



Then Svabhavat sends Fohat to
harden the atoms. –SD1:85

The Swan No 12
by Hilma af Klint (1930)

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

ODL x-xi

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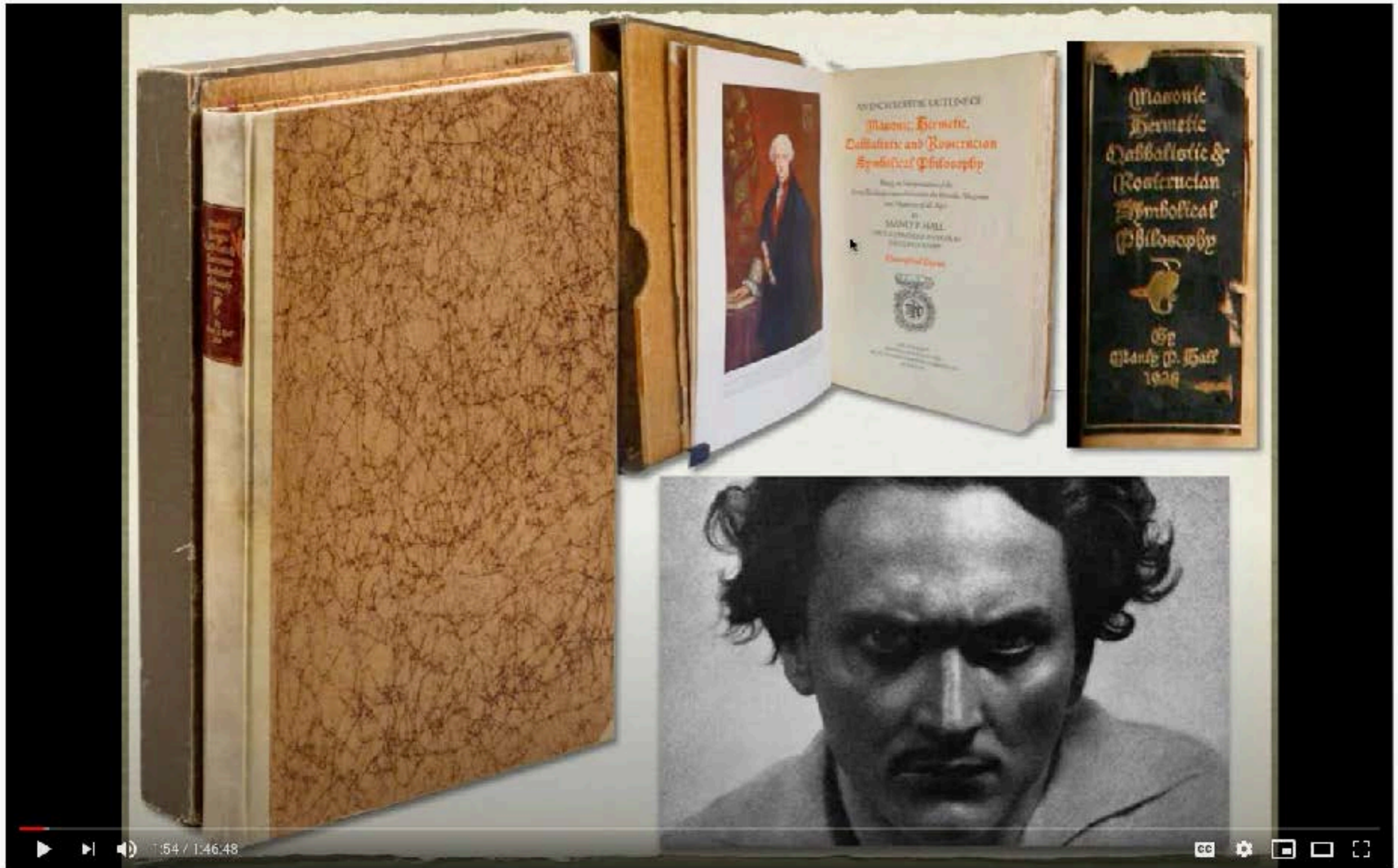
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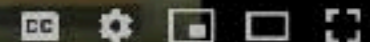
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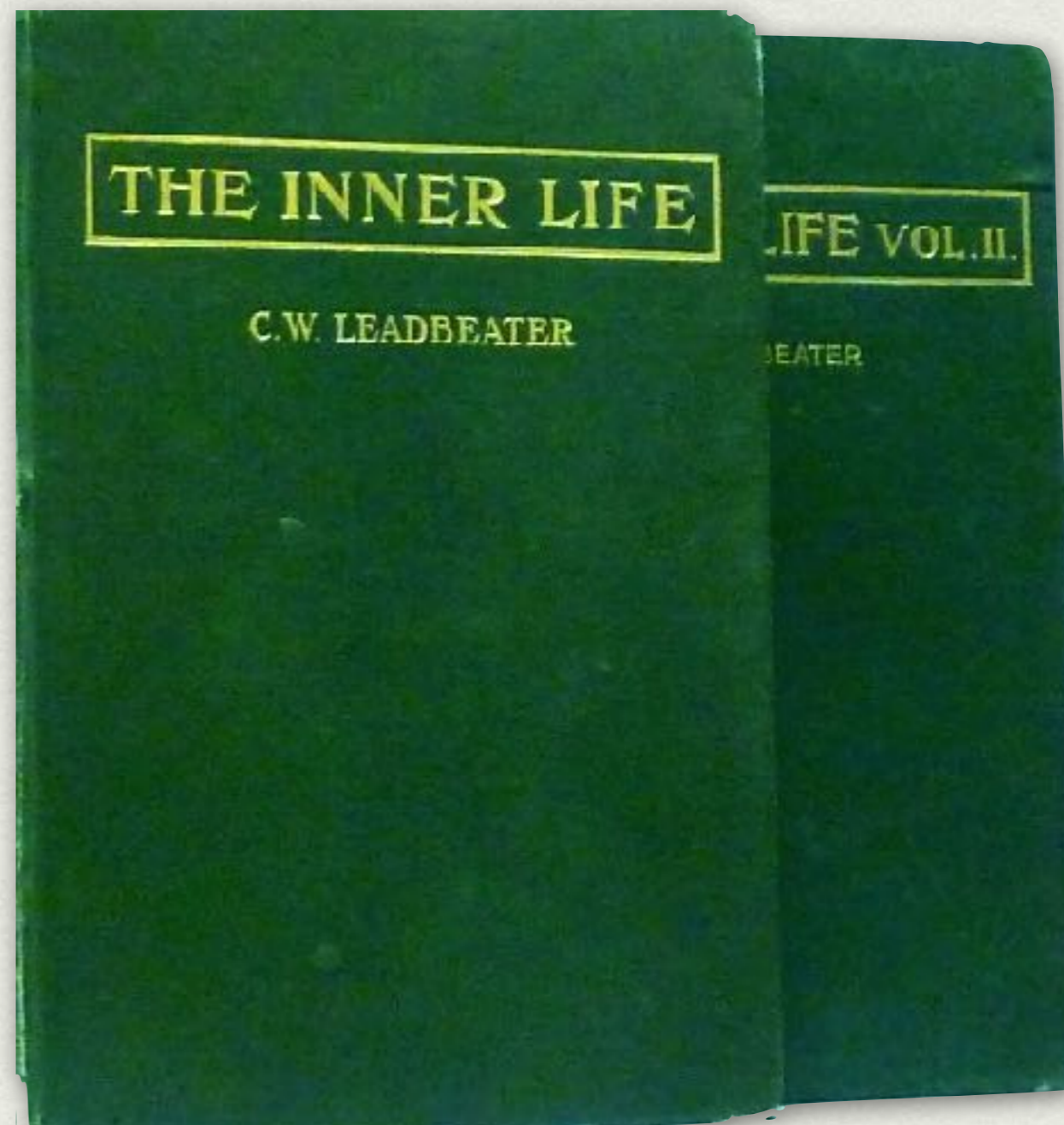
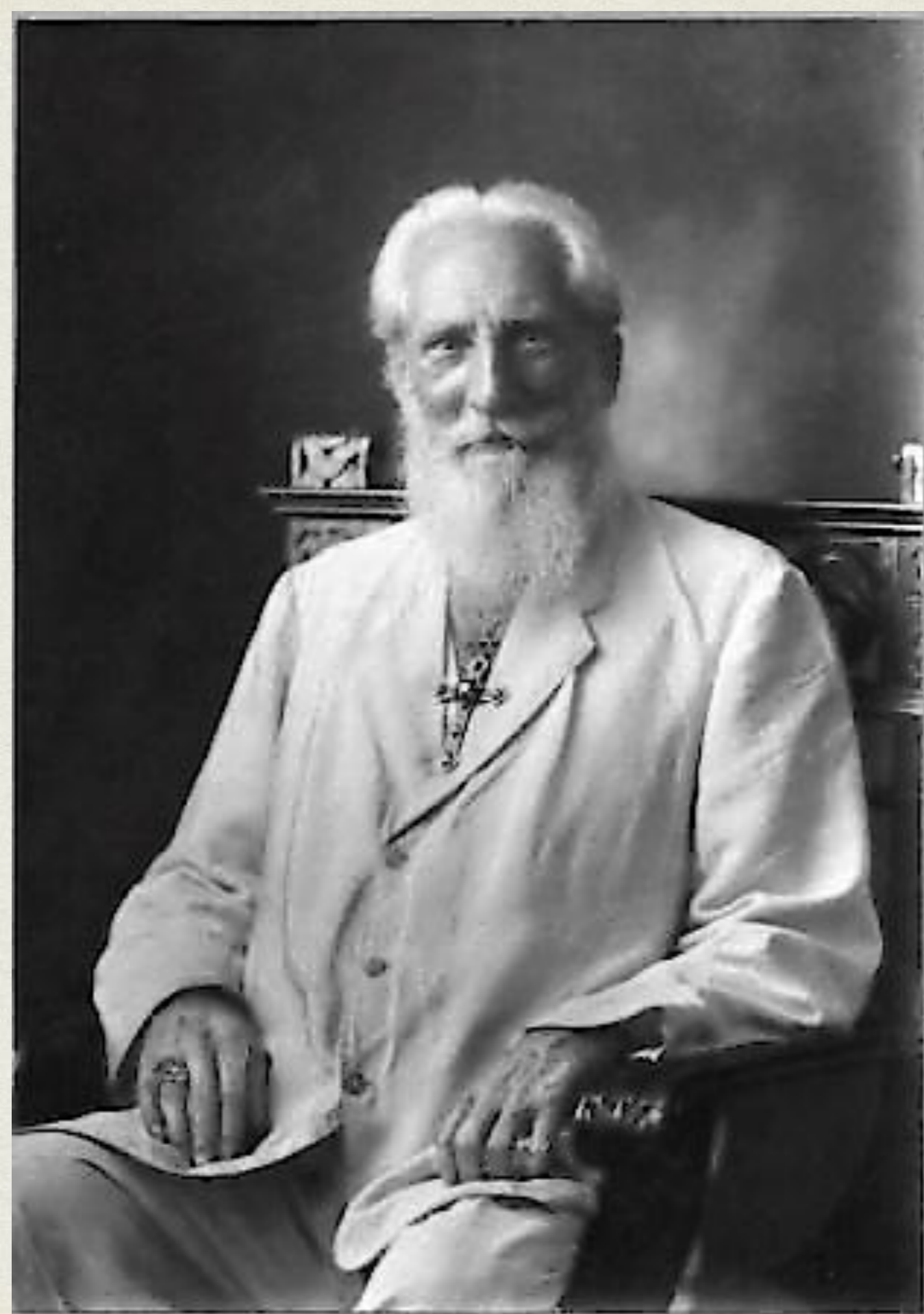
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C.W. Leadbeater



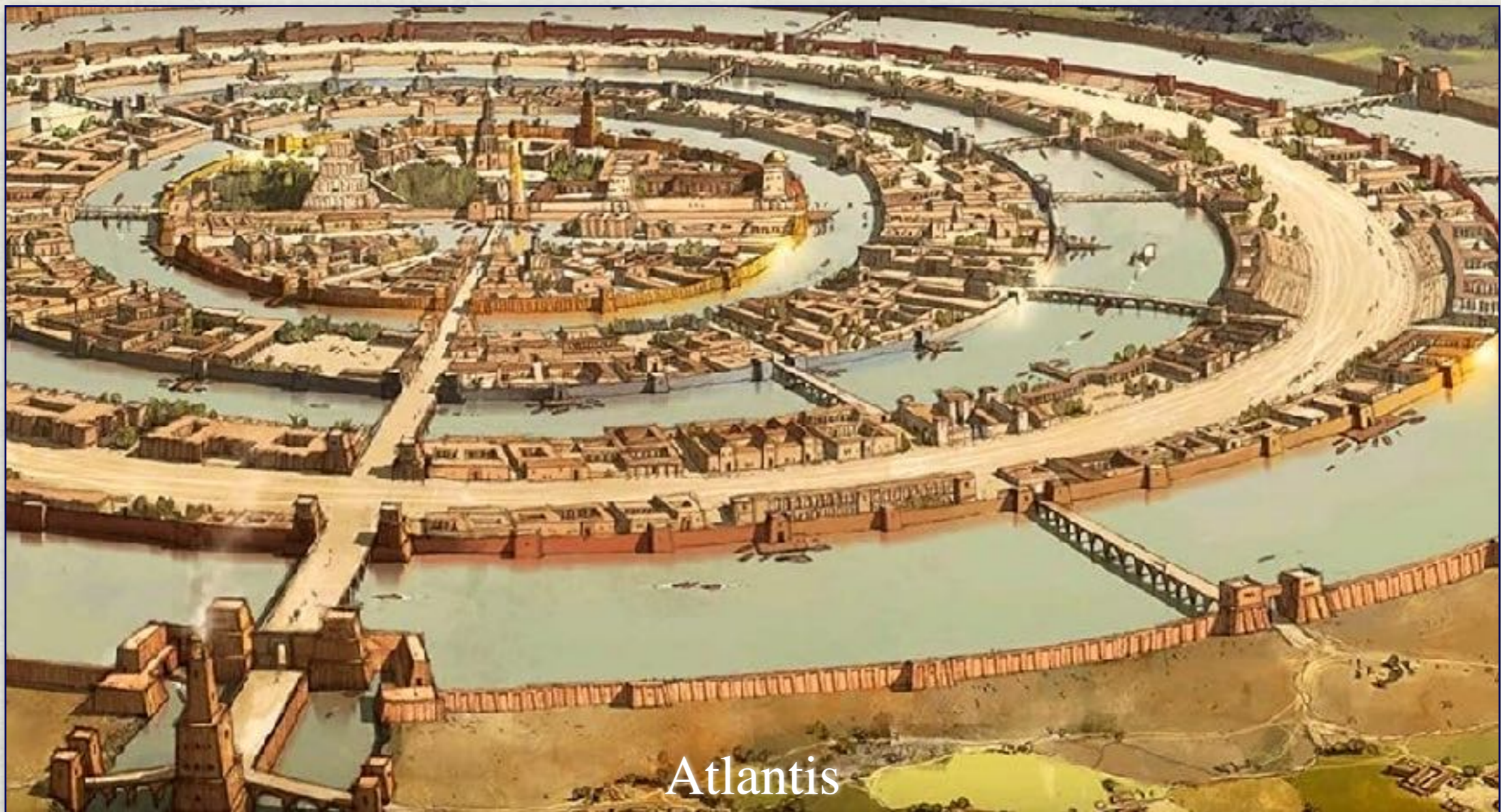
Many advanced occultists have mistaken the raising of the sacral fire or of the solar plexus force to a position above the diaphragm for the "lifting of the kundalini" and have therefore regarded themselves or others as initiates. Their sincerity has been very real and their mistake an easy one to make. C. W. Leadbeater frequently made this mistake, yet of his sincerity and of his point of attainment there is no question. -EP2:302-3

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C.W. Leadbeater



Atlantis

Long ago in old Atlantis, in the great City of the Golden Gate, there reigned a mighty King- One day there came to him a soldier whom he had sent out to head an expedition against a troublesome tribe on the borders of that vast empire. The soldier reported victory, and as a reward the King gave him the position of captain of the Palace guard, and placed specially in his charge the life of his own only son, the heir apparent to his throne. Not long afterwards the newly-appointed captain had an opportunity of proving his faithfulness to his trust, for when he was alone with the young Prince in the Palace gardens a band of conspirators rushed upon them and tried to assassinate his charge.

The captain fought bravely against heavy odds and, though mortally wounded, succeeded in protecting the Prince from serious harm until help arrived, and he and the unconscious Prince were borne together into the presence of the King. The Monarch heard the story and, turning to his dying captain, said: "What can I do for you who have given your life for me?" The captain replied : "Grant me to serve you and your son forever in future lives, since now there is the bond of blood between us." And with a last effort he dipped his finger in the blood which flowed so fast from his wounds, and touched with it the feet of his sovereign and the forehead of the still unconscious Prince. The King held out his hand in benediction, and replied: "By the blood that has been shed for me and mine, I promise that both you and he shall serve me to the end."



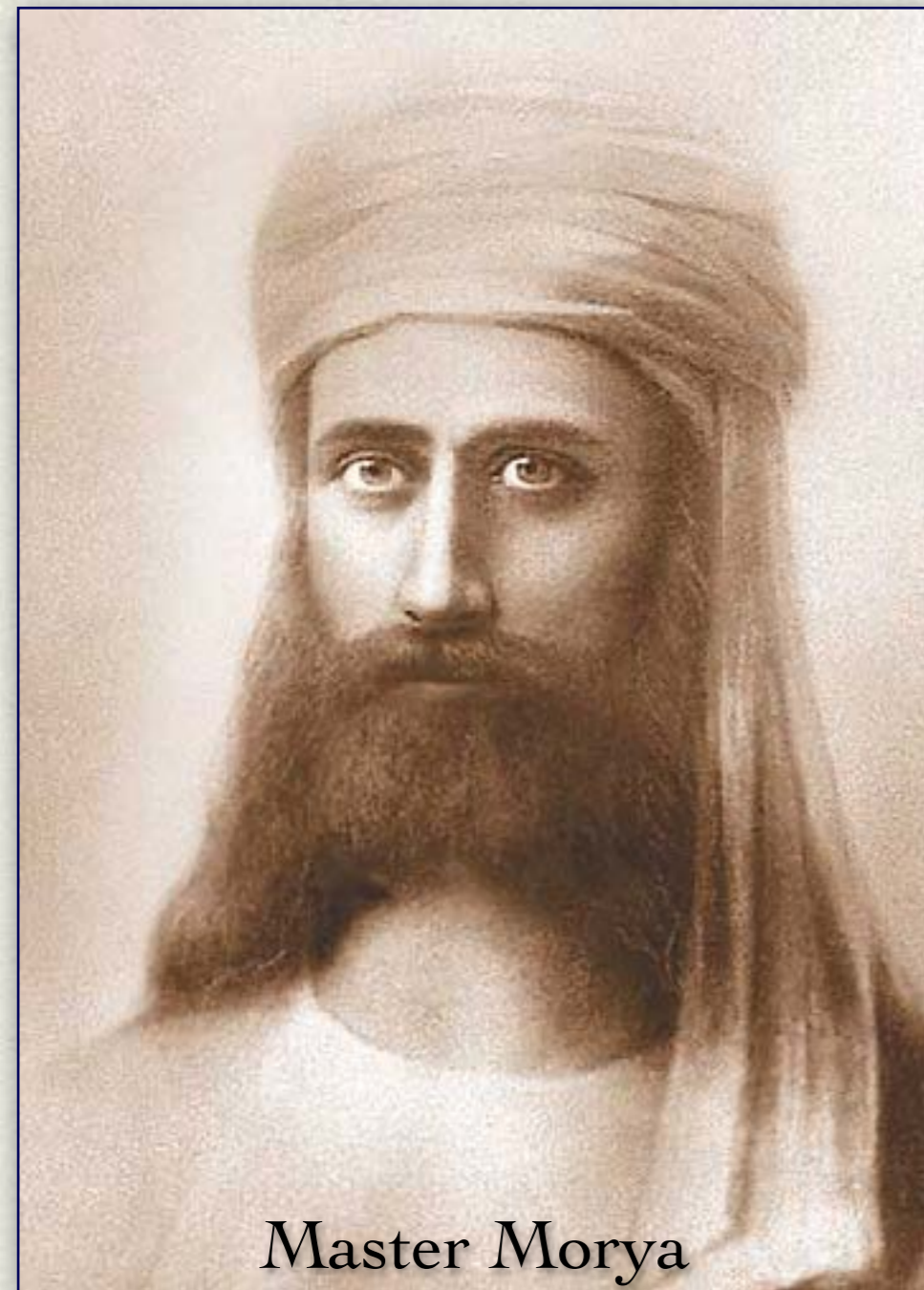
King Gashtasp



Asoka in his chariot

So was the first link forged between three leaders of men of whom we have all heard; for that great King is now the Master M., the Prince his son has been known to us as Helena Petrovna Blavatsky, and the Captain of the guard as Henry Steele Olcott. Through all the ages since, through many strange vicissitudes, the link has been kept unbroken and the service has been rendered, as we know that it will be through ages yet to come.

Since then as Gashtasp, King of Persia, he protected and assisted in the foundation of the present form of Zoroastrianism, and later as the world-renowned King Asoka he issued those wonderful edicts which remain until this day graven upon rocks and pillars in India to show how real were his zeal and his devotion. And when, at the end of that long and strenuous life, he looked back upon it with sorrow to see how far short of his intentions even his wonderful achievements had fallen, his Master showed him, for his encouragement, two visions, one of the past and one of the future. The vision of the past was the scene in Atlantis when the link between them was forged; the vision of the future showed his Master as the Manu of the Sixth Root-Race and our President-Founder as a lieutenant serving under Him in the exalted work of that high office. So Asoka died content in the certainty that the closest of all earthly ties, that between the Master and His pupil, would never be severed.



