



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 \(Francis Donald\)](#)

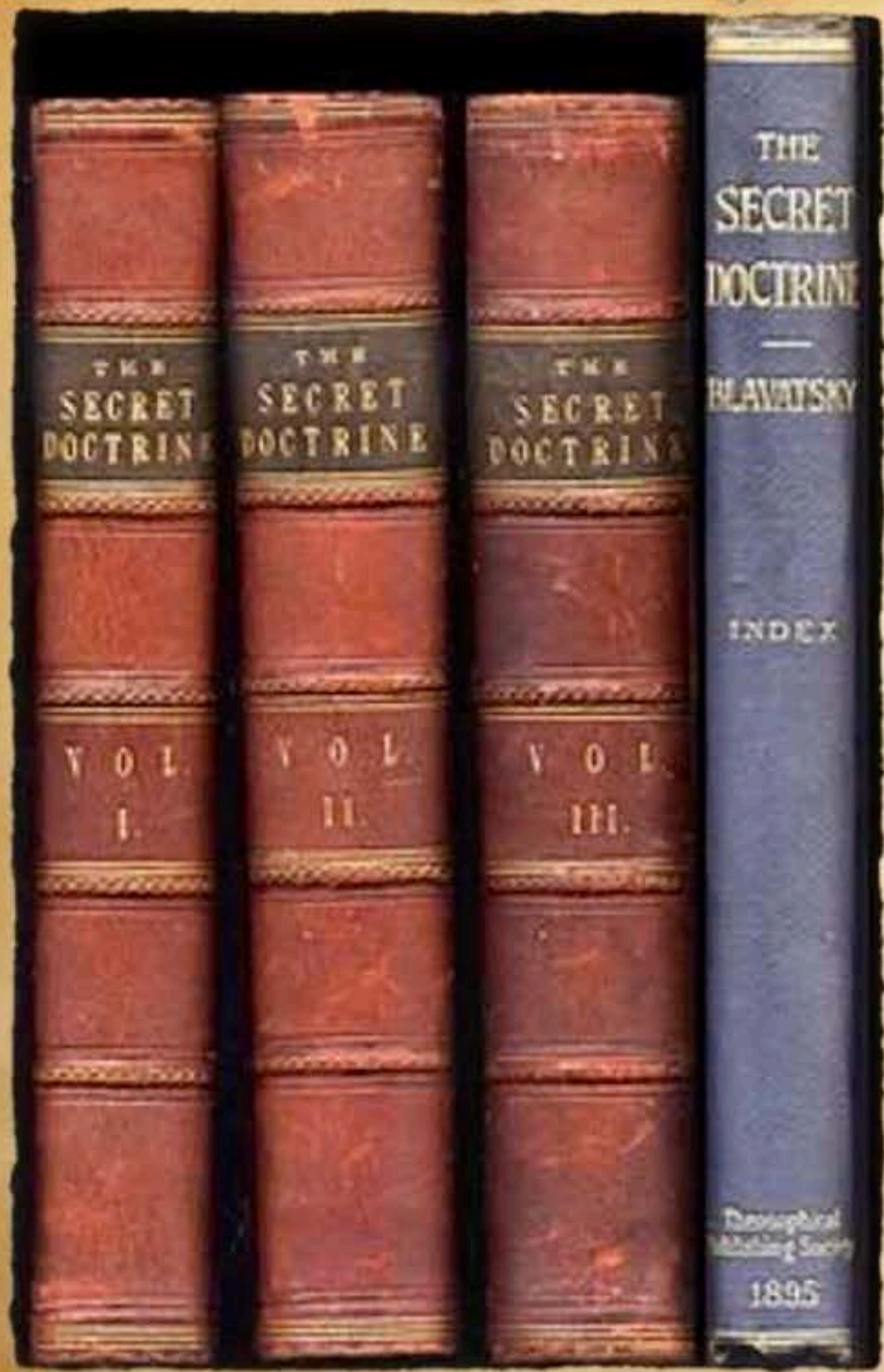
[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

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

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

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

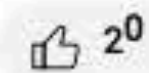


The Secret Doctrine, Program 01 - with Francis Donald



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 Rosicrucian
Symbolical Philosophy**

