



12th century painting of *Mahāvairocana*, Heian period



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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Headquarters Aerial View



The eventful year 1884 that now opens out before us is the tenth since H. P. B. and I first met at that Vermont farmhouse. What a succession of stirring events and picturesque experiences had followed each other throughout those ten years; how immeasurably had our field widened, how great the effect upon

ourselves and upon others! The epoch opened upon us amid the weird nightly séances of farmer-mediums, with "materialised," or rather objectified, phantoms of the astral world stalking before us in the gloom, sometimes nodding in dumb show, sometimes whispering, and anon even shouting

their common-place messages to the living; its close finds us settled in a noble Indian bungalow amid enthusiastic Asiatic friends, every corner of India familiar to me, our Society's name known throughout the world, and its chartered Branches established in various countries: truly, a chapter of romance.



Madras landing
by Charles Hunt, 1856.

The last of the visiting Delegates to the 8th T. S. Anniversary had hardly left the house before I resumed my official wanderings. On 4th January I sailed for Bimlipatam, on the Coromandel Coast, the nearest port to Vizianagram, to visit the Maharajah of which ancient

Zemindary [autonomous provincial ruler] I had been invited. Among my fellow-passengers was a Scotch gentleman endowed with the "second sight," and, like the Swiss philosopher Zschokke, compelled at times, against his own wish, to see the life-histories

of strangers pass before his inner vision in phantom pictures. Everybody who has read Dale Owen or Ennemoser knows the story of how Zschokke silenced a braggart infidel, one of a party of student pedestrians whom he encountered at an inn among the Alps.



Heinrich Zschokke

The feather-brained youths drank deeply and grew very noisy and impertinent. A quiet man at a small table in a corner attracted their attention, and presently the loud-voiced braggart in question, who had denied the existence of God and the soul in the most vehement language, turned to the quiet man and challenged him to defend the opposite view. Zschokke— for it was he— saw, as in a moving picture, the whole of the boaster's life spread out before him, and replied by asking him whether he would admit the existence

of a soul if he, the speaker, should tell him the secrets of his past career. The young man laughed the proposition to scorn, and dared Zschokke to expose all, even the most important of his secrets. Thereupon the latter proceeded to do so, and among other disgraceful scenes described one where the young fellow was robbing his master's till. The bursting of such a bomb, it may be supposed, put a stop to the idle debate, and the philosopher left the room in quiet dignity unmolested.

—ODL3:69-71

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."

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.

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STANZA IV.

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

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

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

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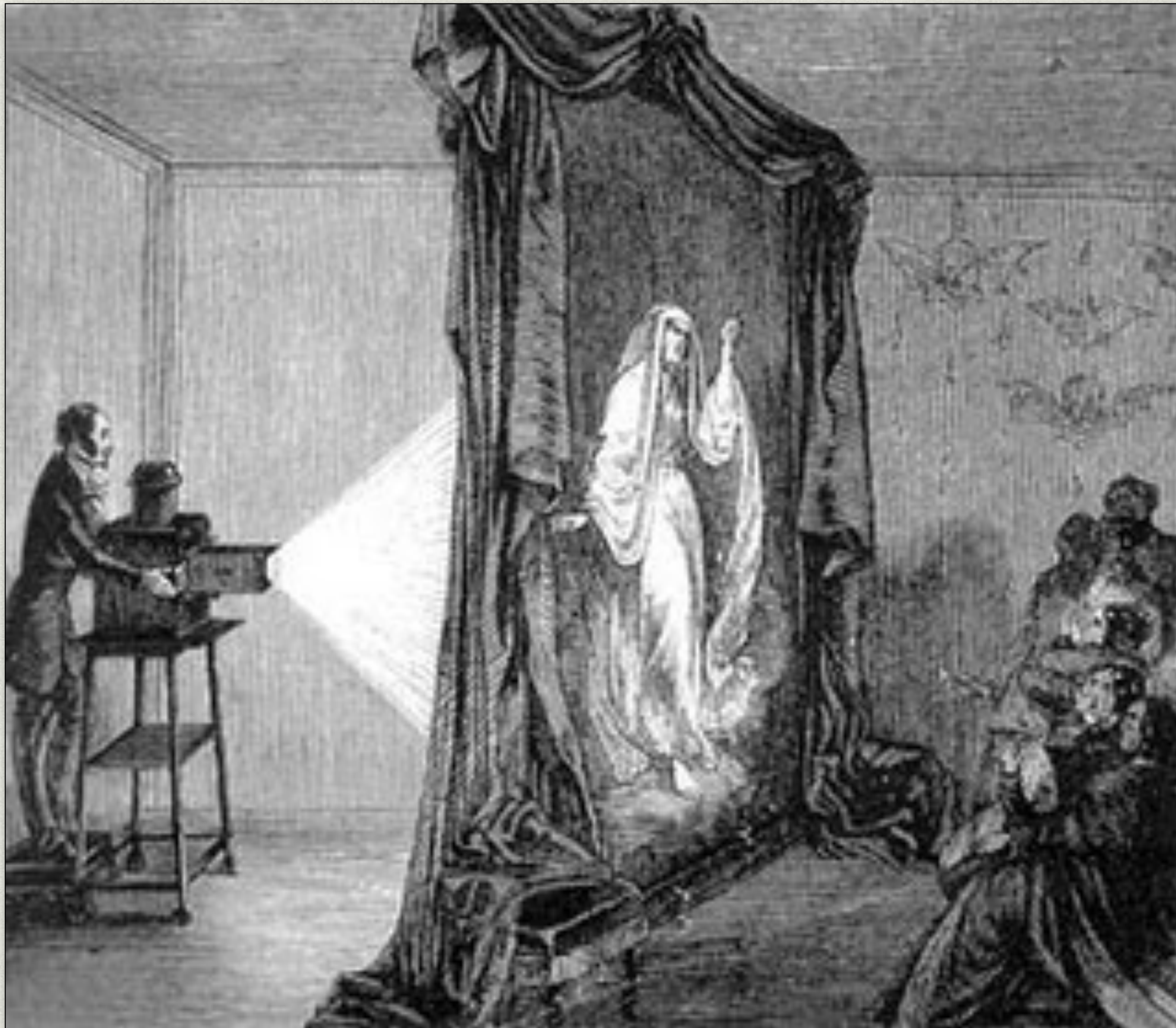
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The existences belonging to every plane of being, up to the highest Dhyān-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. -SD1:40

"Phantascope" Magic lantern, 1799.

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quite arbitrary and against all reason and logic, as the term Elohim is a plural noun, identical with the plural word *Chim*, often compounded with the Elohim.* 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 Eswara, 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.

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.

STANZA IV.

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

5. “DARKNESS” THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA
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 COUNT-
LESS.

Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature."

Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "Creation" of the Gods.

