



HPB in 1889
(professionally colorized)



Index of Morya Federation Webinar Series

Webinar Series in Progress

- A Treatise on Cosmic Fire – **New Fellowship Group** (Francis Donald)
- Awakening the Higher Mind (Duane Carpenter) **(resumed July 2023)**
- Esoteric Healing Services and Global Sharing Group (Nicole Resciniti)
- Secret Doctrine Webinars (Francis Donald)
- Secret Teachings of All Ages Webinars (Francis Donald)

Prior Webinar Series

- DINA Disciples Webinars (Elena Dramchini)
- Discover the Self: Through the 7 Rays Webinar (Eva Smith)
- Esoteric Astrology and Chart Delineation 2018 (Eva Smith, BL Allison)



The Secret Doctrine, Program 01 - with Francis Donald



Morya Federation Esoteric Education

4.4K subscribers

Subscribe

Like 20 | Share Clip Save ...

All

Watched



Morya Federation Esoteric Education

The Secret Doctrine, Program

02 - with Francis Donald

790 views 3 years ago The Secret Doctrine - a study with Francis Donald

Morya Federation Esoteric Education



AN ENCYCLOPEDIC OUTLINE OF
**Masonic, Hermetic,
Qabbalistic and Rosicrucian
Symbolical Philosophy**

*Being an Interpretation of the
Secret Teachings concealed within the Rituals, Allegories
and Mysteries of all Ages*

BY

MANLY P. HALL

THE ILLUSTRATIONS IN COLOR BY
J AUGUSTUS KNAPP

Subscribers' Edition



SAN FRANCISCO
PRINTED FOR MANLY P. HALL
BY H. S. CROCKER COMPANY, INCORPORATED
MCMXXVIII

Secret Teachings of All Ages ~ with Francis Donald - Program 01



Morya Federation Esoteric Education

4.4K subscribers

Subscribe

Like 9

Dislike

Share

Clip

Save

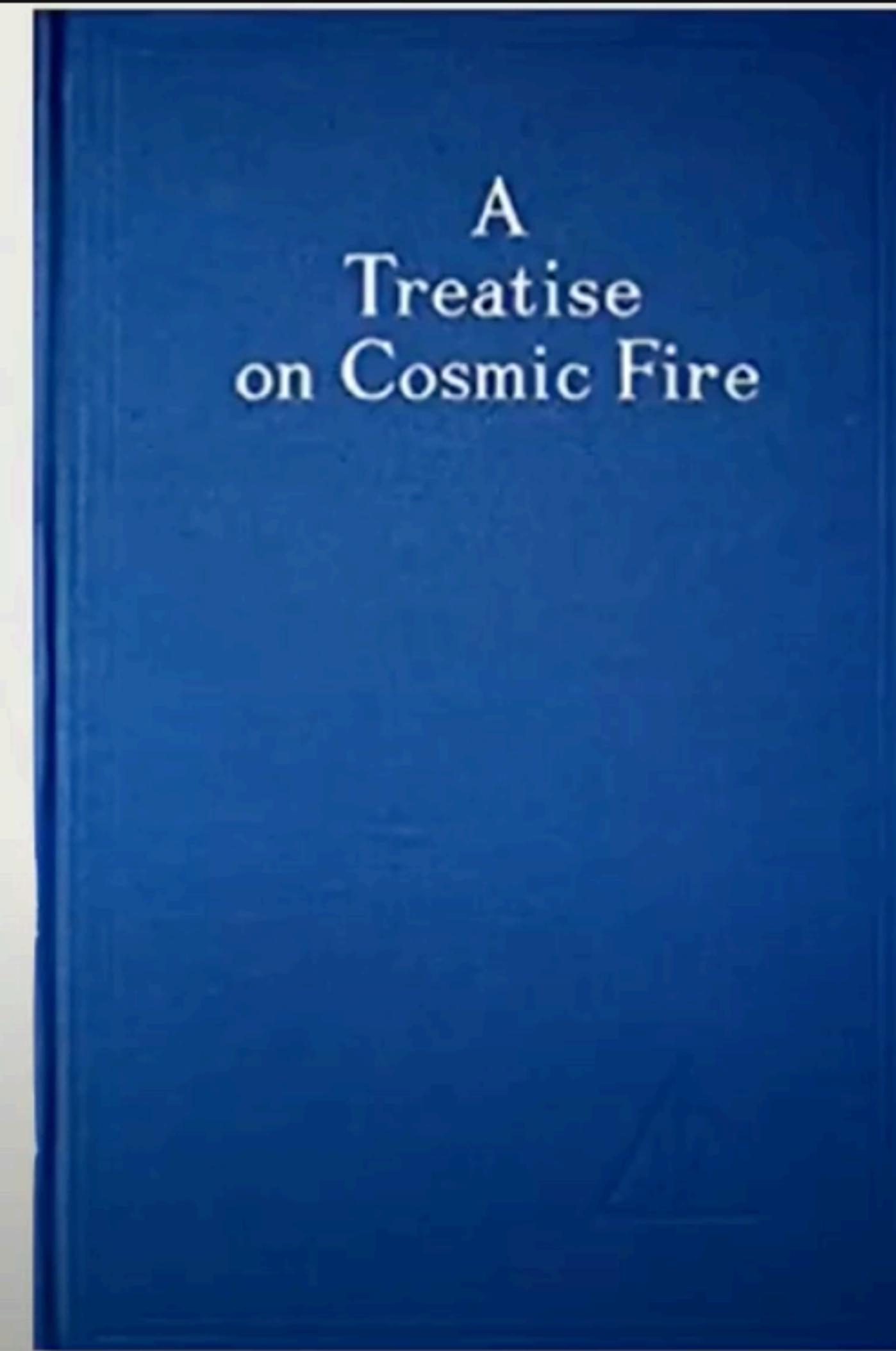
All

Watched



Secret Teachings of All Ages ~
with Francis Donald - Program

Morya Federation Esoteric Education



A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald



Morya Federation Esoteric Education

4.4K subscribers

Subscribe



2¹



...



Share



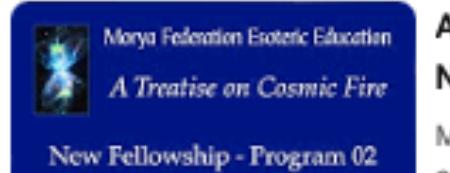
Clip



Save



All Watched

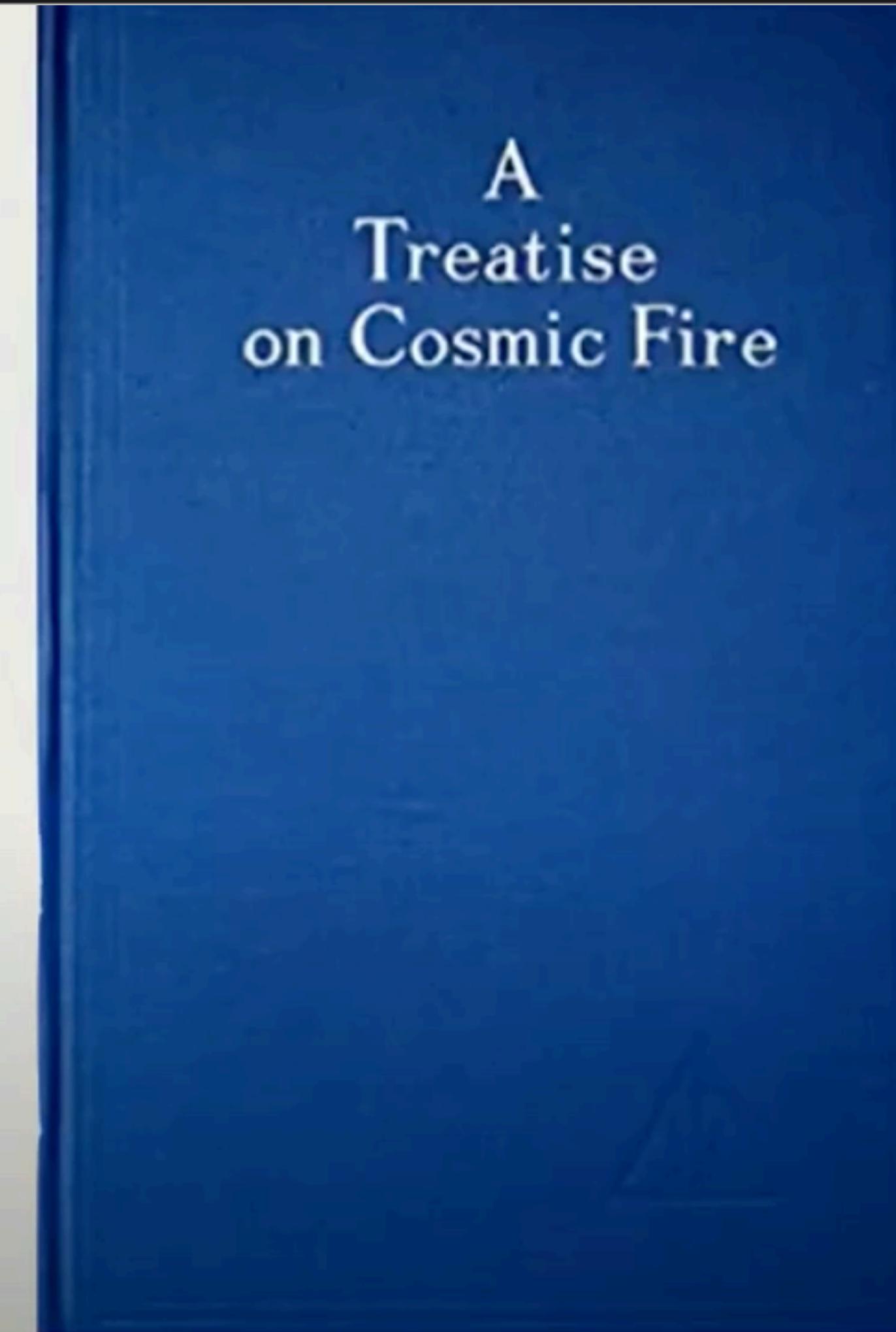


A Treatise on Cosmic Fire / A New Fellowship, Program 02 -...

