



"Wells of Jade", by Agnes Pelton



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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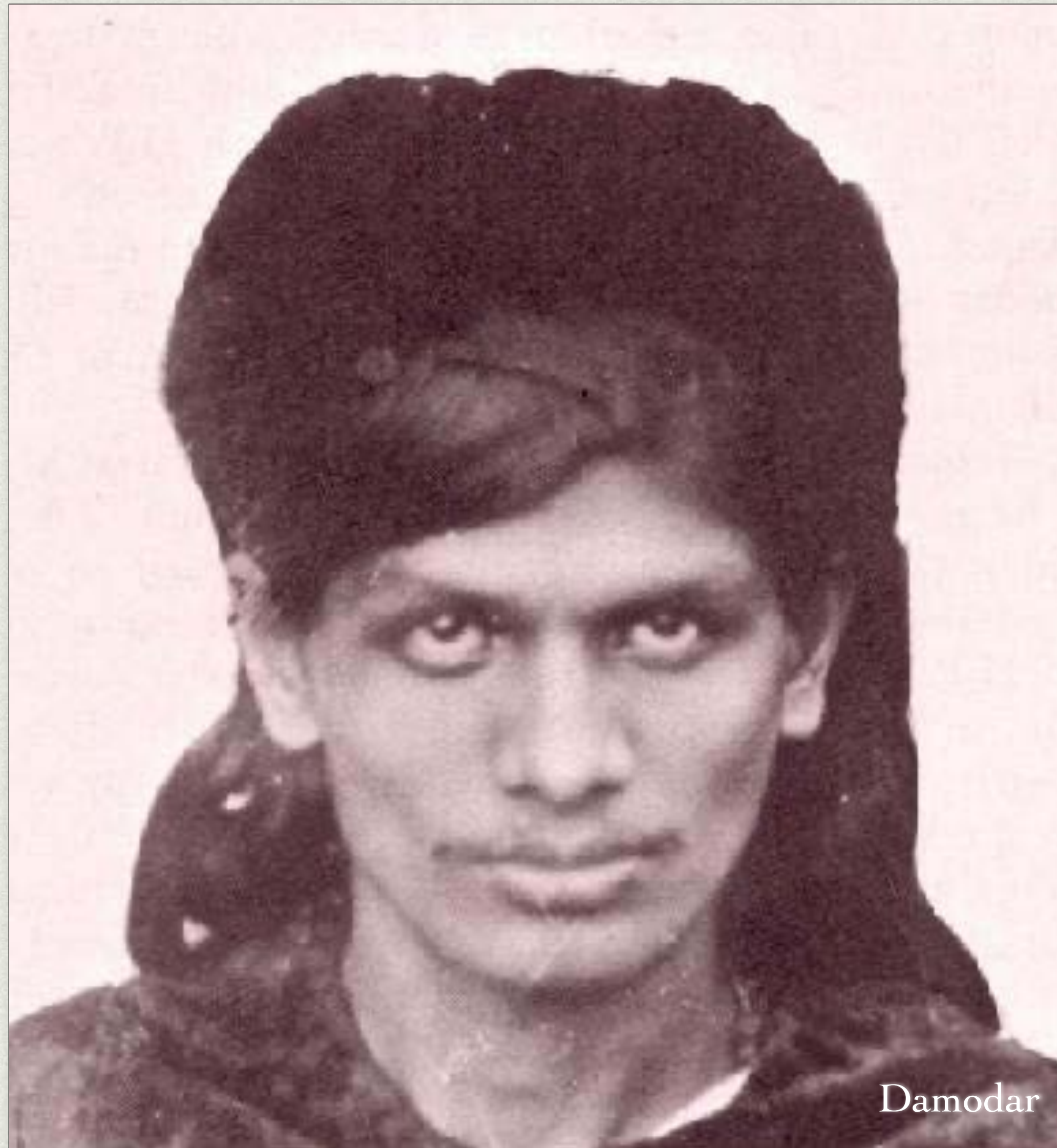
Colonel Olcott (standing),
A.P. Sinnett, Damodar,
and H.P.B.

The Mysterious Disappearance of Damodar

Damodar had disappeared, and left no trace behind him as a clue to show me whither he had gone or when he would return, if ever. I hastily went through the four communicating rooms, but they were empty; my other companions having gone to the river for a bath. From Damodar's

window I called to a servant, and learned from him that Damodar had left the bungalow, alone, at daybreak, but left no message. Not knowing exactly what to make of it, I returned to my room, and found lying on the table a note from a Master, bidding me not to worry about the lad as he was under his protection, but giving me no hint as to his return. It had

taken but a minute or so to make the circuit of the four inter-communicating open-doored rooms, and I had heard no messenger's footstep in the gravelly compound; a person could hardly have entered my room between my leaving and re-entering it, yet here was the mysterious letter, in the "K.H." writing and familiar Chinese envelope, lying on my table.



My first instinct was to take Damodar's luggage—his trunk and bedding—and pack it away under my own cot. I then despatched a telegram to H.P.B., telling her of his disappearance and of my having no idea as to his return. When the bathers got back from the river, they were naturally as excited as myself over the incident, and we wasted much time in speculations and surmises as to its possible sequel. I went twice to the Palace that day and found myself increasingly welcome to His Highness. He showed me every courtesy, discussed the Vedanta philosophy with evidently deep interest, and gave me a pressing invitation to accompany him the next time he should go to his Kashmirian capital, Srinagar. Just as evening was closing

in, and I was sitting alone, writing, in our bungalow, the others having gone for a ride on horseback, I heard a step on the gravel outside, and, looking around, saw a tall Kashmiri-costumed telegraph peon (messenger) bring me a message. On opening it, I found it to be from H.P.B., in answer to mine. She said that a Master had told her that Damodar would return, and that I must not let his luggage, especially his bedding, be touched by any third party. That was strange, was it not, that she, at Madras—some 2,000 miles away—should tell me to do the very thing it had been my first impulse to do on finding out the lad's departure? Was it long-distance telepathy, or what? There was something stranger yet to come.



To open and read the despatch had not taken me a minute; the peon had not had more than time enough to get across the verandah into the compound when, like a flash, it came to me that the form of the peon was not real but a Maya, and that he belonged to the Brotherhood: I knew it, I could swear to it, because of a certain psychic disturbance caused in me by the approach of one of those personages; in fact, I could presently identify the peculiar vibration set up by the mesmeric current of my own Teacher, who was also H.P.B.'s Teacher. I ran to the door and looked across the bare compound, in which were no trees or bushes to serve as hiding-places, but nothing was in sight: the peon had disappeared as if into the ground. I have been asked, when telling this story, how the transfer of the despatch from the keeping of the real peon to the simulated one, and the return of my signed receipt to the telegraph office, could be accounted for unless the messenger had

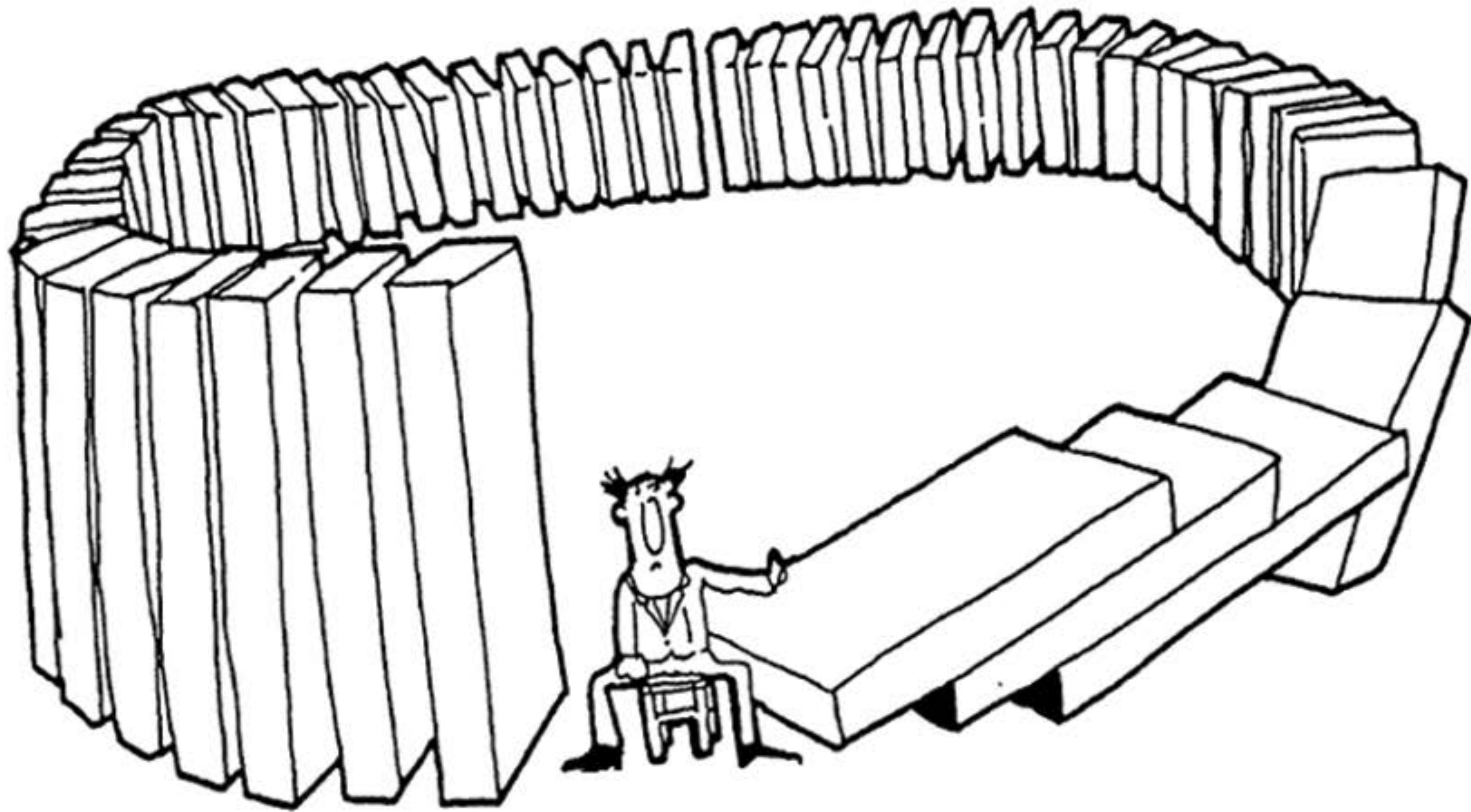
been a consenting party. The thing is very simple, provided the reality of hypnotic power be conceded. The adept meets the peon; by will-power prevents his seeing him; causes him to become unconscious; leads him to any convenient place of hiding; leaves him there asleep; puts the illusive appearance of the man over his own features and person; brings me the telegram, takes my receipt, salutes, and retires; the next moment, the nervous thrill caused in me by his sympathetic magnetism reacting in himself, warns him that I am on the alert and will naturally come to the door, so he inhibits my sight to prevent my seeing him, returns to the sleeping peon, puts the receipt in his hand, wills that he shall recollect, as if it had happened to himself, the brief episode of our meeting, awakens him, inhibits his sight, and send him back to the telegraph office. A very simple sequence of events, easily comprehensible for every advanced mesmerist. -ODL3:54-7



It was on 25th November, at daylight, that Damodar left us: he returned in the evening of the 27th—after an absence of some sixty hours, but how changed! He left, a delicate-framed pale student-like young man, frail, timid, deferential; he returned with his olive face bronzed

several shades darker, seemingly robust, tough, and wiry, bold and energetic in manner: we could scarcely realise that he was the same person. He had been at the Master's retreat (ashram), undergoing certain training. He brought me a message from another Master, well

known to me, and, to prove its genuineness, whispered in my ear a certain agreed password by which Lodge messages were authenticated to me, and which is still valid: a fact which certain transatlantic persons might profitably take note of.



