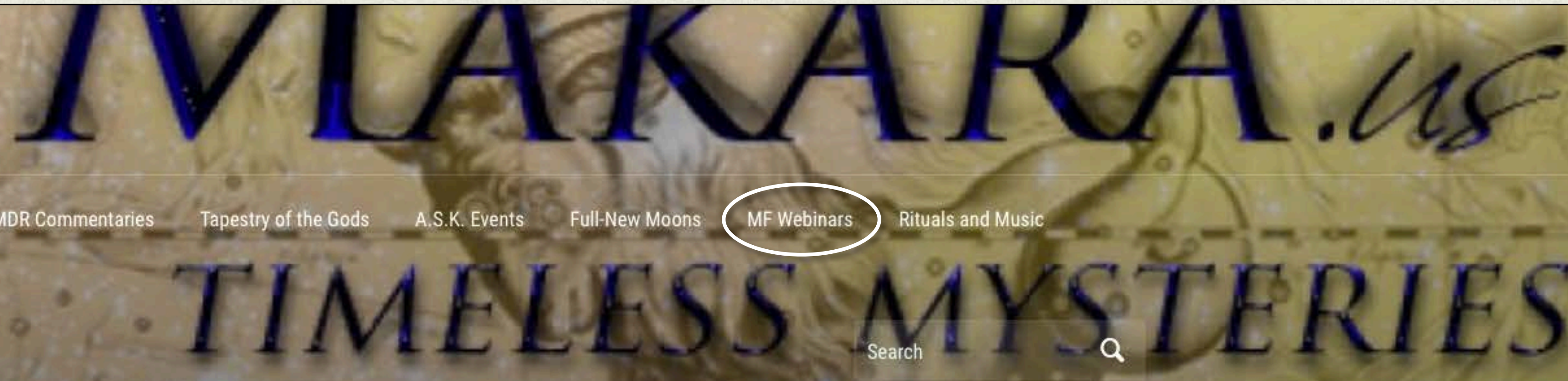




*Resurgence,*  
by Agnes Pelton (1938)





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 Qabbalistic and Rosicrucian  
 Symbolical Philosophy**  
*Being an Interpretation of the  
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 THE ILLUSTRATIONS IN COLOR BY  
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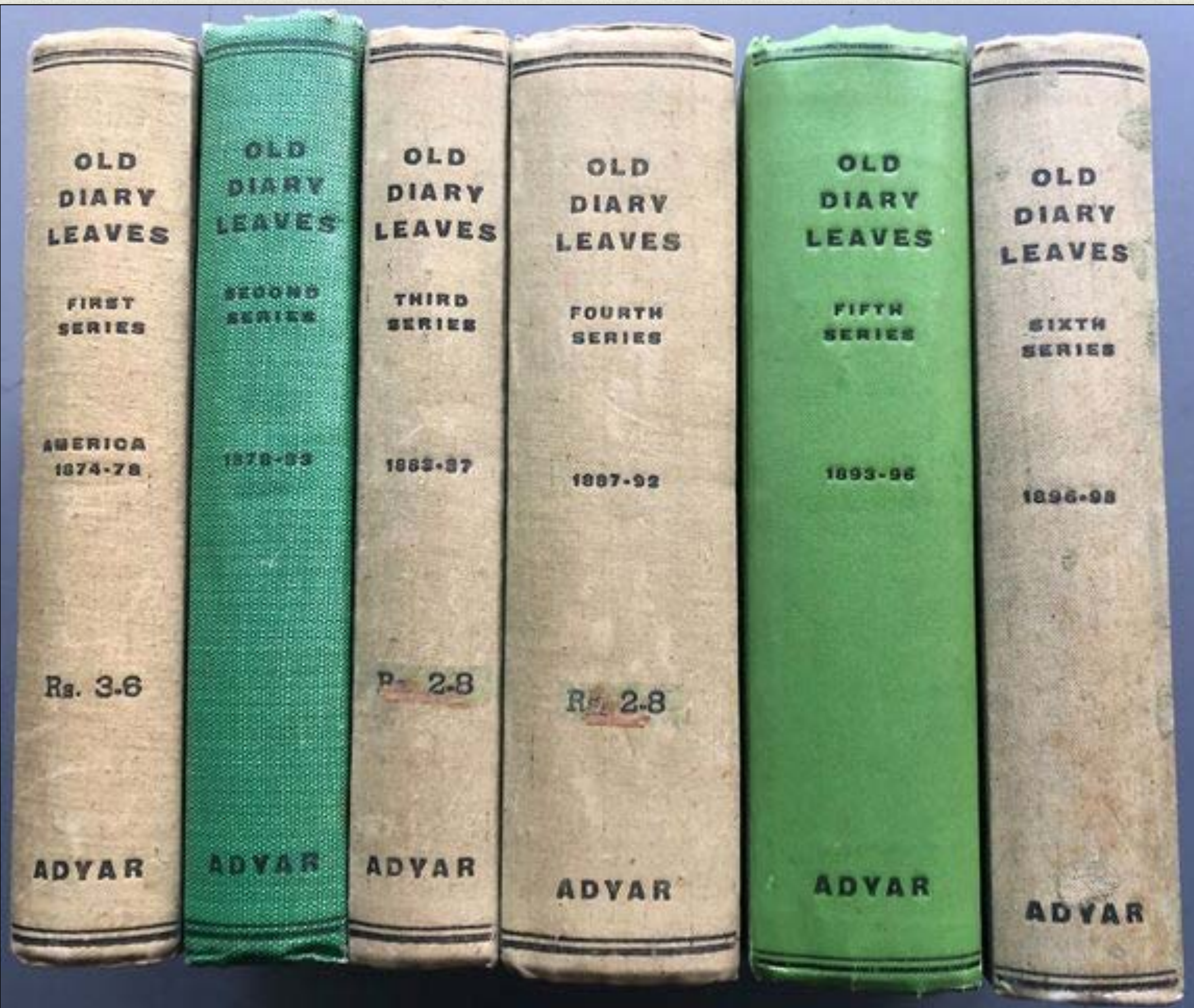
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19th century Russian kitchen maid

I have elsewhere mentioned H. P. B.'s inheritance of the fiery temper of the Dolgoroukis, and the terrible struggle it was to even measurably subdue her irritability. I will now tell a story which I had from her own lips, and the incidents of which had a most lasting effect upon her through life. In childhood her temper was practically unrestrained, her noble father petting and idolising her after the loss of his wife. When, in her eleventh year, the time came for her to leave his regimen and pass under the management of her maternal grandmother (the wife of General Fadeyef, born Princess Dolgorouki), she was warned that such unrestrained liberty would no longer be allowed her, and she was more or less awed by the dignified character of her relative. But on one occasion, in a fit of temper at her nurse, a faithful old serf who had been brought up in the family, she struck her a blow in the face. This coming to her grandmother's knowledge, the child was summoned, questioned, and confessed her fault.



Princess Olga Dolgorouky





19th century  
Russian house staff

H. P. B. as a  
young woman



The grandmother at once had the castle bell rung to call in all the servants of the household of whom there were scores, and when they were assembled in the great hall, she told her that she had acted as no lady should, in unjustly striking a helpless serf who would not dare defend herself; and she ordered her to beg her pardon and kiss her hand in token of sincerity. The child at first, crimson with shame, was disposed to rebel, but the old lady told her that if she did not instantly obey she would send her from her house in disgrace. She added that no real noble lady would refuse to make amends for a wrong to a servant,

especially one who by a lifetime of faithful service had earned the confidence and love of her superiors. Naturally generous and kind-hearted towards the people of the lower classes, the impetuous child burst into tears, kneeled before the old nurse, kissed her hand, and asked to be forgiven. Needless to say she was thenceforth fairly worshipped by the retainers of the family. She told me that that lesson was worth everything to her, and it had taught her the principle of doing justice to those whose social rank made them incapable of compelling aggressors to do rightly towards them. -ODL3, p.8-10



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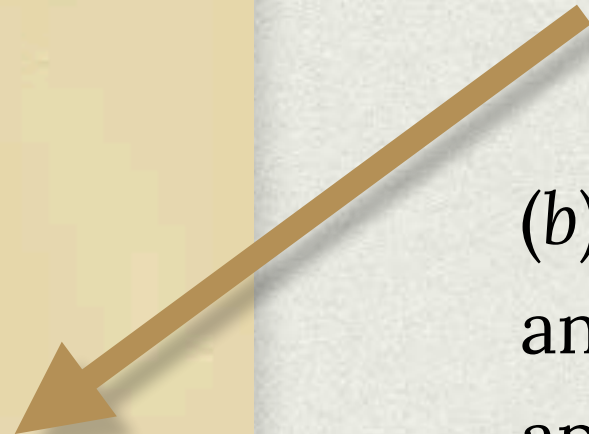
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**Dhyani-chohans** [from Sanskrit *dhyāni* contemplation + Tibetan *chohan* lord] Lords of meditation. In theosophical literature, dhyani-buddhas are the intellectual architects, the higher and more spiritual beings of the god-world. Dhyani-chohans, 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 a descending scale. The lowest of these builders [hosts] are little more than 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.

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 . . .*”

(Fund 407). -OTG



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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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-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



