



Light Center,
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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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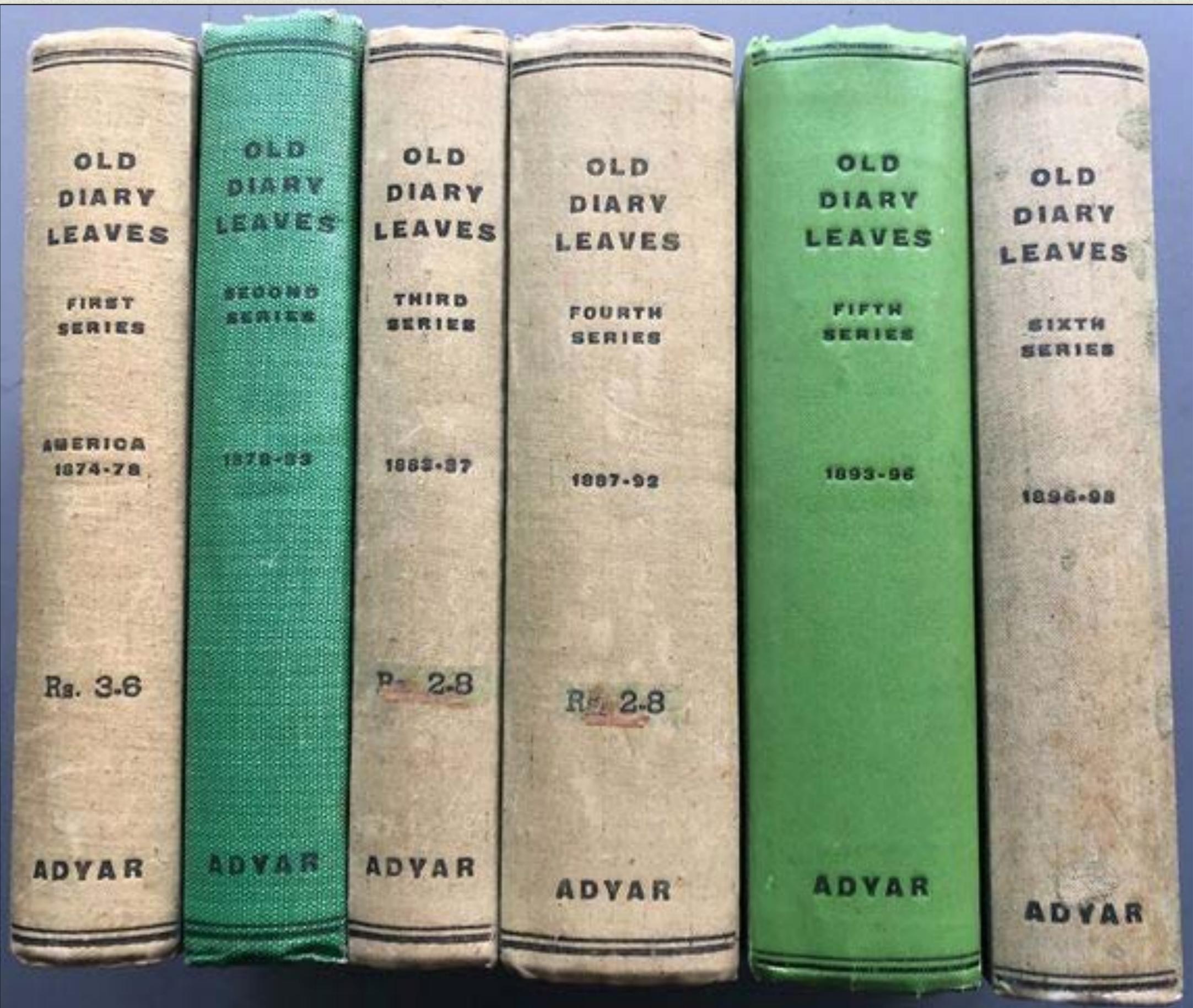
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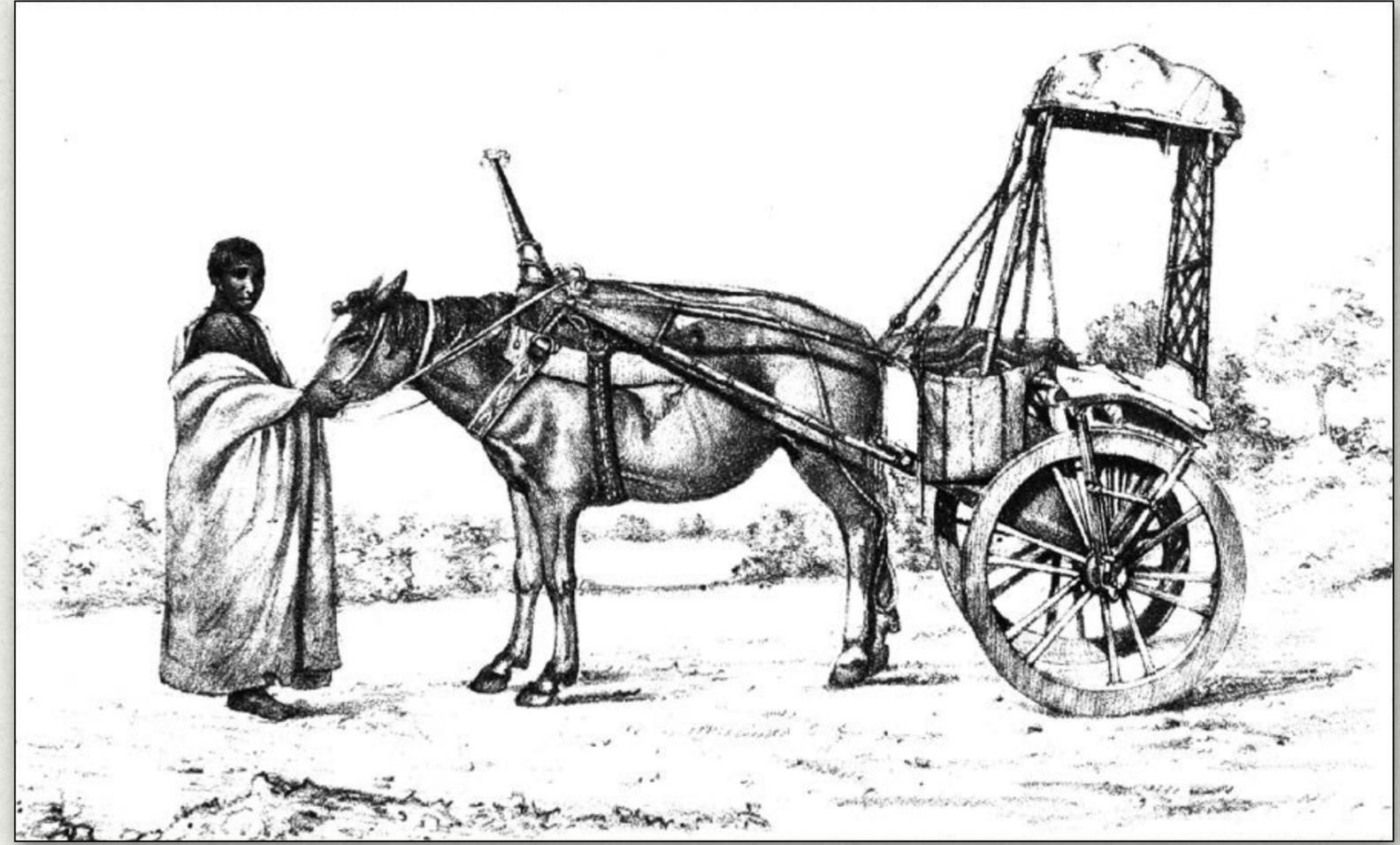
1896-98

ADYAR



Ootacamund

A visit to *Chingelput* finished up this part of the year's tour, and I went thence to *Ootacamund* to rejoin my dear colleague H. P. B. at the hospitable home of Major-General and Mrs. Morgan. The railway ends at *Mettupalayam*, at the foot of the Nilgiri Hills, and the traveller proceeds up the well-metalled mountain road in a horse tonga, or two-wheeled mail cart



Horse Tonga

drawn by a pair of galloping ponies. The ride up is simply charming, and passing through forests, by banks of flowers, and past swarms of lovely painted butterflies, the air grows cooler and cooler, until midway one is obliged to stop at the rest-house and change one's light tropical costume for heavy woollens and even put on a topcoat. At almost every turn in the

winding road splendid panoramas of scenery present themselves to view, while one finds Ootacamund a lovely village of picturesque houses, spreading over the foot-slopes of the grassy and forest-covered adjacent hills, the roads lined with roses, the enclosures joyous with lilies, verbenas, heliotropes, and other "floral smiles of God".



