



HPB in 1889
(professionally colorized)



[Home](#) »



MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

[A Treatise on Cosmic Fire - New Fellowship Group \(Francis Donald\)](#)

[Awakening the Higher Mind \(Duane Carpenter\) \(resumed July 2023\)](#)

[Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)

[Secret Doctrine Webinars \(Francis Donald\)](#)

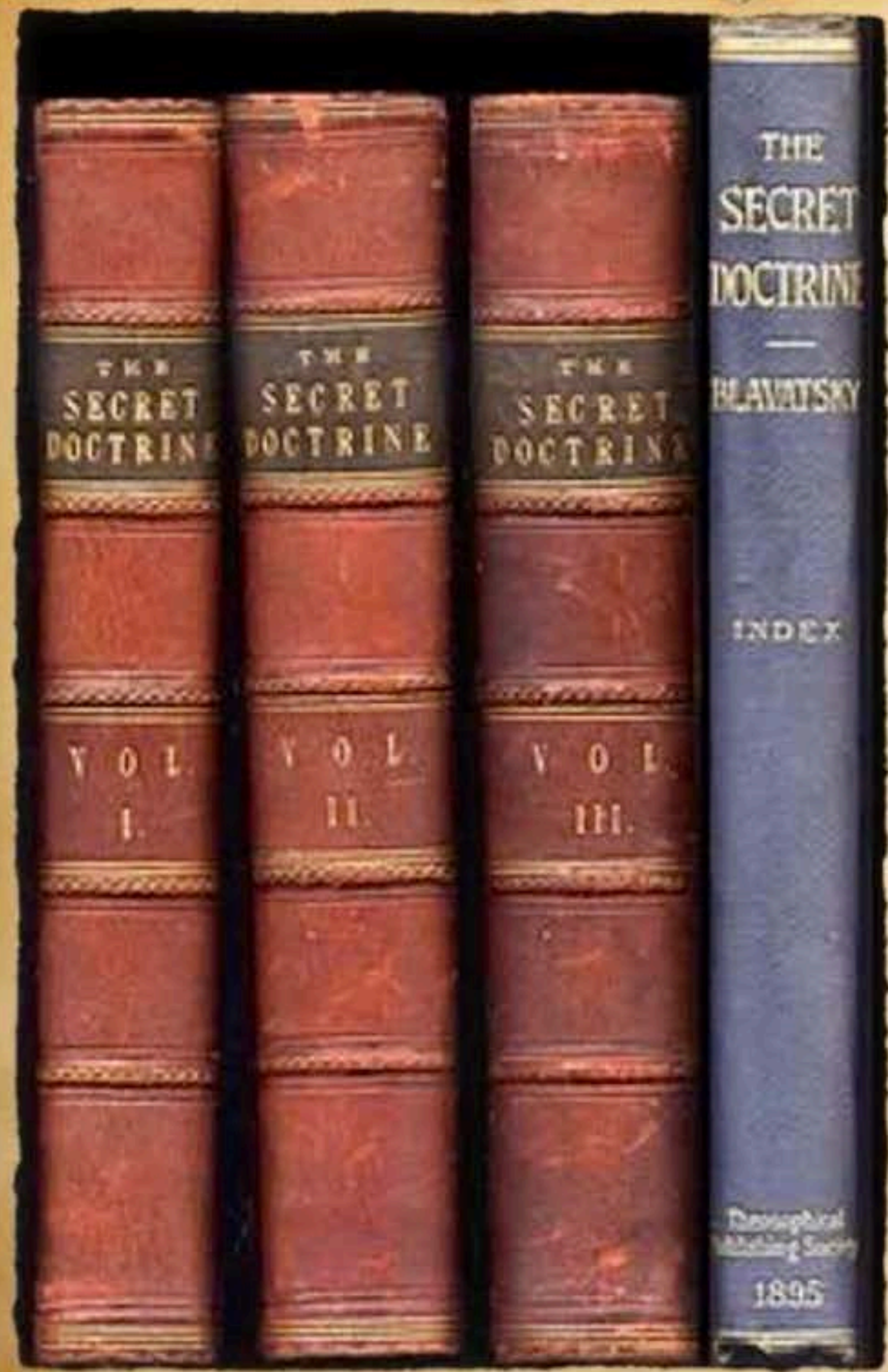
[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

[DINA Disciples Webinars \(Elena Dramchini\)](#)

[Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)

[Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)



The Secret Doctrine, Program 01 - with Francis Donald

 Morya Federation Esoteric Education
4.4K subscribers

[Subscribe](#)

 20  [Share](#) [Clip](#) [Save](#) 

[All](#) [Watched](#)

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

 Morya Federation Esoteric Education
[The Secret Doctrine](#)

[The Secret Doctrine, Program 02 - with Francis Donald](#)
Morya Federation Esoteric Education



AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
Qabbalistic and Rosierucian
Symbolical Philosophy**

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

BY
MANLY P. HALL
THE ILLUSTRATIONS IN COLOR BY
J. AUGUSTUS KNAPP

Subscribers' Edition



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

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

 **Morya Federation Esoteric Education**
4.4K subscribers

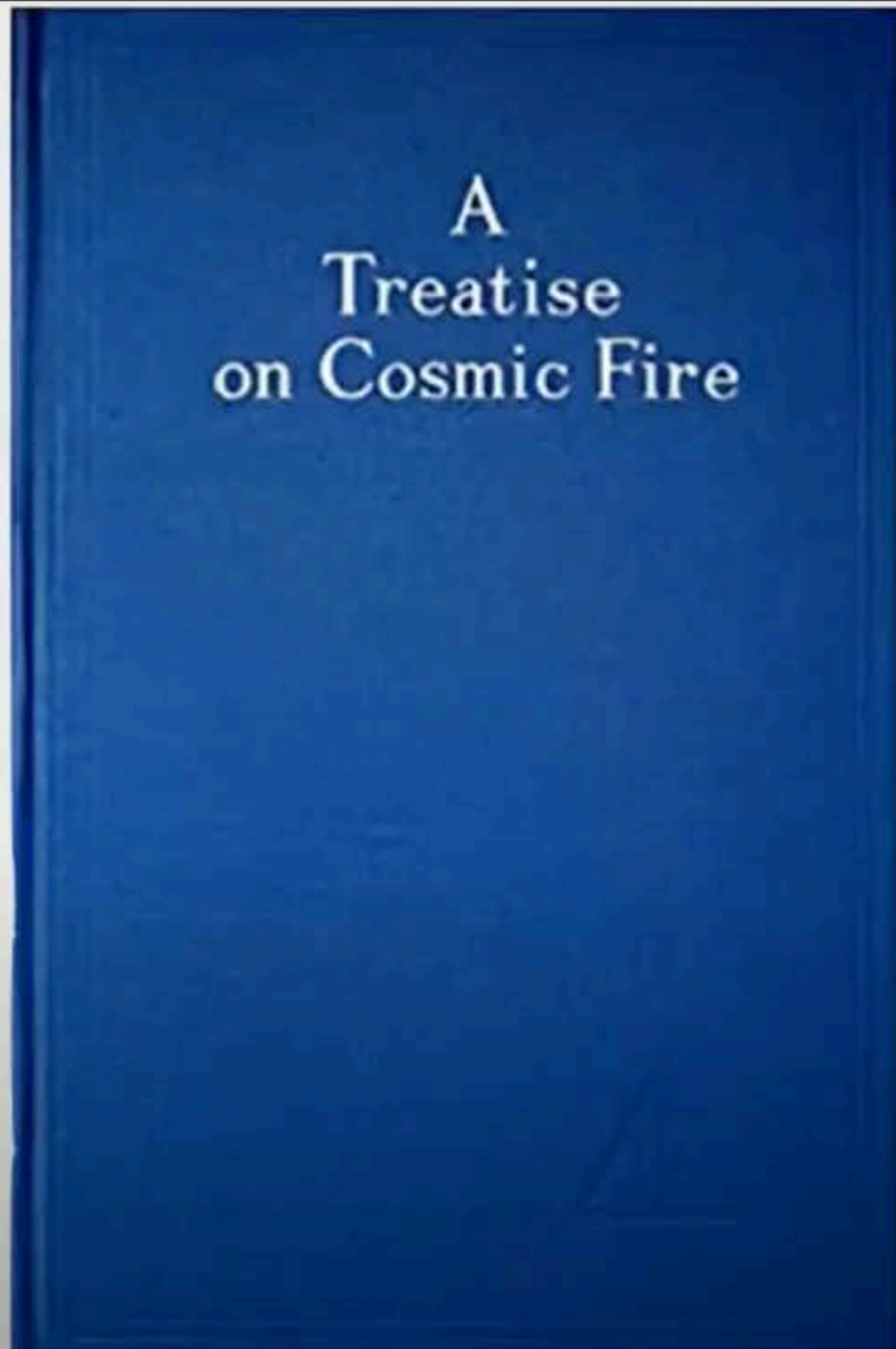
Subscribe

 9   Share  Clip  Save 

All **Watched**

407 views 3 years ago Secret Teachings of All Ages - with Francis Donald

 Morya Federation Esoteric Education
 The Secret Teachings of All Ages
Secret Teachings of All Ages ~ with Francis Donald - Program 01
Morya Federation Esoteric Education



0:31 / 1:55:16



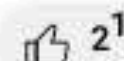
A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald



