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(professionally colorized)



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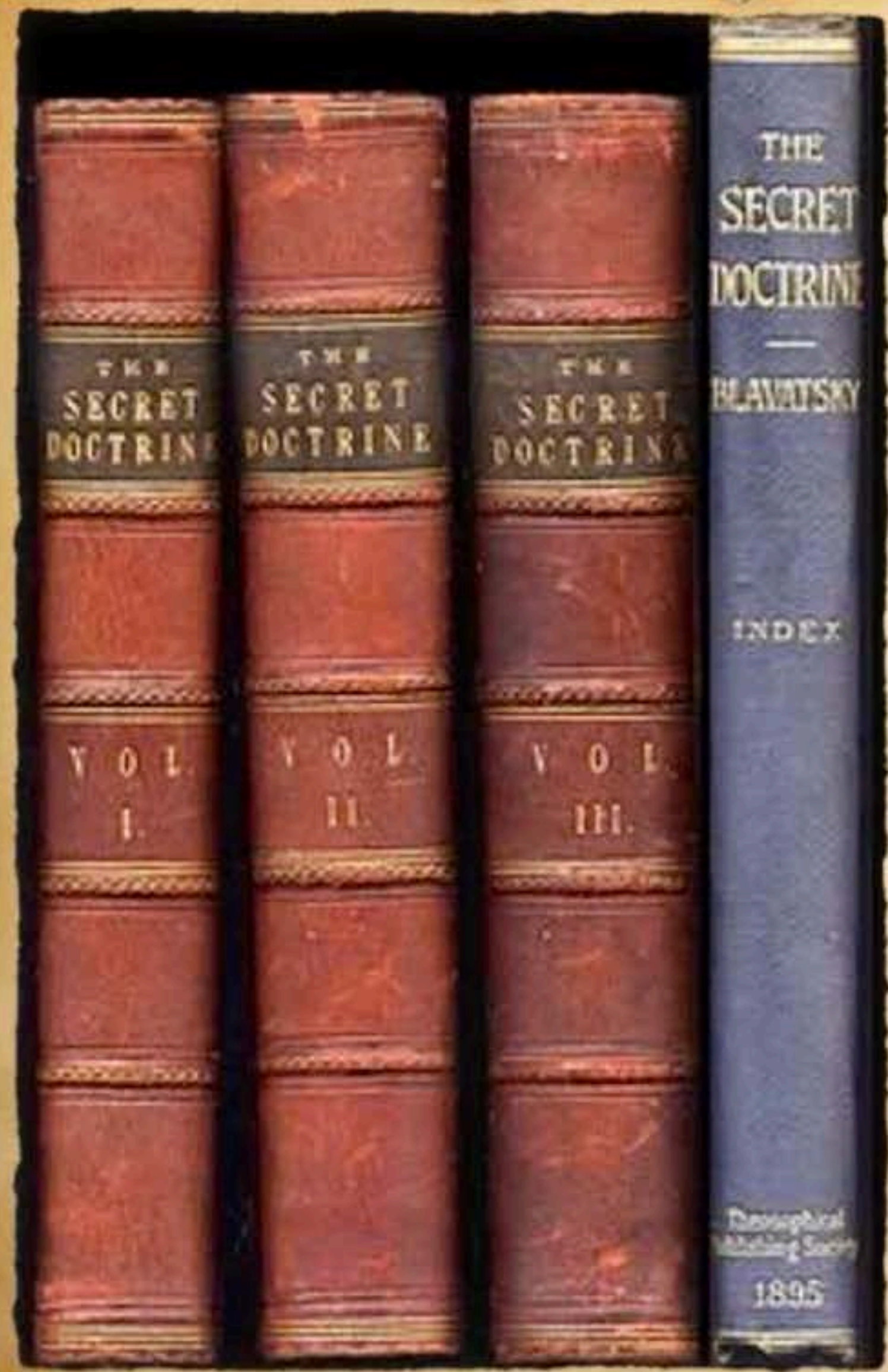
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and Mysteries of all Ages*

BY
MANLY P. HALL
THE ILLUSTRATIONS IN COLOR BY
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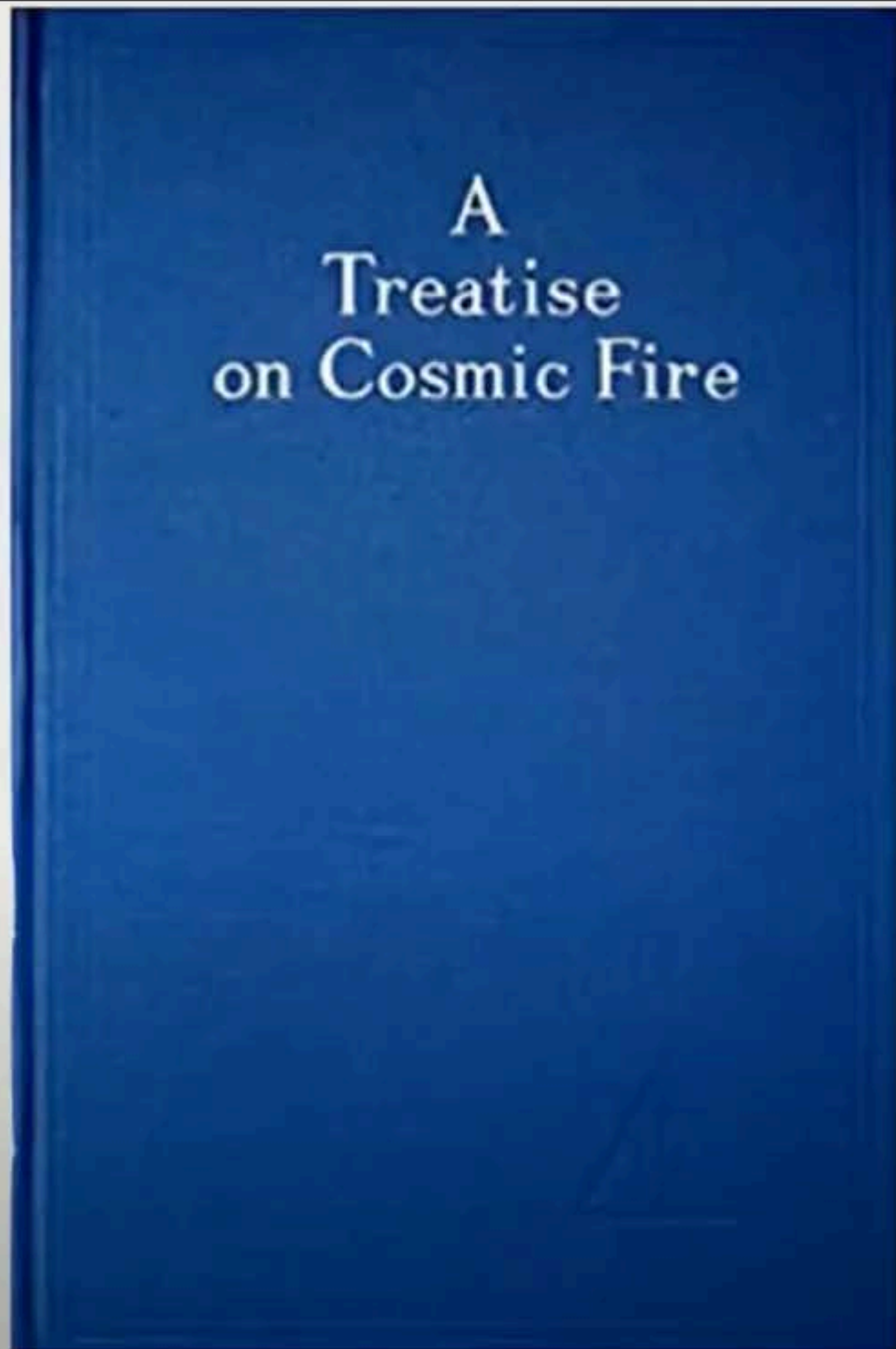
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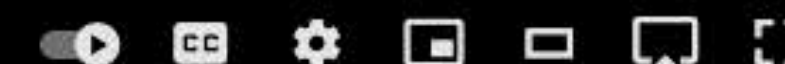
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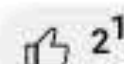
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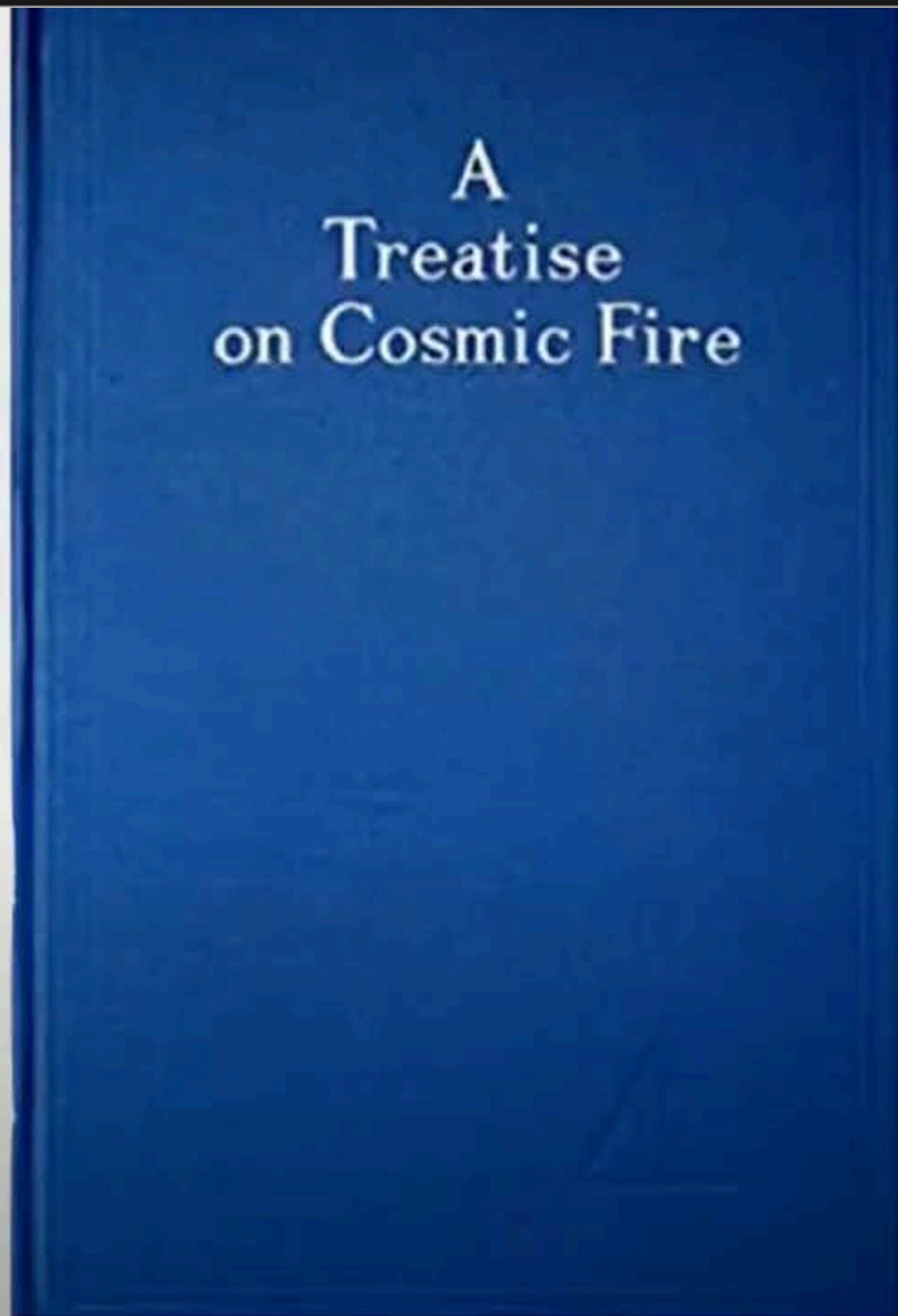
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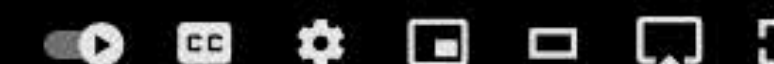
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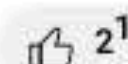
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[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