Karma (what goes around, comes around)

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).*

The Lipika (a description of whom is given in the Commentary on Stanza IV. No. 6) are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most occult portion of Cosmogogenesis, which cannot be given here. Whether the Adepts (even the highest) know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would incline rather to the latter supposition. Of its highest grade, one thing only is taught: the Lipika are connected with Karma — being its direct Recorders.†

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Ormazd at their head: or the "Seven Spirits of the Face": the Seven Sephiroth separated from the first Triad, etc., etc.*

They build or rather rebuild every "System" after the "Night." The Second group of the Builders is the Architect of our planetary chain exclusively; and the third, the progenitor of our Humanity the Macrocosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations; the second and third groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass—the four cardinal and the four intermediate points—and are called *Loka-Pālas*, "Supporters or guardians of the World" (in our visible Kosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief; their elephants and their spouses pertaining of course to fancy and afterthought, though all of them have an occult significance.

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The Lipika Lords, controlling the periodical manifestation of life are, roughly speaking, divided into the following groups, which it might be of interest to note:

1. Three extra-systemic or cosmic Lords of Karma, Who work from a centre in Sirius through the medium of three representatives. These form a group around the solar Logos, and hold to Him a position analogous to the three Buddhas of Activity Who stand around Sanat Kumara.
2. Three Lipika Lords Who are the karmic agents working through the three aspects.
3. Nine Lipikas Who are the sumtotal of the agents for the Law working through what the Qabalah calls the nine Sephiroth.
4. Seven presiding agents of karma for each one of the seven schemes.

These four groups correspond in manifestation to the Unmanifested,

manifesting through the triple Aspects, and under Them work an infinity of lesser agents. These lesser agents might again be somewhat differentiated, each of the following groups being found in every scheme and on every ray-emanation.

1. The Lipika Lords of a scheme Who, through the manipulation of forces, make it possible for a planetary Logos to incarnate under the Law, and work out His cyclic problem.
2. Those who (under the first group) control the destiny of a chain.
3. Those who are the energy-directors of a globe.
4. Agents of every kind Who are concerned with the karmic adjustments, incident upon the periodical manifestation of such forms as:
 - a. A round, seven in all.
 - b. A kingdom in nature, seven in all.

- c. The human kingdom.
- d. A rootrace, subrace and branch race.
- e. A nation, a family, a group, and their correspondences in all the kingdoms.
- f. A plane.
- g. The reptile and insect world.
- h. The bird evolution.
- i. The devas.
- j. Human units, egoic groups, monadic lives, and myriads of other forms, objective and subjective, planetary and interplanetary, in connection with the Sun, and in connection with the planetoids.

All work with energy emanations, and with force units under cyclic law, and all have the same objective,—the producing of perfected activity, intensification of heat, and of radiant magnetic light as an expression of the will or purpose of each embodied life.

VERSE 5

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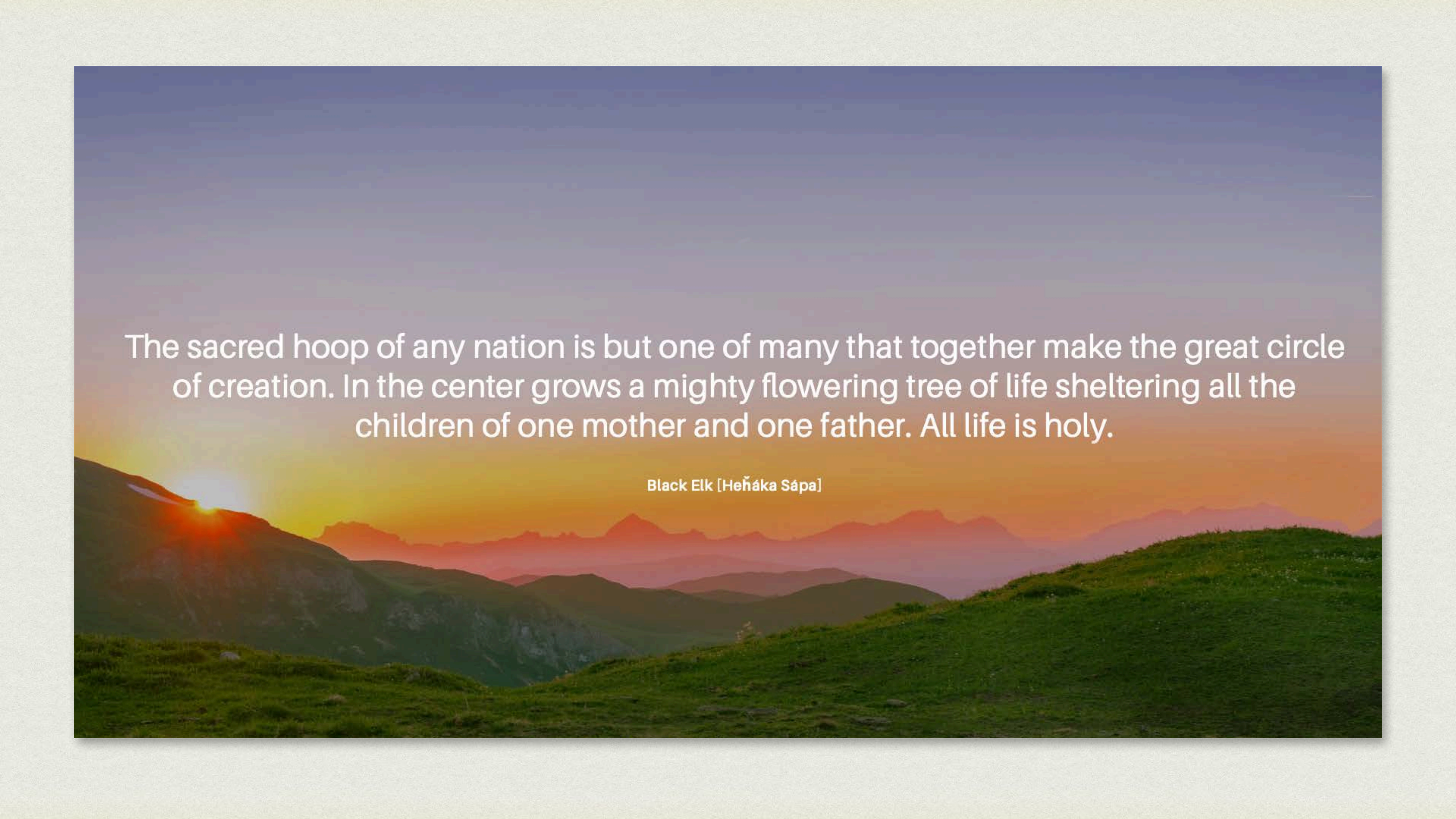
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The sacred hoop of any nation is but one of many that together make the great circle of creation. In the center grows a mighty flowering tree of life sheltering all the children of one mother and one father. All life is holy.

Black Elk [Heñáka Sápa]