Morya Federation Esoteric Education

4.4K subscribers

Subscribe



2¹



Share

Clip

Save



All

Watched

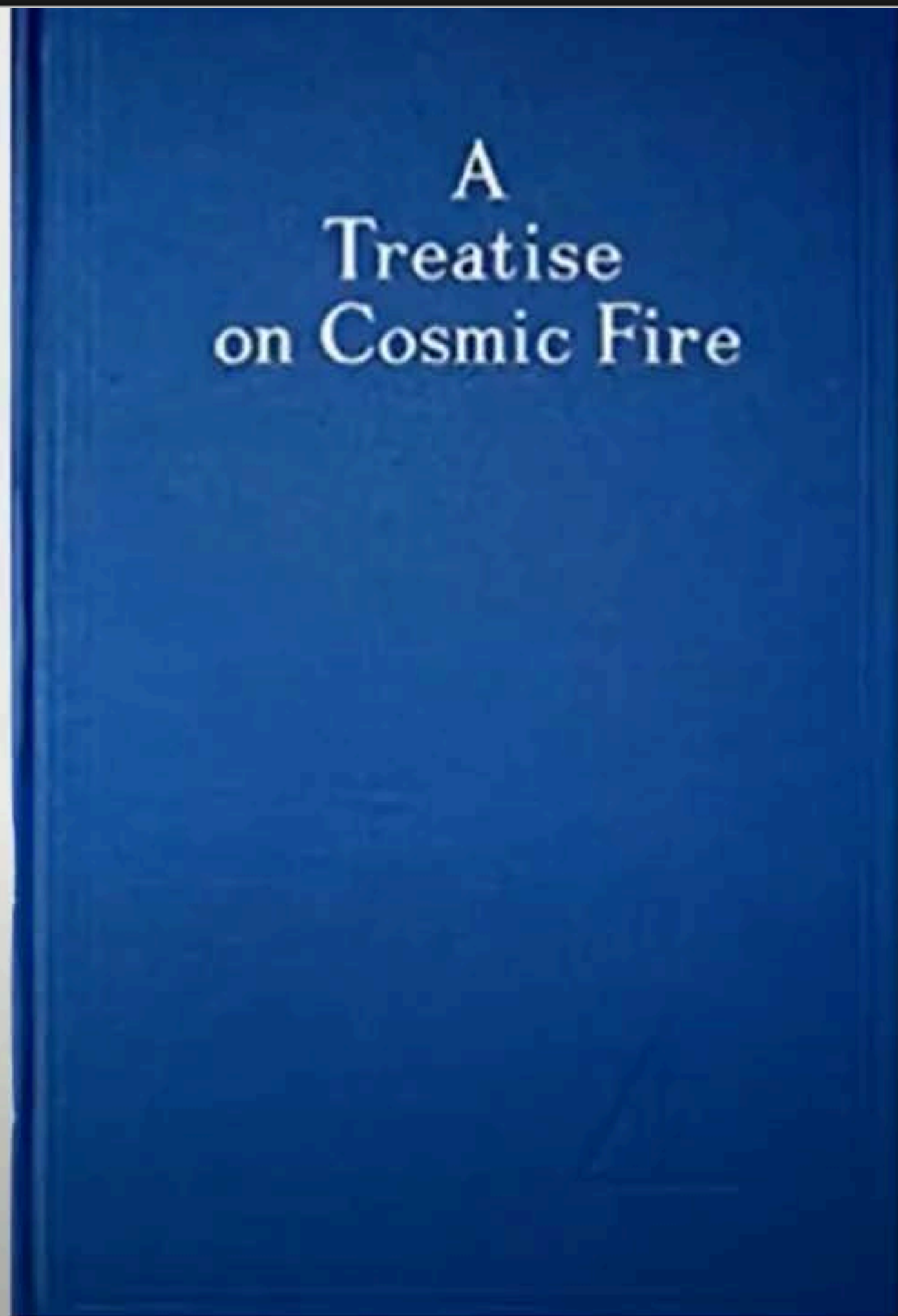


A Treatise on Cosmic Fire / A New Fellowship, Program 02 - ...

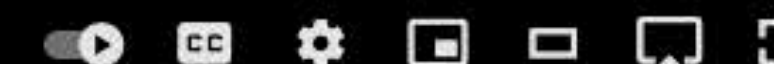
Morya Federation Esoteric Education
206 views • 1 year ago

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

A Treatise on Cosmic Fire New Fellowship, Program 01



0:31 / 1:55:16

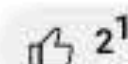


A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald



Morya Federation Esoteric Education
4.4K subscribers

Subscribe



2¹



Share

Clip

Save



All

Watched



A Treatise on Cosmic Fire / A New Fellowship, Program 02 - ...
Morya Federation Esoteric Education
206 views • 1 year ago

467 views 1 year ago A Treatise on Cosmic Fire - New Fellowship (Francis Donald)
A Treatise on Cosmic Fire New Fellowship, Program 01

Morya Federation

Esoteric Schools of Meditation, Study and Service



- [Home](#)
- [Meet Us](#) ▾
- [About Us](#) ▾
- [Webinar Calendar](#)
- [Webinars](#) ▾
- [Esoteric Astrology](#)
- [Service](#)
- [Educational Programs](#) ▾
- [Student Papers & Faculty Articles](#) ▾
- [Brother and Sister Esoteric Organizations](#) ▾
- [Contact Us](#)
- [Donate](#)
- [MDR Tributes](#)



New Events »

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

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

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

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

Activities & Programs »

[Morya Federation Calendar](#)

[What is Service?](#)



MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

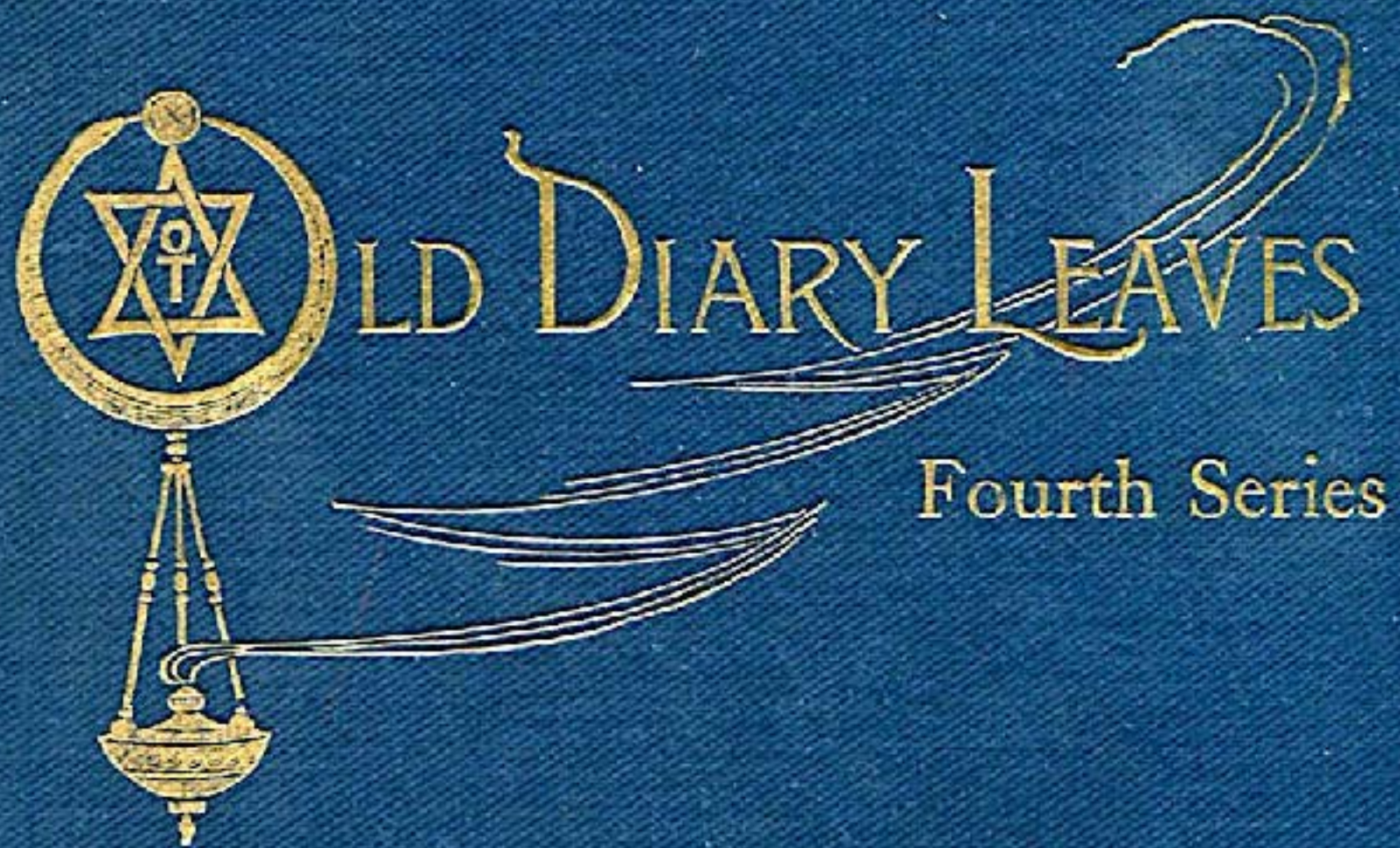
Welcome!

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

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

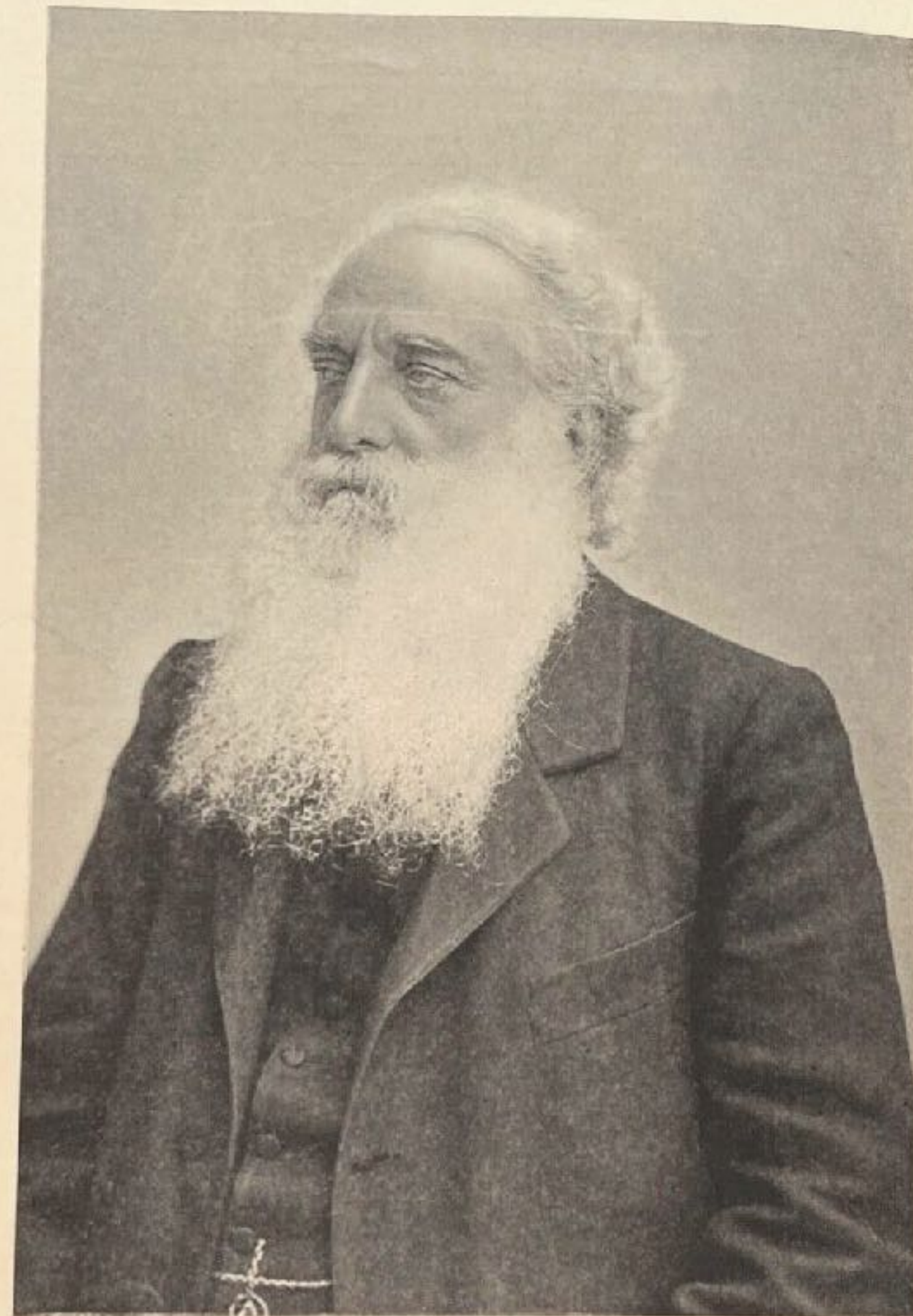
All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

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



THE
TRUE HISTORY
OF THE
THEOSOPHICAL
..... SOCIETY

OLCOTT



H. S. Olcott



H.P.B. greeted me warmly on my arrival in London, 4th September [1888], at 7 p.m., and kept me talking, after the good old New York fashion, until 2 a.m. I found Mrs. Annie Besant living in the house, having just come over from the Secularists into our camp, with bag and baggage. This was when her subsequent splendid career as Theosophical lecturer, author, editor, and teacher began, only ten years ago; does it not seem strange that she should have ever been anything else than a Theosophist? Is it not almost incredible that she should have once been so incredulous about our ideas, the existence of the Great Teachers, the possibility of infinitely extending human knowledge by widening the area of human consciousness? Strange that she should have been a Materialist, hard as nails against the claims of spiritual existence and the promoters of that philosophy?