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In Stanza V. the process of world-formation is described:—First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

The subsequent stages in the formation of a "World" are indicated in Stanza VI., which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII. continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Book of the Secret Doctrine.

The development of "Man" from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

NOTE.

The Stanzas which form the thesis of every section are given throughout in their modern translated version, as it would be worse

VERSE 6

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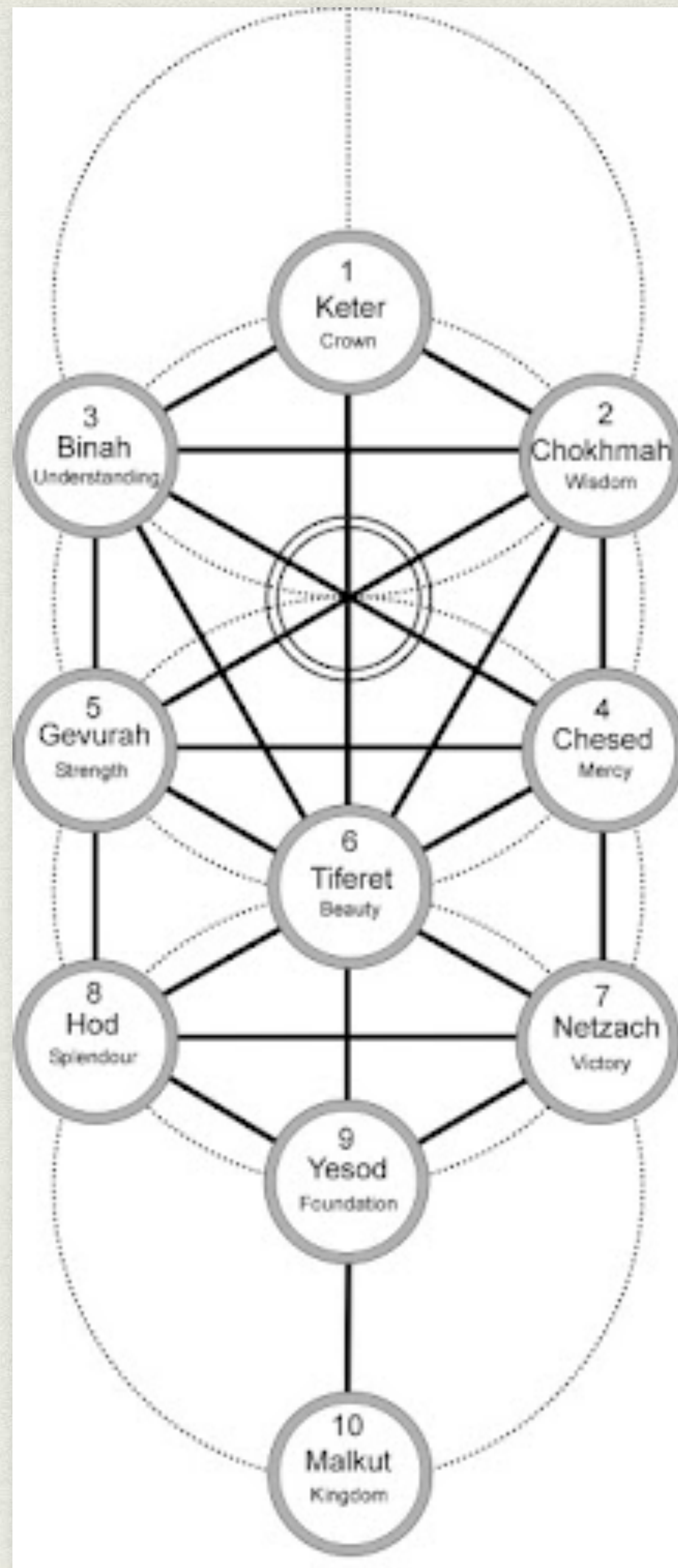
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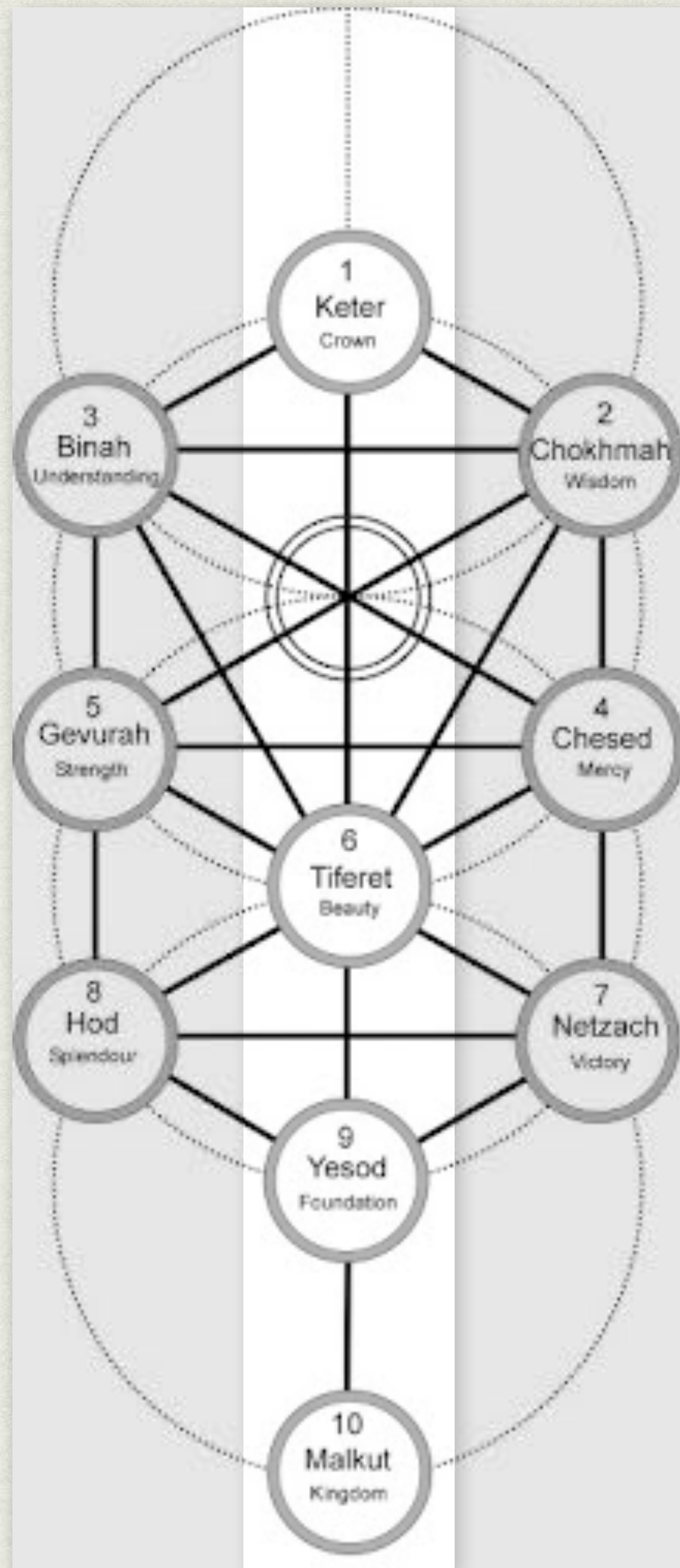
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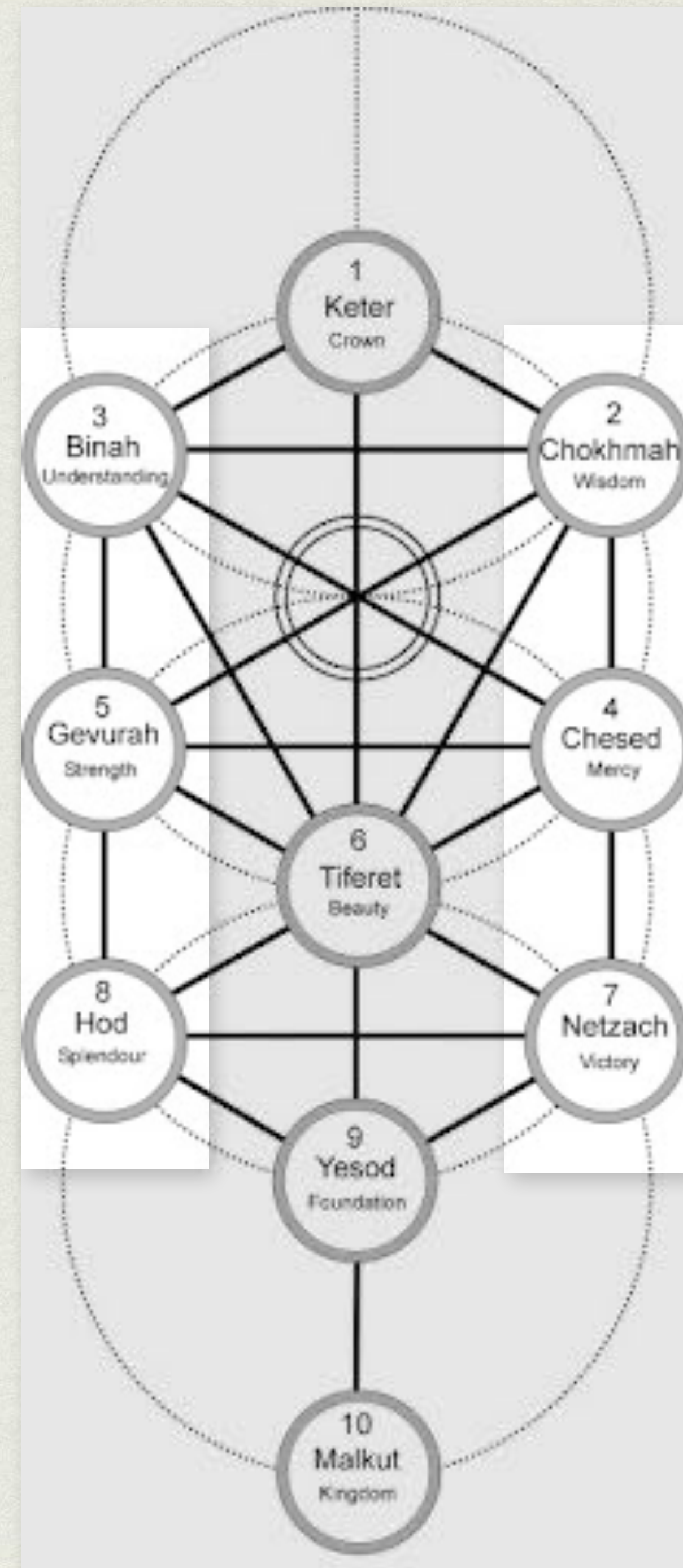


