

Primordial Chaos, No. 16  
Hilma af Klint



**MAKARA.US**

Univ. Seven Rays + Morya Federation

[About Makara BLDG](#)

[Makara Index](#)

[MDR Commentaries](#)

[Tapestry of the Gods](#)

[A.S.K. Events](#)

[Full-New Moons](#)

[MF Webinars](#)

[Rituals and Music](#)

[Compilations](#)

[Donate](#)

TIMELESS MYSTERY

Search



[Home »](#)



**MORYA FEDERATION**  
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

### Index of Morya Federation Webinar Series

#### Webinar Series In Progress

[Secret Doctrine Webinars \(Francis Donald\)](#)

[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

#### Prior Webinar Series

[Awakening the Higher Mind with Duane Carpenter](#)

[Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)

[Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)

[Esoteric Astrology and the Pairs of Opposites 2020 \(Eva Smith, BL Allison\)](#)

[DINA Disciples Webinars \(Elena Dramchini\)](#)

[Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)

[Great Quest Student Webinars \(Leoni Hodgson, BL Allison\)](#)

[Labours of Hercules Webinars \(BL Allison\)](#)

[Morya Federation Inaugural Webinars](#)

[Open Webinars](#)

[Sacred Geometry Webinars \(Francis Donald\)](#)

[Seven Rays Webinars and Esoteric Astrology Webinars \(Eva Smith\)](#)

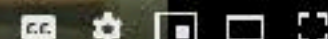




“Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringing H. P. B.? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.”

ODL x-xi

8:17 / 2:01:54



### The Secret Doctrine, Program 01 - with Francis Donald

150 views • Jun 26, 2020

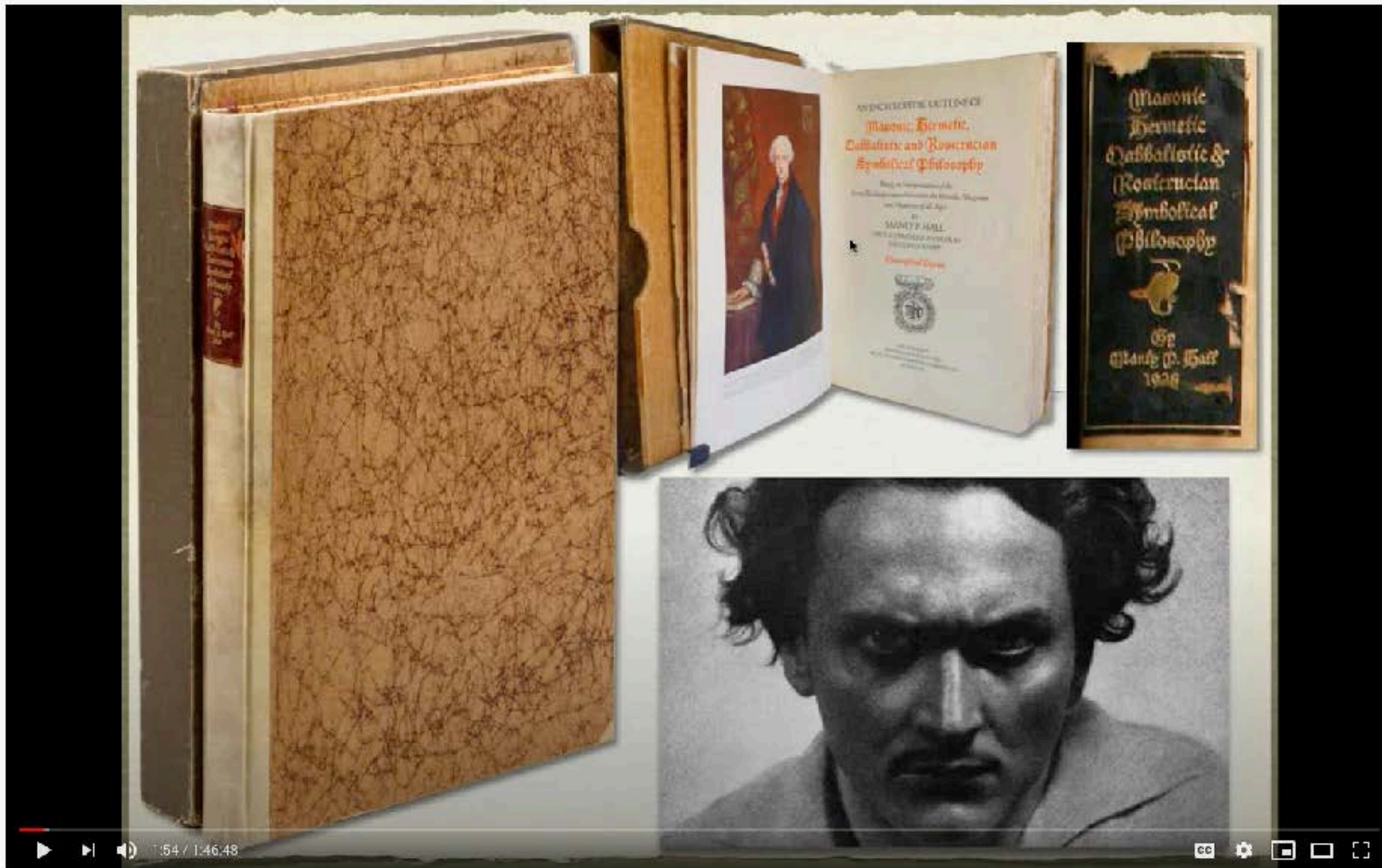
5 0 SHARE SAVE ...



Morya Federation Esoteric Education  
3.25K subscribers

SUBSCRIBE





Secret Teachings of All Ages, Program 01 - with Francis Donald

65 views · Jun 27, 2020

2 0 SHARE SAVE ...



Morya Federation Esoteric Education  
3.25K subscribers

SUBSCRIBE





“Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringing H. P. B.? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.”

ODL x-xi

8:17 / 2:01:54



### The Secret Doctrine, Program 01 - with Francis Donald

150 views • Jun 26, 2020

5 0 SHARE SAVE ...