One thinks she must have been but masquerading then in borrowed robes, while always in her heart a spiritualist. Certainly that is what I saw in her at our first meeting, despite her air of a woman of the toiling class, with her thick, laced boots, her skirts somewhat shortened to keep them tidy when trudging through the muddy streets of the East End, her red neckerchief of the true Socialist tinge, and her close-cut hair—in short, an Annie Militant. Some of our people of the upper class in society were prepossessed against her, thinking that no great good could come from her importation of her fads and cranks into our respectable body! Some even protested to me against having her living at Headquarters, as it might keep influential women away.



But what I found in her is written in my Diary of 5th September, the evening of our first meeting: *"Mrs. Besant I find to be a natural Theosophist: her adherence to us was inevitable, from the attractions of her nature towards the mystical. She is the most important gain to us since Sinnett."* And note that her Autobiography had not then been written to uncover the shine of her awakened spirit "within the day lamp of the body," as Maimonides puts it; she had not, I believe, made one public discourse in support of Theosophy, nor had she said one word of the sort during the conversation between her and H. P. B. and myself, But when conducting her to the door I looked into her kind, grand eyes, and all this sense of her character passed like a flash into my own consciousness, I recollect taking her then by the hand and saying, just at parting: *"I think you will find yourself happier than you have ever been in your life before, for I see you are a mystic and have been frozen into your brain by your environment. You come now into a family of thinkers who will know you as you are and love you dearly."*—ODL4:176-8

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present life-cycle. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English—"the ever-living-human-Banyan." This "**Wondrous Being**" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively "the Sons of *Passive Yoga*," i.e., it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc.

grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present life-cycle. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English—"the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively "the Sons of *Passive Yoga*," i.e., it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called **the "Initiator,"** and after him a group of semi-divine and semi-human beings. "*Set apart*" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—*to form the nursery for future human adepts, on this earth and during the present cycle.* These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective man, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science.

grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English—"the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively "the Sons of *Passive Yoga*," *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "*Set apart*" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—*to form the nursery for future human adepts, on this earth and during the present cycle.* These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective man, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science.

grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English—"the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively "the Sons of *Passive Yoga*," *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

VERSE 7

Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel (chain). Its fourth spoke is our Mother (Earth) (a).

Reach the fourth "fruit" of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see (b).

It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

VERSE 7

Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel (chain). Its fourth spoke is our Mother (Earth) (a).

Reach the fourth "fruit" of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see (b).

It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." Fit, sitting at the threshold of light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught* *anciently* *at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

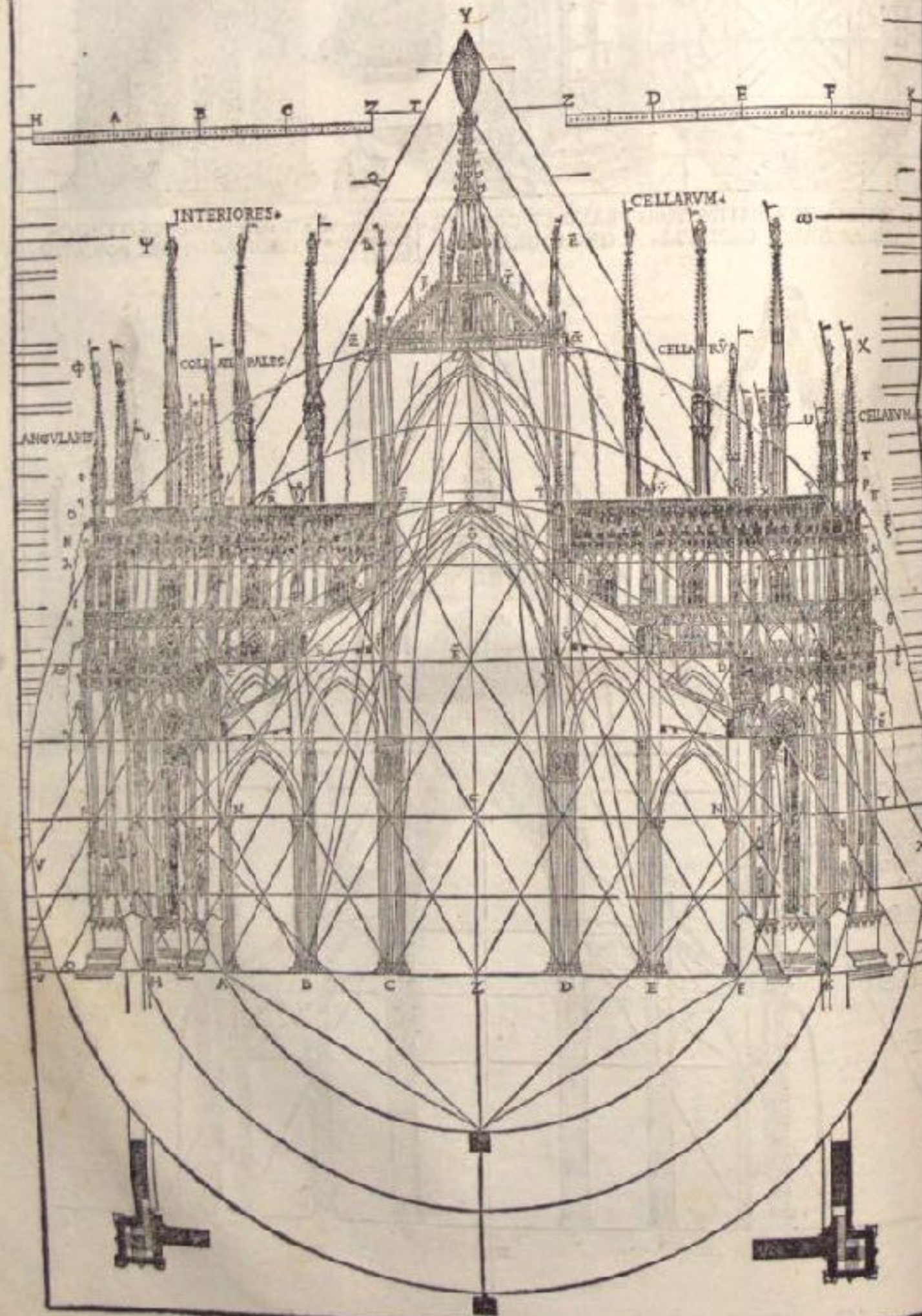
*Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the cave-men of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those taught anciently at initiations, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests.

initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." Fit, sitting at the threshold of light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

IDEA GEOMETRICAL ARCHITECTONICAE AB ICHNOGRAPHIA SUMPTA, VT PER AMVSINEAS POSSINT
 PER ORTHOGRAPHIAM AC SCAENOGRAPHIAM PERDUCERE OMNES QUASCVNQUE LINEAS, NON
 SOLVM AD CIRCINI CENTRVM, SED QVAE A TRIGONO ET QUADRATO AVT ALIO QVIVISMODO
 PERVENIVNT POSSINT SVVM HABERE RESPONSVM, TVM PER EYRTHMIAM PROPOR-
 TIONATAM QVANTVM ETIAM SYMMETRIAE QVANTITATEM ORDINARIAM AC PER-
 OPERIS DECORATIONEM OSTENDERE, VTI ETIAM HEC QVAE A GERMANICO MORE PERVE-
 NIVNT DISTRIBVENTVR PENE QVEMADMODVM SACRA CATHEDRALIS AEDES MEDIOLANI
 PATET, ETC.



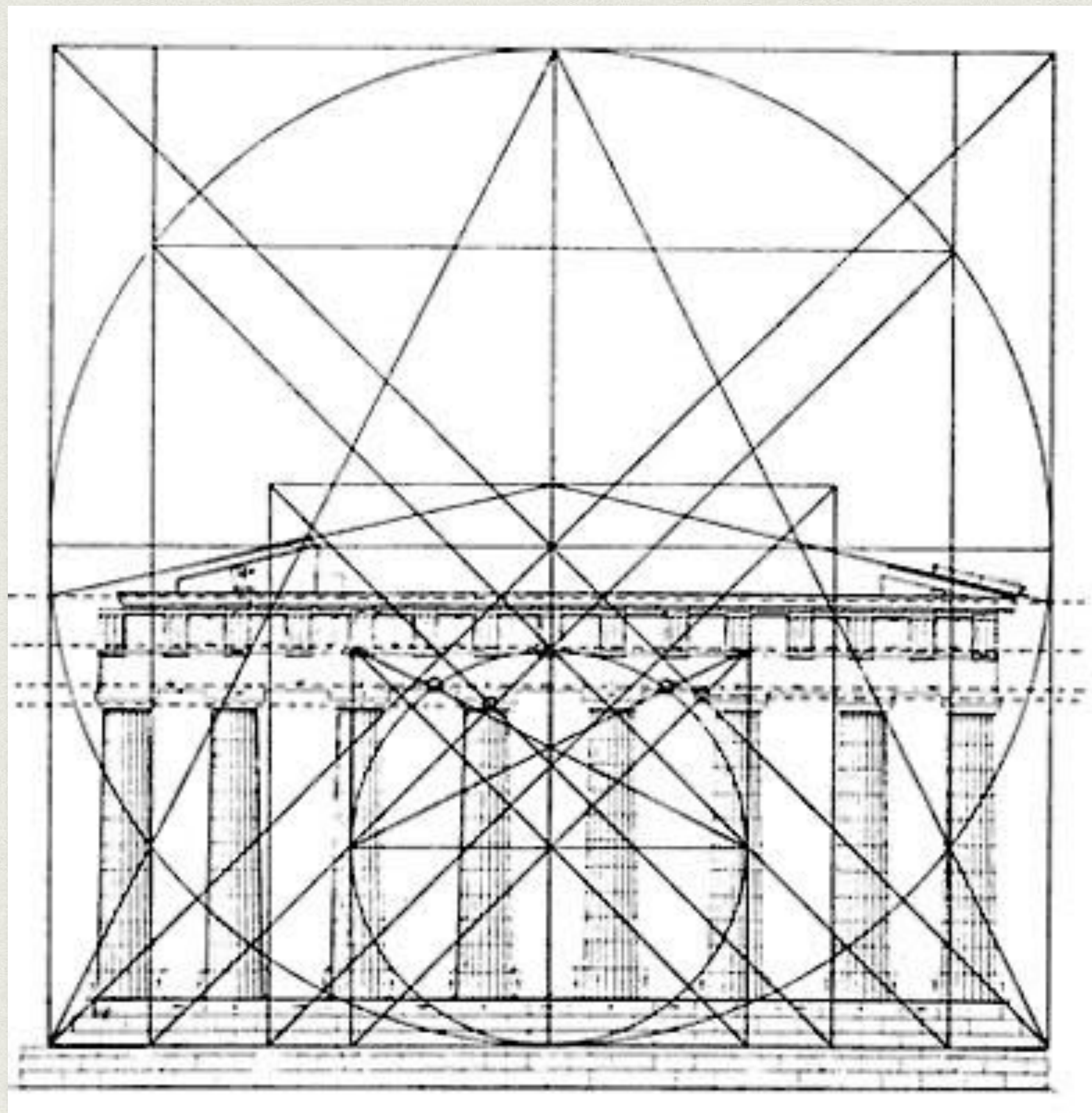
Firmitas, Utilitas, Venustas: Vitruvius emphasized that all buildings should embody three essential qualities: strength (*firmitas*), utility (*utilitas*), and beauty (*venustas*).

