

HPB in 1889
(professionally colorized)

HELENA BLAVATSKY

The Extraordinary Life and Influence of

HELENA BLAVATSKY

FOUNDER OF THE MODERN THEOSOPHICAL MOVEMENT



SYLVIA CRANSTON

CAREY WILLIAMS, Research Assistant



Ignaz Moscheles

The purpose of the visit [to London] may have been to obtain advanced musical instruction. HPB spoke of receiving a few lessons from "old Moscheles," the noted pianist-composer who was then teaching in the Leipzig Conservatory. All this suggests she contemplated earning a living as a professional pianist. Several years later, it is said, she did give some concerts in England and on the continent.

HPB appears not to have stayed long with her father. She went to Paris, where Sinnett says she knew "many literary celebrities of the time, and where a famous mesmerist, still living as I write, though an old man now, discovered her wonderful psychic gifts, and was very eager to retain her under his control as a sensitive. But the chains had not yet been forged that could make her prisoner, and she quitted Paris precipitately to escape this influence."

In early 1851, HPB was in London, employed as companion to a family friend, Countess Bagration. They were staying in Mivart's Hotel, now called The Claridge. Two years had elapsed since leaving Russia, and HPB was in a deep depression.

What Voltaire once said of himself seemed to echo her own thoughts: “I have consumed forty years of my pilgrimage… seeking the philosopher’s stone of truth… and still remain in ignorance.” To Dondoukov-Korsakov, she recalled the period thirty years later: When sick of everything, tired of poor old Countess Bagration who held me confined in “Mivart’s Hotel,” making me read the Chitaminyi and the Bible, I escaped on to Waterloo Bridge, for I was seized with a strong desire to die. I had long felt the temptation approaching. This time I did not seek to resist it and the muddy water of the Thames seemed to me a delicious bed. I was seeking eternal repose not being able to find the “stone” and having lost the “Virgin”.

Then, looming up before her appeared the figure of her teacher and protector. He “woke me up and saved me and, to console me with life, promised me the Stone and the Virgin.” –

H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, p. 43-4



Old Waterloo Bridge, London

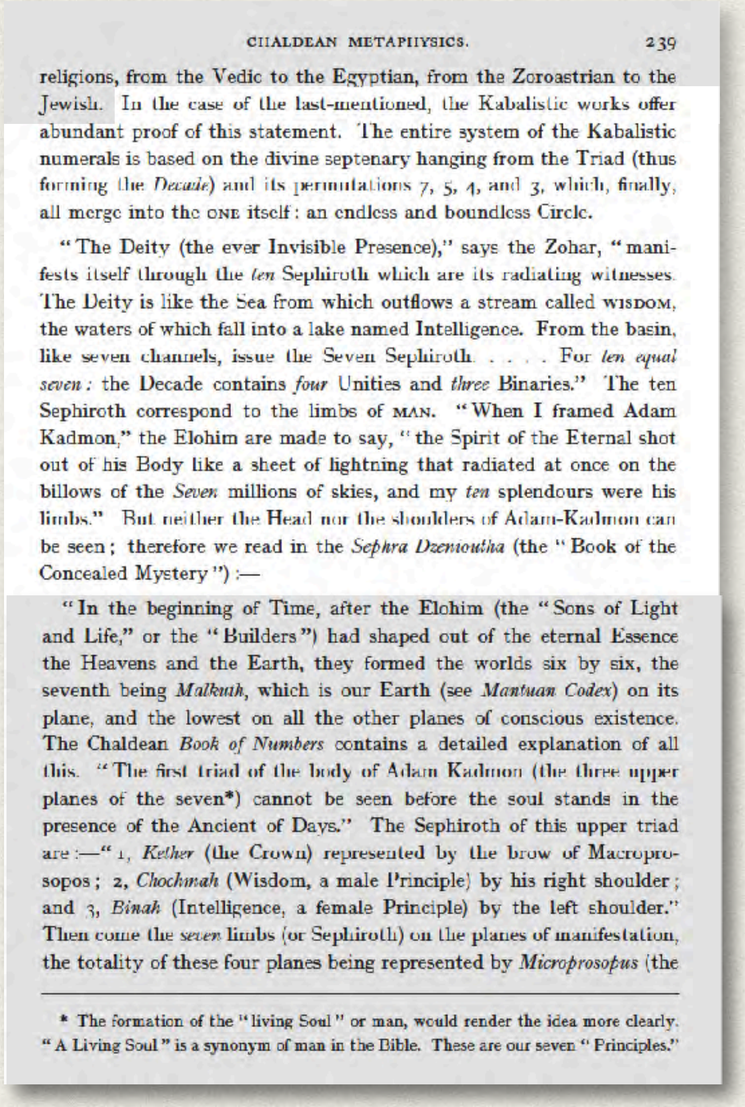
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the Decade) and its permutations 7, 5, 4, and 3, which, finally, all merge into the one itself: an endless and boundless Circle. "The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the ten Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called wisdom, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . For ten equal seven: the Decade contains four Unities and three Binaries." The ten Sephiroth correspond to the limbs of man. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the Seven millions of skies, and my ten splendors were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the Sephra Dzeniоutha (the "Book of the Concealed Mystery"):



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . . For *ten equal seven*: the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzeniоutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuah*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

ספרא דצניעותא

ממנו יתד ממנו פנה

לאדרא רבא · ולאדרא זוטא · ויסוד מוסד לכל דברי הזוהר הקדוש

אלהים בקדש דרכו · ישת חשך סביבותיו סוכות · עד אשר ישלח ממרום מגלה עמוקות מני חשך · הוא צוה ויעמוד עיר וקדיש מן שמיא הקדוש האלהי האר"י זצוק"ל · הפליא הגדיל תושיה בביאוריו ולא זכינו לראות מביאורו על ספרא דנא · כ"א שניים שלשה גרגרים בראש אמיר פרקא קדמאה · ומאמר מפרקא תניינא

ועתה הרחיב ה' לנו

ביאור רחב · על כל ענין וענין · ועל כל מאמר ומאמר · וכמעט על כל תיבה ותיבה · מראשית ספרא דנא · ועד תומו · הכינה וגם חקרה גאון עוזינו נזר ישראל וקדושו הגאון האמיתי רשבב"ה מהו' **אליהו** מווילנא זצוק"ל :

קץ שם לחשך ותעלומה יוציא לאור · ויראו אפיקי ים הקבלה · ויגלו מוסדות החכמה מאין תמצא ואיזה מקום בינה :

ווילנא והוראדנא

ע"י השותפים ס"ה ר' **מנחם מן** כמוס' **ברוך** ז"ל : וס"ה ר' **שמחה זימל** כמוס' **מנחם נחום** ז"ל :

בשנת ככל אשר שאלת מעם ה' · **כן יתן לך** (לפ"ק) : וכל **עצתך** ימלא לפ"ק :

VERSE 5

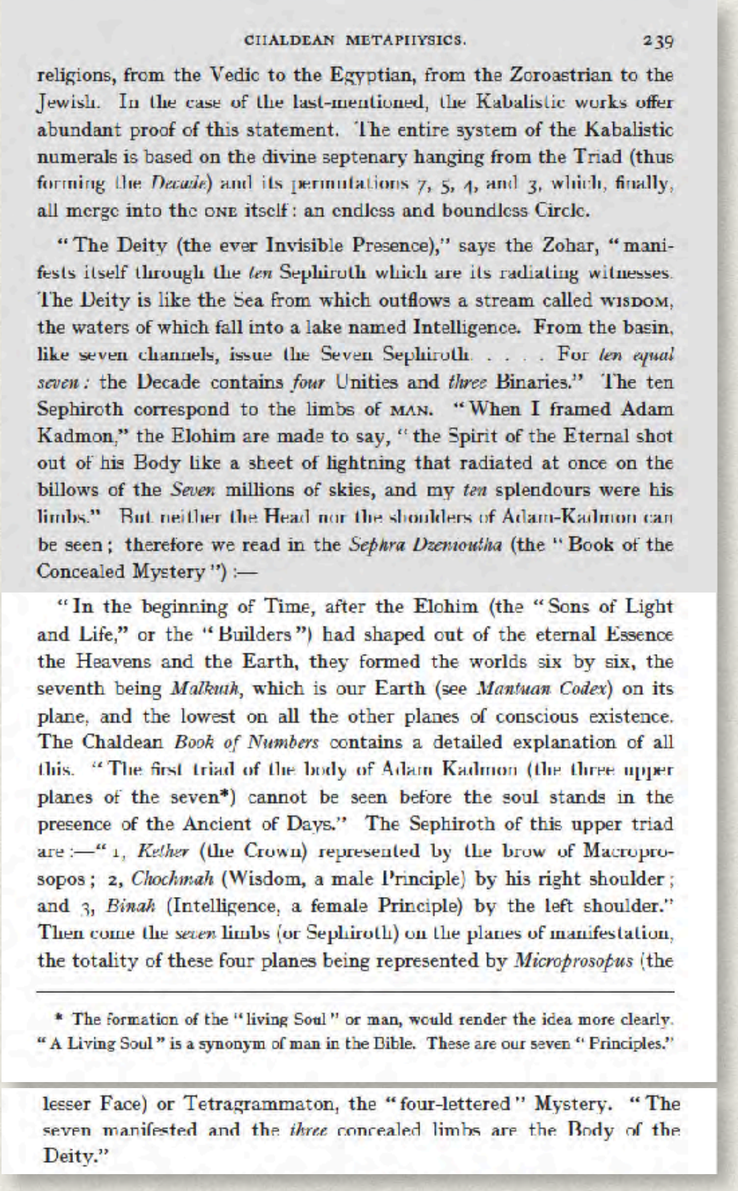
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

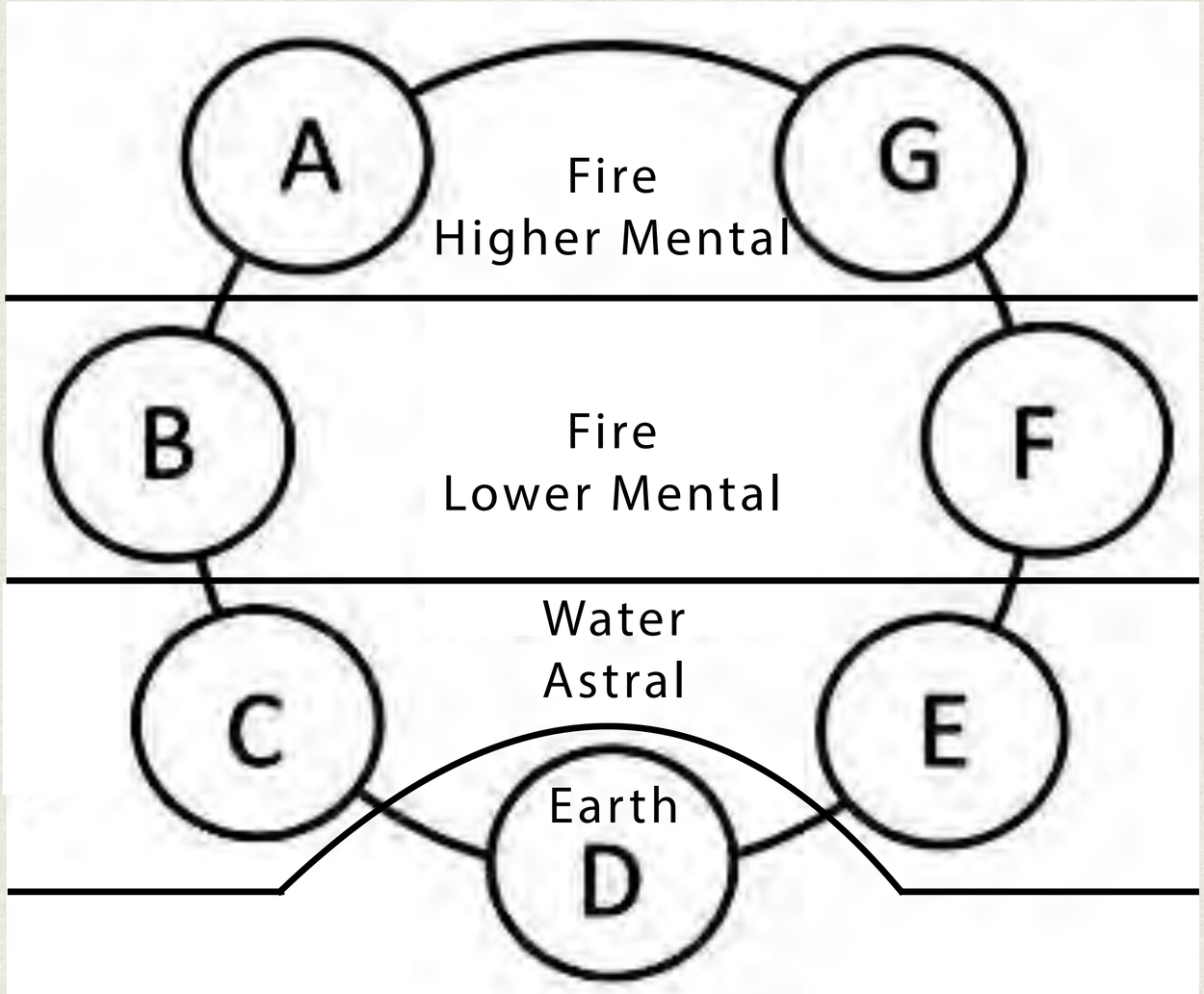
"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

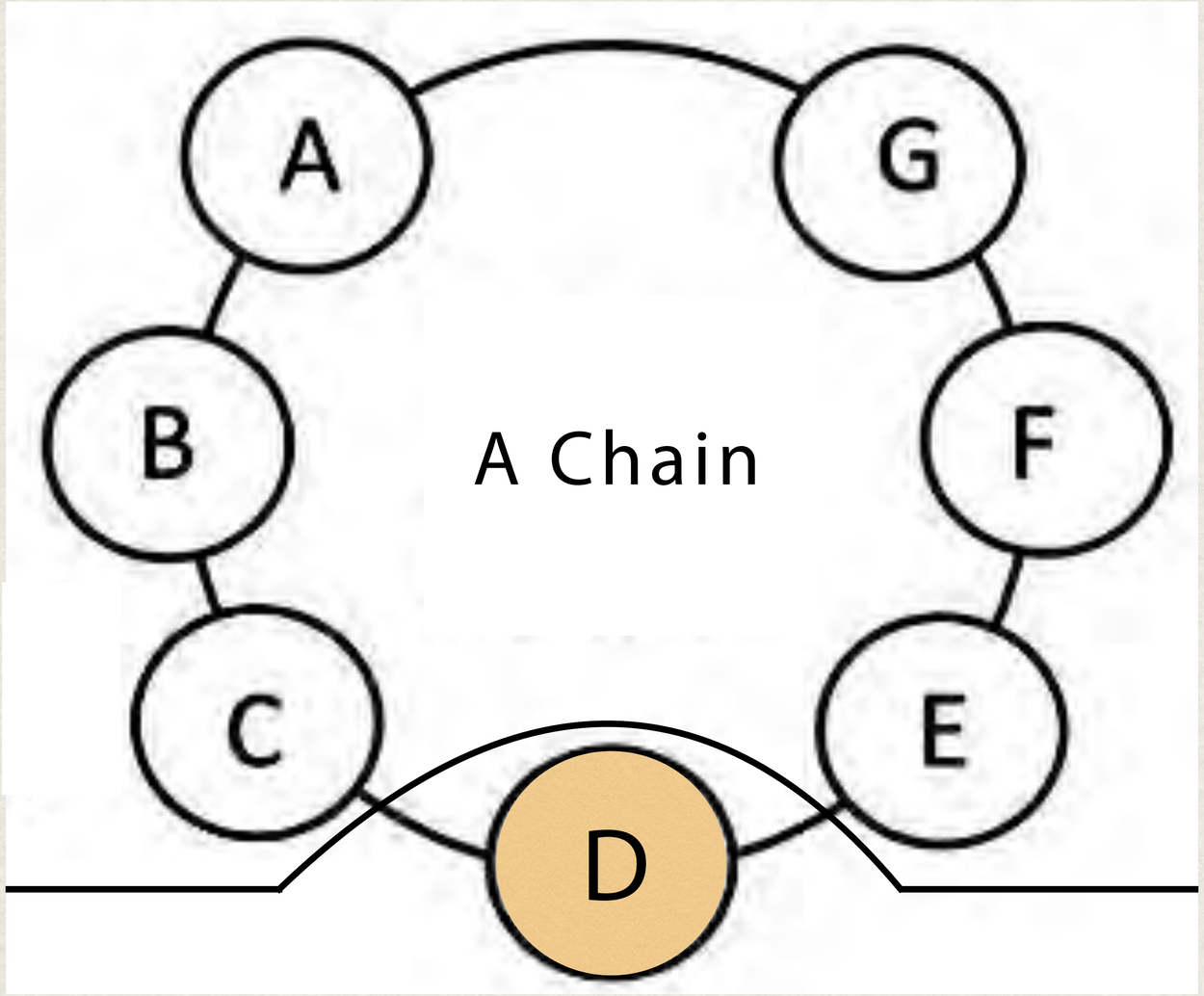
"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

A Chain


A
G
Fire
Higher Mental
B
F
Fire
Lower Mental
Water
Astral
C
E
Earth
D


A
G
B
A Chain
F
C
E
D

VERSE 5

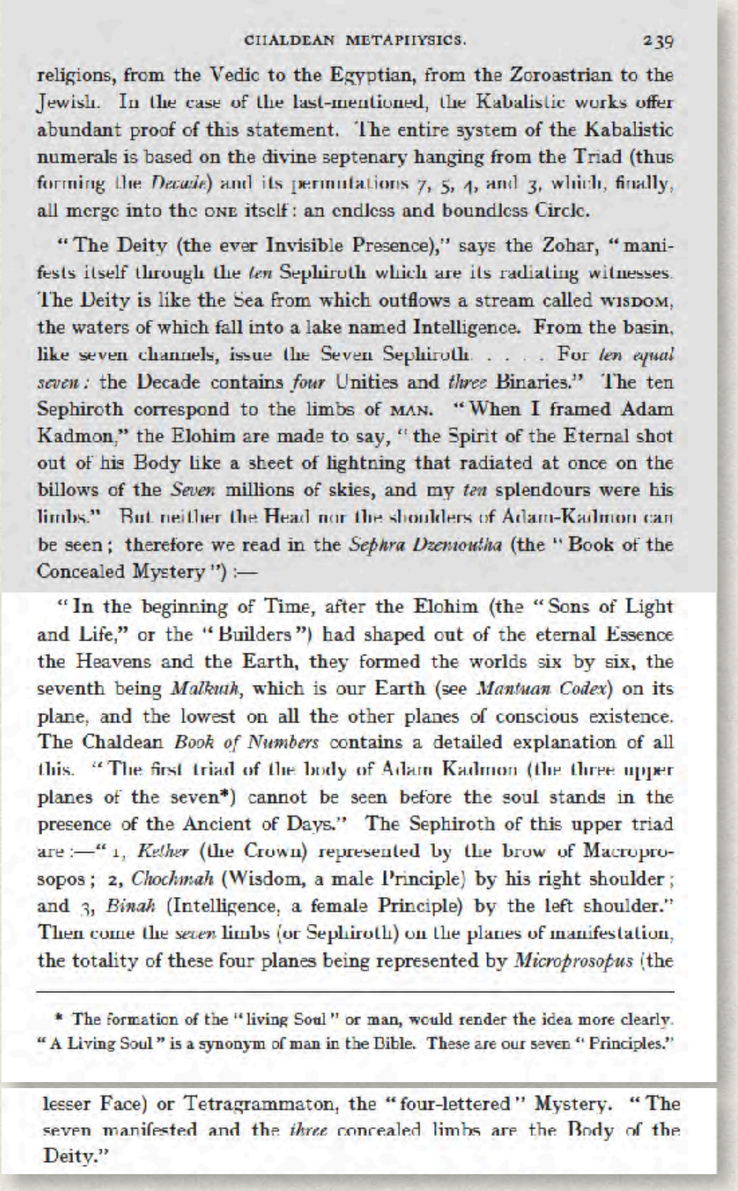
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. **"The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days."** The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

VERSE 5

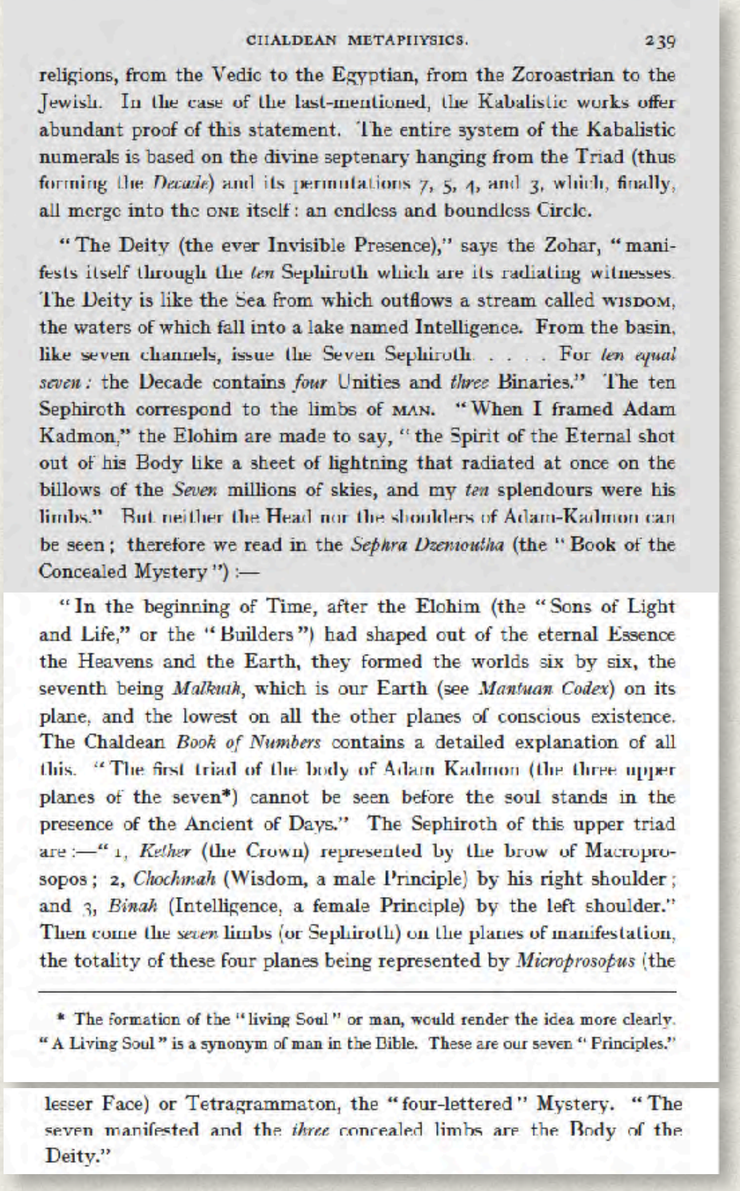
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The **first triad** of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

VERSE 5

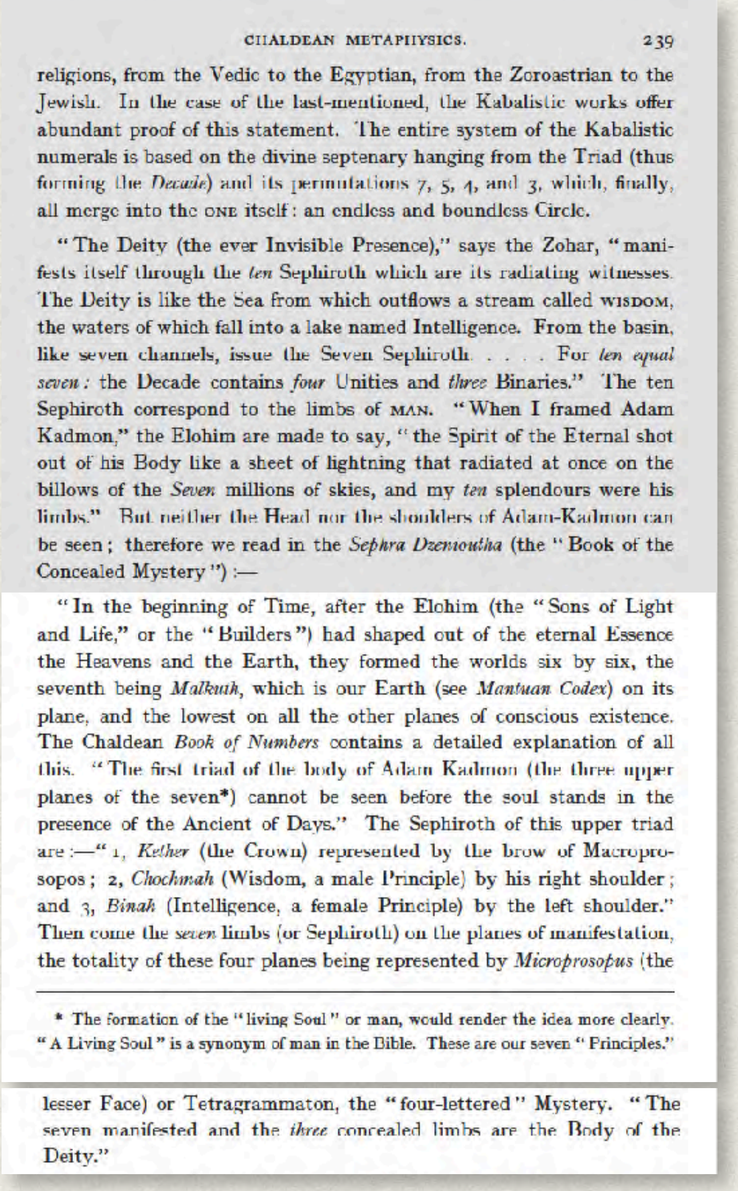
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The first triad of **the body of Adam Kadmon** (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

VERSE 5

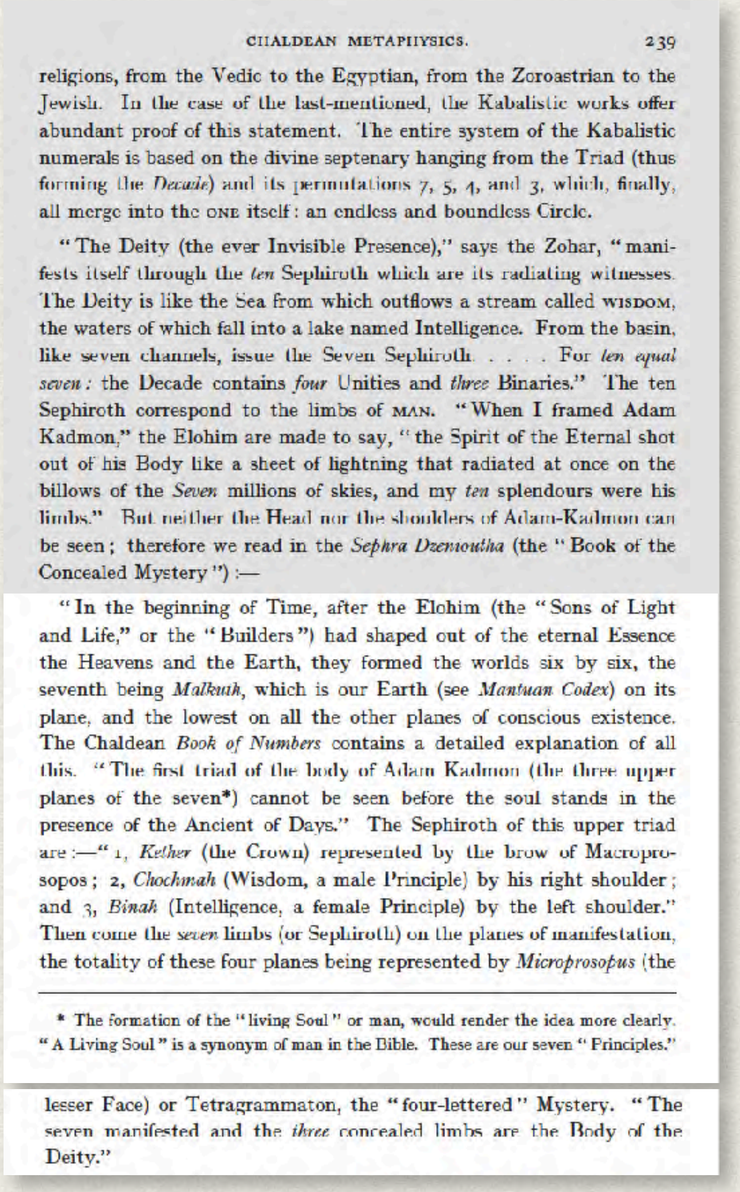
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen **before the soul stands in the presence of the Ancient of Days."** The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

VERSE 5

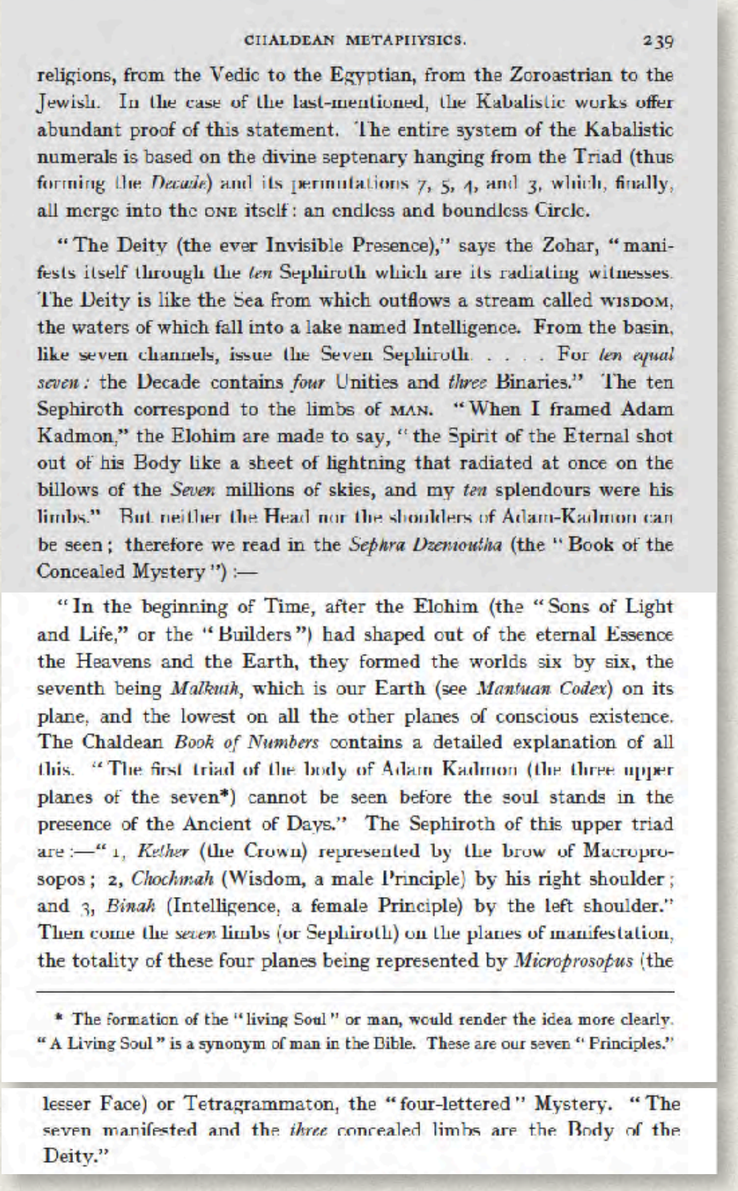
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. **"The first triad of the body of Adam Kadmon** (the three upper planes of the seven*) **cannot be seen before the soul stands in the presence of the Ancient of Days."** The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

VERSE 5

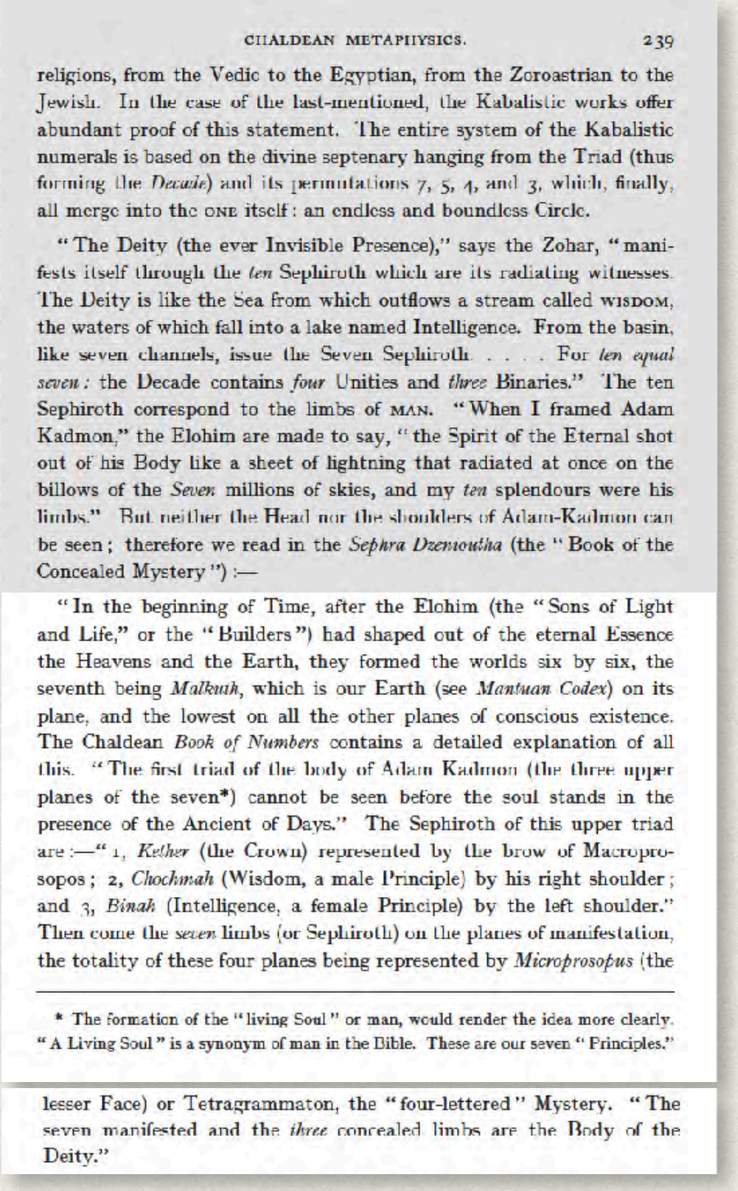
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

VERSE 5

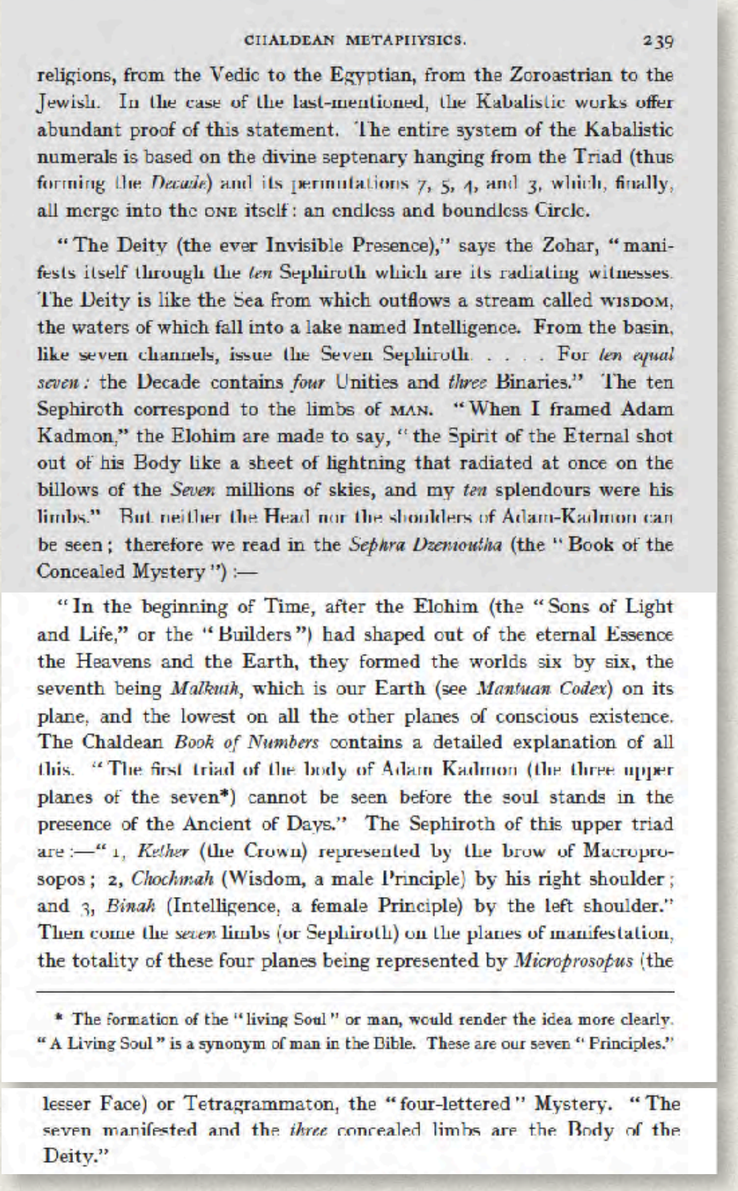
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come **the seven limbs** (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." The seven manifested and the three concealed limbs are the Body of the Deity."

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



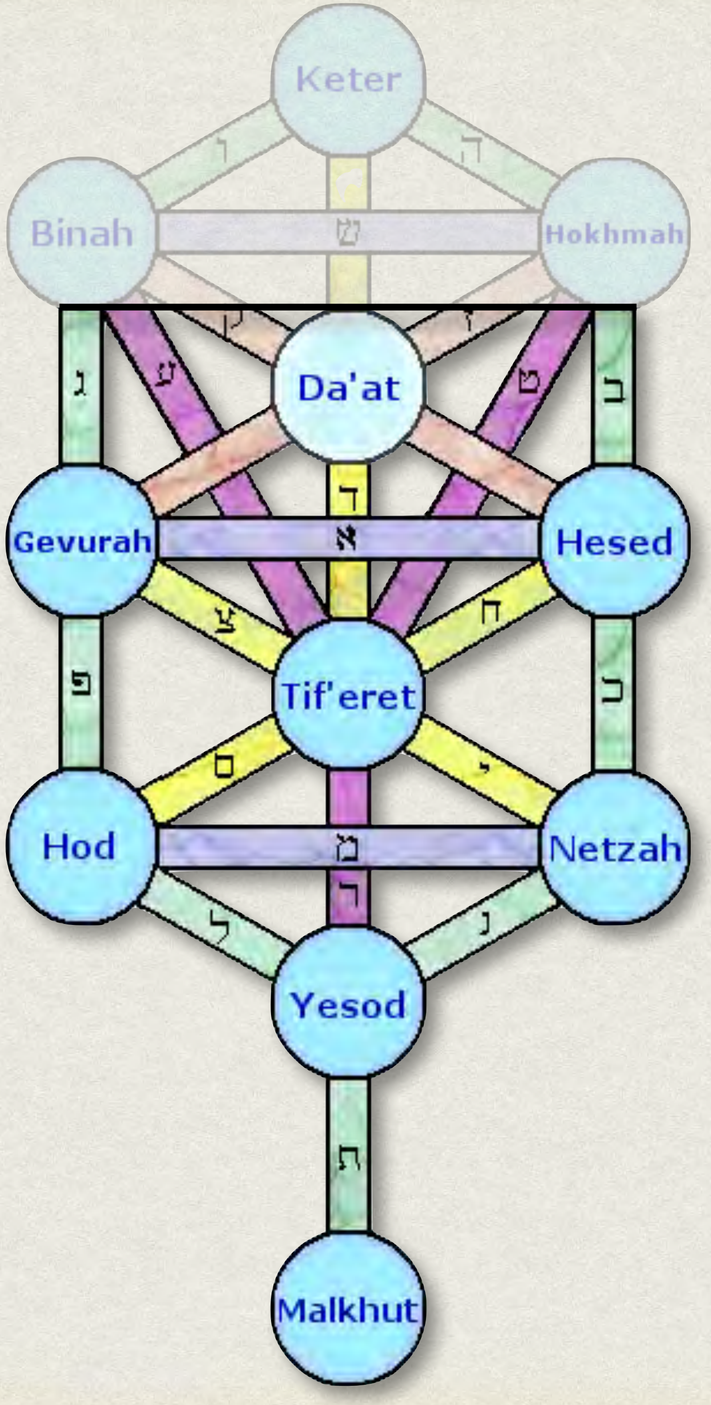
CHALDEAN METAPHYSICS. 239

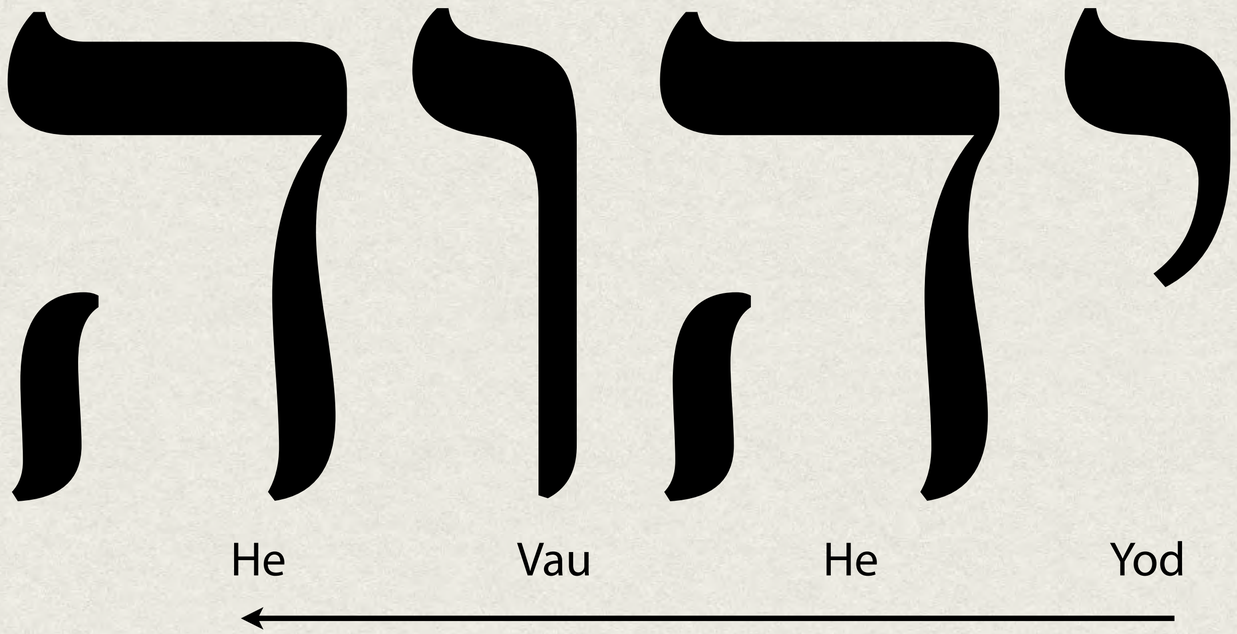
religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."


Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut


יהוה
He
Vau
He
Yod

VERSE 5

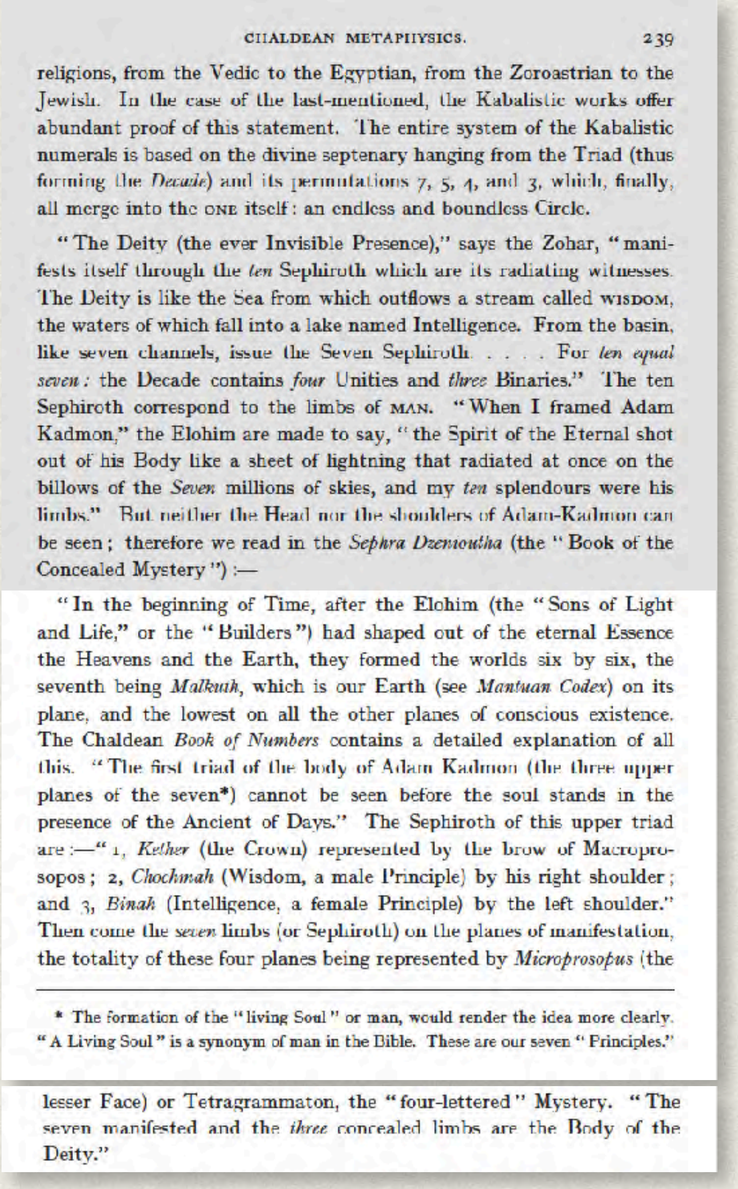
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being Malkuth, which is our Earth (see Mantuan Codex) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean Book of Numbers contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad " are: 1, Kether (the Crown) represented by the brow of Macroprosopos; 2, Chochmah (Wisdom, a male Principle) by his right shoulder; and 3, Binah (Intelligence, a female Principle) by the left shoulder." Then come the seven limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by Microprosopus (the lesser Face) or Tetragrammaton, the "four-lettered "Mystery." **The seven manifested and the three concealed limbs are the Body of the Deity."**

*The formation of the "living Soul" or man, would render the idea more clearly. A "Living Soul" is a synonym of man in the Bible. These are our seven "Principles."



CHALDEAN METAPHYSICS. 239

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . . . For *ten equal seven*: the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantuan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

VERSE 5

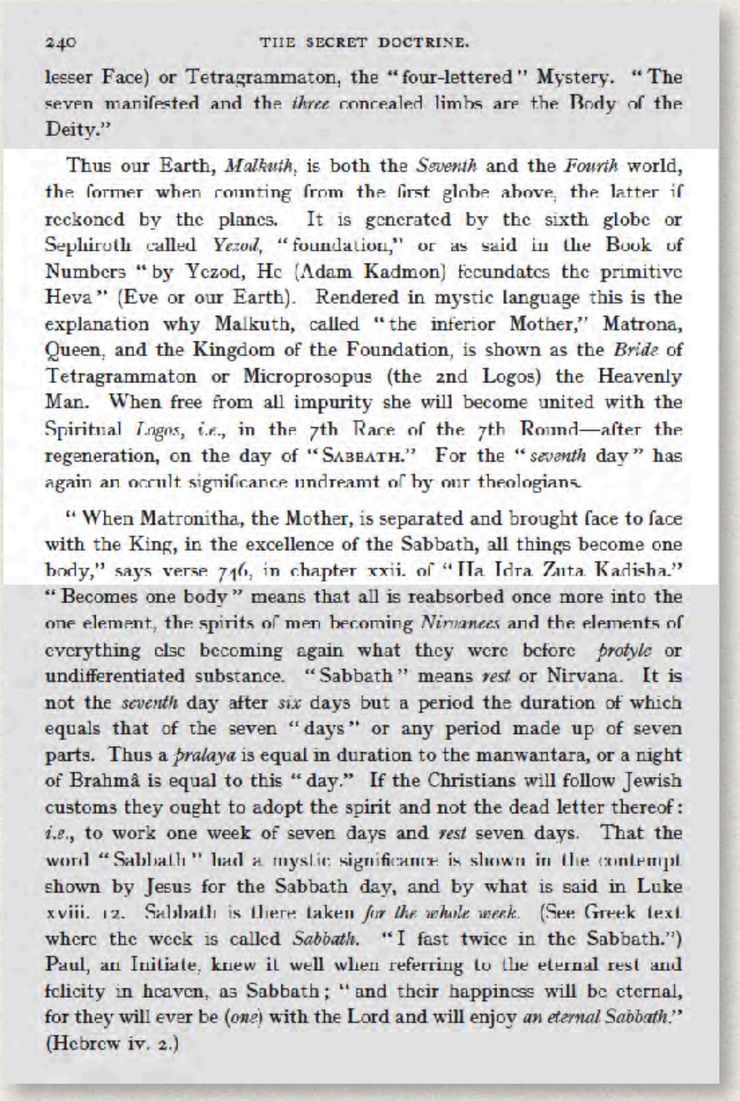
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

Thus our Earth, Malkuth, is both the Seventh and the Fourth world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called Yezod, "foundation," or as said in the Book of Numbers **"by Yezod, He (Adam Kadmon) fecundates the primitive Heva"** (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual Logos, i.e., in the 7th Race of the 7th Round — after the regeneration, on the day of " Sabbath." For the "seventh day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha."

