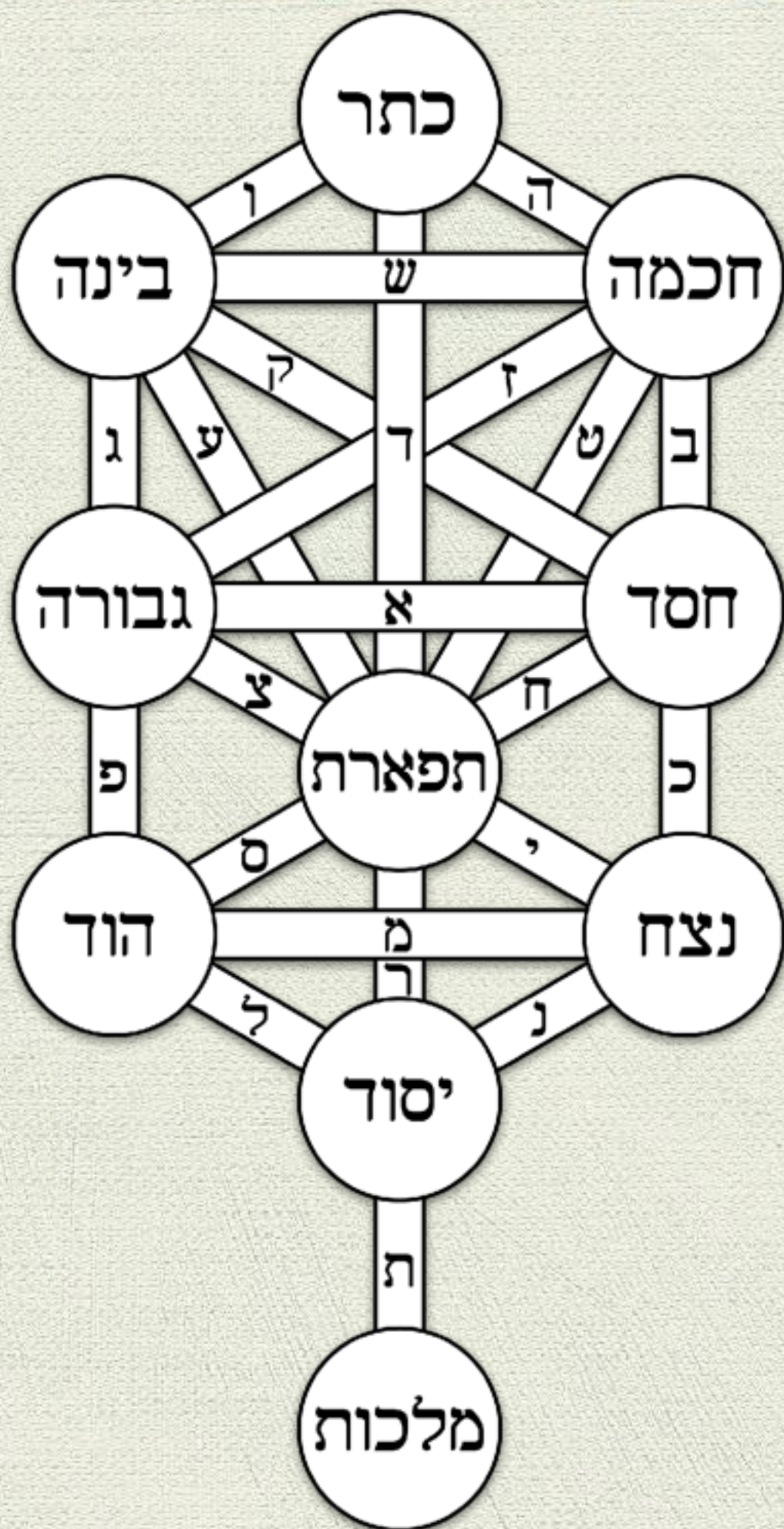


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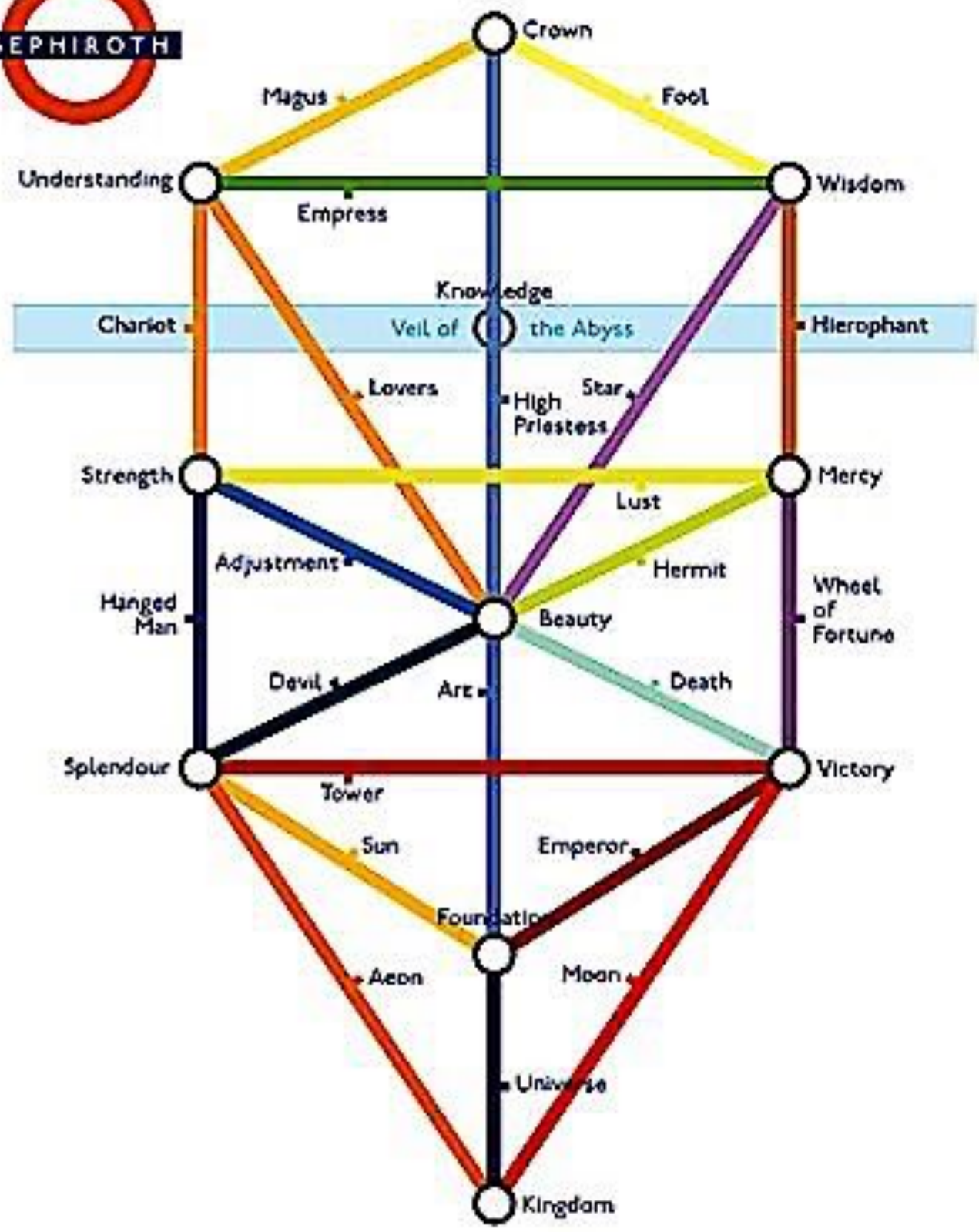


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1. In thirty-two mysterious paths of Wisdom, Yah, Eternal of Hosts... The Living Elohim... Dwelling in Eternity... engraved and created His world in three Sefarim: in writing, number and word. Ten Sefirot out of nothing, twenty-two foundation letters, three mothers, seven doubles and twelve simples.” -Sefer Yetzirah, v.1



Key to Lines

Ox	Hut	Palm	Eye	Tooth
House	Sword	Ox Goad	Mouth	Toe
Camel	Fence	Water	Fish Hook	
Door	Serpent	Fish	Back of Head	
Window	Island	Prop	Head	

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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Stanza III

"3. Darkness radiates Light, and Light drops one solitary ray into the Mother-deep..." -SD1:28

