



“The Voice of the Silence”, by Agnes Pelton



MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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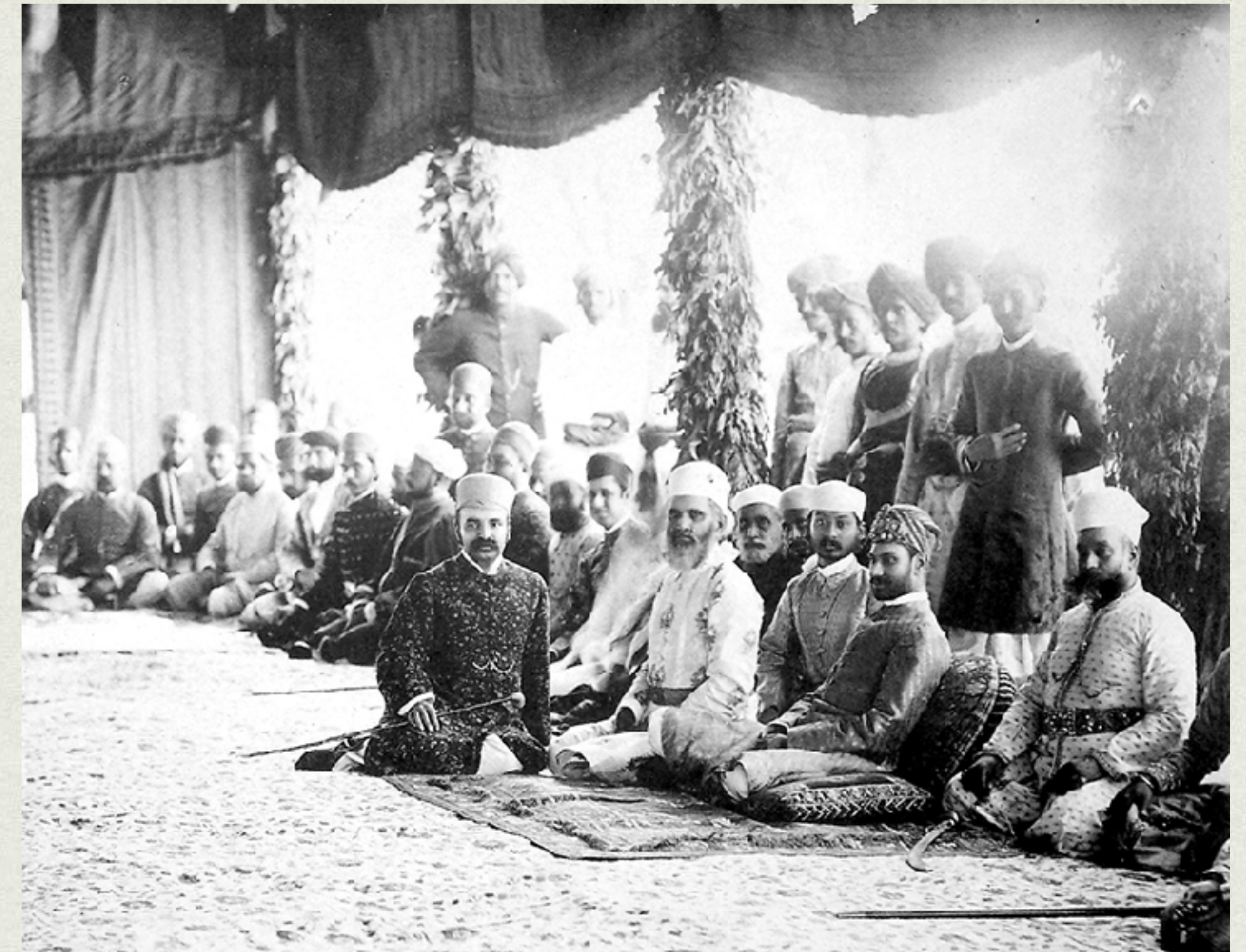
ADYAR



Reception by the Maharajah of Kashmir

The next morning at 10:30 a Minister of the Durbar brought me word that His Highness begged the honour of my presence at the Palace. In our compound stood two elephants and four fine saddle-horses, richly caparisoned, with housings and saddle-covers of Kashmir-shawl work, and silver-mounted bridles and stirrups, awaiting my pleasure, with a guard of honor of armed sepoys. I chose the

elephants, so we mounted the sagacious, kneeling beasts and went on our way, the sepoys in front to clear the road. We threaded the narrow streets of Jammu, driving all wayfarers to the nearest shelters, and at last reached the Palace. There were the usual enclosing walls with massive gates, the outer compound with horses, elephants, camels, oxen, donkeys, heavy wains, light vehicles (ekkas), piles of straw, bags of grain, building materials, etc., all in confusion, armed sentries pacing



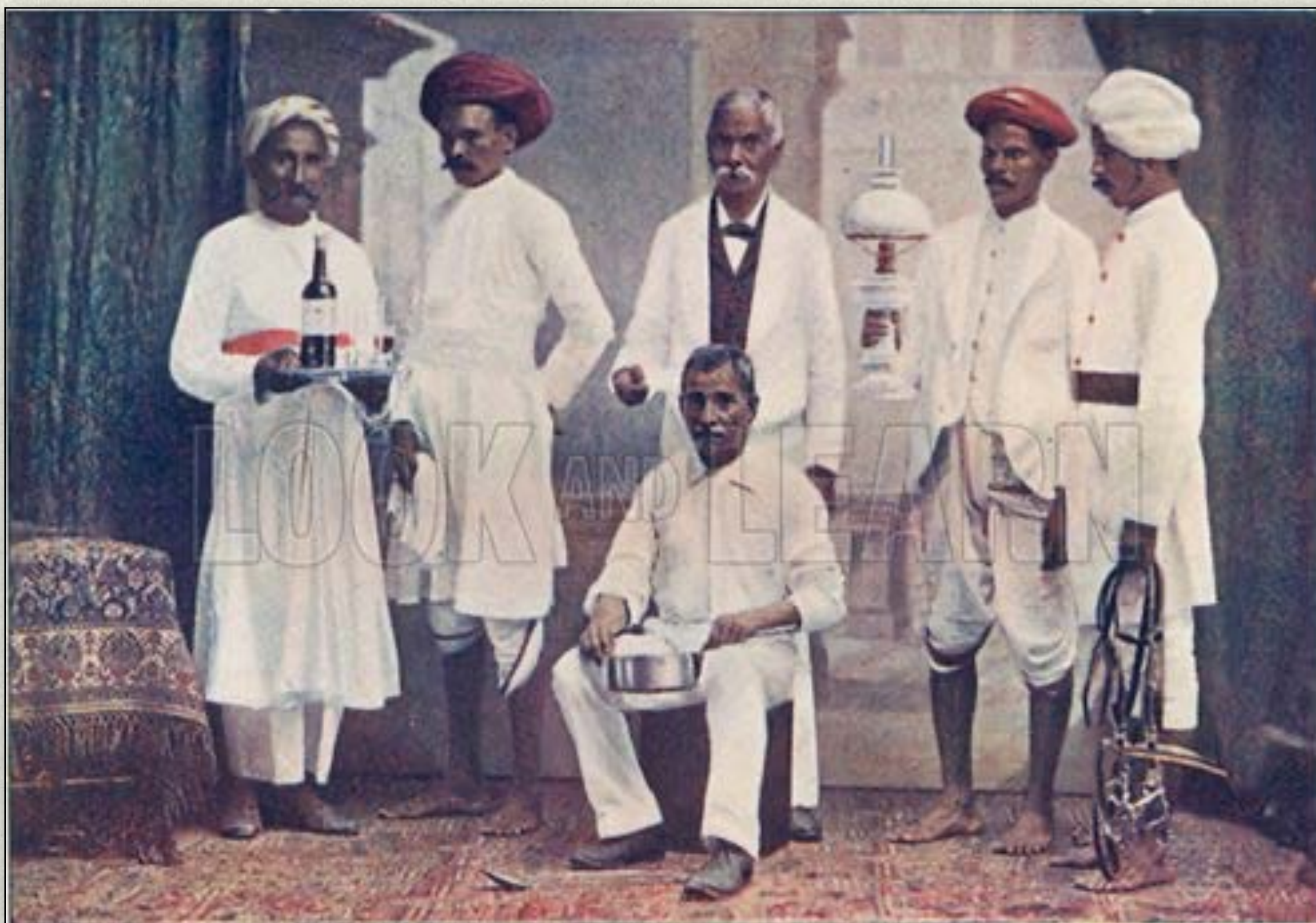
their beats, and soldiers in untidy undress lounging about. Then came an inner court and the Palace gateway, through which we passed, mounted a wide staircase and found ourselves in the Presence Chamber. The Maharajah came soon and received me with an air of kindness and stately courtesy that showed beyond doubt that I was welcome. His first expression to Pandit Gopinath, my interpreter, was one of pleasure to see me in his national costume.



