



“The Primal Wing”, by Agnes Pelton (1933)



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 Symbolical Philosophy**
*Being an Interpretation of the
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 and Mysteries of all Ages*
 BY
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 THE ILLUSTRATIONS IN COLOR BY
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Theosophical Society,
International Convention at Adyar

When the Convention opened, the house and outbuildings were crammed with Delegates, and a real enthusiasm marked the whole series of meetings: our position in India seemed impregnable, not a cloud floated in our sky. Daily phenomena occurred in the "shrine"; six and even seven persons got

notes, in English and Indian vernaculars simultaneously, answering questions put by them just before. On the morning of the 28th out on the lawn, before the opening of Convention, I told H. P. B. how sorry I was that the other Madras members had allowed Judge P. Sreenivas Row to spend so large a sum as Rs. 500

out of his own pocket towards the cost of the Convention, as I was sure he could not afford to be so generous. She reflected a moment, and then called Damodar to her from a group with whom he was talking a little way off. "Go," she said, "to the shrine and bring me a packet you will find there."



He went, and within less than five minutes came hurrying back with a closed letter in his hand, addressed on the cover to "P. Sreenivas Row". The Judge, being called to us, was given the packet and bidden to open it. He did so, and the expression of amazement on his face was indescribable when he drew forth a very kind and affectionate letter to himself from Master K. H., thanking him for his zealous services, and giving him the notes enclosed as a help towards the Convention's expenses. The enclosure was in Government Promissory Notes to the aggregate value of Rs. 500, and on the back of each were written the initials "K. H." in blue pencil. I have given the facts exactly as they occurred, and one

of the notes—for Rs. 10—I have kept as a souvenir, by the Judge's kind permission. The points to bear in mind are that I myself had heard, but a moment before repeating it to H. P. B., about the Judge's unstinted generosity; that Damodar had gone to the shrine and returned with the money within the next five minutes; that each note bore the familiar "K. H." initials; that neither H. P. B. nor Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the Delegates clustered over the lawn. That it was not "fairy gold" is evident from the fact of my having one of the very notes now at Adyar, after the lapse of nearly fourteen years. —ODL3:66-7

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.

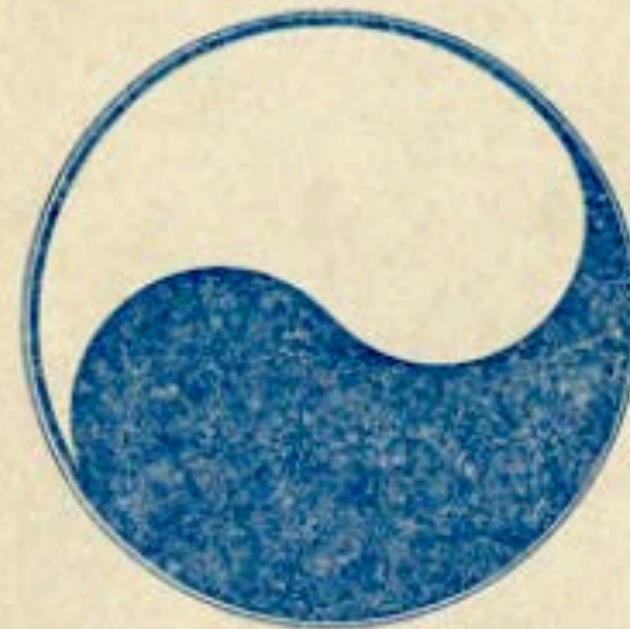
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VERSE 5

*Fohat takes five strides
and builds a winged
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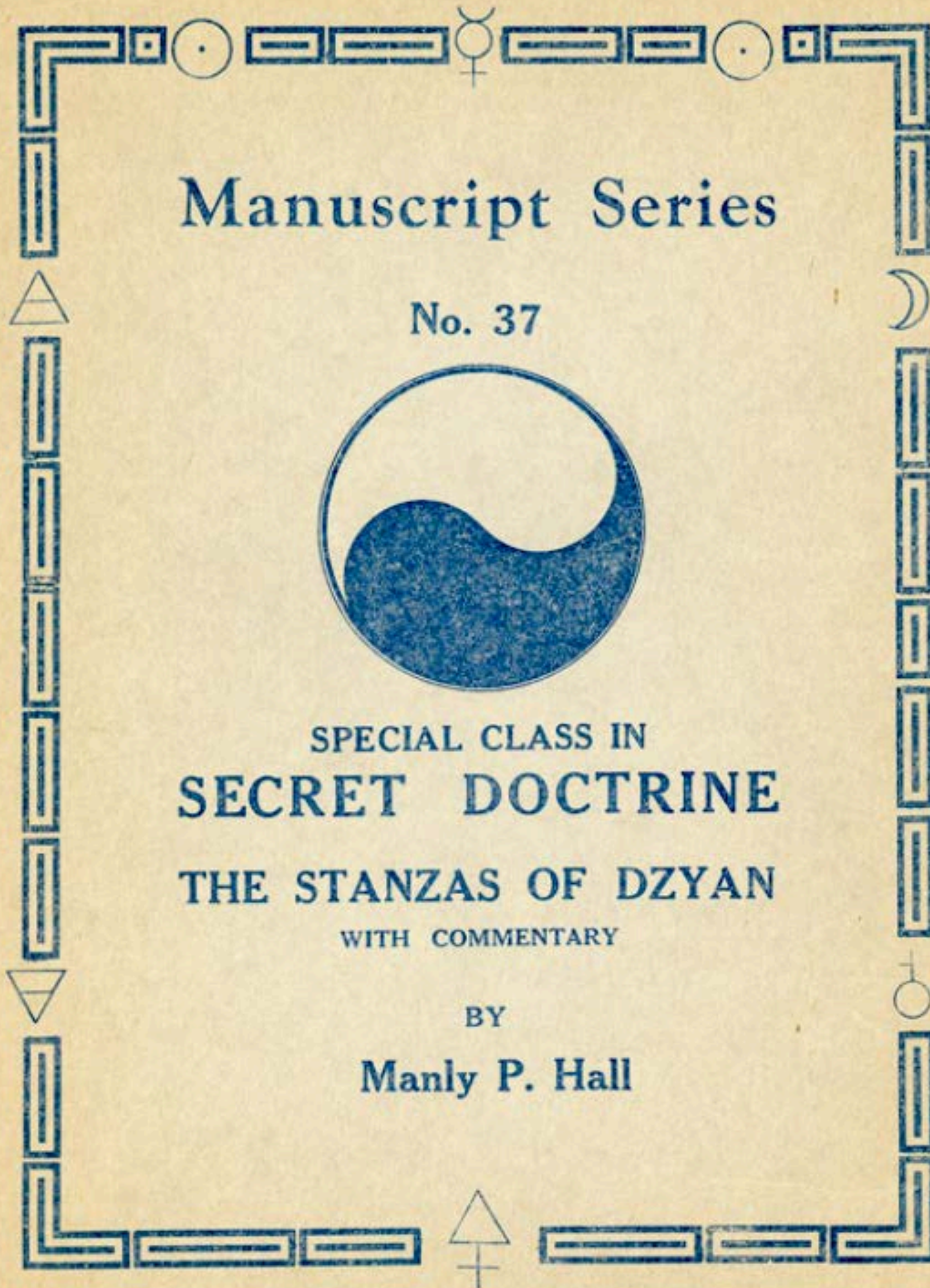
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VERSE 5

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

The process of descending into the denser substances continues. Fohat builds the four great thrones or centers for the Maharajas of the Four Angles. They are the Lords and Kings of the Dhyán Chohans and rulers of the four cardinal angles of Kosmos. They are the Beasts of Revelation who bow before the throne of the Infinite. The Rosicrucians called them the Lords of Form. They are the Lion, the Bull, the Man and the Eagle. They are the four great body centers in man. They are also the winged wheels filled with eyes, referred to in Ezekiel.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

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STANZA V.—Continued.

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DIVISION D - THOUGHT ELEMENTALS AND FIRE ELEMENTALS

I. THOUGHT FORMS

1. Their function.
 - a. To respond to vibration.
 - b. To provide the vehicle for an idea.
 - c. To carry out specific purpose.
- 2: The Laws of Thought.
 - a. Three cosmic laws.
 - b. Seven systemic laws.

II. THOUGHT ELEMENTALS AND DEVAS

1. The Ruler of Fire . . . Agni.
 - a. Agni and the solar Logos.
 - b. Agni and the mental plane.
 - c. Agni and the three Fires.
2. The Fire Devas . . . the Greater Builders.
 - a. Introductory statements.
 - b. The functions of the devas.
 - c. The devas and the planes.
3. The Solar Angels . . . the Agnishvattas.

Introductory remarks.