At the toll-gate on the Coonoor Road, H. P. B. met me in company with our dear friend Mrs. Morgan. My old "chum" seemed really overjoyed to see me and rattled on in her affectionate way like one who greets a long-absent relative. She was looking well; the champagne-like mountain air set her blood to leaping through her body,

and she was in the highest spirits about the civilities that were being shown her by some of the high officials and their families. She worked off some of her excitement that same night by keeping me up until 2 a.m. to read proofs and correct her MS.! What an amusing creature she was when in the mood; how she would make a

roomful of people hang on her lips as she would tell stories of her travels and adventures in search of the wonder-workers in Magic and Sorcery; and their eyes open in amazement when she would, now and again, ring some astral bell, or make some raps, or do some other minor phenomenon!



COURTESY, THE PRIVEE PRIVATE COLLECTION PARIS



She used to say that the Russian, Austrian, and French women might be very bad in their conduct, but were far more honest than the British and American women of like social standing, since they did their wicked things in the eyes of the whole world, while the others did their equally bad things

behind doors and in hiding-places of all sorts. Undoubtedly her rough ways, her daring eccentricities, her profanity, and other peculiarities, were simply her passionate protest against the shams and hypocrisy of society. A pretty woman, with her brains, would never have dreamt of making herself so talked

about; being the reverse of pretty, both in face and form, she instinctively let herself make a splash all around her, as one having no admirers to lose, hence no reason to put her feelings under restraint. I am now talking, of course, about the woman, not about the sage. -ODL:463-5

VERSE 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 say: this is good, (b) 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.(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.

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(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.

The "First is the Second," because the "First" cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY—the Nameless Deity—reaches us. Here again, the untranslatable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and

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STANZA V.

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"Six directions of Space" is here meant the "Double Triangle," the junction and blending together of pure Spirit and Matter,

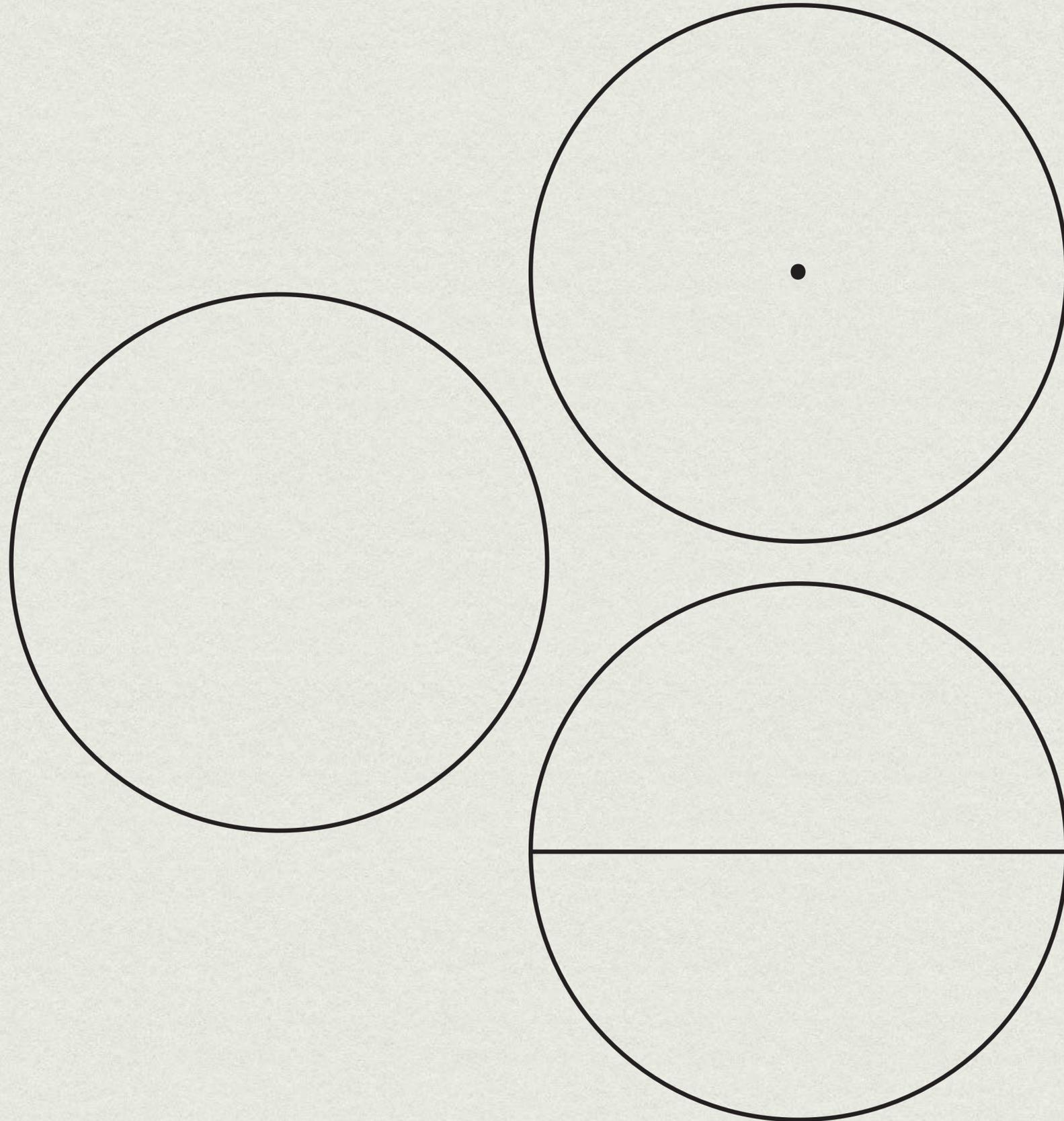
millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in physical science and by independent observation; others—such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired 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.

STANZA V.—(Continued.)

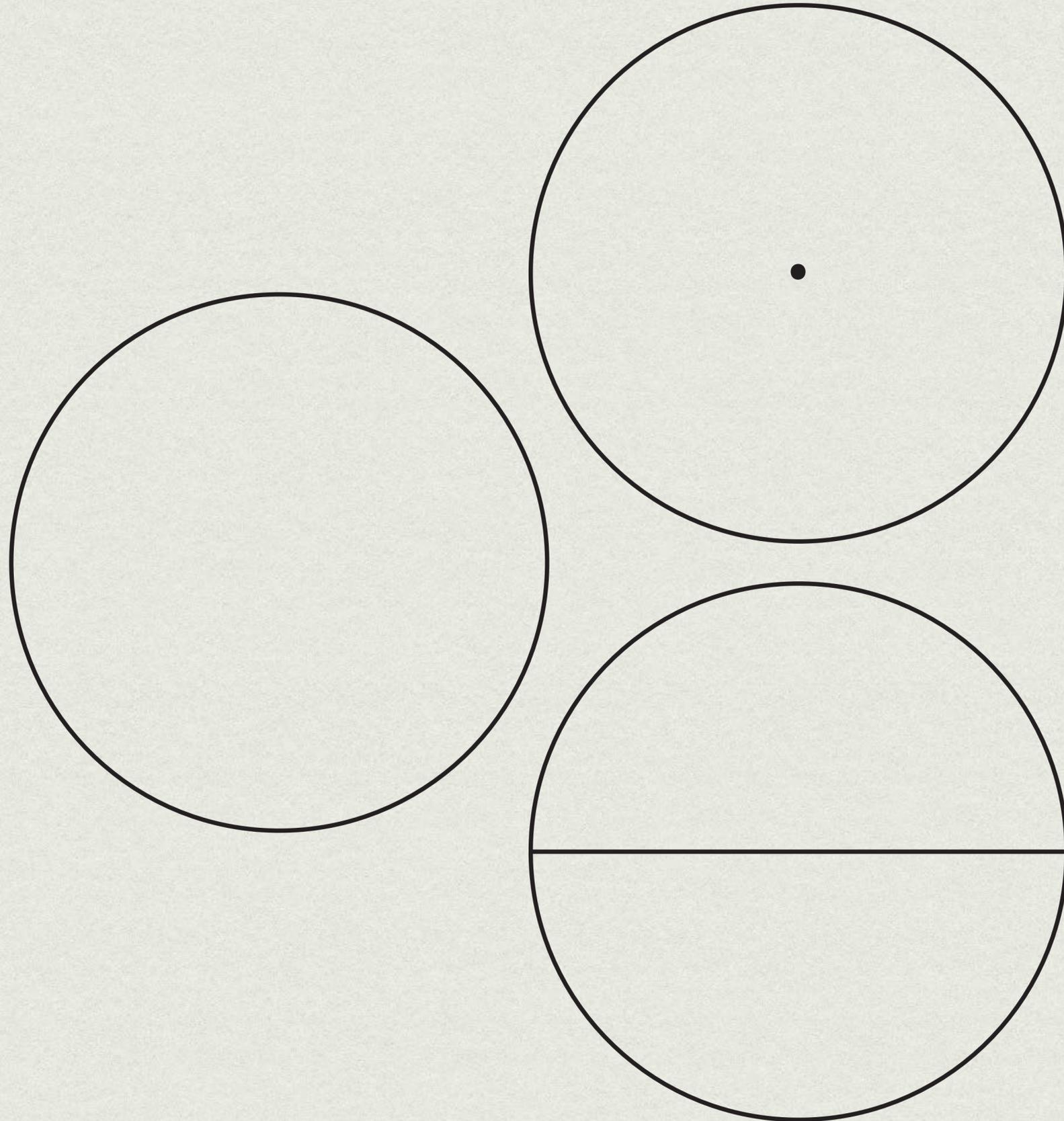
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That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, came independently near the Occult teaching in his general conceptions, is shown by his essay on the Vortical Theory. In Clissold's translation of it, quoted by Prof. Winchell, we find the following *résumé*:—"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.