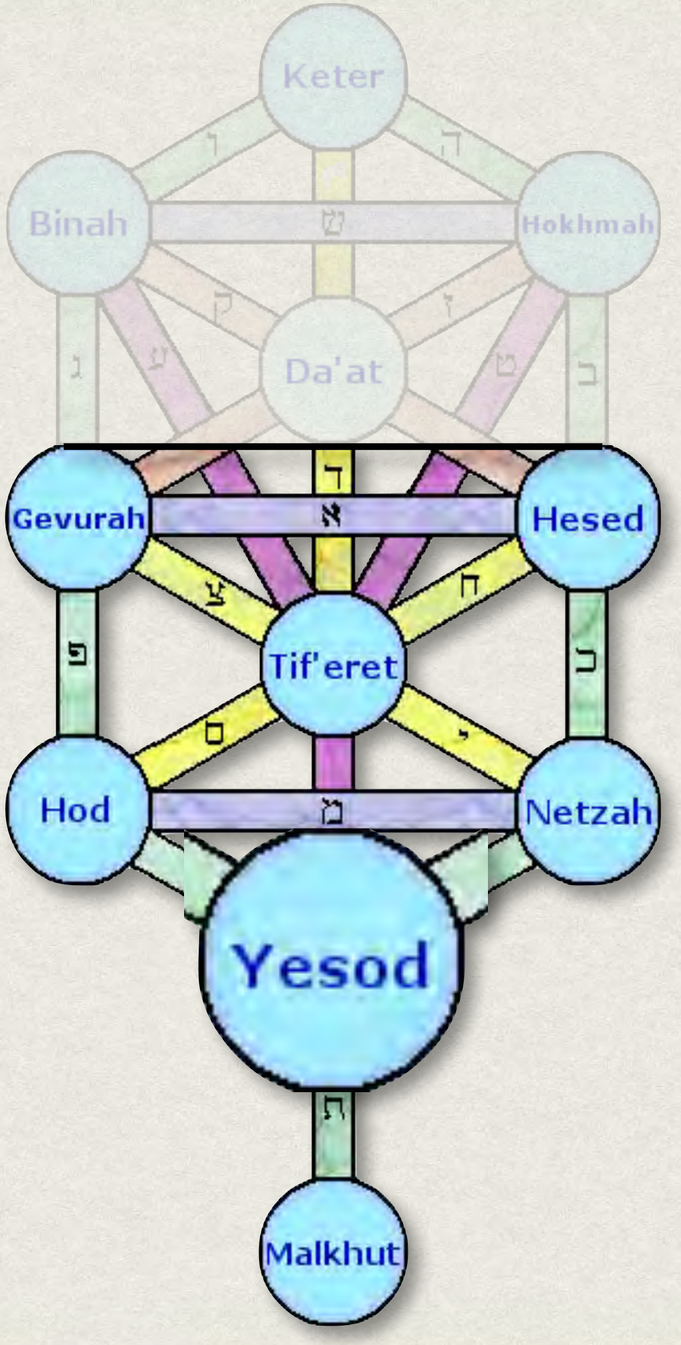


240 THE SECRET DOCTRINE.

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

Thus our Earth, *Malkuth*, is both the *Seventh* and the *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called *Yezod*, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the *Bride* of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual *Logos*, *i.e.*, in the 7th Race of the 7th Round—after the regeneration, on the day of "SABBATH." For the "*seventh* day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha." "Becomes one body" means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before *protyle* or undifferentiated substance. "Sabbath" means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven "days" or any period made up of seven parts. Thus a *pralaya* is equal in duration to the manwantara, or a night of Brahmâ is equal to this "day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: *i.e.*, to work one week of seven days and *rest* seven days. That the word "Sabbath" had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken *for the whole week*. (See Greek text where the week is called *Sabbath*. "I fast twice in the Sabbath.") Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; "and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy *an eternal Sabbath*." (Hebrew iv. 2.)


Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut

VERSE 5

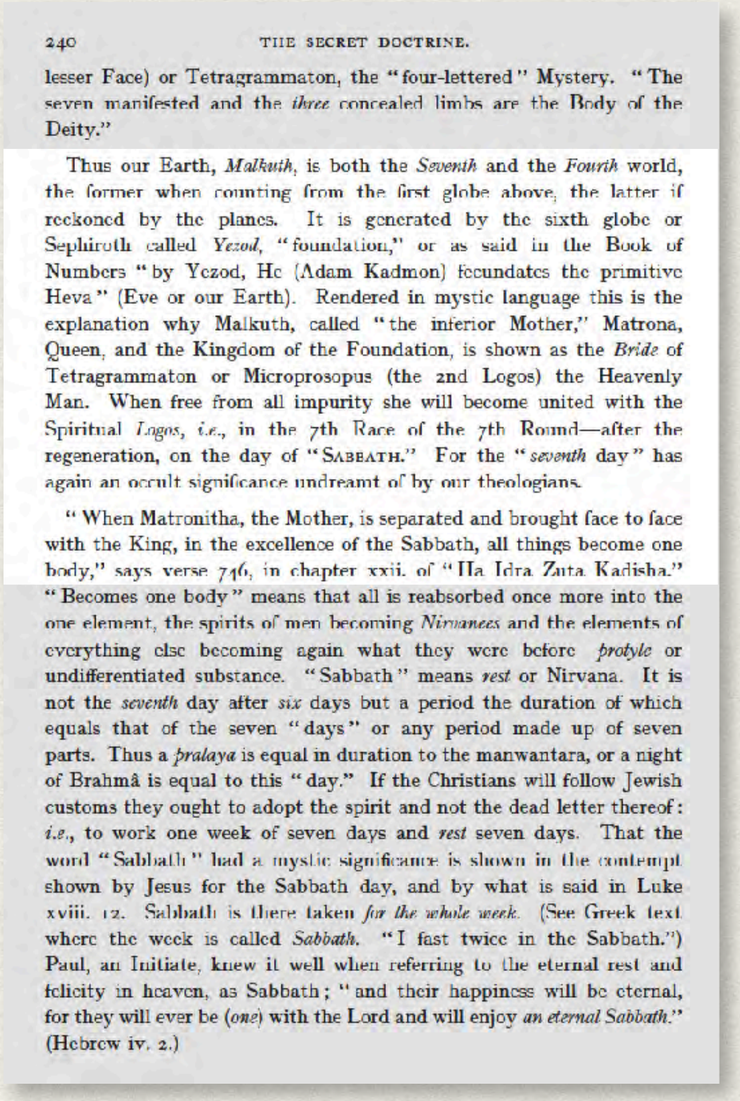
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

Thus our Earth, Malkuth, is both the Seventh and the Fourth world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called Yezod, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual Logos, i.e., in the 7th Race of the 7th Round — after the regeneration, on the day of " Sabbath." For the "seventh day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha."

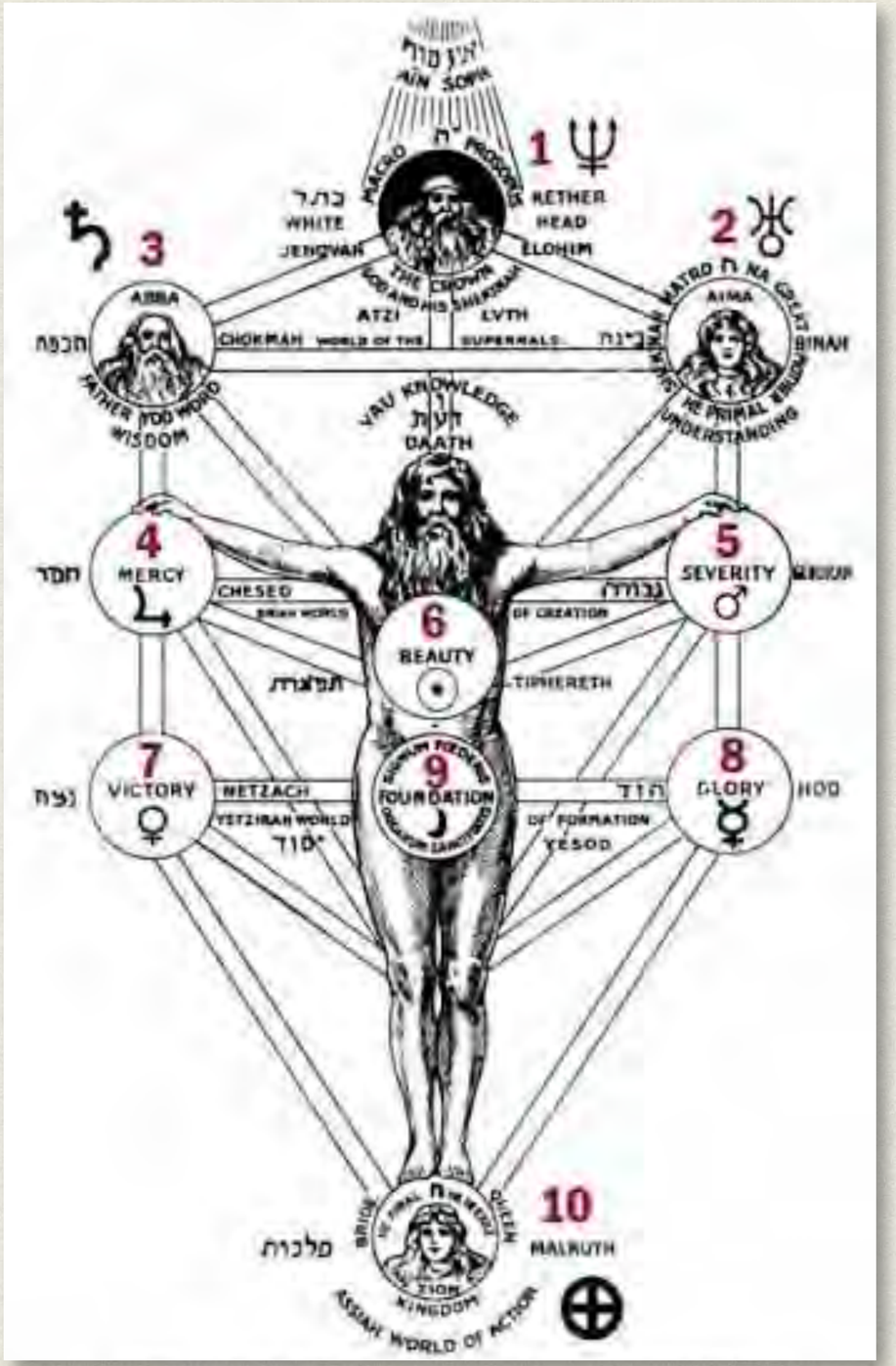


240 THE SECRET DOCTRINE.

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

Thus our Earth, *Malkuth*, is both the *Seventh* and the *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called *Yezod*, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the *Bride* of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual *Logos*, *i.e.*, in the 7th Race of the 7th Round—after the regeneration, on the day of "SABBATH." For the "*seventh* day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha." "Becomes one body" means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before *protyle* or undifferentiated substance. "Sabbath" means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven "days" or any period made up of seven parts. Thus a *pralaya* is equal in duration to the manwantara, or a night of Brahmâ is equal to this "day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: *i.e.*, to work one week of seven days and *rest* seven days. That the word "Sabbath" had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken *for the whole week*. (See Greek text where the week is called *Sabbath*. "I fast twice in the Sabbath.") Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; "and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy *an eternal Sabbath*." (Hebrew iv. 2.)


AIN SOPH
MACRO PROSOPUS
1
KETHER
CROWN
EHEIEH
WHITE
JEHOVAH
ELOHIM
THE CROWN
GOD AND HIS SHEKINAH
ATZI
LVTH
3
ABBA
2
AIMA
CHOKMAH
WORLD OF THE
SUPERNALS
BINAH
FATHER
WISDOM
MOTHER
UNDERSTANDING
VAU KNOWLEDGE
DAATH
4
MERCY
CHESED
5
SEVERITY
GEBURAH
BRIAH WORLD
OF CREATION
6
BEAUTY
TIPHERETH
7
VICTORY
NETZACH
8
GLORY
HOD
YETZIRAH WORLD
OF FORMATION
YESOD
9
FOUNDATION
10
MALKUTH
BRIDE
QUEEN
ZION
KINGDOM
ASSIAH WORLD OF ACTION

VERSE 5

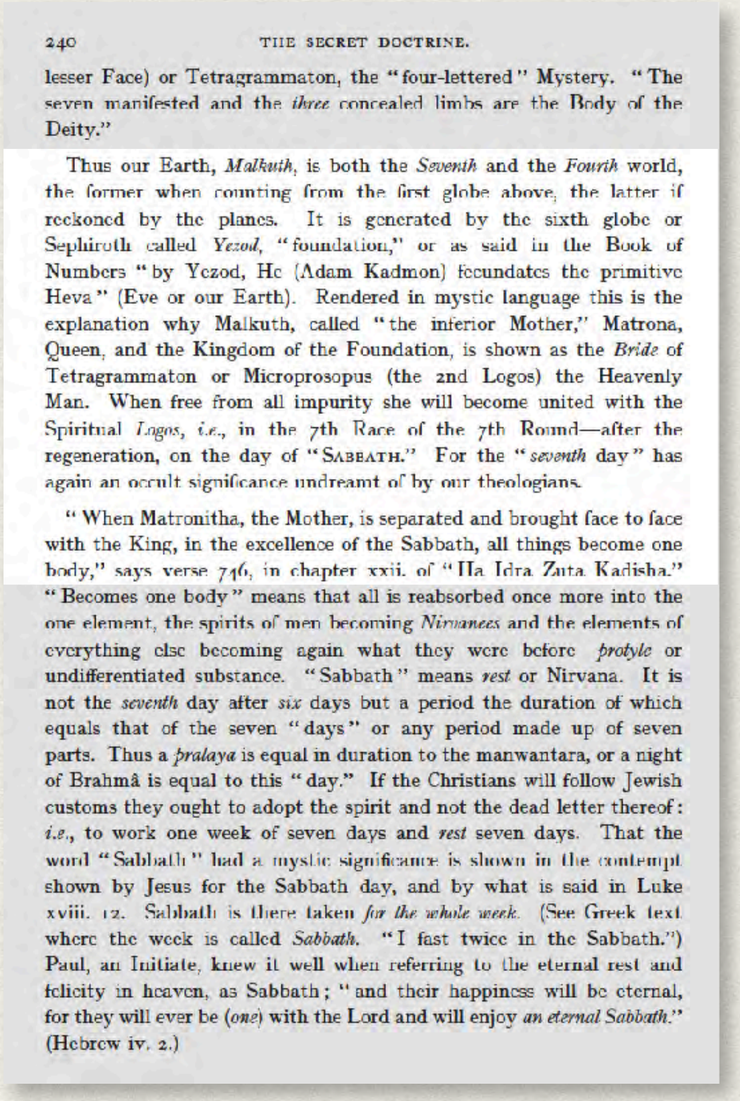
The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

Thus our Earth, Malkuth, is both the Seventh and the Fourth world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called Yezod, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the Bride of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual Logos, i.e., in the 7th Race of the 7th Round — after the regeneration, on the day of " Sabbath." For the "seventh day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, **in the excellence of the Sabbath, all things become one body,"** says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha."



240 THE SECRET DOCTRINE.

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

Thus our Earth, *Malkuth*, is both the *Seventh* and the *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called *Yezod*, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the *Bride* of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual *Logos*, *i.e.*, in the 7th Race of the 7th Round—after the regeneration, on the day of "SABBATH." For the "*seventh* day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha." "Becomes one body" means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before *protyle* or undifferentiated substance. "Sabbath" means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven "days" or any period made up of seven parts. Thus a *pralaya* is equal in duration to the manwantara, or a night of Brahmâ is equal to this "day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: *i.e.*, to work one week of seven days and *rest* seven days. That the word "Sabbath" had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken *for the whole week*. (See Greek text where the week is called *Sabbath*. "I fast twice in the Sabbath.") Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; "and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy *an eternal Sabbath*." (Hebrew iv. 2.)

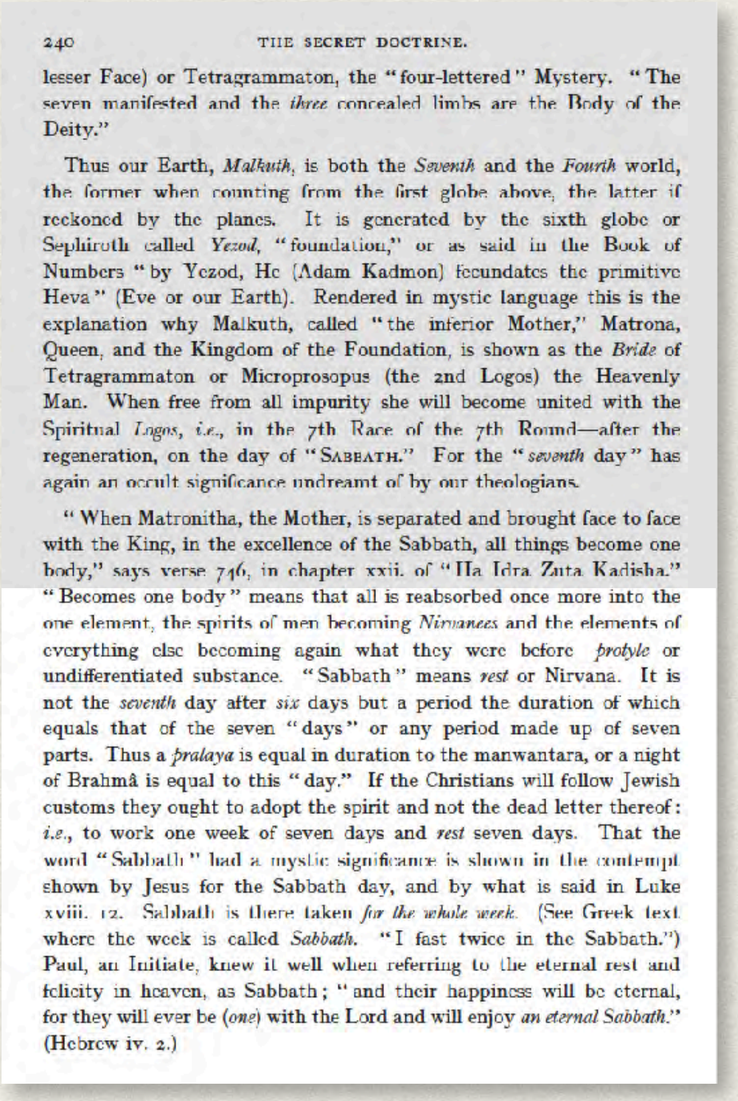
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

"Becomes one body" means that all is reabsorbed once more into the one element, the spirits of men becoming Nirvanees and the elements of everything else becoming again what they were before — **protyle or undifferentiated substance.** "Sabbath" means rest or Nirvana. It is not the seventh day after six days but a period the duration of which equals that of the seven "days" or any period made up of seven parts. Thus a pralaya is equal in duration to the manwantara, or a night of Brahmâ is equal to this "day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: i.e., to work one week of seven days and rest seven days. That the word "Sabbath" had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken for the whole week. (See Greek text where the week is called Sabbath. "I fast twice in the Sabbath.") Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; "and their happiness will be eternal, for they will ever be (one) with the Lord and will enjoy an eternal Sabbath." (Hebrew iv. 2.)



240 THE SECRET DOCTRINE.

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

Thus our Earth, *Malkuth*, is both the *Seventh* and the *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called *Yezod*, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the *Bride* of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual *Logos*, *i.e.*, in the 7th Race of the 7th Round—after the regeneration, on the day of "SABBATH." For the "*seventh* day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha." "Becomes one body" means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before *protyle* or undifferentiated substance. "Sabbath" means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven "days" or any period made up of seven parts. Thus a *pralaya* is equal in duration to the manwantara, or a night of Brahmâ is equal to this "day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: *i.e.*, to work one week of seven days and *rest* seven days. That the word "Sabbath" had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken *for the whole week*. (See Greek text where the week is called *Sabbath*. "I fast twice in the Sabbath.") Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; "and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy *an eternal Sabbath*." (Hebrew iv. 2.)

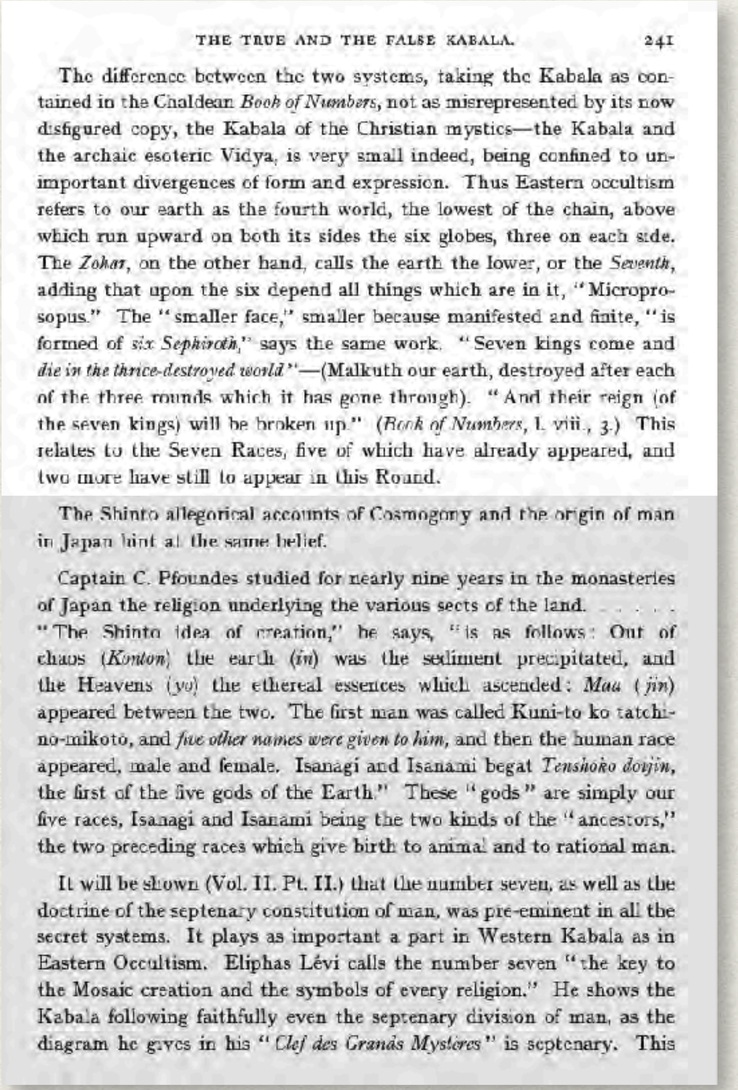
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The difference between the two systems, taking the Kabala as contained in the Chaldean Book of Numbers, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The Zohar, on the other hand, calls the earth the lower, or the Seventh, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of six Sephiroth," says the same work. "Seven kings come and die in the thrice-destroyed world" — (Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (Book of Numbers, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Mau* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko dojin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This



CAPTAIN PFOUNDES.

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

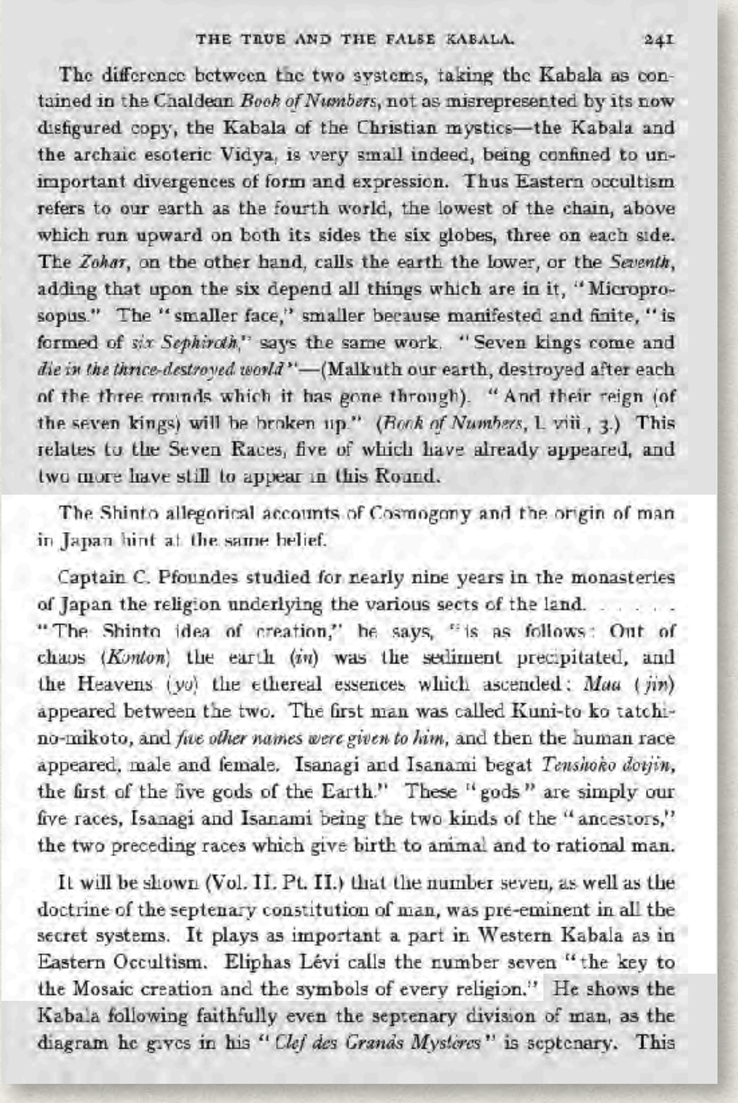
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

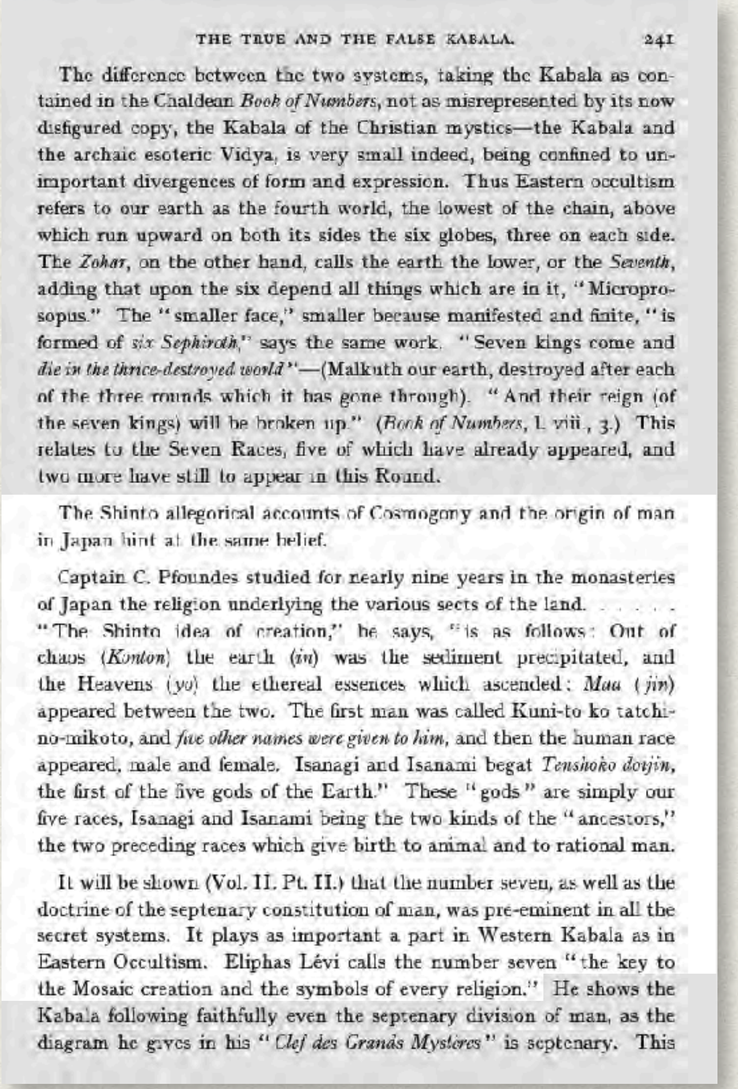
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (***Konton***) the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

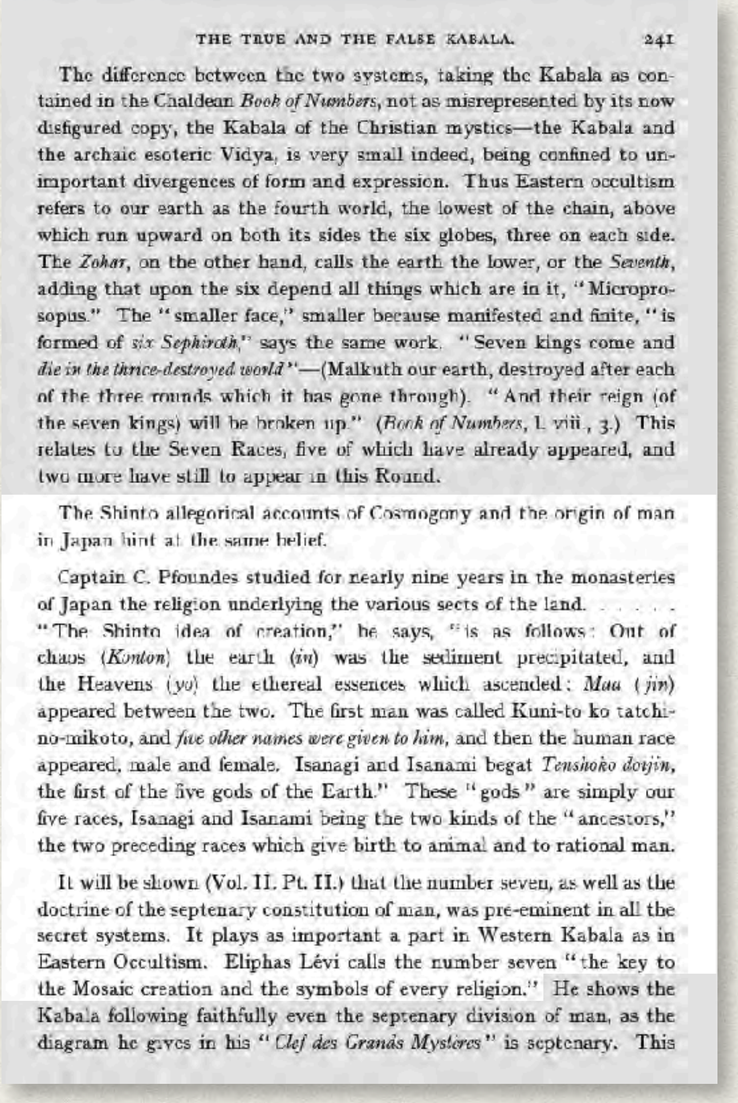
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was **the sediment precipitated,** and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

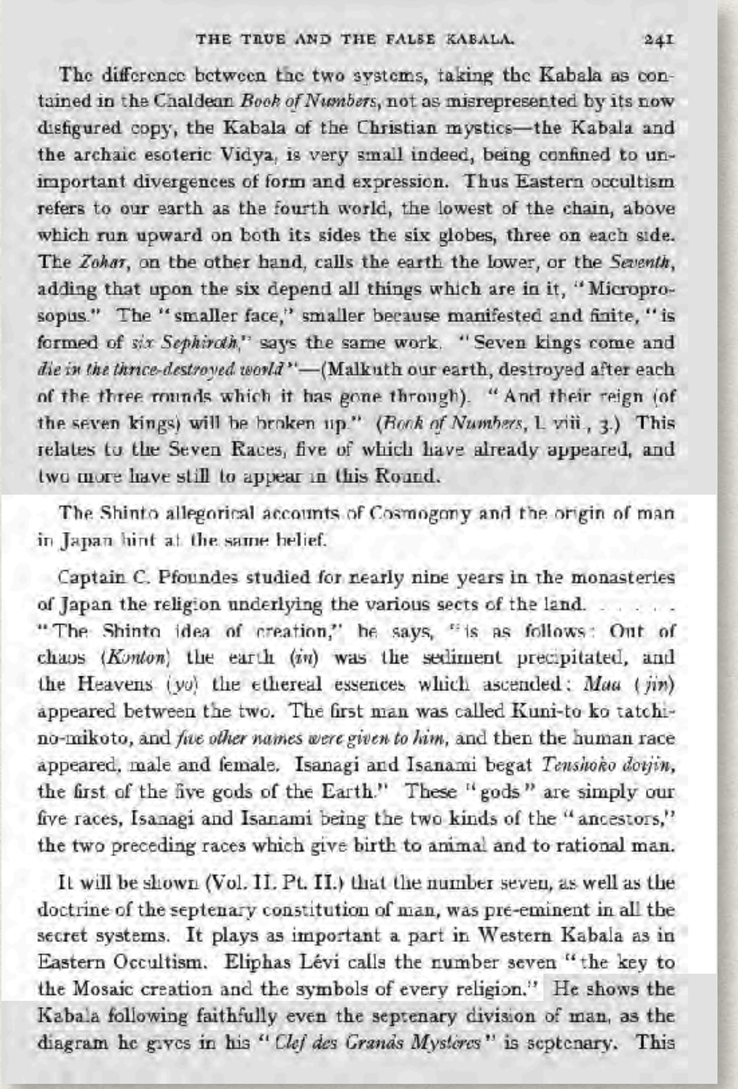
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: ***Maa (jin)*** appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

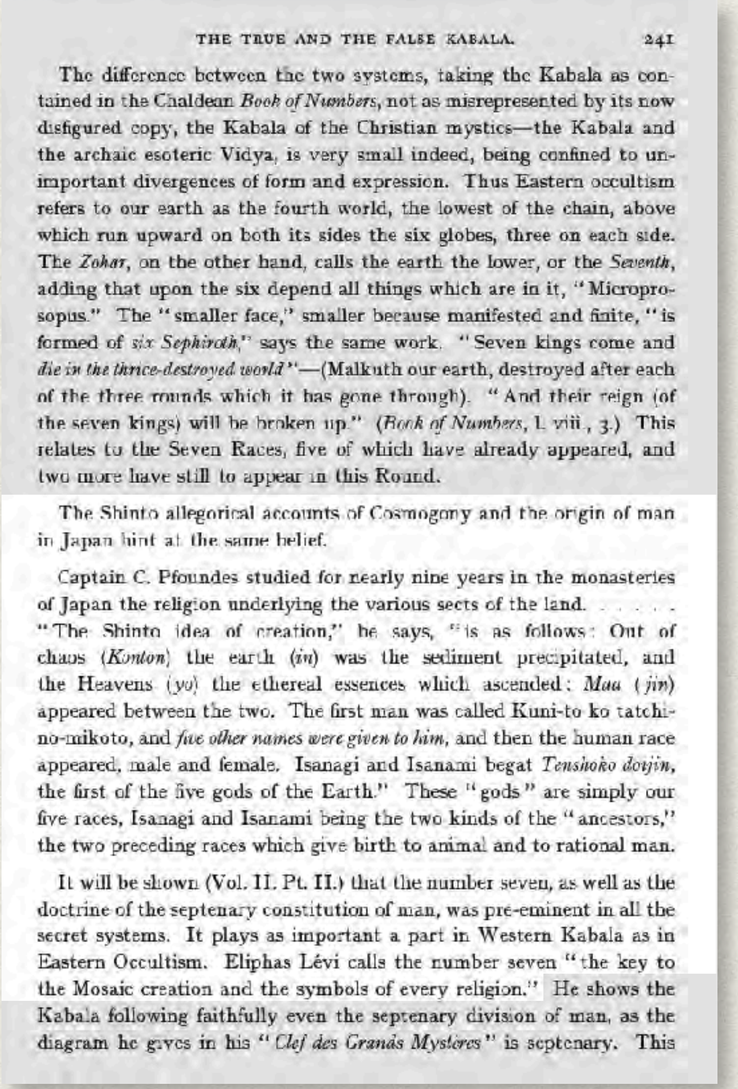
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. **The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,*** and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

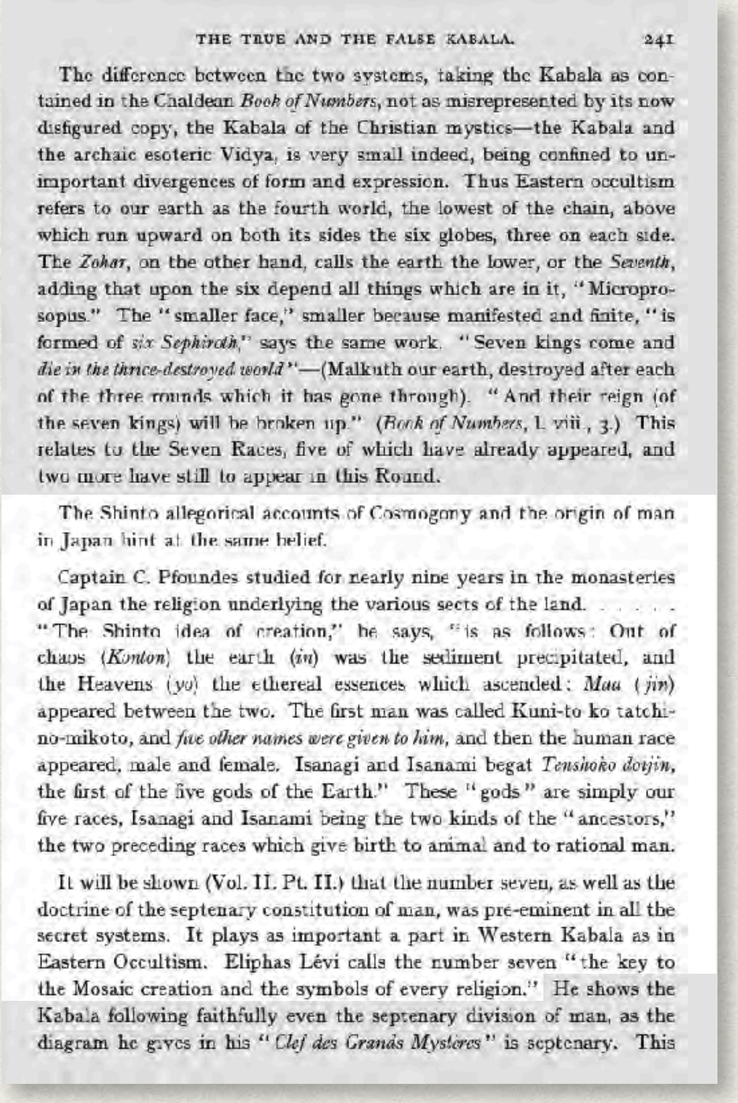
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* **and then the human race appeared, male and female.** Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

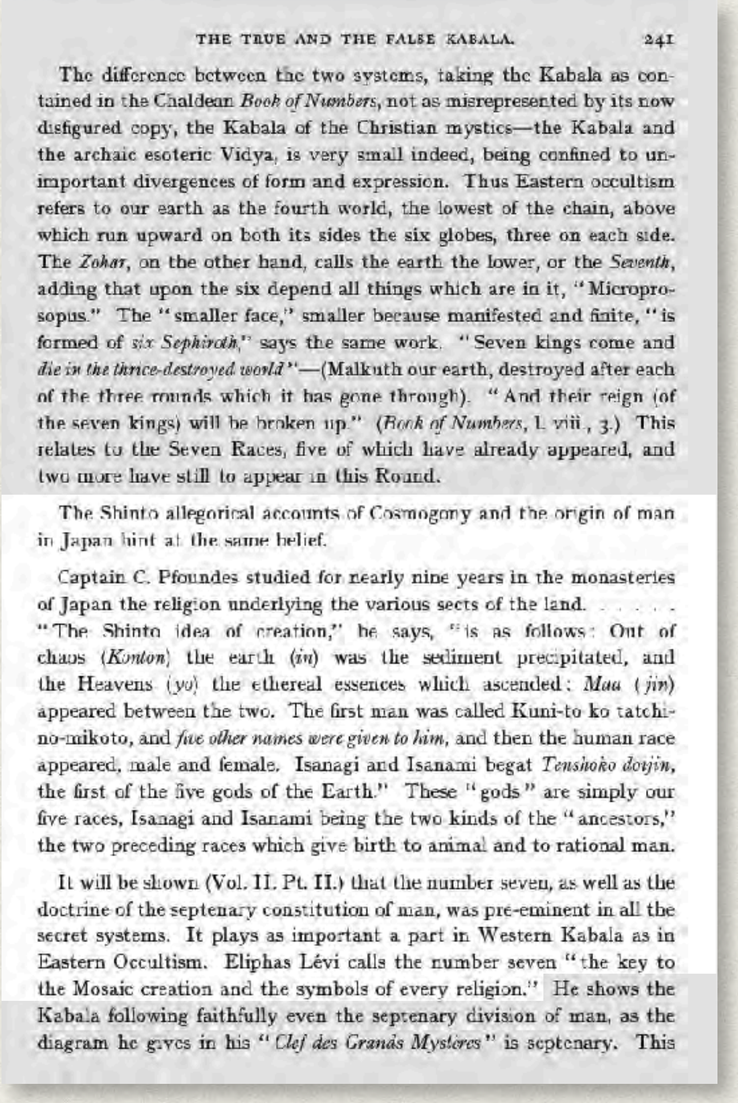
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This


天の浮橋
伊弉諾尊
伊弉冉尊

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

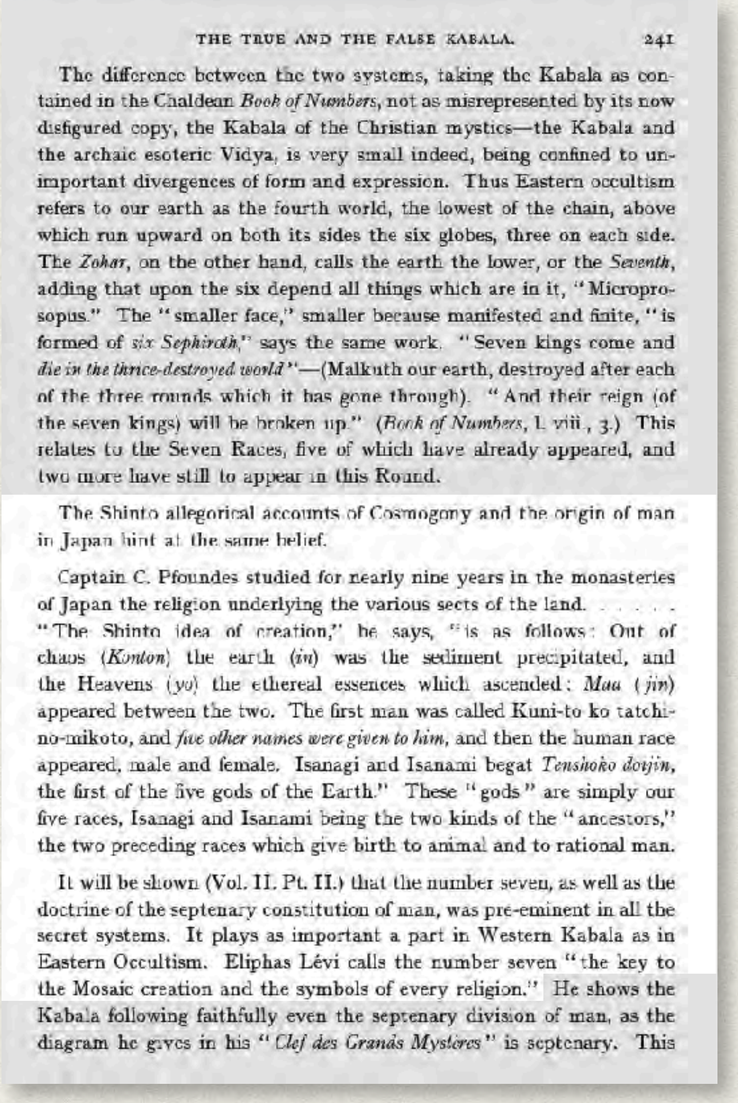
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races **which give birth to animal and to rational man.**

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

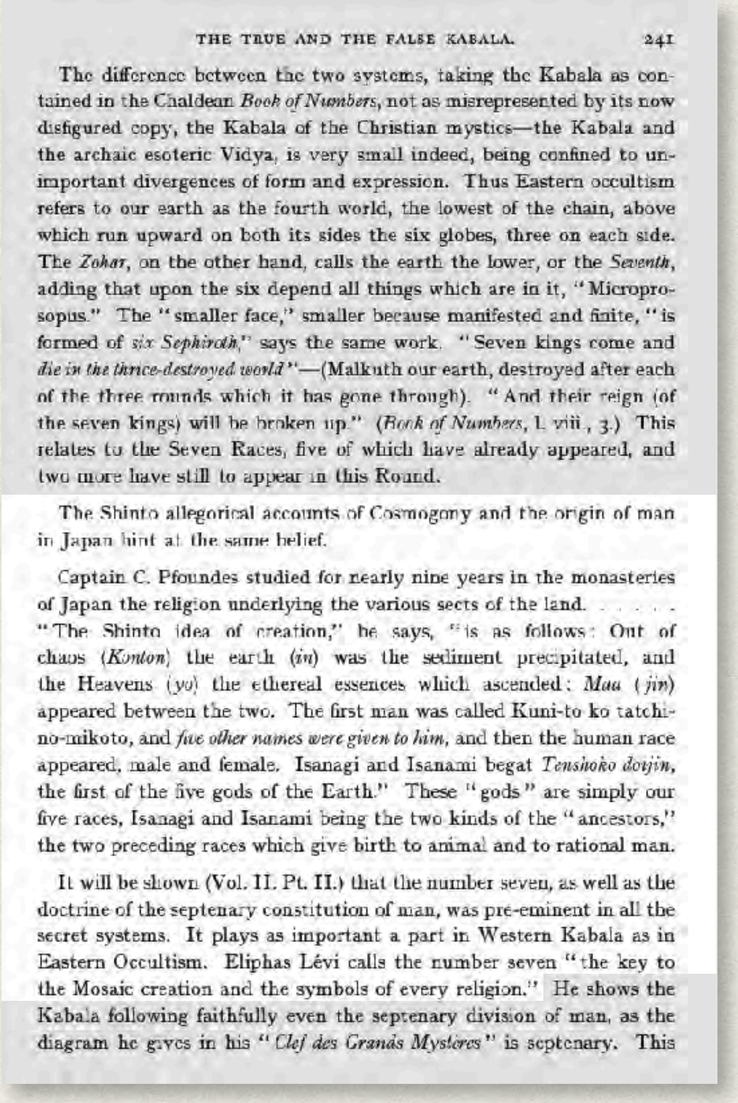
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." **These "gods" are simply our five races,** Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