Master Morya



H. P. B. And Colonel Olcott

Having thus taken a prominent part in the spreading of two of the great religions of the world, Zoroastrianism and Buddhism, it was appropriate that he should be so closely associated with the work of this great movement which synthesizes all religions—the Theosophical Society. Never himself the spiritual teacher, he has always been the practical organizer who made the teacher's work possible. In his recent life as in all those others, his ruling principle was always that of passionate loyalty to the Master and to the work which he had to do. When first I met him more than a quarter of a century ago that was the dominant feature in his character; through all the years that I have known him that above all other motives ruled his actions; it inspires the last letter which I received from him, written only a few weeks before his death ; it has been still his most salient characteristic in the astral world in which he has since been living. –

Stanza V

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

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Wheel: Perpetual gyratory motion; a vortex, a center of revolving force. Fohat traces spiral lines and forms wheels or centers of force around which primordial cosmic matter expands and contracts and passes through stages of consolidation ending in globes, and later through stages of etherealization. Vortical motion is a universal law, as seen in the stellar universe and in the electronic constitution of the physical atom, giving a fuller meaning to the word cycle.

Wheel, cycle, globes, and revolutions all pertain to the same fundamental conception of whirling, revolving, or gyratory motion of beings and substances; and as no motion can take place except in matter, space, and time, the whirlings and revolutions of beings and things include likewise the time periods or cyclic returns of beings and events throughout duration. Wherever there is a whirling or turning, whether of matter or of an event in time, it is because it is a being or thing which is active in reproducing itself in cyclic events. Indeed, so intimate and entangled are the actor and the act — the being and its movements in time — that it is not always easy to distinguish the actor inherent and moving from the effects in space and time of such movement; so that when we speak of a cycle of time we are perforce obliged to conceive of a moving entity producing the cycle, albeit the moving entity may not be visible to us and indeed may be incomprehensible. Hence, the frequent and often perplexing usage of wheel or wheelings found in ancient occult writings. -OTG

STANZA V

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(a) "Wheels," as already explained, are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom"* (Commentary on Dzyan), assumes an evergrowing tendency, from the first awakening of Kosmos to a new "Day," to circular movement. The "Deity becomes a WHIRLWIND." **They are also called Rotæ — the moving wheels of the celestial orbs participating in the world's creation — when the meaning refers to the animating principle of the stars and planets;** for in the Kabala, they are represented by the Ophanim, the Angels of the Spheres and stars, of which they are the informing Souls. (See Kabala Denudata, "De Anima," p. 113.)

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Hagia Sophia, Istanbul, Turkey

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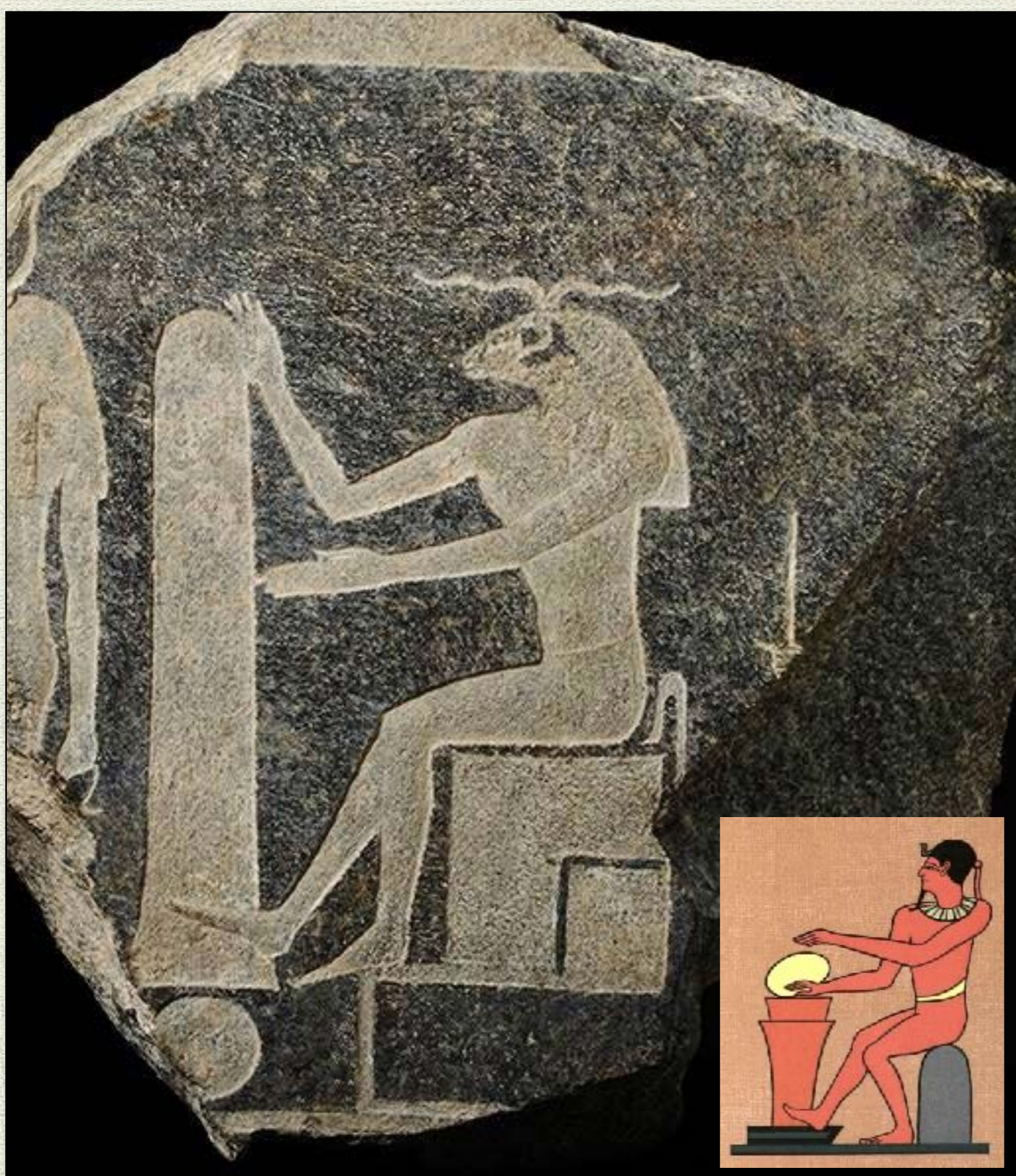
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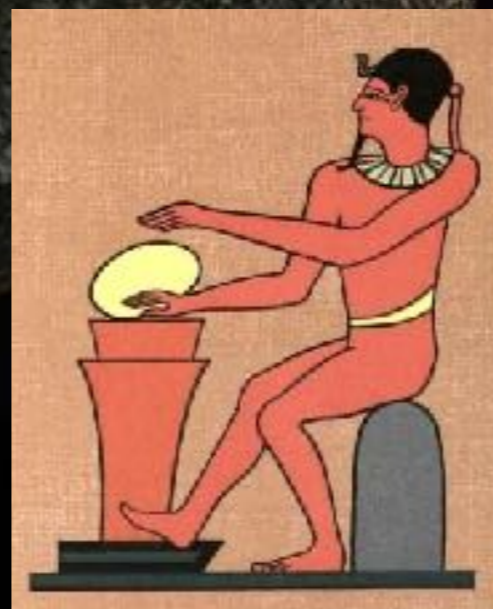
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Stripped of fabulous incrustations, *one* concept underlies most mythologies. The universe began as the result of the "strivings" of the two aspects of the eternal principle of Being. In the Orphic system, these were called ether and chaos. The "striving" resulted in a swirling vortex similar to the modern concept of the nebula. This whirling, propelled by what was called the first motion, brought into manifestation the form of the world egg. This is the same egg that the god Ptah turned upon his potter's wheel. Of course, the shell of this egg was the firmament, and the further processes of creation occurred within the vast shell of heaven. Gradually, the interior of the egg was stratified from the circumference toward the center. In the Greek system, Ouranos, the sky or firmament, generated the elder Kronos; and by this action alone, spirit gave birth to the second region or sphere of soul, over which Kronos presided.

—MPH's *Horizon*, Autumn, 1951, p.27



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Orpheus, Pythagoras, and Plato, travelling in Egypt, were there initiated in that arcane theology of the Egyptians called Hermaical... -The Pythagorean Triangle:85

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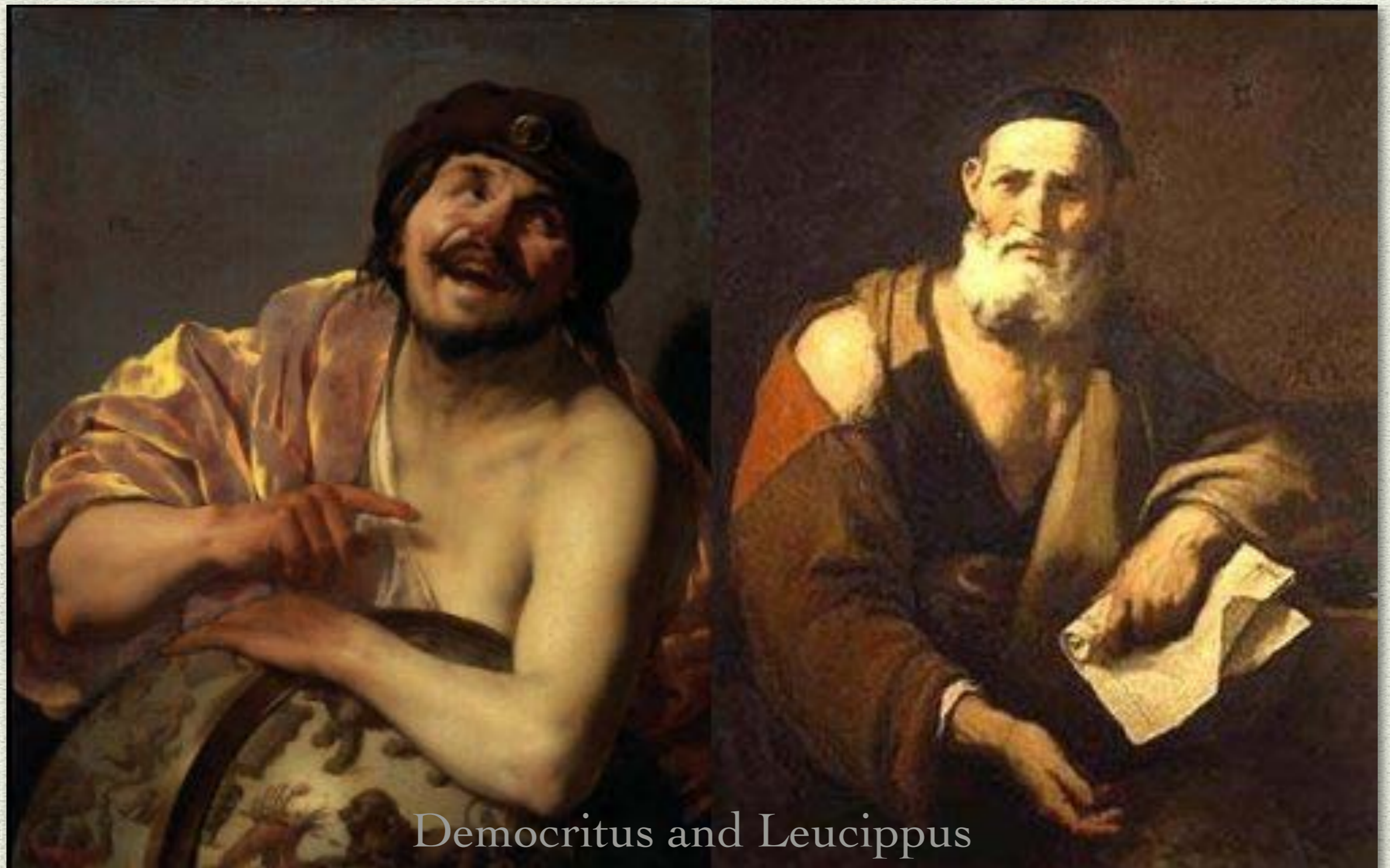
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Orpheus was initiated into the Egyptian Mysteries, from which he secured extensive knowledge of magic, astrology, sorcery, and medicine. The Mysteries of the Cabiri at Samothrace were also conferred upon him, and these undoubtedly contributed to his knowledge of medicine and music.” –STOAA:31

Orpheus by Franz von Stuck, 1891:



Democritus and Leucippus

Was not Descartes indebted for his original theories to the old Masters, to Leucippus and Democritus, Lucretius Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the “vortical atoms” of Sir W. Thomson! –HPB Collected Writings v. XIII:86

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The adyton in the Temple of Apollo in Didyma

It was on such “spheres” that Pythagoras studied astronomy in the adyta arcana of the temples to which he had access. And it was there on his Initiation, that the eternal rotation of those spheres— “the mysterious wheels” as they are called by Clement and Denys, and which Plutarch calls “world-wheels”—demonstrated to him the verity of what had been divulged to him, namely, the heliocentric system, the great secret of the Adyta. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldean made his calculations, revealing to the world of the profane no more than it was fit to receive.

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Aristarchus of Samos, 320-250 BC

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Anaxagoras

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WORLD-LIFE

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PART IV.

EVOLUTION OF COSMOGONIC DOCTRINE.

WHEN a great theory has grown into existence, and the general assent of competent judges has converted a sublime conception from the state of a provisional hypothesis to the position of a strengthening doctrine, there is unusual interest in glancing over the progress of science and noting the actual steps by which the guess became theory, and the theory, doctrine. I shall therefore supplement the subject of nebular cosmogony with a concise historical sketch. This I think will be acceptable to the reader because cosmological science has now attained such a position that every intelligent person should possess some information respecting the exact views of Kant, Herschel and Laplace, the chief founders of this science as now accepted; while no adequate summary of their speculations—most especially those of Kant—is sufficiently accessible to the general reader.

CHAPTER I.

PRE-KANTIAN SPECULATIONS.

§ 1. GREEK PHILOSOPHERS.

THE familiar phenomena of whirlwinds, whirlpools and eddies seem to have suggested to reflecting minds in all ages, the possibility of some vortical theory for the explanation of the mechanism of the world. The diurnal and annual motions of the heavenly bodies were early submitted to an attempt at solution based successively upon Eudoxian, Hipparchian and Ptolemaic systems of cycles and epicycles. When the Copernican theory began to gain a foothold, it could no longer be doubted that the method of vortices was the method of the heavens. We now understand how the mutual actions of the numerous bodies in the material universe must result in a general and most intricate network of virtual revolutions about centres of gravity.

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STANZA V

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

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WORLD-LIFE

OR

COMPARATIVE GEOLOGY.

BY

ALEXANDER WINCHELL, LL.D.,

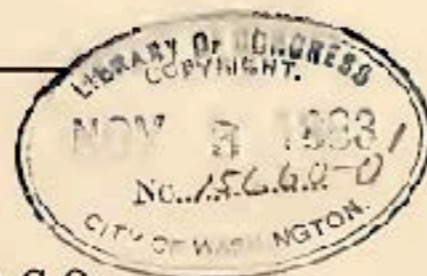
PROFESSOR OF GEOLOGY AND PALEONTOLOGY IN THE UNIVERSITY OF MICHIGAN.

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4605

Geology in framing its conclusions is compelled to take into account the teachings of other sciences.—SIR WILLIAM THOMSON.

La géologie suivie sous ce point de vue qui la rattache à l'Astronomie pourra, sur beaucoup d'objets, en acquérir la précision et la certitude.—LAPLACE.

Ewig zurecht, es erzeugt sich ewig die drehende Schöpfung,
Und ein stilles Gesetz lenkt der Verwandlungen Spiel.—SCHILLER.



CHICAGO:
S. C. GRIGGS AND COMPANY.
1883.

PART IV.

EVOLUTION OF COSMOGONIC DOCTRINE.

Les Savants sont de nos jours *unanimés* à admettre que notre système solaire est dû à la condensation d'une nébuleuse qui s'étendait autrefois au-delà des limites occupées actuellement par les planètes le plus lointaines * * * La théorie * * * a été bien confirmée, et, pour ainsi dire, démontrée par la découverte des nébuleuses gazeuses.—Le Père SARRIEN.

periodic times are as the cubes of their mean distances from the sun.

One of the most obvious, as also most fatal, of the objections to these vortical theories, is the fact that in spite of the power of the fluid to carry the masses of the planets in a uniform direction, the tenuous comets pass through it unhindered and undeflected, and in all imaginable directions, and travel at the same time, like the planets, with velocities regulated by the law of equal areas.*

§ 5. THE VORTICAL THEORY OF SWEDENBORG.

In 1733-4, Emanuel Swedenborg, a Swedish philosopher, during a sojourn abroad, published a remarkable work on the Principles of Things, in which a vortical theory was set forth which in many respects was original and seems to be less amenable to certain objections than the theories of his predecessors.† The exposition of

*The reader may find these theories discussed in Gregory's *Astronomice Elementa* [or Elements of Astronomy, Physical and Geometrical, 1701]. Objections to the admission of an interplanetary fluid are extensively urged by Cotes in his *Preface to Newton's Principia*. On the conflict between Cartesianism and the Newtonian philosophy, see Whewell: *History of the Inductive Sciences*, Am. ed., I, 429-32.

† Emanuel Swedenborg: *Principia Rerum Naturalium*. Dreden and Leipzig, 1733-4, 3 vols. folio. [First Principles of Natural Things, being new attempts toward a Philosophical Explanation of the Elementary World.] This was produced in elegant style, with copious engravings, at the expense of the Duke of Brunswick. I have not seen the original work, nor is a translation of it included among the translations published by the "American Swedenborg Printing and Publishing Co.," New York, 1875; but through the kindness of Mr. T. F. Wright, one of the editors of the *New Jerusalem Magazine*, of Boston, I have been favored with the loan of a translation of the first volume, made by Rev. Augustus Clissold, M. A., and published in London, in 1846. As Swedenborg is principally known as a mystical writer on religious and theological subjects, it has been customary to pass by his scientific speculations as not having been based on any just and adequate apprehension of physical principles. Whether the charge be merited or not, we are interested in knowing what his views were. Moreover, Swedenborg did not retire from public and professional life to enter upon his course of theological meditation and study, until at the age of 57, which was eleven years after the publication of his *Principia*. During his professional career he was ranked as one of the most eminent scientists of

his theory is prolix and abstruse in an eminent degree; and a casual reader not possessed of a suitable cast of mind would pronounce it full of paradoxes and contradictions. Assuming, however, that the author must have possessed a logical apprehension of the things of which he wrote, I have educed and condensed the essence of his theory in the following statement.

The first cause is the infinite or unlimited. This gives existence to the first finite or limited. That which produces a limit is analogous to motion. The limit produced is a point, the essence of which is motion; but being without parts, this essence is not actual motion but only a conatus to it. From this first proceed extension, space, figure and succession or time. As in geometry a point generates a line, a line a surface, and a surface a solid, so here the conatus of the point tends toward lines, surfaces and solids. In other words, the universe is contained *in ovo* in the first natural point.

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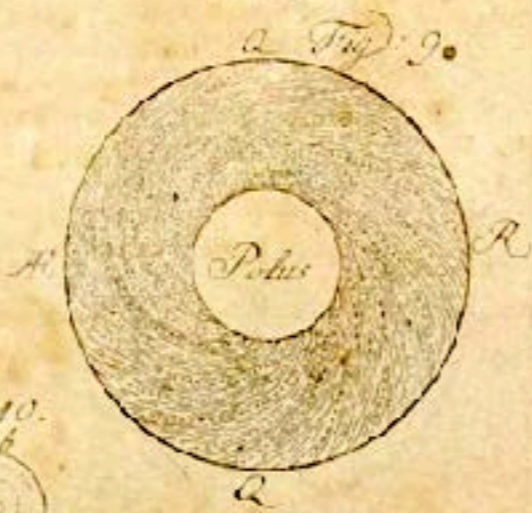
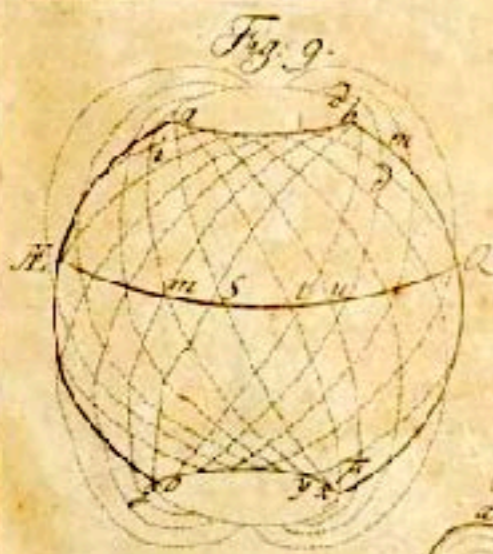
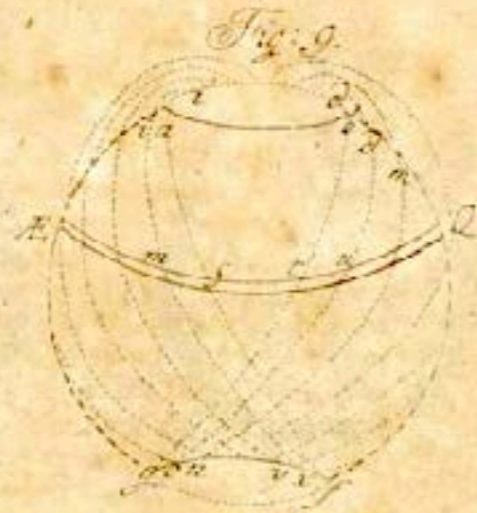
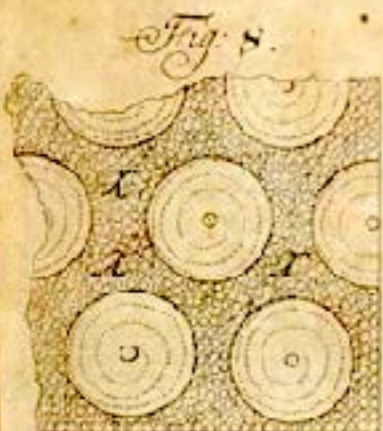
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TAB. I. Principi.

A. Fig. 1. B



TABULA II. Principiorum.

Fig. 10.