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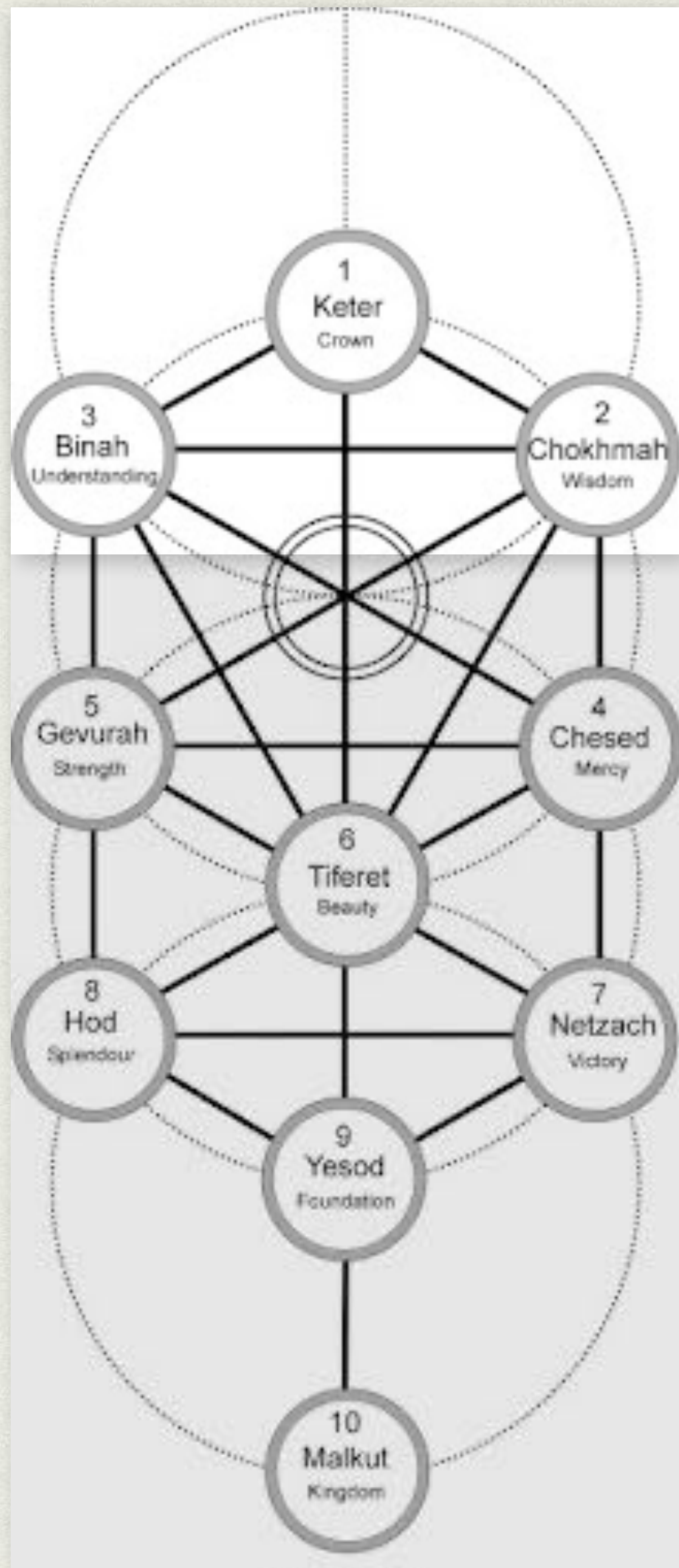