H.H. The Maharaja of Jammu & Kashmir.

A carpet and back-bolster had been spread for him on a slightly raised platform, before which we were to sit on the carpeted floor: but he dragged the bolster from there, placed it on the floor, motioned me to sit beside him, and called me his elder brother. He was a man of noble presence, with an intellectual face and the splendid eyes of the Hindu, which by turns can be full of pathos, blaze with anger, or penetrating with intelligent interest. His personality fitted the kingly office perfectly, which is more than can be said of some other sovereigns whom I have seen, and who looked rather like cooks or grooms than highborn rulers of men. I found him to be a thoughtful Vedantin, well acquainted with philosophical

systems. He fully believed in the existence of living Mahatmas, and trusted in them to do for India all that her Karma made possible, but no more. He gently broached the subject of his own ill-health, said he knew of my cures and of the recent prohibition to continue the practice, but asked if I would not at least relieve the acute pain he was then suffering from. I consented, of course, and on his removing his turban, did what I could for him with mesmeric healing passes. He submitted to my manipulations with perfect docility, which, I must confess, gave me a peculiar sensation, for Americans are not in the habit of handling sovereigns like common men, however they may theoretically regard them as their equals.



Palace servants, 19th century

I had the pleasure of removing His Highness' pain, and when the audience closed he begged me to visit him twice a day during my stay, that we might talk of the high religious themes which equally interested us.

The same evening, when I was sitting in our bungalow, I saw a queer procession of men enter from the verandah. First came a Court official, attended by a servant carrying a pair of scales and another with some heavy bag on his shoulder, which was gravely laid at my

feet. Then followed a string of twenty-one other dark-faced, turbaned servants, each bearing on his head a flat basket of fruit or sweets, which were piled on each other on the table, counted by the Court officer, and the men dismissed. While I was wondering what all this could mean, Gopinath was told that His Highness received me as a guest of the first-class, and, as such, twenty-one baskets were sent me; there were guests of three classes, of which the second received fourteen baskets, the third seven baskets,

below that people did not count! He then opened the gunny-bag, poured the contents—silver coins—into the scales, weighed them, and took my receipt for Rs. 500. This, he explained, was "table money," though why he should give me that when our every possible and impossible wish was gratified, I could not imagine. However, it was the custom of the Court of Kashmir, and His Highness' honor was involved in doing things as they had always been done from ancient times by Indian kings. -ODL:48-51



Virūdhaka of the south,
king of kumbhāṇḍas.



Vaiśravaṇa of the north,
king of yakṣas.



Dhṛtarāṣṭra of the east,
king of gandharvas.



Virūpākṣa of the west,
king of nāgas.

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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."**

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."

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* 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.)

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There are three chief groups of Builders and as many of the Planetary Spirits and the Lipika, each group being again divided into Seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal groups, as it would demand an extra volume. The "Builders" are the representatives of the first "Mind-Born" Entities, therefore of the primeval Rishi-Prajapati: also of the Seven great Gods of Egypt, of which Osiris is the chief: of the Seven Amshaspendis of the Zoroastrians, with

