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Det yttersta cirkulära området
är vitt, men kan genom öjan
bli ett ljusgult

Series VIII, Pictures of the Starting Point
Hilma af Klint

MAKARA.US

Univ. Seven Rays + Morya Federation

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“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

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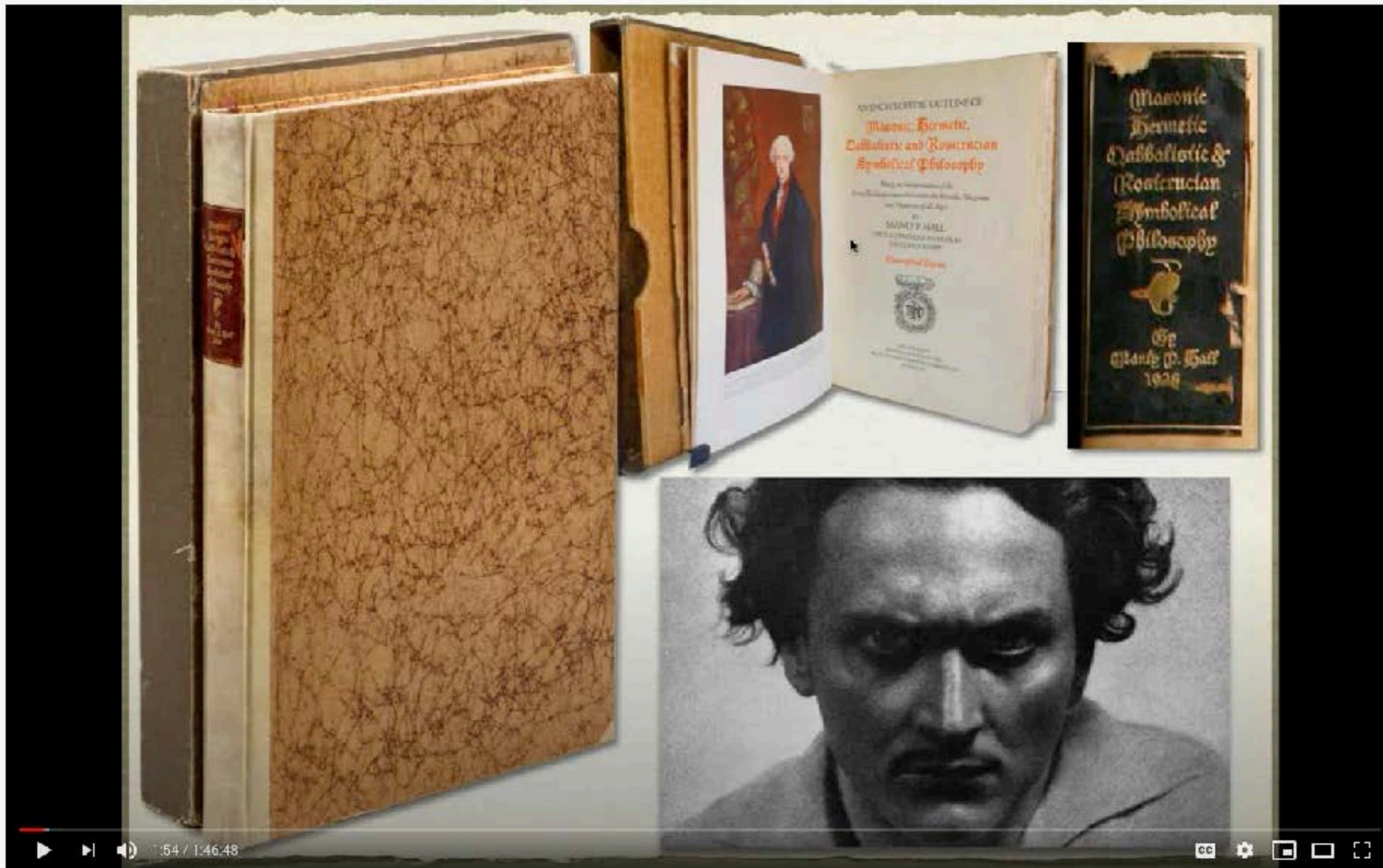
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A case of the "Demon Lover" type was brought me at Galle by the Chief Priest of a (Buddhist) Vihara. A young monk, of perhaps twenty-seven years of age, had been haunted since two or three years by a Yakshini, or a female demon, who—the old monk told me—had been playing the part of spirit wife to him, but to such excess as to rather suggest a person afflicted by nymphomania. The poor fellow was thus obsessed seven or eight times a day and had become reduced to almost a skeleton. The Superior calmly asked me to work a cure. Fortunately, I had successfully treated a similar case in America some years before, the patient being a lady, so that I knew pretty well what to do. I put the monk on a course of mesmerised water, making him come to me every morning for a month, for the day's supply, after which time he was completely cured. I then sent for the Chief Priest and advised him to disrobe his young friend and send him out to take up the ordinary life of the householder, which was done.



The simple explanation is that the influence of the bad Elemental spirit upon its medium was nullified and destroyed by the power of my stronger human will, supplemented by the constant action of the vitalized water. Among the scientific practitioners of mesmerism there have never been two opinions, so far as I know, as to the efficacy of magnetised water as a therapeutic agent. Deleuze says “it is one of the most powerful and salutary agents that can be employed. . . . I have seen magnetised water produce effects so marvellous that I was afraid of having deceived myself, and could not be convinced until I had made a thousand experiments. Magnetisers in general have not made sufficient use of it.” How long the water retains the aura has not—he says—been clearly determined, but “it certainly retains it for many days, and numerous facts seem to prove it not to have been lost after many weeks” –ODL2:388-9

Didarganj Yakshini

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:
 - 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)
 5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :, (for x, unknown quantity).
- 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. –SD1:30-31

Stanza IV

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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

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DIAGRAM OF THE SIMONIAN ÆONOLOGY.

FIRE.

The Universal Principle.



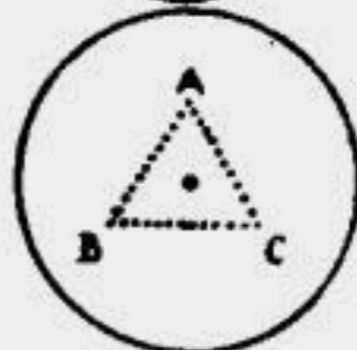
The Perfect Intellectual.

The Boundless Power.



Invisible, Inapprehensible
Silence.

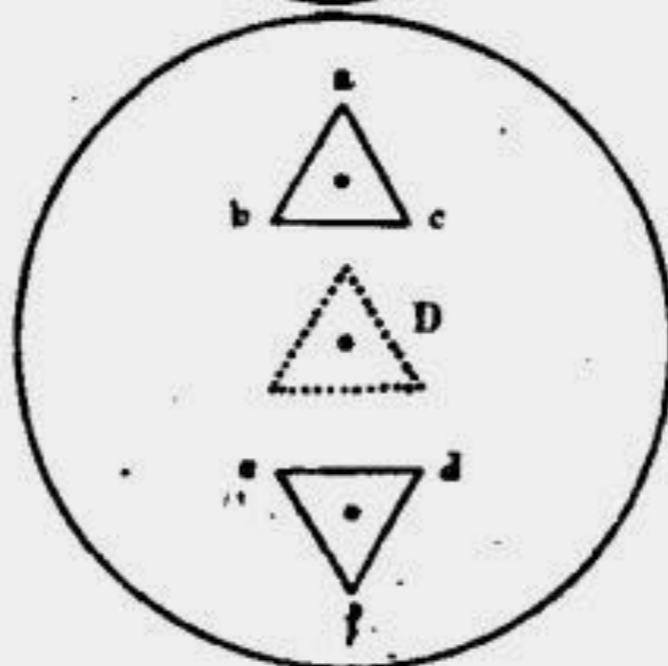
The Universal Root.