the tree of life

Image for the cosmos

Roger Cook



The Tree of Imagination

The Tree at the Center

The Tree of Fertility

The Tree of Ascent

The Inverted Tree

The Tree of Sacrifice

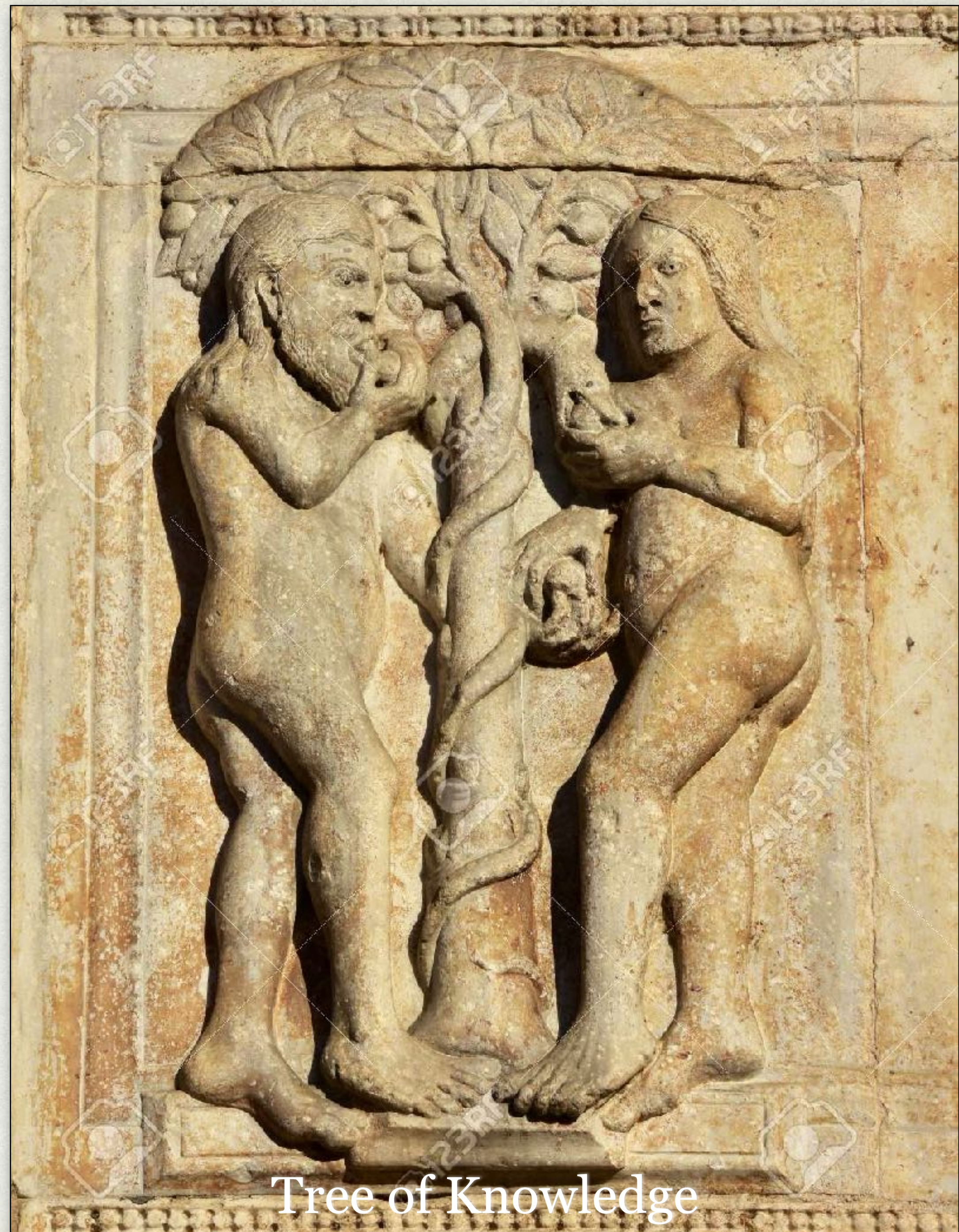
The Tree of Knowledge

The Tree of History

The Tree of Inner Necessity

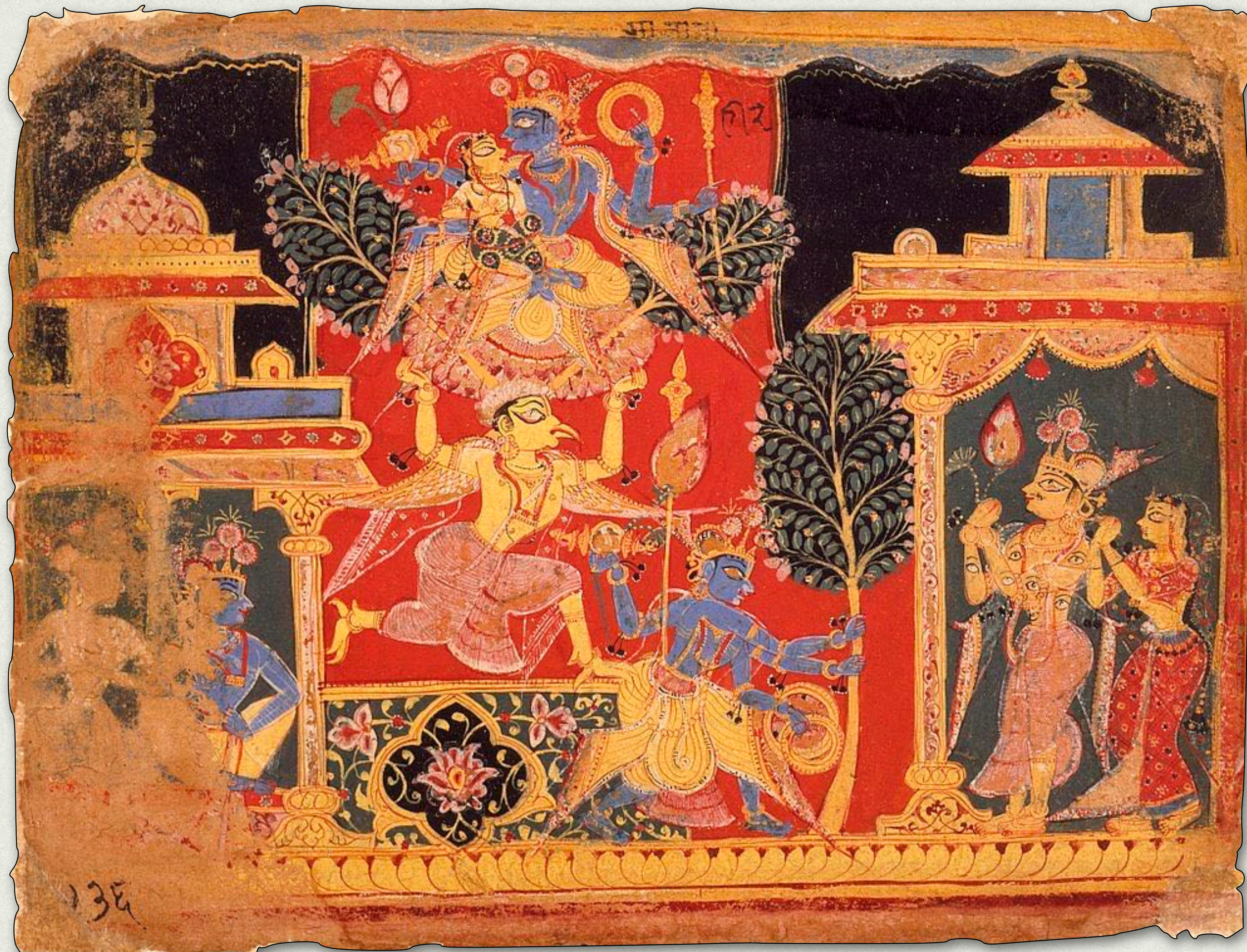


Tree of Life



Tree of Knowledge



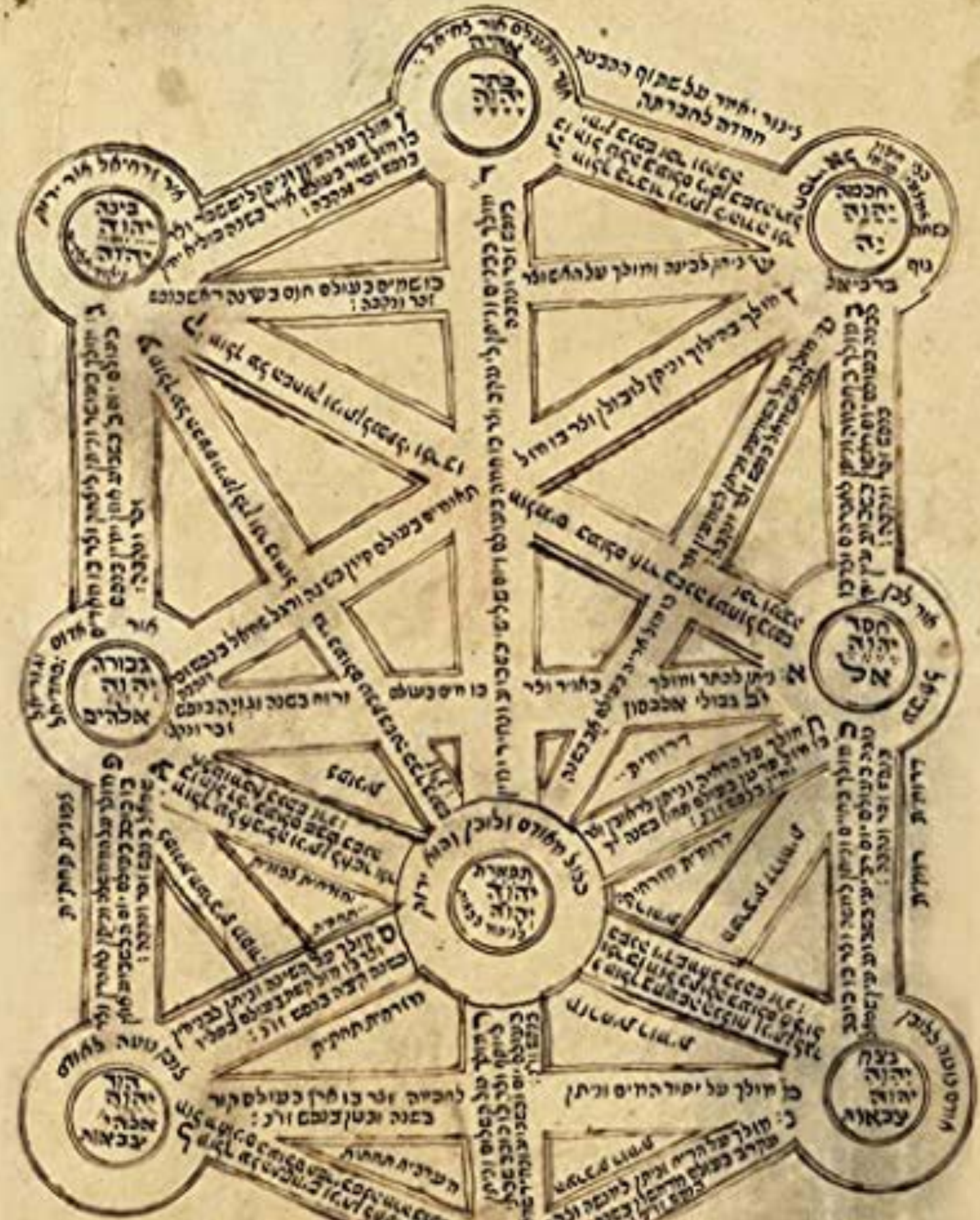


Krishna, Satyabhama, and Garuda steal Indra's Parijata tree (centre), Krishna uproots the tree from heaven as Indra and His wife Indrani look on (right),



Tāne Mahuta, Maori "Lord of the Forest"





זוהי עולמות דבי"ע וזוהי ספר שלם

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"The Lawrence Tree"
by Georgia O'Keefe

The Tree which the earliest people leaned against for mental support and hung their signs of beseeching and tokens of gratitude upon, and garlanded with the flowers of spring, and fruits of harvest, or set alight with candles in imitation of the starry fires, was the Tree of Heaven, and it was the Tree of Heaven figuratively, because of the celestial Pole at the fixed centre, on which their eyes first rested- to be followed by their thoughts; and by that Tree, as up the Mount of the North, they first ascended heavenward. The Dragon revolving around the Pole supplied the natural genesis of the Serpent coiling and twining round the Tree. The Serpent and Tree are twin, and inseparable. The Serpent in the Fruit-Tree is common in the Greek drawings. It has been found in Indian caves and Abyssinian temples. The Serpent twined around a tree with

fruit-bearing boughs is sometimes painted on Egyptian sarcophagi. So on the coins of Tyre we see the Serpent coiled about the Tree that is in fruit... The first divinity in the *Dahoman* Pantheon [an African system] is the Serpent in its two characters. The next is the Tree, represented by the *bombax* or cotton tree... Bruce describes the *Shangallas* as worshippers of the Serpent, the Tree, the Moon, Planets, and Stars. Here the Tree and Serpent are identified with the Stars. We shall find no simpler form of the beginnings that dawned out of the darkness. The Water was the firmament at first. In this blue Water above, the Tree of Life was figured at the point of commencement, and round the Tree the starry Serpent or Dragon twined with its Seven heads... The Natural Genesis, v.1, p.354-5

VERSE 5

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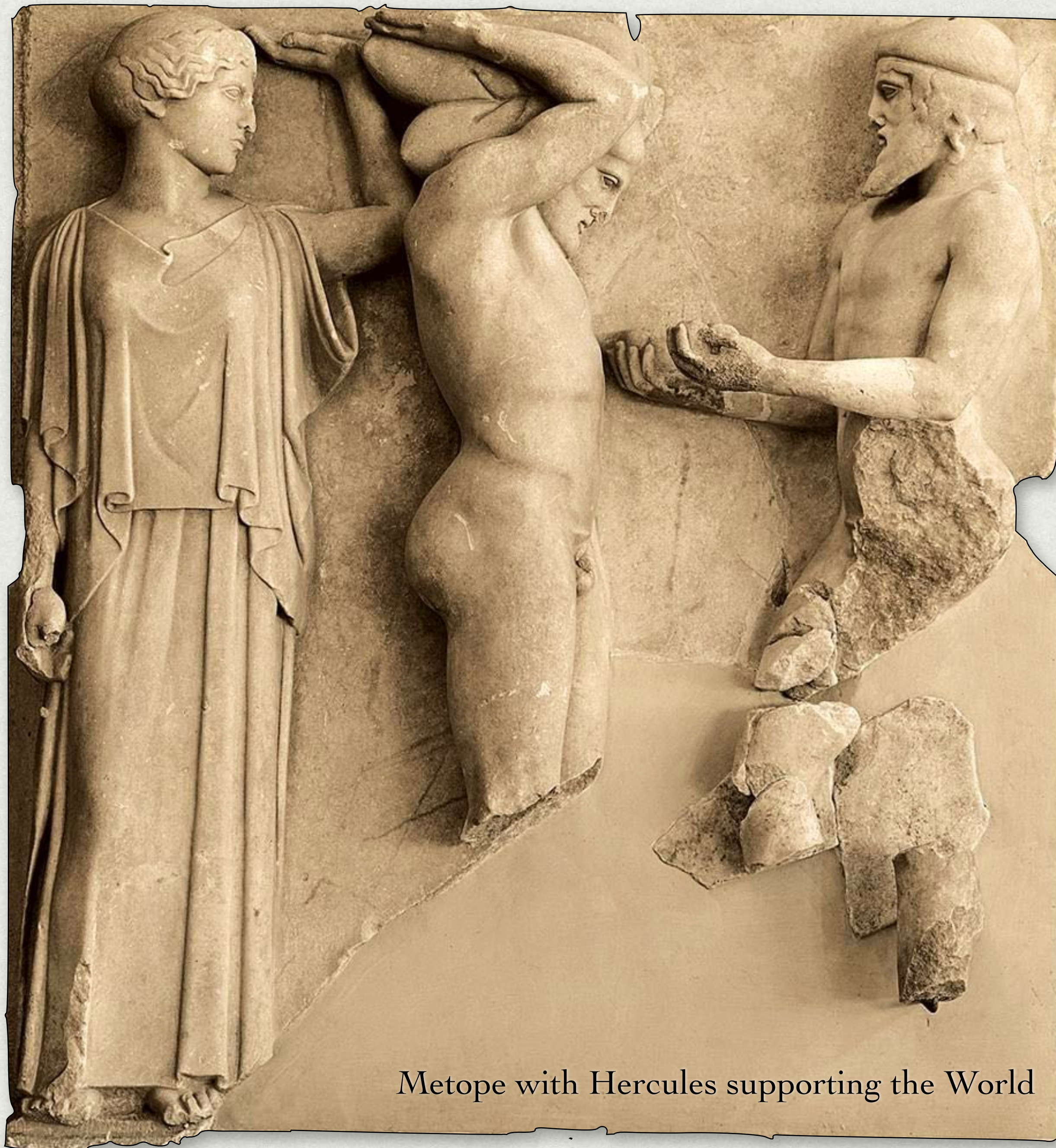


LABOUR III Gathering the Golden Apples of the Hesperides (Gemini, May 21st - June 20th)

...Upon all ways the search went on, and north and south and east and west, the sacred tree was sought, but was not found. There came a day when, worn with fear and traveling, Herakles heard a rumour from a passing pilgrim on the way that, near a distant mountain, the tree was to be found, the first true statement given him as yet. Therefore he turned his feet to the high mountains of the east and, on a bright and sunny day, he saw the object of his search and hastened then his steps.

