

Departure, 1952
by Agnes Pelton

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

▶ ⏪ 🔊 7:59 / 2:01:54



The Secret Doctrine, Program 01 - with Francis Donald

160 views • Jun 26, 2020

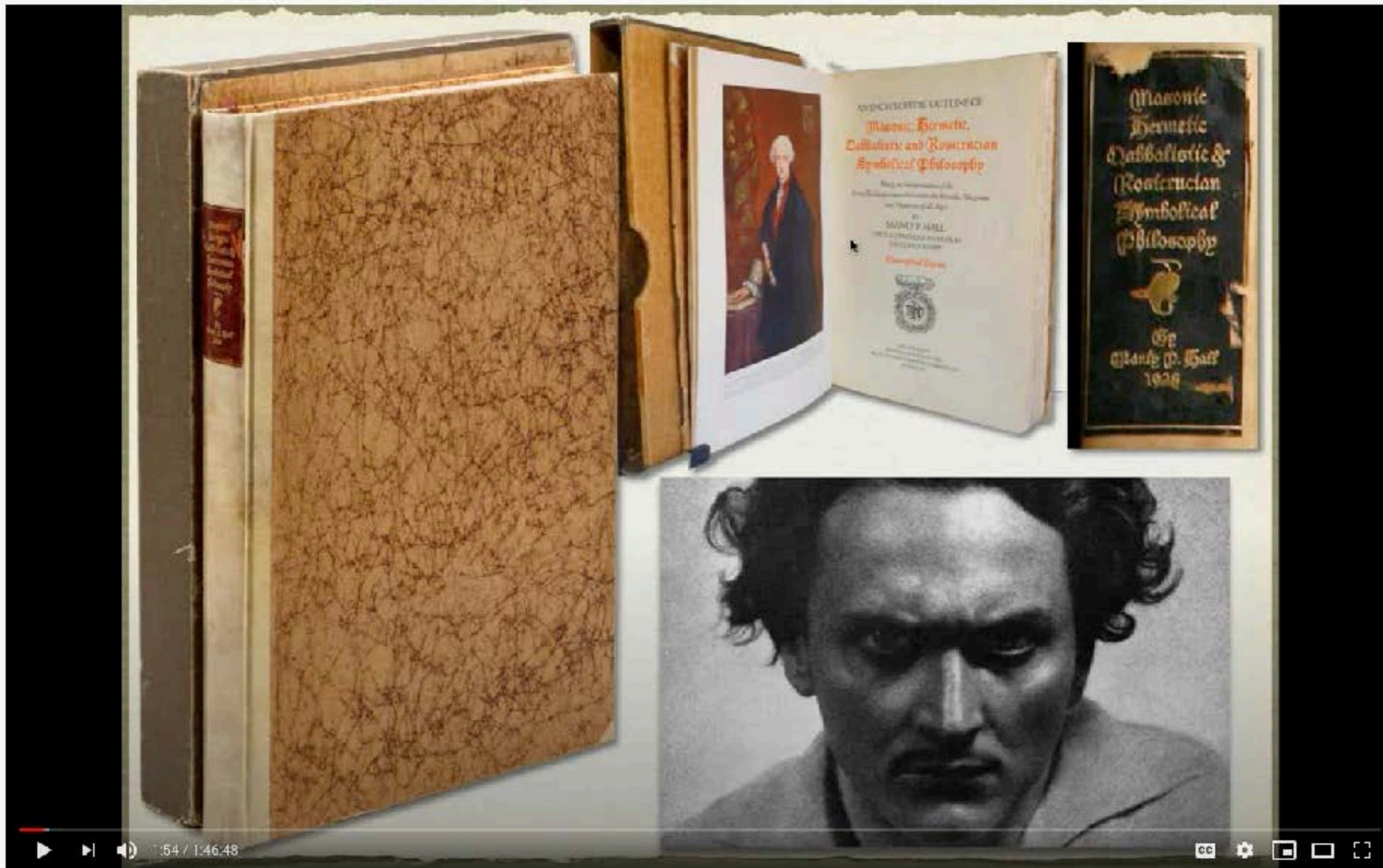
👍 5 🗨️ 0 ➦ SHARE 📌 SAVE ⋮



Morya Federation Esoteric Education
3.26K subscribers

Screenshot

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

7:59 / 2:01:54



The Secret Doctrine, Program 01 - with Francis Donald

160 views • Jun 26, 2020

5 0 SHARE SAVE ...



Morya Federation Esoteric Education
3.26K subscribers

SUBSCRIBE

**OLD
DIARY
LEAVES**

**FIRST
SERIES**

**AMERICA
1874-78**

Rs. 3.6

ADYAR

**OLD
DIARY
LEAVES**

**SECOND
SERIES**

1878-83

ADYAR

**OLD
DIARY
LEAVES**

**THIRD
SERIES**

1883-87

P. 2-8

ADYAR

**OLD
DIARY
LEAVES**

**FOURTH
SERIES**

1887-92

Rs. 2-8

ADYAR

**OLD
DIARY
LEAVES**

**FIFTH
SERIES**

1893-96

ADYAR

**OLD
DIARY
LEAVES**

**SIXTH
SERIES**

1896-98

ADYAR

Olcott



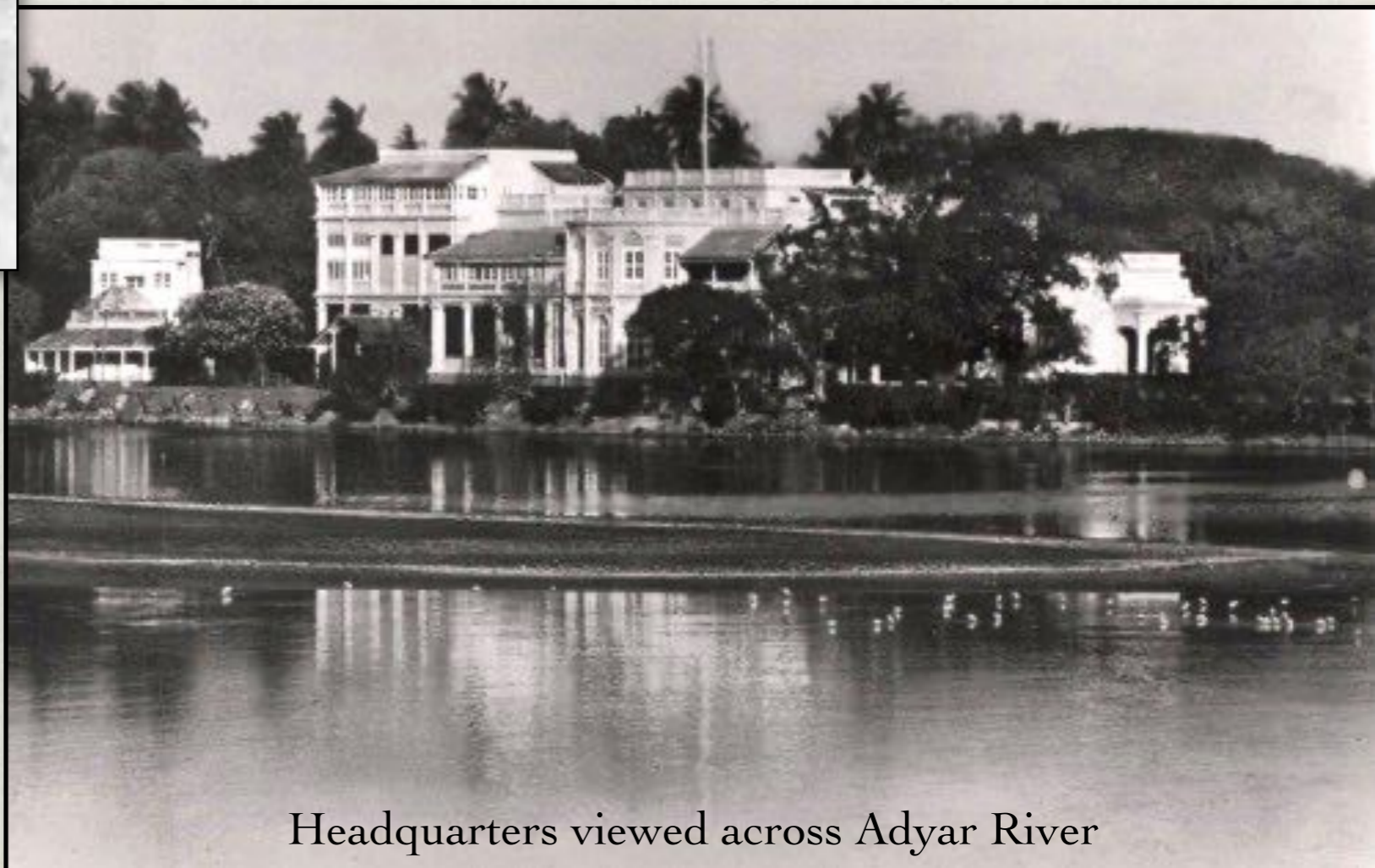
Subba Row



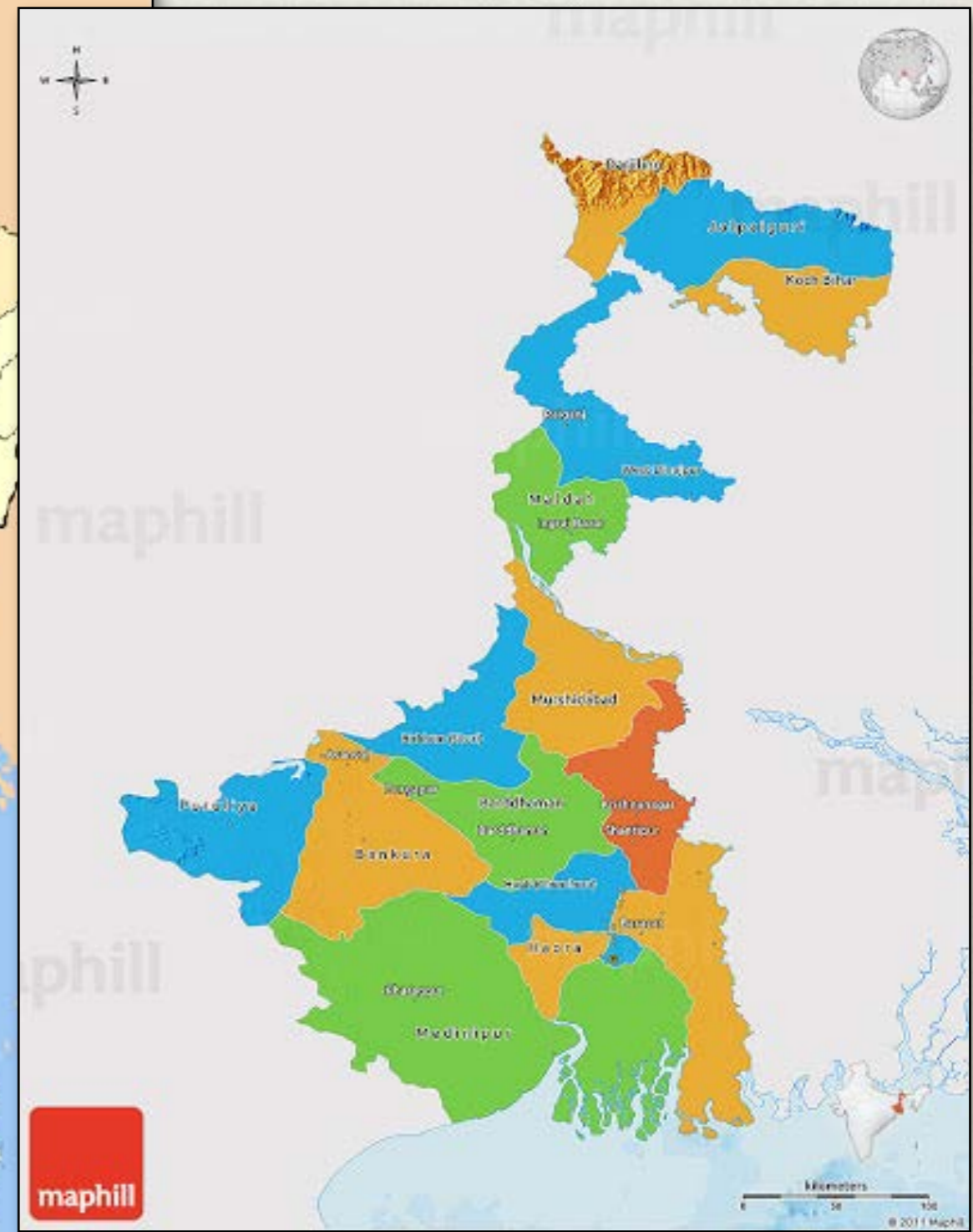
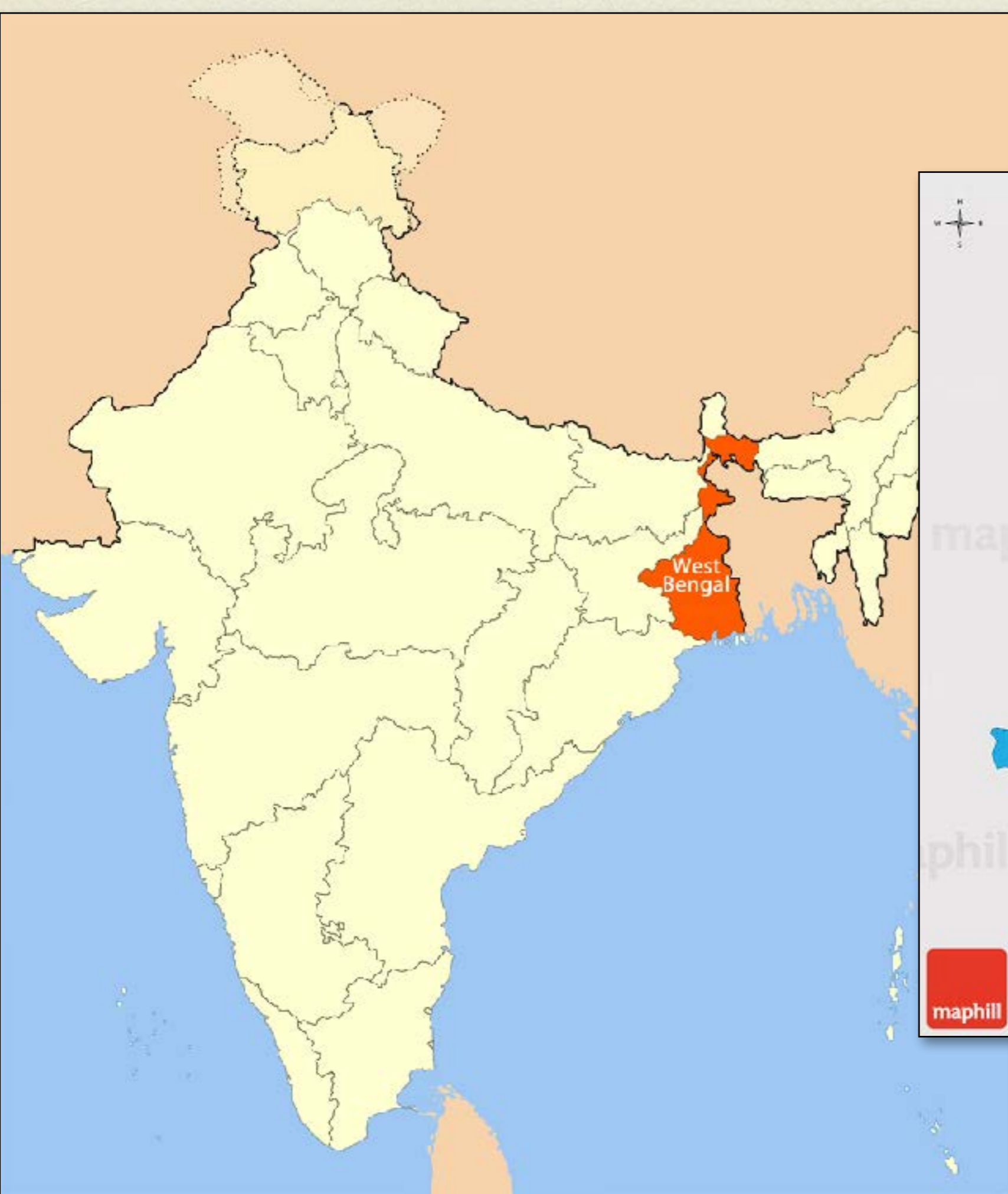
H.P.B.