- a. On the fifth Principle.
 - b. On Individualisation.
 - c. On Incarnation.
 - d. On the Building of the Causal Body.
4. The Fire Elementals . . . the Lesser Builders.
 - a. Introductory.
 - b. Physical plane elementals.
 - c. Elementals of the ethers.
 - d. Elementals and the Microcosm. -TCF:550

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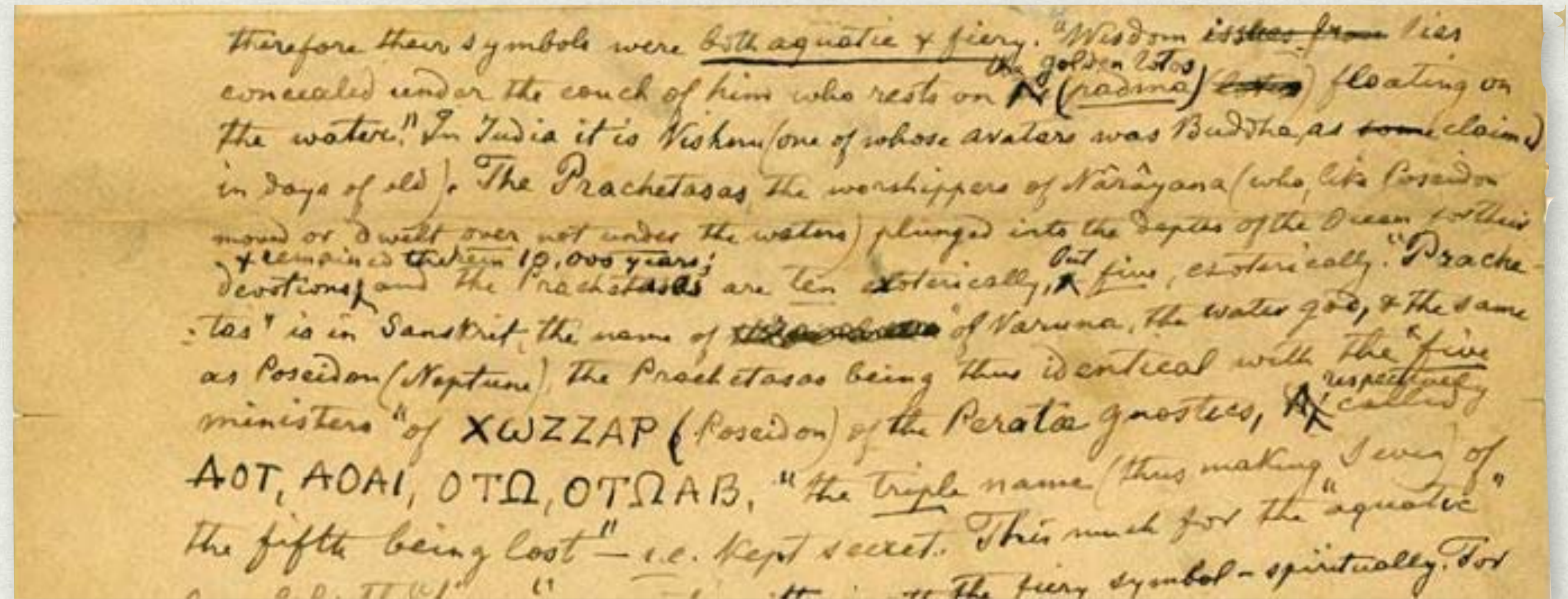
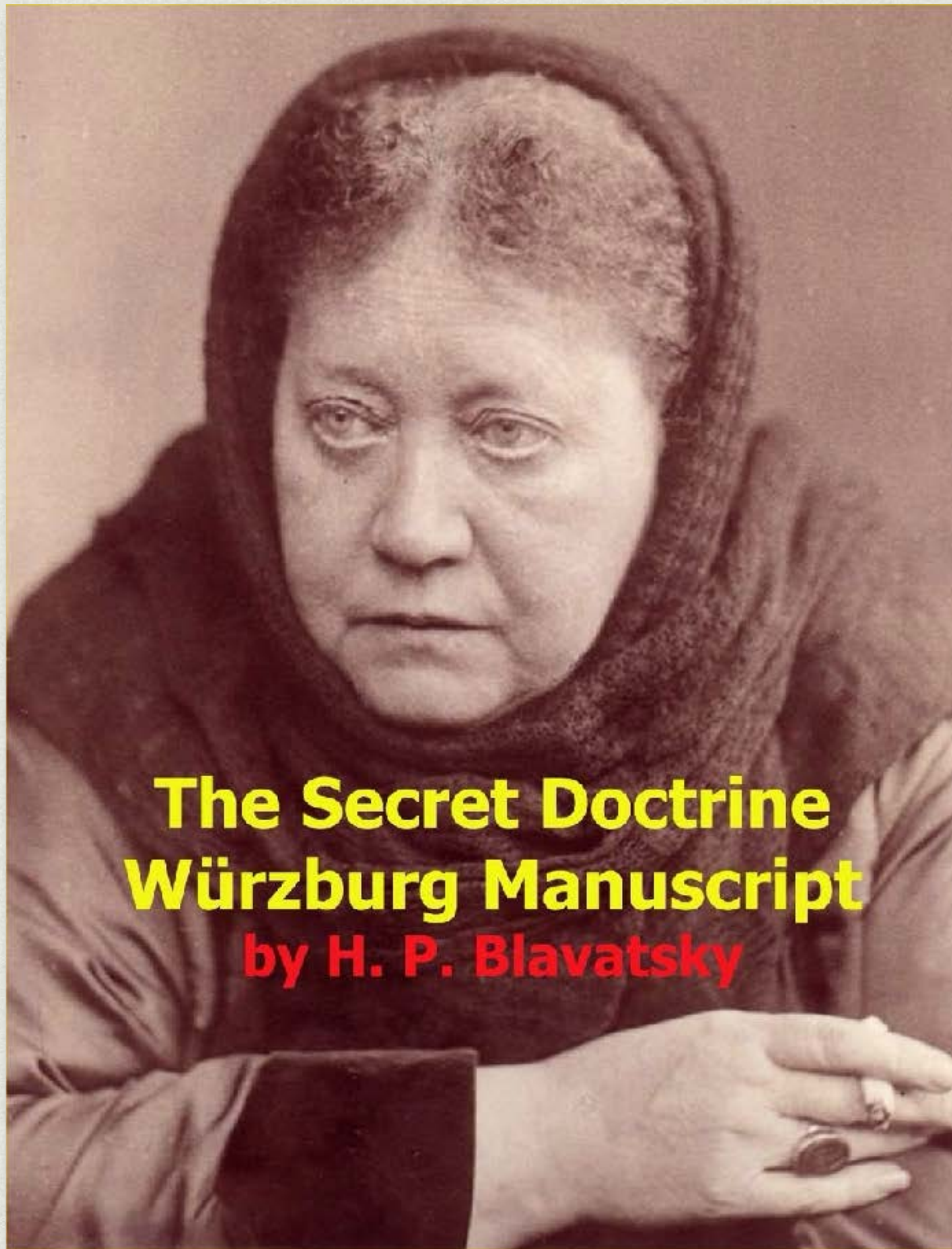
“...THE EKA (one) IS CHATUR (four), AND
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UNION PRODUCES THE SAPTA (seven)...”

-Stanza 3, verse 4,



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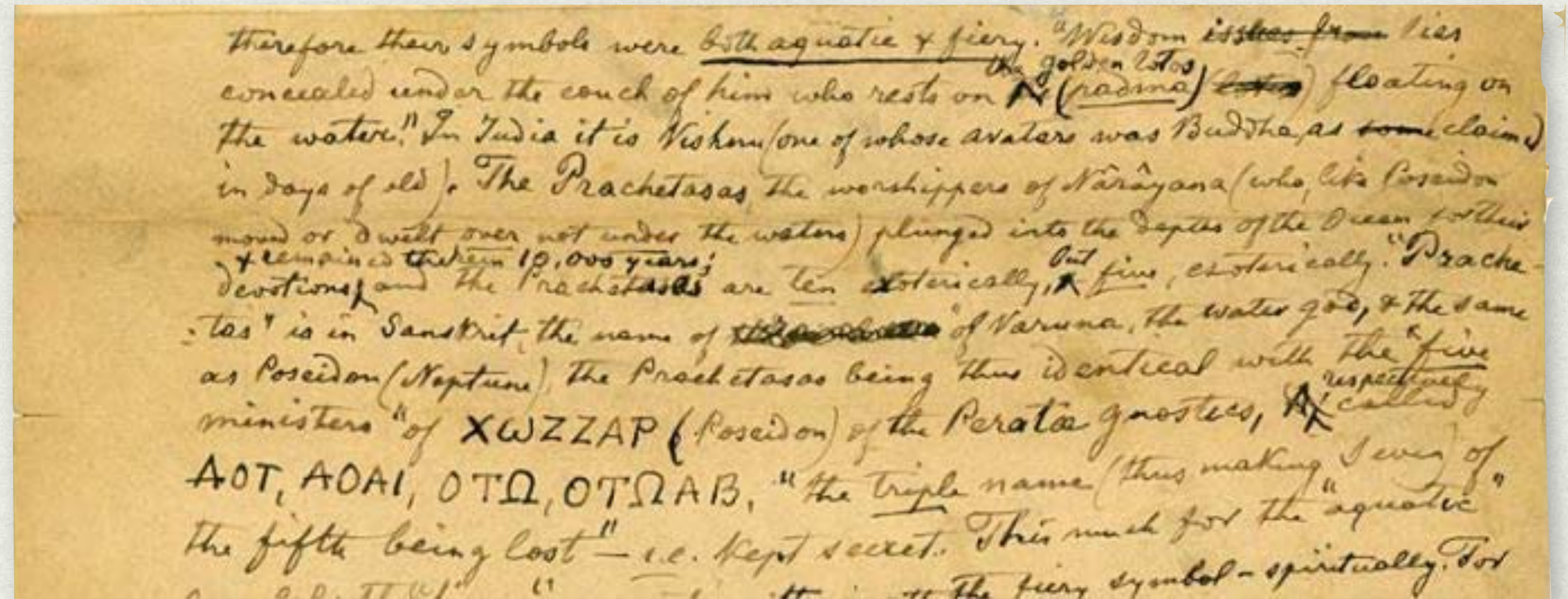
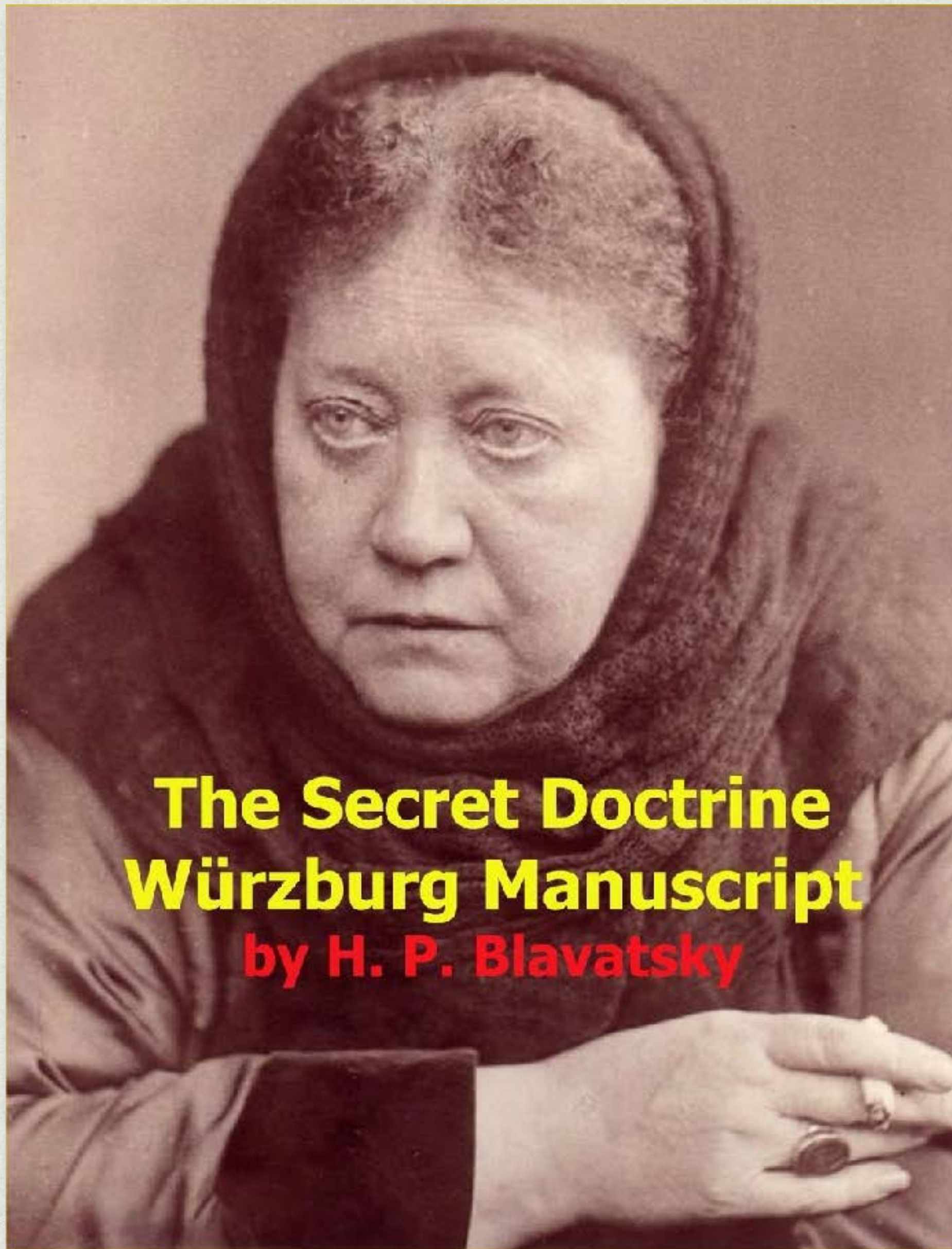
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Fragment of a page from the 1st draft of the Würzburg Manuscript

