



"I was wondering when you'd notice there's lots more steps."



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
 Qabbalistic and Rosicrucian
 Symbolical Philosophy**
*Being an Interpretation of the
 Secret Teachings concealed within the Rituals, Allegories
 and Mysteries of all Ages*
 BY
MANLY P. HALL
 THE ILLUSTRATIONS IN COLOR BY
 J AUGUSTUS KNAPP
Subscribers' Edition

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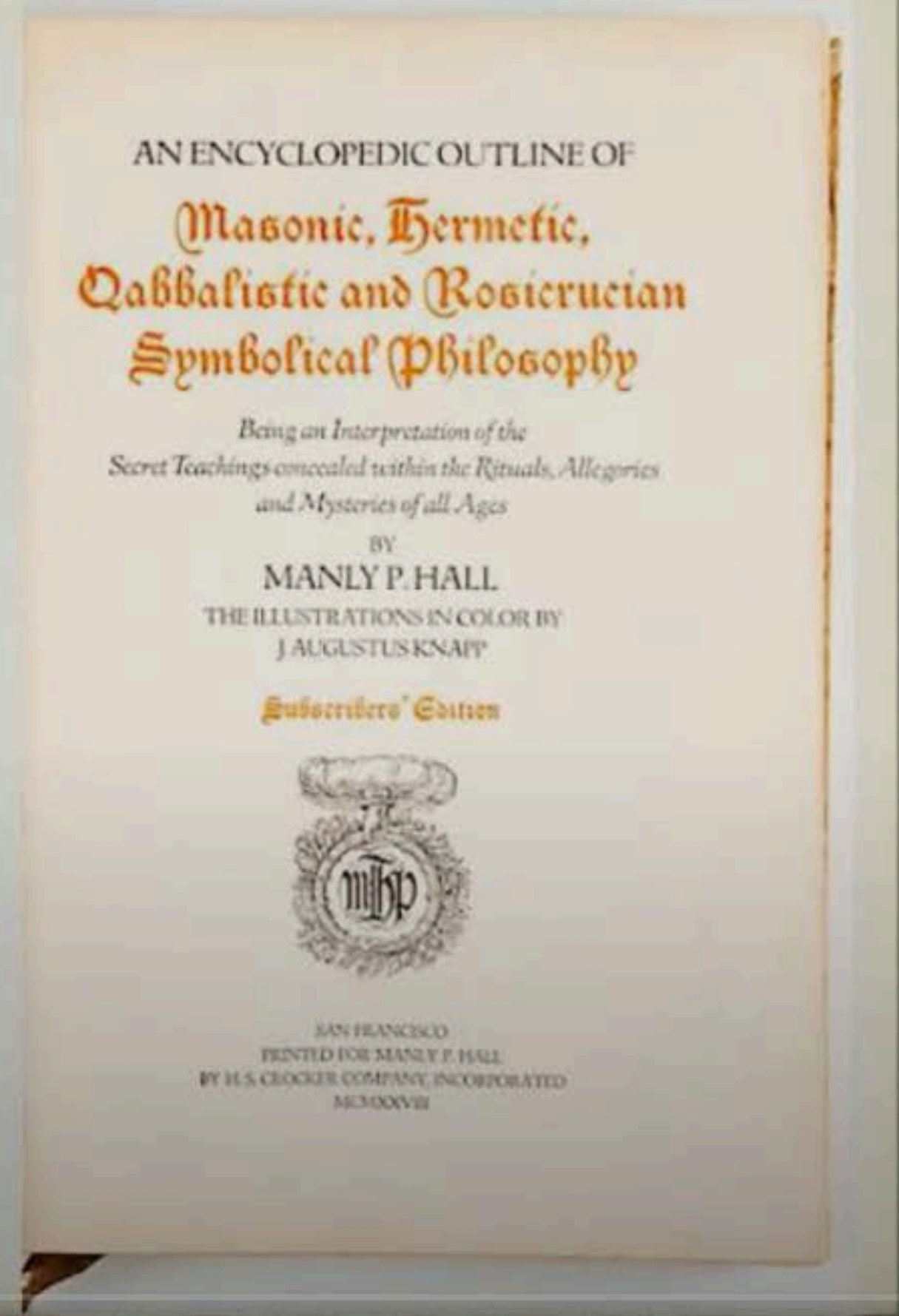
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The Secret Teachings of All Ages 1

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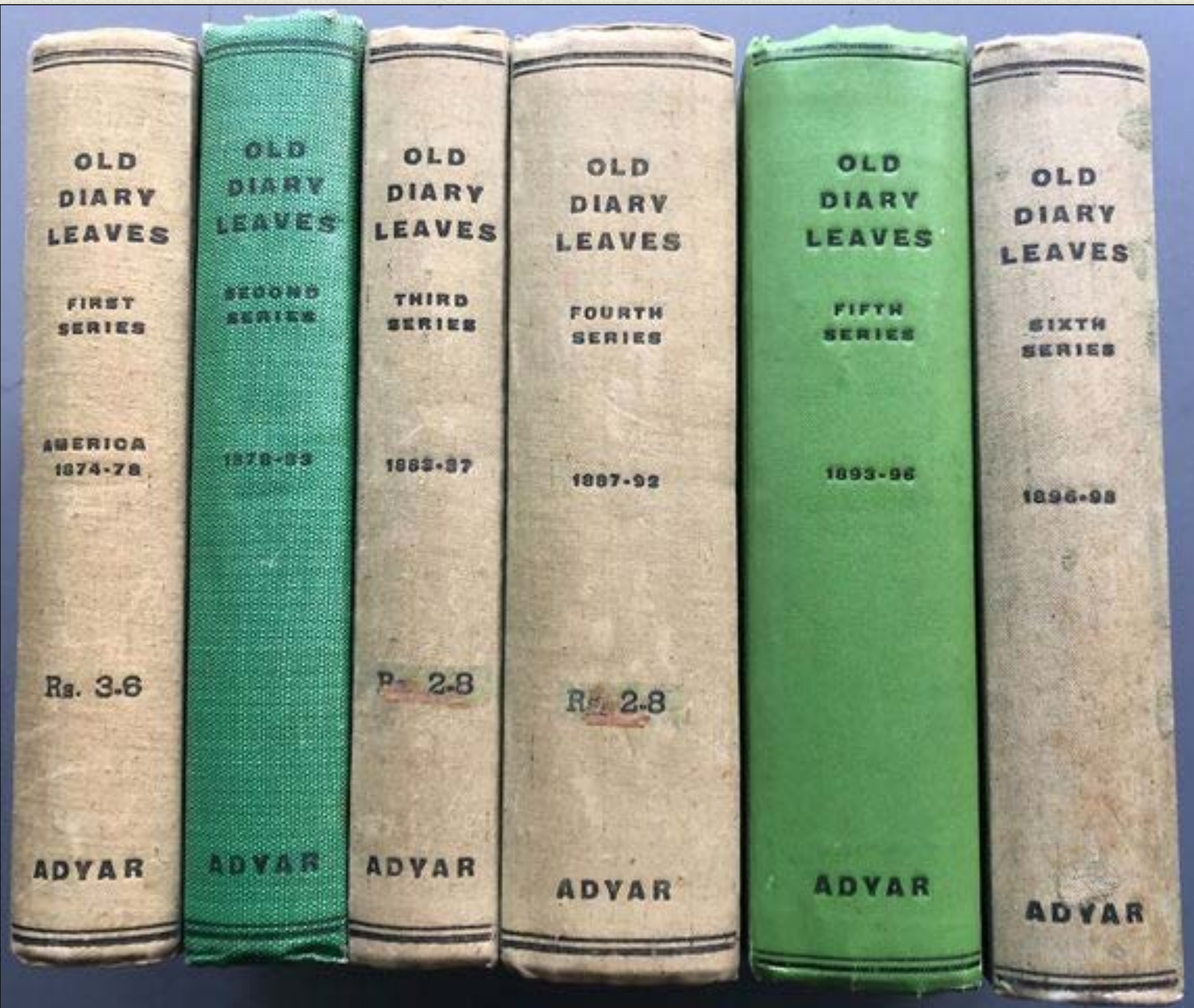
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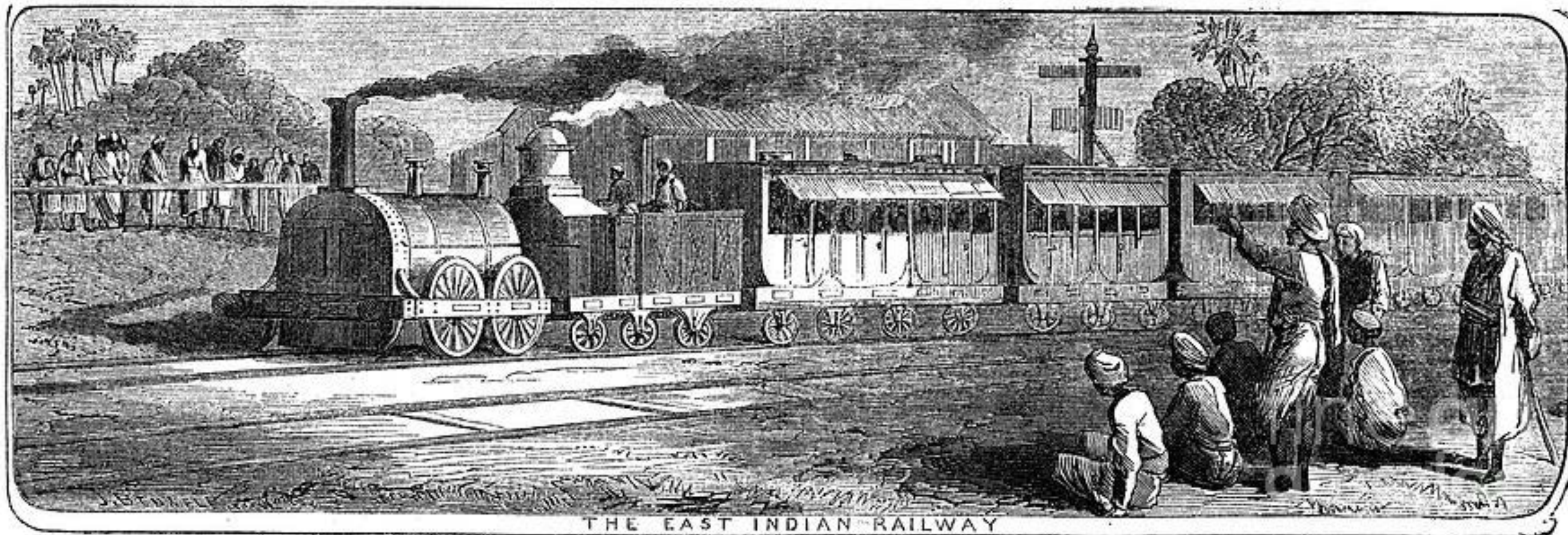
ADYAR



I lectured on two successive days and did a good deal of psychopathic work: on 19th September, it appears, I mesmerised thirty large jars of water and seventeen bottles of oil for the use of the sick. H. P. B. was present when, in the usual formal way, I organised a local Branch under the name of the Coimbatore T. S. Our visit finished, we left for Pondicherry, followed by warm protestations of affectionate goodwill. This

was one of the two or three occasions only in which my colleague ever assisted in the formation of Indian Branches, despite the foolish idea entertained by many, ignorant of the facts, who constantly talk of her personally founding our Branches and wearing herself out with travel and its privations. Greater stuff was never spoken: her sphere was the literary and spiritual one, and her traveling in those days was mainly

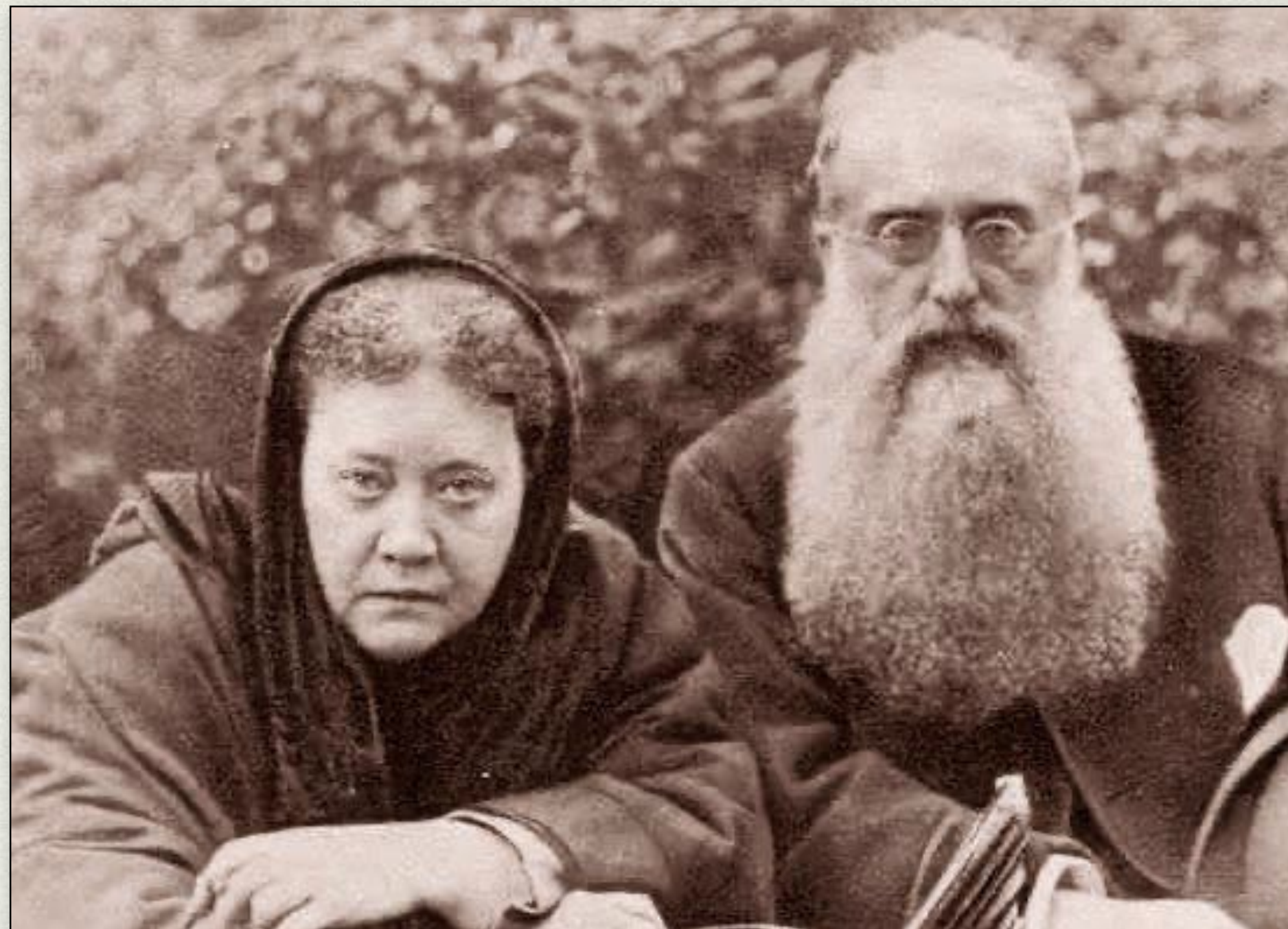
limited to the distances between her writing-table, the dining-room, and her bed. She was as unfit for platform and pioneer organising work as she was for cooking; and when we remember that she thought to get boiled eggs by laying them, raw, on the hot coals, her culinary aptitude is easily gauged. Moreover, she had too much sense to try it, but kept strictly to her own department, as I did to mine.



From the Nilgiris to the French territory of Pondicherry one has to cross country from West to East by rail, at Villupuram Junction changing to a short, branch line of twenty-six miles that takes one to Pondicherry. An amusing episode occurred between the two stations. At the Junction a certain elderly Hindu gentleman of our acquaintance accosted us with the usual signs of exaggerated reverence, so easily seen through by foreigners, and begged me to cure a paralytic—some rich or influential person

—who would apply to me before reaching Pondicherry. Now this was too much for good nature; if I was to be pestered from morning to night by patients while stopping at stations, at least I ought to be allowed to rest myself while traveling. Naturally, I refused the man's request; but he stuck to me like a leech, got into our compartment of the train, and urged, and fawned, and begged until he wore out my patience. Just then we came to a place where there was a halt of ten minutes, and my pest abased himself to the dust to

persuade me to get out and cure his man, whom we saw sitting in an arm-chair on the platform with a number of people about him. In desperation, and to rid myself of the man's importunities, I got out, went over to the sick man, handled his paralysed limbs, made mesmeric passes over them with a little massage, got his arm flexible, then his leg, made him stand, walk, put his bad foot on his chair, lift the chair with the just-paralysed hand, and then, as the engine whistle blew, salaamed the company and ran back to our carriage.