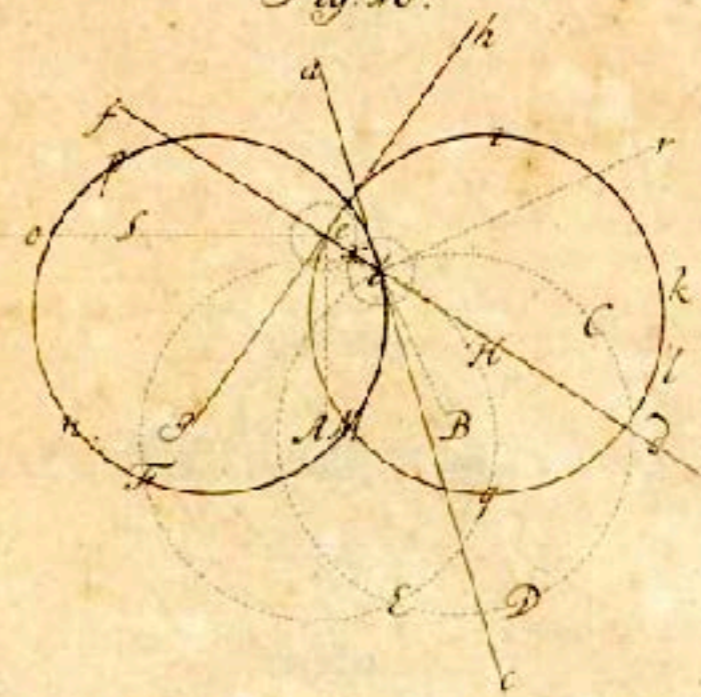


Fig. 11.

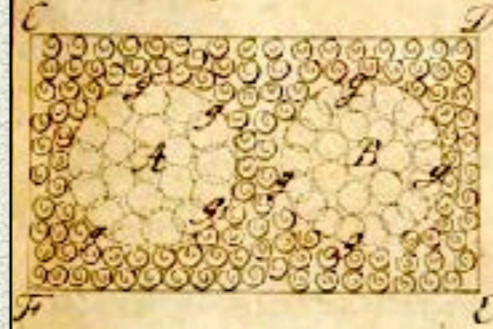


Fig. 12.

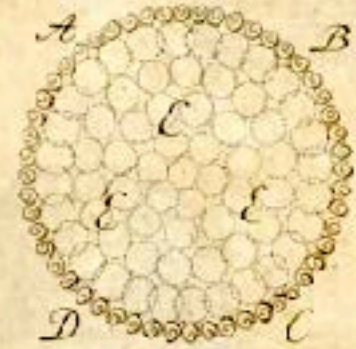


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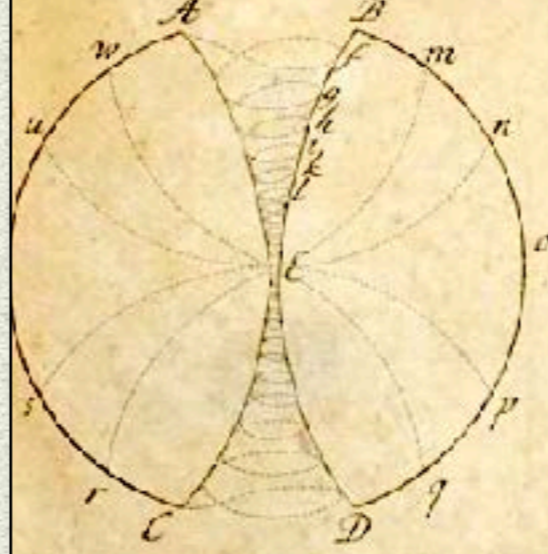
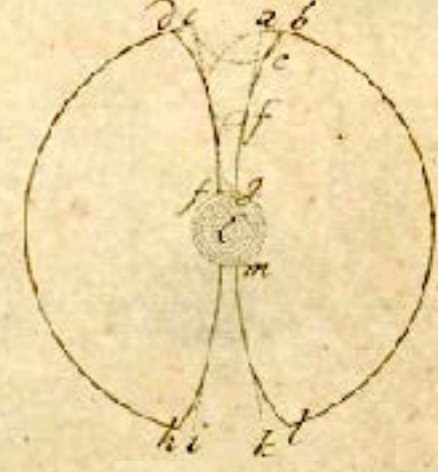
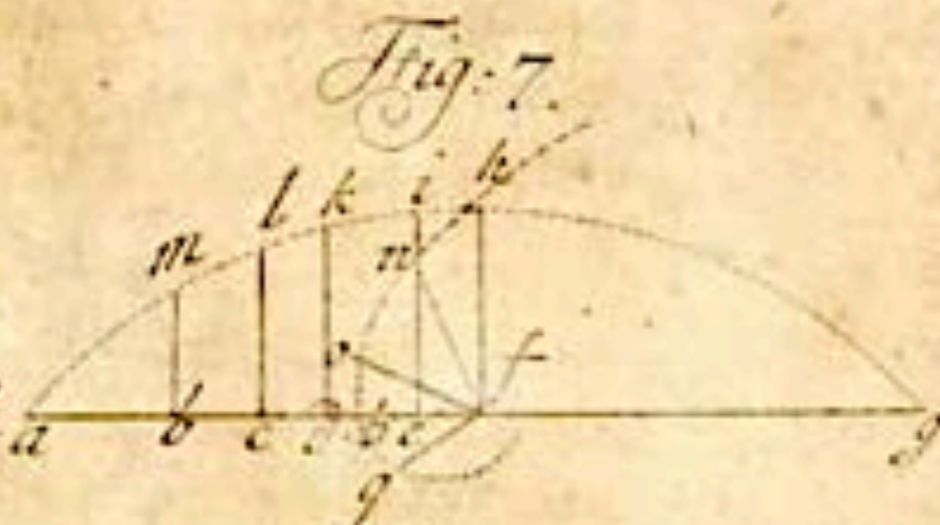
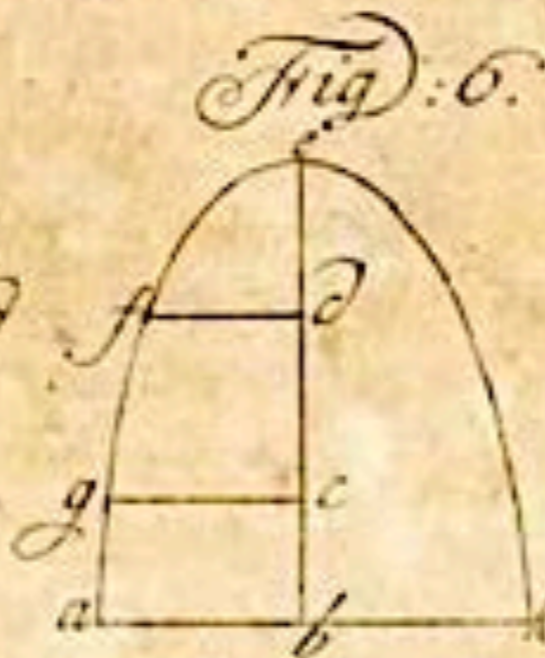
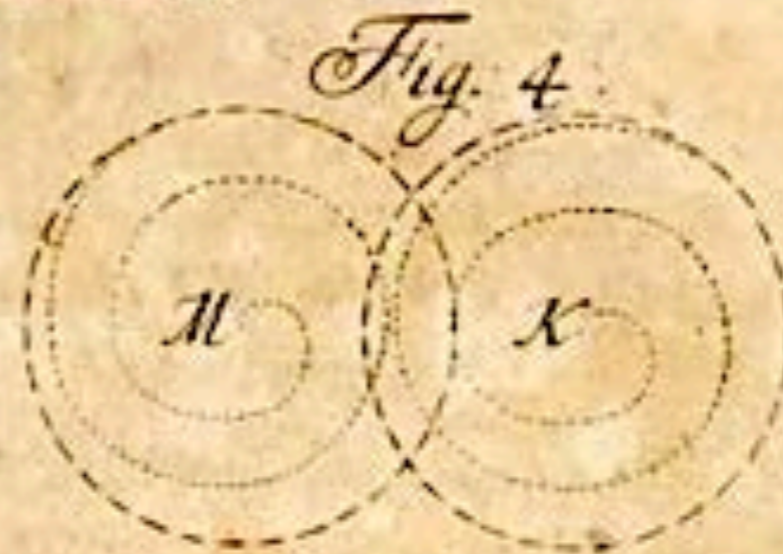


Fig. 14.



TAB: I. Principp.

A Fig: 1. B

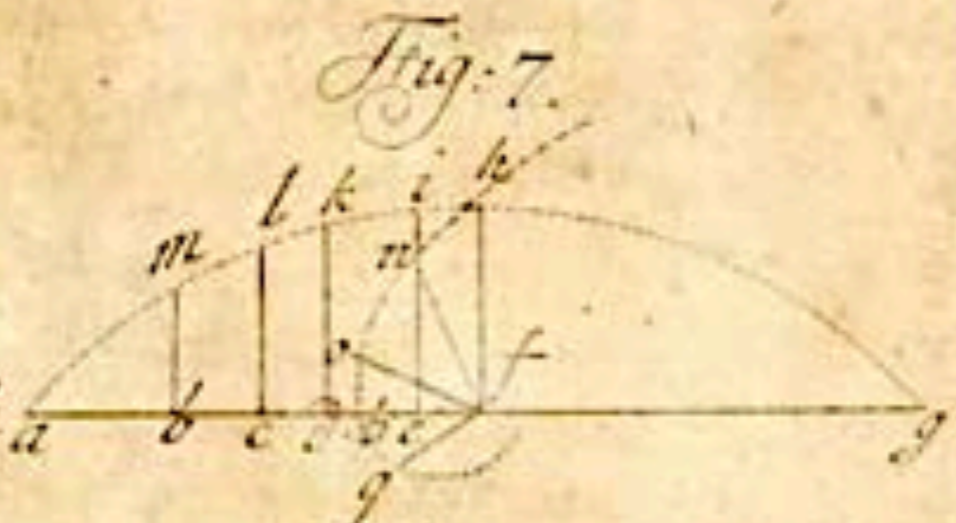
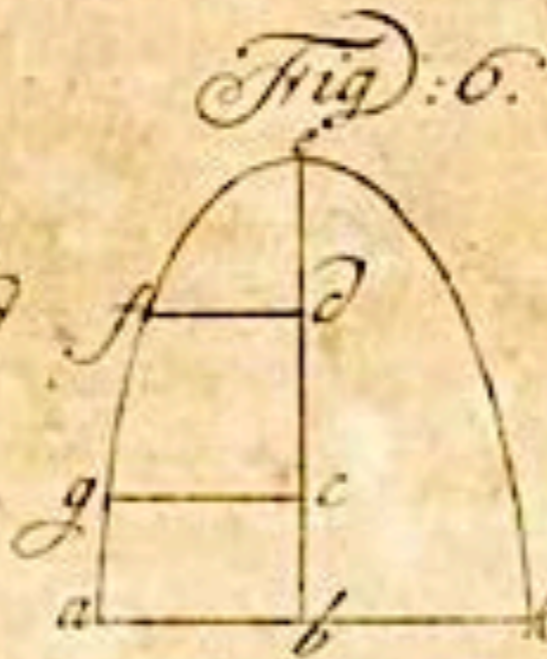
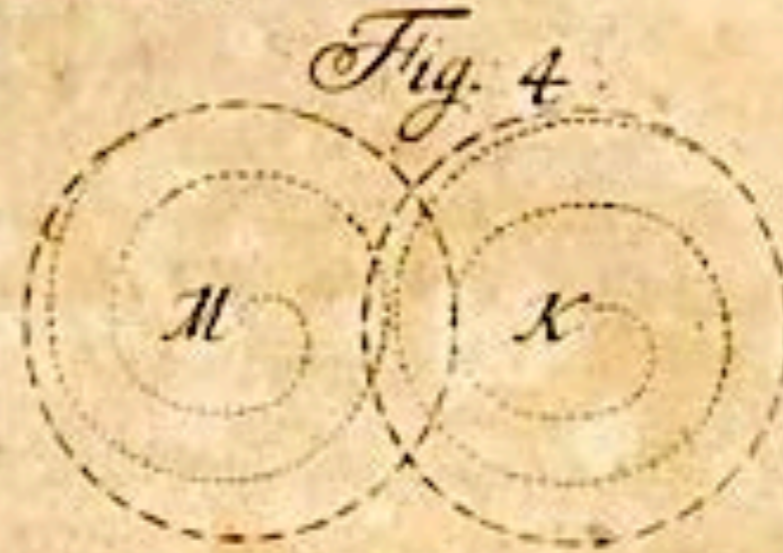


from Swedenborg's *Principia Rerum Naturalia*

... the Motion toward which the conatus tends, is circular, since the circle is the most perfect of all figures . . . The most perfect figure of a Motion . . . must be the perpetually circular, that is to say, it must proceed from the centre to the periphery and from the periphery to the centre. It must necessarily be of a spiral figure, which is the most perfect of all figures.—Comparative Geology:567

TAB: I. Principp:

A Fig: 1. B



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STANZA V

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

This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus, and Democritus of Abdera — the pupil of the Magi — taught that this gyratory movement of the atoms and spheres existed from eternity.* Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Aryabhata of India, Aristarchus, Seleucus, and Archimedes calculated its revolution as scientifically as the astronomers do now; while the theory of the Elemental Vortices was known to Anaxagoras, and maintained by him 500 years B.C., or nearly 2,000 before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson. (See his "*Vortical Atoms*.") All such knowledge, if justice be only done to it, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta dozens of millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in physical science and by independent observation; others — such as Copernicus, Swedenborg, and a few more — their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study.* (See "*A Mystery about Buddha*.")

By the "Six directions of Space" is here meant the "Double Triangle," the junction and blending together of pure Spirit and Matter, of the Arupa and the Rupa, of which the Triangles are a Symbol. This double Triangle is a sign of Vishnu, as it is Solomon's seal, and the Sri-Antara of the Brahmins.

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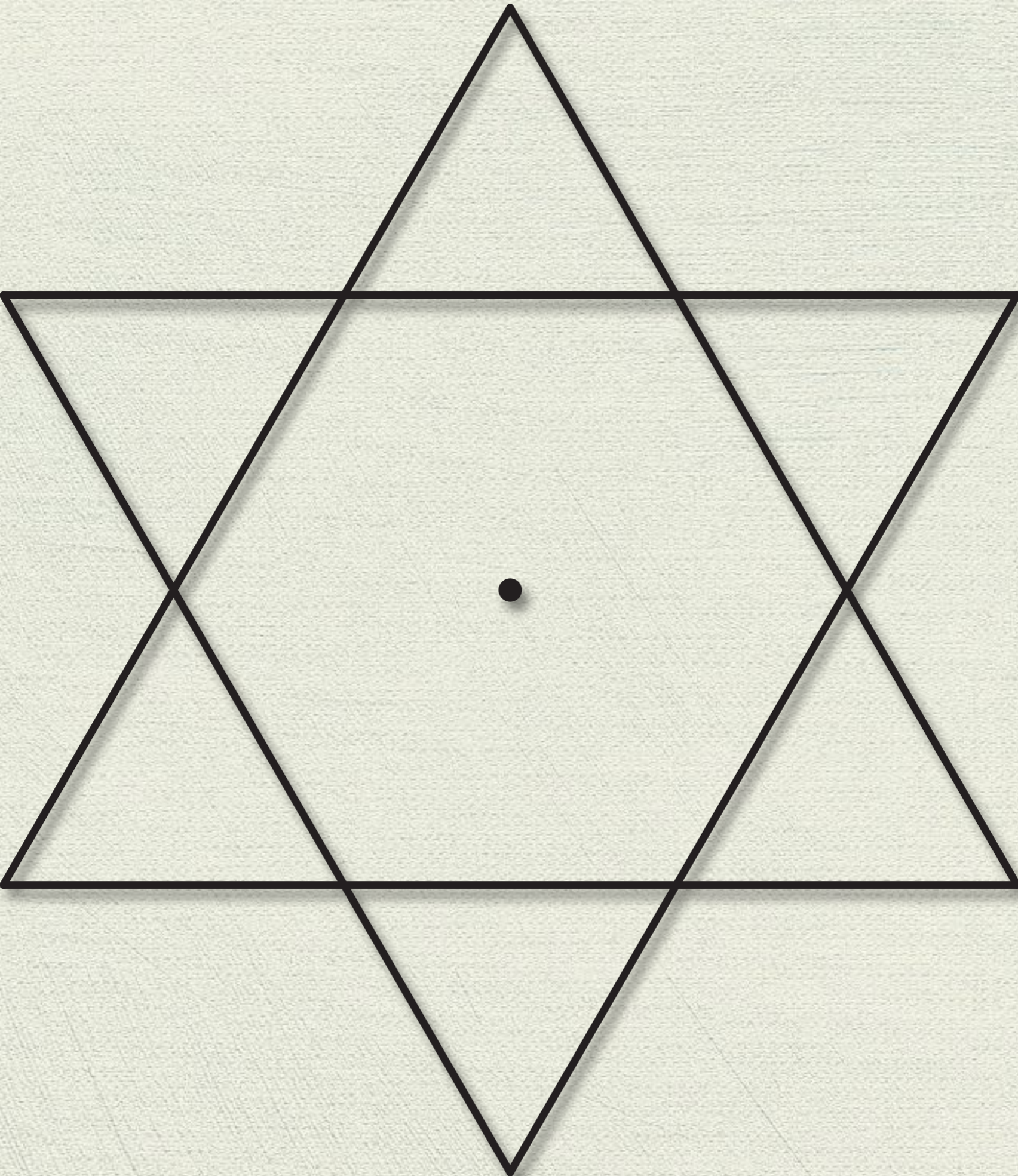
STANZA V