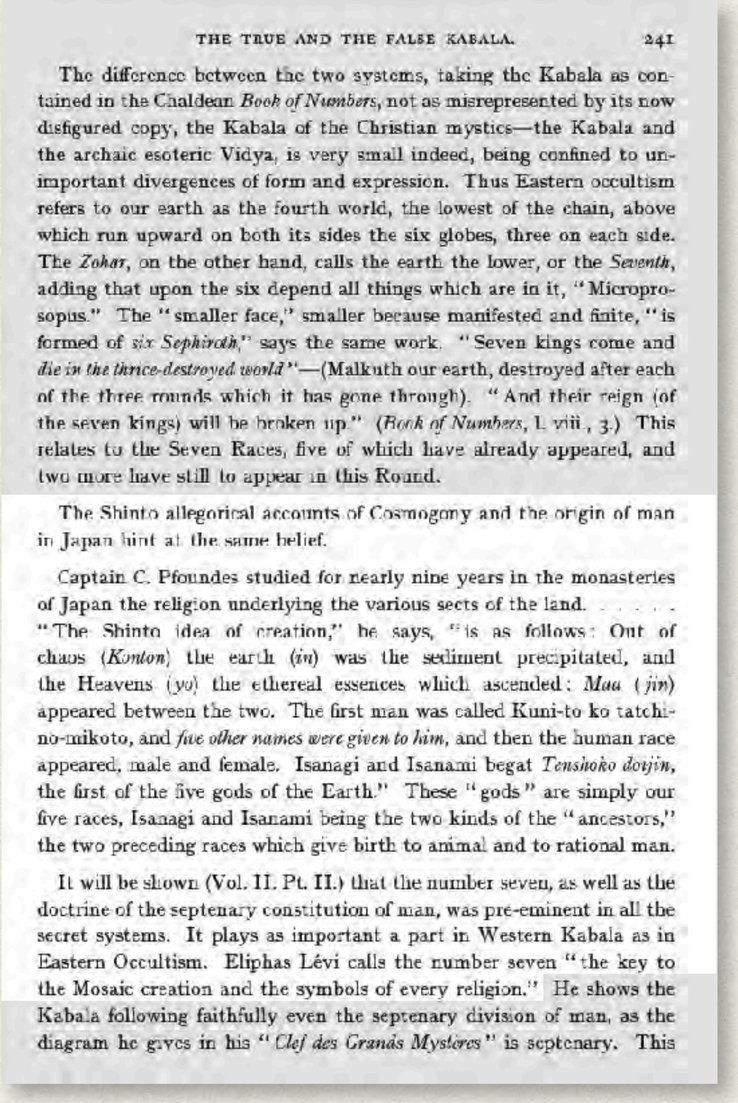
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

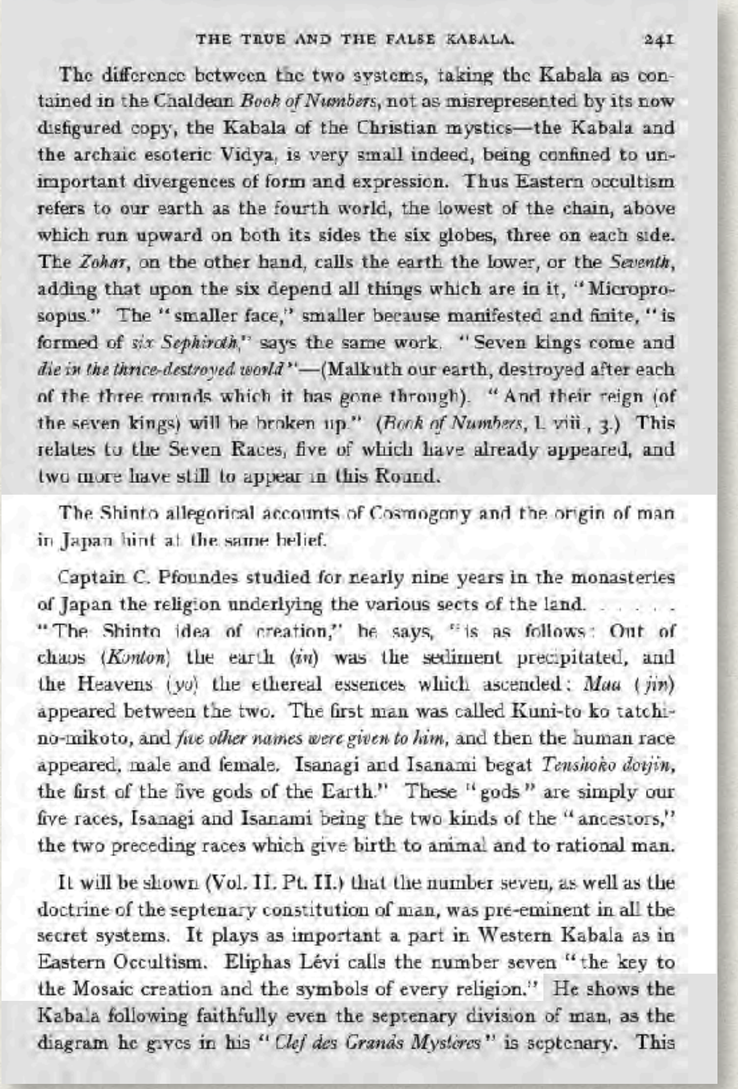
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the **secret systems.** It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

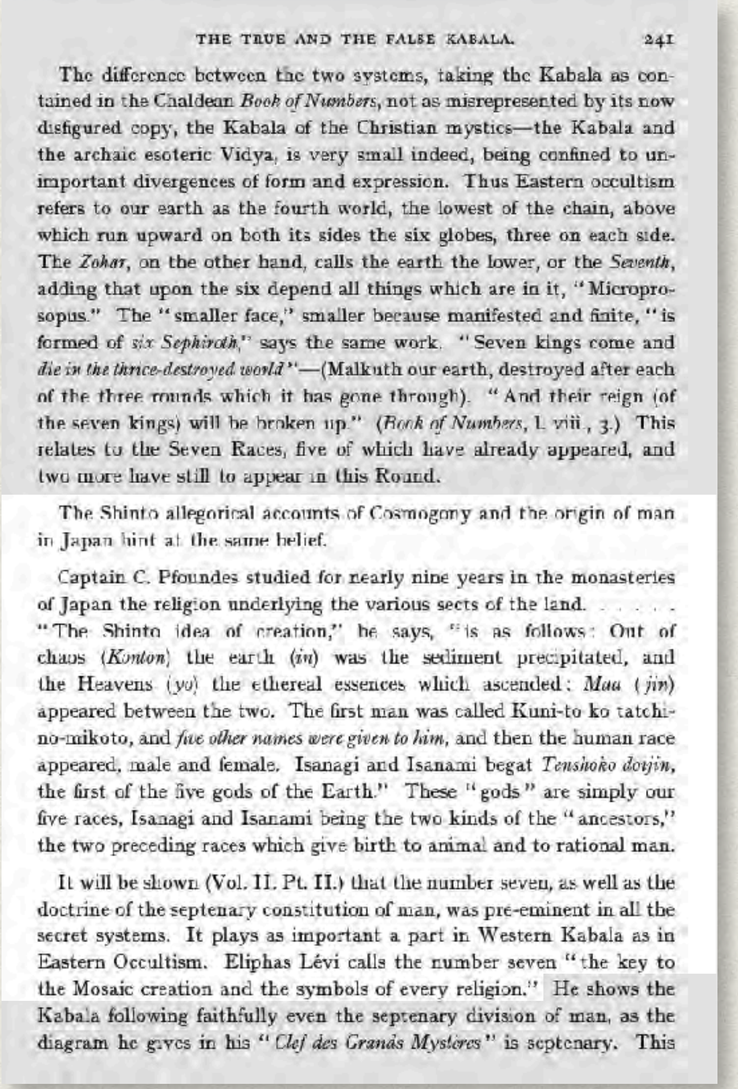
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in **Western Kabala** as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."



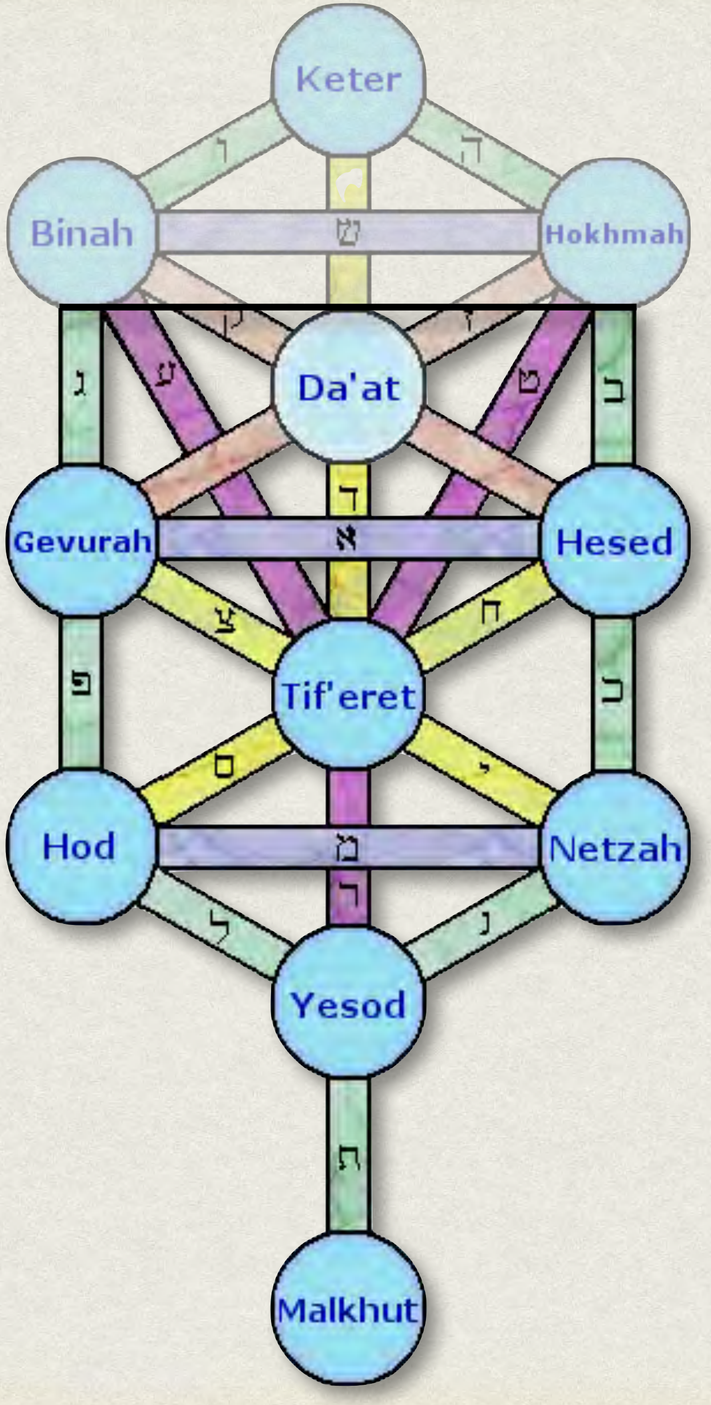
THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mysteres*" is septenary. This


Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut

VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

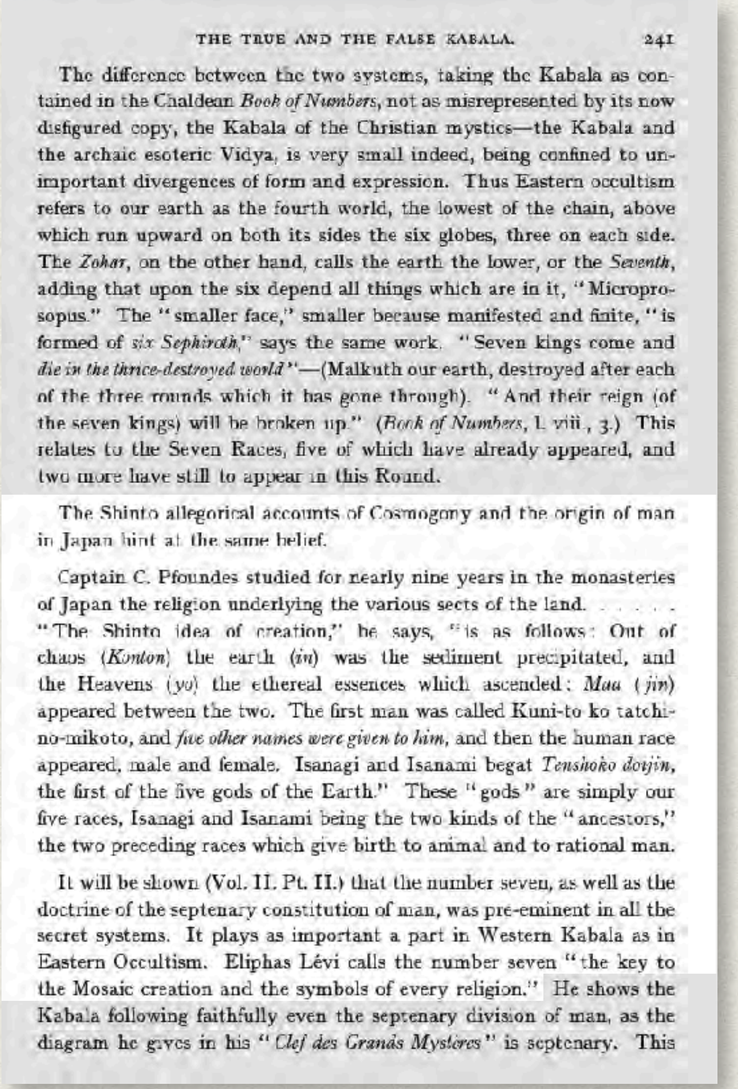
From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . "The Shinto idea of creation," he says, "is as follows: Out of chaos *(Konton)* the earth *(in)* was the sediment precipitated, and the Heavens *(yo)* the ethereal essences which ascended: *Maa (jin)* appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him,* and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin,* the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. **Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion."**



THE TRUE AND THE FALSE KABALA. 241

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, I. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This



Eliphas Lévi

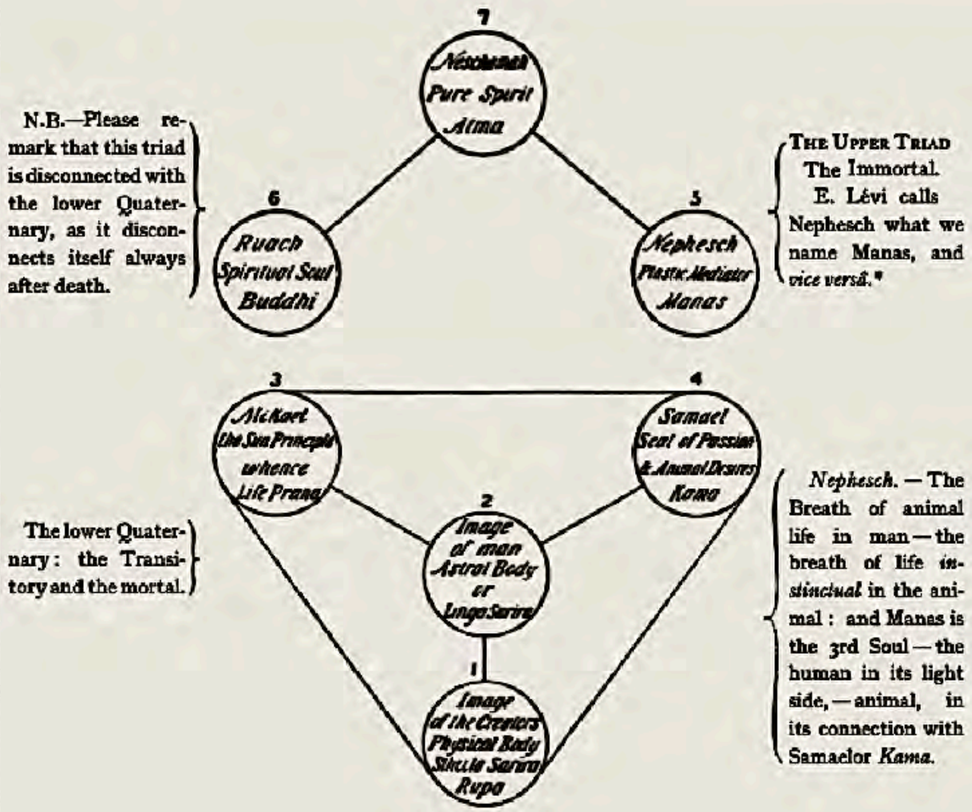
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, *"Une prophetie et diverses pensées de Paracelse,"* however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

The Upper Triad The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

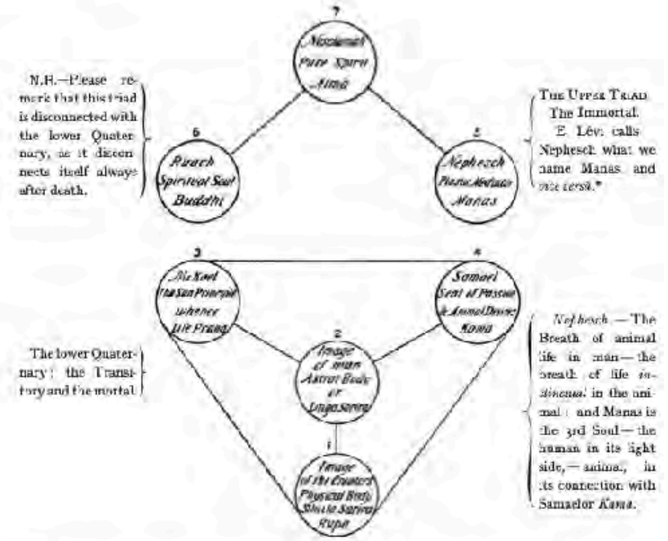
The lower Quaternary: the Transitory and the mortal.

Nephesch. **— The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.**

the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

The Upper Triad The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind. Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

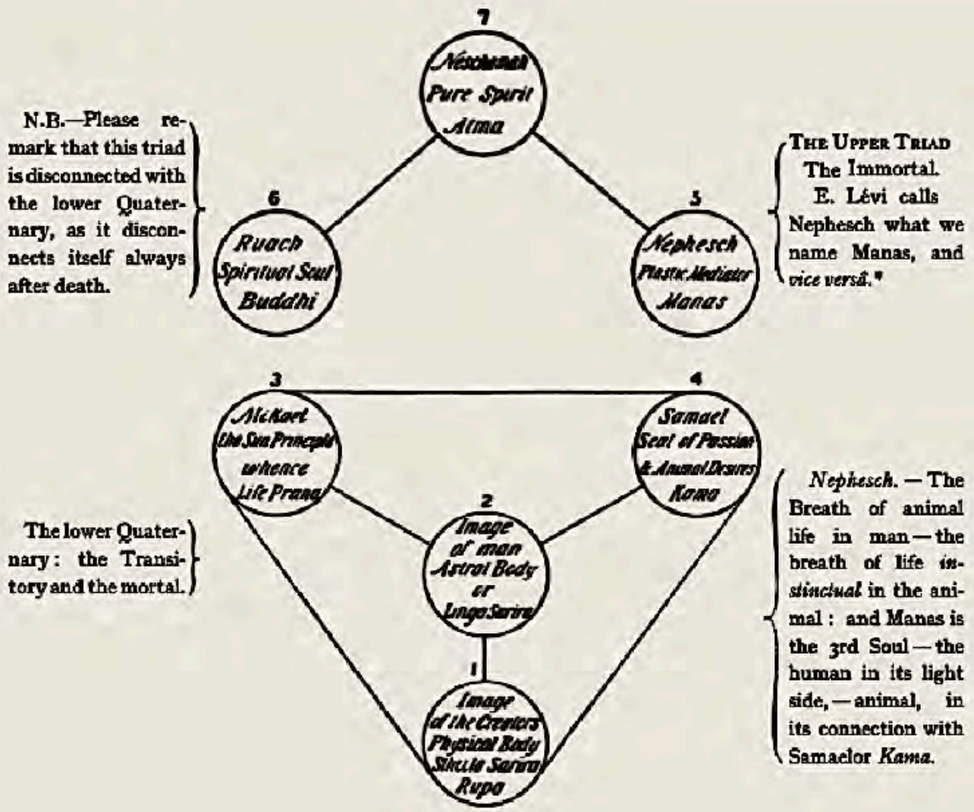
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, *"Une prophetie et diverses pensées de Paracelse,"* however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

The Upper Triad The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

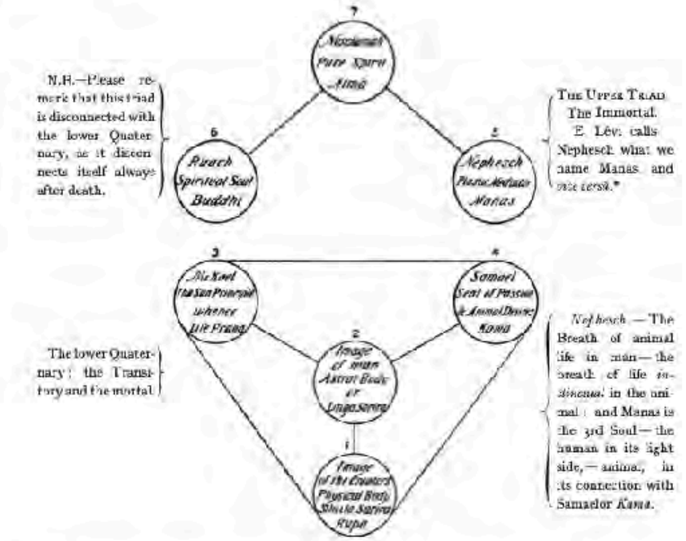
The lower Quaternary: the Transitory and the mortal.

***Nephesch.*— The Breath of animal life in man—the breath of life *instinctual* in the animal: and Manas is the 3rd Soul—the human in its light side,—animal, in its connection with Samaelor *Kama*.**

the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

The Upper Triad The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch.—The Breath of animal life in man—the breath of life *instinctual* in the animal: and Manas is the 3rd Soul—the human in its light side,—animal, in its connection with Samaelor *Kama*.

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind. Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

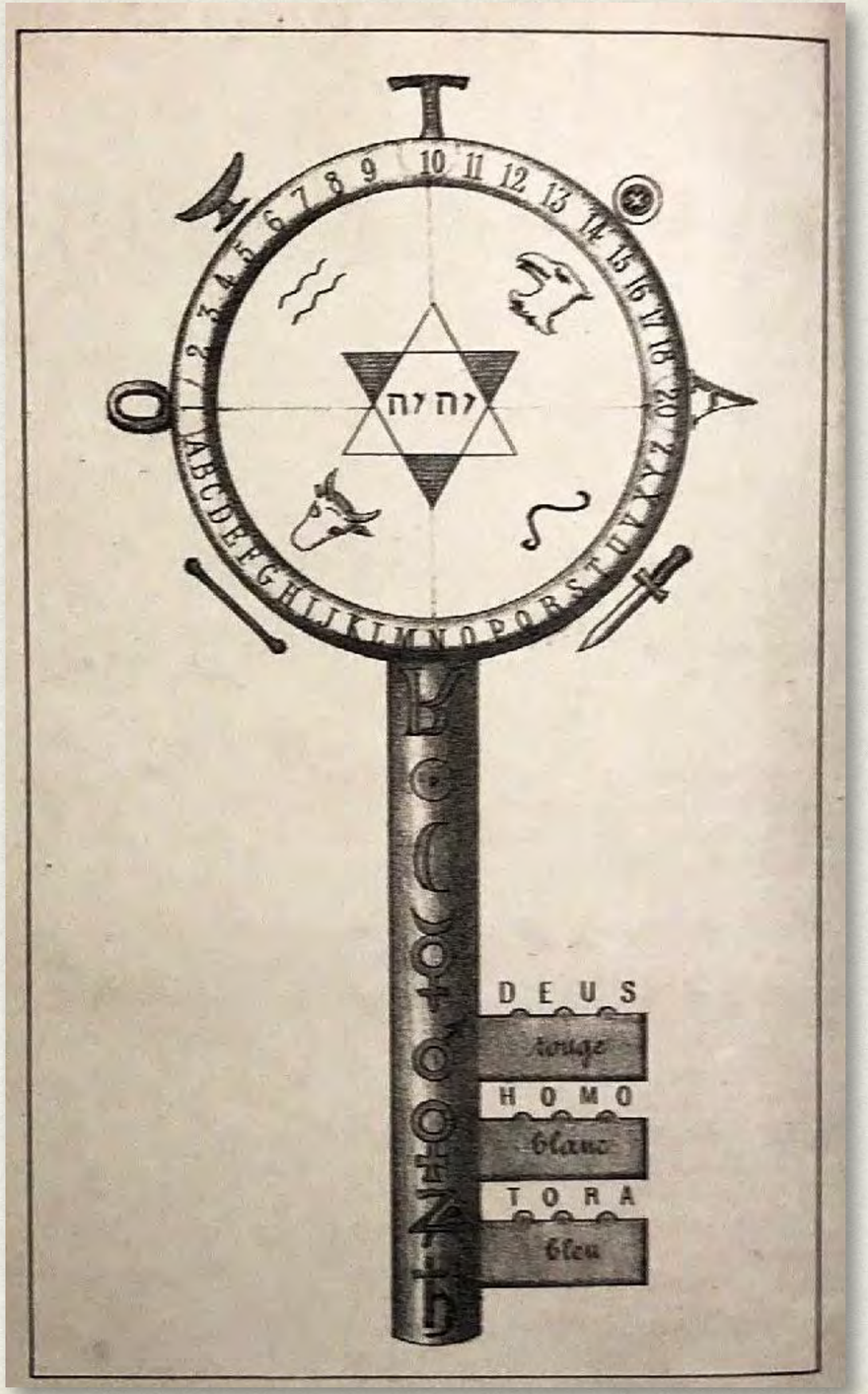
ELIPHAS LEVI

La clef des grands mysteres



Suivant Hénoch, Abraham,
Hermès Trimégiste et Salomon

Editions BUSSIÈRE



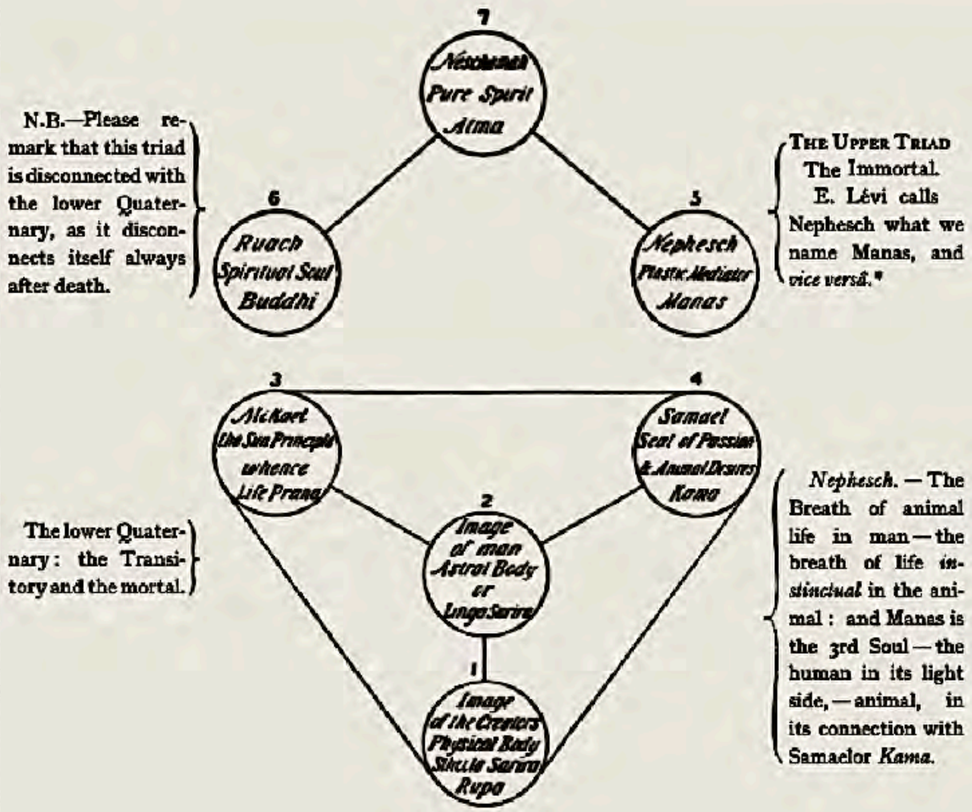
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, ***"Une prophetie et diverses pensées de Paracelse,"*** however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

THE UPPER TRIAD The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

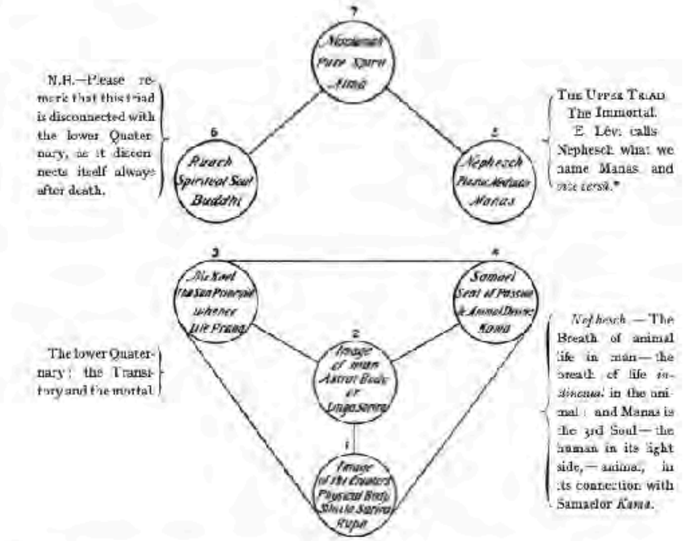
The lower Quaternary: the Transitory and the mortal.

***Nephesch.* — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.**

the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

THE UPPER TRIAD The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

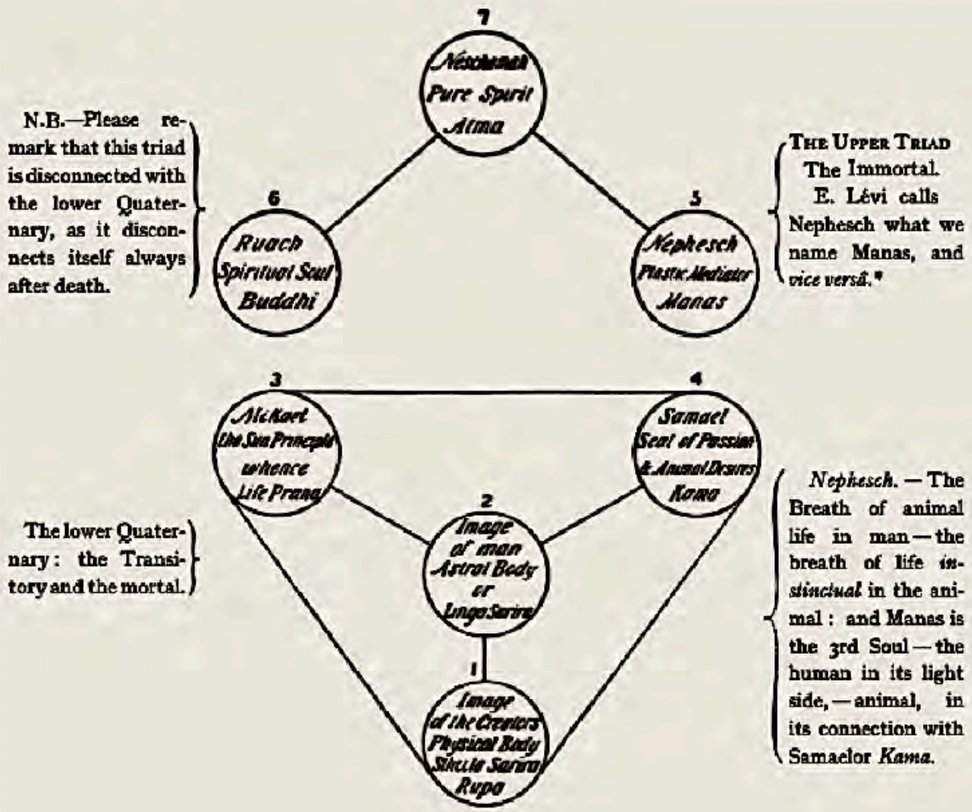
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, *"Une prophetie et diverses pensées de Paracelse,"* **however cleverly the correct thought is veiled.** One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

The Upper Triad The Immortal. E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

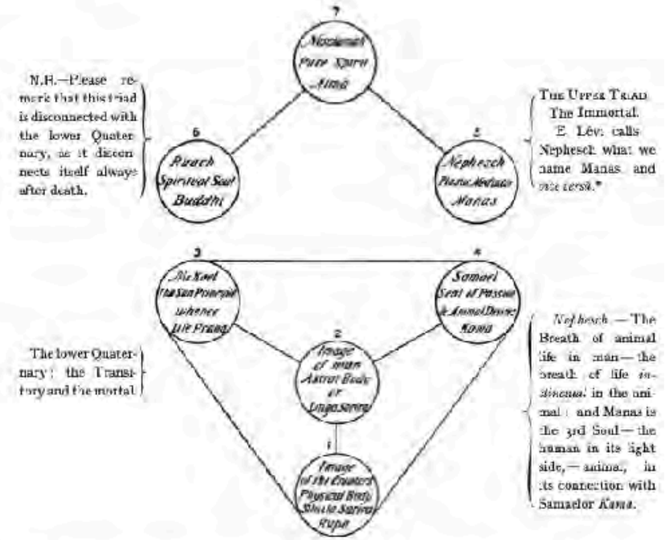
The lower Quaternary: the Transitory and the mortal.

***Nephesch.* — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.**

the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—



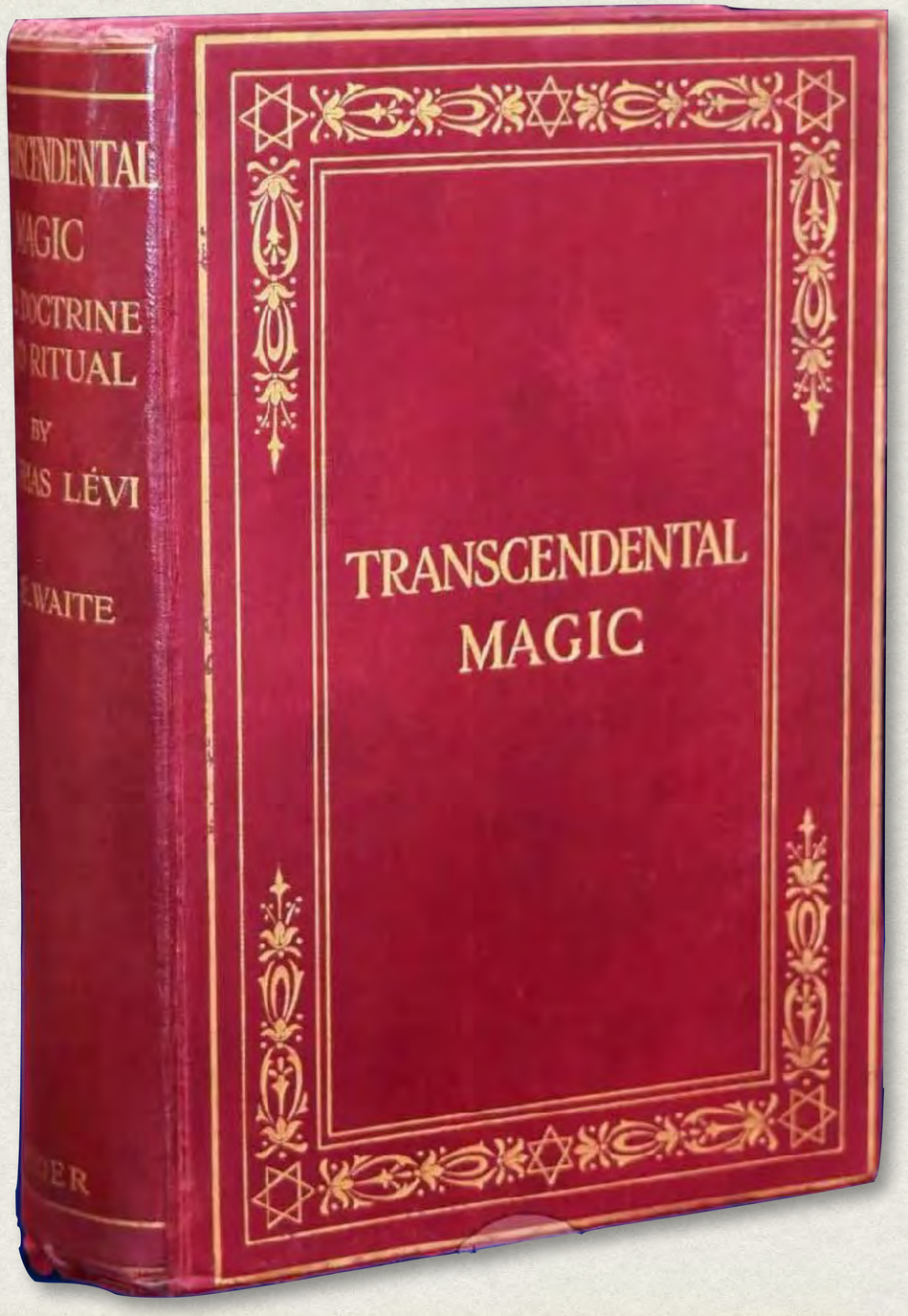
N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

The Upper Triad The Immortal. E. Lévi calls Nephesch what we name Manas and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.



"…it is the devil of M. Eudes de Mirville, and is really the blind force which souls must overcome if they would be free from the chains of earth; for, unless their will can detach them from this fatal attraction, they will be absorbed in the current by the force which produced them, and will return to the central and eternal fire.

Transcendental Magic:229

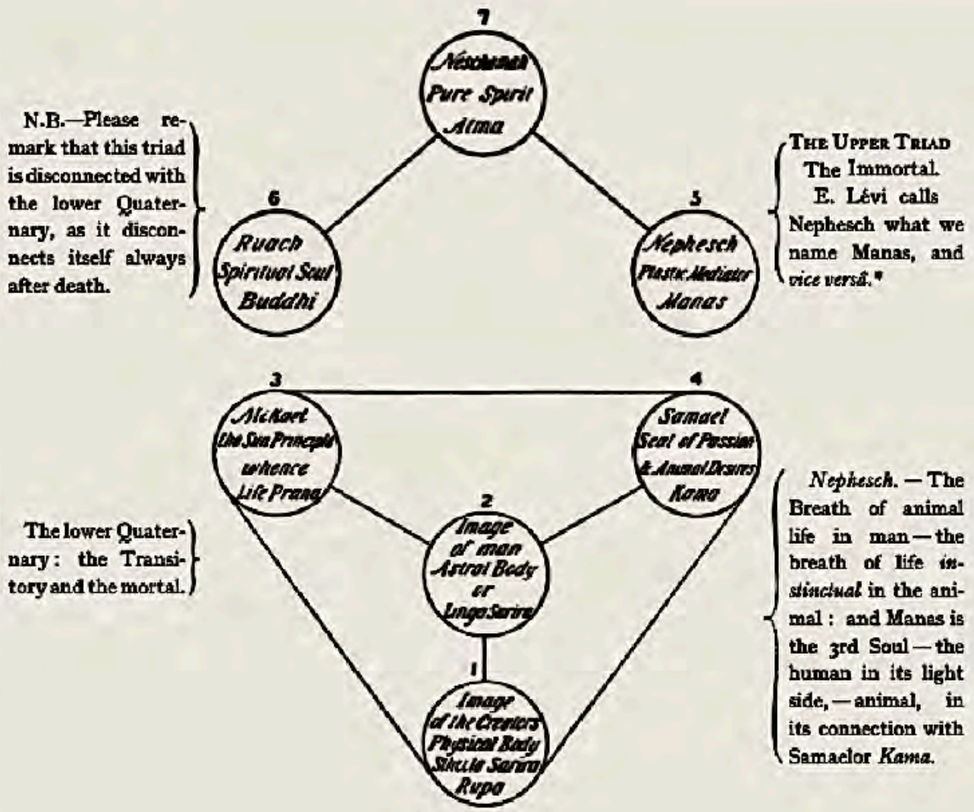
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

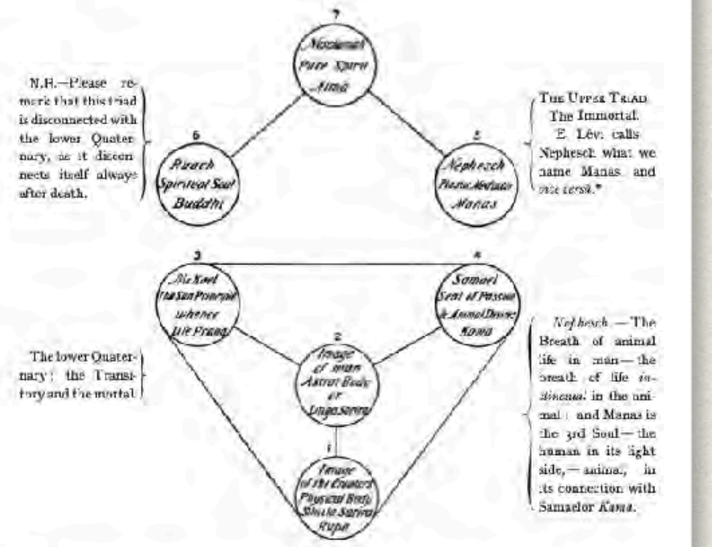
He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, *"Une prophetie et diverses pensées de Paracelse,"* however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse,*" however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—



* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind. Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

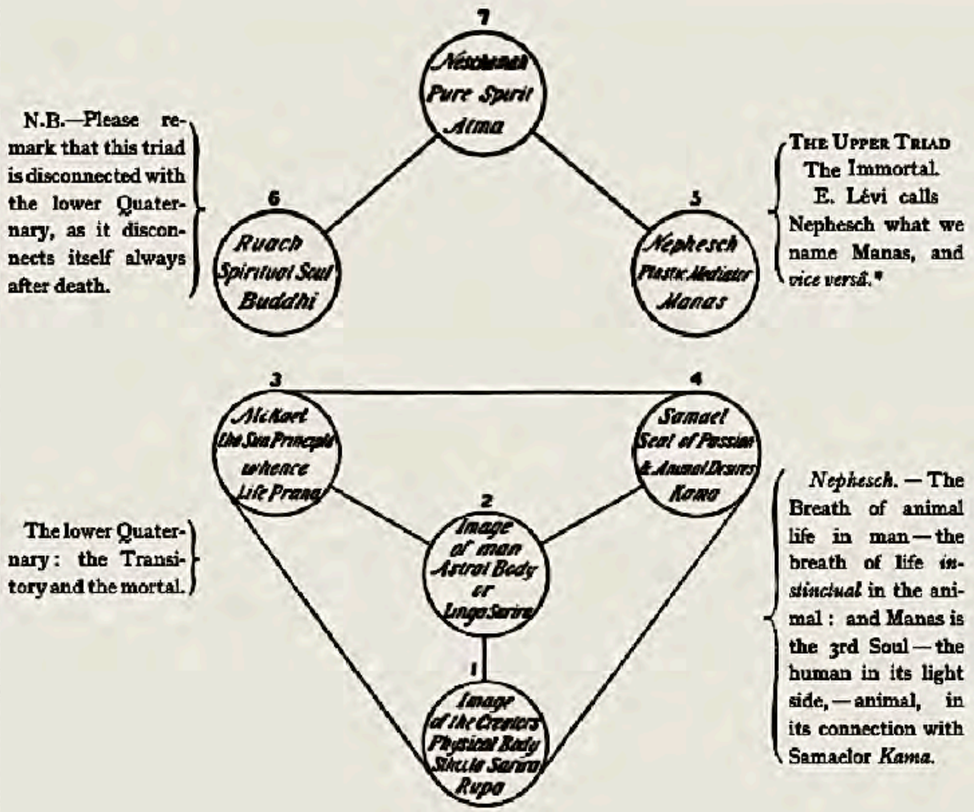
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

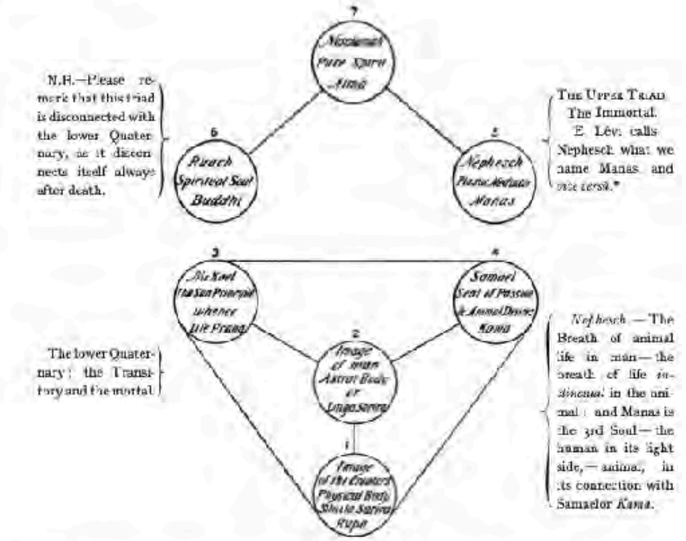
He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, *"Une prophetie et diverses pensées de Paracelse,"* however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



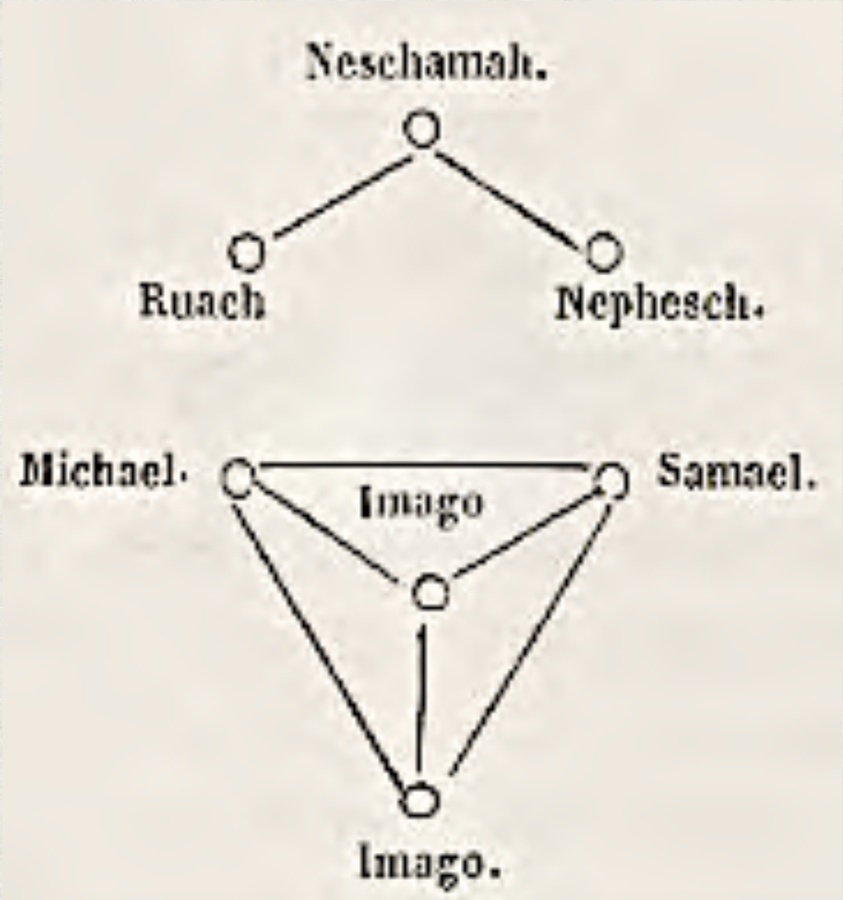
the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached:—

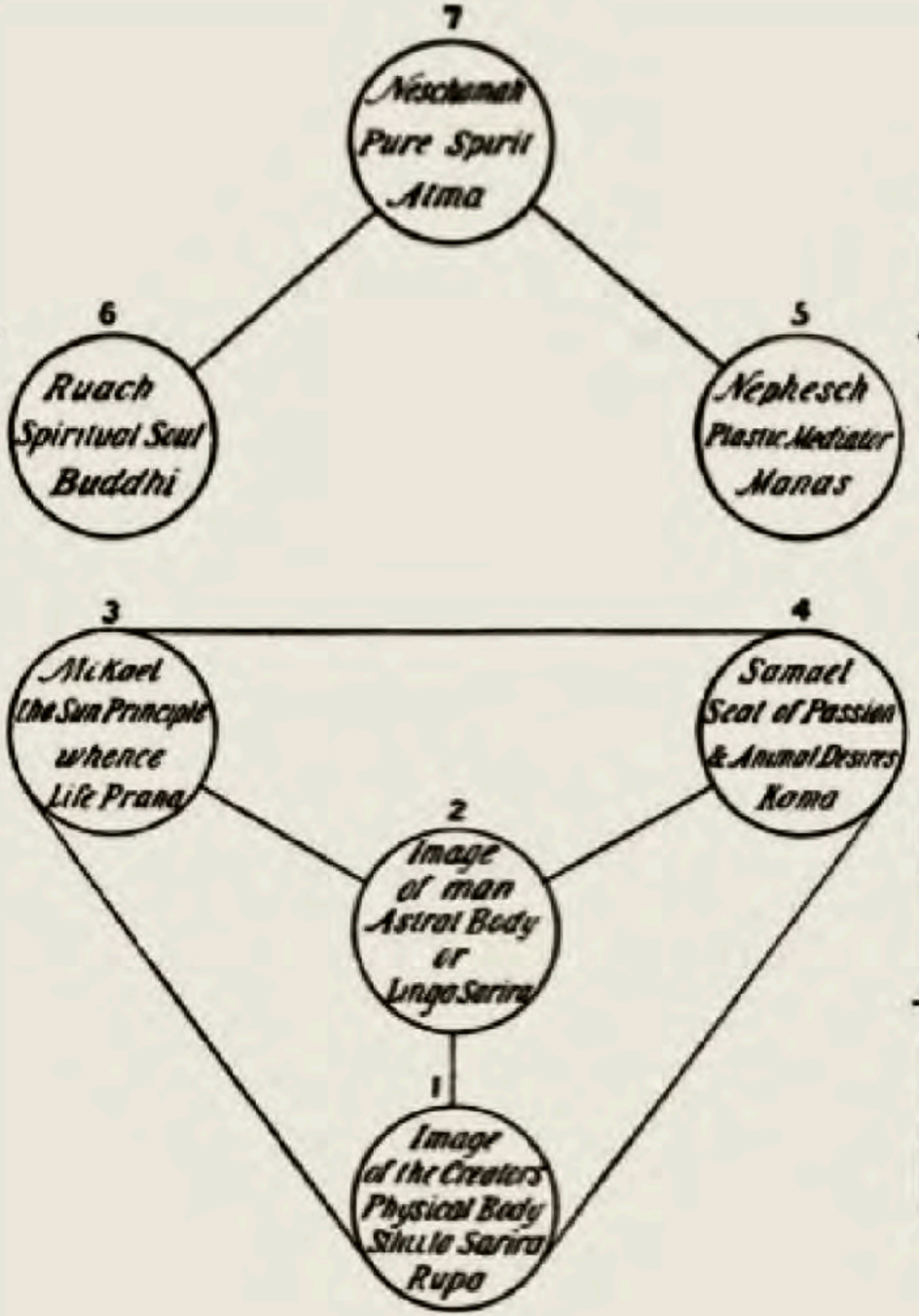


* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind. Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.