Morya Federation Esoteric Education

467 views 1 year ago A Treatise on Cosmic Fire - New Fellowship (Francis Donald)

A Treatise on Cosmic Fire New Fellowship, Program 01



0:31 / 1:55:16

▶ CC ⚙ □ □ □ □

A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald



Morya Federation Esoteric Education

4.4K subscribers

Subscribe



21



1



Share



Clip

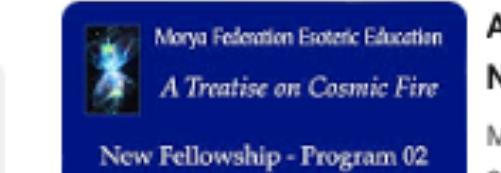


Save



...

All Watched



A Treatise on Cosmic Fire / A
New Fellowship, Program 02 -...

Morya Federation Esoteric Education
206 views • 1 year ago

467 views 1 year ago A Treatise on Cosmic Fire - New Fellowship (Francis Donald)

A Treatise on Cosmic Fire New Fellowship, Program 01



New Events »

[Webinar: The Secret Teachings of All Ages, December 3, 2023](#)

[Webinar: Awakening the Higher Mind, December 10th, 2023](#)

[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

[New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT](#)

Activities & Programs »

[Morya Federation Calendar](#)

[What is Service?](#)



MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

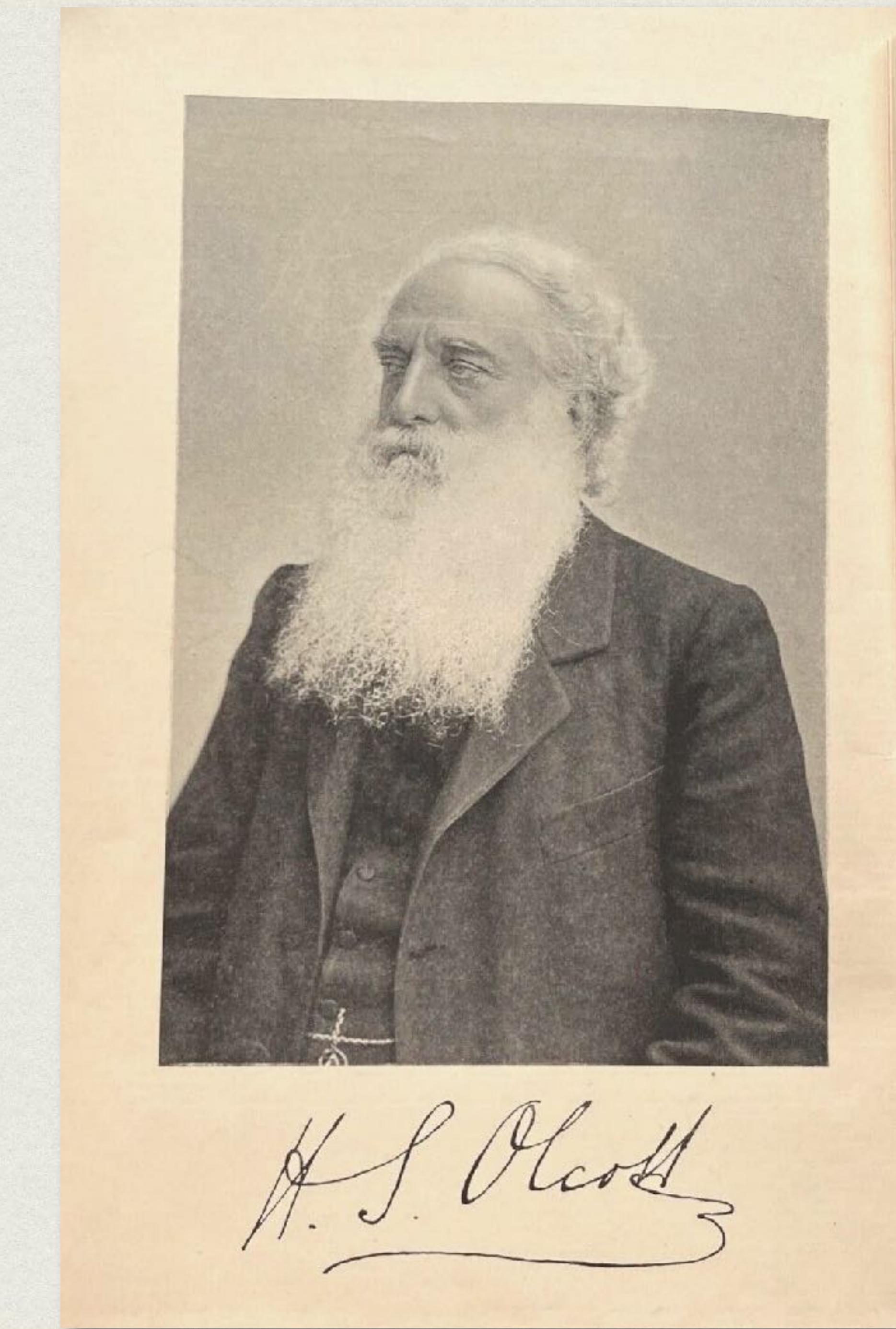
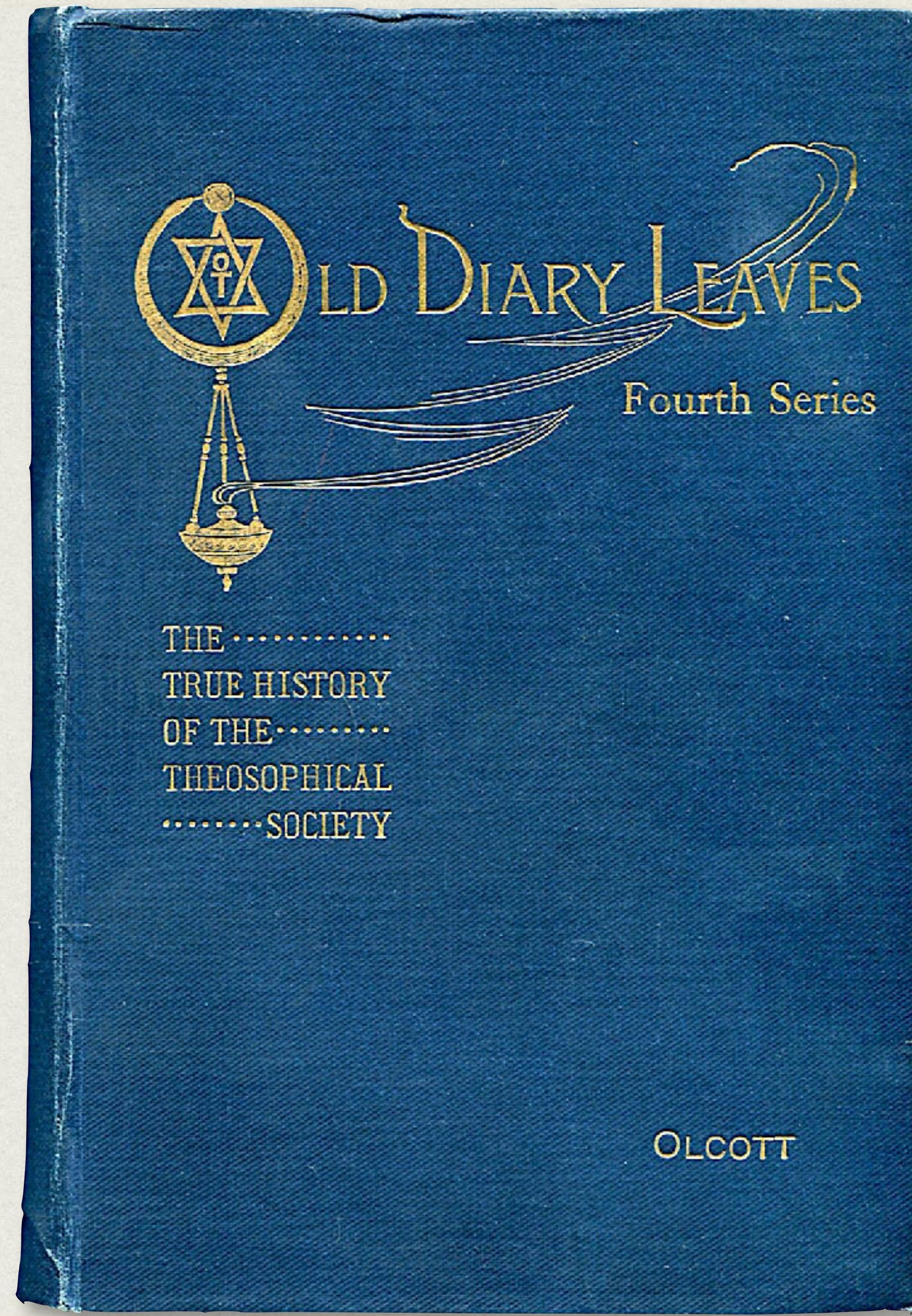
Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