Morya Federation Esoteric Education  
3.25K subscribers

SUBSCRIBE

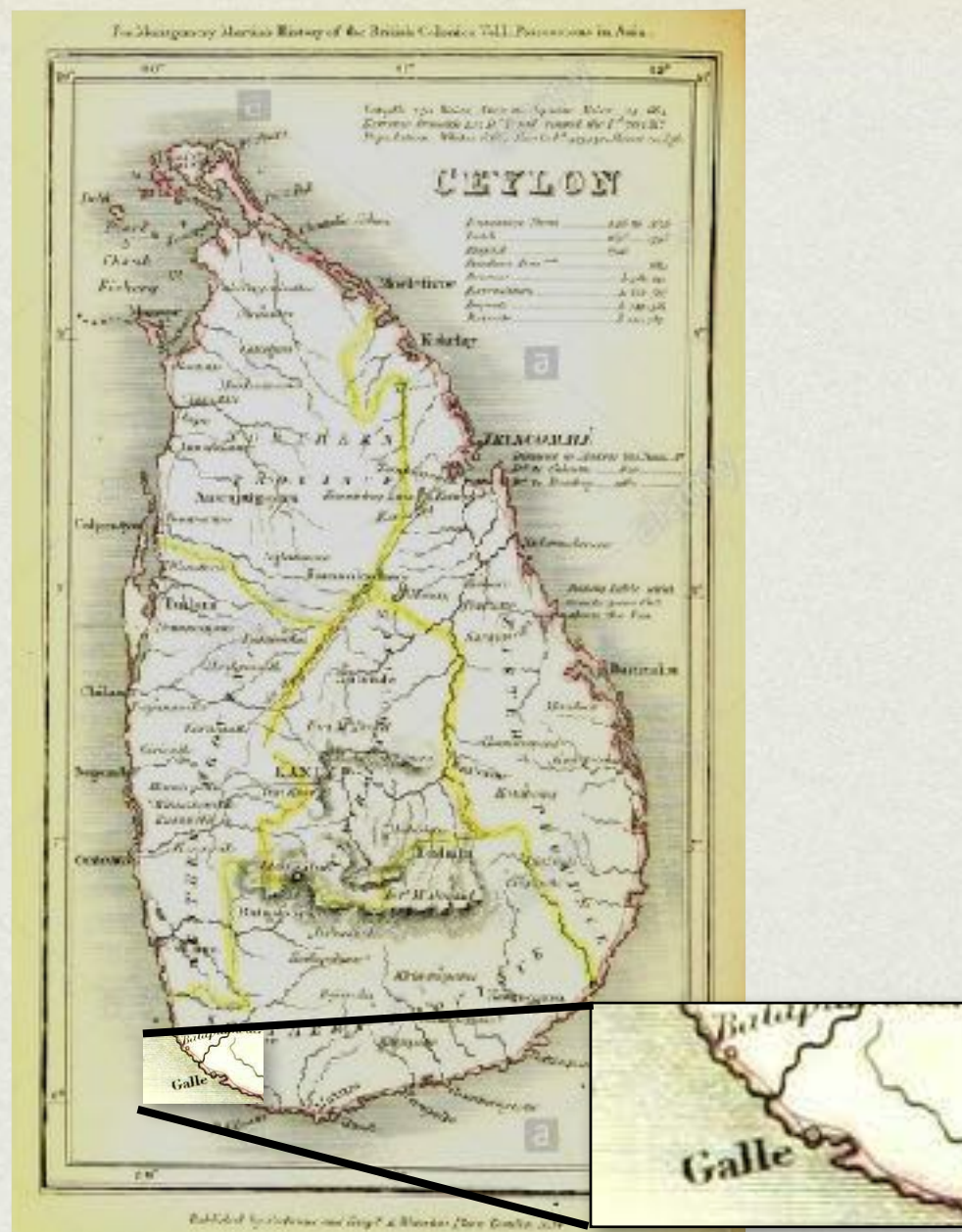




Pitiwella Beach, Sri Lanka

The secret of successful mesmeric healing, was revealed to me by an experience I had at a small village in Southern Ceylon. I think it was at *Pitiwella*, five miles from Galle, though I am not sure, having failed to record the case apart from others treated on the same day. My interpreter, secretary, and. servant, together with many other witnesses, will be able to recall the facts if my word is challenged, so it does not matter. A man suffering from hemiplegia, or paralysis of one side, was brought to me for treatment. I began on his arm, making passes along the nerves and muscles, and occasionally breathing upon them. In less than a half hour I had restored the arm to flexibility; so much so that he could whirl his arm around his head, open and close his fingers at will, grasp and hold a pen or even a pin, and, in fact, do anything he liked with the limb. Then—as I had been kept continuously at work on similar cases for several hours, and felt tired—I bade the committee to make him take a seat and give me time to rest. While I was smoking a pipe, the committee told me that the patient was well-to-do, had spent Rs. 1,500 on medical men without getting relief, and was an avaricious person, well known for his closeness. Now, of all things that are disgusting to the occultist, money-greed is one of the chief: it is so low and ignoble a passion.





Colonel Henry S. Olcott

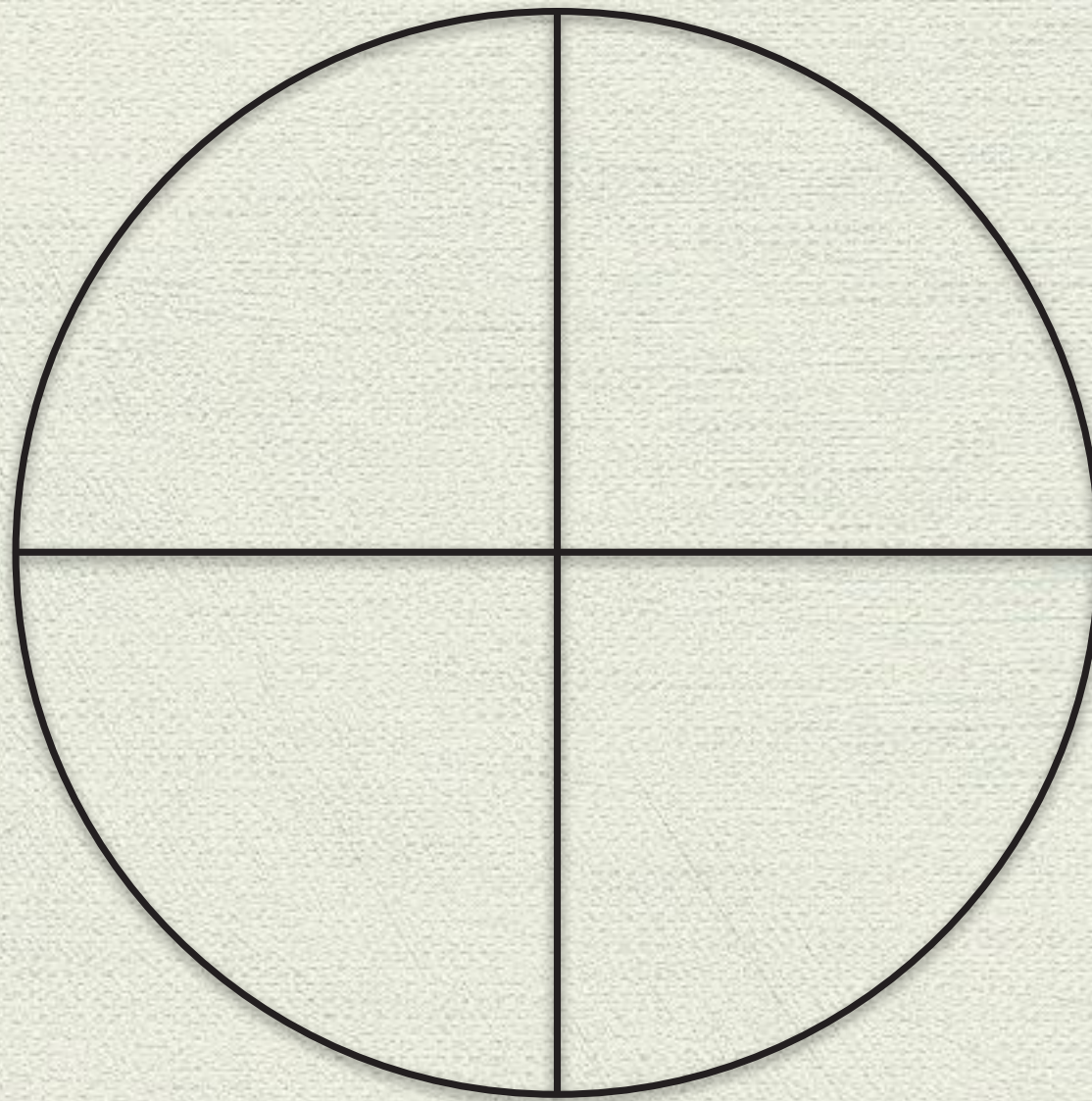
My feelings underwent an instant change towards the patient. The committee, at my suggestion, asked him how much he had decided to give towards the Buddhist National Fund for schools. He whined out that he was a poor man and had spent much on doctors, but he would give one rupee! That capped the climax. I told them to say to him that, although he had spent Rs. 1,500 in vain, he had now had his arm cured gratis, and he might now spend an equal sum, and see if the doctors would not cure his paralyzed leg, and he had better keep the rupee he had just offered for Buddhist schools, towards the doctors' fees. I told them to take the creature away and never let me see him again. But the committee, with one accord, begged me to recall my order, as the mere mention of money would assuredly be misconstrued and misrepresented by our bitter opponents, who could not say that I had ever taken a cent for my healings, or that they had been made by the Buddhist Committee an excuse to influence subscriptions. So after a while I had the patient brought before me, and within another half hour had released his leg from its state of paralysis, and sent the man away walking as well as anyone. My secretary took from him, it seems, a certificate of the cure, and I have it among the papers connected with that Ceylon tour.