A. Incorruptible Form.
B. Universal Mind.
C. Great Thought.

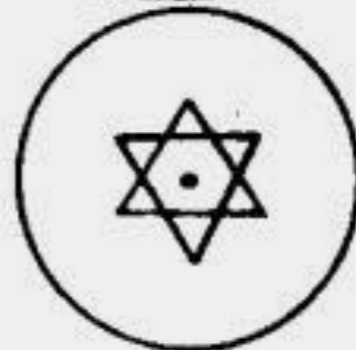
He who has stood, stands,
and will stand.

The Middle Distance,
Incomprehensible Air,
Without beginning or end,
Generated by
The Spirit (The Seventh
Power) moving on the
Waters.



a. Mind (Heaven).
b. Voice (Sun).
c. Reason (Air).
D. The Image from the
Incorruptible Form,
alone ordering all
things.
d. Reflection (Water).
e. Name (Moon).
f. Thought (Earth).

The Lower Regions or World
made by the Angels and



Powers, who were generated
by Thought.¹

Stanza IV

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FIRE

Masculine

Feminine

Mind (Heaven) *Nous*

Thought (Water) *Epinoia*

Voice (Sun) *Phone*

Name (Moon) *Onoma*

Reason (Air)
Logismos

Reflection (Earth)
Enthumesi

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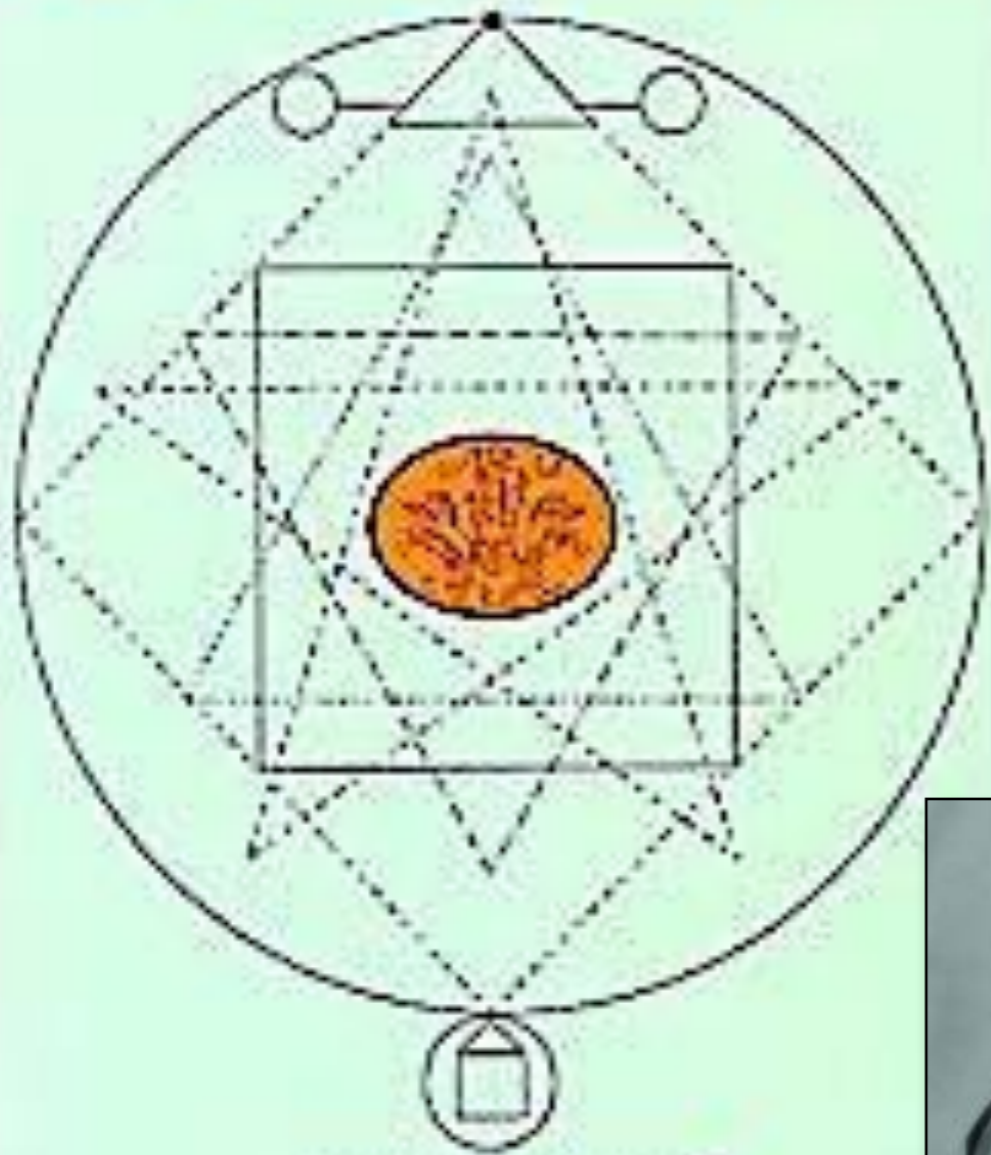
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A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems 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

H.P. Blavatsky,
ON THE GNOSTICS



Compiled and Annotated
by
ILL. SPIRITUALISM

THE
UPANISHADS IN
GNOSTIC LITERATURE





H. P. BLAVATSKY

KESSINGER LEGACY REPRINTS



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:
 - 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)
 5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the : , (for x, unknown quantity).
- 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. –SD1:30-31

Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature."

Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine. This stage of evolution is spoken of in Hindu mythology as the "Creation" of the Gods.

In Stanza V the process of world-formation is described: — First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.—SD1:21-2

Stanza V

1. The Primordial Seven, the first Seven Breaths of the Dragon of Wisdom, produce in their turn from their holy circumgyrating breaths, the fiery whirlwind.
2. They make of him the Messenger of Their Will. The *Dzyu* becomes *Fohat*, the swift son of the divine sons whose sons are the Lipika, runs circular errands. Fohat is the steed and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.
3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the lower kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.
4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.
5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the Four Holy Ones and their armies.
6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . -SD1:31-2

STANZA V

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(a) This is, perhaps, the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory and its purposely obscure phraseology. The question will surely be asked, "Do the Occultists believe in all these 'Builders,' 'Lipika,' and 'Sons of Light' as Entities, or are they merely imageries?" To this the answer is given as plainly: "After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and 'Mind-born Sons' of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man." Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth— a fresh supply of these pouring in daily, since "Adam"— we have to admit the occult teachings. This will be explained in its place. Let us see, now, what may be the occult meaning of this Stanza.

The Doctrine teaches that, in order to become a divine, fully conscious god, — aye, even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, i.e., to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as we have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabbalistic meaning of the saying: "The Breath becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." The Mind-born Sons, the Rishis, the Builders, etc., were all men — of whatever forms and shapes — in other worlds and the preceding Manvantaras. —SD1:106-7

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Life we look upon as the one form of existence, manifesting in what is called matter, or what incorrectly separating them, we name Spirit, Soul, and Matter in man. Matter is the vehicle for the manifestation of soul on this plane of existence; soul is the vehicle for the manifestation of spirit, and these three as a trinity are synthesised by Life, which pervades them all. –IHS:222-3

Soul: Generally, the manifesting vehicle or garment in which an ego clothes itself. First in serial order is the monad, on whatever plane and of whatever class; its vehicle or carrier is its efflux, the ego; which in its turn clothes itself in its own vital garment which is soul. Cosmically, therefore, soul is the vehicle or upadhi of spirit. As the monad creates for its manifestation successive vehicles, soul in its widest sense includes all these, even the physical body; but it is usually used in an aggregative sense to designate the intermediate nature, excluding the monad on the one hand and the physical body on the other. Such division produces the triad of spirit, soul, body, where soul is the vehicle of spirit, and body is the vehicle of soul and spirit. The soul is evolved by experiences on different planes. In itself it is merely a vehicle; but, informed by the monad, through the latter's ego, it is a living conscious entity. The broad meaning is particularized with qualifying adjectives such as animal soul, human soul, etc. Saying that every living thing — animal, vegetable, or mineral — has a soul, refers to the intermediate nature of the being, of which its physical body is the vehicle. Souls, like bodies, are aggregates of innumerable subordinate lives or life-atoms of various orders. Equivalent to the Greek *psyche* and the Hebrew *nephesh*. –TG

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Stanza 3

3. Darkness radiates Light, and Light drops one solitary ray into the Mother-deep. The Ray shoots through the Virgin Egg, the Ray causes the Eternal Egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.