Symmetry and Proportion: He stressed the importance of symmetry and proportion in architecture, drawing parallels between the proportions of the human body and those of buildings. This concept is famously illustrated by Leonardo da Vinci's Vitruvian Man.

The Six Principles of Design: Vitruvius identified six fundamental principles of design:

- Order (*ordinatio*): The arrangement of parts in a coherent and logical manner.
- Arrangement (*dispositio*): The proper placement of elements within a design.
- Proportion (*eurythmia*): Harmonious and aesthetically pleasing relationships between parts.
- Symmetry (*symmetria*): Balanced and proportional relationships between elements.
- Propriety (*decor*): Appropriateness of design elements to their context and function.
- Economy (*distributio*): Efficient and effective use of resources.

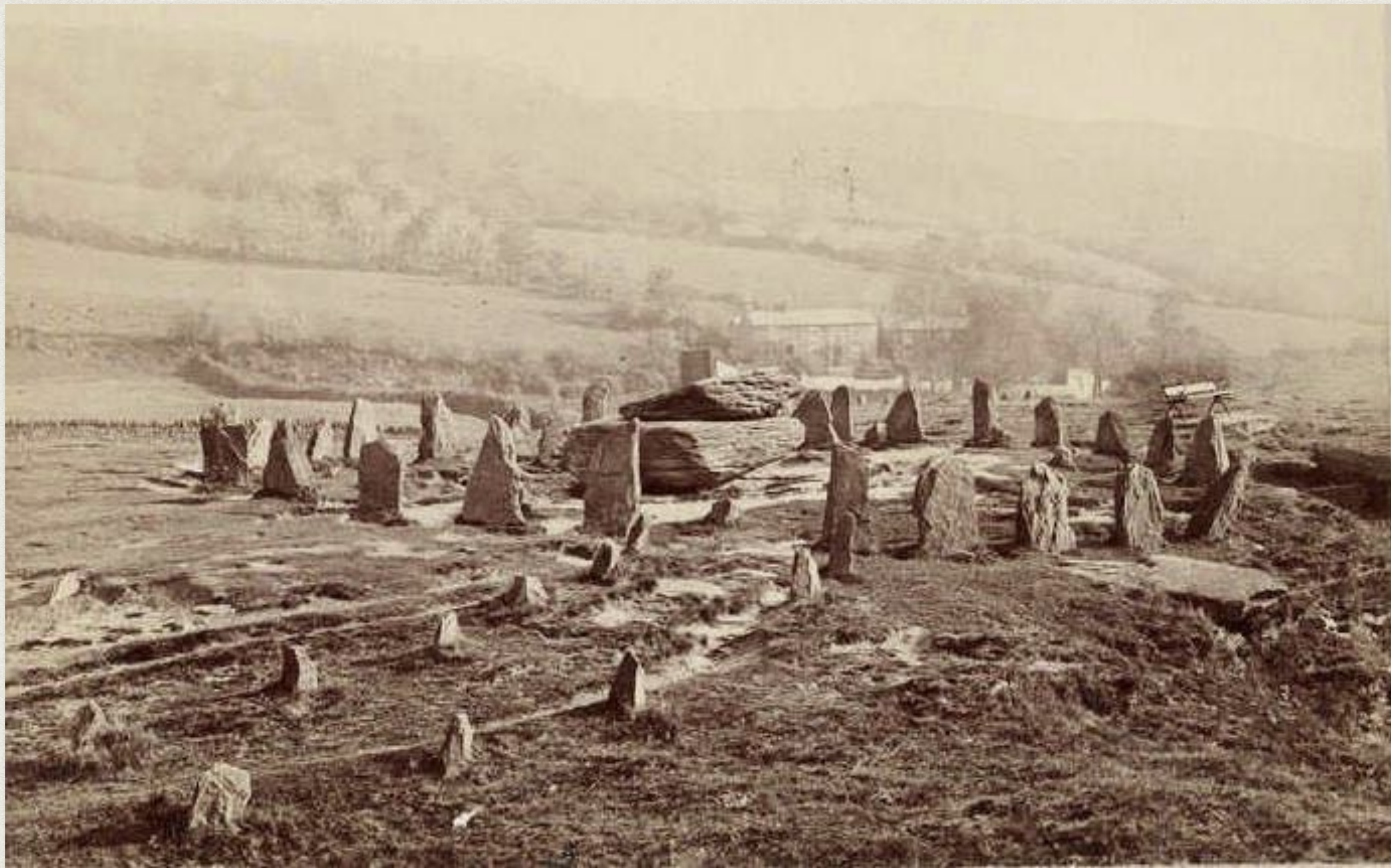
Modular Design: Vitruvius advocated for the use of modular design, where the dimensions of a building are based on a standard unit of measurement, ensuring consistency and harmony throughout the structure.





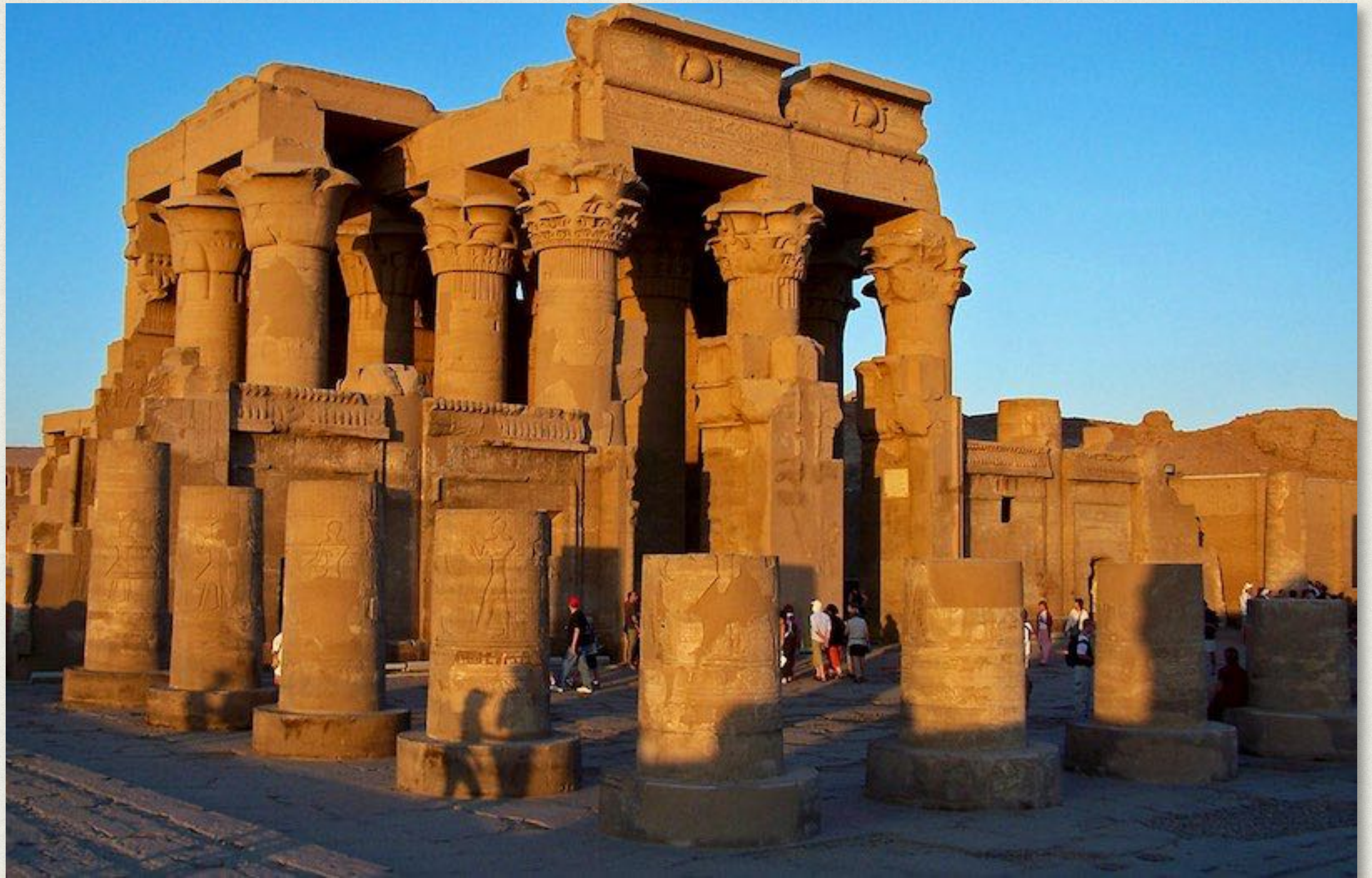
Aerial view of the Temple of Ramses III
at Medinet Habu, Luxor, Egypt.