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. 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. 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)

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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



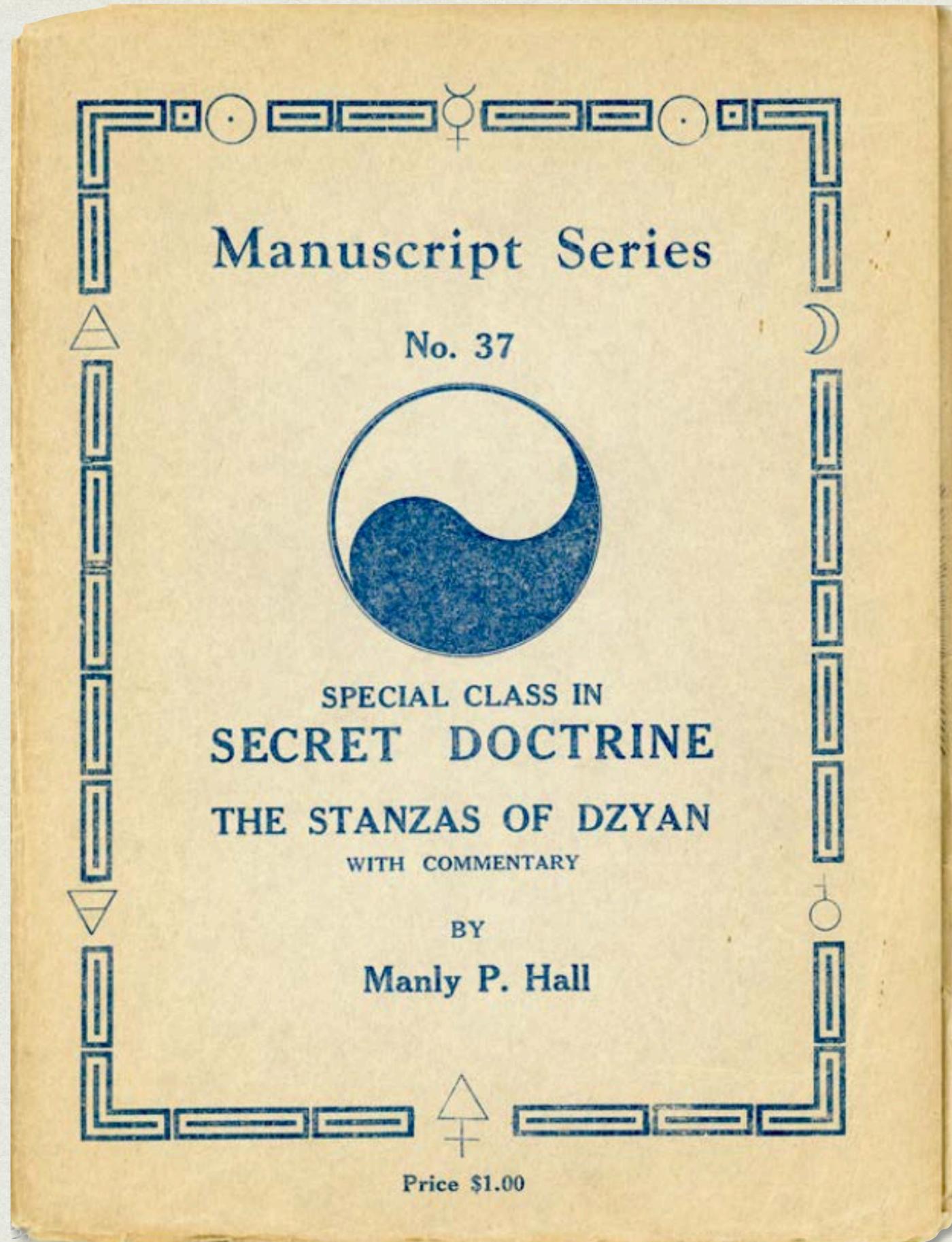
STANZA III

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. -TCF:256-7

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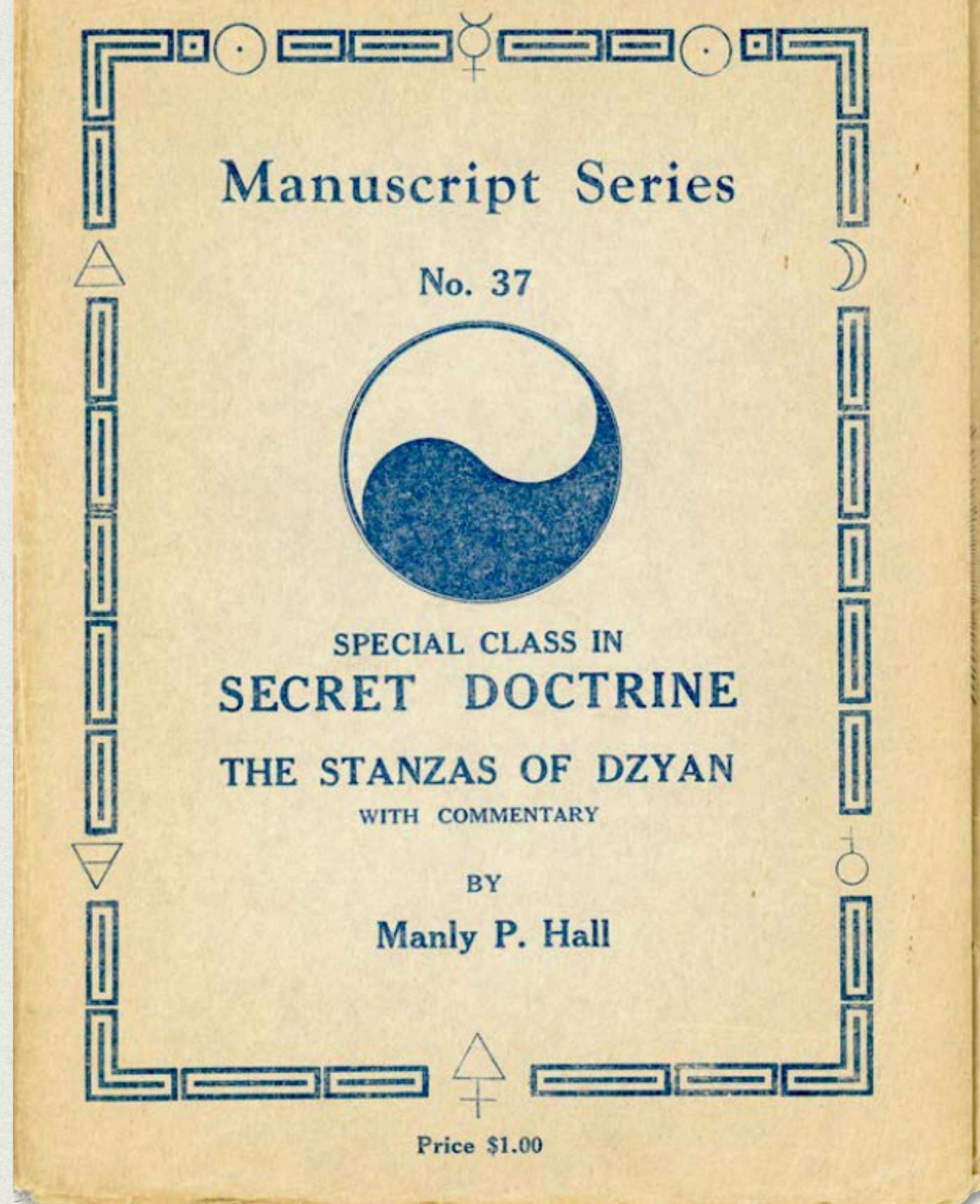