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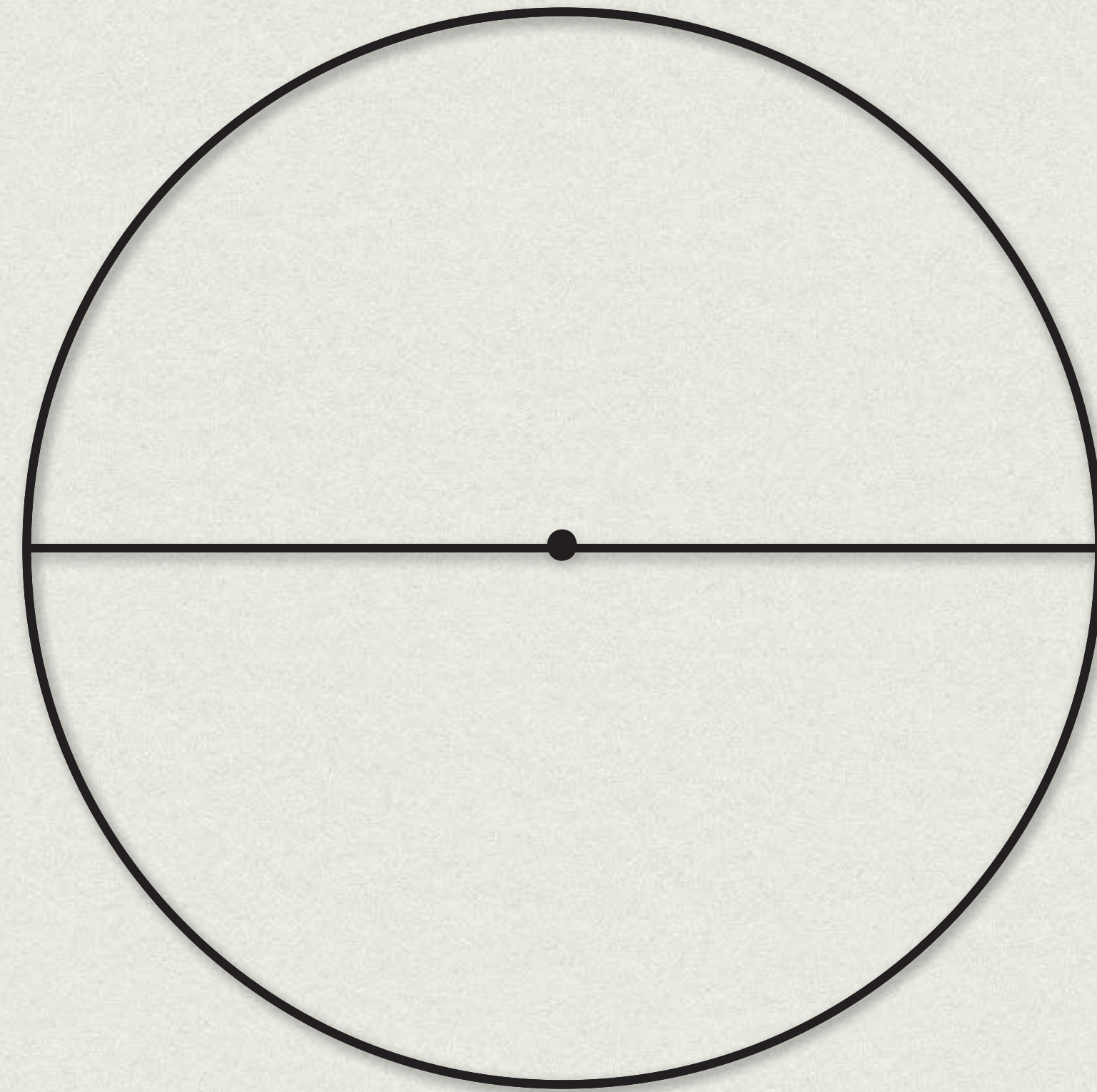
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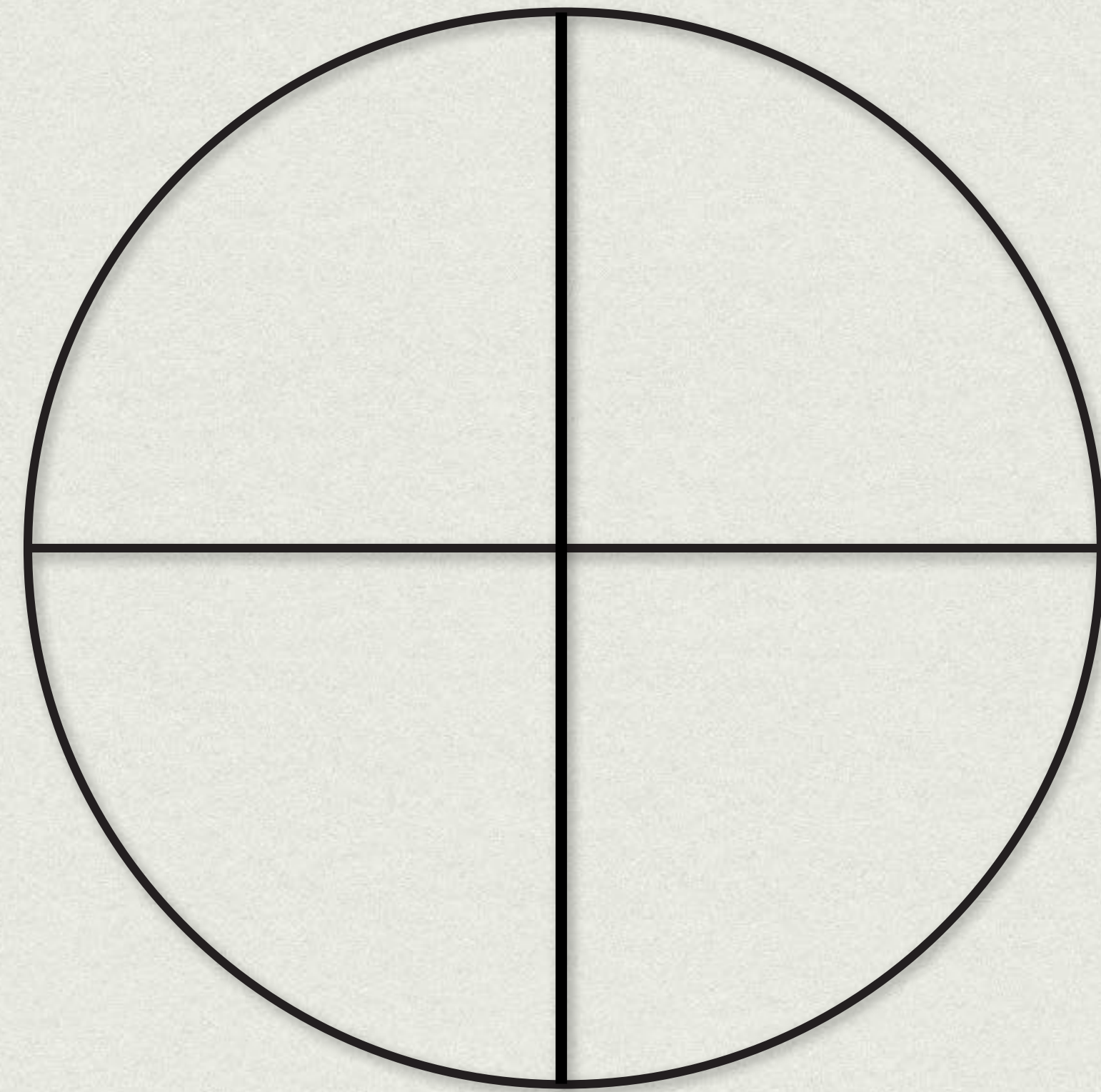
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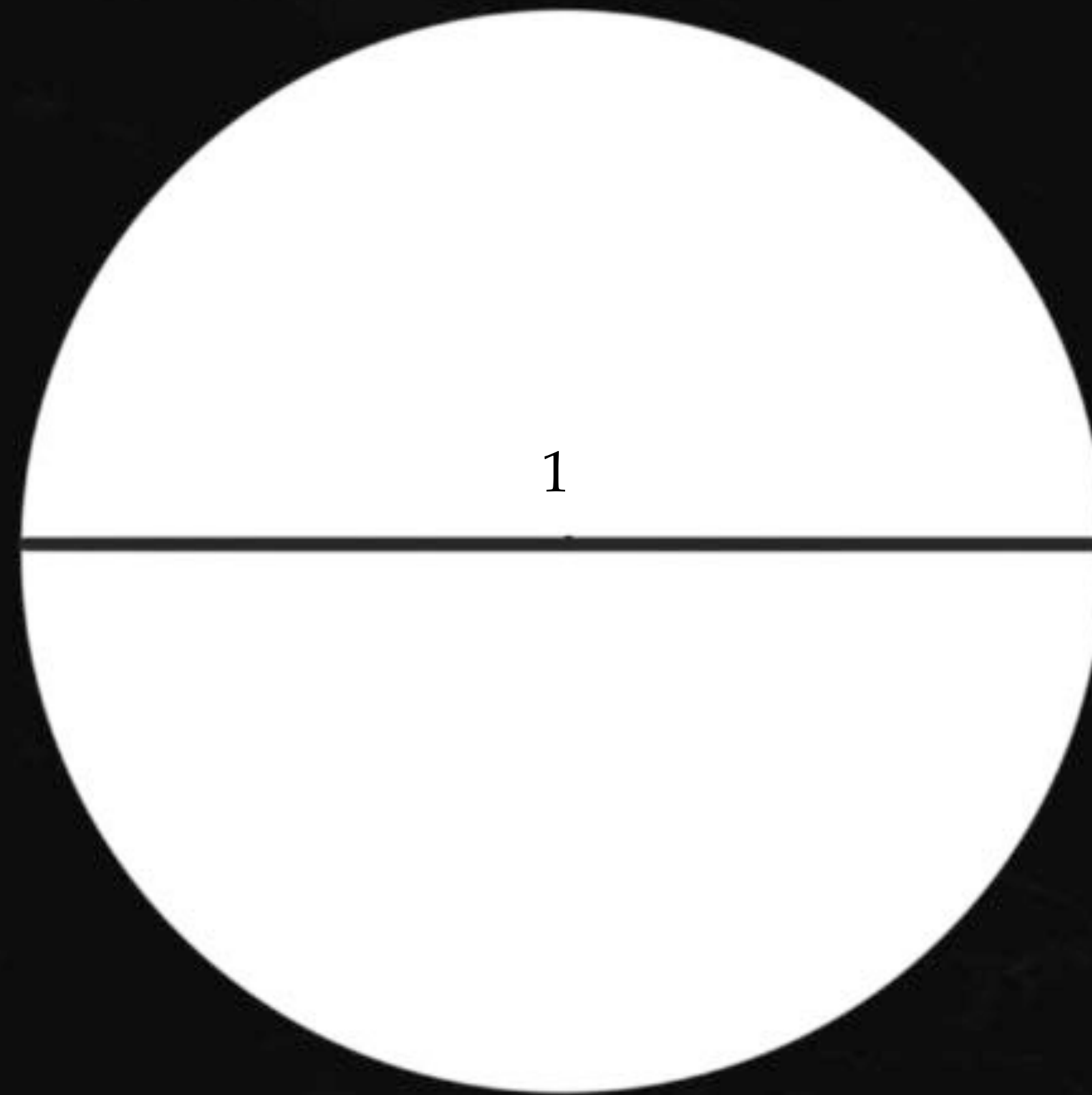
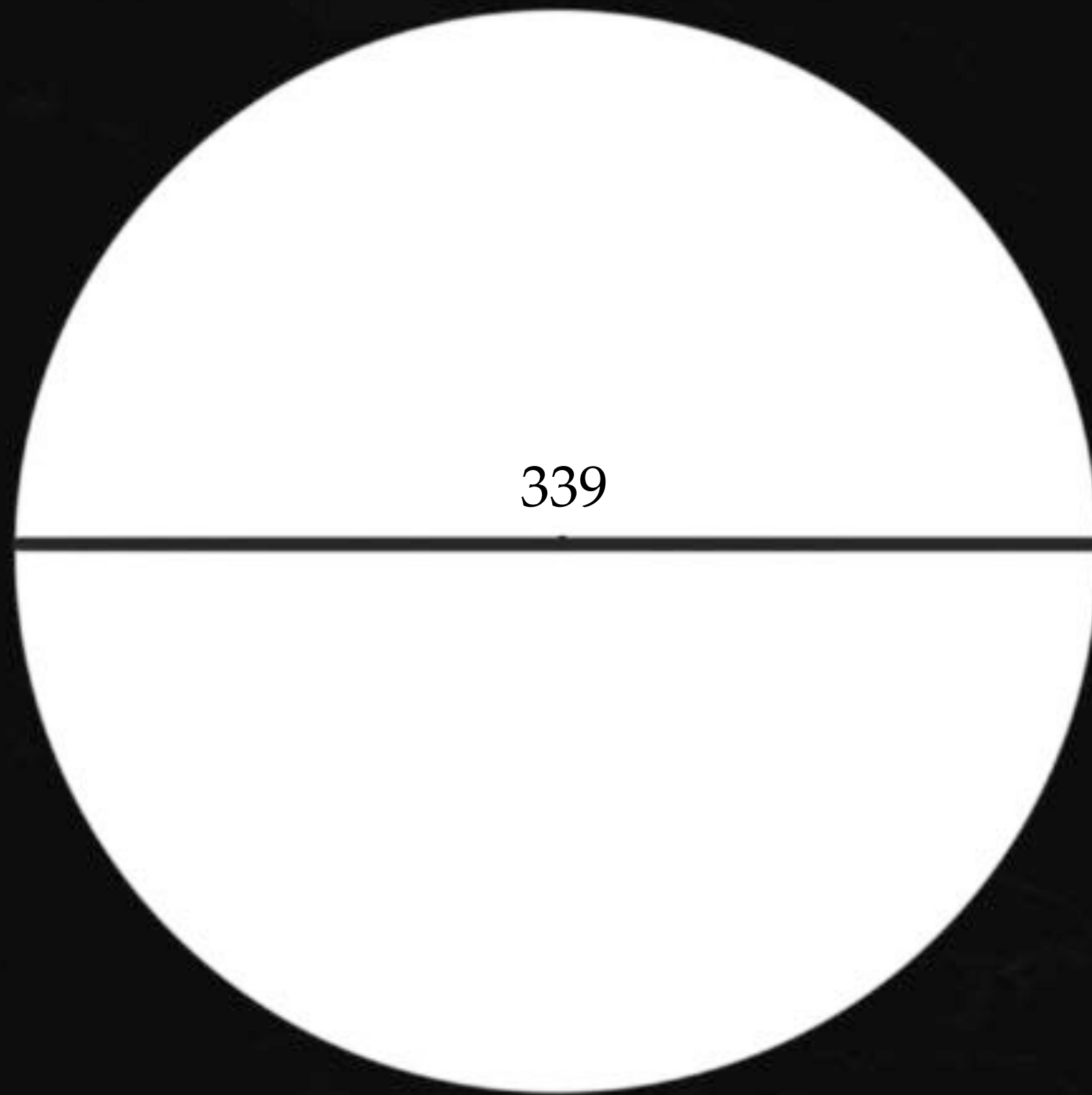
In the world of being, the one Point fructifies the Line — the Virgin Matrix of Kosmos (the egg-shaped zero) — and the immaculate Mother gives birth to the form that combines all forms... This gives the key-note to all the later divine sons from immaculate mothers.” -SD1:91