“Now I shall touch the sacred tree,” he shouted in his joy, “surmount the guarding dragon; see the fair maidens of wide fame; and pluck the apples.”

But again, he was arrested by a sense of deep distress. Atlas confronted him, staggering ‘neath the load of worlds upon his back. His face was lined with suffering; his limbs were bowed with pain; his eyes were closed with agony; he asked no help; he saw not Hercules but stood bowed down with pain, with the weight of worlds. Hercules, trembling, watched and gauged the measure of the load and pain. He forgot about his search.



Metope with Hercules supporting the World

The sacred tree and apples faded from his mind; he only sought to aid the giant and that without delay; forward he rushed and eagerly removed the load, lifting it off the shoulders of his brother onto his own back, shouldering the burden of the worlds himself. He closed his eyes, bracing himself with effort, and lo! the load rolled off, and he stood free, and likewise Atlas. Before him stood the giant, and in his hand he held the golden apples, offering them, with love, to Hercules. The search was o'er. The sisters three held still more golden apples, and pressed them likewise into his hands, and *Aegle*, that fair maid who is the glory of the setting sun, said unto him,

placing an apple in his hand, "The Way to us is always marked by service. Deeds of love are signposts on the Way." Then *Erytheia*, who keeps the gate which all must pass before they stand alone before the great Presiding One, gave him an apple and upon its side, inscribed in light, was written the golden word of *Service*. "Remember this," she said, "forget it not." And lastly *Hesperis* came, the wonder of the evening star, and said to him with clarity and love, "Go forth and serve, and tread the way, from henceforth and for aye, of all world servers. "Then I give back these apples for those who follow on," said Hercules, and returned from whence he came. -Labors of Hercules:57-8

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Accurately understanding the great tree of which the unperceived (Occult nature, the root of all) is the sprout from the seed (Parabrahmam) which consists of the understanding (Mahat, or the universal intelligent Soul) as its trunk, the branches of which are the great egoism, in the holes of which are the sprouts, namely, the senses, of which the great (Occult, or invisible) elements are the flower-bunches, the gross elements (the gross objective matter), the smaller boughs, which are always possessed of leaves, always possessed of flowers which is eternal and the seed of which is the Brahman (the deity) ; and cutting it with that excellent sword – knowledge (secret wisdom) – one attains immortality and casts off birth and death. This is the Tree of Life, the *Asvattha* tree, only after the cutting of which the slave of life and death, Man, can be emancipated. -SD1:536

Tabriz Tree of Life

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STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZYU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM 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.

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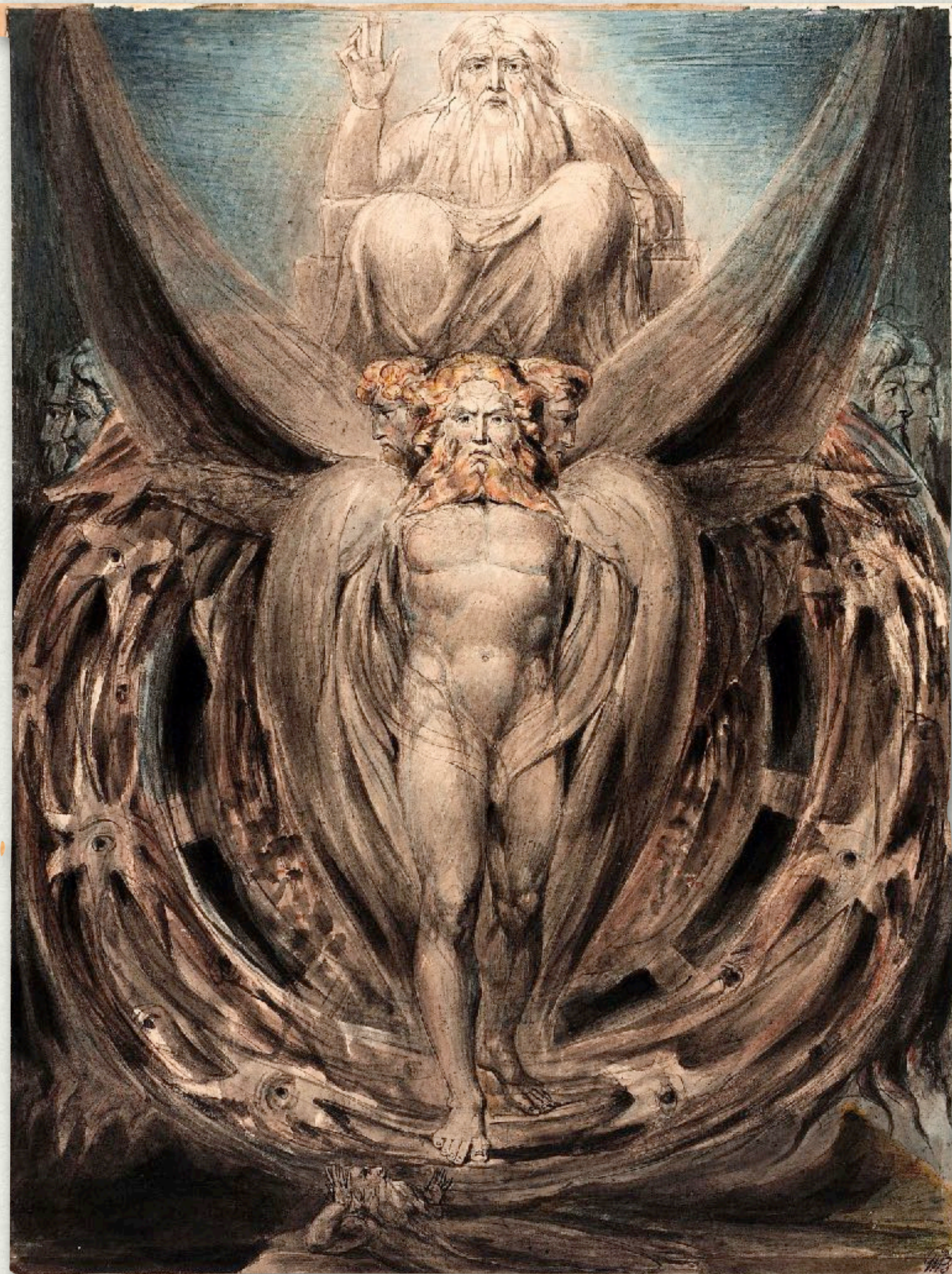
as those raised at Tyre to the four Elements, which were placed on pedestals whose four angles faced the four cardinal points: adding that "the angles of the pedestals had equally the four figures of the Zodiac" on them, which represented the same orientation (*Antiquities I., VIII., ch. xxii.*).

The idea may be traced in the Zoroastrian caves, in the rock-cut temples of India, as in all the sacred square buildings of antiquity that have survived to this day. This is shown definitely by Layard, who finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc., etc. Of these elements and their points the four Maharajahs were the regents and the directors.

If the student would know more of them, he has but to compare the Vision of Ezekiel (chap. i.) with what is known of Chinese Buddhism (even in its exoteric teachings); and examine the outward shape of these "Great Kings." In the opinion of the Rev. Joseph Edkins, they are "the Devas who preside each over one of the four continents into which the Hindus divide the world."* Each leads an army of spiritual beings to protect mankind and Buddhism. With the exception of favouritism towards Buddhism, the four celestial beings are precisely this. They are the protectors of mankind and also the Agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter. At the same time they are the four living creatures "who have the likeness of a man" of Ezekiel's visions, called by the translators of the Bible, "Cherubim," "Seraphim," etc.; and by the Occultists, "the winged Globes," the "Fiery Wheels," and in the Hindu Pantheon by a number of different names. All these Gandharvas, the "Sweet Songsters," the Asuras, Kinnaras, and Nagas, are the allegorical descriptions of the "four Maharajahs." The Seraphim are the fiery Serpents of Heaven which we find in a passage describing Mount Meru as: "the exalted mass of glory, the venerable haunt of gods and heavenly choristers not to be reached by sinful men because guarded by Serpents." They are called the Avengers, and the "Winged Wheels."

Their mission and character being explained, let us see what the

* The Hindus happen to divide the world into seven continents, exoterically as esoterically; and their four cosmic Devas are eight, presiding over the eight points of the compass and not the Continents. (Compare "Chinese Buddhism," p. 216.)