The committee in charge of my work had arranged a series of loop tours of about a fortnight each, which brought me around each time to Galle, the central point. When this particular one was finished I was asking one day how it had fared with a certain few patients whose cases had more particularly interested me than the rest, and among others, I mentioned this miser's. The reply surprised me very much: the arm, they said, remained cured, but the leg had relapsed into the paralytic state. Although I had read of no similar case in the books on Mesmerism, the reason suggested itself at once—I had felt no real sympathy for the man after hearing about his miserliness, and therefore my vital aura had not vibrated along his nerves, as it had when applied to the nerves of his arm; there had been a momentary healthful stimulus followed by a return to the state of nerve-paralysis. In both cases I had had exactly the same knowledge of the science, and the same measure of vital force to transmit, but in the latter, none of that feeling of sympathy and benevolent intent which, in the case of the arm, resulted in a permanent cure. I am aware that some writers on Psychopathy—among them Younger, whose work appeared five years later than my Ceylon experience—have affirmed that "sympathy is the keynote of nearly all the phases of development of the mesmeric state", but I do not recall an instance like the one above cited. —ODL:382-5



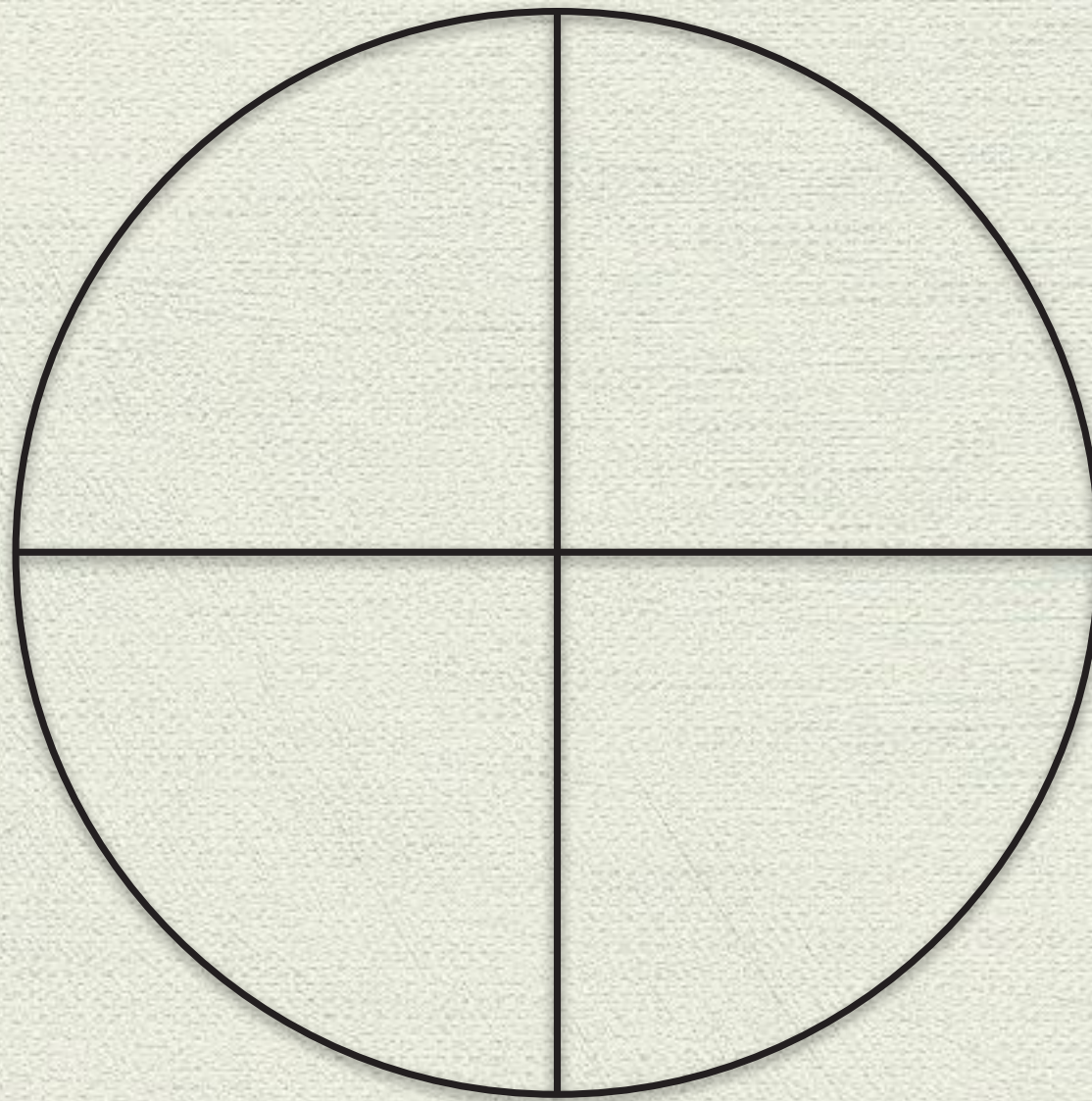


...each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes... In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

- a. The planes rotate from east to west.
- b. The rays rotate from north to south.

...By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays. –TCF 152-3





...each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes... In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

**a. The planes rotate from east to west.**

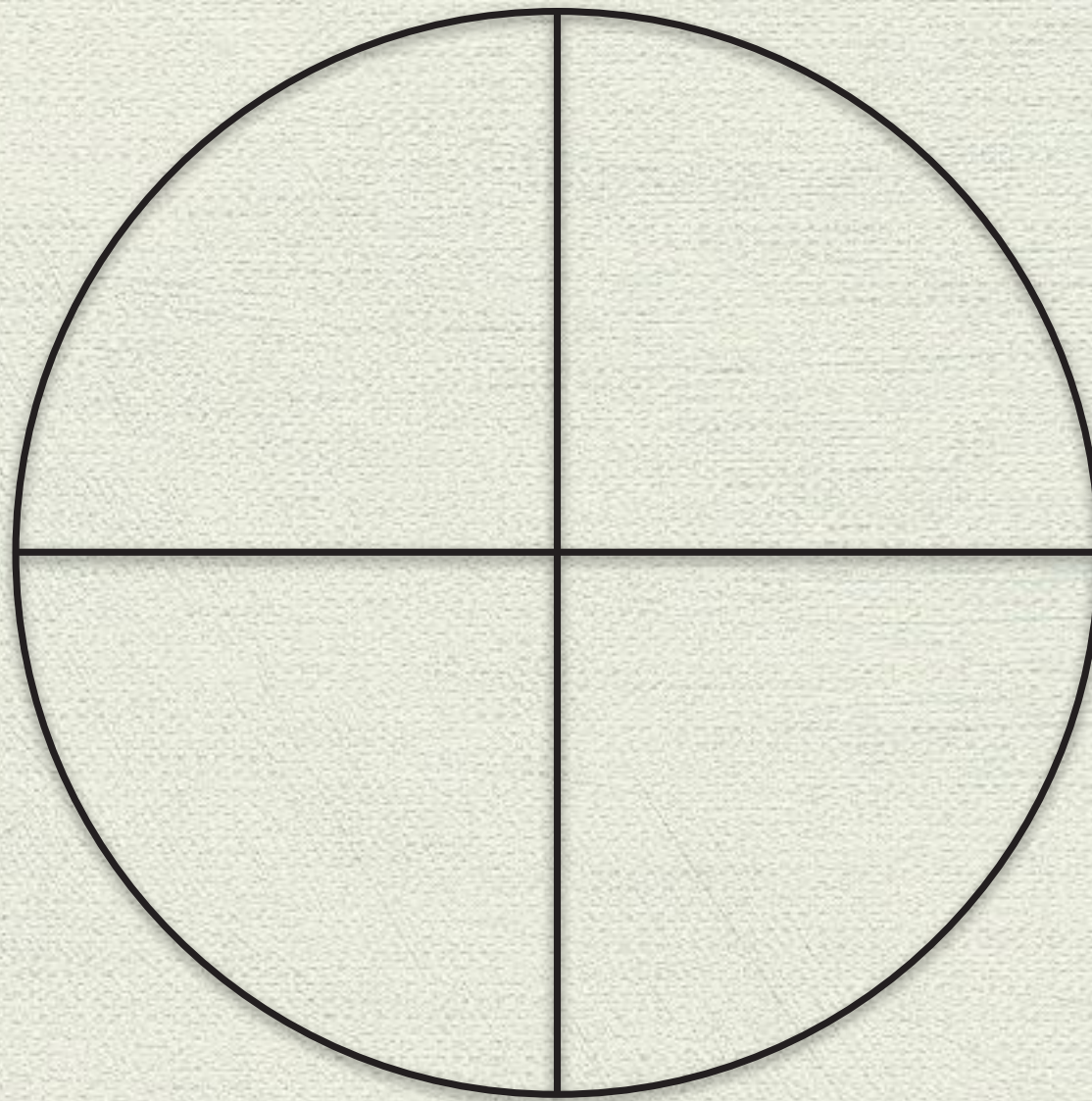
**b. The rays rotate from north to south.**