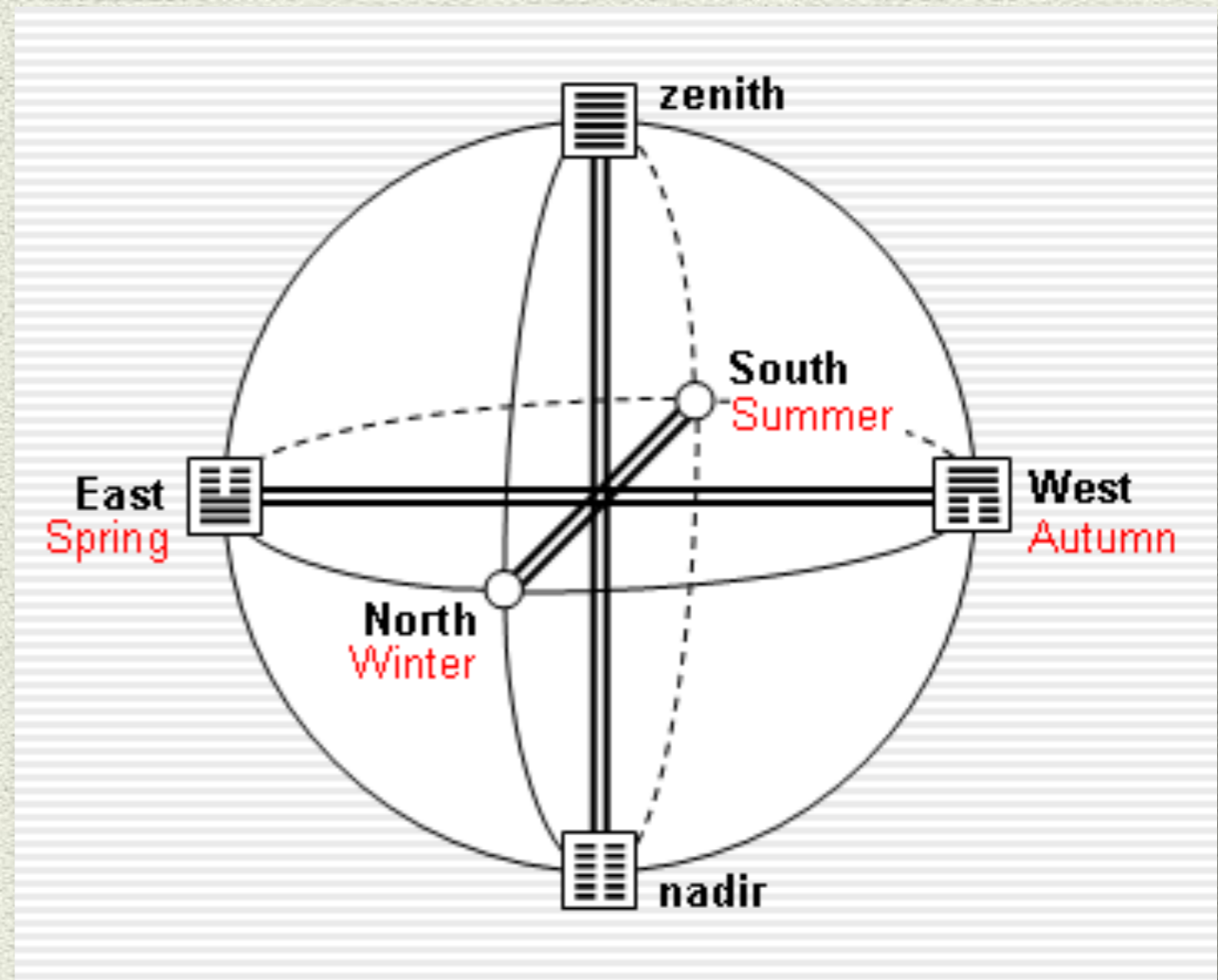
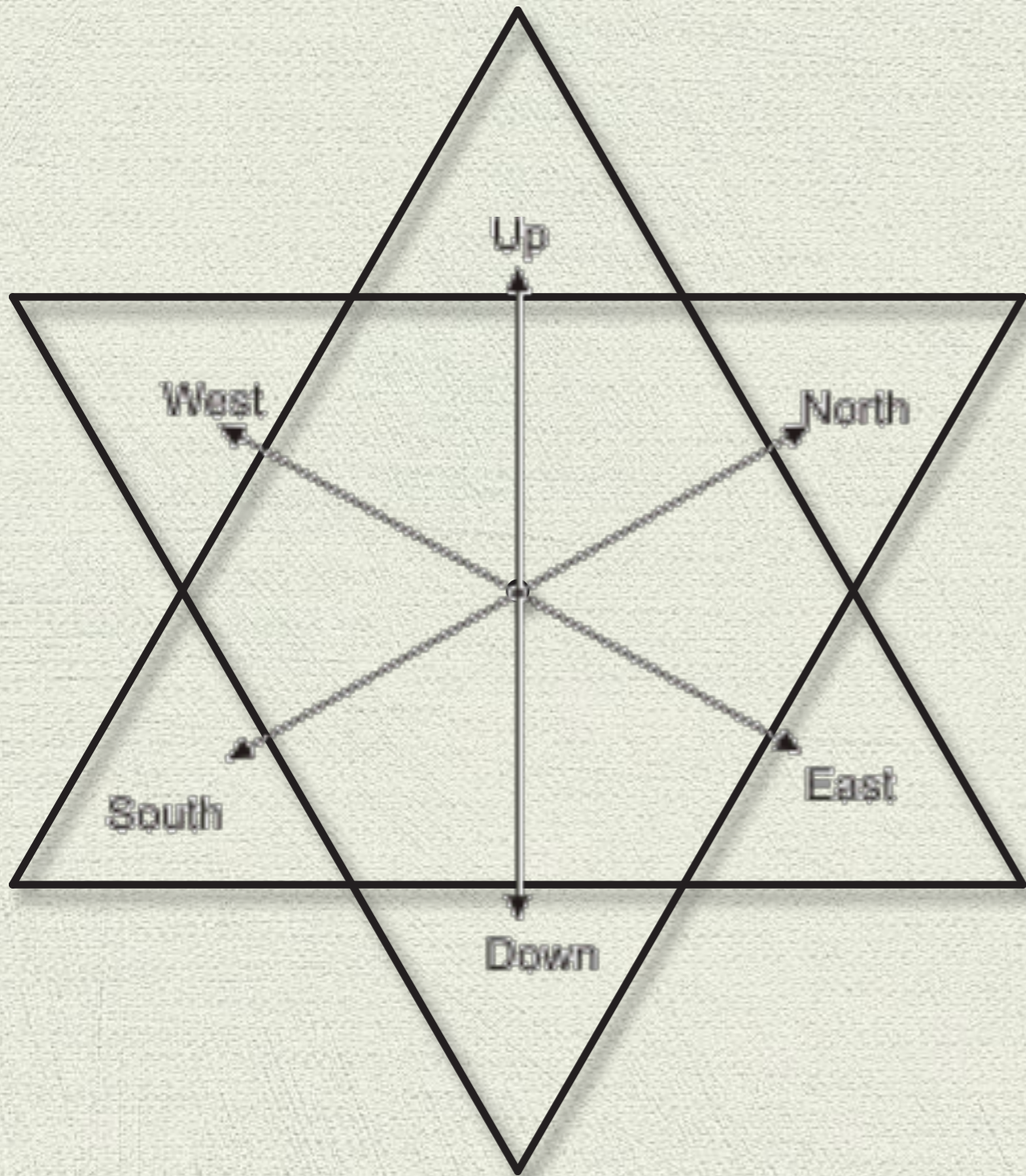
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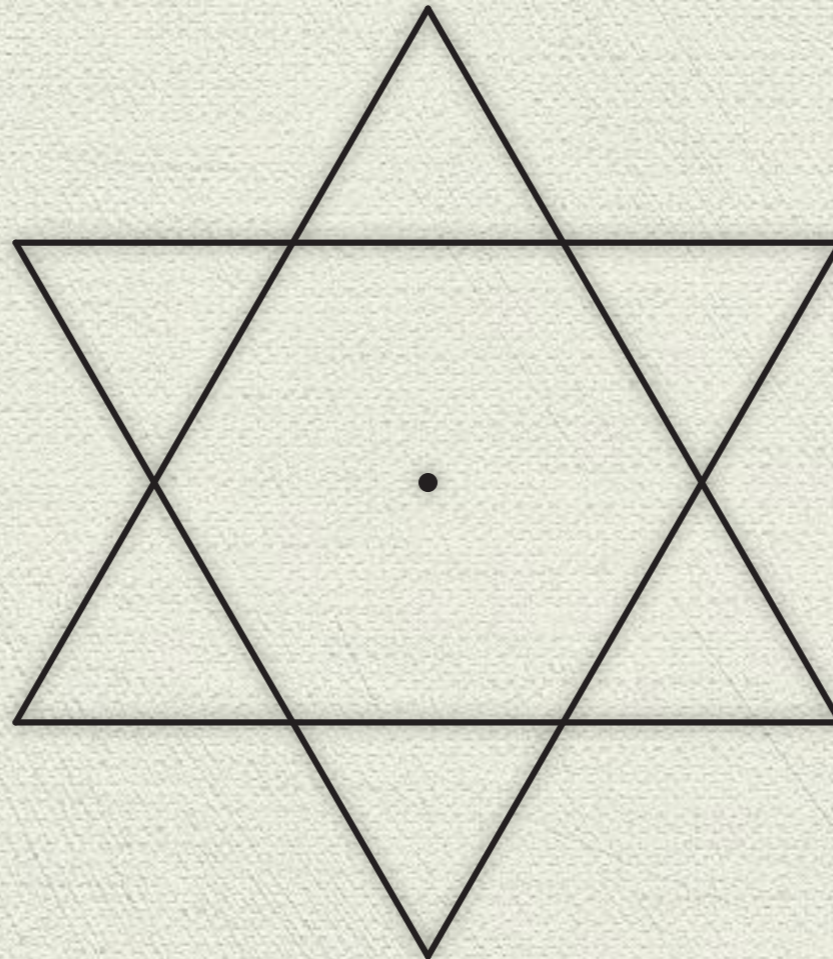




Tabulation I

Fire	Ray	Aspect	Expression	Law	Quality
Internal	Primordial	Intelligent Activity	Rotary Motion	Economy	Fire by Friction
Of Mind	Love	Intelligent Love	Spiral Cyclic Motion	Attraction	Solar Fire
Divine Flame	Will	Intelligent Will	Forward Progression	Synthesis	Electric Fire

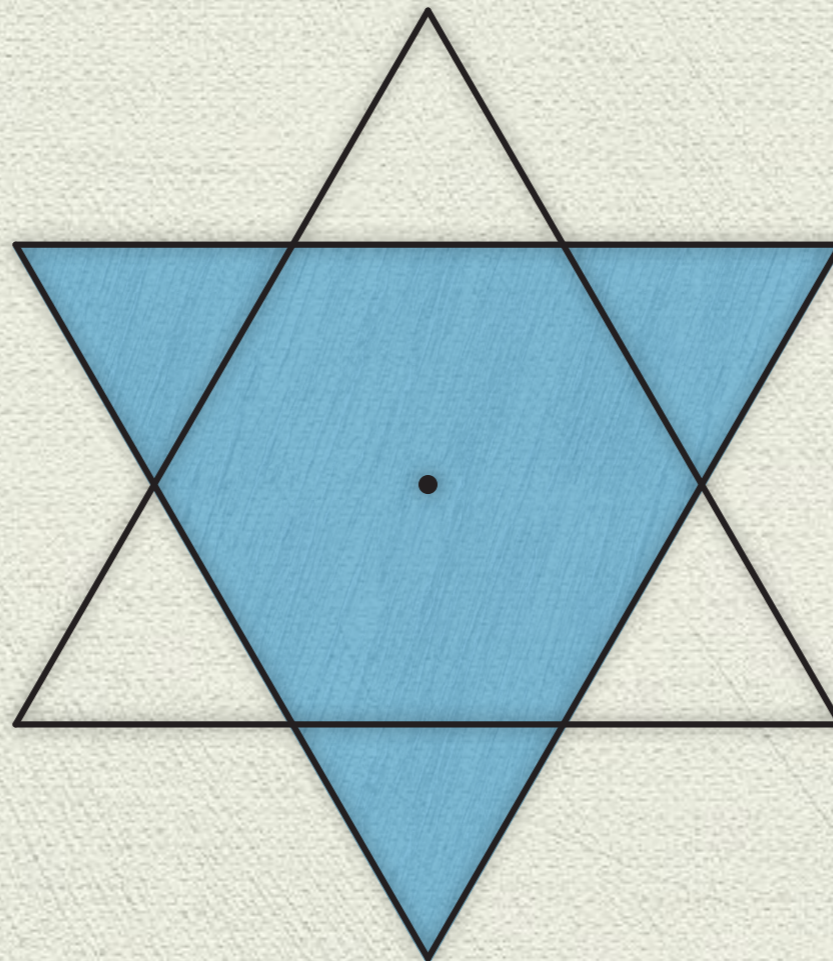
-TCF:42



Tabulation I

Fire	Ray	Aspect	Expression	Law	Quality
Internal	Primordial	Intelligent Activity	Rotary Motion	Economy	Fire by Friction
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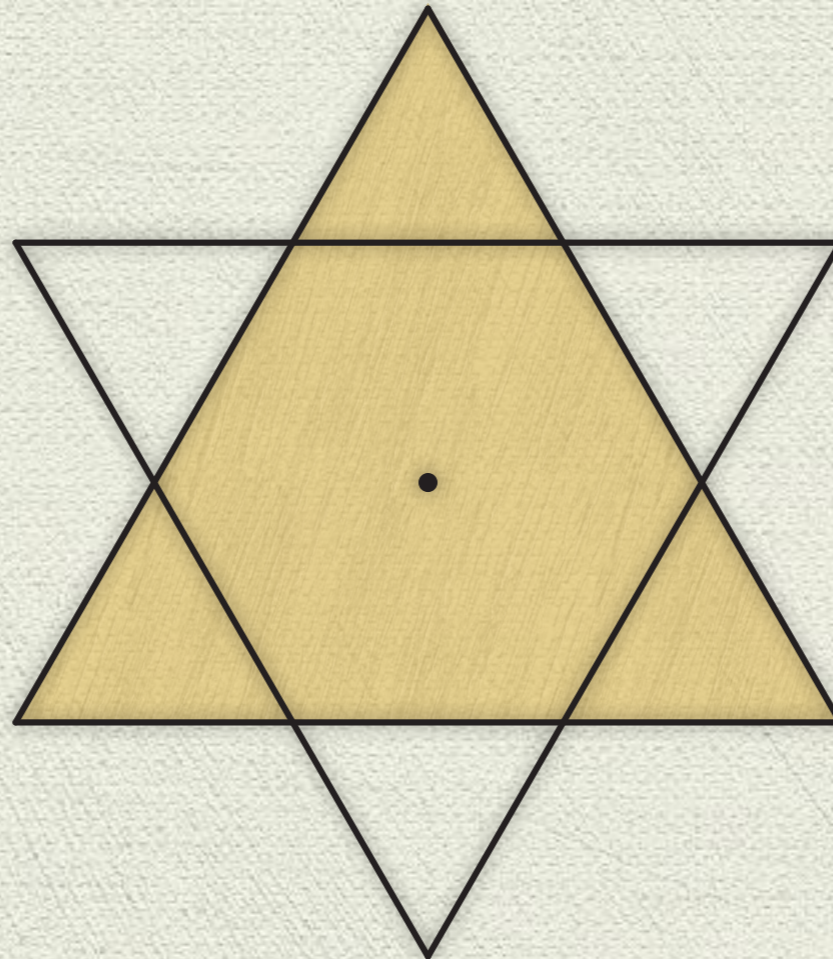
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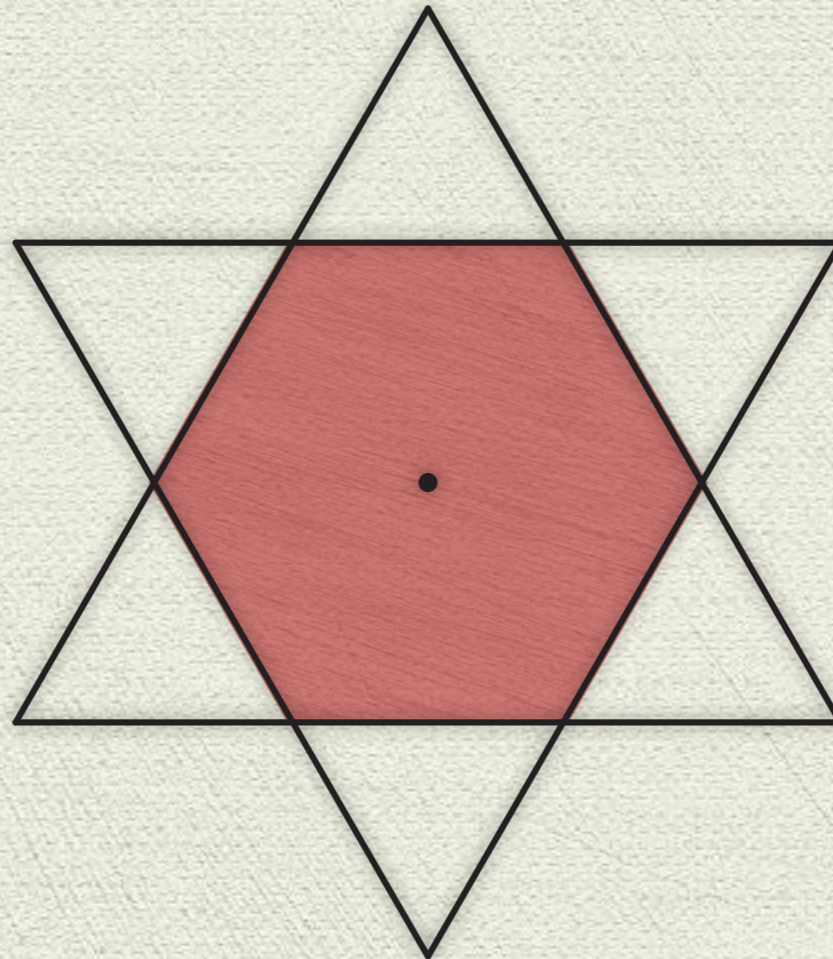
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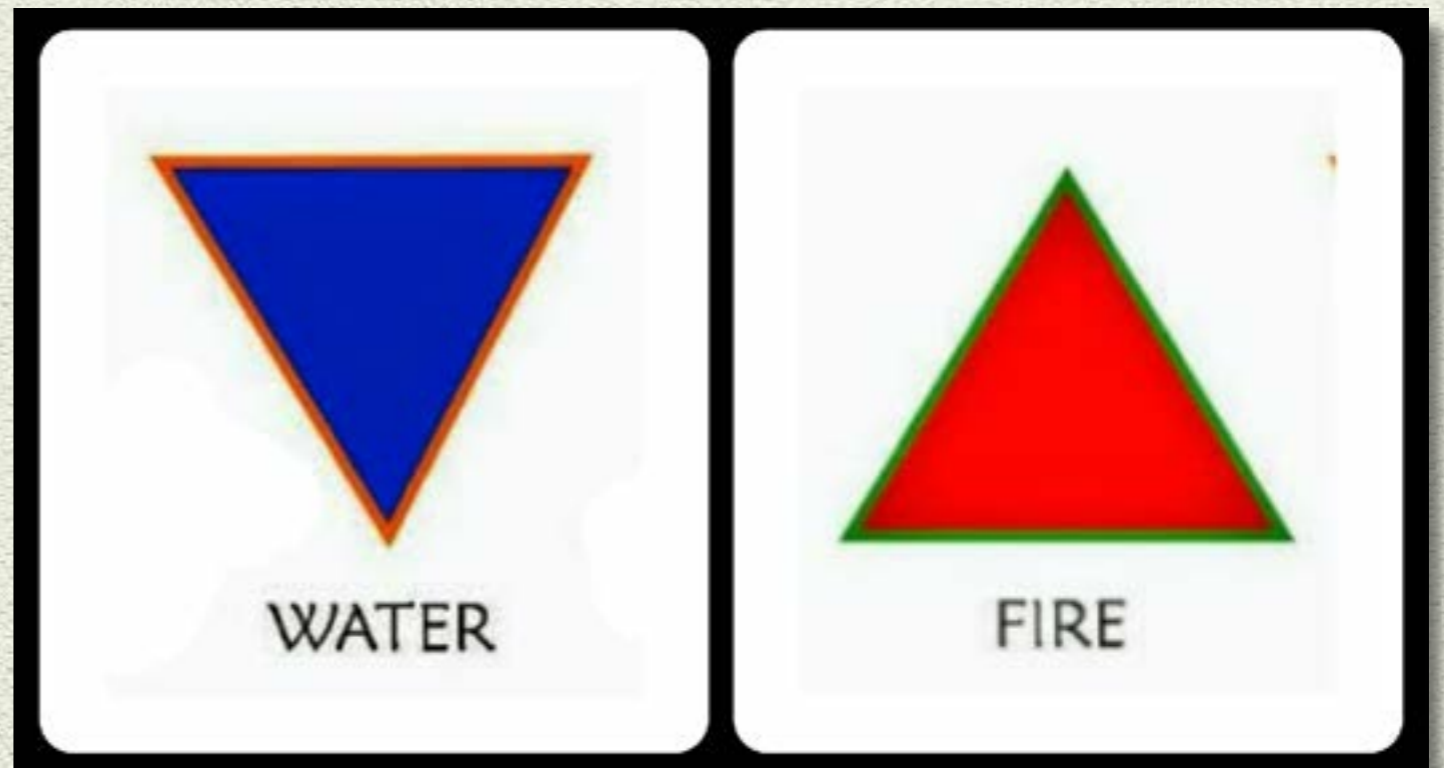
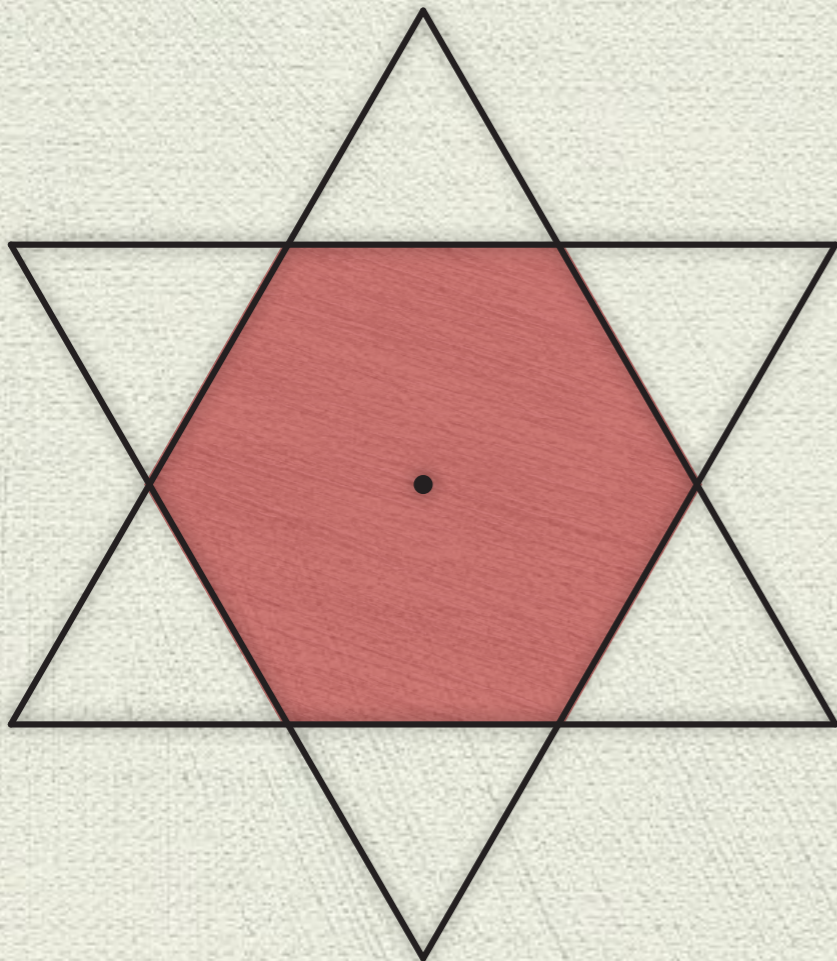
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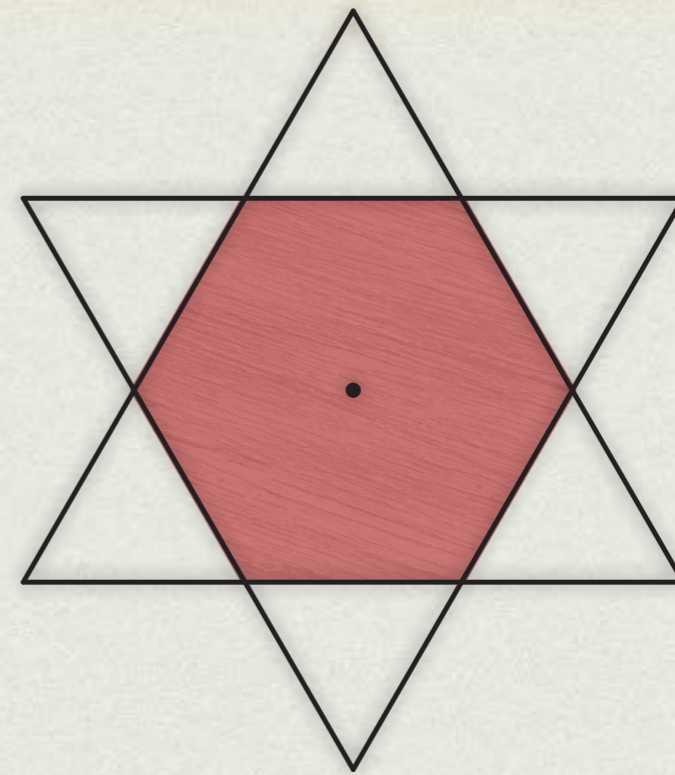
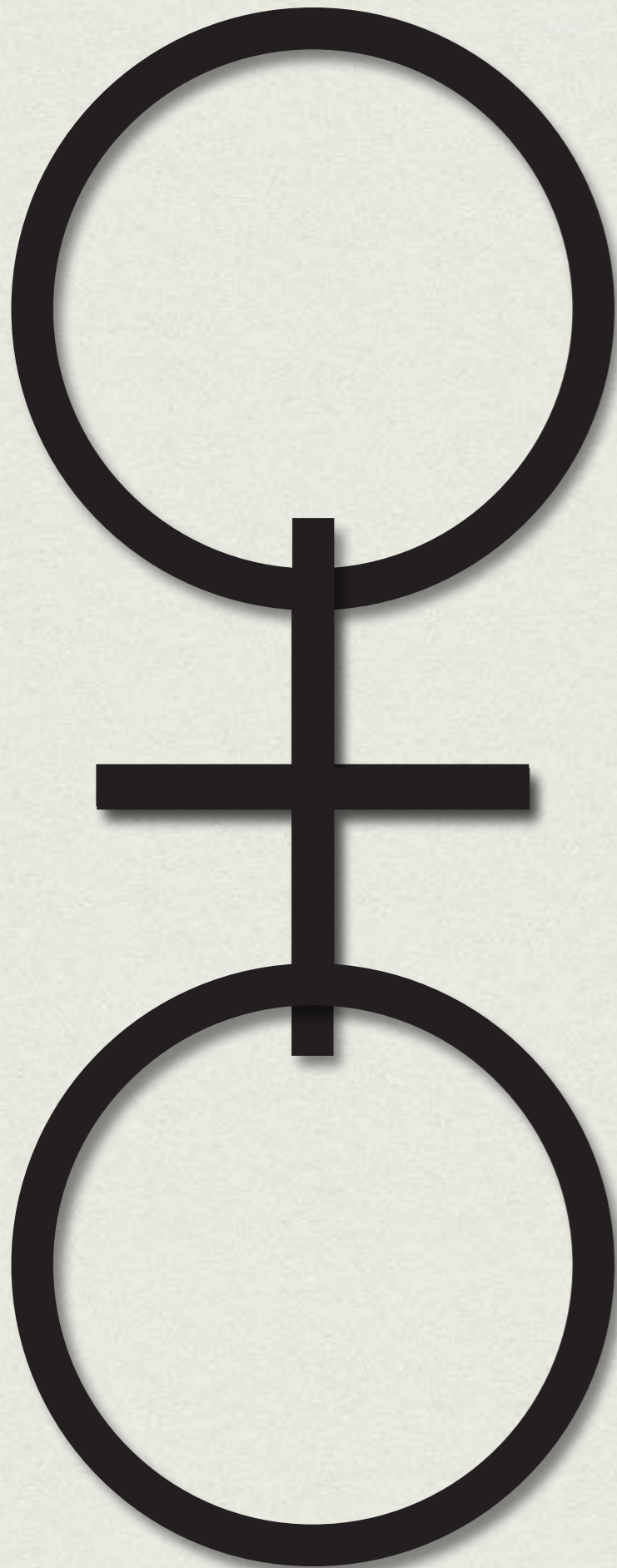