Fohat is the power that rules the sparks, as the nerves rule the organs of the body. He separates the denser particles that dwell in the darkness below and forms of them nerve plexi or seed atoms which will later become planets. He places them in the six directions in the form of an interlaced triangle, 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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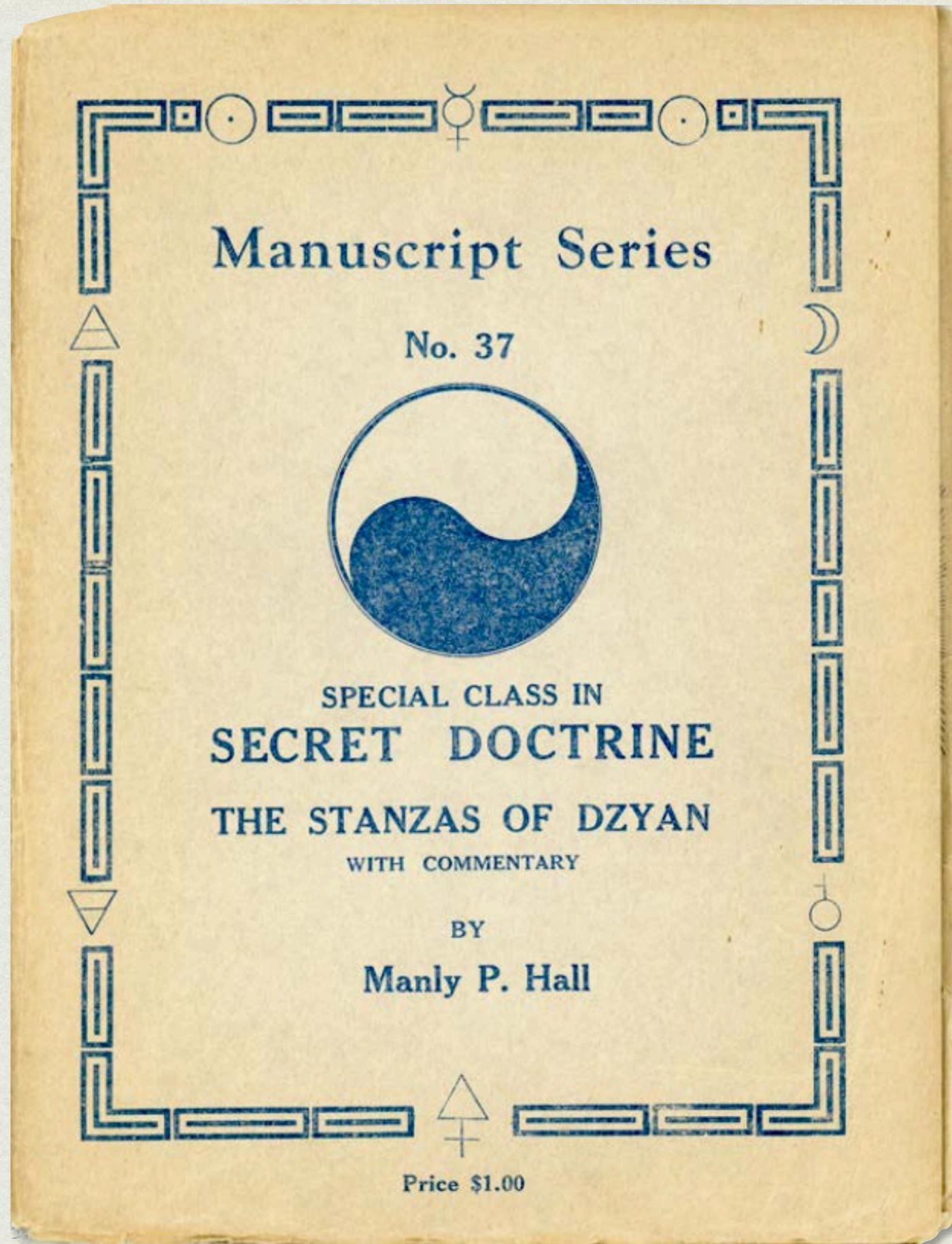


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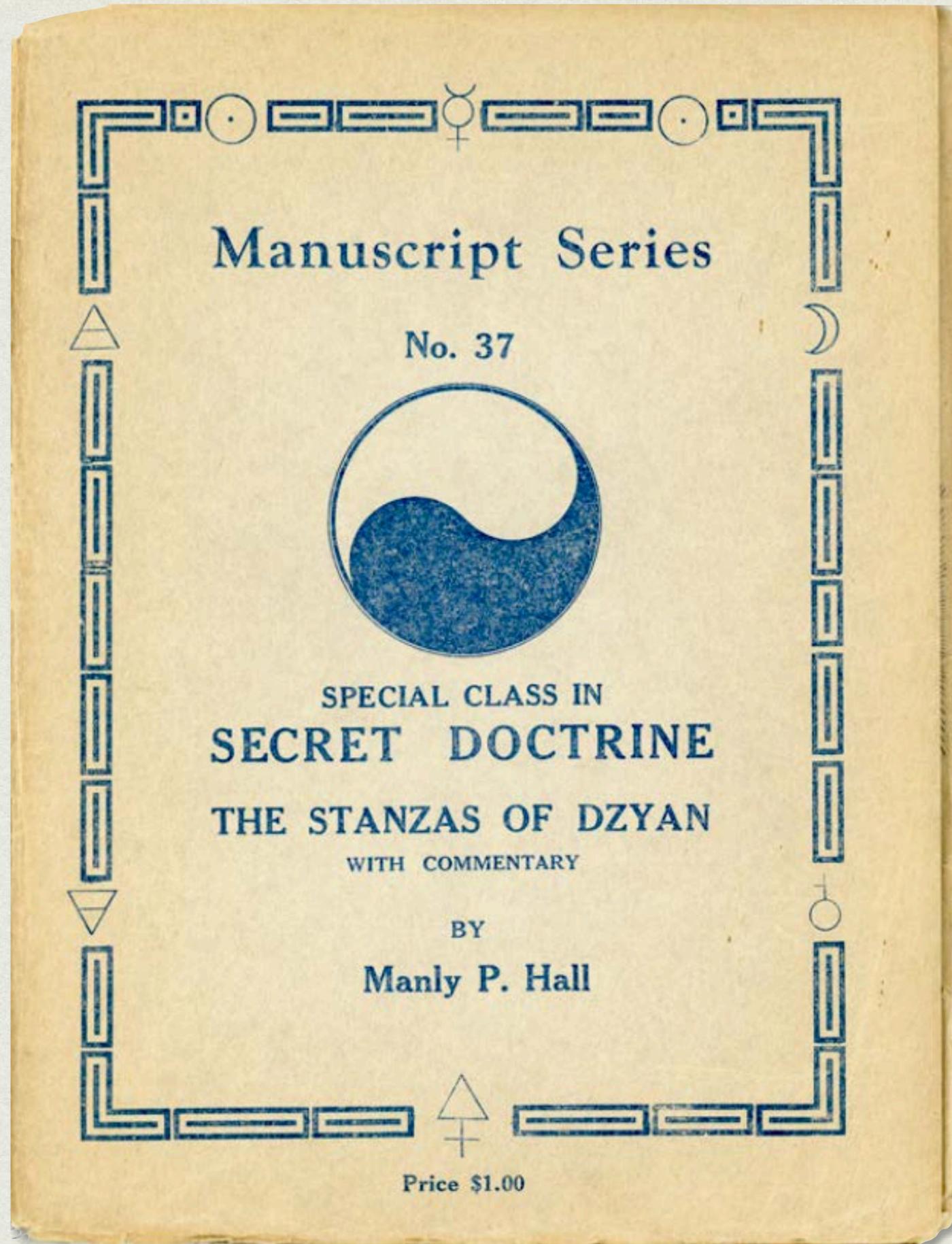


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(a) This tracing of "Spiral lines" refers to the evolution of man's as well as Nature's principles; an evolution which takes place gradually (as will be seen in Book II., on "The Origin of the Human Races"), as does everything else in nature. The Sixth 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.