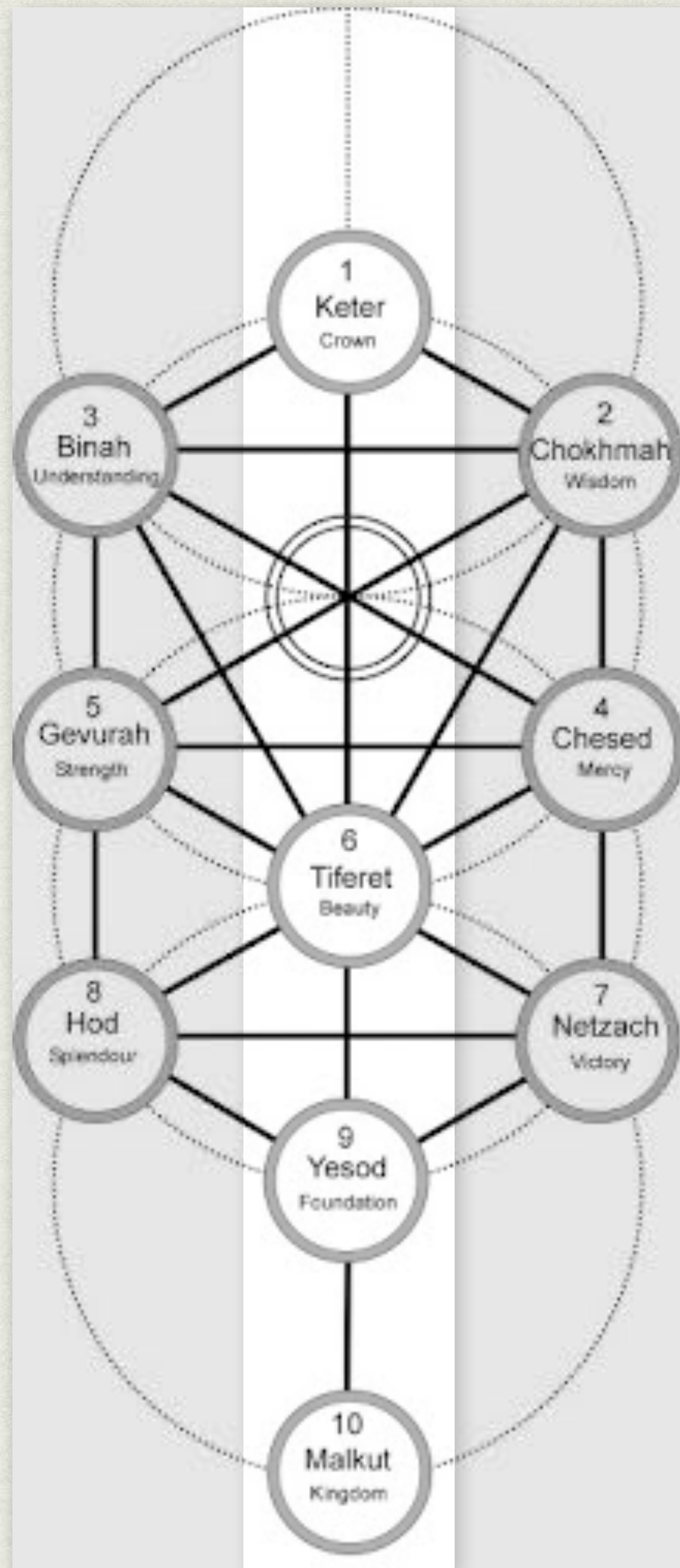
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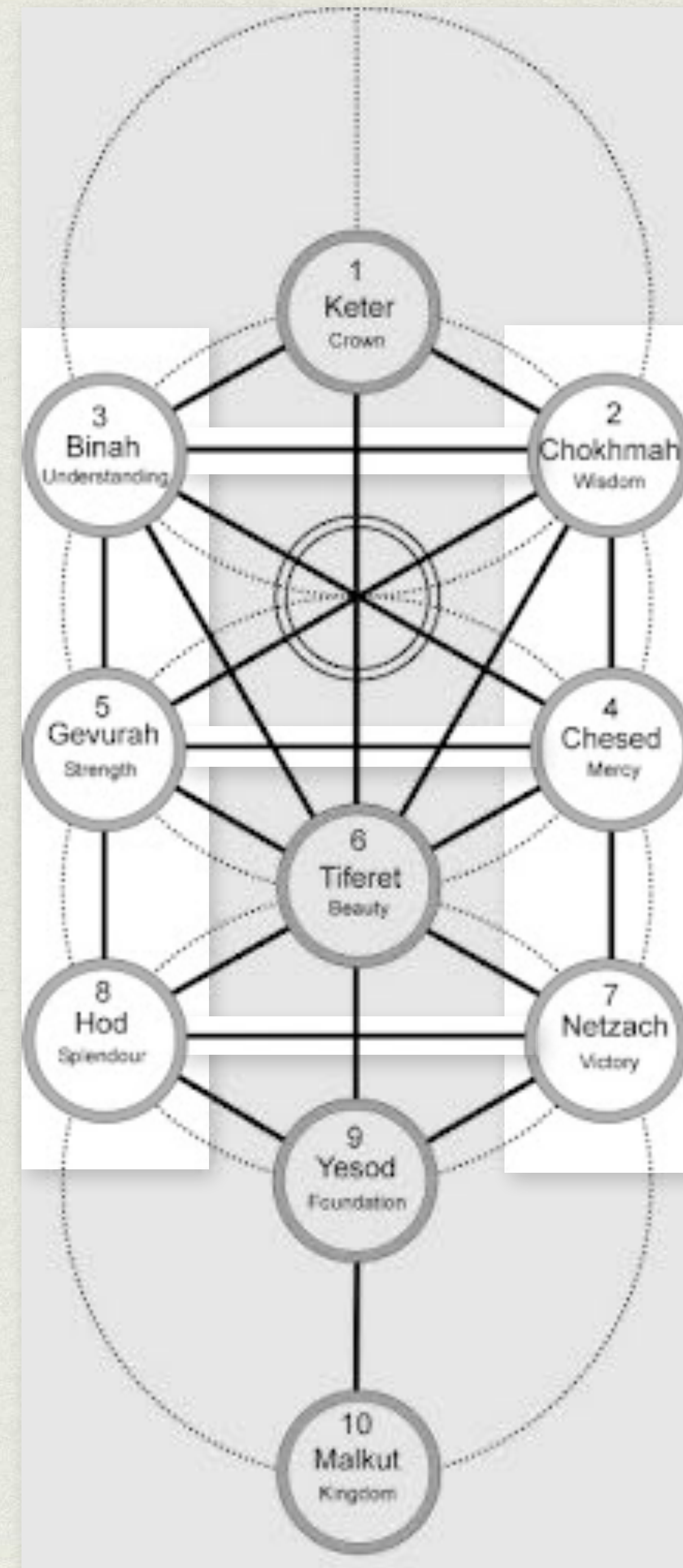
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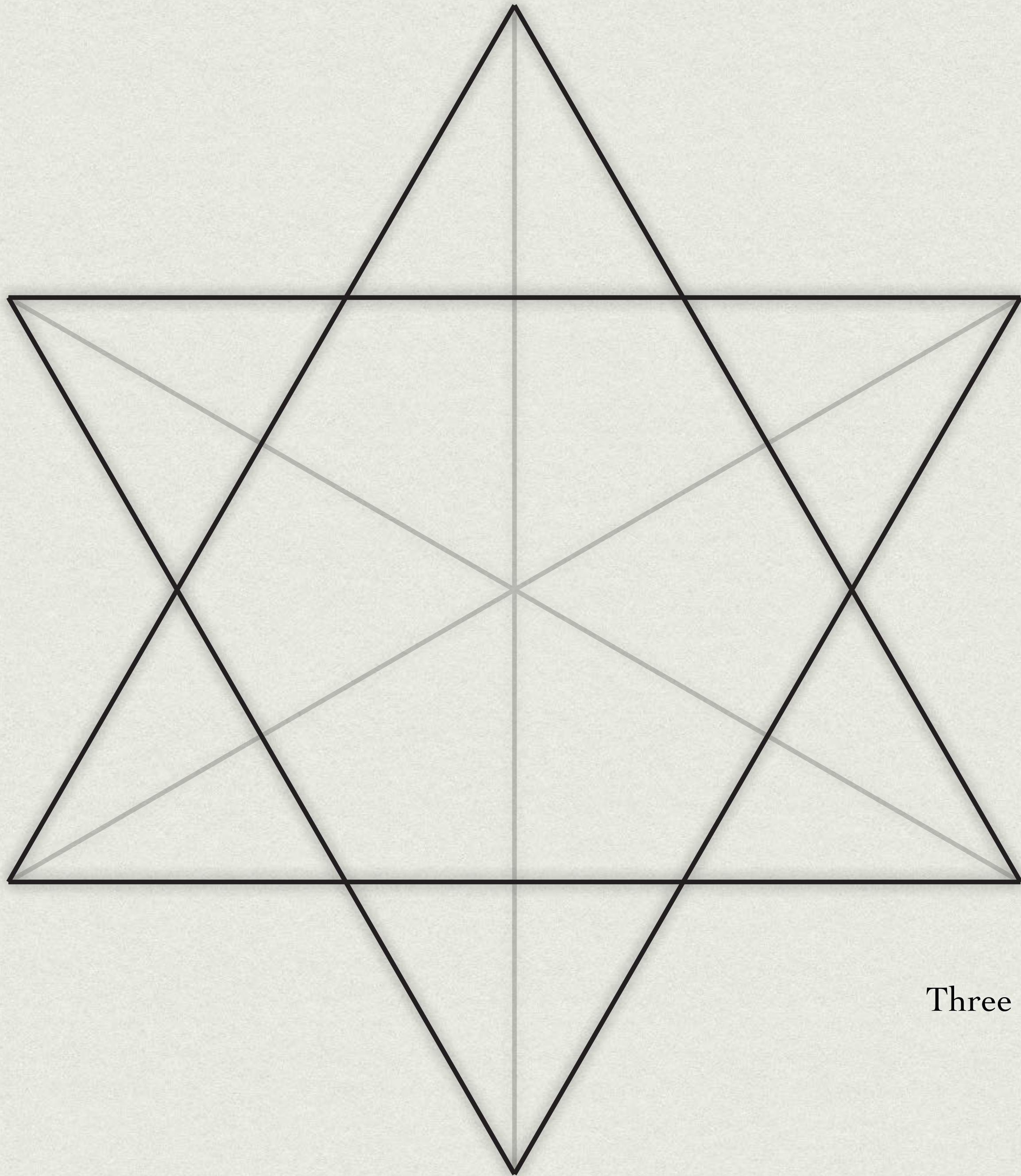