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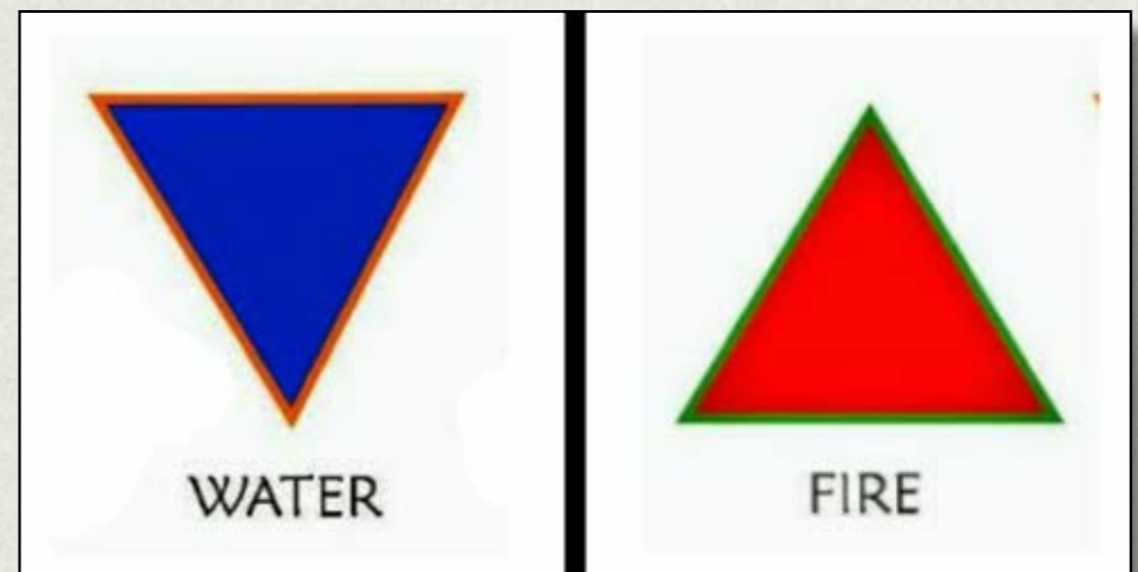
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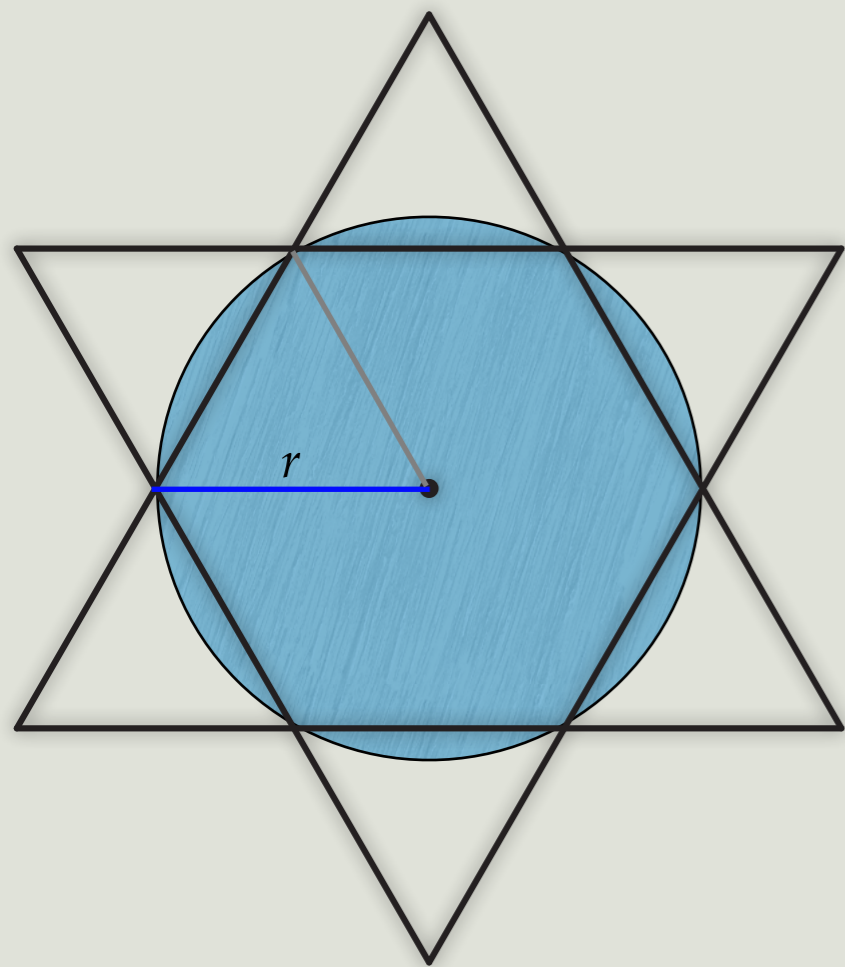
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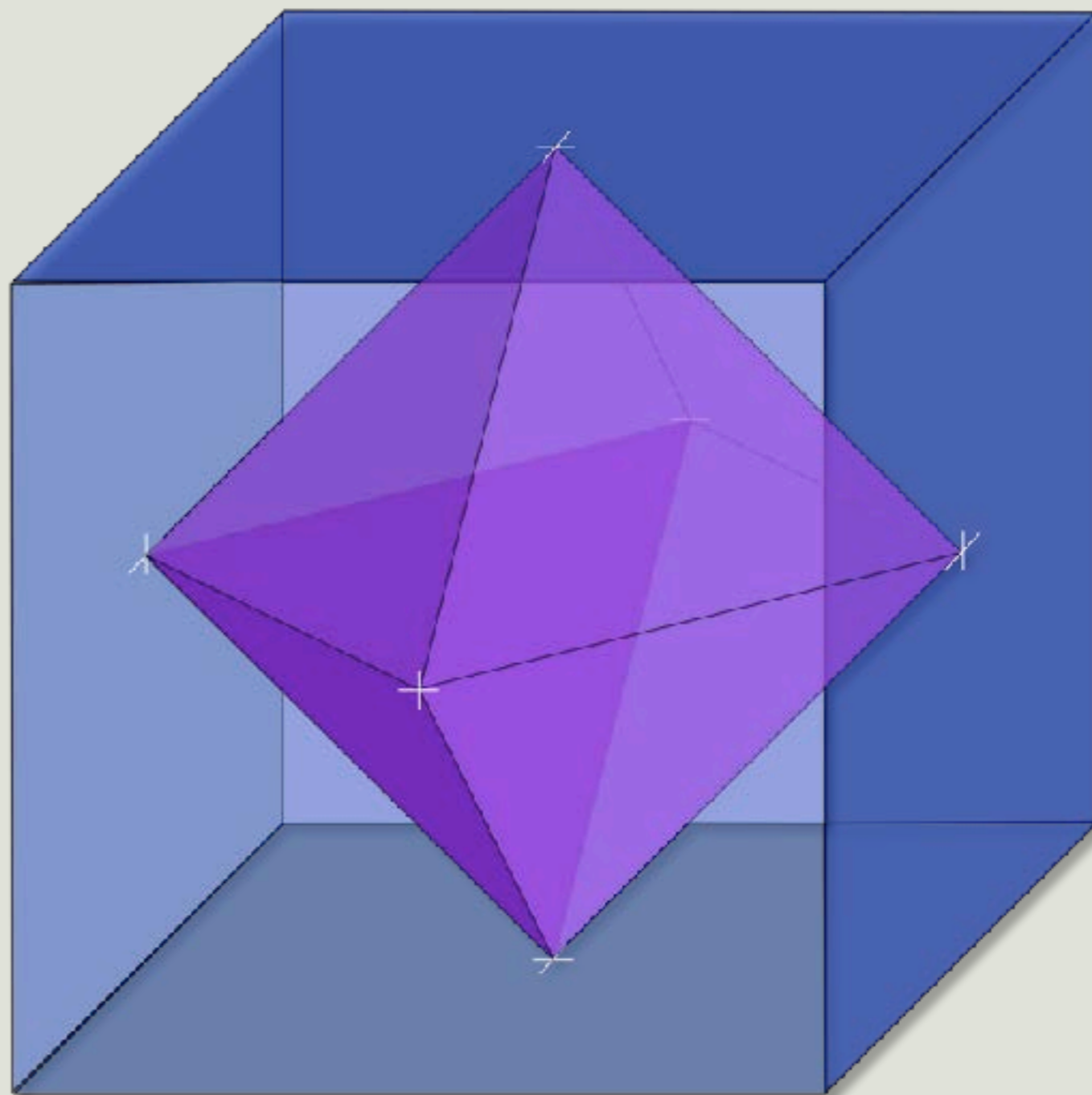


As we know, the two astrological symbols for Venus and the Earth also mirror each other, which when seen together seem to be an expression of the six-pointed star, and having a range of possible meanings, including the union of soul and personality called the 'Touch of Acquiescence'. Or it could be a symbol for the soul-infused personality by means of the Fixed Cross. Or ascension from personality-based Earth consciousness to Venus-based soul consciousness by means of the crucifixion, the 4th initiation.





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A double triangle equals the octahedron of air inscribed in the cube of earth, connecting the midpoints of the 6 faces of God, the 6 directions, the regular hexagon (side= radius) in any circle.

STANZA V

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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 (mineral atoms) that float and thrill with joy in their radiant dwellings, (gaseous clouds), and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.
4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.
5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the Four Holy Ones and their armies.
6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . -SD1:31-2

Stanza V

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Stanza V

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Stanza V

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

Mr. A. Keightley: What is meant by the "mineral atoms" spoken of here? For the stanza seems to refer to a period before even the "Wheels" were formed or placed.

Mme. Blavatsky: It means that which is to become in this Manvantara; and the "mineral atoms," that which was set apart for it in eternity; that is what it means and nothing else.

Mr. Kingsland: Have not those "mineral atoms" been through a previous state of evolution in a previous Manvantara?

Mme. Blavatsky: Most assuredly. Nothing is lost, and they have been in thousands and millions of forms.

Mr. Kingsland: In this Manvantara they have reached the mineral kingdom.

Mme. Blavatsky: Yes, and they have been modeled and remodeled in the furnace of nature for millions and millions of years.

Mr. Kingsland: Can you tell us what will be the next stage of those "mineral atoms" in the next Manvantara?

Mme. Blavatsky: No. I don't know anything at all about them.

Mr. Kingsland: Will they remain as "mineral atoms" all through Manvantara?

Mme. Blavatsky: I don't know. They have got to evolve like everything else, to something else. –Secret Doctrine Dialogues:306

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 (mineral atoms) that float and thrill with joy in their radiant dwellings, (gaseous clouds),** and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.

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

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

On His own planes the Logos likewise shows forth:

First. Rotary motion. His life as it cycles through a day of Brahma, can be seen spiralling around His greater wheel, the ten schemes of a solar system.

Second. Discriminatory capacity. His first act, as we know, was to discriminate or choose the matter he needed for manifestation. That choice was controlled by:

Cosmic Karma.

Vibratory capacity.

Responsive coloring or quality.

Numerical factors involved in cosmic mathematics. –TCF:256-7

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

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Stanza Two

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

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

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

The Deva-Lord and Builders upon the plane of air worked with the forms within that sphere which is reckoned mainly theirs. They wrought for union, each in his group assigned. The moulds grew fast beneath their hands.

The sacred plane of juncture, the fourth great plane, became the sphere within the greater circle which marked the goal for man.

"AUM," said the Mighty One, He breathed forth to the fifth, the plane which is the burning-ground, the meeting place for fire. This time a cosmic note is heard beneath the sound systemic. The fire within, the fire without, meet with the fire ascending. The guardians of the cosmic fire, the devas of fohatic heat, watched o'er the forms that formless stood, waiting a point in time.

The builders of a lesser grade, devas who work with matter, wrought at the forms. They stood in fourfold order. Upon the threefold levels in empty silence stood the forms. They vibrated, they responded to the key, yet useless stood and uninhabited.

"AUM," said the Mighty One, "let the waters too bring forth." The builders of the watery sphere, the denizens of moisture, produced the forms that move within the kingdom of Varuna. They grew and multiplied. In constant flux they swayed. Each ebb of cosmic motion increased the endless flow. The ripple of the forms was seen.

"AUM," said the Mighty One, "let the Builders deal with matter." The molten solidified. The solid forms were built. The crust cooled. The rocks congealed. The builders wrought in tumult to produce the forms of maya. When the rocky strata were completed the work stood in completion. The builders of the lowest grade announced the work was finished.

Forth from the rocky strata emerged the covering next. The builders of the second agreed the work was done. The first and second on the upward way stood forth in fourfold form. The inner five was somewhat seen by those whose sight was keen.

"AUM," said the Mighty One, and gathered in His Breath. The spark within the peopling third impelled to further growth. The builders of the lowest forms, manipulating densest maya, merged their production with the forms built by the watery ones. Matter and water merged produced the third in time. Ascension thus progressed. The builders worked in union. They called the guardians of the fiery zone. [Page 14] Matter and water mixed with fire, the inner spark within the form were blended all together.

The Mighty One looked down. The forms met His approval. Forth came the cry for further light. Again He gathered in the sound. He drew to higher levels the feeble spark of light. Another tone was heard, the sound of cosmic fire, hid in the Sons of Manas. They called to their Primaries. The lower four, the higher three, and the cosmic fifth met at the great inbreathing. Another sheath was formed.

Stanza V

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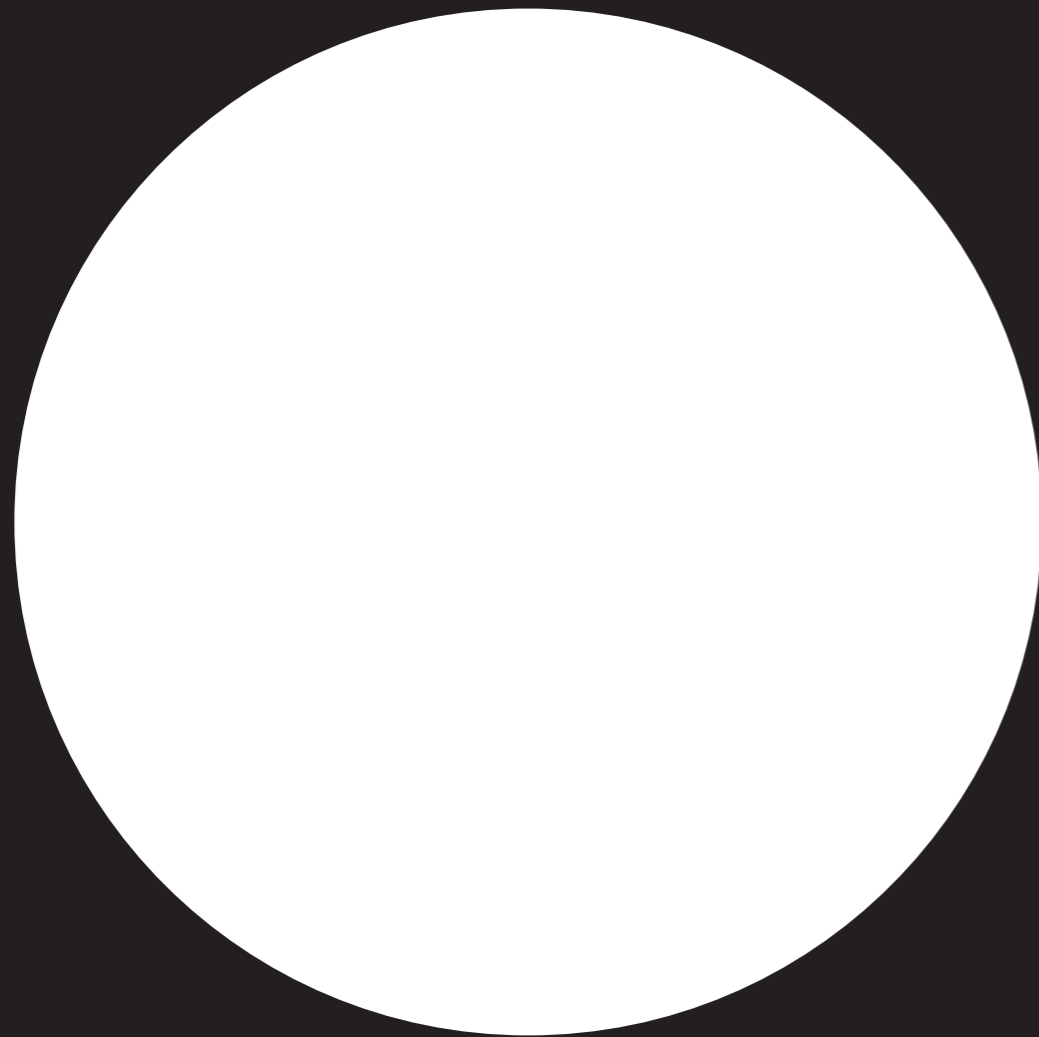
STANZA V

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This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus, and Democritus of Abdera — the pupil of the Magi — taught that this gyratory movement of the atoms and spheres existed from eternity.* Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Aryabhata of India, Aristarchus, Seleucus, and Archimedes calculated its revolution as scientifically as the astronomers do now; while the theory of the Elemental Vortices was known to Anaxagoras, and maintained by him 500 years B.C., or nearly 2,000 before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson. (See his "*Vortical Atoms*.") All such knowledge, if justice be only done to it, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta dozens of millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in physical science and by independent observation; others — such as Copernicus, Swedenborg, and a few more — their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study.* (See "A Mystery about Buddha.")

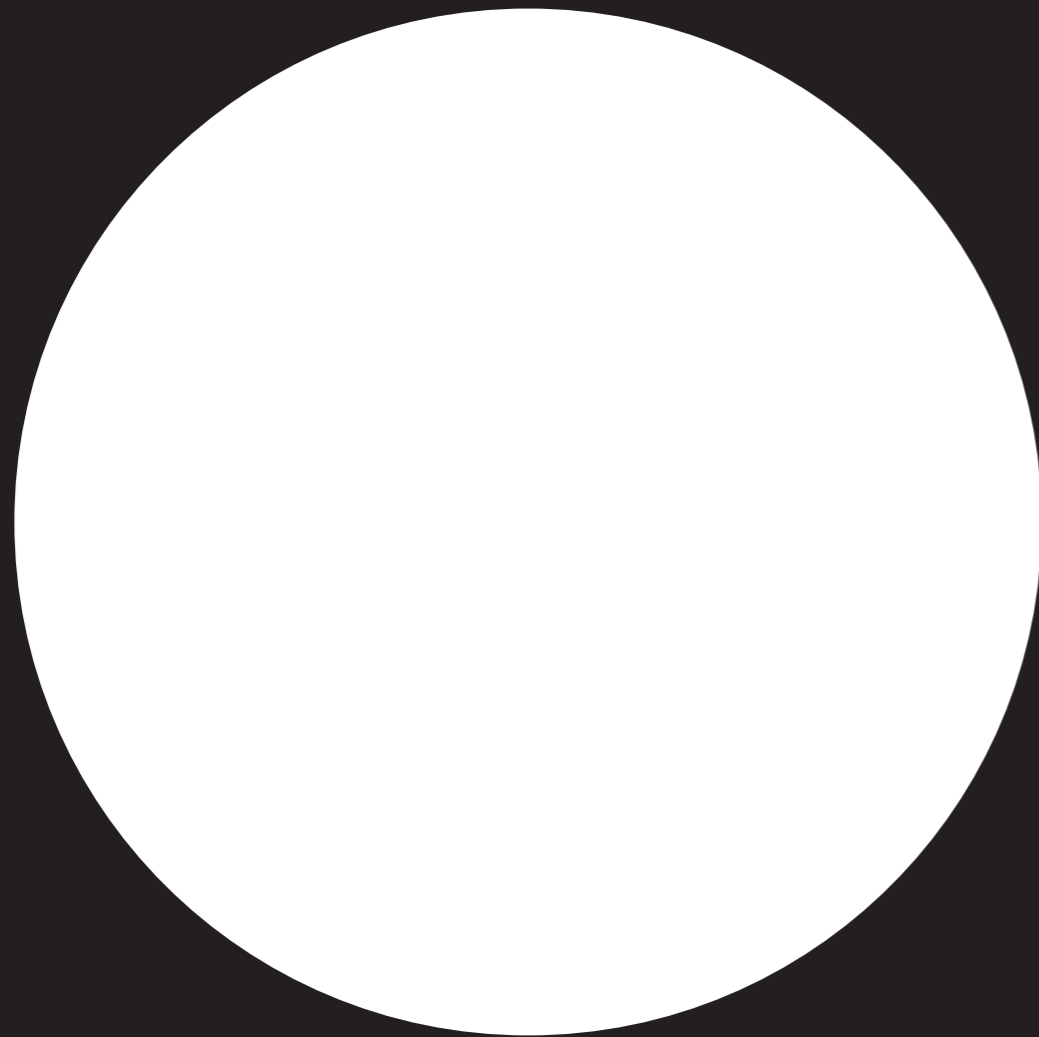
By the "Six directions of Space" is here meant **the "Double Triangle," the junction and blending together of pure Spirit and Matter**, of the Arupa and the Rupa, of which the Triangles are a Symbol. This double Triangle is a sign of Vishnu, as it is Solomon's seal, and the Sri-Antara of the Brahmins.