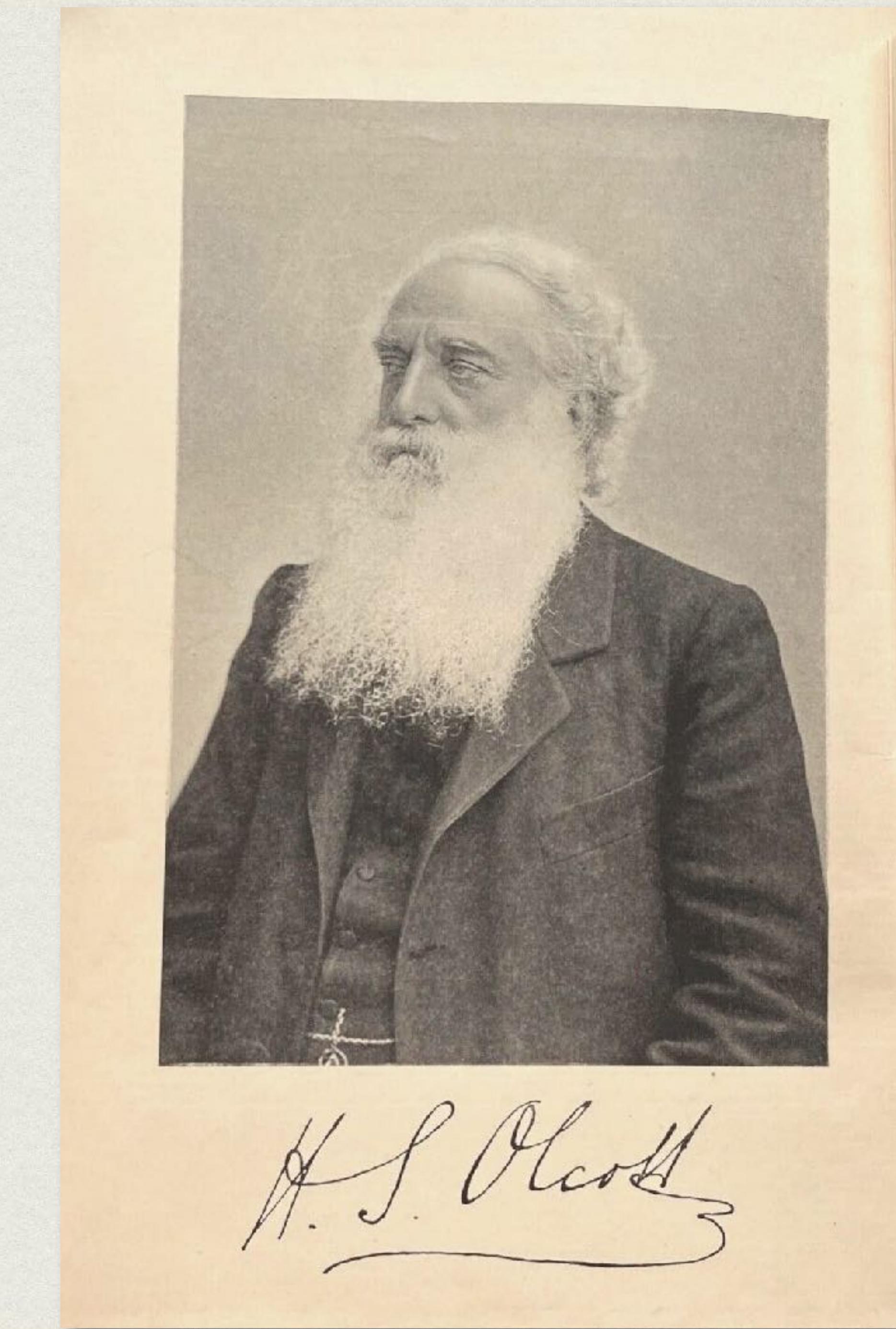
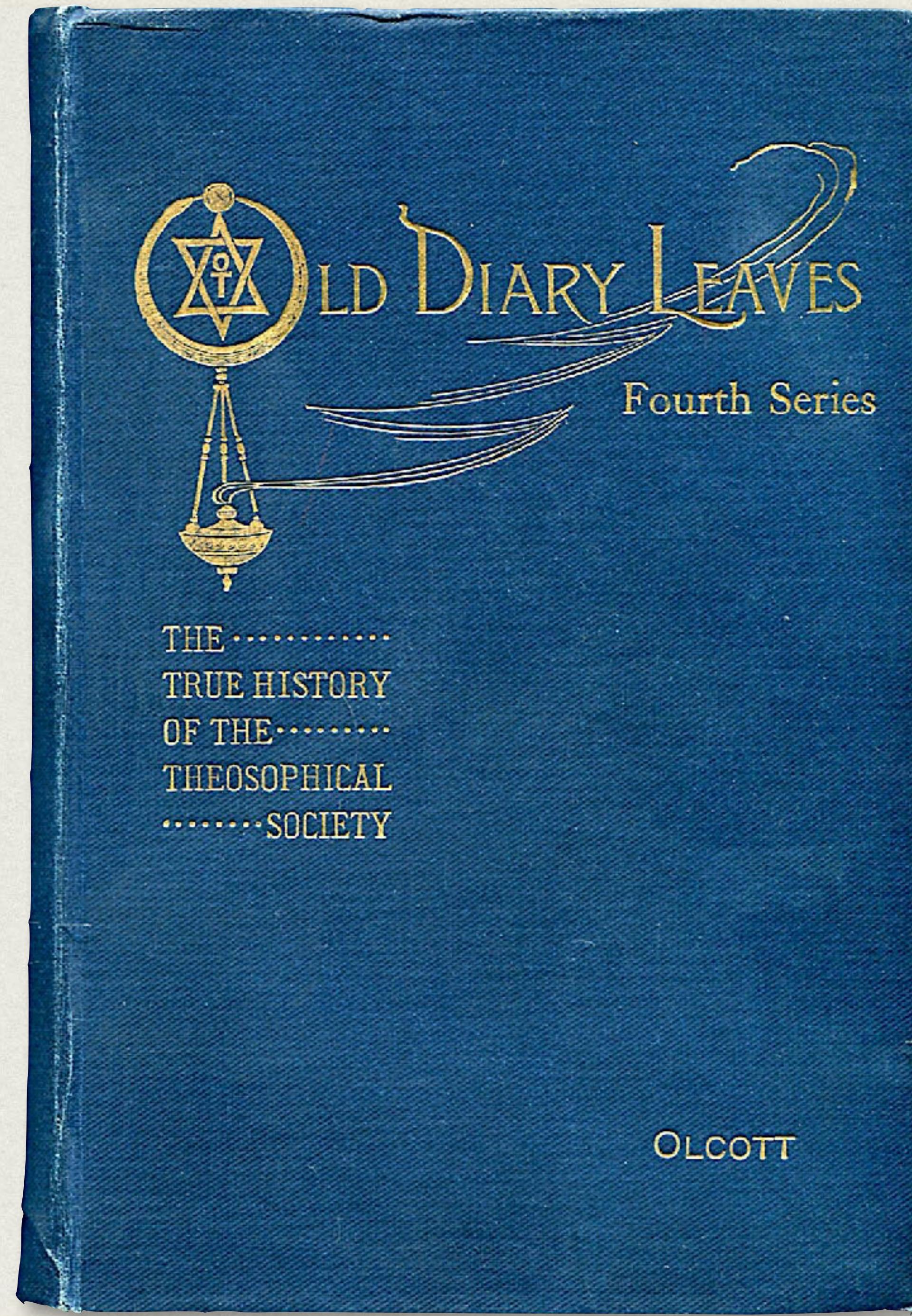
Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).





H.P.B and Colonel Henry Steele Olcott

My first intimation of HPB's death was received by me "telepathically" from herself, and this was followed by a second similar message. The third I got from one of the reporters present at my closing lecture in Sydney, who told me, as I was about leaving the platform, that a press message had come from London announcing her decease. In my Diary entry for 9th May, 1891, I say: "Had an uneasy foreboding of H. P . B .'s death. " In that of the following day it is written: "This morning I feel that H. P . B. is dead: the third warning. " The last entry for that day says: "Cablegram, H. P . B. dead. " Only those who saw us together, and knew of the close mystical tie between us, can understand the sense of bereavement that came over me upon receipt of the direful news. -ODL4:300





4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. **THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.**

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDEST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

STANZA VII.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN" SONS OF THE FIRST LORD; THE SHINING SEVEN.