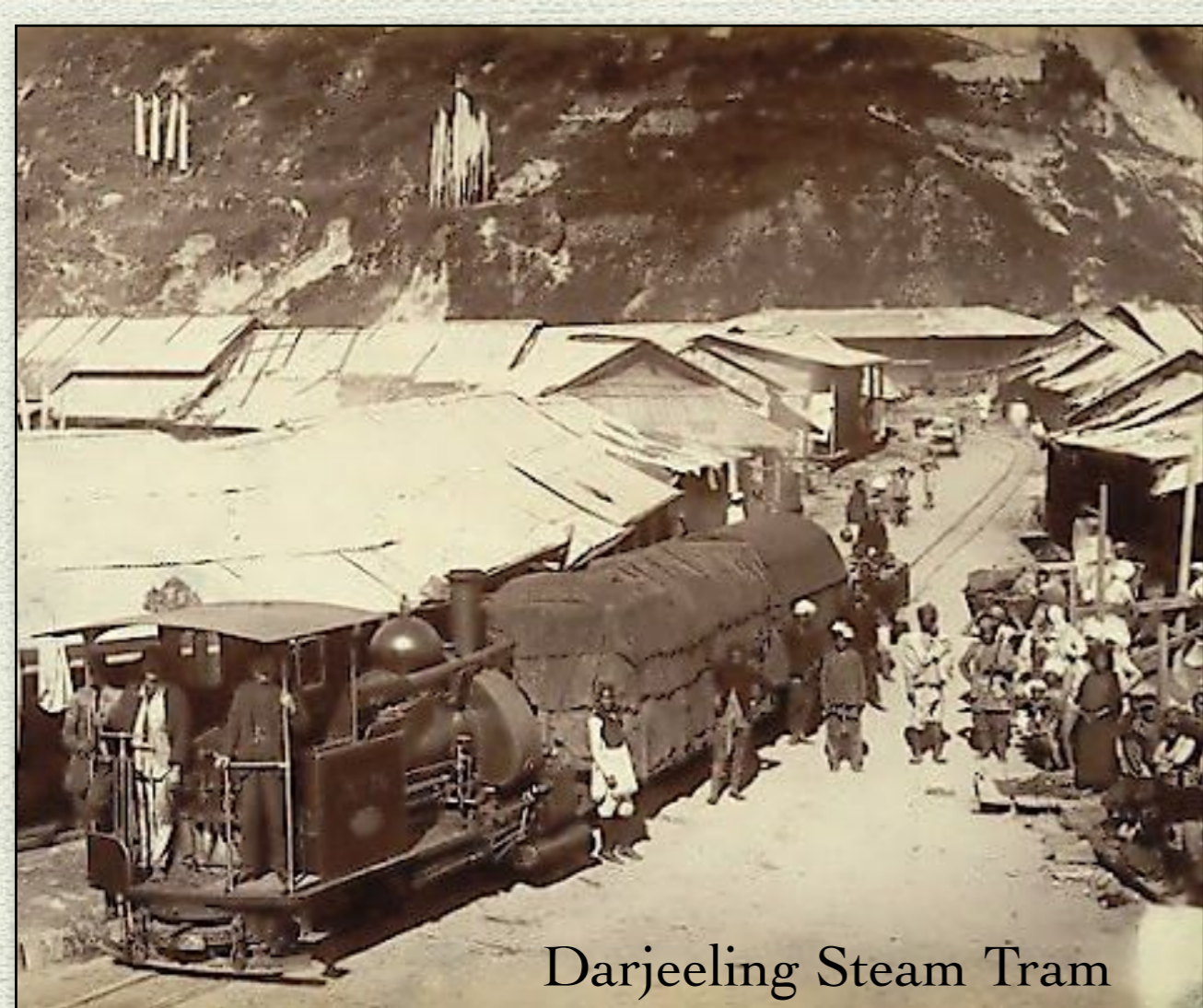


Damodar

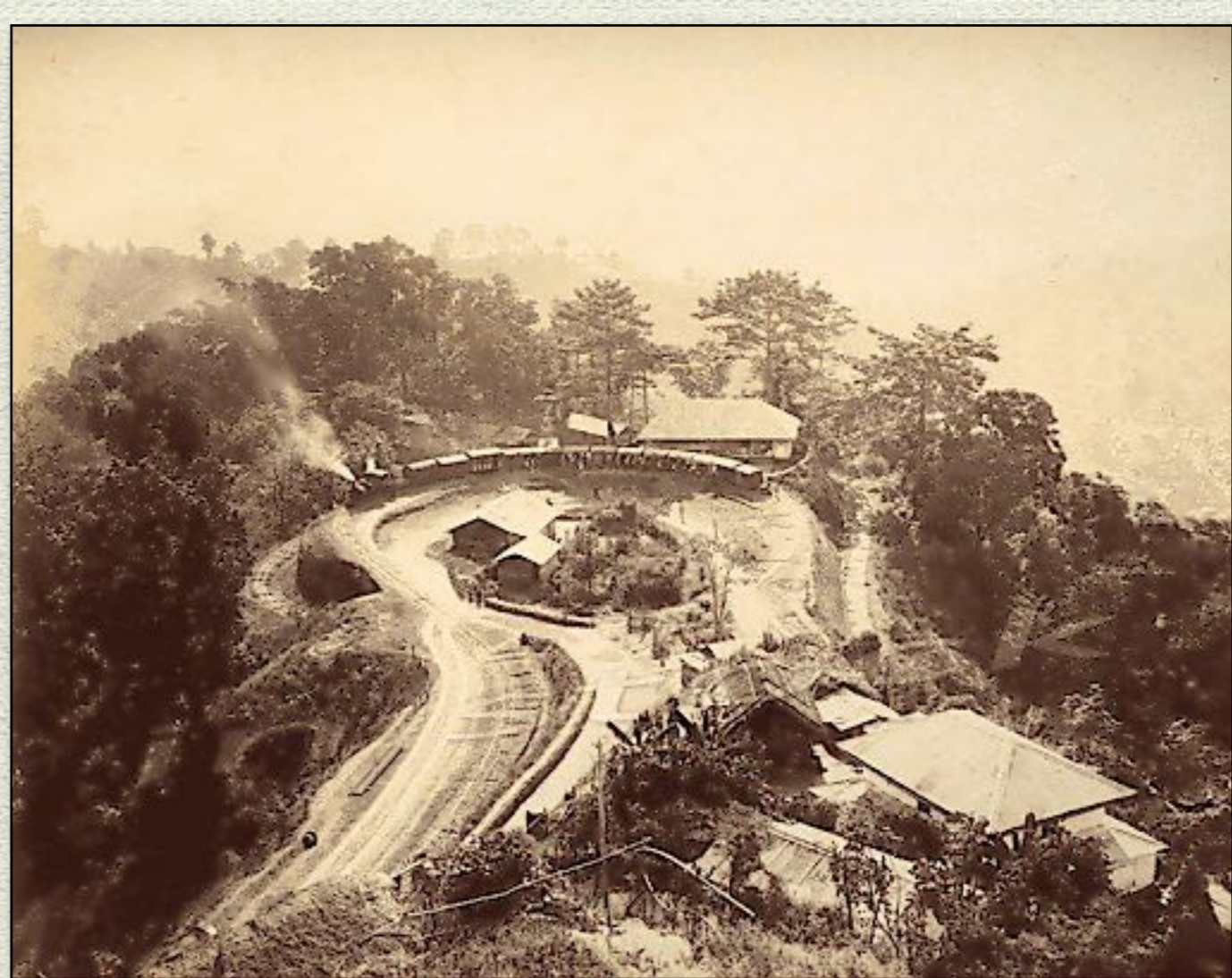


Headquarters viewed across Adyar River

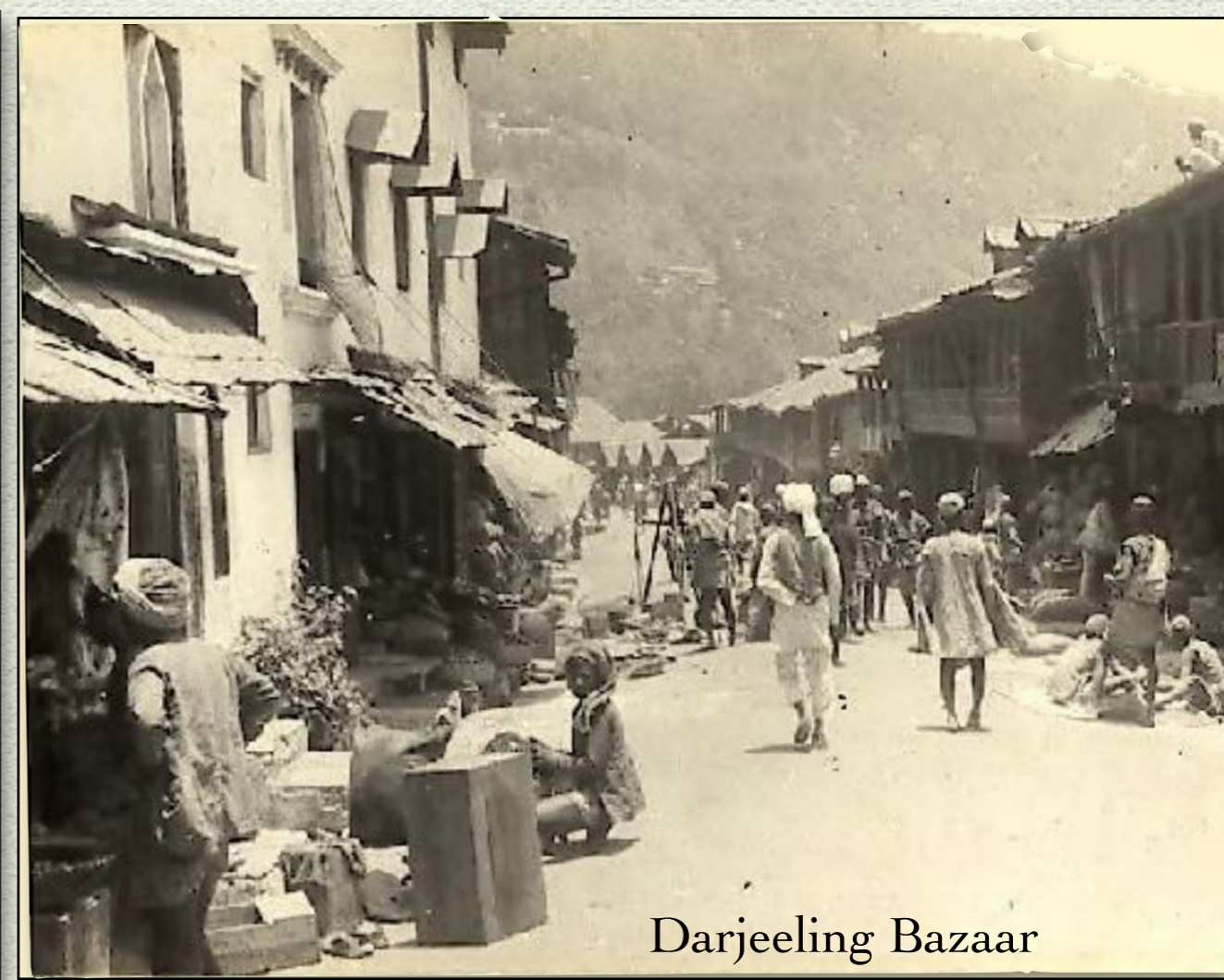
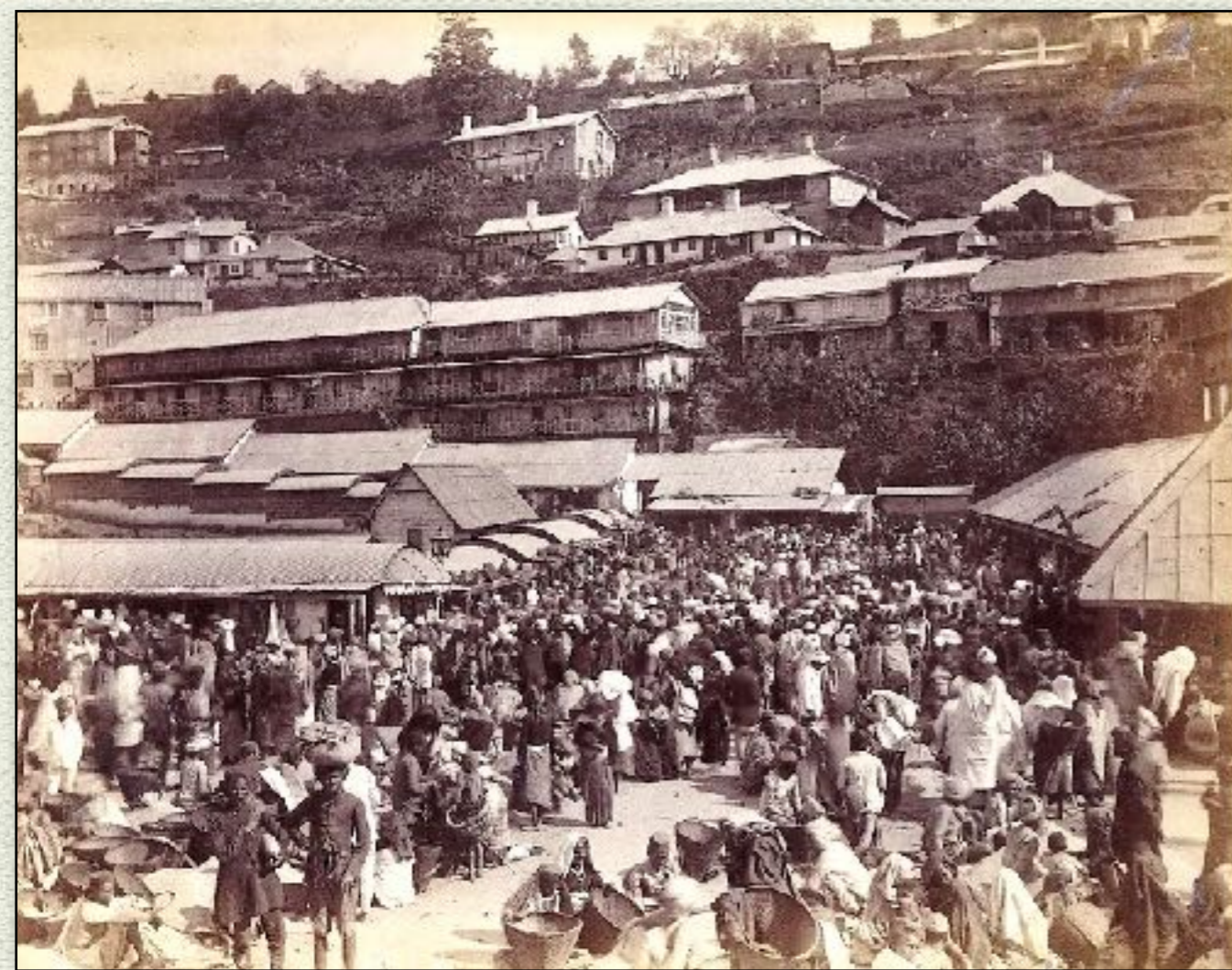




Darjeeling Steam Tram

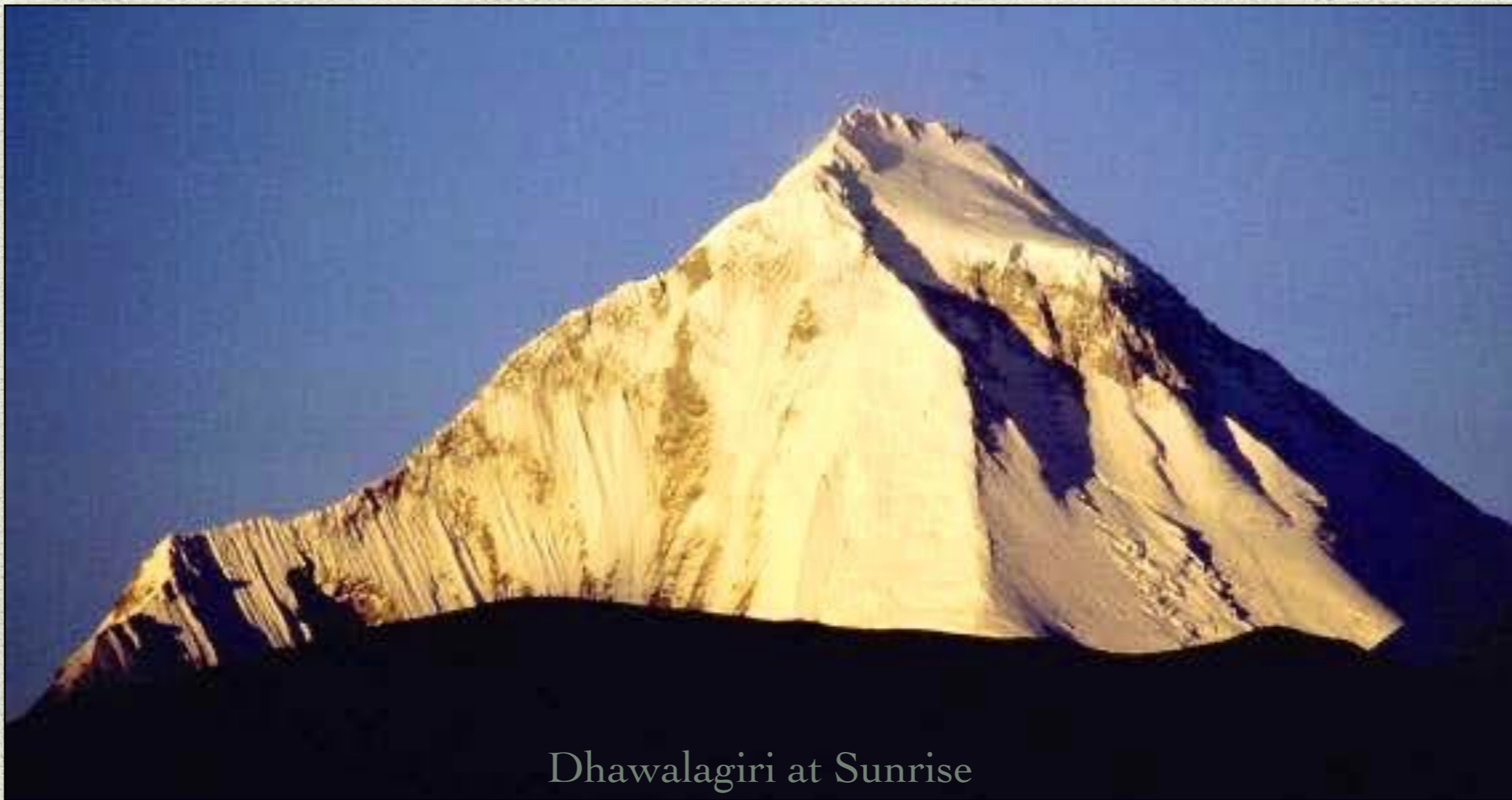


From Dacca to Darjeeling is a long stretch, even by rail. At Siliguri we were transferred from the ordinary train to the steam tram that rushes up the Himalayas by a most devious route, curving around the hills, doubling and twisting upon itself, once in a figure of eight; going through forests and wild jungle, past banks of wild flowers growing beside the track; meeting gangs of Bhooteah coolies and Bhutanese, faring along with loads carried on their backs in baskets like inverted cones, supported by straps passing across their foreheads; through villages of hillmen and Bengali shopkeepers, whose wares were exposed at the doors of the ill-smelling and squalid dens that serve them as business and living quarters combined; up, ever up into the cold and thin air of the heights, where the lowering of the temperature compels a change of dress and the use of topcoats and rugs; new vistas of the hot, steamy plains opening out at every turn of the road, until rivers seem like glistening threads down below, houses like dolls' boxes, and moving animals and men like the figures of a toy Noah's ark. Then, finally, towards the end of the climb one finds oneself amid a confusion of mountain peaks crowned by the glittering pinnacles of Dhavalagiri, twice as far up in the sky as the crest of Mt. Blanc. On the station platform at Darjeeling I was met by my brothers of the local Branch, who gave me a warm welcome, and then took me to the mountain palace of the Maharajah of Burdwan, who had sent orders to place it at my disposal and give me hospitality.