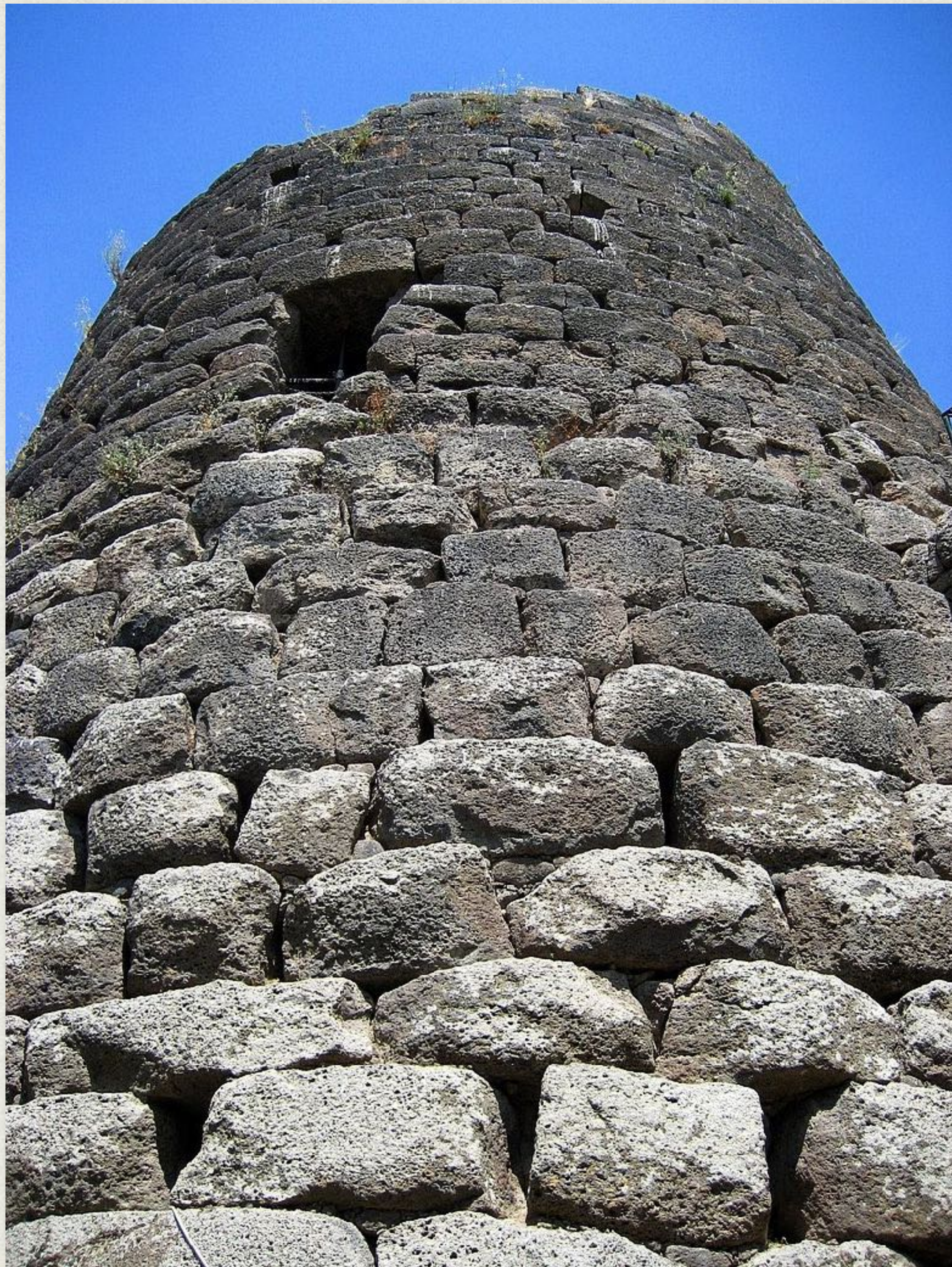












Central tower of the Nuraghe, Sardinia, Italy



Raccolta de Alvariis

Megalithic wall in Norba, Italy

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (Acosta, vi., 14.)

"Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—
(Kenealy, "Book of God.")

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmá. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (Acosta, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—
(Kenealy, "*Book of God*.")

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

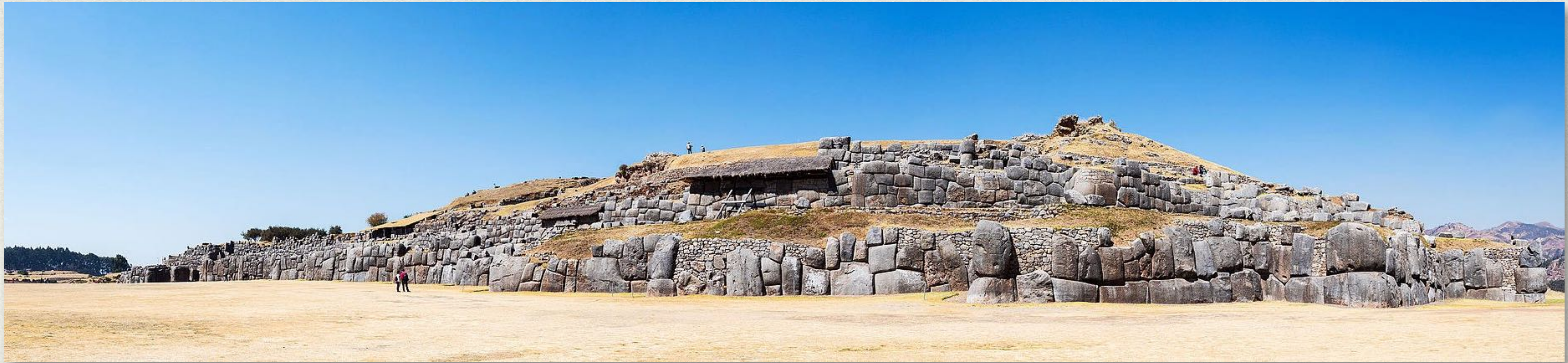
*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

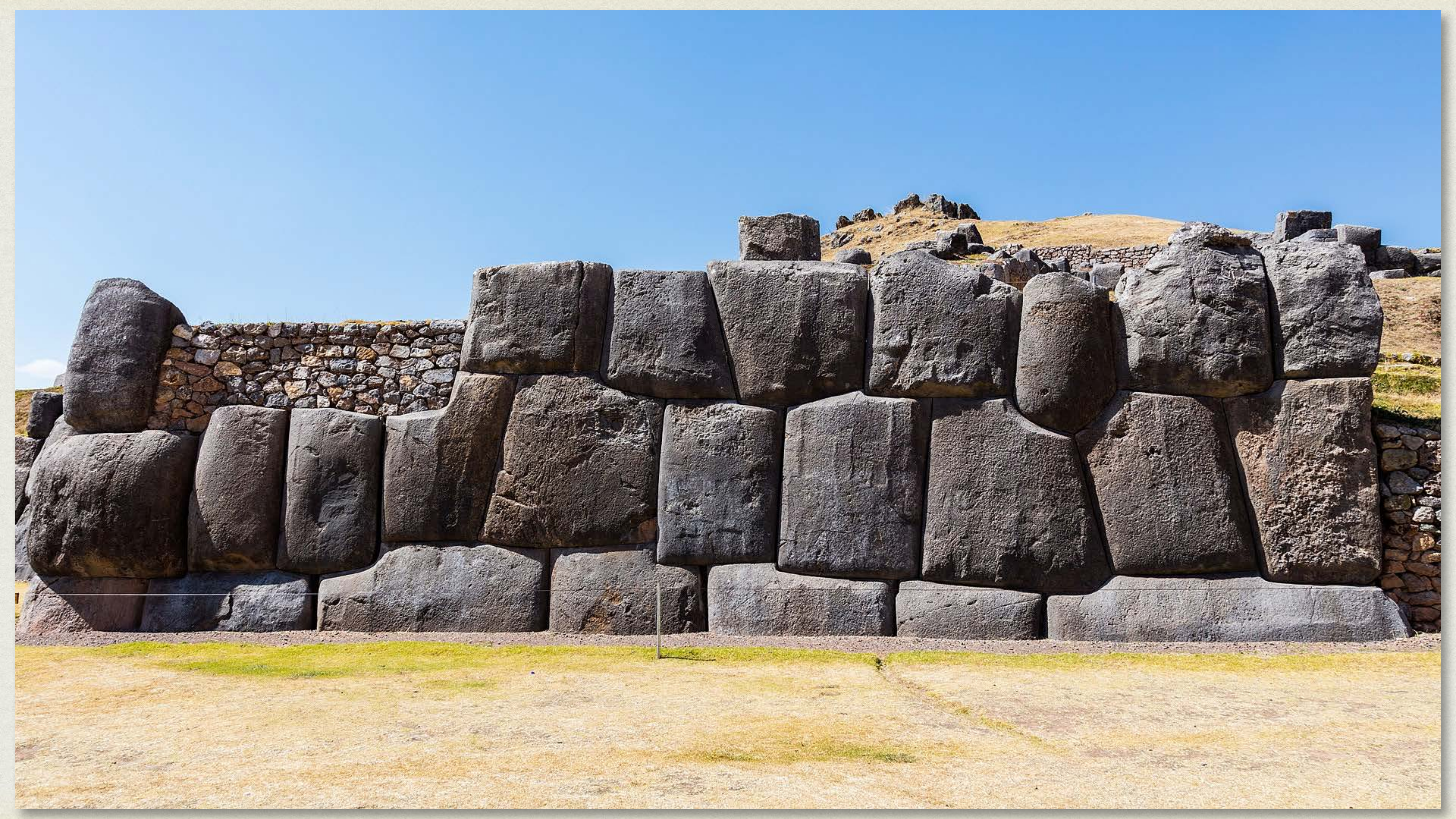
This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (Acosta, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "Book of God.")