– from Levi's "Key of the Great Mysteries"

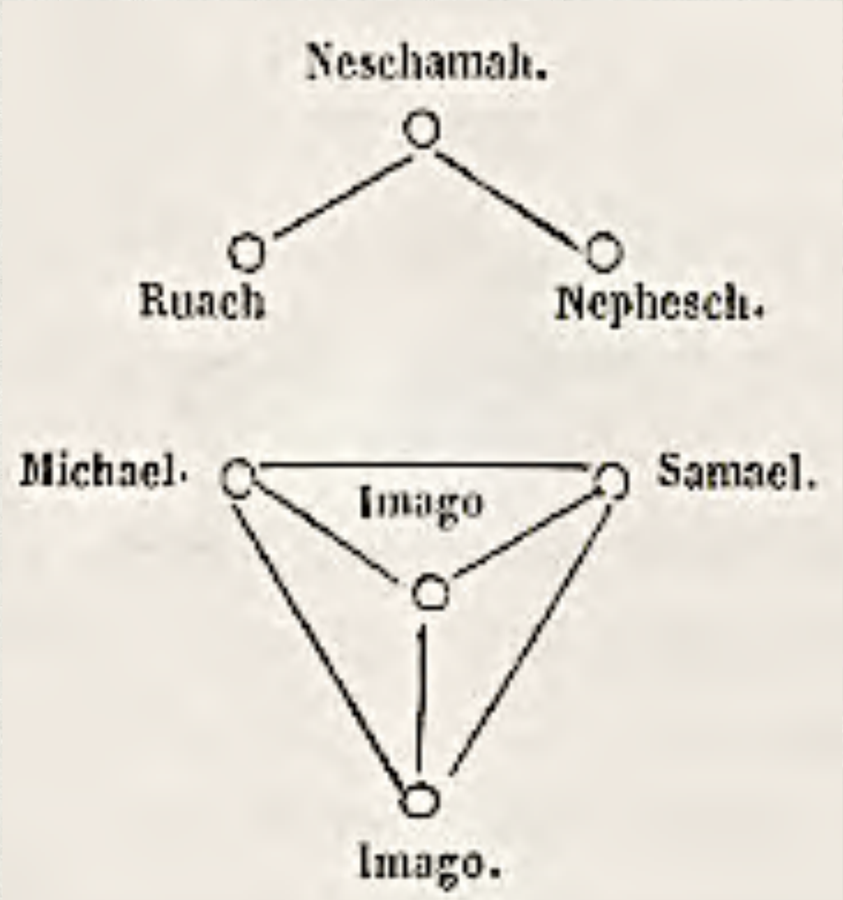
N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.



THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

7
Neschamah
Pure Spirit
Atma

6
Ruach
Spiritual Soul
Buddhi

5
~~Nephesch~~
Plastic
Mediator
Manas

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

3
Mikael
Sun Principle
whence
Life Prana

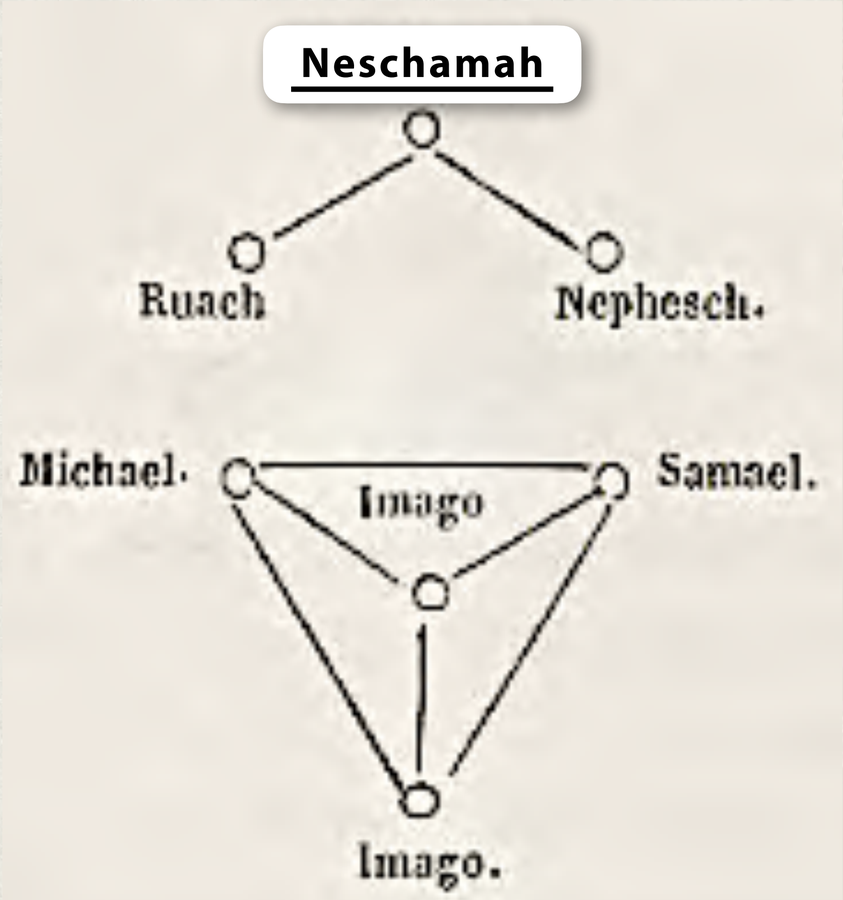
4
Samael
Seat of Passion
& Animal Desires
Kama

2
Image
of Man
Astral Body
Linga Sarira

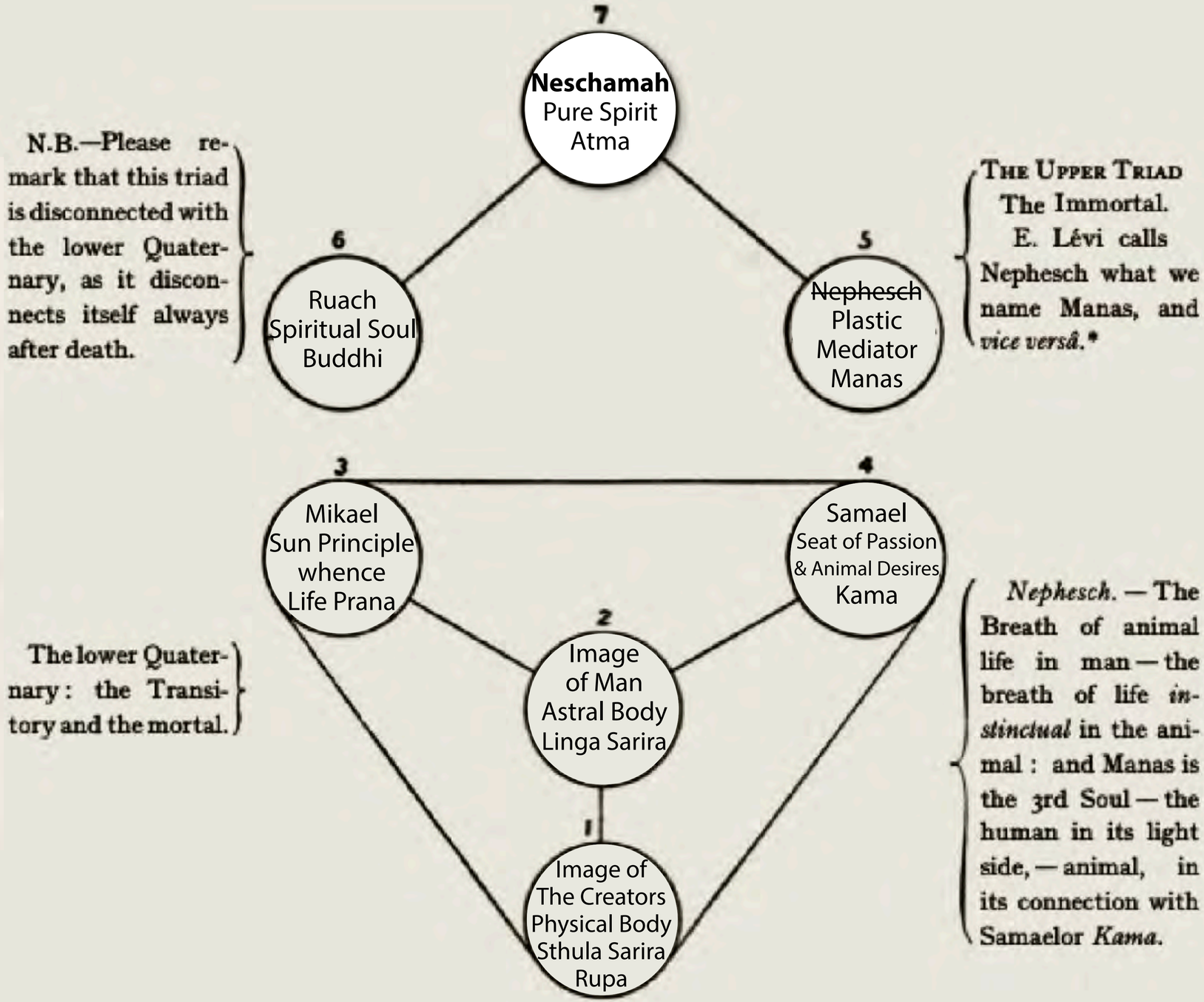
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa

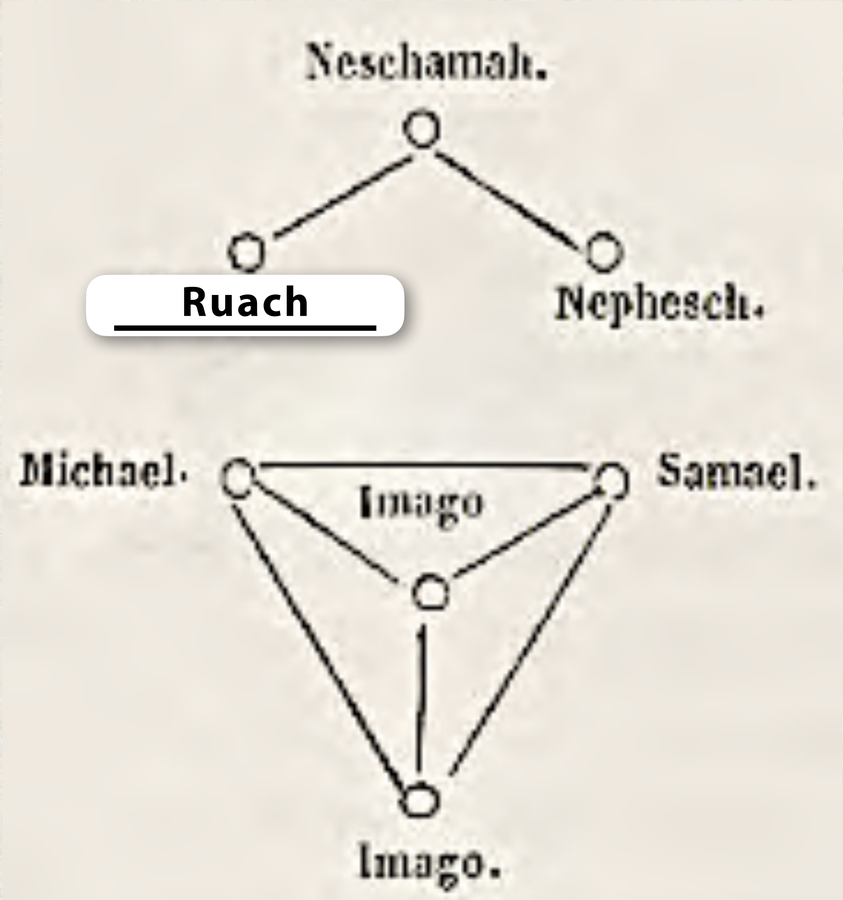
The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

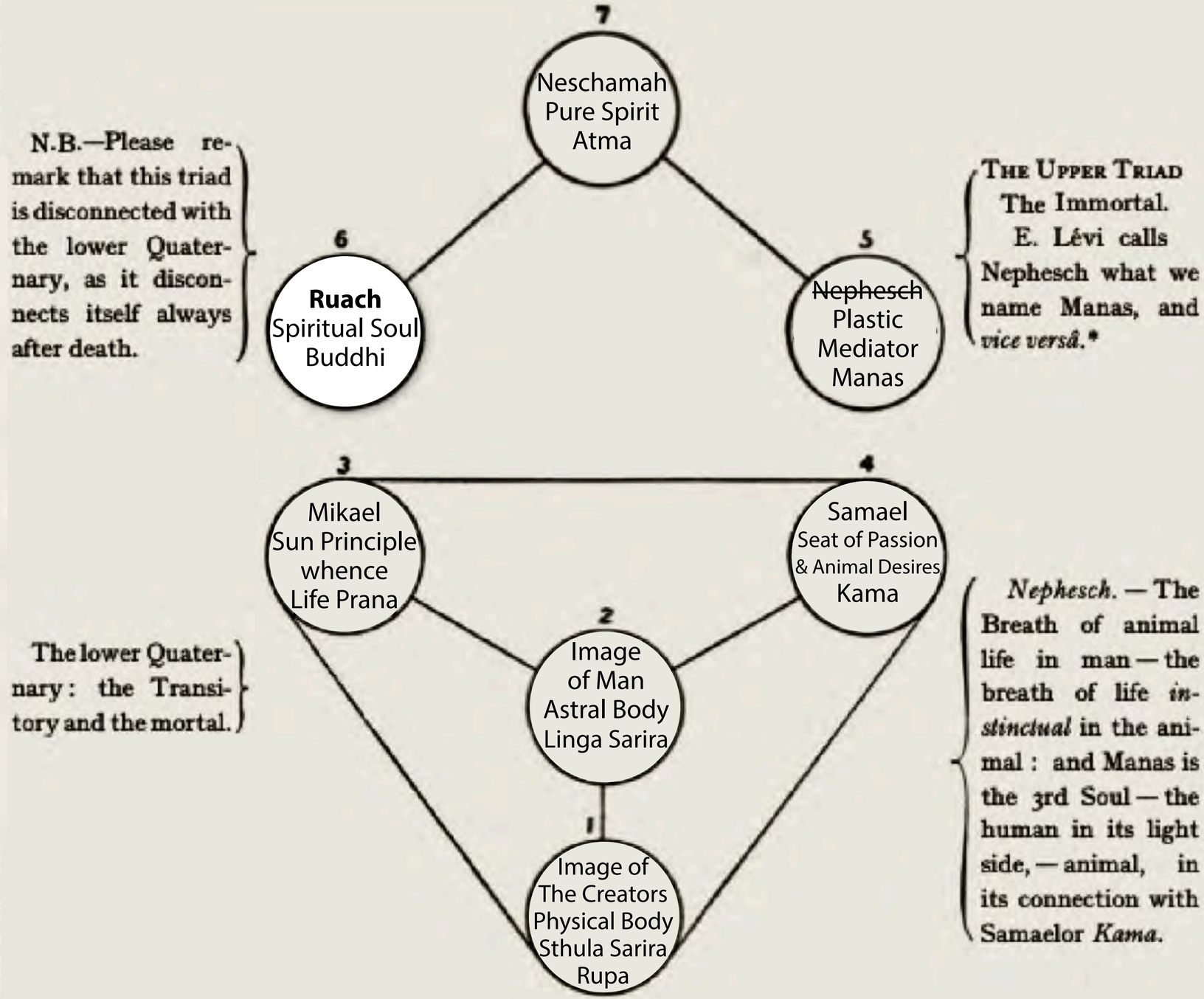


– from Levi's "Key of the Great Mysteries"





– from Levi's "Key of the Great Mysteries"

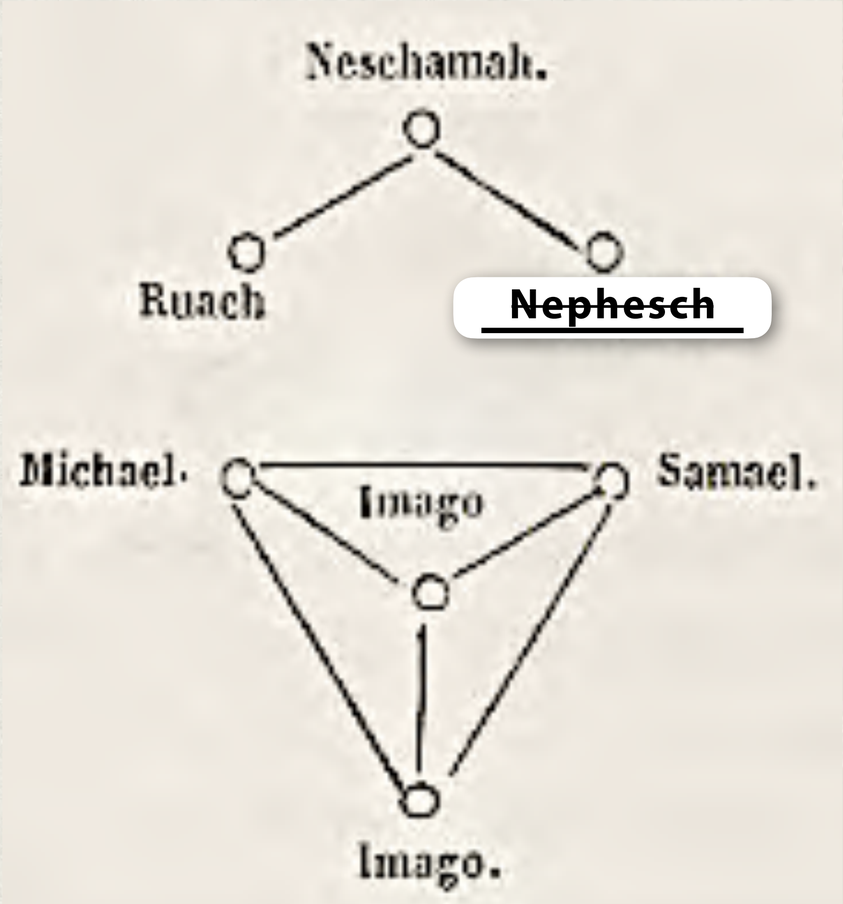


N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

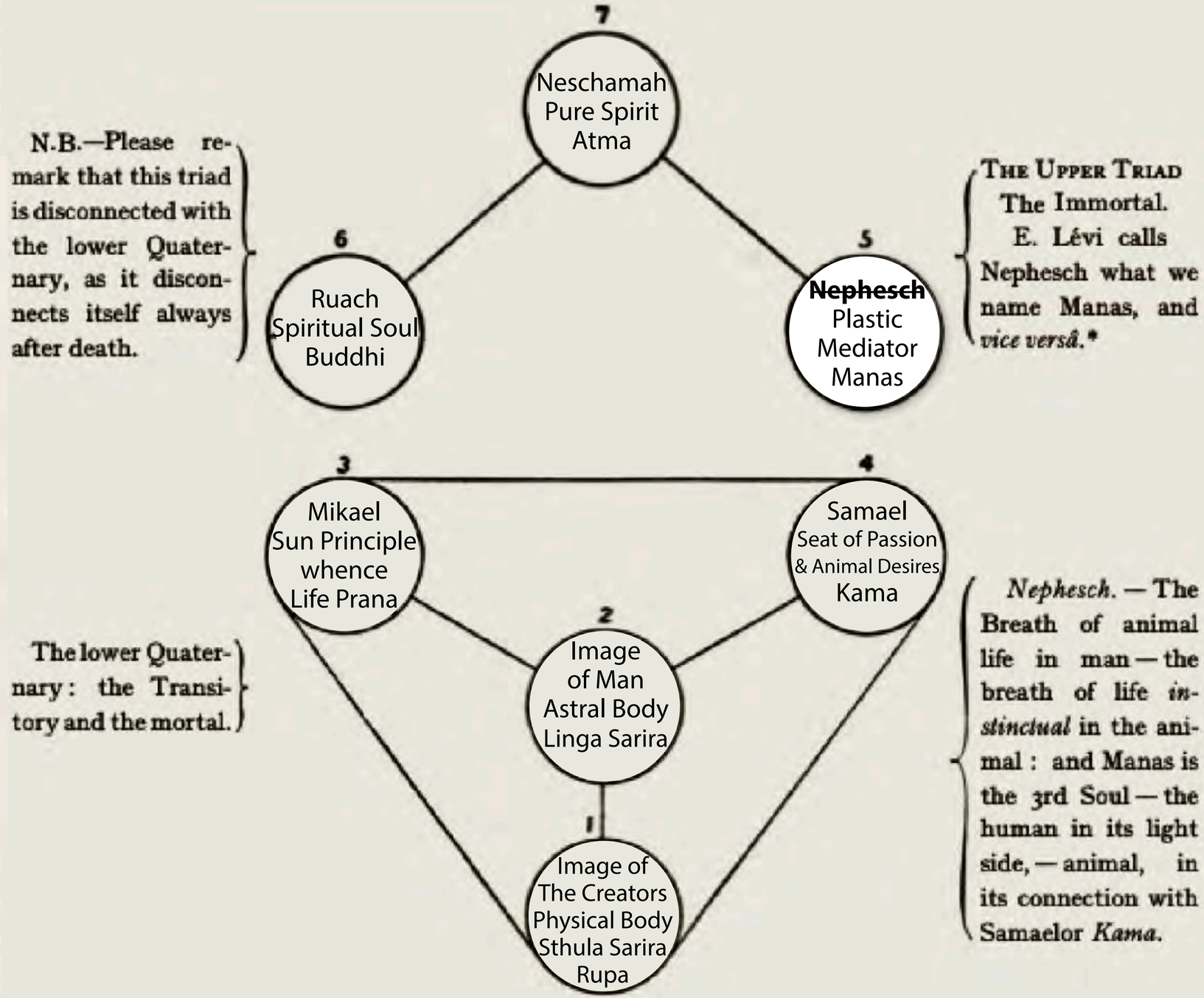
THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

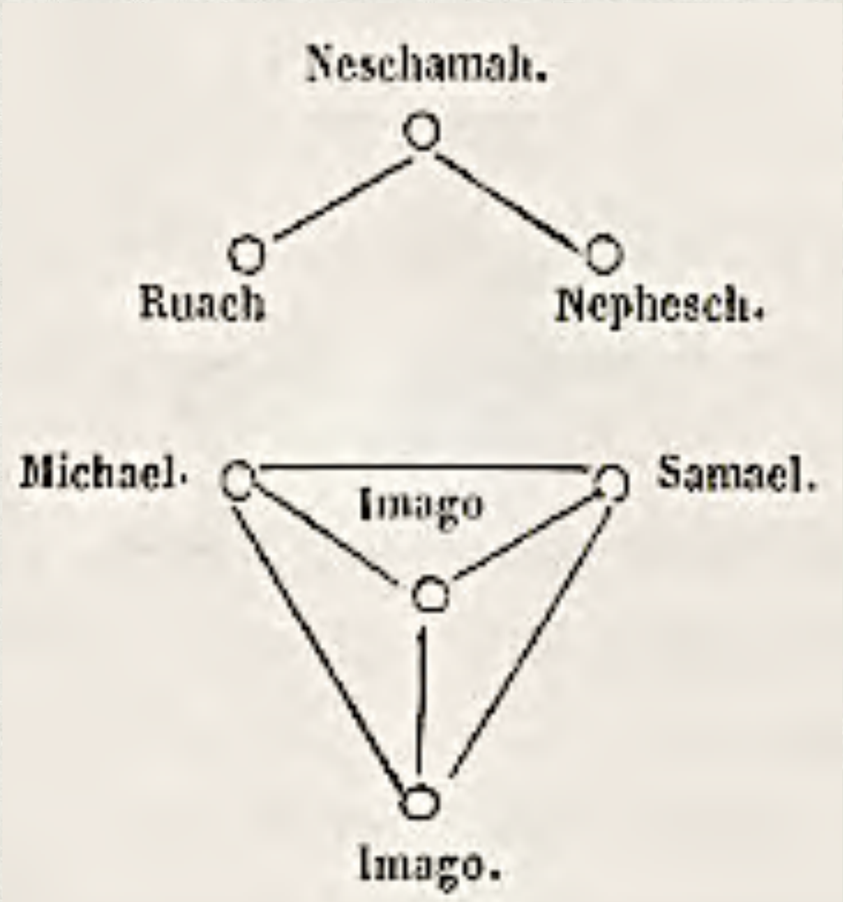


N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

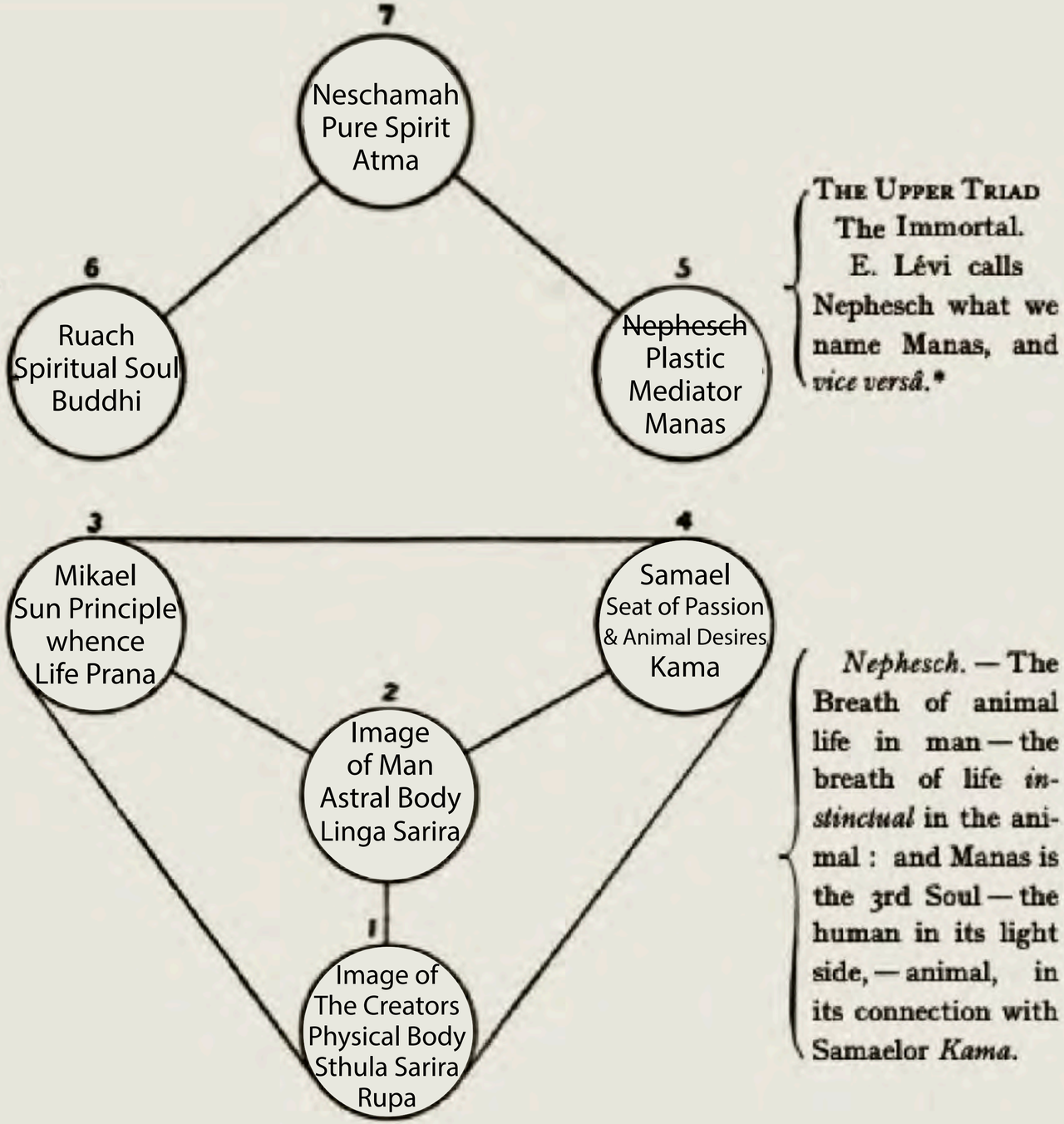
The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

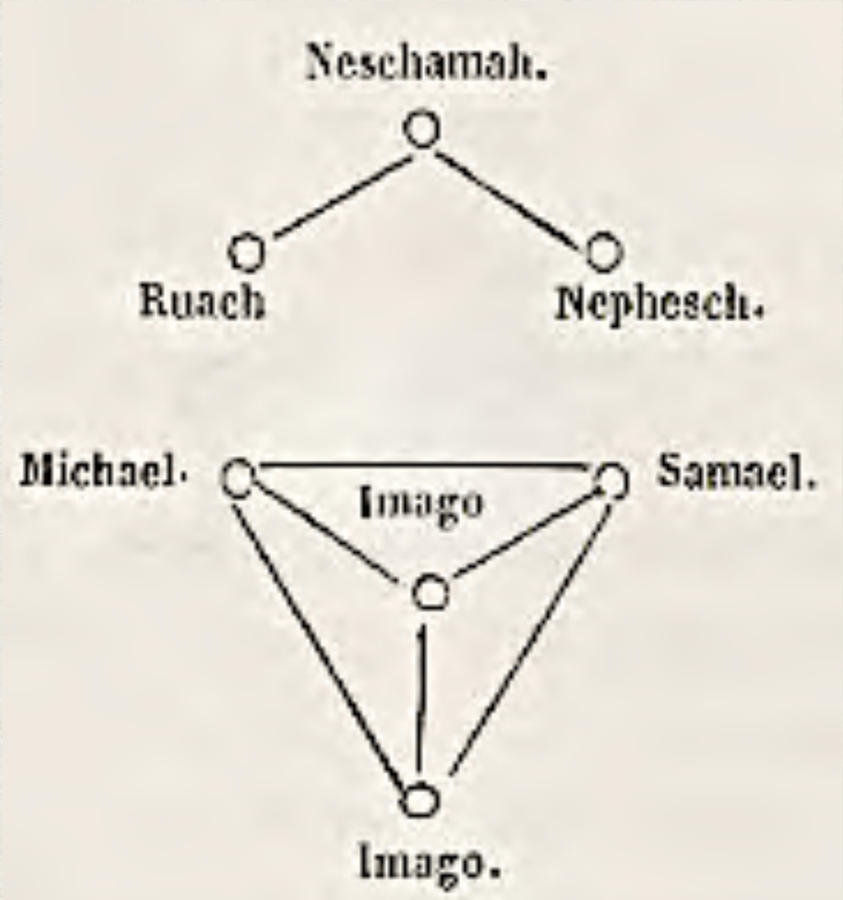
N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.



THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

7
Neschamah
Pure Spirit
Atma

N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

6
Ruach
Spiritual Soul
Buddhi

5
~~Nephesch~~
Plastic
Mediator
Manas

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

3
Mikael
Sun Principle
whence
Life Prana

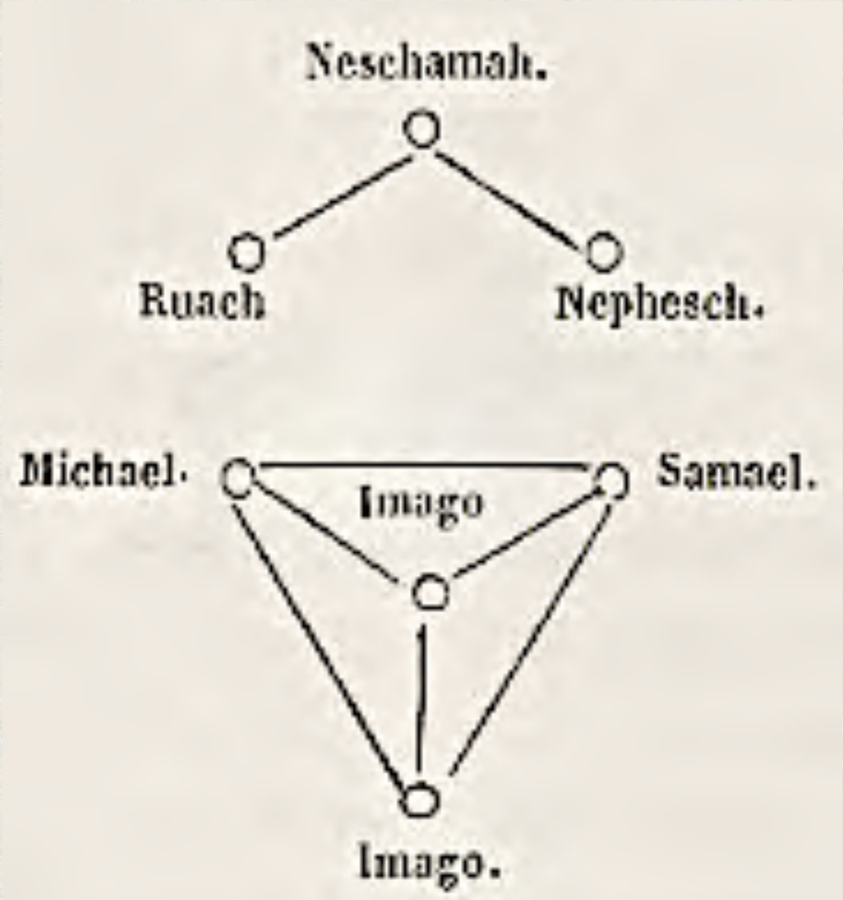
4
Samael
Seat of Passion
& Animal Desires
Kama

2
Image
of Man
Astral Body
Linga Sarira

The lower Quaternary: the Transitory and the mortal.

1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

7
Neschamah
Pure Spirit
Atma

6
Ruach
Spiritual Soul
Buddhi

5
~~Nephesch~~
Plastic
Mediator
Manas

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

3
Mikael
Sun Principle
whence
Life Prana

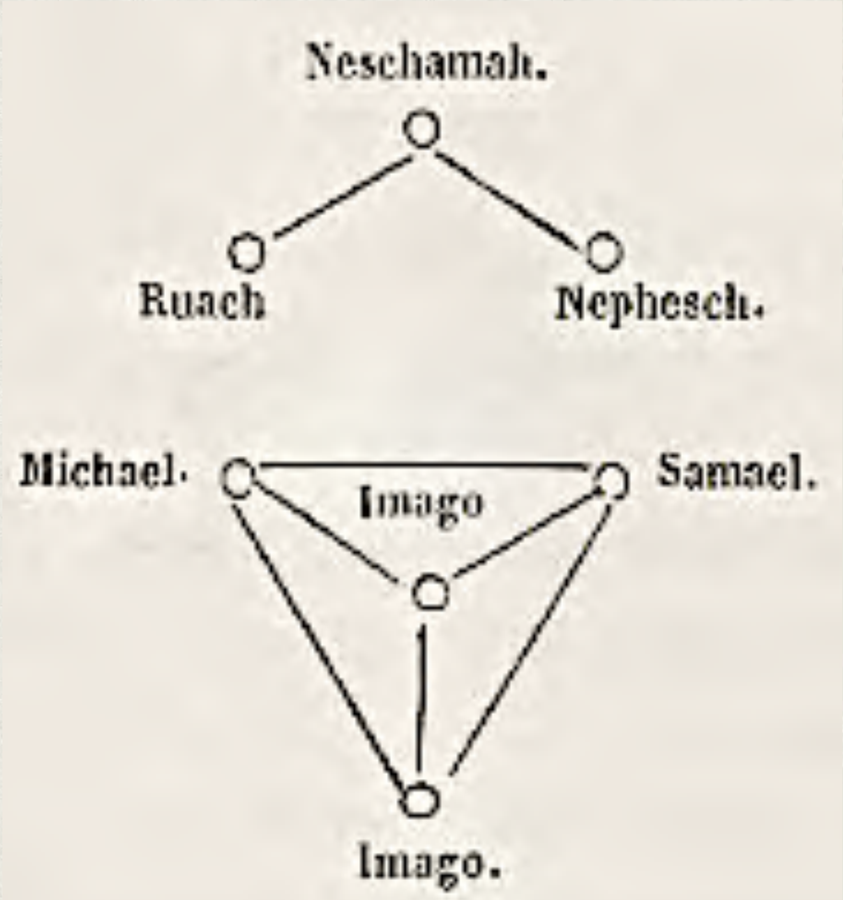
4
Samael
Seat of Passion
& Animal Desires
Kama

2
Image
of Man
Astral Body
Linga Sarira

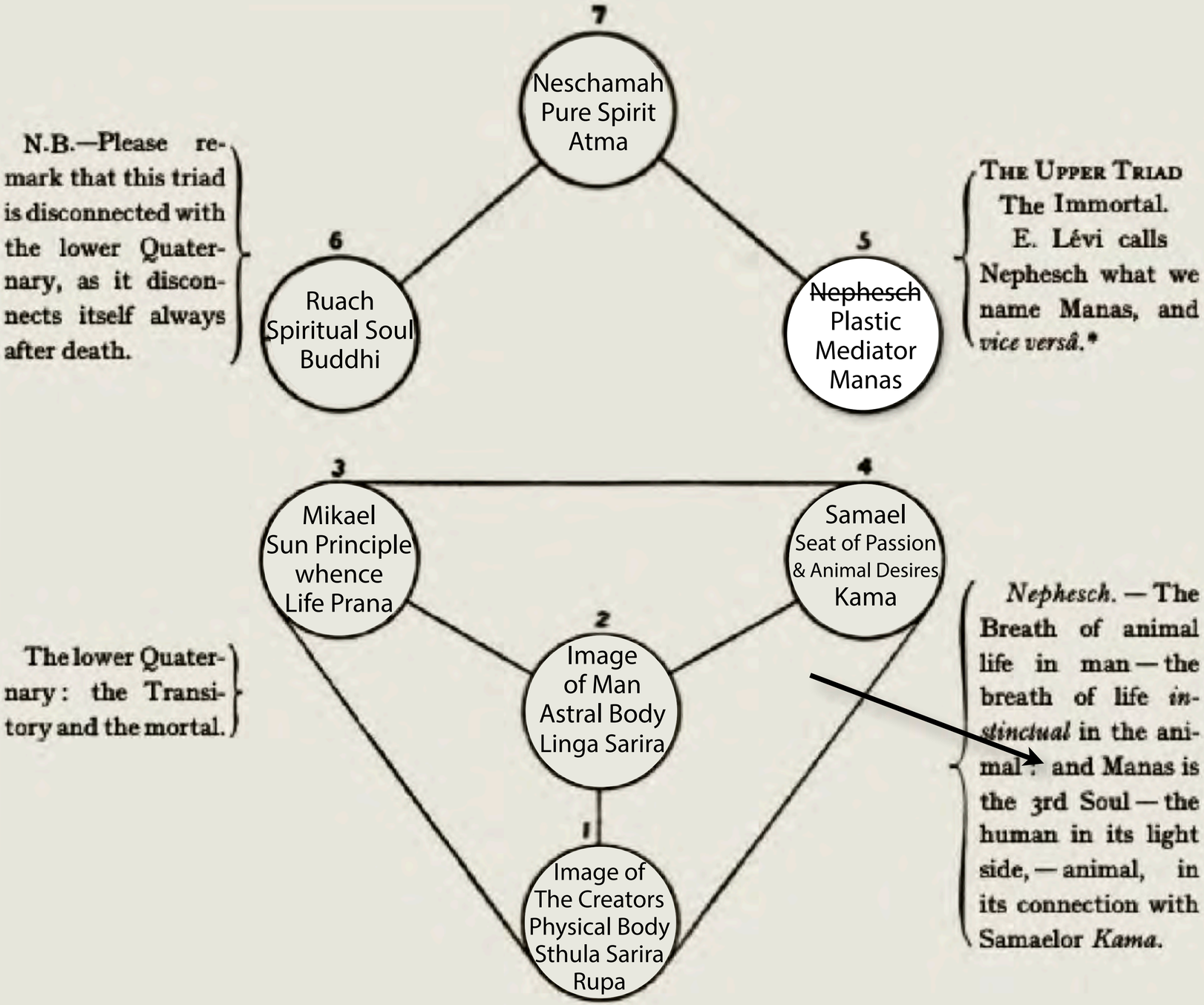
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

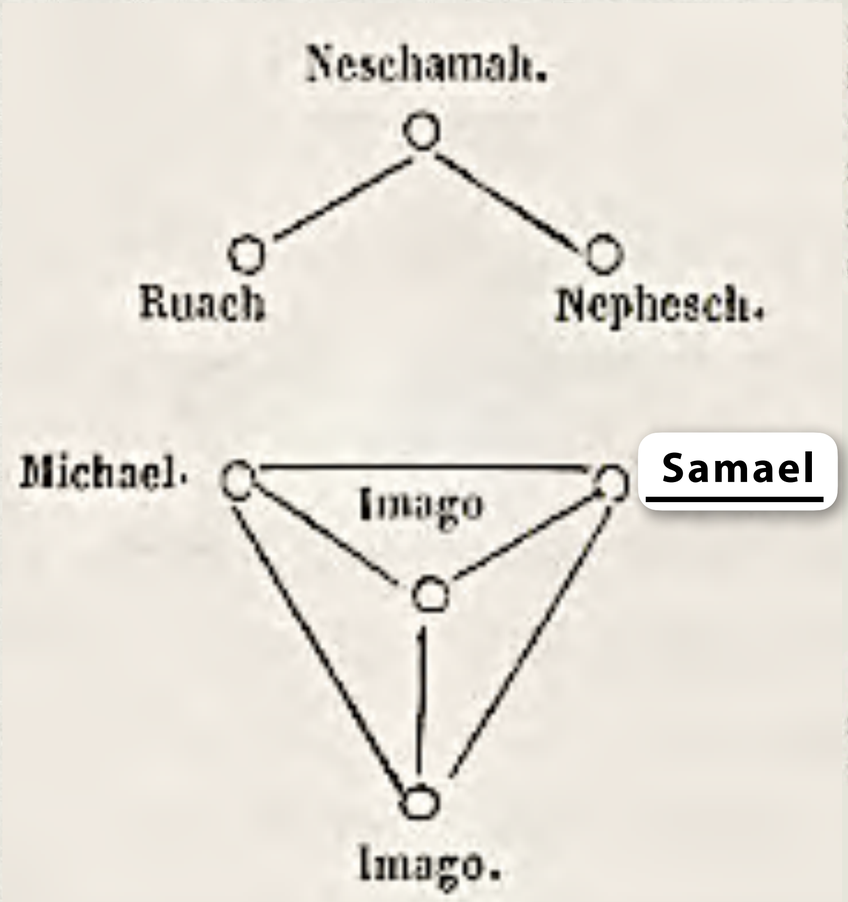


N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

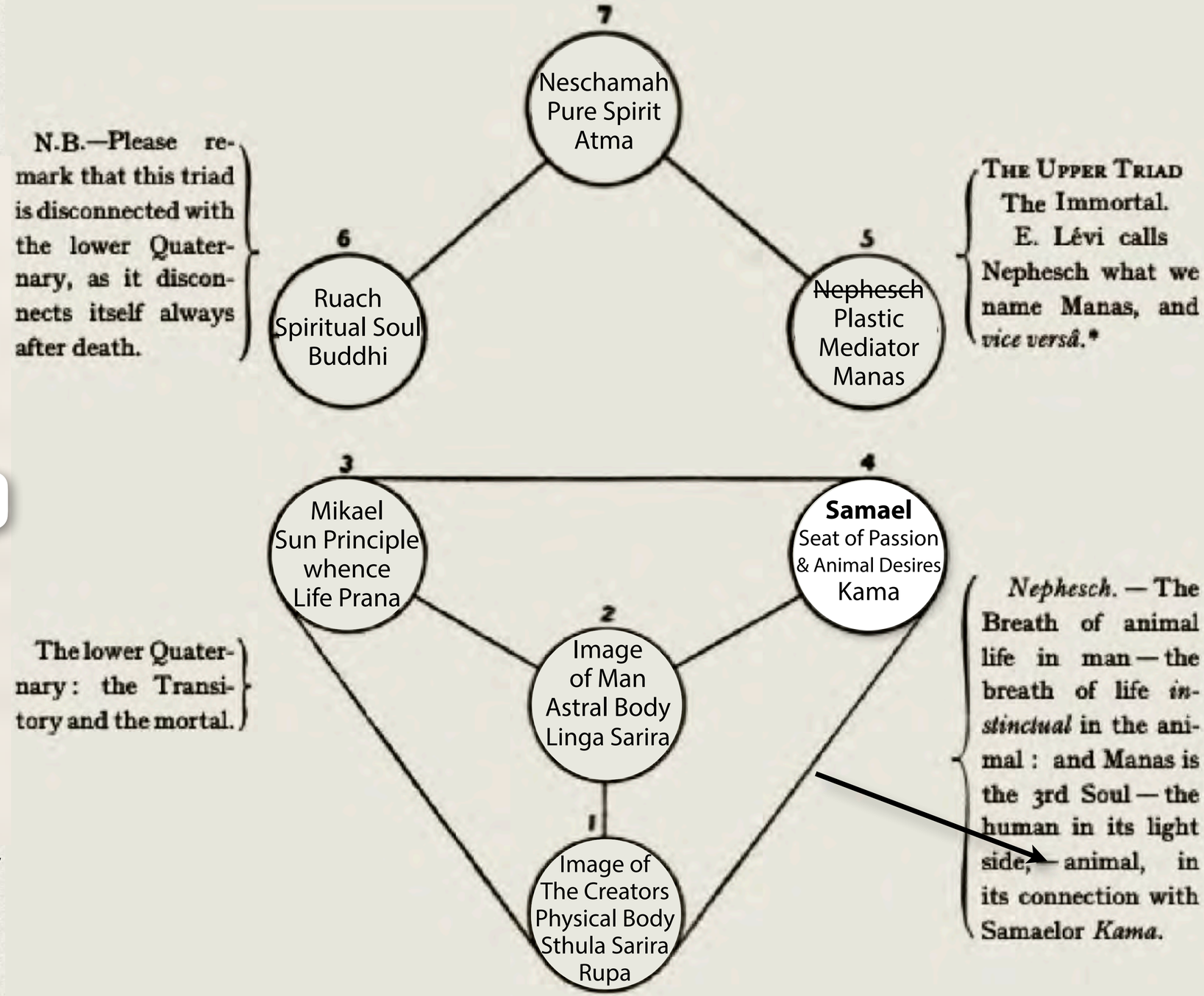
THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