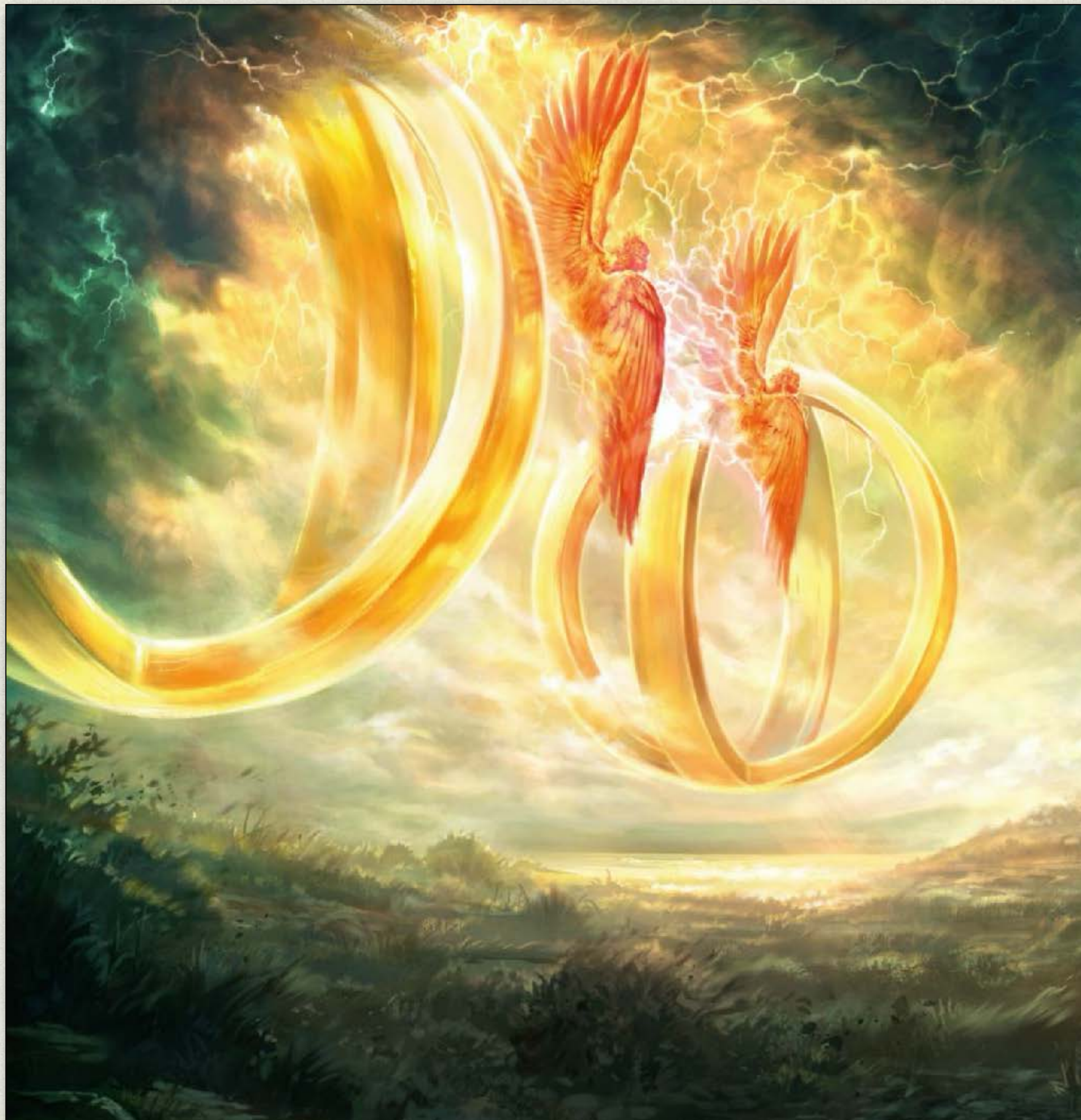


Ezekiel 1

15. Now as **I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.**

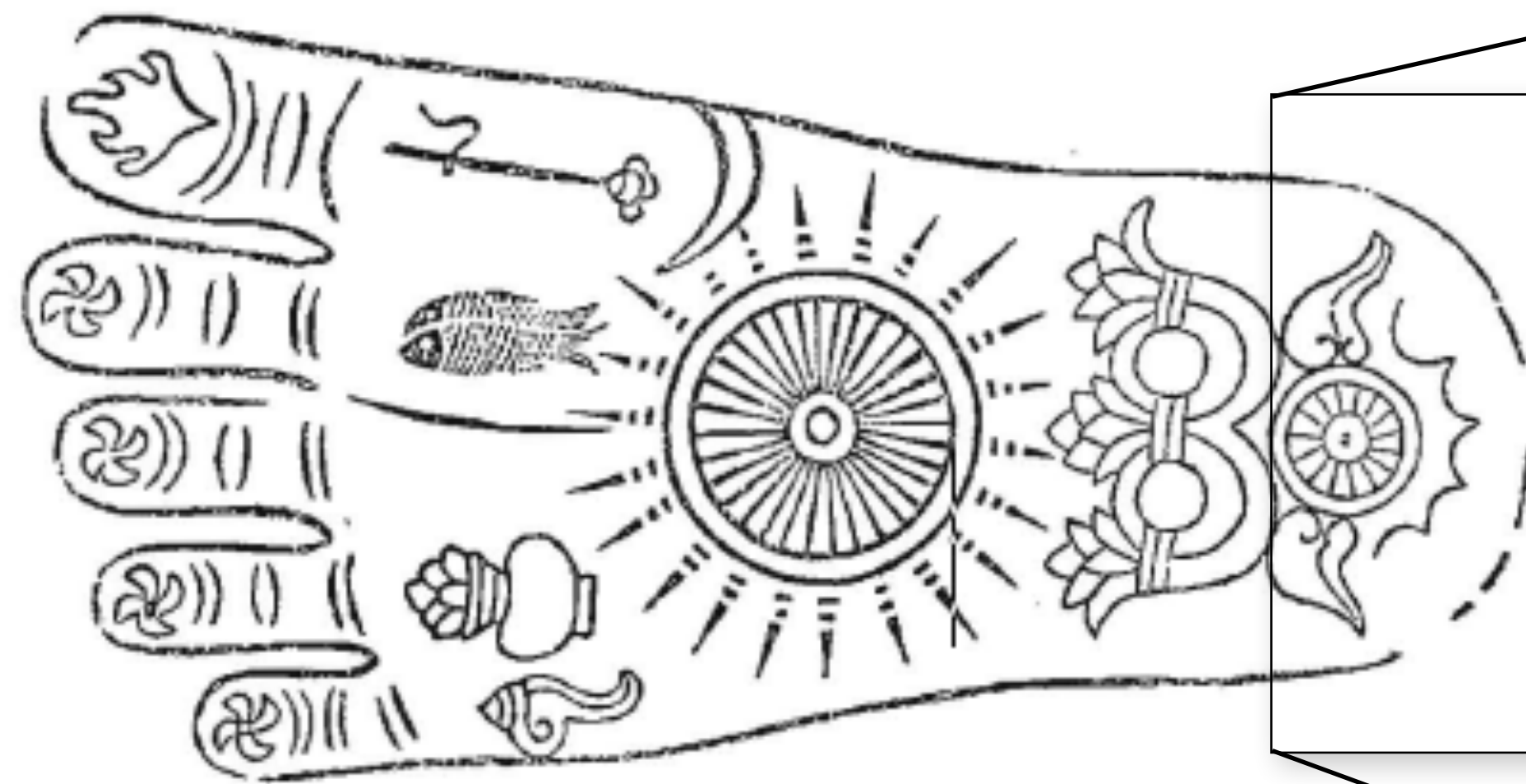
16. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

Ezekiel's Vision
by William Blake



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... -TCF:15



The footprint of Buddha from the incised stone at Nara, Japan. Reproduced from "*World-Healers*" by E. A. Gordon, London: 1912.

—from MPH's PRS Journal, Winter, 1983

STANZA V.

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VERSE 5

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This [awareness of purpose] can best be expressed in some wonderful words from an ancient writing in the Masters' Archives. It is said to date back to early Atlantean times. The material on which the writing is found is so old and so frail that all that the Masters themselves can touch and see is a precipitation made from it, the original being kept at Shamballa. It runs thus, with certain deletions, which it is wiser not to insert:

“At the four corners of the square, the four angelic... are seen. Orange they are, but veiled in rosy light. Within each form the yellow flame is seen and round each form the blue...

“Four words they utter forth, one for each human race, but not the sacred

sound which bringeth forth the seventh. Two words have died away, four sound today. One sounds in realms so high that man can enter not as man. Thus are the seven words of man ringing around the square, passing from mouth to mouth.

“Each day of man the words take form and different seem. In... the words will be as follows:

“From out the North a word is chanted forth which means... be pure.

“From out the South the word peals out: I dedicate and...

“From out the East, bringing a light divine, the word comes swinging round the square: Love all.

“From out the West, answer is thrown back: I serve.” -TWM:547

Seraph, from a 14th C. marble sarcophagus

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Mesopotamian cylindrical seal

Besides these main presiding Personalities in the Council Chamber at Shamballa, there is a group of four Beings Who are the representatives upon the planet of the four Maharajas, or the four Lords of Karma in the solar system, who are specifically concerned with the evolution at the present time of the human kingdom. These four are connected with:

1. The distribution of karma, or human destiny, as it affects individuals, and through the individuals, the groups.
2. The care and tabulation of the akashic records. They are concerned with the Halls of Records, or with the "keeping of the book," as it is called in the Christian Bible; They are known in the Christian world as the recording angels.

3. The participation in solar councils. They alone have the right during the world cycle to pass beyond the periphery of the planetary scheme, and participate in the councils of the Solar Logos. Thus They are literally planetary mediators, representing our Planetary Logos and all that concerns Him in the greater scheme of which He is but a part. -IHS:40-1



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"Mercury and Venus, the Sun and the Moon constitute the `Guardian angels of the four corners of the Earth!"

Note:

- a. (The sun and moon veil hidden planets).
- b. These are the four Maharajahs, connected with karma, humanity, cosmos and man.
- c. They are the Sun or its substitute—Michael.
They are the Moon or its substitute—Gabriel.
They are Mercury or its substitute—Raphael.
They are Venus or its substitute—Uriel.

(S.D. III. 459.) -EA:645-6

Guardian Angel
by Mary Fraser-Tytler

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VERSE 5

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...Co-operating with these karmic Lords are the large groups of initiates and devas who occupy themselves with the right adjustment of:

- a. World karma,
- b. Racial karma,
- c. National karma,
- d. Group karma,
- e. Individual karma,

and who are responsible to the Planetary Logos for the correct manipulation of those forces and building agencies which bring in the right Egos on the different rays at the correct times and seasons. -IHS:41