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

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

Subscribers' Edition



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

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

 **Morya Federation Esoteric Education**
4.4K subscribers

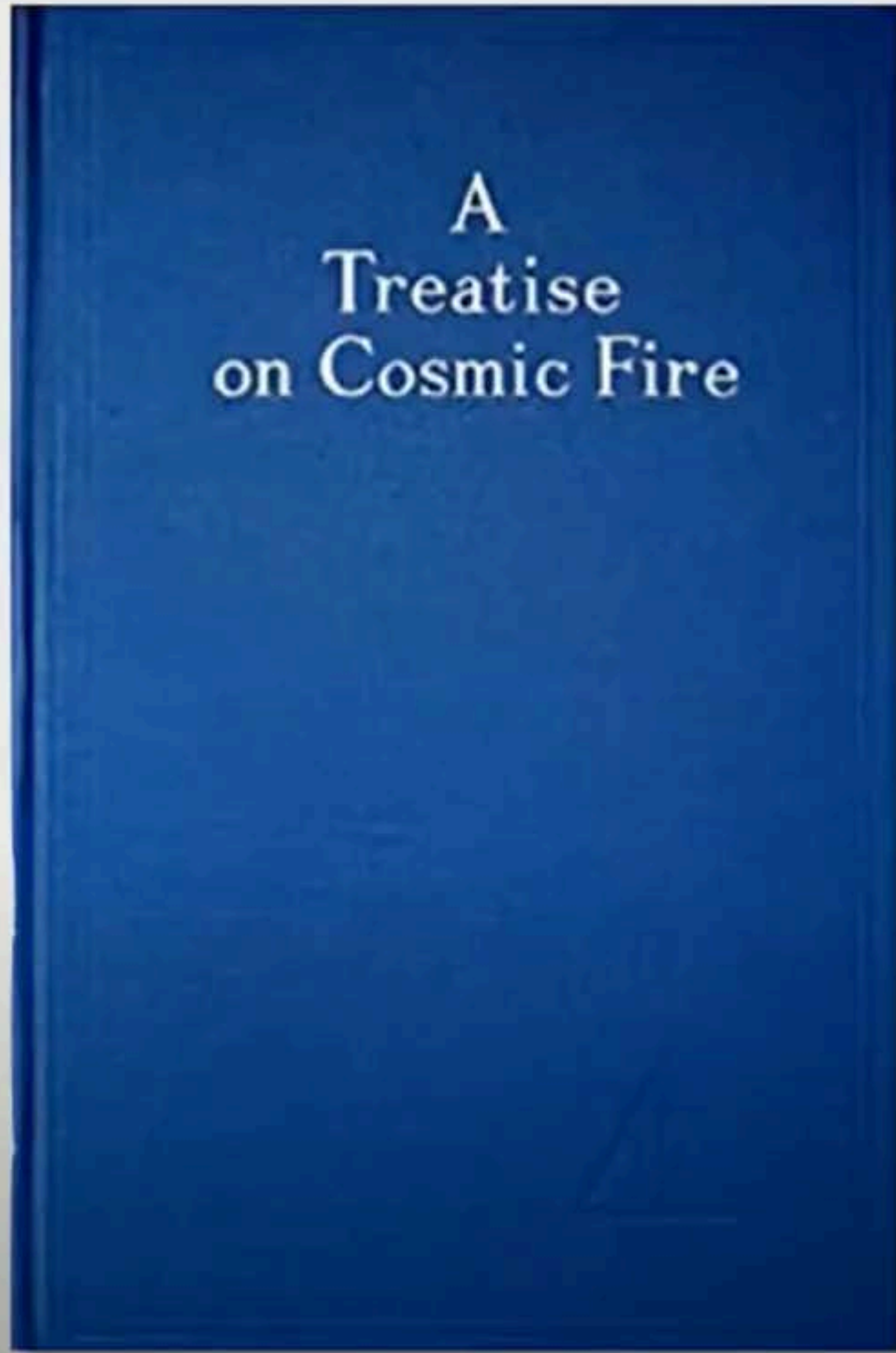
Subscribe

 9   Share  Clip  Save 

All **Watched**

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

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



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

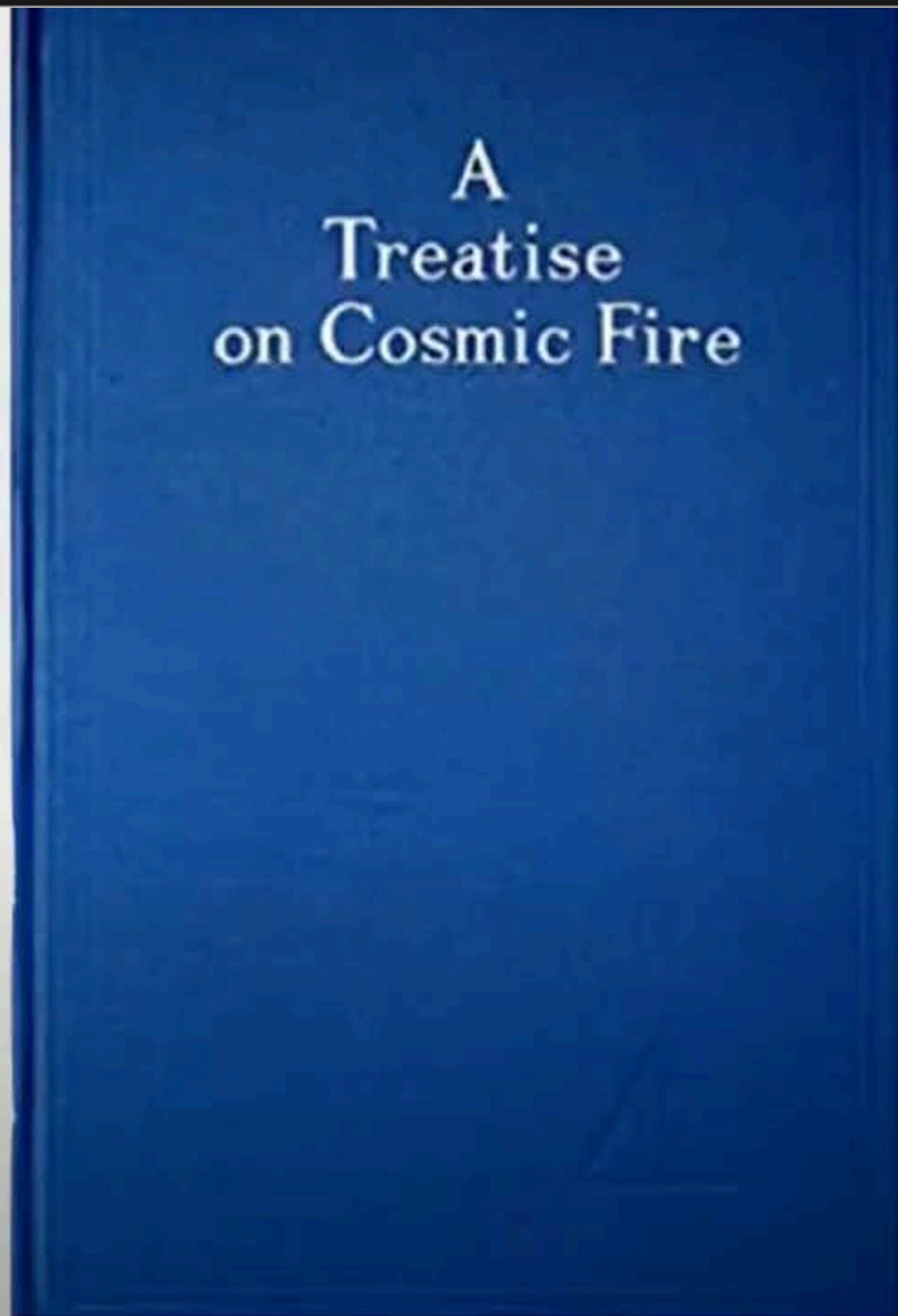
Morya Federation Esoteric Education 4.4K subscribers [Subscribe](#)

2¹ [Share](#) [Clip](#) [Save](#)

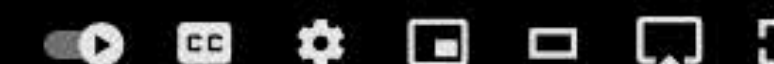
All **Watched**

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

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



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

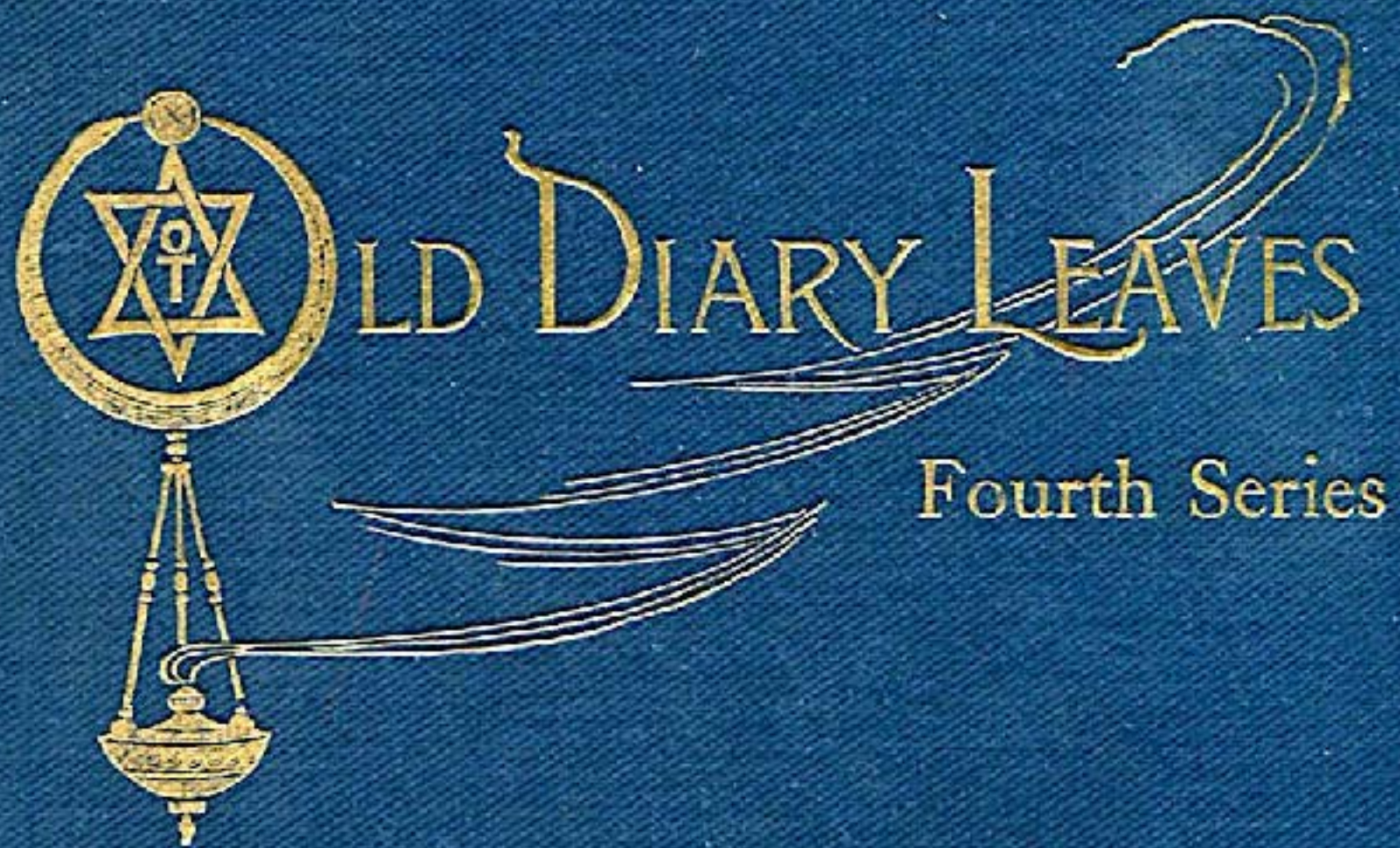
Welcome!