The first is the universal cause of All — Sovereign Good and perfection; the second Power is paramount Intelligence, having dominion over all reasonable beings; the third — the visible Sun . . . the pure energy of Solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of the heavens that pure Energy being the Logos (of our

system), — the “Mysterious Word.” Spirit produces all through the Sun, and never operates through any other medium,” says Mercury Trismegistus. — “For it is in the Sun, more than in any other heavenly body that the (unknown) POWER placed the seat of its habitation.” —The Secret Doctrine Würzburg Manuscript:90



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“...**THE EKA (one) IS CHATUR (four), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA (seven)...**”


-Stanza 3, verse 4,

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

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

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

III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE  ARE THE SACRED FOUR ;



**“...THE EKA (one) IS CHATUR (four), AND
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"Bright Space, son of dark Space," corresponds to the Ray dropped at the first thrill of the new "Dawn" into the great Cosmic depths, from which it re-emerges differentiated as Oeahoo the younger, (the "new LIFE"), to become, to the end of the life-cycle, the germ of all things. He is "the Incorporeal man who contains in himself the divine Idea," — the generator of Light and Life, to use an expression of Philo Judæus. He is called the "Blazing Dragon of Wisdom," because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom, Oeahoo, "the Son of the Son," contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom. "He who bathes in the light of Oeahoo will never be deceived by the veil of Maya." SD1:71-2

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure I.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

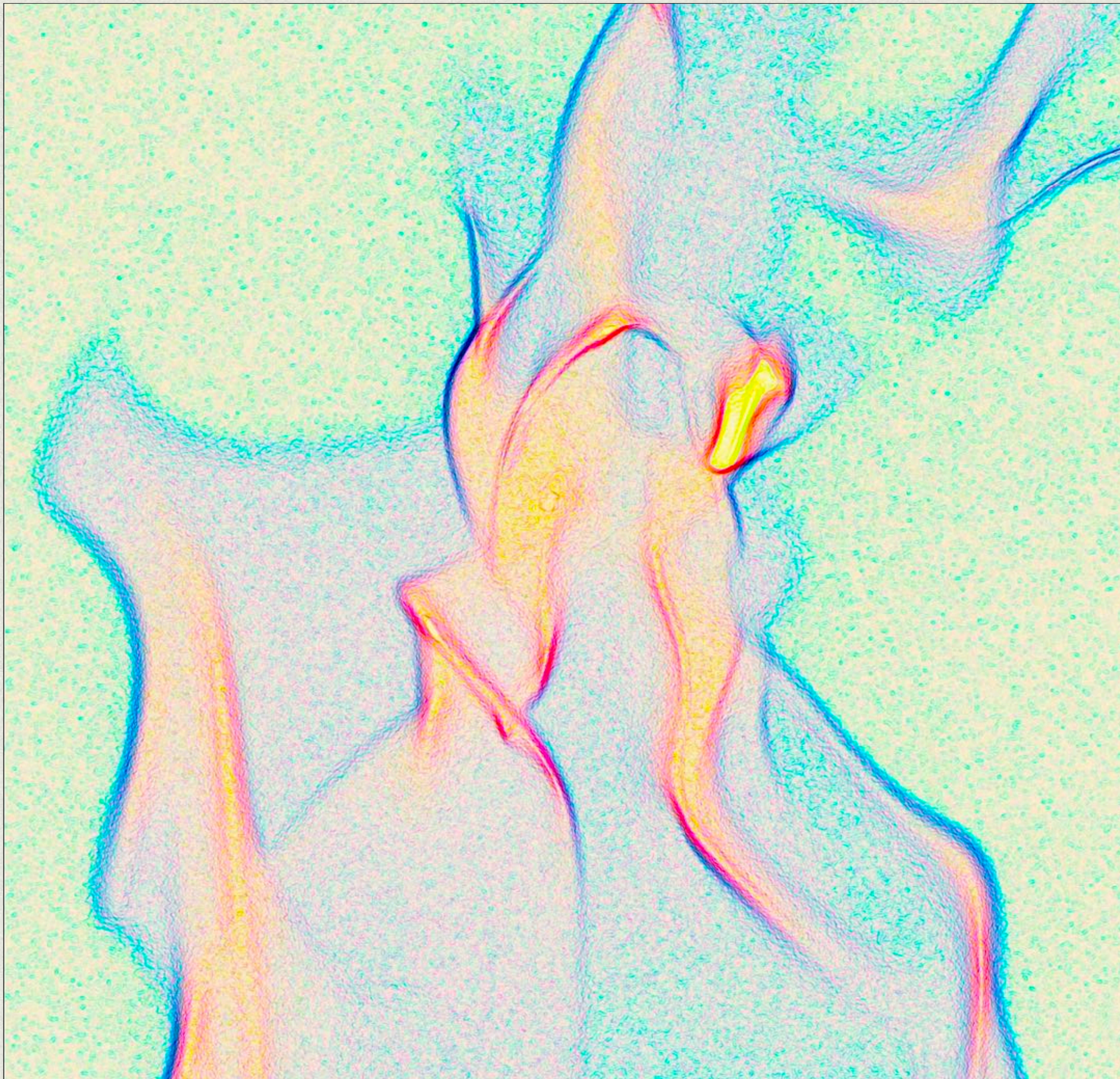
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STANZA V.—Continued.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE (*the vertical line or the figure I.*), THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG (*circle*) (a). IT IS THE RING CALLED "PASS NOT," FOR THOSE WHO DESCEND AND ASCEND (*as also for those*) WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY "BE WITH US" (b). . . . THUS WERE FORMED THE ARUPA AND THE RUPA (*the Formless World and the World of Forms*); FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN SEVEN TIMES SEVEN LIGHTS. THE "WHEELS" WATCH THE RING.

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(a) The esoteric meaning of the first sentence of the Sloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal Ego and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING "Pass-Not." This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe. In Hebrew Occultism their name is both Achath, feminine, "One," and Achod, "One" again, but masculine. The monotheists have taken (and are still taking) advantage of the profound esotericism of the Kabala to apply the name by which the One Supreme Essence is known to its manifestation, the Sephiroth-Elohim, and call it Jehovah. But this is "writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.