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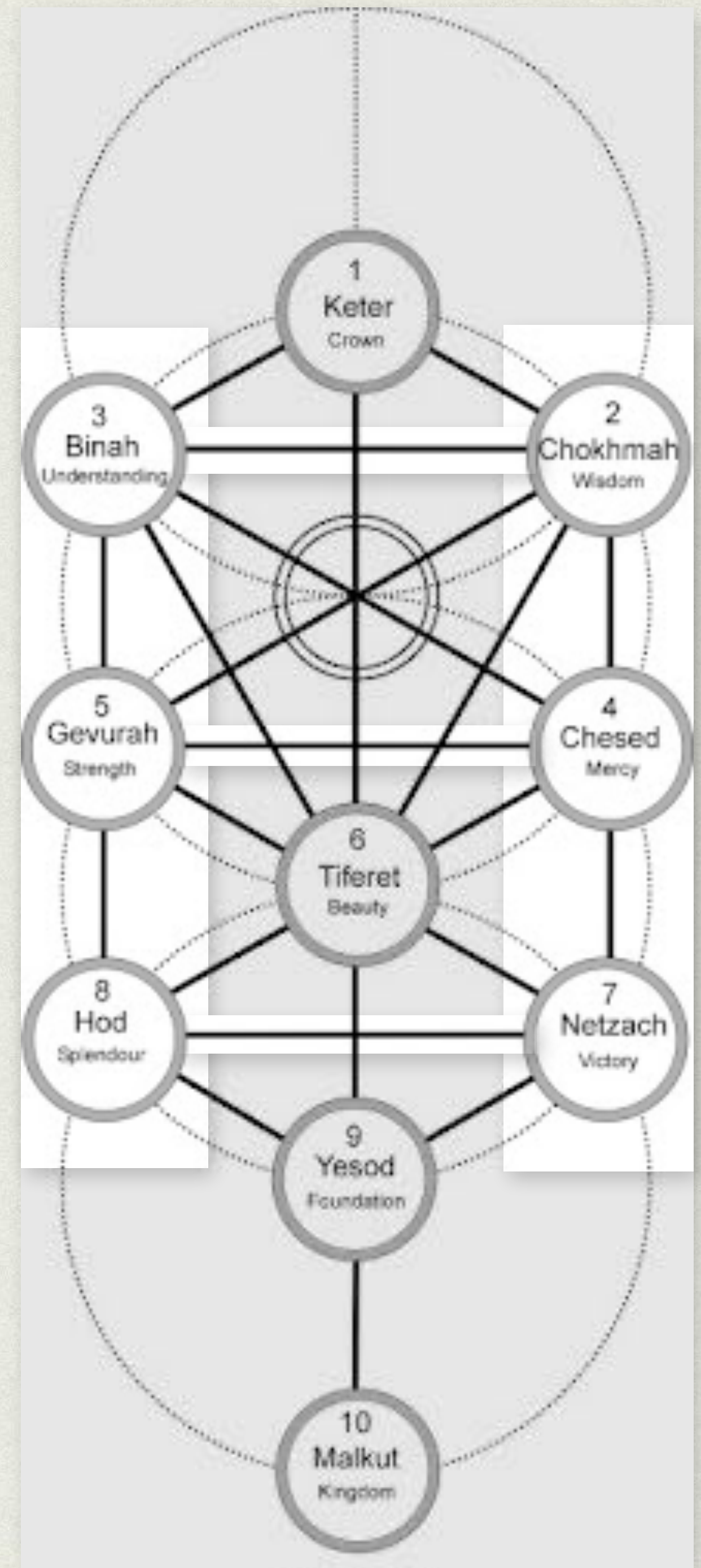
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T. SUBBA ROW