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.

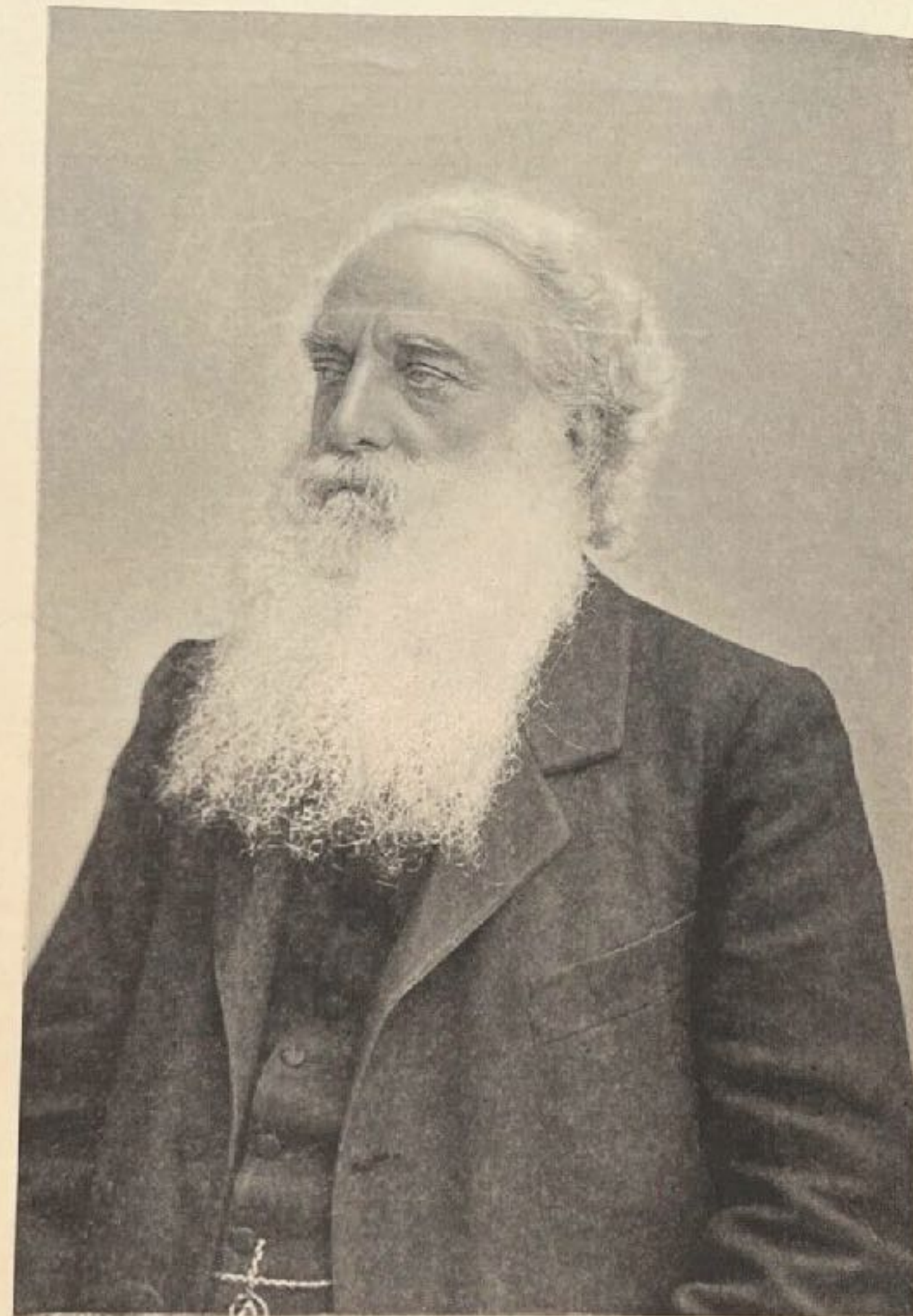
All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

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



Speaking of hypnotism recalls an evening in H. P. B. 's sitting-room at Lansdowne Road, when Carl Hansen, the Danish professional hypnotist, made some experiments of an edifying nature. He is one of the most successful practitioners in the world, and, in fact, so successful have his demonstrations been that more than one Government has forbidden him to give them in public. It was, I think, on the evening above referred to that one of the company present —Mrs. Besant—was made to seem to the subject to have disappeared from the room. Although she stood directly in front of him and spoke to him, he seemed neither to see nor hear her.

The hypnotist Carl Hansen



HPB's House at 17 Lansdowne Rd.

She took from H.P.B.'s whist-table a handkerchief and dangled it by one corner before the subject's eyes, but he did not see her hand holding it, though he did see the handkerchief, and was much amused at its self-suspension in the air. Turning to H. P. B., he said: "Madame, you must be doing some magic, for I see a handkerchief out there with nothing to hold it up: what is it?" Mrs. Besant then held against her back a playing-card, drawn at random and face downward from a pack, and again the subject saw it, and not Mrs. Besant: her body was transparent to his psychical vision. This was an astounding experiment, for neither Mrs. Besant nor any of the others in the room had knowledge of the value of the card until the subject called it out, and we each verified his accuracy. If Hansen had seen it [206] first, then we might presume that it was a case of telepathy, but he did not. Let the Materialist explain the phenomenon—if he can. -ODL4:205-6

The 7 Creative Hierarchies of the 2nd Solar System

The 7 Creative Hierarchies of the 2nd Solar System					
6	I	<p><i>Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire.</i> EA39. <i>The Son of God Himself, the 1st born in a cosmic sense.</i> EA38.</p> <p><i>Symbol: Golden lotus w/ petals folded.</i> EA38.</p> <p>The #'s for CH's 1-7 listed below are from EA36.</p> <p>6-1-7</p>	<p>1. <i>Leo</i> Sun [Uranus] Orange Head Center</p>	Energy Types from 7 Constellations	
				<p>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.</p>	7
7	II	<p><i>Divine Builders, (Conferring Soul), Bright-crested.</i> SD1-453.</p> <p>7-2-6</p>	<p>2. <i>Virgo</i> Jupiter– Blue– Heart Center</p>	<p>Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force</p>	6
8	III	<p><i>Lesser Builders (Conferring form), The Triple Flowers, The Triads.</i> EA40.</p> <p><i>Lords of Sacrifice and Love.</i> EA41.</p> <p>8-3-5</p>	<p>3. <i>Libra</i> Saturn– Green– Throat Center</p>	<p>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.</p>	5
9	IV	<p><i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas.</i> EA42. <i>Solar Angels. Lords of Flame</i></p> <p>9-4-4</p>	<p>4. <i>Scorpio</i> Mercury– Yellow– [Solar Plexus]</p>	<p>Mantrikashakti The WORD made flesh– Speech</p>	4
10	V	<p><i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction.</i> EA41. <i>The Perfect Ones.</i> EA42. <i>The Fivefold Links,</i></p> <p><i>The Benign Uniters, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love.</i> EA46.</p> <p>10-5-3</p>	<p>5. <i>Capricorn</i> Venus– Indigo– [Spleen]</p>	<p>Ichchhashakti Will to manifest</p>	3
11	VI	<p><i>Lunar Lords, Sacrificial Fires, Greater Builders</i></p> <p>11-6-2</p>	<p>6. <i>Sagittarius</i> Mars– Red</p>	<p>Kundalinishakti Energy of Matter. Form</p>	2
12	VII	<p><i>Elemental Lives, The Basket of Nourishment</i></p> <p><i>The Blinded Lives, The Lesser Builders</i></p> <p>12-7-1</p>	<p>7. <i>Aquarius</i> The Moon– Violet</p>	<p>None [Instinctual selfishness]</p>	1

VERSE 1

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

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

(a) The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings.