Stanza IV

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

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

VERSE 6

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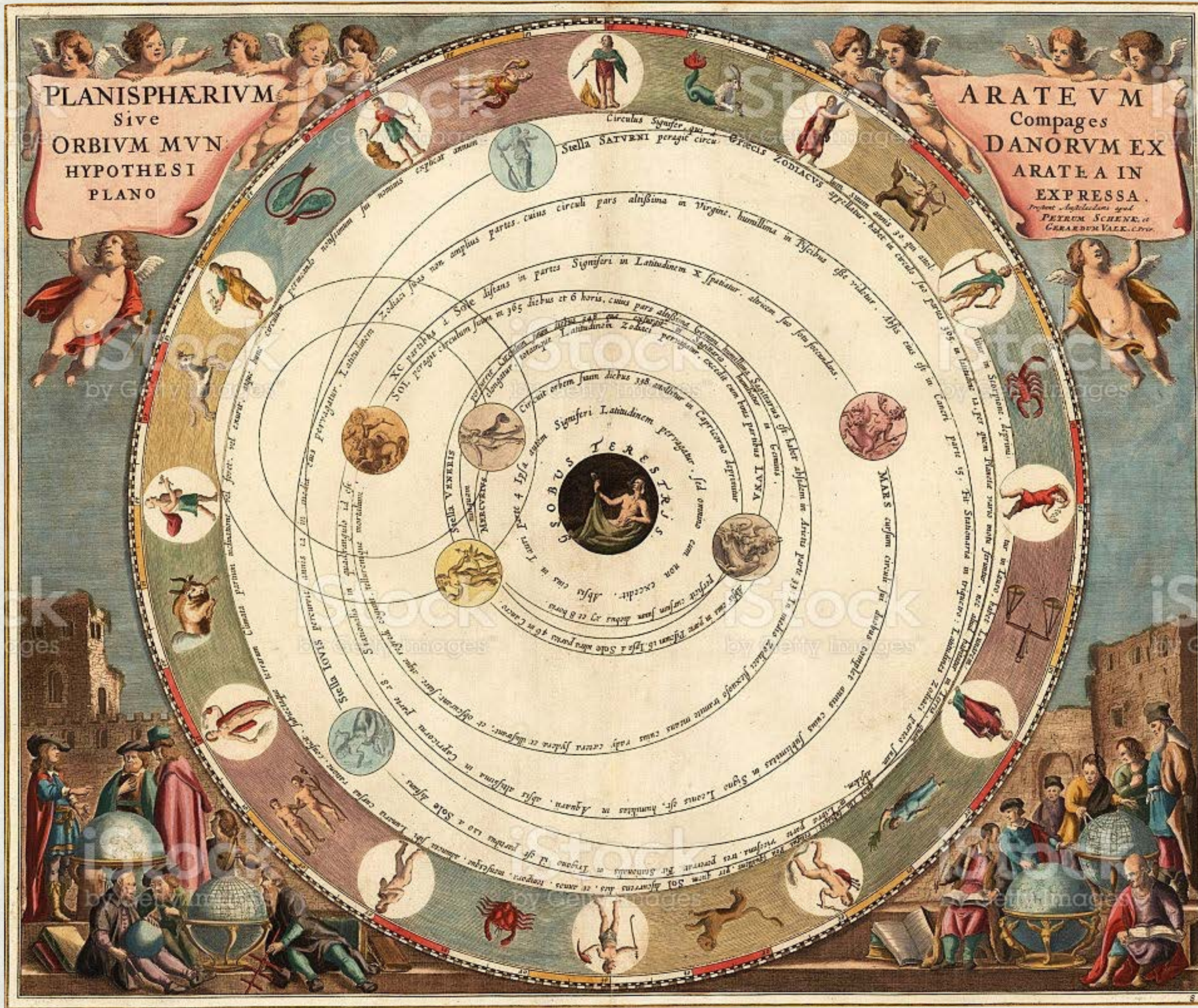
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The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. -SD1:213

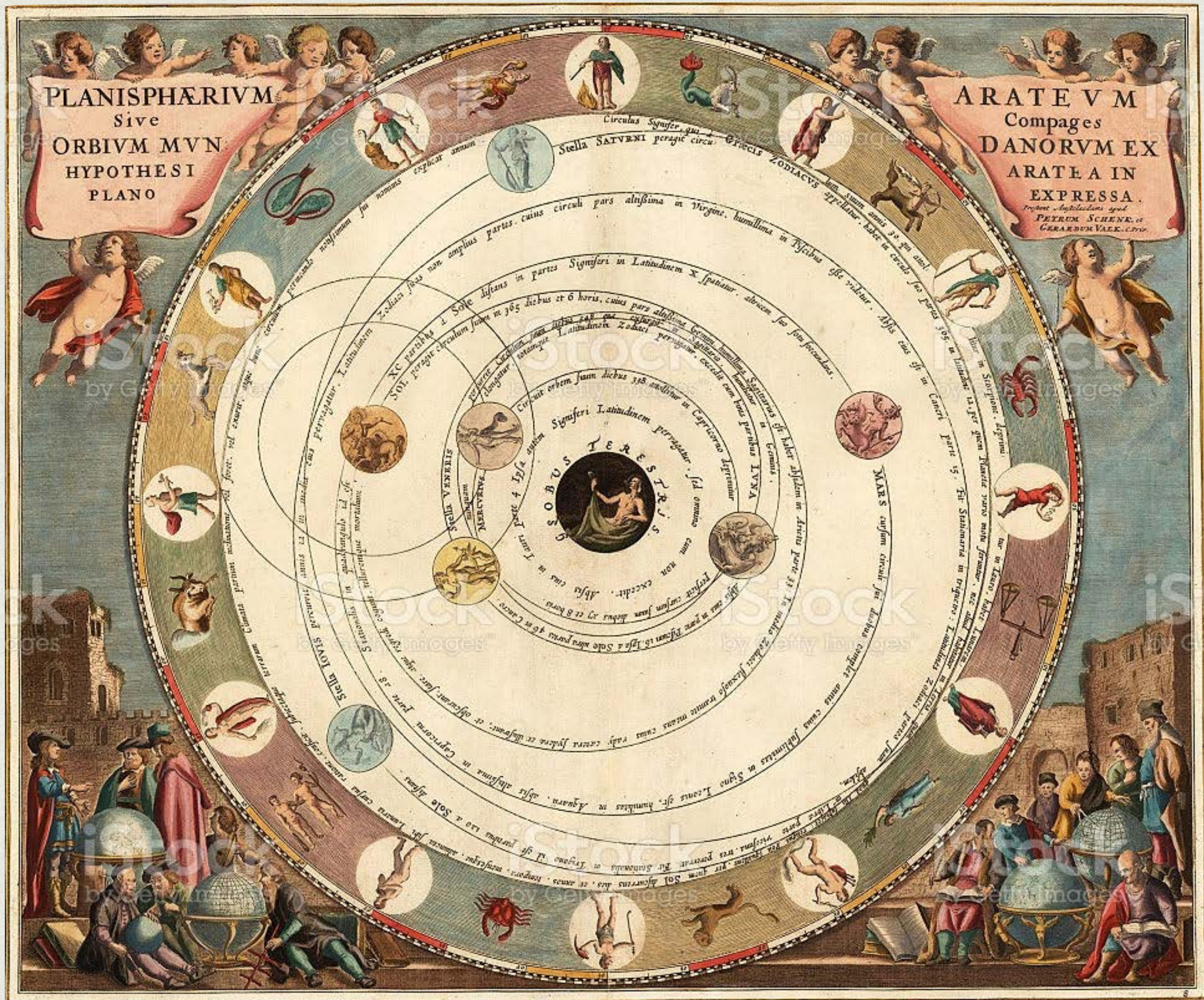
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Planisphaerium



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Planisphaerium

The 12 Creative Hierarchies EA34-5

#	Ray	Names, Symbols, and Numbers (# down, # in this SS, # up)	Sign	Energy	#UP
The 5 Creative Hierarchies of the 1st (earlier) Solar System					
1	III	<i>Name: Unknown. Symbol: A ball of green fire with three rays of rose.</i>	<i>Pisces</i>	Intelligent substance	12
2	IV	<i>Name: Unknown. Symbol: A sphere, divided by a Tau, in colours green and silver.</i>	<i>Aries</i>	Unity through effort	11
3	V	<i>Name: Unknown. Symbol: A bird, with plumage dark and with the eye of radiant fire.</i>	<i>Taurus</i>	Light through knowledge	10
4	VI	<i>Name: Unknown. Symbol: Two stars of vivid rose linked by a band of violet.</i>	<i>Gemini</i>	Desire for duality	9
5	VII	<i>Name: Unknown. Symbol: An ovoid of colour indigo with five letters or symbolic words within its borders. TCF1225</i>	<i>Cancer</i> One of the "gates" into manifested life. EA33.	Mass life	8
The 7 Creative Hierarchies of the 2nd Solar System					
6	I	<i>Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire. EA39. The Son of God Himself, the 1st born in a cosmic sense. EA38. Symbol: Golden lotus w/ petals folded. EA38. The #'s for CH's 1-7 listed below are from EA36. 6-1-7</i>	<i>1. Leo</i> Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				<i>Parashakti– Supreme energy The 1st aspect of the 6th type of cosmic electricity. [Notice correlation to #'s in the "Names" column] EA39. Expresses the mental vibration of the solar logos. EA40.</i>	7
7	II	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453. 7-2-6</i>	<i>2. Virgo</i> Jupiter– Blue– Heart Center	<i>Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force</i>	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40. Lords of Sacrifice and Love. EA41. 8-3-5</i>	<i>3. Libra</i> Saturn– Green– Throat Center	<i>Jnanashakti– Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy. They stand for the recurrent cycle of that 1st type symbolized by the number 8. EA41.</i>	5
9	IV	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame 9-4-4</i>	<i>4. Scorpio</i> Mercury– Yellow– [Solar Plexus]	<i>Mantrkashakti The WORD made flesh– Speech</i>	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links, The Benign Uniters, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love. EA46. 10-5-3</i>	<i>5. Capricorn</i> Venus– Indigo– [Spleen]	<i>Ichchhashakti Will to manifest</i>	3
11	VI	<i>Lunar Lords, Sacrificial Fires, Greater Builders 11-6-2</i>	<i>6. Sagittarius</i> Mars– Red	<i>Kundalinishakti Energy of Matter. Form</i>	2
12	VII	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders 12-7-1</i>	<i>7. Aquarius</i> The Moon– Violet	<i>None [Instinctual selfishness]</i>	1

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SPACE OF THE INEFFABLE

FIRST SPACE OF THE INEFFABLE

3rd Trispiritual (<i>the 1st from the Height</i>)	}	<i>Each containing Foreuncontainables, 5 Trees and 24 Mysteries or Spaces</i>
2nd " "		
1st " (<i>the 1st from Without</i>)		

SECOND SPACE OF THE INEFFABLE

(Which is the First Space of the First Mystery, Looking-within and without)

	Uncontainable	Impassables	}	Viz., Twelve Hierarchies <i>each</i> <i>consisting</i> <i>of</i> 3 Classes <i>and</i> 12 Orders
	Laudables	(24 Myriads: <i>emanating outside the Veils of the First Twin Mystery</i>)		
12	Uncontainables	(12 Impassable Spaces: 3 Orders)		
	Impassables	(12 Orders: 1 Order)		
	Indestructibles	(3 Classes)		
12	Unspeakables	(1 Order)		
	Superdepths			
	Unrevealables			
12	Unmanifestables			
	Inconceivables	(<i>Pertaining to the 2 Spaces of the Ineffable</i>)		
	Motionless	(12 Orders: <i>pertaining to the Space of the</i>		
12	Immovables	<i>Ineffable</i>)		

THIRD SPACE OF THE INEFFABLE (?) or SPACE OF THE FIRST MYSTERY

First Mystery (*which is the 24th Mystery, reflecting the 12 Orders of the Uncontainable
Impassables*).