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The "First is the Second," because the "First" cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY—the Nameless Deity—reaches us. Here again, the untranslatable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and

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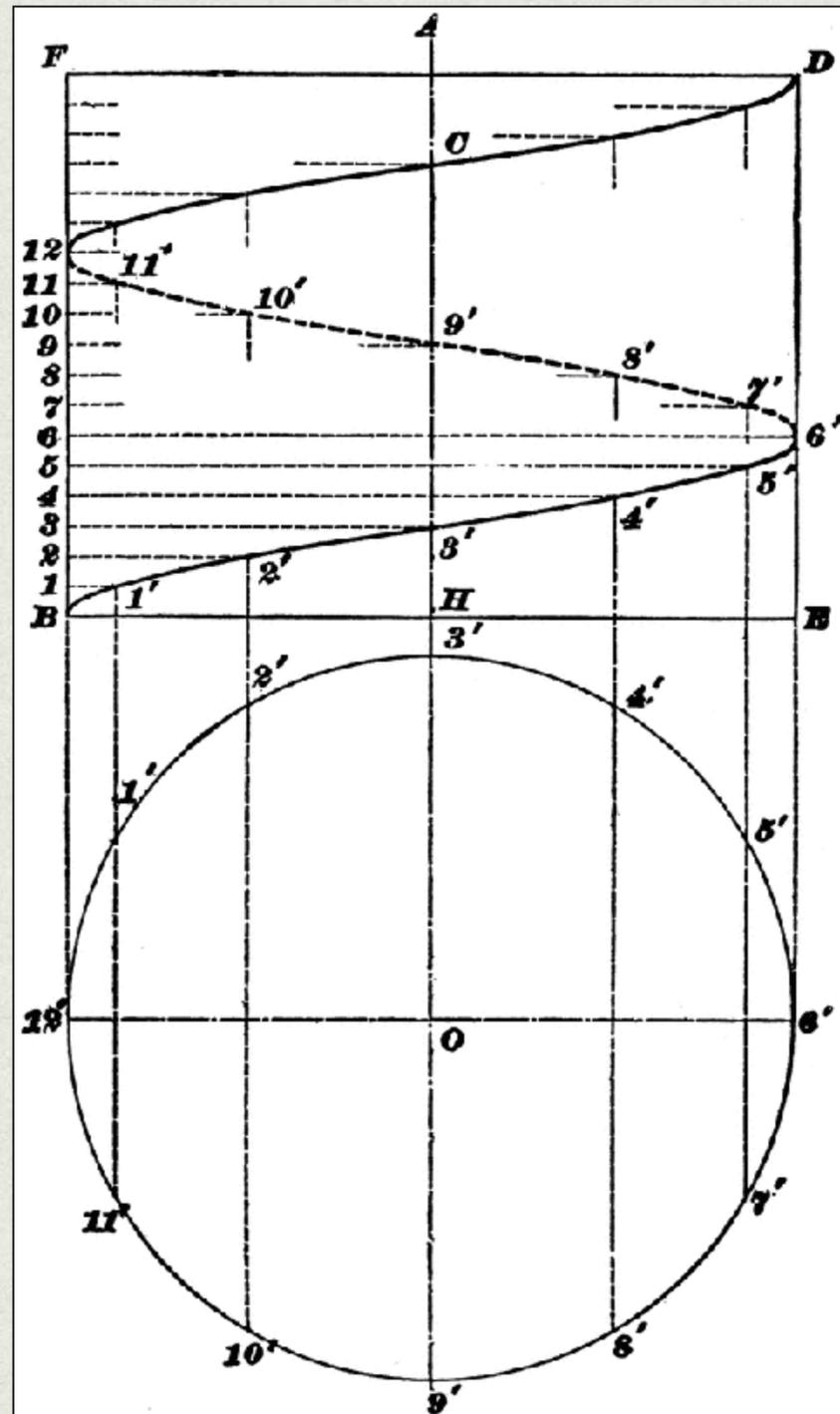
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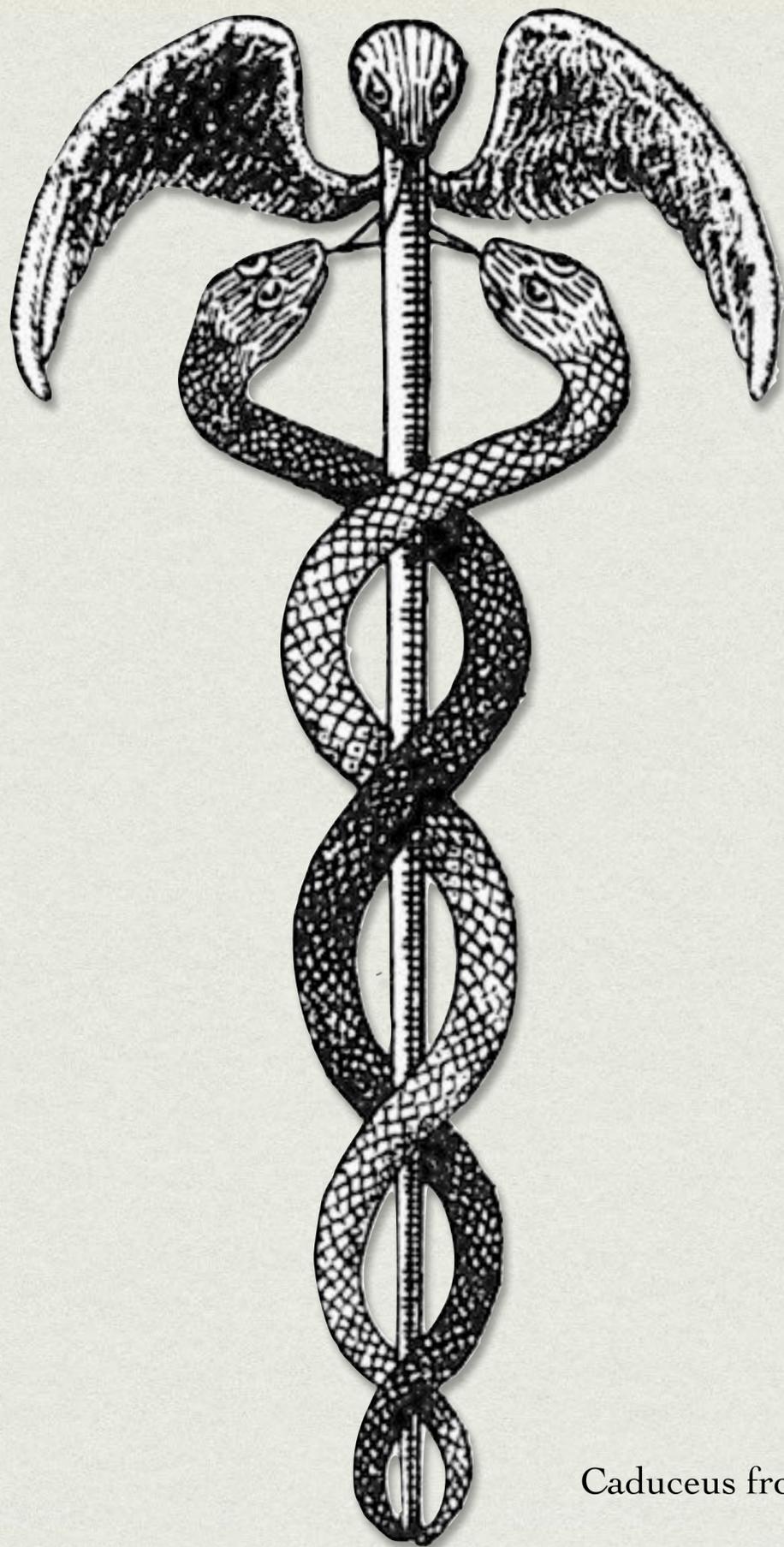
Caduceus from the 'Secret Doctrine, v.1, p.550