BY

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*Four Lectures delivered at the Eleventh Annual Convention
of the Theosophical Society, held at Adyar,
on December 27, 28, 29 and 30, 1886*

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accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyani-Buddhas, or Dhyani-Chohans, the "Rishi-Prajâpati" of the Hindus, the Elohim or "Sons of God," the Planetary Spirits of all nations, who have become Gods for men. He also regards the Adi-Sakti — the direct emanation of Mulaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause Brahmâ, in her A'kâsic form of the Universal Soul — as philosophically a Maya, and cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahamanvantara; nor from applying A'kâs'a, the radiation of Mulaprakriti,* to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science.

The oldest religions of the world — exoterically, for the esoteric root or foundation is one — are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these — entirely lost to the world now, except in its disfigured Sabeism as at present rendered by the archæologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment

* In contradistinction to the manifested universe of matter, the term Mulaprakriti (from *Mula*, "the root," and *prakriti*, "nature"), or the unmanifested primordial matter — called by Western alchemists Adam's Earth — is applied by the Vedantins to *Parabrahmam*. Matter is dual in religious metaphysics, and septenary in esoteric teachings, like everything else in the universe. As Mulaprakriti, it is undifferentiated and eternal; as *Vyakta*, it becomes differentiated and conditioned, according to *Svetasvatara Upanishad*, I. 8, and *Devi Bhagavata Purâna*. The author of the Four Lectures on the Bhagavad Gita, says, in speaking of Mulaprakriti: "From its (the Logos') objective standpoint, *Parabrahmam* appears to it as Mulaprakriti. . . . Of course this Mulaprakriti is material to it, as any material object is material to us. . . . *Parabrahmam* is an unconditioned and absolute reality, and Mulaprakriti is a sort of veil thrown over it." (*Theosophist*, Vol. VIII., p. 304.)



Mulaprakriti (Sanskrit) [from mūla root + prakṛti nature] Root-nature; undifferentiated cosmic substance in its highest form, the abstract substance or essence of what later through various differentiations become the prakritis, the various forms of matter, concrete or sublimate. It is pre-cosmic root-substance, the root-principle of the world stuff and all in the world; that aspect of Parabrahman or space which underlies all the ethereally or materially objective planes or space of universal nature. It is again unmanifested primordial stuff or substance, divine-spiritual, undifferentiated, and therefore indestructible, eternal, parentless, and abstractly the Mother — space itself, and the vehicle, lining, or alter ego of Parabrahman. It is “...the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and

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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 Oeahoo 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 Oeahoo 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. –SD1:28-9

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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, of which only the upper Triangle is left; it cannot pass beyond the plane of even the 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, atom-less 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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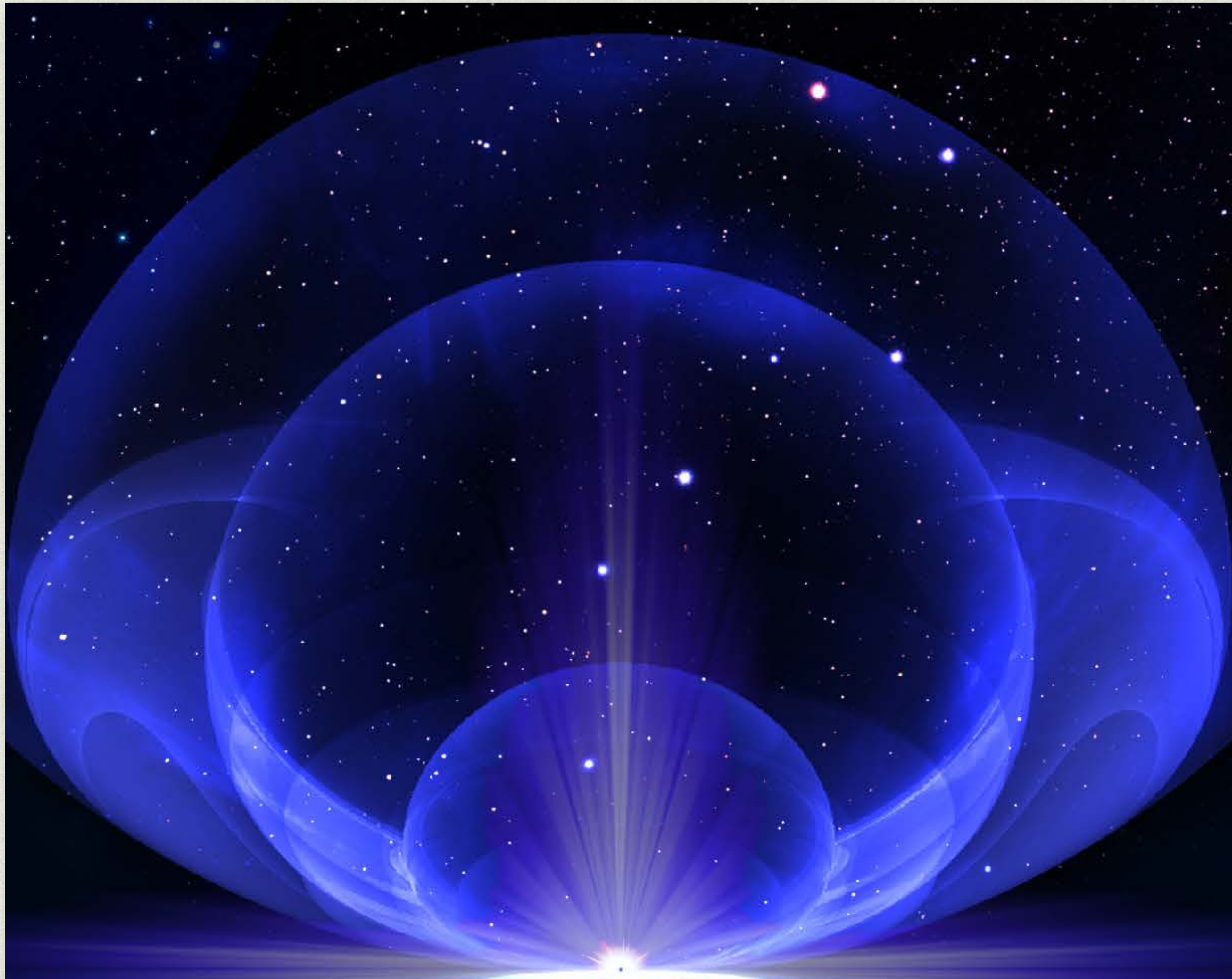