Great Light of the Impression of Light (*which is without a Projection*).

First Statute (*containing 7 Mysteries*).

Great Light of Lights.

Supporters.

SPACE OF THE INEFFABLE

FIRST SPACE OF THE INEFFABLE

3rd Trispiritual (*the 1st from the Height*)

2nd ”

1st ” (*the 1st from Without*)

} *Each containing Foreuncontainables,
5 Trees and 24 Mysteries or Spaces*

SECOND SPACE OF THE INEFFABLE

(Which is the First Space of the First Mystery, Looking-within and without)

- 12 Uncontainables
- Impassables
- Indestructibles
- 12 Unspeakables
- Superdepths
- Unrevealables
- 12 Unmanifestables
- Inconceivables
- Motionless
- 12 Immovables

Impassables
 (24 Myriads: *emanating outside the Veils of the
 First Twin Mystery*)

(12 Impassable Spaces: 3 Orders)
 (12 Orders: 1 Order)
 (3 Classes)
 (1 Order)

(*Pertaining to the 2 Spaces of the Ineffable*)
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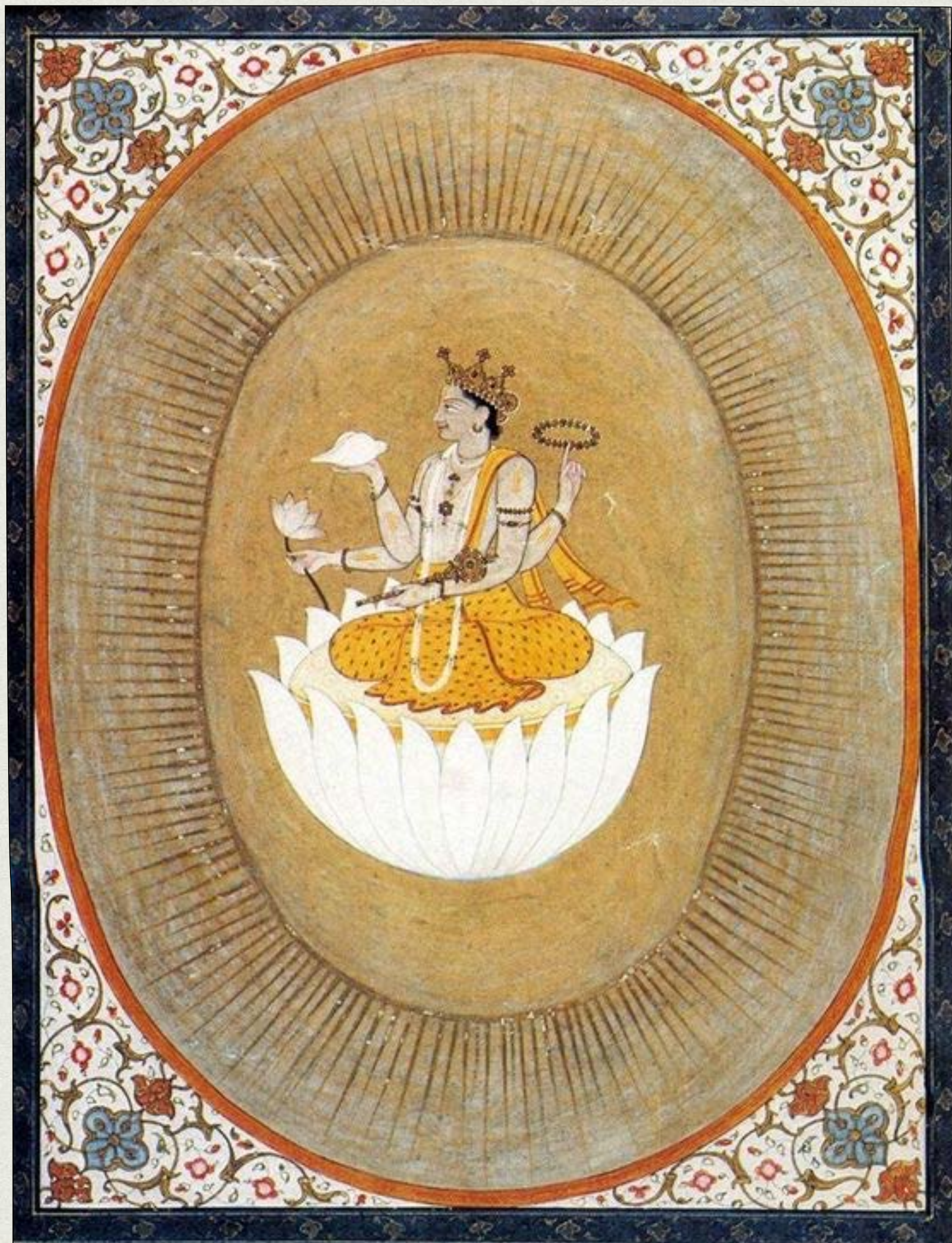
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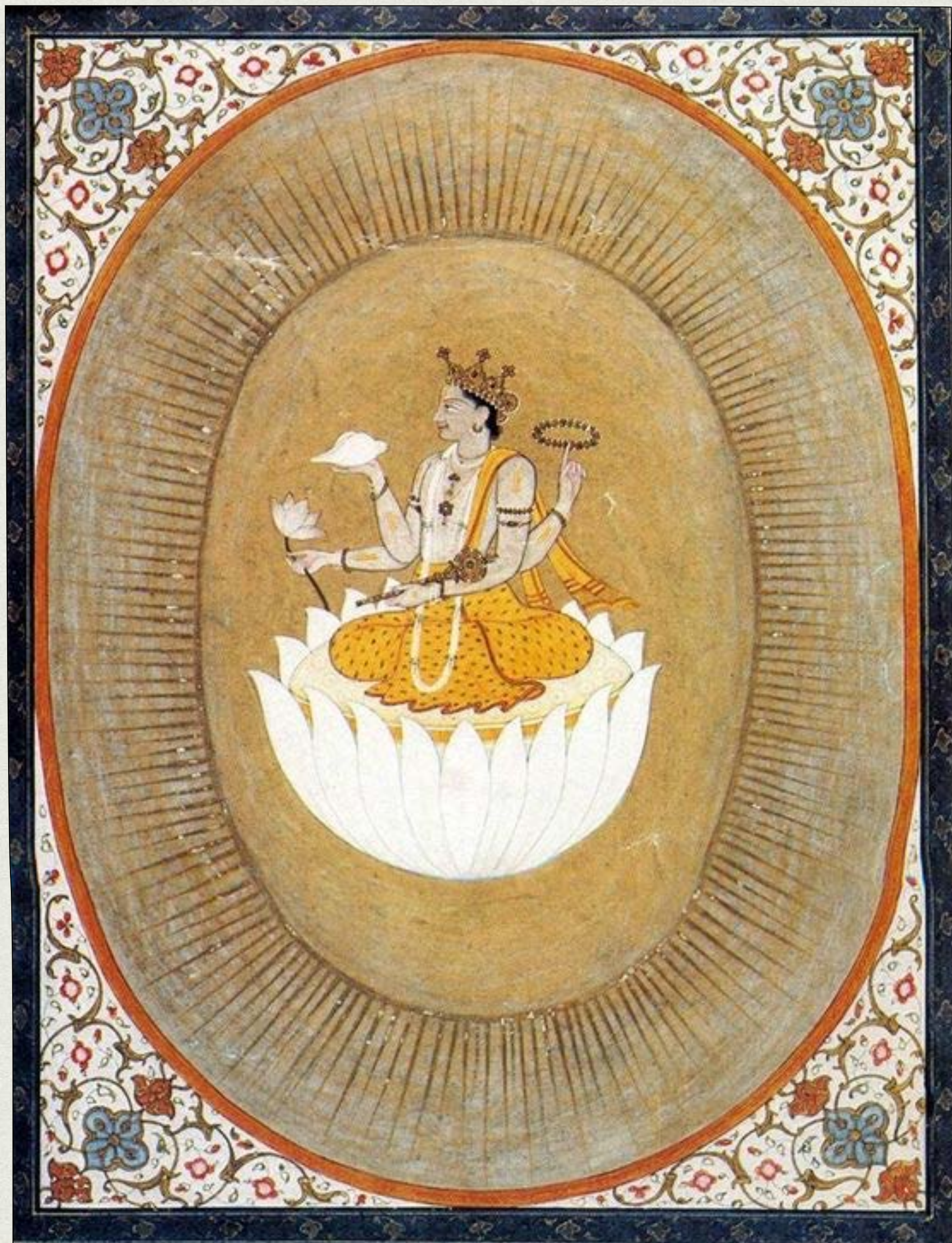
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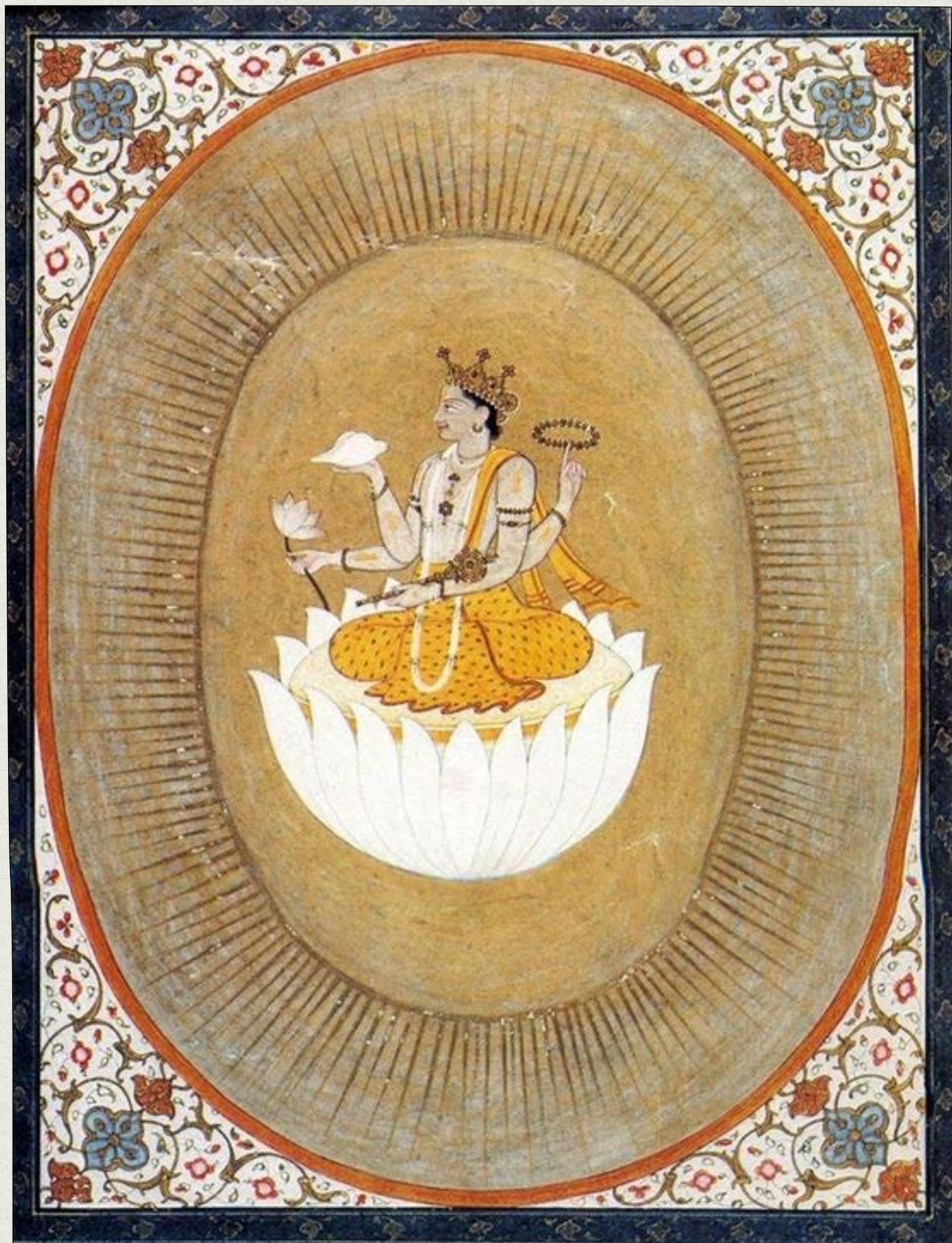
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separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one supreme *Parama*, called *Guhya* or secret, and *Sarvâtma*, the Super-Soul. The seven Lords of Being lie concealed in *Sarvâtma* like thoughts in one brain. So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten – exoterically. In the Mahabhârata the Prajâpati are 21 in number, or ten, six, and five (1065), thrice seven. –SD1:89-90