...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





1 0 6 5,

3 1 4 1 5

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3

1

4

1

5

S r e d i u B

S e c n e s n

S t e e n e n

S e e a n

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*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.

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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

Sepher Jezirah, 1562 edition



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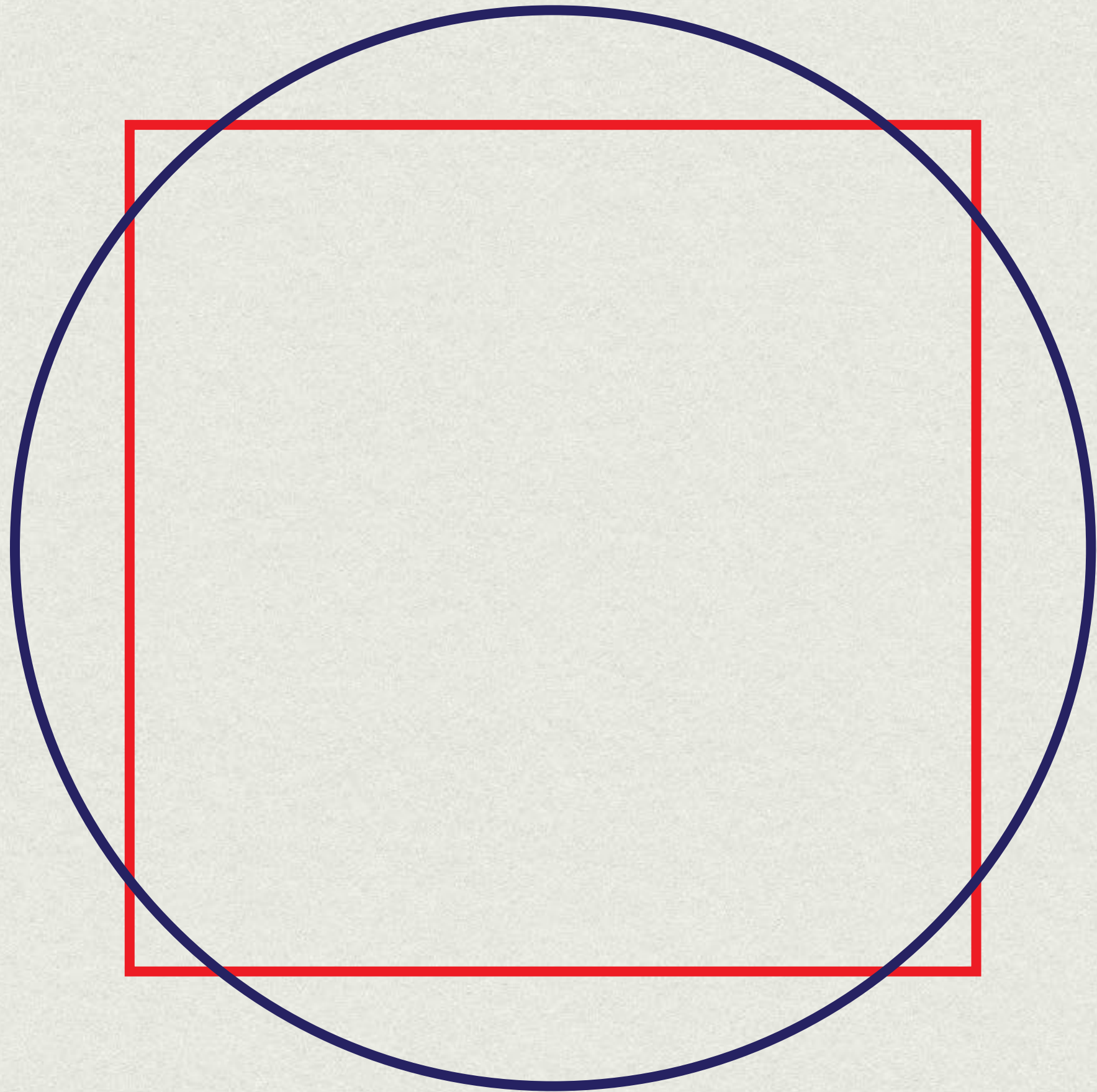
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**SAT:** (Sanskrit) *Sat* [from the verbal root “*as*”: to be] Being; the real, the enduring fundamental essence of the world, “for *Sat* is in itself neither the ‘existent,’ nor ‘being.’ *Sat* is the immutable, the ever present, changeless and eternal 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

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

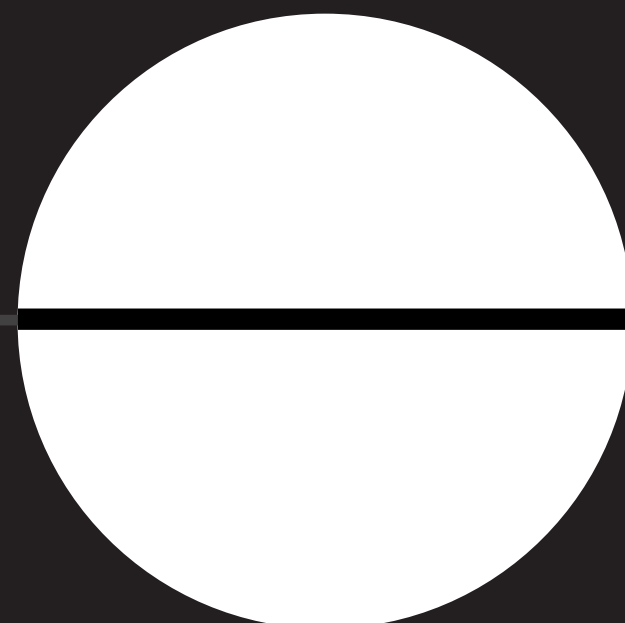
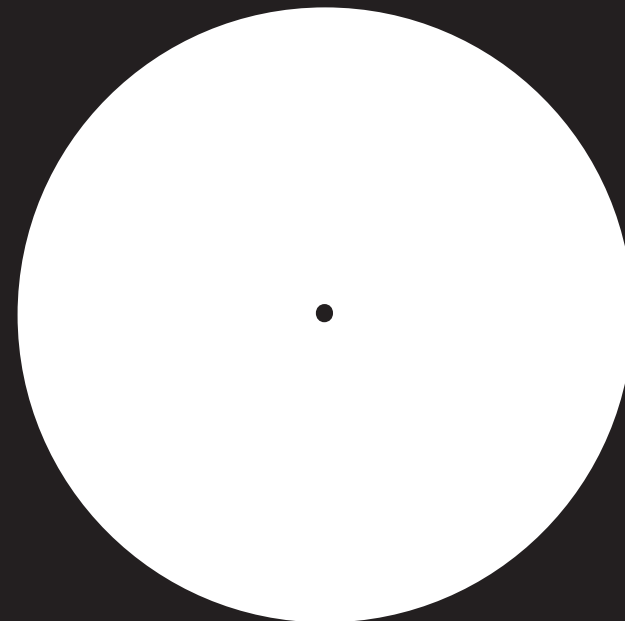
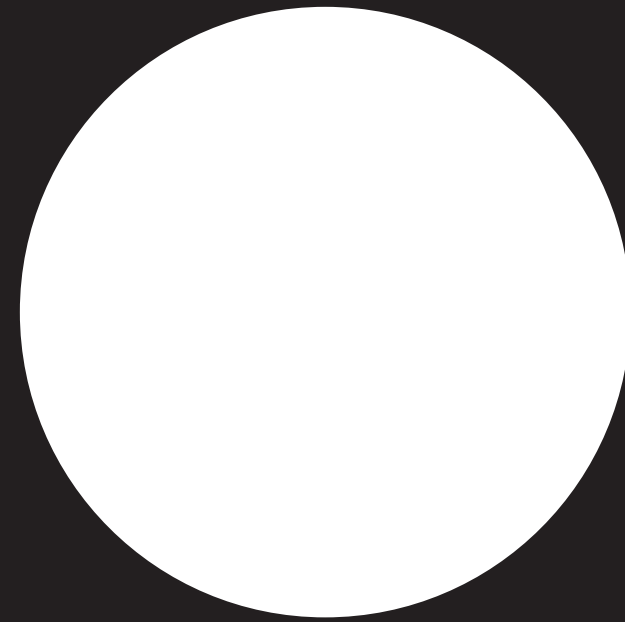
The Causeless Cause

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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It is coeval and coexistent with the One Life, "Secondless," but as a manifestation it is still a Maya—like the rest. This "World of Truth" can be described only in the words of the Commentary as "A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being." Truly so; since those are the Seven Lights whose reflections are the human immortal Monads — the Atma, or the irradiating Spirit of every creature of the human family.