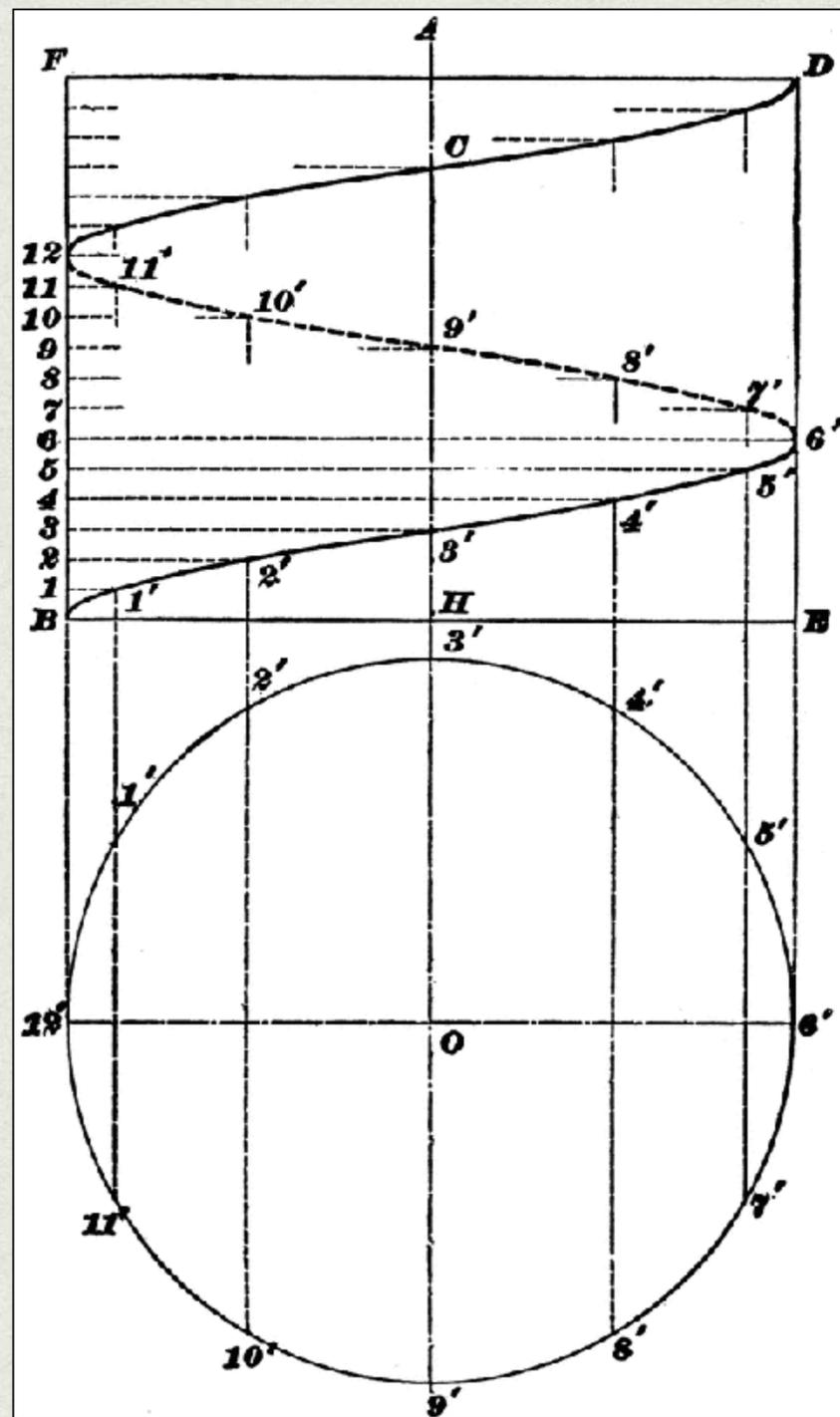
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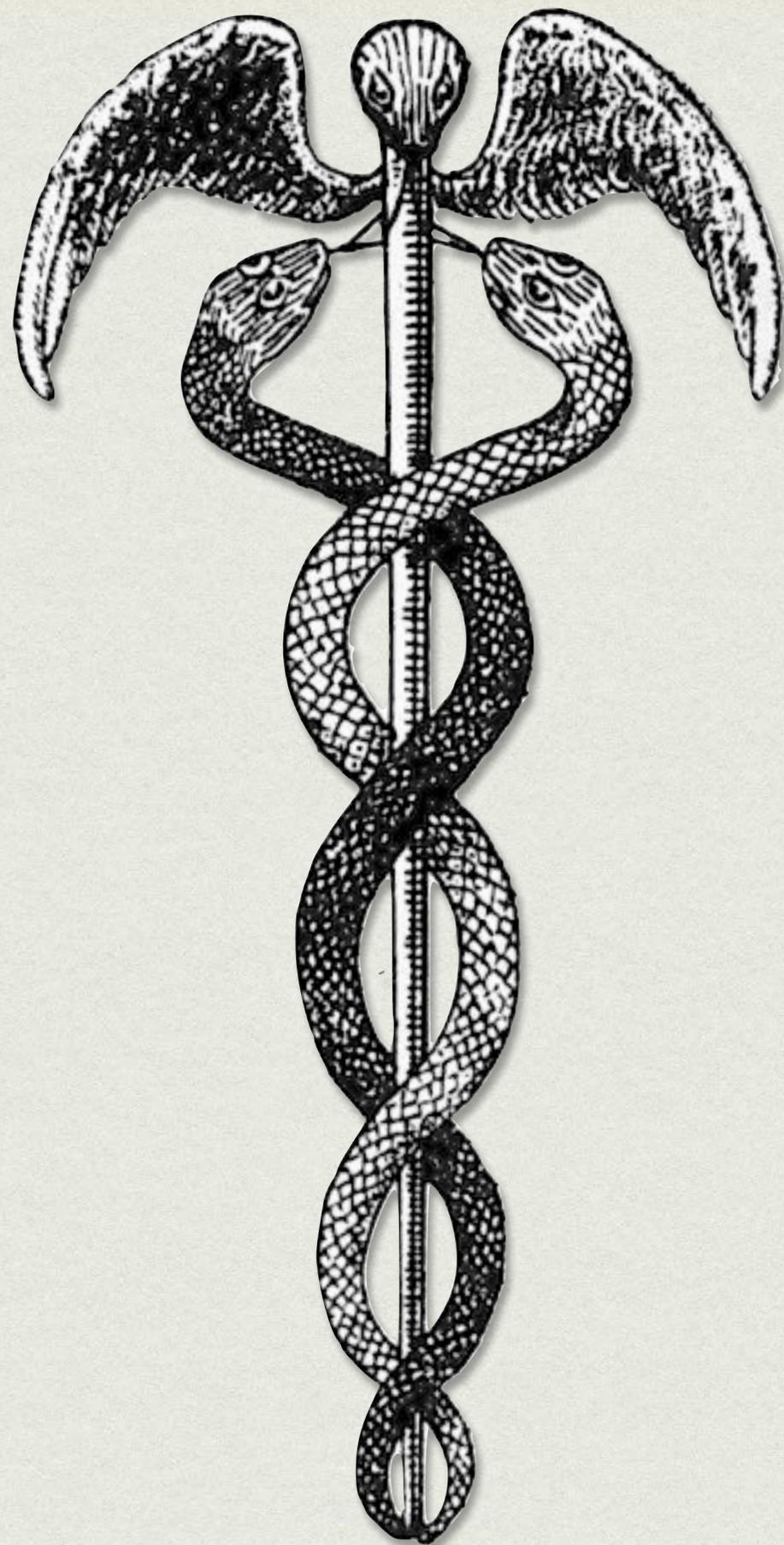
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Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the 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

Divinity Lotus
by Agnes Pelton (1929)

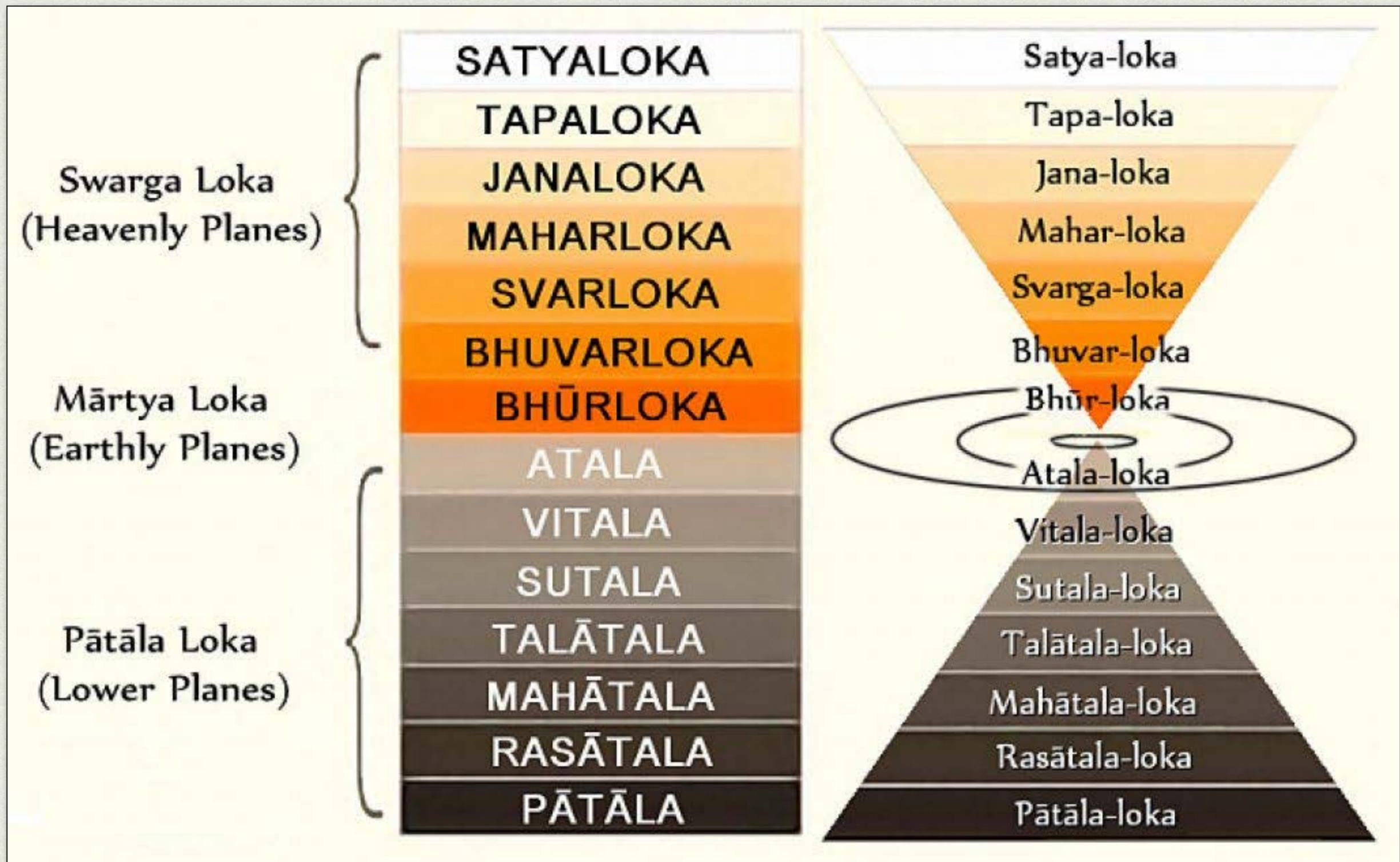




“...while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this.”