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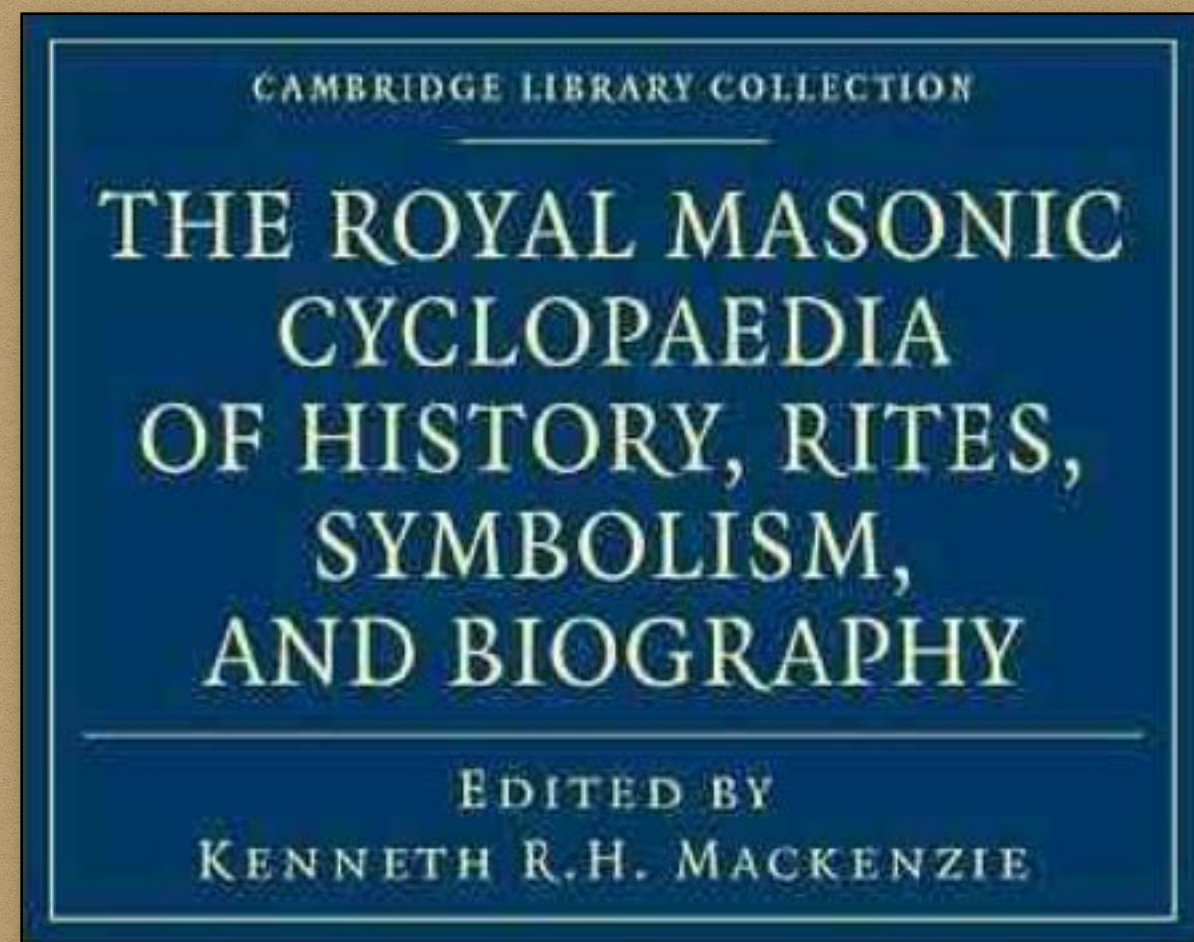
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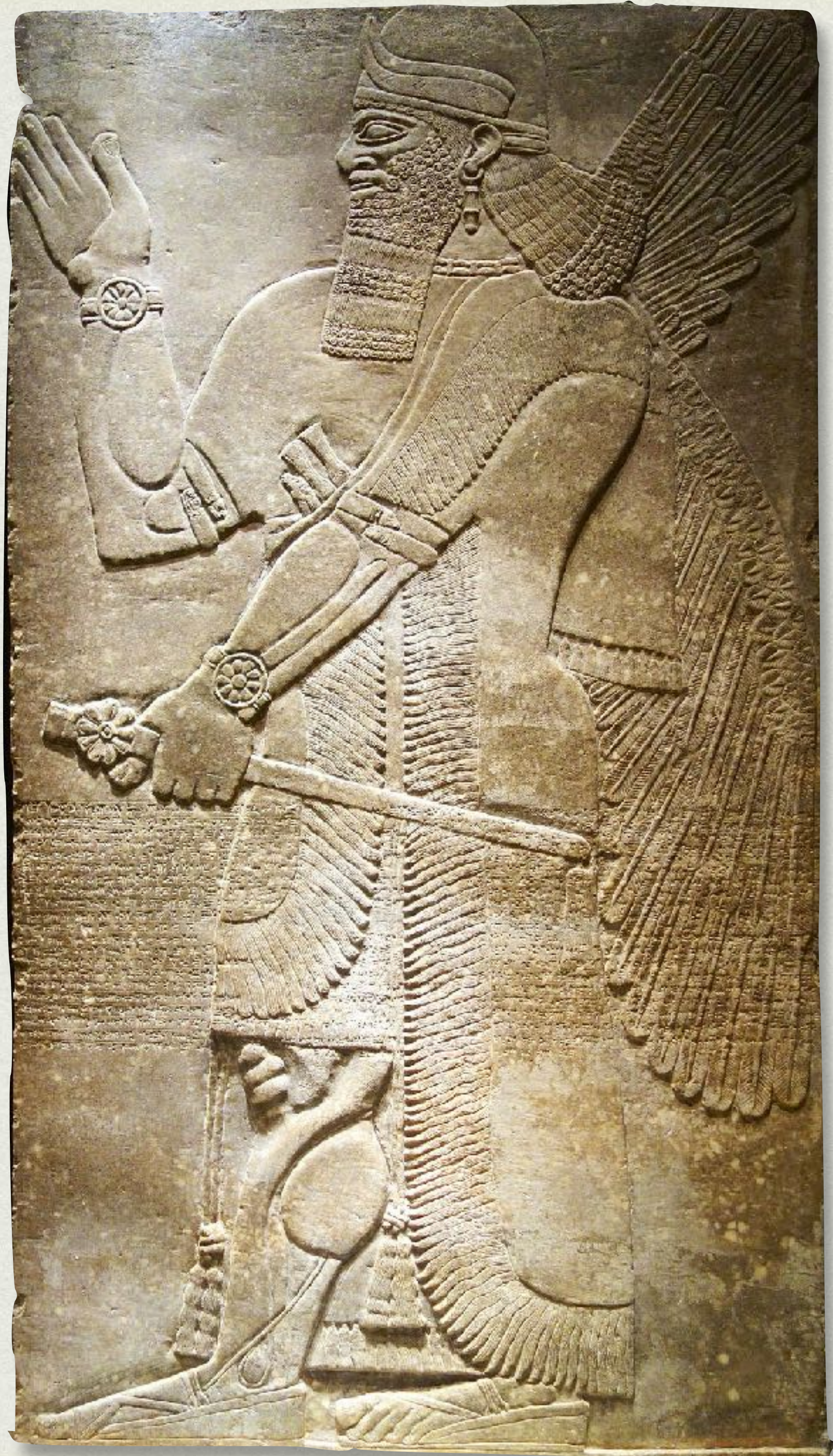
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CHERUBIM.—The second order of the angelic hierarchy, succeeding the seraphim. In Hebrew, the singular form of כְּרוּבִים is כְּרוּב; but the description is nowhere found. According to Aben Ezra, the word means all sorts of images in general. Several rabbis assert that the form was that of a child; considering the כ as a servile letter, they read כְּרוּבִיא, Chrbia, which in Chaldee means, *like an infant*. From this idea have arisen the little winged heads used in religious paintings. The etymology of the word is, however, doubtful. In Syriac, כְּרוּבָא means *strong, powerful*, perhaps in allusion to the ox used in agriculture, the root כִּרַּב meaning *labourer*. Rosenmüller considers that Moses found the figure of the *chroub* in the sanctuaries of ancient Egypt, where the image of the lion symbolized strength and majesty; the bull, constancy, firmness, and force; the man, corresponding with humanity and gentleness—φιλανθρωπία; and the eagle, with the

energy and sublimity of the Divine nature. Among the seven ophite spirits, the first, the lion, corresponded with Michael; the second, the bull, with Uriel; the third, the dragon, with Raphael; the fourth, the eagle, with Gabriel; the fifth was a bear, corresponding with Thautabaoth; the sixth, according to Celsus, had the form of a dog, and was named Erataoth; and the seventh, according to Origen, had the shape of an ass, and was called Onod or Thartharaoth. The Cherubim have also been compared to the γέρυες, or griffins of the Persians—guardians of the mountain of gold. But the word כְּרוּב, Chroub or Cherub, has a great affinity with Chebub, a celebrated spirit in the Persian mythology, who is represented with wings, and a sword in his hand. The first mention of chroubim is in Genesis iii. 24, where they are thus described; and as Moses must have been undoubtedly familiar with Persian, Assyrian, and Ninevite cosmology, it is there we may seek for the true origin of the term. If the discoveries of Mr George Smith in Assyria prove anything more distinctly than anything else, it is that the mythology of Genesis was derived by the Jehovistic and Elohistic authors of the Jewish cosmogony from the libraries of the sovereigns of Nineveh, Babylon, and Warka, or Erech. The cherubim also overshadowed the mercy-seat, or covering of the ark, and between them the Shekinah rested, and thence the bathkol, or voice of God, issued. The four mystical animals played a great part in the Kabbalah, and the cherubim no doubt partook of their nature in the eyes of the ancient worshippers of God.