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(c) The "Divine World"—the countless Lights lit at the primeval Light—the Buddhis, or formless divine Souls, of the last Arupa (formless) world; the "Sum Total," in the mysterious language of the old Stanza. In the Catechism, the Master is made to ask the pupil:—

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"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 Dhyana 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 Brahmā.\* 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

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"A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being." -SD1:120

*The Guide*  
by Agnes Pelton (1929)



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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.  
-HPB's Collected Writings, v. 14:349

*Day*  
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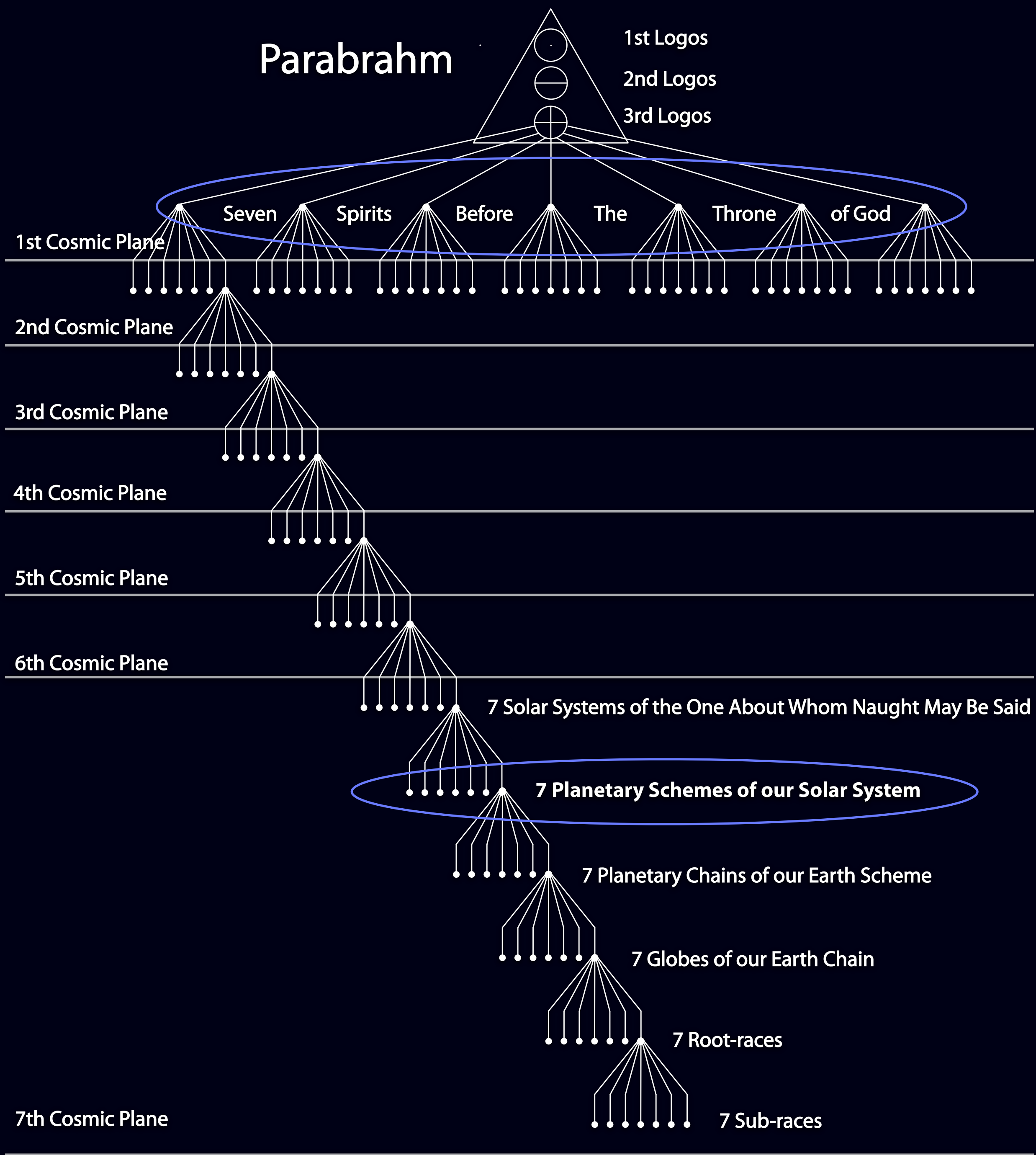
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# Parabrahm

1st Logos  
2nd Logos  
3rd Logos





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



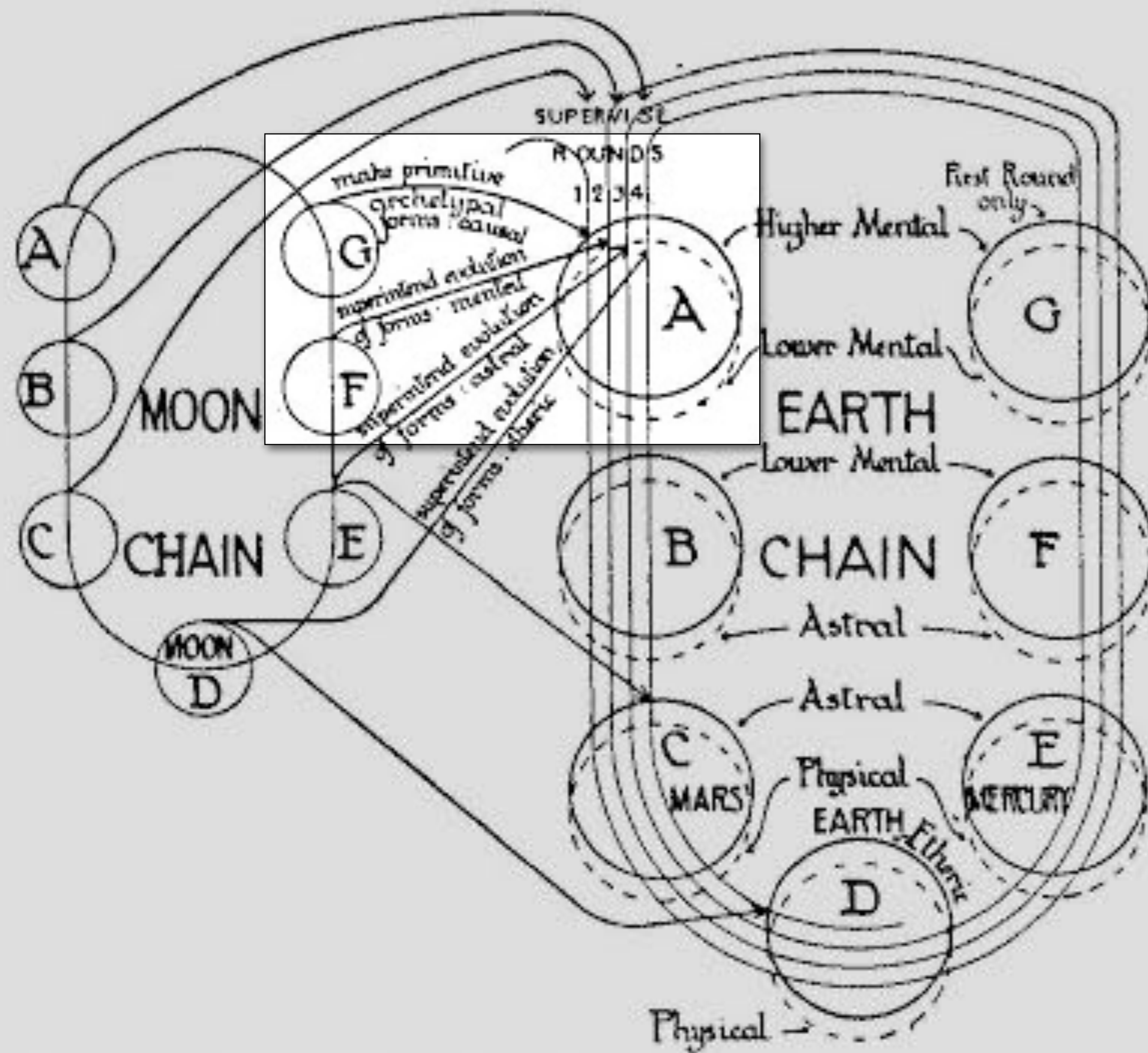


DIAGRAM XXXVII.—The Work of the Barhishads in the Earth Chain.



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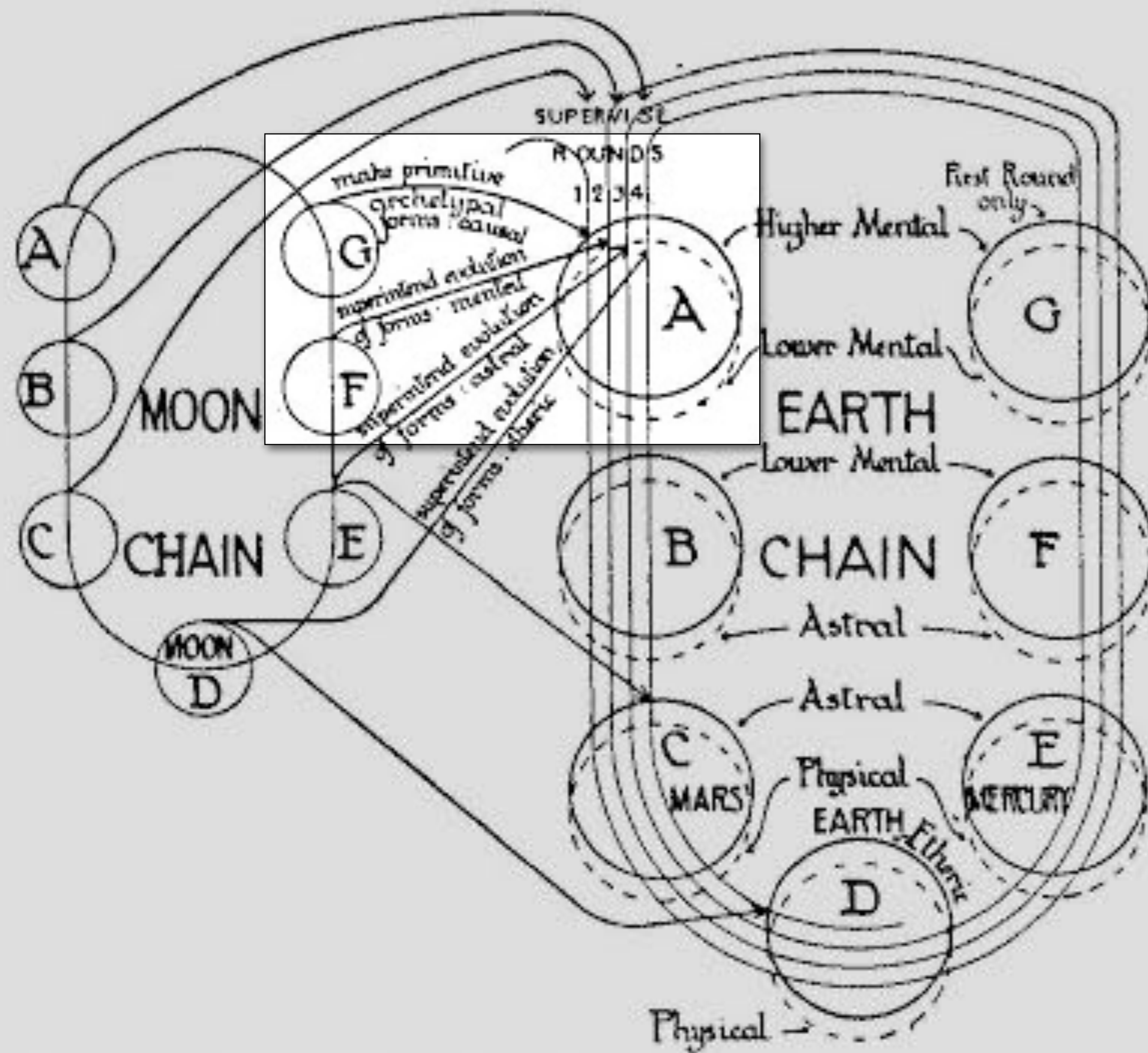