HPB and Colonel Olcott

All this while H. P. B. had sat at a window, smoking a cigarette and watching my performance: she had never seen me at this work before and was deeply interested. As the train started, we saw my cured paralytic walk off, followed by his party and by a servant carrying the chair; not one of them looking behind him. The effect upon H. P. B. was most comical to me and set me to laughing heartily. The language she used was choice and so strong, that if her words had been leaden shot and hurled at their mark by the full

force of her wrath, the backs of the retreating company would have been well peppered. Such ingratitude, such base and disgusting ingratitude, she had never seen in her life. "What do you mean?" I asked. "Mean? why, there was that man almost licking your feet in the train to get you to heal his friend; you heal him in the most marvelous way on the platform, while the train stops ten minutes or so; and he, his friend, and his friend's friends calmly walk away, without a word of thanks or even a backward look of thankfulness. That beats

everything I ever saw!" I told her that if she had travelled with me and seen my mesmeric healings, she would have realised that the number of patients who had shown real gratitude for benefits conferred were far less than one in a hundred: that if the other ninety-nine were really grateful, they concealed it from view, and left me to practise the rule that Srî Krishna gave to Arjuna, to do the necessary thing and care naught for the fruits of action. But she never forgot the incident. -ODL3:11-14

VERSE 4

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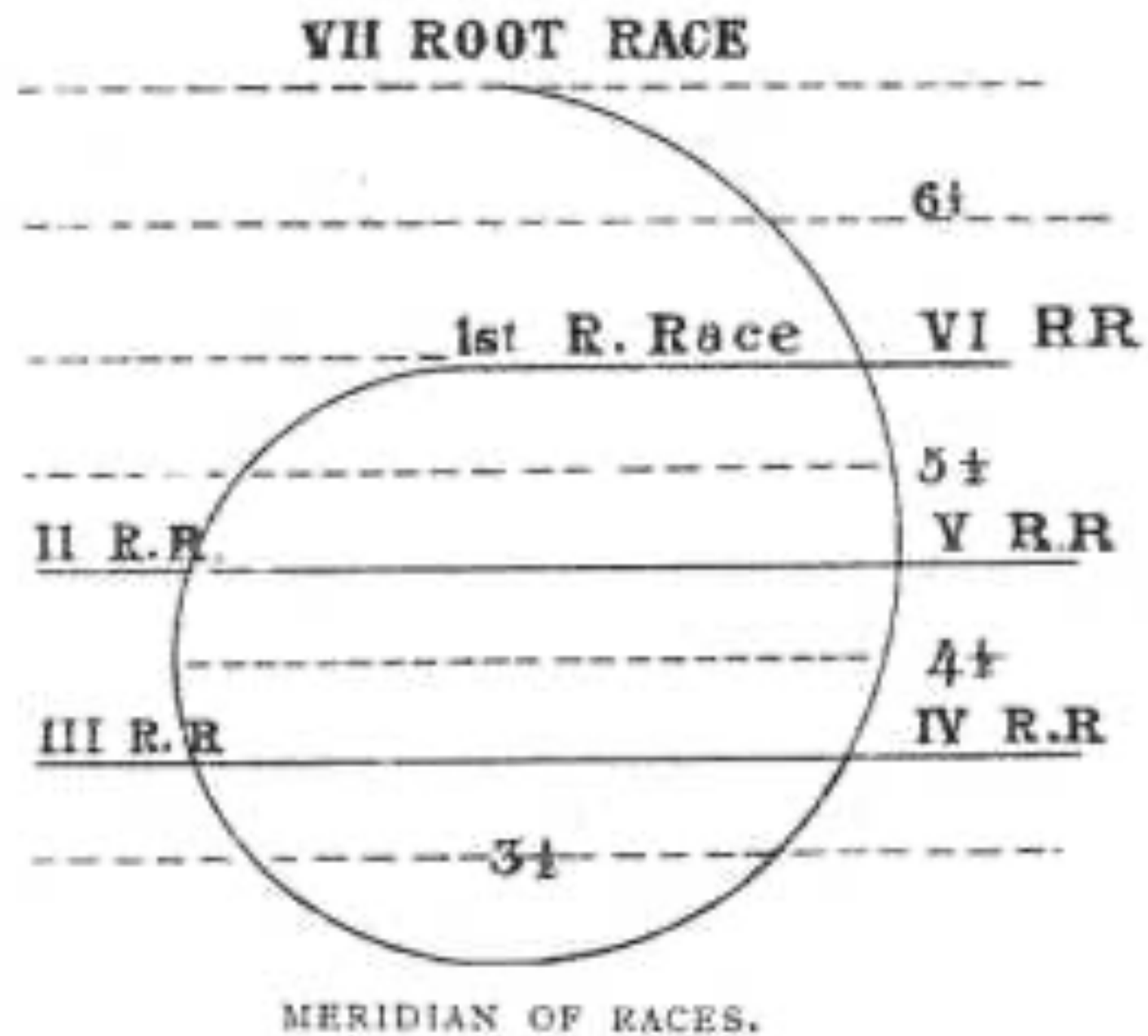
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EVOLUTION OF ROOT RACES IN THE FOURTH ROUND.

DOWNWARD CYCLE.
Evolution of physical and intellectual nature
and the gradual regression of Spirituality.

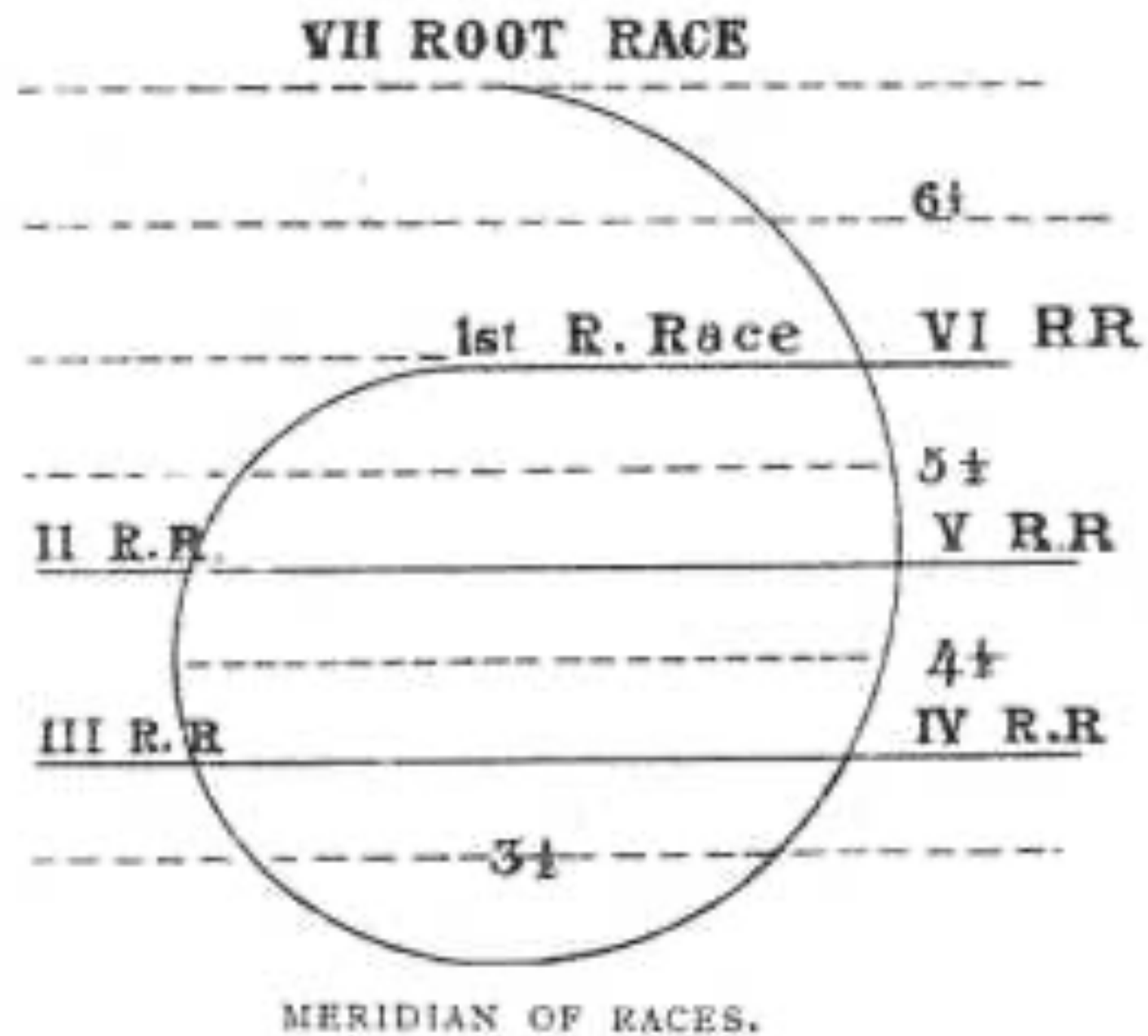


ASCENDING CYCLE.
Re-evolution or reversion of Spirituality and
the gradual decrease of materiality and mere
brain intellectuality.

On descending the shadowy arc, or the arc of matter, in the beginning of the manvantara of this our planetary chain, the direction which we followed, as members of our planetary life-wave, was from within outwards, i.e., from inner planes, from inner worlds, constantly proceeding "downwards" — that is, into ever-increasing materiality; and when we reached the middle of the fourth round on this our globe, which is the central or turning point of the manvantara of this planetary chain, the impulse slackened and finally reached its close in what we call the fourth root-race, the Atlantean race. Thereafter the reverse process began its action, and progress, retracing its steps, as it were, in a spiral, the direction thenceforward being from without inwards, or an ascent in ever-increasing spirituality.—Fundamentals of Esoteric Philosophy:433-4

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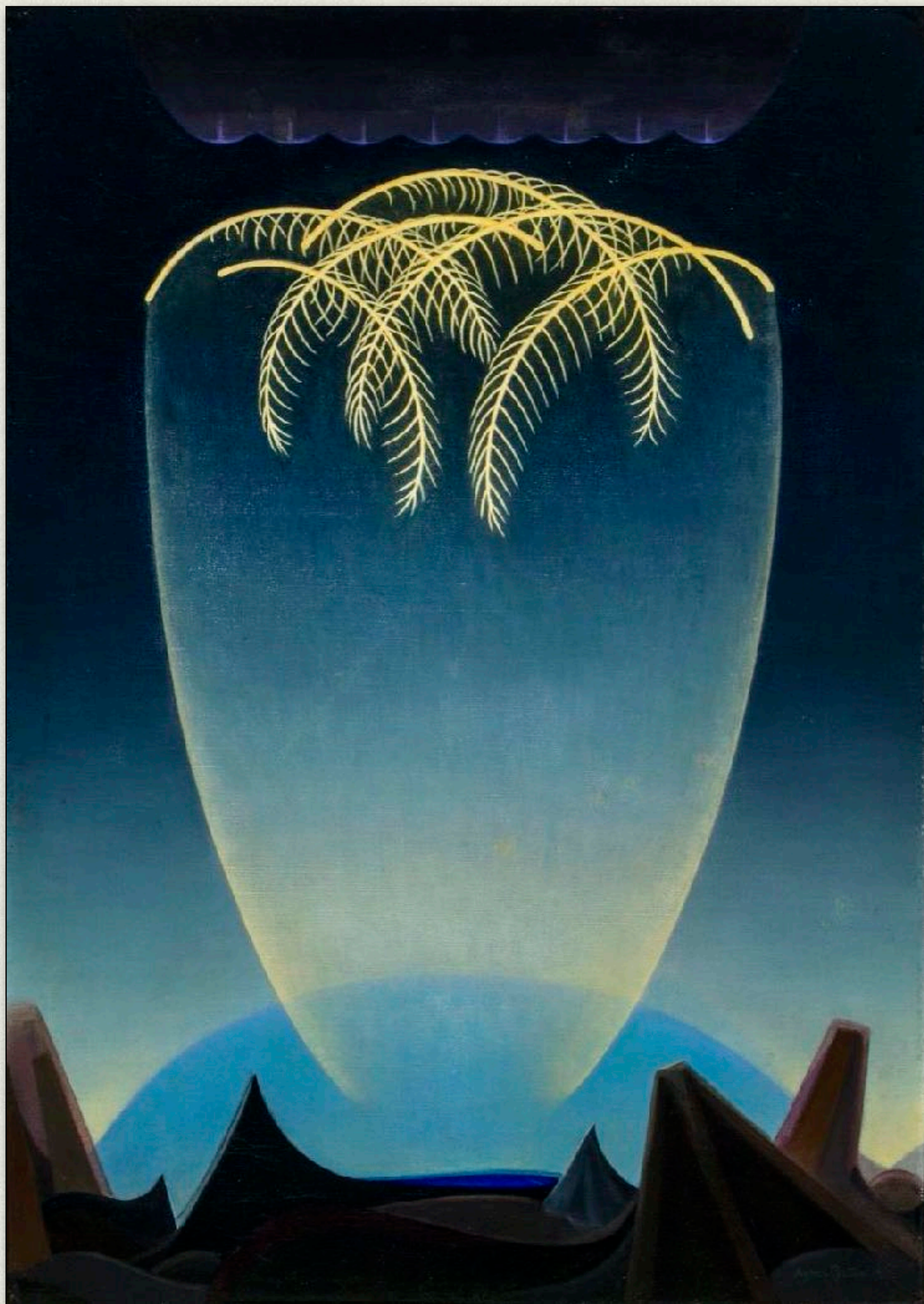
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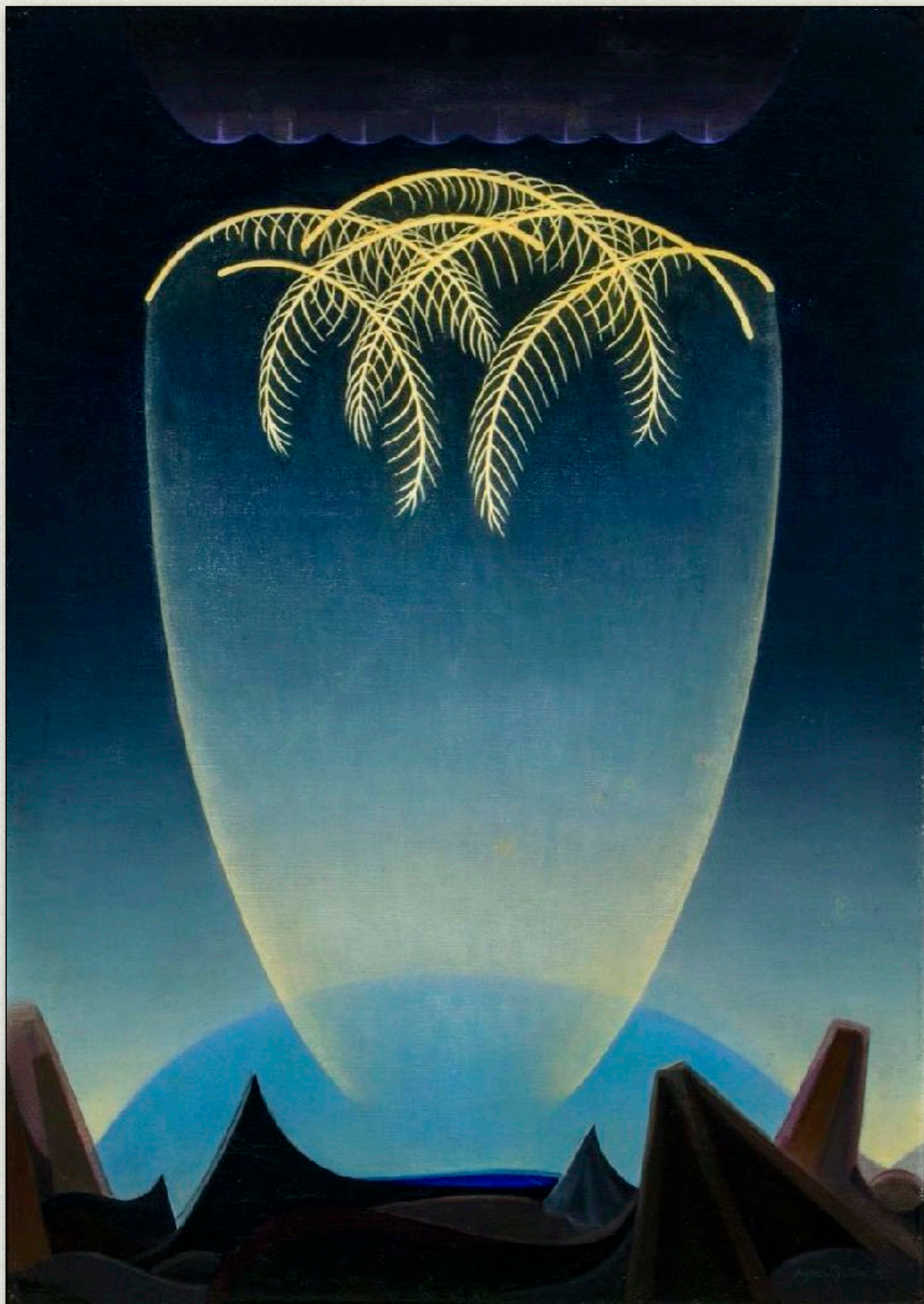


**“...the first link between the ever
unconditioned and the manifested.”**

-SD1:119

"Fohat is the living Symbol and
Container of that Force." -SD1:111

Messenger
by Agnes Pelton (1932)