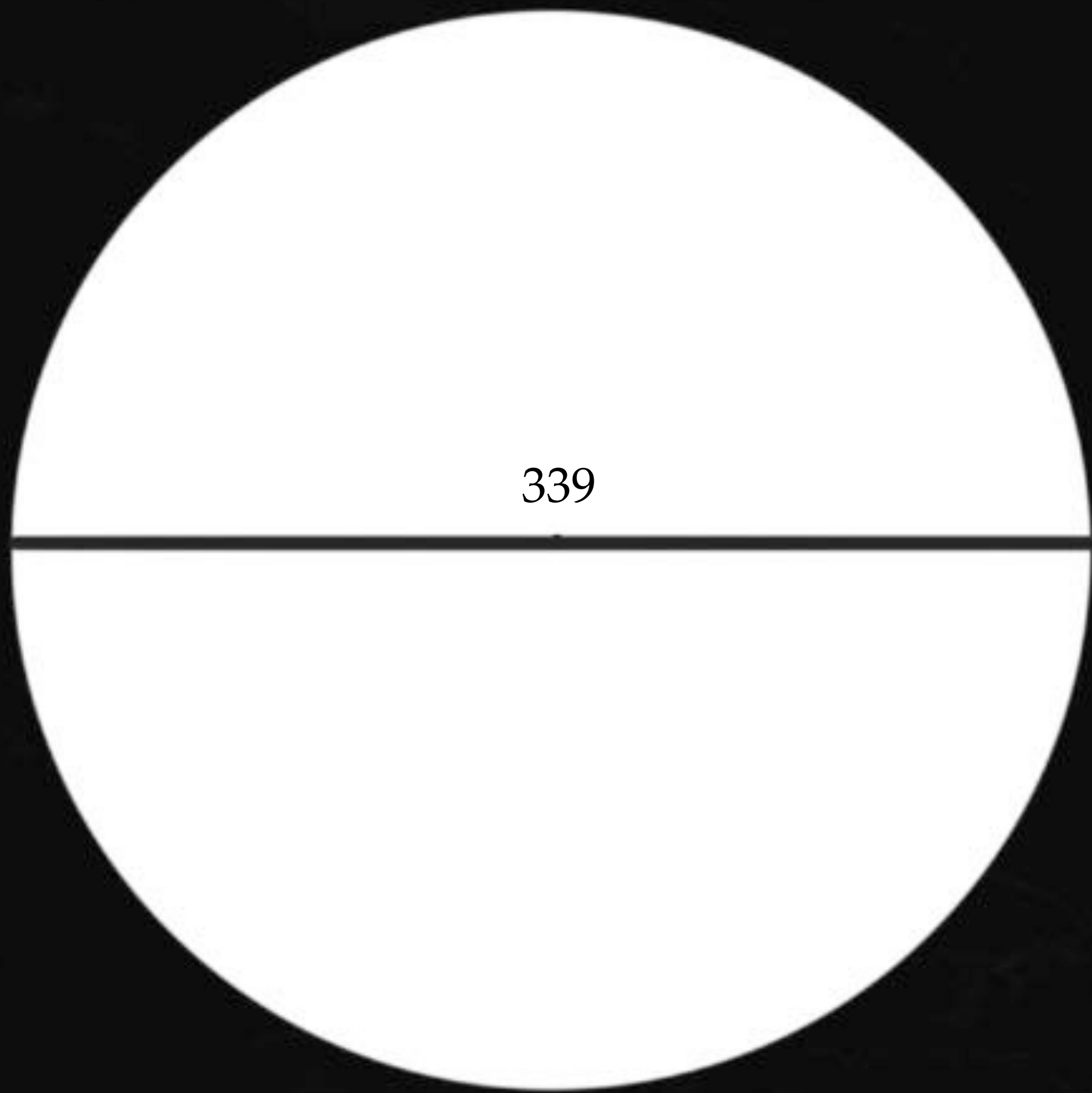
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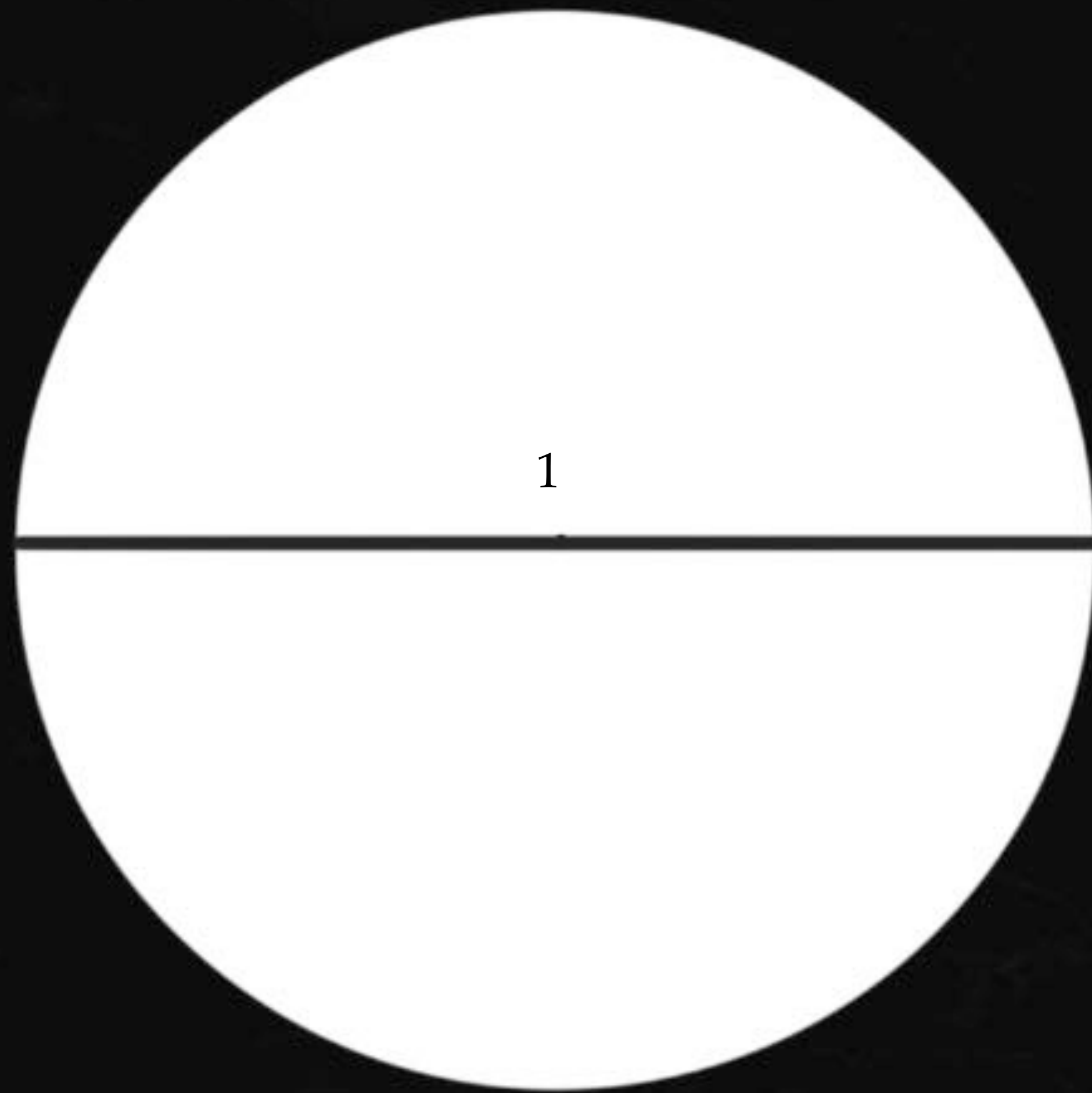
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separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one supreme *Parama*, called *Guhya* or secret, and *Sarvâtma*, the Super-Soul. The seven Lords of Being lie concealed in *Sarvâtma* like thoughts in one brain. So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten – exoterically. In the Mahabhârata the **Prajâpati are 21 in number, or ten, six, and five (1065), thrice seven.** –



339

1065



1

3.1415

“...the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five...” -SD1:92

The number of the deva evolution is six, as that of man is now five... -TCF:914

VERSE 6

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STANZA V.—Continued.