Funerary papyrus of the singer Amun Nani

Day Be With Us: The Lipikas, karmic recorders of the universe, make a barrier — the so-called ring pass-not — impassable during its existence but passable through evolution, between the personal ego and the impersonal or cosmic self. The incarnating monads cannot pass this “ring” until they have through evolutionary

risings and development become merged once more in the universal or cosmic soul. The Lipikas are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after *Maha-manvantara*, or the ‘Day-Be-With-Us.’ Then everything becomes one, all individualities are merged into one,

yet each knowing itself . . . then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness”. This is called by the Egyptians *the Day of Come-to-Us*, and refers to what the Hindus call the *Paranirvana* or great night of union in Brahman. -OTG



From the nadir to the zenith, from eve unto the Day be with us, from the circle of manifestation to the centre of pralactic peace, is seen the enveloping blue, lost in the flame of achievement.

Up from the pit of maya back to the portals of gold, forth from the gloom and darkness back to the splendour of day, rideth the Manifested One, the Avatar, bearing the shattered Cross.

Naught can arrest His return, none can impede His Path, for He passeth along the upper way, bearing His people with Him. Cometh the dissolution of pain, cometh the end of strife, cometh the merging of the spheres and the blending of the hierarchies. All then is re-absorbed within the orb, the circle of manifestation. The forms that exist in maya, and the flame that devoureth all, are garnered by the One Who rideth the Heavens and entereth into the timeless Æon." -TCF:748

Detail of *Incarnation*, by Francis Donald

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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 recognising fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one "with us" (the manifested universal lives which are "ONE" LIFE), but that very life itself.

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Eagle Nebula



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A Devaloka with Brahma in the center,
print from the Ravi Varma Press, 1910's

Brahmanda



When the Maha Pralaya arrives, the inhabitants of Swar-loka (the upper sphere) disturbed by the conflagration, seek refuge *“with the Pitris, their progenitors, the Manus, the Seven Rishis, the various orders of celestial Spirits and the Gods,”* in Maharloka. When the latter is reached also, the whole of the above enumerated beings migrate in their turn from Maharloka, and repair to Jana-loka in *“their subtile forms, destined to become re-embodied, in similar capacities as their former, when the world is renewed at the beginning of the succeeding Kalpa;”* (Vâyū Purâna). -SD1:371

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Physical.....

- | | |
|------------|-------------------|
| 1. Hearing | 5th gaseous |
| 2. Touch, | 4th first etheric |
| 3. Sight | 3rd super-etheric |
| 4. Taste | 2nd sub-atomic |
| 5. Smell | 1st atomic |

Astral.....

- | | |
|-----------------------|-----|
| 1. Clairaudience | 5th |
| 2. Psychometry | 4th |
| 3. Clairvoyance | 3rd |
| 4. Imagination | 2nd |
| 5. Emotional idealism | 1st |

Mental.....

- | | |
|-----------------------------|--------------|
| 1. Higher clairaudience | 7th FORM |
| 2. Planetary psychometry | 6th FORM |
| 3. Higher clairvoyance | 5th FORM |
| 4. Discrimination | 4th FORM |
| 5. Spiritual discernment | 3rd FORMLESS |
| Response to group vibration | 2nd FORMLESS |
| Spiritual telepathy | 1st FORMLESS |

Buddhic.....

- | | |
|------------------|-----|
| 1. Comprehension | 7th |
| 2. Healing | 6th |
| 3. Divine vision | 5th |
| 4. Intuition | 4th |
| 5. Idealism | 3rd |

Atmic.....

- | | |
|-------------------|-----|
| 1. Beatitude | 7th |
| 2. Active service | 6th |
| 3. Realisation | 5th |
| 4. Perfection | 4th |
| 5. All knowledge | 3rd |

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"The Jiva (Soul) goes with Sukshma Sarira† from the heart of the body, to the Brahma-randra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahma-randra. The Jiva breaks through the Brahma-randra and goes to the region of the Sun (Suryamandala) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapadha. The Jiva is directed on its way by the Supreme Wisdom acquired by Yoga.‡ The Jiva thus proceeds to Paramapadha by the aid of Athivahikas (bearers in transit), known by the names of Archi Ahas . . . Aditya, Prajapati, etc. The Archis here mentioned are certain pure Souls, etc., etc." (Visishtadwaita Catechism, by Pundit Bhashyacharya, F.T.S.)

No Spirit except the "Recorders" (Lipika) has ever crossed its forbidden line, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the finite—however infinite in man's sight—from the truly INFINITE. The Spirits referred to, therefore, as those who "ascend and descend" are the "Hosts" of what we loosely call "celestial Beings." But they are, in fact, nothing of the kind.

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‡ Compare this esoteric tenet with the Gnostic doctrine found in "Pistis-Sophia" (Knowledge—Wisdom), in which treatise Sophia Achamoth is shown lost in the waters of Chaos (matter), on her way to Supreme Light, and Christos delivering and helping her on the right Path. Note well, "Christos" with the Gnostics meant the impersonal principal, the Atman of the Universe, and the Atma within every man's soul—not Jesus; though in the old Coptic MSS. in the British Museum "Christos" is almost constantly replaced by "Jesus."

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Moksha (Sanskrit) [from *mokṣ* to release, set free, probably from the verbal root *much*]: Freedom from sentient life for the remainder of a manvantara. Equivalent to *nirvana*, *mukti*, the “Palace of Love” of the Zohar, the Gnostic “Pleroma of Eternal Light”, the Chinese *nippang*, and the Burmese *neibban*. “When a spirit, a monad, or a spiritual radical, has so grown in manifestation that it has first become a man, and is set free interiorly, inwardly, and from a man has become a planetary spirit or dhyān-chohan or lord of meditation, and has gone still higher to become interiorly a brahman, and from a brahman, the Parabrahman for its hierarchy, then it is absolutely perfected, free, released: perfected for that great period of time which to us seems almost an eternity, so long is it, virtually incomputable by the human intellect. This is the Absolute: limited in comparison with things still more immense, still more sublime; but so far as we can think of it, ‘released’ or ‘freed’ from the chains or bonds of material existence” (Fund 183).