*That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, came independently near the Occult teaching in his general conceptions, is shown by his essay on the Vortical Theory. In Clissold's translation of it, quoted by Prof. Winchell, we find the following resume: — "The first Cause is the Infinite or Unlimited. This gives existence to the First Finite or Limited." (The Logos in His manifestation and the Universe.) "That which produces a limit is analogous to motion. (See first Stanza, supra.) The limit produced is a point, the Essence of which is Motion; but being without parts, this Essence is not actual Motion, but only a connatus to it." (In our Doctrine it is not a "connatus," but a change from eternal vibration in the unmanifested, to Vortical Motion in the phenomenal or manifested World). . . "From this first proceed Extension, Space, Figure, and Succession, or Time. As in Geometry a point generates a line, a line a surface, and a surface a solid, so here the connatus of a point tends towards lines, surfaces and solids. In other words, the Universe is contained in *ovo* in the first natural point . . . the Motion toward which the connatus tends, is circular, since the circle is the most perfect of all figures . . . The most perfect figure of a Motion . . . must be the perpetually circular, that is to say, it must proceed from the centre to the periphery and from the periphery to the centre." (Quoted from Principia Rerum Naturalia.) This is Occultism pure and simple. -SD1:117-8






Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. -SD1:2

The first illustration being a plain disc  the second one in the Archaic symbol shows , a disc with a point in it — the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite "Aditi in THAT" (Rig Veda), the point in the disc, or potential Space within abstract Space. In its third stage the point is transformed into a diameter, thus  It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. -SD1:4



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Mr. A. Keightley: In speaking of the six directions of space, is the term direction used in its ordinary sense, or does it mean here a property or attribute of space?

Mme. Blavatsky: Simply figuratively. It means the macrocosm is divided in occult philosophy, just as the microcosm. That is to say into six principles, synthesized by the seventh. And space here is not limited to any particular area.

Mr. A. Keightley: Then space is used in its widest metaphysical sense.

Mme. Blavatsky: In its widest metaphysical sense. I would speak manifested. Every time I say space without the word manifested, it means in its widest metaphysical sense. If I want to speak about space in this universe, I would say manifested space, or something like that, just to make some qualification. –

Secret Doctrine Dialogues:357

Dr. Archibald Keightley (1859-1930)

Stanza V

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The one wheel turns. One turn alone is made, and every sphere, and suns of all degrees, follow its course. The night of time is lost in it, and kalpas measure less than seconds in the little day of man.

Ten million million kalpas pass, and twice ten million million Brahmic cycles and yet one hour of cosmic time is not completed.

Within the wheel, forming that wheel, are all the lesser wheels from the first to the tenth dimension. These in their cyclic turn hold in their spheres of force other and lesser wheels. Yet many suns compose the cosmic One.

Wheels within wheels, spheres within spheres. Each pursues his course and attracts or rejects his brother, and yet cannot escape from the encircling arms of the mother.

When the wheels of the fourth dimension, of which our sun is one and all that is of lesser force and higher number, such as the eighth and ninth degrees, turn upon themselves, devour each other, and turn and rend their mother, then will the cosmic wheel be ready for a faster revolution. –TCF:1084

STANZA III

The great Wheel turned upon itself. The seven lesser wheels rushed into being. They revolve like their Mother, around, within and forward. All that existeth was.

The wheels were diverse, and in unification, one. As evolved the great Wheel, the inner fire burst forth. It touched into life wheel the first. It circulated. A million fires rose up. The quality of matter densified, but form was not. The Sons of God arose, scanned the depth of Flame, took from its heart the sacred Stone of Fire, and proceeded to the next.

In turning next the Great Wheel launched the second. Again the flame burst forth, took to its heart the Stone and proceeded in revolution. The Sons of God again arose, and sought within the flame. "The form sufficeth not," they said, "remove from without the fire."

Faster revolved the greater Wheel, blue white emerged the flame. The Sons of God again came down and a lesser wheel revolved. Seven times the revolution, and seven times great the heat. More solid grew the formless mass, and deeper sank the Stone. To the heart of inmost fire the sacred Stone went down. This time the work was better done, and the product more perfected. At the seventh revolution, the third wheel rendered back the Stone. Triple the form, rosy the light, and sevenfold the eternal principle.

[Page 16]

From out the greater Wheel, down from the vault of heaven, came into light the lesser wheel that counted as the fourth. The eternal Lhas looked down, and the Sons of God reached forth. Down to the inmost point of death They flung the sacred Stone. The plaudits of the Chohans rose. The work had turned a point. From the pit of outer darkness, They gathered forth the Stone, translucent now and unalloyed, of colour rose and blue.

The turning of the fifth wheel and its action on the Stone rendered it still more fit. Yellow the blending tint, orange the inner fire, till yellow, rose and blue mingled their subtle tones. The four wheels with the greater worked thus upon the Stone till all the Sons of God acclaimed, and said: "The work is done." –TCF:256-7

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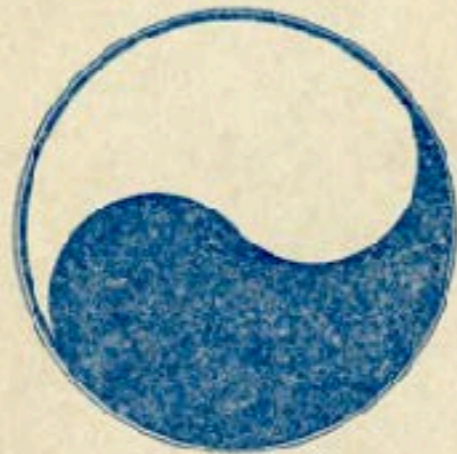
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Fohat is the power that rules the sparks, as the nerves rule the organs of the body. He separates the denser particles that dwell in the darkness below and forms of them nerve plexi or seed atoms which will later become planets. He places them in the six directions in the form of an interlaced triangle, and in the center he places the seventh; and this seventh is one of the great Seven. So the body of the universe is ordained. —Manuscript Series #37, by MPH:16

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STANZA V

4. Fohat traces spiral lines to unite the sixth to the seventh— the crown (a); an army of the sons of light stands at each angle, and the Lipika in the middle wheel. They (*the Lipika*) say, “This is good” (b). The First Divine World is ready, the First is now the Second (*world*), Then the "Divine Arupa" (*the formless Universe of Thought*) reflects itself in *chhayaloka* (*the shadowy world of primal form, or the intellectual*) the first garment of the *anupadaka* (c).

(a) This tracing of "Spiral lines" refers to the evolution of man's as well as Nature's principles; an evolution which takes place gradually (as will be seen in Book II., on "The origin of the Human Races"), as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine "Spirit" (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested. "The first is now the second" (world) — of the Lipikas — has reference to the same.

(b) The "Army" at each angle is the Host of angelic Beings (Dhyan-Chohans) appointed to guide and watch over each respective region from the beginning to the end of Manvantara. They are the "Mystic Watchers" of the Christian Kabalists and Alchemists, and relate, symbolically as well as cosmogonically, to the numerical system of the Universe. The numbers with which these celestial Beings are connected are extremely difficult to explain, as each number refers to several groups of distinct ideas, according to the particular group of "Angels" which it is intended to represent. Herein lies the *nodus* in the study of symbology, with which, unable to untie by disentangling it, so many scholars have preferred dealing as Alexander dealt with the Gordian knot; hence erroneous conceptions and teachings, as a direct result.

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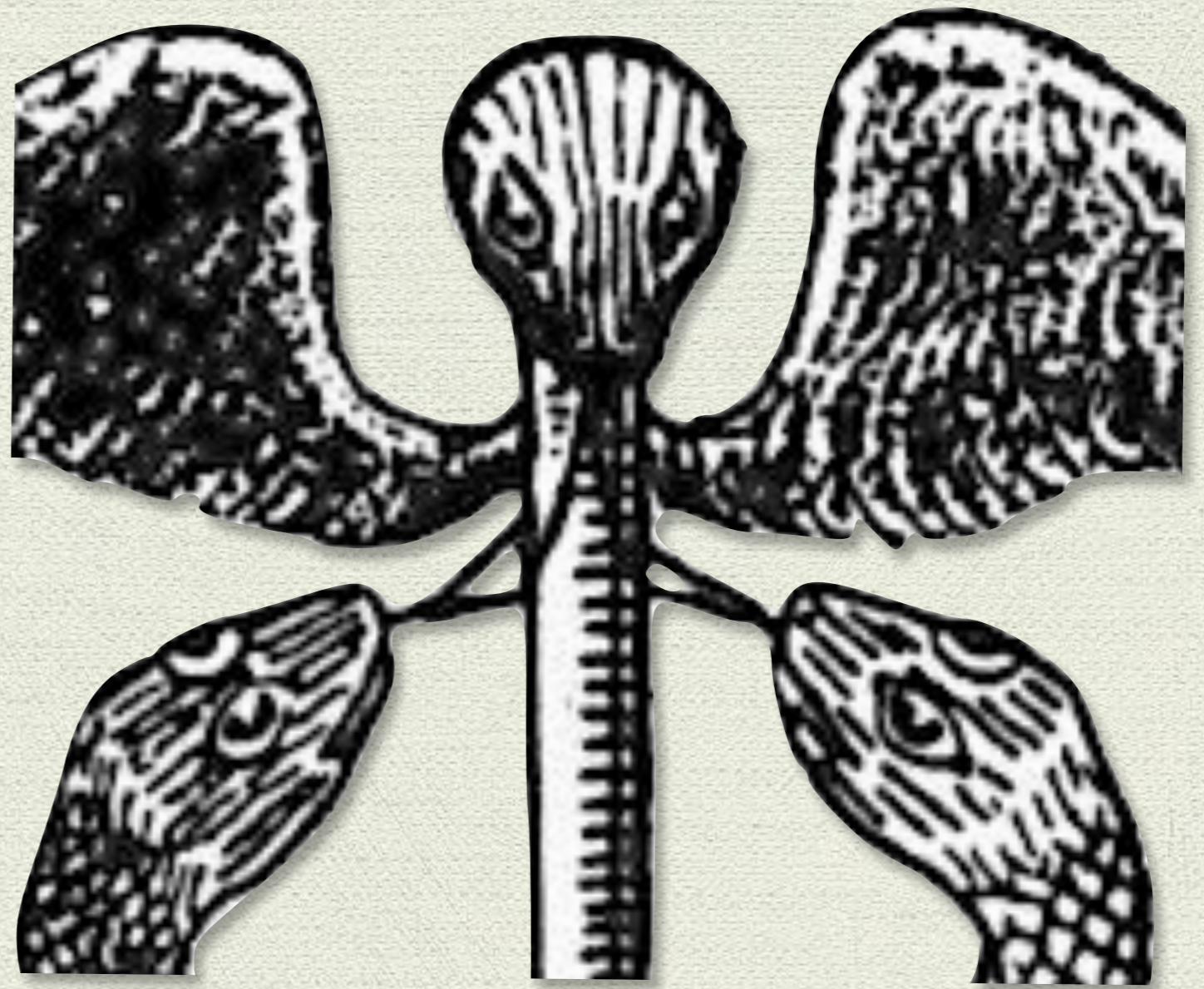
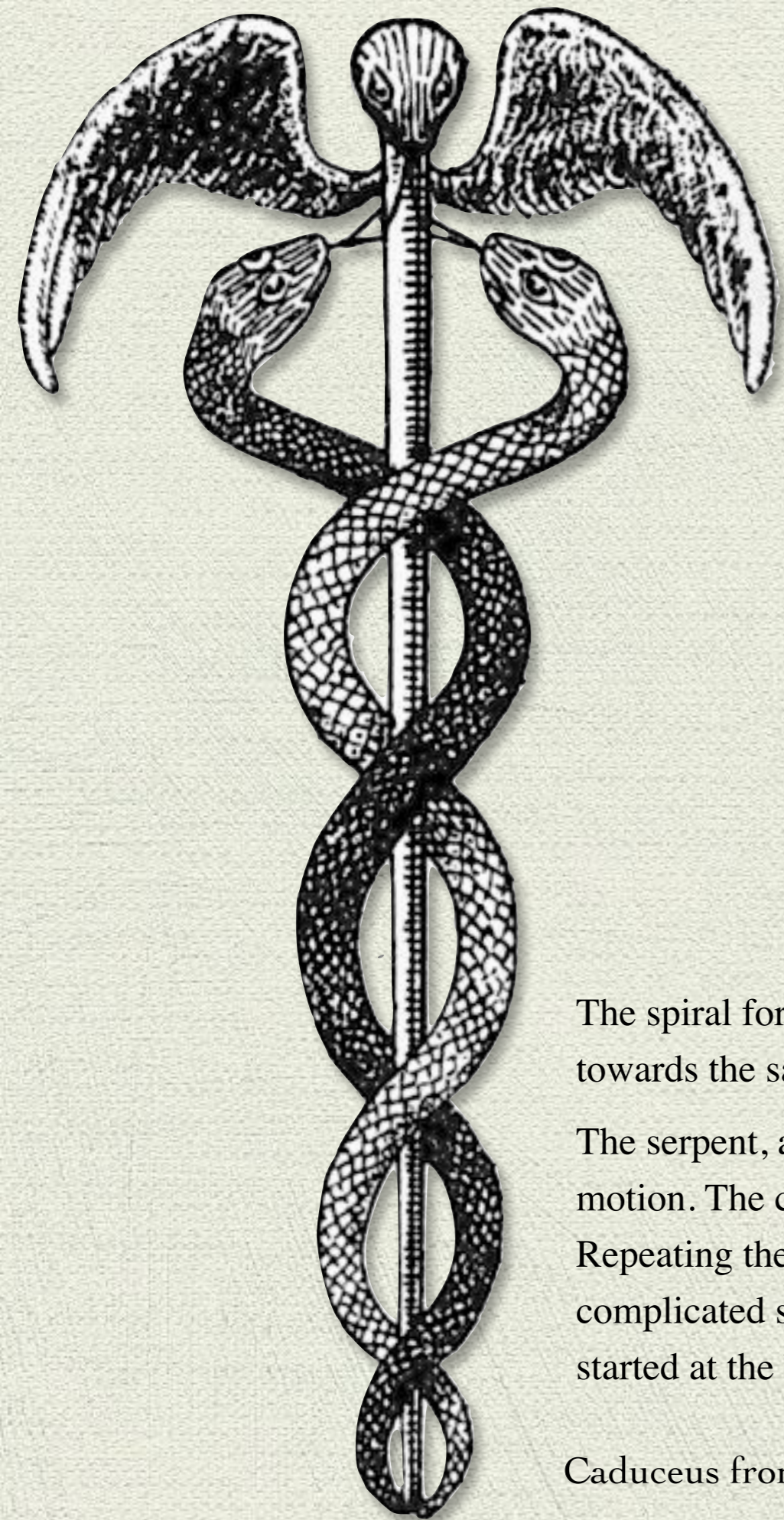
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The spiral form is an apt illustration of the course of evolution, which brings motion round towards the same point, yet without repetition.

The serpent, and the figures 8 and ∞ , denoting the ogdoad and infinity, stand for spiral cyclic motion. The course of fohat in space is spiral, and spirit descends into matter in spiral courses. Repeating the process by which a helix is derived from a circle produces a vortex. The complicated spirals of cosmic evolution bring the motion back to the point from which it started at the birth of a great cosmic age. -OTG

Caduceus from the 'Secret Doctrine, v.1, p.550

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Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles. –SD1:110

“...while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this.” –SD1:139

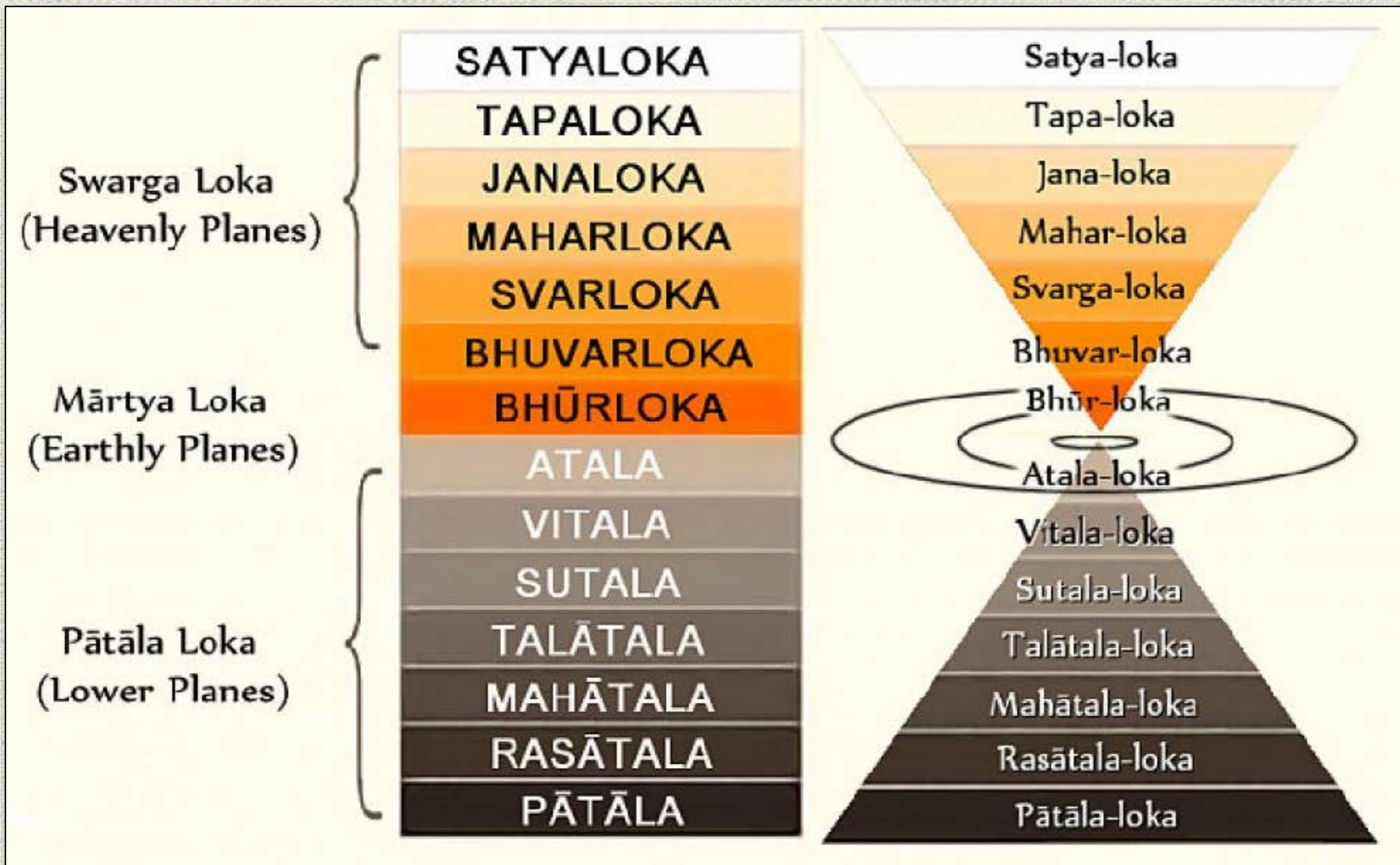
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Note that these seven cosmic principles and elements are in fact these fourteen lokas, or rather lokas and talas, seven of each. Let us first name them in order:

1) Satya-loka– Atala, 2) Tapar-loka– Vital, 3) Janar-loka– Sutala, 4) Mahar-loka– Rasatala, 5)Swar-loka– Talatala, Bhuvar-loka– Mahatala, 7) Bhur-loka– Patala –Fundamentals of Esoteric Philosophy:580

Principles A beginning, foundation, source, or essence from which things proceed; principles are thus the fundamental essences out of which and from which all things are and exist, usually enumerated as seven in theosophical writings. These kosmic principles, corresponding to the seven planes of the kosmos — the seven basic types of consciousness-substance of which the universe is formed — are manifested in the human being, so that we speak of the seven human principles, copies in the small of the seven principles of the universe.