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

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MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Welcome!

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

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

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

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



DESIGNED
To bring "to light the hidden things of darkness."

EDITED BY

H. P. Blavatsky and Mabel Collins

The Light-bearer is the Morning Star or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek *φωσφόρος* . . . the name of the pure, pale herald of daylight."—YONGE

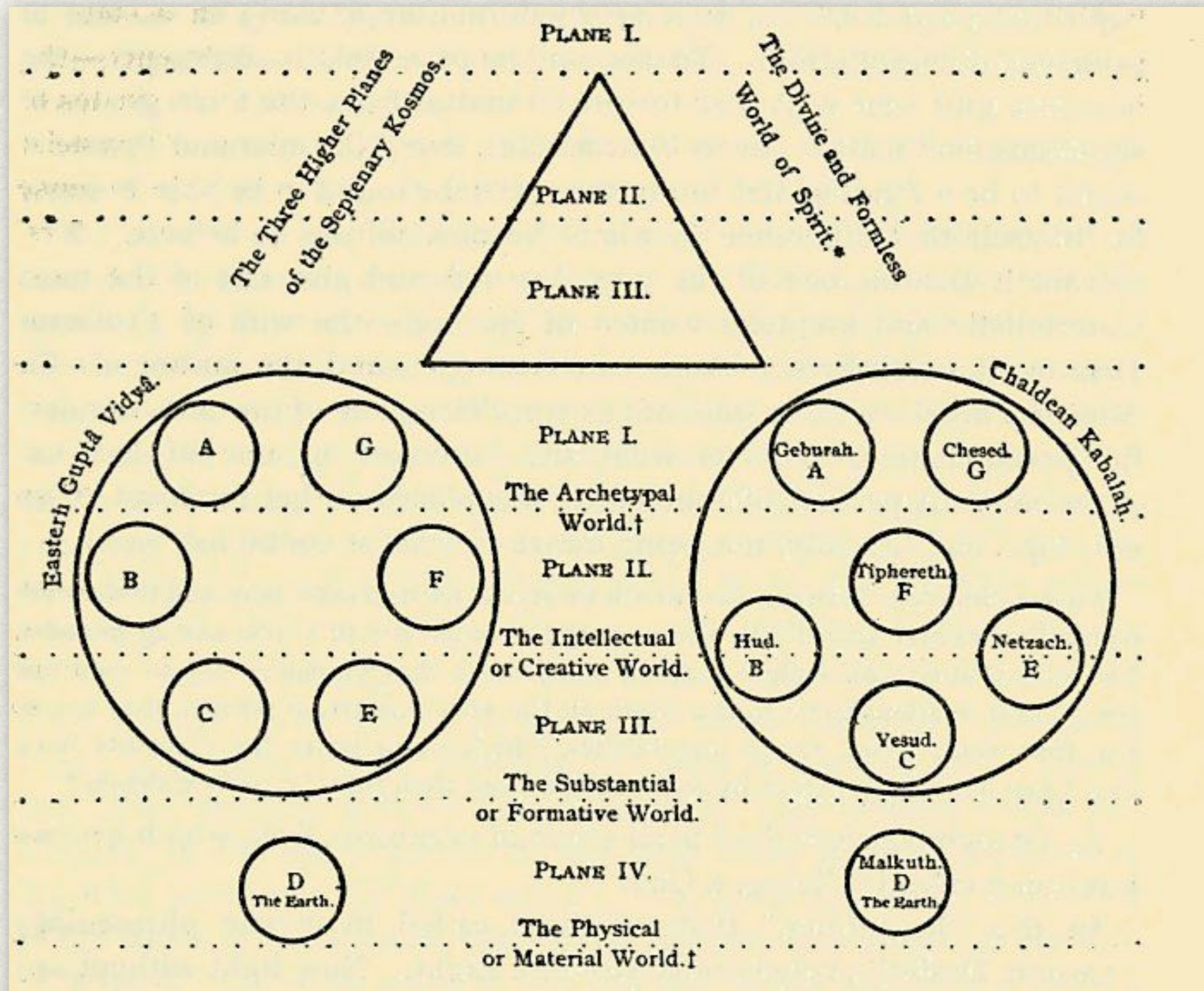
In answer to my [Olcott] protest against her [HPB] taking up the editorship of the projected new magazine, Lucifer, while still nominally editor of the Theosophist, she assures me most earnestly that it shall never be allowed to hurt our Magazine, but will be rather a "supplement to it," and sent me a joint note from the founders of the Theosophical Publishing Company that the scheme "emanated from members of the London Lodge who wish to see the movement active in England, Europe, and the West generally," and circulate the teachings which had been given them. She wrote me that to start Lucifer and publish The Secret Doctrine, a Theosophical Publishing Company, with a subscribed capital of £1,500, had been formed and registered. As, regarded her return to India, she had no heart for it if Subba Row was to be her enemy, so much had she loved and respected him; and, besides, it had been reported to her through third parties that if she returned the Government would send her to prison on some paltry pretext.