Stanza IV

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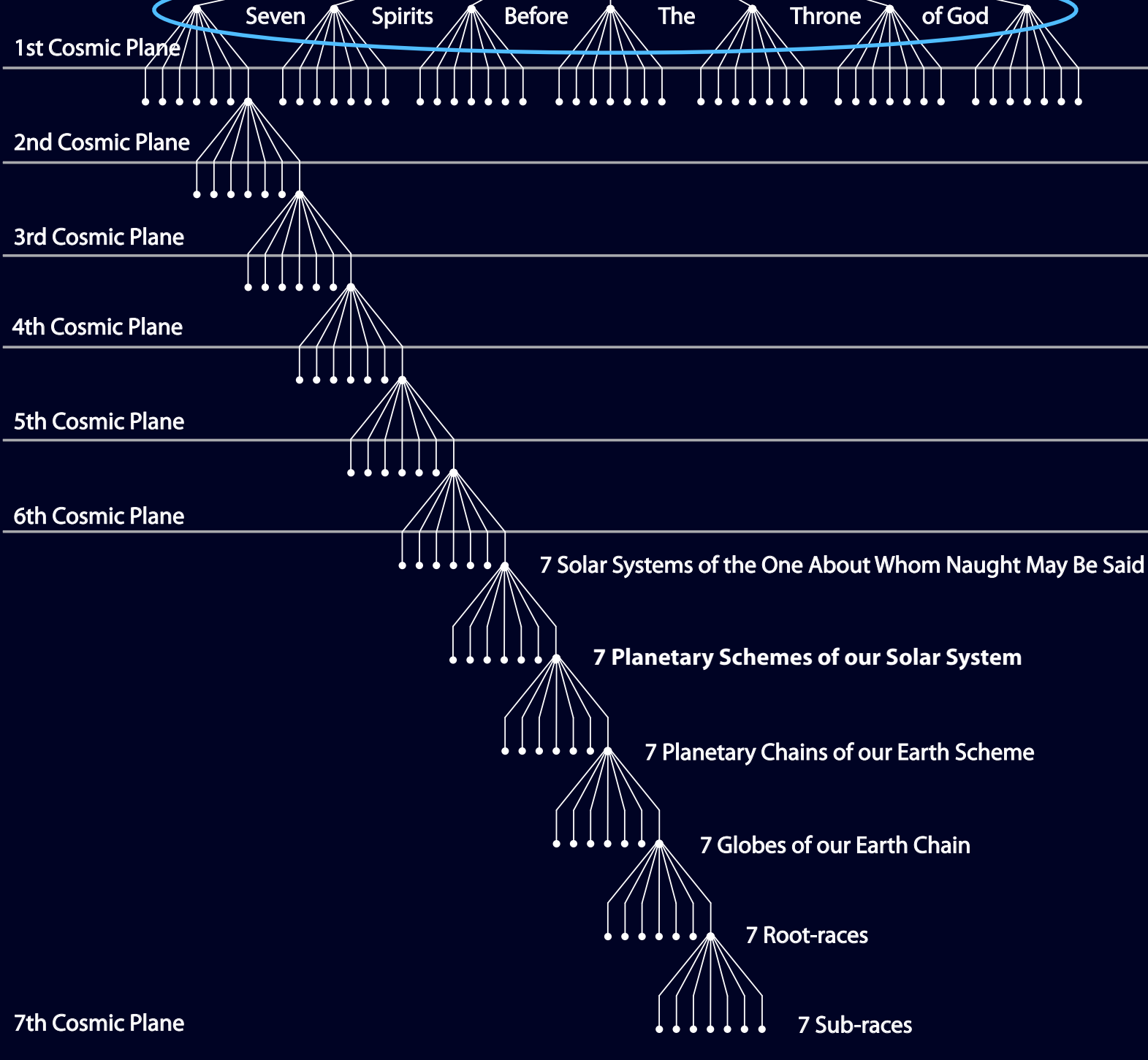
“7...He shines forth as the son; he is the blazing divine dragon of wisdom; the one is four, and four takes to itself three, and the union produces the sapta, in whom are the seven...” -SD1:29