**...By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays. –TCF 152-3**



- Ray One Not in manifestation.
- Ray Two In manifestation since 1575 A.D.
- Ray Three In manifestation since 1425 A.D.
- Ray Four To come slowly into manifestation after 2025 A.D.
- Ray Five In manifestation since 1775 A.D.
- Ray Six Passing rapidly out of manifestation. It began to pass out in 1625 A.D.
- Ray Seven In manifestation since 1675 A.D. –EP1:26





...each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes... In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

- a. The planes rotate from east to west.
- b. The rays rotate from north to south.

...By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; **the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays.** –TCF 152-3



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, **these Divine Beings are connected with Karma, the Law of Retribution**, for they are the Recorders or Annalists **who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity"** — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," **this divine and unseen canvas is the BOOK OF LIFE**. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4





## The Hall of Records

All are graded and charted. The Masters have Their Halls of Records, with a system of tabulation incomprehensible to us owing to its magnitude and its necessary intricacies, wherein these charts are kept. They are under the care of a Chohan of a Ray, each ray having its own collection of charts. These charts, being in many sections (dealing with incarnate, discarnate, and perfected Egos), are again all under the care of subordinate guardians. The Lipika Lords, with Their vast band of helpers are the most frequent users of these charts. Many discarnate egos awaiting incarnation or having just left the earth, sacrifice their time in heaven to assist in this work. These Halls of Records are mostly on the lowest levels of the mental plane and the highest of the astral, as they can be there most fully utilised and are most easily accessible. -IHS:68-9



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who **project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya**, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4





Akashic Records,  
by Adam Scott Miller

Another series of files in the records give—under a different formula—information as to what is esoterically called "the heat content" of any unit, "the radiating light" of any form, and the "magnetic force" of every life. It is through this knowledge that the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of that formula which is the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. -TCF:1142



1. **Heat content** of any *unit*
2. **Radiating light** of any *form*
3. **Magnetic force** of every *life*

Another series of files in the records give—under a different formula—information as to what is esoterically called "**the heat content**" of any unit, "**the radiating light**" of any form, and the "**magnetic force**" of every life. It is through this knowledge that the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of that formula which is the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. –

TCF:1142



## Stanza IV

Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

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

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c).

Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).

(d) This is about as close an approximation to the Occult teachings as Science ever imagined; for Occultism explains it by "the dead breath" given back by Martanda and his feeding on the "sweat and refuse" of "Mother Space." What could affect Neptune,‡ Saturn and Jupiter, but little, would have killed such comparatively small "Houses" as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. **Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state.** The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. —SD1:102-3



## The Three Great Factors of Motion

1. **Heat** (the Breath)
2. **Repulsion**
3. **Attraction** –SD:103

1. **Heat content** of any *unit*
2. **Radiating light** of any *form*
3. **Magnetic force** of every *life* –TCF:1142

**Heat (the Breath), attraction and repulsion — the three great factors of Motion —** are the conditions under which all the members of all this primitive family are born, developed, and die... –SD:103

Another series of files in the records give—under a different formula—information as to what is esoterically called "**the heat content**" of any unit, "**the radiating light**" of any form, and the "**magnetic force**" of every life. It is through this knowledge that the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of that formula which is the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. –TCF:1142



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, **it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;"** for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4





...the fourth Creative Hierarchy of human Monads, and the Lipika Lords in Their three groups (the threefold karmic rulers who stand between the solar Logos and the seven planetary Logoi), are more closely allied than the other Hierarchies, and their destinies are intimately interwoven.

A further link lies in the fact that the four rays of mind (which concern the karma of the four planetary Logoi) in their totality hold in their keeping the present evolutionary process for Man, viewing him as the Thinker. These four, with the karmic four [Lipika Lords], work in the closest co-operation.

–TCF:111-2



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is **they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought."** The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As **it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe**, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."† Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\*These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

†"Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . **“The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.”** † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\*These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

†"Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”\* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist **the vestiges of all our acts**, silhouettes of whatever we have done."† Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

\*These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

†"Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4



THE INTERNATIONAL SCIENTIFIC SERIES.

HISTORY

OF

THE CONFLICT

BETWEEN

RELIGION AND SCIENCE.

BY

JOHN WILLIAM DRAPER, M. D., LL. D.,

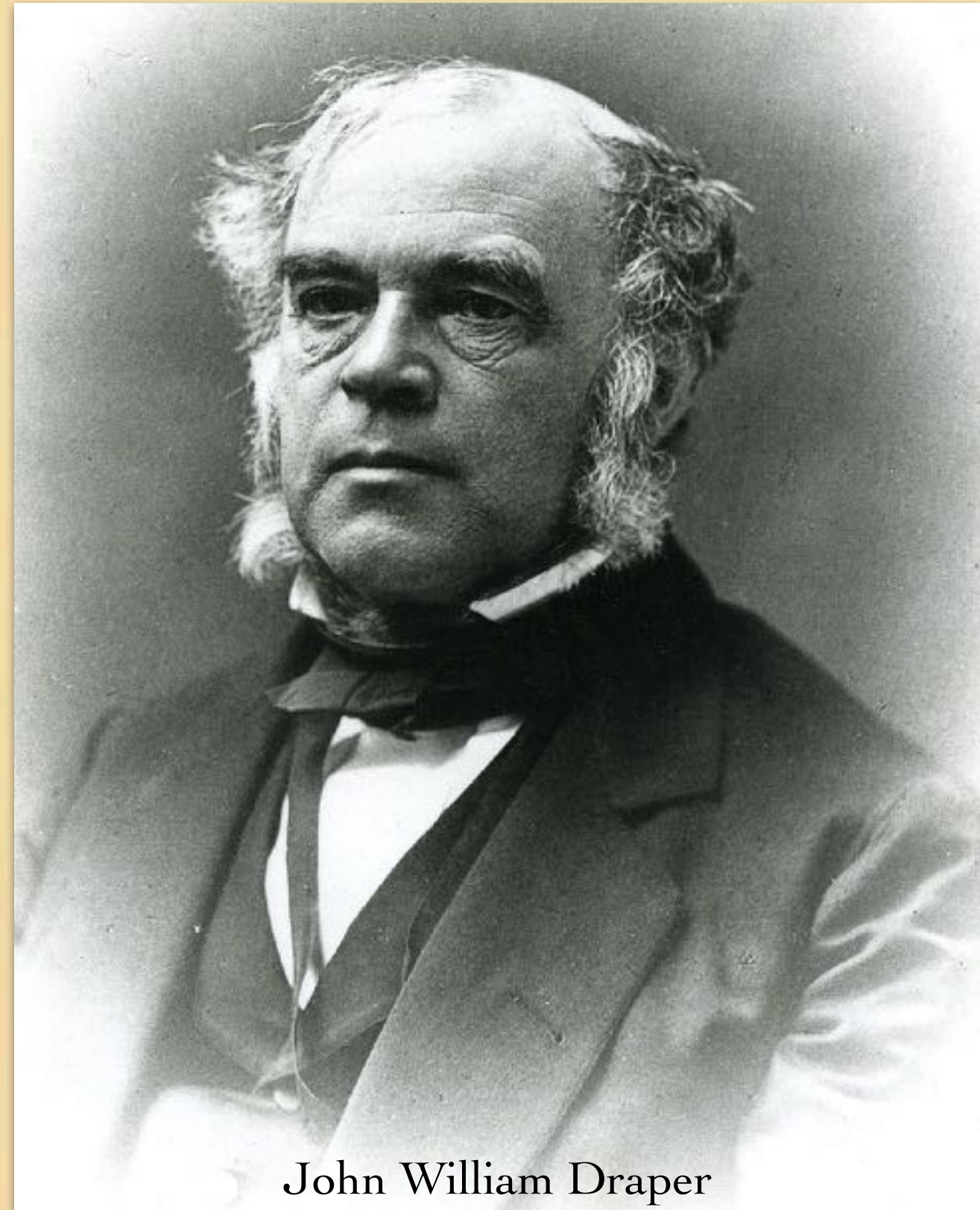
PROFESSOR IN THE UNIVERSITY OF NEW YORK; AUTHOR OF A "TREATISE ON HUMAN PHYSIOLOGY;" "HISTORY OF THE INTELLECTUAL DEVELOPMENT OF EUROPE;" "HISTORY OF THE AMERICAN CIVIL WAR;" AND OF MANY EXPERIMENTAL MEMOIRS ON CHEMICAL AND OTHER SCIENTIFIC SUBJECTS.