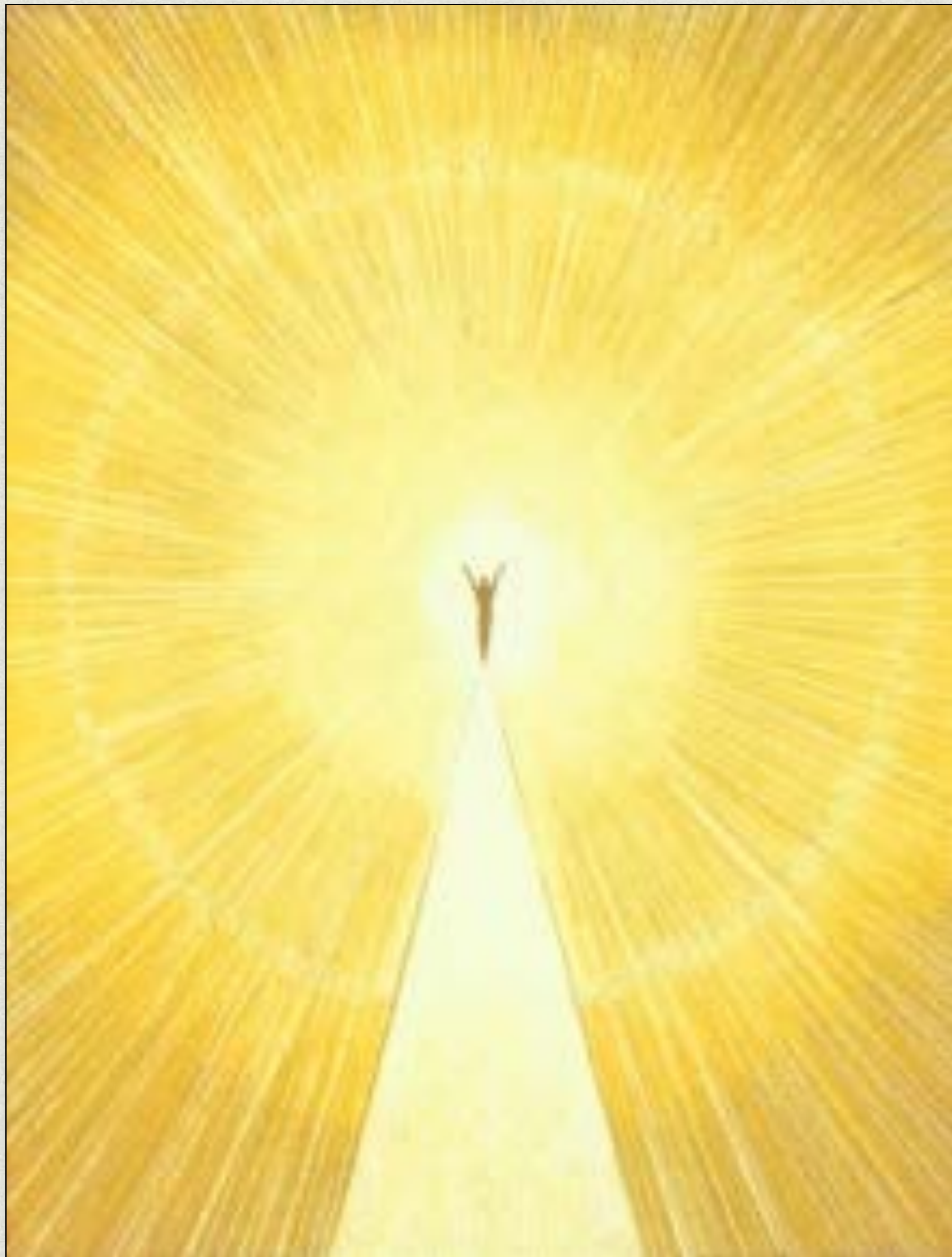


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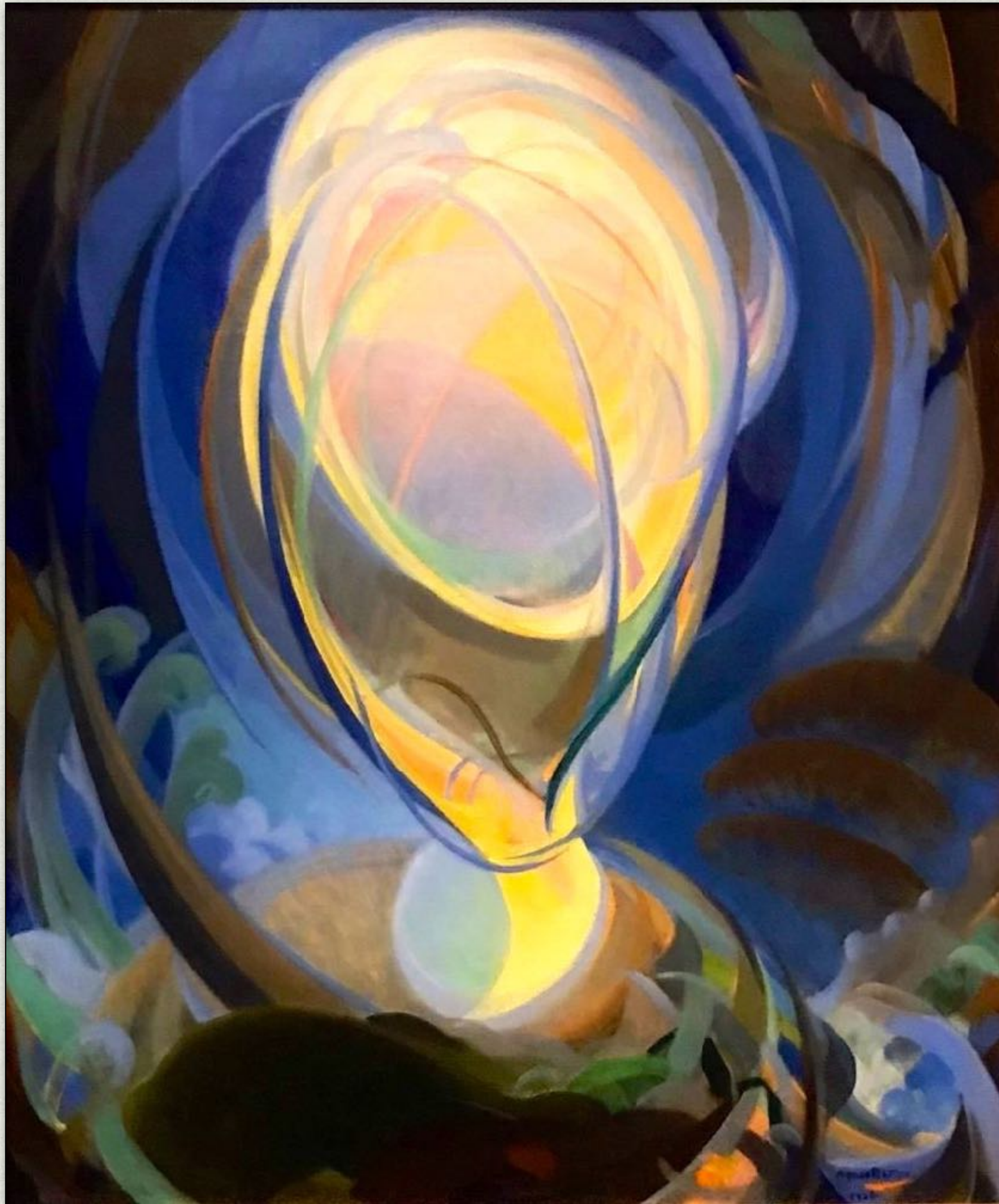
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The "Monad" is the combination of the last two "principles" in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the dual soul (Atma-Buddhi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called the Monadic, or rather Cosmic Essence... -SD1:178

	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, Spiritual Soul	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



"This fire is the basic vibration of the little system in which the monad or human spirit is the logos, and it holds the personality or lower material man in objective manifestation thus permitting the spiritual unit to contact the plane of densest matter." -TCF:45-6

Being
by Agnes Pelton (1926)

VERSE 4

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Sons of Light: Rays of the manifest or Third Logos, the noumena or spiritual origins of all phenomena more directly connected with the light side of nature, the almost innumerable hierarchies of light. Issuing forth, they manifest themselves in respective hierarchies and in serial order on all the planes of cosmic matter, and are thus said allegorically to clothe themselves in the fabric of darkness. Darkness may signify the original Absolute Light which to all human cognizance seems darkness, or the various fields of cosmic substance or matter in which the luminous spiritual entities function and act, which by contrast with the light of the spiritual beings seems to be dark or obscure. -OTG

The Blest
by Agnes Pelton (1941)

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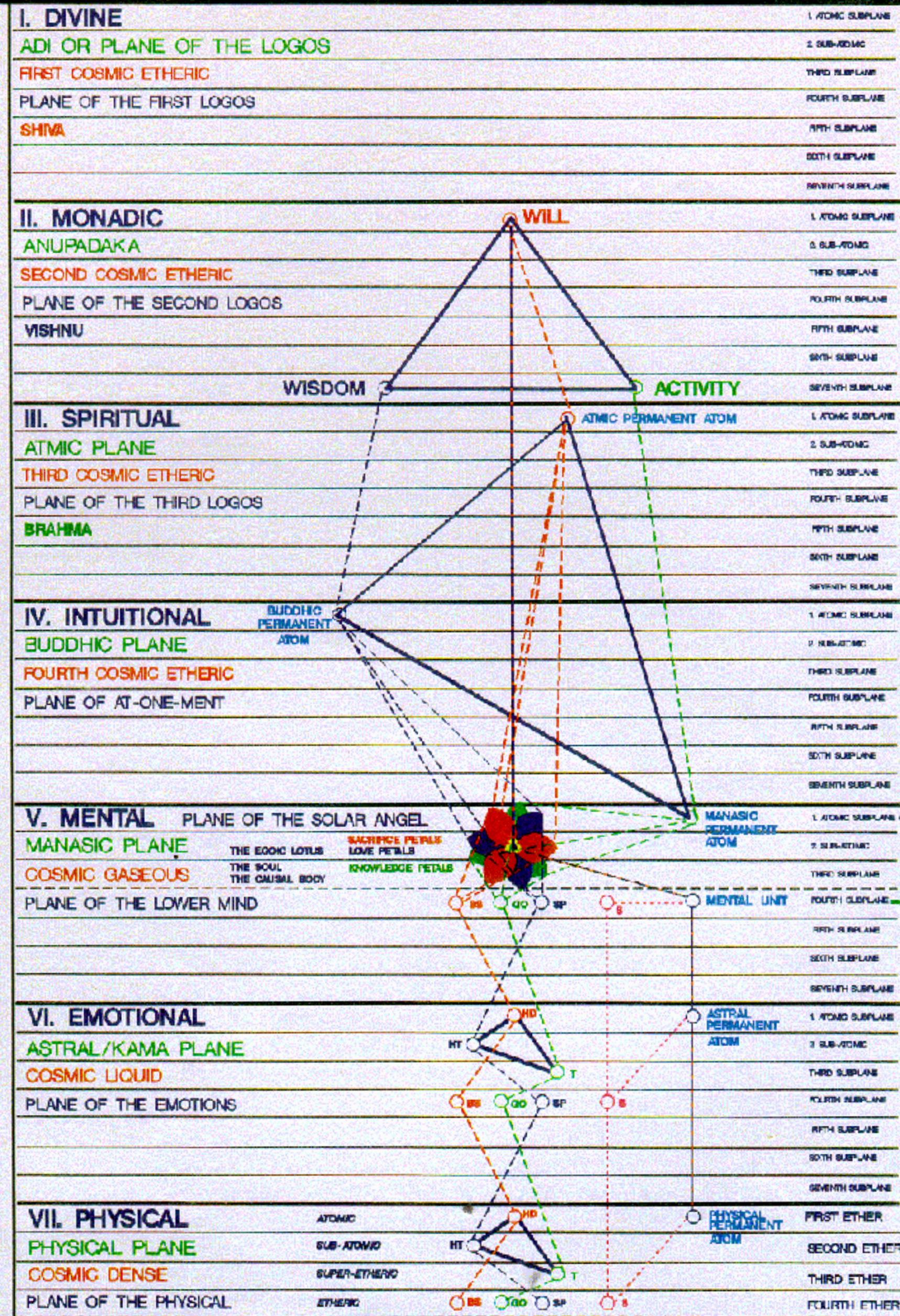
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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

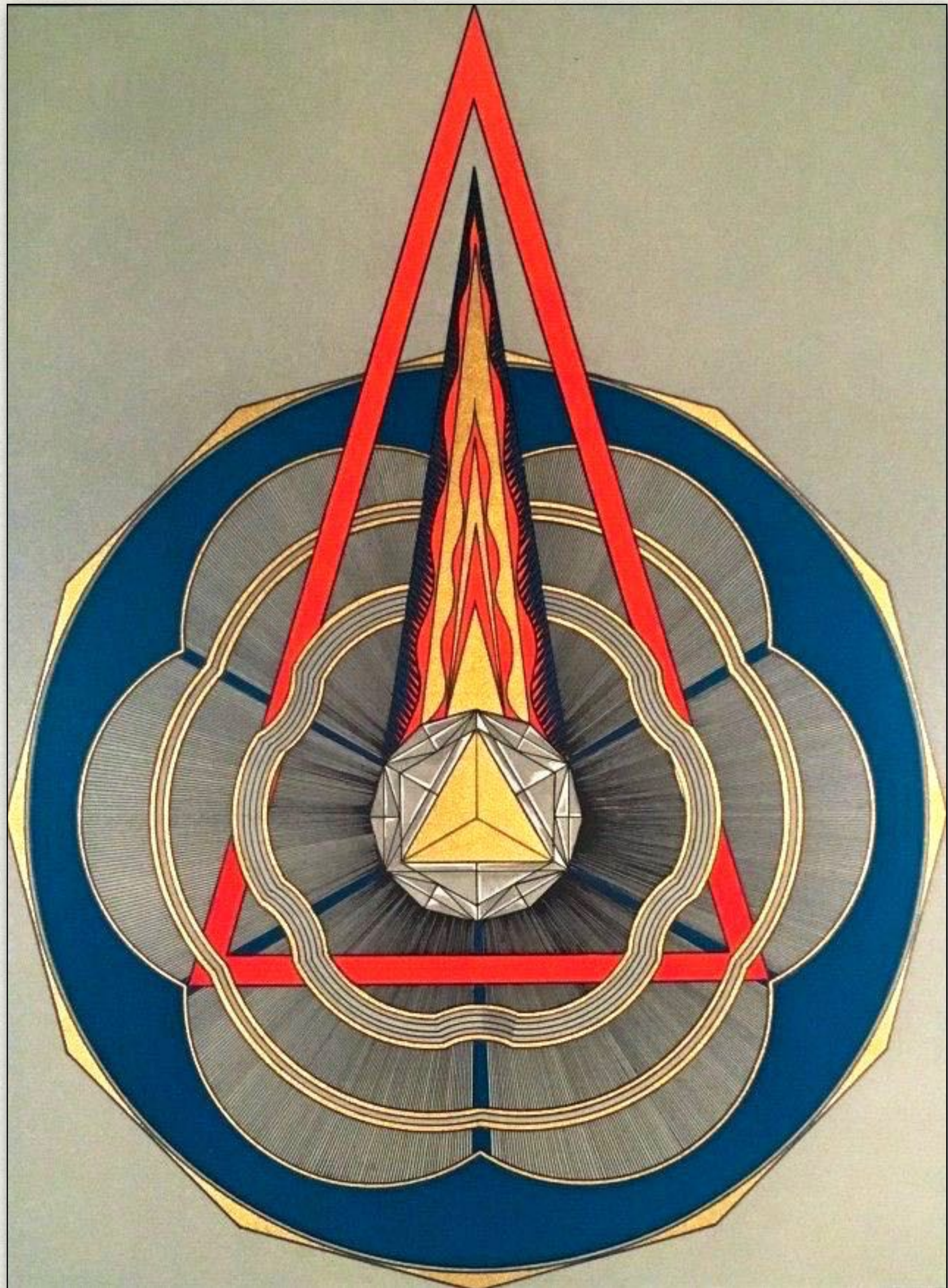


MONAD

SPIRITUAL TRIAD

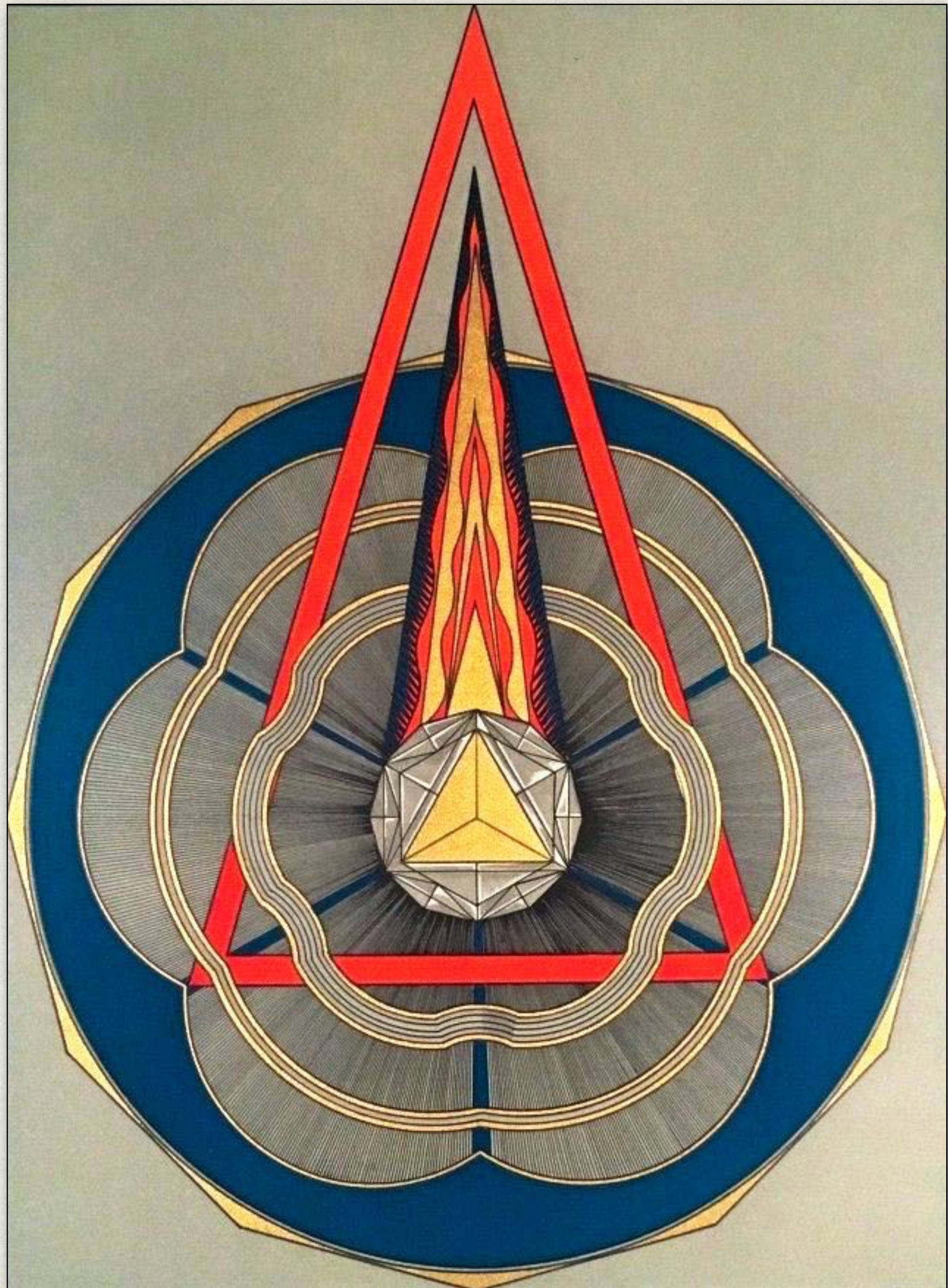
PERSONALITY

HT - HEAD CENTER
 HD - HEART CENTER
 T - THROAT CENTER
 BS - BASE OF SPINE
 SP - SOLAR PLEXUS
 GO - GONADATIVE ORGANS
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The great Triangles in their just arrangement hold hid the secret of the wheel of life. The cosmic fire radiates as directed from the second sphere, controlled by the Ruler of the merging ray. -TCF:31

Olga Fröbe-Kapteyn (1927-34)



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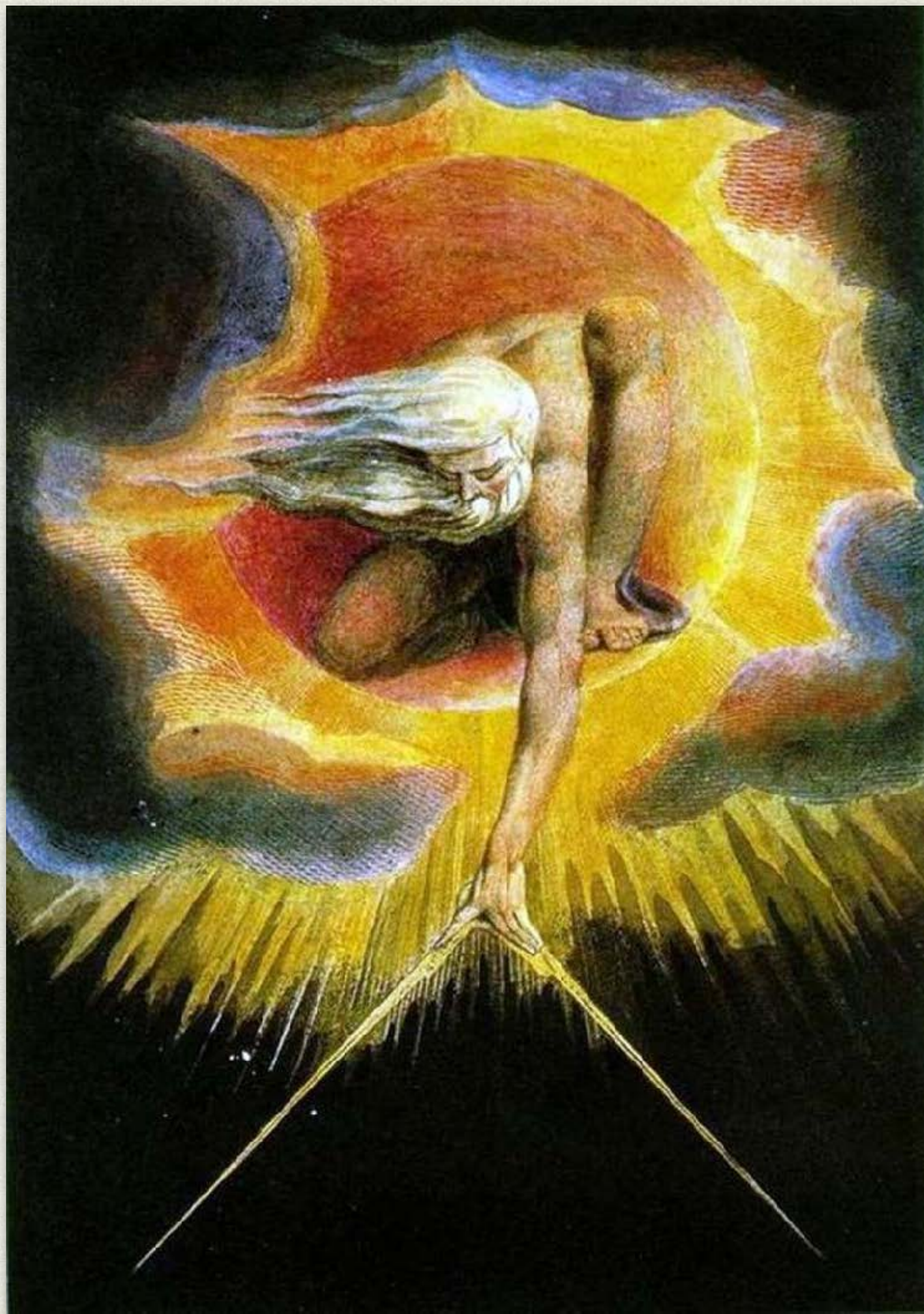
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[The Lipika are] the highest class of architects, which lay down from manvantara to manvantara the tracks of karmic evolution to be followed by all evolving entities within the manvantara about to begin... -OTG