The Chief Hierarchies among these are hinted at in the great Quaternary, or the "four bodies and the three faculties" of Brahmâ exoterically, and the Panchâsyam, the five Brahmâs, or the five Dhyani-Buddhas in the Buddhist system.

The highest group is composed of the divine Flames, so-called, also spoken of as the **"Fiery Lions" and the "Lions of Life,"** whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the nucleole of the superior divine World (see Commentary in first pages of Addendum). They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the "Archetypal World."

STANZA VII.

I. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE (a).

FIRST, THE DIVINE (*vehicle*) (b), THE ONE FROM THE MOTHER-SPIRIT (*Atman*); THEN THE SPIRITUAL (*Atma Buddhi, Spirit soul*)* (c); (again) THE THREE FROM THE ONE (d), THE FOUR FROM THE ONE (e), AND THE FIVE (f), FROM WHICH THE THREE, THE FIVE AND THE SEVEN (g)—THESE ARE THE THREE-FOLD AND THE FOUR-FOLD DOWNWARD; THE "MIND-BORN SONS OF THE FIRST LORD (*Avalôkitêswara*) THE SHINING SEVEN (the "Builders").† IT IS THEY WHO ARE THOU, ME, HIM, O LANOO; THEY WHO WATCH OVER THEE AND THY MOTHER, BHUMI (*the Earth*).

(a) The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings.

The Chief Hierarchies among these are hinted at in the great Quaternary, or the "four bodies and the three faculties" of Brahmâ exoterically, and the Panchâsyam, the five Brahmâs, or the five Dhyani-Buddhas in the Buddhist system.

The highest group is composed of the divine Flames, so-called, also spoken of as the "Fiery Lions" and the "Lions of Life," whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the nucleole of the superior divine World (see *Commentary* in first pages of Addendum). They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the "Archetypal World."

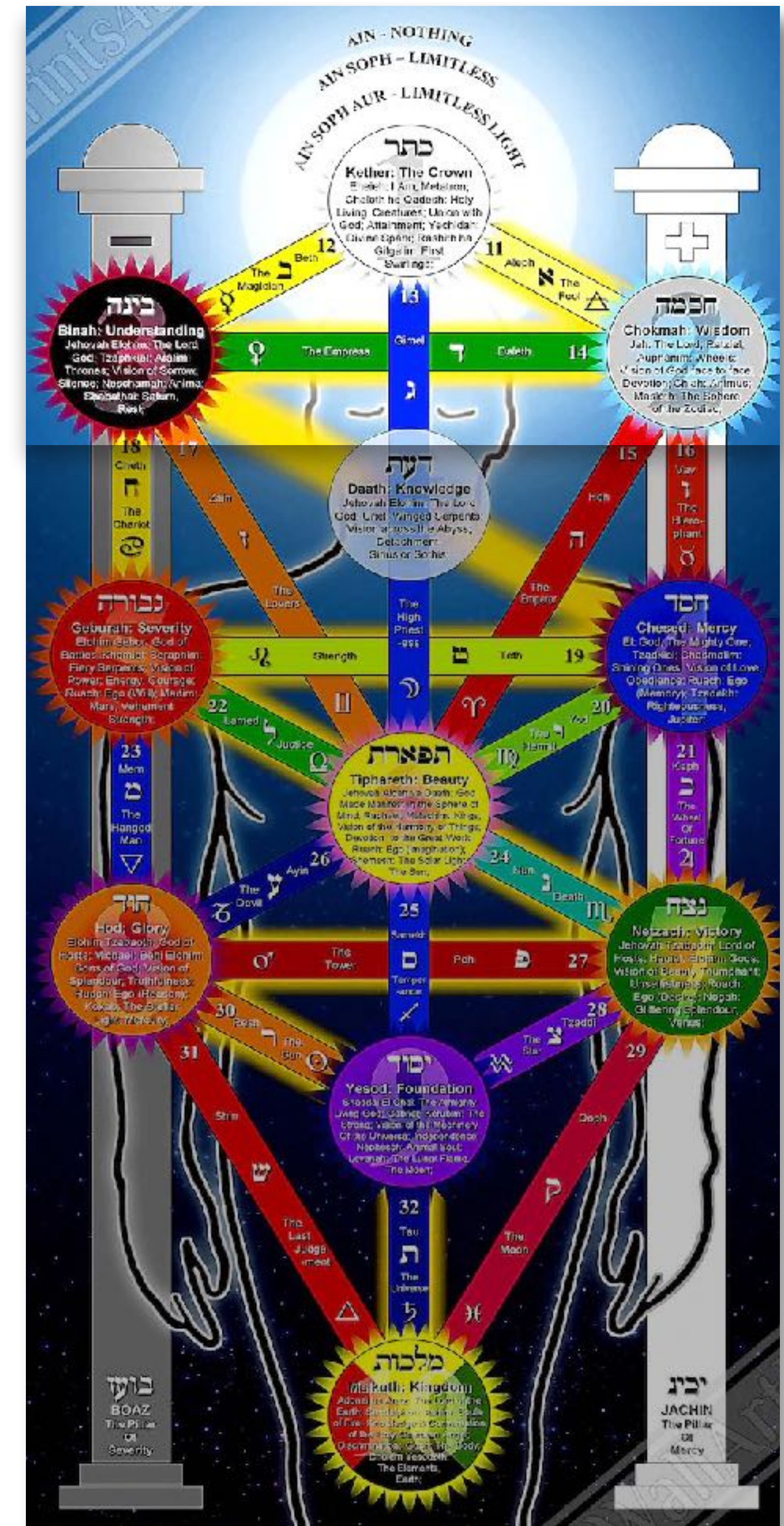
The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates—

* This relates to the Cosmic principles.

† The seven creative Rishis now connected with the constellation of the Great Bear

6	I	<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</i>	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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453. 7-2-6</i>	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40. Lords of Sacrifice and Love. EA41. 8-3-5</i>	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

“They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the ‘Archetypal World.’”