Relief of an Assyrian Winged Genie

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Assyrian Winged Genies

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Finally, it is shown in every ancient scripture and Cosmogony that man evolved primarily as a luminous incorporeal form, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life. “The Soul and the Form when descending on Earth put on an earthly garment,” says the Zohar. “His protoplactic body was not formed of that matter of which our mortal

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Clothing Adam and Eve with Coats of Skins
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Double Gryphon

An exhaustive investigation shows that these figures of the Serpent, Dragon, or Lizard, are derivable from one common type, which served as foundation for them all.... Gryphon, Griffon, Hippogrif, Harpy, or Cherub, are all explained by the Egyptian Kerub, a primordial type, or a model figure. “My original country,” sings Taliesin, “is the region of Cherubim;” the *fons et origo* and the place of repose at the centre of all. In the *Naga* sculptures of India, two Griffins or Garuda-like Gryphons,

called *Kinnaras*, are sometimes portrayed on each side of the Naga-Tree, corresponding to the Two Cherubim and the Two Griffins, or the Two Unicorns. The double Dragon or Gryphon also supports the Tree of the Cross on the sculptured stones of Scotland. The Tree, which was that of Knowledge, was identified by the Druids with the Ogham Pillar, and every science was considered to have emanated from this Tree or Pillar. –The Natural Genesis, v.1, p.356-7

Druid Ogham Pillar in County Kerry, England

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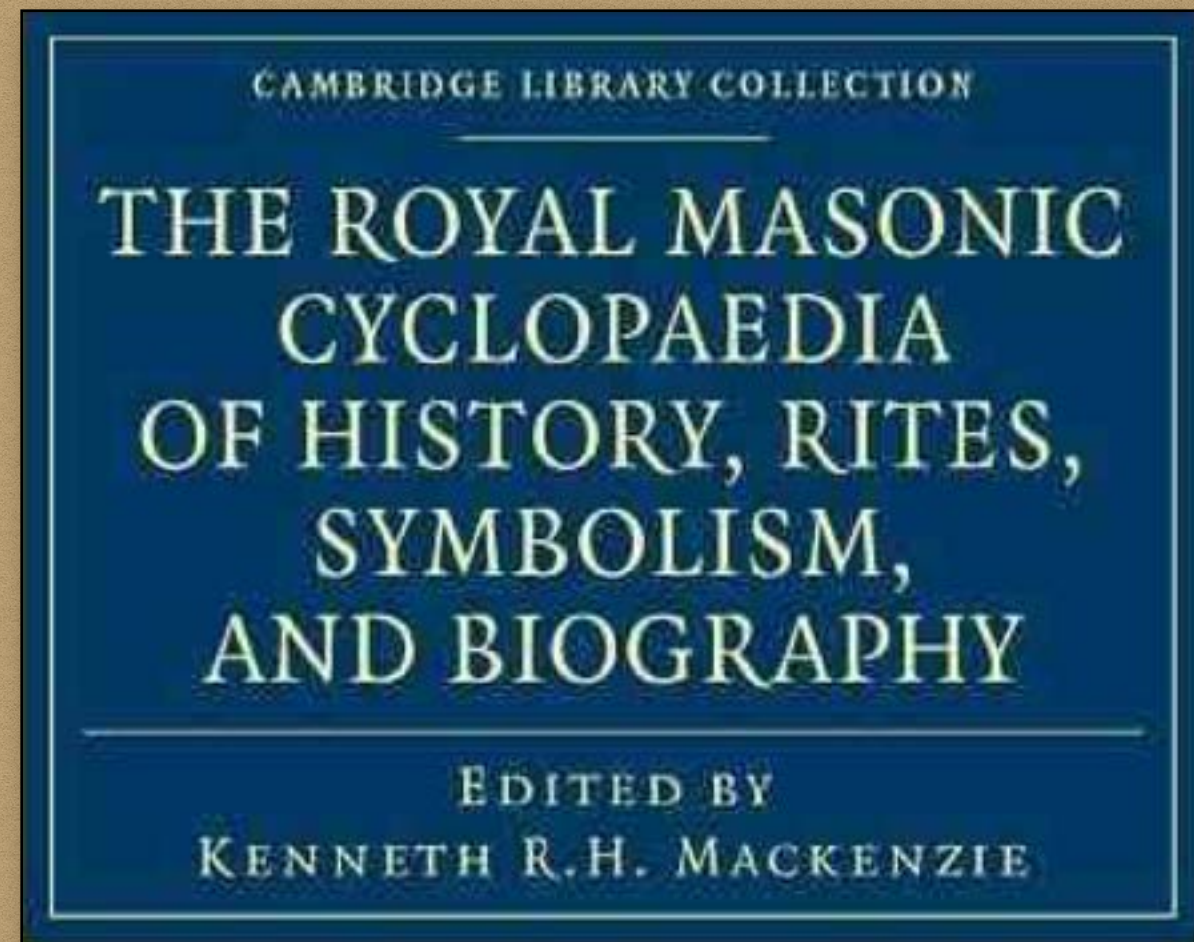
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CHERUBIM.—The second order of the angelic hierarchy, succeeding the seraphim. In Hebrew, the singular form of כְּרוּבִים is כְּרוּב; but the description is nowhere found. According to Aben Ezra, the word means all sorts of images in general. Several rabbis assert that the form was that of a child; considering the כ as a servile letter, they read כְּרוּבִיא, Chrbia, which in Chaldee means, *like an infant*. From this idea have arisen the little winged heads used in religious paintings. The etymology of the word is, however, doubtful. In Syriac, כְּרוּבָא means *strong, powerful*, perhaps in allusion to the ox used in agriculture, the root כְּרַב meaning *labourer*. Rosenmüller considers that Moses found the figure of the *chroub* in the sanctuaries of ancient Egypt, where the image of the lion symbolized strength and majesty; the bull, constancy, firmness, and force; the man, corresponding with humanity and gentleness—φιλανθρωπία; and the eagle, with the

energy and sublimity of the Divine nature. Among the seven ophite spirits, the first, the lion, corresponded with Michael; the second, the bull, with Uriel; the third, the dragon, with Raphael; the fourth, the eagle, with Gabriel; the fifth was a bear, corresponding with Thautabaoth; the sixth, according to Celsus, had the form of a dog, and was named Erataoth; and the seventh, according to Origen, had the shape of an ass, and was called Onod or Thartharaoth. The Cherubim have also been compared to the γρύφες, or griffins of the Persians—guardians of the mountain of gold. But the word כְּרוּב, Chroub or Cherub, has a great affinity with Chebub, a celebrated spirit in the Persian mythology, who is represented with wings, and a sword in his hand. The first mention of chroubim is in Genesis iii. 24, where they are thus described; and as Moses must have been undoubtedly familiar with Persian, Assyrian, and Ninevite cosmology, it is there we may seek for the true origin of the term. If the discoveries of Mr George Smith in Assyria prove anything more distinctly than anything else, it is that the mythology of Genesis was derived by the Jehovistic and Elohist authors of the Jewish cosmogony from the libraries of the sovereigns of Nineveh, Babylon, and Warka, or Erech. The cherubim also overshadowed the mercy-seat, or covering of the ark, and between them the Shekinah rested, and thence the bathkol, or voice of God, issued. The four mystical animals played a great part in the Kabbalah, and the cherubim no doubt partook of their nature in the eyes of the ancient worshippers of God.