The Great Architect
by William Blake

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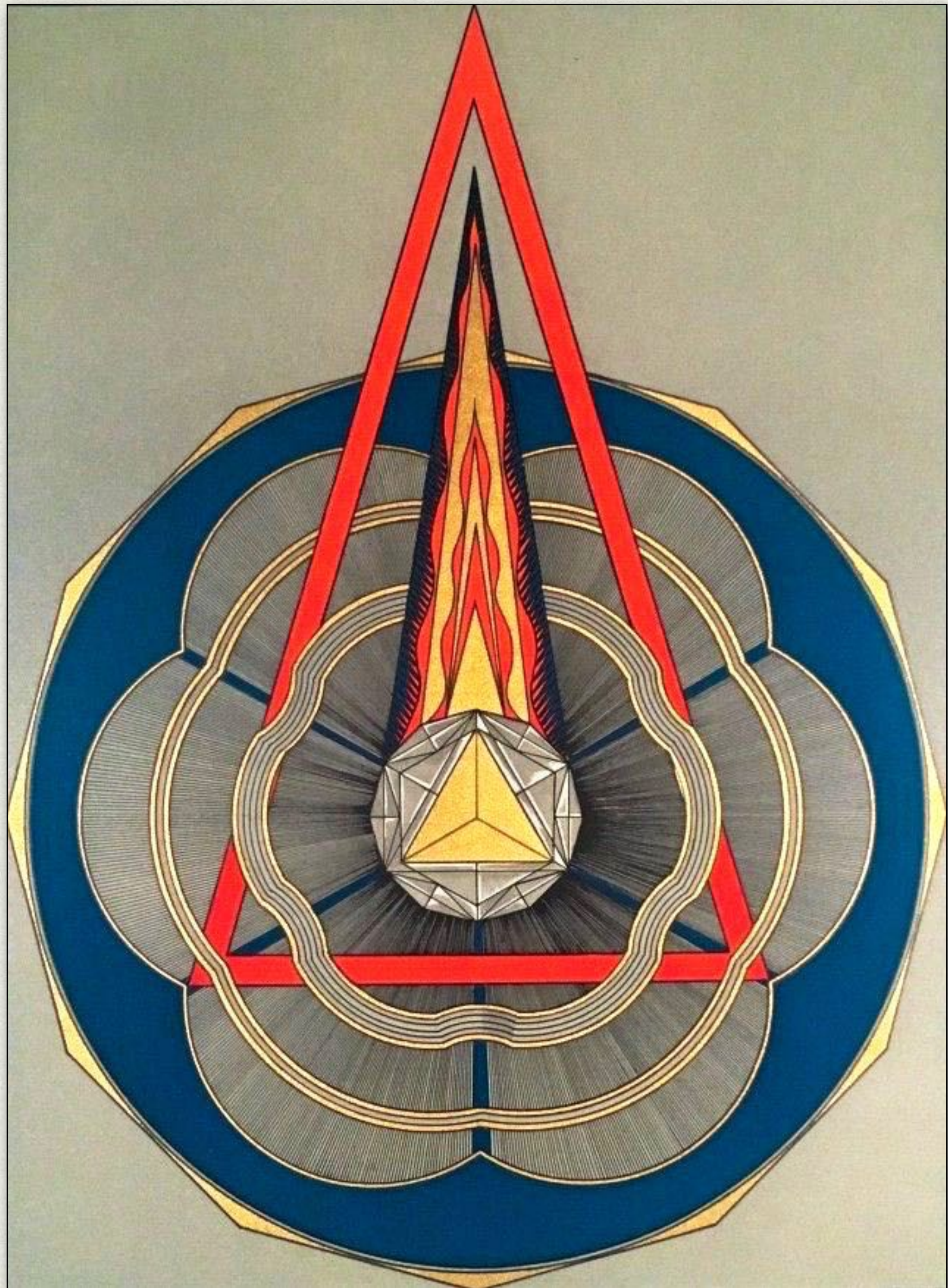
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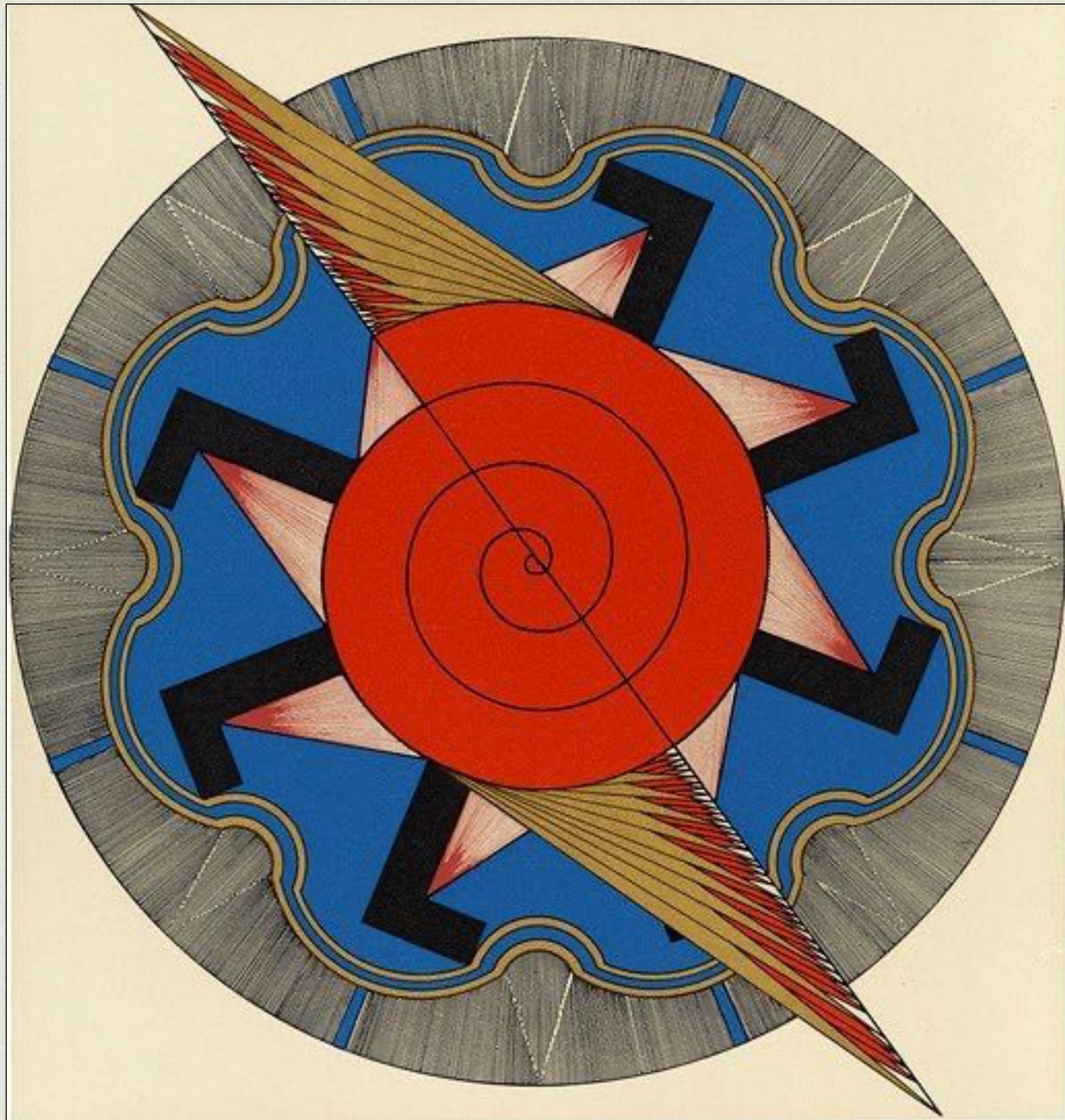
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The "First is the Second," because the "First" cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY — the Nameless Deity — reaches us...

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. -SD1:119-120

Eternal Energy
by Olga Fröbe-Kapteyn

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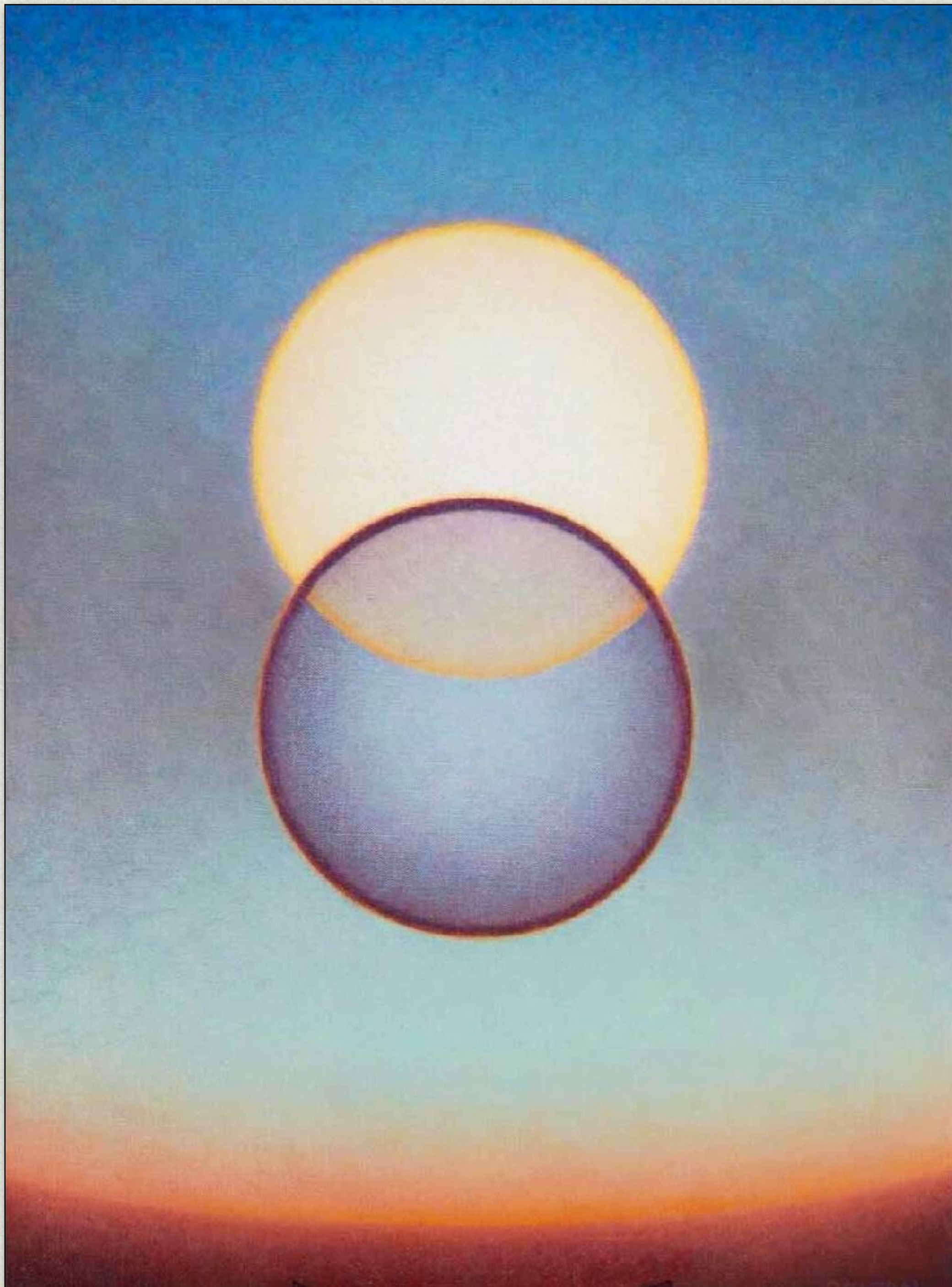
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Chhāyāloka: (Sanskrit) [from
chāyā shadow + loka world]
Used in the Stanzas of Dzyan
for the shadow of cosmic spirit,
the first shadowy veil involving
the origins of primal or
intellectual forms: “the ‘Divine
Arupa’ (the formless Universe of
Thought) reflects itself in
Chhayaloka (the shadowy world
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-OTG

Departure
by Agnes Pelton (1952)

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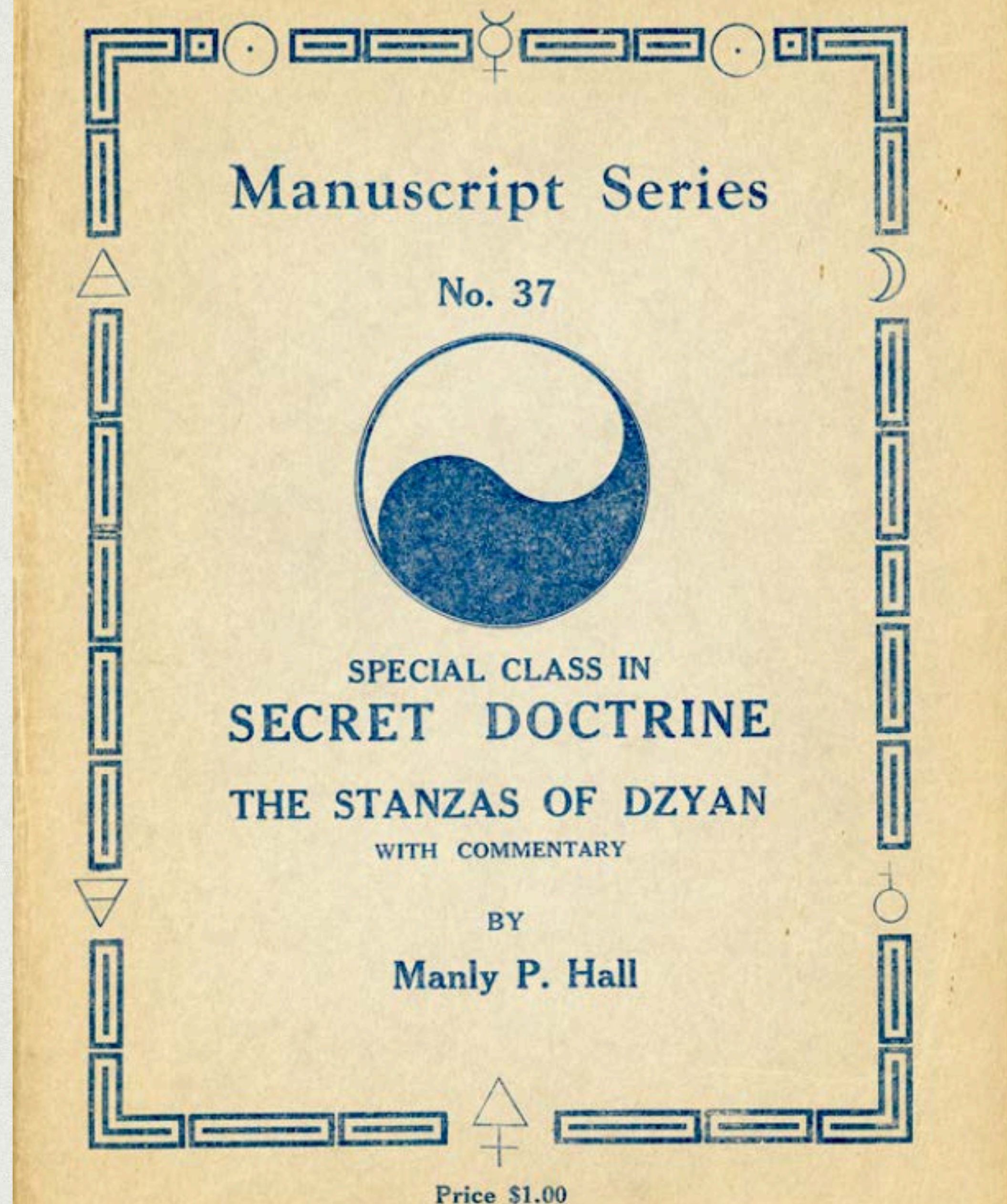
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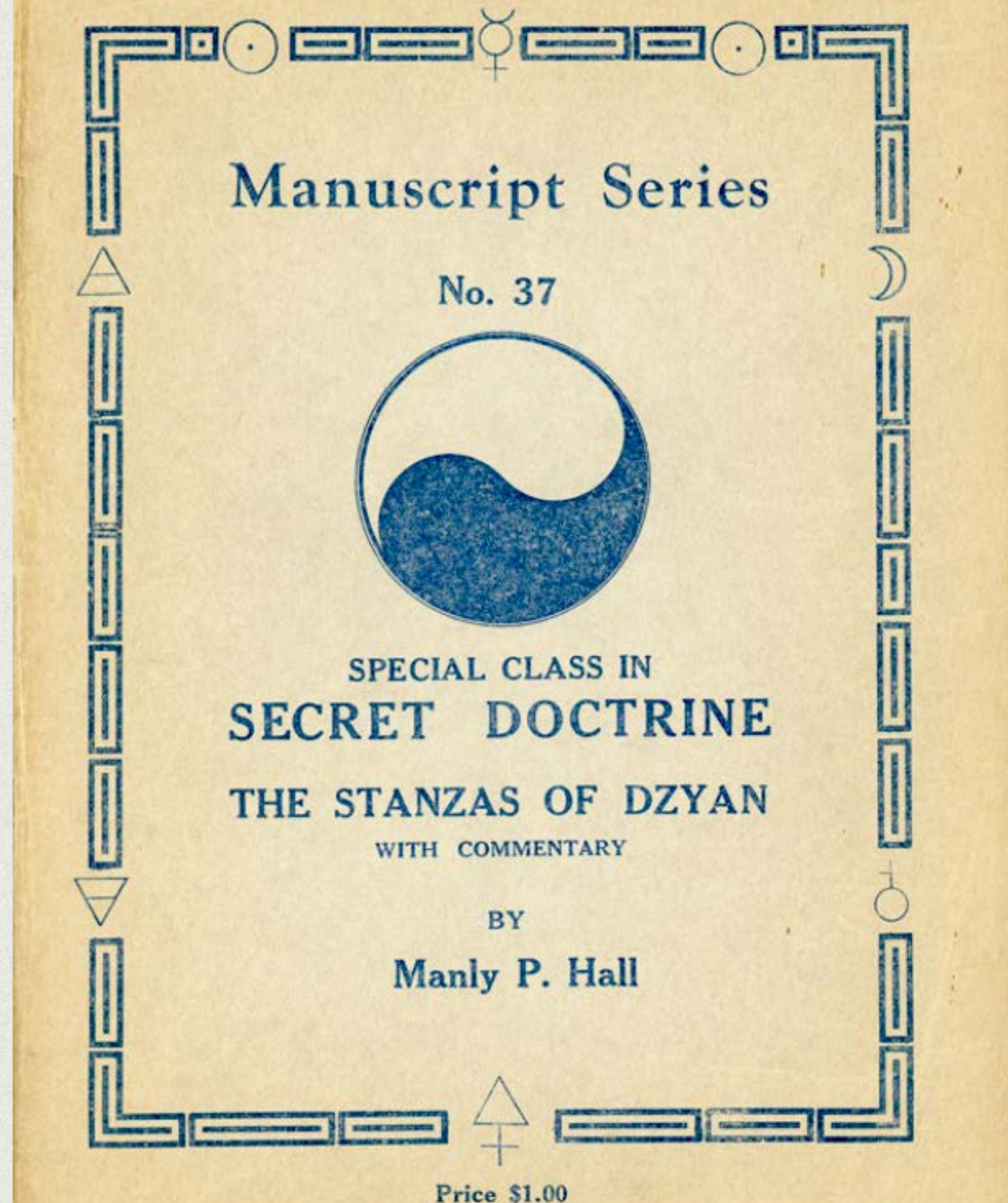
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-Manuscript Series #37, by MPH:16