Parabrahm

1st Logos

2nd Logos

3rd Logos

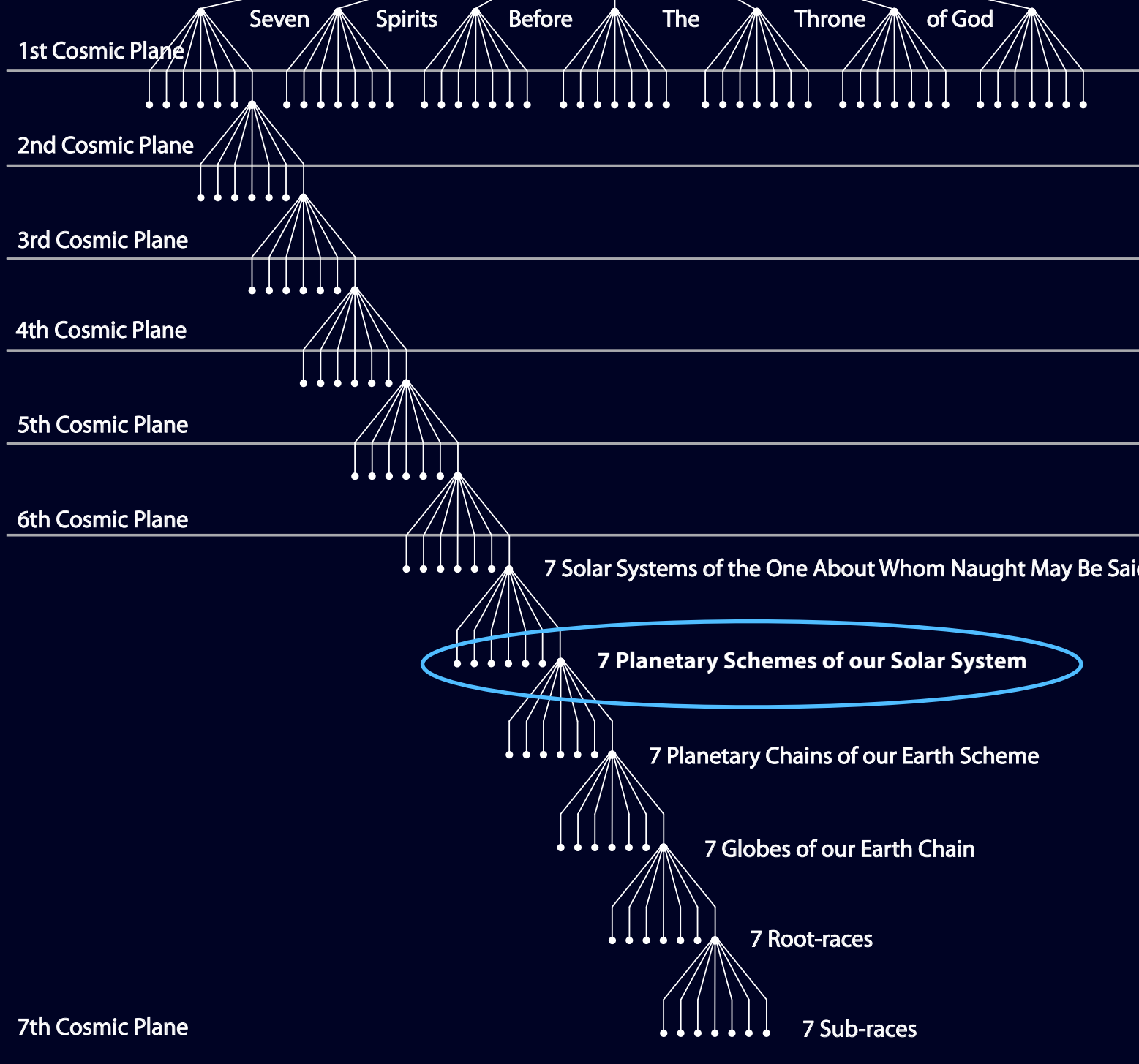


Parabrahm

1st Logos

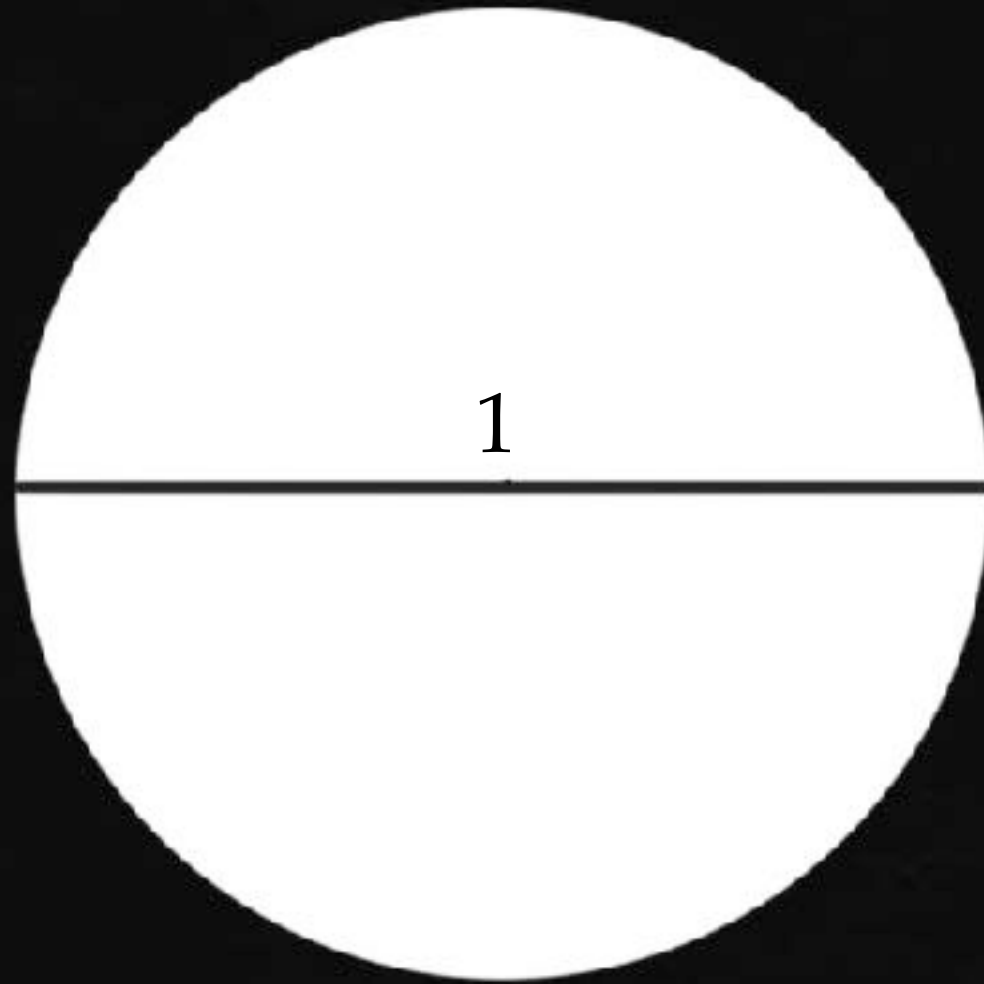
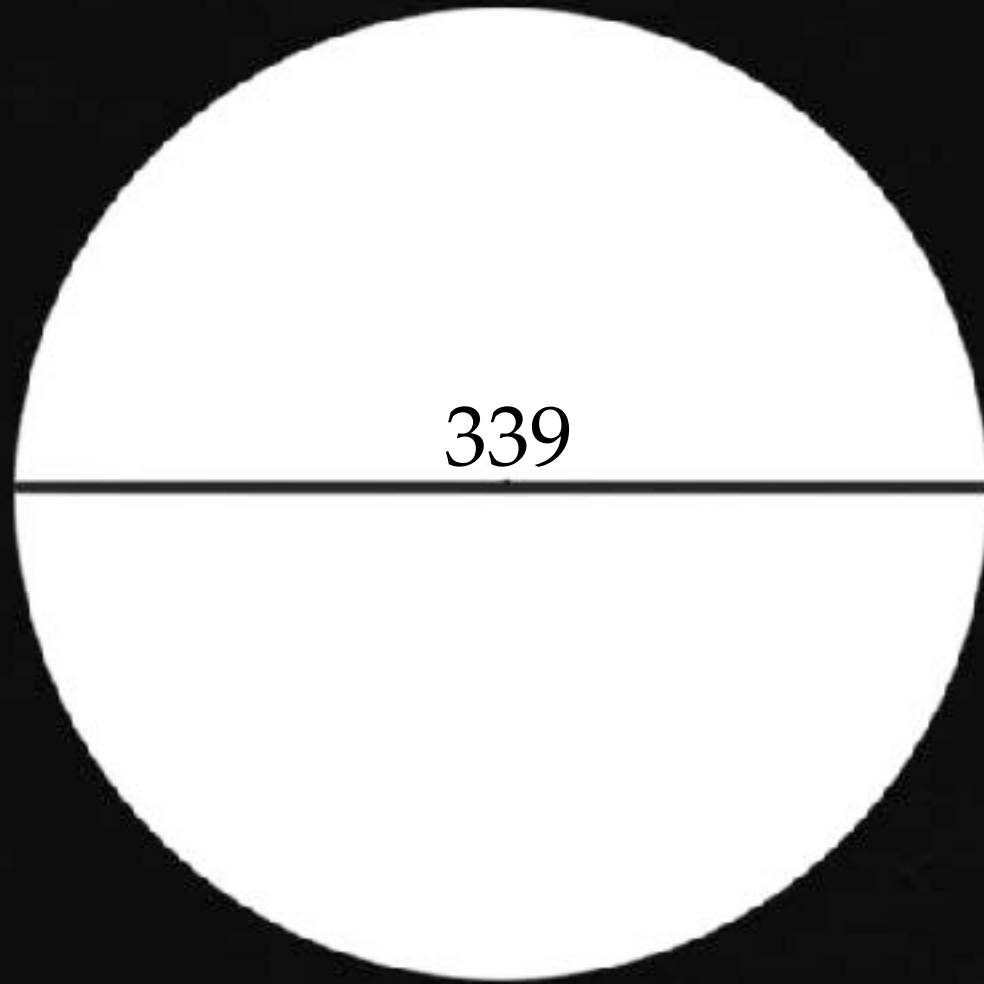
2nd Logos

3rd Logos



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1

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6

5,

3

1

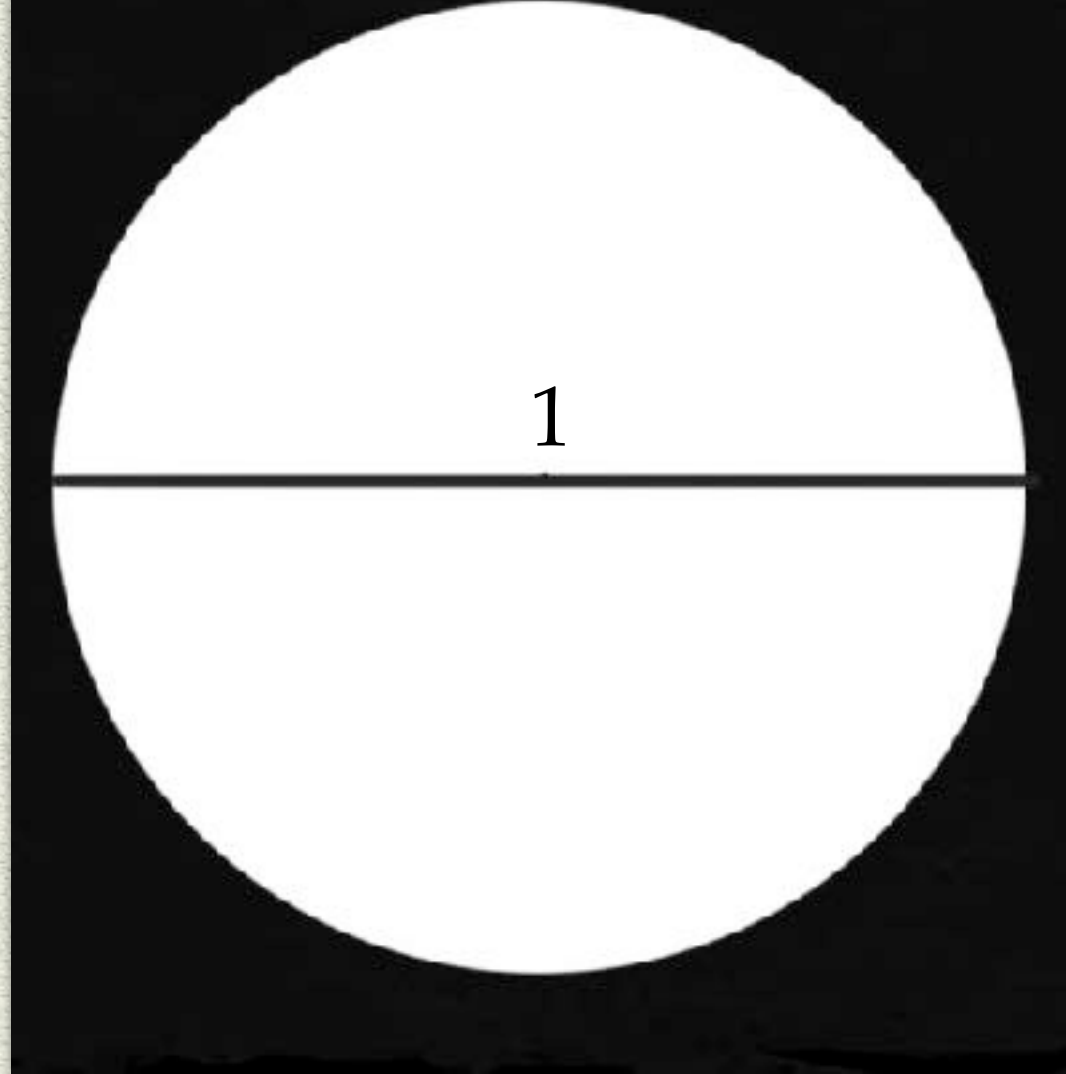
4

1

5

“...the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five...”

3.1415



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

"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."