The mysterious Catacombs of Kom el Shoqafa in Alexandria were discovered a little more than a hundred years ago when a donkey disappeared into a hole in the earth. What was uncovered was a complex of 3 story underground catacomb. While the upper floor is pretty bare from design the middle floor has a unique tomb that combines Egyptian, Greek, and Roman iconography.

With the Ophites, a sect of the Gnostics, there were seven inferior spirits [inferior to Ialdabaoth, the Demiourgos or Actual Creator]: *Michaël*, *Suriël*, *Raphaël*, *Gabriel*, *Thauthabaoth*, *Erataoth*, and *Athaniel*, the genii of the stars called the Bull, the Dog, the Lion, the Bear, the Serpent, the

Eagle, and the Ass that formerly figured in the constellation Cancer, and symbolized respectively by those animals; as *Ialdabaoth*, *Iao*, *Adonai*, *Eloi*, *Orai*, and *Astaphai* were the genii of Saturn, the Moon, the Sun, Jupiter, Venus, and Mercury.
–Morals and Dogma:285

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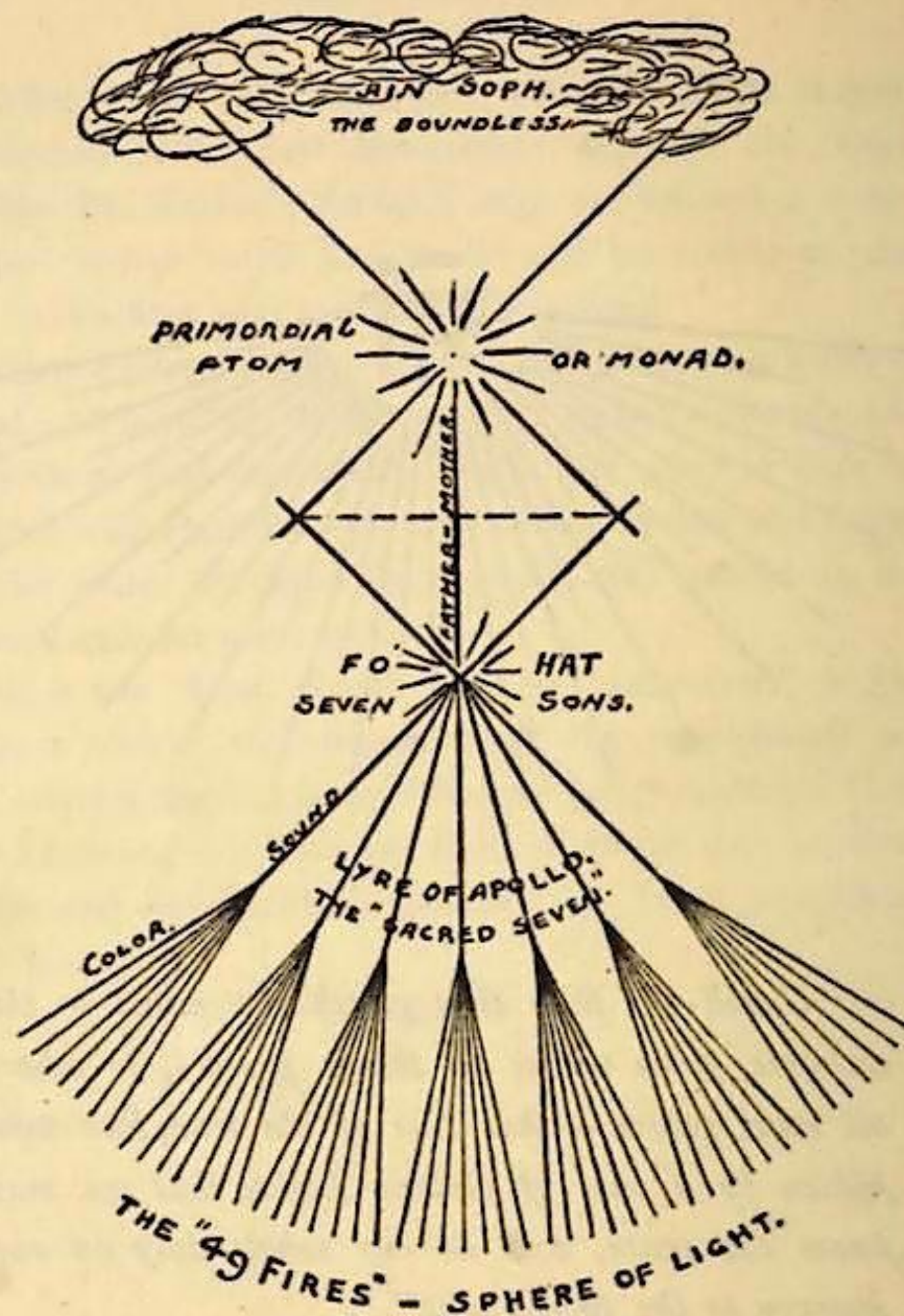


PLATE I.

DESCENT OF SPIRIT INTO MATTER.

"All Things From One."

Cosmocratores (Builders): The word is especially used in reference to three principal groups, corresponding to similar groups of dhyan-chohans and lipikas. The first group rebuilds worlds after pralaya, the second builds our planetary chain, and the third are the progenitors of humanity. Collectively they are the formative Logos, grouped under various names among different peoples, such as Osiris, Brahma-prajapati, Elohim, Adam-Qadmon, and Ormuzd. Again, "the Ases of Scandinavia, the rulers of the world which preceded ours, whose name means literally the 'pillars of the world,' its 'supports,' are thus identical with the Greek Cosmocratores, the 'Seven Workmen or Rectors' of Pymander, the seven Rishis and

Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesized by the upper triad, and even the seven Planetary Spirits of the Christian mystics. Following the plan of divine ideation they fashion systems out of primordial material, called aether, ilus, protyle, etc. The cosmocratores, as the Masons of the World, work in the vehicular or matter side of nature and receive the impress for their work from the hierarchy that works in the spirit side, the dhyanibuddhas or architects.

In another aspect, the cosmocratores relate to the genii or rectors of the seven sacred planets, and stand as the world-builders of the earth planetary chain.