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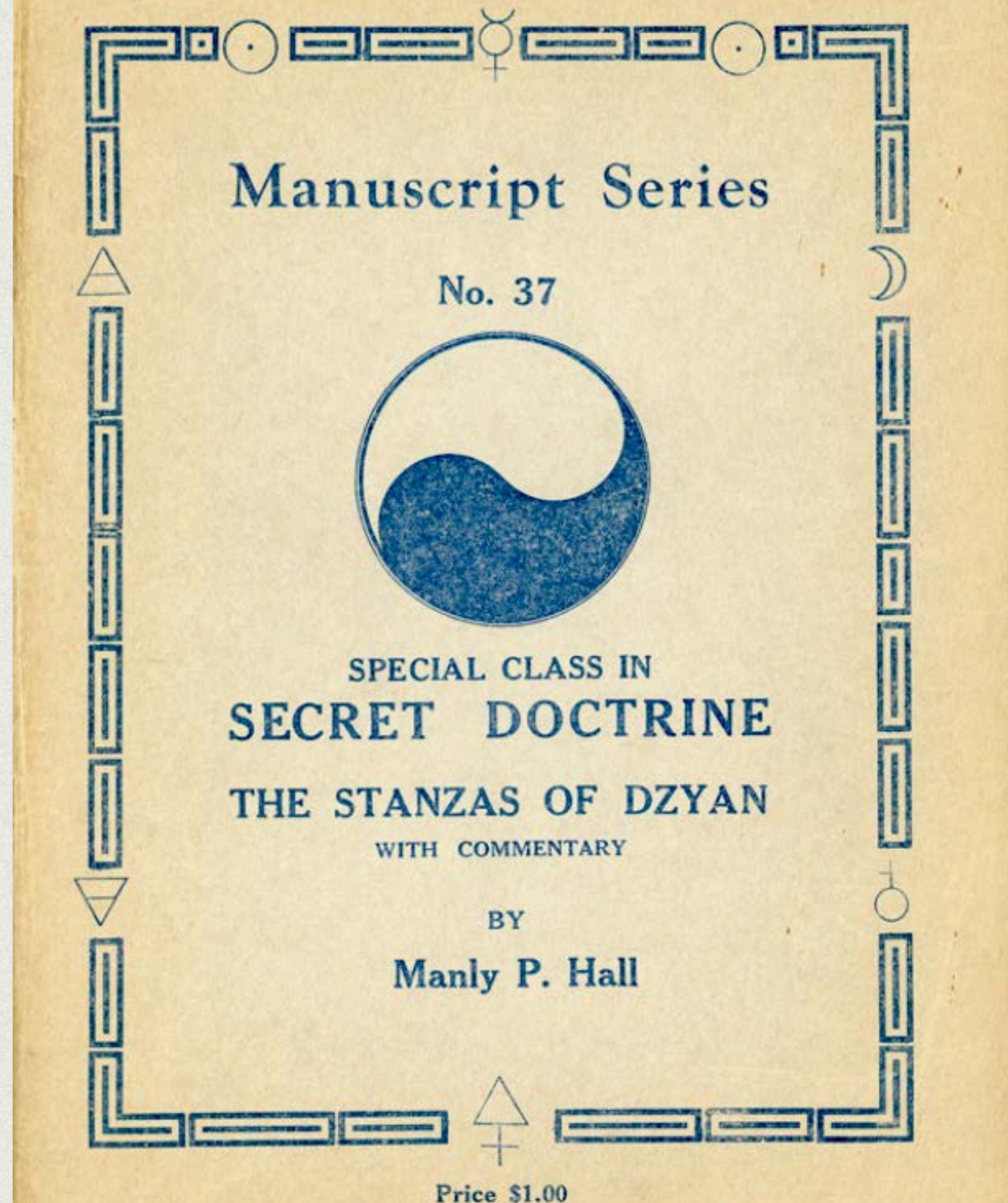
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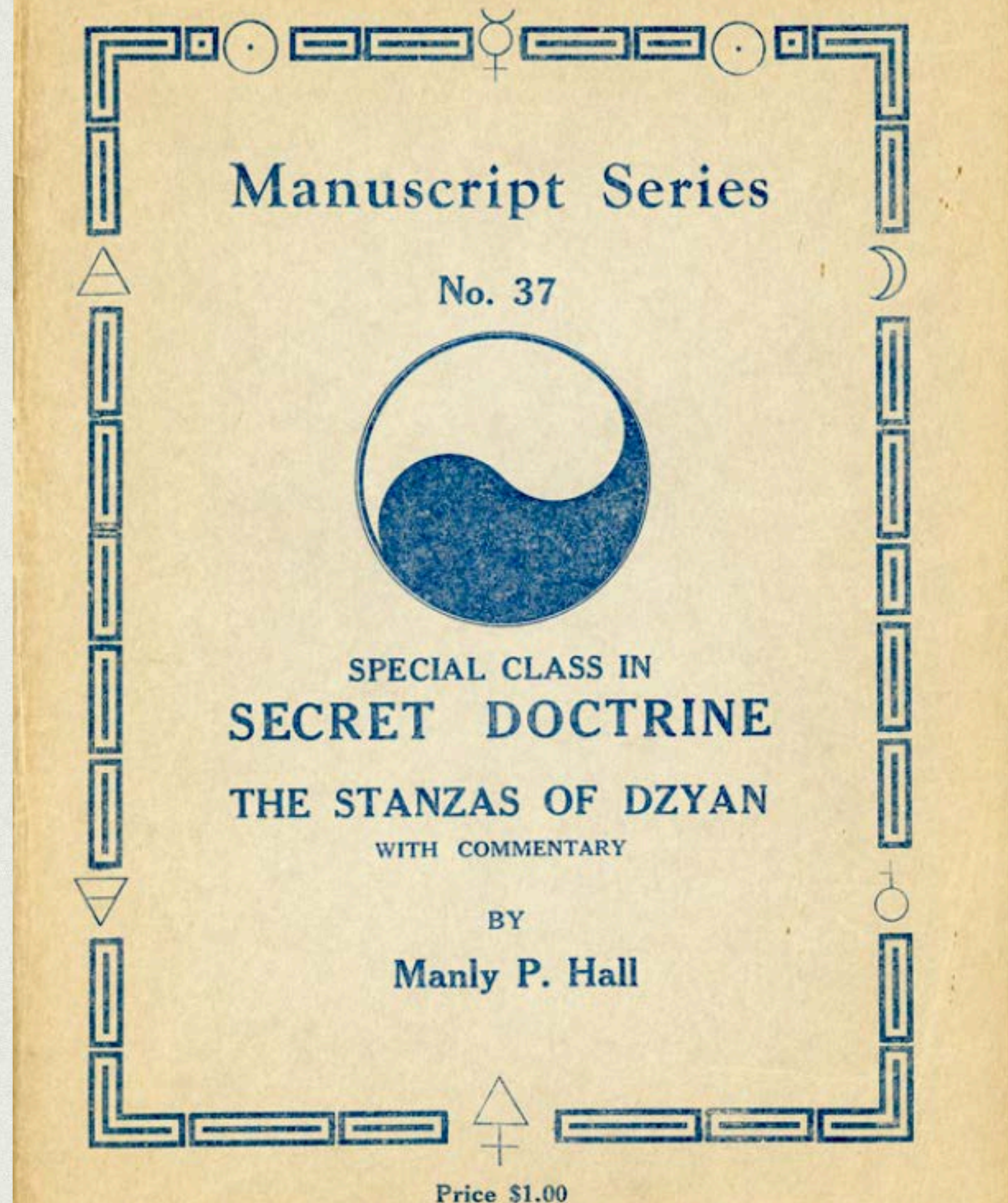


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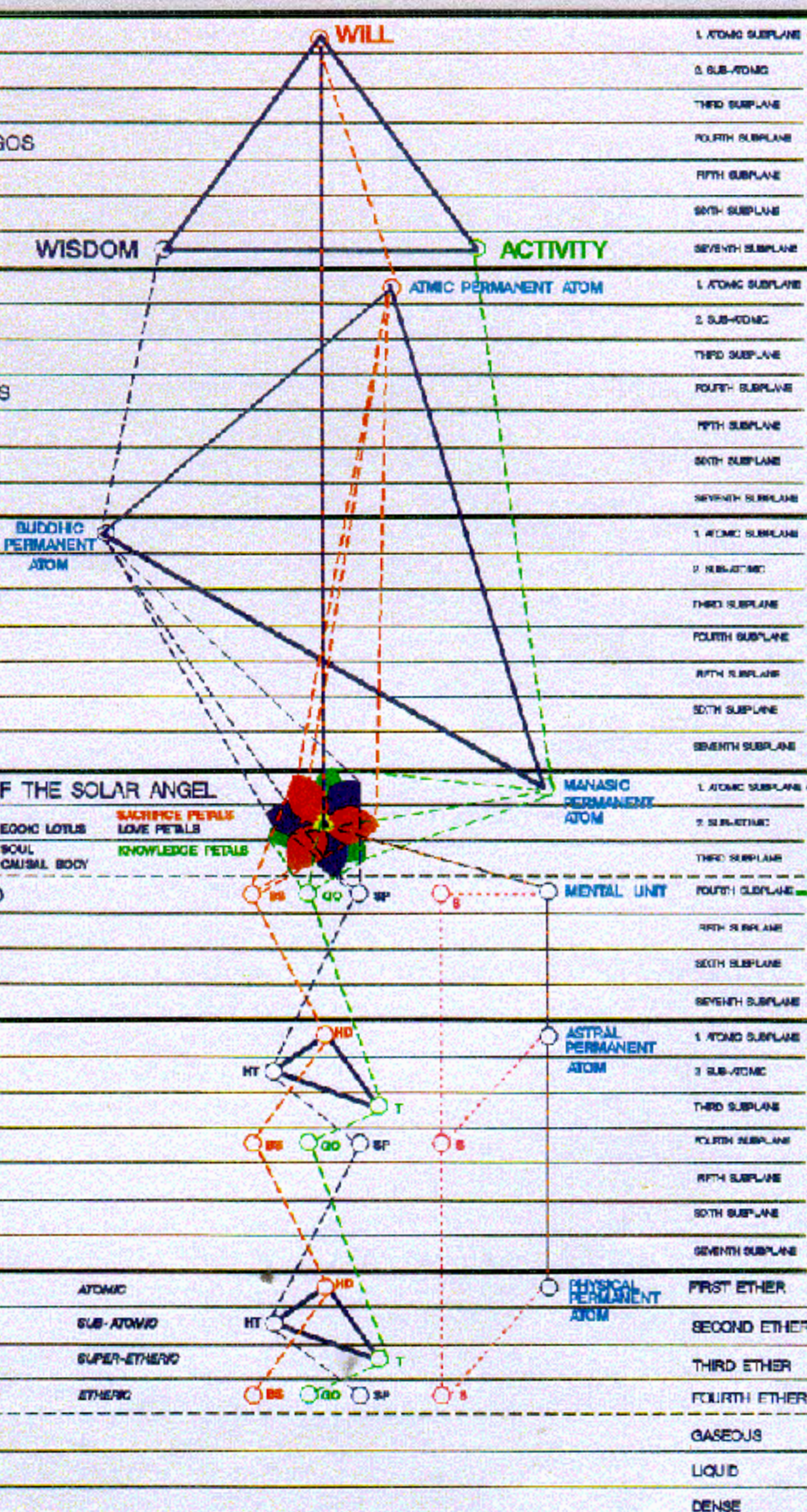
As all parts of the body are connected with the brain, so the Lords of the Six Angles are connected with spiral threads to the crown who dwells in the center. The builders, who are called the Sons of Light, take their places upon the **Six Great Atoms**, while the ruling hierarchy dwells in the center. Thus the abstract body of the Logos is made. This body is invisible and intangible to such senses as we now possess, but was nevertheless far denser than its preceding state.

Condensation had begun in space, and the Formless Lord assumed his first body and began the process of being enmeshed in the Great Illusion of Creation.

-Manuscript Series #37, by MPH:16

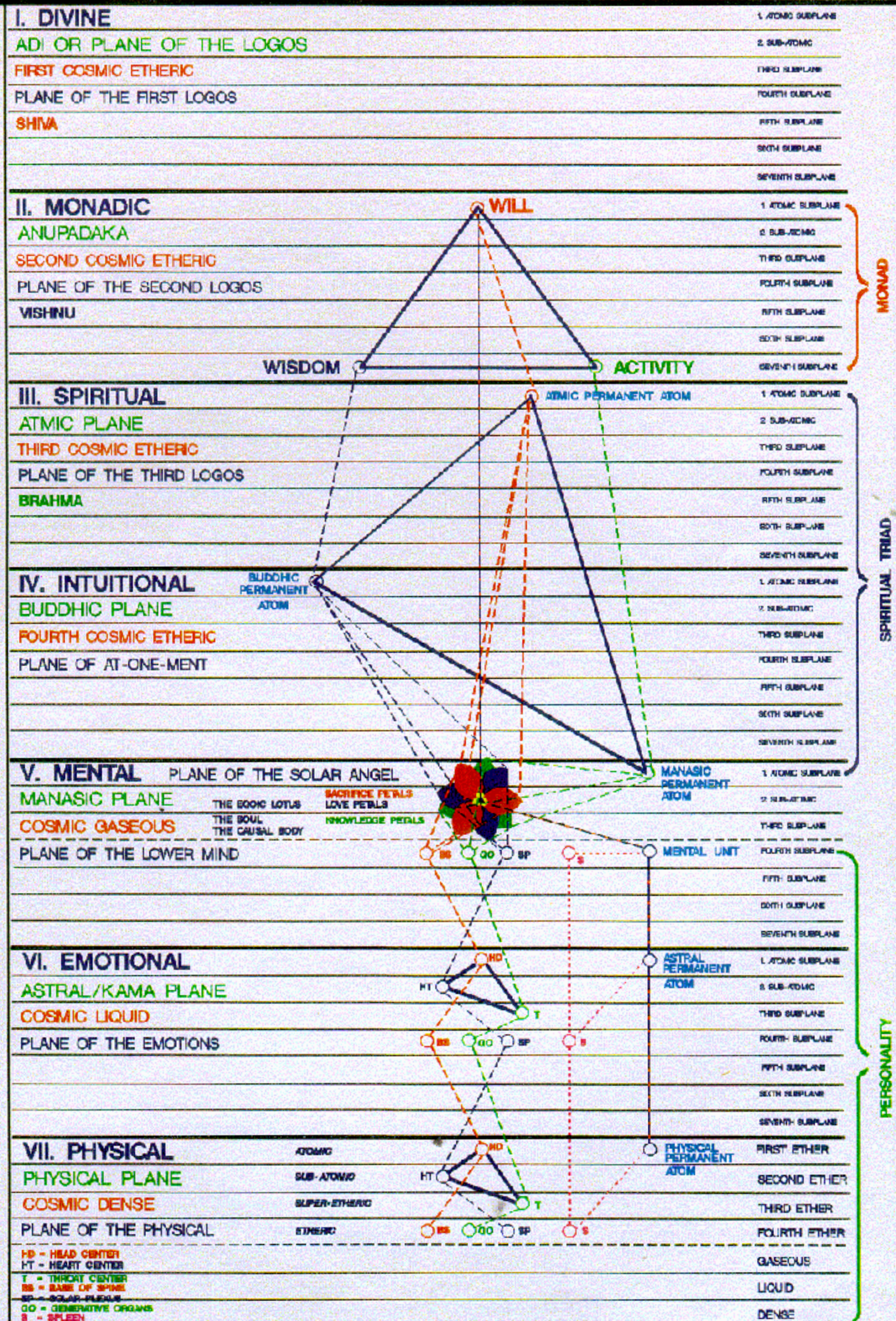
THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

I. DIVINE		1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS		2. SUB-ATOMIC
FIRST COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE FIRST LOGOS		FOURTH SUBPLANE
SHIVA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
II. MONADIC		1. ATOMIC SUBPLANE
ANUPADAKA		2. SUB-ATOMIC
SECOND COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE SECOND LOGOS		FOURTH SUBPLANE
VISHNU		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
III. SPIRITUAL		1. ATOMIC SUBPLANE
ATMIC PLANE		2. SUB-ATOMIC
THIRD COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE THIRD LOGOS		FOURTH SUBPLANE
BRAHMA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
IV. INTUITIONAL		1. ATOMIC SUBPLANE
BUDDHIC PLANE		2. SUB-ATOMIC
FOURTH COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF AT-ONE-MENT		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
V. MENTAL PLANE OF THE SOLAR ANGEL		1. ATOMIC SUBPLANE
MANASIC PLANE	THE EGOIC LOTUS	2. SUB-ATOMIC
COSMIC GASEOUS	THE SOUL THE CAUSAL BODY	THIRD SUBPLANE
PLANE OF THE LOWER MIND		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
VI. EMOTIONAL		1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE		2. SUB-ATOMIC
COSMIC LIQUID		THIRD SUBPLANE
PLANE OF THE EMOTIONS		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
VII. PHYSICAL		FIRST ETHER
PHYSICAL PLANE		SECOND ETHER
COSMIC DENSE		THIRD ETHER
PLANE OF THE PHYSICAL		FOURTH ETHER
		GASEOUS
		LIQUID
		DENSE