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3 1 4 1 5

Essences

Flames

Builders

Elements

Numbers

Stanza IV

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Stanza III

4. ...Then the three fall into the four. The radiant essence becomes seven inside, seven outside..." –SD1:29

Arupa or
Formless 7

Rupa or
form-bearing 7

1

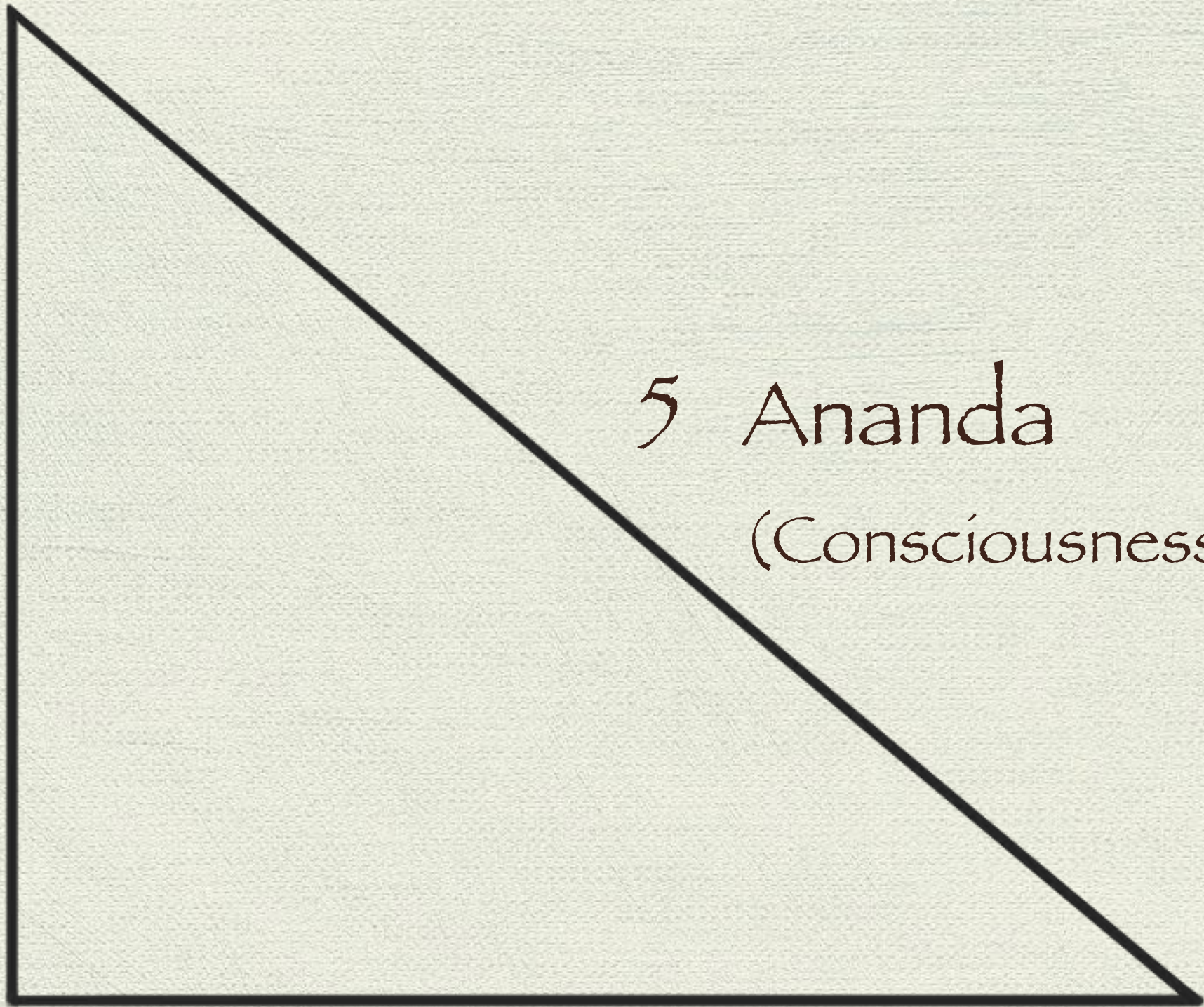
1

3

4

5

3
Sat
(spirit)



5 Ananda
(Consciousness)

4 Chit (form)

Arupa or
Formless 7

Rupa or
form-bearing 7

1

3

1

4

5

Essences

Flames

“Then the three fall into the four. The radiant essence becomes seven inside, seven outside.” S3, v4

“These seven great Lives can be seen and known as the informing essences and the active energies in all that is manifested and tangible upon the physical plane as well as on all the planes of divine expression.” -Esoteric Healing:583

Arupa or
Formless 7

Rupa or
form-bearing 7

1

1

Essences

Flames

3

4

5

“Then the three fall into the four. The radiant essence becomes seven inside, seven outside.” S3, v4

“...nought is left save Flame primordial. That Flame absorbs, revolves, receives, and remains.
When all that is has traversed the Flame, then Time is not.” -The Rays and Initiations:769

3 1 4 1 5

Π
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E
C
C
E
S

Π
—
a
E
E
S

"AUM," said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill.

The Builders responded to the sacred sound. In musical collaboration they attended to the work. **They built in many spheres, beginning with the third.** Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary.

"AUM," said the Mighty One. "Let now the work proceed. Let the Builders of the air continue with the plan."