NEW YORK:

D. APPLETON AND COMPANY,

549 & 551 BROADWAY.

1875.



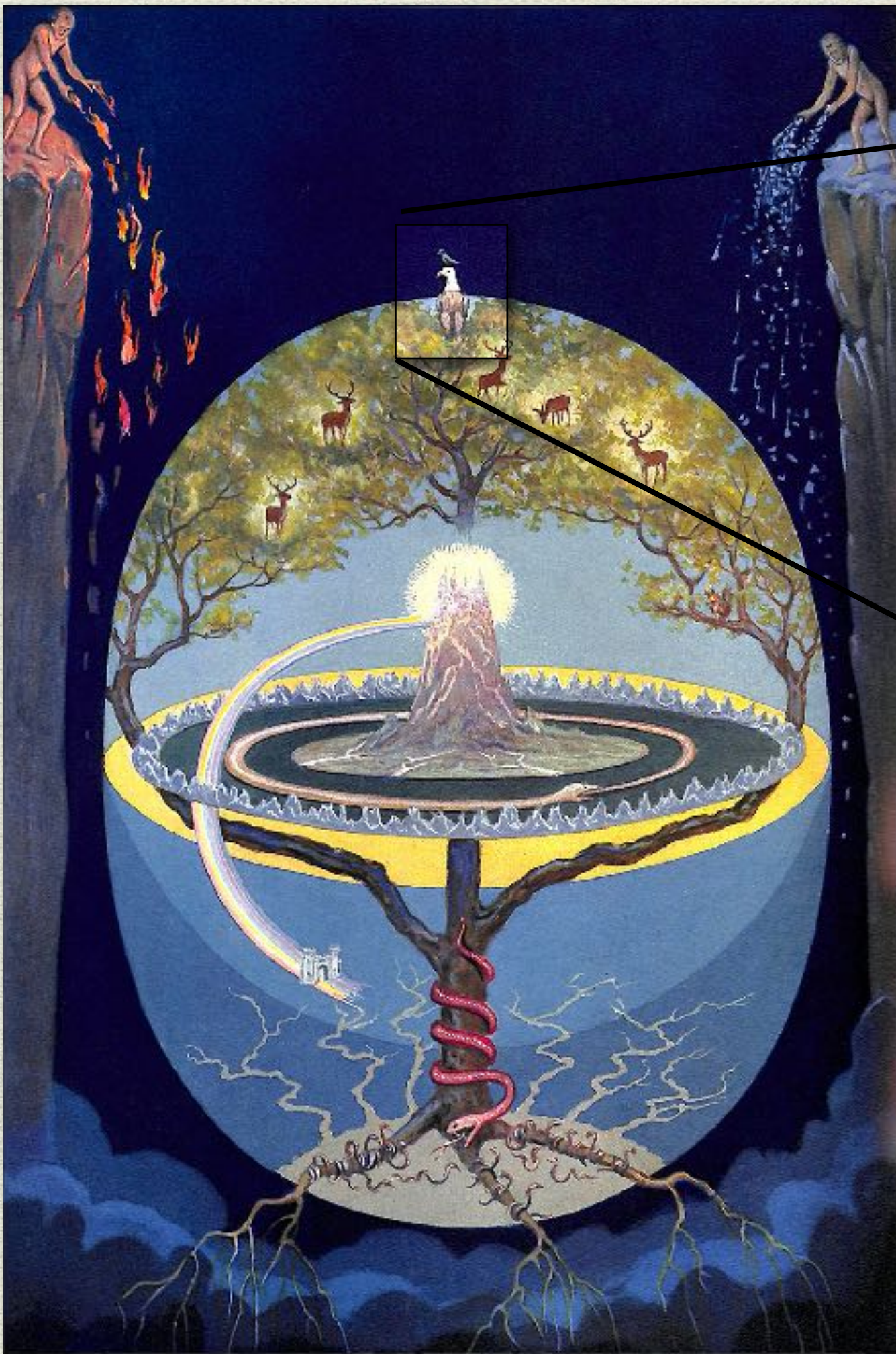
John William Draper





...all is photographed upon the astral light, as the human eye receives impressions upon the retina. The same thought is frequently conveyed in the Christian Bible, in the Hebrew and Christian recognition of the all-seeing eye of God. -TCF:894





Between the eyes of the eagle is the falcon, *Vedfolnir*, whose piercing glance notes all things taking place in the universe. –STOAA:93



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu *Chitra-Gupta* who reads out the account of every Soul's life from his register, called *Agra-Sandhani*; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipika are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "**Assessors**" who stand in the region of **Amenti** as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu **Chitra-Gupta** who reads out the account of every Soul's life from his register, called **Agra-Sandhani**; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4

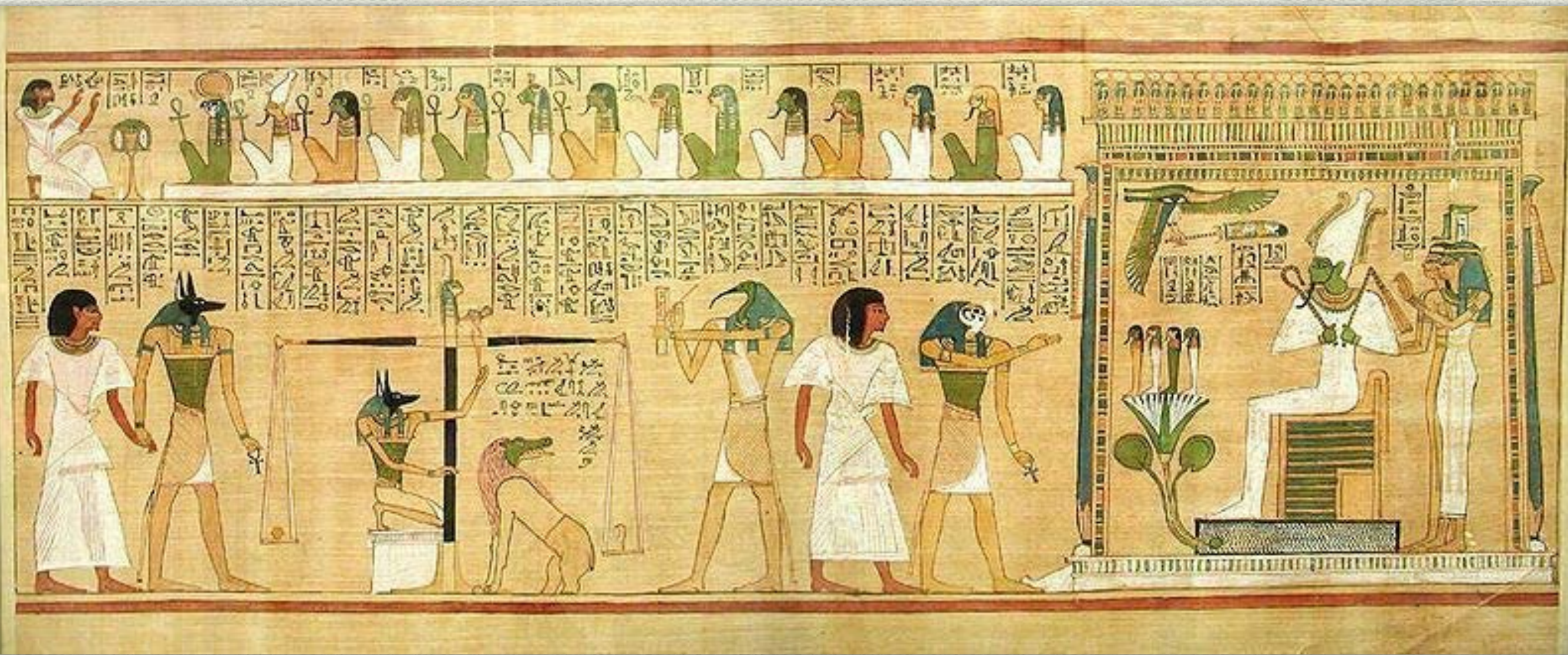




Papyrus of Ani: some of the 42 Judges of Maat are visible, seated and in small size. British Museum, London.