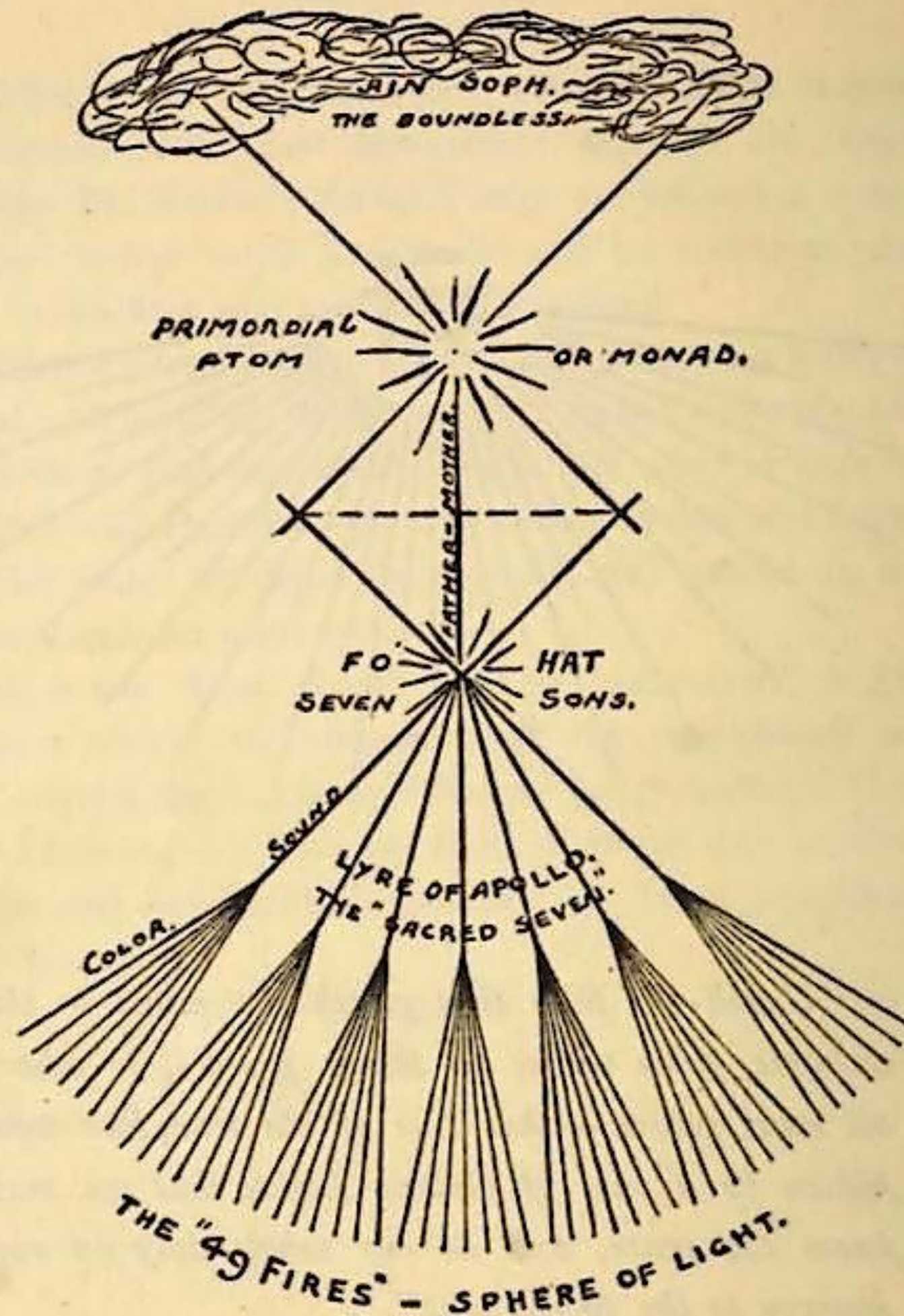


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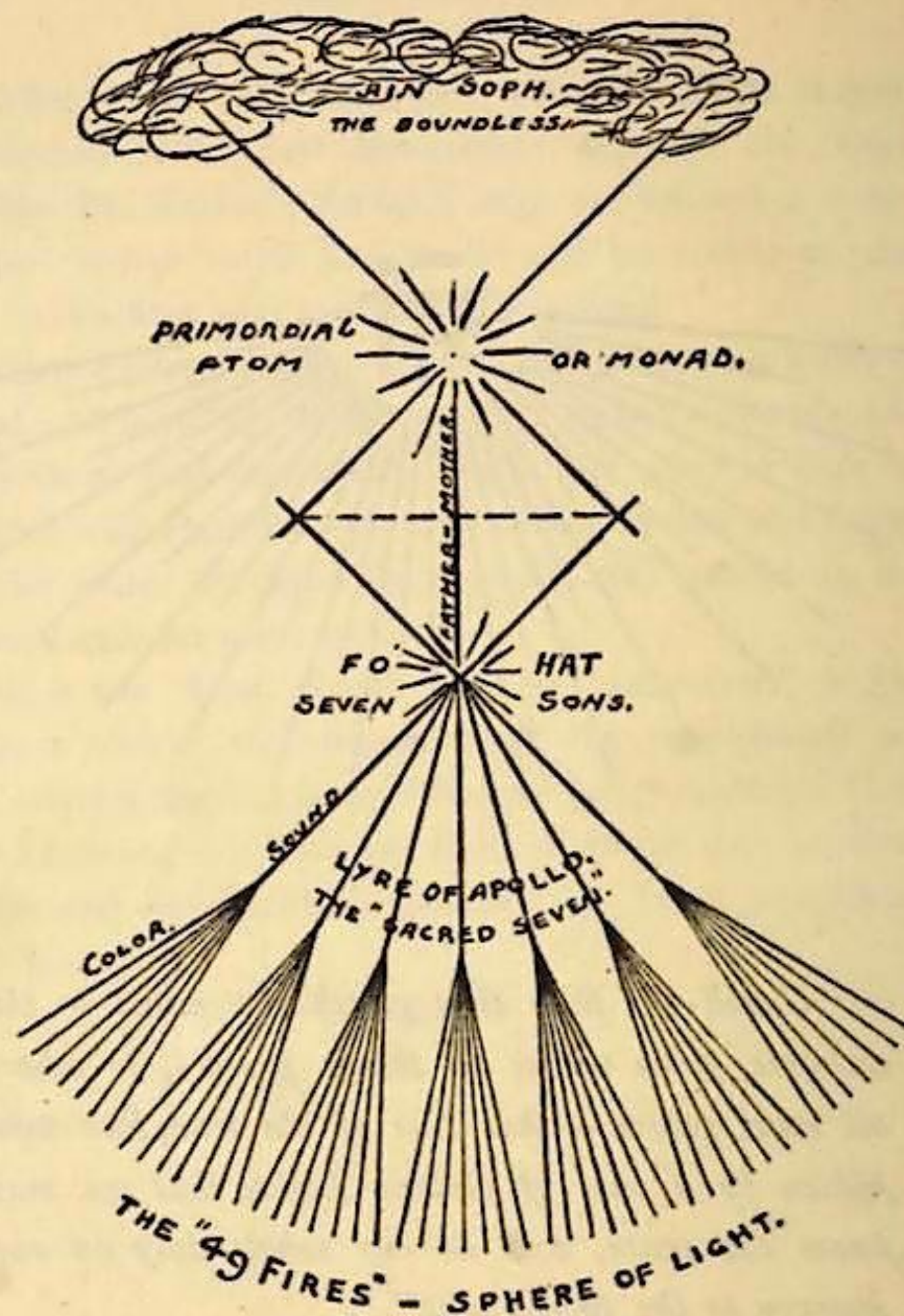