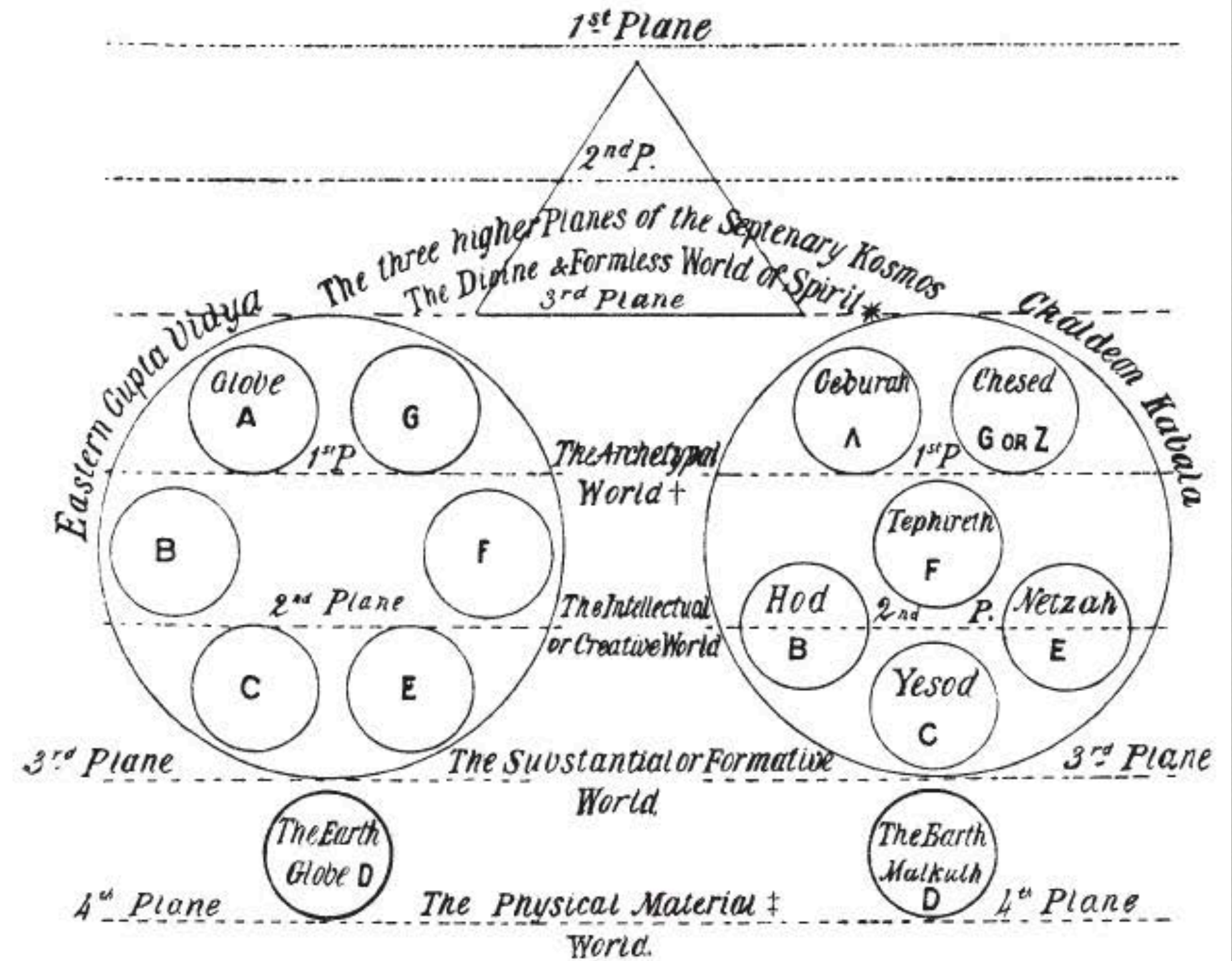
HPB working on Lucifer, 1888

This was the sheerest nonsense, but she did not realise it, so positive had been the correspondents (not Hindus, of course) of her informants. So there she was, hoping and yearning to be allowed to come back to, as she writes, at least die in, India, yet unable to get out of her London engagements, torn by conflicting emotions, made almost wild by the tone of my letters, which were sometimes very harsh—as I, too, had enough to drive a more nervous man crazy—and suffering from mortal diseases which made life a burden. Yet through all, like the faithful sentinel of Pompeii, she stuck to her duty, passed many of the twenty-four hours at her desk, reconciled enemies, made new friends enthusiastic, and, little by little, poured into receptive minds the sublime teachings of which she was the channel. Ah! cruel world, when shall you have another Helena Petrovna to martyrise! –ODL v4, p. 24-6

the reader will find a still clearer explanation of the above in the Commentary upon *Saptaparna*—the man-plant. See also the Section of that name in Part II.