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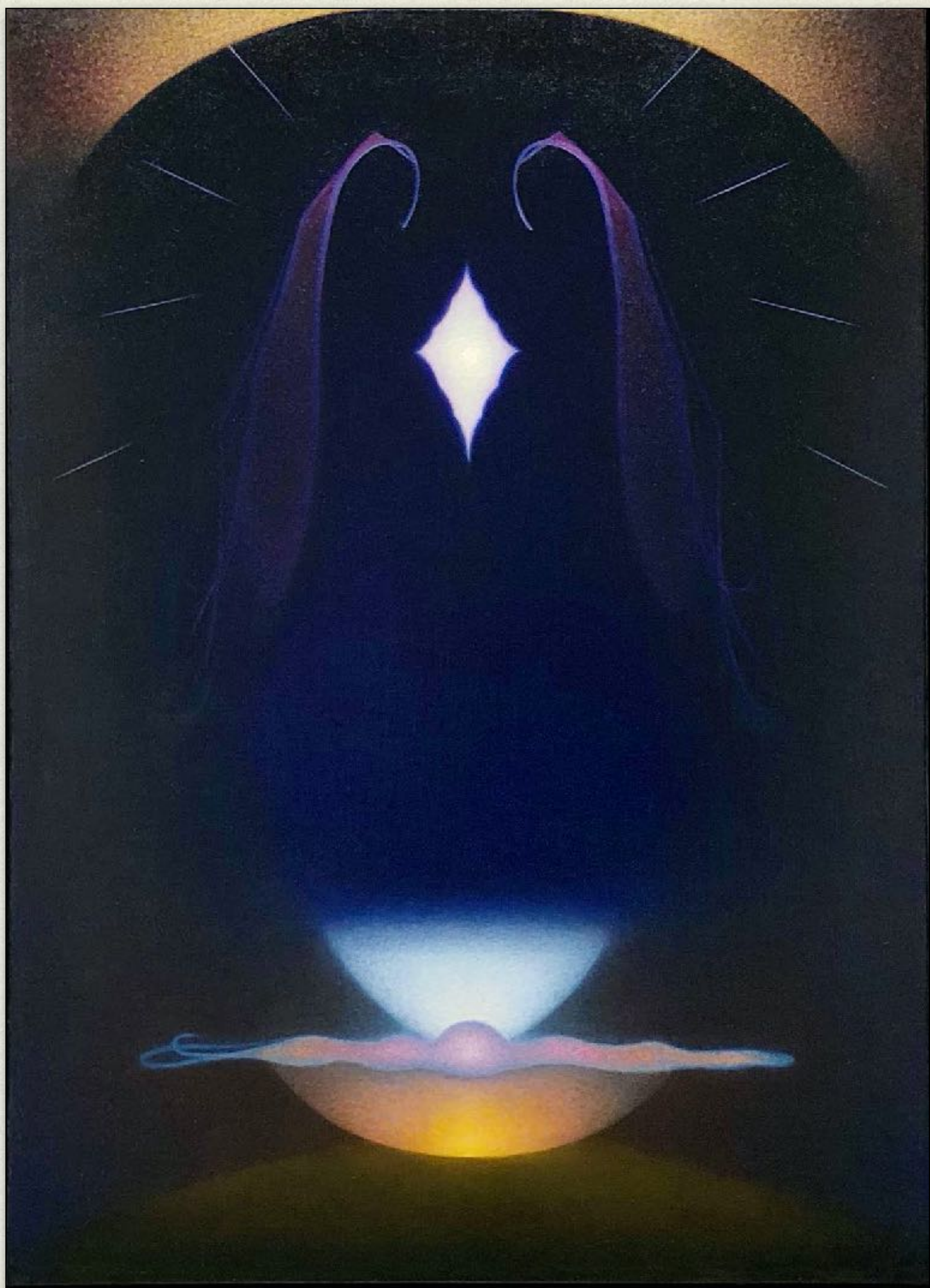
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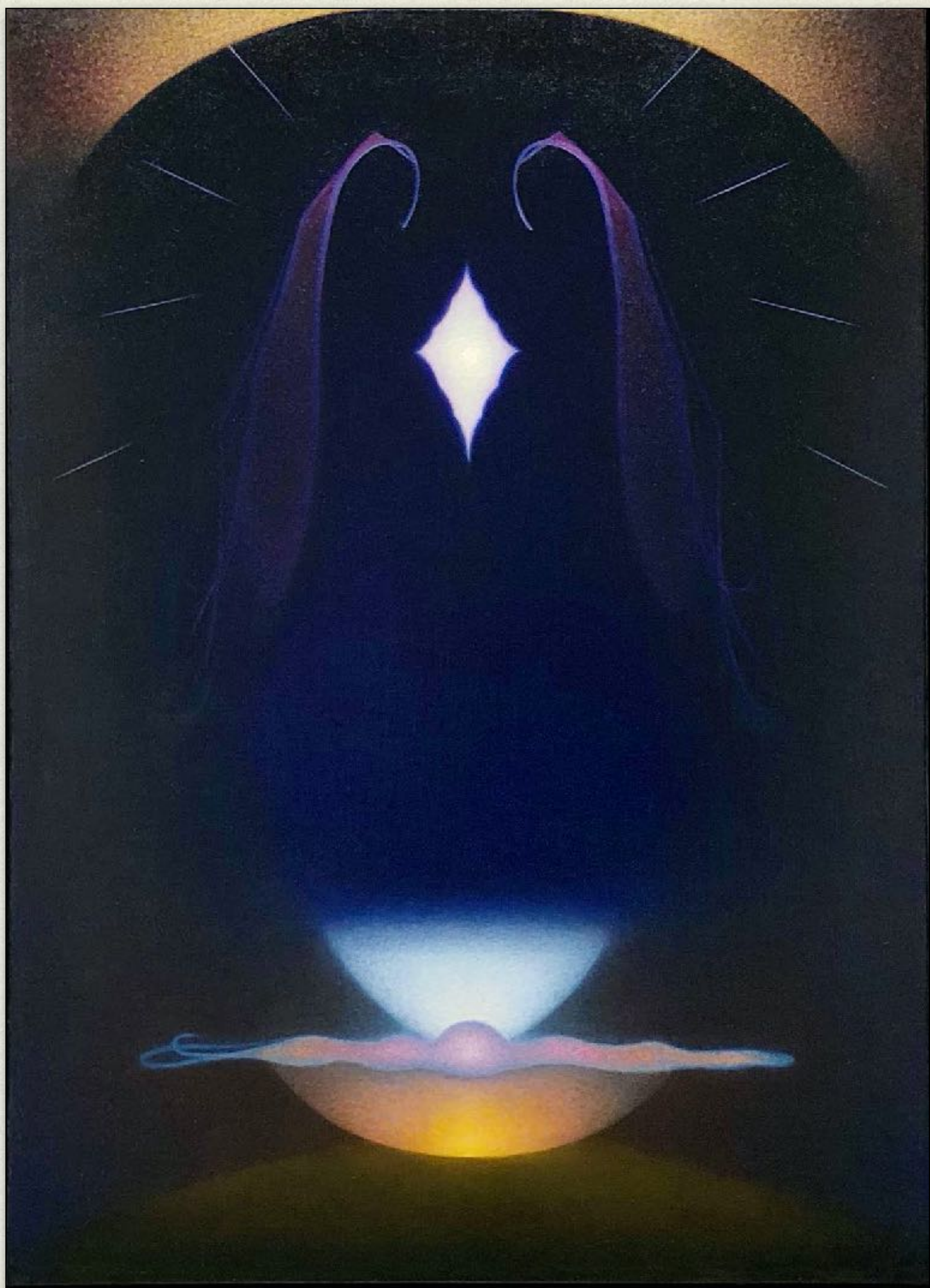
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*Alchemy*  
by Agnes Pelton (1937-9)





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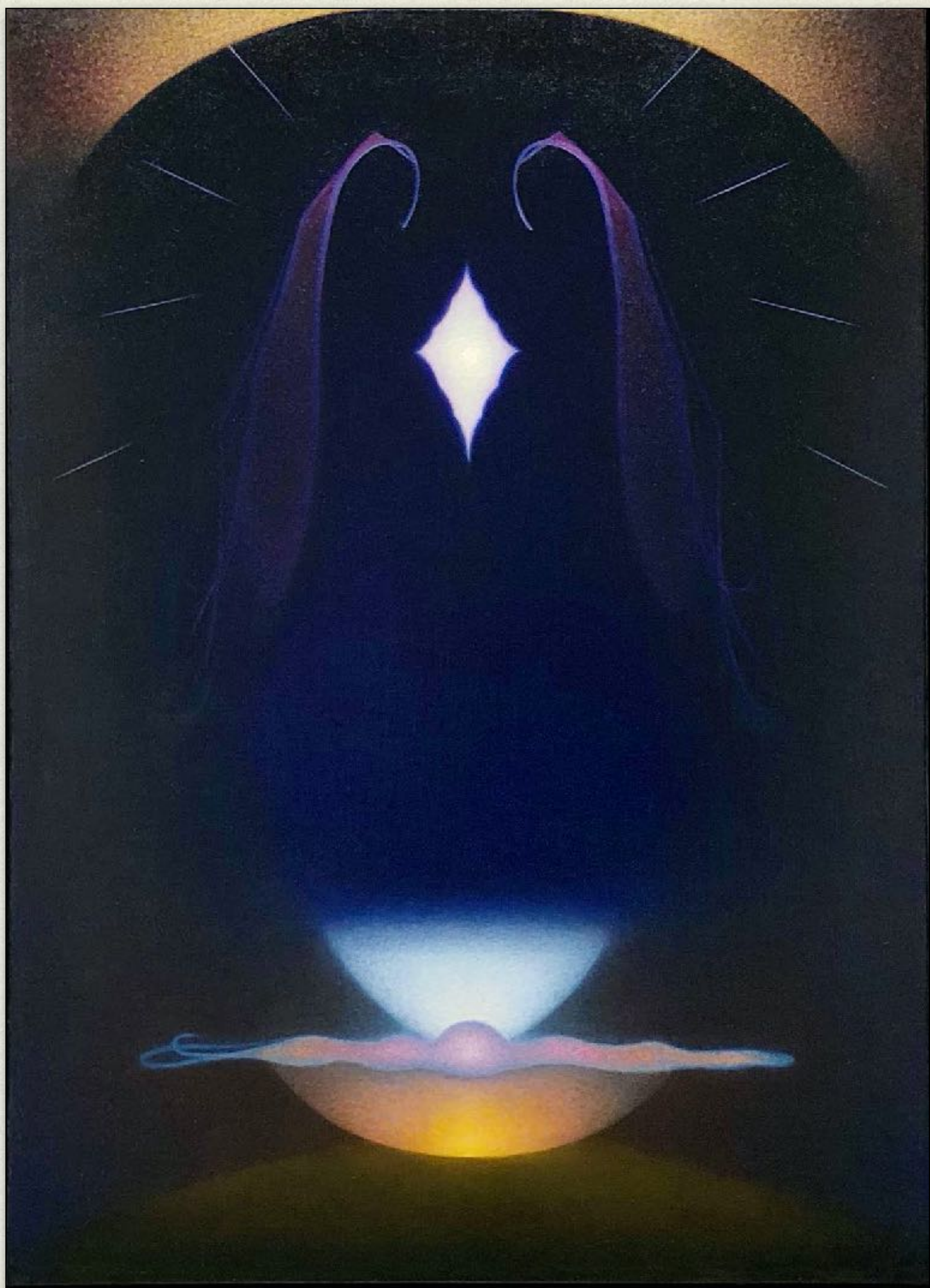
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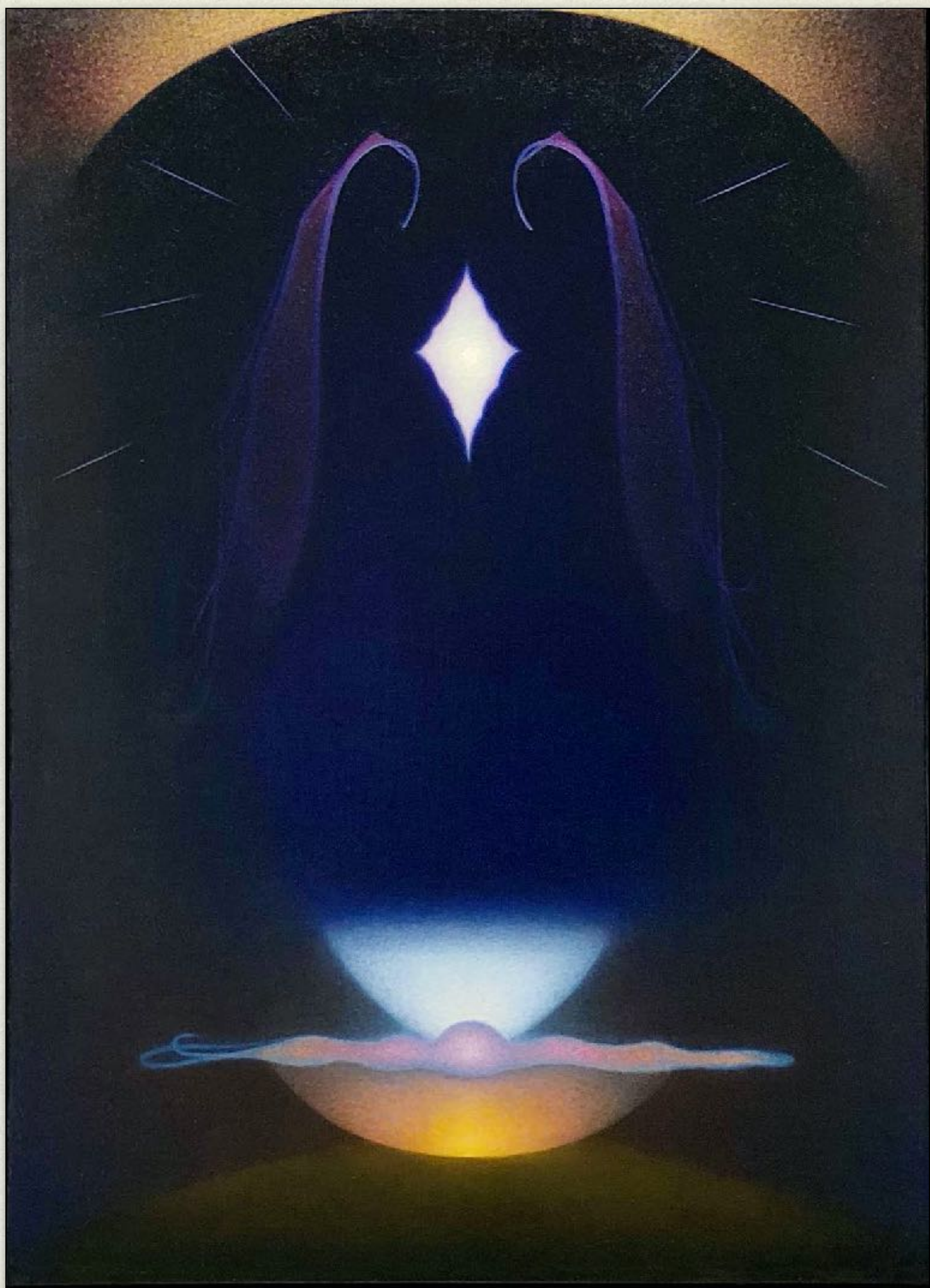