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

	#	Name and description	Sign, planet, and color	Energy Types from 7 Constellations	
9	IV	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i>	4. Scorpio Mercury- Yellow- [Solar Plexus]	Mantrikashakti The WORD made flesh- Speech	4
10	V	<i>Human Personality, The Crocodiles, 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.</i>	5. Capricorn Venus- Indigo- [Spleen]	Ichchhashakti Will to manifest	3
11	VI	Lunar Lords, Sacrificial Fires, Greater Builders	6. Sagittarius Mars- Red	Kundalinishakti Energy of Matter. Form	2
12	VII	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i>	7. Aquarius The Moon- Violet	None [Instinctual selfishness]	1

VERSE 1

1. *Behold the beginning of sentient formless life (a).*

First, the Divine (vehicle) (b), the One from the mother-spirit (atman); then the Spiritual—(atma-buddhi, spirit-soul) (c); (again) the Three from the One (d), the Four from the One (e), and the Five (f), from which the Three, the Five and the Seven (g) —These are the Three-fold and the Four-fold downward; the "Mind-born sons of the First Lord (Avalôkitêswara) the Shining Seven (the "builders")†. It is They who are Thou, Me, Him, O Lanoo; They who watch over thee and Thy Mother, Bhumi (the earth).*

It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.* Alone, the Divine Ray (the Atman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

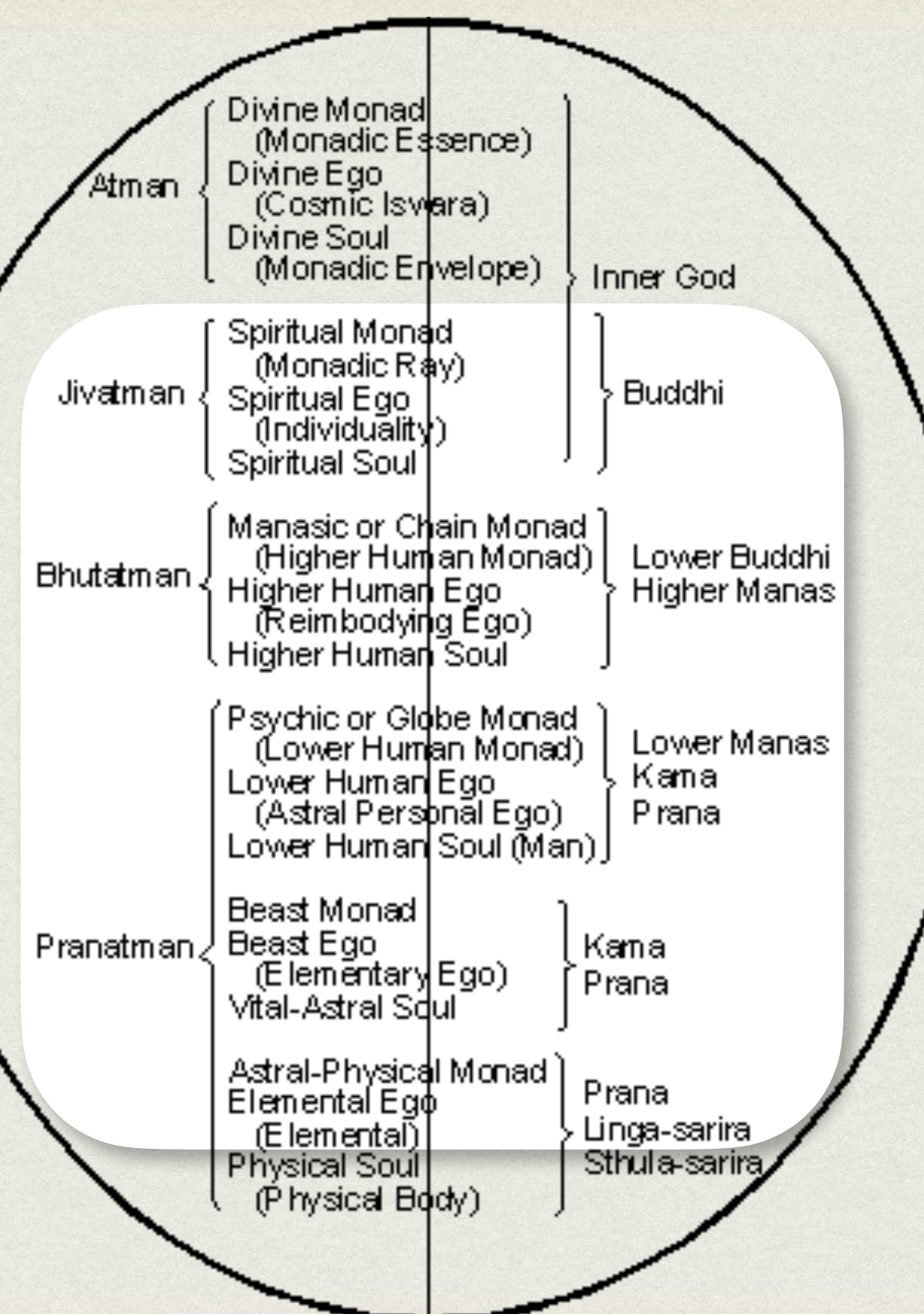
symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.* Alone, the Divine Ray (the Atman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

STANZA VII.—Continued.

2. *THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECIDES FORM, AND LIFE SURVIVES THE LAST ATOM (of Form, *Sihula-sarira*, external body). THROUGH THE COUNTLESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS (pearls) (a).*

(a) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems *unnatural*, least of all "*supernatural*," to any one of us, when we consider that process known as the growth and development of a foetus into a healthy baby weighing several pounds—evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical

* Paracelsus calls them the *Flagæ*: the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the *sixfold* Dhyan Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.



2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTASARMA.

4. IT IS THE ROOT THAT NEVER DIES; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN—THEIR FLAME—THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA. . . .

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY. . . .

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, "Be with us," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN—WHO ARE THEMSELVES. . . .

Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent NON-SENSE.

VERSE 2

2. *The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).*

(a) **This sloka expresses the conception**—a purely Vedantic one, as already explained elsewhere—**of a life-thread, Sutratma, running through successive generations. How, then, can this be explained?** By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems unnatural, least of all "supernatural," to any one of us, when we consider that process known as the growth and development of a foetus into a healthy baby weighing several pounds evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective.

symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.* Alone, the Divine Ray (the Atman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

STANZA VII.—*Continued.*

2. **THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM (of Form, Sthula-sarira, external body). THROUGH THE COUNTLESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS (pearls) (a).**

(a) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems *unnatural*, least of all "supernatural," to any one of us, when we consider that process known as the growth and development of a foetus into a healthy baby weighing several pounds—evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical

* Paracelsus calls them the *Flagæ*: the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the *sixfold* Dhyan Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

(a) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems unnatural, least of all "supernatural," to any one of us, when we consider that process known as the growth and **development of a foetus into a healthy baby** weighing several pounds evolves from what? **From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man!** This refers to the atomic and physical expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective.

symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those *Dhyans*.* Alone, the Divine Ray (the *Atman*) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

STANZA VII.—*Continued.*

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM (of Form, Sthula-sarira, external body). THROUGH THE COUNTLESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS (pearls) (a).

(a) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems *unnatural*, least of all "supernatural," to any one of us, when we consider that process known as the growth and development of a foetus into a healthy baby weighing several pounds—evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical

* Paracelsus calls them the *Flagæ*: the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the *sixfold* *Dhyan Chohans*, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the cause of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical phenomenon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical phen-

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenztheorie*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcileable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the "immortal Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him?

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the cause of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical phenomenon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical phen-

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenztheorie*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcileable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the "immortal Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him?

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).
Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the cause of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical phenomenon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the *cause* of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical phen-

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenztheorie*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcileable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the "immortal Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him?

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.



Professor August Weismann

VERSE 2

2. *The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).*

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of **Professor Weissmann**, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcilable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the foetus, and the cause of “hereditary transmission” of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical pheno-

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcilable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man “grew” like the “immortal Topsy,” and was not born at all, but fell from the clouds, how was that embryological cell born in him?

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "**spiritual plasm**," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐτωπτος") a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five.

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "**spiritual plasm**," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐτωπτος") a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐθωπτος," a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five.

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐθωπτος," a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐτωπτος") a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five.