**Assessors:** One name given by Europeans to the 42 judges in the scene of the weighing of the heart in the Egyptian Book of the Dead. They stand as accusers of the defunct before Osiris in the former's progress through Amenti after death. The idea of the judges reading the record from the weighing of the defunct's heart is a variant of the teaching concerning the lipikas or karmic scribes recording all things in the astral light. -OTG





**Amenti**, Amentet: (Egyptian). The underworld (*Tuat*), the hidden place or secret region... On entering Amenti, Anubis conducts the soul to the hall of Osiris where it is judged by the 42 judges [assessors] and its heart is weighed against the feather of truth. If the soul passes the test, it goes to the fields of Aalu. If the names of the 15 Aats, the 7 Arrets (circles), the 21 Pylons, as well as the gods and guardians of these domains are all known, the deceased is enabled to pass from one mansion to the other, and finally to enter the Night Boat of the Sun, which passes through the *Tuat* on its way to arise in the heavens. The shades who miss this boat, the unprogressed egos, must remain in the afterworld or *kama-loka*, while those who enter the boat are carried to the heaven world or *devachan* where they wander about until they return to earth for rebirth. This refers to the passing from world to world by the ego proficient in knowledge of the “names,” and thereafter entering the secret or invisible pathways to the sun. The knowledge of the names indicates spiritual, intellectual, and psychic development, by which the ego of the defunct is no longer attracted to the lower spheres, but having knowledge of them correctly answers the challenges and thereafter follows the attraction upwards and onwards. –OTG

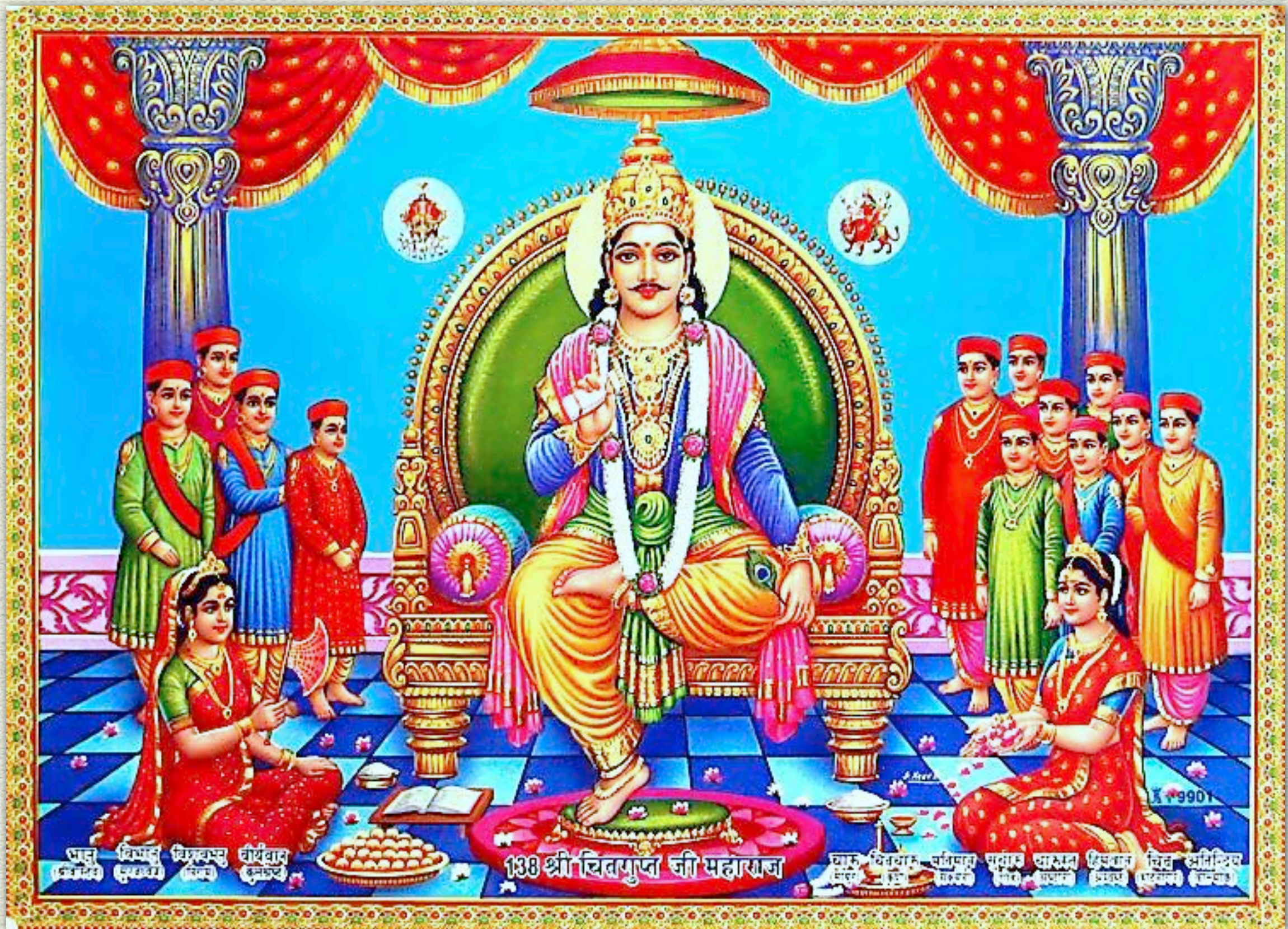




Chitragupta

**Chitragupta:** (Sanskrit) [from *citr* to depict, color with various colors + *gupta* hidden] The secret recorder who paints the picture of the person's life on the astral light; a deva-scribe in the abode of the dead, who records human virtues and vices and reads out the account of every soul's life from his register when the excarnate soul arrives in the kingdom of Yama, the god of death; a variant of the lipikas. -OTG





**Agrasamdhani** (Sanskrit) [from *agra* foremost, beginning + *sam* together, with + the verbal root *dhā* to fasten, unite] That which is fastened or strung together from the beginning; the register of human actions kept by Yama, Hindu god of the dead; linked with Chitragnan, scribe of Yama, who records in the Agrasamdhani the deeds and thoughts of every human being.



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light, not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the **Science of Horoscopy**. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with **the destiny of every man and the birth of every child**, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4





The "builders" of the human body work under the direction of one of the Lords of Karma from the lowest group. These Lords are to be found in three groups, and a Lord out of the third group has the work of superintending the builders of the human being on the three planes...