The Heavenly Host
by Violet Oakley, 1900-03

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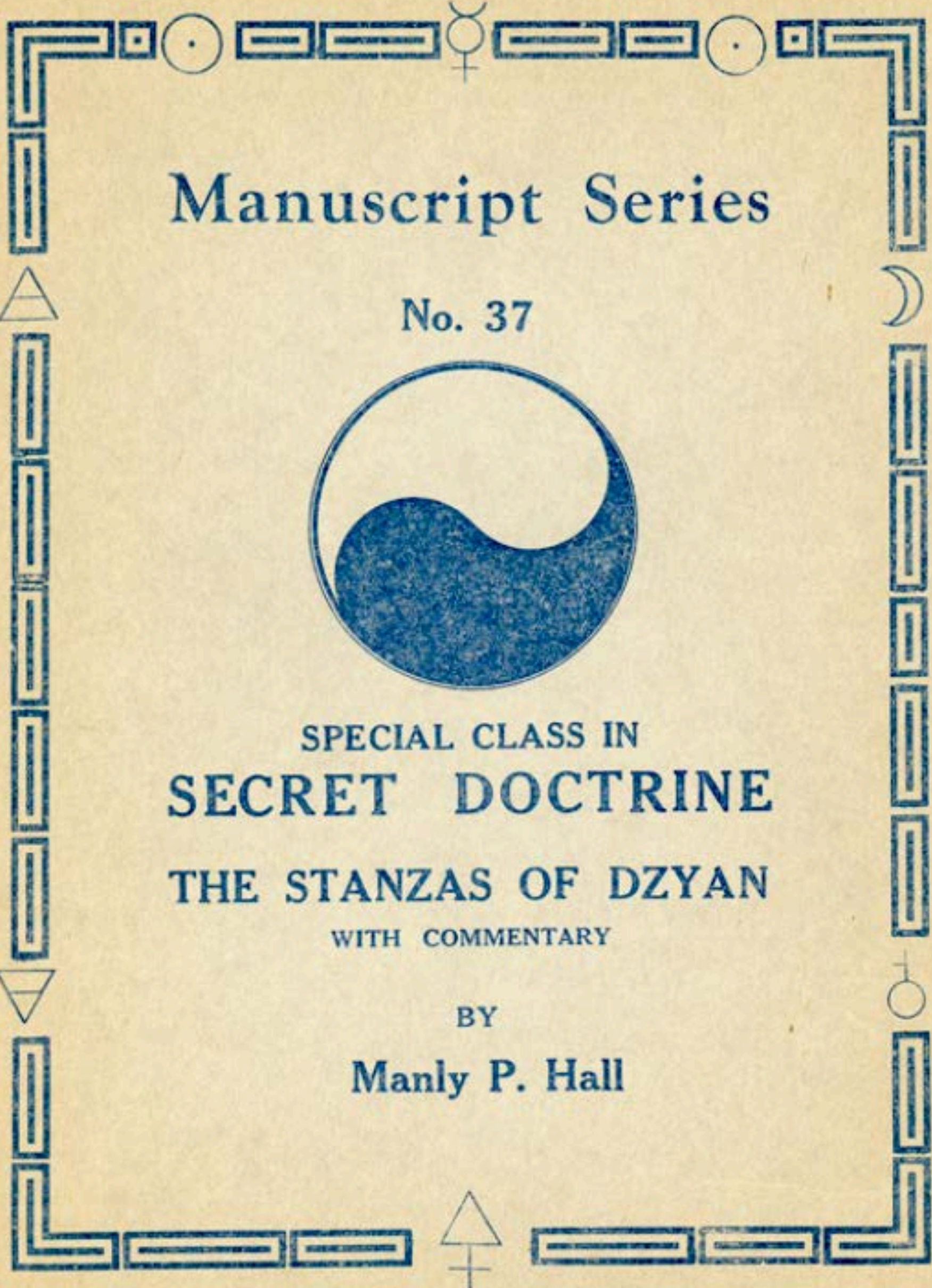
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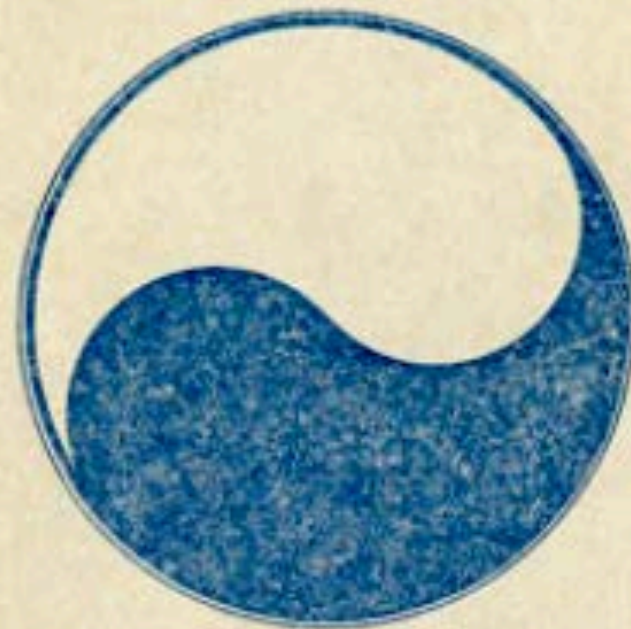
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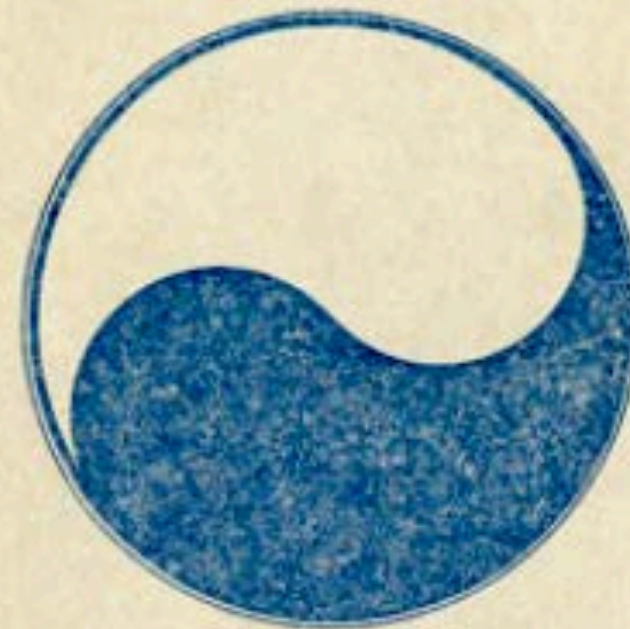
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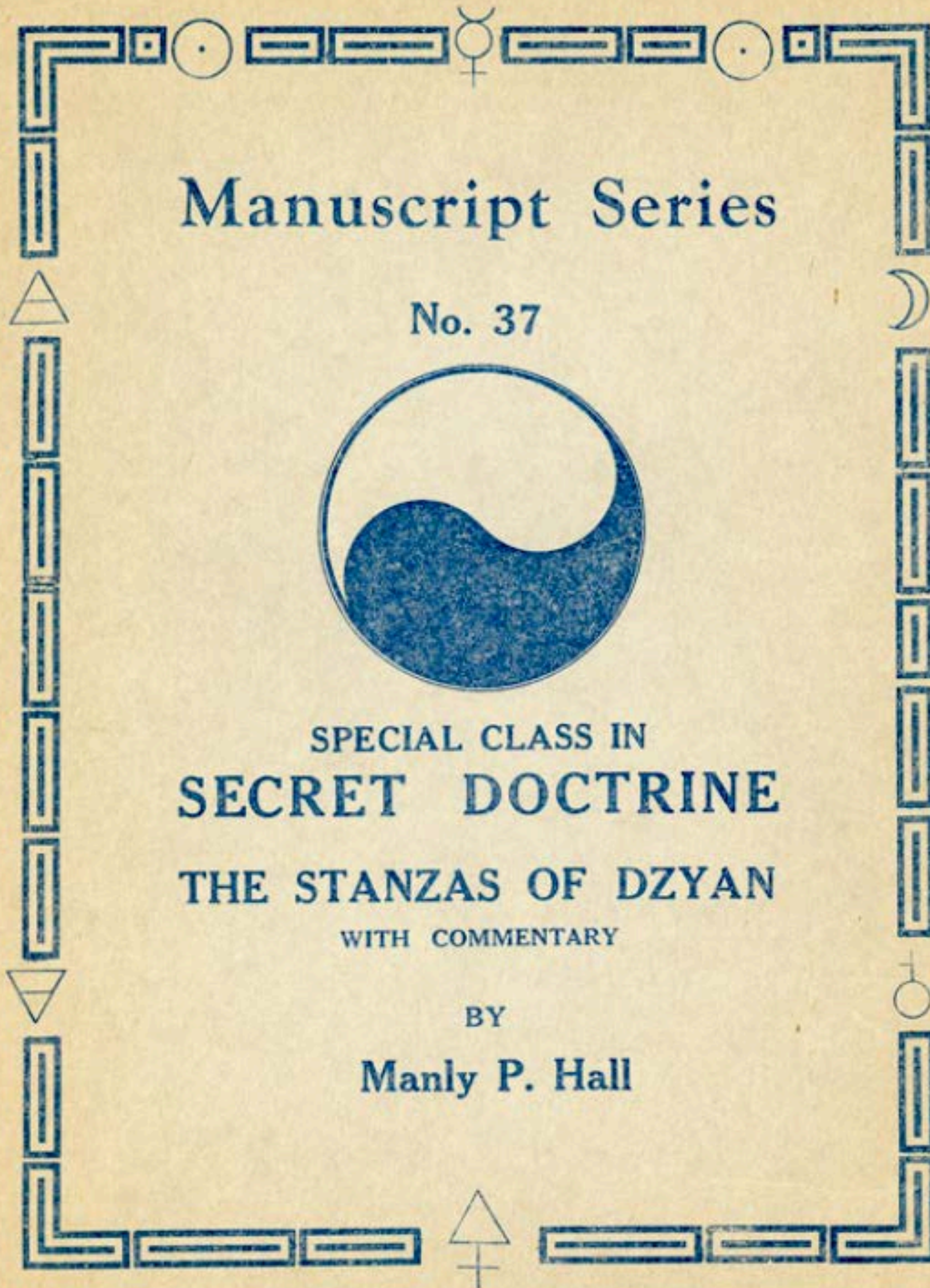
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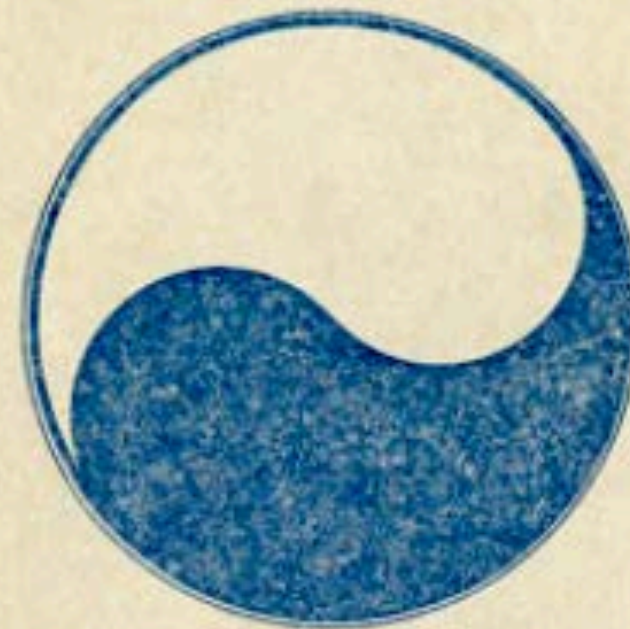
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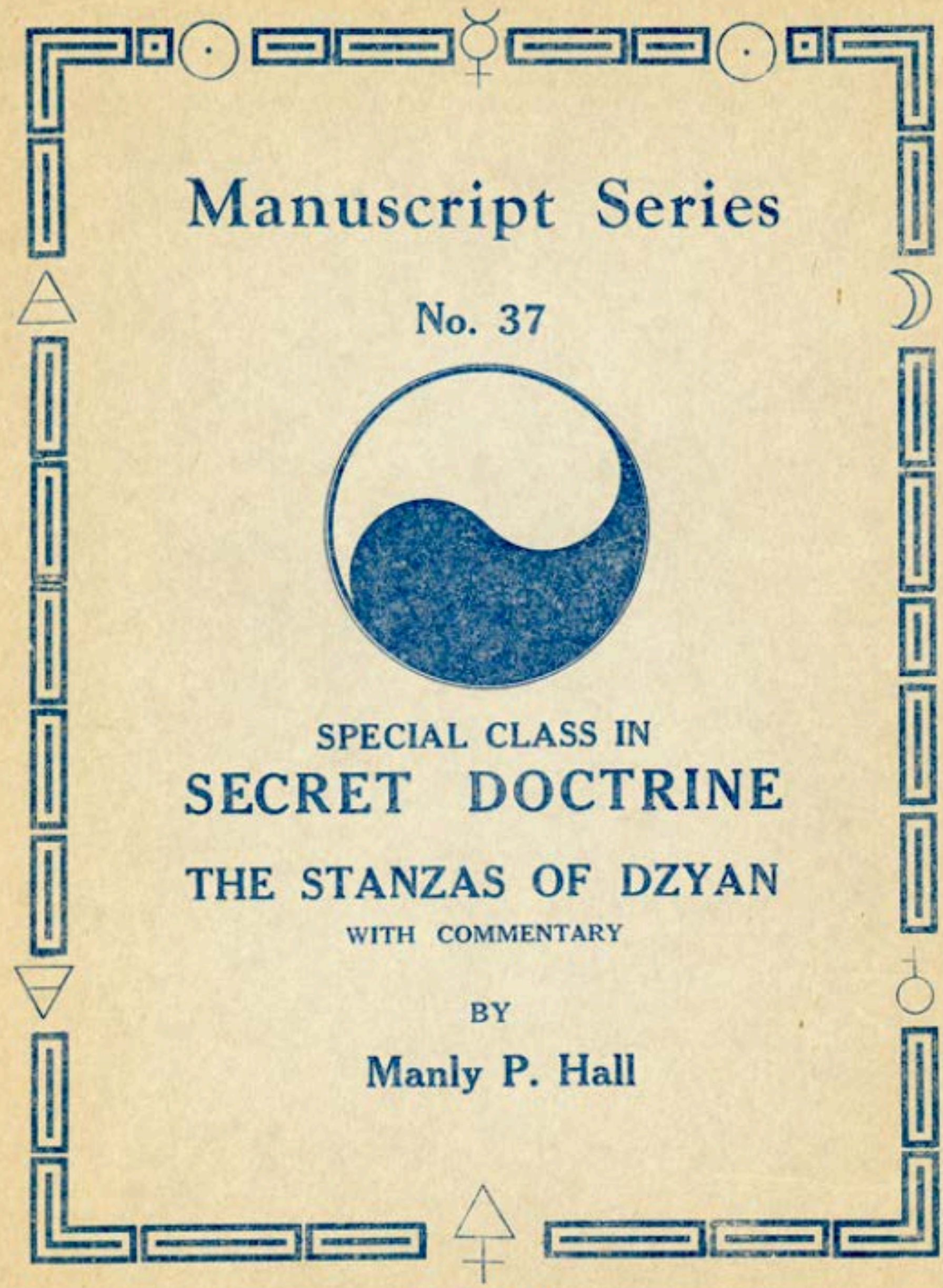