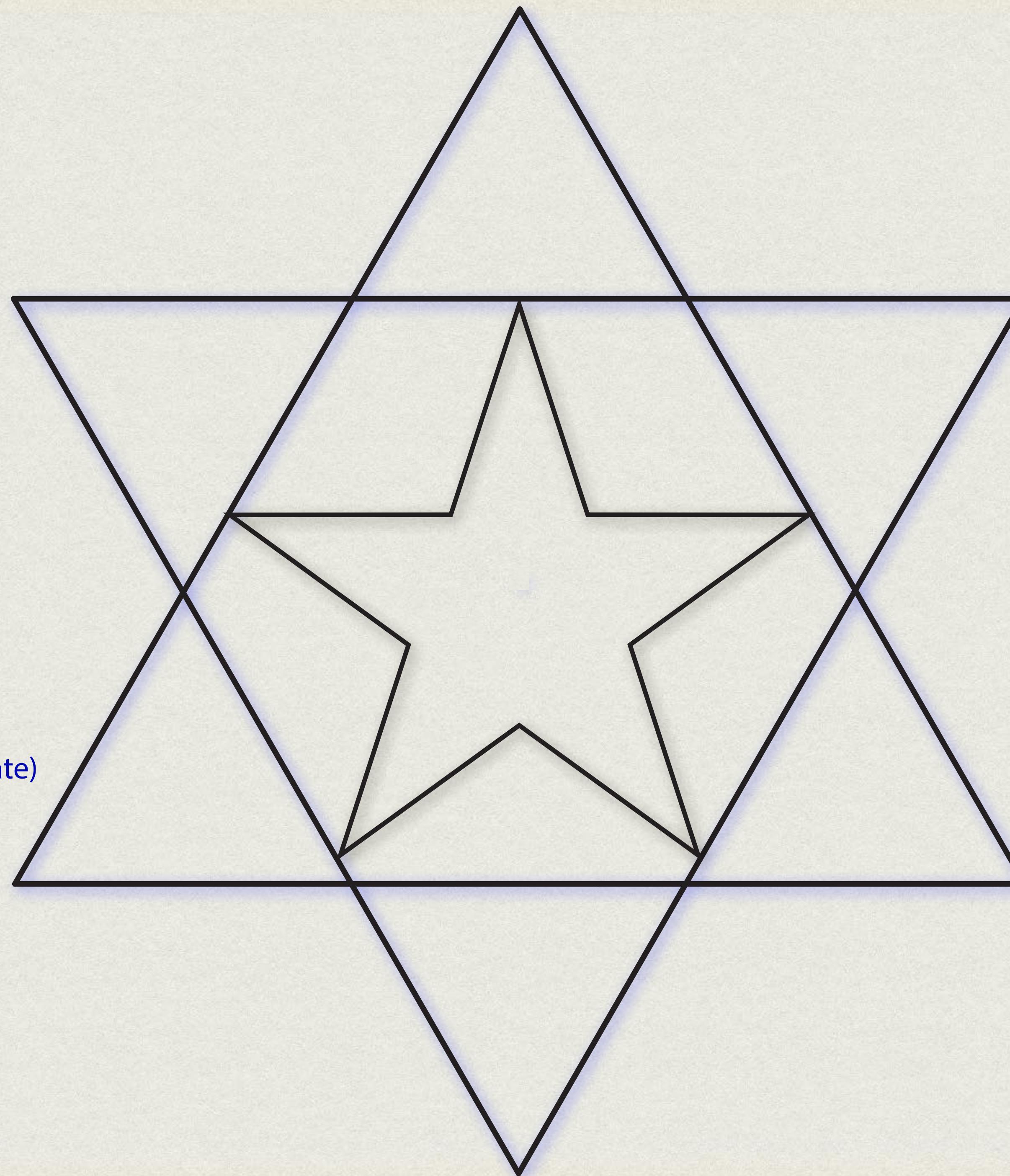
menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

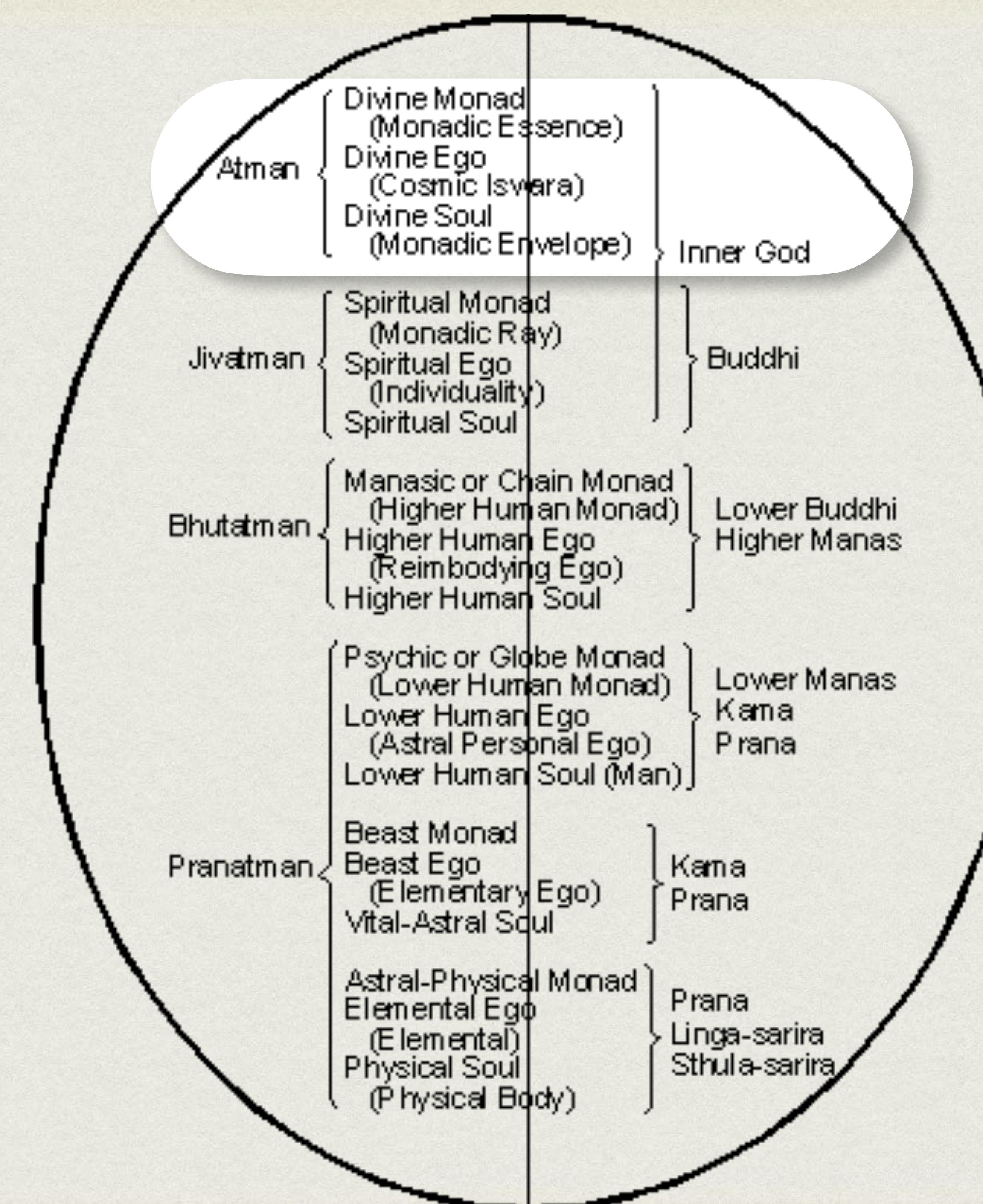
"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐτωπτος") a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

Ātman (Spirit)
Buddhi (higher soul)
Manas (mind – undivided)
Kama-rūpa (desire)
Prāṇa (life-force)
Linga-śarīra (etheric template)



Manas (lower mind)
Kama-rūpa (desire-body)
Prāṇa (life-force)
Linga-śarīra (desire body)
Sthūla-śarīra (physical body)



VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitrîs); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐθαίρετος," a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the Prana (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitrîs); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitrîs); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐθαίρετος," a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the Prana (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitrîs); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitrîs); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Αὐθαίρετος," a work on Occult Embryology, Book I.). Then: "The functions of Jiva on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the Prana (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitrîs); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

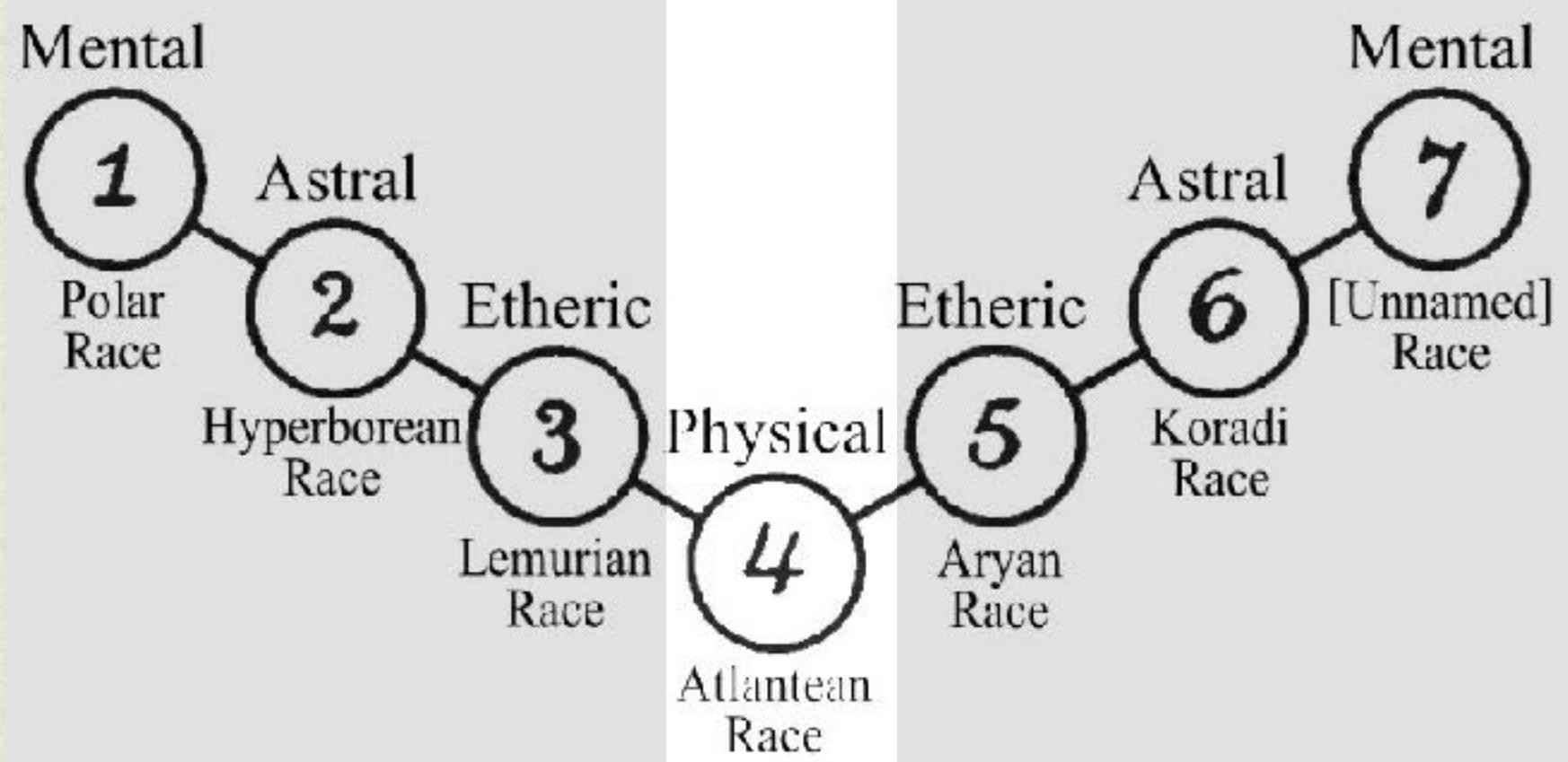
In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