Darjeeling Bazaar

Only one who has been living in the hot climate of the Indian plains can really know the inexpressible relief and charm it is to get up to this lofty hill-station where, at an elevation of about 8,000 feet, one finds the climate of England, and the blazing fire in the chimney-place recalls the delights of home. Outdoors, especially in the bazaar or market-place, there is little to remind one of that, for one finds oneself in a crowd of people with Mongolian features, yellow skins, quaint headgear and costumes, jabbering away in a dozen strange tongues. Here is a trader selling Tibetan prayer-wheels, turquoise necklaces, charm-boxes to wear on the neck and arm; there, another offering the thick red sleeping-rugs of Tibet, or the pretty white and blue figured bedspreads of Bhutan, or the artistic woven woolen girdles with fringed ends, which every hill man and woman appears to wear for confining their loose top-garments at the waist; and beyond him, a third who deals in the sweet-sounding cymbals and bells of Lhasa; dealers in ponies, cloths, grains, and every sort of merchandise which is in demand, throng the place, and the scene is full of movement and clamor. As I was working my way towards the eastern side of the bazaar ground, I was brought to a sudden stop by seeing a man approaching with his splendid eyes fixed upon mine and a smile on his face. For a moment I could scarcely believe my eyes—so far away were my thoughts from the possibility of seeing him. It was one of the senior pupils of a Mahatma, with whom I had been brought into relations in a place far distant from there. I stood still, waiting for any advances he might choose to make, but just when he was quite near, he turned aside, with his smiling eyes fixed on mine, and was gone. I could find him nowhere.



Dhawalagiri at Sunrise

During the next two days I was kept as busy as possible, receiving visitors, discussing high topics, and treating sick persons. On the 24th I lectured at the town hall on "Theosophy, a True Science, not a Delusion." That morning I had seen a sight that I shall never forget until my dying day. I saw Dhawalagiri in a clear sky, without a veil of mist between it and myself. It was like the uncovering of a world of gods and immortals, and language is almost too poor to do it justice. Before dawn I had gone out of the house and was waiting for the sunrise. There was no cloud in the steel-blue sky to dim the light of the stars. Facing the east I saw, of a sudden, a pinnacle of eternal snow come into view, as if born out of the breast of the night: a small, shining white mass, so far up in the heavens that I had to crane my neck to look at it. That was the only shining mass in the sky, all else was night and stars, while the mountains around and before me were shrouded in deep darkness. Anon, the glory burst out in another peak, and then it ran like a flash of molten silver from the one to the other: within the next few moments the whole rugged cap of the kingly mountain was a blaze of lighted snow. Towering 20,000 feet above Darjeeling and 7,000 more from the plains, seen afar like a dream more than a reality, what wonder that the Hindu popular belief should make it the home of Rishis, those ideal embodiments of all human perfections! -ODL2:413-6

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

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*).

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the "Word made flesh," on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid,* and the preserving fourth principle, the animal Soul of Nature, so to say, or—Electricity.

* In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. "Force," "Energy," may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is "immaterial" in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. "If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity." (Helmholtz, *Faraday Lecture*, 1881). We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (See the Addendum to this Book.) —SD1:111

Fohat, then, is...

Essence

the transcendental binding Unity of all Cosmic Energies
a living Force created by WILL
the living Symbol and Container of that Force

Activity

the active force in Universal Life,
propels the seemingly objective to action
the constructive power that, through the formation of things, carries out the plan
the messenger of Cosmic and human ideations

Objectification

an Entity
the personified electric vital power
the objectivised thought of the gods
the "Word made flesh"

Secondary aspect

Solar Energy
Electric vital fluid
the preserving fourth principle, the animal Soul of Nature
Electricity

Acts on

Cosmic, human, and terrestrial levels

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*).

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "three steps" of the dwarf (Vishnu's incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? –SD1:112

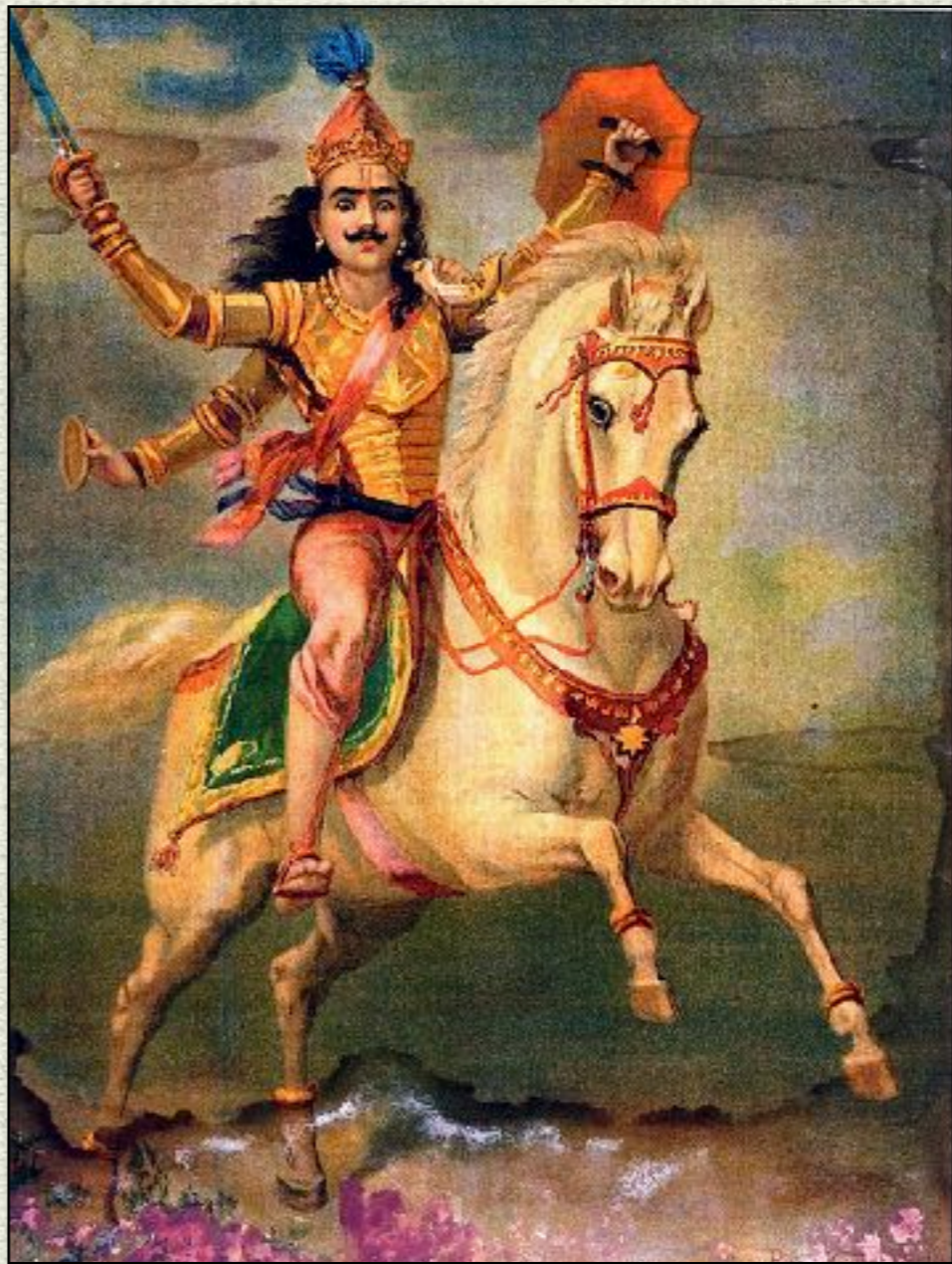
STANZA V

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*).

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as **the "three steps" of the dwarf (Vishnu's incarnation)**, though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? —SD1:112



Vishnu as Kalki

The ten mythical avatars of Vishnu are: Matsya, the Fish; Kurma, the Tortoise; Varaha, the Boar; Narasimha, the Man-lion (last animal stage); Vamana, the Dwarf (first step toward the human form); Parasu-rama, Rama with the axe (a hero); Rama-chandra, the hero of the Ramayana; Krishna, son of Devaki; Gautama Buddha; and finally, Kalki, the avatara who is to appear at the end of the Kali yuga “mounted on a white horse” and inaugurate a new reign of righteousness upon earth. –OTG

Vishnu as Vamana (dwarf-avatar) early 18th century Opaque watercolor, gold foil, and paper applique on cotton

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*).

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "**three steps**" of the dwarf (Vishnu's incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of **the sun, rising, noon, and setting**. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? –SD1:112

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*).

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

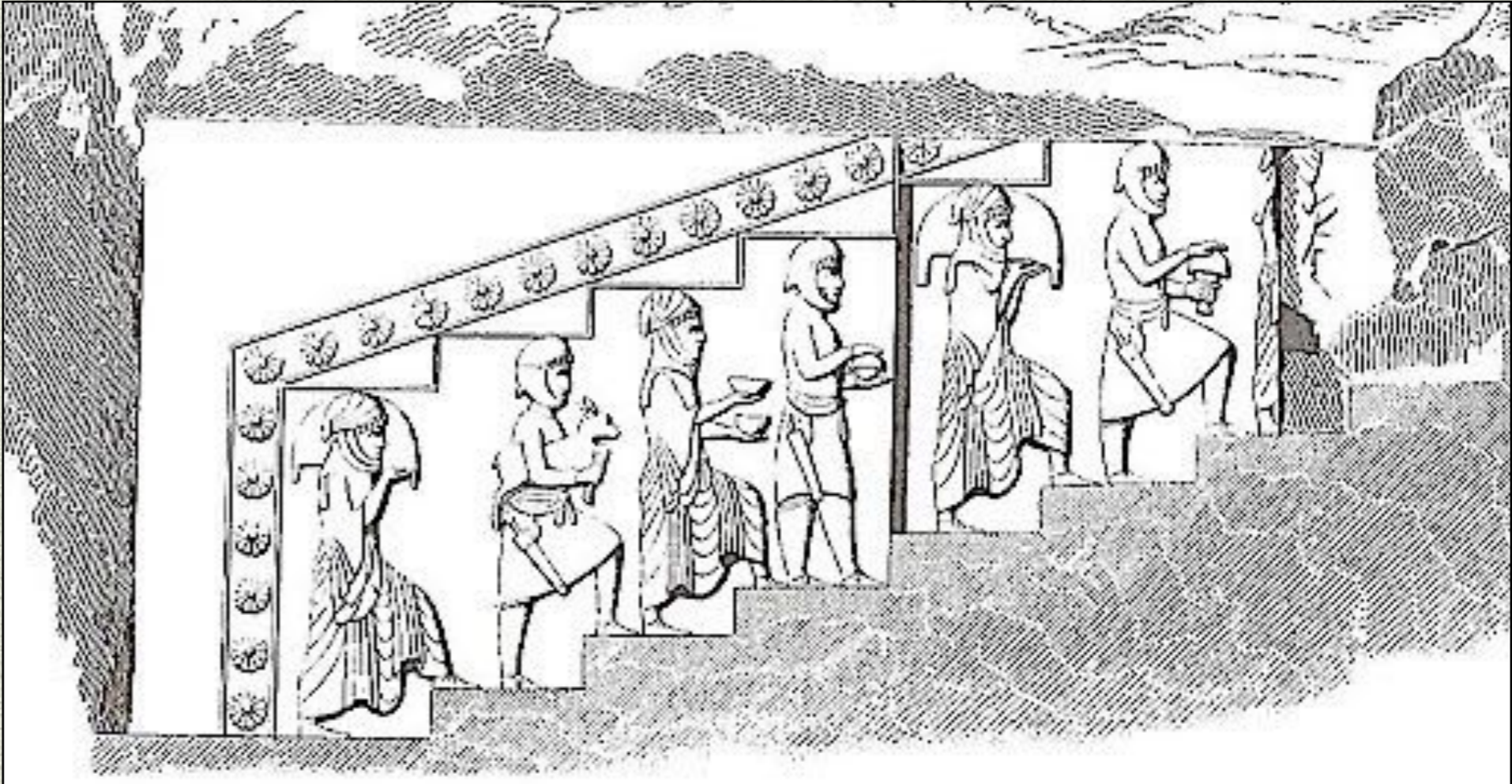
The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "three steps" of the dwarf (Vishnu's incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning **the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course)**. Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? –SD1:112



Sh'ma Yisrael

“Elohim Creating Adam” by William Blake (1795–1805)