HD = HEAD CENTER
 HT = HEART CENTER
 T = THROAT CENTER
 BS = BASE OF SPINE
 SP = SPINAL FLUID
 GO = GENERATIVE ORGANS
 S = SPLEEN

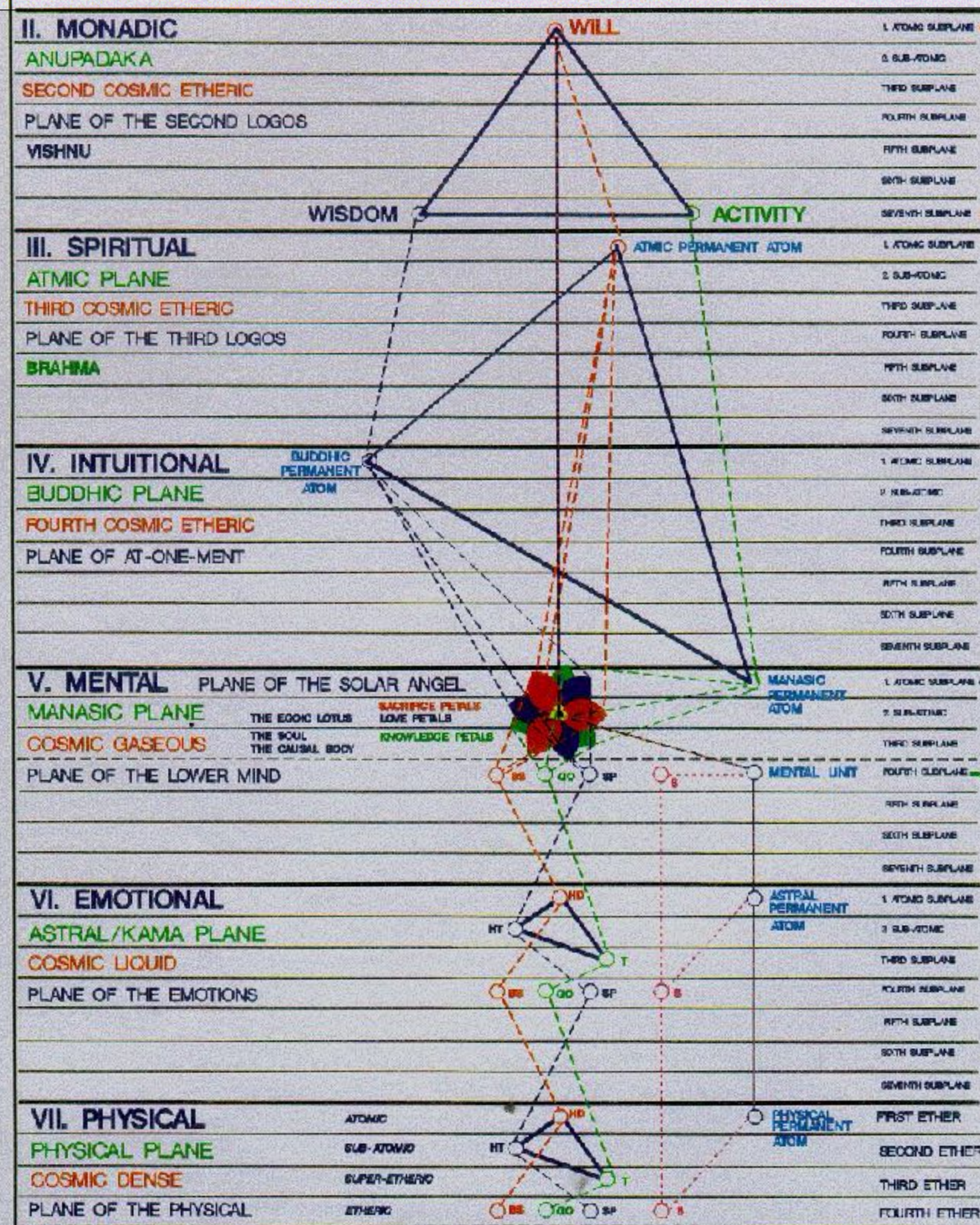
THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



The seven planes, likewise atoms, rotate on their own axis, and conform to that which is required of all atomic lives. The seven spheres of any one plane, which we call subplanes, equally correspond to the system; each has its seven revolving wheels or planes that rotate through their own innate ability, due to latent heat—the heat of the matter of which they are formed. -TCF:153

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

I. DIVINE			1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS			2. SUB-ATOMIC
FIRST COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE FIRST LOGOS			FOURTH SUBPLANE
SHIVA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
II. MONADIC			1. ATOMIC SUBPLANE
ANUPADAKA			2. SUB-ATOMIC
SECOND COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE SECOND LOGOS			FOURTH SUBPLANE
VISHNU			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
III. SPIRITUAL			1. ATOMIC SUBPLANE
ATMIC PLANE			2. SUB-ATOMIC
THIRD COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE THIRD LOGOS			FOURTH SUBPLANE
BRAHMA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
IV. INTUITIONAL			1. ATOMIC SUBPLANE
BUDDHIC PLANE			2. SUB-ATOMIC
FOURTH COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF AT-ONE-MENT			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
V. MENTAL PLANE OF THE SOLAR ANGEL			1. ATOMIC SUBPLANE
MANASIC PLANE			2. SUB-ETHERIC
COSMIC GASEOUS			THIRD SUBPLANE
PLANE OF THE LOWER MIND			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VI. EMOTIONAL			1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE			2. SUB-ATOMIC
COSMIC LIQUID			THIRD SUBPLANE
PLANE OF THE EMOTIONS			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VII. PHYSICAL			FIRST ETHER
PHYSICAL PLANE			SECOND ETHER
COSMIC DENSE			THIRD ETHER
PLANE OF THE PHYSICAL			FOURTH ETHER



MONAD

SPIRITUAL TRIAD

PERSONALITY

HD = HEAD CENTER
 HT = HEART CENTER
 T = THROAT CENTER
 BB = BASE OF BRAIN
 SP = SOLAR PLEXUS
 GO = OBSTRUCTIVE ORGANS
 S = SPLEEN

VERSE 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.

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 DZU 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.

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 DZJU 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.

VERSE 5

*Fohat takes five strides
and builds a winged
wheel at each corner of the
square, for the four holy
ones and their armies.*

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 DZJU 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.

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VERSE 5

*Fohat takes five strides
(having already taken the
first three) (a), and builds
a winged wheel at each
corner of the square for the
four holy ones . . . and
their armies (hosts) (b).*

VERSE 5

Fohat takes five strides (having already taken the first three) (a), and builds a winged wheel at each corner of the square for the four holy ones . . . and their armies (hosts) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles — the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles — three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "Esoteric Buddhism" can easily grasp the nomenclature. There are two esoteric schools — or rather one school, divided into two parts — one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

*The four aspects are the body, its life or vitality, and the "Double" of the body, the triad which disappears with the death of the person, and the Kama-rupa which disintegrates in Kama-loka.

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.

STANZA V. *Continued.*

5. FOHAT TAKES FIVE STRIDES (having already taken the first three) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES . . . AND THEIR ARMIES (hosts) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles—three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "Esoteric Buddhism" can easily grasp the nomenclature. There are two esoteric schools — or rather one school, divided into two parts — one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

From a Cosmic point of view, Fohat taking "five strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

(b) "Four winged wheels at each corner . . . for the four holy ones and their armies (hosts)" . . . These are the "four Maharajals" or great Kings of the Dhyan-Chohans, the Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South,

* The four aspects are the body, its life or vitality, and the "Double" of the body, the triad which disappears with the death of the person, and the Kama rupa which disintegrates in Kama-loka.

VERSE 5

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STANZA V. *Continued.*

5. FOHAT TAKES FIVE STRIDES (*having already taken the first three*) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES AND THEIR ARMIES (*hosts*) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles—three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "Esoteric Buddhism" can easily grasp the nomenclature. There are two esoteric schools — or rather one school, divided into two parts — one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

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VERSE 2

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

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

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown—“Boundless Space,” the abstract garb of an ever present abstraction—the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the “Boundless Circle of the Unknown Time,” from which Circle issues the radiant light—the Universal SUN, or Ormazd†—and the latter

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

† Ormazd is the Logos, the “First Born” and the Sun.

VERSE 2

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).**

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† Ormazd is the Logos, the "First Born" and the Sun.

VERSE 5

Fohat takes five strides (having already taken the first three) (a), and builds a winged wheel at each corner of the square for the four holy ones . . . and their armies (hosts) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles — the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles — three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "Esoteric Buddhism" can easily grasp the nomenclature. There are two esoteric schools — or rather one school, divided into two parts — one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

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STANZA V. *Continued.*

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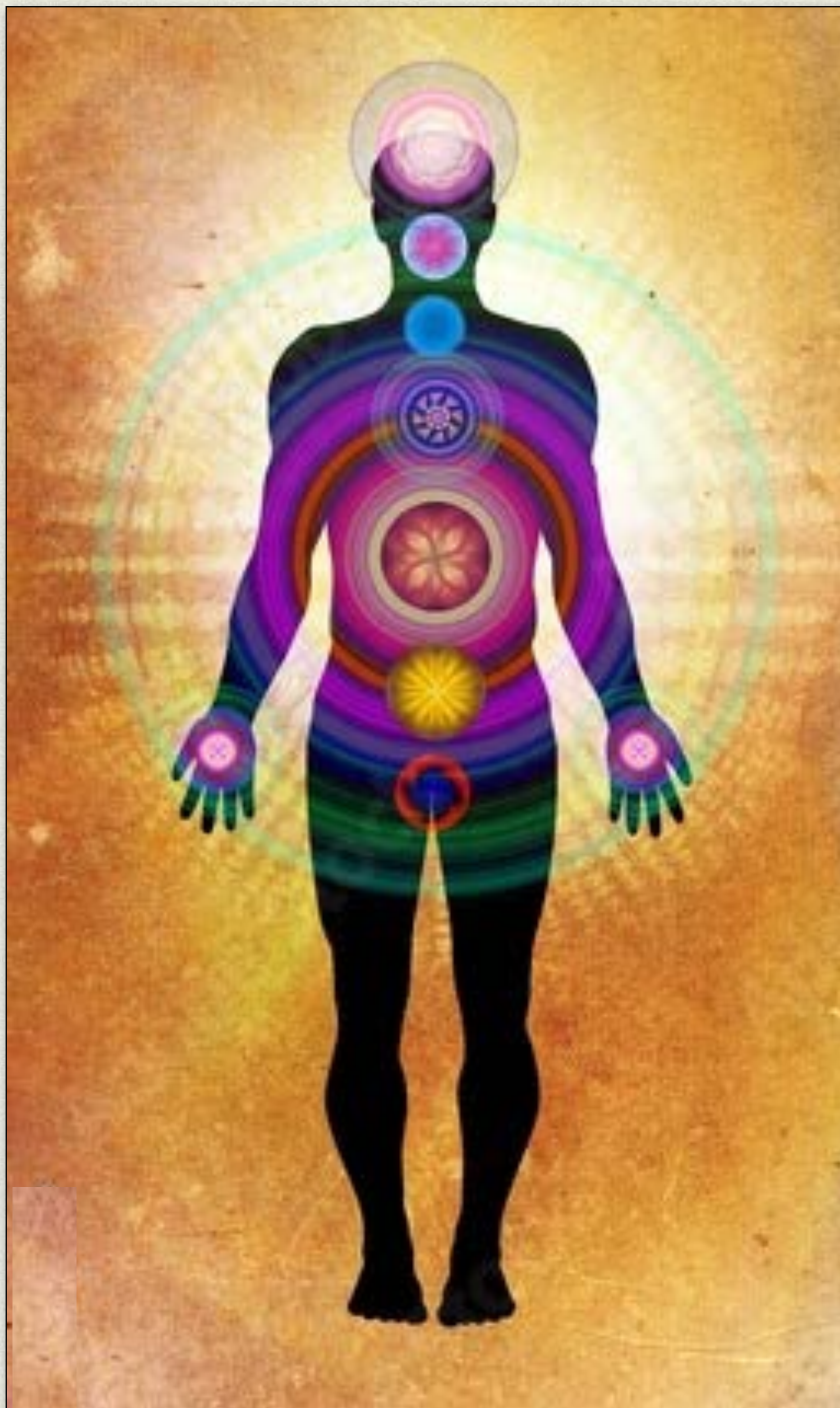
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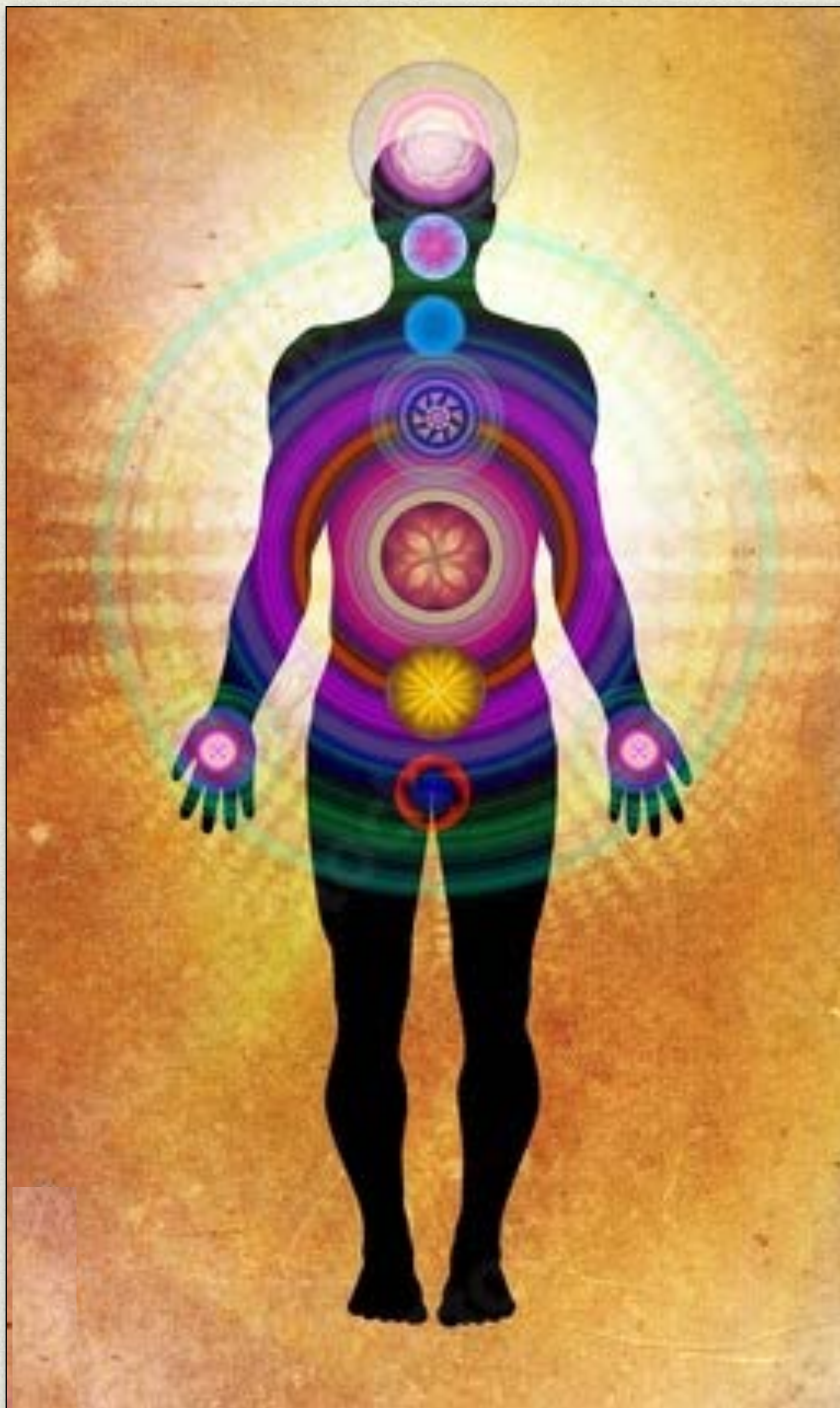
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Liṅga-śarīra (Sanskrit) [from *liṅga* characteristic mark, model, pattern + *śarīra* form from the verbal root *sri* to moulder, waste away] A pattern or model that is impermanent; the model-body or astral body, only slightly more ethereal than the physical body; the second principle in the ascending scale of the sevenfold human constitution. It is the astral model around which the physical body is built, and from which the physical body flows

or develops as growth proceeds. The Linga-sarira is formed before the body is formed, and thus serves as a model or pattern around which the physical body is molded and grows to maturity; it is as mortal as is the physical body, and disappears with the physical body, dissolving atom by atom with the atoms of the physical corpse. It is composed of electromagnetic matter, which is somewhat more refined than the matter of our physical body. -OTG

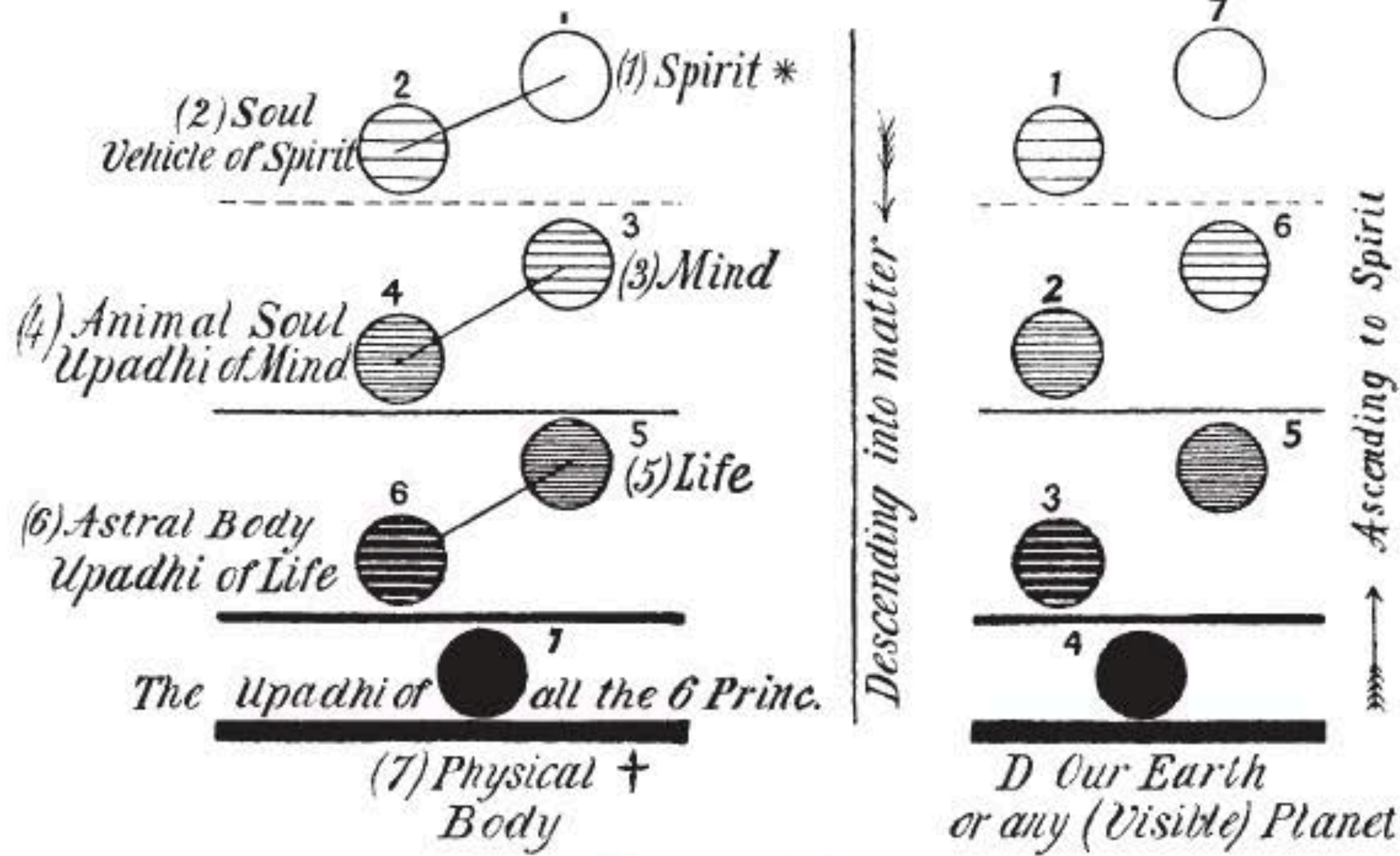


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HUMAN PRINCIPLES.