These various intelligences manipulate the building forces through the medium of streams of energy, which streams are set in motion when the Ego sounds his note. It must be remembered that in more or less degree upon his own plane the Ego is aware of his karma, and of what must be done to promote growth during the coming incarnation. –TCF:942-3



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, **"Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."** †

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4





Saturn is one of the most potent of the four Lords of Karma and forces man to face up to the past, and in the present to prepare for the future. Such is the intention and purpose of karmic opportunity. –EA:164

Saturn is one of the most potent of the four Lords of Karma and forces man to face up to the past, and in the present to prepare for the future. Such is the intention and purpose of karmic opportunity. –EA:164



## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† **Les Mysteres de l'Horoscope, p. XI.** —SD1:103-4



480290

# LES MYSTERES

DE

# L'HOROSCOPE

Préface de CAMILLE FLAMMARION

LETTRE  
DE  
JOSÉPHIN PELADAN

PAR  
**ELY-STAR**

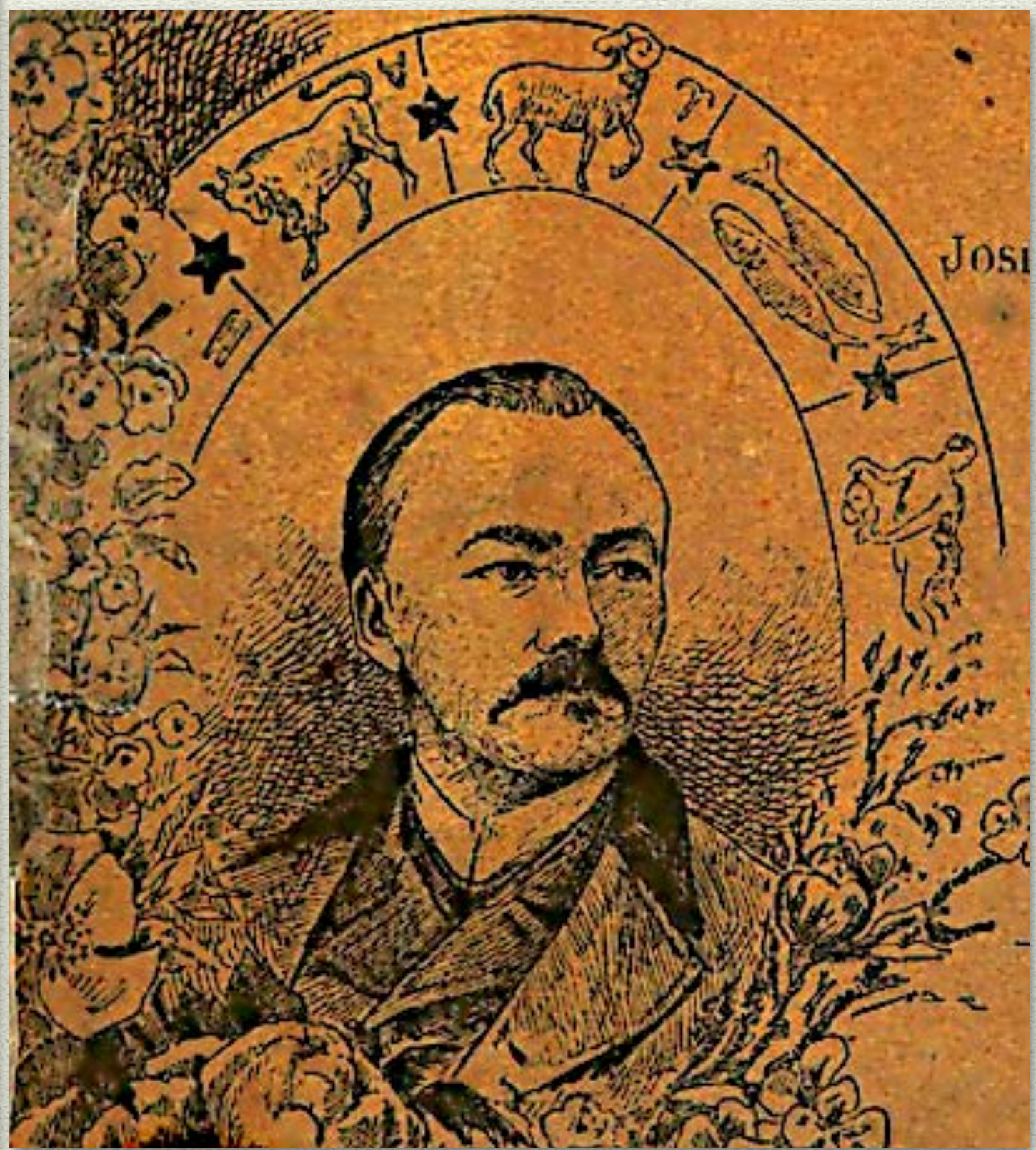
THOISIÈME ÉDITION

PARIS

E. DENTU, ÉDITEUR

GALERIE D'ORLÉANS, 15-17-19, PALAIS-ROYAL

480290





## Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The forty "Assessors" who stand in the region of Amenti as the accusers of the Soul before Osiris, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so little understood in their esoteric meaning. The Hindu Chitra-Gupta who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipika are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT — they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain — virgin of any impression — in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

† Les Mysteres de l'Horoscope, p. XI. —SD1:103-4



## 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 Septenary. 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 Oeaoohoo, which is:
  5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (for x, unknown quantity).
    - 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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). 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 Septenary. 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 Oeaoohoo, which is:
  5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (for x, unknown quantity).
    - 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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

**6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). 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 Septenary. 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, the :○, (for x, unknown quantity).
    - 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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is One. The “Sons” are countless.



Seven presiding agents of karma for each one of the seven schemes. –TCF:1143



## 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 Septenary. 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 Oeaoohoo, which is:
  5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (for x, unknown quantity).
    - 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.” (Arupa)


And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

**6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). 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 Septenary. 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, the : , (for x, unknown quantity).
  - 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.” (Arupa)

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

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is One. The “Son-suns” are countless.

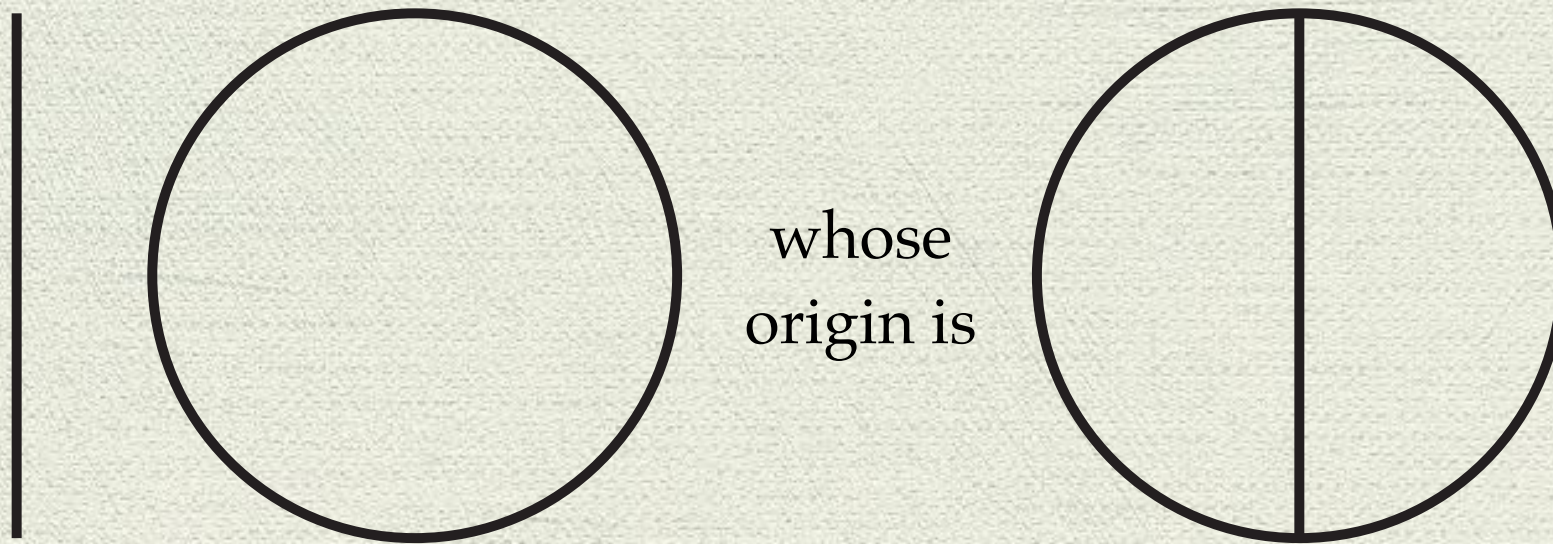


Then the three, the one, the four, the one, the five—the twice seven the sum total.