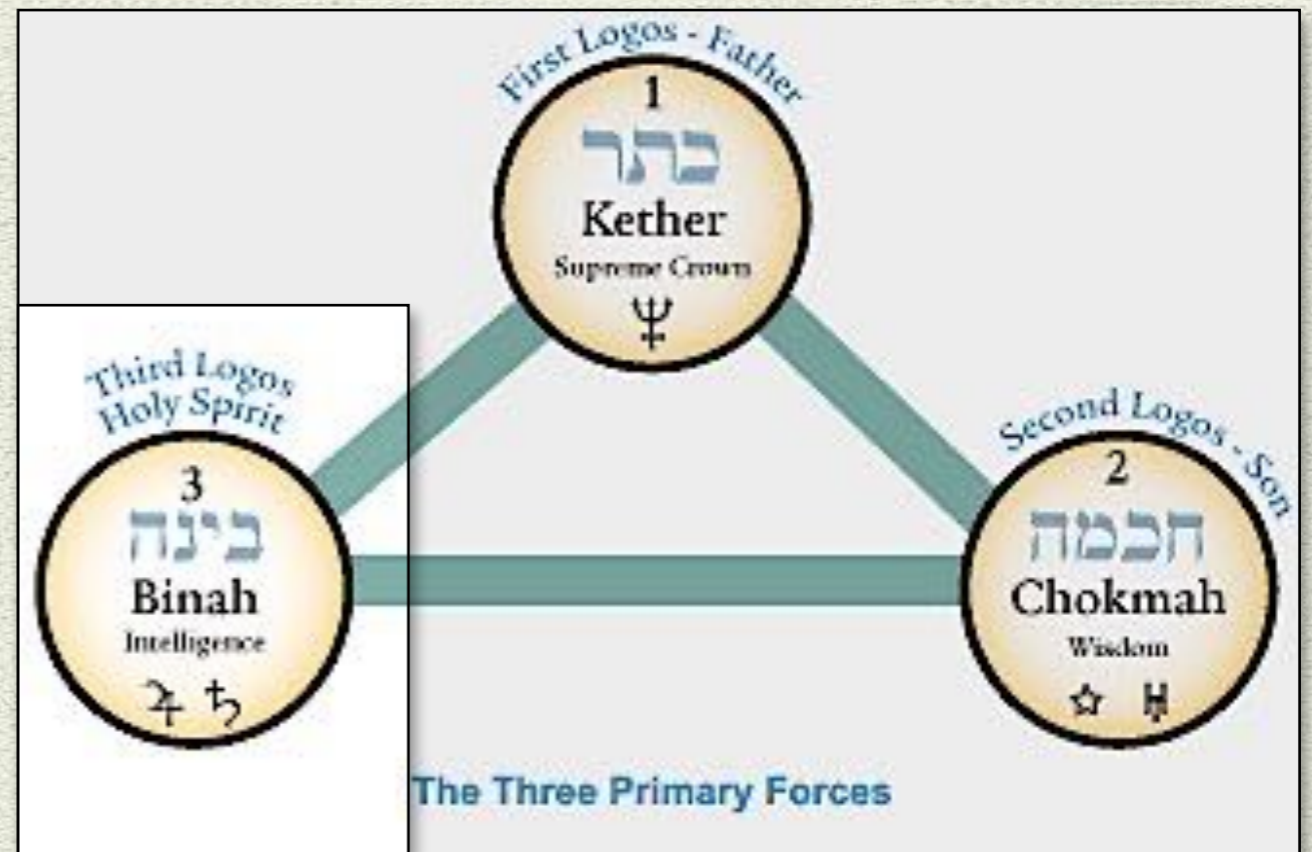
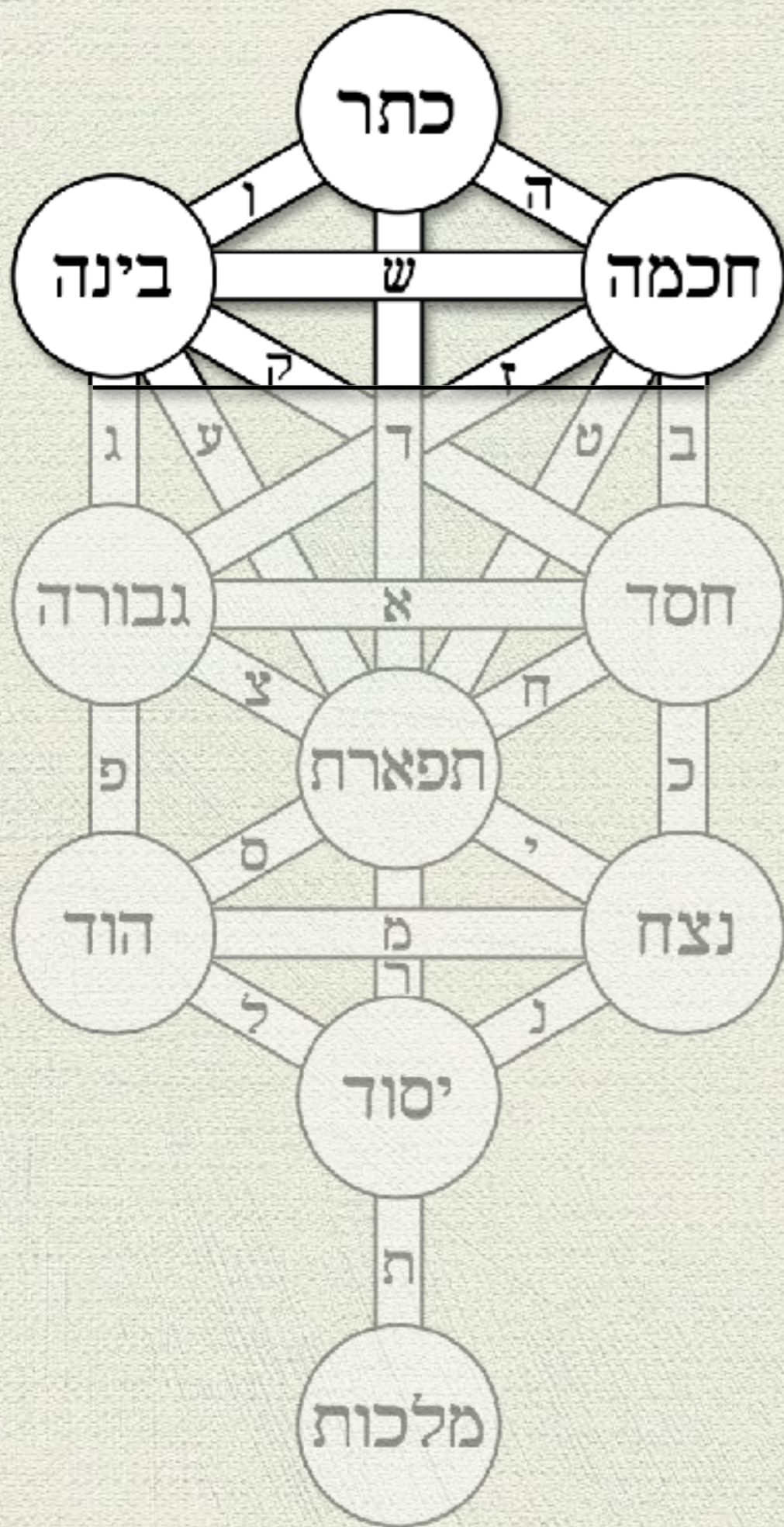
STANZA V

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*).

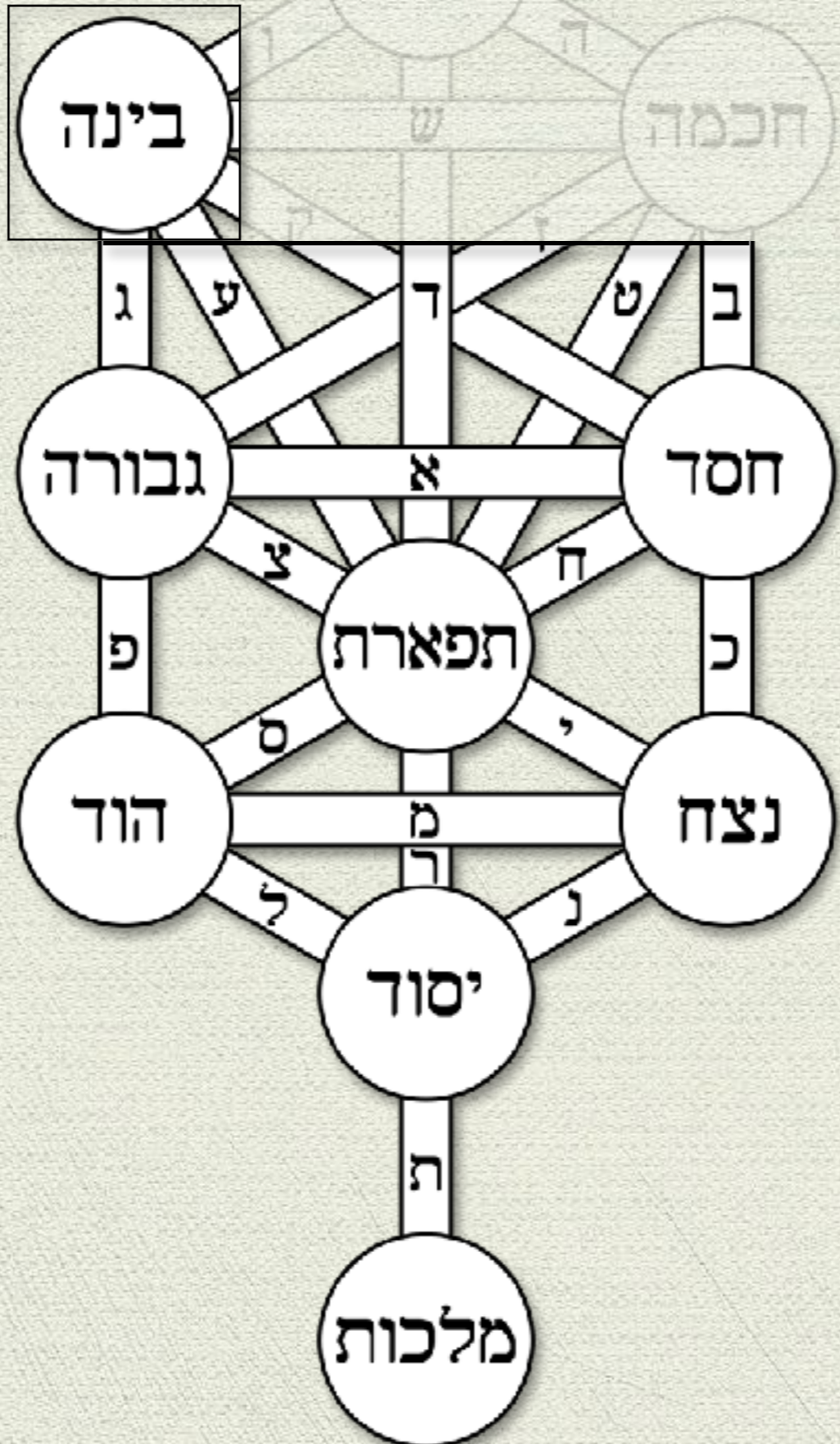
In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "three steps" of the dwarf (Vishnu's incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "**How is Jehovah Elohim?**" **the answer is, "By three Steps" from below.**

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? —SD1:112



We are told by the Western mathematicians and some American Kabalists, that in the Kabala also "the value of the Jehovah name is that of the diameter of a circle." Add to this the fact that Jehovah is the third Sephiroth, Binah, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, androgynous in the first chapters of Genesis, becomes in its transformations entirely masculine, Cainite and phallic. The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the "One living God," the "God of Gods," and then proclaim this worship Monotheistic, does not change it into the ONE Principle whose "Unity admits not of multiplication, change, or form," especially in the case of a priapic deity, as Jehovah now demonstrated to be. –SD1:6



כתר

חכמה

ש

ק

ז

בינה

גבורה

חסד

תפארת

הוד

נצח

יסוד

מלכות

ג

ע

ד

ט

ב

א

א

ח

פ

כ

ט

י

מ

ל

נ

ת

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*).

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "three steps" of the dwarf (Vishnu's incarnation), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? –SD1:112

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspendis, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

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*).

The meaning is plain.* **They are all symbols**, and emblematic, mutually and correlatively, **of Spirit, Soul and Body (MAN)**; of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

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*).

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "**three steps**" of the dwarf (**Vishnu's incarnation**), though more philosophically — and in the astronomical sense, very correctly — they are explained by *Aurnavâbha* as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "**How is Jehovah Elohim?**" the answer is, "**By three Steps**" from below.

*It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact? –SD1:112

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle **transformed into Spirit, the Soul of the World, and its body (or Earth)**. Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

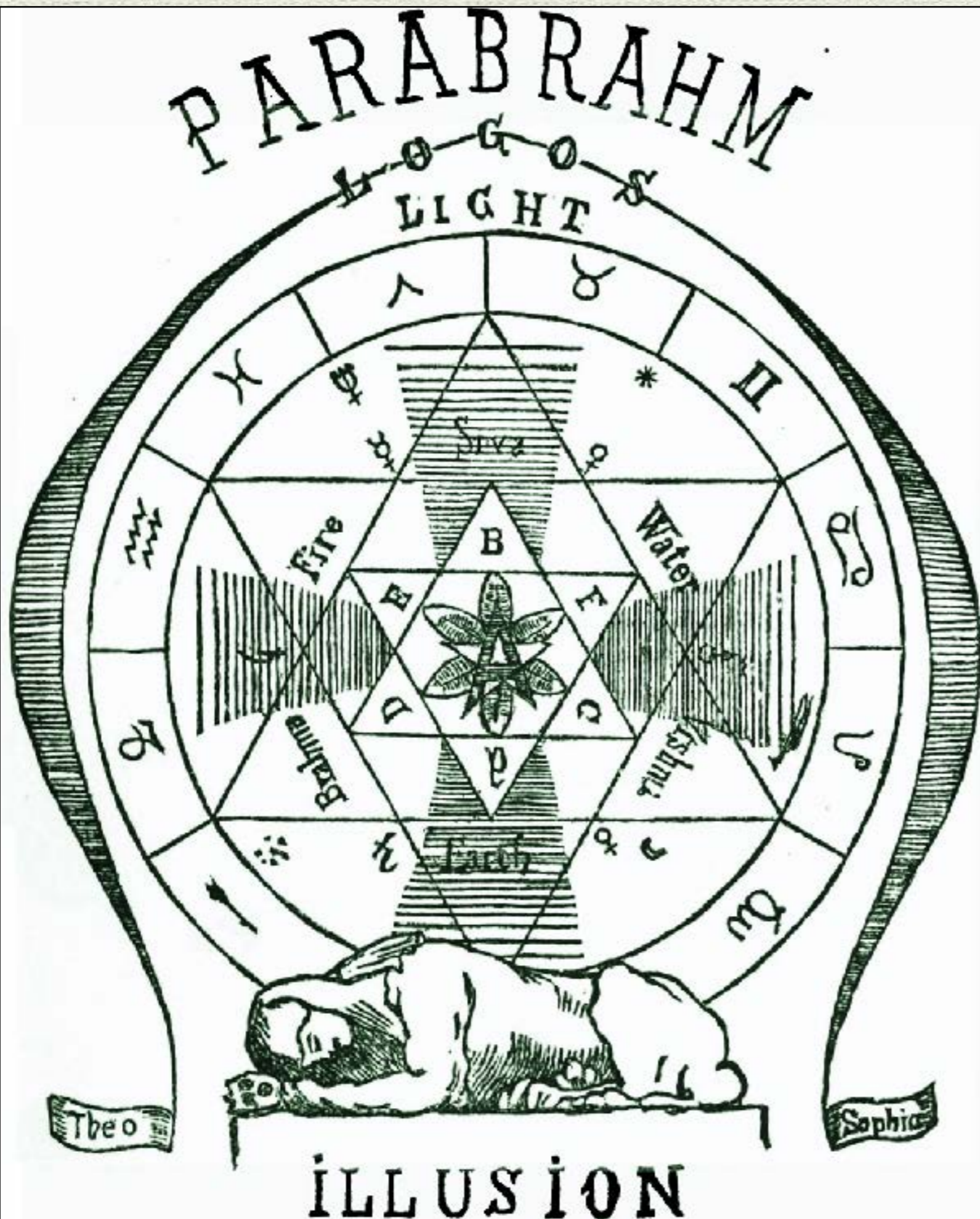
*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). **Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU —** then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113



“...the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU...”

Circle of Infinity
 Ain-Soph
 Parabrahm
 Zeroana Akerne
 UNKNOWABLE
 ECHOD
 the EKA
 the AHU

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). **Stepping out of the Circle of Infinity, that no man comprehendeth**, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — **then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man."** And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." **And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.**

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113

STANZA V

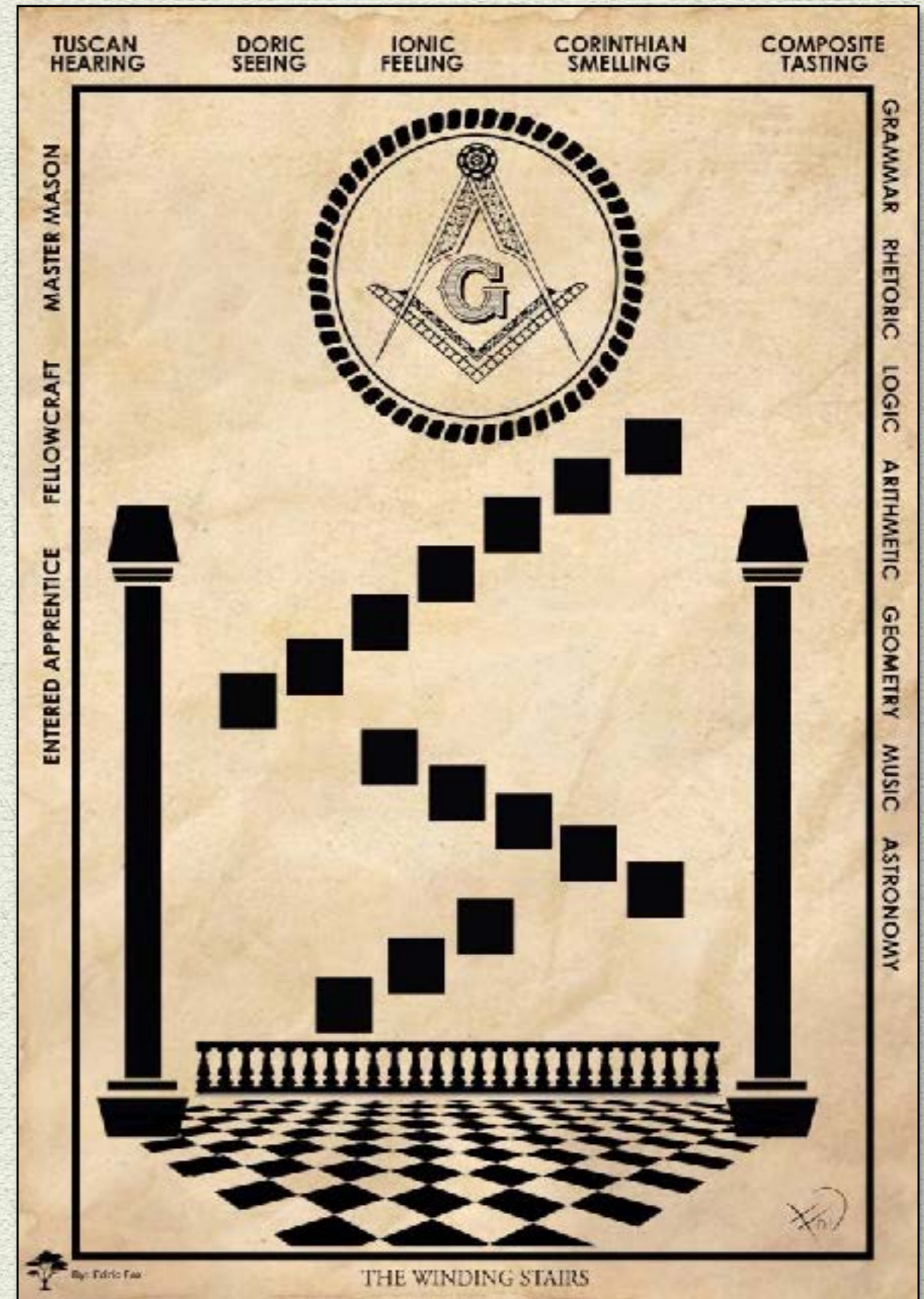
2. They make of Him the messenger of their Will (*a*). The Dzyu becomes *Fohat*; the swift son of the Divine Sons, whose Sons are the Lipika,* runs circular errands. He is the steed, and the thought is the rider (*i.e., he is under the influence of their guiding thought*). He passes like lightning through 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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