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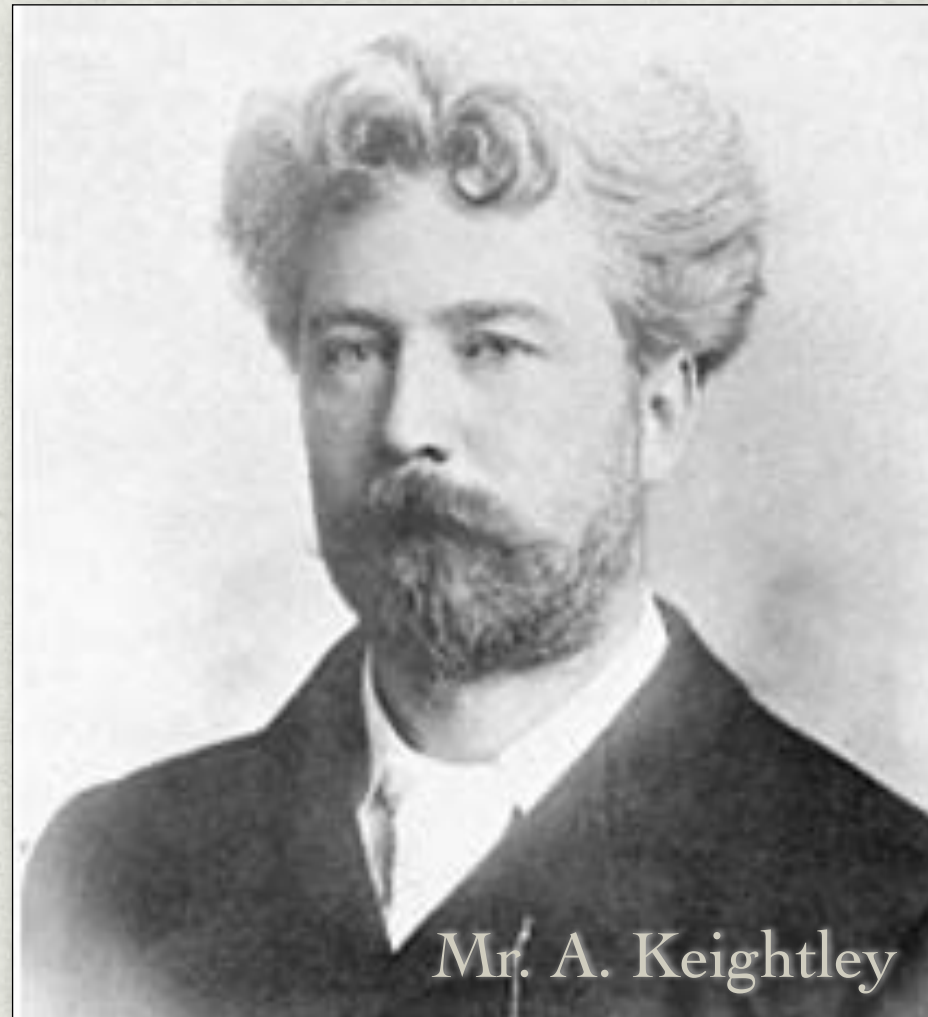
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Mr. A. Keightley: Stanza 5, Śloka 6, Commentary:
How do the “Recorders of the Karmic ledger”
make an impassible barrier between the
Personal Ego and the Impersonal Self?



Mme. Blavatsky: The Lipika is said to circumscribe within the egg—which is the magnetic aura or manifested kosmos— man, animal or any concrete object in the universe, or those objects which have form. It is an allegory, and is stated in allegorical language, this enchanted ring or circle. No such ring exists in nature, but there exists the plane of matter and spirit and consciousness. The Personal Self consists of a triangle in a square, man’s seven principles. [Until such time that] only the upper Triangle is left, it cannot pass beyond the even the plane of primitive differentiated matter. Every atom of the seven principles, even the refulgence of Âtma-Buddhi (for refulgence is an attribute and related to absoluteness); every atom must remain outside the portal of Nirvâna. Alone, divine ideation— the consciousness— the bearer of Absolute memory of its personalities now merged into the one impersonal— can cross the threshold of the Laya point that lies at

the very gate of manifestation... How is it possible, then, that anything personal should come into it? We are unable to represent to ourselves such an entirely formless, atomless consciousness. During ecstasy we can imagine something approximate to the fact. We say the subject in this state of Samadhi is beyond his everyday world of limits and conditions, and now all is one motionless day and state for him. The past and future being all in his present, his spirit is freed from the trammels and changes of the body. The highest and most spiritual parts of his Manas only are united to his own particular monad... The yogi, is become the partaker of the wisdom and omniscience of the universal mind; but can we say that of the mind when it crosses beyond the Laya point? If you can, gentlemen of Oxford and Cambridge, I cannot. For I cannot speak the language of the gods; and if I could, you would not understand me... -Secret Doctrine Dialogues:333-5

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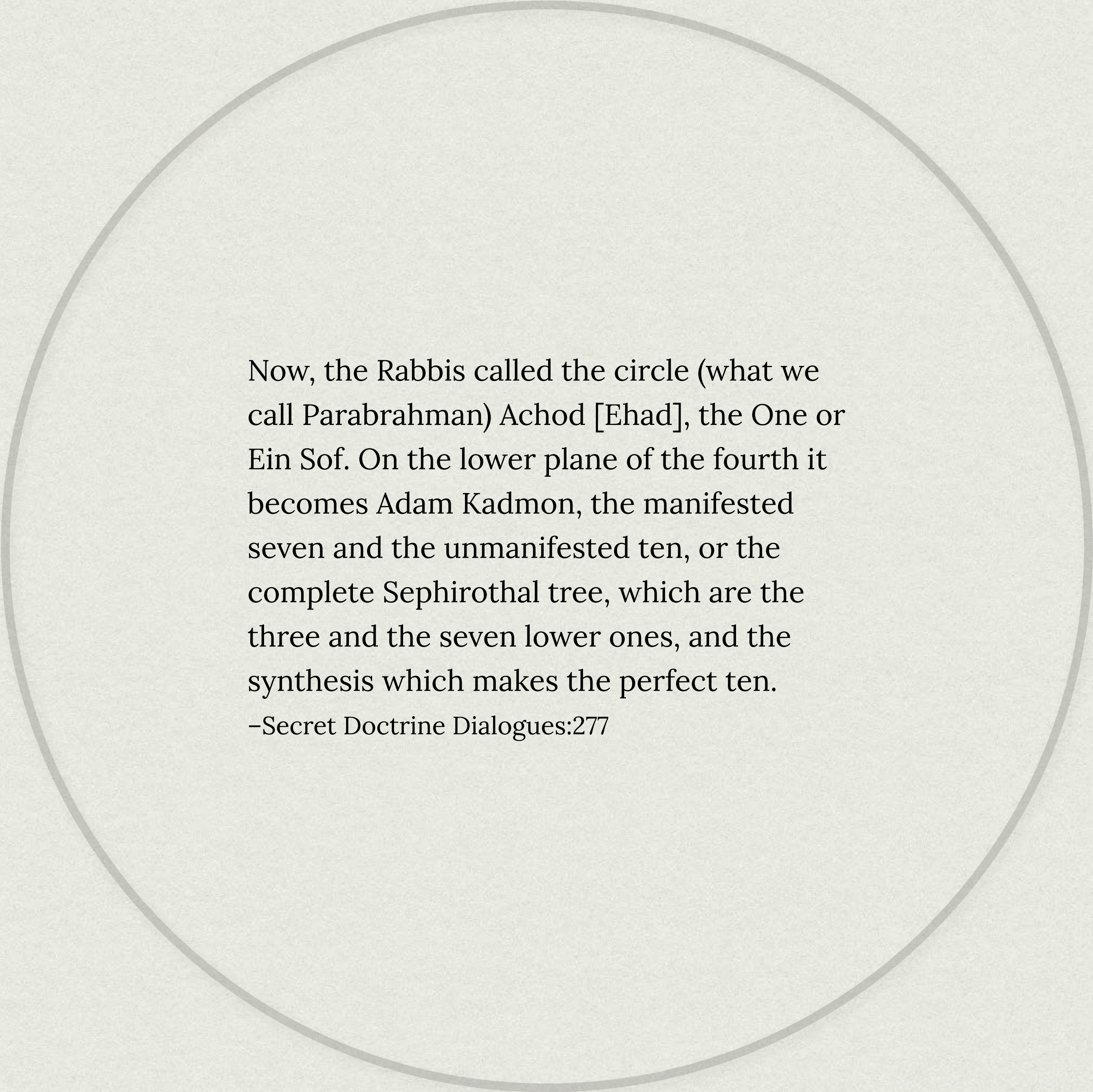
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Now, the Rabbis called the circle (what we call Parabrahman) Achod [Ehad], the One or Ein Sof. On the lower plane of the fourth it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal tree, which are the three and the seven lower ones, and the synthesis which makes the perfect ten.