VERSE 1

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

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

The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates midway in its descent into matter—the visible Universe. The legendary personages—remarks reverentially *Omoie*—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates—

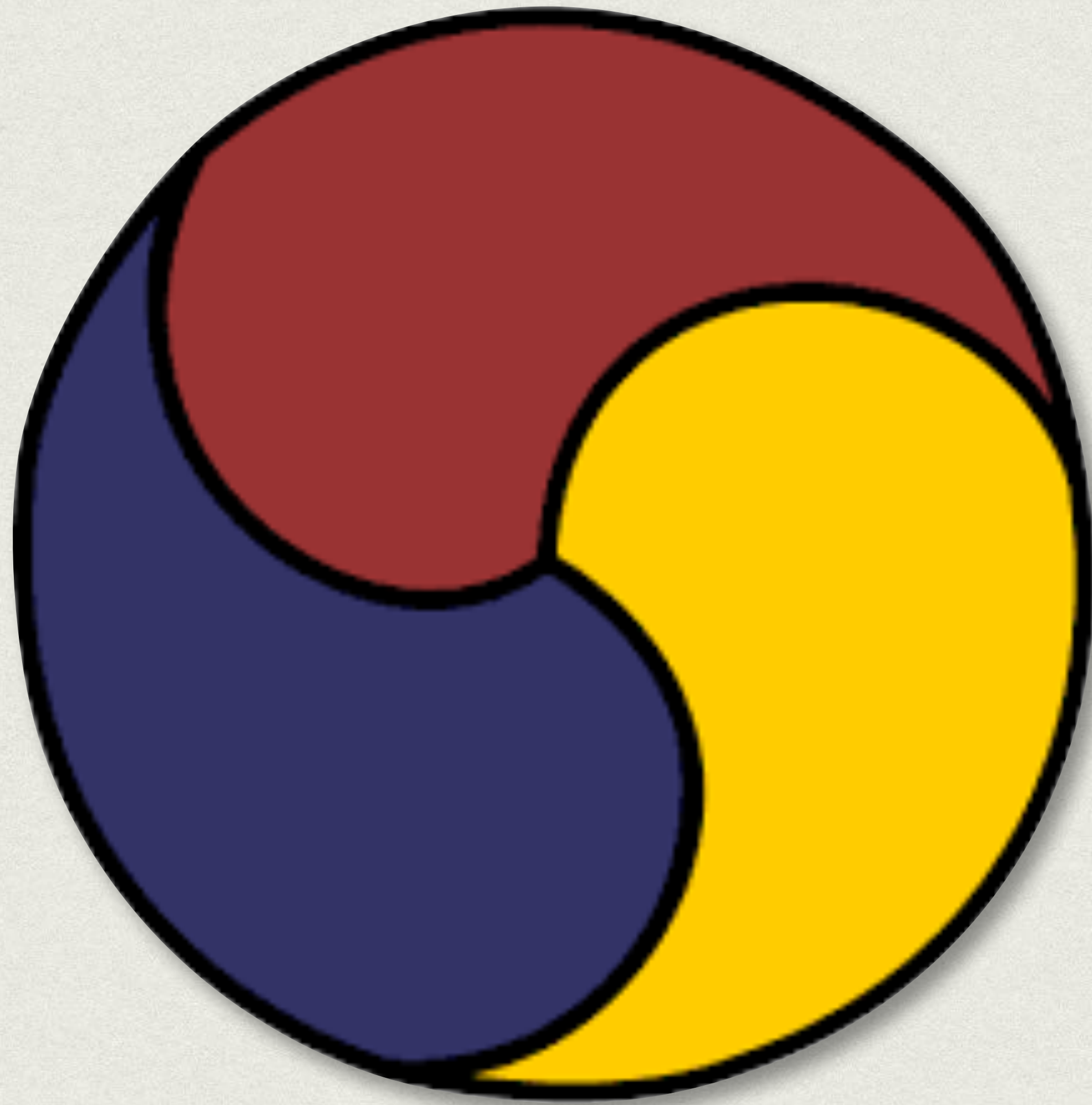
midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially *Omoie*—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second Logos*, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, *Aiôr*) is the only self-existent, whereas its "Depth" (*Bythos* or *Budhon* of the Gnostics, called *Profalor*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not Ain-Soph, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*





1. Dharmakaya (Truth Body): The ultimate, formless reality and essence of the Buddha.
2. Sambhogakaya (Bliss Body): The celestial form that enjoys the fruits of enlightenment and teaches advanced practitioners.
3. Nirmanakaya (Emanation Body): The physical manifestation of the Buddha in the world, such as Siddhartha Gautama

日本記神代卷口一云以無日堅間為浮木以細繩繫著
火々出見尊而沈之所詔堅間是今之竹籠也于時海底
自有可怡小汀乃尋汀而進忽到海神貴玉彦之宮
此彦火々出見尊と奉号ハ地神皇代の御神ハ此神
觀宮國神代卷に御出有時海神の娘貴玉媛
奉見父貴玉彦小吉給貴玉彦則
八重皇女數て

海神貴玉彦命

彦火々出見尊を奉迎是
日本にて皇代始耶皇



彦火々出見尊

八重皇女

古事記に海國の皮疊八重に其上小敷言
花算奉敬代儀也今四舍にて貴人或以跡宮
未迎の時八重の上小敷敷亦ハ花胡座等成敷

其上に居りハ是ハ八重皇女其縁也
神代の昔ハ山に住居貴人の鹿の皮
海邊に住居する貴人の海國の皮
其外諸は神代ハ葉を調成ハ

茅衣編てある物也一給云々

今用る疊ハ海の宮ハ八重皇女ハ最
故に海神を祖神と奉崇祭者也

天保六年未年仲秋 敬寓

故之藤原真實人
藤原秀國敬寓





Omoikane

VERSE 1

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

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

The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates midway in its descent into matter—the visible Universe. The legendary personages—remarks reverentially *Omoie*—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates—

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially *Omoie*—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second Logos*, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, *Aiôr*) is the only self-existent, whereas its "Depth" (*Bythos* or *Budhon* of the Gnostics, called *Profalor*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senir*

VERSE 1

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

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

The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates midway in its descent into matter—the visible Universe. The legendary personages—remarks reverentially *Omoie*—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

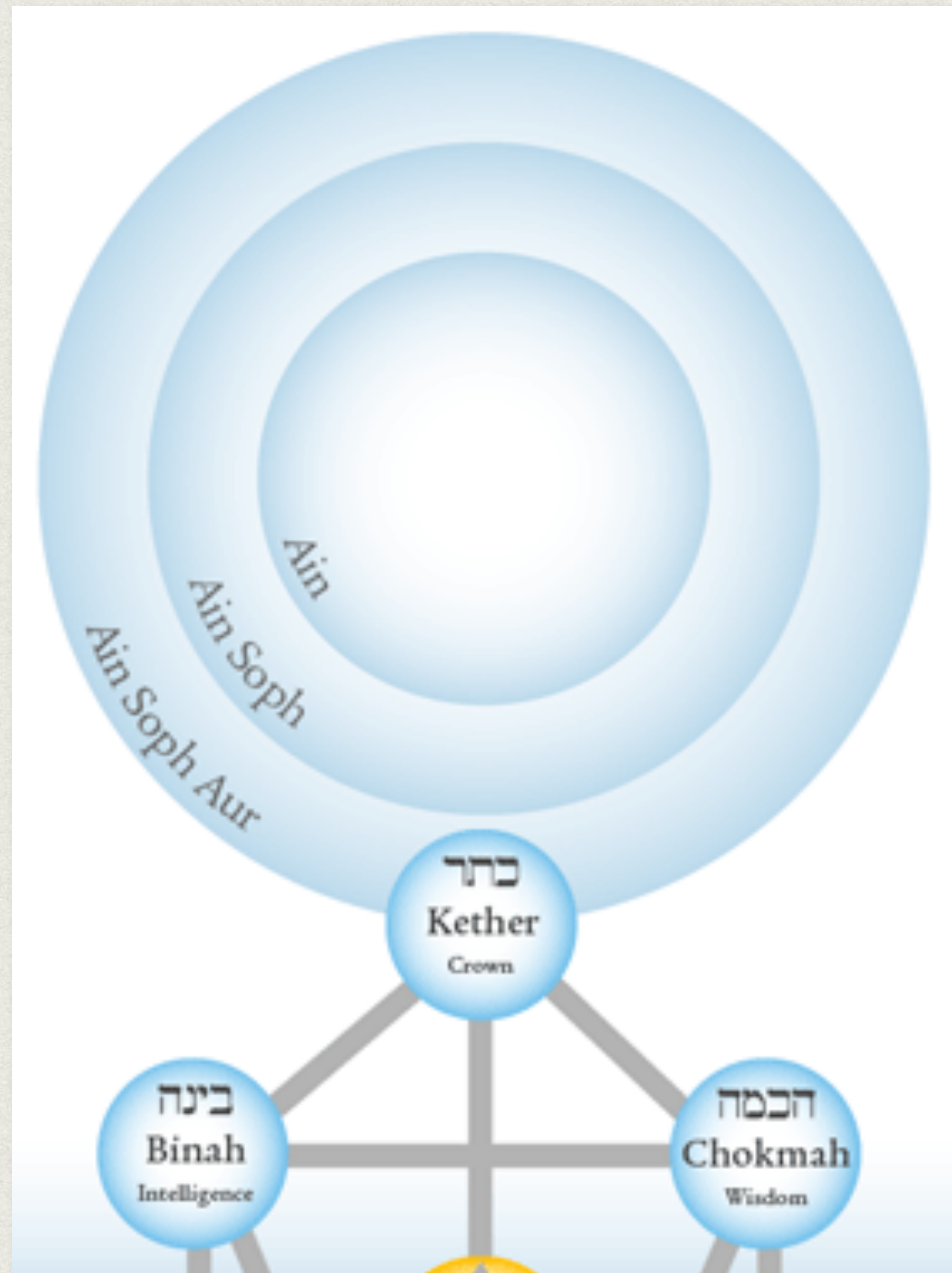
The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogogenesis, as the Divine merges into the human, and creates—