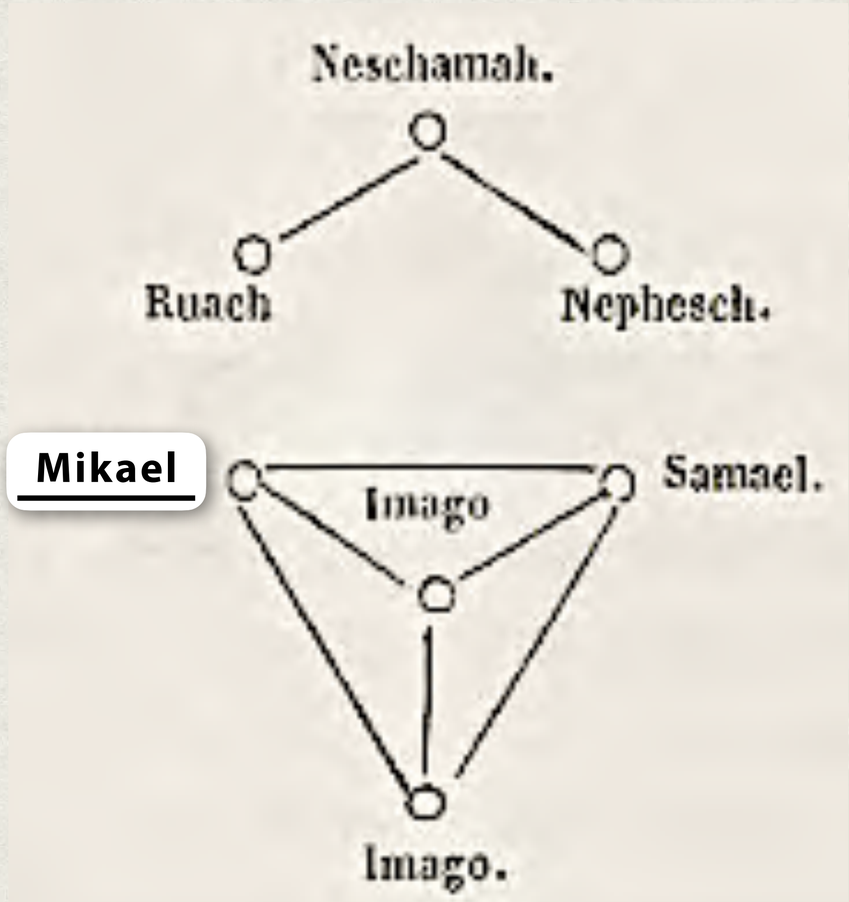
The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal; and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

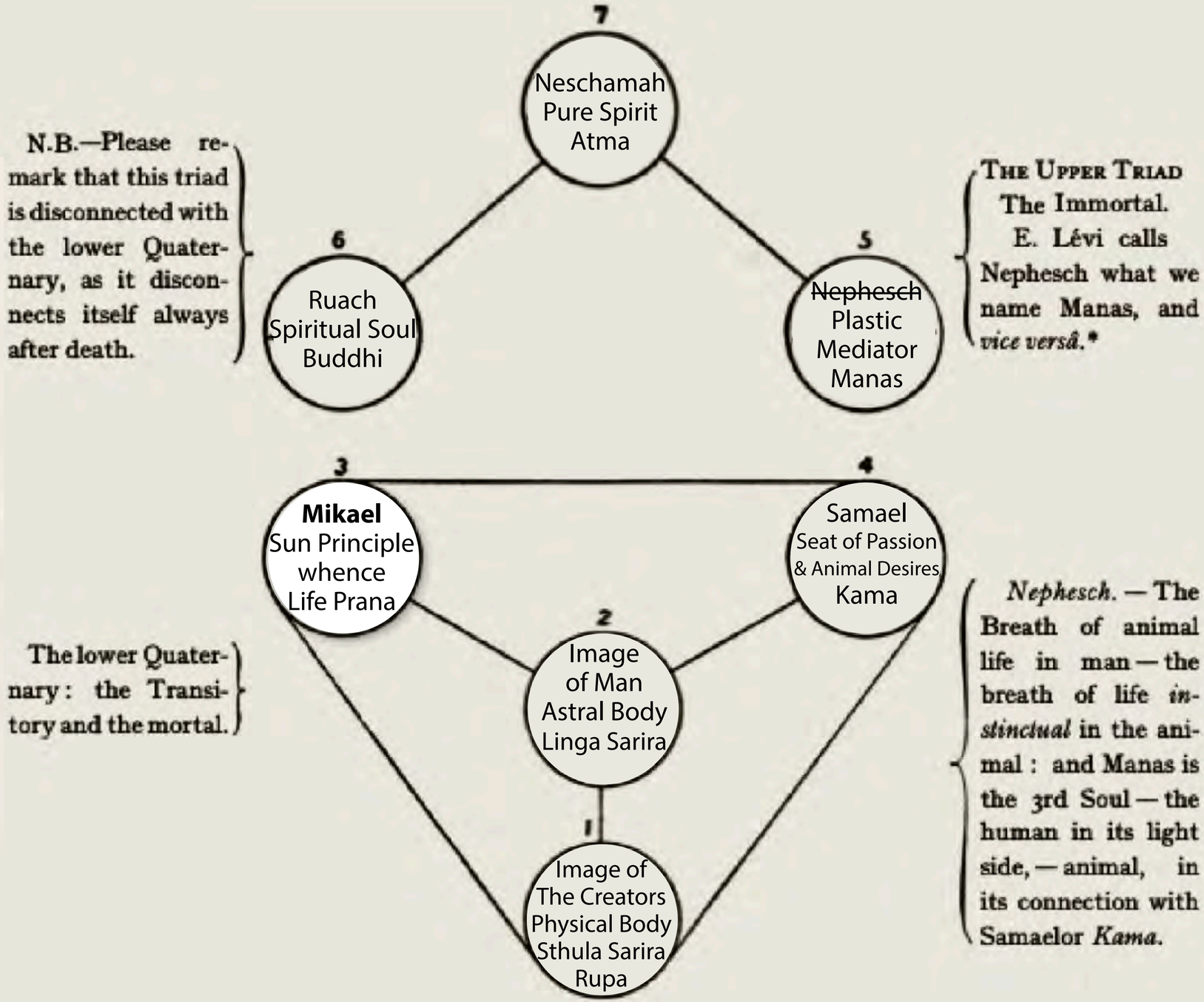


– from Levi's "Key of the Great Mysteries"





– from Levi's "Key of the Great Mysteries"

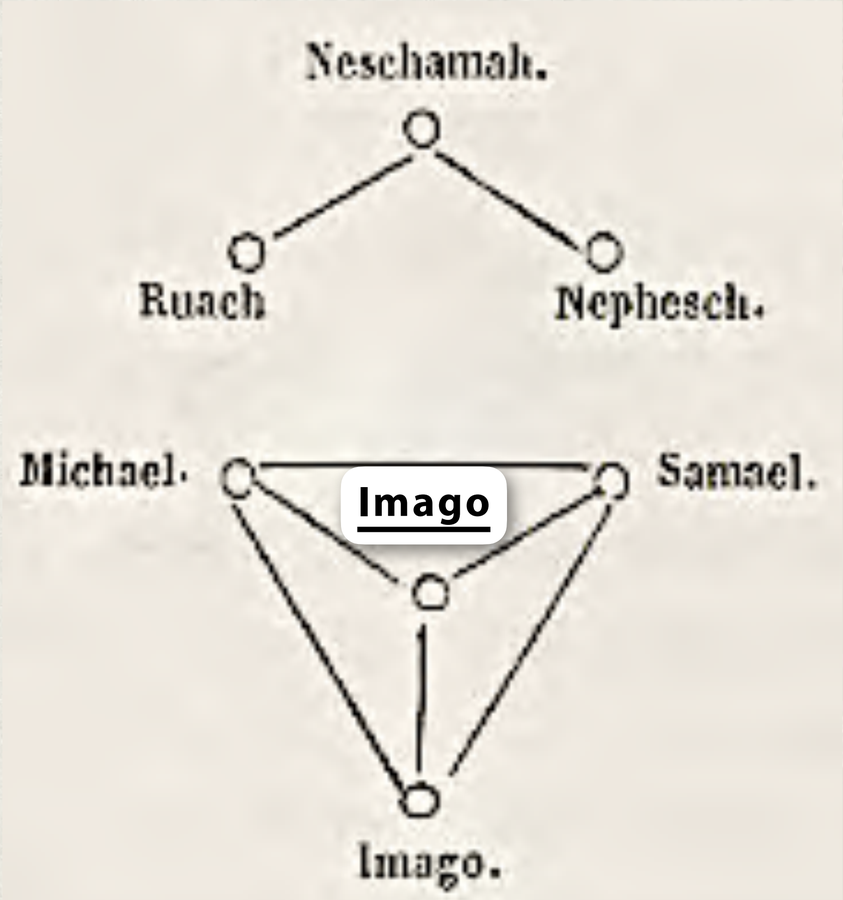


N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

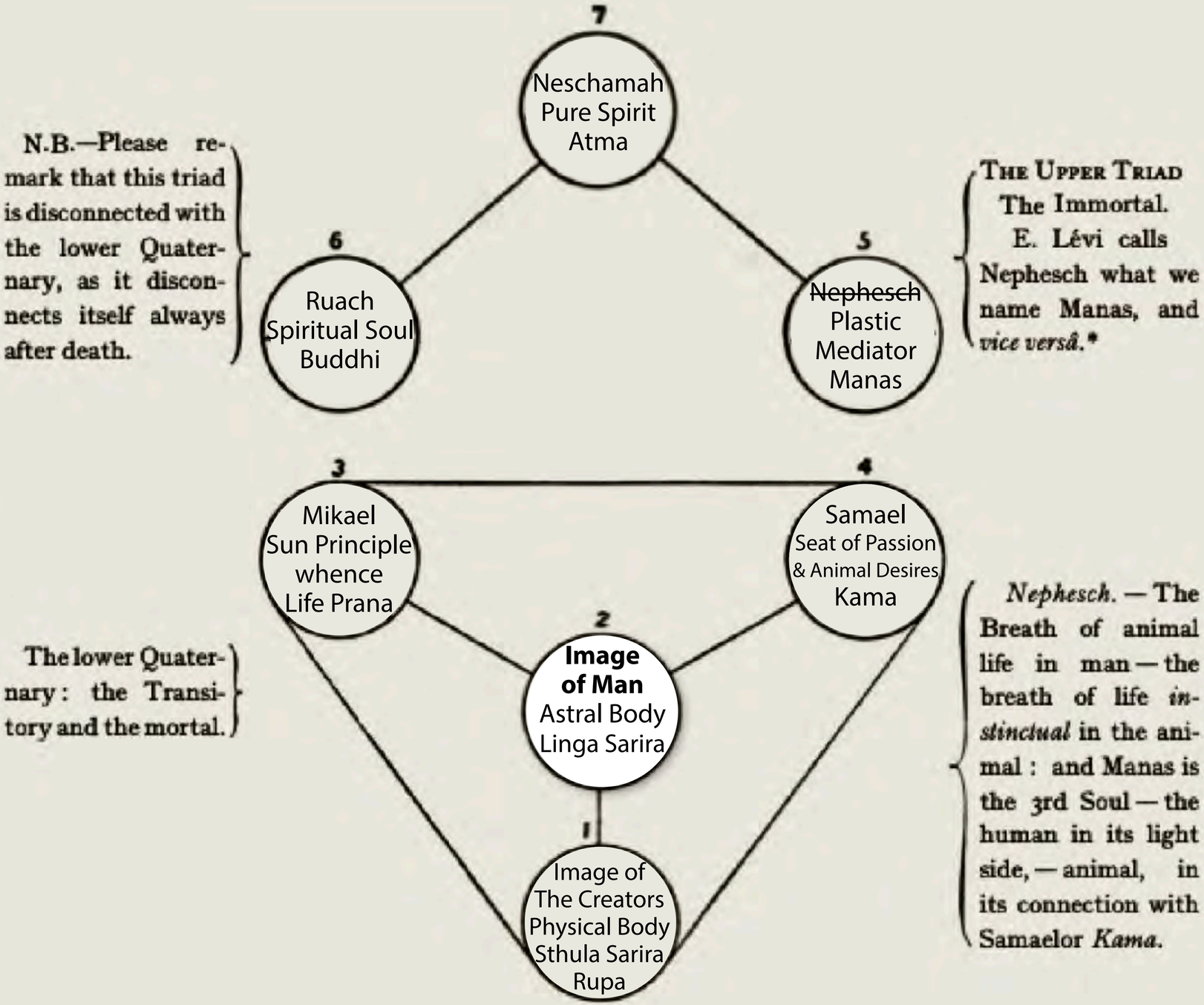
THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"

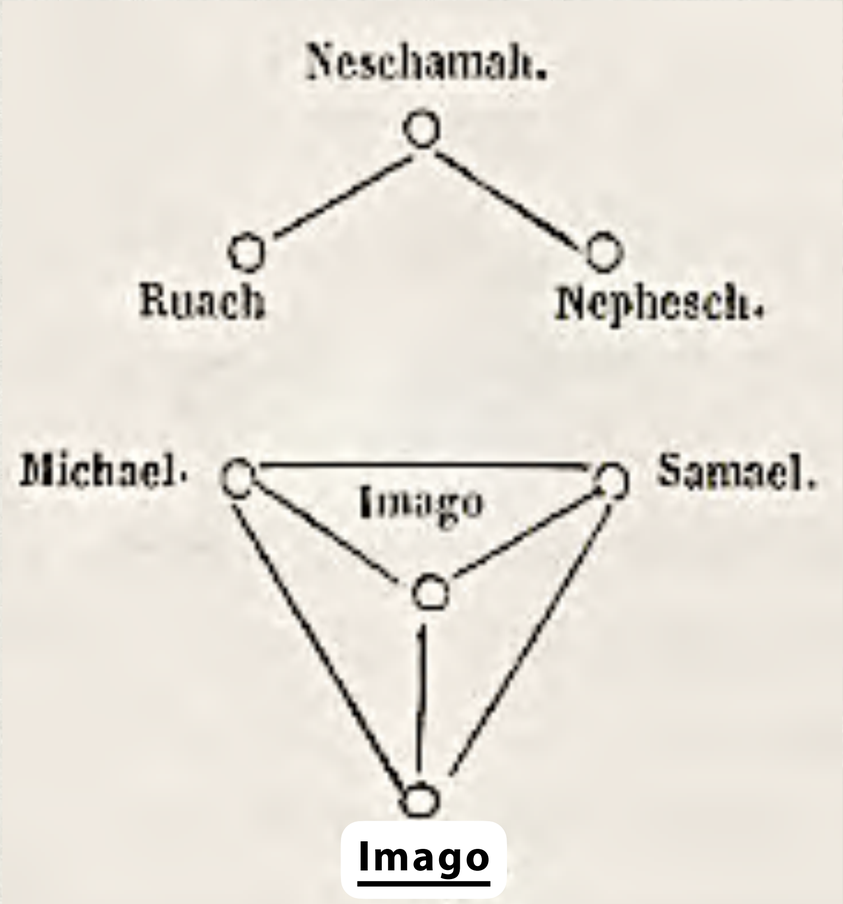


N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

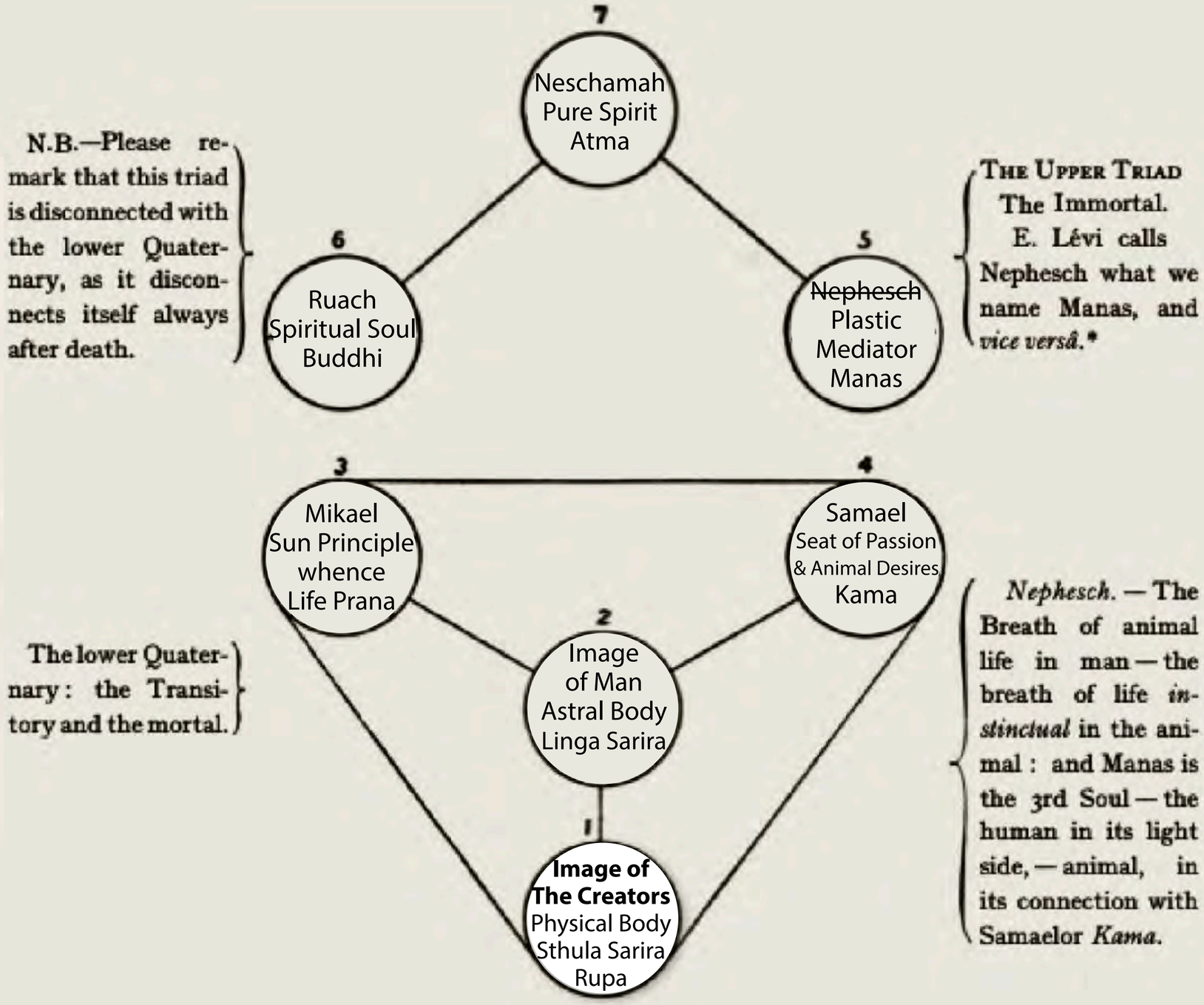
THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



– from Levi's "Key of the Great Mysteries"



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

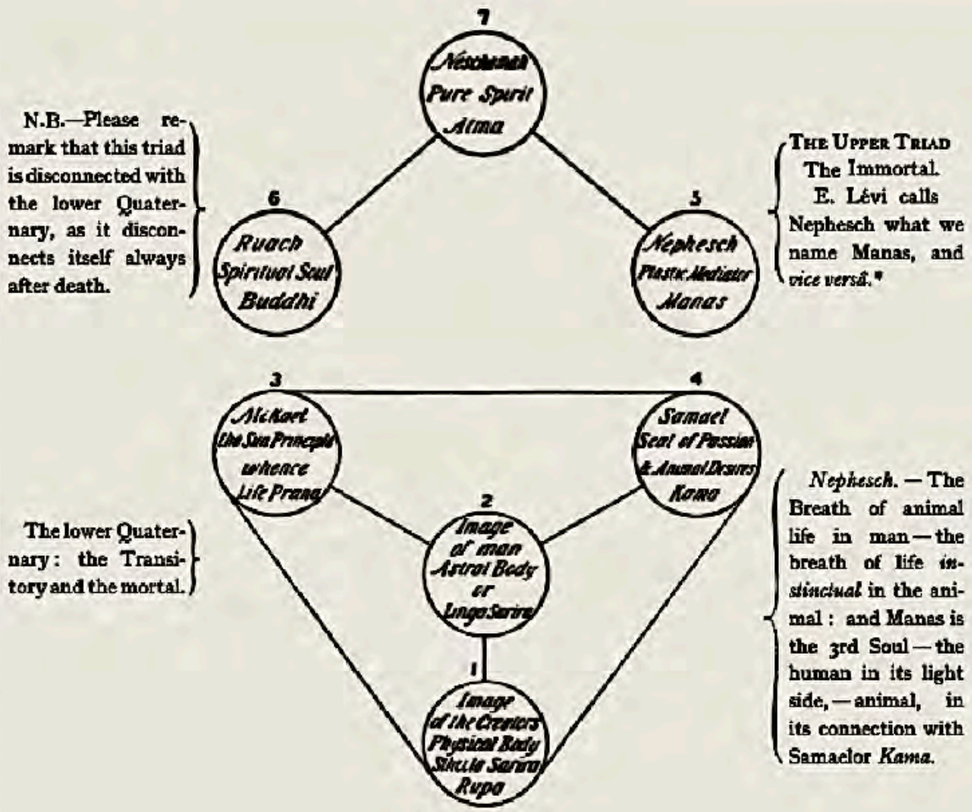
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

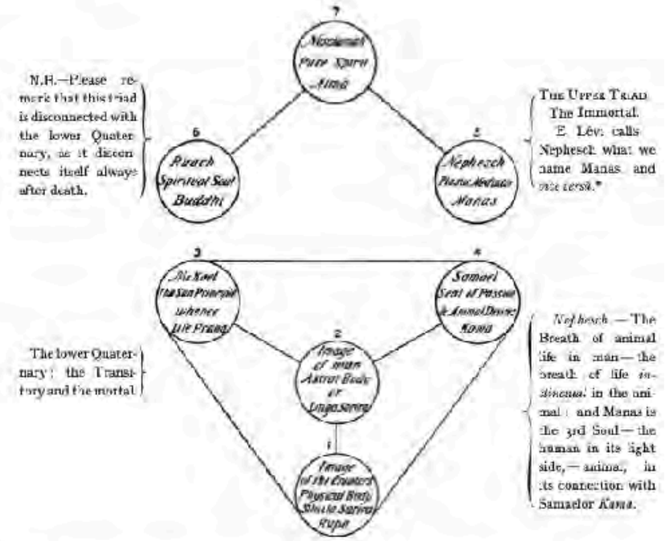
He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his *"Clef des Grands Mystères"* is septenary. This may be seen at a glance on page 389, *"Une prophetie et diverses pensées de Paracelse,"* however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation. Thus it stands with both the Kabalistic and the Occult names attached:



the Mosaic creation and the symbols of every religion." shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached :—



* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind. Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

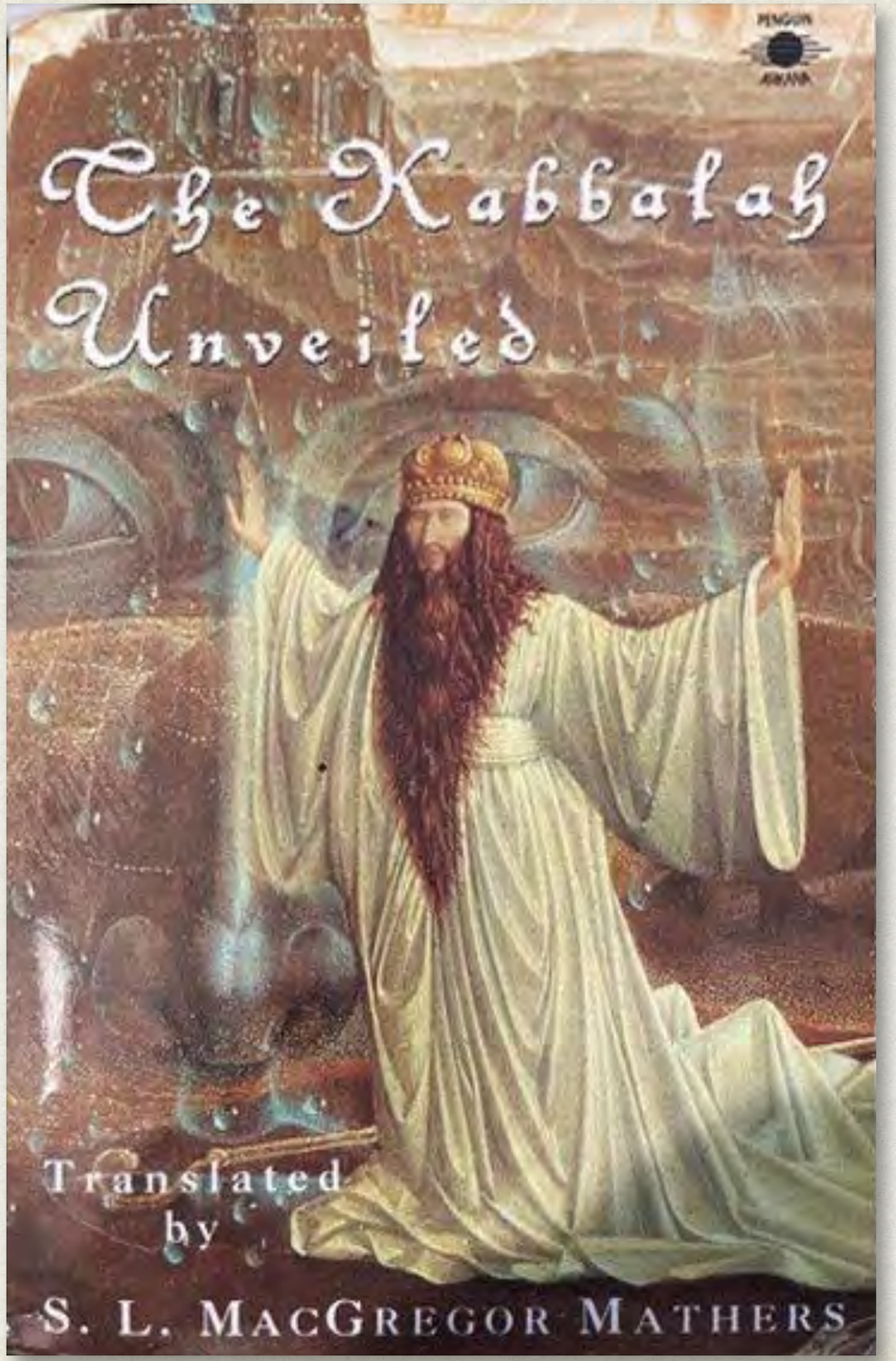
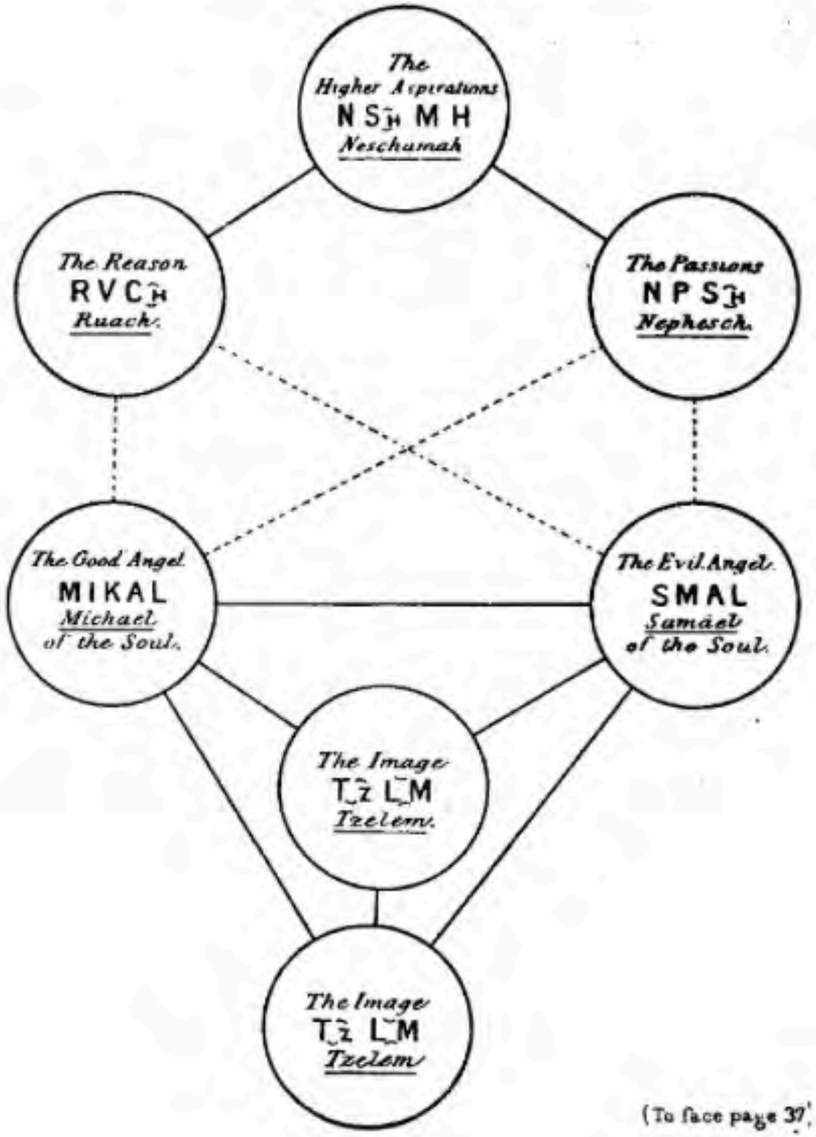


PLATE SHOWING THE FORMATION OF THE SOUL, &c

(From "Clef des Mystères" by Eliphaz Lévi Zahed.)



(To face page 37.)

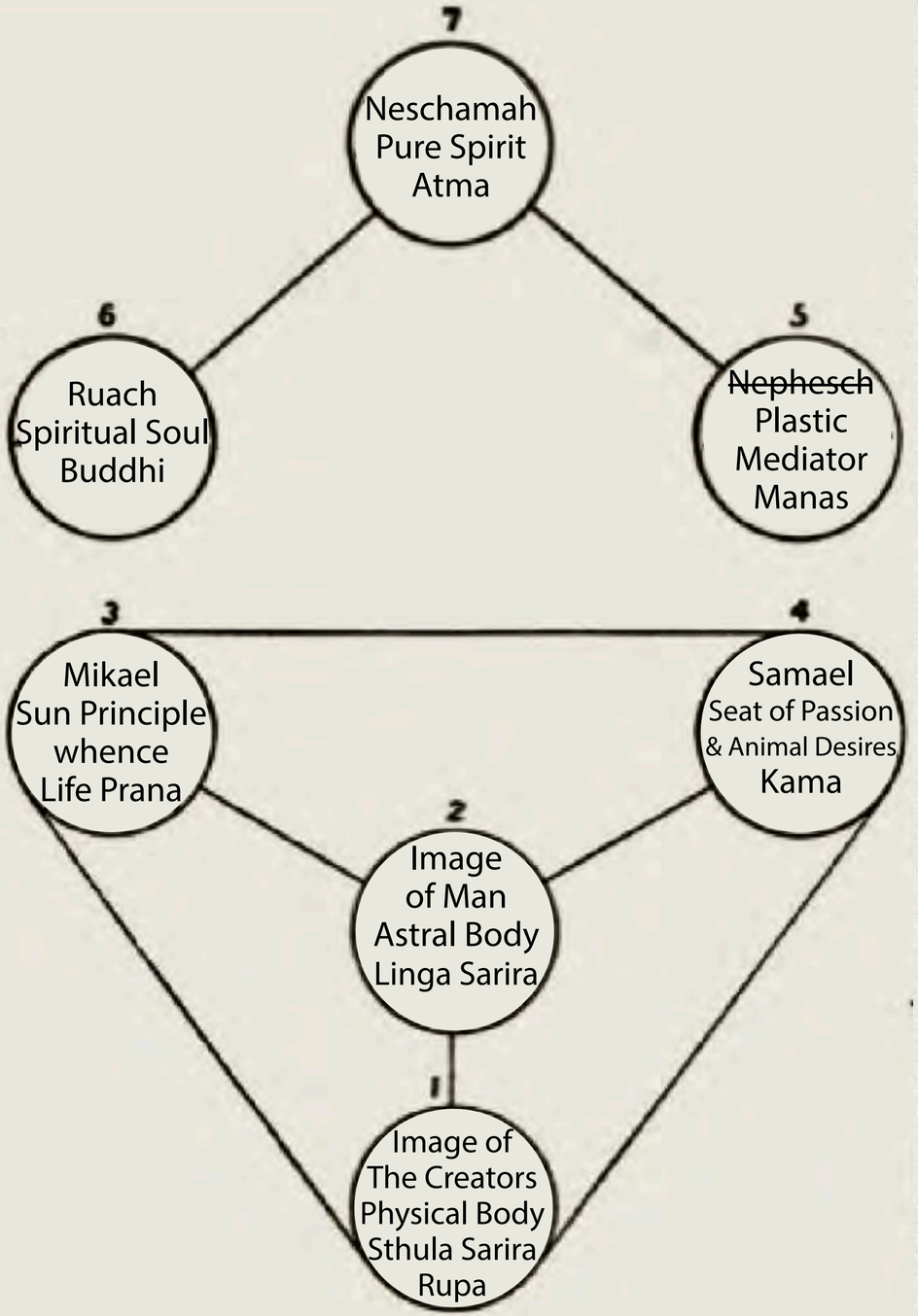
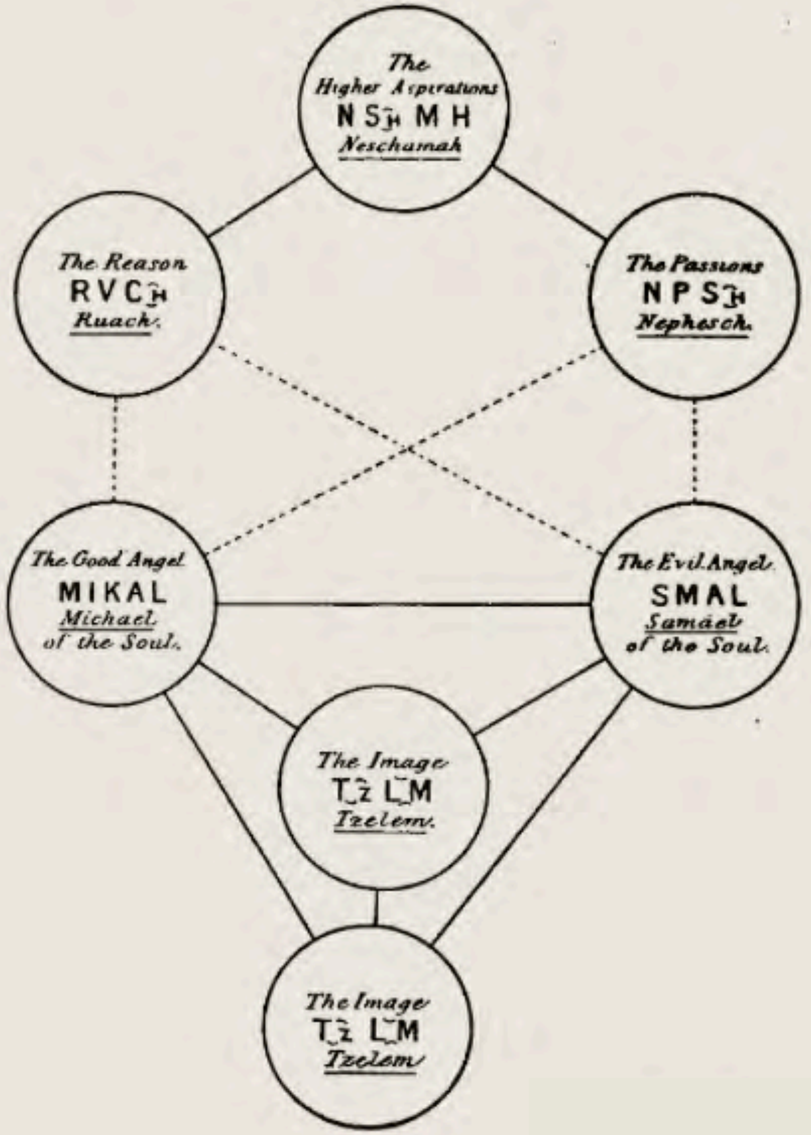


PLATE SHOWING THE FORMATION OF THE SOUL, &c

(From "Clef des Mystères" by Eliphaz Lévi Zahed.)



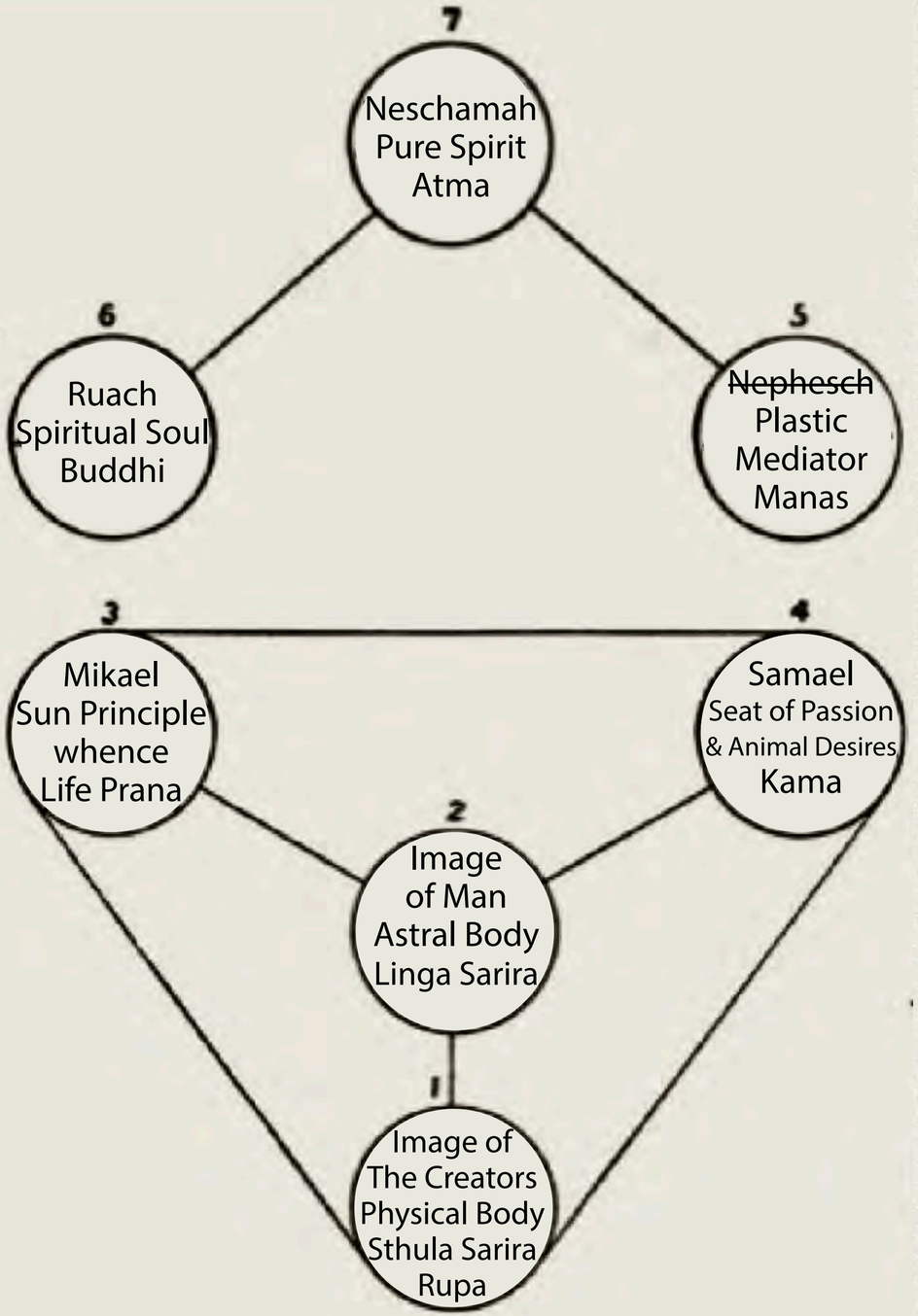
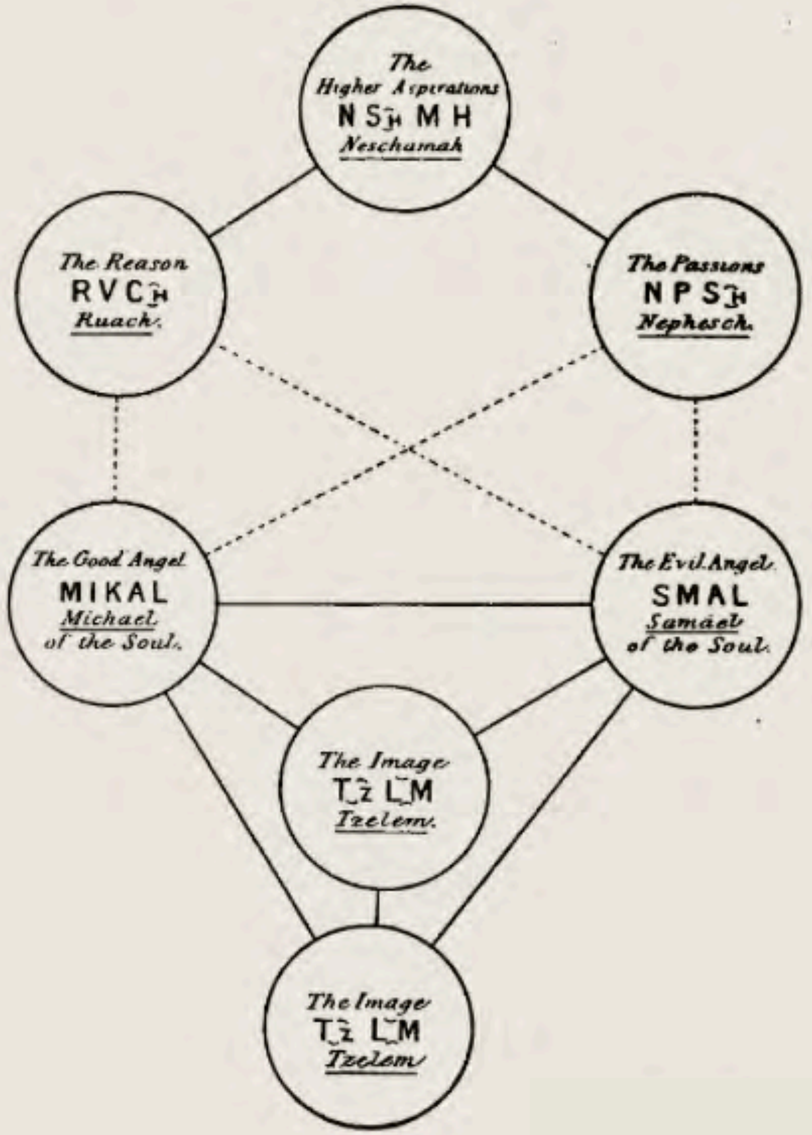
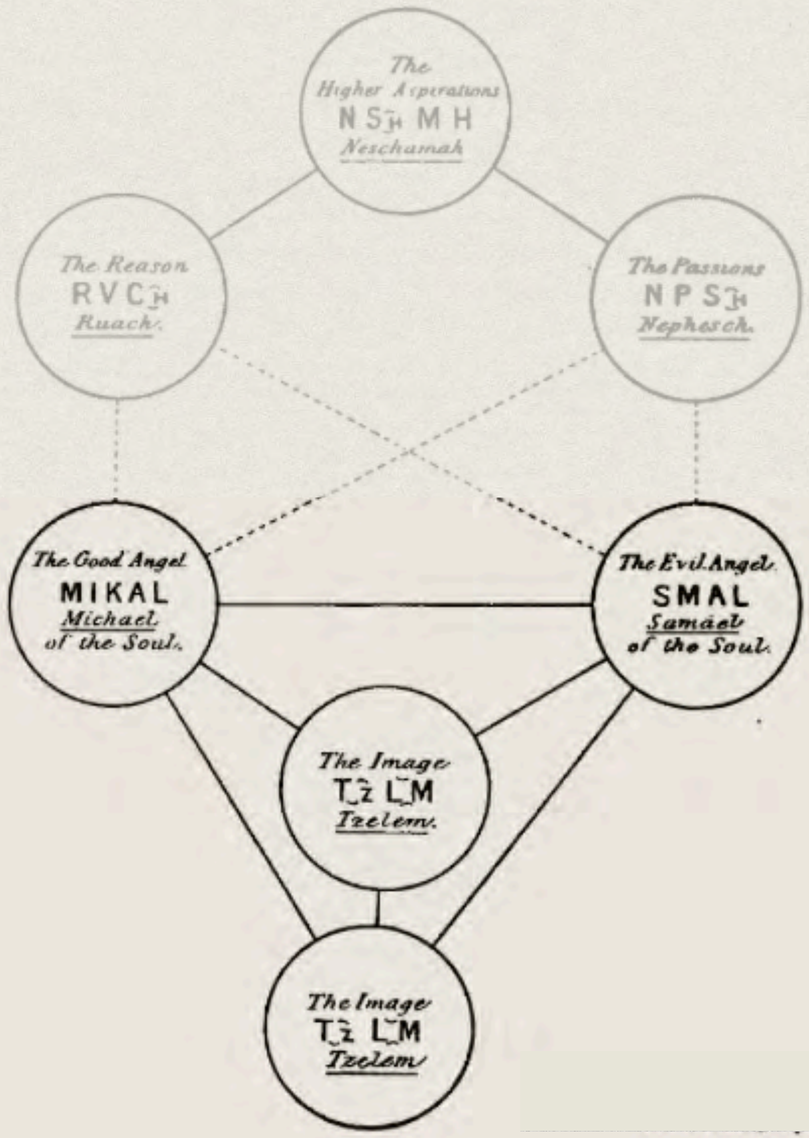
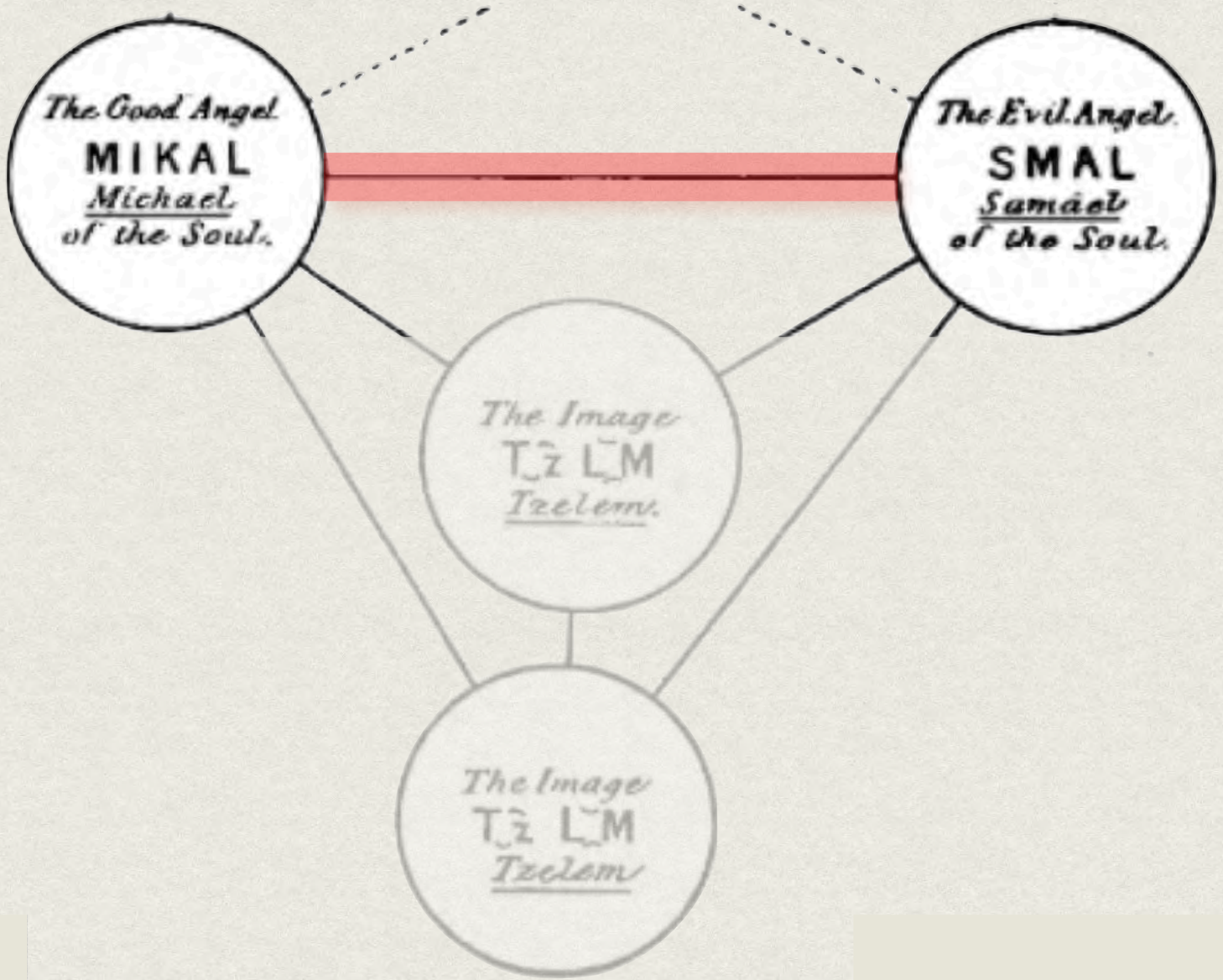