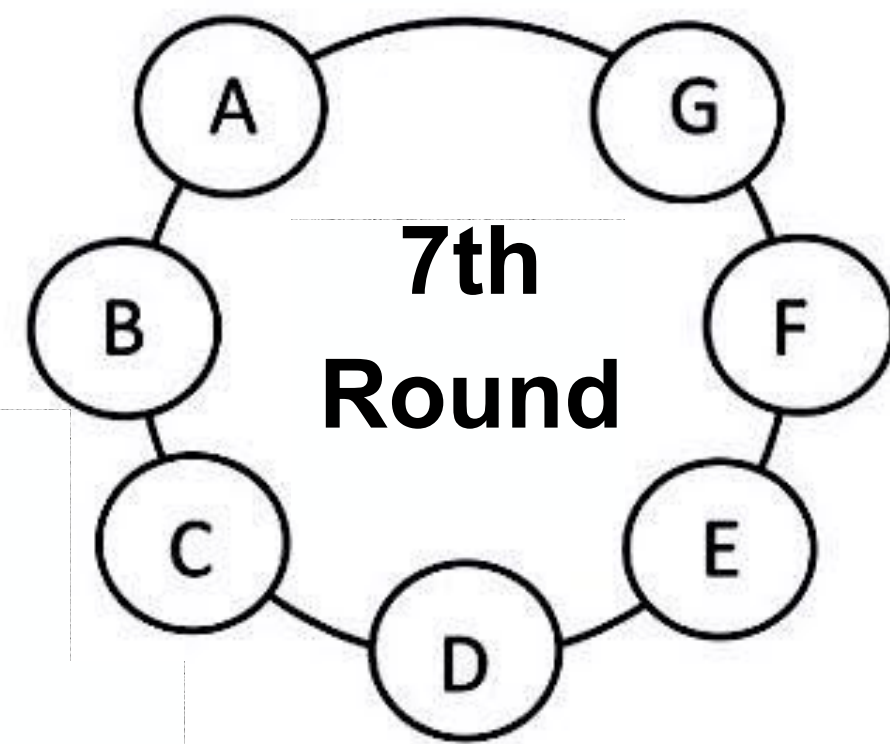
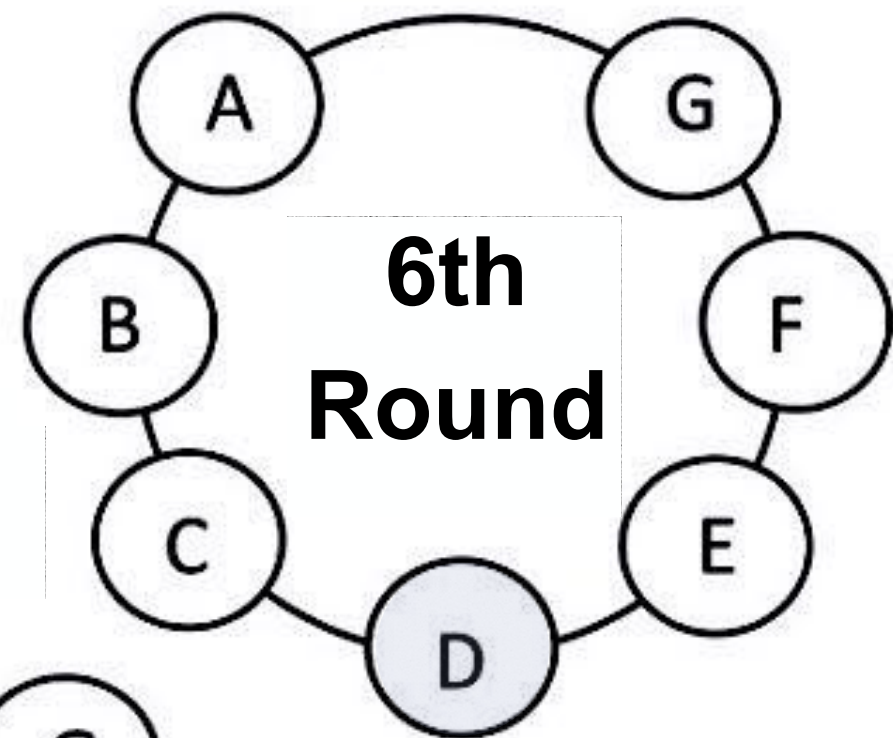
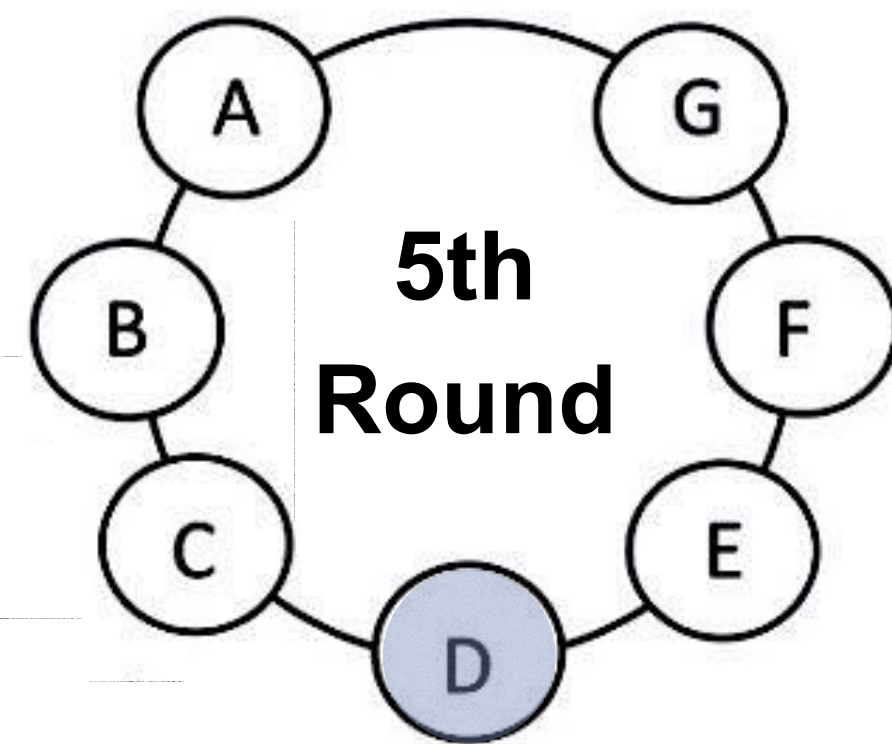
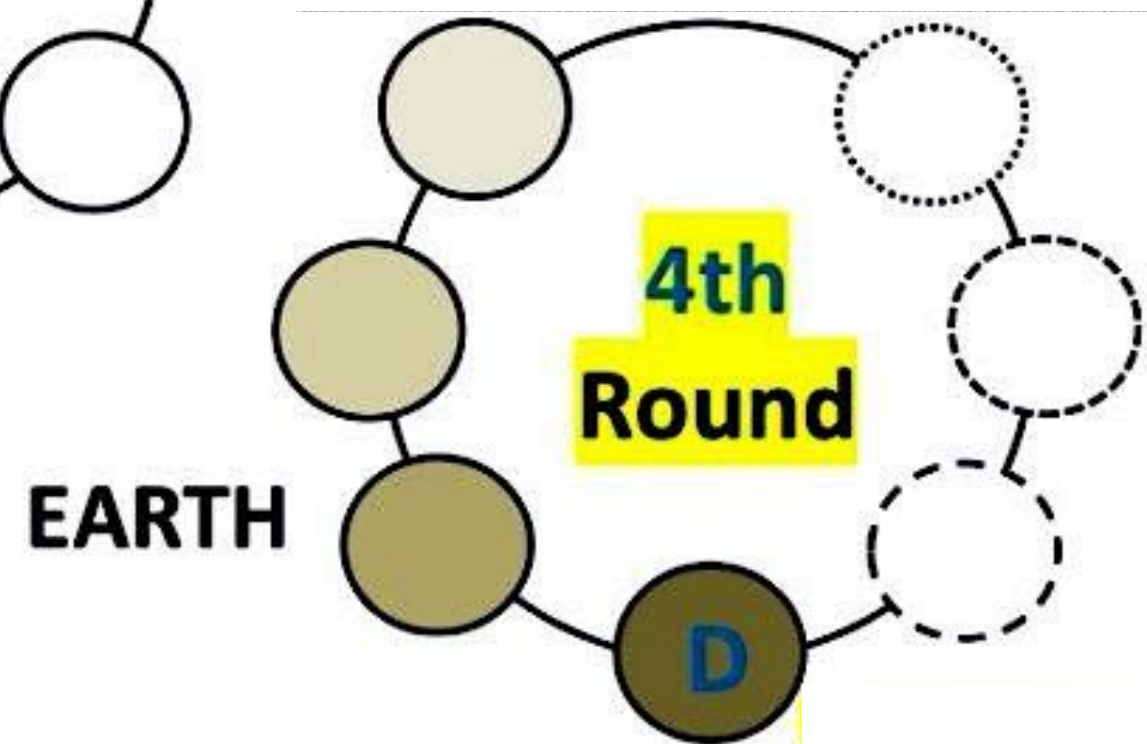
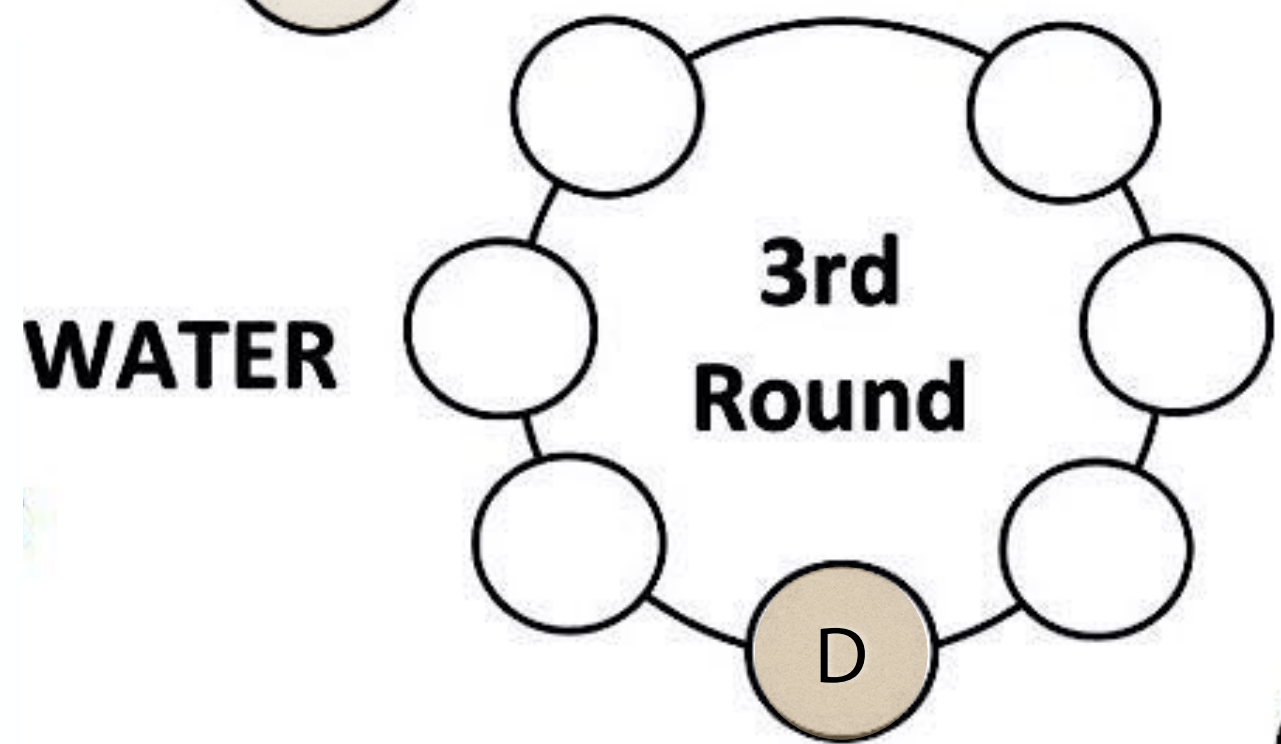
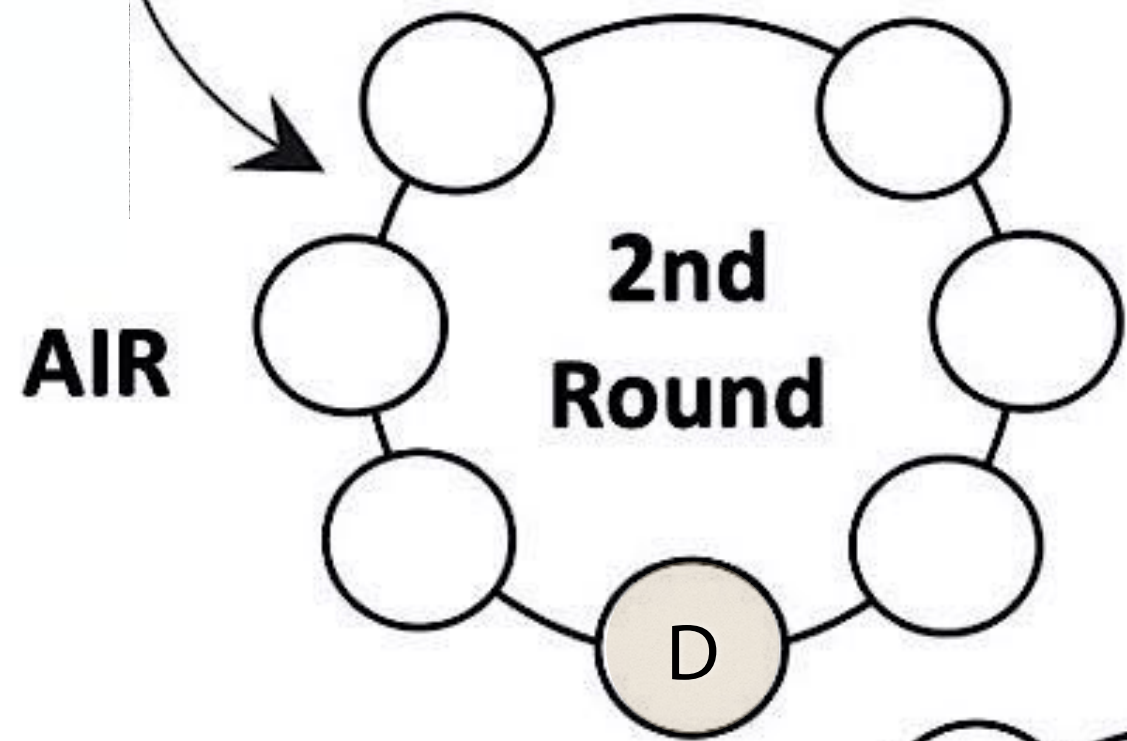
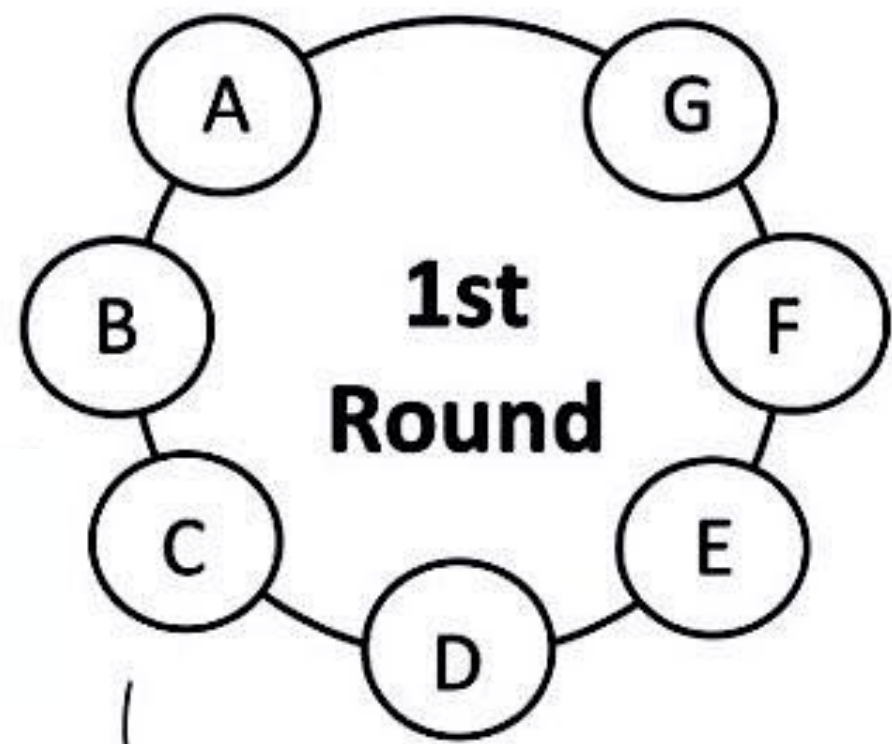