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially *Omoie*—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthro-Cosmogogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second Logos*, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, *Aiôr*) is the only self-existent, whereas its "Depth" (*Bythos* or *Budhon* of the Gnostics, called *Profalor*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not Ain-Soph, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*



VERSE 1

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

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

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second Logos*, so to speak.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omœ—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onsubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second Logos*, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, *Aiôr*) is the only self-existent, whereas its "Depth" (*Byihos* or *Budhon* of the Gnostics, called *Profalon*) is only periodical. The latter is Brahman as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not Ain-Soph, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or Ain, Aior) is the only self-existent, whereas its "Depth" (Bythos or Buthon of the Gnostics, called Propator) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the unmanifested Logos or the abstract Idea, and not Ain-Soph, whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Ormieu—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonies, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or Ain, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the unmanifested Logos or the abstract Idea, and not Ain-Soph, whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

The Absolute: Parabrahm Brahma En, Ain, Aior

The Unmanifested Logos: The First Cause Brahmâ Bythos, or Buthon The Depth The Source of Light Propator
The Original and Eternal IDEA

The Manifested Logos: Adam-Kadmon The Objective Universe Male and Female Manifesting Chariot

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or Ain, Aior) is the only self-existent, whereas its "Depth" (Bythos or Buthon of the Gnostics, called Propator) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the unmanifested Logos or the abstract Idea, and not Ain-Soph, whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omioie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonosis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or Ain, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the unmanifested Logos or the abstract Idea, and not Ain-Soph, whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

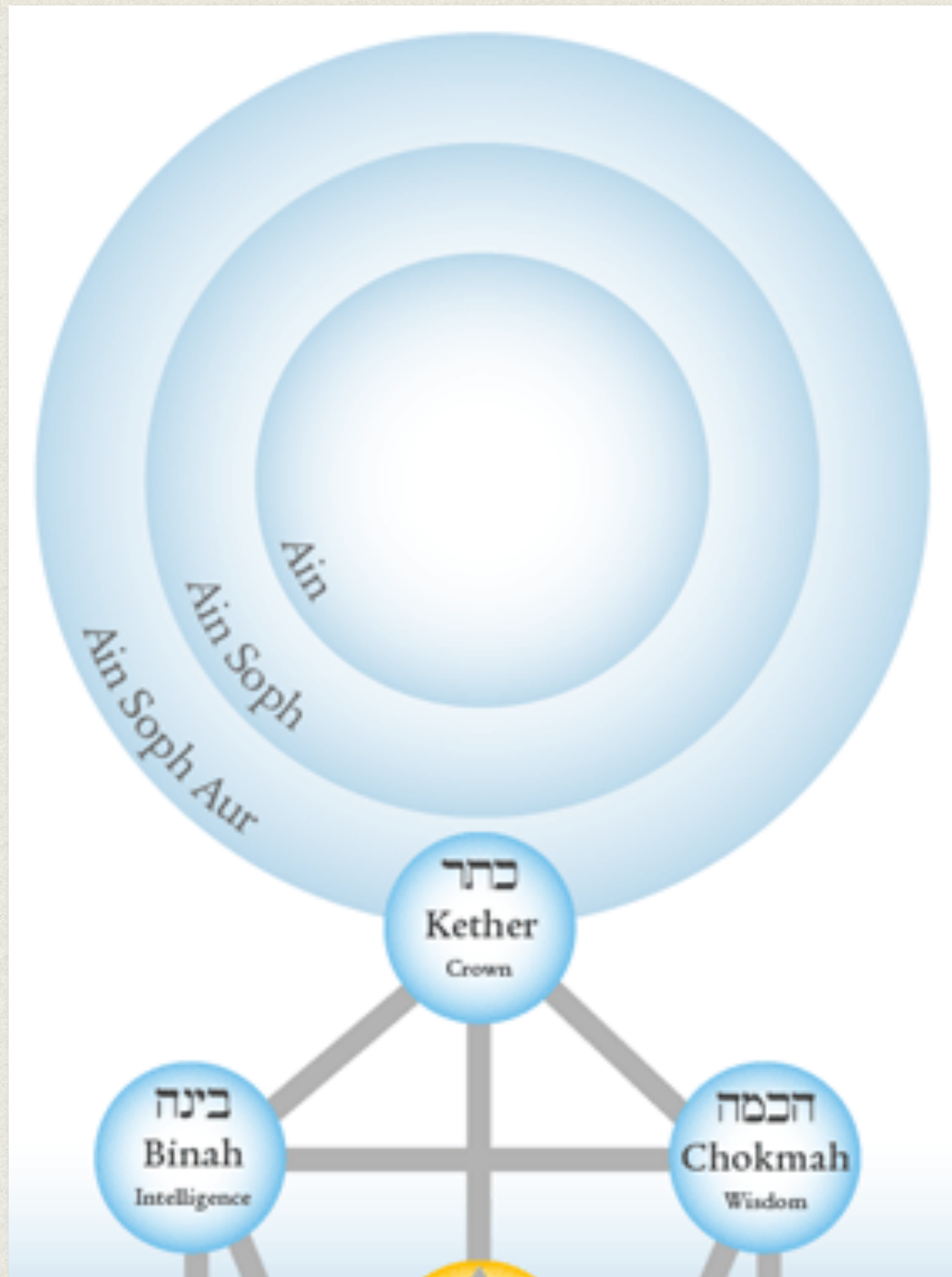
midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Ormieu—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonosis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.



VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omoe—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonosis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. **The latter** is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omoe—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonosis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, **whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female"**—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omioie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonies, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, *whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female"* as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omioie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonies, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

The Absolute: Parabrahm Brahma En, Ain, Aior

The Unmanifested Logos: The First Cause Brahmâ Bythos, or Buthon The Depth The Source of Light Propator
The Original and Eternal IDEA

The Manifested Logos: Adam-Kadmon The Objective Universe Male and Female Manifesting Chariot

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

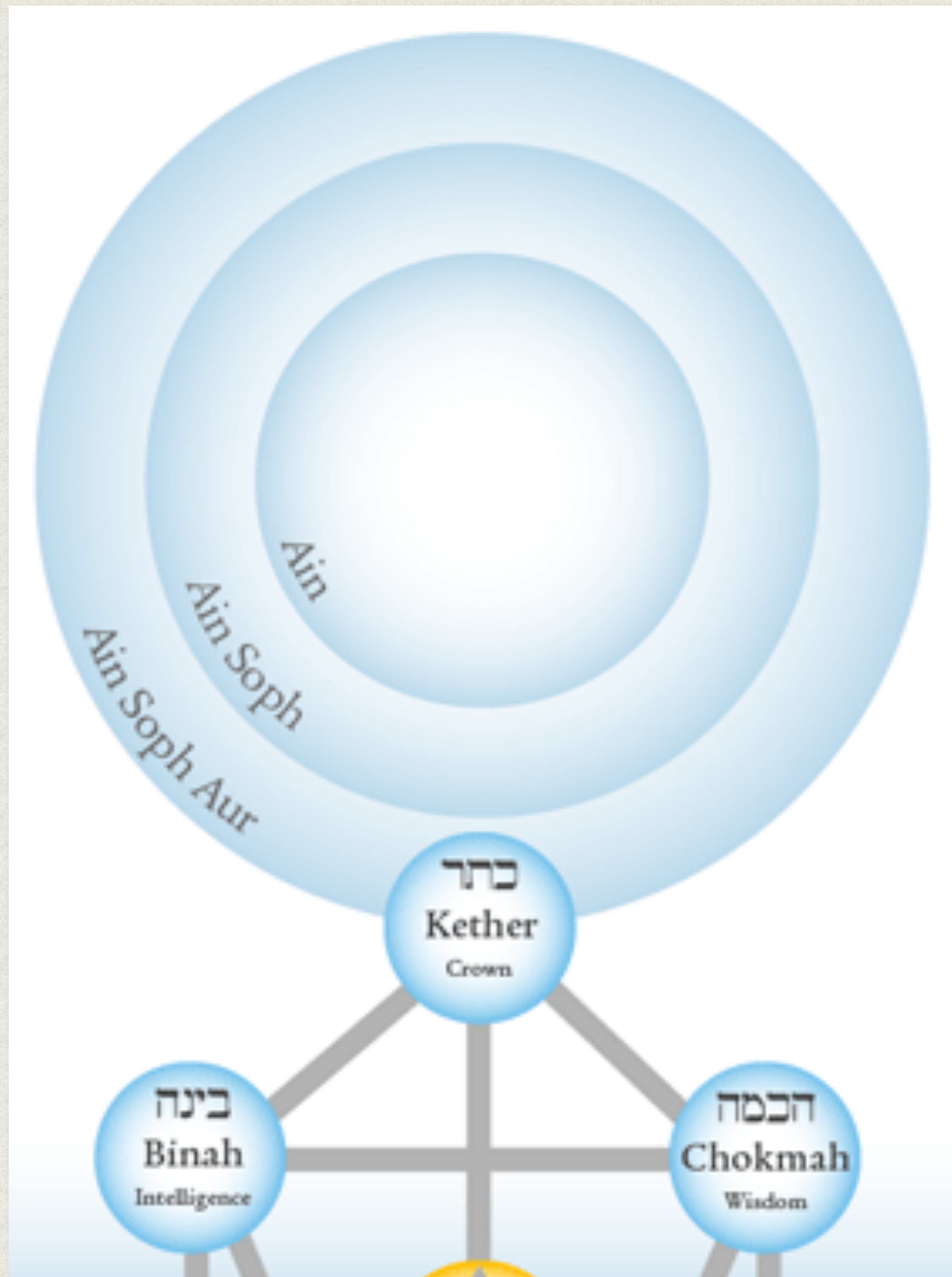
midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omioie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonosis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

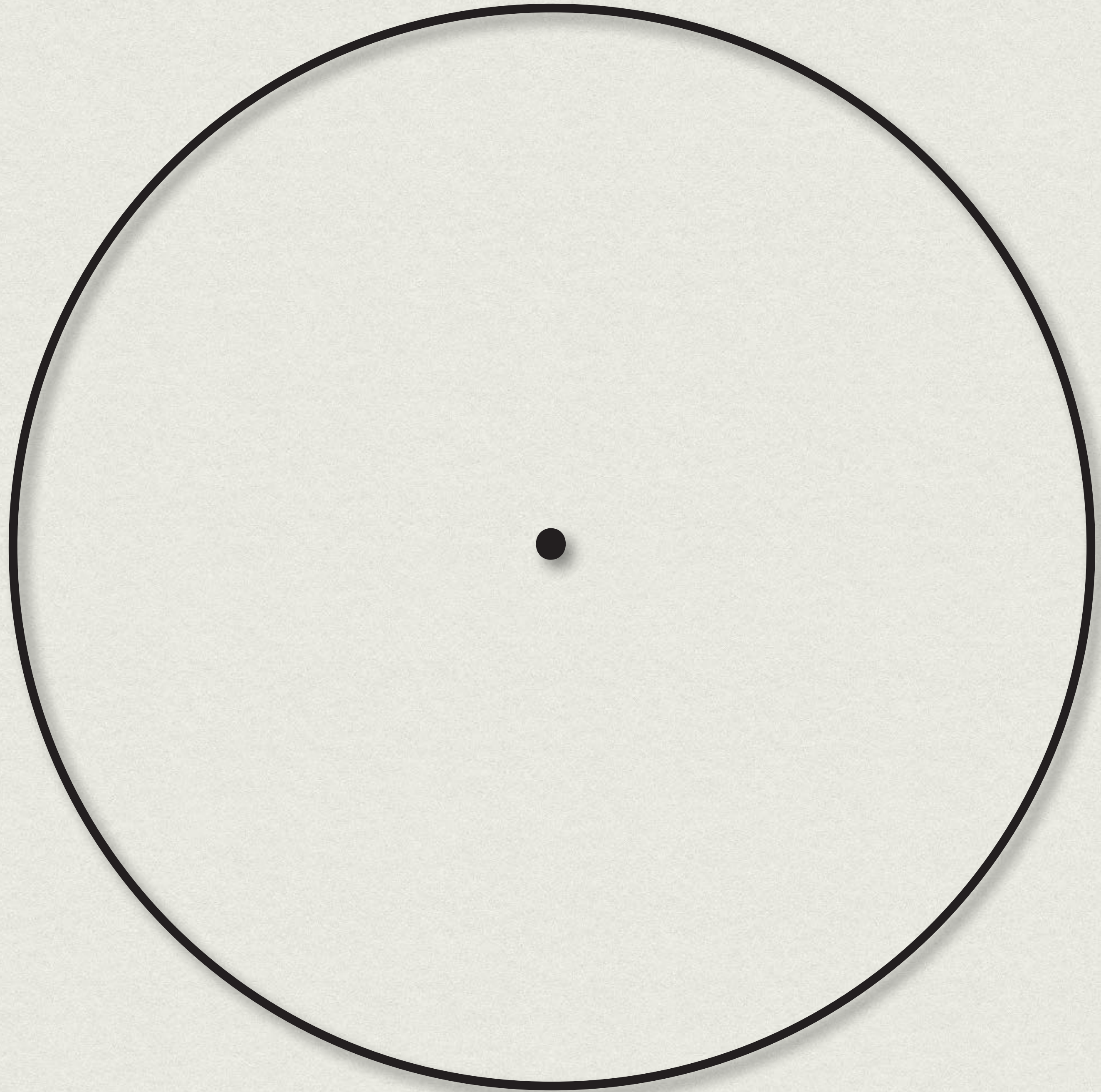
When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