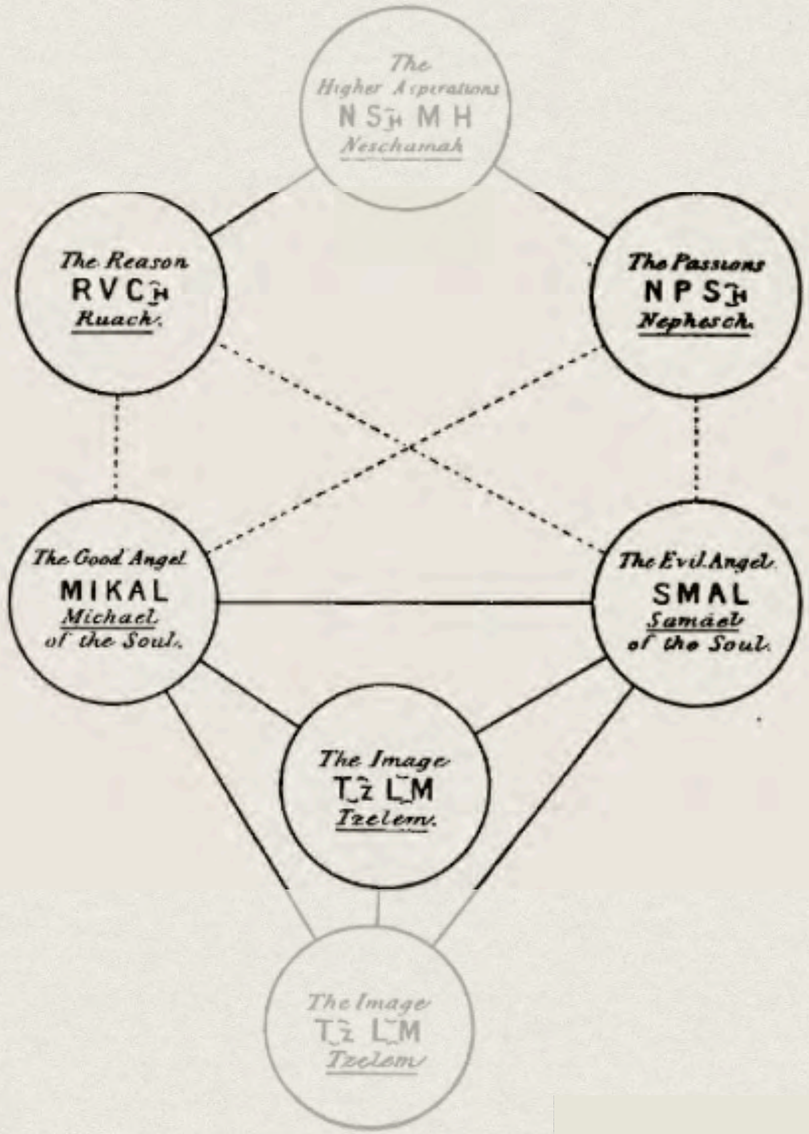
PLATE SHOWING THE FORMATION OF THE SOUL, &c

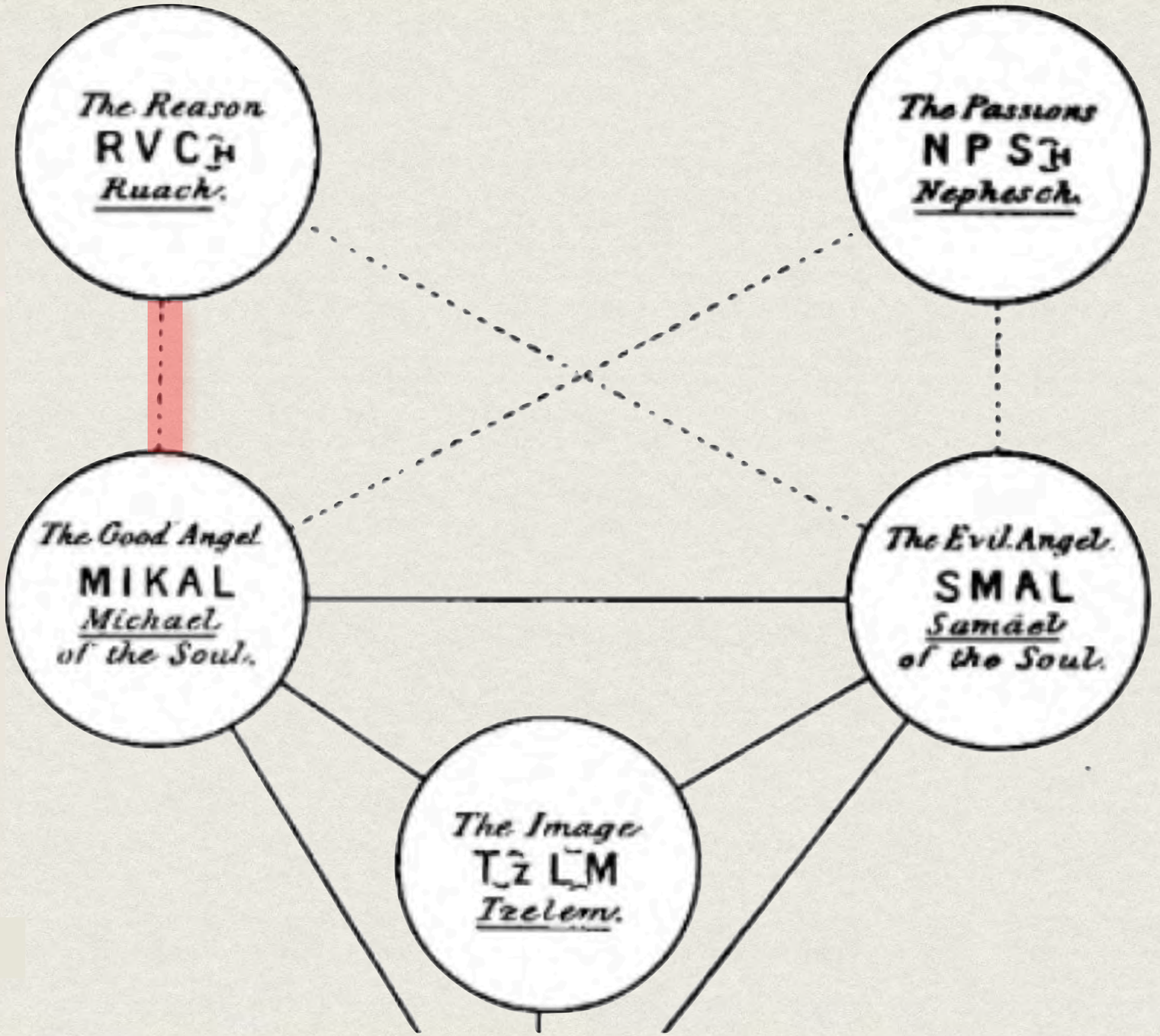
(From "Clef des Mystères" by Eliphaz Lévi Zahed.)

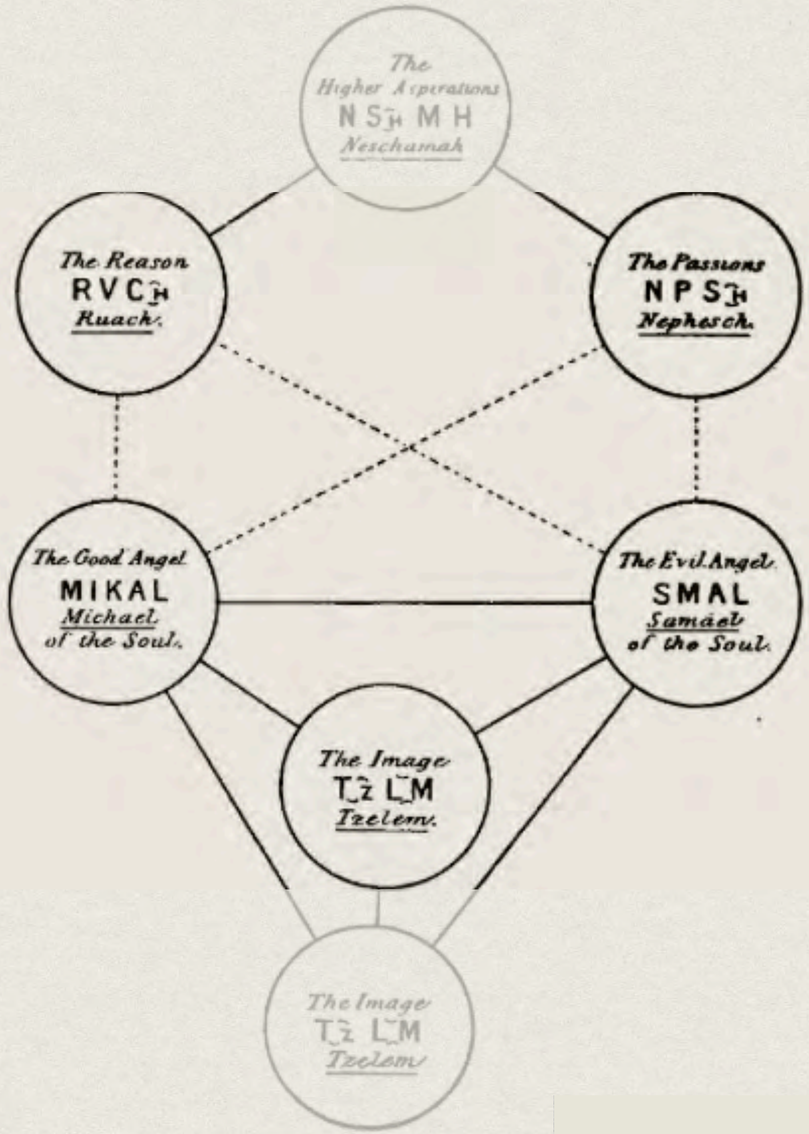


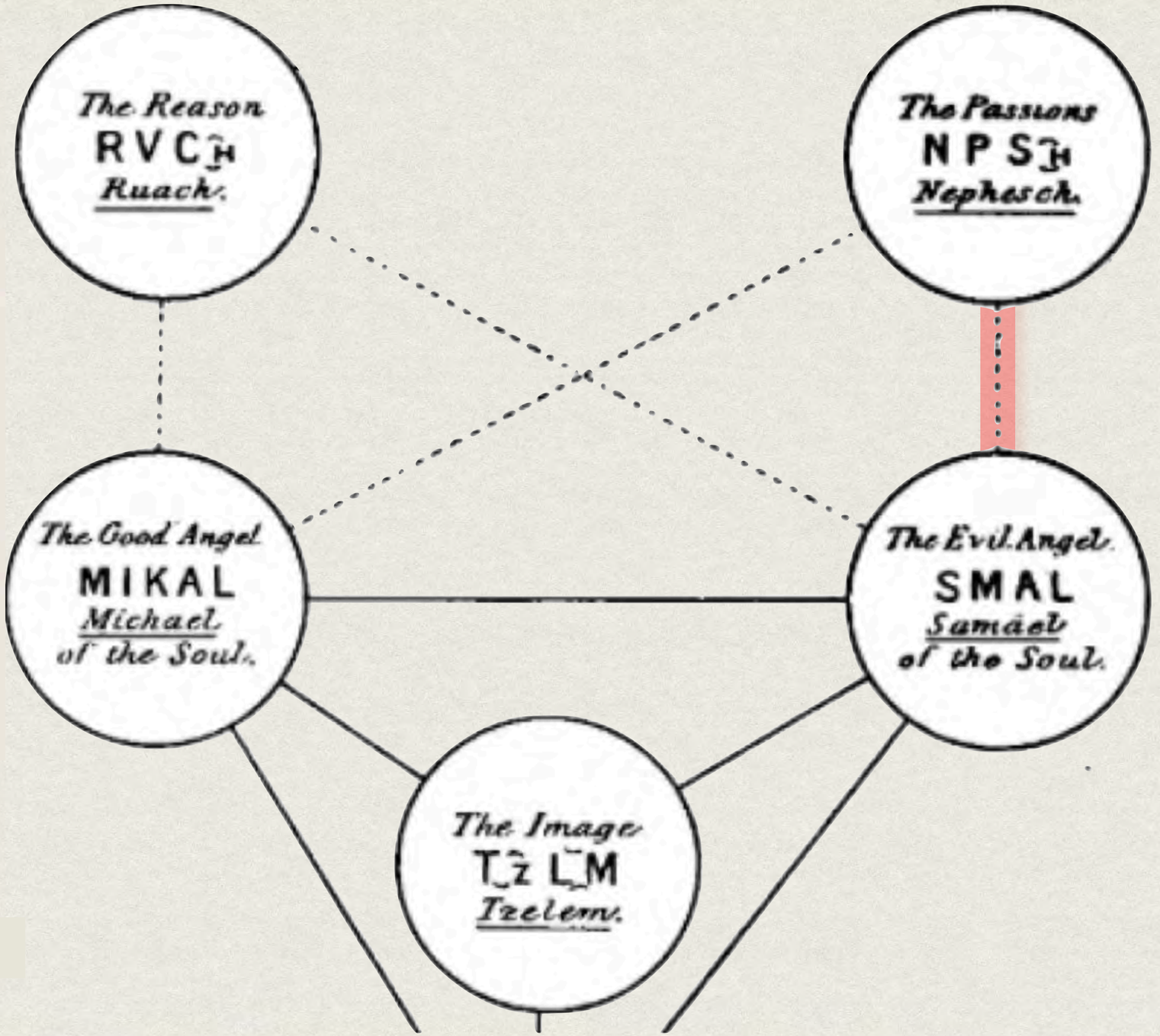

The
Higher Aspirations
NShMH
Neschamah
The Reason
RVCh
Ruach.
The Passions
NPSh
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem

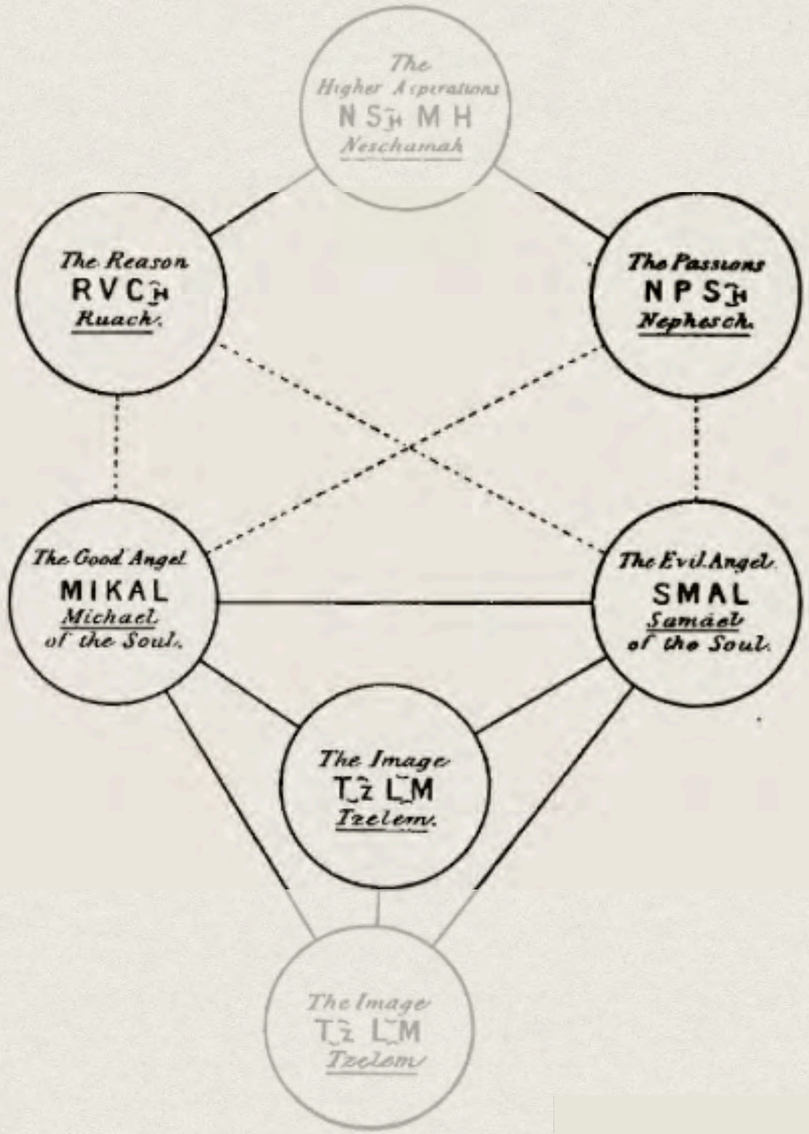

The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem

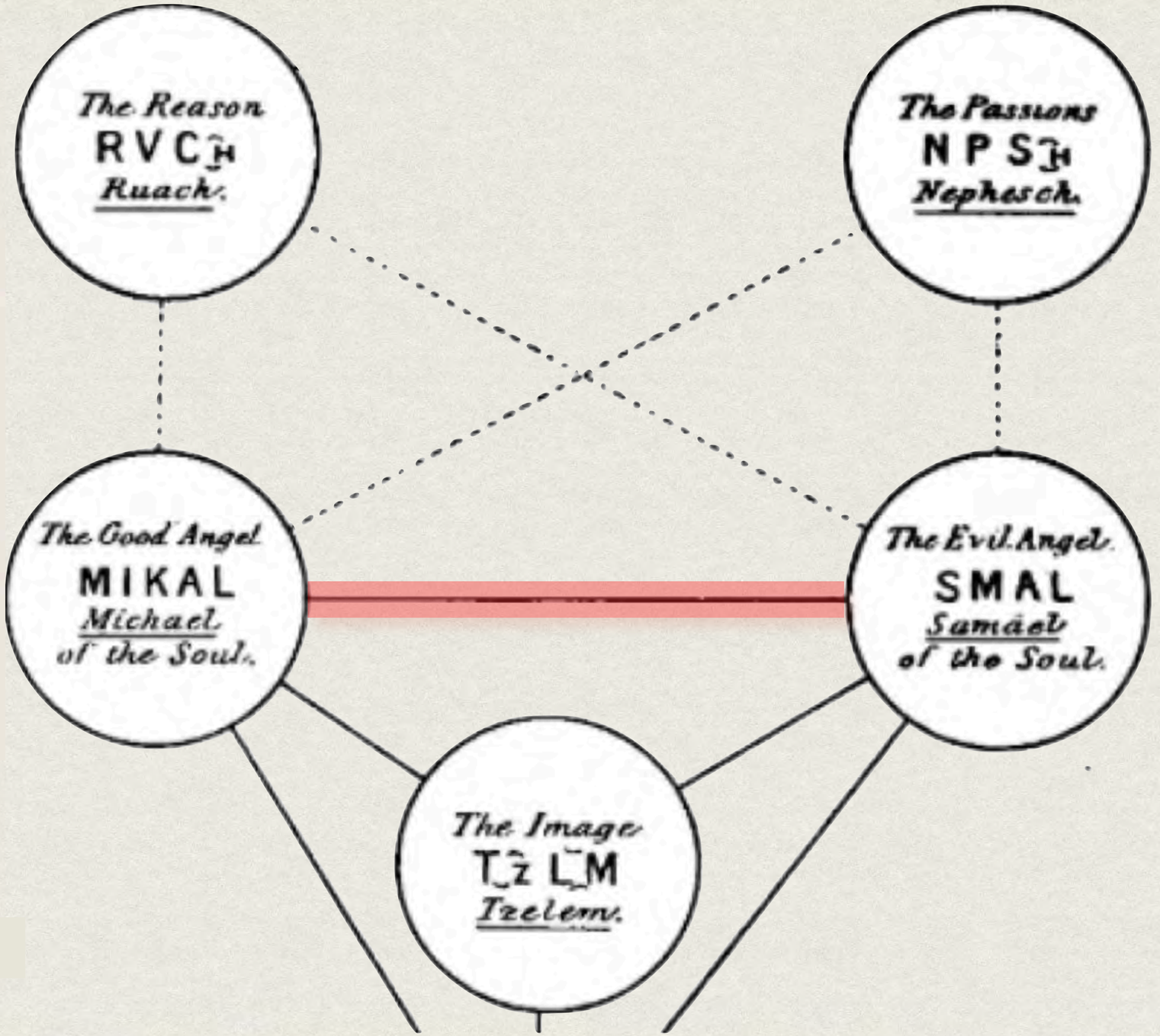

The
Higher Aspirations
N Sh M H
Neschamah
The Reason
R V C H
Ruach.
The Passions
N P Sh H
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
T z L M
Tzelem.
The Image
T z L M
Tzelem

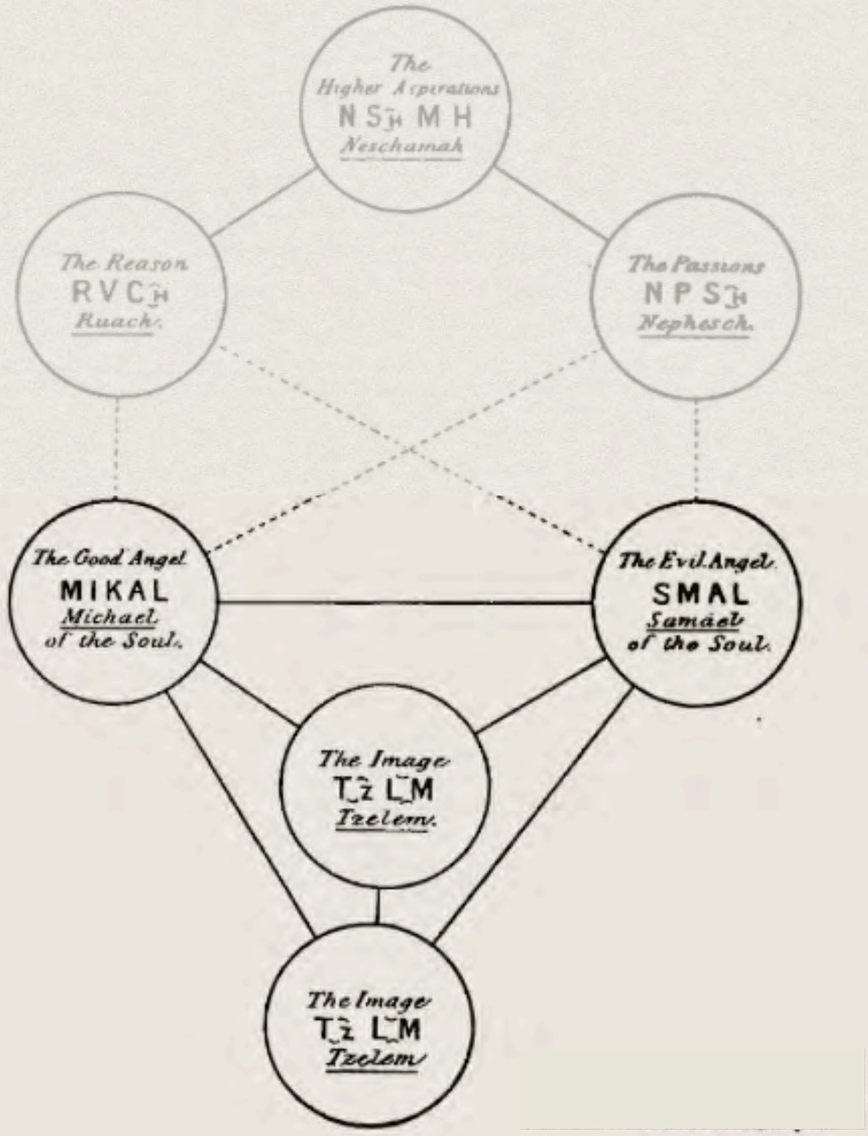

The Reason
R V C H
Ruach.
The Passions
N P Sh H
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
T z L M
Tzelem.

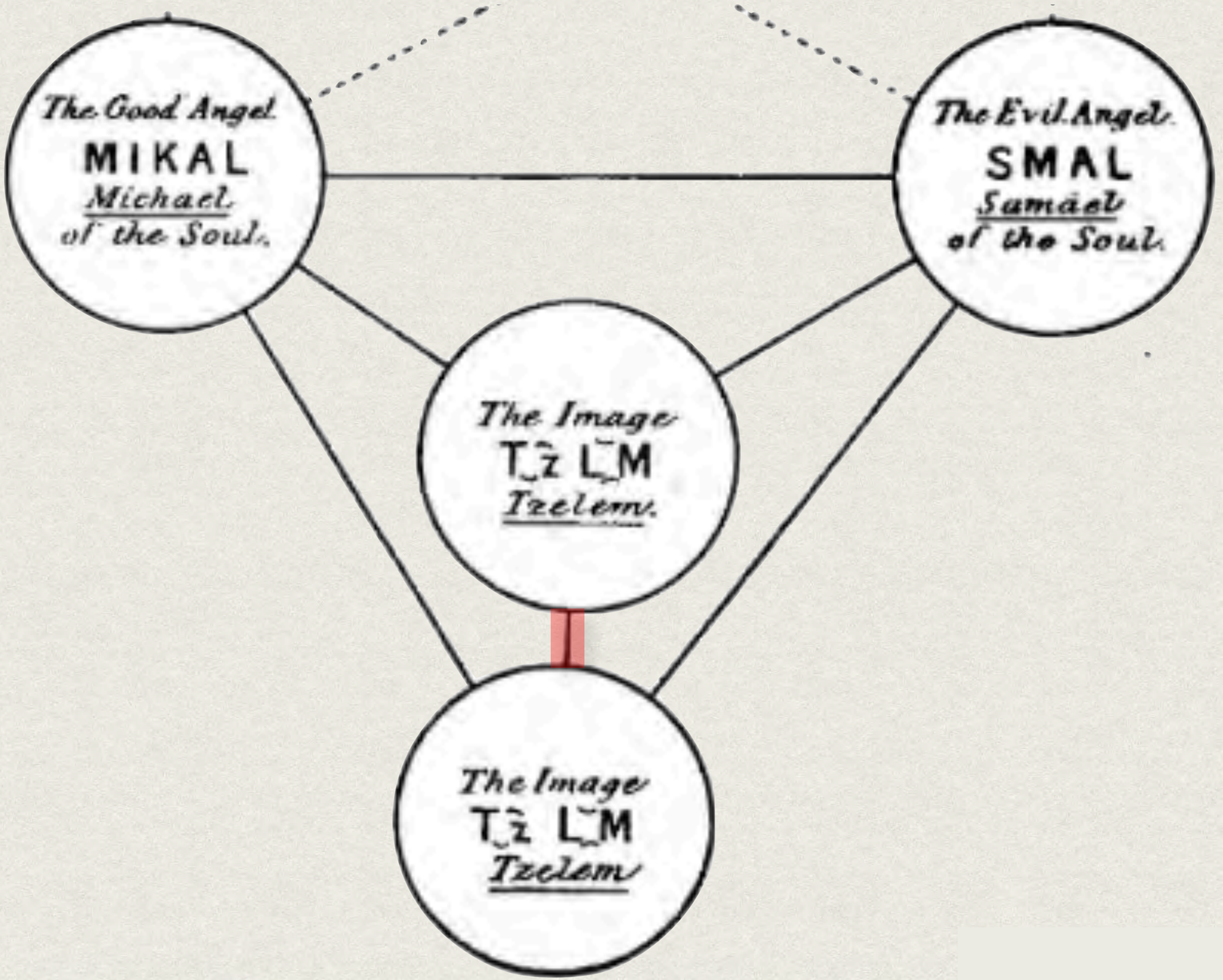

The Higher Aspirations
NSH MH
Neschamah
The Reason
RVCH
Ruach.
The Passions
NPSH
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samäel
of the Soul.
The Image
TZLM
Tzelem.
The Image
TZLM
Tzelem

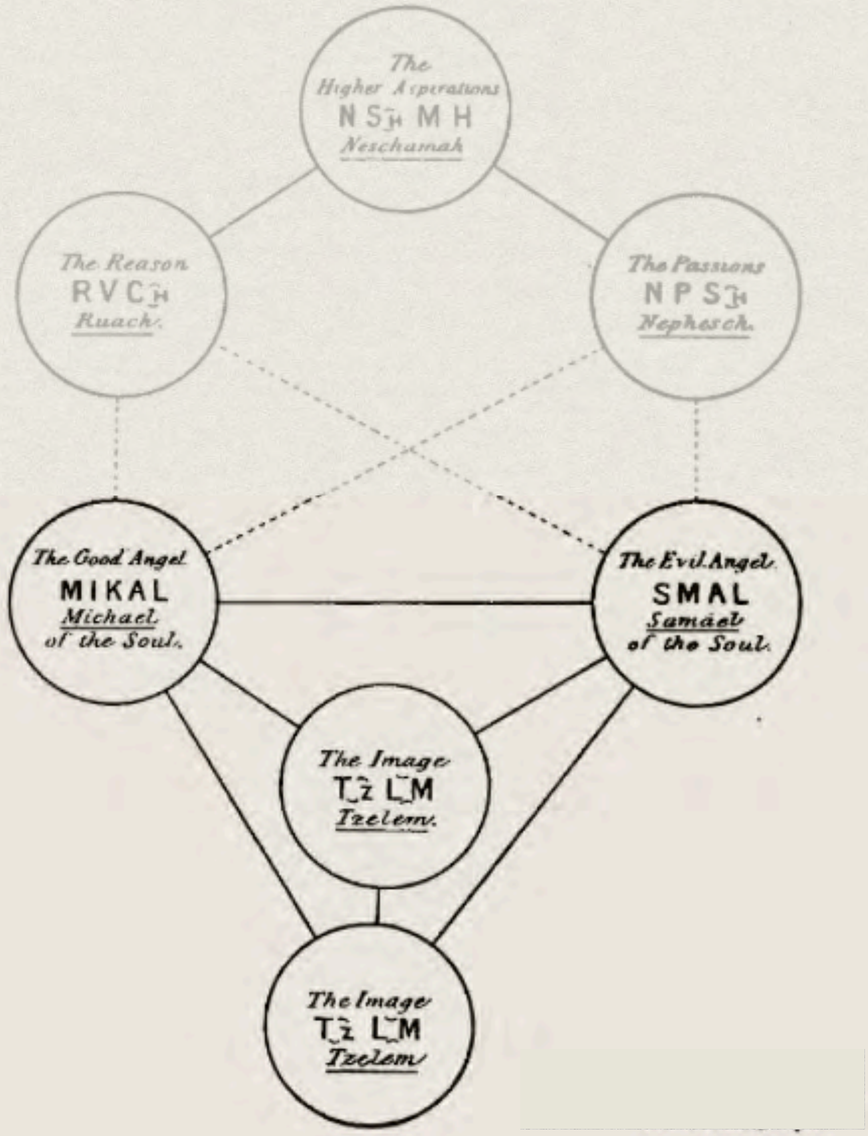

The Reason
RVCH
Ruach.
The Passions
NPSH
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samäel
of the Soul.
The Image
TZLM
Tzelem.

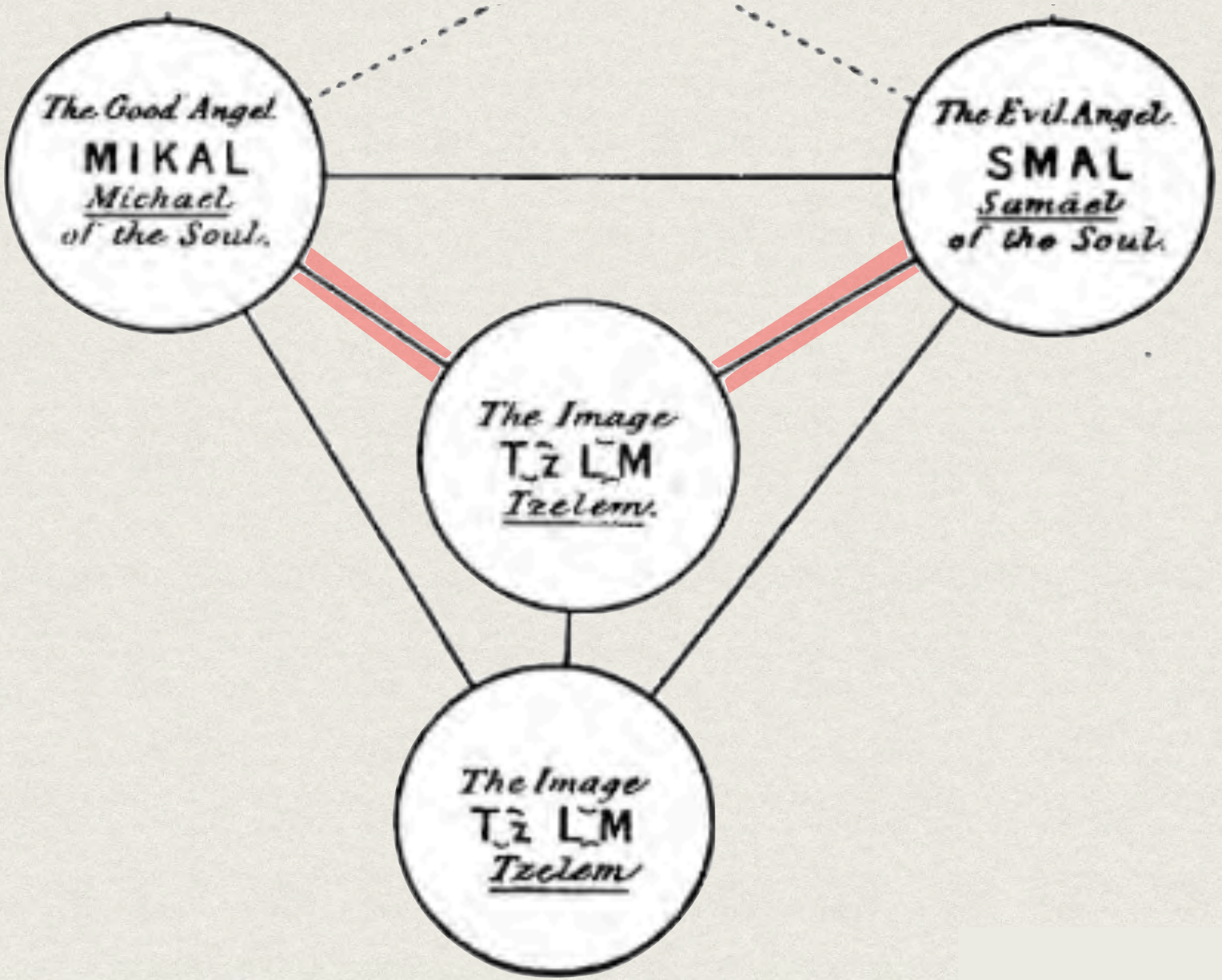

The Higher Aspirations
NSH MH
Neschamah
The Reason
RVCH
Ruach.
The Passions
NPSH
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samäel
of the Soul.
The Image
TZLM
Tzelem.
The Image
TZLM
Tzelem

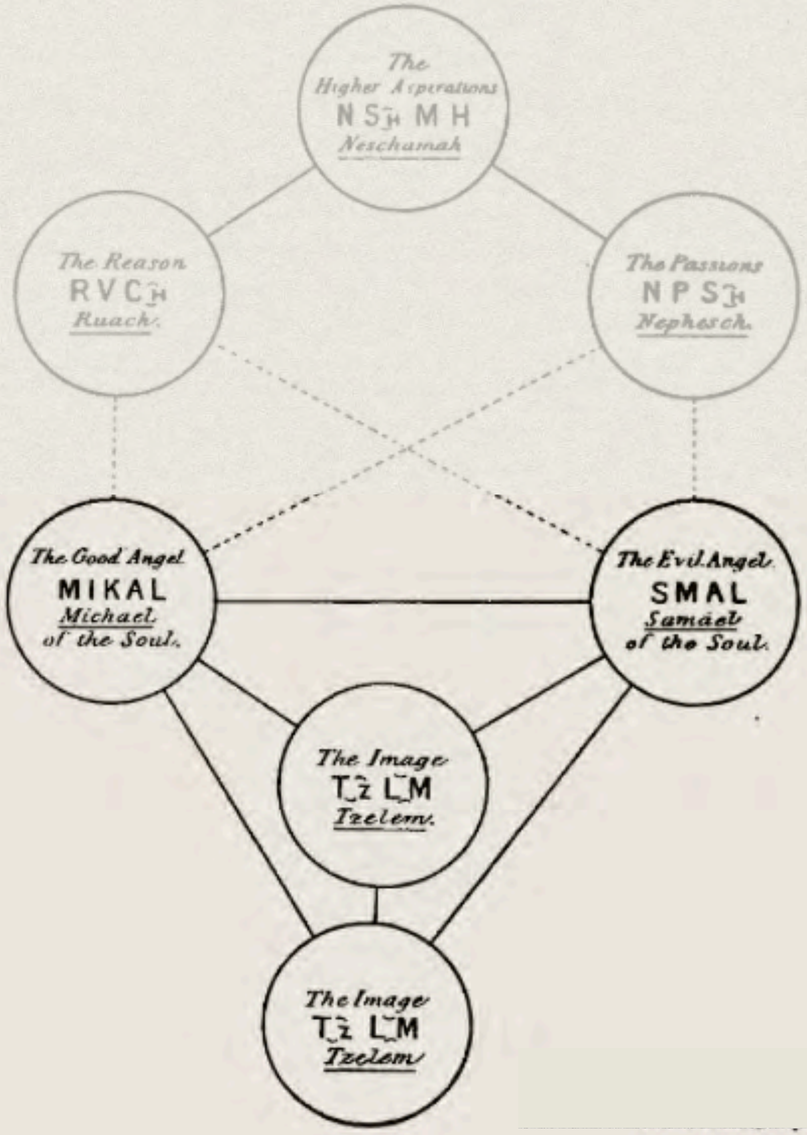

The Reason
RVCH
Ruach.
The Passions
NPSH
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samäel
of the Soul.
The Image
TZLM
Tzelem.

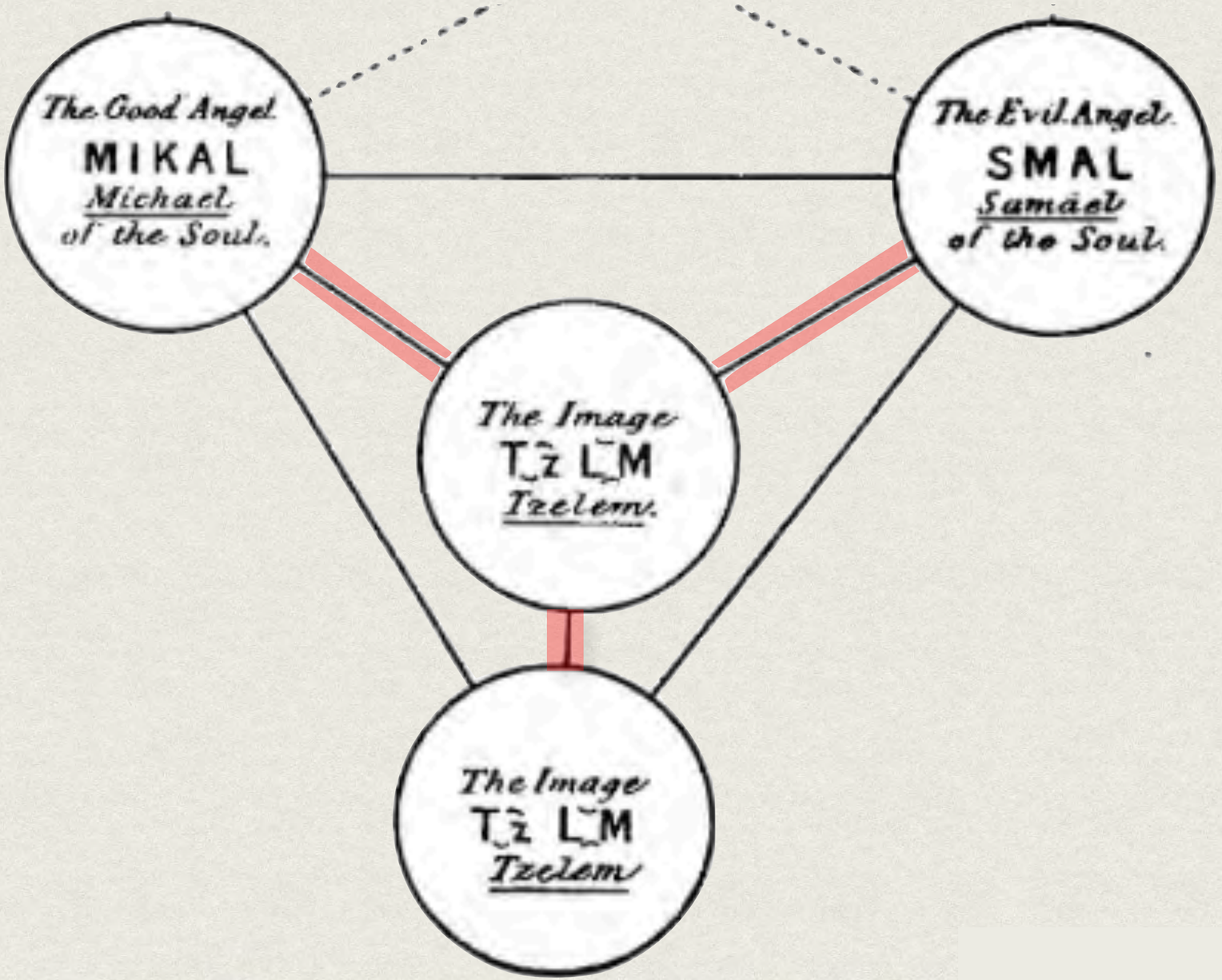

The
Higher Aspirations
NShMH
Neschamah
The Reason
RVCh
Ruach.
The Passions
NPSh
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem

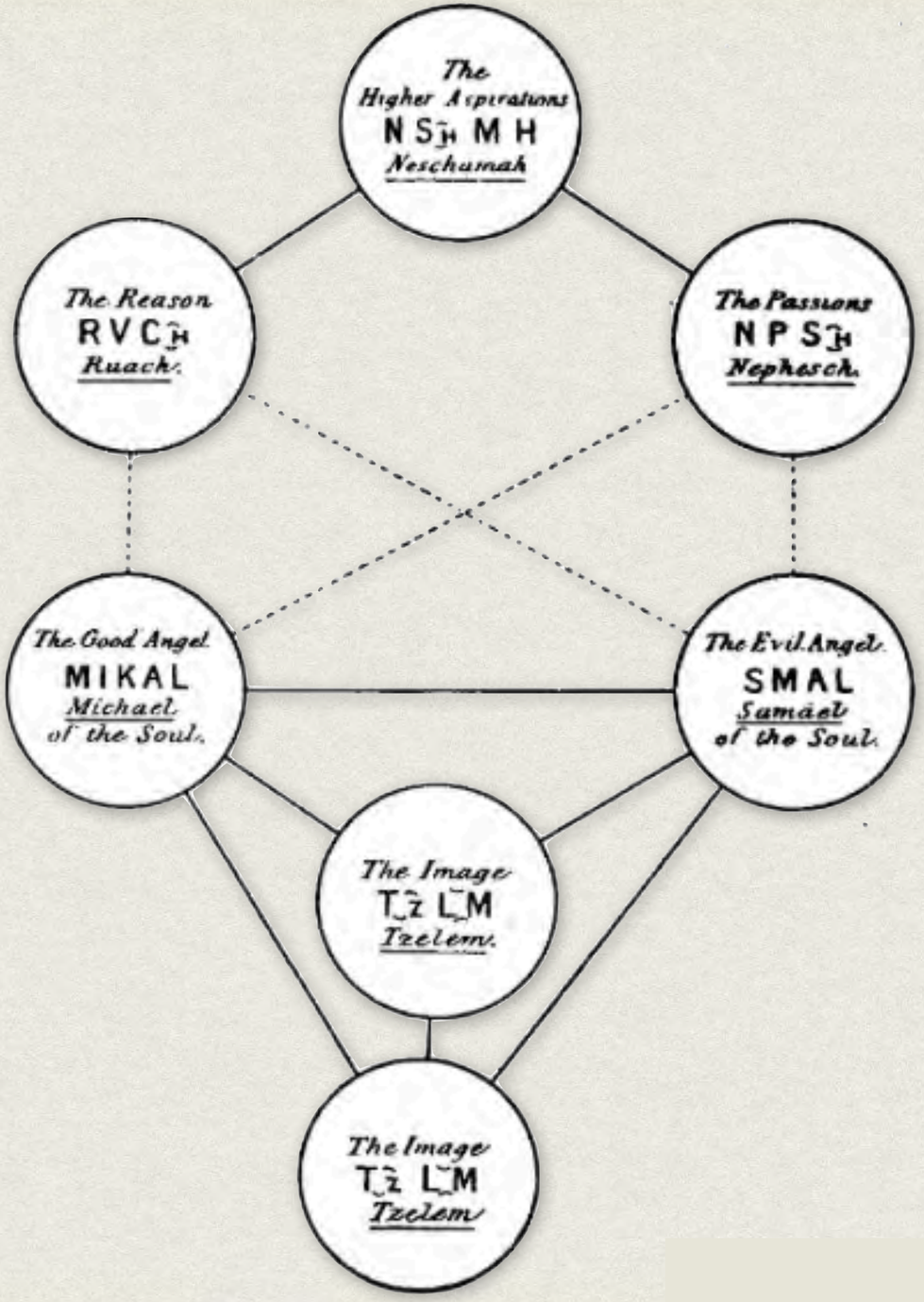

The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem

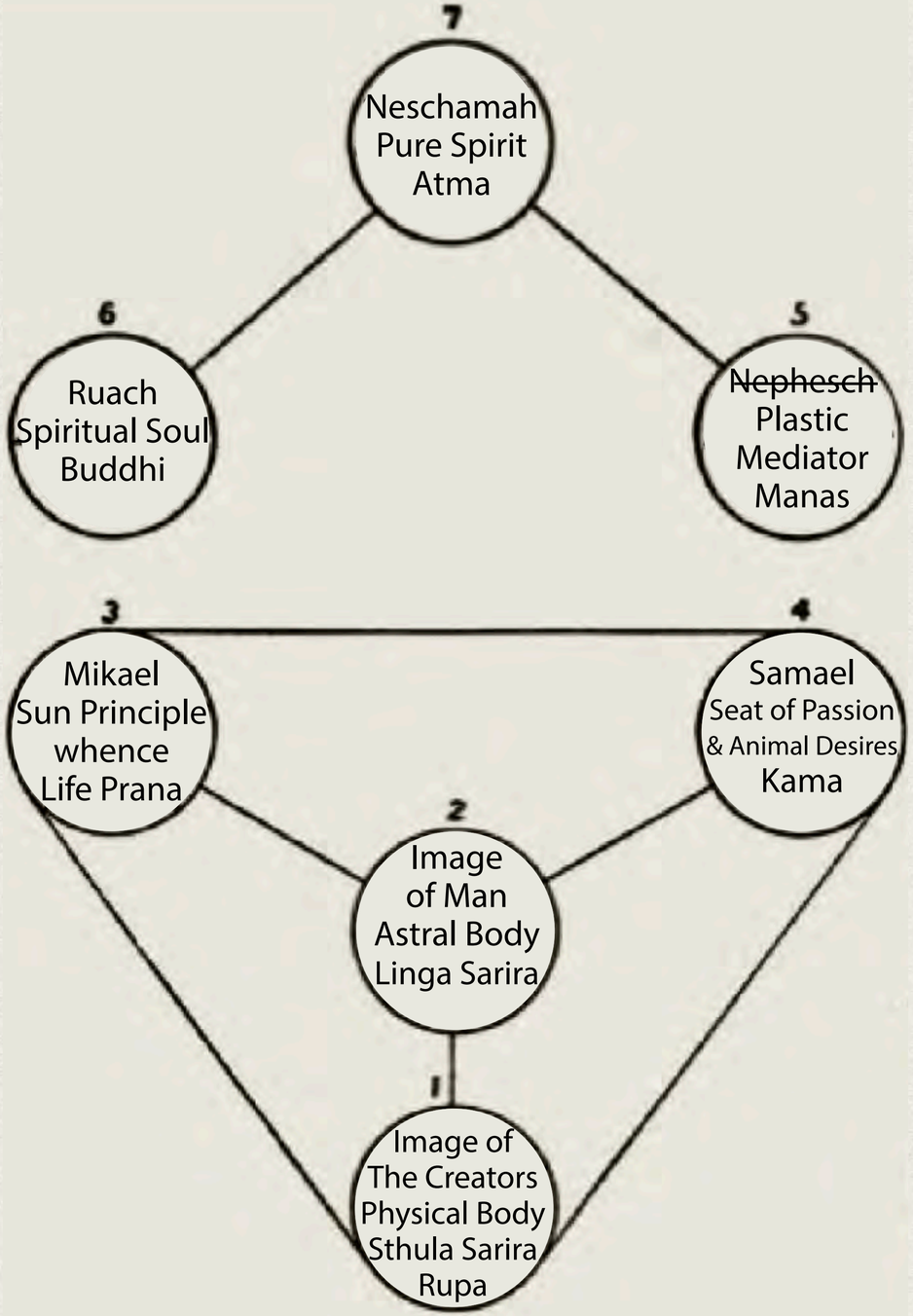

The
Higher Aspirations
NShMH
Neschamah
The Reason
RVCh
Ruach.
The Passions
NPSh
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem

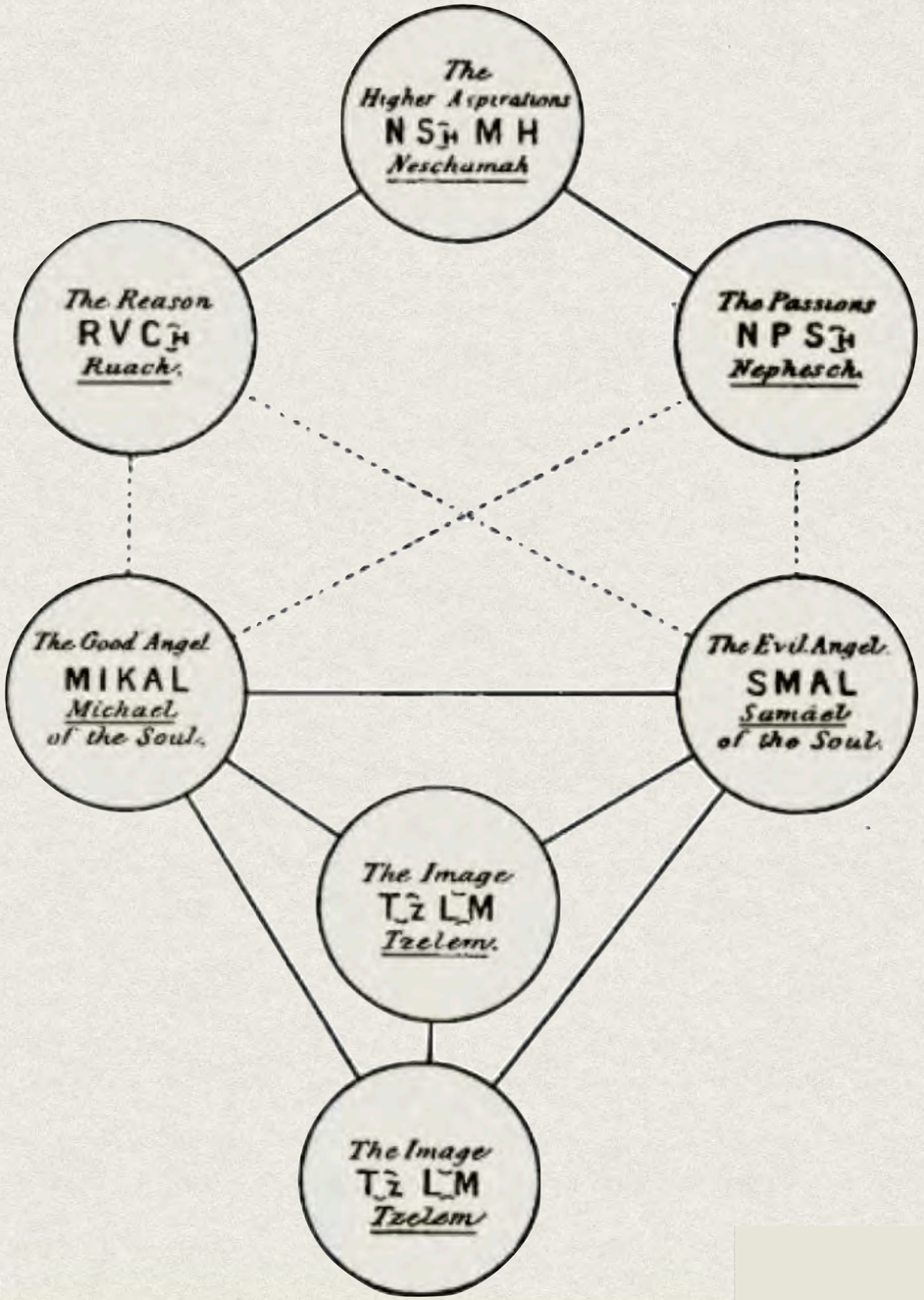

The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem


The
Higher Aspirations
NShMH
Neschamah
The Reason
RVCh
Ruach.
The Passions
NPSh
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem


The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem


The
Higher Aspirations
NShMH
Neschamah
The Reason
RVCh
Ruach.
The Passions
NPSh
Nephesch.
The Good Angel
MIKAL
Michael
of the Soul.
The Evil Angel.
SMAL
Samael
of the Soul.
The Image
TzLM
Tzelem.
The Image
TzLM
Tzelem


7
Neschamah
Pure Spirit
Atma
6
Ruach
Spiritual Soul
Buddhi
5
~~Nephesch~~
Plastic
Mediator
Manas
3
Mikael
Sun Principle
whence
Life Prana
4
Samael
Seat of Passion
& Animal Desires
Kama
2
Image
of Man
Astral Body
Linga Sarira
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa


The
Higher Aspirations
N S H M H
Neschamah
The Reason
R V C H
Ruach
The Passions
N P S H
Nephesch
The Good Angel
MIKAL
Michael
of the Soul
The Evil Angel
SMAL
Samael
of the Soul
The Image
T Z L M
Tzelem
The Image
T Z L M
Tzelem

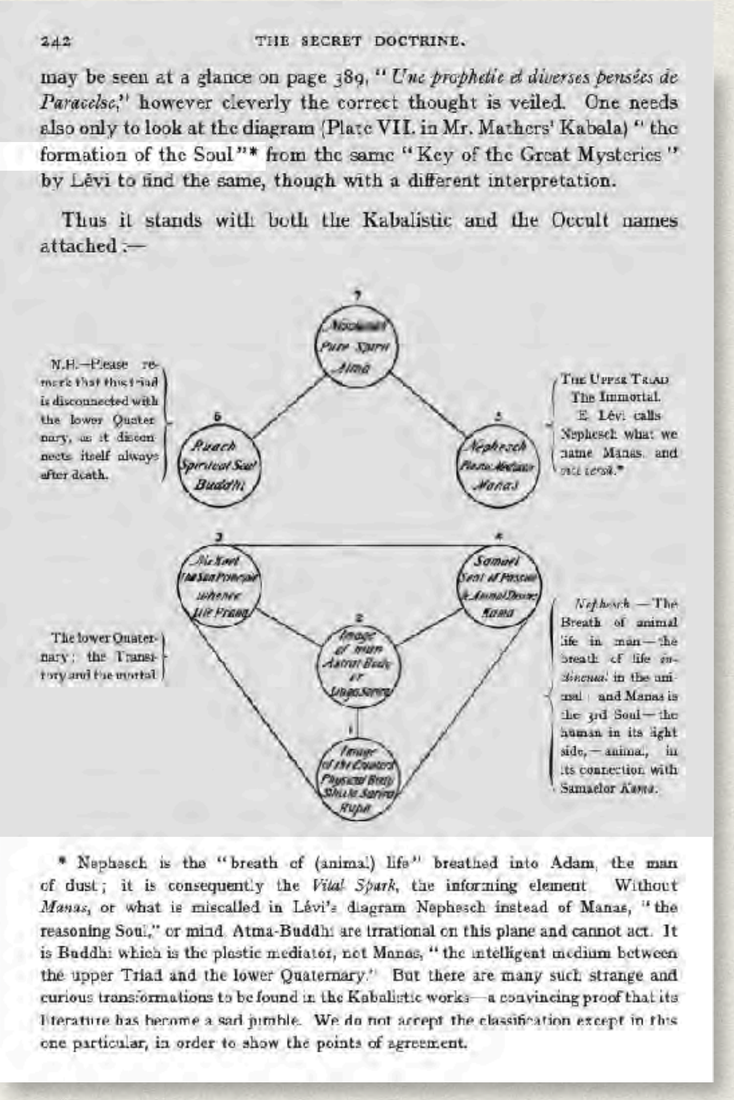
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

*Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.



242 THE SECRET DOCTRINE.

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached :—

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

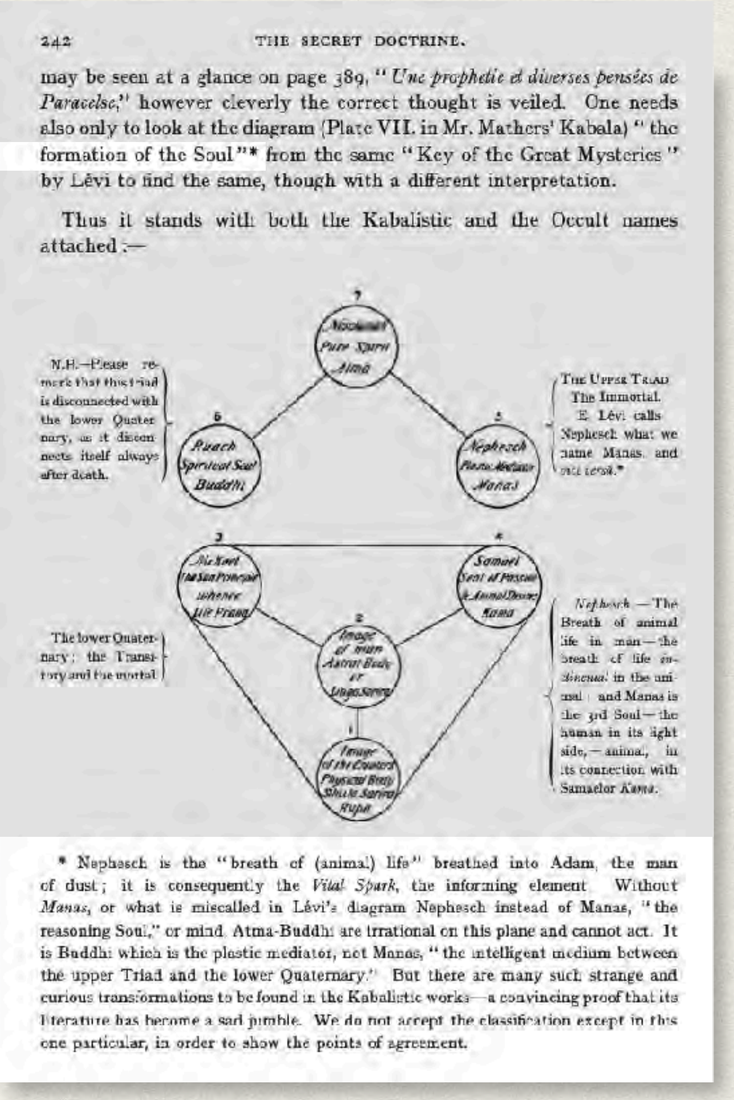
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

***Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust;** it is consequently the *Vital Spark,* the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

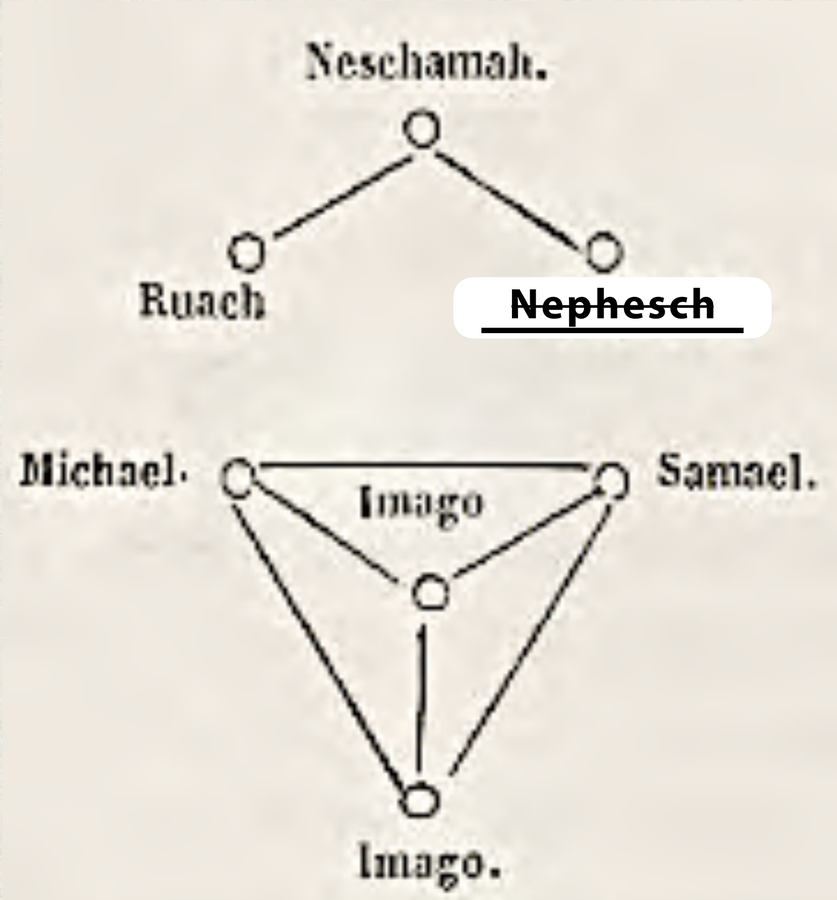


242 THE SECRET DOCTRINE.

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached :—

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

7
Neschamah
Pure Spirit
Atma

6
Ruach
Spiritual Soul
Buddhi

5
~~Nephesch~~
Plastic
Mediator
Manas

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

3
Mikael
Sun Principle
whence
Life Prana

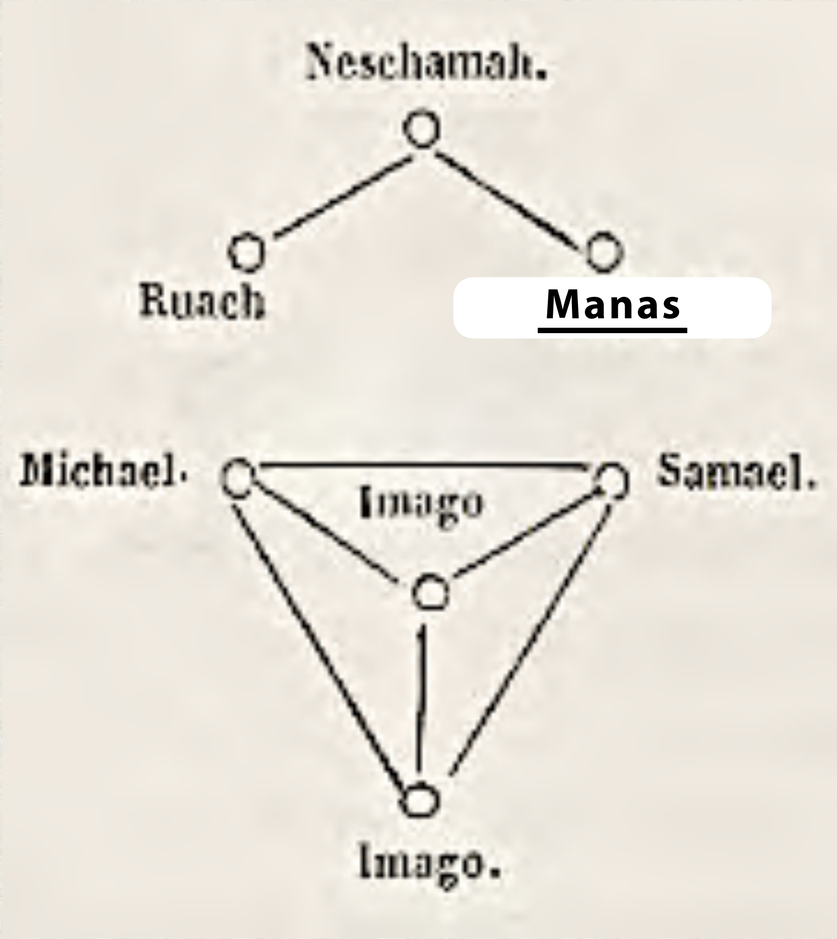
4
Samael
Seat of Passion
& Animal Desires
Kama

2
Image
of Man
Astral Body
Linga Sarira

1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.



N.B.—Please remark that this triad is disconnected with the lower Quaternary, as it disconnects itself always after death.

7 Neschamah Pure Spirit Atma

6 Ruach Spiritual Soul Buddhi

5 Intelligent Medium Manas

THE UPPER TRIAD
The Immortal.
E. Lévi calls Nephesch what we name Manas, and *vice versâ*.*

3 Mikael Sun Principle whence Life Prana

4 Samael Seat of Passion & Animal Desires Kama

2 Image of Man Astral Body Linga Sarira

1 Image of The Creators Physical Body Sthula Sarira Rupa

The lower Quaternary: the Transitory and the mortal.

Nephesch. — The Breath of animal life in man — the breath of life *instinctual* in the animal: and Manas is the 3rd Soul — the human in its light side, — animal, in its connection with Samaelor *Kama*.

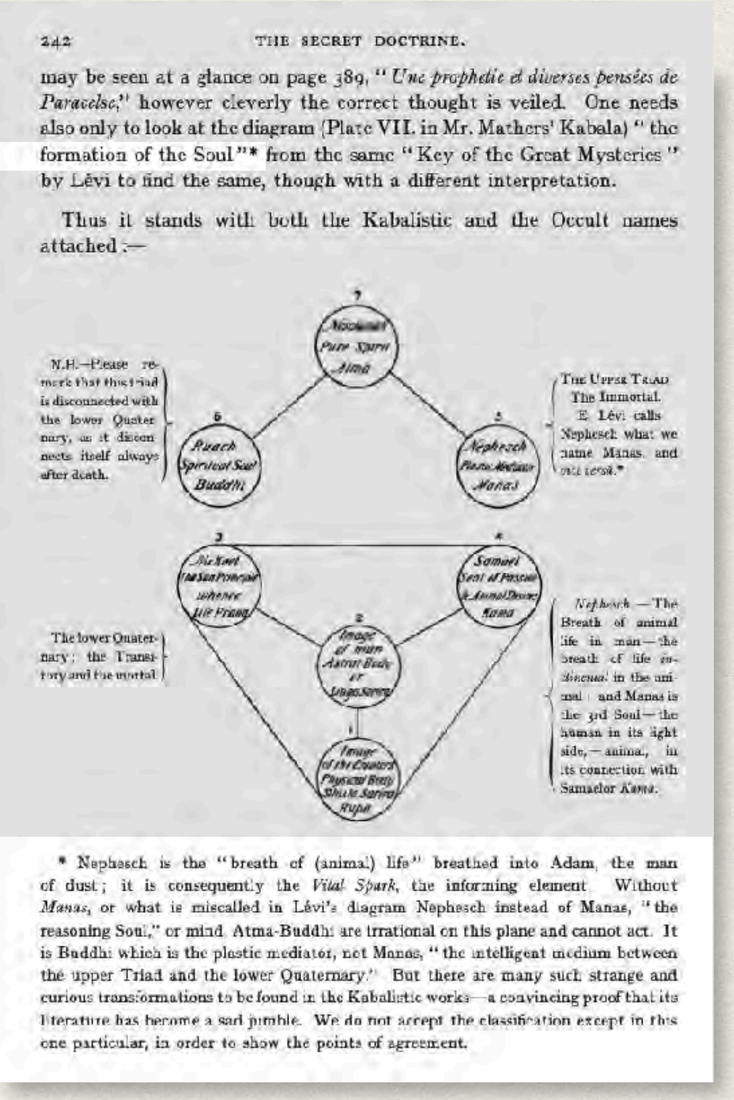
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

*Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become **a sad jumble**. We do not accept the classification except in this one particular, in order to show the points of agreement.



242 THE SECRET DOCTRINE.

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lêvi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached :—

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

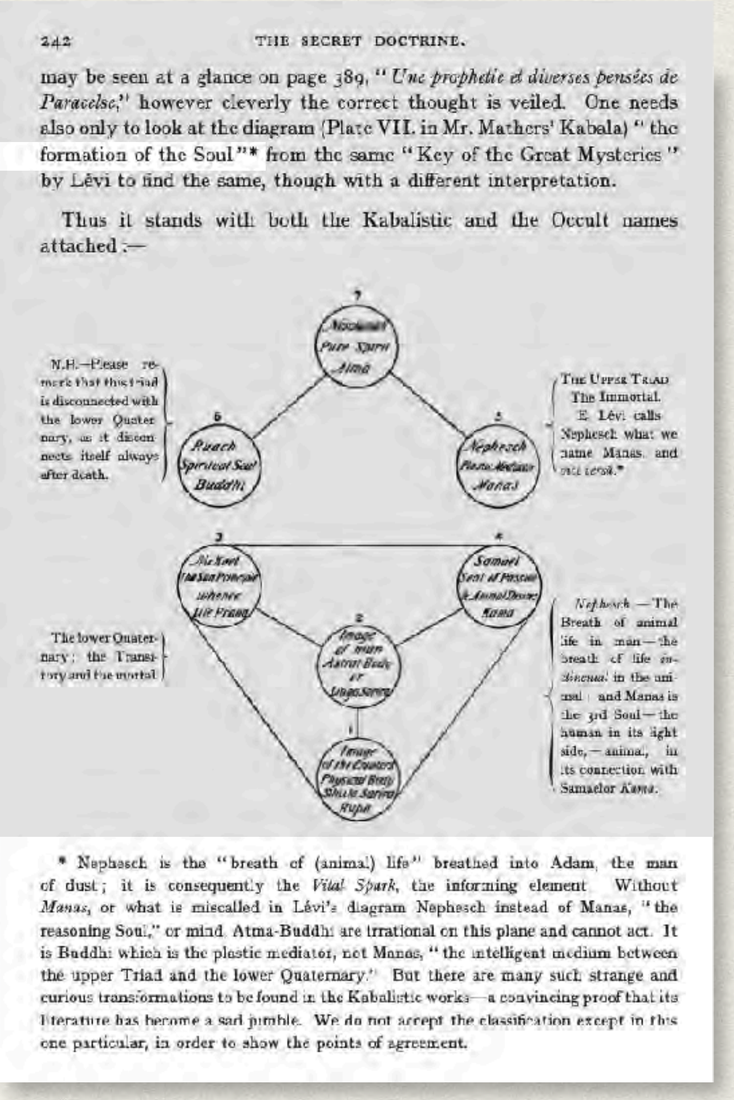
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

*Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works — a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.



242 THE SECRET DOCTRINE.

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lêvi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached :—

* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious transformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

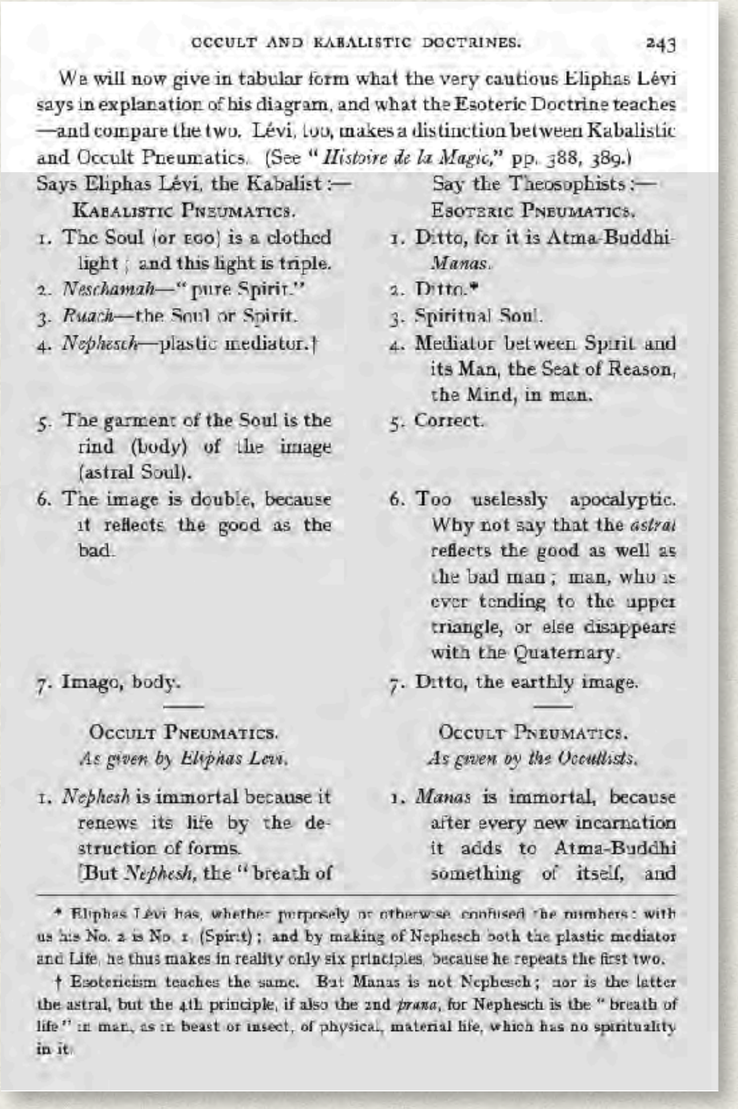
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches —and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See “Histoire de la Magic,” pp. 388, 389.)



We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches —and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See "*Histoire de la Magic*," pp. 388, 389.)

Says Eliphas Lévi, the Kabalist:—	Say the Theosophists:—
KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1. The Soul (or EGO) is a clothed light; and this light is triple.	1. Ditto, for it is Atma-Buddhi-*Manas*.
2. *Neschamah*—"pure Spirit."	2. Ditto.*
3. *Ruach*—the Soul or Spirit.	3. Spiritual Soul.
4. *Nephesch*—plastic mediator.†	4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind (body) of the image (astral Soul).	5. Correct.
6. The image is double, because it reflects the good as the bad.	6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7. Imago, body.	7. Ditto, the earthly image.
OCCULT PNEUMATICS. *As given by Eliphas Levi.*	OCCULT PNEUMATICS. *As given by the Occultists.*
1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of	1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

* Eliphas Lévi has, whether purposely or otherwise, confused the numbers: with us his No. 2 is No. 1 (Spirit); and by making of Nephesch both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

† Esotericism teaches the same. But Manas is not Nephesch; nor is the latter the astral, but the 4th principle, if also the 2nd *prana*, for Nephesch is the "breath of life" in man, as in beast or insect, of physical, material life, which has no spirituality in it.

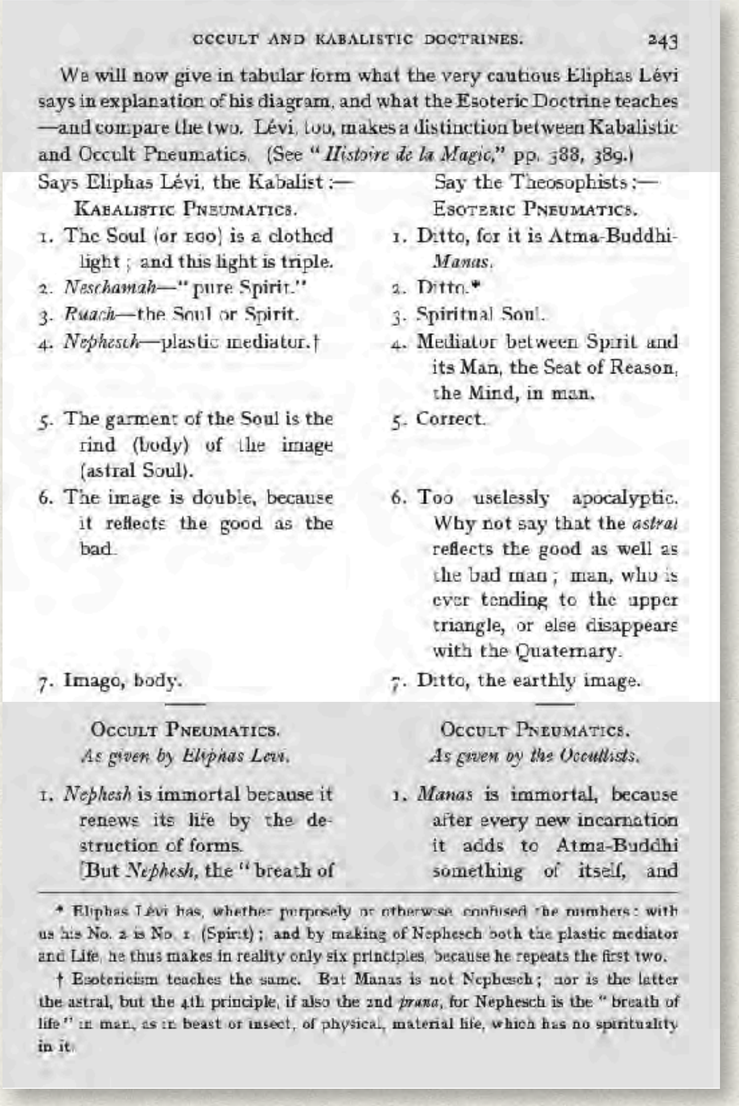
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi-Manas.
2	Neschamah– "pure Spirit."	Ditto*
3	Ruach—the Soul or Spirit.	Spiritual Soul.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7	Imago, body.	Ditto, the earthly image.



OCCULT AND KABALISTIC DOCTRINES. 243

We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches —and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See "*Histoire de la Magic*," pp. 388, 389.)

Says Eliphas Lévi, the Kabalist :— KABALISTIC PNEUMATICS.	Say the Theosophists :— ESOTERIC PNEUMATICS.
1. The Soul (or EGO) is a clothed light ; and this light is triple.	1. Ditto, for it is Atma-Buddhi-*Manas*.
2. *Neschamah*—"pure Spirit."	2. Ditto.*
3. *Ruach*—the Soul or Spirit.	3. Spiritual Soul.
4. *Nephesch*—plastic mediator.†	4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind (body) of the image (astral Soul).	5. Correct.
6. The image is double, because it reflects the good as the bad.	6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7. Imago, body.	7. Ditto, the earthly image.

OCCULT PNEUMATICS. *As given by Eliphas Levi.*	OCCULT PNEUMATICS. *As given by the Occultists.*
1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of	1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

* Eliphas Lévi has, whether purposely or otherwise, confused the numbers : with us his No. 2 is No. 1. (Spirit) ; and by making of Nephesch both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

† Esotericism teaches the same. But Manas is not Nephesch ; nor is the latter the astral, but the 4th principle, if also the 2nd *prana*, for Nephesch is the "breath of life" in man, as in beast or insect, of physical, material life, which has no spirituality in it.

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	The Soul is the clothing or form aspect of the Spiritual Triad.
2	Neschamah– “pure Spirit.”	Ditto*	
3	Ruach—the Soul or Spirit.	Spiritual Soul.	
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	The Soul is the clothing or form aspect of the Spiritual Triad.
2	Neschamah– “pure Spirit.”	Ditto*	
3	Ruach—the Soul or Spirit.	Spiritual Soul.	
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	The Soul is the clothing or form aspect of the Spiritual Triad.
2	Neschamah– “pure Spirit.”	Ditto*	
3	Ruach—the Soul or Spirit.	Spiritual Soul.	
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	**Ditto***	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

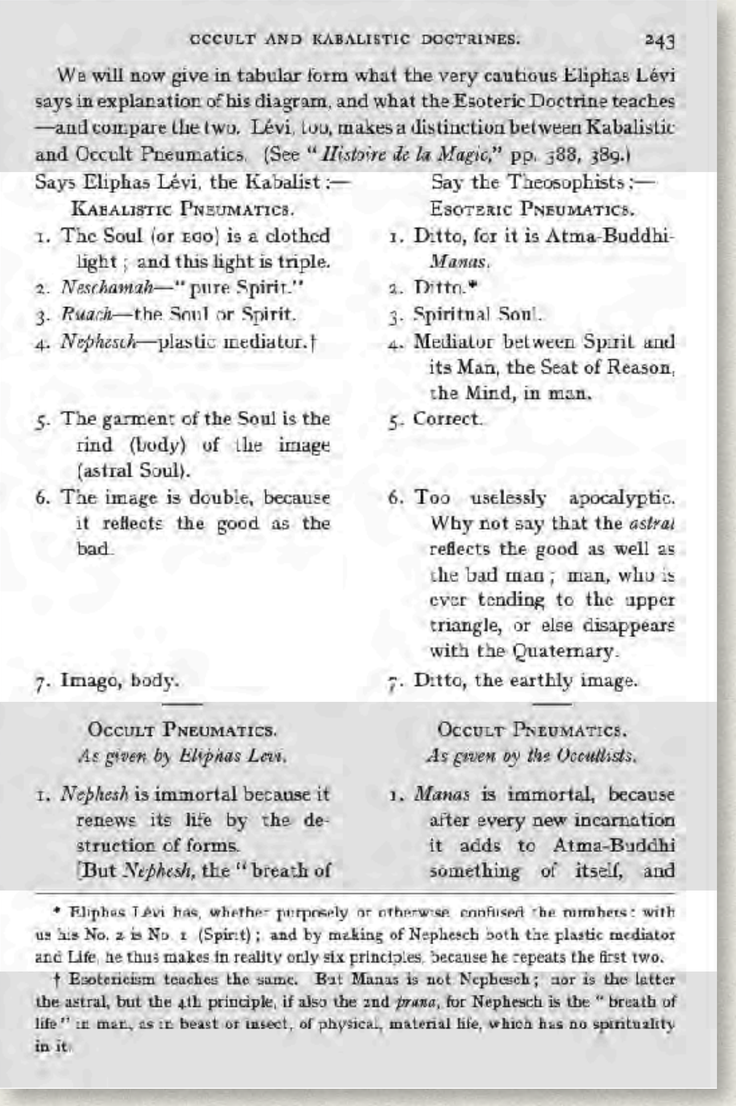
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

*Eliphas Lévi has, whether purposely or otherwise, confused the numbers: with us his No. 2 is No. 1. (Spirit); and by making of Nephesch both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.



OCCULT AND KABALISTIC DOCTRINES. 243

We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches —and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See "*Histoire de la Magie*," pp. 388, 389.)

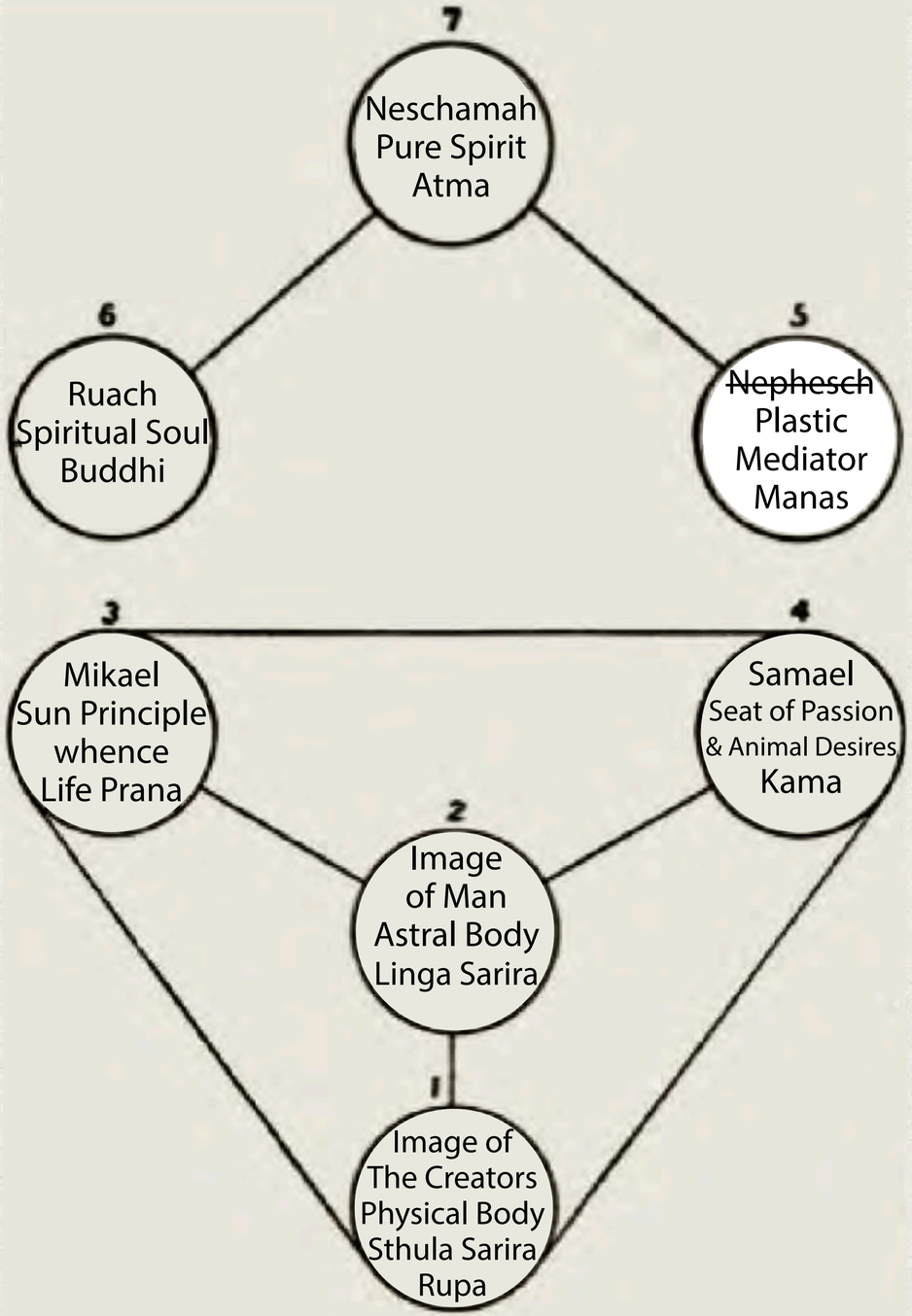
Says Eliphas Lévi, the Kabalist :— KABALISTIC PNEUMATICS.	Say the Theosophists :— ESOTERIC PNEUMATICS.
1. The Soul (or EGO) is a clothed light; and this light is triple.	1. Ditto, for it is Atma-Buddhi-*Manas*.
2. *Neschamah*—"pure Spirit."	2. Ditto.*
3. *Ruach*—the Soul or Spirit.	3. Spiritual Soul.
4. *Nephesch*—plastic mediator.†	4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind (body) of the image (astral Soul).	5. Correct.
6. The image is double, because it reflects the good as the bad.	6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7. Imago, body.	7. Ditto, the earthly image.

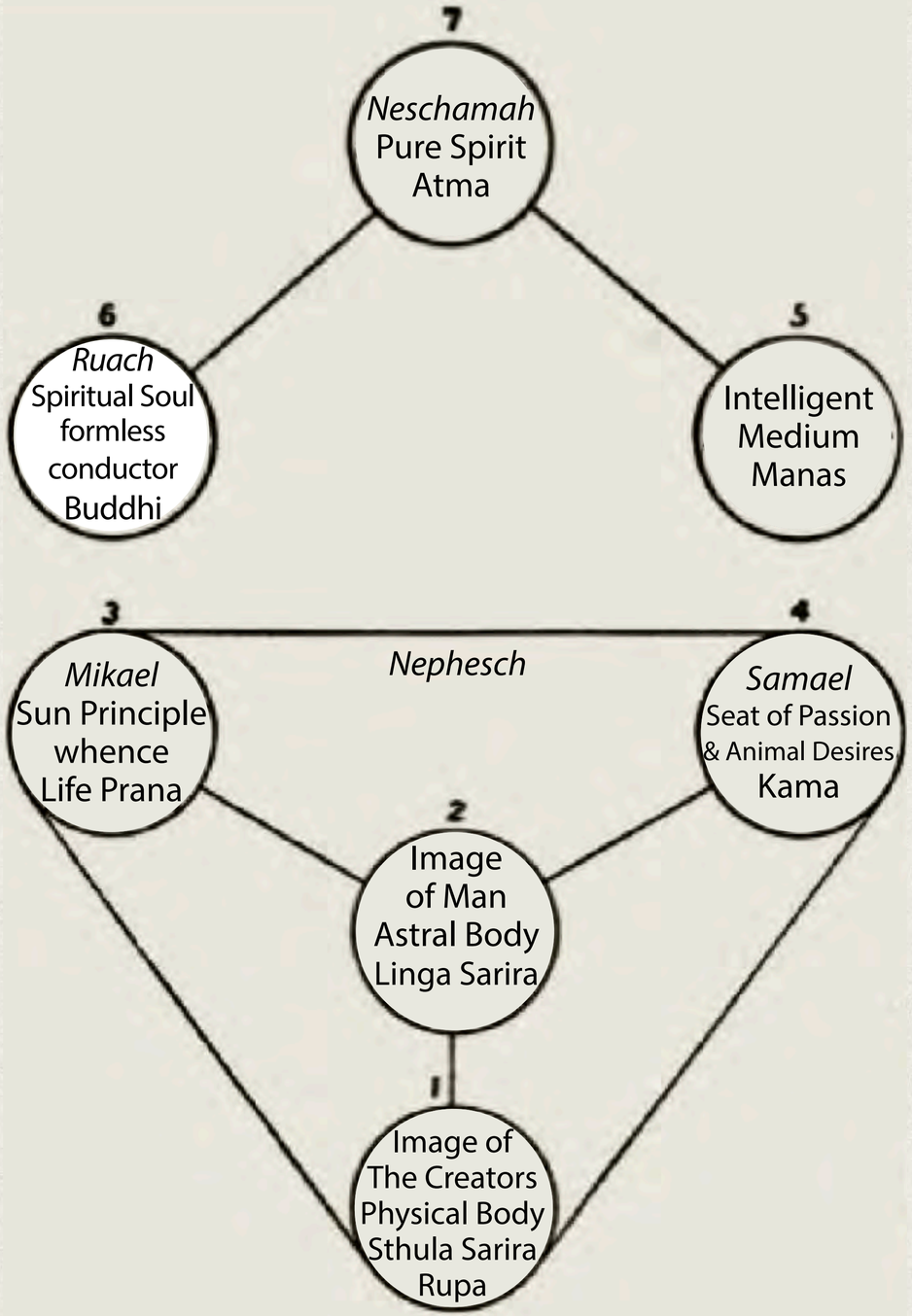
OCCULT PNEUMATICS. *As given by Eliphas Levi.*	OCCULT PNEUMATICS. *As given by the Occultists.*
1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of	1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

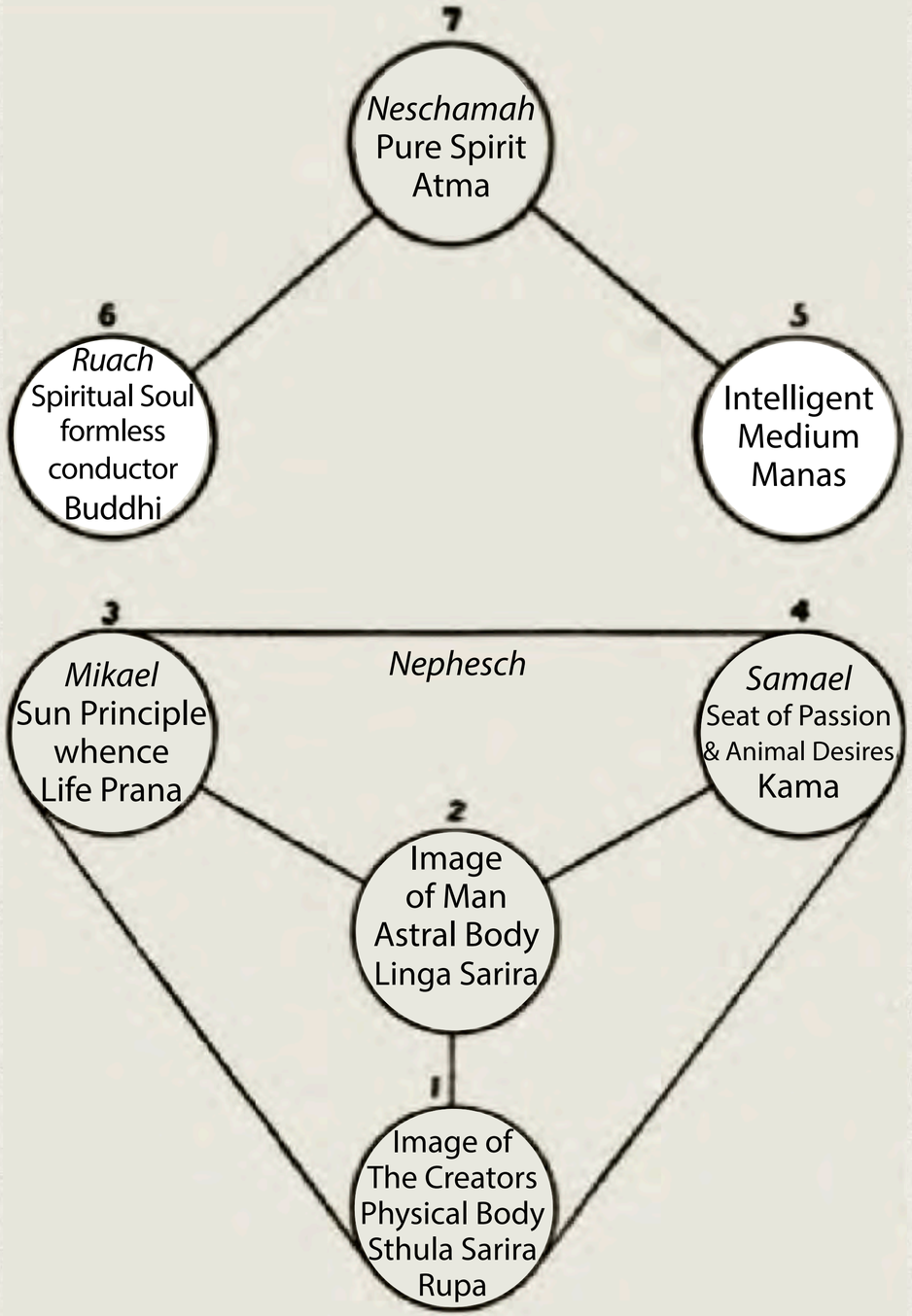
* Eliphas Lévi has, whether purposely or otherwise, confused the numbers: with us his No. 2 is No. 1 (Spirit); and by making of Nephesch both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

† Esotericism teaches the same. But Manas is not Nephesch; nor is the latter the astral, but the 4th principle, if also the 2nd *prana*, for Nephesch is the "breath of life" in man, as in beast or insect, of physical, material life, which has no spirituality in it.