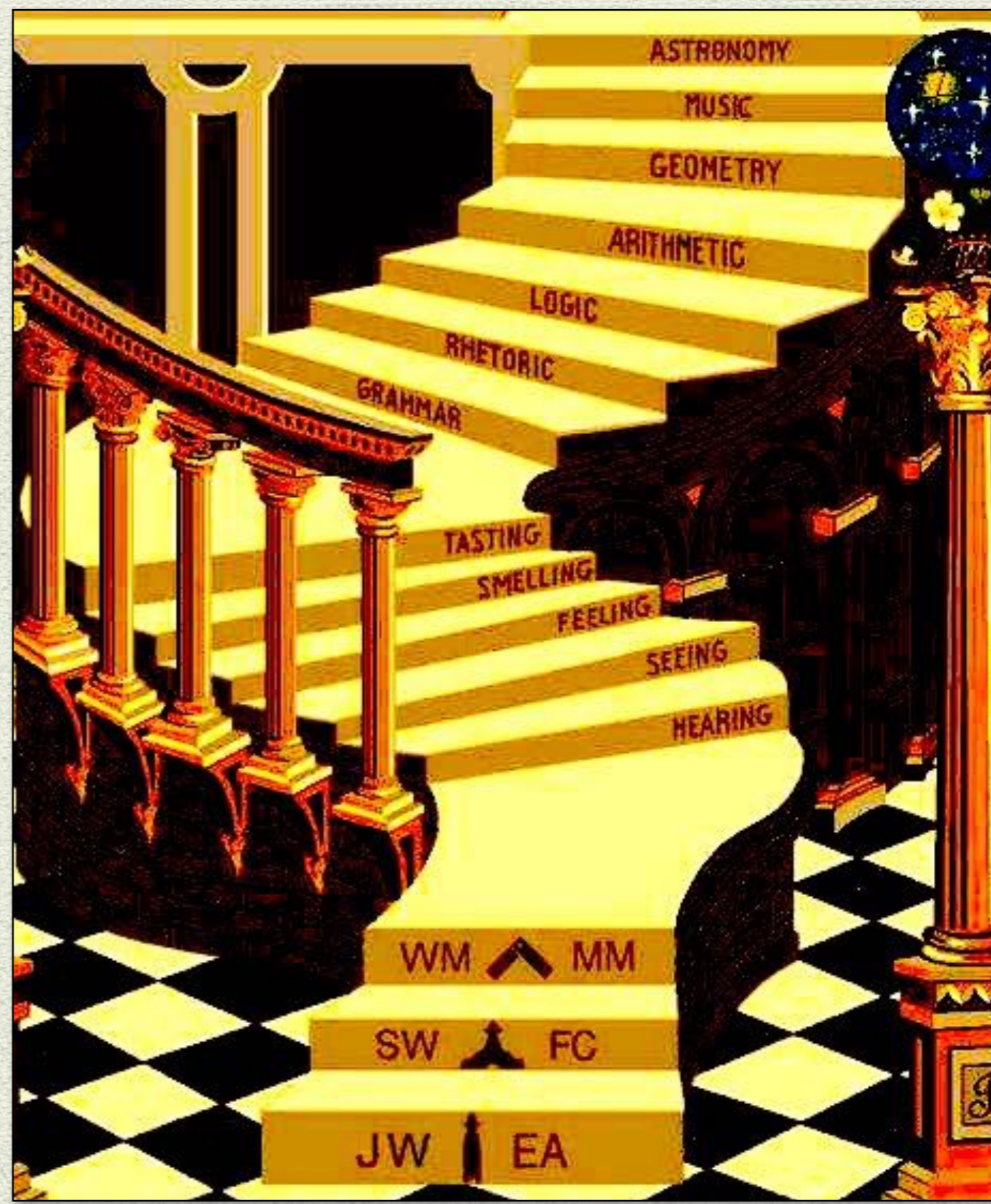
***The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk.** The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113



The form of a lodge is an oblong square. Three well-informed brethren form a legal lodge, five improve it, and seven make it perfect... The earliest description of a lodge that I have met with, explains it as being "just and perfect by the numbers three, five and seven." –General History of Freemasonry:573



The winding stairs do not begin until the initiate has passed between the pillars of strength and establishment; and there, as a Fellow Craft, he commences the ascent by three, five, and seven, although the Prestonian lectures of the last century give the whole number as thirty-six —divided into one, three, five, seven, nine, and eleven. As a Master Mason, he receives in the middle chamber his ‘wages’, which is knowledge of the Truth. –The Royal Masonic Encyclopedia:769



The winding stairs do not begin until the initiate has passed between the pillars of strength and establishment; and there, as a Fellow Craft, he commences the ascent by three, five, and seven, although the Prestonian lectures of the last century give the whole number as thirty-six — divided into one, three, five, seven, nine, and eleven. As a Master Mason, he receives in the middle chamber his ‘wages’, which is knowledge of the Truth. —The Royal Masonic Cyclopedia:769

1 | 3 | 5 | 14

Of the 1, 3, 5, and twice 7, intending and very especially 13,514 [numerical value of Alhim], which on a circle may be read as 31415 (or π value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr*, 'Chakra,' or Circle of Vishnu. -SD2:465

3 | 14 | 1 | 5

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. –SD1:30-31

1 | 3 | 5 | 14 = Alhim


3 | 14 | 1 | 5 = Pi

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

***The numbers 3, 5, and 7** are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. **The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE.** —SD1:113



$1 \mid 3 \mid 5 \mid 14 = \text{Alhim}$

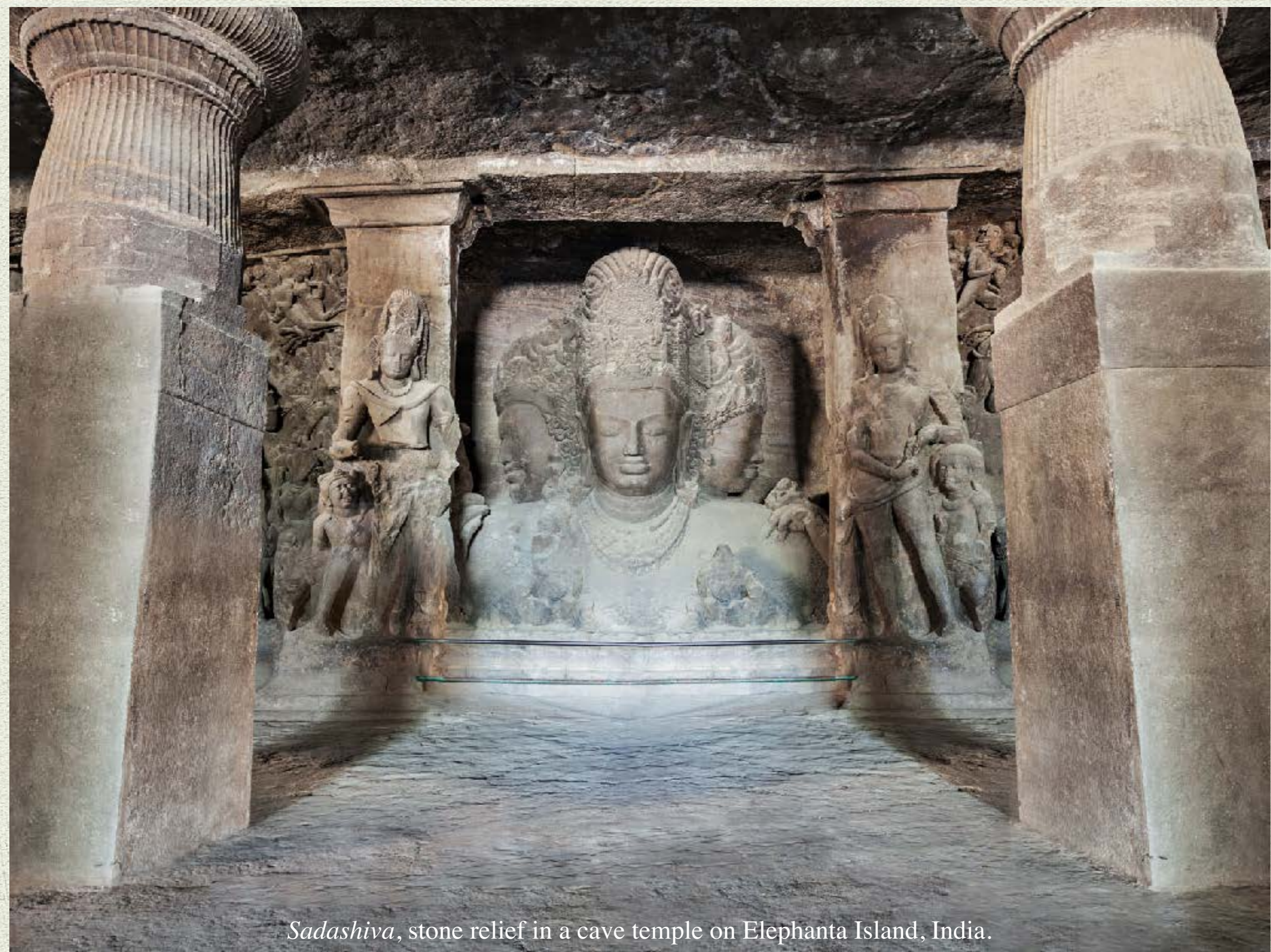
$3 \mid 14 \mid 1 \mid 5 = \text{Pi}$

STANZA V

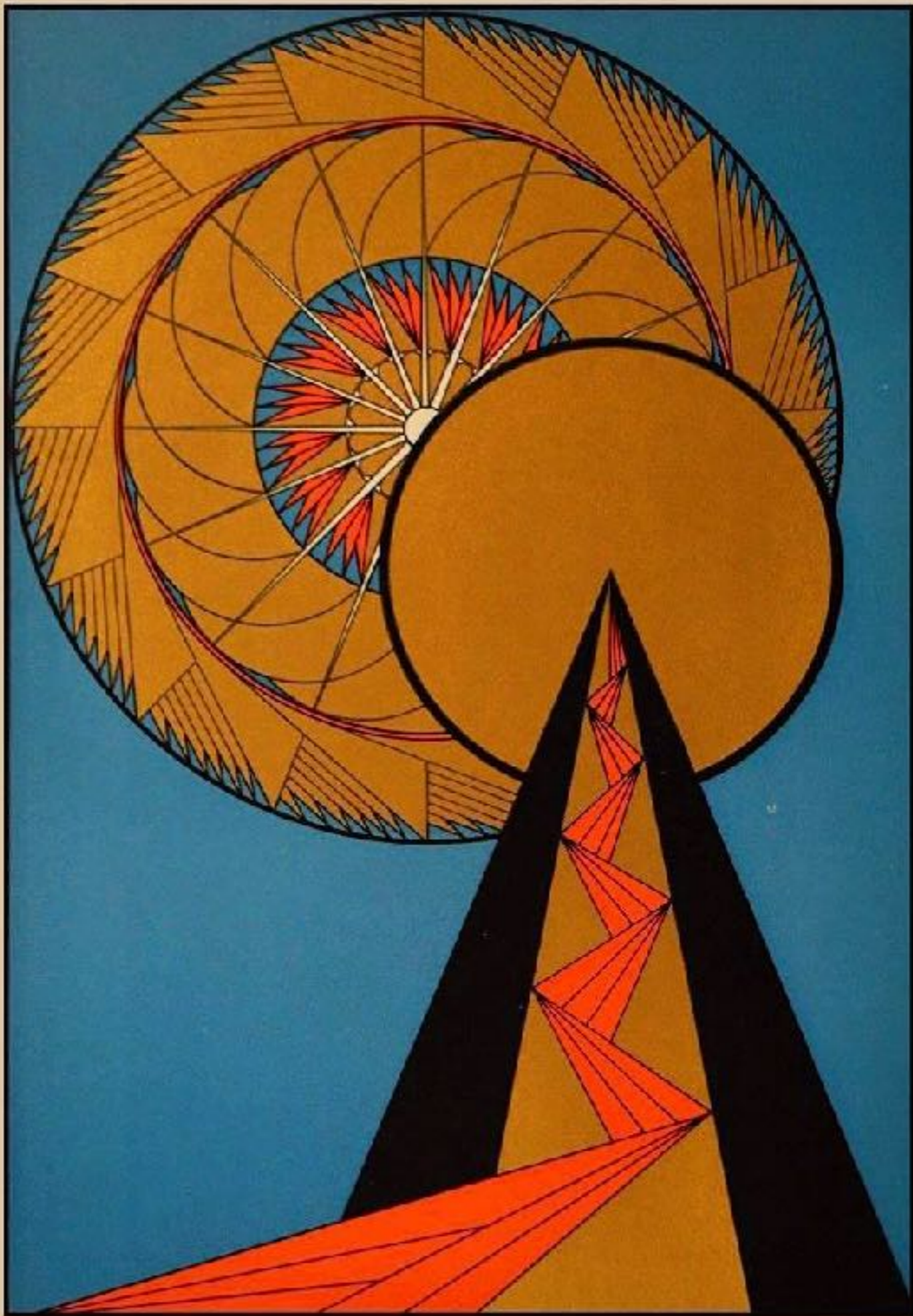
2. They make of Him the messenger of their Will (*a*). The Dzyu becomes *Fohat*; the swift son of the Divine Sons, whose Sons are the Lipika,* runs circular errands. He is the steed, and the thought is the rider (*i.e., he is under the influence of their guiding thought*). He passes like lightning through 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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. **The three faces of 3, 3; 5, 3; and 7, 3; etc., etc.** Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113



Sadashiva, stone relief in a cave temple on Elephanta Island, India.



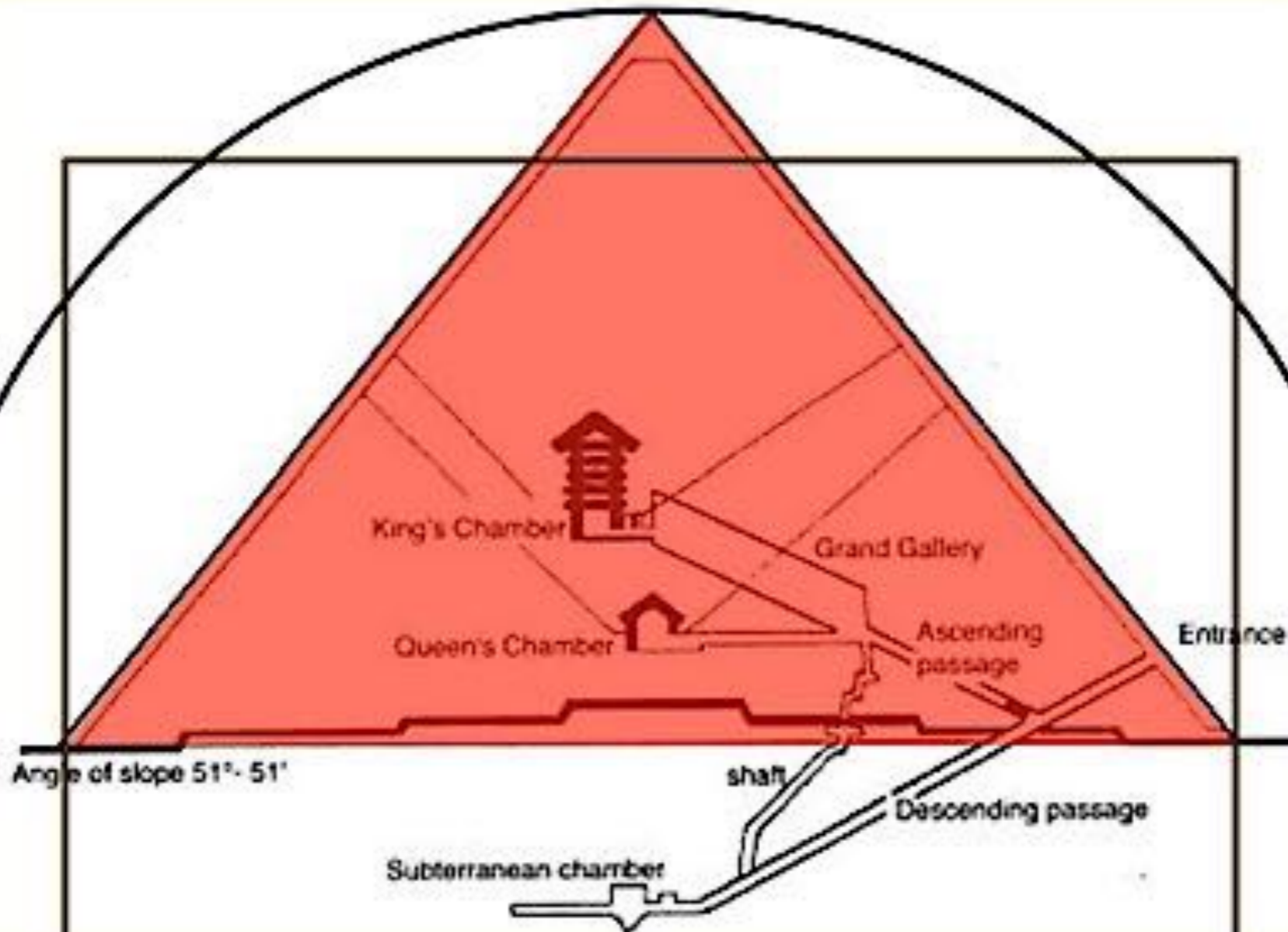
'The Central Spiritual Sun', c.1930
by Olga Fröbe-Kapteyn