The seven human principles are not a confederation of distinct entities, for man himself is essentially a unit, a monad, expressing his potentialities through a series of vehicles or vestures. The seven principles severally exist as aspects of human consciousness. Whether kosmic or human, they are usually divided into a higher triad and a lower quaternary, these being the numbers of the spiritual and material side of nature respectively. The higher triad is atman, buddhi, and manas (or, more correctly expressed, atman, atma-buddhi, and atma-buddhi-manas); the quaternary was originally given as kama-rupa, prana, linga-sarira, and sthula-sarira. In a later enumeration sthula-sarira was omitted from the list as not being a principle in itself but the vehicle of the other principles, and the quaternary was made up by adding the lower aspect of manas. The septenate may also be regarded as a higher and lower triad united by manas, which can attach itself to either and in our present stage of evolution is oscillating between the two. Since these seven rudimentary principles are omnipresent, they give rise to subordinate septenates within the larger septenates, so that each principle is itself subdivided into seven, repeating nature's fundamental structure indefinitely. This becomes clearer when we bear in mind that the universe in all its parts is composed of monads, and that every monad in manifestation expresses itself as a septenate. Though principles and elements are essentially the same, it is convenient to make a distinction whereby the term principle is used for the force or spirit aspect, and element for the vehicular aspect; the principle being the inner, and the element the outer aspect, flowing forth from the principle as its vital vehicle or clothing. -OTG

Basically, these human principles are the original essences or elements in the constitution of any entity, macrocosmic or microcosmic, when these elements or essences are integrated into a unit by the power inherent in the essential self of such an entity. Thus there are principles of a cosmos or universe, of a sun, a globe, a man, beast, plant, mineral and of an elemental. All religions and philosophies in all times have taught, albeit after various manners, that man or world or any other being is much more than the physical body. The physical bodies or vehicles are but the outer shells or carriers of inward invisible, ethereal, and spiritual potencies or essences. In attempting to define the various parts of which our being is composed, many methods of dividing the human constitution have been adopted by different schools following different ways. The theosophic system is a division into seven principles or ultimate elements or essences; and everything within the cosmos is built of the same fundamental spiritual essence or substance and after the same general pattern. Other systems of division are possible, for instance the Christian threefold division of spirit, soul, and body. But the septenary classification is the most ancient one, and it is the common inheritance of all the esoteric schools “left to the sages of the Fifth Root-Race by the great Siddhas [Nirmanakayas] of the Fourth” (SD 2:636). The following table (SD 2:596) shows the analogy between the seven human aspects and the cosmic aspects:

	Human Aspects	Cosmic Aspects	
1	Atman, <i>Spirit, Essential Self</i>	Unmanifested Logos, <i>Essential Self</i>	Paramatman, <i>Cosmic Monad, Self</i>
2	Buddhi, <i>Spiritual Soul</i>	Universal Ideation, <i>Second Logos</i>	Alaya, Adi-Buddhi,
3	Manas (Mind), <i>Human Soul</i>	Universal Intelligence, <i>Third Logos</i>	Mahat, <i>Cosmic Mind</i>
4	Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
5	Prana, <i>Life-essence, Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
6	Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
7	Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula-sarira

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Buddhi [from the verbal root budh to awaken, enlighten, know] The spiritual soul, the faculty of discriminating, the channel through which streams divine inspiration from the atman to the ego, and therefore that faculty which enables us to discern between good and evil — spiritual conscience. The qualities of the buddhic principle when awakened are higher judgment, instant understanding, discrimination, intuition, love that has no bounds, and consequent universal forgiveness.

In the theosophical scheme, it is the sixth principle counting upwards in the human constitution: the vehicle of pure, universal spirit, hence an inseparable garment or vehicle of atman. In its essence of the highest plane of akasa or alaya, buddhi stands in the same relation to atman as, on the cosmic scale, Mulaprakriti does to Parabrahman. –OTG

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5	3 Manas (Mind), <i>Human Soul</i>	Universal Intelligence, Third Logos	Mahat, <i>Cosmic Mind</i>
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2	6 Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
1	7 Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula-sarira

Atman (Sanskrit) Ātman Self; the highest part a human being: pure consciousness, that cosmic self which is the same in every dweller on this globe and on every one of the planetary or stellar bodies in space. It is the feeling and knowledge of “I am,” pure cognition, the abstract idea of self. It does not differ at all throughout the cosmos except in degree of self-recognition. Though universal it belongs, in our present stage of evolution, to the fourth cosmic plane, though it is our seventh principle counting upwards. It may also be considered as the First Logos in the human microcosm. During incarnation the lowest aspects of atman take on attributes, because it is linked with buddhi, as the buddhi is linked with manas, as the manas is linked with kama, etc.

Atman is for each individualized consciousness its laya-center or entrance way into cosmic manifestation. It is our self precisely because it is a link which connects us with the cosmic hierarch. Through this atmic laya-center stream the divine forces from above, which by their unfolding on the lower planes originate and become seven principles. “We say that the Spirit (the ‘Father in secret’ of Jesus), or Atman, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not exist and yet is, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through Buddhi, its vehicle and direct emanation” (Key 101). –OTG

	Human Aspects	Cosmic Aspects	
7	1 Atman, Spirit, Essential Self	Unmanifested Logos, <i>Essential Self</i>	Paramatman, <i>Cosmic Monad, Self</i>
6	2 Buddhi, <i>Spiritual Soul</i>	Universal Ideation, Second Logos	Alaya, Adi-Buddhi,
5	3 Manas (Mind), <i>Human Soul</i>	Universal Intelligence, Third Logos	Mahat, <i>Cosmic Mind</i>
4	4 Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
3	5 Prana, <i>Life-essence, Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
2	6 Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
1	7 Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula-sarira

STANZA V

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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*).

(c) Fohat, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gæa, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, Caino, "void") the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, **he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms**, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic super-sensuous act, and emit the creative ray. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE — on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. Erebus and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Purânas Brahmâ's "Will" or desire to create; and in the Phoenician Cosmogony of Sanchoniathon the doctrine that Desire is the principle of creation. —SD1:109-10

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Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.


4. This was the army of the voice—the divine 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

...it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya. –SD1:104

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FUNDAMENTALS
OF THE
ESOTERIC
PHILOSOPHY

G. DE PURUCKER

“The "Army" at each angle”...

The four angles are the four quarters, and the “middle wheel” is the center of space; and that center is everywhere, because as space is illimitable, the center of it must be wherever the cognizing consciousness is. –

Fundamentals of the Esoteric Philosophy:542

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Dhyani-chohans (Sanskrit-Tibetan) [from Sanskrit *dhyāni* contemplation + Tibetan *chohan* lord] Lords of meditation. In theosophical literature, dhyani-buddhas are the intellectual architects, the higher and more spiritual beings of the god-world. Dhyani-chohans, as a generalizing term, includes both the higher classes which take a self-conscious, active part in the architectural ideation of the universe, and the lower classes, some of which are self-conscious, but in their lower representations progressively less on on a descending scale. The lowest of these builders [hosts] are little more than merely conscious or semi-conscious beings following almost servilely the ideation of the cosmic spirit transmitted to them by the higher class of the architects.

Dhyani-chohan is likewise synonymous in one sense with the Sanskrit manu. The seven principal classes of dhyani-chohans are intimately connected, each to each, respectively, with the seven sacred planets of our solar system, and likewise with the globes of the earth planetary chain. Furthermore, there is a class of dhyani-chohans at the head of every department of nature in our solar system. These dhyani-chohans, as the summit of the Hierarchy of Light, embody in themselves as individuals, the ideation of the cosmic Logos, thus forming the laws according to which nature exists and works. These laws, therefore, are really the automatic spiritual activities of the highest classes of the dhyani-chohans.

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Now, there are many Silent Watchers, as has been pointed out. The Silent Watcher is, in fact, the hierarch or supreme hierarchical Head of any one particular hierarchy of the numberless hierarchies in the kosmos; the one spoken of so inspiringly by H. P. Blavatsky in *The Secret Doctrine* is the chief of the dhyani-buddhas governing this fourth round on this planet. -Fundamentals of Esoteric Philosophy:519

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H. P. Blavatsky
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H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME XII
1889–1890

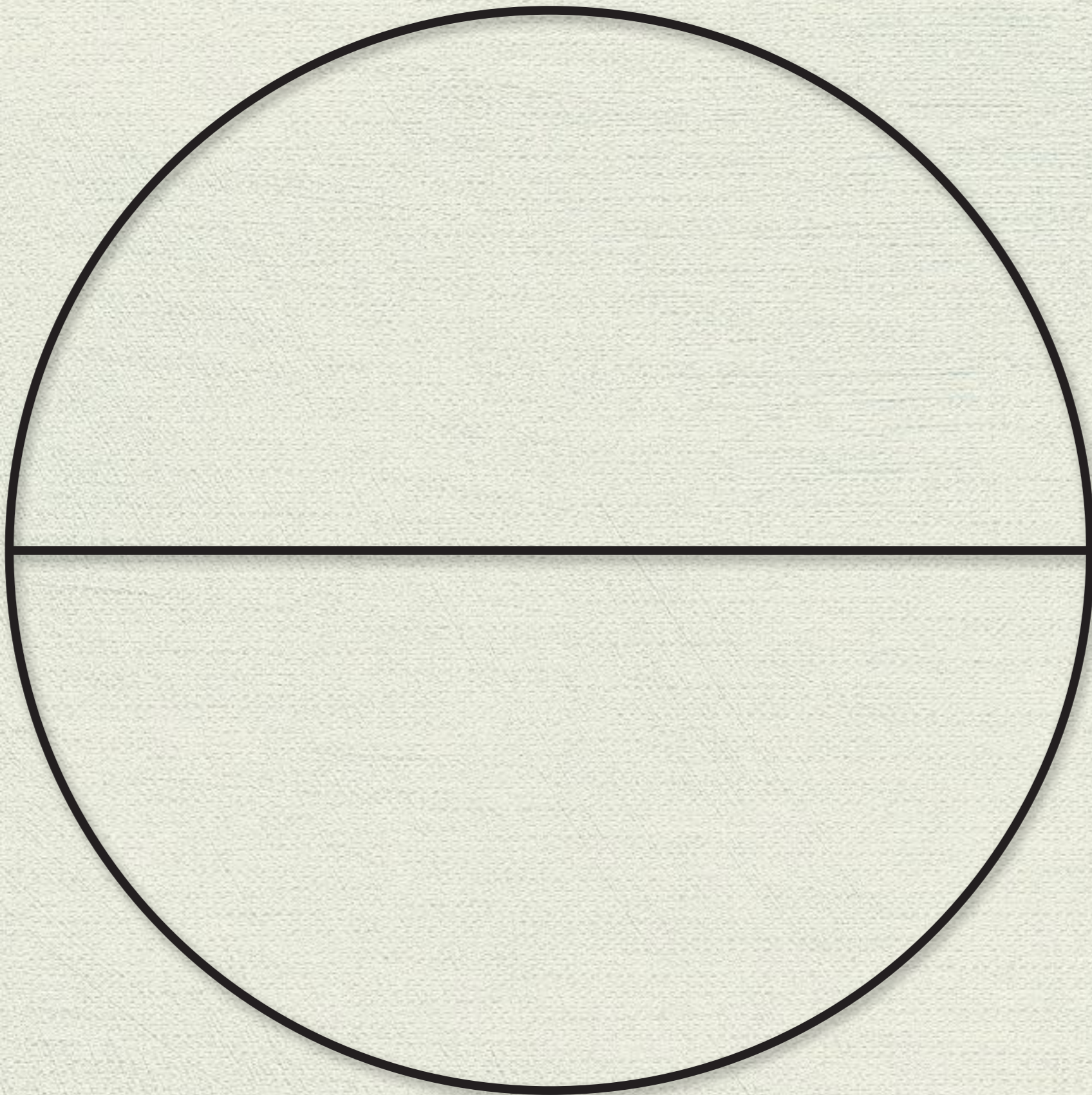
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ADYAR, CHENNAI (MADRAS), INDIA

Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature. Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behavior on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

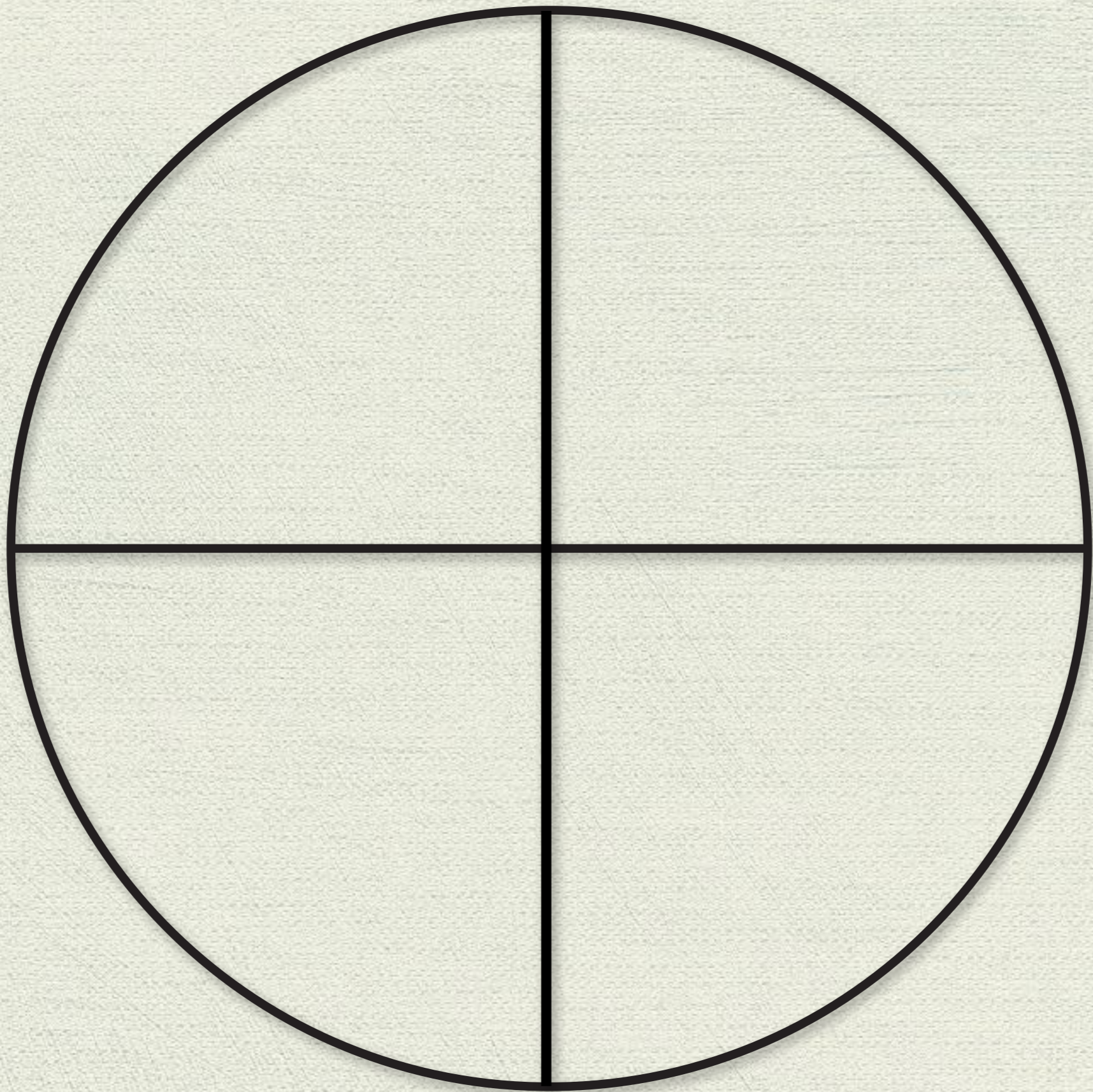
—HPB's Collected Writings, v. 12:517

From *Amitabha*—no color or the white glory—are born the seven differentiated colors of the prism. These each emit a corresponding sound, forming the seven of the musical scale... In the allegory of *Padmapani*, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the Unit, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds (or words) and colors, or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends.

—Ibid:519



In the world of being, the one Point fructifies the Line — the Virgin Matrix of Kosmos (the egg-shaped zero) — and the immaculate Mother gives birth to the form that combines all forms... This gives the key-note to all the later divine sons from immaculate mothers.” -SD1:91



...The One is four, and four takes to itself three, and the union produces the Sapta, in whom are the seven which become the tridasa (or the hosts and the multitudes)." -SD1:29

STANZA V

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The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded. —SD1:94

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Sat: (Sanskrit) *Sat* [from the verbal root *as* to be] Being; the real, the enduring fundamental essence of the world, “for *Sat* is in itself neither the ‘existent,’ nor ‘being.’ *Sat* is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. *Sat* is born from *Asat* and *ASAT* is begotten by *sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of *Paranirvana*” (SD 2:449-50).

Sat is not Being, but Be-ness, since whatever is manifested is something phenomenal, not ever-lasting. *Sat* (pure being), *chit* (pure thought), and *ananda* (bliss) together signify the state of the Absolute. –OTG

Absolute Abstract Space

Sat- Be-Ness

Parabrahm

Night Of *Brahma*

Brahma (Neuter), The Unmanifested

The Dark Mystery Of Non-Being

Absolute Negation

The Deep

Abstract Waters Of Space

Space, The Eternal *Anupadaka*

The Unconditioned *Mukta*

Kosmos In Eternity

The Noumenon

Infinite Cosmic Space

Limitless, Ever-Present Space

Absolute Eternal Infinite All

The Omnipresent Unity

Divine Unity

Divine Essence

The Ever-Incognisable Deity

Unknown Essence

The One Infinite And Unknown Essence

Abstract, Ever Incognisable Presence

The Mundane Egg

The One Circle

The One Life

The One Self-Existing Reality

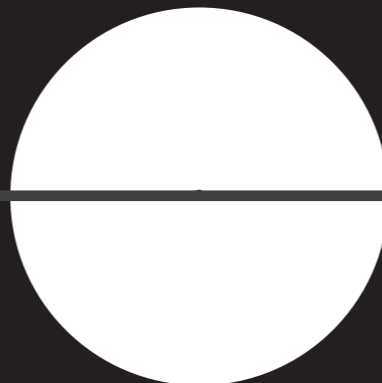
The Ever-Present Eternal Abstraction

The Causeless Cause

Secondless Reality

Undecaying Supreme Root

Omnipresent, Eternal, Boundless, And Immutable Principle



Absolute Abstract Motion

Chit

Chaitanya

Mahat

Maha-Buddhi.

The Great Breath

Eternal, Ceaseless Motion

An Arcane, Living (Or Moving) Fire

Pre-Cosmic Ideation

Absolute Unconditioned Consciousness

Universal Mind

Pure Noumenon Of Thought

Immutable Divine Thought

The Universal World-Soul

Cosmic Substance

Mulaprakriti

Root-Nature

Precosmic Root-Substance

Root-Principle Of The World Stuff

Unmanifested Primordial Substance

The Great Mother

Spiritual Essence Of Matter

The Primordial Substance

Inseparable Vehicle Of *Parabrahman*

The Cosmic Noumenon Of Matter

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The Guide
by Agnes Pelton (1929)

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"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.' "

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyān Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; and hence, as remarked, the name of Brahmâ.* There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis. It is confidently asserted that Air is a mixture containing the gases Oxygen and Nitrogen. We view the Universe and the Earth as matter composed of definite chemical molecules. We speak of the primitive ten Earths, endowing each with a Greek or Latin name. We say that water is, chemically, a compound of Oxygen and Hydrogen. But what is FIRE? It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by the theological one in Webster's Dictionary, which explains fire as "the instrument of punishment, or the punishment of the impenitent in another state" — the "state," by the bye, being supposed to be spiritual; but, alas! the presence of fire would seem to be a convincing proof of its material nature. Yet, speaking of the illusion of regarding phenomena as simple, because they are familiar, Professor Bain says (*Logic*. Part II.): "Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the uninstructed mind, a thing wholly intelligible; whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. The lighting of a fire by a flame is a GREAT SCIENTIFIC DIFFICULTY, yet few people think so" (p. 125). -SD1:120-1

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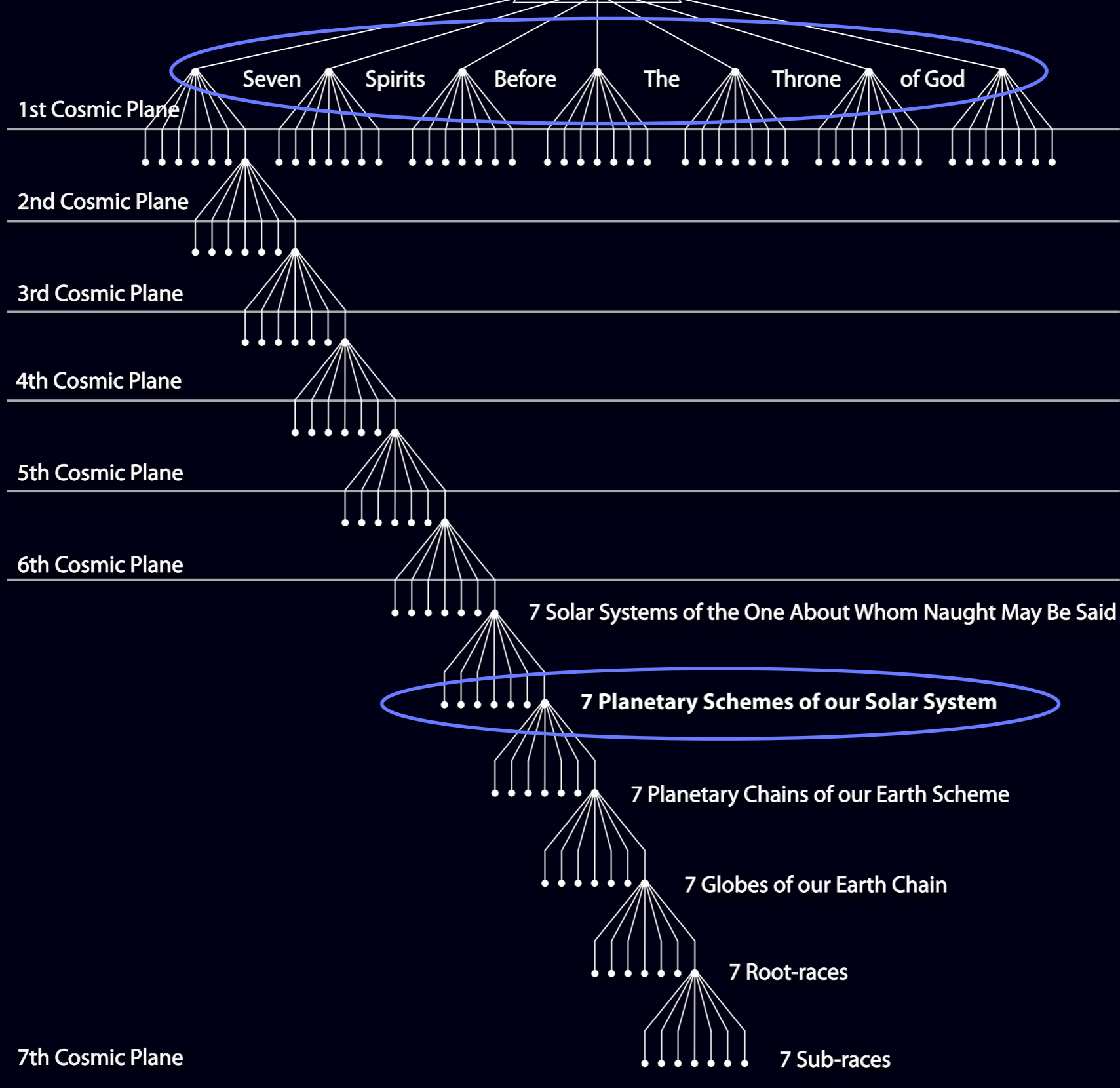
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Parabrahm