“The spark hangs from the  
flame by the tiniest thread  
of Fohat....” -SD1:238

*Orbits*  
by Agnes Pelton (1934)





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CLASSICAL DICTIONARY

OF

HINDU MYTHOLOGY AND RELIGION,  
GEOGRAPHY, HISTORY, AND  
LITERATURE.

BY

JOHN DOWSON, M.R.A.S.

LATE PROFESSOR OF HINDUSTANI, STAFF COLLEGE.

Second Edition.

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**Brihaspati.** In the Rig-veda the names *Brihaspati* and *Brahmanaspati* alternate, and are equivalent to each other. They are names of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrificer, the priest, who intercedes with gods on behalf of men and protects

mankind against the wicked. Hence he appears as the prototype of the priests and priestly order; and is also designated as the *Purohita* (family priest) of the divine community. He is called in one place “the father of the gods,” and a widely extended creative power is ascribed to him. He is *Brihaspati-Budha*— also designated as “the

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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.

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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.

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What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE.'" Thus, not only the FIRE-WORSHIPPER, the Parsee, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says: "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "burning bush" of Moses, is as much a fire-worshipper as any other "heathen." The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right and most correct way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles,





**Fire:**

(1) The phenomenon of combustion manifested in light, flame, and heat.

(2) One of the four elements of the alchemists air, water, fire, and earth. -Merriam-Webster Dictionary



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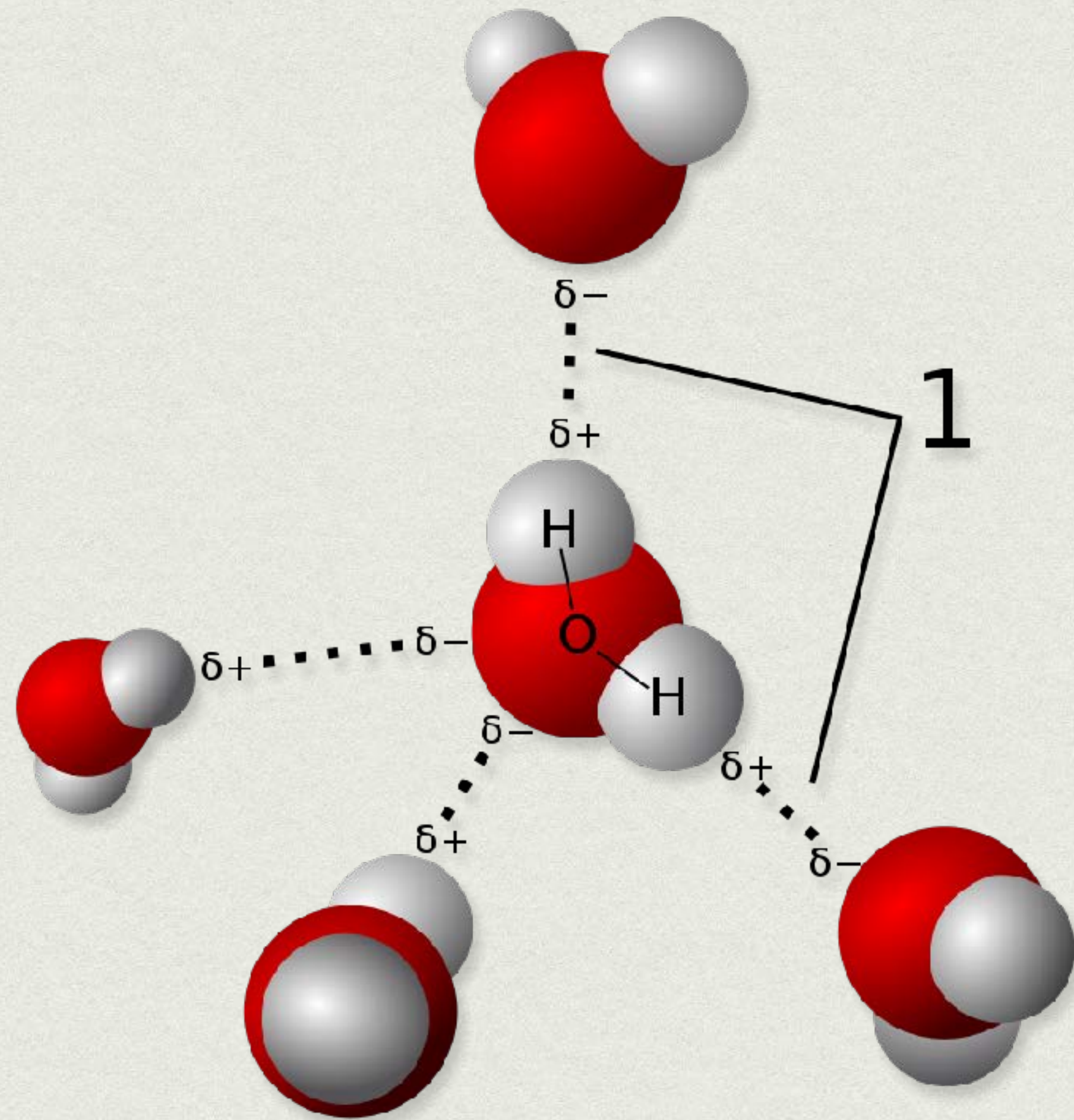
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"Inside the bubble is the vapor pressure and outside is the water pressure. This means that for water to boil, the temperature must increase until the vapor pressure is equal to the outside pressure and a bubble can form."



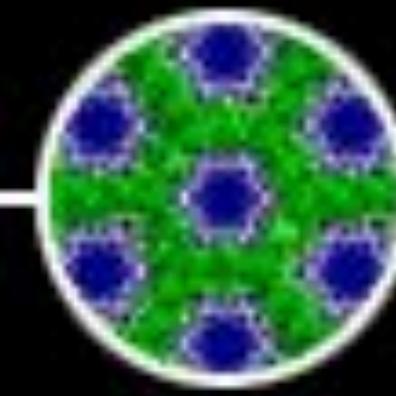
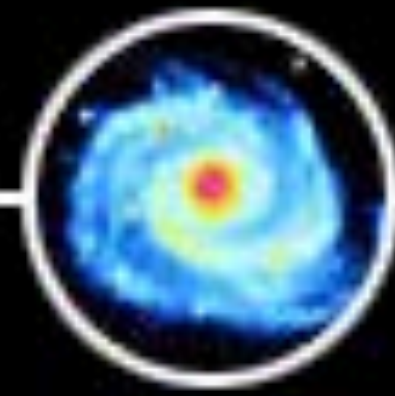
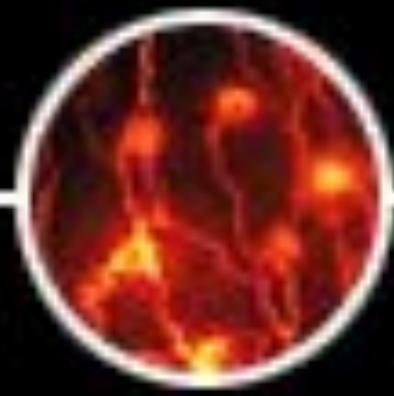


Model of hydrogen bonds (1)  
between molecules of water

When molecular hydrogen ( $H_2$ ) and oxygen ( $O_2$ ) are combined and allowed to react together, energy is released and the molecules of hydrogen and oxygen can combine to form either water or hydrogen peroxide. Chemists use

redox half-reactions to describe thermodynamic processes like the ones embodied by such equations. In both reactions, the hydrogen molecules are oxidized and the oxygen atoms are reduced. -Scientific American, Oct. 2006





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## Is water wet?

Question Date: 2018-01-04

### Answer 1:

**Liquid water is not itself wet, but can make other solid materials wet.**

**Wetness is the ability of a liquid to adhere to the surface of a solid**, so when we say that something is wet, we mean that the liquid is **sticking to the surface of a material**.