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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

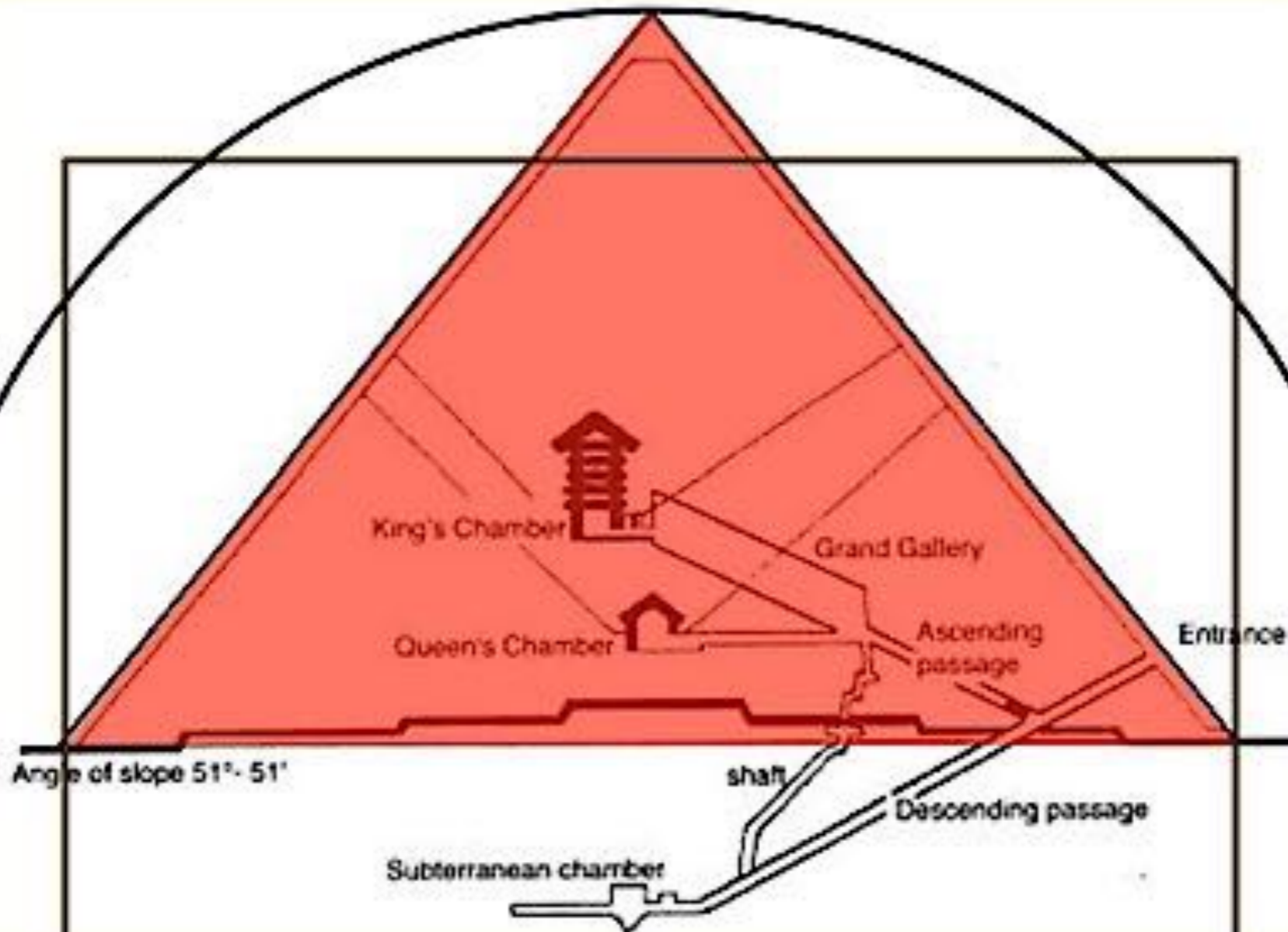
*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. **Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures,**" etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113



$$753/2 = 376.5$$

$$7635/2 = 3817.5$$

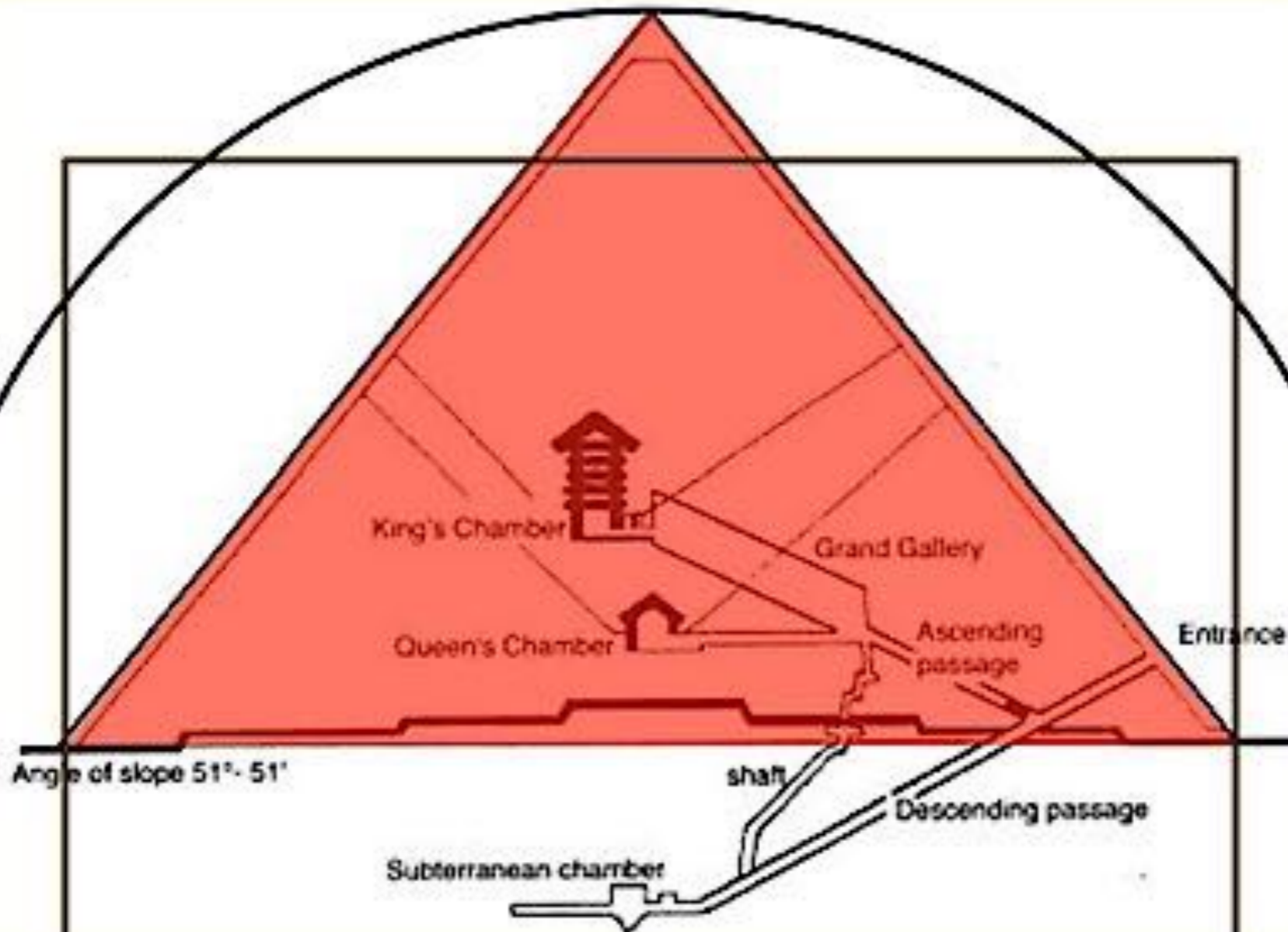
$$20612/6561 = 3.1415$$



$$753/2 = 376.5$$

$$7635/2 = 3817.5$$

$$20612/6561 = 3.1415$$



$$753/2 = 376.5$$

$$7635/2 = 3817.5$$

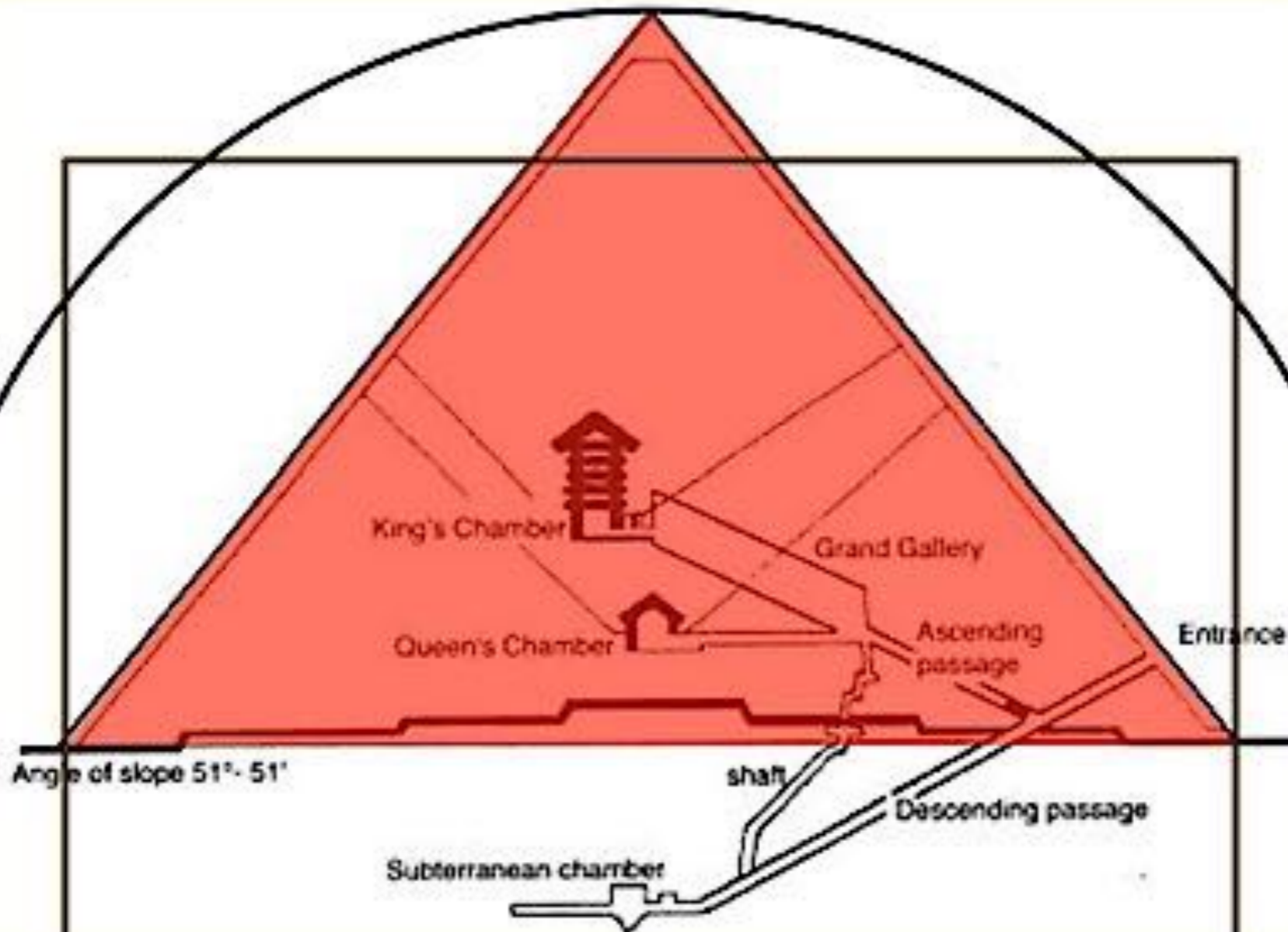
THE CANON && AN
EXPOSITION OF THE
PAGAN MYSTERY PER:
PETVATED IN THE CABA:
LA AS THE RVLE OF ALL
THE ARTS



William Stirling

Foreword by John Michell

...294, **753**, and 618, all of which **are mystical numbers**, already discussed. 294 is the numerical equivalent for Ecclesia, the Church, **753 is the diameter of a circle whose circumference is 2,368...** -The Canon