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To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause... is the rootless root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is "Be-ness" rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation. –SD1:14

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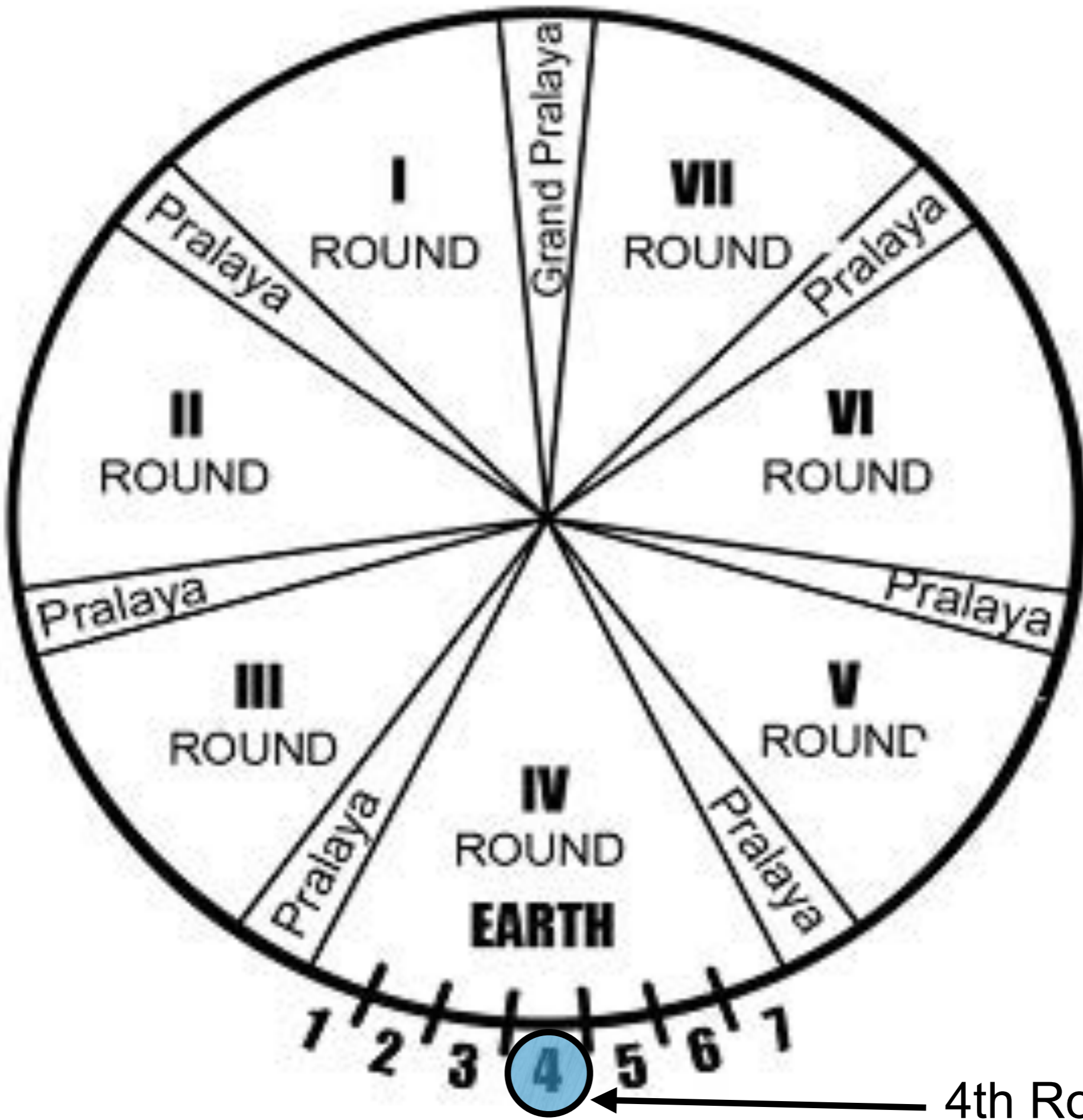
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INVOLUTION

EVOLUTION



4th Root-race

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-Bhagavad Gita: 10.42

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King David Playing the Harp
By Gerard van Honthorst, 1622

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Seraphim (Hebrew) [from the verbal root *śāraf* to burn; plural of *śārāf*] 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) –OTG

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(a) This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it. A sentence or two in it vividly recalls to mind similar ones in the Kabala and the phraseology of the King Psalmist (civ.), as both, when speaking of God, show him making the wind his messenger and his "ministers a flaming fire." But in the Esoteric doctrine it is used figuratively. The "fiery Wind" is the incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the "Creative Forces." **Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and for itself. *It is an atom and an angel.***

In this connection it should be noted that one of the luminaries of the modern Evolutionist School, Mr. A. R. Wallace, when discussing the inadequacy of "natural selection" as the sole factor in the development of physical man, practically concedes the whole point here discussed. He holds that the evolution of man was directed and furthered by superior Intelligences, whose agency is a necessary factor in the scheme of Nature. But once the operation of these Intelligences is admitted in one place, it is only a logical deduction to extend it still further. No hard and fast line can be drawn. –SD1:106-7