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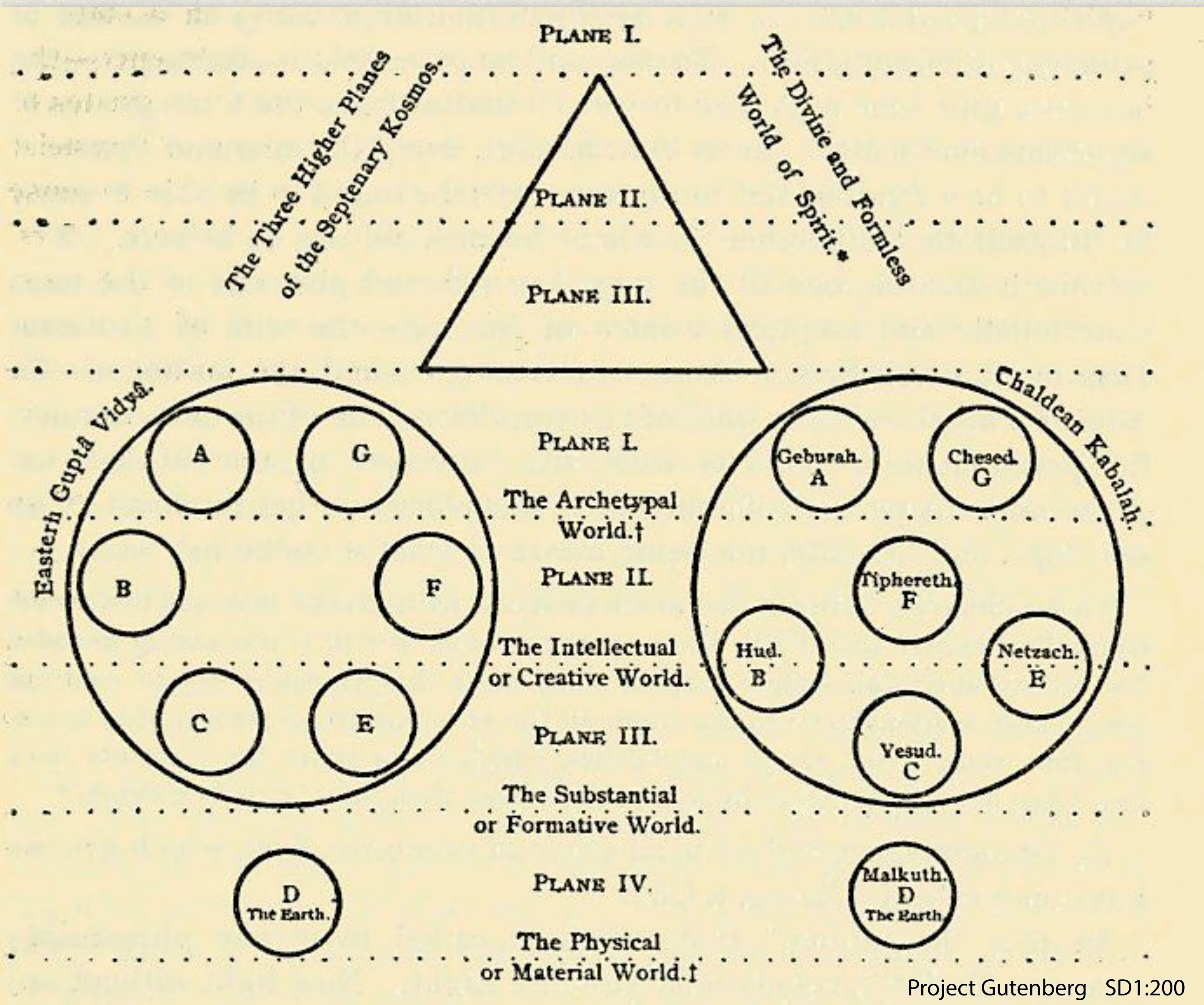
* The *Arupa* or "formless," there where form ceases to exist, on the objective plane.
 † The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed in the *Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity.
 ‡ These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question.

(b) "The Seed appears and disappears continuously." Here "Seed" stands for "the World-germ," viewed by Science as material particles in a highly attenuated condition, but in Occult physics as "Spiritual particles," *i.e.*, supersensuous matter existing in a state of primeval



EVOLUTION

A blue arrow pointing upwards from the word "EVOLUTION" towards the 7th Round diagram.



- | | | | |
|--|--------------------------------|---|-----------------|
| {
Divine Monad
(Monadic Essence)
Divine Ego
(Cosmic Isvara)
Divine Soul
(Monadic Envelope) | } Inner God | | |
| | | {
Spiritual Monad
(Monadic Ray)
Spiritual Ego
(Individuality)
Spiritual Soul | } Buddhi |
| | | | |
| {
Psychic or Globe Monad
(Lower Human Monad)
Lower Human Ego
(Astral Personal Ego)
Lower Human Soul (Man) | } Lower Manas
Kama
Prana | | |
| | | {
Beast Monad
Beast Ego
(Elementary Ego)
Vital-Astral Soul | } Kama
Prana |
| | | | |

§ XXV.

THE MYSTERIES OF THE HEBDOMAD.

WE must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of *Light, Life, and Union*—especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brahmin learned in the Upanishads—so full of the secret wisdom of old, why “he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna*,” as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahmin *trisuparna*—very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

“When the first ‘Seven’ appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second ‘Seven,’ who, guiding the Jivas of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third ‘Seven’ evolved their Chhâyas. . . . The fifth ‘Seven’ imprisoned their ESSENCE. . . . Thus man became a *Saptaparna*.” (Commentary.)

A.

SAPTAPARNA.

Such is the name given in Occult phraseology to man. It means as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek “myths.” The T, or **T** (*tau*), formed from the figure 7, and the Greek letter Γ (*gamma*), was (see § “*Cross and Circle*”) the symbol of life,

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and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*gaia*)*; and of “life eternal,” because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being:—



a triangle and a quaternary, the symbol of *septenary* MAN.

World-germs: A metaphor for cosmic monads, fundamental elementary principles of all ancient religious and philosophical systems. Each monad is an eternal cosmic unity, albeit they appear, disappear, and reappear during the eternally revolving cosmic cycles. In themselves they are divine consciousness-centers, divine-spiritual particles, points of abstract, conscious, cosmic substance existing during manvantaras in a state of primeval differentiation. The world-germs, are scattered like spawn throughout space. Each one pursues its karmic destiny, descending from a state of pure spirit through various phases by emanating from itself a series of sheaths or veils until the karmic limit has been reached, when each has become the cosmic spirit of a

universe, world, sun, planet, etc., as the case may be. The spiritual essence of any world-germ or cosmic monad at no time actually descends or leaves its own high plane or status, but in the words of Krishna in the Bhagavad-Gita, each establishes a world, universe, or hierarchy with karmically destined portions of itself, and yet remains separate, transcendent.

During the course of this descent into manifestation, fo-hat sets in motion the primordial world-germs, the aggregation of cosmic atoms and matter, some one way, some another. The world-germs come into frequent meetings and separations, or collisions and partings, until forming their final cosmic aggregation; afterwards as individuals they pass through the nebular phase and then become comets in space. -TG

THE
SOUL OF
THINGS
—
DENTON
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DENTON
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VOL. II.

THE
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THINGS
—
DENTON
—
VOL. III.

THE
SOUL OF THINGS;
OR,
PSYCHOMETRIC
RESEARCHES AND DISCOVERIES

BY
WILLIAM AND ELIZABETH M. F. DENTON.

*of Boston U.S.A.
Lecturer in Geology at
Boston U.S.A.*

"Enter into the soul of things."
Worcester.

EIGHTH EDITION, REVISED.

WELLESLEY, MASS.:
DENTON PUBLISHING COMPANY.

1888.

VERSE 6

*The Older Wheels rotated
downward and upward (a)....
The Mother's spawn filled the
whole (Kosmos). * There were
battles fought between the
Creators and the Destroyers,
and battles fought for Space;
the seed appearing and
reappearing continuously (b). †*

In the "beginning," that which is called in mystic phraseology "**Cosmic Desire**" evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized—if one likes—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it:

differentiation.* In theogony, every Seed is an ethereal organism, from which evolves later on a celestial being, a God.

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"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (Book of Dzyan) "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." †

* To see and appreciate the difference—the immense gulf that separates terrestrial matter from the finer grades of supersensuous matter—every astronomer, every chemist and physicist ought to be a psychometer, to say the least; he ought to be able to sense for himself that difference in which he now refuses to believe. Mrs. Elizabeth Denton, one of the most learned, and also one of the most materialistic and sceptical women of her age—the wife of Professor Denton, the well-known American geologist and the author of "The Soul of Things"—was, nevertheless, one of the most wonderful psychometers some years ago. This is what she described in one of her experiments; with a particle of a meteorite placed on her forehead, in an envelope, the lady, not being aware of what it contained, said:

"What a difference between that which we recognise as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard that as by so much the more than this, the real existence." (Vol. III. p. 345-6.)

† When carefully analysed and reflected upon, this will be found as scientific as Science could make it, even at our late period.

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Mme. Blavatsky: Now *there* is a question for a modest young woman... Nevertheless, I will attempt to explain it *again* in a few words. Pure force is the principle of creation and is identical with Brahmâ’s will to create. Chaos is absolutely limitless, it is the dark shoreless cloud of vapors, which gives birth to the universe.