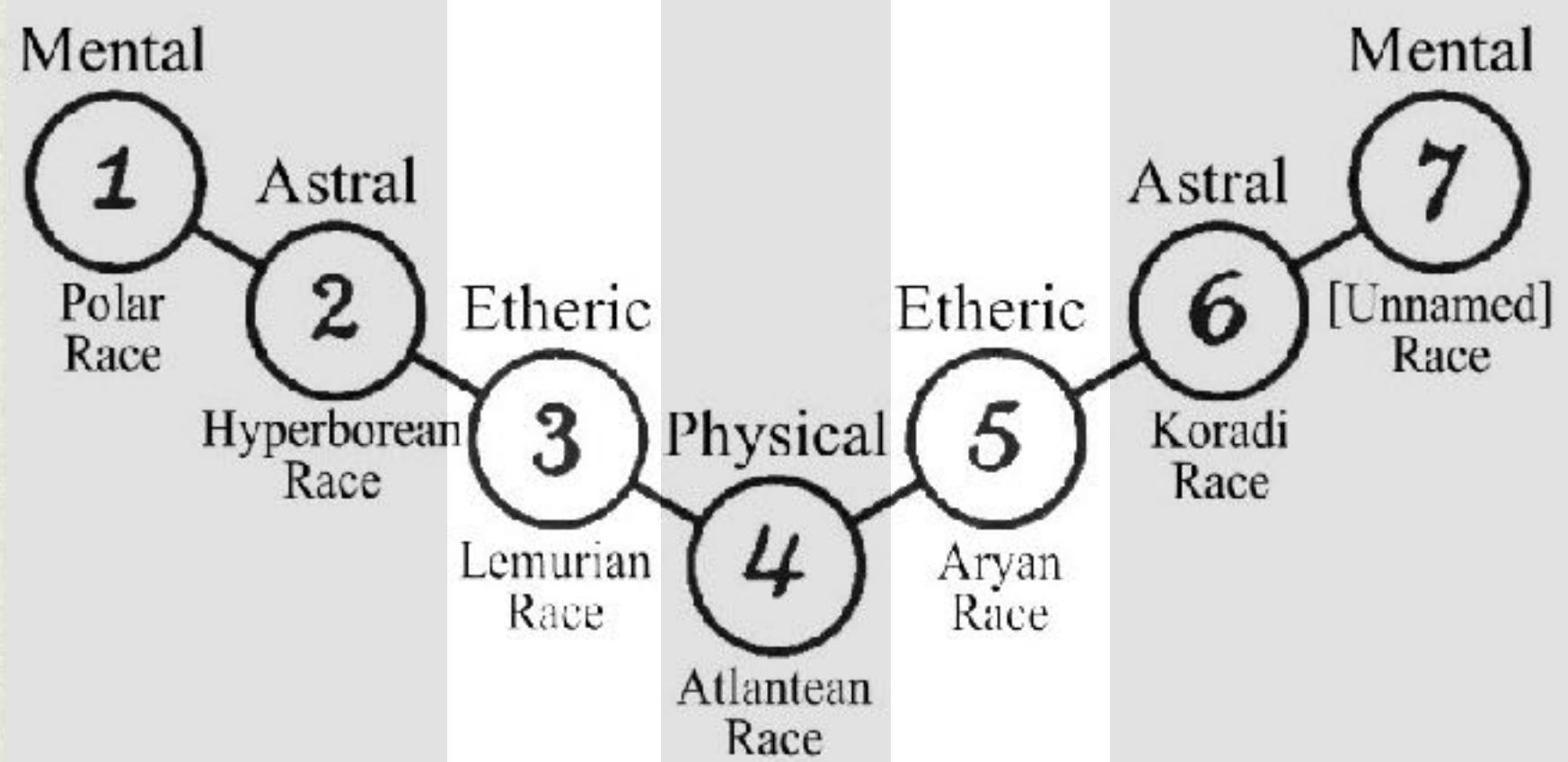
Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.



No.	Root Race	Key Characteristics / Purpose
1	Polarian (1st)	Astral/etheric; non-physical, shadow-like forms; humanity in its earliest ethereal stage.
2	Hyperborean (2nd)	More substantial but still subtle; lived in a paradisal polar region; no dense physicality yet.
3	Lemurian (3rd)	First truly physical humanity; gigantic forms; awakening of mind through individualization (descent of Solar Angels).
4	Atlantean (4th)	Development of the astral/emotional principle; great psychic powers; rise and fall of Atlantis through misuse of desire.
5	Aryan (5th)	Our present race; development of the lower and higher mind; science, reason, and self-conscious individuality.
6	Sixth Root Race	Yet to come; will embody group consciousness, intuition, and spiritualized mind.
7	Seventh Root Race	Far future; synthesis of spirit and matter; humanity fully spiritualized, completing the cycle.

No.	Sanskrit Term	Common Name	Aspect / Function
1	Ātman	Spirit	The divine spark; universal Self; pure being.
2	Buddhi	Spiritual Soul	Vehicle of intuition, wisdom, and direct spiritual perception.
3	Manas	Mind	Dual: higher manas (abstract, linked with buddhi) and lower manas (concrete, linked with kāma).
4	Kāma	Desire / Astral Body	Seat of passions, emotions, instincts; the “animal soul.”
5	Prāṇa	Vitality / Life-breath	The vital force that sustains and energizes the body.
6	Liṅga-śarīra	Etheric Double	Subtle counterpart of the physical body; blueprint of form.
7	Sthūla-śarīra	Physical Body	The dense material vehicle; the outer “tabernacle.”



No.	Root Race	Key Characteristics / Purpose
1	Polarian (1st)	Astral/etheric; non-physical, shadow-like forms; humanity in its earliest ethereal stage.
2	Hyperborean (2nd)	More substantial but still subtle; lived in a paradisal polar region; no dense physicality yet.
3	Lemurian (3rd)	First truly physical humanity; gigantic forms; awakening of mind through individualization (descent of Solar Angels).
4	Atlantean (4th)	Development of the astral/emotional principle; great psychic powers; rise and fall of Atlantis through misuse of desire.
5	Aryan (5th)	Our present race; development of the lower and higher mind; science, reason, and self-conscious individuality.
6	Sixth Root Race	Yet to come; will embody group consciousness, intuition, and spiritualized mind.
7	Seventh Root Race	Far future; synthesis of spirit and matter; humanity fully spiritualized, completing the cycle.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the **indwelling Spirits** that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated **the monstrous and gigantic tabernacles of clay** of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

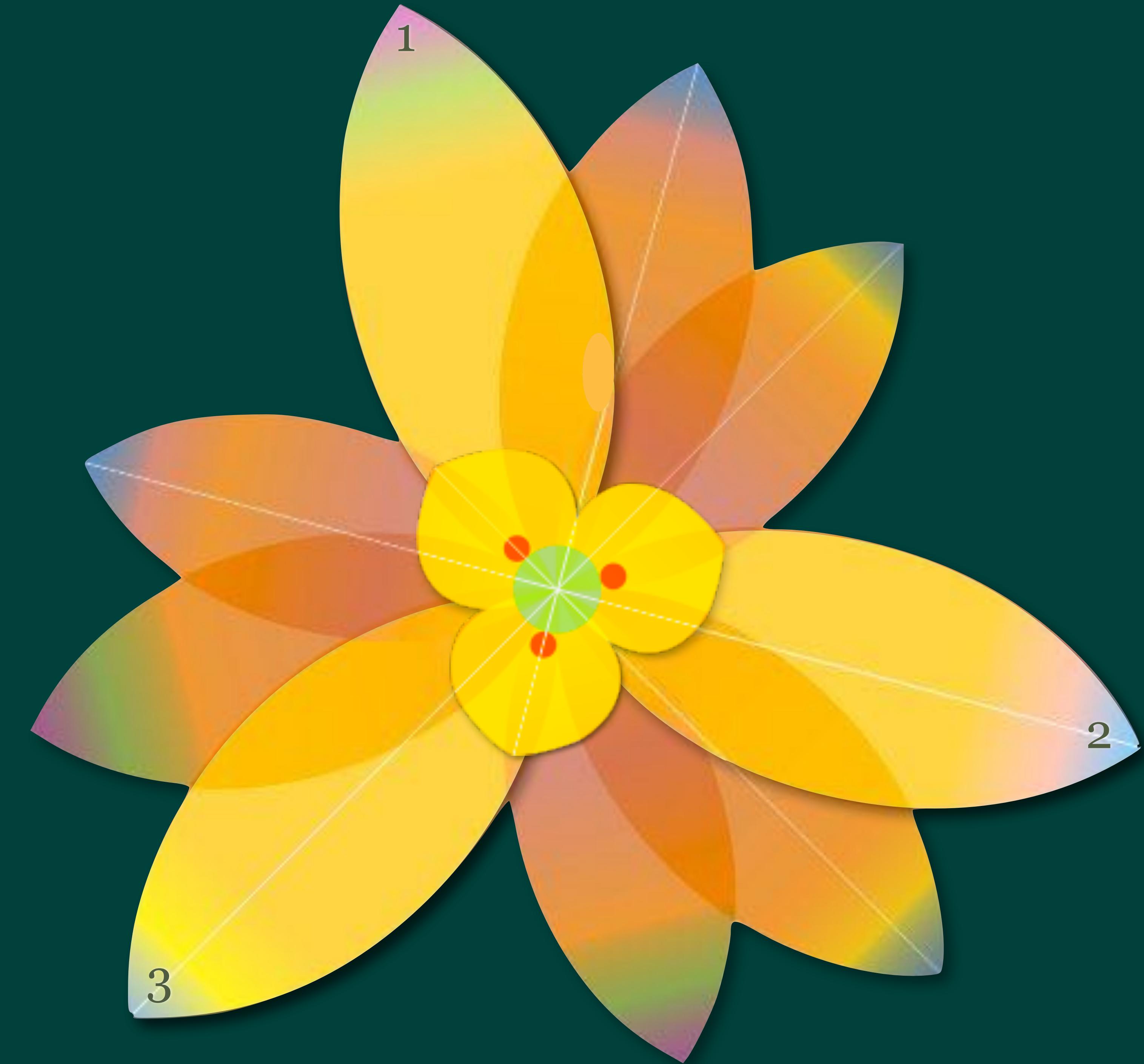
In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.



VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. **The three middle principles** in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

No.	Sanskrit Term(s)	Common Name	Aspect / Function
1	Ātman	Spirit	The divine spark; universal Self; pure being.
2	Buddhi	Spiritual Soul	Vehicle of intuition, wisdom, and direct spiritual perception.
3	Higher Manas	Abstract Mind	The higher mind; linked with Buddhi; channel of the Solar Angel; source of ideals and abstract thought.
4	Lower Manas	Concrete Mind	The reasoning, analytical mind; tied to form; when linked with Kāma becomes <i>kāma-manas</i> .
5	Kāma	Desire / Astral Body	Seat of passions, emotions, instincts; the "animal soul."
6	Prāṇa + Līṅga-śarīra	Vital-Etheric Principle	The life-force (prāṇa) working through the etheric double (līṅga-śarīra), blueprint and energizer of the physical body.
7	Sthūla-śarīra	Physical Body	The dense material vehicle; the outer "tabernacle."

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. **The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.**

them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every living Soul—or *Nephesh*, which is the vital Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

*Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesh*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

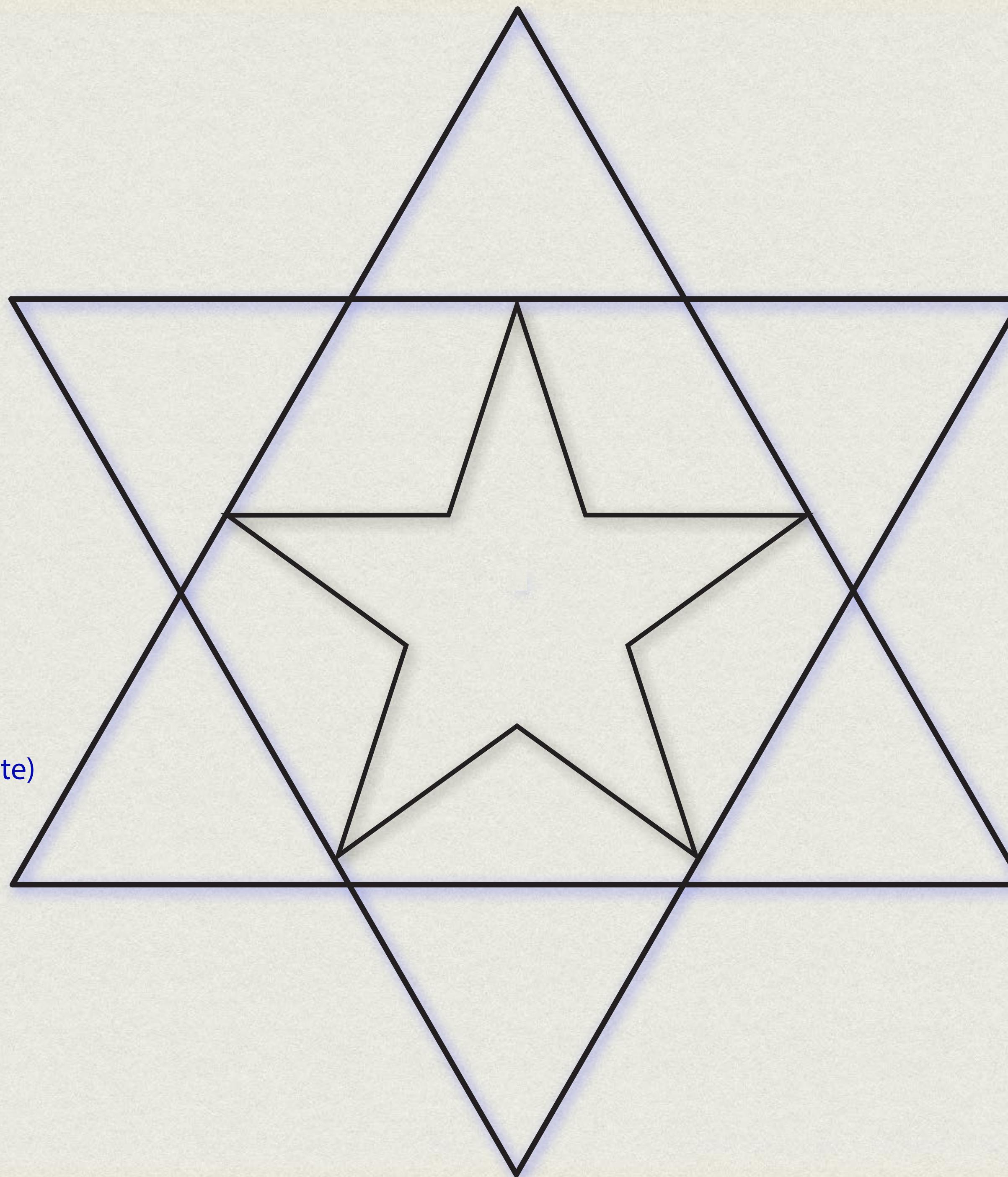
Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

Ātman (Spirit)
Buddhi (higher soul)
Manas (mind – undivided)
Kama-rūpa (desire)
Prāṇa (life-force)
Linga-śarīra (etheric template)



Manas (lower mind)
Kama-rūpa (desire-body)
Prāṇa (life-force)
Linga-śarīra (desire body)
Sthūla-śarīra (physical body)

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

Creative Power	Hierarchy	Function in Human Formation
Dhyan Chohans	First Creators	Project the soul-template or etheric outline
Pitri-groups (Nature Spirits)	Spirits of the Earth	Build and animate the physical “dust” body
Ancestors and Divine Beings	Various heavenly Intelligences	Impart life-essence, mind, and spiritual spark

Creative Power	Hierarchy	Function in Human Formation
Dhyan Chohans	First Creators	Project the soul-template or etheric outline
Pitri-groups (Nature Spirits)	Spirits of the Earth	Build and animate the physical “dust” body
Ancestors and Divine Beings	Various heavenly Intelligences	Impart life-essence, mind, and spiritual spark

Creative Power	Hierarchy	Function in Human Formation
Dhyan Chohans	First Creators	Project the soul-template or etheric outline
Pitri-groups (Nature Spirits)	Spirits of the Earth	Build and animate the physical “dust” body
Ancestors and Divine Beings	Various heavenly Intelligences	Impart life-essence, mind, and spiritual spark