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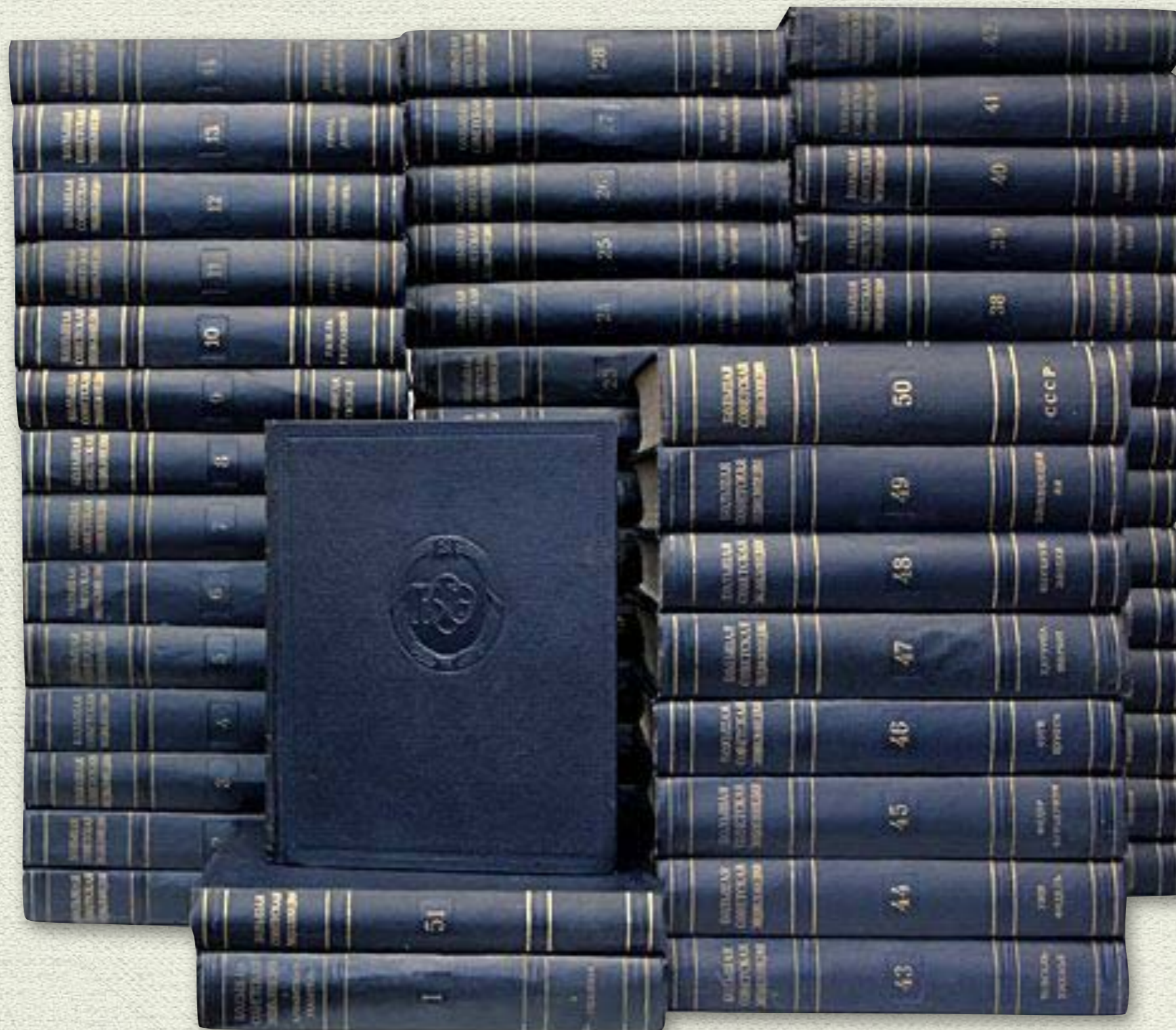
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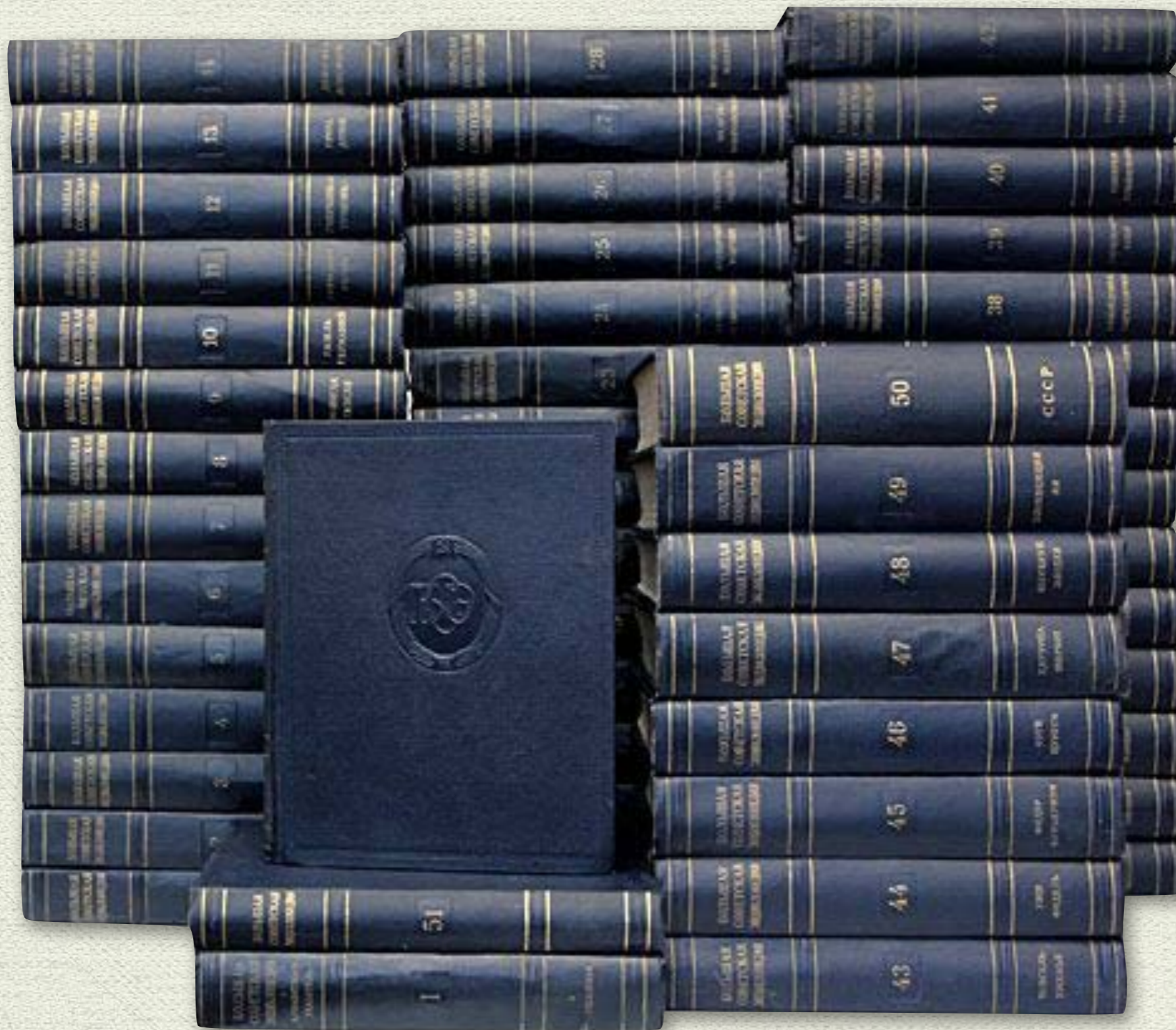
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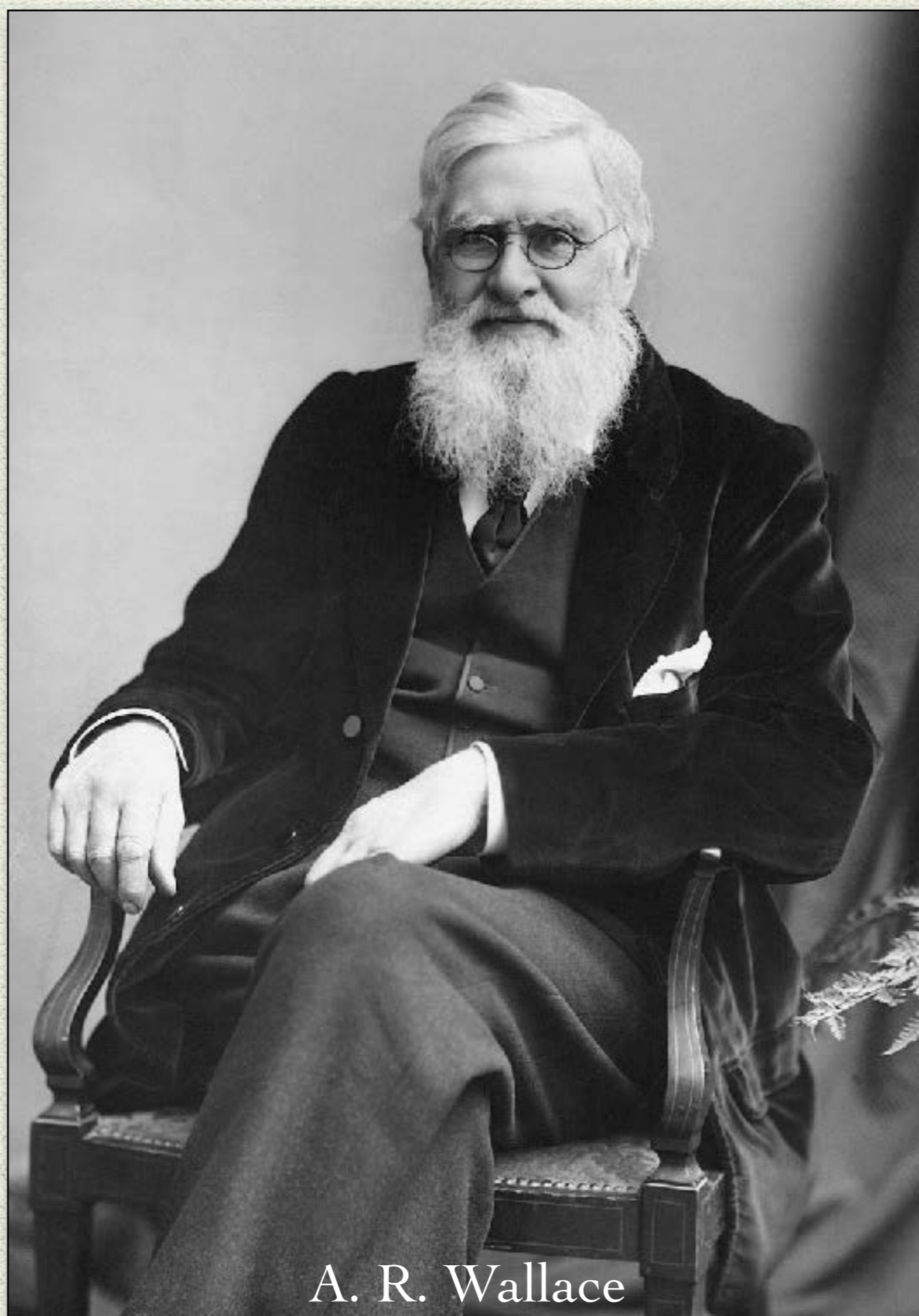
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3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the lower kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.