HOME » EARTH & ENVIRONMENT » WHY FIRES BURN

The three essential components of fire. Take one away and the fire will go out.

What makes a fire burn? *Image adapted from: [Ken Treloar](#)*

# Why fires burn



#### 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)*

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Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE light seven lights; from each of the seven, seven times seven," etc., etc.

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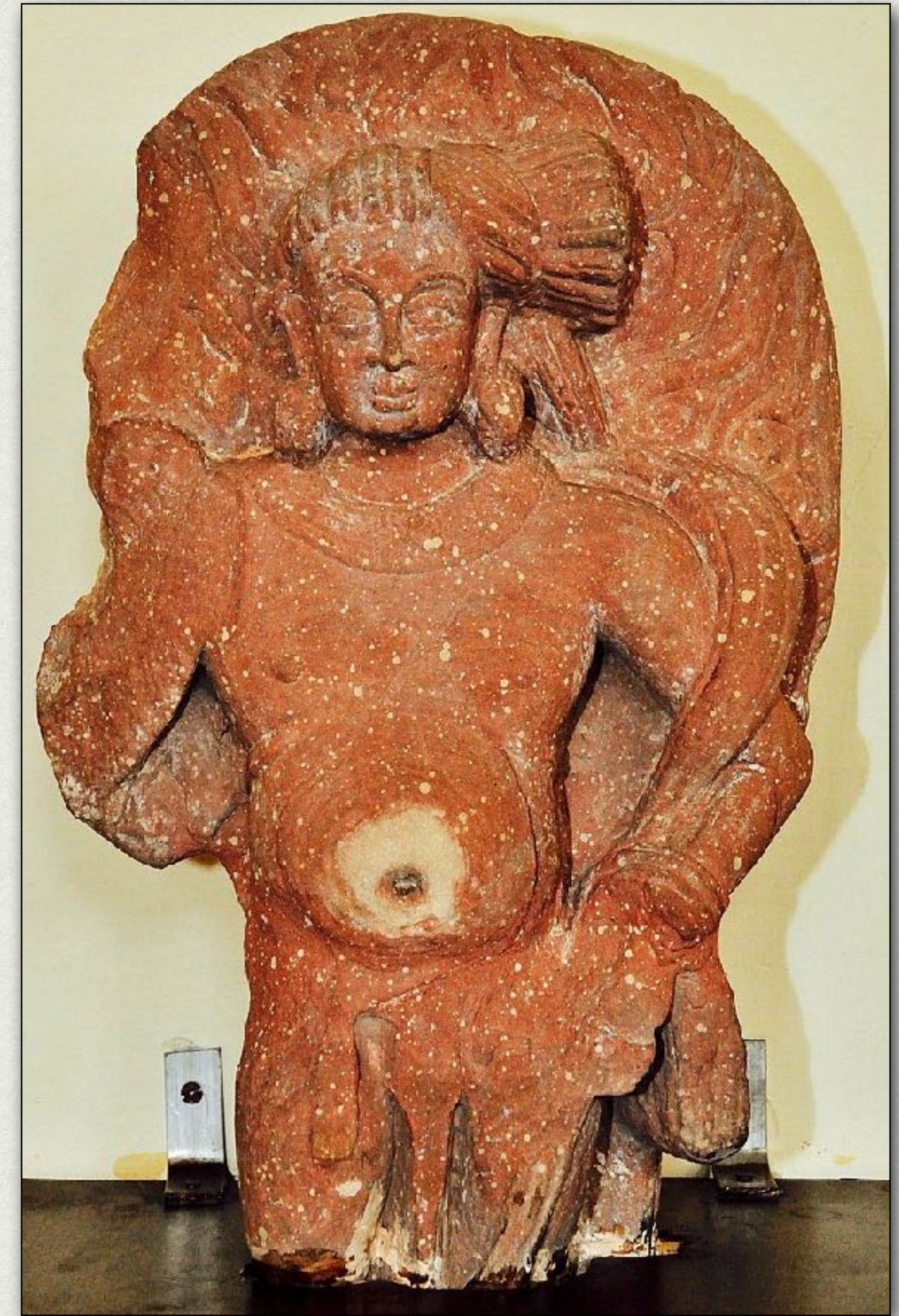
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The Buddhist Fire God "Katen"

"Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture," — this trinity including, and being the cause of, every phenomenon in Nature. -SD1:2

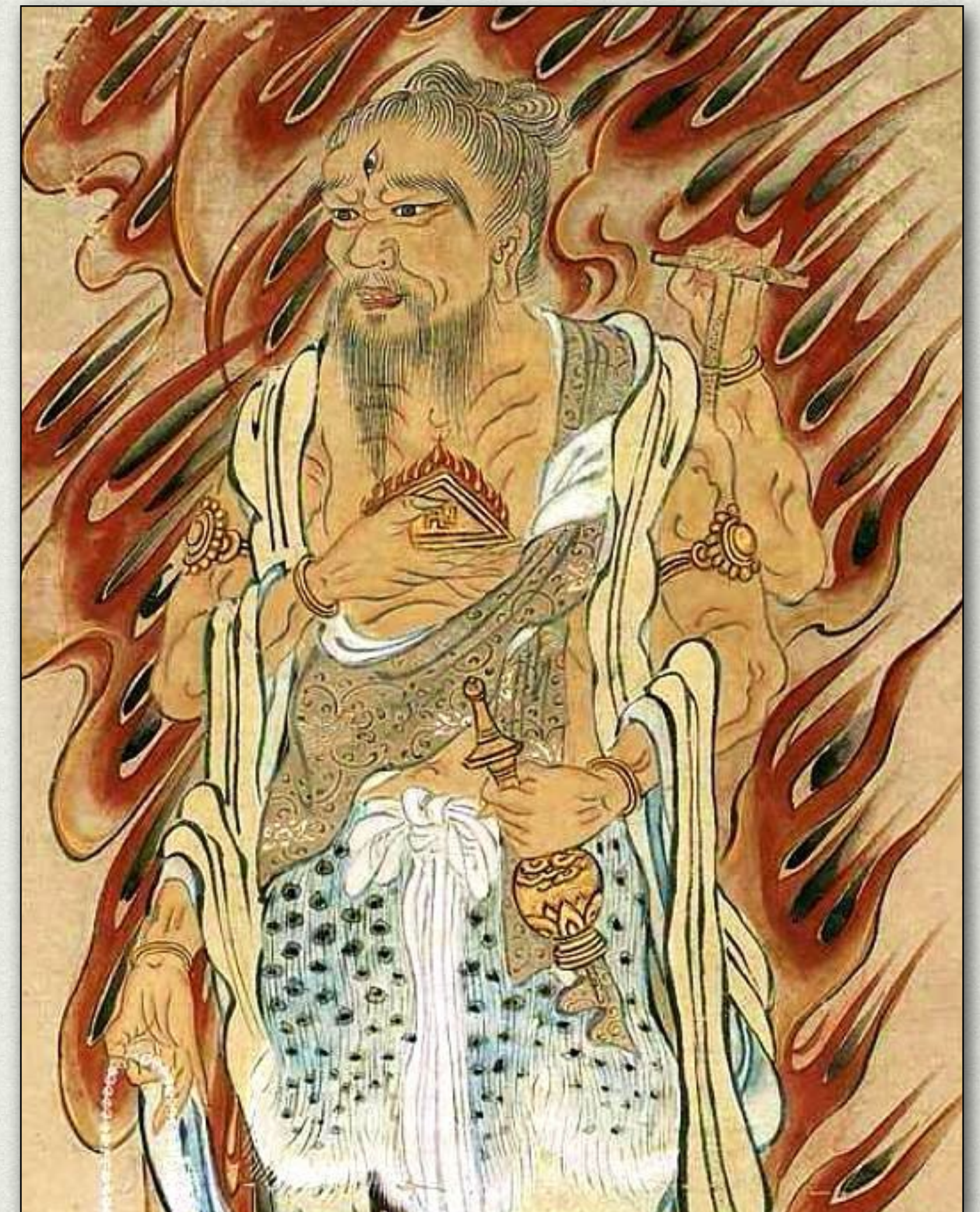


A pre-3rd century CE, Kushan Empire era red-stone Agni statue. Art of Mathura.



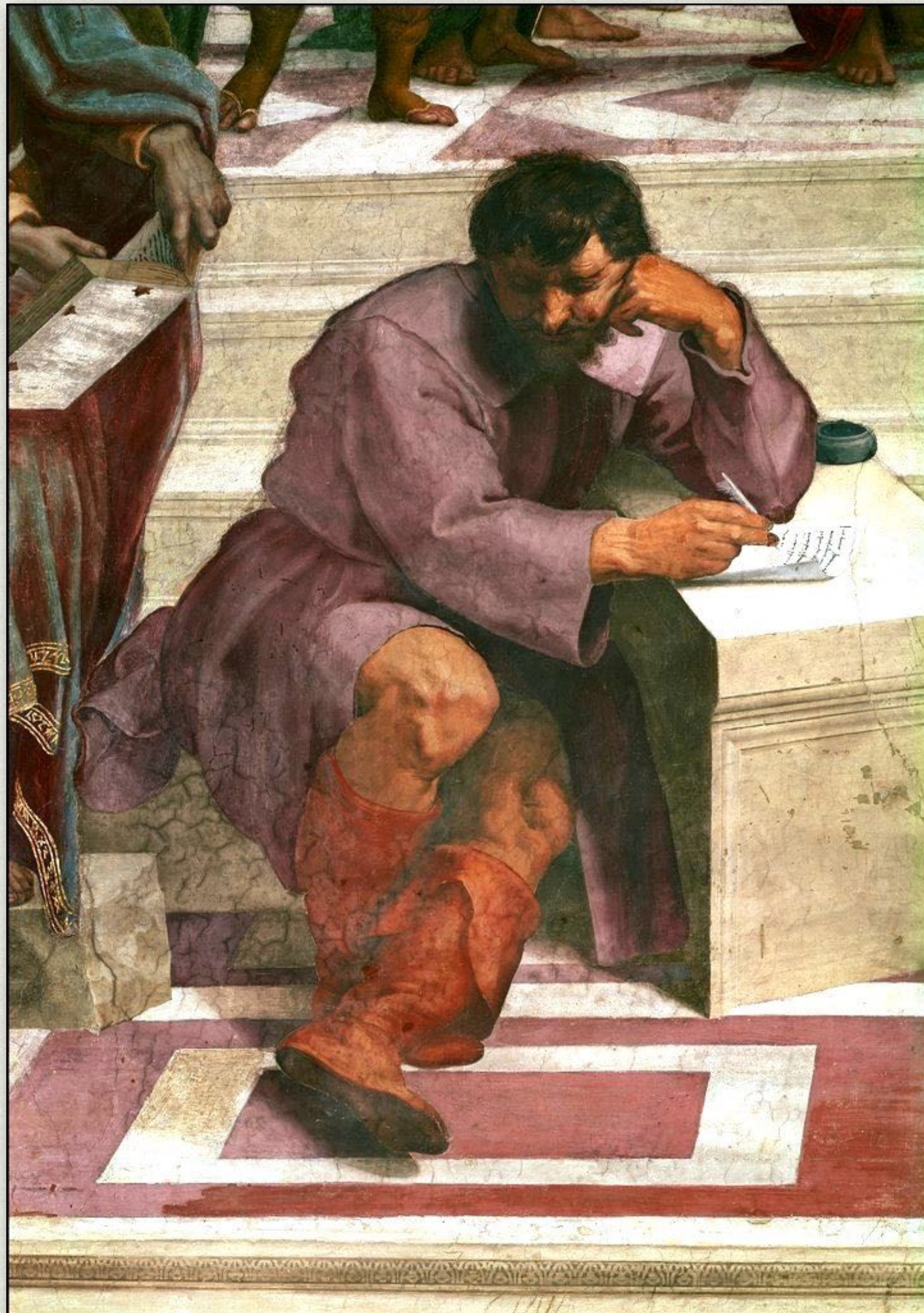


**Fire** has been venerated in all ages as the symbol of spirit as opposed to matter. Its essence or substance is spirit; with essential or substantial air or water — considered as primordial elements — it becomes soul; with the further addition of the element earth, it becomes animated bodies because ensouled and enlivened with the attributes and qualities of the preceding more ethereal elements. Great importance was attached in ancient times to keeping alive the sacred fires of hearth and altar. In all this it was recognized that terrestrial fire is the representative of celestial fire, a phase of cosmic consciousness. Deity is often spoken of as the cosmic fire of consciousness.