-TCF:12

III. SPIRITUAL

ATMIC PLANE

THIRD COSMIC ETHERIC

PLANE OF THE THIRD LOGOS

BRAHMA

ATMIC PERMANENT ATOM

1. ATOMIC

2. SUB-ATOMIC

THIRD SUB-ATOMIC

FOURTH SUB-ATOMIC

FIFTH SUB-ATOMIC

SIXTH SUB-ATOMIC

SEVENTH SUB-ATOMIC

IV. INTUITIONAL

BUDDHIC PLANE

FOURTH COSMIC ETHERIC

PLANE OF AT-ONE-MENT

BUDDHIC
PERMANENT
ATOM

1. ATOMIC

2. SUB-ATOMIC

THIRD SUB-ATOMIC

FOURTH SUB-ATOMIC

FIFTH SUB-ATOMIC

SIXTH SUB-ATOMIC

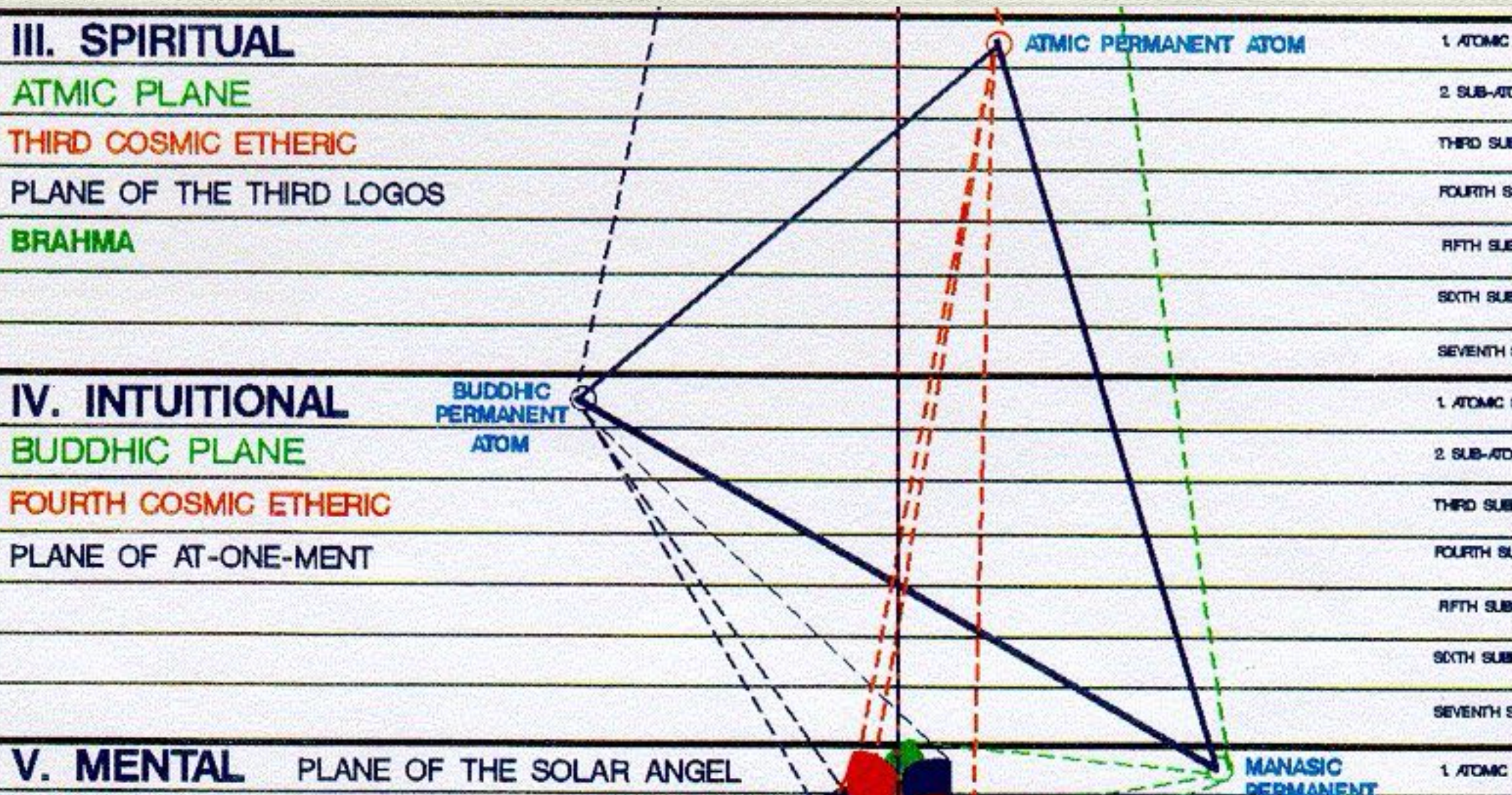
SEVENTH SUB-ATOMIC

V. MENTAL

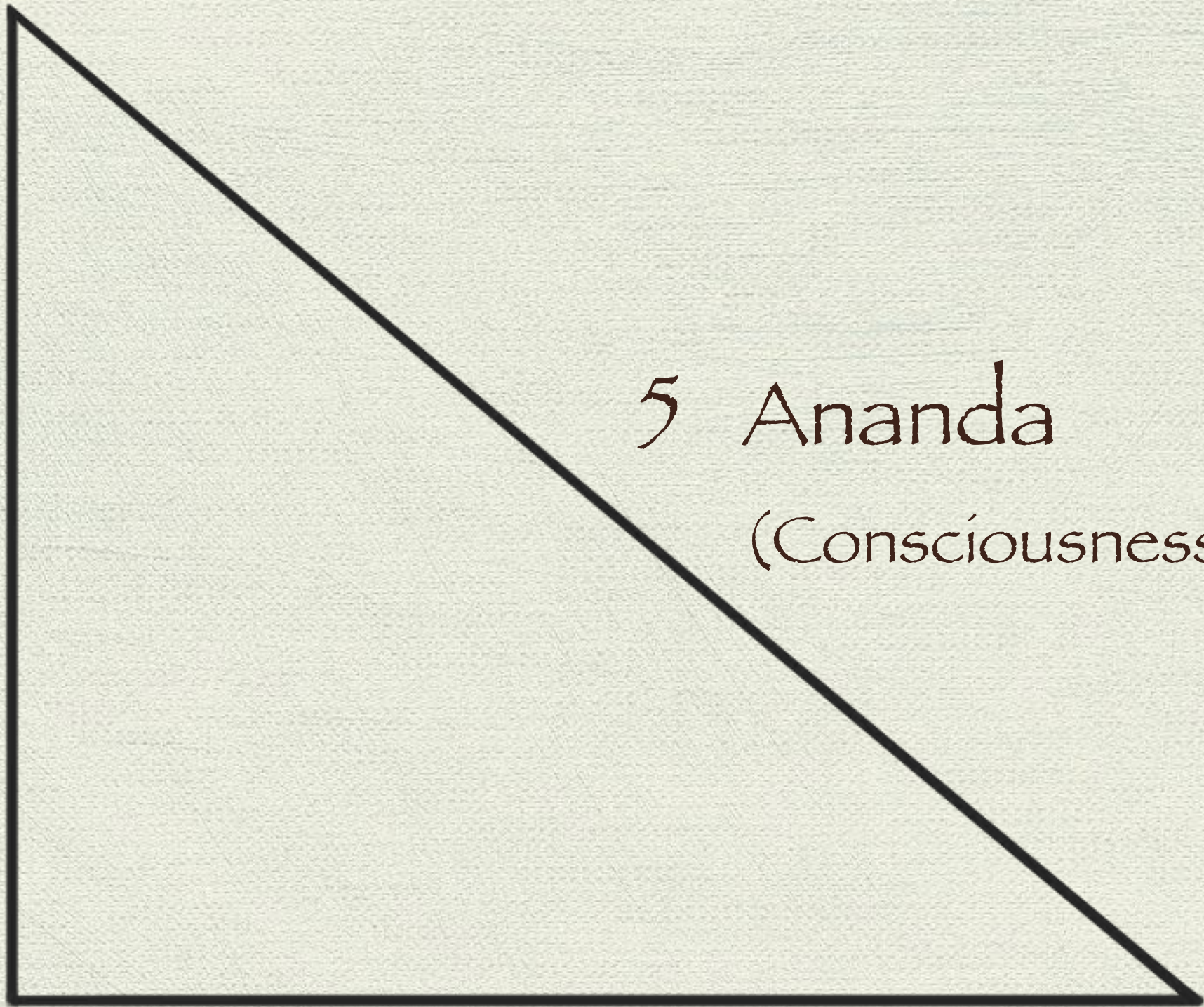
PLANE OF THE SOLAR ANGEL

MANASIC
PERMANENT

1. ATOMIC



3
Sat
(spirit)



5 Ananda
(Consciousness)

4 Chit (form)

3 1 4 1 5

B
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P
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Number: The One

|

Numbers: The Seven

|

Numbered: The Multitude

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

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

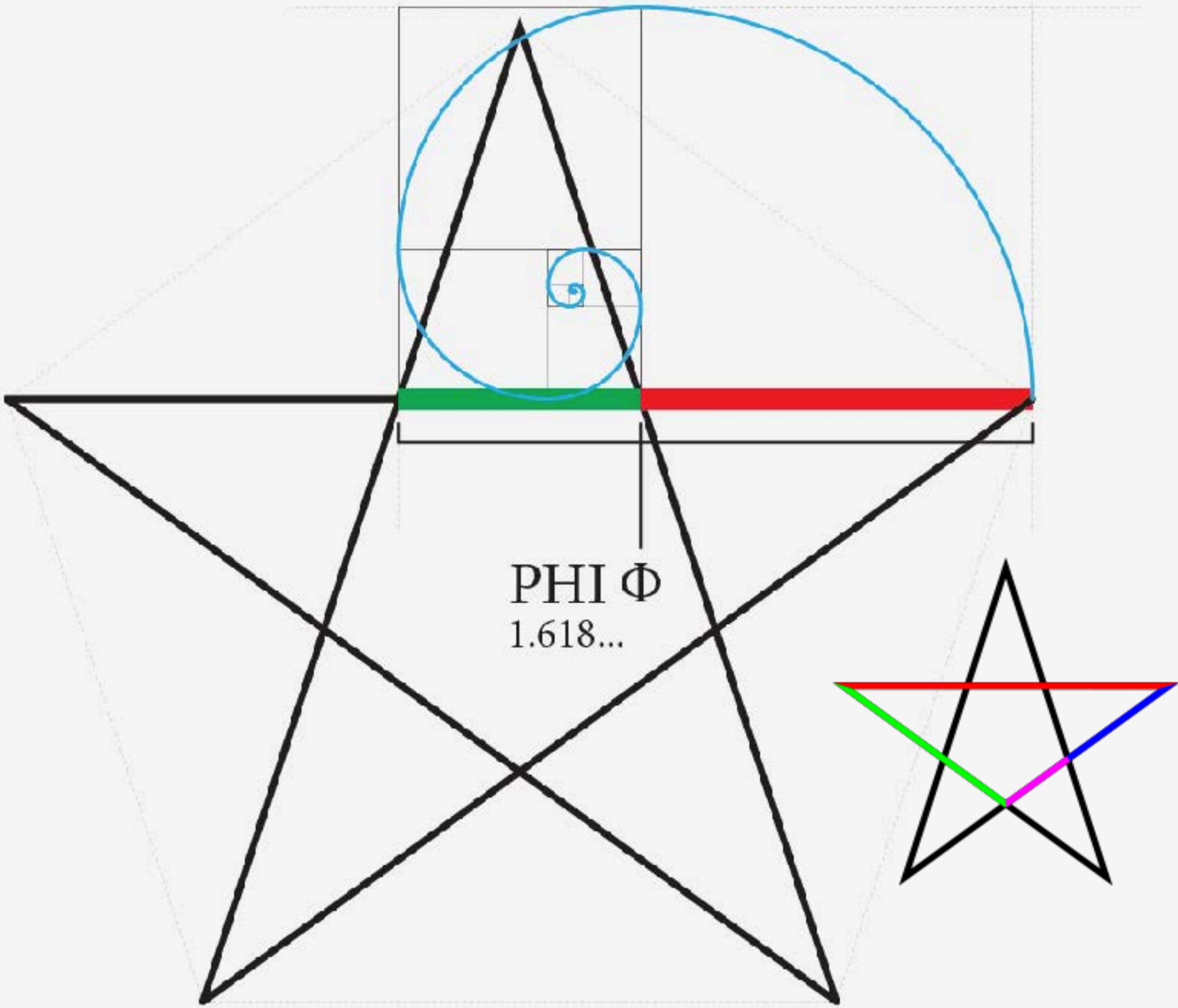
II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.

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.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane.



PHI Φ
1.618...