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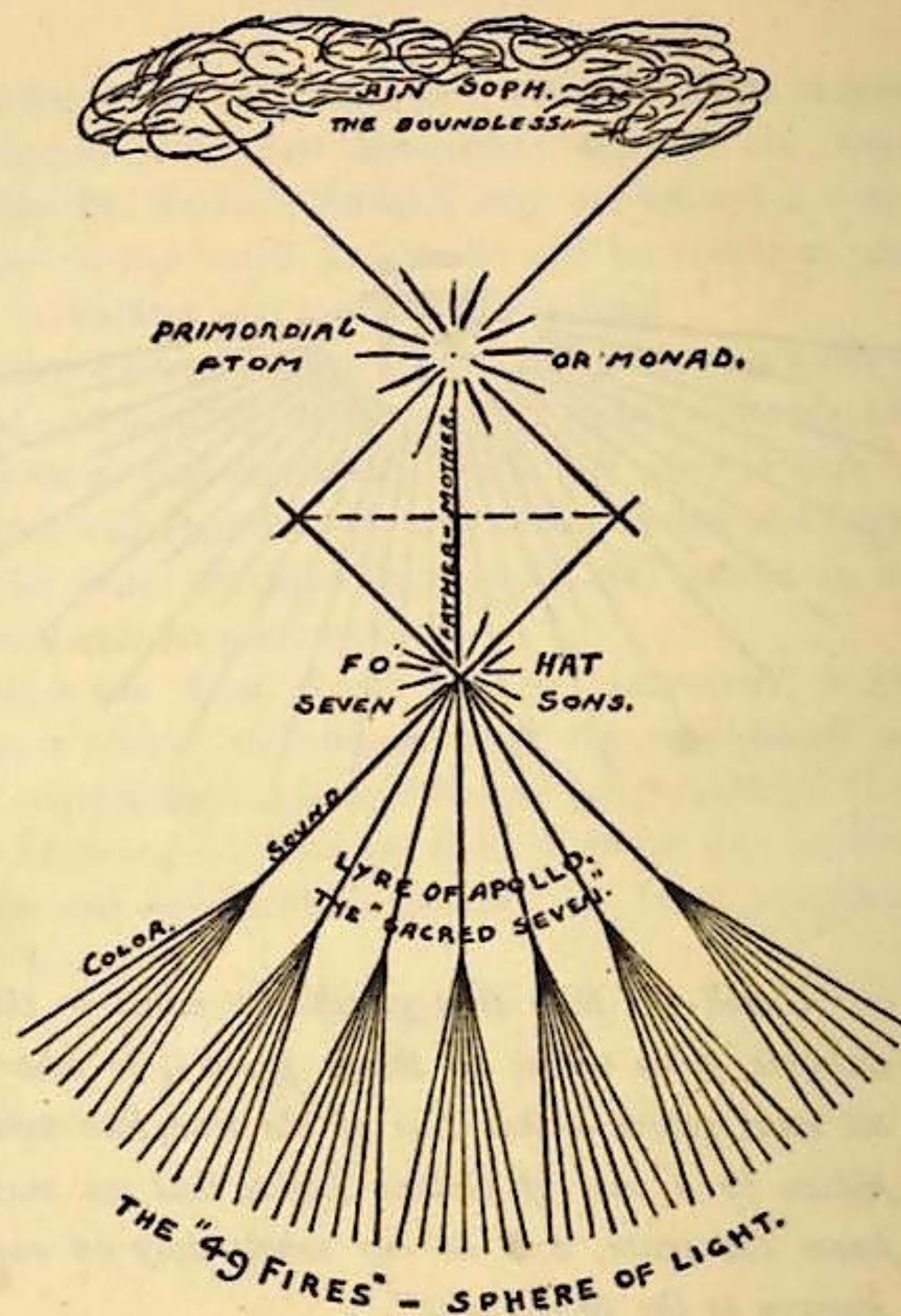


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Stanza III

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.

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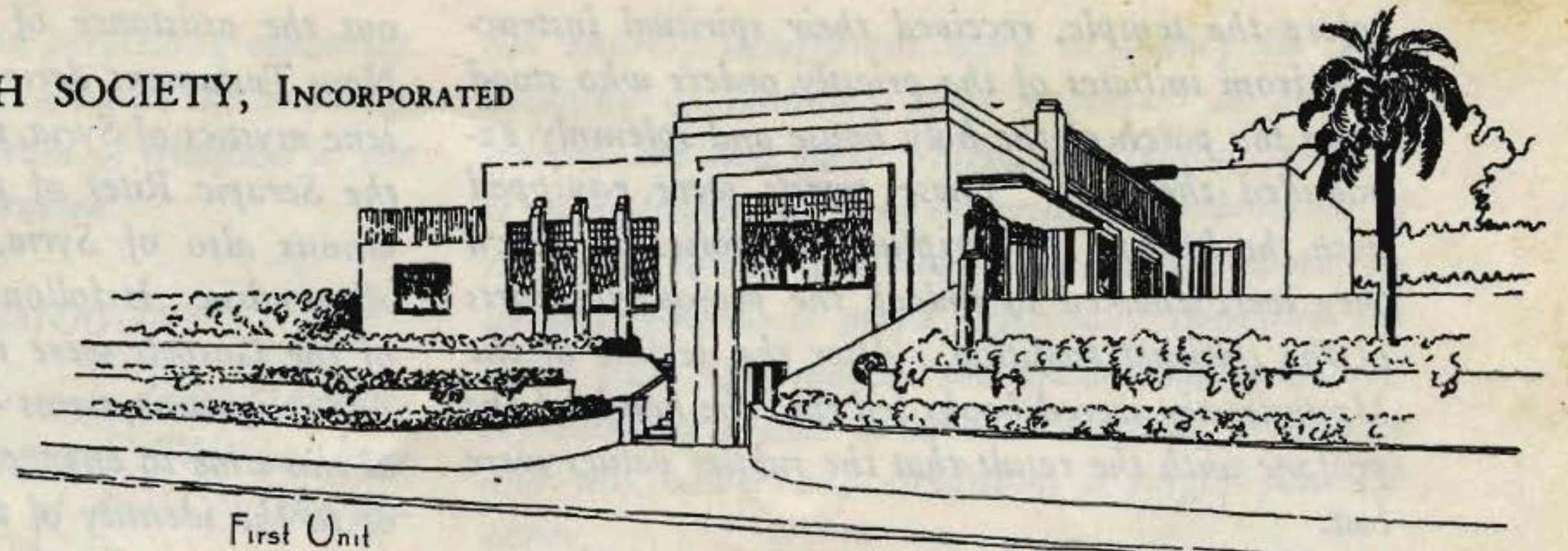


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BIBLE COURSE SERIES

BY MANLY P. HALL

FOURTH YEAR

THE STUDENTS MONTHLY LETTER

In the Northern Tibetan system the meditations of Adi Buddha, universal consciousness, produces the seven Dhyani Buddhas or the seven modes of consciousness by which the world is formed. In the teachings of the Persians, the Supreme Nature, Ahura-Mazda, manifested the Amesha-Spentas who become the Formators of the lower

worlds. In the Egyptian Hermetic teachings the Elohim are the Governors, the Cosmocratores. In the ancient Egyptian system they were the Ammonian Artificers, the servants of Ptah who fashions the Egg of the Universe upon a potter's wheel. The Elohim are also the seven Cabiri of Samothrace; the seven rays upon the golden crown of the Gnostic

Lion; the sacred seven, the unwritten vowels which together make up the name of the manifested divinity, the seven colors of the spectrum, the seven days of creation, the seven seals of Revelation. The eternally recurring septenary, by which art, music and physics are bound together, are the Elohim, the seven Breaths that move upon the Deep.