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

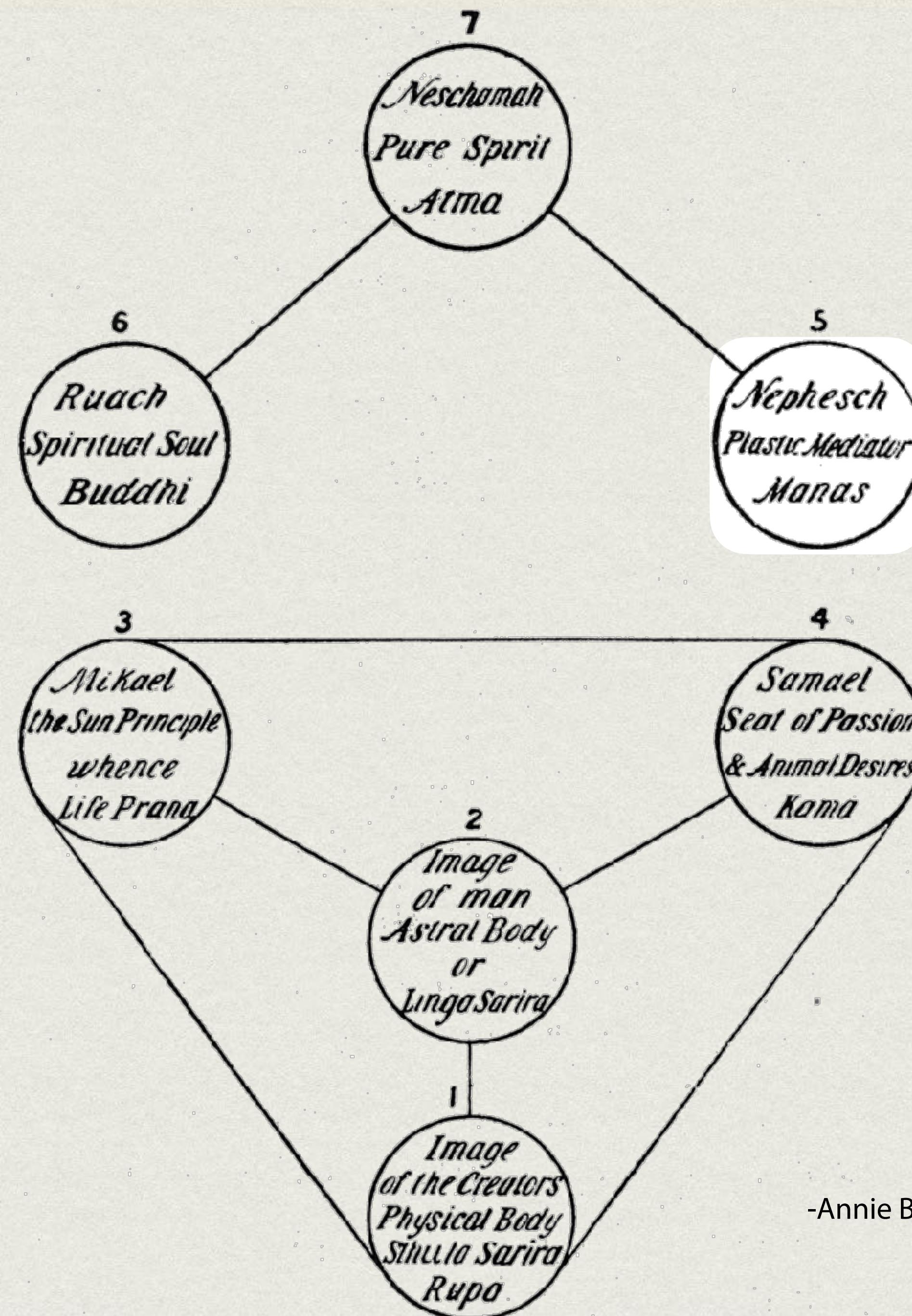
Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation.

Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads of lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.

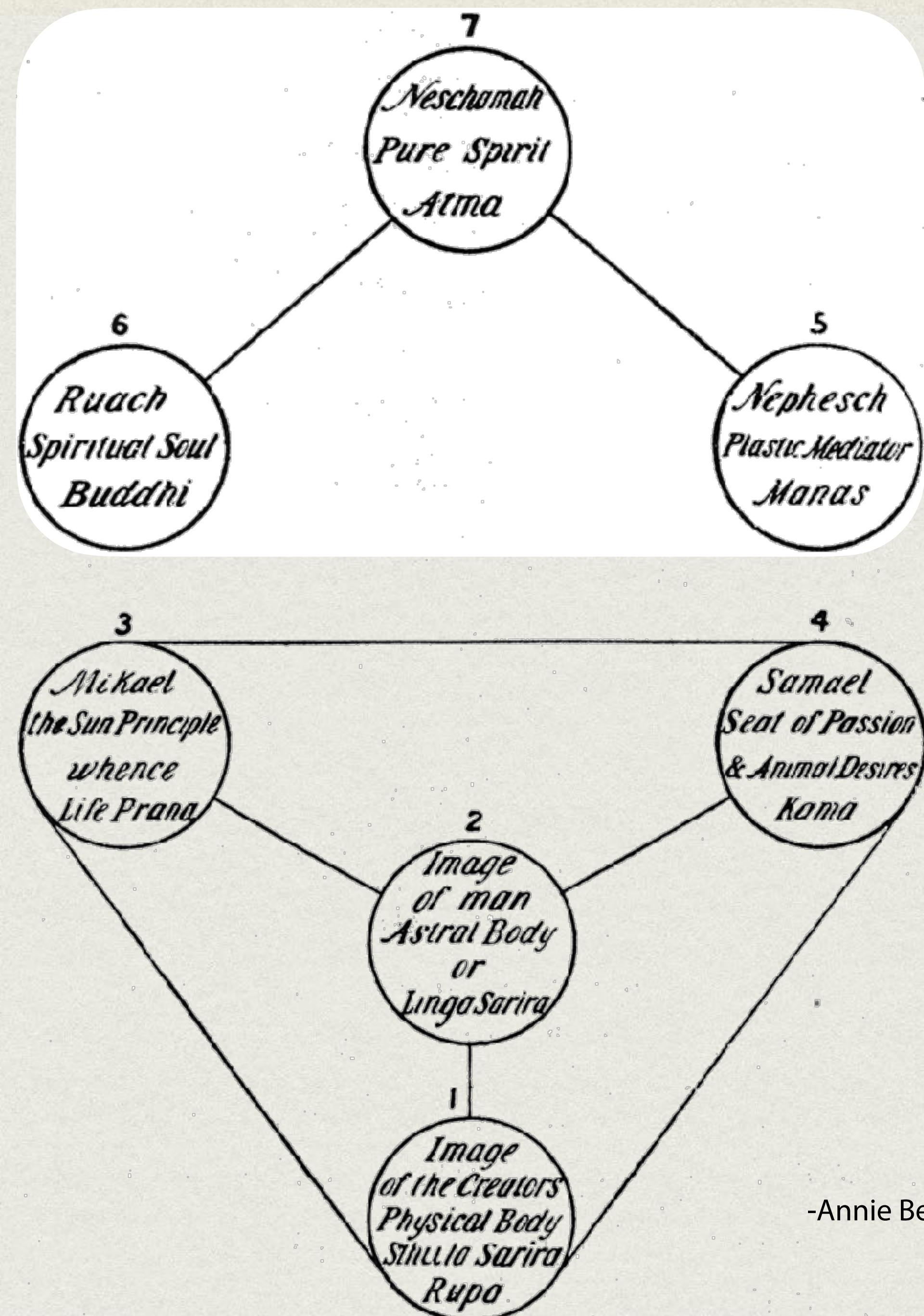
Man is not, nor could he ever be, the complete product of the "Lord God"; but he is the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital Soul*, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.





-Annie Besant's The Seven Principles of Man, p.7



-Annie Besant's The Seven Principles of Man, p.7

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul, Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

nation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyani-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.



THE WIND BLOWETH WHERE IT LISTETH, AND THOU
HEAREST THE SOUND THEREOF, BUT CANST NOT TELL
WHENCE IT COMETH, AND WHITHER IT GOETH: SO IS
EVERY ONE THAT IS BORN OF THE SPIRIT.

-JOHN 3:8 KJV

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul, Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

nation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyān-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

NEW ASPECTS
OF
LIFE AND RELIGION.

In preparation by the Author.

KABBALA,
PRIMITIVA, ADUMBRATA, OCCULTATA AC REGUSTATA :
THE PRIMITIVE, SPIRITUAL, OCCULT AND NATURAL
KABBALAH.

BY
HENRY PRATT, M.D.
AUTHOR OF "ASTRONOMICAL INVESTIGATIONS."

"Man's uses of life should be such as neither to animalize, nor to spiritualize, but to humanize self."

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON ;
AND
20, SOUTH FREDERICK STREET, EDINBURGH.

1886.

[All Rights reserved.]

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the ***Nephesh chaiah* (living soul)**, according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

AND THE LORD GOD FORMED MAN OF THE DUST
OF THE GROUND, AND BREATHED INTO HIS NOSTRILS
THE BREATH OF LIFE; AND MAN BECAME A LIVING
SOUL.

-GENESIS 2:7 KJV

Hebraic-Philosophical View (Henry Pratt via *The Secret Doctrine*)

Infusion of Spirit (Ruach): The divine breath enters the “quickening body”—the physical form prepared to receive life.

Emergence of Nephesh Chaiah (Living Soul): This infusion produces a new entity, the *nephesh chaiah*, which is more than animated matter—it is a synthesized self, a living soul.

Supersession of Spirit: The Spirit, having fulfilled its role as the animating principle, becomes subsumed or transformed into the soul. It is “lost sight of” in the emergent personality.

Occult-Theosophical View (Blavatsky & Bailey)

Descent of the Monad (Spirit): The Monad descends into matter, becoming veiled by the soul and personality.

Formation of the Causal Body: The higher mental sheath becomes the repository of spiritual essence, shaped by karma and experience.

Soul as Intermediate Vehicle: The living soul expresses both the divine and the material, serving as the bridge between Spirit and form.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus* — with the Jews undeniably, and with the Greeks and Romans very probably — meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation. This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus* — with the Jews undeniably, and with the Greeks and Romans very probably — meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation. This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered functionally and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus* — with the Jews undeniably, and with the Greeks and Romans very probably — meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation. This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered functionally and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

VERSE 2

2. The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of form, Sthula-sarira, external body).

Through the countless rays the life-ray, the one, like a thread through many beads (pearls) (a).

The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus* — with the Jews undeniably, and with the Greeks and Romans very probably — meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation. This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chayah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered functionally and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man." Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach, Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.