-Secret Doctrine Dialogues:277

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We are told by the Western mathematicians and some American Kabalists, that in the Kabala also "the value of the Jehovah name is that of the diameter of a circle." Add to this the fact that Jehovah is the third Sephiroth, Binah, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, androgynous in the first chapters of Genesis, becomes in its transformations entirely masculine, Cainite and phallic. The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the "One living God," the "God of Gods," and then proclaim this worship Monotheistic, does not change it into the ONE Principle whose "Unity admits not of multiplication, change, or form," especially in the case of a priapic deity, as Jehovah is now demonstrated to be. -SD1:6fn

The Sephira Kether, Chokmah, and Binah as depicted in a Mizrach printing by Samuel Habib (1828)

אין AIN
אין סוף AIN SOPH
אין סוף אור AIN SOPH AUR
The Absolute

אין סוף אור
אין סוף אור
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אצילות ATZILUTH
World of Archetypes

7th

or Zero dimension



ידע סוף

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8. ALONE THE ONE FORM OF EXISTENCE STRETCHED
BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS
SLEEP; AND LIFE PULSATED UNCONSCIOUS IN
UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE
WHICH IS SENSED BY THE OPENED EYE OF THE
DANGMA.

It is the ONE LIFE, eternal, invisible, yet Omnipresent,
without beginning or end, yet periodical in its regular
manifestations, between which periods reigns the dark
mystery of non-Being; unconscious, yet absolute
Consciousness; unrealizable, yet the one self-existing
reality; truly, "a chaos to the sense, a Kosmos to the
reason." –SD1:2

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

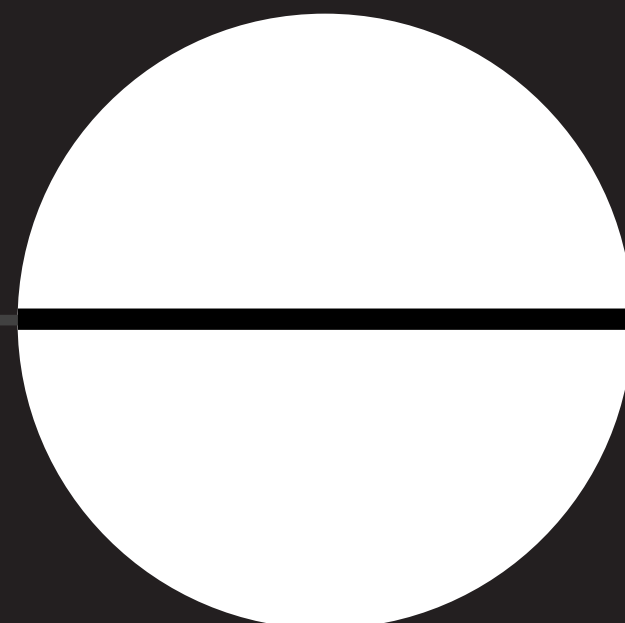
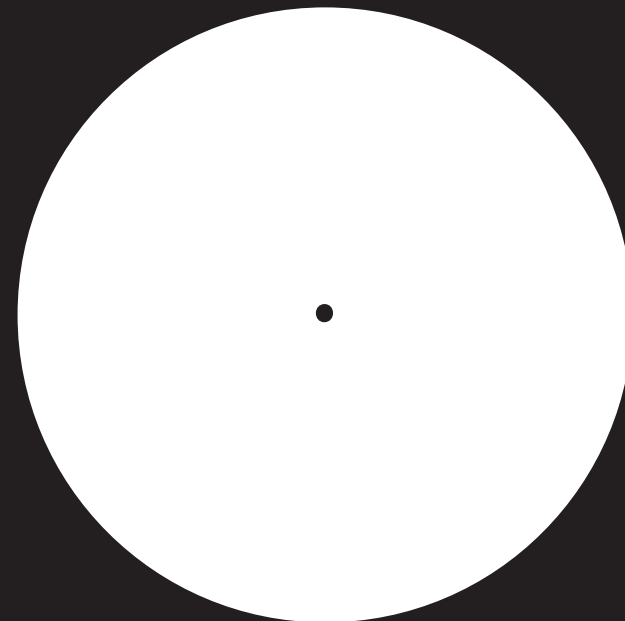
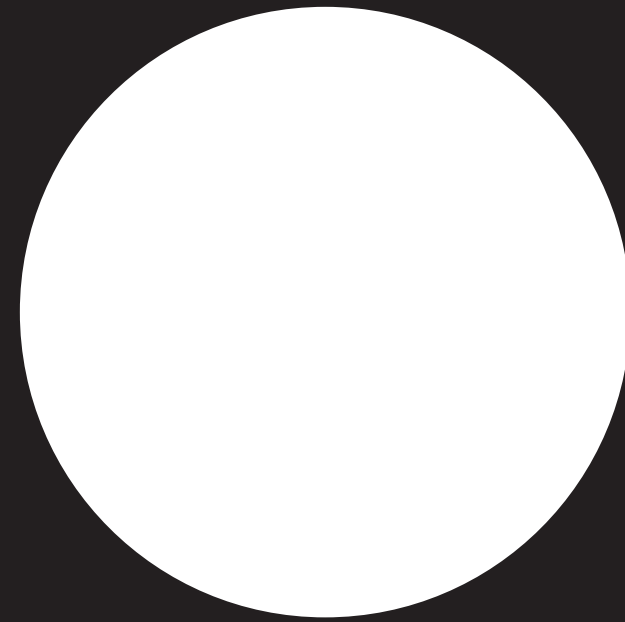
The Causeless Cause

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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Stanza III

3. Darkness radiates **Light**, and **Light** drops one solitary ray into the Mother-Deep. The ray shoots through the Virgin Egg, the ray causes the Eternal Egg to thrill, and drop the non-eternal germ, which condenses into the World-Egg.

4. Then the three fall into the four. The **Radiant Essence** becomes seven inside, seven outside. The **Luminous** Egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the depths of the Ocean of Life.

5. The Root remains, the light remains, the curds remain, and still Oeaohoo is one.

6. The Root of Life was in every drop of the Ocean of Immortality, and the Ocean was **Radiant Light**, which was **fire**, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or Father and Mother.

7. Behold, oh lanoo! the **Radiant** Child of the two, the unparalleled **refulgent** glory: **Bright** Space son of Dark Space, which emerges from the depths of the Great Dark Waters. it is Oeaohoo the Younger, the ***. He **shines** forth as the Son; He is the **Blazing** Divine Dragon of Wisdom; 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). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the Shining Ones, and turns the upper into a shoreless Sea of Fire, and the one manifested into the great waters.

8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh lanoo? The germ is that, and that is **light**, the **white brilliant** Son of the Dark Hidden Father.

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(a) The esoteric meaning of the first sentence of the Sloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal EGO and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING "Pass-Not." This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"); and **this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe.** In Hebrew Occultism their name is both Achath, feminine, "One," and Achod, "One" again, but masculine. The monotheists have taken (and are still taking) advantage of the profound esotericism of the Kabala to apply the name by which the One Supreme Essence is known to ITS manifestation, the Sephiroth-Elohim, and call it Jehovah.

STANZA V.—Continued.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE (*the vertical line or the figure I.*), THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG (*circle*) (a). IT IS THE RING CALLED "PASS NOT," FOR THOSE WHO DESCEND AND ASCEND (*as also for those*) WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY "BE WITH US" (b). . . . THUS WERE FORMED THE ARUPA AND THE RUPA (*the Formless World and the World of Forms*); FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN SEVEN TIMES SEVEN LIGHTS. THE "WHEELS" WATCH THE RING.

The Stanza proceeds with a minute classification of the Orders of Angelic Hierarchy. From the group of Four and Seven emanates the "mind-born" group of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of septenaries, novems, duodecimals, and so on, until the mind is lost in this endless enumeration of celestial hosts and Beings, each having its distinct task in the ruling of the visible Kosmos during its existence.

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"writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.

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Hence the allegory. The Lipika separate the world (or plane) of pure spirit from that of Matter. Those who "descend and ascend"—the incarnating Monads, and men striving towards purification and "ascending," but still not having quite reached the goal—may cross the "circle of the Pass-Not," only on the day "Be-With-Us"; that day when man, freeing himself from the trammels of ignorance, and recog-

* The sentence in the Sepher Jezirah and elsewhere: "Achath-Ruach-Elohim-Chim" denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would read: "One is She the Spirit of the Elohim of Life." As said above, Echath (or Achath) is feminine, and Echod (or Achod) masculine, both meaning ONE.

† This metaphysical tenet can hardly be better described than Mr. Subba Row's in "Bhagavadgita" lectures: "Mulaprakriti (the veil of Parabrahmam) acts as the one energy through the Logos (or 'Eswara'). Now Parabrahmam, is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos. . . . It is called the Verbum . . . by the Christians, and it is the divine Christos who is eternal in the bosom of his father. It is called Avalokiteshwara by the Buddhists. . . . In almost every doctrine, they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in the bosom of Parabrahmam at the time of Pralaya, and starts as a centre of conscious energy at the time of Cosmic activity. . . ." For, as the lecturer premised by saying, Parabrahmam is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Atma, but verily the one source of all manifestations and modes of existence.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure I.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

Moreover, in Occult metaphysics there are, properly speaking, two "ONES" — the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. **The Second, being, so to speak, the reflection of the first One** (for it is the Logos, or Iswara, in the Universe of Illusion), can do all this.† It emanates from itself — as the upper Sephirothal Triad emanates the lower seven Sephiroth — the seven Rays or Dhyan Chohans; in other words, the Homogeneous becomes the Heterogeneous, the "Protyle" differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.

STANZA IV.

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

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

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

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

THE SECRET DOCTRINE.


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5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVĀBHĀVAT:

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

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

III. THE "FORMLESS SQUARE."

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

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.