4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.

5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the Four Holy Ones and their armies.

6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . -SD1:31-2

Stanza III

7. Behold, Oh Lanoo! The Radiant Child of the Two, the Unparalleled Refulgent Glory: Bright Space, Son Of Dark Space, which emerges from the depths of The Great Dark Waters. It is Oeaoohoo The Younger, The * * *. He shines forth as The Son; He is The Blazing Divine Dragon Of Wisdom; the One is Four, and Four takes to itself Three, and the Union produces the Sapta, in whom are the Seven, which become the Tridasa (or the hosts and the multitudes)... -SD1:29

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. –SD1:30-31

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 V

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3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the lower kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.
4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.
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6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . -SD1:31-2

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

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Stanza IV

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 (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the **OI-HA-HOU (the Permutation of Oeaohoo) (b).***

(a) This Sloka gives again a brief analysis of the Hierarchies of the Dhyan Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The "army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause — Divine Thought. As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because —

— "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.

* The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause. —SD1:93

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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. –SD1:30-31

Stanza V

1. The Primordial Seven, the first Seven Breaths of the Dragon of Wisdom, produce in their turn from their holy circumgyrating breaths, the fiery whirlwind.

2. They make of him the Messenger of Their Will. The *Dzyu* becomes *Fohat*, the swift son of the divine sons whose sons are the Lipika, runs circular errands. Fohat is the steed and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.

3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the lower kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.

4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.

5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the Four Holy Ones and their armies.

6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . —SD1:31-2

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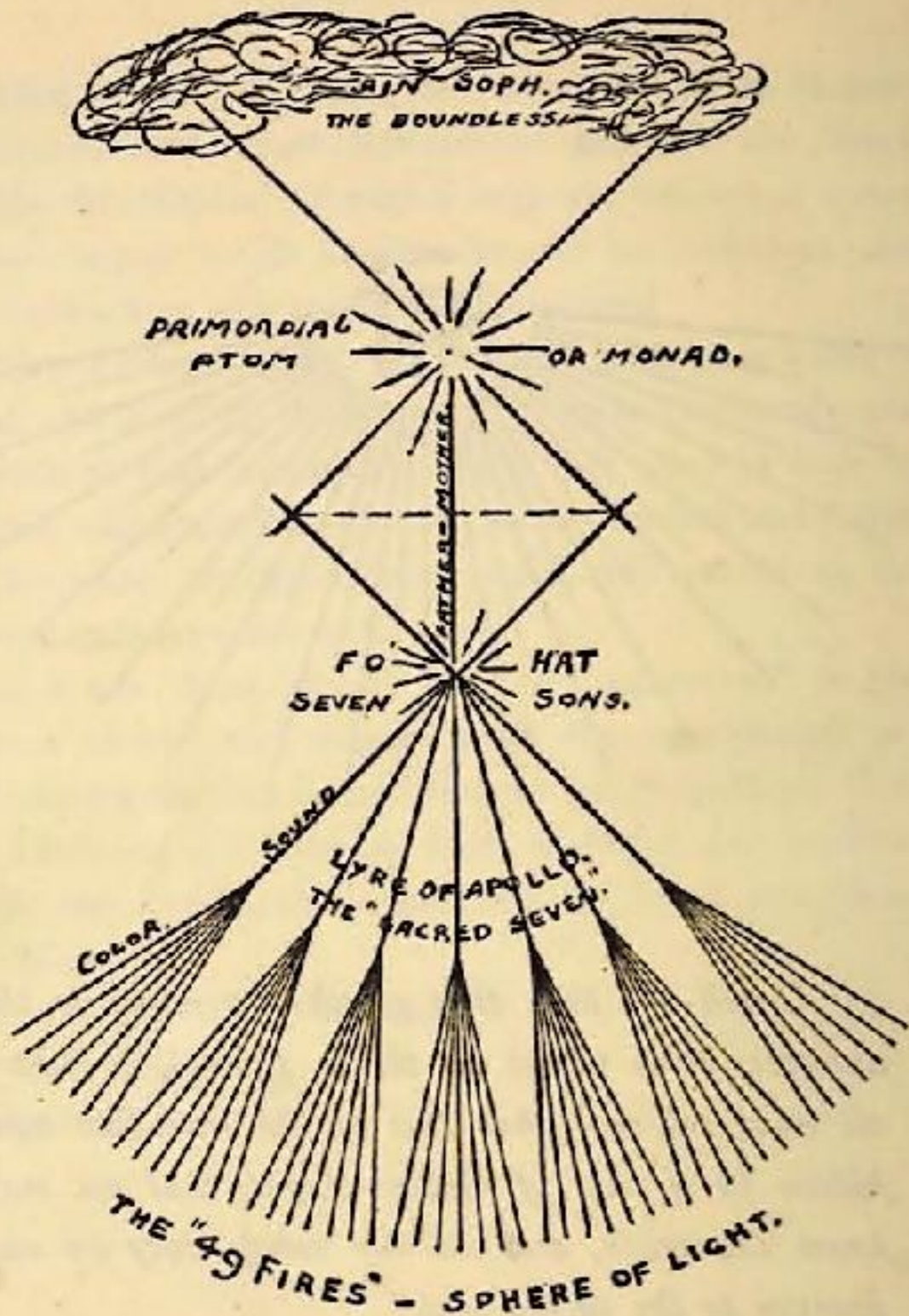


PLATE I.

DESCENT OF SPIRIT INTO MATTER.

"All Things From One."

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle [Upadhi or Vahan] of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation."