Now, if you remember that the first of the three primordial elements at the first flutter of differentiation were and are Chaos and Eros, elements that were never conceived (as they were co-existent potentiality in all eternity), you will perhaps understand that which I say... He (Eros) who is now the god of human love was simply an abstract idea, an image of the Divine creative force—that universal force of attraction which causes particles to congregate, combine, and correlate, and to produce a triad. Well, that creative force is our Fohat, who neither creates, nor does he produce anything *per se* by himself, but in virtue of his action, elements, as well as beings, seek to unite in polarity; from which unison results life. Remember that in the first cosmogony out of Chaos are born *Erebos*, and *Nyx*: primordial and already differentiated darkness divided into two principles, male and female, *from* which emanate the other two, *Aether* and *Hermera*, the light of the superior regions and that inferior or terrestrial atmosphere. Light is born of darkness number two (*Nyx*), darkness on the differentiated plane,

and that darkness begets light under the influence of creative love, or that which is called “cosmic desire”; or again Fohat, the electric creative principles which make of all one, and which produces the three, the correlation.

Mr. B. Keightley: What you have said there is very good, and it is a great deal more than you have said anywhere in *The Secret Doctrine*.

Mme. Blavatsky: But I thought you stood there over me when I was writing!

—SD Dialogues:449-50





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Mr. B. Keightley: In these pages you distinctly state that, even in the higher phases of cosmic evolution, there rages a “struggle for existence.” Now it is on this struggle for existence, regarded as a universal law, that the materialists base their justification for human selfishness. We would therefore ask: (a) Where does this “struggle” for existence cease: (1) in reference to the cosmos; (2) as regards humanity? And (b) How is it that this cosmic law is suspended by that of altruism in the case of human beings?

Mme. Blavatsky: The struggle for existence rages universally in sidereal as in terrene spaces. This is the first fundamental law in nature, the visible effects of which materialistic science has called

correlation of physical forces in matter. But this applies only and solely to differentiated matter; it has nothing to do with individual or even personal units, which ought to be if they are not, guided by the higher laws of the upper triad and not by the instinctual impulses acting on the plane of the lower quaternary. The struggle for existence begins with the physical molecules and ends with those animals which are quite irrational. This is therefore no justification for human selfishness as man is an animal on a higher plane of being and consciousness than is the animal.

As to the physical cosmos: the struggle will cease only with the coming of Pralaya. With respect to its living and conscious beings, however, the struggle ceases to operate at that human stage where consciousness and reason make their appearance. It is in man alone that the higher divine triad may be fully active, but this triad is trinity in unity, and unity or homogeneity characterizes the plane of its action. In the four lower planes of cosmos, on the contrary, it is the law of diversity and heterogeneity which reign

supreme. Hence those beings who are endowed with the higher triad come under its laws, not under those of the lower quaternary, which act only upon those beings, atoms or things in which rationality is still an underdeveloped potentiality. Therefore since the law of being is unity– the higher self in him– it follows that the individual human being can only attain his complete and perfect development by acting in perfect unity, that is to say harmony, with all other men.

Now (b). The struggle for existence which exists today among men proves only that firstly, man has not yet fully emerged from his savage animal condition, his Manas not yet being fully developed in this our Fourth Round, for it will be only in the fifth; and secondly that the great men of learning who proclaim selfishness as the great law of human life are, their learning and intellect notwithstanding, not on a much higher plane themselves. In other words, these learned gentlemen are still animals. Whoever wants to go and tell them, let them. What have you got to say? Are you going to take up the defense of the men of learning? –SD Dialogues:453-4

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Planets are initially formed from the gas and dust that surround a young star. These materials gradually clump together and grow larger, forming the building blocks of planets, called planetesimals. Over time, these planetesimals collide and merge, creating protoplanets that eventually become full-fledged planets. –astronomy.com

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We have been assured that there exist several modern works of speculative fancy upon such struggles for life in sidereal heaven, especially in the German language. We rejoice to hear it, for ours is an Occult teaching lost in the darkness of archaic ages. We have treated of it fully in "*Isis Unveiled*," and the idea of Darwinian-like evolution, of struggle for life and supremacy, and of the "survival of the fittest" among the Hosts above as the Hosts below, runs throughout both the volumes of our earlier work, written in 1876 (See Index in "*Isis Unveiled*" at the words "Evolution"—"Darwin"—"Kapila"—"Battle of Life," etc. etc.) But the idea was not ours, it is that of antiquity.

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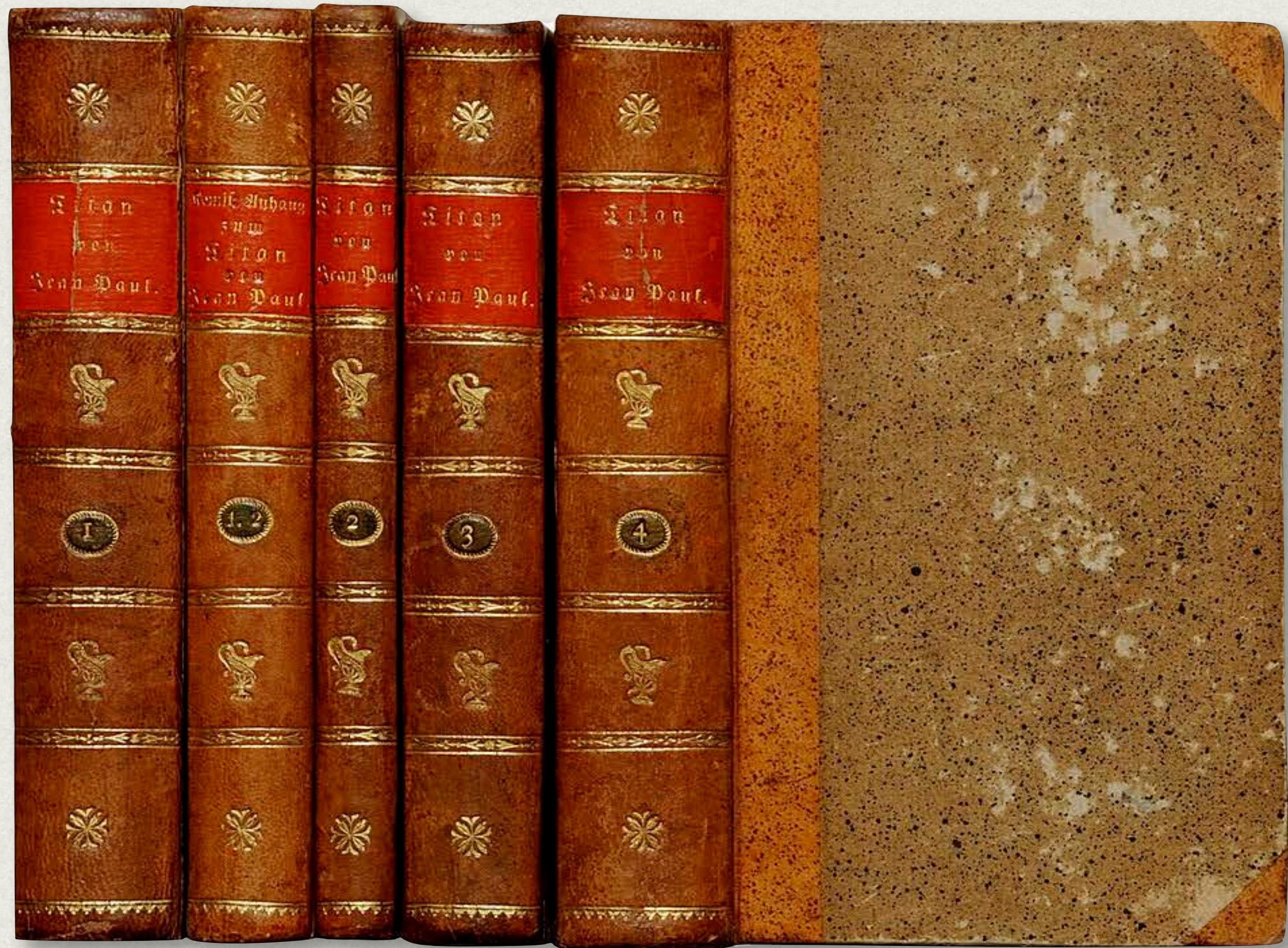
von

Jean Paul.

Erster Band.

Berlin, 1200.

*In der Buchhandlung des Commerzien-Raths
Matzdoff.*



Morgenröte im Aufgang,

das ist:

die Wurzel oder Mutter
der

Philosophiae, Astrologiae
und Theologiae,

aus rechtem Grunde,

Oder

Beschreibung der Natur,
wie Alles gewesen

und im Anfang worden ist:

wie die Natur und Elementa creatürlich worden seynd,
auch von beyden Qualitäten Bösen und Guten; woher alle Ding
seinen Ursprung hat, und wie es jetzt stehet und wücket, und wie
es am Ende dieser Zeit werden wird: auch wie Gottes und der
Höllens Reich beschaffen ist, und wie die Menschen in jedes
creatürlich wücken.

Alles aus rechtem Grunde, in Erkantniß des
Geistes im Willen Gottes mit Fleiß gestellet

Durch

Jacob Böhme,

in Görlitz, im Jahr Christi 1612.

seines Alters 37 Jahr, Dienstag im Pfingsten.

Alles von neuem übersehen, und mit Fleiß nach des Authoris
eigenem Manuscripto corrigiret und verbessert.

Neue Auflage.

Berlin und Leipzig, 1780.

Bei Christian Ulrich Ringmacher.