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There are three chief groups of Builders and as many of the Planetary Spirits and the Lipika, each group being again divided into Seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal groups, as it would demand an extra volume. The "Builders" are the representatives of the first "Mind-Born" Entities, therefore of the primeval Rishi-Prajapati: also of the Seven great Gods of Egypt, of which Osiris is the chief: of the Seven Amshaspendis of the Zoroastrians, with Ormazd at their head: or the "Seven Spirits of the Face": the Seven Sephiroth separated from the first Triad, etc., etc.*

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Christian Bible-interpreters say of the Cherubim:—"The word signifies in Hebrew, fullness of knowledge; these angels are so called from their exquisite Knowledge, and were therefore used for the punishment of men who affected divine Knowledge." (Interpreted by Cruden in his Concordance, from Genesis iii., 24.) Very well; and vague as the information is, it shows that the Cherub placed at the gate of the garden of Eden after the "Fall," suggested to the venerable Interpreters the idea of punishment connected with forbidden Science or divine Knowledge—one that generally leads to another "Fall," that of the gods, or "God," in man's estimation. But as the good old Cruden knew nought of Karma, he may be forgiven. Yet the allegory is suggestive. From Meru, the abode of gods, to Eden, the distance is very small, and from the Hindu Serpents to the Ophite Cherubim, the third out of the seven of which was the Dragon, the separation is still smaller, for both watched the entrance to the realm of Secret Knowledge. But Ezekiel plainly describes the four Cosmic Angels: "I looked, and behold, a whirlwind, a cloud and fire infolding it . . . also out of the midst thereof came the likeness of four living creatures . . . they had the likeness of a man. And every one had four faces and four wings . . . the face of a man, and the face of a lion, the face of an ox, and the face of an eagle . . ." ("Man" was here substituted for "Dragon." Compare the "Ophite Spirits."*) . . . "Now as I beheld the living creatures behold one wheel upon the Earth with his four faces . . . as it were a wheel in the middle of a wheel . . . for the support of the living creature was in the wheel . . . their appearance was like coals of fire . . ." etc. (Ezekiel, ch. i.)

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* The Angels recognised by the Roman Catholic Church who correspond to these "Faces" were with the Ophites:—Dragon—Raphael; Lion—Michael; Bull, or ox—Uriel; and Eagle—Gabriel. The four keep company with the four Evangelists, and preface the Gospels.

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Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form," and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders" – the gods "Cosmocratores," the latter are fashioned by the Elementals or Nature Spirits. –The Secret Doctrine Dialogues:129

Q. Can you say what is the real meaning of the word Fohat?

A. ...Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane. –The Secret Doctrine Dialogues:87

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Planetary Spirits: Every celestial body is under the directing influence of a hierarchy of beings, spiritual, quasi-spiritual, and astral, the higher of which may be called celestial spirits; the term planetary spirits is usually restricted to the highest class of these beings pertaining to planets, although the phrase is also used in other senses. These planetary spirits have evolved through past cosmic cycles of evolution from a state equivalent to the human; and the general hierarchy pertaining to each planet is closely linked with the destinies of the present various life-waves of that planet. We ourselves are destined in the future to become planetary spirits of a planetary chain that will be a later embodiment of our present earth-chain. This earth, being only in its fourth round, has not yet

produced high planetary spirits; but it will have begun to do so at the end of the seventh round. At the summit of the hierarchy of planetary spirits is a supreme hierarchy.

Planetary spirits parallel the Buddhist dhyani-chohans or dhyanis; with the exception that the Buddhist phrase has far larger application as it includes not merely planetary spirits but likewise spiritual beings of various grades in a solar system. The higher planetaries are those presiding over an entire chain of globes, and their influence extends over all the seven, ten, or twelve globes of a chain. There are also planetaries belonging to the same general planetary hierarchy who preside over a single globe of a chain, and again lower planetaries such as those in more or less immediate touch with mankind. There are

planetaries of high spiritual status, and planetaries of far lower status who at times even may be spoken of as dark planetaries. Thus it is that the work of the higher planetaries is beautiful, compassionate, and indeed sublime; whereas the lowest or dark planetaries are frequently the agents of matter as contrasted with spirit.

What the Christians, following the Greeks, call angels, are planetary spirits of high type, while the Christian archangels correspond roughly with the highest subclasses of the planetaries. In Hindu thought the manus are planetary spirits of various hierarchical grades in a planetary chain; the prajapatis also in certain cases are identical with the manus, the latter having a special connection with the human life-wave. –OTG

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LOKA-PĀLAS. Supporters or guardians of the world. The guardian deities who preside over the eight points of the compass, *i.e.*, the four cardinal and four intermediate points of the compass :—(1.) Indra, east ; (2.) Agni, south-east ; (3.) Yama, south ; (4.) Sūrya, south-west ; (5.) Varuna, west ; (6.) Vāyu, north-west ; (7.) Kuvera, north ; (8.) Soma, north-east. Nirriti is by some substituted for No. 4, and Prithivī or Śiva, especially in his form Īsāna, for No. 8. Each of these guardian deities has an elephant who takes part in the defence and protection of the quarter, and these eight elephants are themselves called Loka-pālas :—(1.) Indra's elephant at the east is Airāvata. He is also called Abhra-mātanga, 'elephant of the clouds ;' Arka-sodara, 'brother of the sun ;' Nāga-malla, 'the fighting elephant ;' Sadā-dāna, 'always in rut ;' Madāmbara, 'covered with ichor.' His wife's name is Abhramu. (2.) Agni's elephant at the south-east is Pundarīka and his female Kapilā. (3.) Yama's at the south is Vāmana and his female Pingalā. (4.) Sūrya's at the south-west is Kumuda and his female is Anupamā. (5.) Varuna's at the west is Anjana, whose female is Anjanavatī. (6.) Vāyu's at the north-west is Pushpa-danta, whose female is Subha-dantī. (7.) Kuvera's at the north is Sārva-bhauma ; and (8.) Soma's elephant at the north-east is Su-pratīka. The two other females are Anjanā and Tāmra-karnī, whose spouses are doubtful. Anjanāvatī is sometimes assigned to Su-pratīka. In the Rāmāyana (1.) Indra's eastern elephant is called Virūpāksha ; (2.) Varuna's elephant at the west, Saumanasa ; (3.) Yama's at the south is Mahā-padma, and (4.) Kuvera's at the north is Hima-pāndara.

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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.

—TCF:1142-4