One thus released or freed is called a *jivanmukta* (freed monad), which is never again during that manvantara subject to the qualities of either matter or karma. But if these beings choose, for the sake of doing good in the world, they may incarnate on earth as *nirmanakayas*. -OTG

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."

For we read of the released soul that: —

After reaching Moksha (a state of bliss meaning "release from Bandha" or bondage), **bliss is enjoyed by it in a place called PARAMAPADHA, which place is not material, but made of Suddasatwa (the essence, of which the body of Iswara — "the Lord" — is formed).** There, Muktas or Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. "But if they choose, for the sake of doing good to the world, they may incarnate on Earth."* The way to Paramapadha, or the immaterial worlds, from this world, is called Devayana.

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Paramapada (Sanskrit) *Paramapada*

Highest state or position; that which is not material but loftily spiritual, in and to which appertain *jivanmuktas* or monads who have attained freedom from karma; thus they attain the highest condition or state in any hierarchical sense.

Suddhasattva (Sanskrit) [from *śuddha* pure + *sattva* goodness] Pure goodness, reality per se; a state of conscious spiritual egoity or egoship, and at the same time pure spiritual essence. Considered from the substance viewpoint, it is an ultra-material essence which to us is invisible, yet on its own plane luminous if not indeed light itself. Of this stuff or essence the bodies of the highest dhyanis and the gods are formed. It is spiritual substance without adulteration of the differentiated matters of the lower cosmic planes. -OTG

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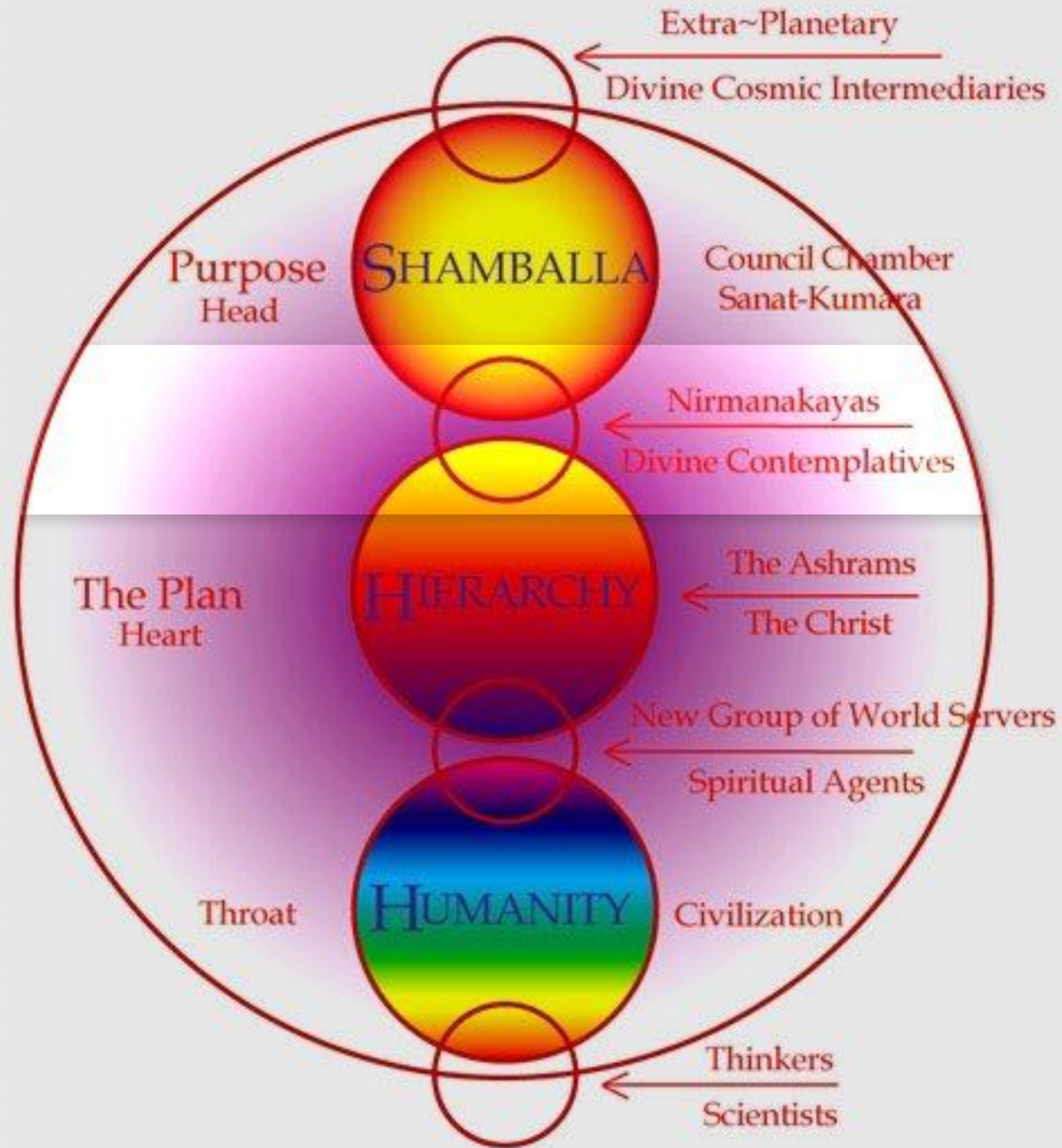


The Nirmanakayas, the divine Contemplatives: This is the receptive group which receives impression from Shamballa in relation to the planetary creative purpose. Then They, on Their own level of atmic activity, build- through contemplative meditation- a vast reservoir of potent energies which are impregnated with the qualities of the seven energies of the seven planetary Rays. They are the Custodians of

life, under the direct inspiration of the Buddhas of Activity, and They spend the aeons of Their planetary service:

- a. In active contemplation of the divine Purpose.
- b. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.

c. In developing that spirit of sevenfold receptivity which will make Them a channel for the inflow of ray energies from Shamballa into the Hierarchy. Their united aura or area of influence and the extent of Their magnetic and dynamic radiation correspond roughly to the aura of the planet itself; They contain (within Their ranks) Members Who are identified with the Lords of the seven Rays.



They are, in a peculiar sense, the creative agents of life as it streams forth from Shamballa into all the aspects, areas, kingdoms and fields of manifestation. This They are enabled to do through sustained, concentrated, intensive and dynamic meditation. They are necessarily a second ray group (as the second ray is the ray at present of the planetary Logos) but They focus Their meditation largely along first ray lines (which is a subray of the second ray in this solar system, as you know) because They are the creative agents of life itself and the knowers and the custodians of the will of the planetary Logos, as it works itself out in manifestation. They are the source in reality of planetary invocation and evocation.-DINA1:210-1

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