1612

Böhme,
Morgenröte
im
Aufgang

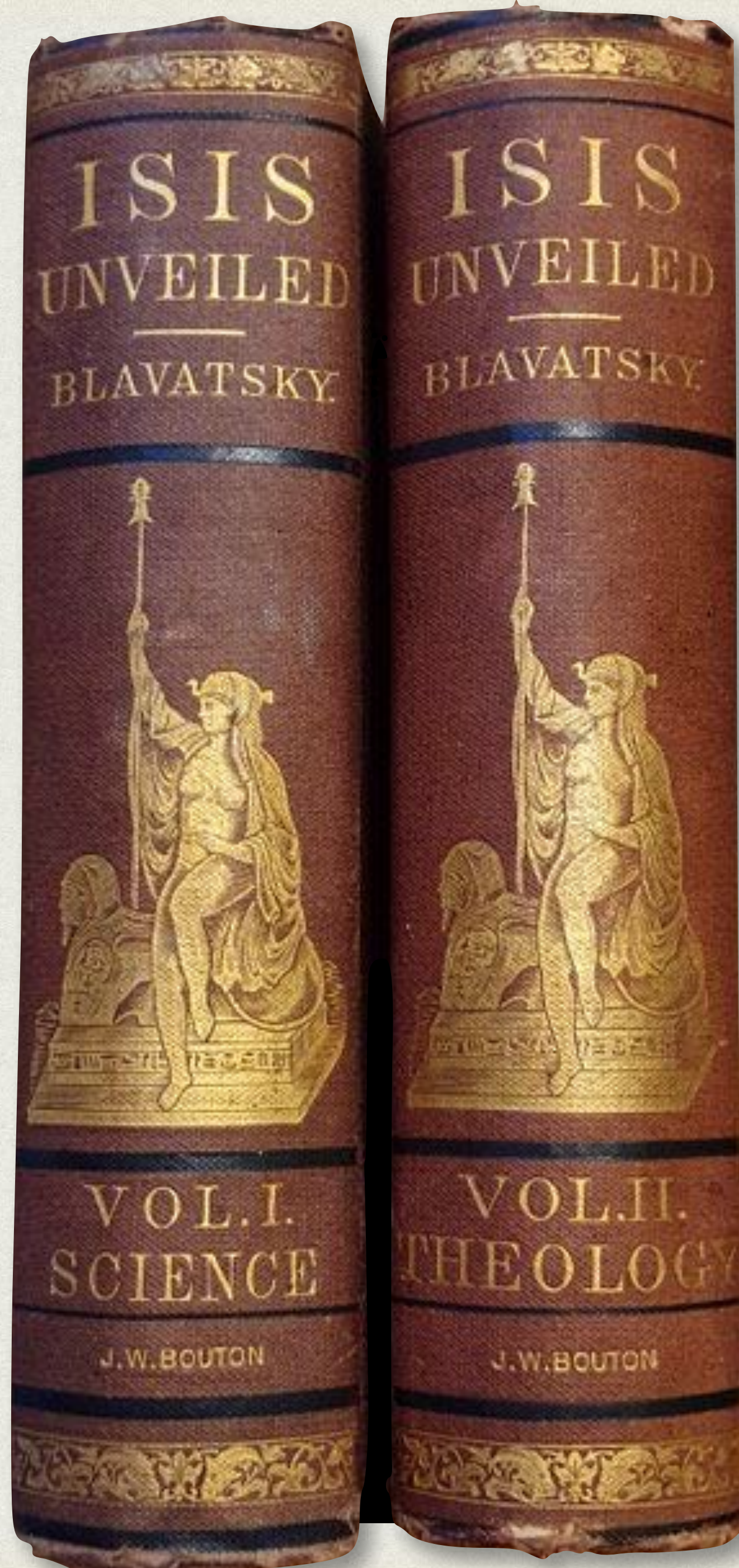
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Evolution.—The development of higher orders of animals from the lower. Modern, or so-called exact science, holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the unknowable, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Isis Unveiled, v.1, p. xxxi

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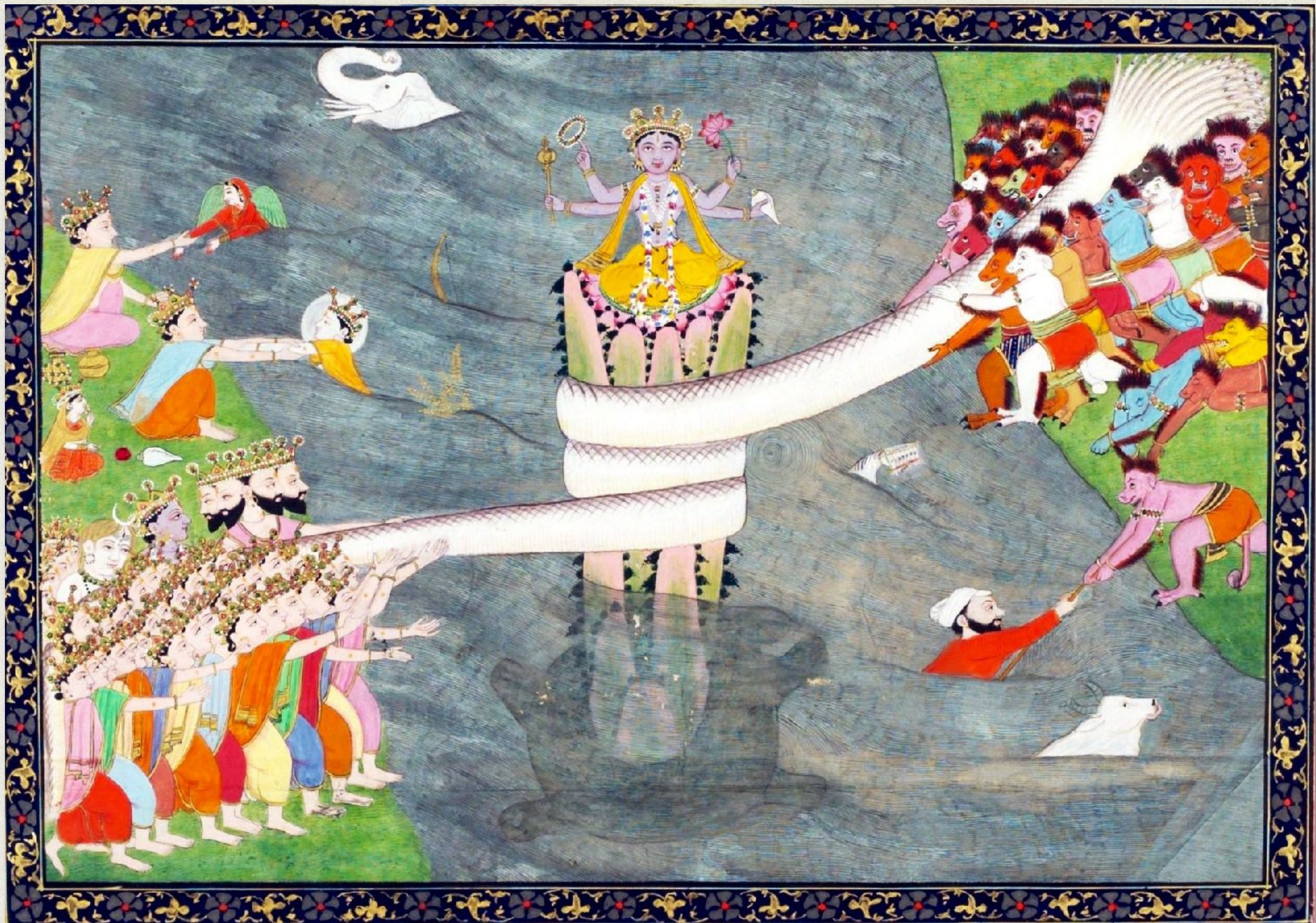
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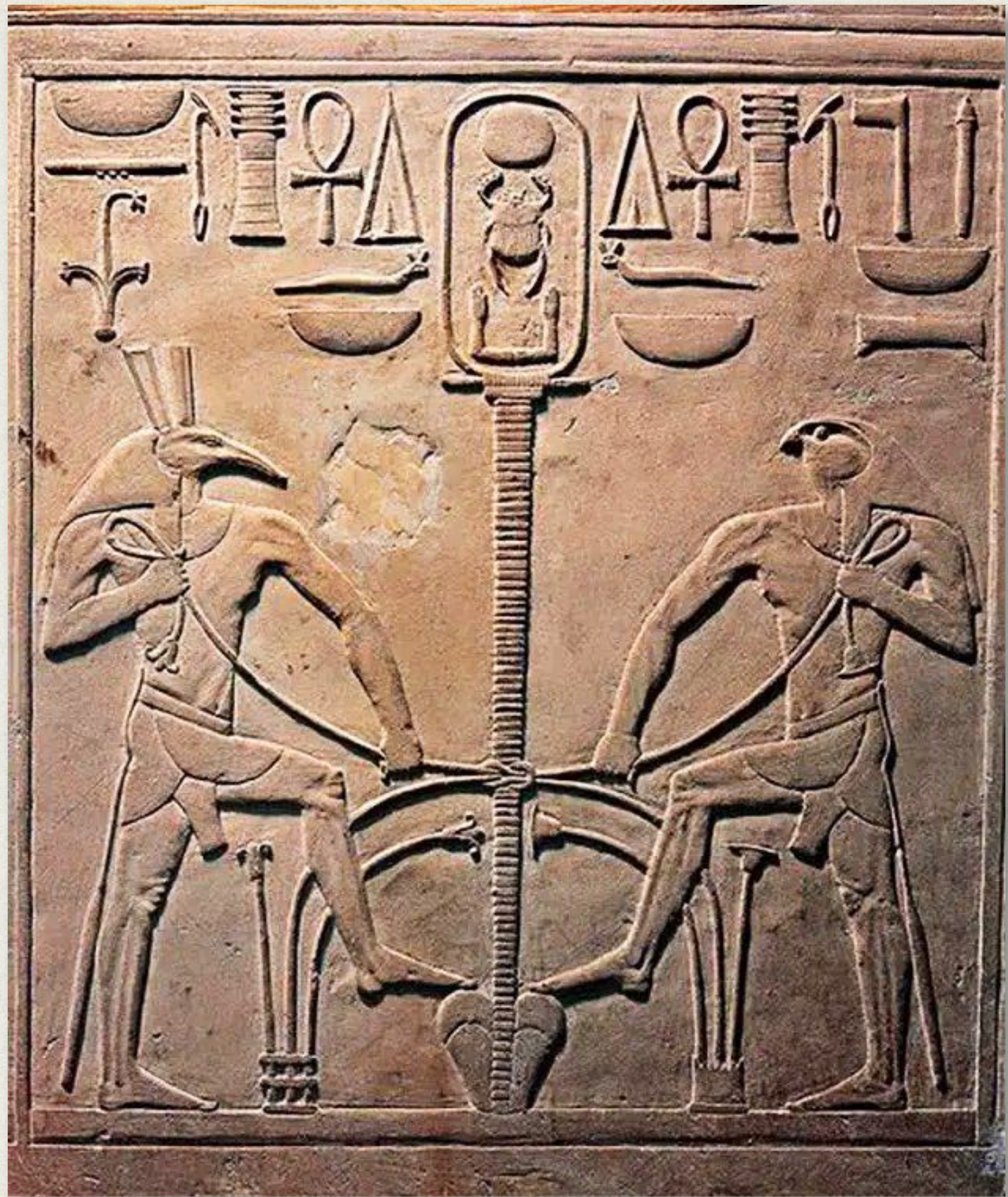
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Joachim Wtewael, The Battle Between the Gods and the Titans, oil on copper, 1600