But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists *Fohat*. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into

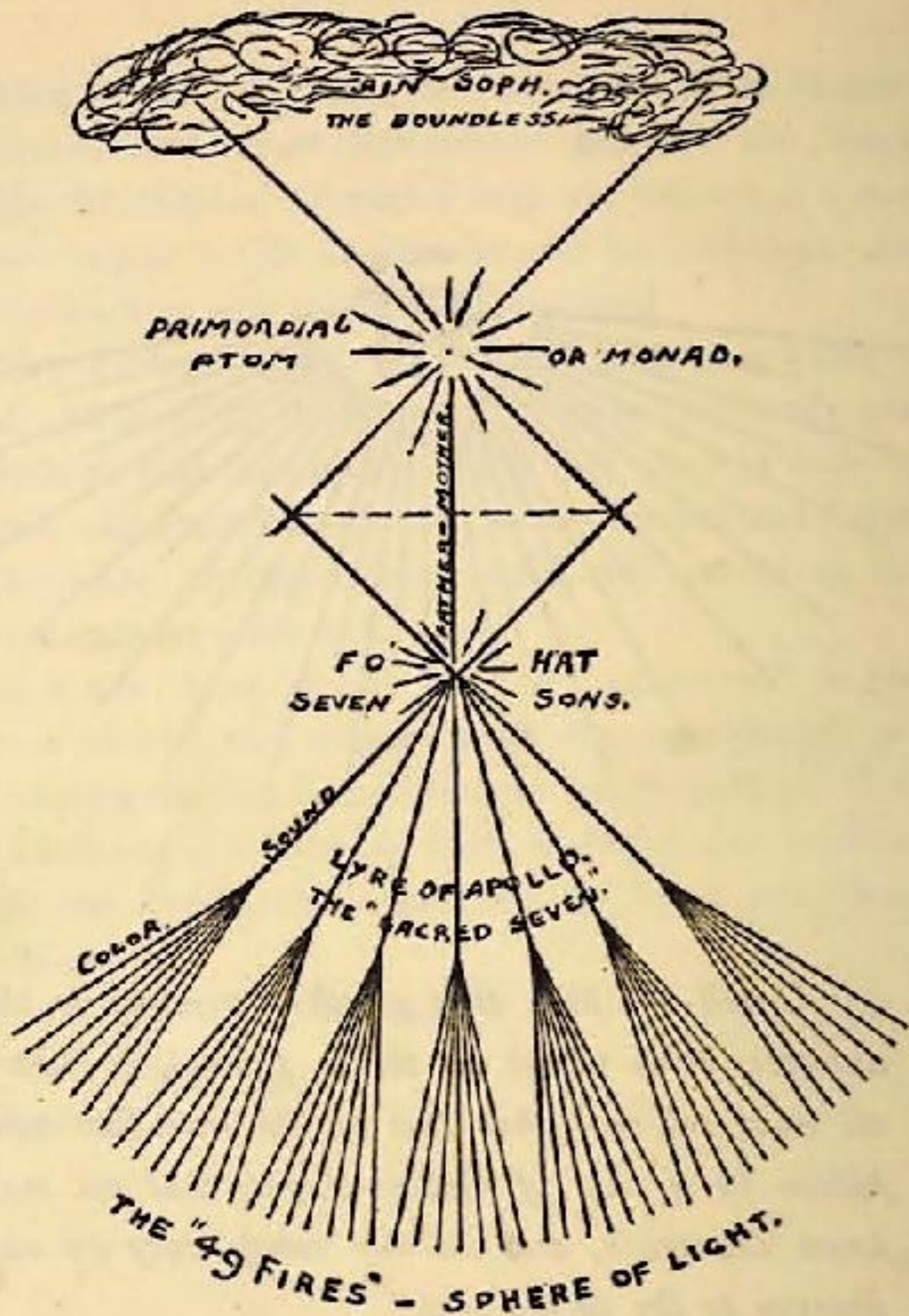


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STANZA V

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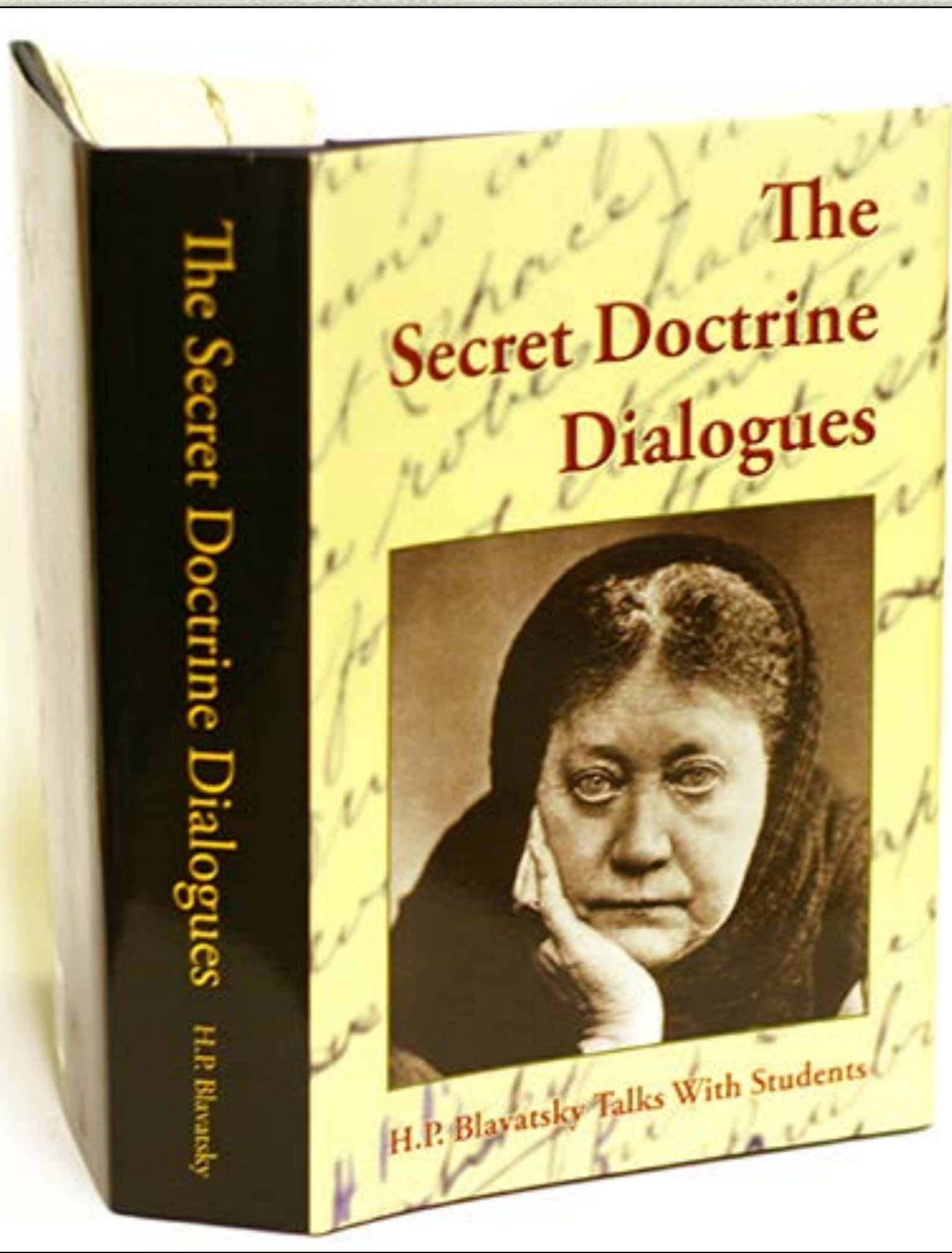
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**The
Secret Doctrine
Dialogues**



H.P. Blavatsky Talks With Students

The Secret Doctrine Dialogues H.P. Blavatsky



Mr. A. Keightley: Śloka 2. “They make of him the messenger of their will. The Dzyu becomes Fohat; the Swift Son of the Divine sons whose sons are the Lipika, runs circular errands.” Question 8. Does this mean that the Lipika are the Sons of Fohat, or are they the Sons of the Primordial Seven?