Four-armed Katen (fire-god) in 17th-century Japan





The ancient conception of fire thus embraced far more than the ordinary view of fire as chemical combustion or one of its phenomena. Among all the older peoples fire was multitudinous in both characteristics and attributes, ranging from divine-spiritual intellectuality through all intermediate stages of its manifestations to the physical heat arising from the burning of material such as wood, or the natural heat of the body. It is for this reason that certain ancient philosophers, such as Heracleitos, spoke of fire as the primordial element of the universe, in close accord with the archaic outlook.

Herakleitos

(Detail of Heraclitus from  
*"The School of Athens"* by Raphael)



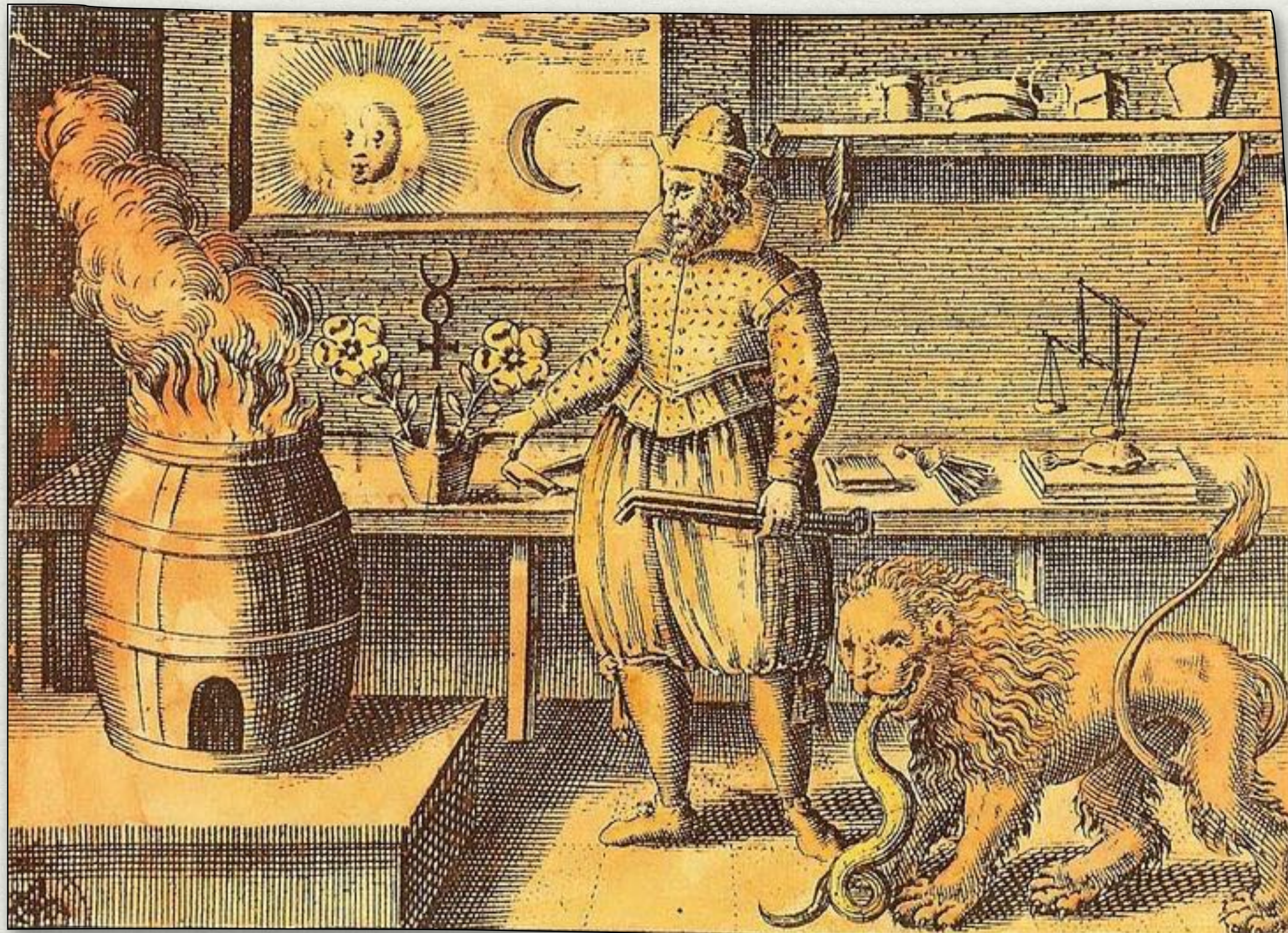


The Central Spiritual Sun, by Olga Fröbe-Kapteyn

Fire is the active, energetic, vitalizing, quickening principle on all planes. It is often paired with water as spirit and form; contrasted with earth, as celestial and terrestrial; air is spoken of as its vehicle, as is also aether, because the root of cosmic aether is the celestial fire. The order of the elements varies, from different points of view and on different planes of manifestation. The Secret Doctrine states that from primordial chaos came forth a fire that was cold, formless, and luminous — essential consciousness-substance. The first manifested hot fires and

flames issued at a much later stage in manifestation. Concealed within the central sun is the triple formless invisible fire, which precedes the septenary manifested fire of cosmos. Fire, whether heavenly or terrestrial, is the most perfect and pure reflection of the one universal flame; it is life and death, creator and re-creator; the origin and end of every material thing — divine consciousness-substance. From one flame all lamps can be kindled: fire imparts infinitely without loss. Fire alone is One, on the plane of the one reality; and on the plane of illusion, its particles are fiery lives.



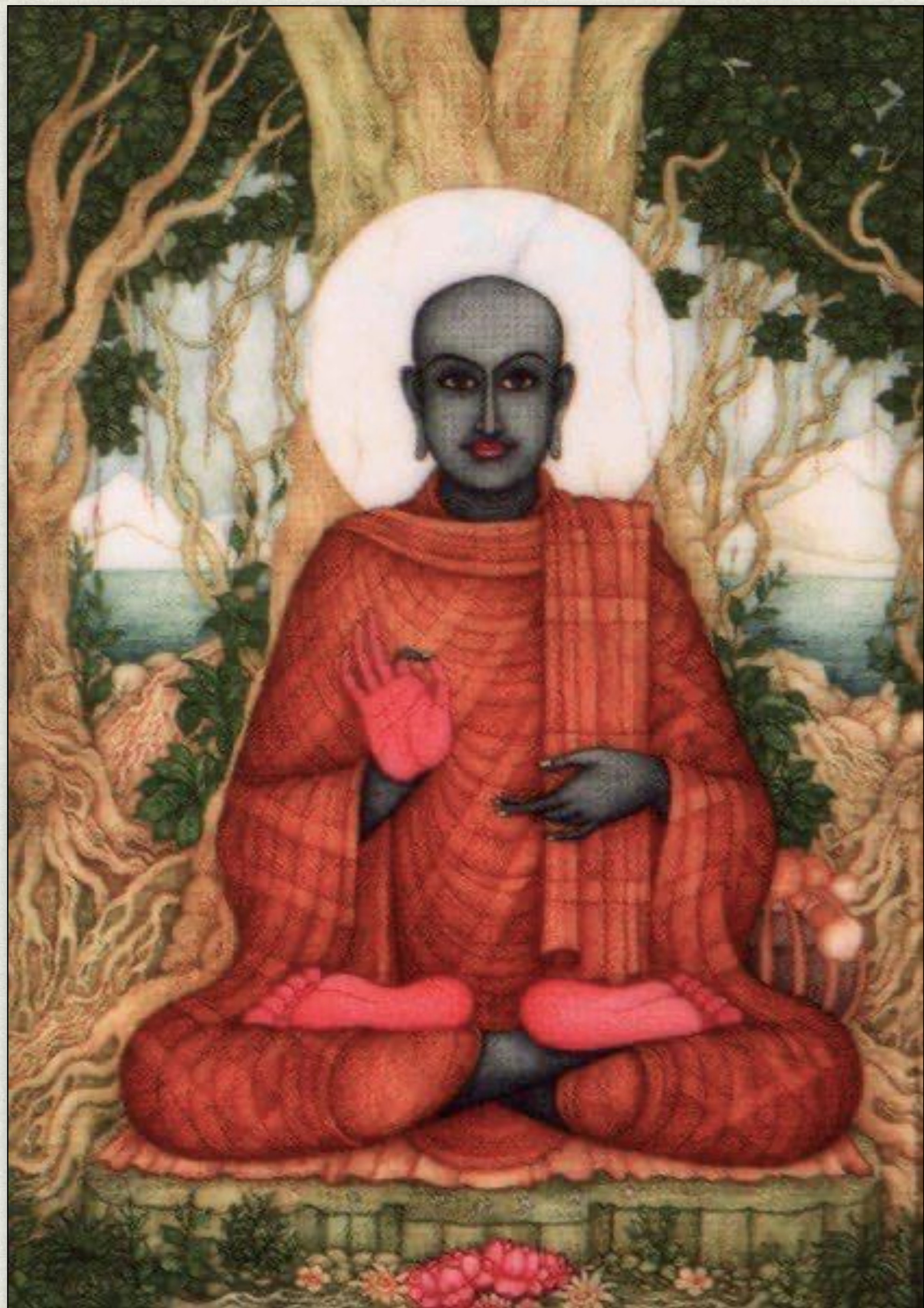


This engraving - one of a series of twelve 17th-century pictorial "keys" of the alchemist - contains symbols that refer to stages in the alchemical process... Fire, an external force in alchemy, is here shown burning in a wooden brazier; alchemical texts often refer to a cool fire, which heats the contents of the alchemist's vessel gently, like a chicken incubating her eggs. The lion and snake are both symbols of raw, unrefined matter.

Like most other things, fire has its nether pole and hence its infernal aspect; but the fires of hell are purificatory. By his power of self-conscious choice an individual may set himself at variance with nature's processes, thus creating his own devils. Fire was the great agent of purification in medieval alchemy, for it removes the

dross from the gold. The same is true on the moral plane, for spiritual aspiration calls down an inner fire that purifies the gold from the dross in the aspirant's heart. The two births or baptisms relate to water and fire; the former being carnal, the latter being the spiritual birth or baptism that comes to the aspirant.





“Fire and Flame destroy the body of an Arhat, their essence makes him immortal.” (Bodhi-mur, Book II.) “The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself,” says Sankaracharya. IT — is “the Spirit of the Fire,” not fire itself; therefore, “the attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause.” -SD1:6