3

1

4

1

5

B
s r e a i u

Π
s e c n e s

Π
s t n e e

Π
s e e a

Z
s r e b e n

A-nt-a-k-a-r-a-n-a

A-n-a-h-a-t-a

A-n-a-nd-a

A-n-a-v-a-r-a-t-a

A-p-a-n-a

A-n-a-d-a

A-y-a-t-a-y-a-m-a

M-a-h-a-bh-a-r-a-t-a

M-a-k-a-r-a

Pr-a-n-a-y-a-m-a

3-1-4-1-5

A-nt-a-k-a-r-a-n-a

A-n-a-h-a-t-a

A-n-a-nd-a

A-n-a-v-a-r-a-t-a

A-p-a-n-a

A-n-a-d-a

A-y-a-t-a-y-a-m-a

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M-a-k-a-r-a

Pr-a-n-a-y-a-m-a

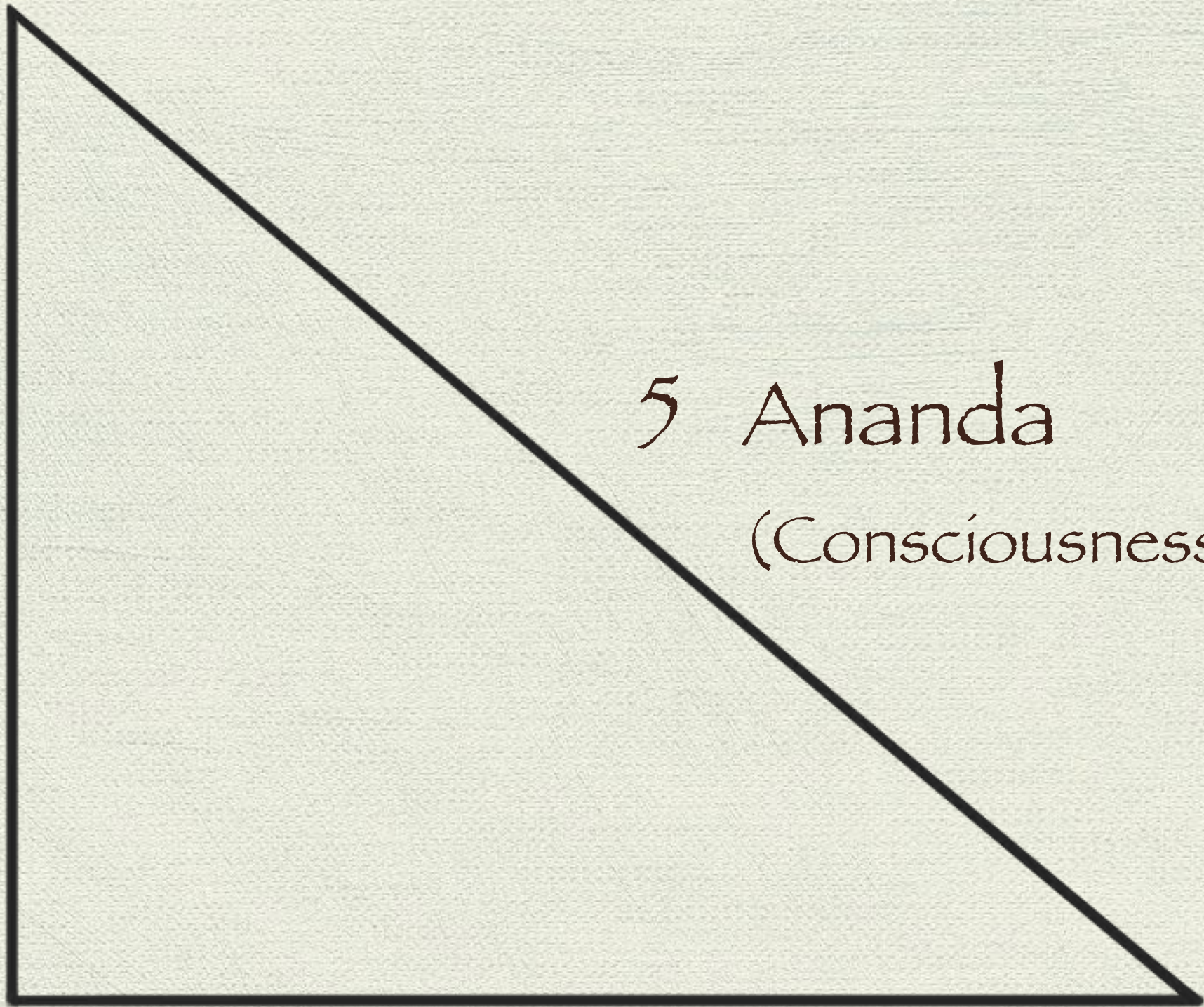
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...when the "Perfect Man," the Metatron, is raised, i.e., when the divine man indwells in the animal man, it, the Serpent, becomes three spirits, that is to say, is Atma-Buddhi-Manas, in our theosophical phraseology. –SD1:337

“Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.” -Transactions of the Blavatsky Lodge:78

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(spirit)



5 Ananda
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...the "sacred animals" and the Flames or "Sparks" within the "Holy Four" refer to the prototypes of all that is found in the Universe in the *Divine Thought*, in the ROOT, which is the perfect cube, or the foundation of the Kosmos collectively and individually. -SD1:442

The One Is Four

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 THE OI-HA-HOU (the Permutation of 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

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— "When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

"The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

"To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

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Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," * which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul. -SD1:2

Stanza IV

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Stanza IV

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a. The devas on the evolutionary path, the great builders of the solar system, and those under them who have passed the human stage respond to the sound of the Word, and with conscious realisation collaborate with the one who has breathed it forth, and thus the work is carried out.

b. 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:150-1

Stanza IV

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Rule 10 (for aspirants): The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army works within the veils of maya. -IHS:203

The basis of all manifested phenomena is the enunciated sound, or the Word spoken with power, that is, with the full purpose of the will behind it. ...Every Word, differentiated or synthesised, affects the deva kingdoms, and hence the form-building aspects of manifestation. No sound is ever made without producing a corresponding response in deva substance, and driving multitudes of tiny lives to take specific forms. These forms persist and carry out their functions just as long as the sound which caused them is prolonged, and the specific will-energy of the one Who initiated the sound is directed towards the living form. This is equally true of a Solar Logos enunciating the AUM, and thus producing the solar system; of a Planetary Logos sounding his planetary Word, and producing a planetary scheme; of an adept producing results for the helping of humanity on the physical plane; and of an ordinary human being, who—in much differentiated diversified speech—expresses an inner purpose or state of mind, and thus builds a form or vehicle in deva substance. —IHS:150-1



Saraswati

These particular devas in "their serried ranks" are the directive agents of the divine energy which implements the purposes of Deity upon the physical plane. They work only on etheric levels—either upon our physical plane or on the cosmic etheric levels. They are therefore active in the realm of maya, which is the etheric plane as we usually understand it, or upon the planes of the Spiritual Triad. They are not active on the three gross physical levels or upon the astral or mental planes, nor are they active upon the highest or logoc plane. There they are implicit or latent but not active. They are the great "impulsive factors" in manifestation, organising substance, directing the multiplicity of lives and beings who constitute the forms through which God expresses divinity. In a peculiar sense, they are the embodiment of the divine purpose upon the planes of the Monad and of the Triad, just as the aggregate of energies in man's etheric body is the result of his inner direction and the cause of his outer manifestation. To understand more fully the function of the deva forces, a man must arrive at some understanding of the forces in his etheric body which, in their turn, are the consequence of his point of attainment—an attainment demonstrated by his astral (emotional) and mental natures and activities. These indicate his point of development. —Rays and Initiations:179

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The greater the progress that is made along the path of approach to the Mysteries, the greater the care [in speech] must be taken by the aspirant. This is necessary for three reasons:

First, owing to his stage in evolution, he is able to enforce his words in a manner which would surprise him could he but see on the mental plane. He builds more accurately than the average man, his subsequent thought-form is more strongly vitalised, and it performs the function whereon it is sent by the "Sound" or speech with greater precision.

Second, any word spoken and consequent thought-form built (unless along the higher path and not based on personality impulses) is apt to cause a barrier of mental matter between a man and his goal. This matter or separating wall has to be dissipated before further advance can be made, and this process is karmic and unavoidable.

Third, speech is very largely a mode of communication on the physical levels; on the subtler levels whereon the worker stands, and in his communications with his fellow workers and chosen co-operators it will play an ever lessening part. Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples... -TCF:977-8

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(a) "Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded.

In the Anugîtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties.* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other.

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A-nt-a-k-a-r-a-n-a

A-n-a-h-a-t-a

A-n-a-nd-a

A-n-a-v-a-r-a-t-a

A-p-a-n-a

A-n-a-d-a

A-y-a-t-a-y-a-m-a

M-a-h-a-bh-a-r-a-t-a

M-a-k-a-r-a

Pr-a-n-a-y-a-m-a



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The "First is the Second," because the "First" cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY — the Nameless Deity — reaches us. –SD1:119