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J. C. Bellman
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ἄρρασι γὰρ παρθενοῖο καὶ ἀρκίου τὸ πικρὸν ἰσχυρὸν
 πλεῖστα σθένος καὶ δυνάμει· ἡ ἀρκίου ἰσχυρὸν
 ἔστι καὶ αὐτοῦ ποσειδῶνος χερσὶν ἰσχυρὸν· ἡμοσάνων τῶν
 ἐν ἀρκίῳ ἀνακτῶν τῶν τῶν ἰσχυρῶν ἀντιπικρῶν
 αἰσθησὶν καὶ κατὰ τὴν ποσειδῶνος ἀρκίου τῶν σθένος
 ἡ ἰσχυρὸν ἰσχυρὸν καὶ τῶν τῶν ἰσχυρῶν ἰσχυρῶν

ἔστι ἀρκίου

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羿射九日



Hou Yi

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Saint Michael Expelling the Fallen Angels
Anonymous, Italian, Roman-Bolognese, 17th century

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ספר

האררות הקדושות

אדרת נשא מהלולא דרש"בי והכרוי. ואדרת האוינו דא הלולא
דרש"בי בלחודו. לצורך גבוה המנכהי לשבת. בשבת
חכמונים המה הנבירים רבני גאוני ע"ק ירושלם ר"ו
העולים להשחטה על מצבת קבורת דהל אמנו ושמואל
הנביא ברמה שתי רטות היו שפ. דברים היושבים ברומי
של עולם. שניתנו ליכתב. ולמען כל אחר בחוקו ישאגרו.
והיתה עמו בצאחו ובבואו. ולמען ילמדו והצליחו. נרפסו
אדרות טהורות אלו. בכרך קטן ובטייר יפה ודיו נאה והגה
מעולה סאנשים בקיאים:

להוצאת החכם סלה נטה"ר יוסף הכהן
נר"ו ה"י יהודיהו לביתו לשלום וזכות דהל
אמנו ושמואל הנביא יגן בעדו.
שויכה את הרבים. ותגן על
הל ישראל. להחיש
באולתינו ופדיון
נפשינו.
בביאת משיח צדקינו:
אכ"ר:

באמשטרדם

ברפוס ובכית של הכחור
שלמה בןכהר"ר יוסף נ"ץ וצ"ל פרופס
מוכר ספרים:

בשנת ועשו לי מקדשו ושכנתי בהוכם לפ"ק:

The introductory chapters of *Genesis* were never meant to present even a remote allegory of the creation of our earth. They embrace (chapter i.) a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. This idea is plainly stated in the *Sohar*: "There were old worlds, which perished as soon as they came into existence, were formless, and were called sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds which could not continue, because the Sacred Aged (Sephira) had not as yet assumed its form (of androgyne or opposite sexes) of king and queen (Sephira and Kadmon) and the Master was not yet at his work." –Isis Unveiled, v.2, p.421

Idra Zuta, appended to the *Zohar*

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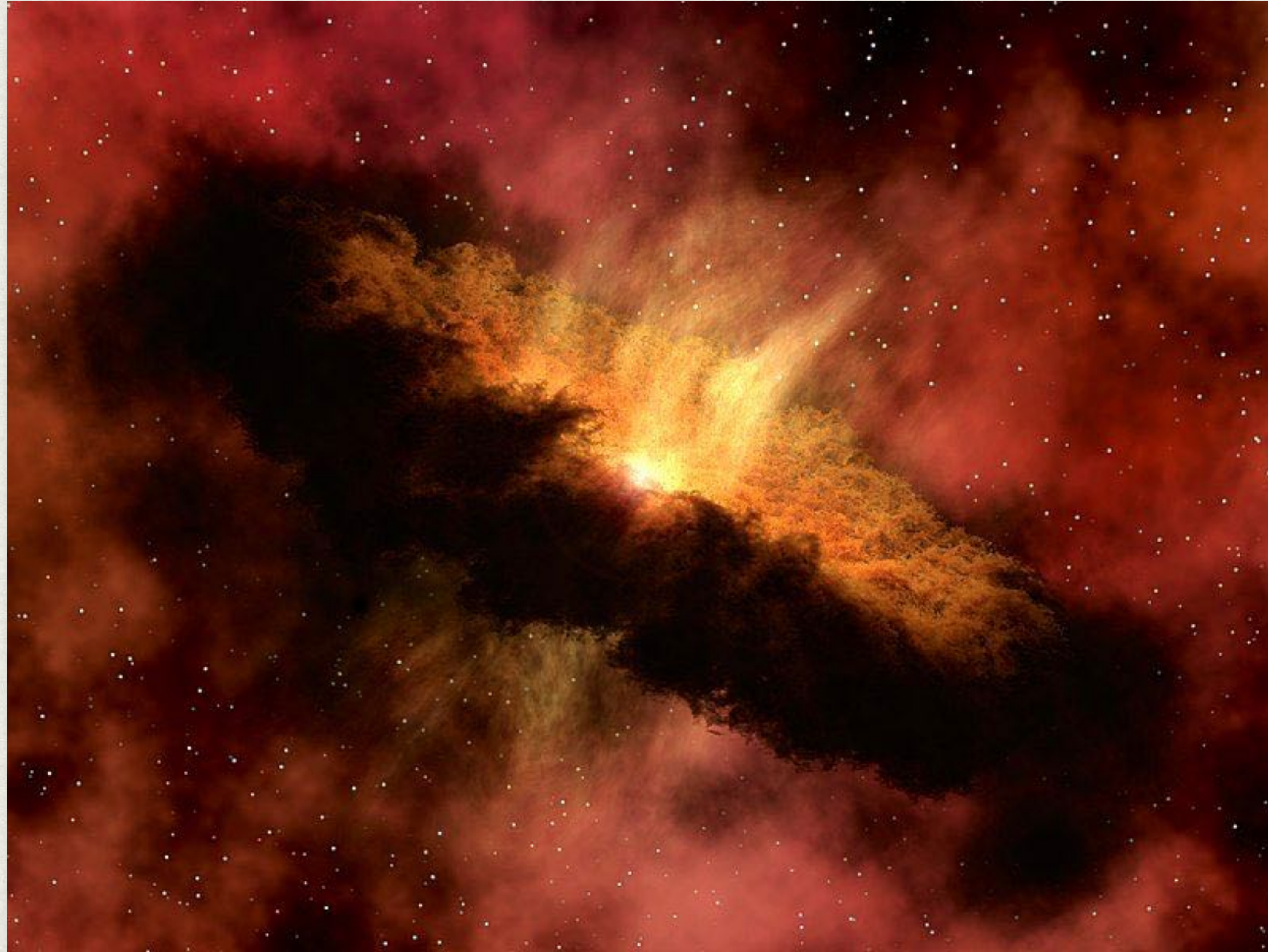
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“From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space. (Irresolvable nebulae, perhaps?) These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets); heat generates moist vapour; that forms solid water (?); then dry mist, then liquid mist, watery, that puts out the luminous brightness of the pilgrims (comets?) and forms solid watery wheels (MATTER globes). Bhumi (the Earth) appears with six sisters. These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element — WATER; and from the breath of all (atmospheric) AIR is born. These four are the four lives of the first four periods (Rounds) of Manvantara. The three last will follow.” –SD1:250

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For, archaic astronomy, and the ancient, physical and mathematical sciences, expressed views identical with those of modern science, and many of far more momentous import. A "struggle for life" as a "survival of the fittest" in the worlds above, as on our planet here below, are distinctly taught. This teaching, however, although it would not be "entirely rejected" by Science, is sure to be repudiated as an integral whole. For it avers that there are only seven Self-born primordial "gods" emanated from the trinitarian ONE. In other words, it means that all the worlds or sidereal bodies (always on strict analogy) are formed one from the other, after the primordial manifestation at the beginning of the "Great Age" is accomplished. The birth of the celestial bodies in Space is compared to a crowd or multitude of "pilgrims" at the festival of the "Fires." Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre is lighted and awakened into life by the fires of another "pilgrim," after which the new "centre" rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable citizen of the sidereal family. Therefore it is said:—

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer

VERSE 6

*The Older Wheels rotated
downward and upward (a)....
The Mother's spawn filled the
whole (Kosmos). * There were
battles fought between the
Creators and the Destroyers,
and battles fought for Space;
the seed appearing and
reappearing continuously (b). †*

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