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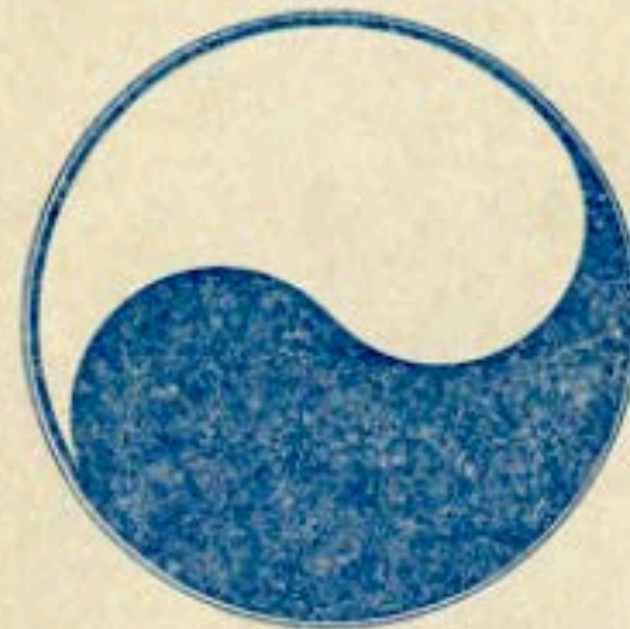
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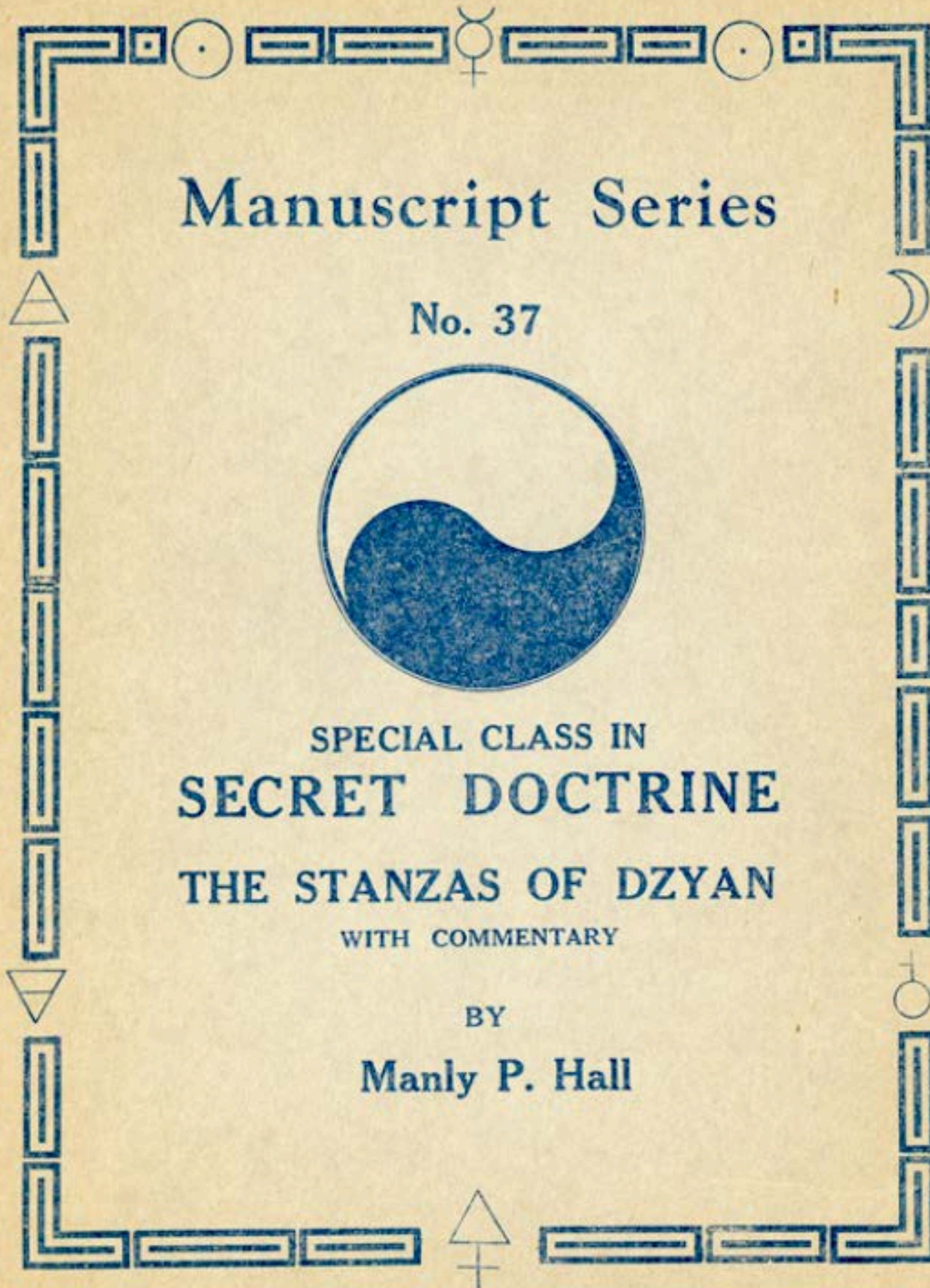
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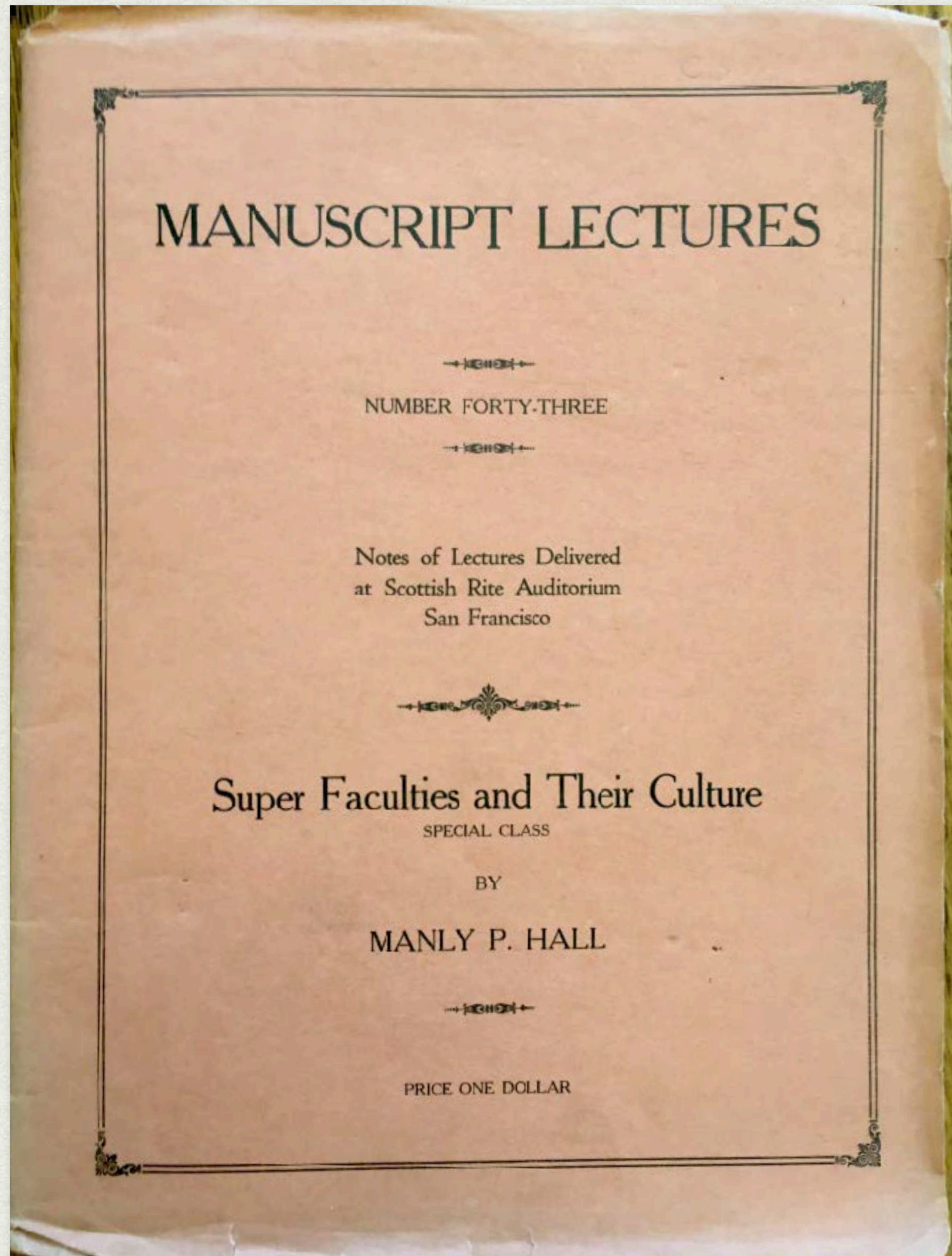
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The chronicles of life of every individual are recorded and preserved in what are called The seed atoms [permanent atoms]. These seed atoms are twisting, spinning, whirling, vortices of force, around which the four bodies of man are built as he comes into physical incarnation. These four are called the MYSTERIES, the Guardian Angels, or the Four Lords of the records. They were symbolized by the early Jews as the Cherubim. They are the four beasts of Ezekiel, called the man, the bull, the lion, and the eagle.

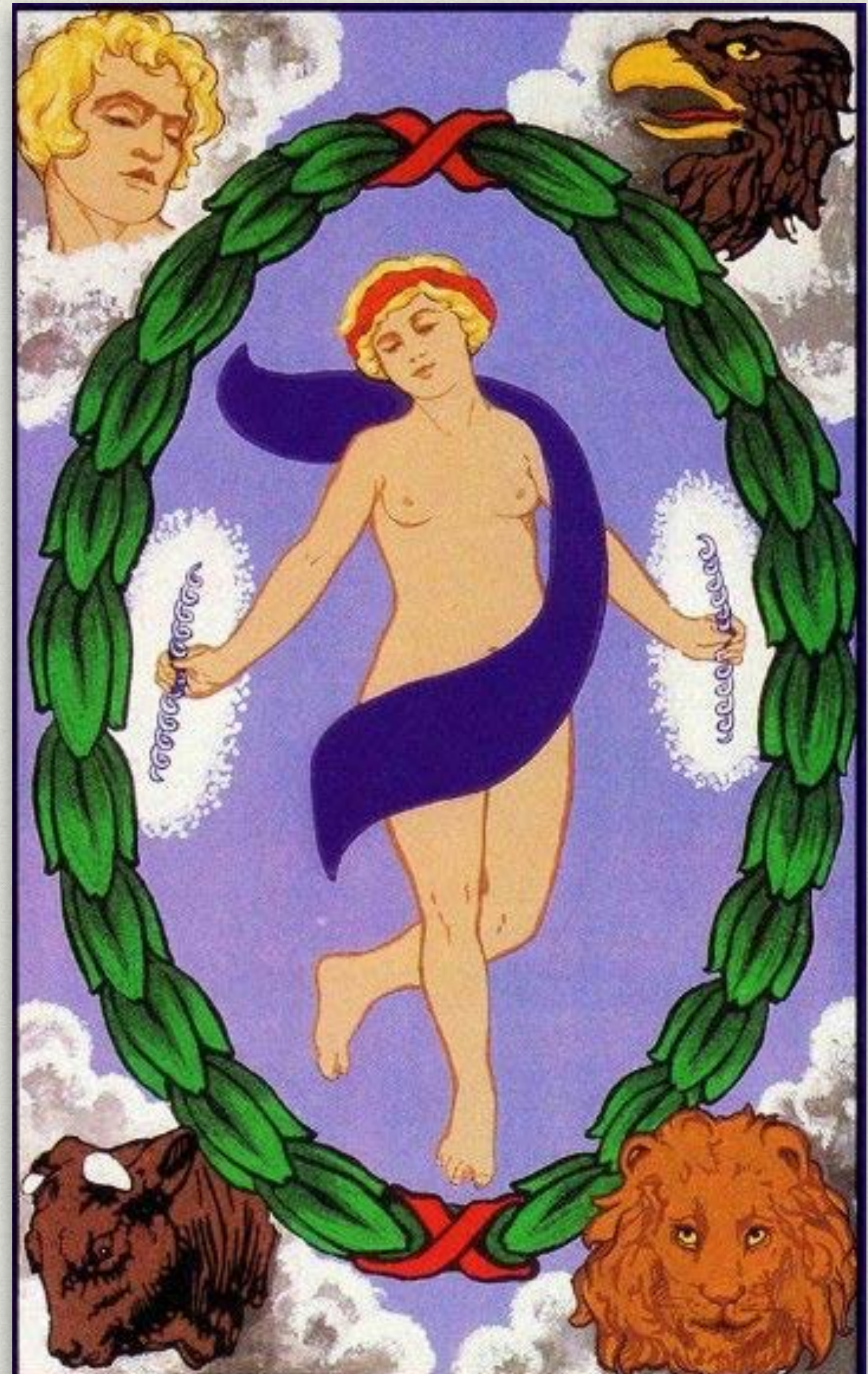
The four beasts and the Ancient of Days, depicted in the *Silos Apocalypse*