Stanza IV

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Number: The One

|

Numbers: The Seven

|

Numbered: The Multitude

Stanza IV

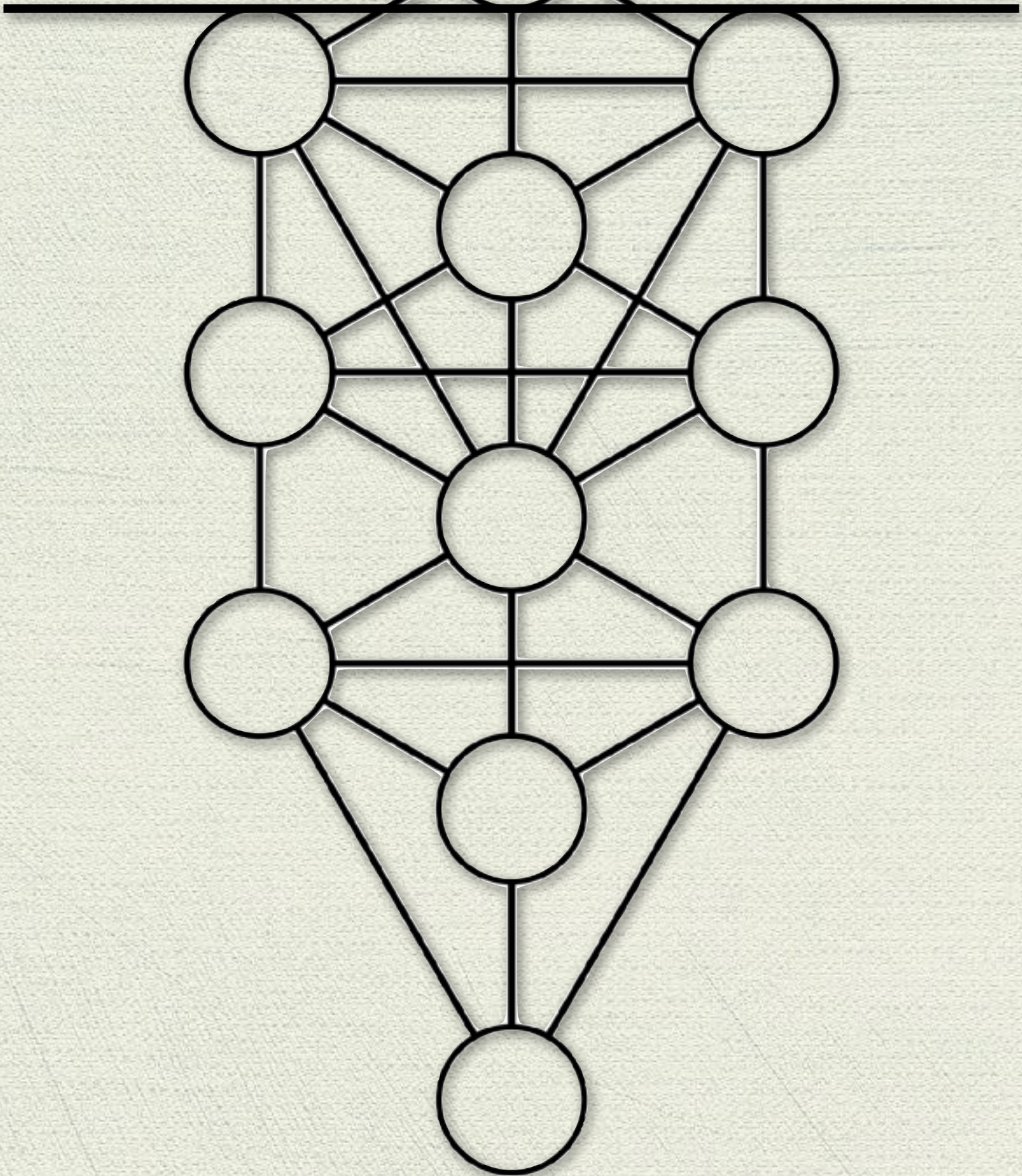
3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyān Chohans): the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b). And these are: the essences, the flames, the 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.

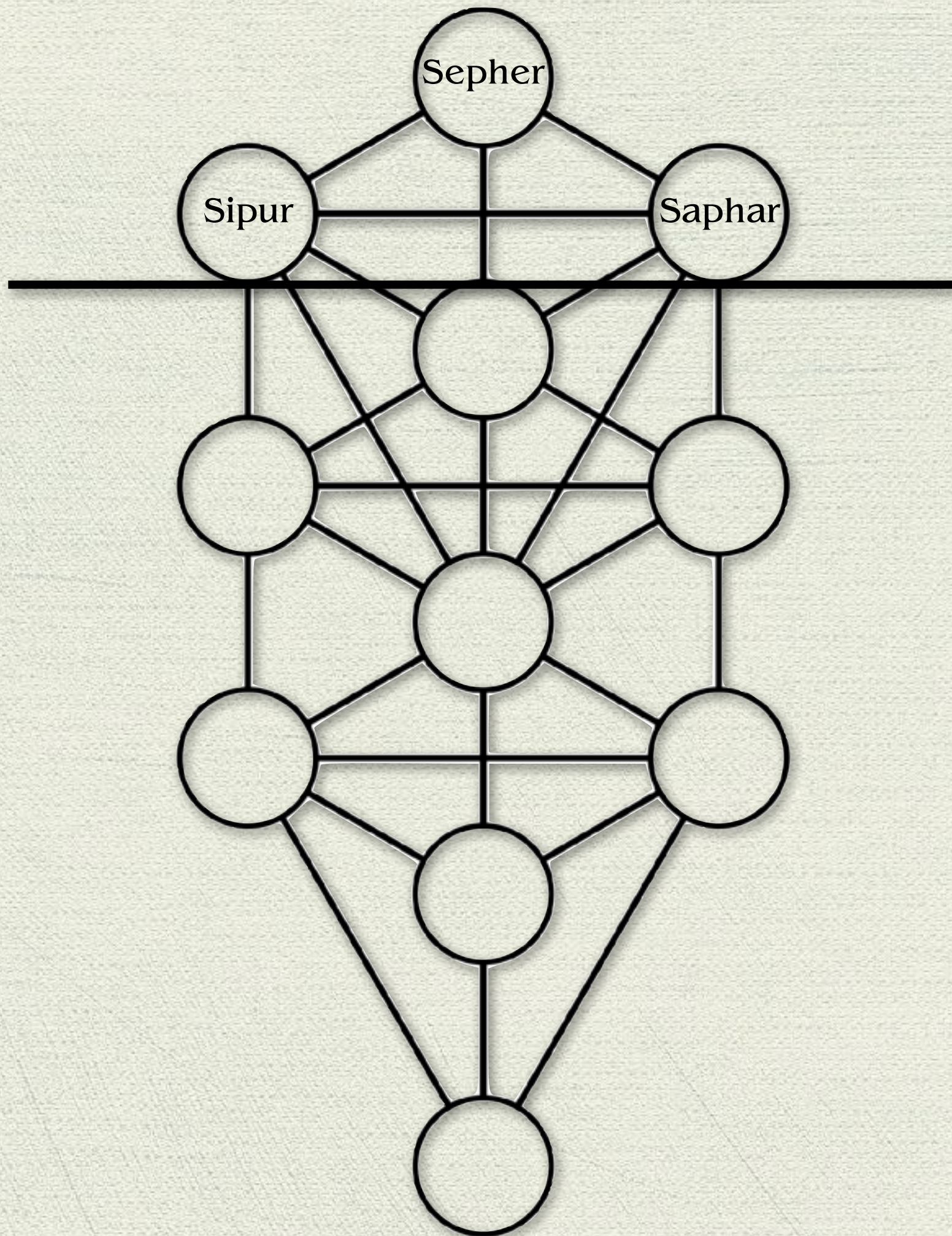
(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. 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.

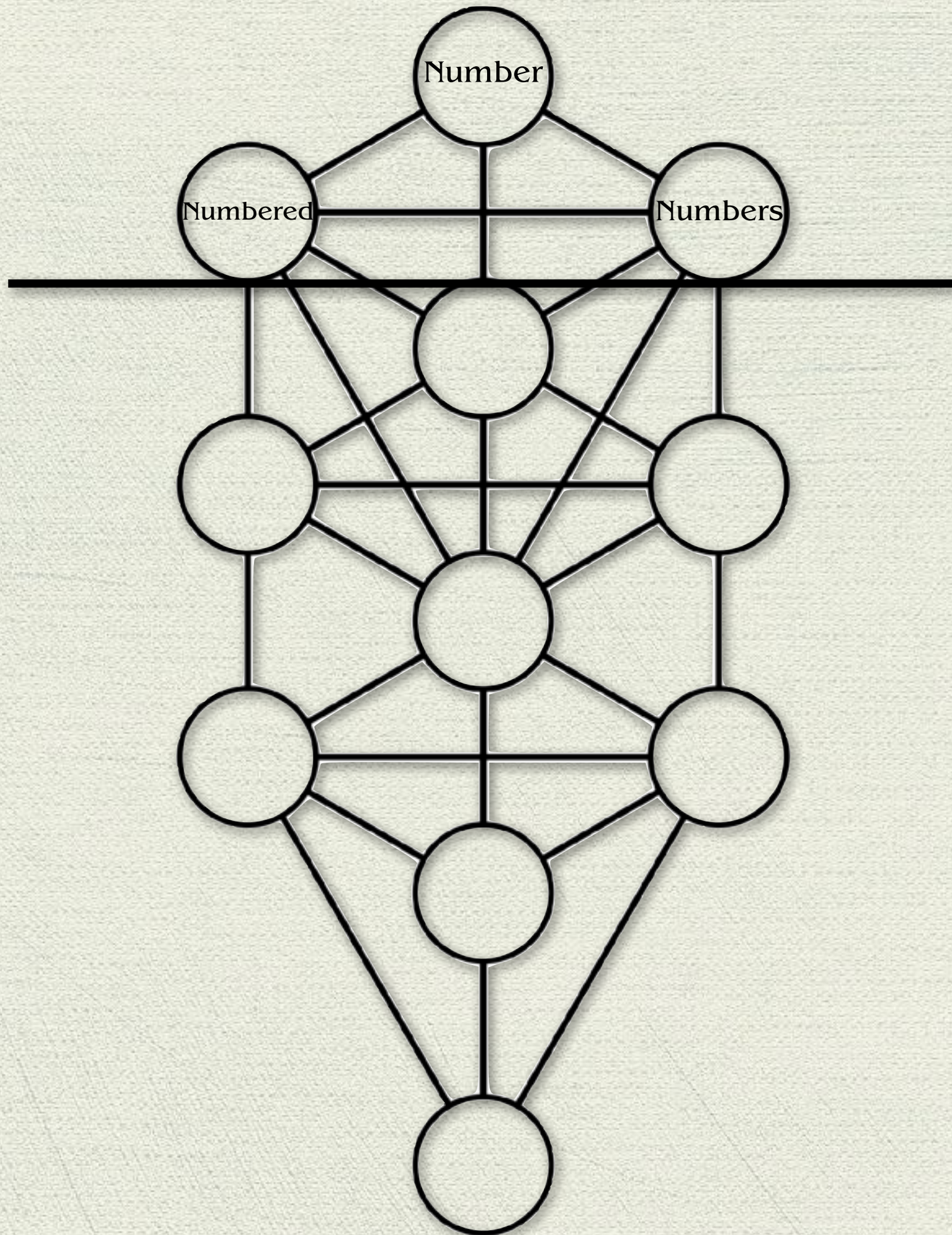
The “Sacred Animals” are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the *Sepher Jezirah* it is stated that “God engraved in the Holy Four the throne of his glory, the *Ophanim* (Wheels or the World-Spheres), 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.