-SD1:139

The Ray
by Agnes Pelton (1930)



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

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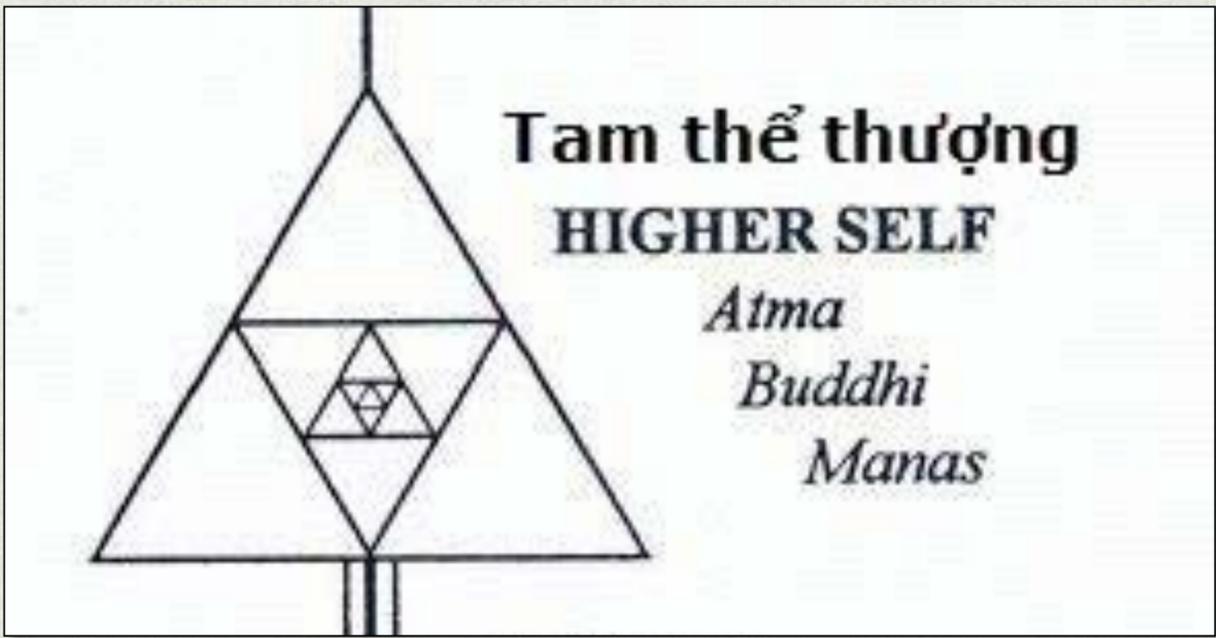
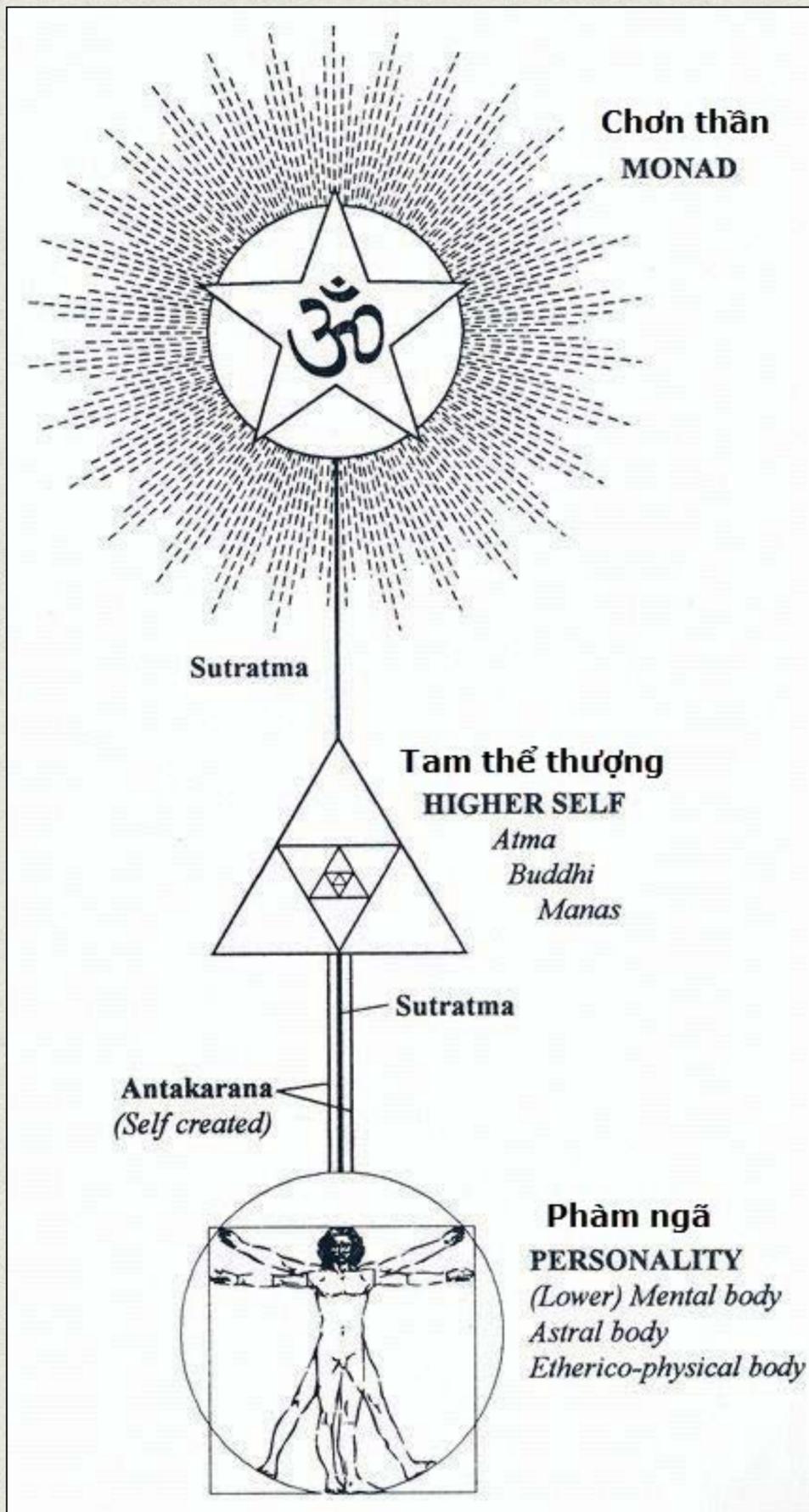
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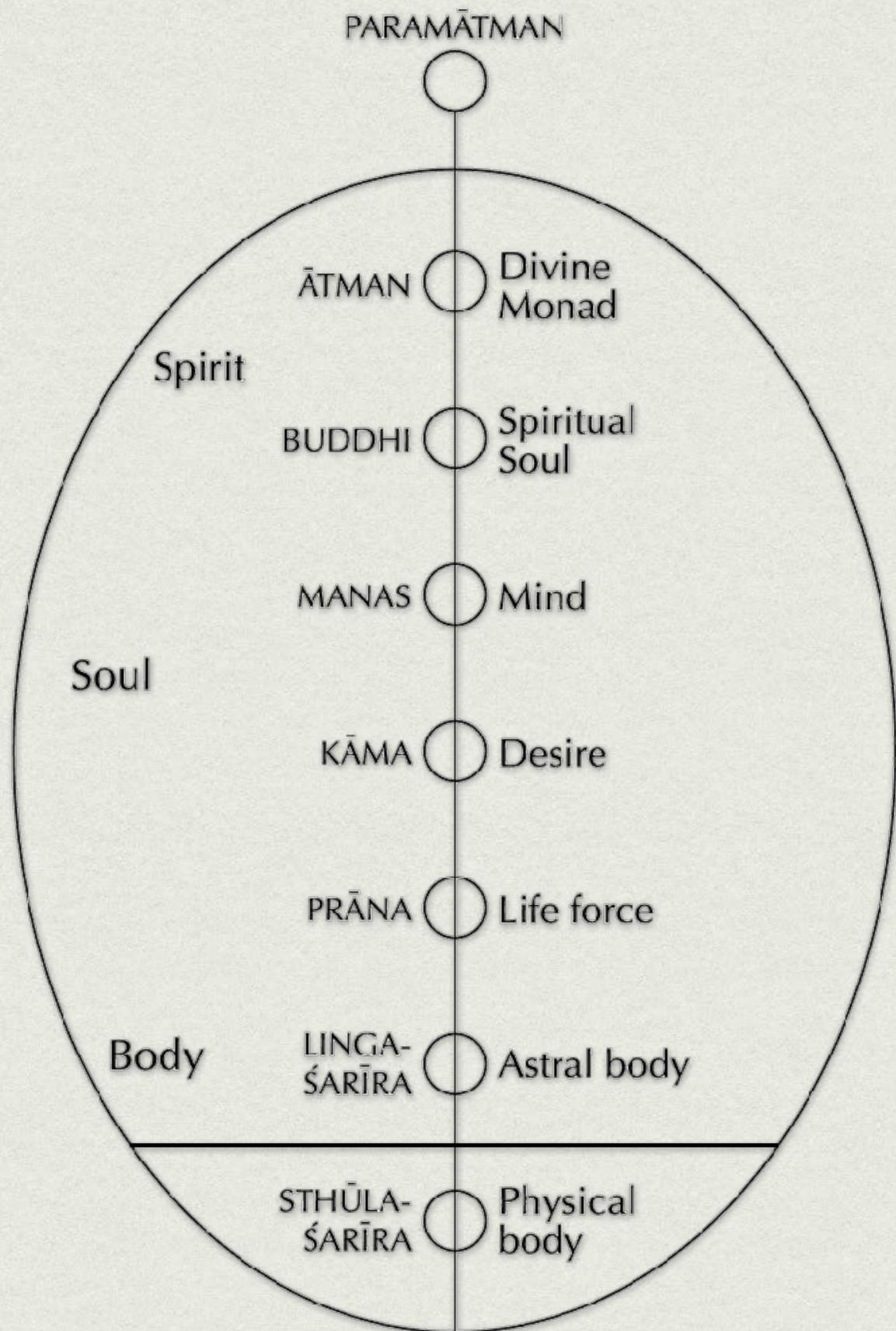
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Principles: A beginning, foundation, source, or essence from which things proceed; principles are thus the fundamental essences out of which and from which all things are and exist, usually enumerated as seven in theosophical writings. These cosmic 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 cosmic 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 *sthūla-śarīra* 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.