Mme. Blavatsky: This means that they are the Sons of Fohat as a personification of Mahat, the Mânasaputras or “sons of the universal intelligences,” and it means that the Lipika are the Sons of the “Primordial Seven.” Whether the Lipikas’ marriage certificate is illegal will be next asked, I suppose. I would not wonder, because, for instance, what can I answer you to this? They are the sons; They cannot be the Sons, it is simply an expression used. “The Sons of Fohat” means just as the sons of Lipika, it is simply one coming down from above to below, and that is all. –The SD Dialogues:337

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Dhyani-buddha: [from the verbal root *dhyai* to meditate, contemplate + *buddha* awakened one] Buddhas of contemplation or meditation; the fifth in the descending series in the enumeration of the Hierarchy of Compassion. Two general hierarchies of spiritual beings brought forth our cosmos: the dhyani-buddhas or architects who in their aggregate form the higher and more spiritual side, and actually compose the line of the luminous arc; and the dhyani-chohans or the builders or constructors who form the lower and relatively more material side, the line (from this viewpoint only) of the shadowy arc. Often the term dhyani-chohans is used for both these lines of beings.

There are seven dhyani-buddhas, so that for each round of a septenary planetary chain there is a presiding dhyani-buddha or causal buddha. Our present fourth round is under the care and supervision of the dhyani-buddha belonging to the fourth degree of this celestial hierarchy. The dhyani-bodhisattvas who watch over the globes of the planetary chain in each round are rays from the dhyani-buddha of the round.

“It is this dhyani-buddha of our fourth round, our Father in Heaven, who is the Wondrous Being, the Great Initiator, the Sacrifice, . . . The Ray running through all our individual being, from which we draw our *spiritual* life and *spiritual* sustenance, comes direct to us from this hierarchical Wondrous Being *in whom we all are rooted*. He to us, psychologically and spiritually, holds exactly the same place that the human ego, the man-ego, holds to the innumerable multitudes of elemental entities which compose his body . . .” (Fundamentals of the Esoteric Philosophy:237-8).

These dhyani-buddhas furnished humankind with divine kings and leaders, who taught humanity the arts and sciences, and who “revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms — and who had, therefore, lost every recollection of their divine origin — the great spiritual truths of the transcendental worlds” (SD 1:267).

Further, each human monad has sprung from the essence of a dhyani-buddha.

“The ‘triads’ born under the same Parent-planet, or rather the *radiations* of one and the same Planetary Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or ‘*twin-souls*,’ on this Earth.

“This was known to every high Initiate in every age and in every country: ‘I and my Father are one,’ said Jesus (John x. 30). When He is made to say, elsewhere (xx. 17): ‘I ascend to *my* Father and your Father,’ . . . It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani Buddha, ‘Star,’ or ‘Father,’ again of the same planetary realm and division as He did” (SD 1:574). –OTG

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- 4) Sons of Light, the seven cosmic logoi, the logoi of cosmic life, the Third Logos... emanate from the sun and working in its kingdom are the parents of the rectors or planetary spirits of the seven sacred planets.
- 5) Dhyani-buddhas (buddhas of contemplation)... also called the celestial buddhas or causal buddhas, through their emanated representatives each govern one round of the septenary cycles of evolution on a planetary chain.
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Amitâbha

Overshadowing Dhyani-buddha (esoterically, one of seven)

Means: unmeasured splendor; mystically, as boundless light or boundless space
one of the five dhyani-buddhas of Tibetan Buddhism

Gautama Sakyamuni

A “Great Soul” capable of incarnation

Gautama is the sacerdotal name of the Sakya family, hence the name of Prince Siddhartha, the son of Suddhodana of Kapilavastu. Gautama Buddha was also called Sakyamuni, meaning the muni or sage of the Sakyas.

Tzon-kha-pa

Additional incarnations of the above “Great Soul”

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Avalôkitêswara

The Synthesizing Logos

“Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha– the One Supreme and eternal– manifests itself as Avalokiteshwara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins” –SD 1:110