PLANETARY DIVISION.



† Or as usually named after the manner of Esoteric Buddhism and others: 1, Atma; 2, Buddhi (or Spiritual Soul); 3, Manas (Human Soul); 4, Kama Rupa (Vehicle of Desires and Passions); 5, Linga Sarira; 6, Prana; 7, Sthula Sarira.

Buddhism"). For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our globe, probably, is to the inhabitants of the other planets, if any, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative position is given further on, and also in the diagram appended to the Comments on Verse 7 of Stanza VI., a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call "the principles in Man." The seven are on three material planes and one spiritual plane, answering to the three *Upadhus* (material bases) and one spiritual vehicle (*Vahan*) of our seven principles in the human division. If, for the sake of a clearer mental conception, we imagine the human principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences:—

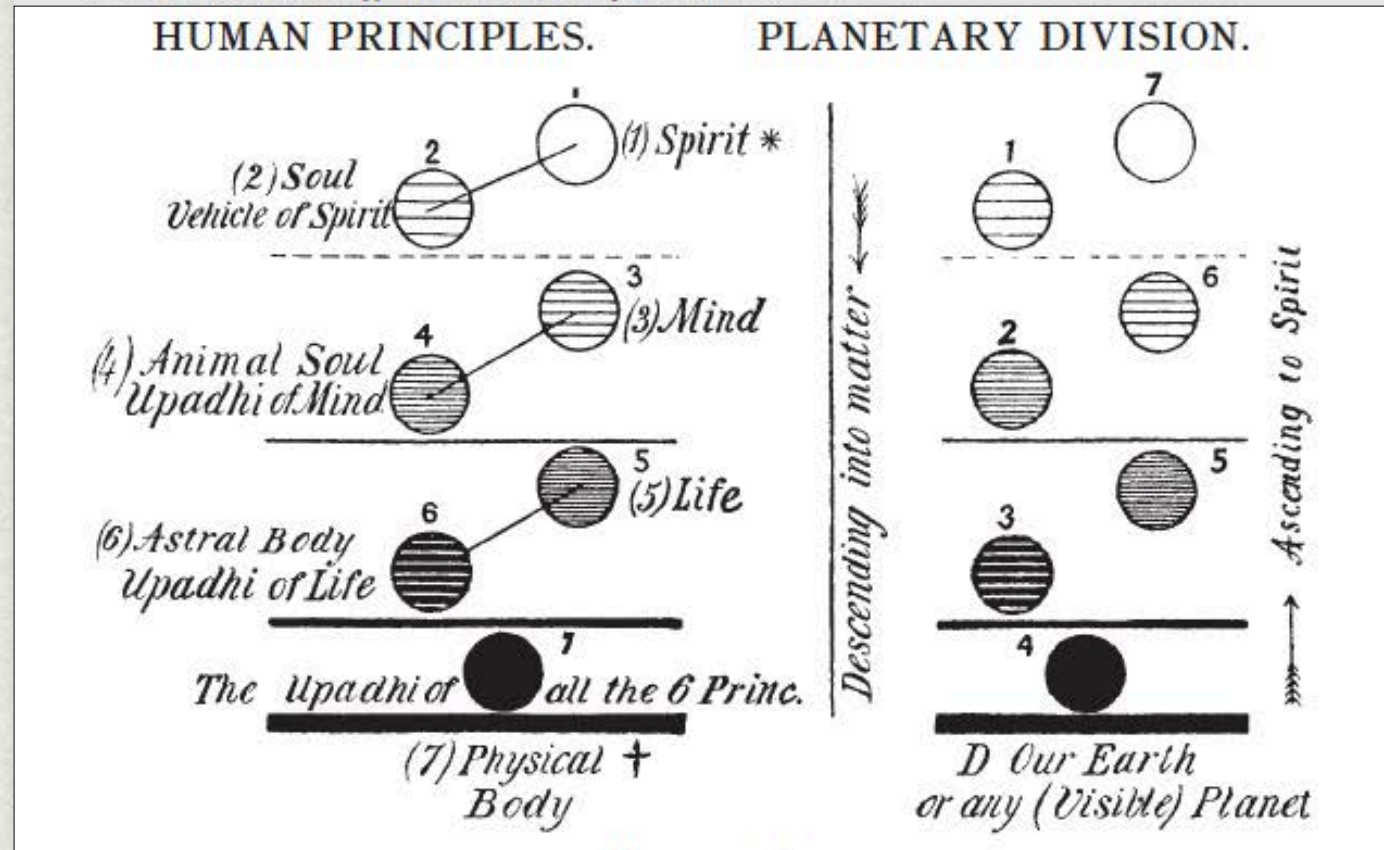


DIAGRAM I.

* As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelian method, the numbers are reversed. Spirit is enumerated the first instead of seventh, as is usually done, but, in truth, ought not to be done.

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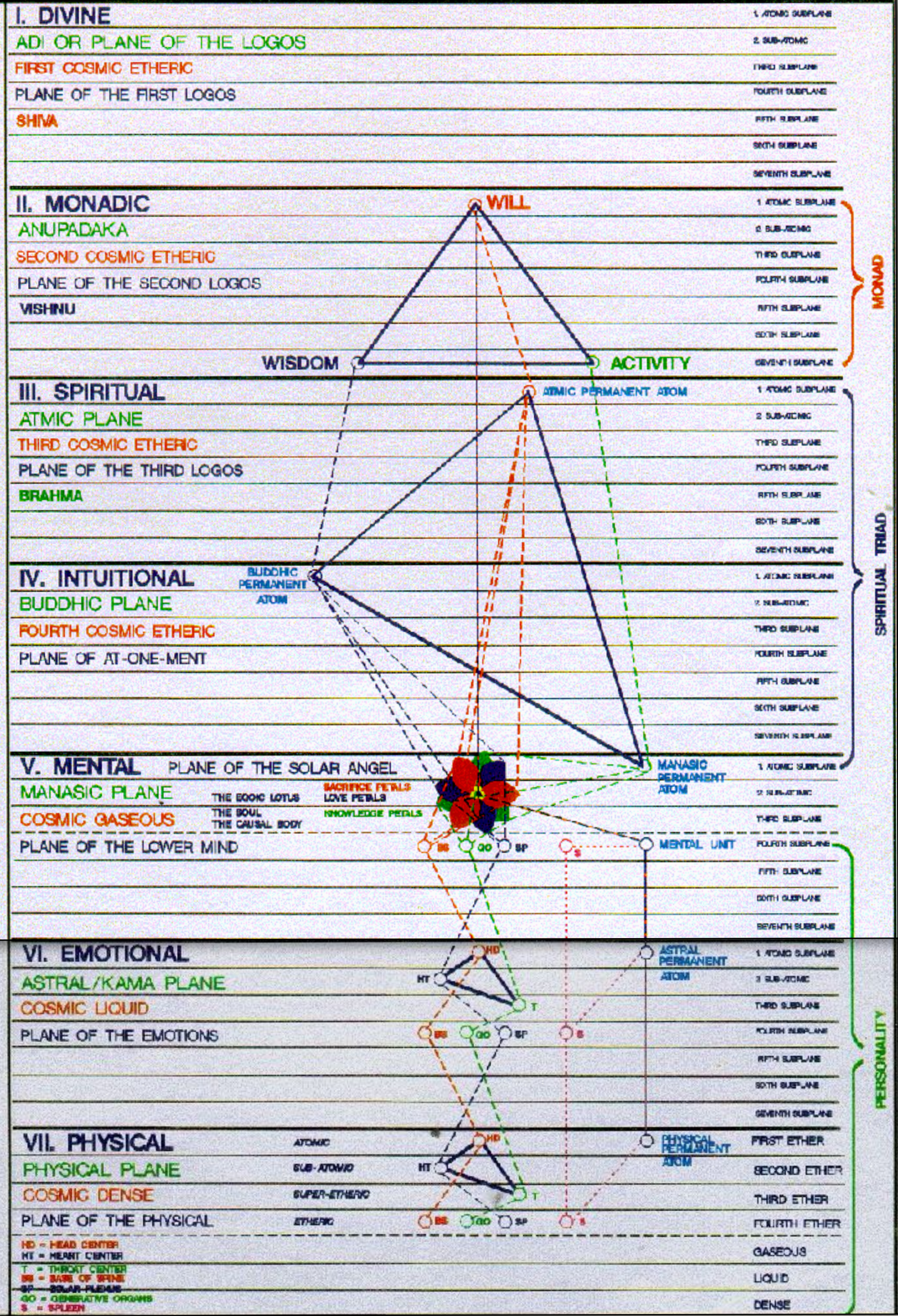
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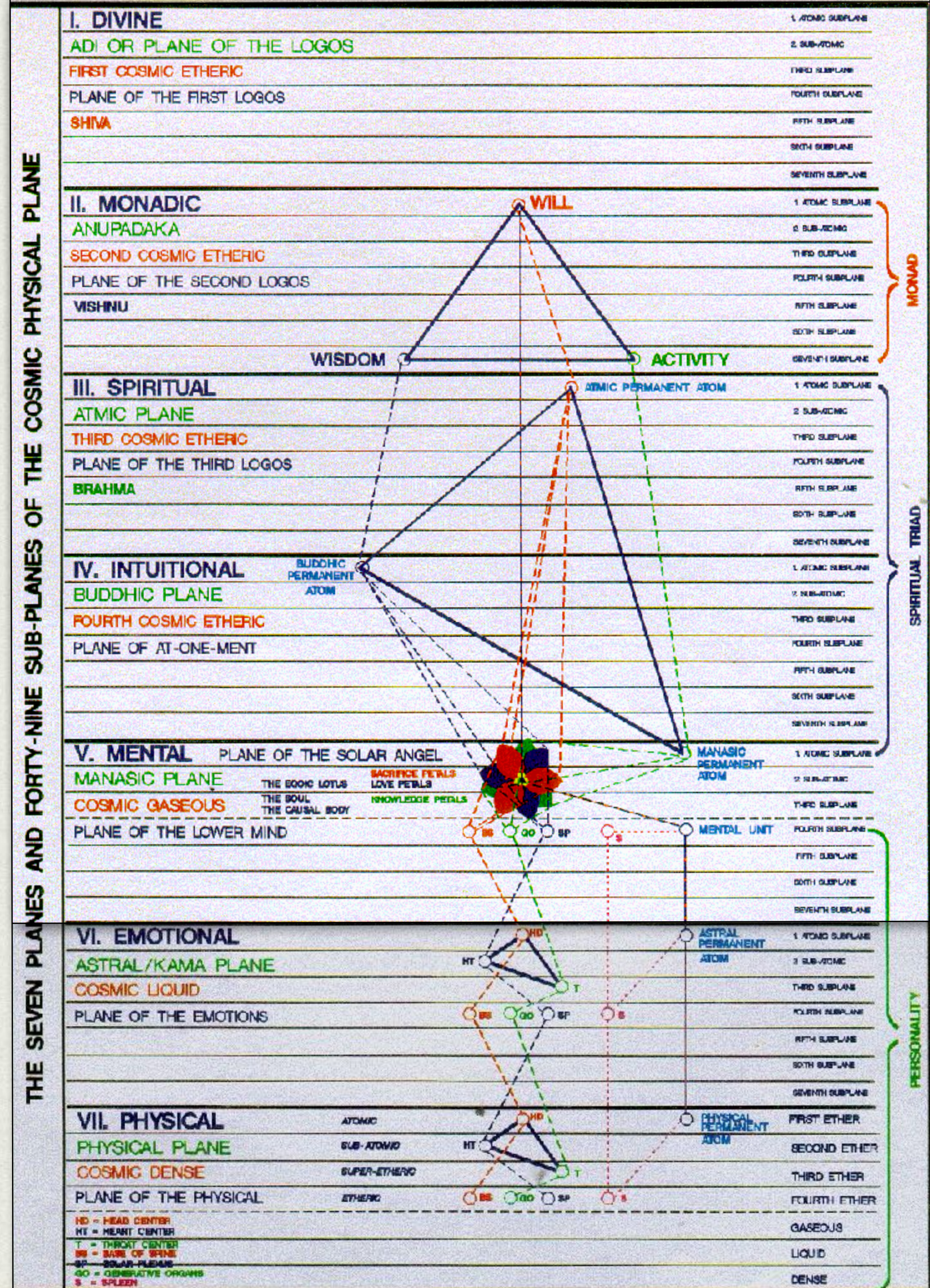
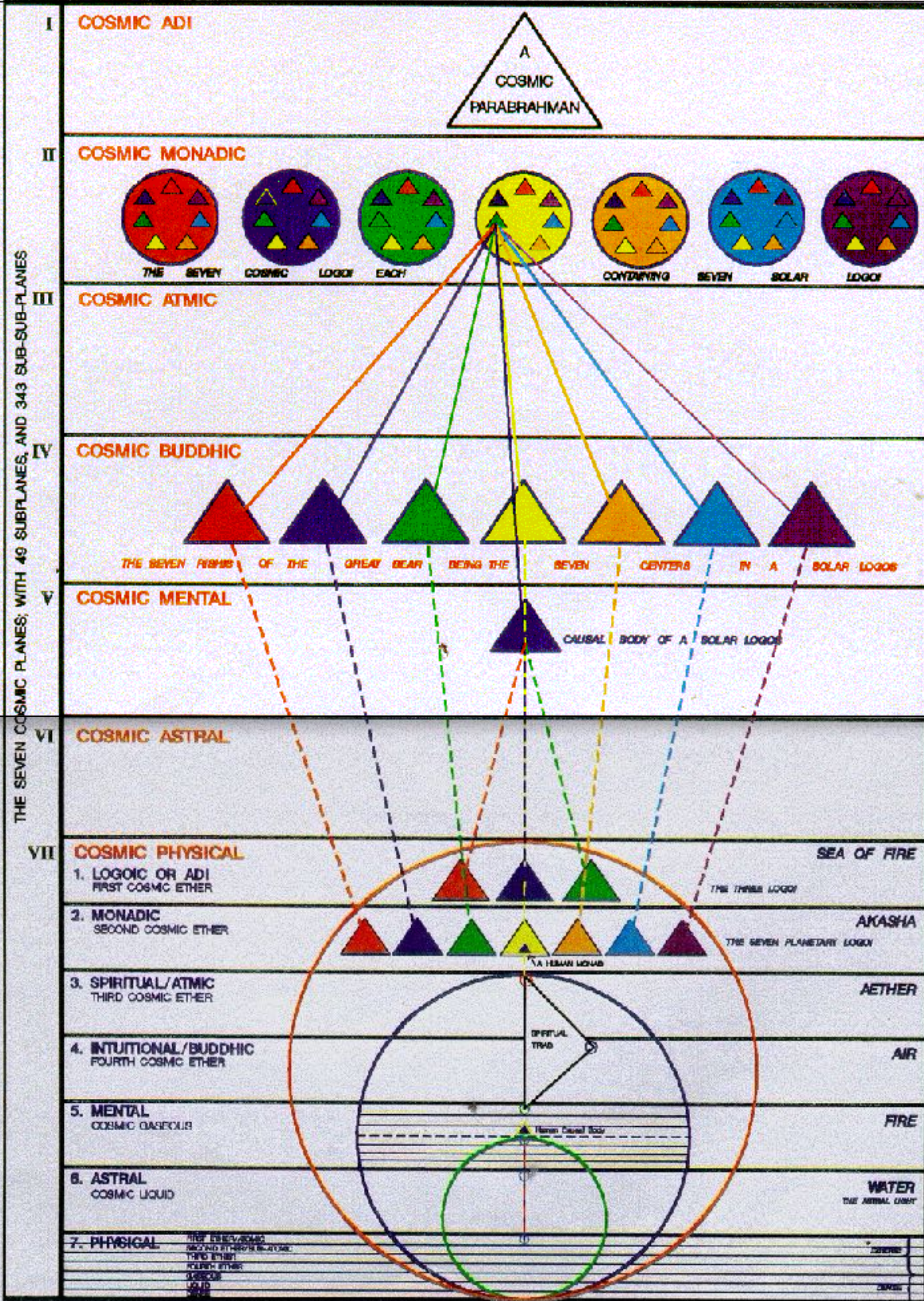
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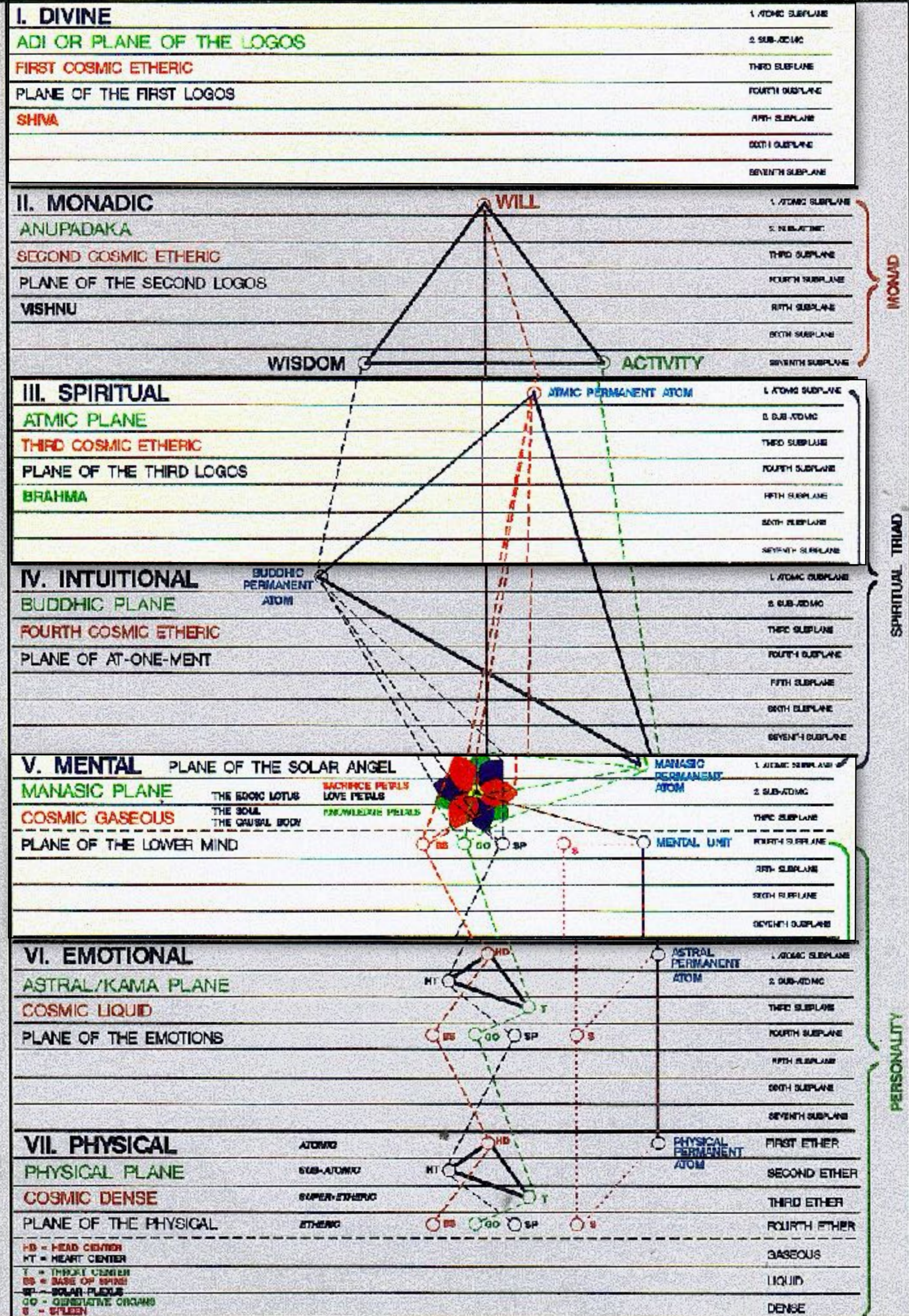
THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