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	


7
Neschamah
Pure Spirit
Atma
6
Ruach
Spiritual Soul
Buddhi
5
~~Nephesch~~
Plastic
Mediator
Manas
3
Mikael
Sun Principle
whence
Life Prana
4
Samael
Seat of Passion
& Animal Desires
Kama
2
Image
of Man
Astral Body
Linga Sarira
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa


7
Neschamah
Pure Spirit
Atma
6
Ruach
Spiritual Soul
formless
conductor
Buddhi
5
Intelligent
Medium
Manas
3
4
Nephesch
Mikael
Sun Principle
whence
Life Prana
Samael
Seat of Passion
& Animal Desires
Kama
2
Image
of Man
Astral Body
Linga Sarira
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa


7
Neschamah
Pure Spirit
Atma
6
Ruach
Spiritual Soul
formless
conductor
Buddhi
5
Intelligent
Medium
Manas
3
4
Nephesch
Mikael
Sun Principle
whence
Life Prana
Samael
Seat of Passion
& Animal Desires
Kama
2
Image
of Man
Astral Body
Linga Sarira
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	Manas, the intelligent medium between the Spiritual Triad and the Lower Quaternary
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

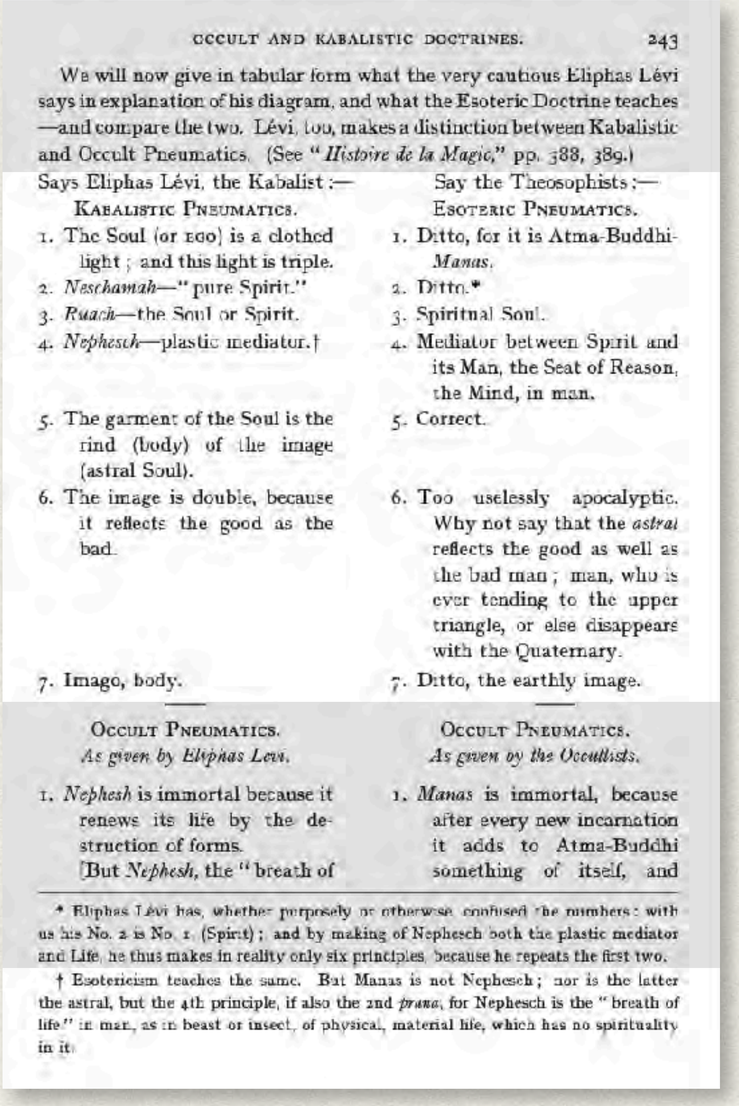
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

†Esotericism teaches the same. But Manas is not Nephesch; nor is the latter the astral, but the 4th principle, if also the 2nd prana, for Nephesch is the "breath of life" in man, as in beast or insect, of physical, material life, which has no spirituality in it.



OCCULT AND KABALISTIC DOCTRINES. 243

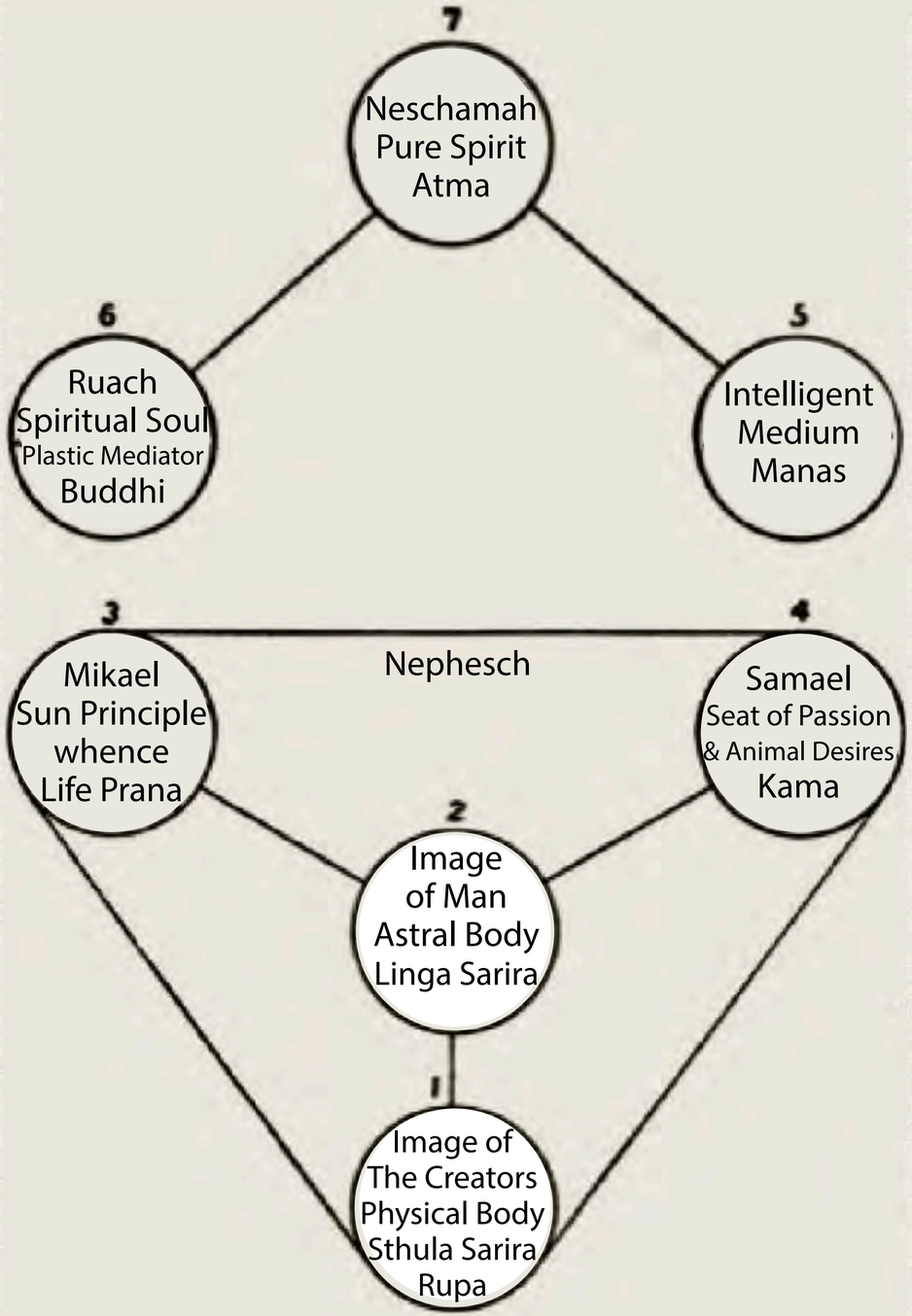
We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches —and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See "*Histoire de la Magie*," pp. 388, 389.)

Says Eliphas Lévi, the Kabalist :— KABALISTIC PNEUMATICS.	Say the Theosophists :— ESOTERIC PNEUMATICS.
1. The Soul (or EGO) is a clothed light; and this light is triple.	1. Ditto, for it is Atma-Buddhi-*Manas*.
2. *Neschamah*—"pure Spirit."	2. Ditto.*
3. *Ruach*—the Soul or Spirit.	3. Spiritual Soul.
4. *Nephesch*—plastic mediator.†	4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind (body) of the image (astral Soul).	5. Correct.
6. The image is double, because it reflects the good as the bad.	6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7. Imago, body.	7. Ditto, the earthly image.
OCCULT PNEUMATICS. *As given by Eliphas Levi.*	OCCULT PNEUMATICS. *As given by the Occultists.*
1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of	1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

* Eliphas Lévi has, whether purposely or otherwise, confused the numbers: with us his No. 2 is No. 1. (Spirit); and by making of Nephesch both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

† Esotericism teaches the same. But Manas is not Nephesch; nor is the latter the astral, but the 4th principle, if also the 2nd *prana*, for Nephesch is the "breath of life" in man, as in beast or insect, of physical, material life, which has no spirituality in it.

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	Manas, the intelligent medium between the Spiritual Triad and the Lower Quaternary
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	The physical body is not a principle. The image is the etheric vehicle. There is no “astral soul.”
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	
7	Imago, body.	Ditto, the earthly image.	

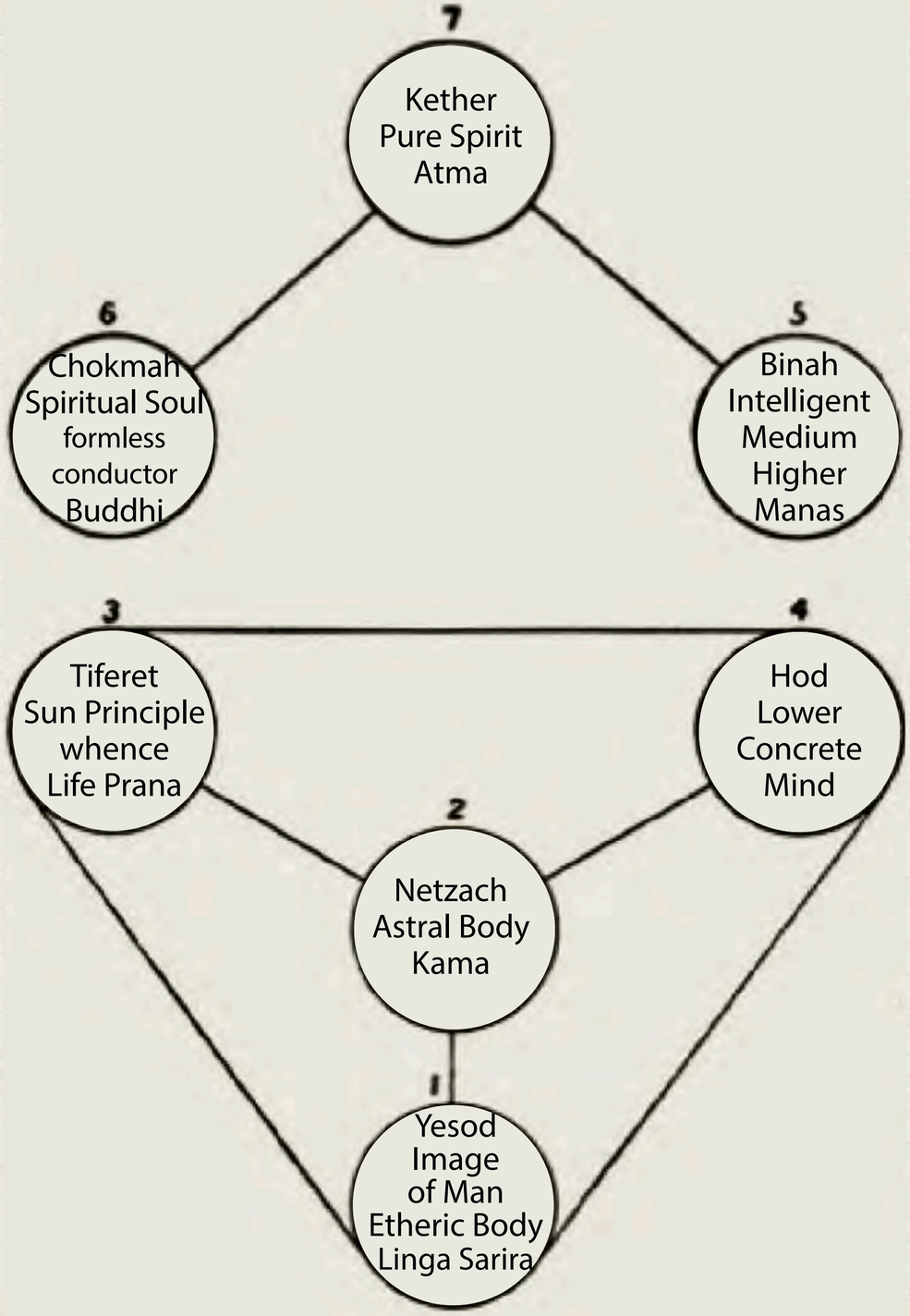

7
Neschamah
Pure Spirit
Atma
6
Ruach
Spiritual Soul
Plastic Mediator
Buddhi
5
Intelligent
Medium
Manas
3
4
Nephesch
Mikael
Sun Principle
whence
Life Prana
Samael
Seat of Passion
& Animal Desires
Kama
2
Image
of Man
Astral Body
Linga Sarira
1
Image of
The Creators
Physical Body
Sthula Sarira
Rupa

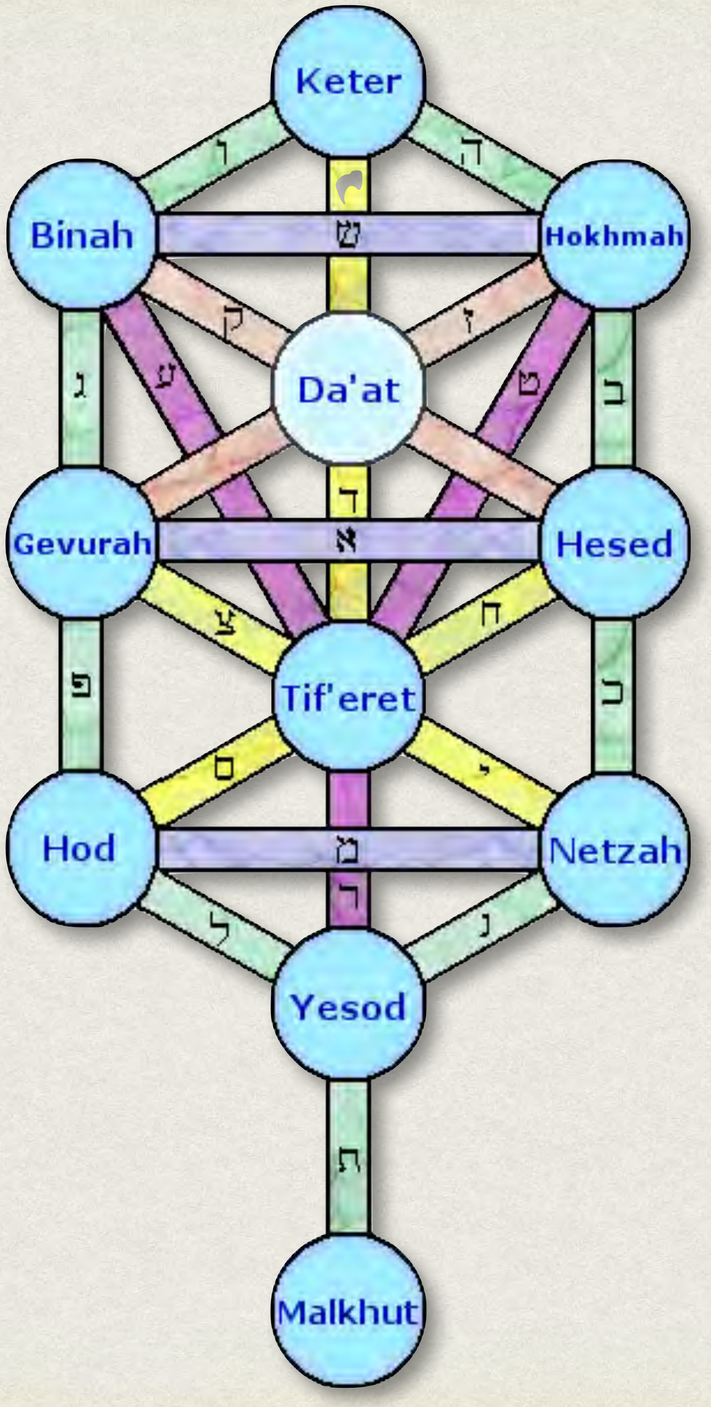
	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	Manas, the intelligent medium between the Spiritual Triad and the Lower Quaternary
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	The physical body is not a principle. The image is the etheric vehicle. There is no “astral soul.”
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	The etheric and astral bodies hold no permanent life of their own, serving only to demonstrate earthly consciousness until both are superseded by the Antahkarana.
7	Imago, body.	Ditto, the earthly image.	

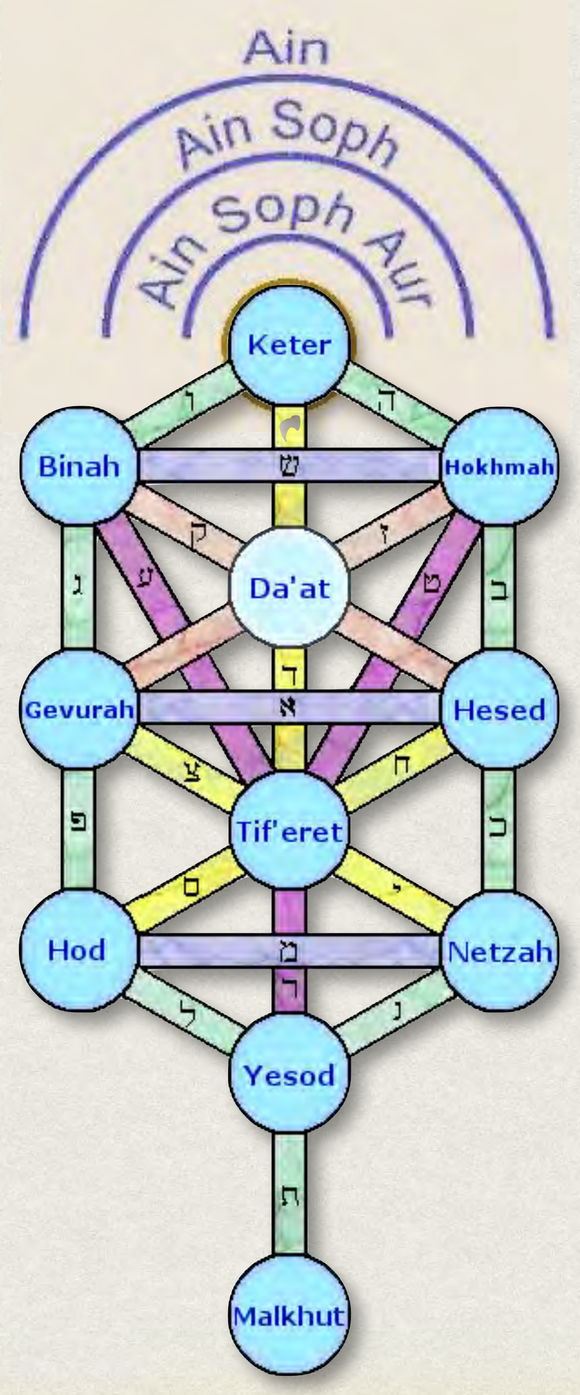
	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	Manas, the intelligent medium between the Spiritual Triad and the Lower Quaternary
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	The physical body is not a principle. The image is the etheric vehicle. There is no “astral soul.”
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man; man, who is ever **tending to the upper triangle**, or else disappears with the Quaternary.	The etheric and astral bodies hold no permanent life of their own, serving only to demonstrate earthly consciousness until both are superseded by the Antahkarana.
7	Imago, body.	Ditto, the earthly image.	

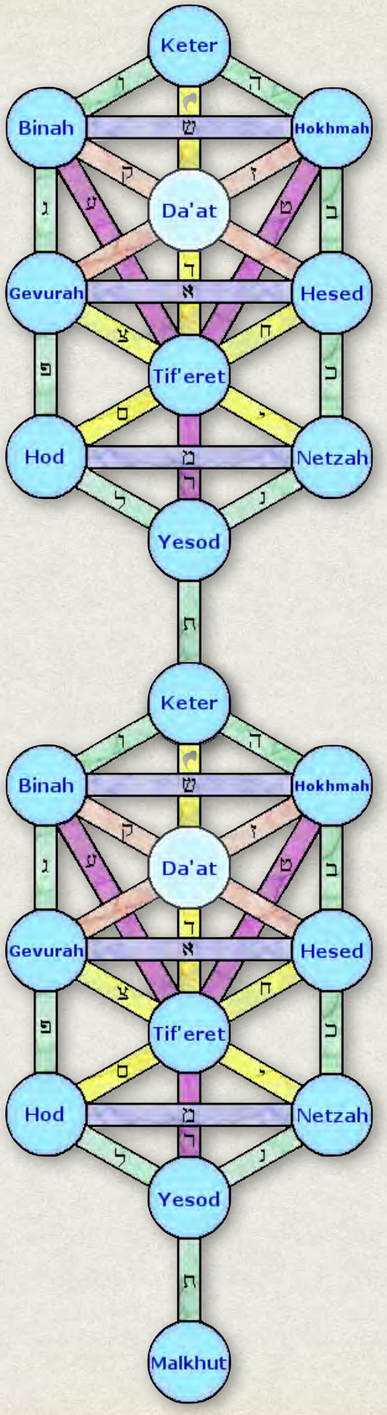
	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	Manas, the intelligent medium between the Spiritual Triad and the Lower Quaternary
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	The physical body is not a principle. The image is the etheric vehicle. There is no “astral soul.”
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else **disappears with the Quaternary.**	The etheric and astral bodies hold no permanent life of their own, serving only to demonstrate earthly consciousness until both are superseded by the Antahkarana.
7	Imago, body.	Ditto, the earthly image.	

	Says Eliphas Lévi, the Kabalist :—	Say the Theosophists:—	DK Theosophists say:
	KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.	
1	The Soul (or ego) is a clothed light; and this light is triple.	Ditto, for it is Atma-Buddhi- Manas.	Ditto, and the actual source of the triple light of Atma-Buddhi-Manas is the Monad.
2	Neschamah– “pure Spirit.”	Ditto*	The "pure" in "pure spirit is a relative term. Neschamah is Atma, which is the highest point in HPB theosophy. Atma is the Monadic emanation clothed in the Atmic sheath, thus the true “pure Spirit" is the Monad on its own plane.
3	Ruach—the Soul or Spirit.	Spiritual Soul.	Ruach is Buddhi—the vehicle for Spirit.
4	Nephesch—plastic mediator.†	Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.	Manas, the intelligent medium between the Spiritual Triad and the Lower Quaternary
5	The garment of the Soul is the rind (body) of the image (astral Soul).	Correct.	The physical body is not a principle. The image is the etheric vehicle. There is no “astral soul.”
6	The image is double, because it reflects the good as the bad.	Too uselessly apocalyptic. Why not say that the astral reflects the good as well as the bad man; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.	The etheric and astral bodies hold no permanent life of their own, serving only to demonstrate earthly consciousness until both are superseded by the Antahkarana.
7	Imago, body.	Ditto, the earthly image.	The dense physical body. But since this body is not a principle, it should not appear in this list.


7
Kether
Pure Spirit
Atma
6
Chokmah
Spiritual Soul
formless
conductor
Buddhi
5
Binah
Intelligent
Medium
Higher
Manas
3
Tiferet
Sun Principle
whence
Life Prana
4
Hod
Lower
Concrete
Mind
2
Netzach
Astral Body
Kama
1
Yesod
Image
of Man
Etheric Body
Linga Sarira


Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut


Ain
Ain Soph
Ain Soph Aur
Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut


Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Keter
Binah
Hokhmah
Da'at
Gevurah
Hesed
Tif'eret
Hod
Netzah
Yesod
Malkhut

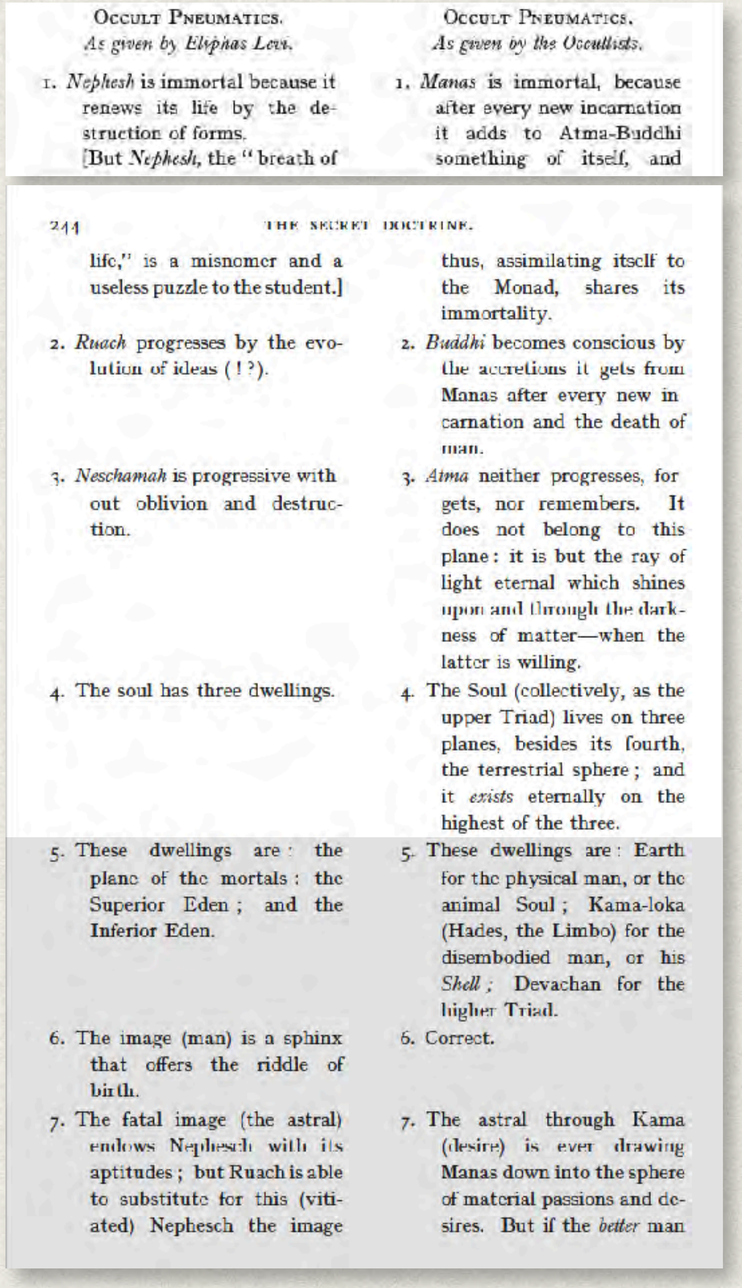
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
1	Nephesch is immortal because it renews its life by the destruction of forms. [But Nephesh, the "breath of life," is a misnomer and a useless puzzle to the student.]	Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.
2	Ruach progresses by the evolution of ideas (! ?).	Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3	Neschamah is progressive without oblivion and destruction.	Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter — when the latter is willing.
4	The soul has three dwellings.	The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it exists eternally on the highest of the three.



OCCULT PNEUMATICS.
As given by Eliphas Levi.

1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of life," is a misnomer and a useless puzzle to the student.]
2. *Ruach* progresses by the evolution of ideas (!?).
3. *Neschamah* is progressive without oblivion and destruction.
4. The soul has three dwellings.
5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.
6. The image (man) is a sphinx that offers the riddle of birth.
7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image

OCCULT PNEUMATICS.
As given by the Occultists.

1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

244 THE SECRET DOCTRINE.

thus, assimilating itself to the Monad, shares its immortality.
2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.
5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.
6. Correct.
7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

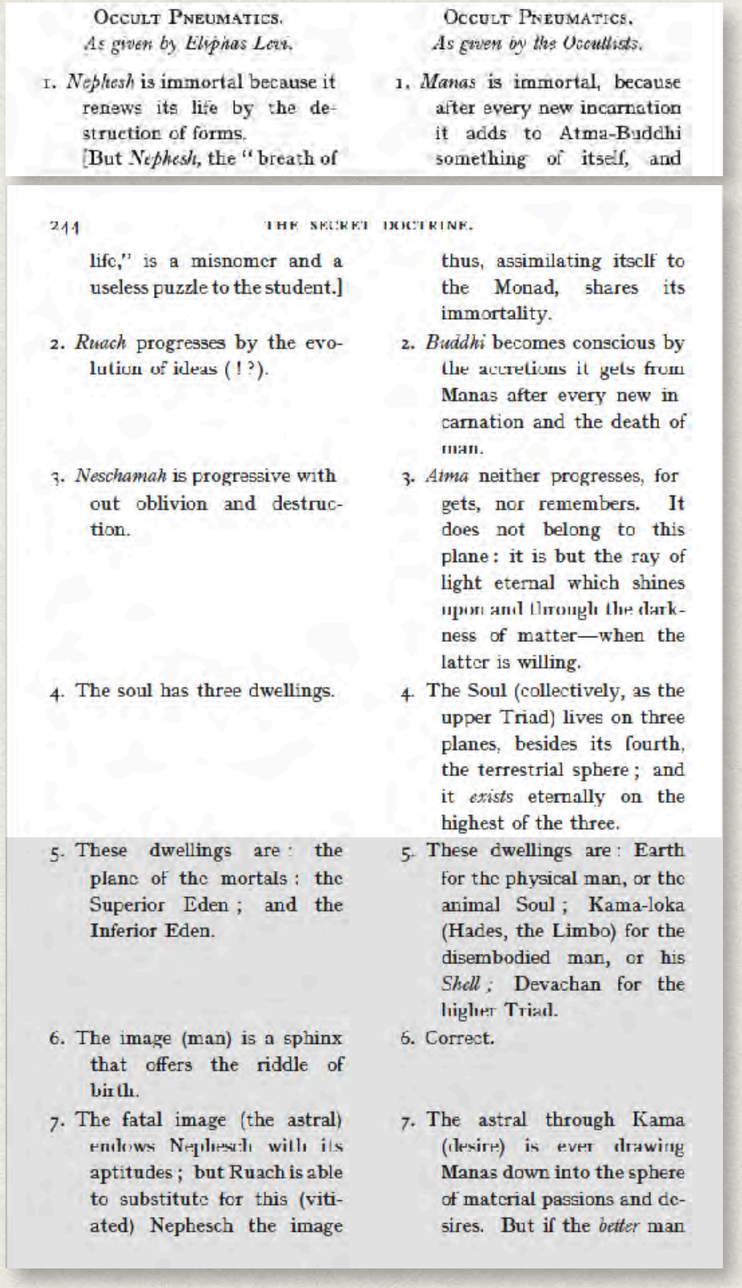
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
1	Nephesch is immortal because it renews its life by the destruction of forms. [But Nephesch, the "breath of life," is a misnomer and a useless puzzle to the student.]	Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.
2	Ruach progresses by the evolution of ideas (! ?).	Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3	Neschamah is progressive without oblivion and destruction.	Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter — when the latter is willing.
4	The soul has three dwellings.	The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it exists eternally on the highest of the three.



OCCULT PNEUMATICS.
As given by Eliphas Levi.

1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of life," is a misnomer and a useless puzzle to the student.]
2. *Ruach* progresses by the evolution of ideas (!?).
3. *Neschamah* is progressive without oblivion and destruction.
4. The soul has three dwellings.
5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.
6. The image (man) is a sphinx that offers the riddle of birth.
7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image

OCCULT PNEUMATICS.
As given by the Occultists.

1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

244 THE SECRET DOCTRINE.

thus, assimilating itself to the Monad, shares its immortality.

2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.
5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.
6. Correct.
7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

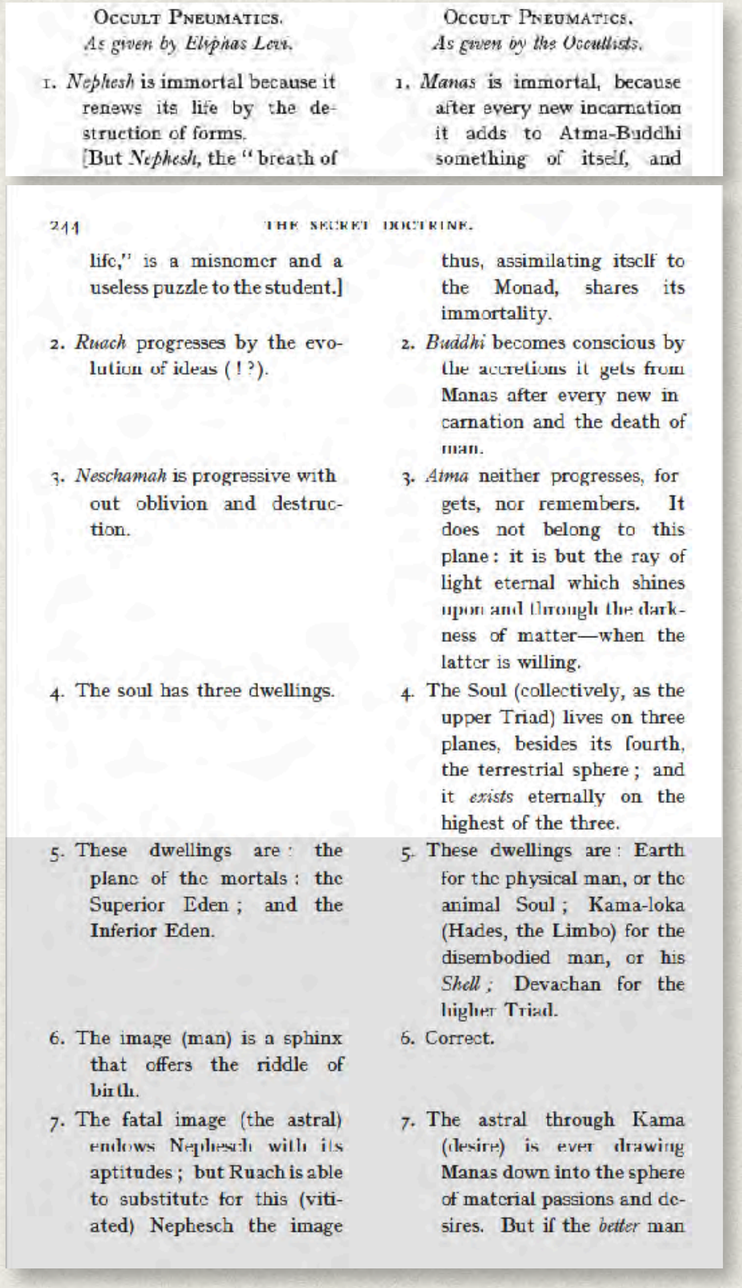
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
1	Nephesch is immortal because it renews its life by the destruction of forms. [But Nephesh, the "breath of life," is a misnomer and a useless puzzle to the student.]	Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.
2	Ruach progresses by the evolution of ideas (! ?).	Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3	Neschamah is progressive without oblivion and destruction.	Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter — when the latter is willing.
4	The soul has three dwellings.	The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it exists eternally on the highest of the three.



OCCULT PNEUMATICS.
As given by Eliphas Levi.

1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of life," is a misnomer and a useless puzzle to the student.]
2. *Ruach* progresses by the evolution of ideas (!?).
3. *Neschamah* is progressive without oblivion and destruction.
4. The soul has three dwellings.
5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.
6. The image (man) is a sphinx that offers the riddle of birth.
7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image

OCCULT PNEUMATICS.
As given by the Occultists.

1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

244 THE SECRET DOCTRINE.

thus, assimilating itself to the Monad, shares its immortality.

2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.
5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.
6. Correct.
7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

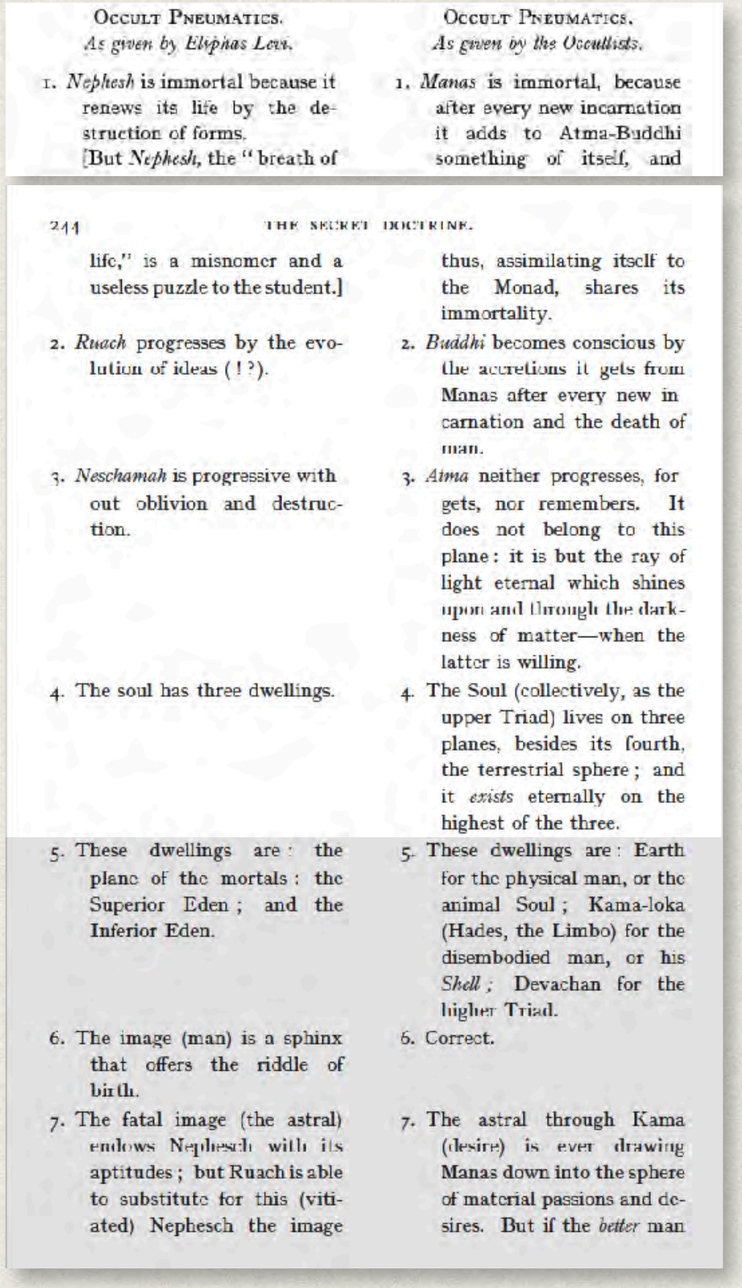
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
1	Nephesch is immortal because it renews its life by the destruction of forms. [But Nephesh, the "breath of life," is a misnomer and a useless puzzle to the student.]	Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.
2	Ruach progresses by the evolution of ideas (! ?).	Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3	Neschamah is progressive without oblivion and destruction.	Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter — when the latter is willing.
4	The soul has three dwellings.	The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it exists eternally on the highest of the three.



OCCULT PNEUMATICS.
As given by Eliphas Levi.

1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of life," is a misnomer and a useless puzzle to the student.]
2. *Ruach* progresses by the evolution of ideas (!?).
3. *Neschamah* is progressive without oblivion and destruction.
4. The soul has three dwellings.
5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.
6. The image (man) is a sphinx that offers the riddle of birth.
7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image

OCCULT PNEUMATICS.
As given by the Occultists.

1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

244 THE SECRET DOCTRINE.

thus, assimilating itself to the Monad, shares its immortality.
2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.
5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.
6. Correct.
7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

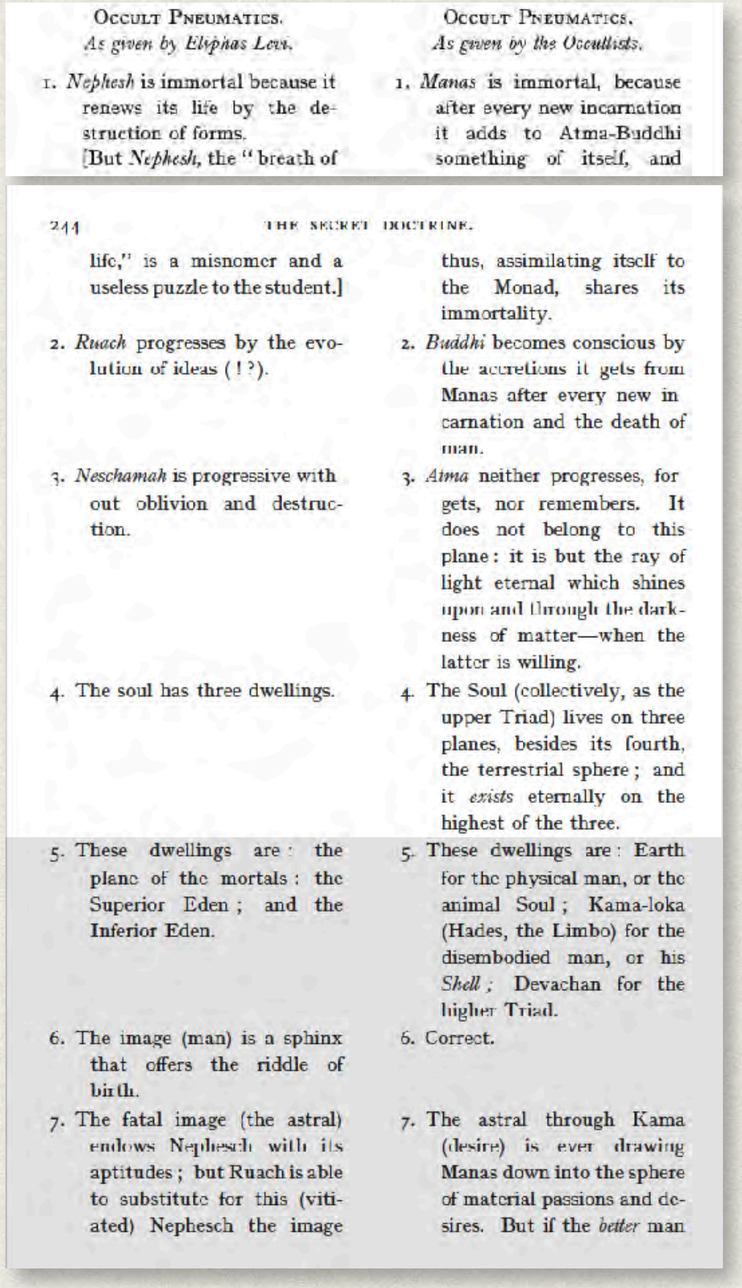
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
1	Nephesch is immortal because it renews its life by the destruction of forms. [But Nephesh, the "breath of life," is a misnomer and a useless puzzle to the student.]	Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.
2	Ruach progresses by the evolution of ideas (! ?).	Buddhi becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3	Neschamah is progressive without oblivion and destruction.	Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter — when the latter is willing.
4	The soul has three dwellings.	The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it exists eternally on the highest of the three.



OCCULT PNEUMATICS.
As given by Eliphas Levi.

1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of life," is a misnomer and a useless puzzle to the student.]
2. *Ruach* progresses by the evolution of ideas (!?).
3. *Neschamah* is progressive without oblivion and destruction.
4. The soul has three dwellings.
5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.
6. The image (man) is a sphinx that offers the riddle of birth.
7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image

OCCULT PNEUMATICS.
As given by the Occultists.

1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

244 THE SECRET DOCTRINE.

thus, assimilating itself to the Monad, shares its immortality.

2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.
5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.
6. Correct.
7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

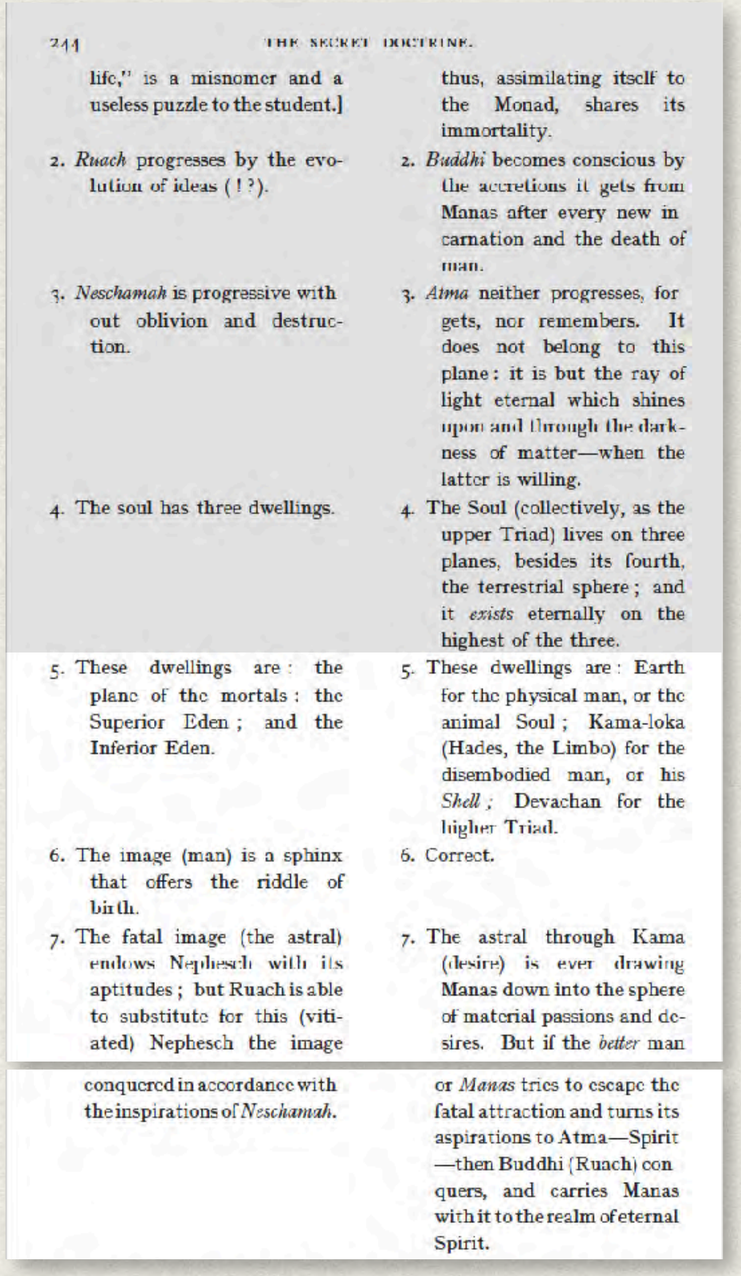
VERSE 5

The spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Maya (a). *It stops in the first (Kingdom), and is a metal and a stone; it passes into the second (Kingdom), and behold — a plant; the plant whirls through seven forms and becomes a sacred animal; (the first shadow of the physical man) (b).*

From the combined attributes of these, Manu (man), the thinker, is formed.

Who forms him? The seven lives; and the one life (c). Who completes him? The fivefold Lha. And who perfects the last body? Fish, sin, and soma (the moon) (d).

	Occult Pneumatics. As given by Eliphas Levi.	Occult Pneumatics. As given by the Occultists.
5	These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.	These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his Shell; Devachan for the higher Triad.
6	The image (man) is a sphinx that offers the riddle of birth.	Correct.
7	The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image conquered in accordance with the inspirations of Neschamah.	The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the better man or Manas tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.



244 THE SECRET DOCTRINE.

life," is a misnomer and a useless puzzle to the student.]

thus, assimilating itself to the Monad, shares its immortality.

2. *Ruach* progresses by the evolution of ideas (!?).

2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.

3. *Neschamah* is progressive without oblivion and destruction.

3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.

4. The soul has three dwellings.

4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.

5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.

5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.

6. The image (man) is a sphinx that offers the riddle of birth.

6. Correct.

7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image

7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

conquered in accordance with the inspirations of *Neschamah*.

or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.