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- 1) Adi-buddhi (primal wisdom), the mystic universally diffused essence;
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- 4) **Sons of Light**, the seven cosmic logoi, the logoi of cosmic life, the Third Logos... emanate from the sun and working in its kingdom are the **parents of the rectors or planetary spirits of the seven sacred planets.**
- 5) Dhyani-buddhas (buddhas of contemplation)... also called the celestial buddhas or causal buddhas, through their emanated representatives each govern one round of the septenary cycles of evolution on a planetary chain.
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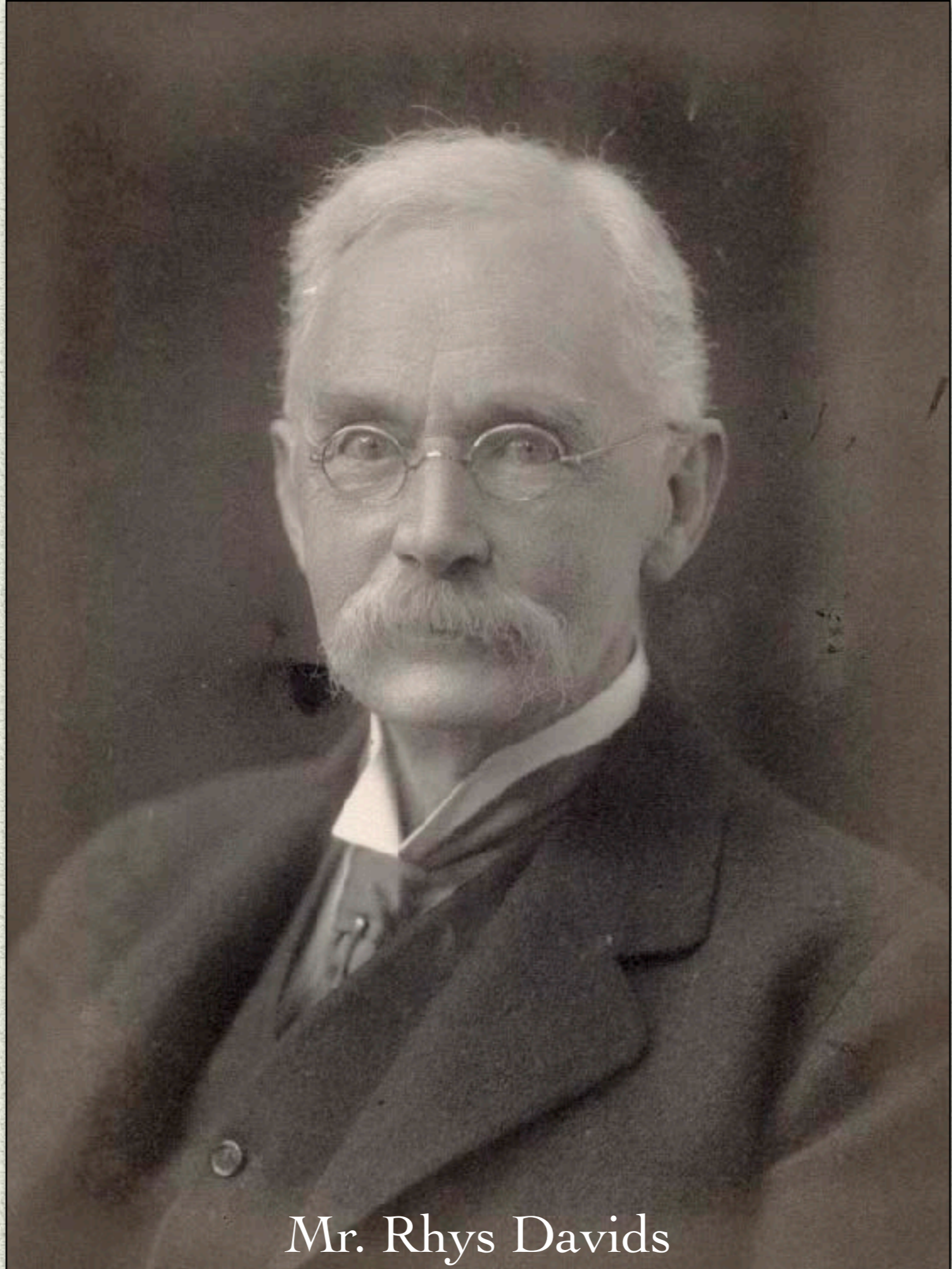
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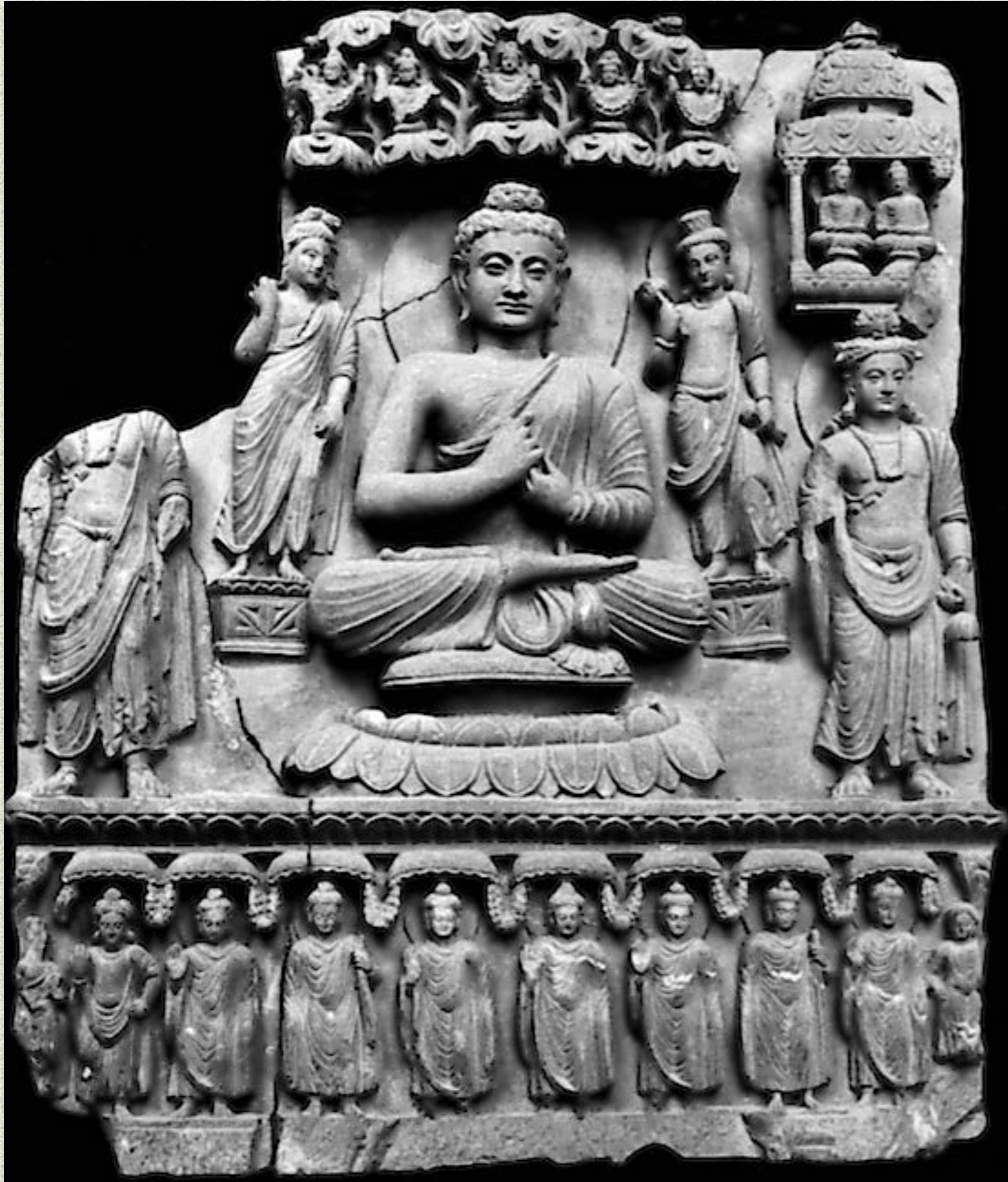
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(*b*) As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at once that, *according to the Orientalists*, there are five Dhyanis who are the "celestial" Buddhas, of whom the human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested,* and two are to come in the sixth and seventh Root-races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, for instance, Amitâbha is the Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa.† As the synthesis of the seven Dhyani-Buddhas, Avalôkitêswara was the first Buddha (the Logos), so Amitâbha is the inner "God" of Gautama, who, in China, is called Amita(-Buddha). They are, as Mr. Rhys Davids correctly states, "the glorious counterparts in the mystic world, free from the debasing conditions of this material life" of every earthly mortal Buddha — the liberated Manushi-Buddhas appointed to govern the Earth in this Round. They are the "Buddhas of Contemplation," and are all Anupadaka (parentless), *i.e.*, self-born of divine essence. **The exoteric teaching which says that every Dhyani-Buddha has the faculty of creating from himself, an equally celestial son — a Dhyani-Bodhisattva** — who, after the decease of the Manushi (human) Buddha, has to carry out the work of the latter, rests on the fact that owing to the highest initiation performed by one overshadowed by the "Spirit of Buddha" — (who is credited by the Orientalists with having created the five Dhyani-Buddhas!), — a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

* See A. P. Sinnett's "Esoteric Buddhism," 5th annotated edition, pp. 171-173.

† The first and greatest Reformer who founded the "Yellow-Caps," Gyalugpas. He was born in the year 1355 A.D. in Amdo, and was the Avatar of Amitâbha, the celestial name of Gautama Buddha. —SD1:107-9

The Hierarchy of Compassion of our solar system is sometimes given as:

1) Adi-buddhi (primal wisdom), the mystic universally diffused essence;

2) Maha-buddhi (universal buddhi), the Logos;

3) Daiviprakriti (universal divine light), universal life, the Second Logos;

4) Sons of Light, the seven cosmic logoi, the logoi of cosmic life, the Third Logos... emanate from the sun and working in its kingdom are the parents of the rectors or planetary spirits of the seven sacred planets.

5) Dhyani-buddhas (buddhas of contemplation)... also called the celestial buddhas or causal buddhas, through their emanated representatives each govern one round of the septenary cycles of evolution on a planetary chain.

6) Dhyani-bodhisattvas (bodhisattvas of contemplation)... or bodhisattvas of the celestial realms, similarly through their emanated representatives each govern one of the seven globes comprising a planetary chain.

7) Manushya-buddhas (human buddhas), racial buddhas... watch over the root-races in a round, two appearing in every race, one near the commencement and one near the midpoint of each root-race. Gautama Buddha was the second racial buddha of the fifth root-race.

8) Bodhisattvas... are those spiritual and intellectually advanced human beings who leave the nirvana of buddhahood in order to remain on earth for their sublime work of aiding, stimulating, and guiding those hosts of entities, including humanity, trailing behind them.

9) Men. –OTG

STANZA V

2. They make of Him the messenger of their Will (*a*). The Dzyu becomes *Fohat*; the swift son of the Divine Sons, whose Sons are the Lipika,* runs circular errands. He is the steed, and the thought is the rider (*i.e.*, *he is under the influence of their guiding thought*). He passes like lightning through the fiery clouds (*cosmic mists*) (*b*); takes three, and five, and seven strides through the seven regions above and the seven below (*the world to be*). He lifts his voice, and calls the innumerable sparks (*atoms*) and joins them together (*c*).

(*a*) This shows the "Primordial Seven" using for their *Vahan* (vehicle, or the manifested subject which becomes the symbol of the Power directing it), *Fohat*, called in consequence, the "Messenger of their will" — the fiery whirlwind.

"Dzyu becomes *Fohat*" — the expression itself shows it. Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.

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