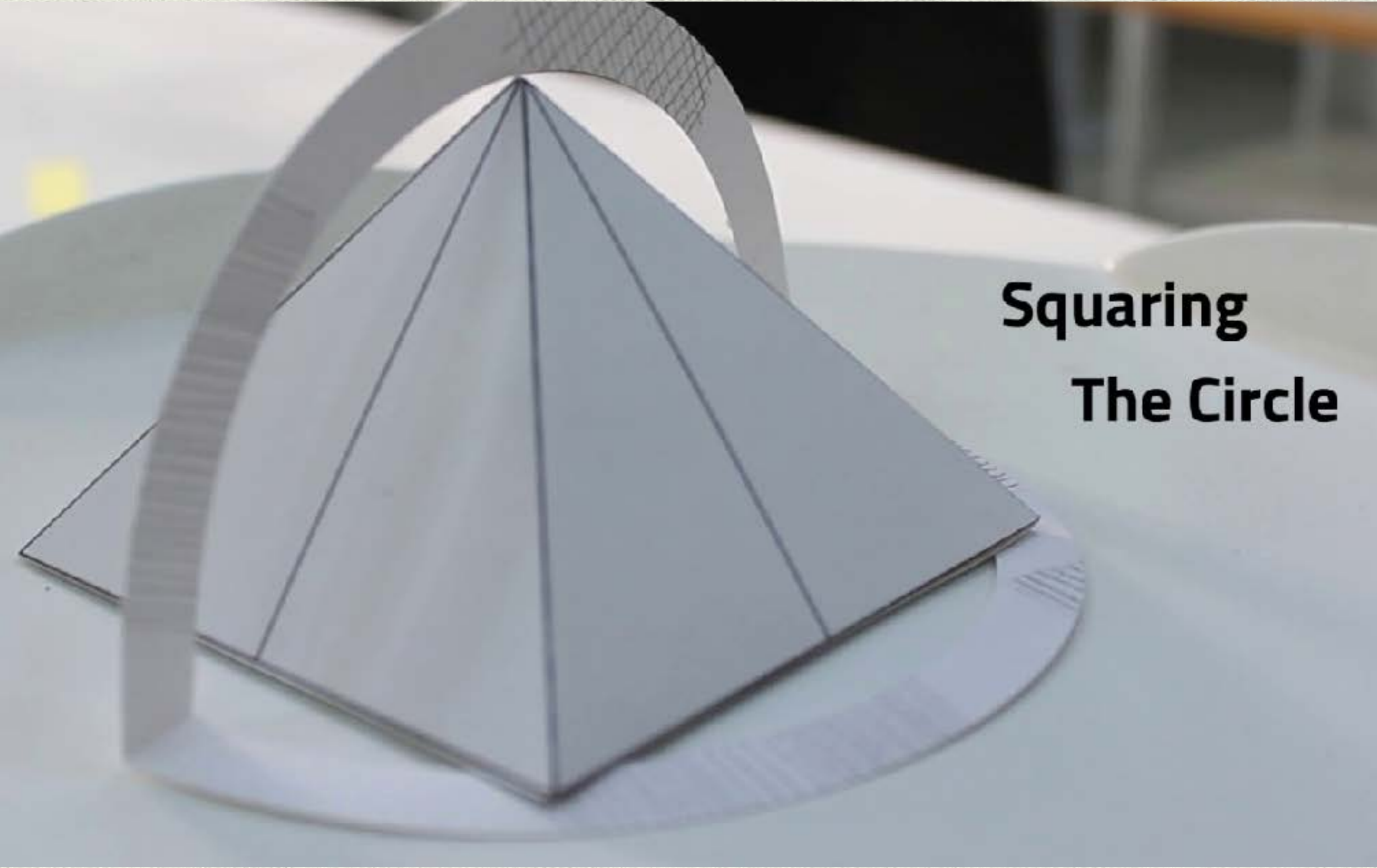
$$753/2 = 376.5$$

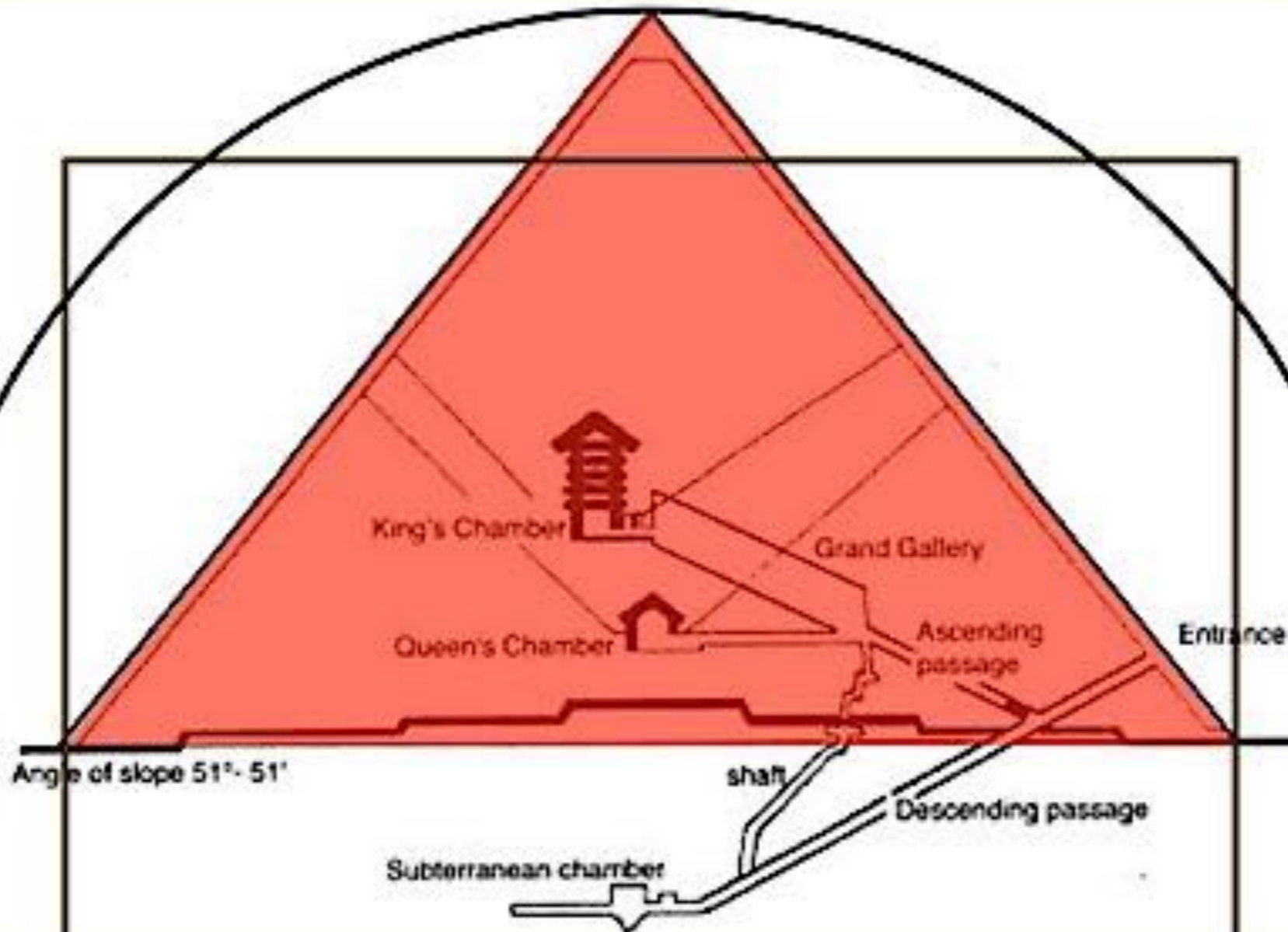
$$7635/2 = 3817.5$$

Actual Pi: 3.1415926535

20612/6561 = 3.1415942691

Squaring The Circle





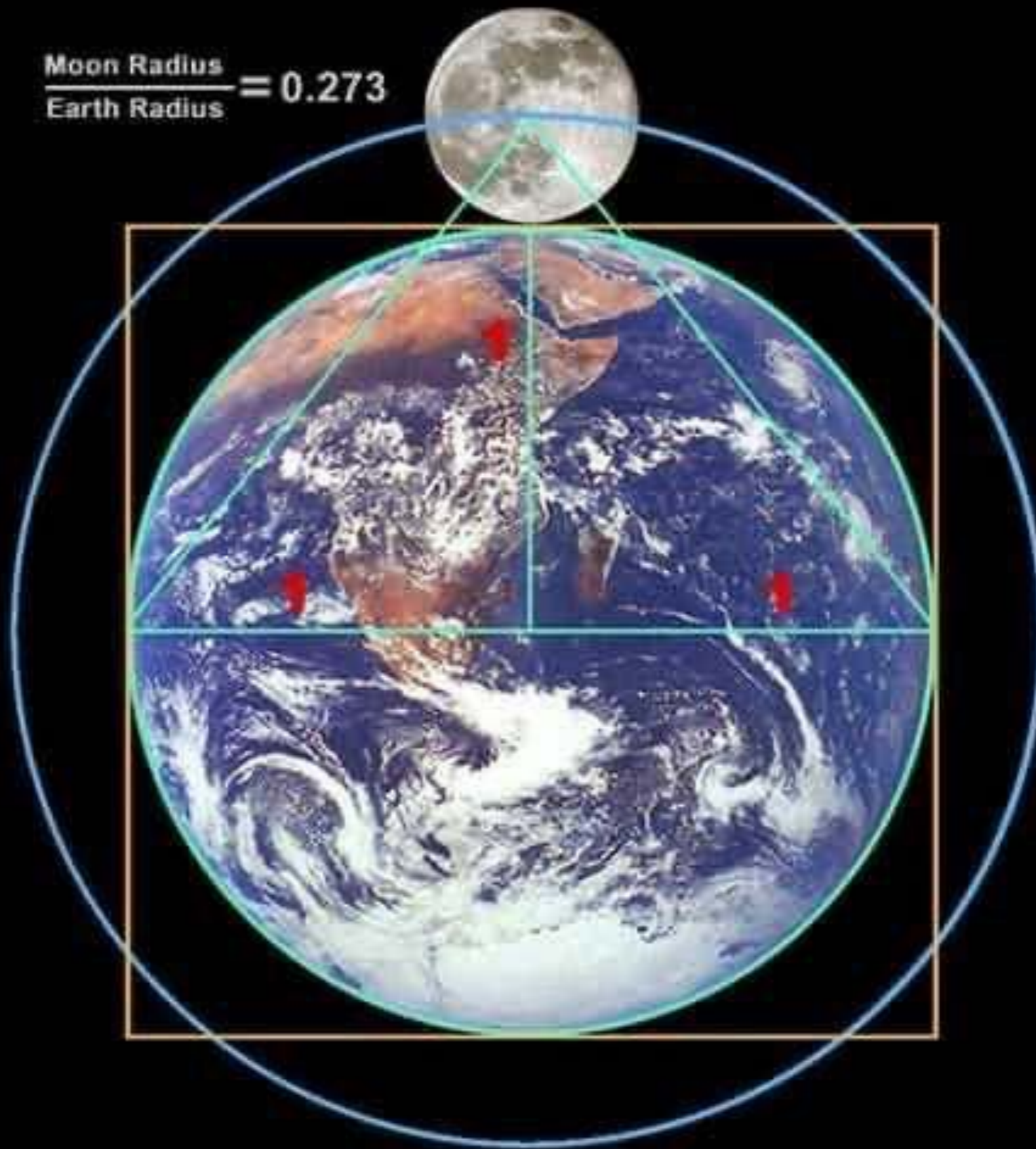
$$753/2 = 376.5$$

$$7635/2 = 3817.5$$

$$20612/6561 = 3.1415$$

The Great Pyramid Geometry

$$\frac{\text{Moon Radius}}{\text{Earth Radius}} = 0.273$$



The blue circle and the orange square are very nearly equal in perimeters

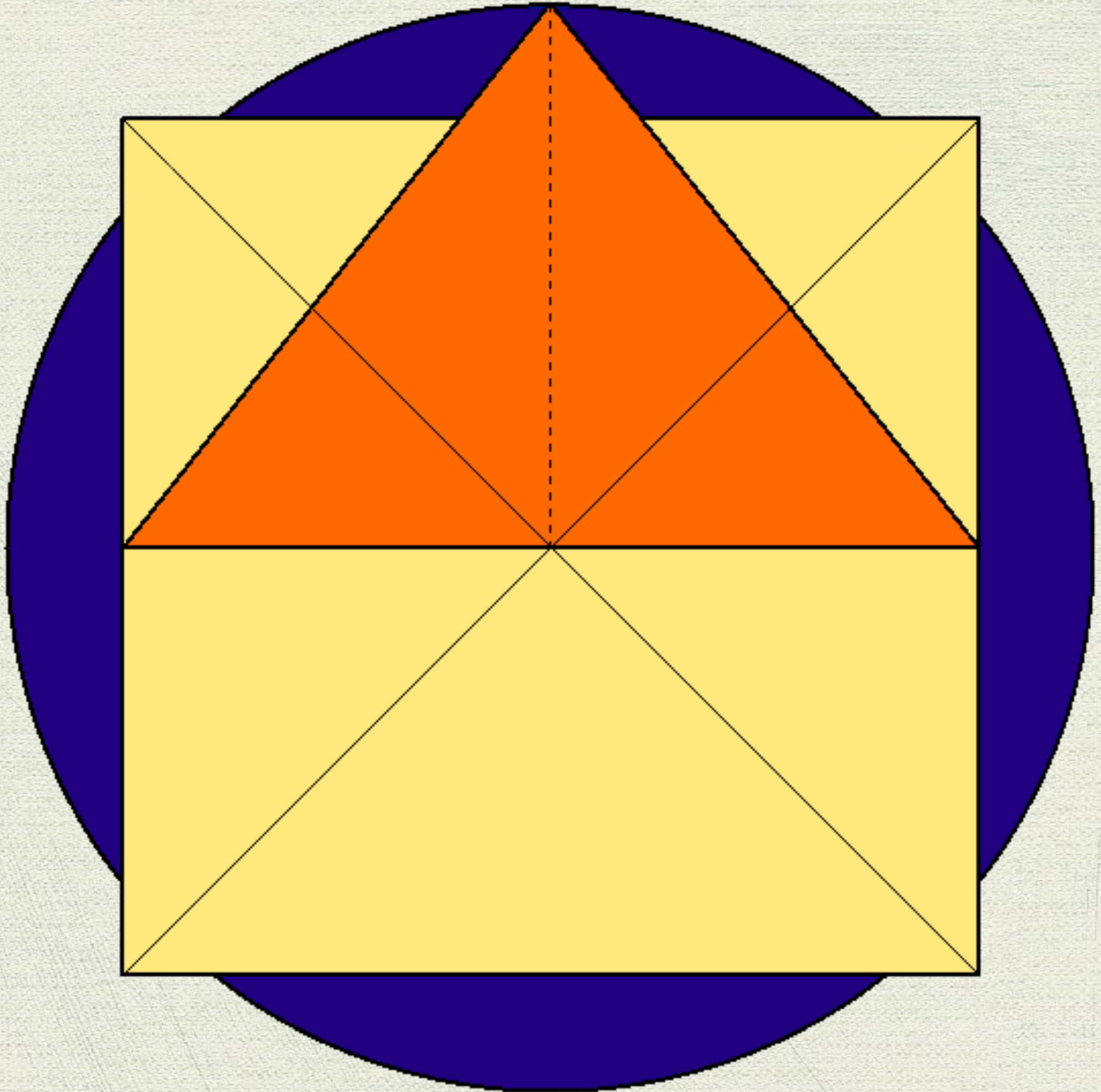
The following and closing relation, discovered March 17, 1875, is too important to omit, as it has a bearing upon the foundations of the *quadrature*.

Standard circumference of base of pyramid has been shown to arise from integral relation of diameter of 6561 to circumference of 20612; where 20612 is multiplied by $\frac{4^2}{3^2}$, and this as inches, divided by 12 = 381.7037+ feet, the half base side of the pyramid (§ 41). Actual circumference of base of pyramid, enlarged on this, is where the relation is taken of circumference of *one* to a diameter of .3183097+, which diameter multiplied by 12 = 3.8197166+, and by 100 = 381.97166+, gives a variation on 381.7037+. The circumference of 20612 on which these relations are raised, is founded by Mr. Parker on the *area* of 5153 of the circle inscribed in a square of an *area* of 6561, the side of which square is 81.

—The Source of Measures, by Ralston Skinner:xv

By this Kabalistic speculation we are taught that the Sephiroth "were the numbers or emanations of the Heavenly Light (figures 20612 to 6561), they were the 10 'Words,' DBRIM, 41224, the light, of which they were the flux, was the Heavenly Man, the Adam KDM (the 144 -144); and the Light, by the New Testament or Covenant (or 41224) created God; just as, by the Old Testament God (Alhim, 31415) creates light (20612 to 6561)."

Now there are three kinds of light in Occultism, as in the Kabala. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter light reflected in the Dhyān Chohans, the minor logoi (the Elohim, collectively), who, in their turn, shed it on the objective Universe. But in the Kabala — reedited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII. century — the three lights are described as: — (1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the abstract." —SD2:37



The Secret Doctrine Dialogues



H.P. Blavatsky Talks With Students

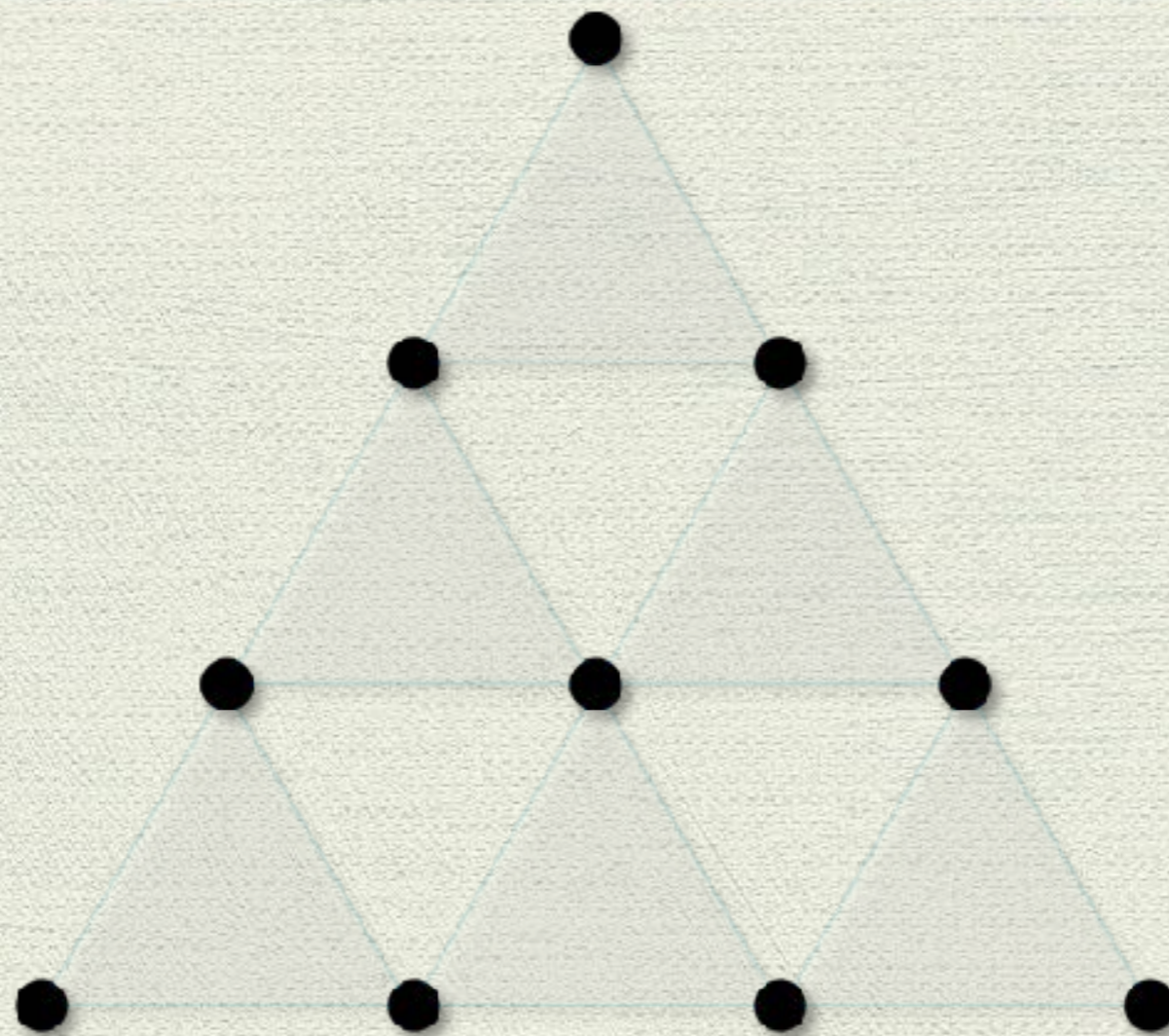
It is not on this plane of matter that you can square the circle. We know what it means to square the circle, but the men who spent years trying to square the circle are shut up in lunatic asylums. On this plane you cannot think of squaring the circle, but we can. It is quite a different thing. –The Secret Doctrine Dialogues:130-1