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmá. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (Acosta, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")







The living rock was excavated for the foundation, which was prepared with such solidity that it will endure as long as the world itself. The work had, according to my estimate, a length of 330 paces, and a width of 200. Its walls were so strong that there is no artillery which could breach them. The principal entrance was a thing worthy of contemplation, to see how well it was built, and how the walls were arranged so that one commanded the other. And in these walls there were stones so large and mighty that it tired the judgment to conceive how they could have been conveyed and placed, and who could have had sufficient power to shape them, seeing that among these people there are so few tools. Some of these stones are of a width of twelve feet and more than twenty long, others are thicker than a bullock. All the stones are laid and joined with such delicacy that a rial [a Spanish coin] could not be put in between two of them. –Pedro Cieza de León

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

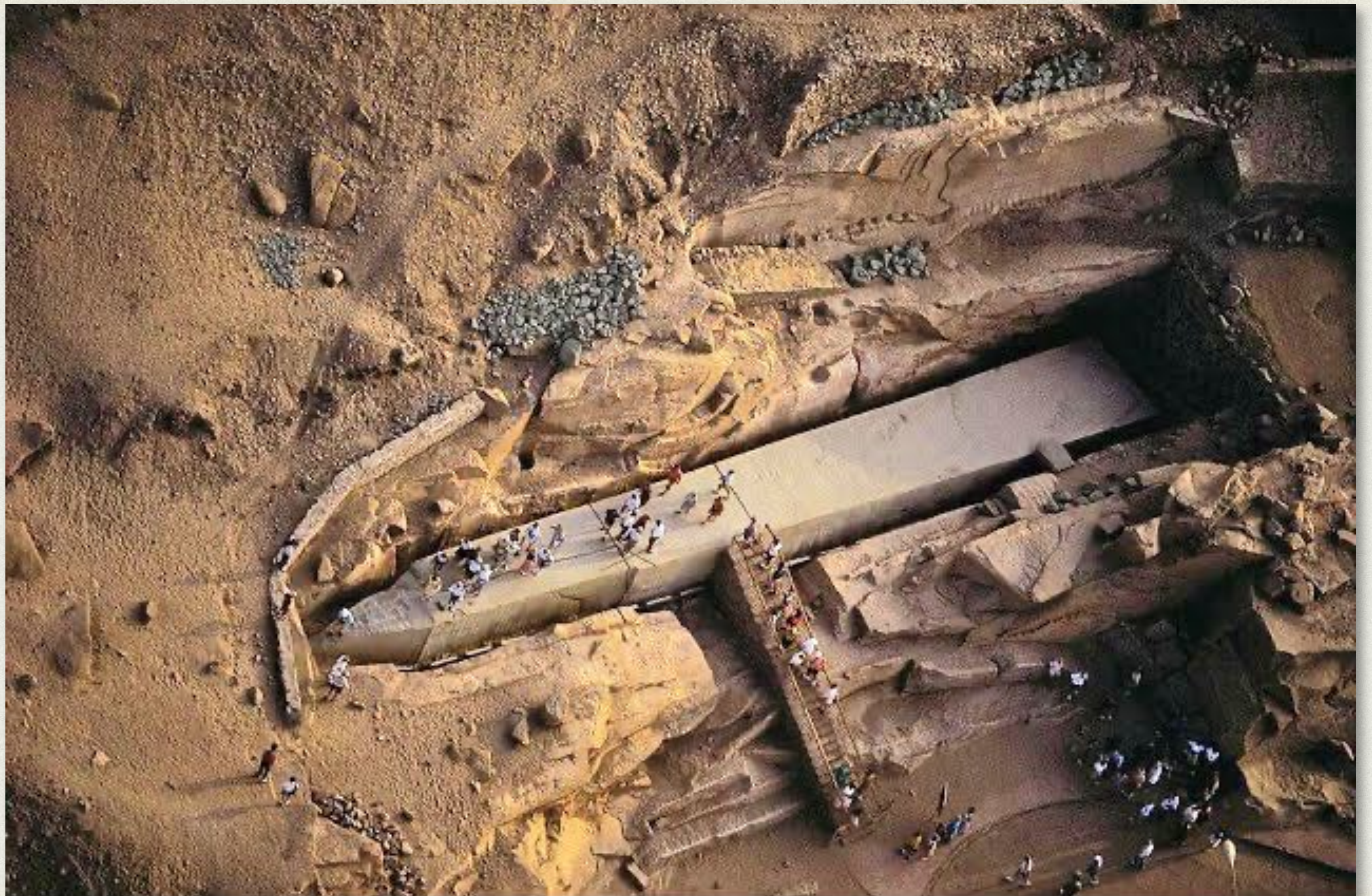
This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")

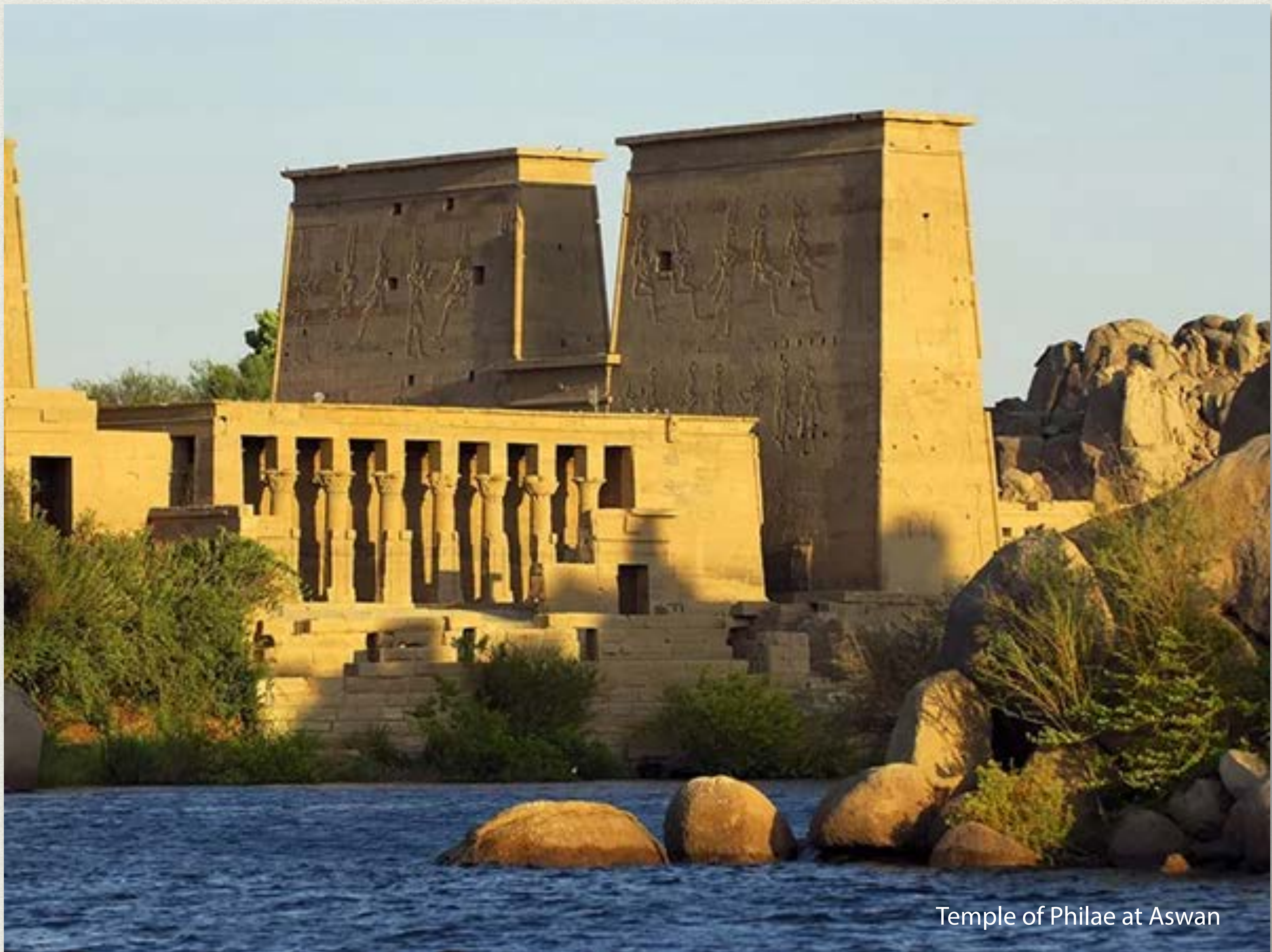
Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmá. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

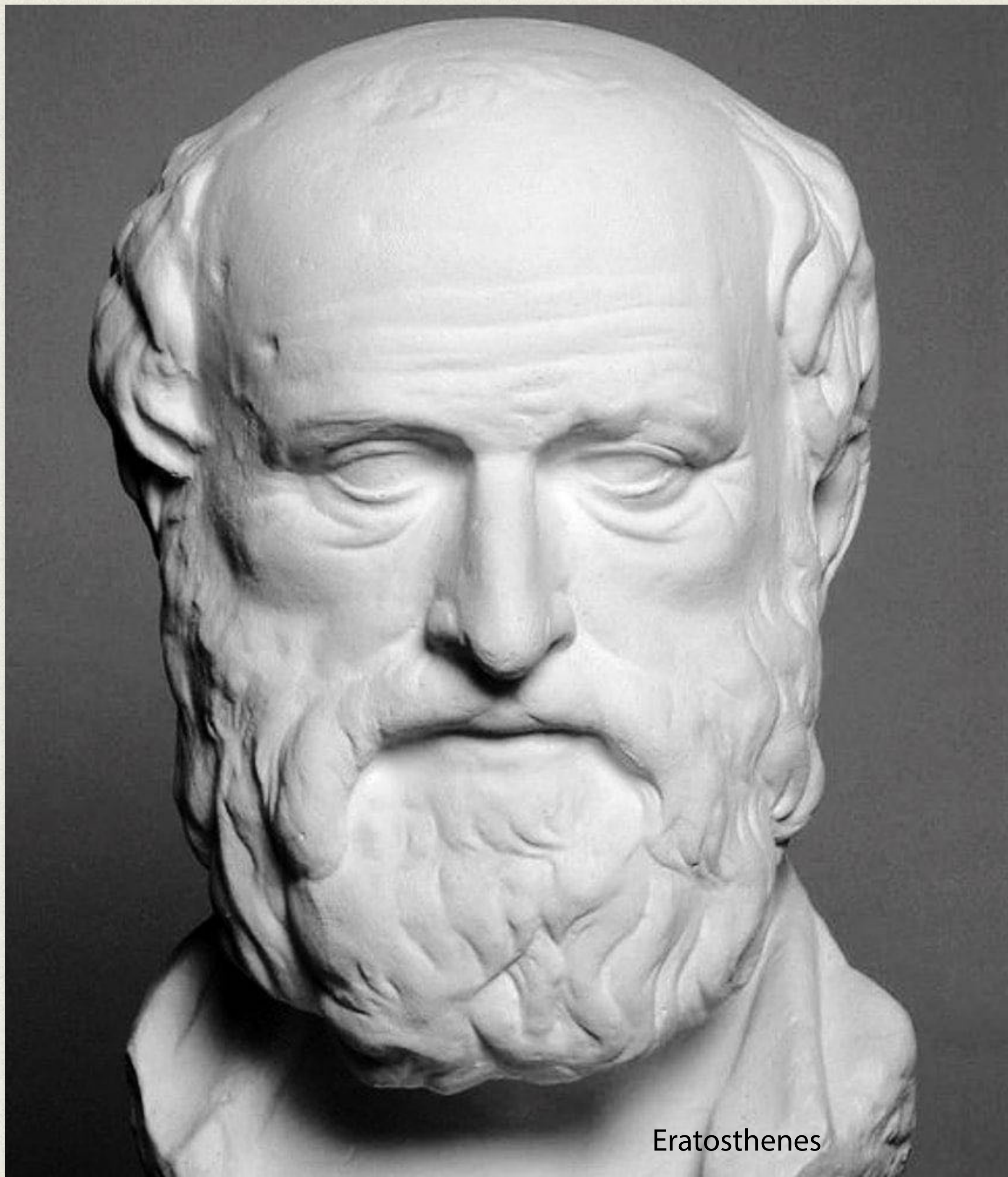
of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")