$$3+1+4+1+5 = 14 = 2 \times 7$$



$$1+2+3+4+5+6+7 = 28 = 10$$



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

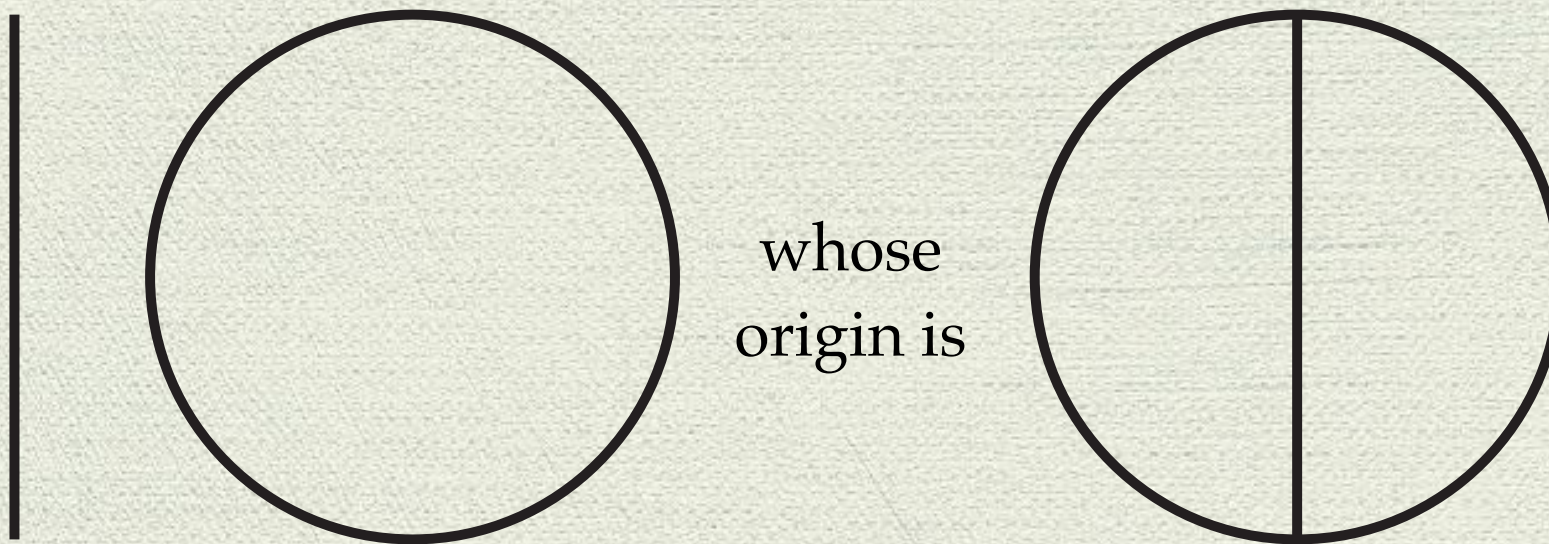


$$7 \mid 7$$

Then the second seven, who are the Lipika...

$$8+9+10+11+12+13+14 = 77 = 14 = 31415$$





$$1+2+3+4+5+6+7 = 28 = 10$$

$$8+9+10+11+12+13+14 = 77 = 14 = 31415$$





**1 to 3.1415**

$$1+2+3+4+5+6+7 = 28 = 10$$

$$8+9+10+11+12+13+14 = 77 = 14 = 31415$$





...the Lipikas control the bringing in, and the passing out, of every Life, divine, superhuman, solar and human, and it is through a consideration of... the basic formula for a solar system that the physical plane appearance of a solar Logos is controlled, and the length of a cosmic pralaya settled. -TCF:1142



## 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 Septenary. 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, the :○, (for x, unknown quantity).

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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the Lipika, **produced by the three (Word, Voice, and Spirit)**. 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 Septenary. 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 Oeaoohoo, which is:
5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (for x, unknown quantity).

**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.” (Arupa)**

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

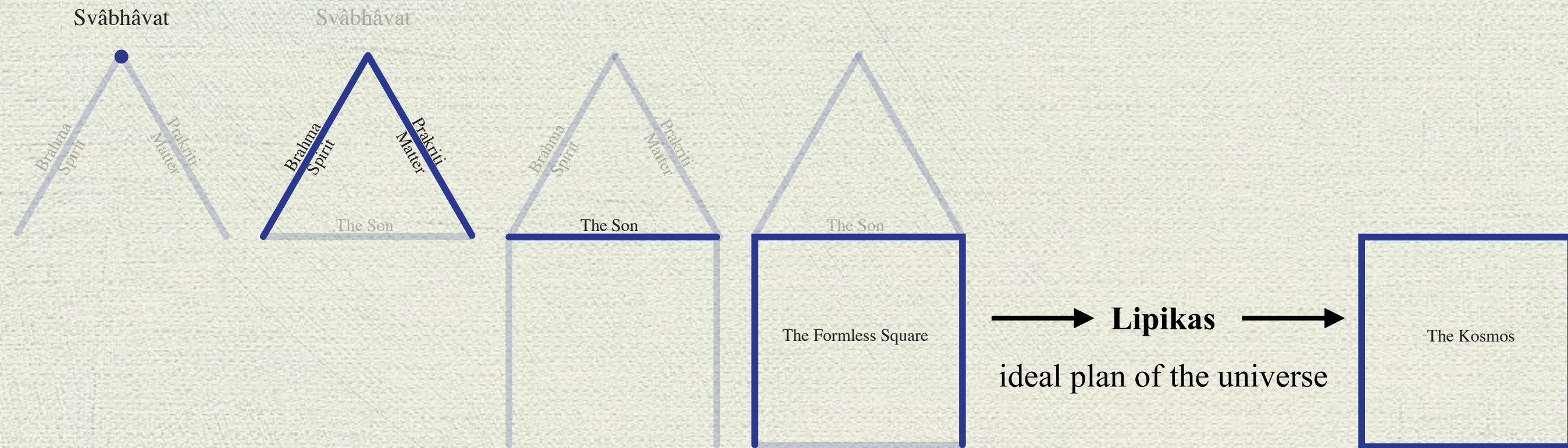
6. Then the second seven, who are the Lipika, **produced by the three (Word, Voice, and Spirit).** The rejected son is One. The “Son-suns” are countless.



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.” (Arupa)





## 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 Septenary. 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, the :○, (for x, unknown quantity).
    - 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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). **The rejected son is One.** The “Son-suns” are countless.



"Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus...

Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" –SD1:99-100



"Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. **The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number** shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus...

Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" –SD1:99-100



"Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. **The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number** shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus...

Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, ***Surya* is the prototype of all those bodies that evolved after him.** In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" –SD1:99-100



## 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 Septenary. 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 Oeaoohoo, which is:
  5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (for x, unknown quantity).
    - 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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). **The rejected son is One. The “Son-suns” are countless.**



6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). **The rejected son is One. The “Son-suns” are countless.**

**Martanda, the rejected son, is (nevertheless) a reflection, and thus one with, the *One* Central Spiritual Sun."**



## 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 Septenary. 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 Oeaoohoo, which is:
  5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (for x, unknown quantity).
    - 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.” (Arupa)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (subjective, formless) universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). **The rejected son is One. The “Son-suns” are countless.**



Q. What is the relation of the Lipika, the "Second Seven" to the "Primordial Seven" and to the first "Sacred Four"?

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called PISTIS-SOPHIA. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Æons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svabhavat. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be." Let us compare his system with ours. In a passage quoted from his works by the author of *Philosophumena*, we read:—"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (*Mahat*), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies, i.e., they radiated out of the flame two by two, one being active, the other the passive principle." These Simon named Nous and Epinoia, or Spirit and Thought, Phône and Onoma, Voice and Name, and Logismos and Enthumesis, Reasoning and Reflection. And again:—"In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (*Philosophumena*, p. 250). —Transactions of the Blavatsky Lodge:145-6