STANZA V

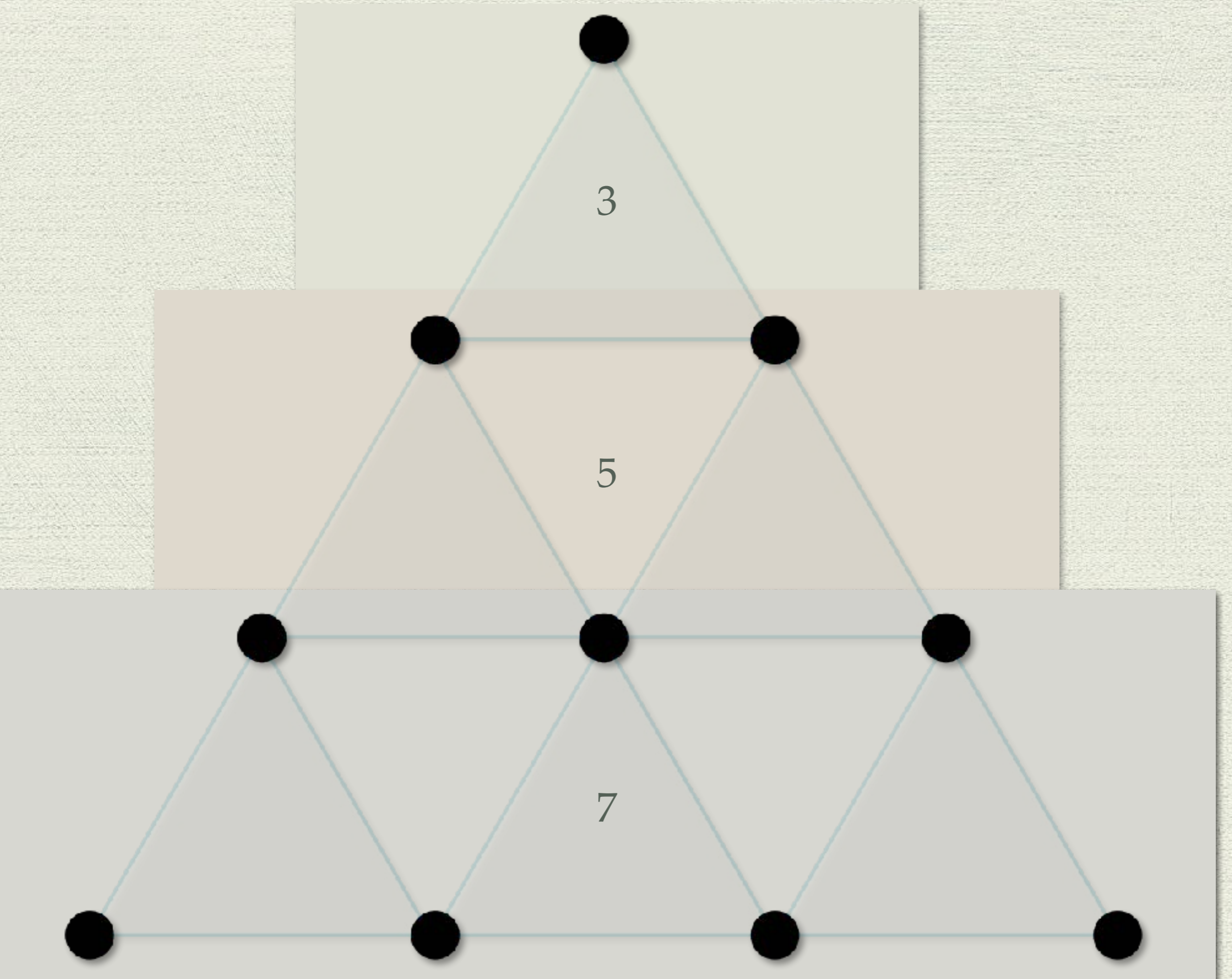
2. They make of Him the messenger of their Will (*a*). The Dzyu becomes *Fohat*; the swift son of the Divine Sons, whose Sons are the Lipika,* runs circular errands. He is the steed, and the thought is the rider (*i.e., he is under the influence of their guiding thought*). He passes like lightning through 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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113



Every tyro knows that odd numbers are masonic; and if he be ignorant of the reasons why 3, 5, 7, and 11, have been adopted as landmarks [a set of principles that many Freemasons claim to be ancient and unchangeable precepts], let him apply to the Master of his Lodge for information, and he will then be satisfied of the wisdom of the appropriation, because number forms one of the pillars which contribute to the support of scientific masonry, and constitutes an elementary principle of Geometry. Thus, in the celebrated Pythagorean triangle, consisting of ten points, the upper single dot or *jod* is monad or unity, and represents a *point*, for Pythagoras considered a point to correspond in proportion to unity; a *line* to 2; a *superficie* to 3; a *solid* to 4; and he defined a point as a monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superficie was compared to the number three, because it is the first of all causes that are found in figures— for a circle, which is the principal of all round figures, comprises a triad, in centre—space—circumferences. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points. —The Pythagorean Triangle:18-9



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*).

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the inner divine entity becomes, on the metaphysical plane, once more the Elohim.

*The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes: — "There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form — $753/2 = 376.5$ and $7635/2 = 3817.5$ and the ratio of 20612/6561 feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis — the triangle being a symbol of Deity everywhere. (See the *Royal Masonic Cyclopaedia*, and *The Pythagorean Triangle*, by G. Oliver.) **As a matter of course, doctors of divinity (Cassel, for instance) show the *Zohar* explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the triangle of the Heathen, in the Archaic Occultism and Symbology.** The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE. —SD1:113



Q. What, then, are the stages of manifestation?

A. The first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the *Zohar*, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos—in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the *Zohar* are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.

Q. Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg?

A. Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form. —Transactions of the Blavatsky Lodge:83-4

Title page of the first printed edition of the *Zohar*, Mantua, 1558.

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*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd† — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyani Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it \triangle | \square | \star (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: \star), and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

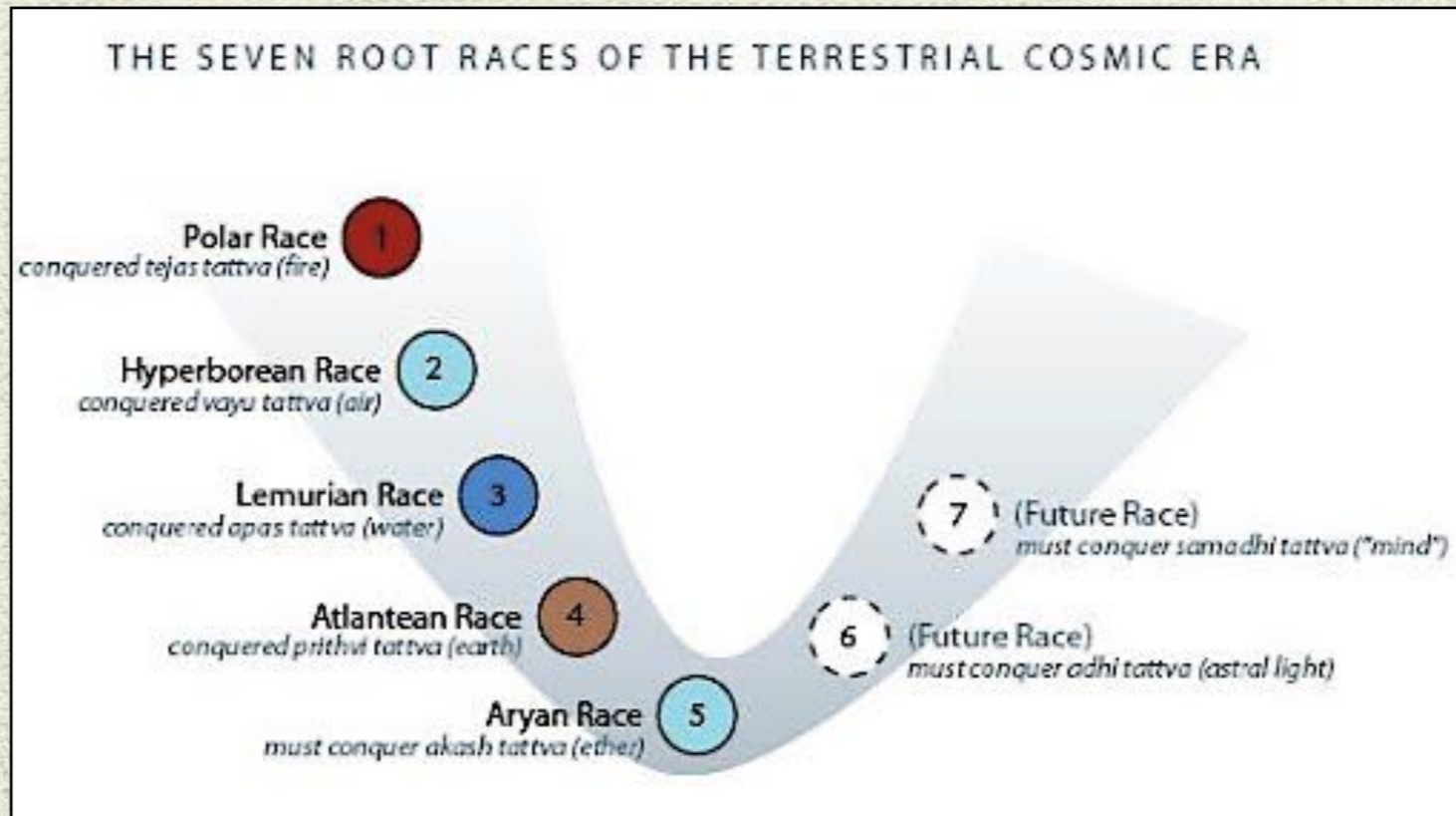
†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4

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*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. **This esotericism** is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really **belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans.** The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd† — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it \triangle | \square | \star (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: \star), and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyan-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4






It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

•It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" (See "*Book of God*," Kenealy.) –SD1:208

"In the Dwapara age, in the person of Veda-Vyasa, he [Vishnu, in the form of Kapila] divides the one Veda into four, and distributes it into hundreds (Sata) of branches." Truly so; the Veda of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present age, Vishnu, or the "Everlasting King" will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. "The men who are thus changed by virtue of that peculiar time (the sixth race) shall be as the seeds of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity"; *i.e.*, it shall be the seventh race, the race of "Buddhas," the "Sons of God," born of *immaculate* parents. –SD2:483

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*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. **This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans.** The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd† — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it  (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: , and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word  (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4

But it is extremely important to ascertain whether the measures used in the evolution and building of the Aryan symbolic religion, in the construction of their temples, the figures given in the Purânas, and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. –SD1:316

This Work
I Dedicate to all True Theosophists,
In every Country,
And of every Race,
For they called it forth, and for them it was recorded.

PREFACE.

THE Author — the writer, rather — feels it necessary to apologise for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of **the great Adepts of the Aryan Race**, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so. —SD1:316

...the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.

The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age, for which in the words of the late Swami Dayanand Sarasvati, “the Mlechchhas (outcasts, savages, those beyond the pale of Aryan civilization) will have to wait.” –SD1:xxxiv

Neither the old Aryan, nor the Egyptian psychology are now properly understood... No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly of the seven principles or the "Seven Souls of Man." –SD1:226-7

Whether the origin of the Zodiac is Aryan or Egyptian, it is still of an immense antiquity. –SD1:650

When the "false theologies" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Aryans—ancient Hindus, and even the pre-Homeric Hellenes. –SD1:304

Like our ancestors, the primitive Aryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in nature. –SD1:425

The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. –SD1:534

The Buddha was a child of the Aryan soil; a born Hindu, a Kshatrya and a disciple of the “twice born” (the initiated Brahmins) or Dwijas. –SD1:xxi

Turning now to the oldest Aryan literature, the Rig-Veda... –SD1:xxvii

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had invented a new religion, or revealed a new truth. These founders were all transmitters, not original teachers. –SD1:xxxvi

They are all found in Aryan philosophy personified by Visvakarman, Indra, Vishnu, etc., etc. –SD1:9

Only the Aryan philosophers never endowed the principle [of the One Life], which with them is infinite, with the finite "attribute" of “thinking.” –SD1:50

The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. –SD1:534

The Buddha was a child of the Aryan soil; a born Hindu, a Kshatrya and a disciple of the “twice born” (the initiated Brahmins) or Dwijas. –SD1:xxi

Turning now to the oldest Aryan literature, the Rig-Veda... –SD1:xxvii

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had invented a new religion, or revealed a new truth. These founders were all transmitters, not original teachers. –SD1:xxxvi

They are all found in Aryan philosophy personified by Visvakarman, Indra, Vishnu, etc., etc. –SD1:9

Only the Aryan philosophers never endowed the principle [of the One Life], which with them is infinite, with the finite "attribute" of “thinking.” –SD1:50

Arya (Sanskrit) [from the verbal root ṛ to rise, tend upward] Holy, hallowed, highly evolved or especially trained; a title of the Hindu rishis. Originally a term of ethical as well as intellectual and spiritual excellence, belonging to those who had completely mastered the *aryasatyani* (holy truths) and who had entered upon the *aryamarga* (path leading to moksha or nirvana). It was originally applicable only to the initiates or adepts of the ancient Aryan peoples, but today Aryan has become the name of a race of the human family in its various branches. All ancient peoples had their own term for initiates or adepts, as for instance among the ancient Hebrews the generic name Israel, or Sons of Israel.

Aryan Doctrine Used by Subba Row to designate the foundation doctrine from which were derived the Sankhya and Yoga philosophies, and other ancient Hindu systems of thought –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*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. **The Circle was** with every nation the symbol of the Unknown — "Boundless Space," **the abstract garb of an ever present abstraction — the Incognisable Deity.** It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd† — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zeroana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyani Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it \triangle | \square | \star (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: \star), and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4

The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference — a forcibly limited symbol, in view of the limitation of the human mind — indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. –SD1:1



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*).


The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. **The Zeroana Akerne** is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or **Ormazd**† — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zeroana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyani Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it \triangle | \square | \star (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: \star), and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."


†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4

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 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 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 “Son-suns” are countless. –SD1:30-31

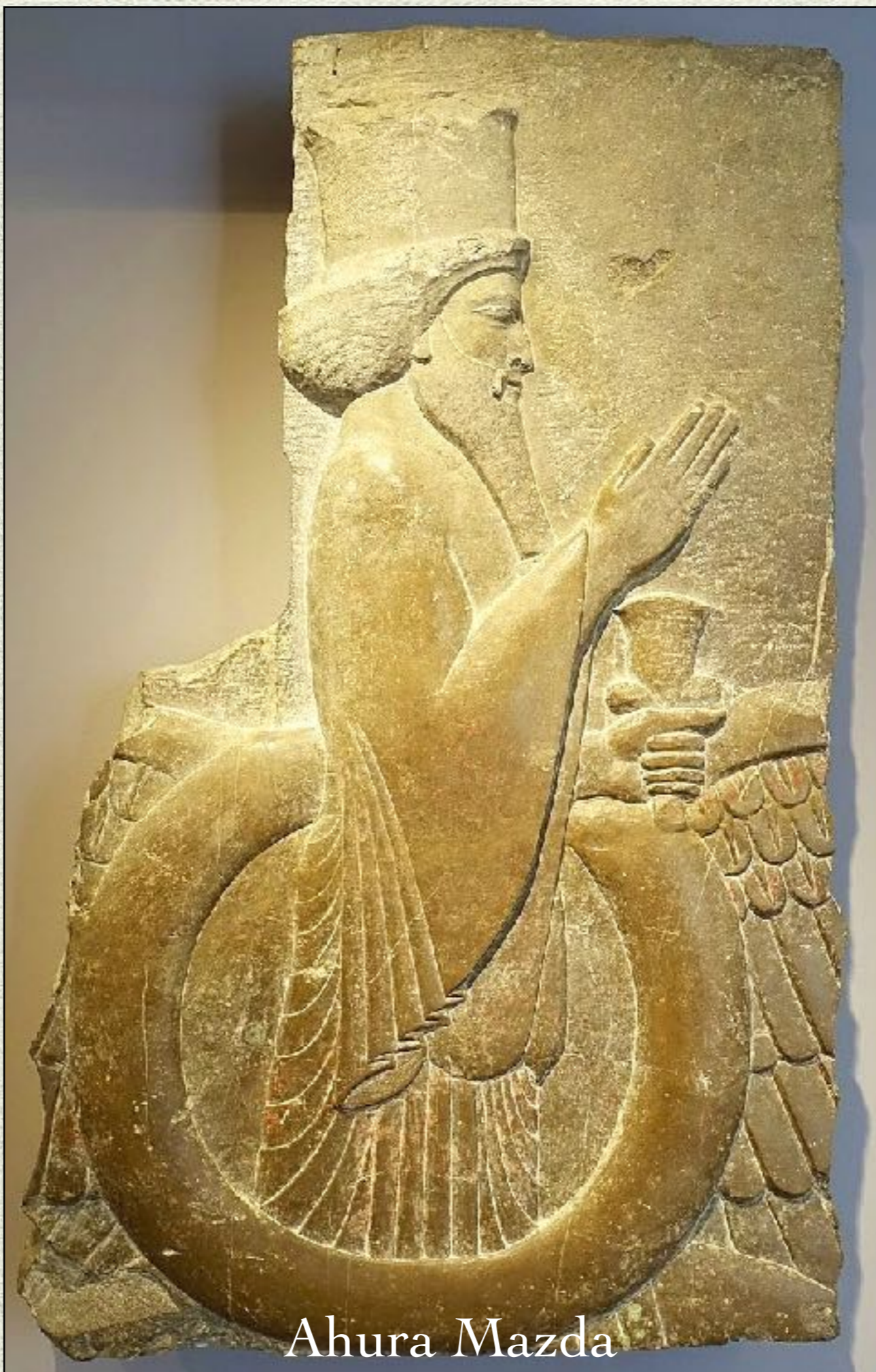
The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference — a forcibly limited symbol, in view of the limitation of the human mind — indicates **the abstract, ever incognisable PRESENCE**, and its plane, the Universal Soul, although the two are one. —SD1:1

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*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd† — and **the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle,** and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyani Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it \triangle | \square | \star (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: \star), and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4



Ahura Mazda

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*).





The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd† — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was **the Babylonian god whose circular horizon was the visible symbol of the invisible**, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader.

Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it \triangle | \square | \star (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: \star), and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

†Ormazd is the Logos, the "First Born" and the Sun. —SD1:113-4

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*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd † — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyani Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it  |  |  (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: , and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants." -SD1:113-4