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	
7	¹ Atman, <i>Spirit</i> , <i>Essential Self</i>	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</i> , <i>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

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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,</i> <i>Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
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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 buddhi is linked with manas, as 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

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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.

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the "Divine Arupa" reflects

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VERSE 4

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STANZA IV.

1. . . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—
THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST, FOR
ALL IS ONE : NUMBER ISSUED FROM NO NUMBER.

2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE
WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR
FATHERS. . . .

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS
—SPRUNG IN SPACE THE RE-AWAKENED ENERGIES ; THE ONE FROM THE
EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR,
THE ONE, THE FIVE—THE TWICE SEVEN THE SUM TOTAL. AND THESE
ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE
NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN—THE
SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE
SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED
FATHERS WITHIN THE HOLY FOUR.

4. THIS WAS THE ARMY OF THE VOICE—THE DIVINE MOTHER OF THE
SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS
OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE
SIXTH, AND THE SEVENTH OF THE SEVEN. THESE “ SPARKS ” ARE CALLED
SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS ; FOR THUS STANDS
THE ETERNAL NIDANA—THE OEAOHOO, WHICH IS :

5. “ DARKNESS ” THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA
SVÂBHÂVAT :—

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVÂBHÂVAT, THE NUMBERS, FOR
HE IS ONE AND NINE.

III. THE “ FORMLESS SQUARE.”

AND THESE THREE ENCLOSED WITHIN THE ○ ARE THE SACRED FOUR ;
AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE “ SONS,” THE
SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH
WHICH IS THE LIGHT-MAKER.

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE
THREE. THE REJECTED SON IS ONE. THE “ SON-SUNS ” ARE COUNT-
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VERSE 6

*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.*



...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

Resurgence, 1938
by Agnes Pelton

VERSE 4

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	Human Aspects	Cosmic Aspects	
7	¹ Atman, Spirit, <i>Essential Self</i>	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,</i> <i>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

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FUNDAMENTALS
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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-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.

The dhyani-chohans have their bodhisattvas, intellectual offspring, or representatives on and in each descending cosmic plane, so that every being has as its highest portion one such dhyani-chohan as its egoic individuality. Hence, “*the dhyani-chohans are actually in one most important sense our own selves. We were born from them; we were the monads, we were the atoms, the souls, projected, sent forth, emanated, by the dhyanis . . .*”

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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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VERSE 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 say: This is good,(b) 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.(c)

(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.

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.

The "First is the Second," because the "First" cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY—the Nameless Deity—reaches us. Here again, the untranslatable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and



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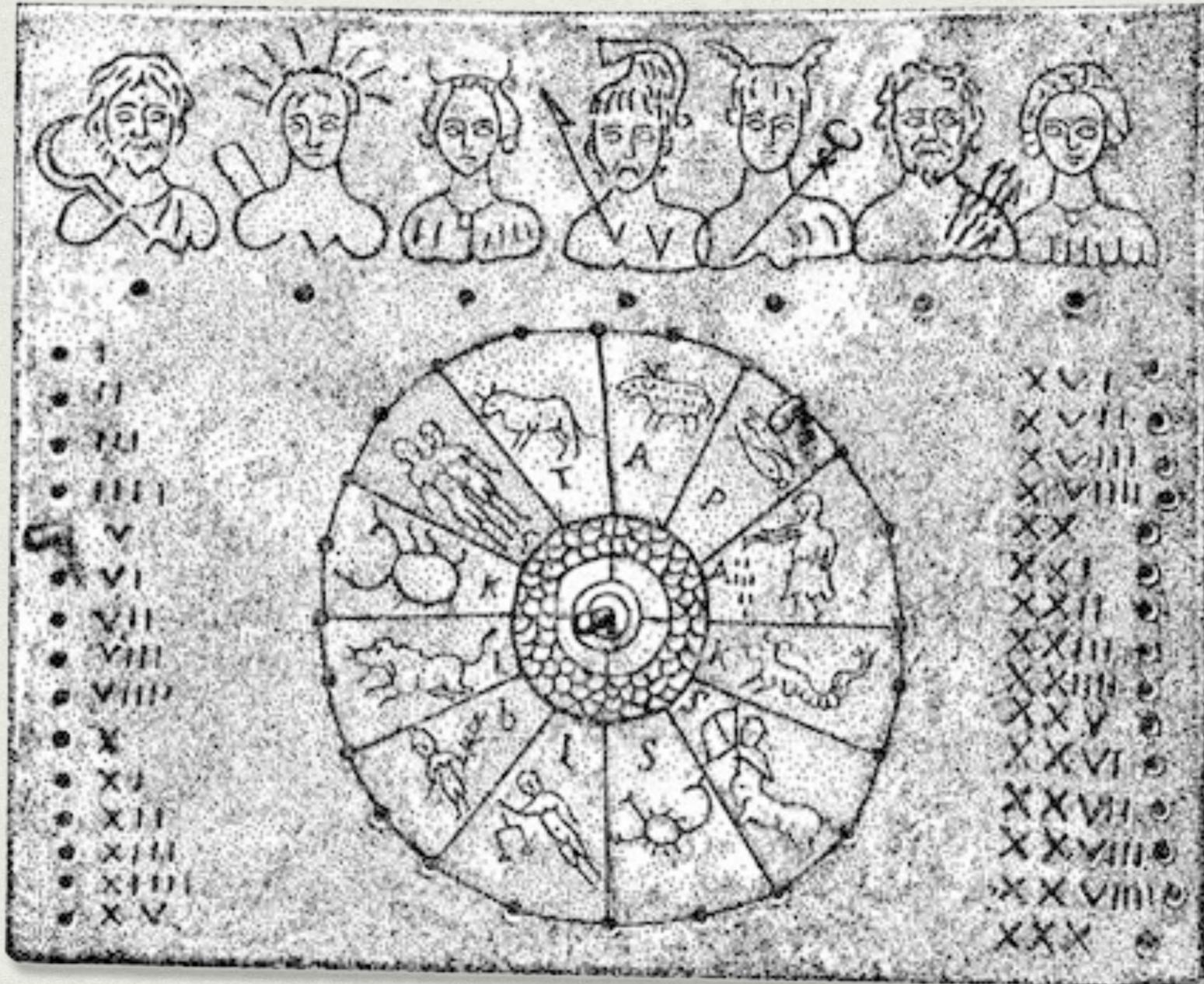


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This stick calendar is from the Baths of Titus, constructed in 79 - 81 C.E

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad in its first beginning is that Spirit, or

the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every “pilgrim” Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephīrōth, the “Angels of the Presence,” the *-ishis*, or the *Amshāspends*. “The One is no number” is said in all the esoteric works. -HPB’s Collected Writings, v. 14:349