From a Cosmic point of view, Fohat taking "five strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.



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"On each plane one of these Brothers [Fohat] holds sway, and the three elder Brothers rule on the first, third and the fifth planes, or on the plane of adi, atma and manas. -TCF:65

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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.

STANZA V. *Continued.*

5. FOHAT TAKES FIVE STRIDES (*having already taken the first three*) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES AND THEIR ARMIES (*hosts*) (b).

(a) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles—three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "Esoteric Buddhism" can easily grasp the nomenclature. There are two esoteric schools—or rather one school, divided into two parts—one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

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Though we cannot claim them as belonging exactly to any of our classes, this is perhaps the best place in which to mention those wonderful and important beings, the four *Devarajas*. In this name the word *deva* must not, however, be taken in the sense in which we have been using it, for it is not over the *deva* kingdom but over the four elements; of earth, water, air, and fire, with their in-dwelling nature-spirits and essences, that these four Kings rule. What the evolution has been through which they rose to their present height of power and wisdom we cannot tell, save only that it has certainly not passed through anything corresponding to our own humanity.

They are often spoken of as the Regents of the Earth, or Angels of the four

The Maharajah *Virudhaka*, King of the South

cardinal points, and the Hindu books call them the *Chatur Maharajas*, giving their names as *Dhritarashtra*, *Virudhaka*, *Virupaksha*, and *Vaishnavana*. In the same books their elemental hosts are called *Gandharvas*, *Kumbhandas*, *Nagas*, and *Yakshas* respectively, the points of the compass appropriated to each being in corresponding order east, south, west, and north, and their symbolical colours, white, blue, red, and gold. They are mentioned in *The Secret Doctrine* as “winged globes and fiery wheels”, and in the Christian bible *Ezekiel* makes a very remarkable attempt at a description of them in which very similar words are used. References to them are to be found in the symbology of every religion, and they have always been held in the highest reverence as the protectors of mankind.



It is they who are the agents of man's karma during his life on earth, and thus they play an extremely important part in human destiny. These great karmic deities of the Kosmos weigh the deeds of each personality when the final separation of its principles takes place at the end of its astral-life, and give, as it were, the mould of an etheric double exactly suitable to its karma for the man's next birth. But it is the *Devarajas* who, having command of the elements of which that etheric double must be composed, arrange their proportion so as to fulfil accurately the intention of the Lipika.

It is they also who constantly watch all through life to counterbalance the changes perpetually being introduced into man's condition by his own free will and that of those around him, so that no injustice may be done, and karma may be accurately worked out, if not in one way, then in

Devaraja

another. A learned dissertation upon these marvelous beings will be found in *The Secret Doctrine*, vol. i., pp. 122- 126. They are able to take human material forms at will, and several cases are recorded when they have done so.

All the higher nature-spirits and hosts of artificial elementals act as their agents in the stupendous work they carry out, yet all the threads are in *their* hands, and the whole responsibility rests upon them alone. It is not often that they manifest upon the astral plane, but when they do they are certainly the most remarkable of its non-human inhabitants. A student of occultism will not need to be told that as there are seven great classes both of nature-spirits and elemental essences, there must really be seven and not four *Devarajas*, but outside the circle of initiation little is known and less may be said of the higher three. -*The Astral Plane:85-87*

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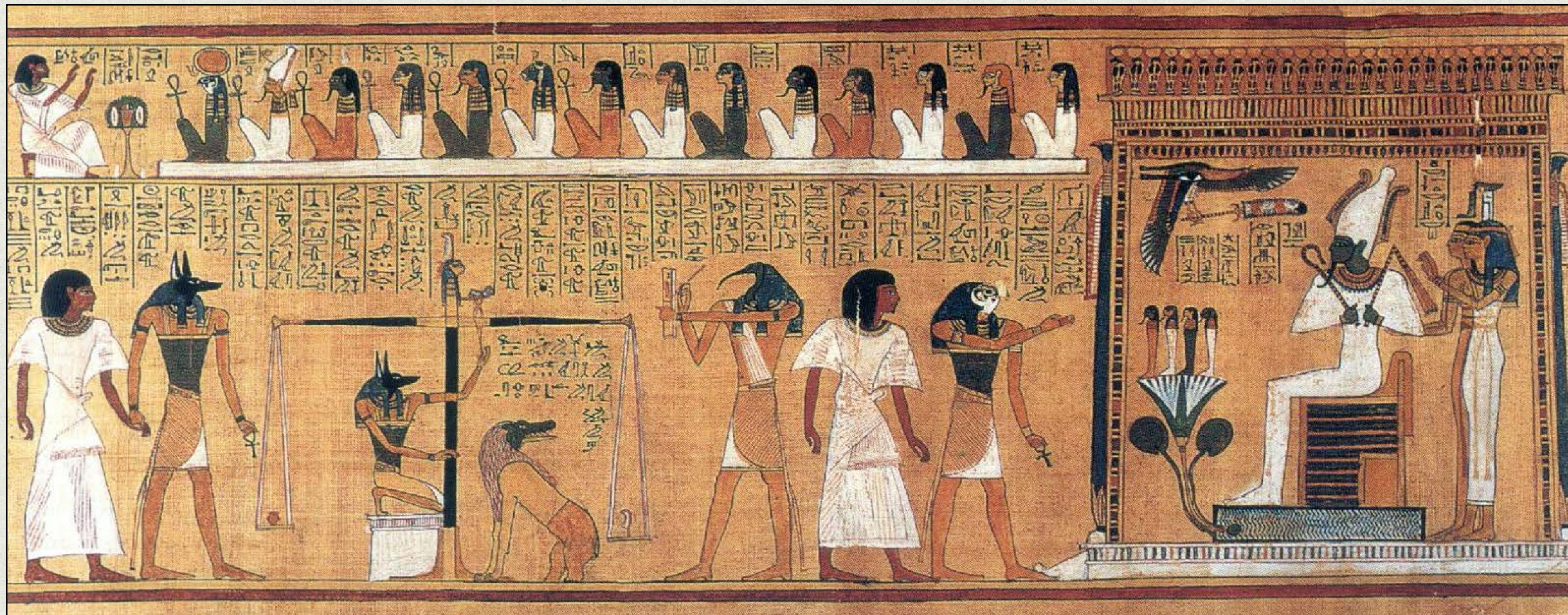
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The wind, like the breath of the physical body, is a manifestation of the Spirit, which comes from we know not whence and goeth we know not whither. It is said that from the North and West come all diseases and all afflictions, while from the East and South come all benefits. The winds, like the breath of the physical body, are but vehicles of spiritual powers operating on earth, through which the Lords of Karma bring about Their decrees, even that which seems to be evil ultimately resulting for the benefit of the world and its inhabitants. Just as the signs of

the zodiac have their Rulers, so do the 4 quarters of the earth. The powers which operate in the creations of earth are focused in these 4 cardinal points, or rather their Rulers manipulate certain creative forces, both in the evolution of the globe and in the individual. These forces being both cause and effect are the Law of Karma. In the spiritual life, these beasts, or Lords, symbolize the power to Know, the power to Dare, the power to Do and the power to Keep Silent. Without these four powers the Soul cannot reach mastery. -The Key To The Universe:144-5

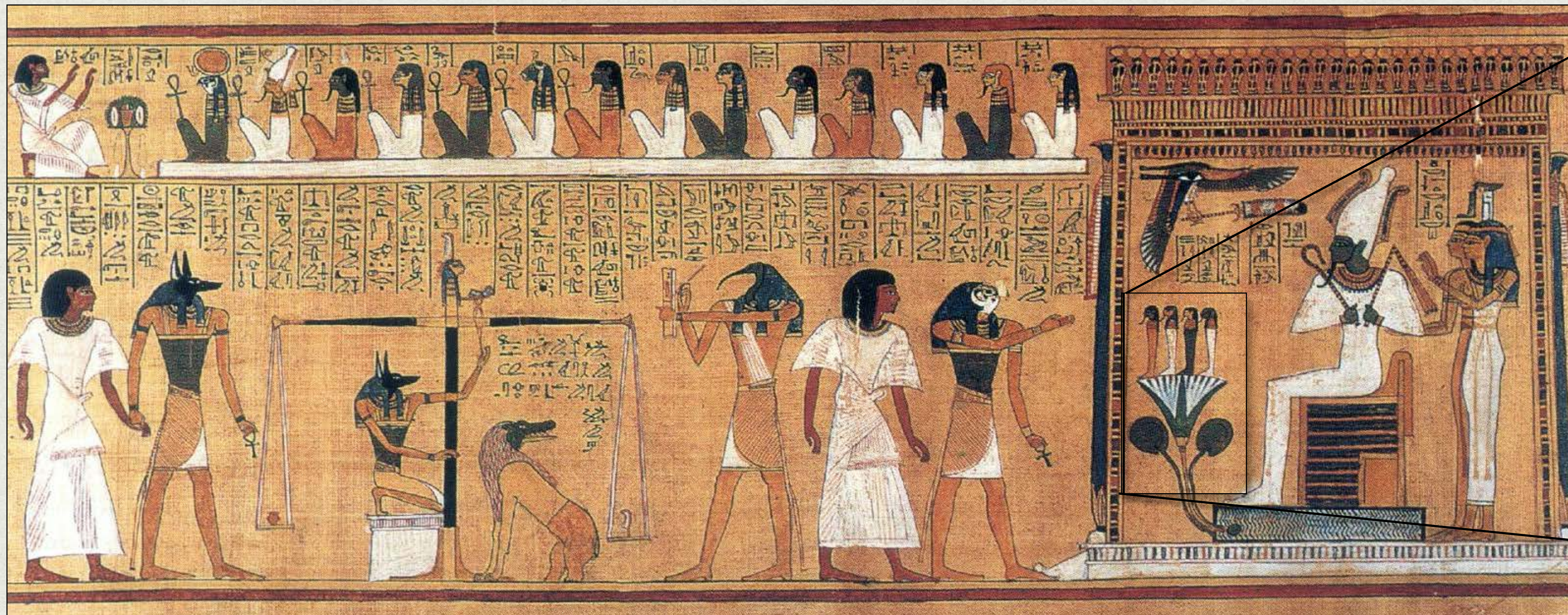


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*Not of course in the sense of the German Materialist Moleschott, who assures us that "Thought is the movement of matter," a statement of almost unequalled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective — though to us super-sensuously objective — aspect on the astral plane. (See "The Occult World," pp. 89, 90.)

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† The views of our present-day scientific thinkers as to the relations between mind and matter may be reduced to two hypotheses. These show that both views equally exclude the possibility of an independent Soul, distinct from the physical brain through which it functions. They are:—

(1.) MATERIALISM, the theory which regards mental phenomena as the product of molecular change in the brain; *i.e.*, as the outcome of a transformation of motion into feeling (!). The cruder school once went so far as to identify mind with a "peculiar mode of motion" (!), but this view is now happily regarded as absurd by most of the men of science themselves.

(2.) MONISM, or the Single Substance Doctrine, is the more subtle form of negative psychology, which one of its advocates, Professor Bain, ably terms "guarded

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THE INTERNATIONAL SCIENTIFIC SERIES.

HISTORY
OF
THE CONFLICT
BETWEEN
RELIGION AND SCIENCE.

BY
JOHN WILLIAM DRAPER, M. D., LL. D.,

PROFESSOR IN THE UNIVERSITY OF NEW YORK; AUTHOR OF A "TREATISE ON HUMAN
PHYSIOLOGY;" "HISTORY OF THE INTELLECTUAL DEVELOPMENT OF EUROPE;"
"HISTORY OF THE AMERICAN CIVIL WAR;" AND OF MANY EXPERI-
MENTAL MEMOIRS ON CHEMICAL AND OTHER SCIENTIFIC SUBJECTS.

NEW YORK:
D. APPLETON AND COMPANY,
549 & 551 BROADWAY.
1875.

The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper, "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private

apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."† Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

†"Conflict between Religion and Science."
— Draper, pp. 132 and 133. —SD1:104

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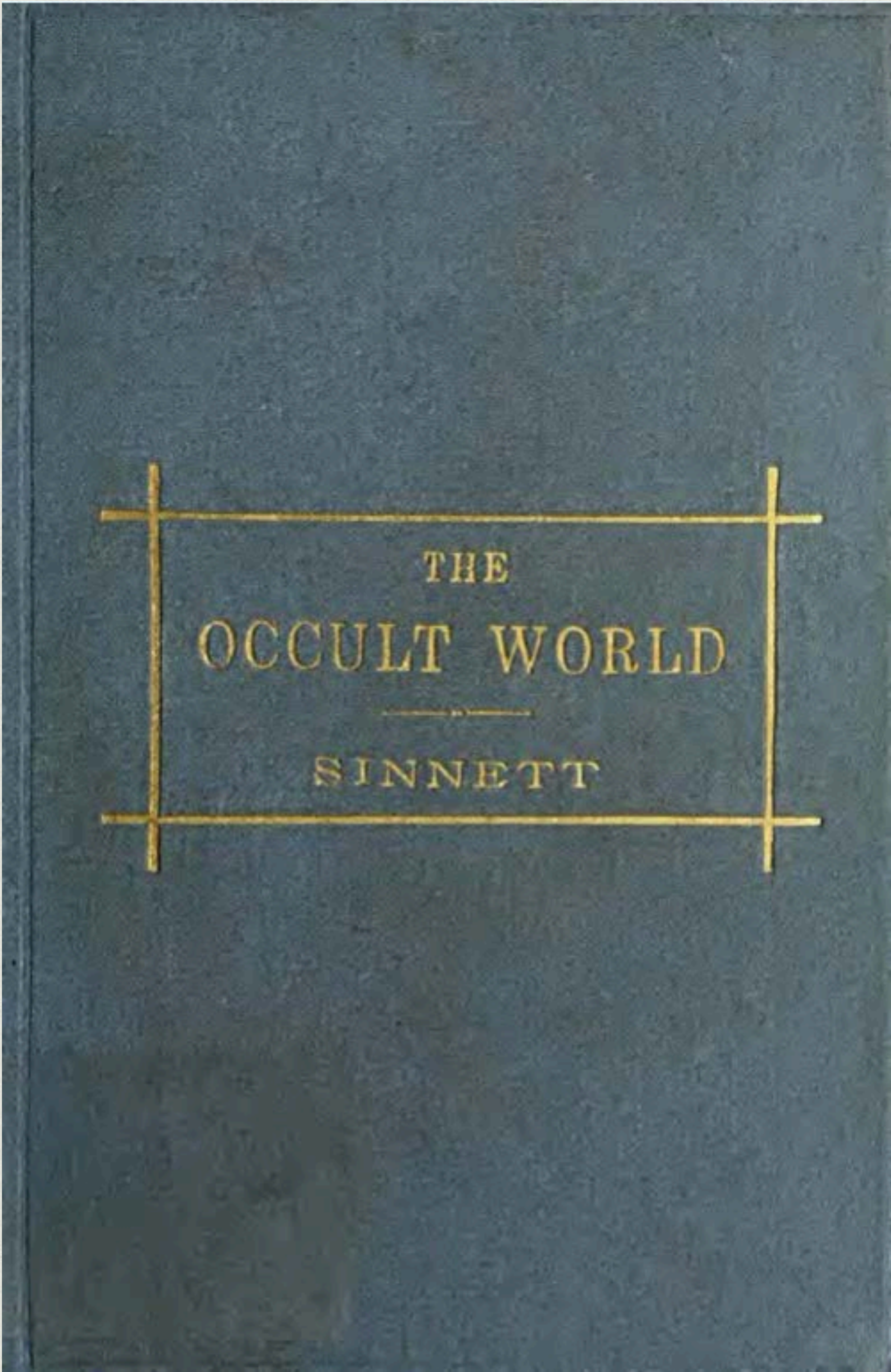
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a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Shandha'; the Hindu gives it the name of 'Karma.' The adept evolves these shapes consciously; other men throw them off unconsciously. -"The Occult World," pp. 89-90