12

HANGED MAN



21

THE WORLD



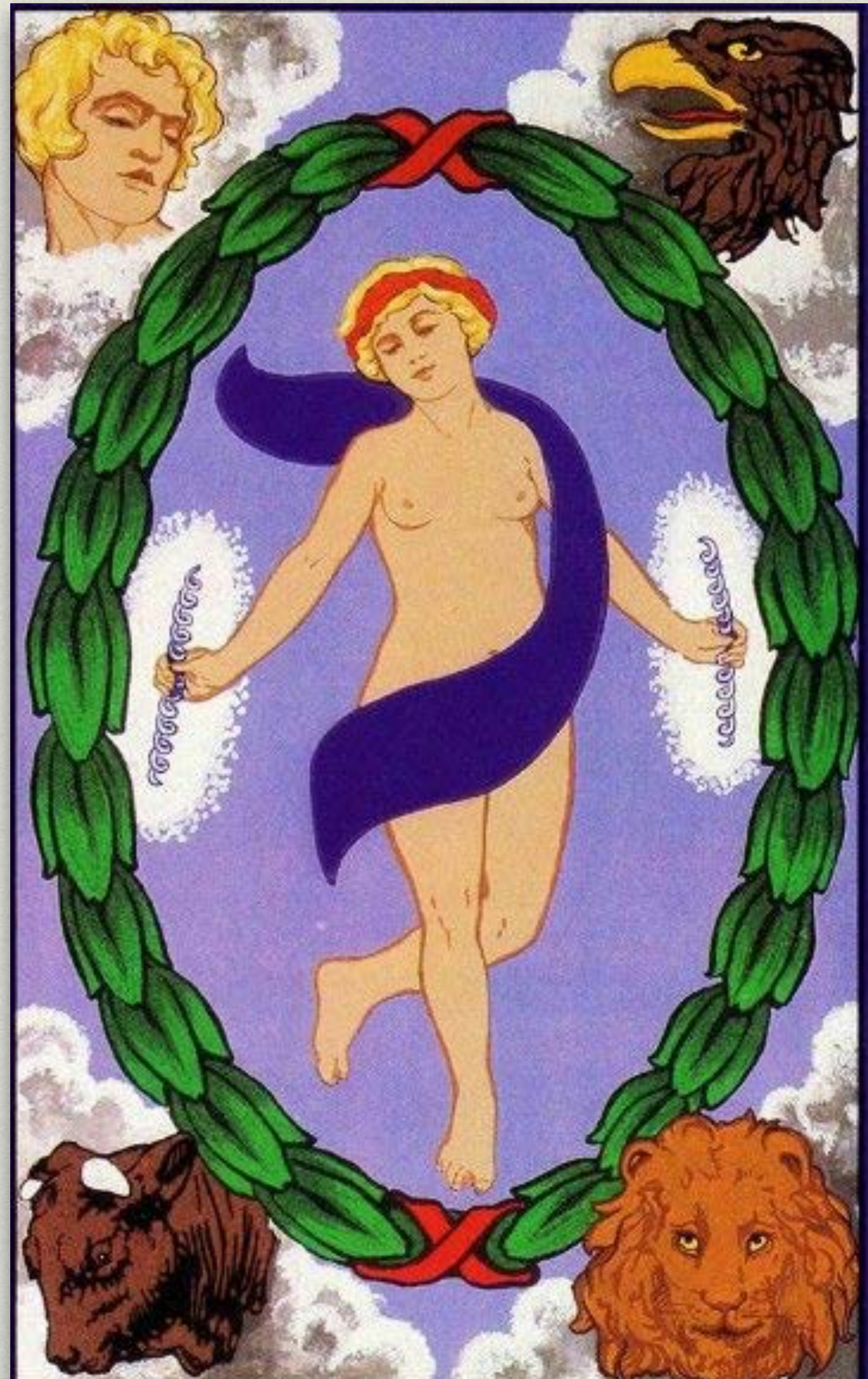


12

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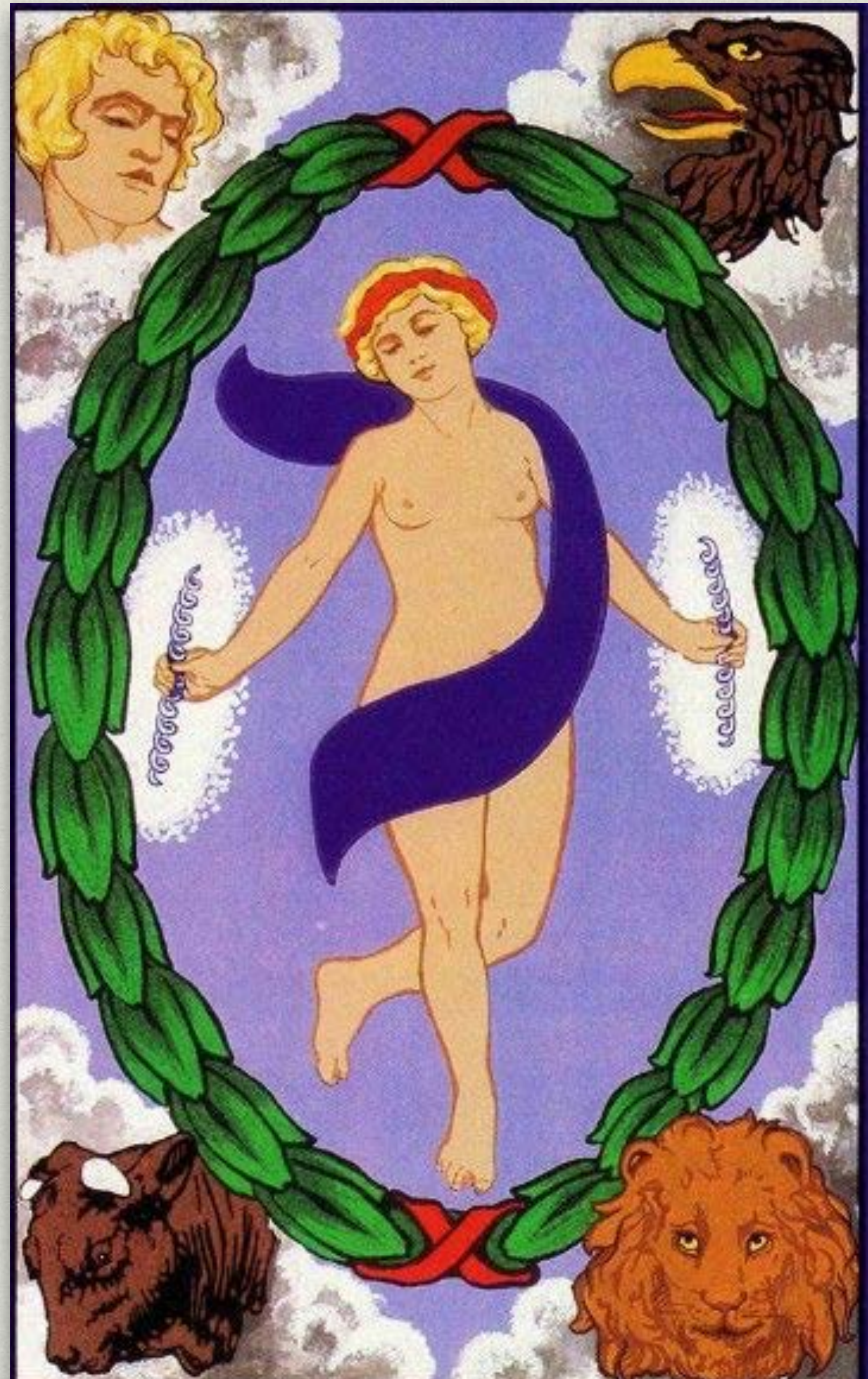


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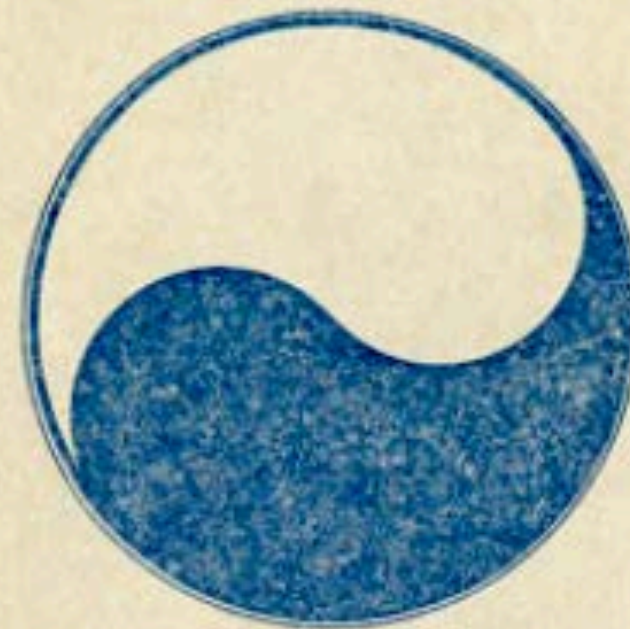
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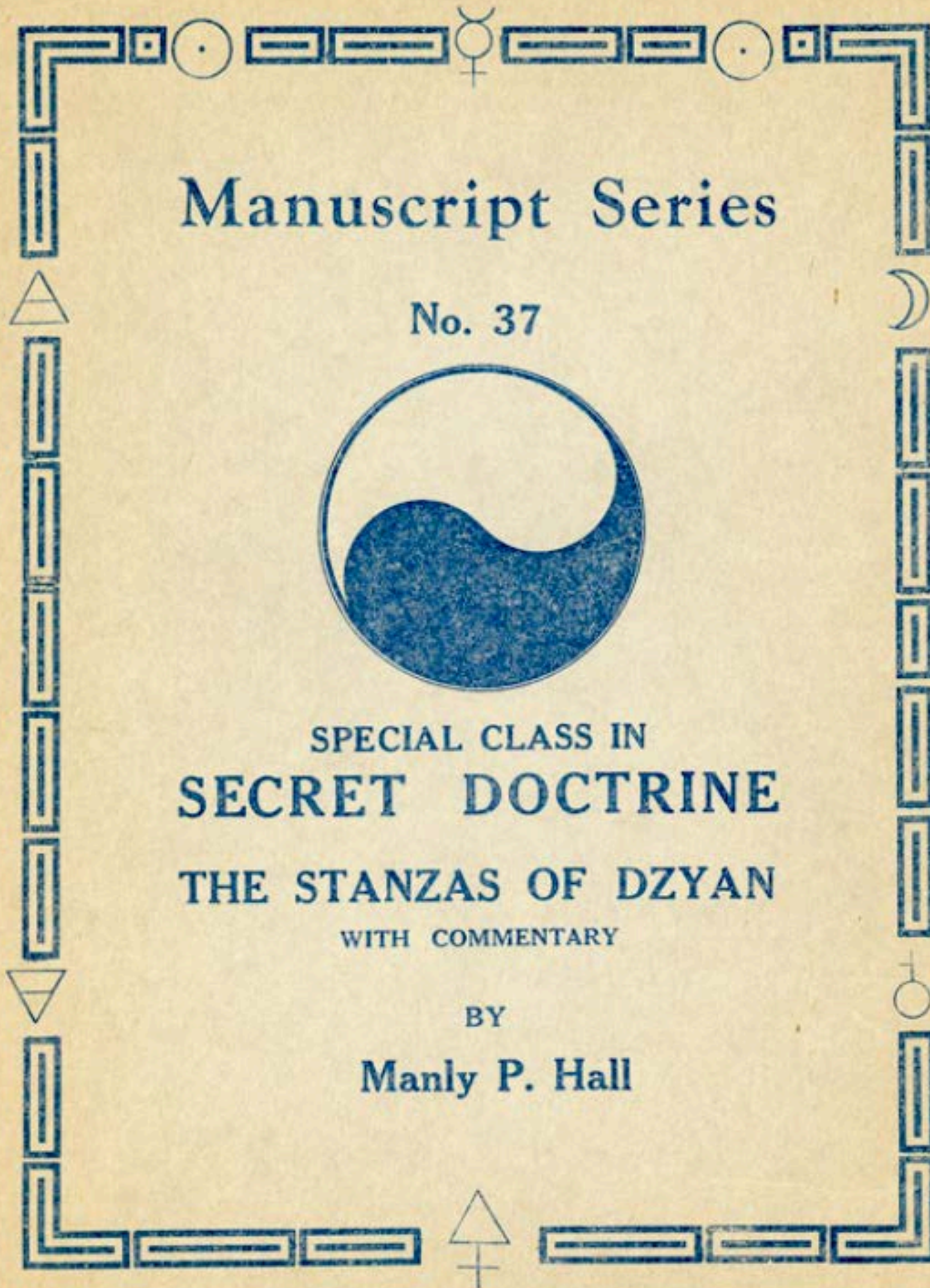
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STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE 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.*