1st Logos

2nd Logos

3rd Logos



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Manu declares himself created by *Virâj*, or *Vaiswanara*, (the Spirit of Humanity), which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that Logos or Universal Monad (collective Elohim) that radiates from within himself all those Cosmic Monads that become the centres of activity — progenitors of the numberless Solar systems as well as of the yet undifferentiated human monads of planetary chains as well as of every being thereon. Each Cosmic Monad is “*Swayambhûva*,” the self-born, which becomes the Centre of Force, from within which emerges a planetary chain (of which chains there are seven in our system), and whose radiations become again so many *Manus Swayambhûva* (a generic name, mysterious and meaning far more than appears), each of these becoming, as a Host, the Creator of his own Humanity. –SD2:311

STANZA V

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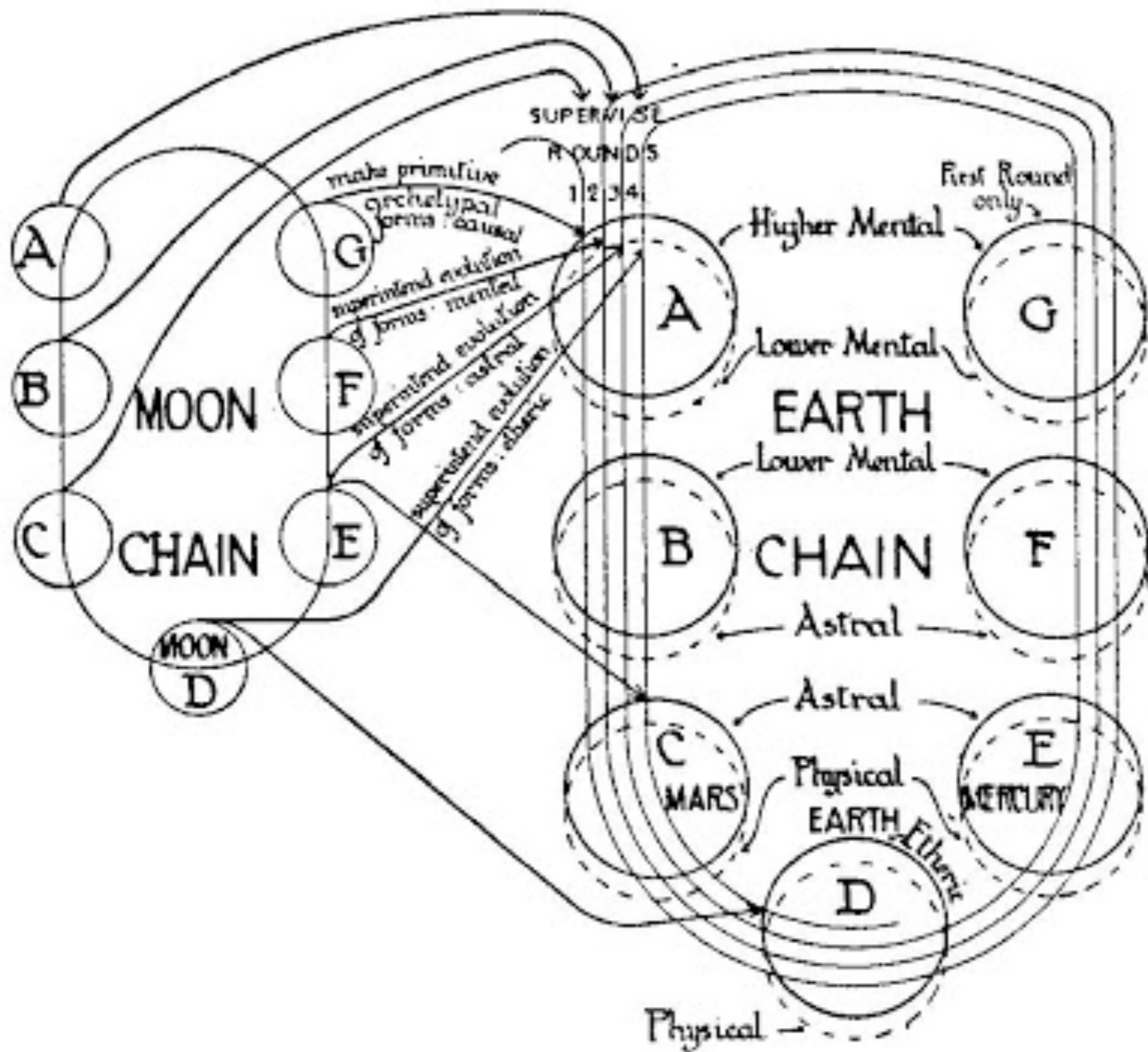


DIAGRAM XXXVII.—The Work of the Barhishads in the Earth Chain.

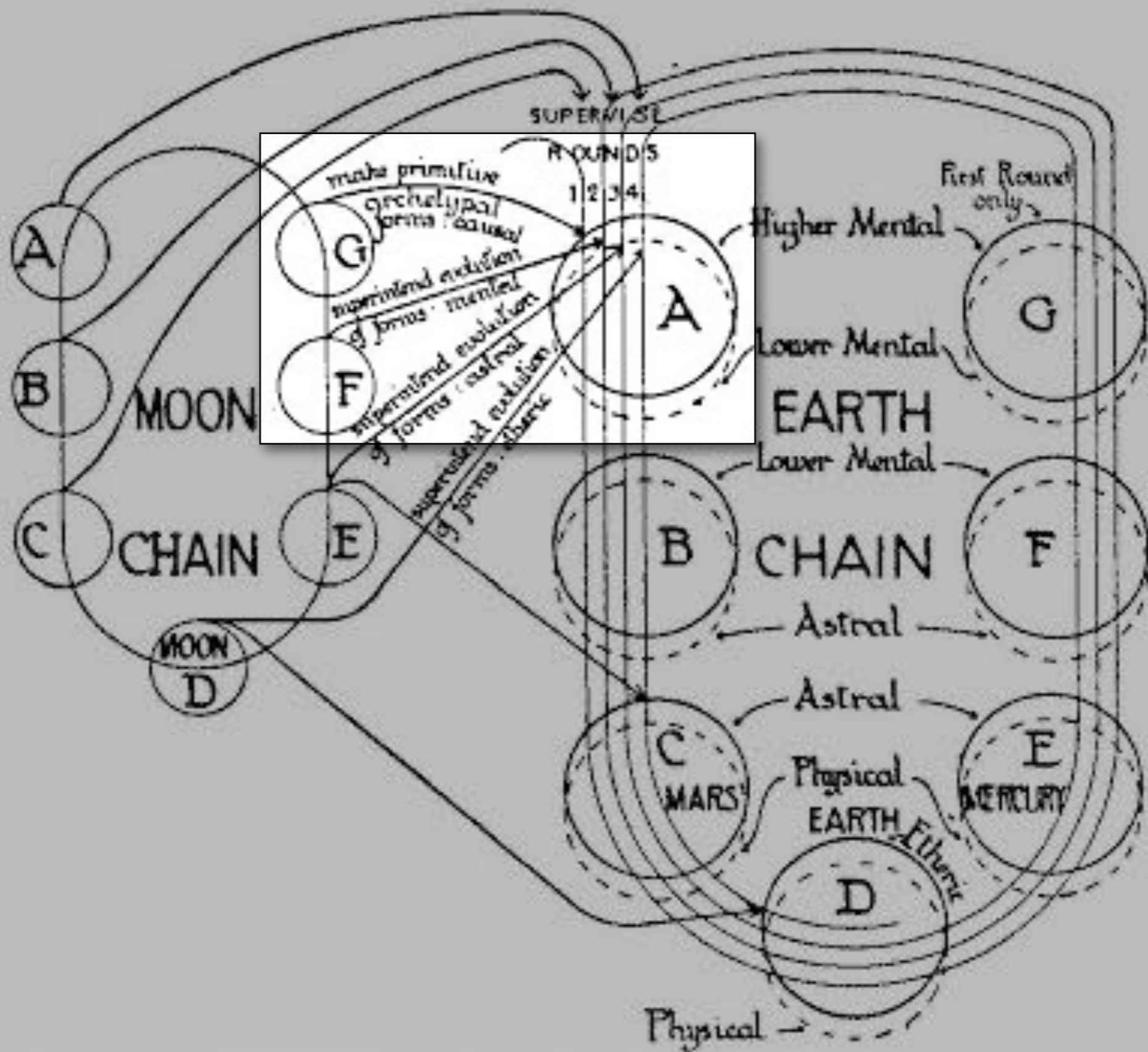


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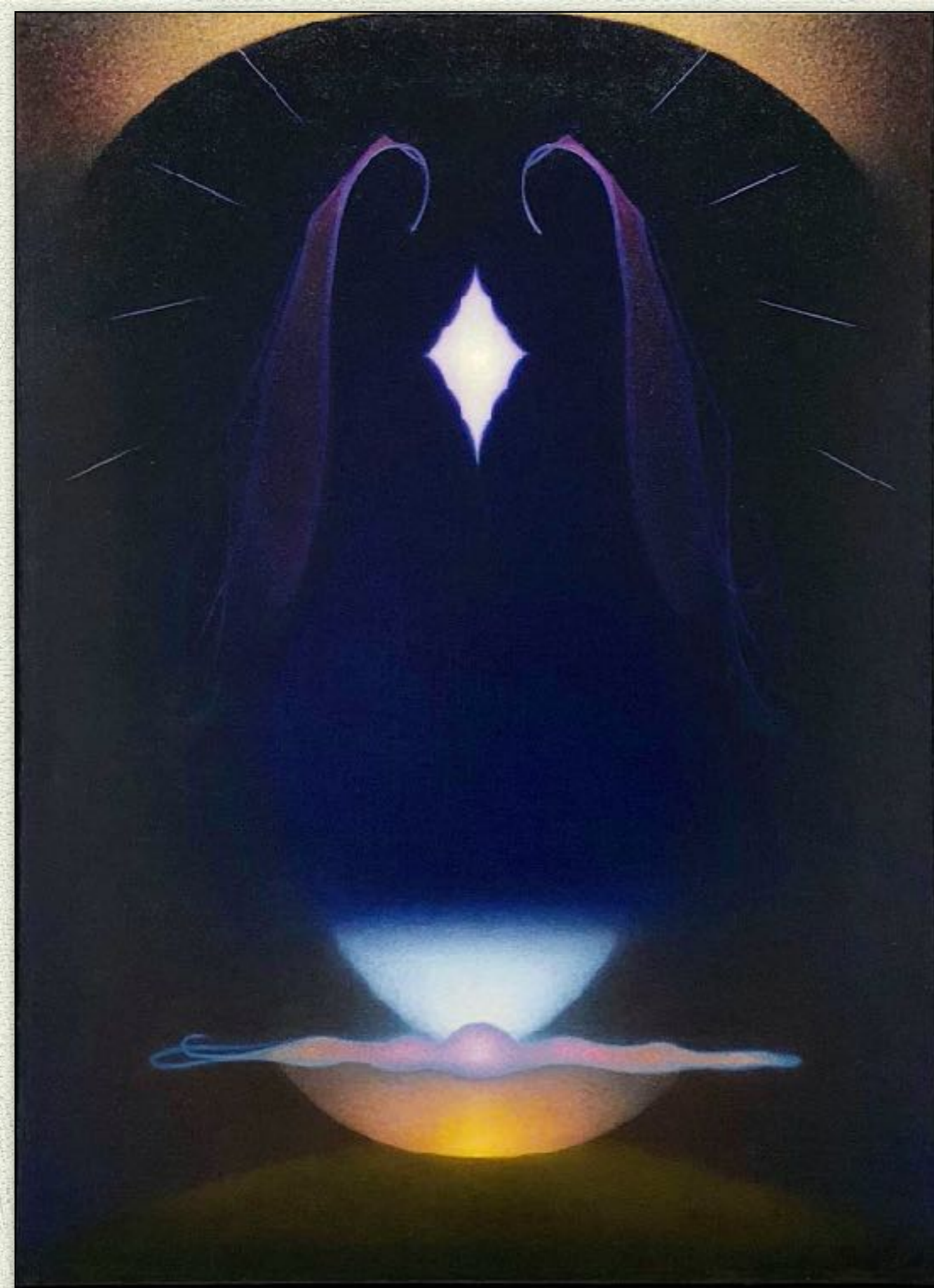
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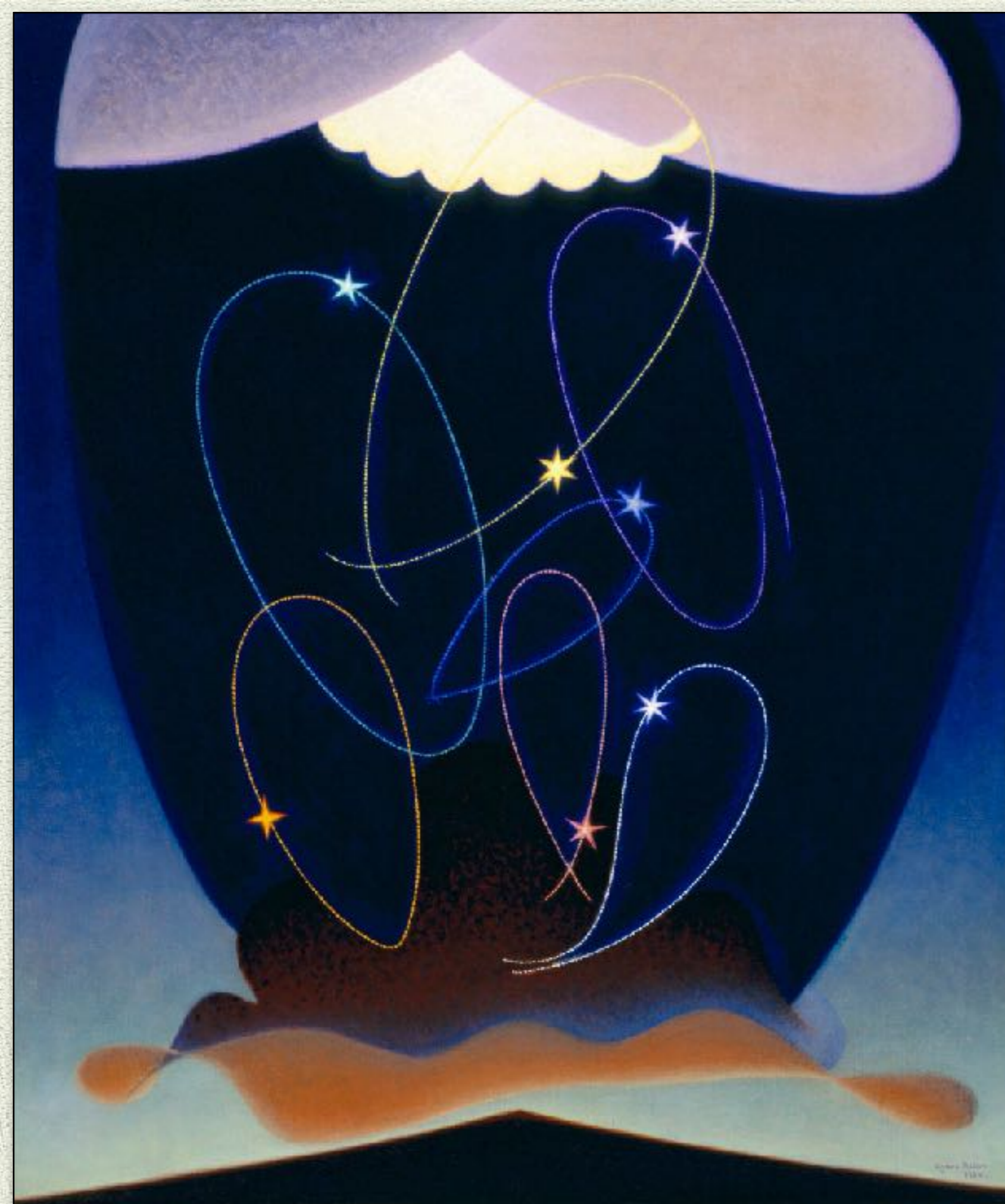
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Alchemy

by Agnes Pelton (1937-9)



“The spark hangs from the flame by the tiniest thread of Fohat....” –SD1:238

Orbits
by Agnes Pelton (1934)

STANZA V

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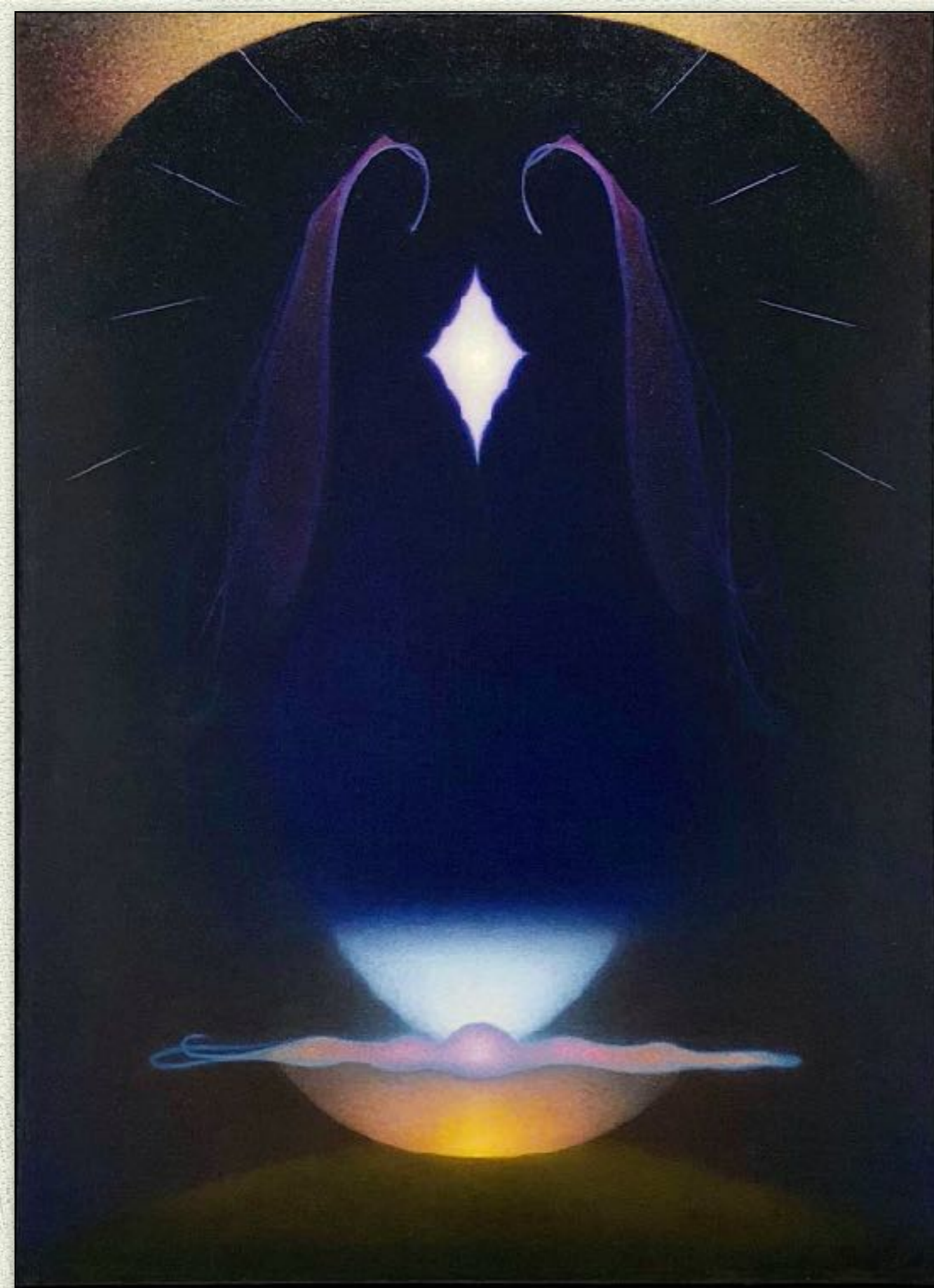
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The radical unity of the ultimate essence of each constituent part of the compounds in Nature — from Star to mineral Atom, from the highest Dhyān Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; and hence, as remarked, the name of Brahmâ.* There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis. It is confidently asserted that Air is a mixture containing the gases Oxygen and Nitrogen. We view the Universe and the Earth as matter composed of definite chemical molecules. We speak of the primitive ten Earths, endowing each with a Greek or Latin name. We say that water is, chemically, a compound of Oxygen and Hydrogen. But what is FIRE? It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by the theological one in Webster's Dictionary, which explains fire as "the instrument of punishment, or the punishment of the impenitent in another state" — the "state," by the bye, being supposed to be spiritual; but, alas! the presence of fire would seem to be a convincing proof of its material nature. Yet, speaking of the illusion of regarding phenomena as simple, because they are familiar, Professor Bain says (*Logic*. Part II.): "Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the un instructed mind, a thing wholly intelligible; whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. The lighting of a fire by a flame is a GREAT SCIENTIFIC DIFFICULTY, yet few people think so" (p. 125). -SD1:120-1

STANZA V

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