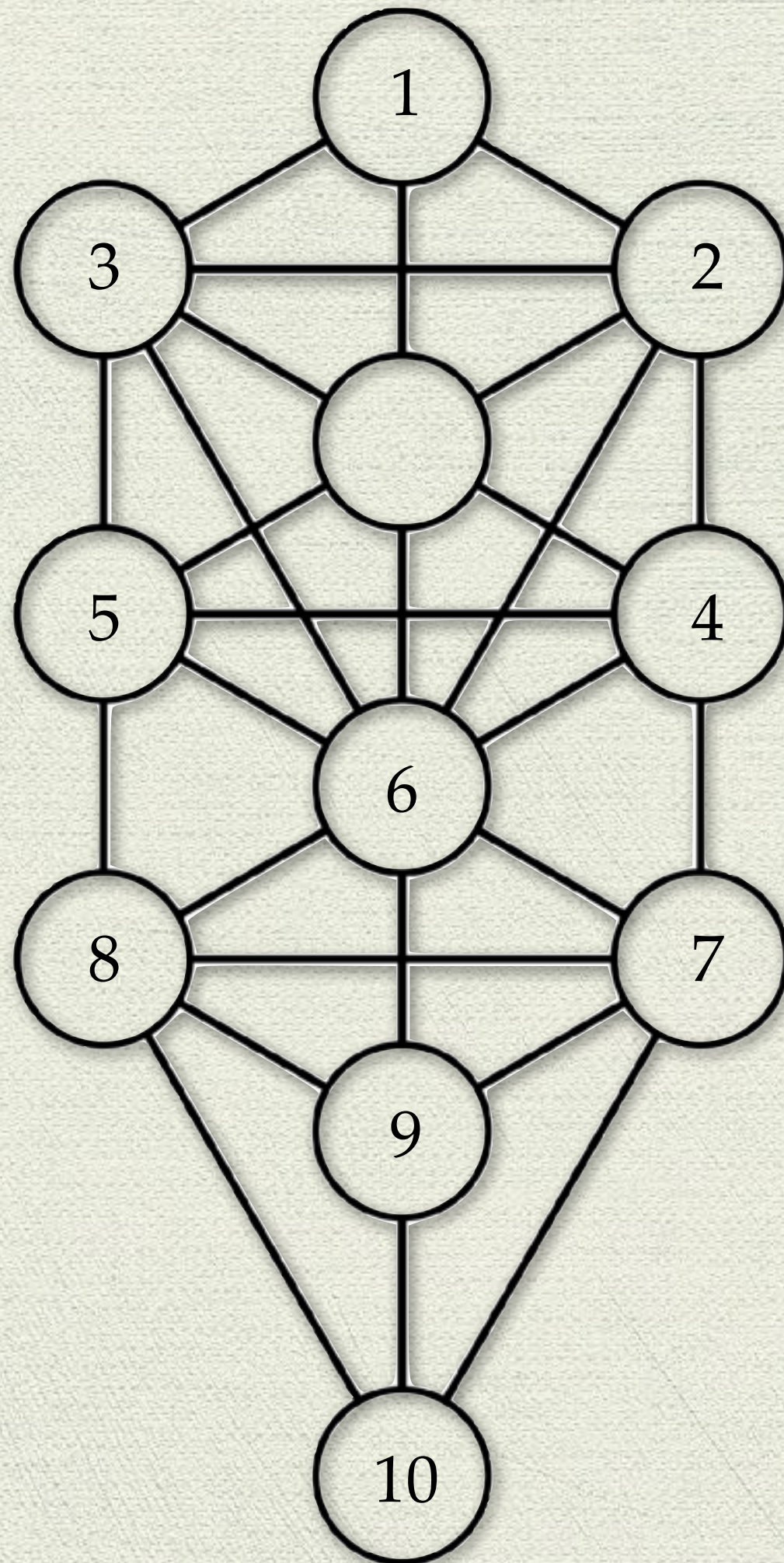
*This is the literal translation from the IXth and Xth Sections: “Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, 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

Sepher









Stanza IV

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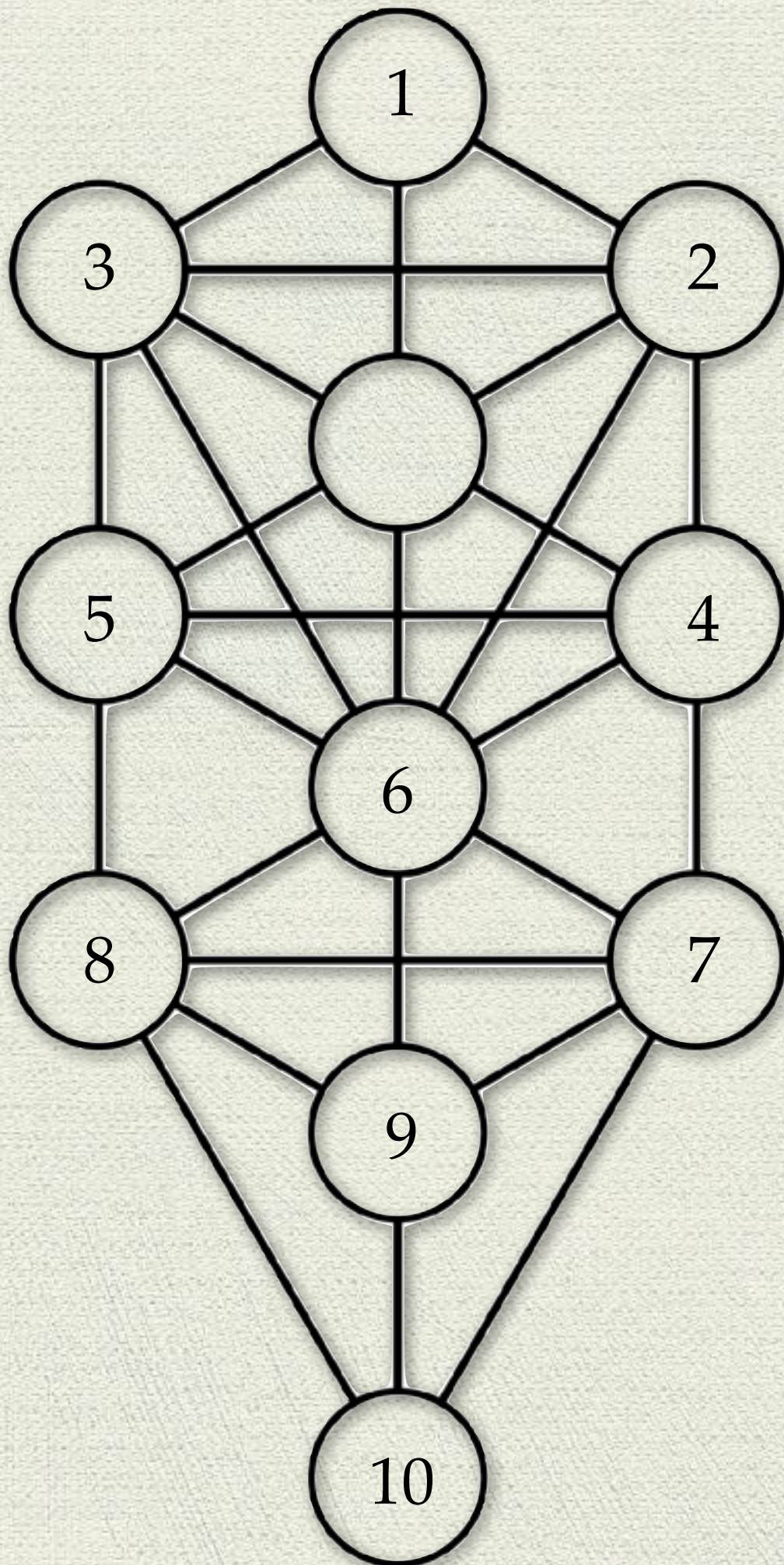
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