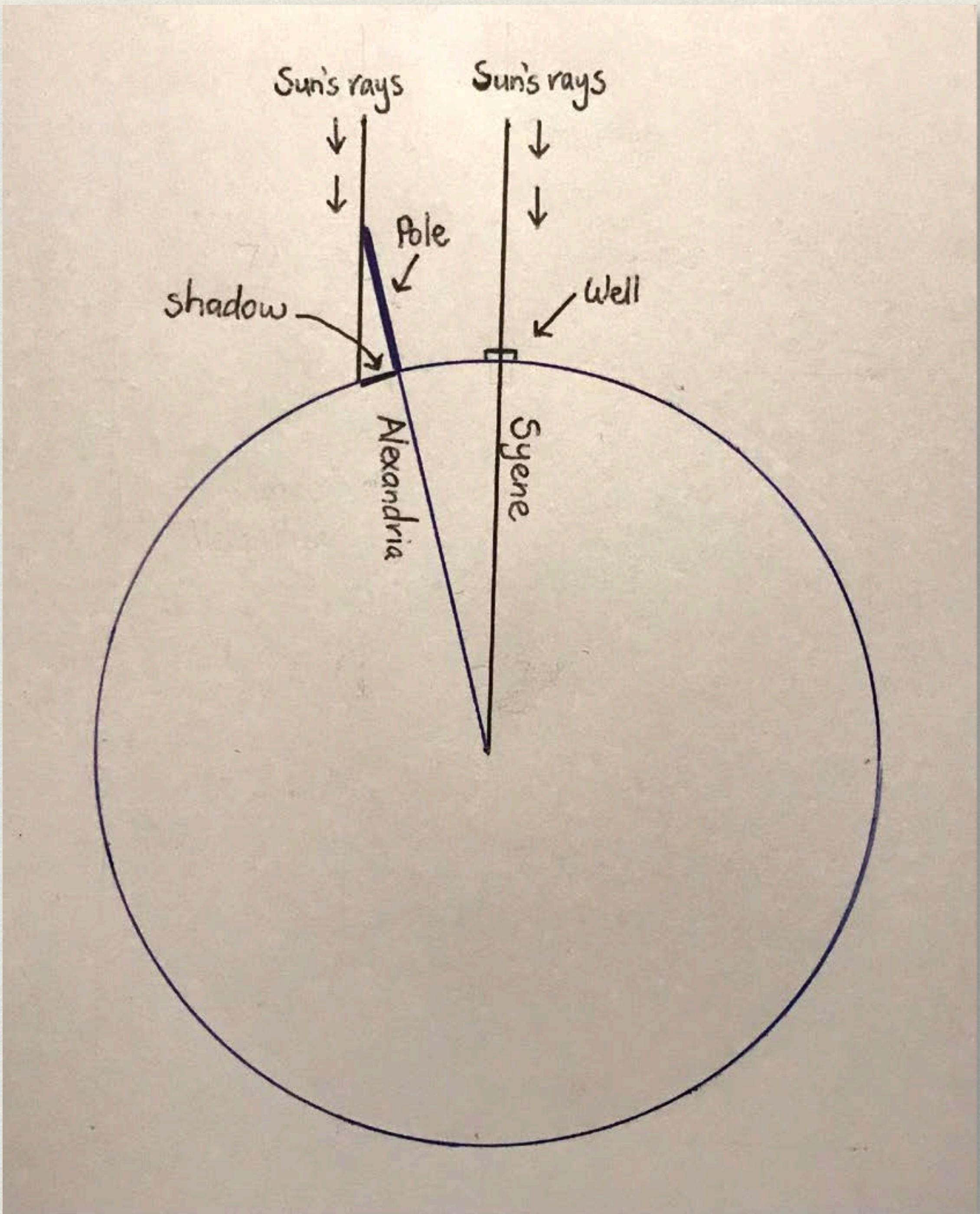




Temple of Philae at Aswan



Eratosthenes



VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Although these matters were barely hinted at in "Isis Unveiled," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.' (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Although these matters were barely hinted at in "Isis Unveiled," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.' (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Although **these matters** were barely hinted at in "Isis Unveiled," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.' (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." Fit, sitting at the threshold of light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught* *anciently* *at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Although these matters were barely hinted at in "Isis Unveiled," it will be well to remind the reader of what was said in **Vol. I., pp. 587 to 593,** concerning a certain Sacred Island in Central Asia, and to refer him for further details to **the chapter in Book II.** on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.' (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")



Tradition says, and the records of the Great Book explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours. This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real

Elohim, though in the Oriental Kabala they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now lost "word." This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the "word" was known only to the Java Aleim, or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.
–Isis Unveiled2:220

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

Although these matters were barely hinted at in "Isis Unveiled," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.' (See "*Book of God*," Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God*.")

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

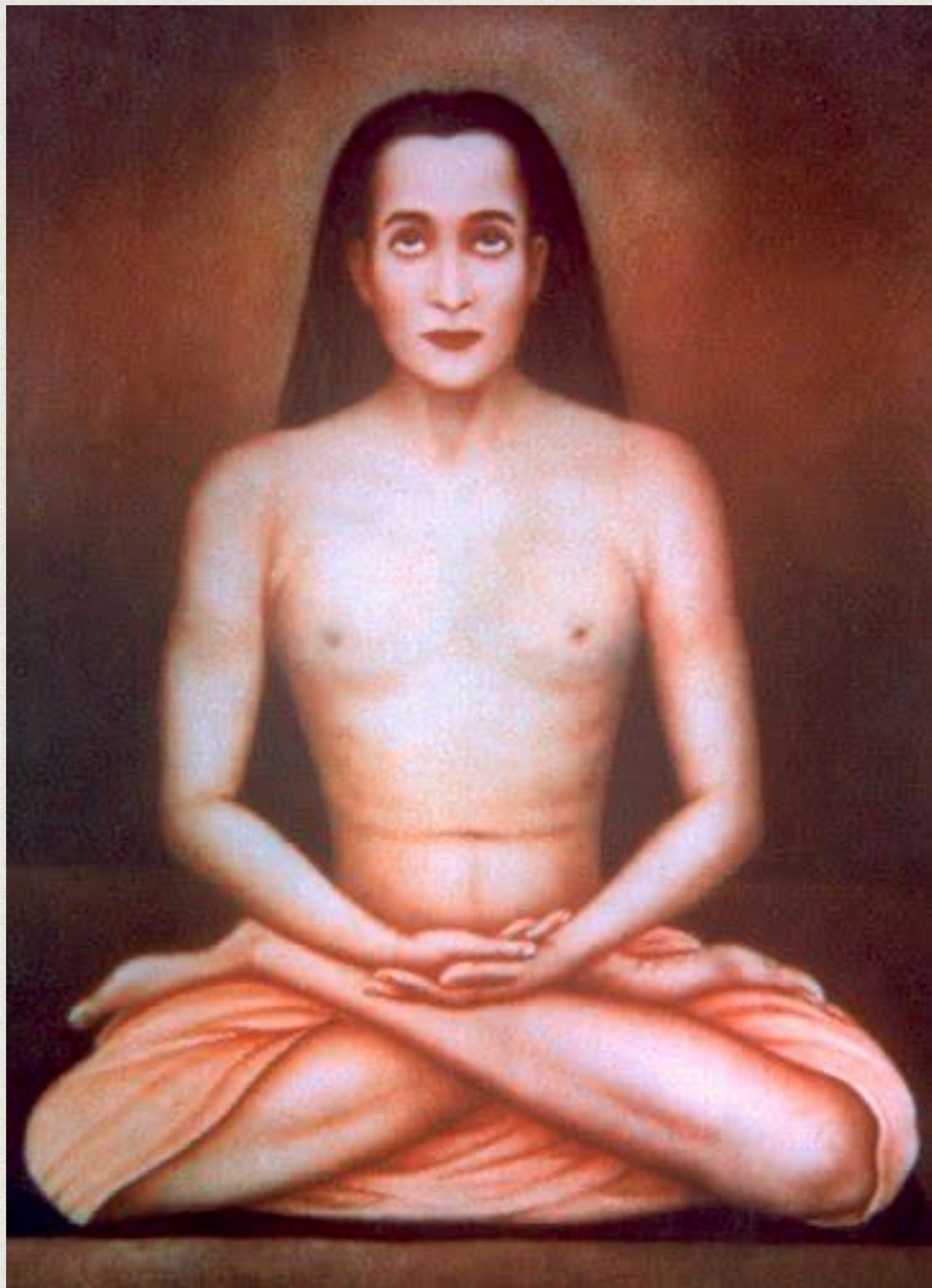
*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.



The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of *Itchasakti* and *Kriyasakti*. –SD1:293



Stanza 7, verse 27:

The Third Race became the
Vahan of the Lords of Wisdom.
It created "Sons of Will and
Yoga," by Kriyasakti it created
them, the Holy Fathers,
Ancestors of the Arhats.

The 12 Creative Hierarchies

#	Ray	Names, Symbols, and Numbers (# down, # in this SS, # up)	Sign	Energy	# UP
The 5 Creative Hierarchies of the 1st (earlier) Solar System					
1	III	Name: Unknown. Symbol: A ball of green fire with three rays of rose.	Pisces	Intelligent substance	12
2	IV	Name: Unknown. Symbol: A sphere, divided by a Tau, in colours green and silver.	Aries	Unity through effort	11
3	V	Name: Unknown. Symbol: A bird, with plumage dark and with the eye of radiant fire.	Taurus	Light through knowledge	10
4	VI	Name: Unknown. Symbol: Two stars of vivid rose linked by a band of violet.	Gemini	Desire for duality	9
5	VII	Name: Unknown. Symbol: An ovoid of colour indigo with five letters or symbolic words within its borders. TCF1225	Cancer One of the "gates" into manifested life. EA33.	Mass life	8
The 7 Creative Hierarchies of the 2nd Solar System					
6	I	Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire. EA39. The Son of God Himself, the 1st born in a cosmic sense. EA38. Symbol: Golden lotus w/ petals folded. EA38. 6-1-7	1. Leo Sun [Uranus] Orange Head Center	Parashakti- Supreme energy The 1st aspect of the 6th type of cosmic electricity. [Notice correlation to #'s in the "Names" column] EA39. Expresses the mental vibration of the solar logos. EA40.	7
7	II	Divine Builders, (Conferring Soul), Bright-crested. SD1-453. 7-2-6	2. Virgo Jupiter- Blue- Heart Center	Kriyashakti- Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40. Lords of Sacrifice and Love. EA41. 8-3-5	3. Libra Saturn- Green- Throat Center	Jnanashakti- Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy. They stand for the recurrent cycle of that 1st type symbolized by the number 8. EA41.	5
9	IV	Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame 9-4-4	4. Scorpio Mercury- Yellow- [Solar Plexus]	Mantrikashakti The WORD made flesh- Speech	4
10	V	Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links, The Benign Uniter, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love. EA46. 10-5-3	5. Capricorn Venus- Indigo- [Spleen]	Ichchhashakti Will to manifest	3
11	VI	Lunar Lords, Sacrificial Fires, Greater Builders 11-6-2	6. Sagittarius Mars- Red	Kundalinishakti Energy of Matter. Form	2
12	VII	Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders 12-7-1	7. Aquarius The Moon- Violet	None [Instinctual selfishness]	1

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.



VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).
Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.



डॉ. श्री. राजराज मुकुंद

वैदिक काल के धर्मग्रंथों एवं स्मृति ग्रंथों में से
एक श्रेष्ठ, सम्माननीय एवं आदर्श ग्रंथ

मनुस्मृति

सरल भाषा में मनुस्मृति-सार

- वर्ण व्यवस्था
- आश्रम व्यवस्था
- 16 संस्कार
- सामाजिक व्यवस्था
- राज्य संरचना
- सैन्य शास्त्र
- दण्ड विधान
- धर्म फल



मनुस्मृति मनु द्वारा रचित एक विश्व-प्रसिद्ध धर्मशास्त्र एवं जीवन-व्यवस्था काग्रंथ है। यह ही सामाजिक व्यवस्थाओं के सुव्यवस्थित होने का नीतिगत भी है।

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

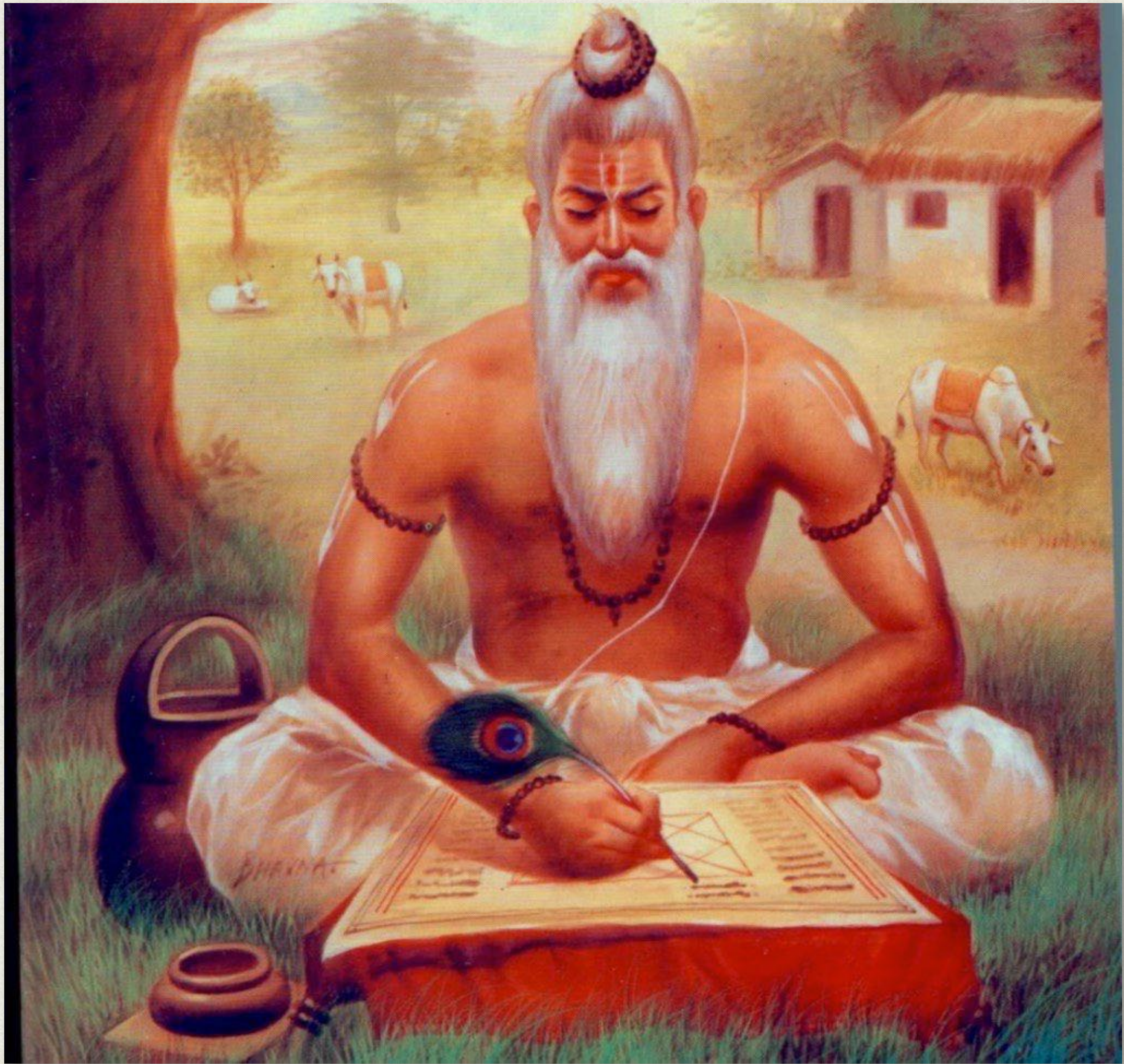
*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahma-putras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmā. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.



❀ ॥ त्रिसुपर्ण ॥ ❀

श्रीगणेशाय नमः ॥ अथ त्रिसुपर्णप्रारंभः ॥ ॐ ब्र
ह्ममेतुमां ॥ मधुमेतुमां ॥ ब्रह्ममेवमधुमेतुमां ॥ यास्ते
सोमप्रजावत्सोभिसोअहं ॥ दुष्वप्रहंदुरुःषह ॥ या
स्तेसोमप्राणांस्तान्जुहोमि ॥ त्रिसुपर्णमयाचितं
ब्राह्मणायदद्यात् ॥ ब्रह्महत्यांवाएतेघ्नंति ॥ येब्रा
ह्मणास्त्रिसुपर्णपठंति ॥ तेसोमंप्राप्नुवंति ॥ आसु
हस्त्रात्पंक्तिं पुनंति ॥ ॐ ब्रह्ममेधया ॥ मधुमेधया ॥
ब्रह्ममेवमधुमेधया ॥ अद्यानोदेवसवितःप्रजावत्सा
वीःसौभगं ॥ परादुष्वप्रियं सुव ॥ विश्वानिदेव
सवितर्दुरितानिपरासुव ॥ यद्द्रुद्रंतन्मआसुव ॥ म
धुवाताऋतायतेमधुक्षरंति सिधवः ॥ माध्वीर्नःसं

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That divine man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That divine man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That divine man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That divine man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That divine man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That divine man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

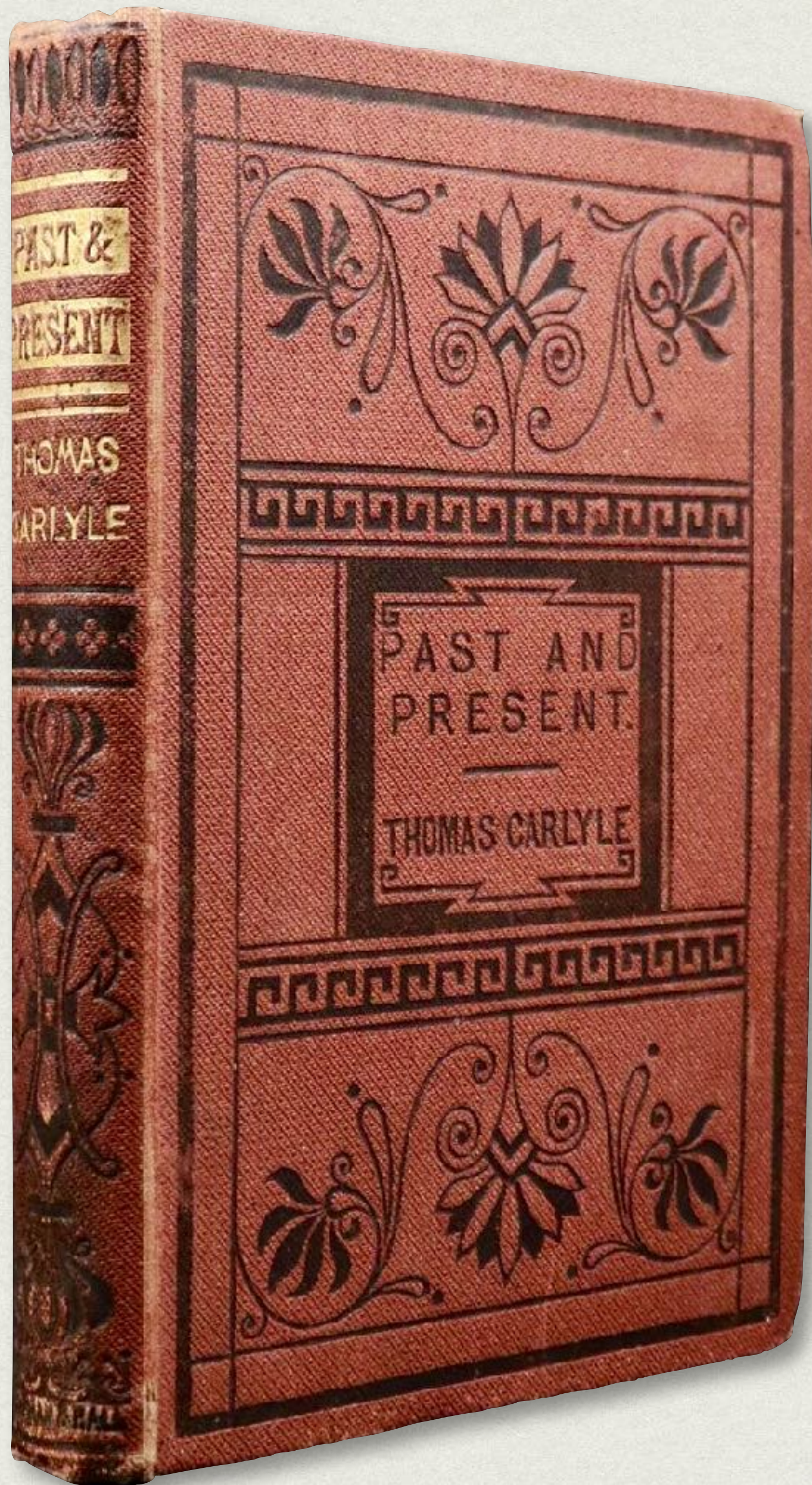
DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"



Acquis 2.1911.
PAST AND PRESENT.

BY

THOMAS CARLYLE.

Ernst ist das Leben.

SCHILLER.

[1843.]

LONDON:
CHAPMAN AND HALL, 193 PICCADILLY.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihastha and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

*That which was natural in the sight of
primitive man has become only now miracle
to us; and that which was to him a miracle
could never be expressed in our language.

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

VERSE 7

*Make thy calculations, O
Lanoo, if thou wouldst learn
the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
shalt comprehend, for thou
shalt see (b).*

DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle* A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"