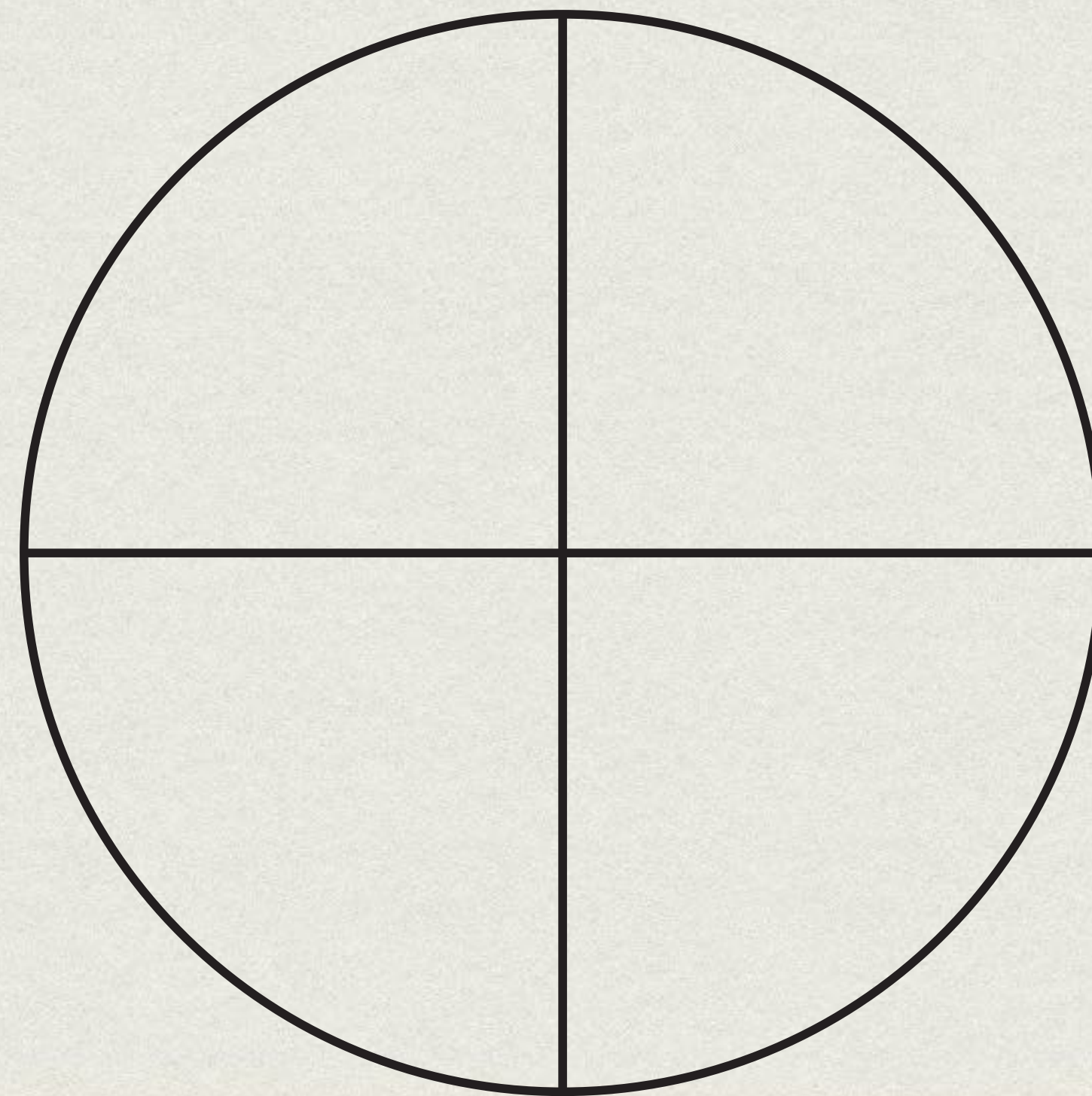
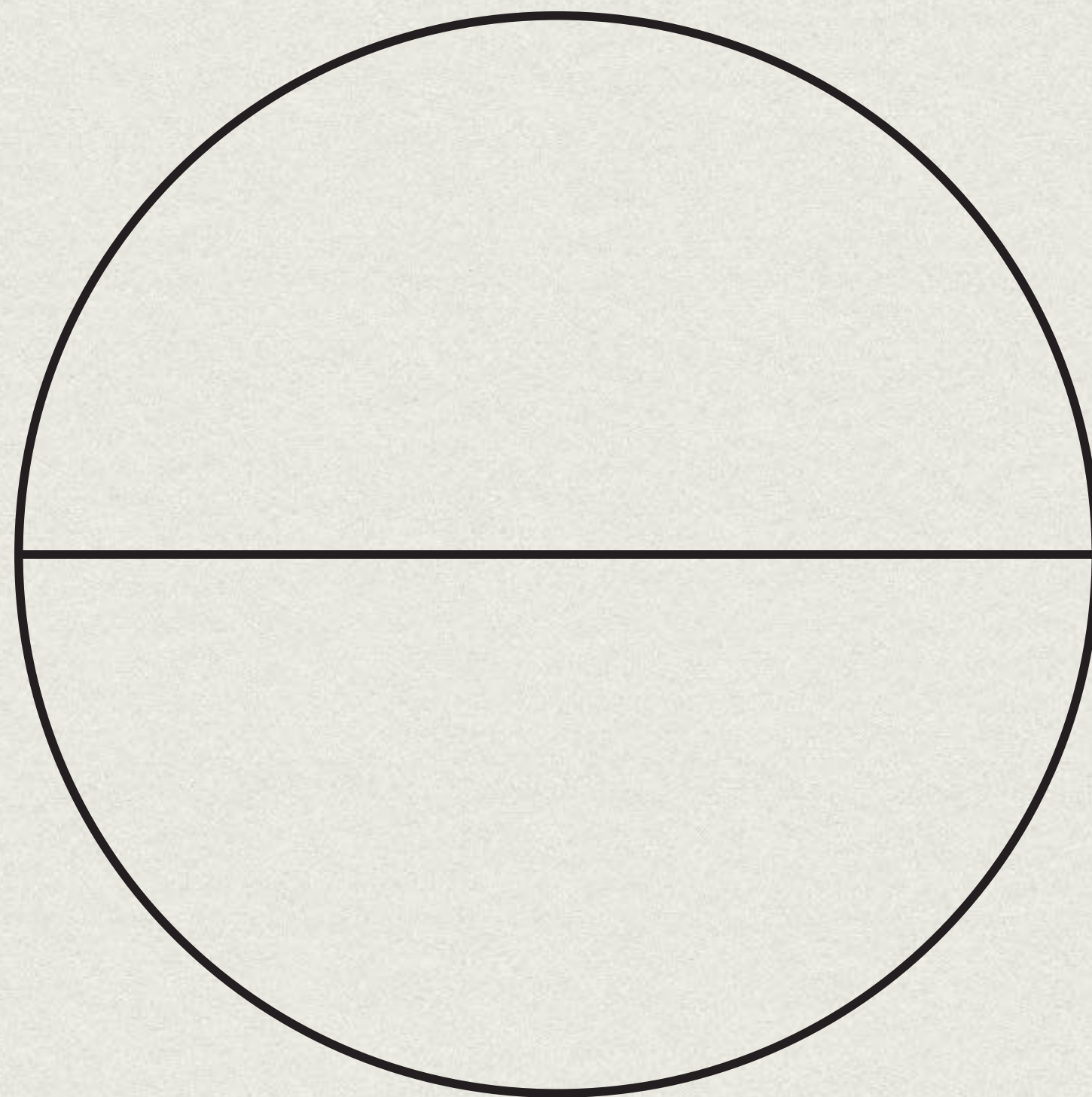
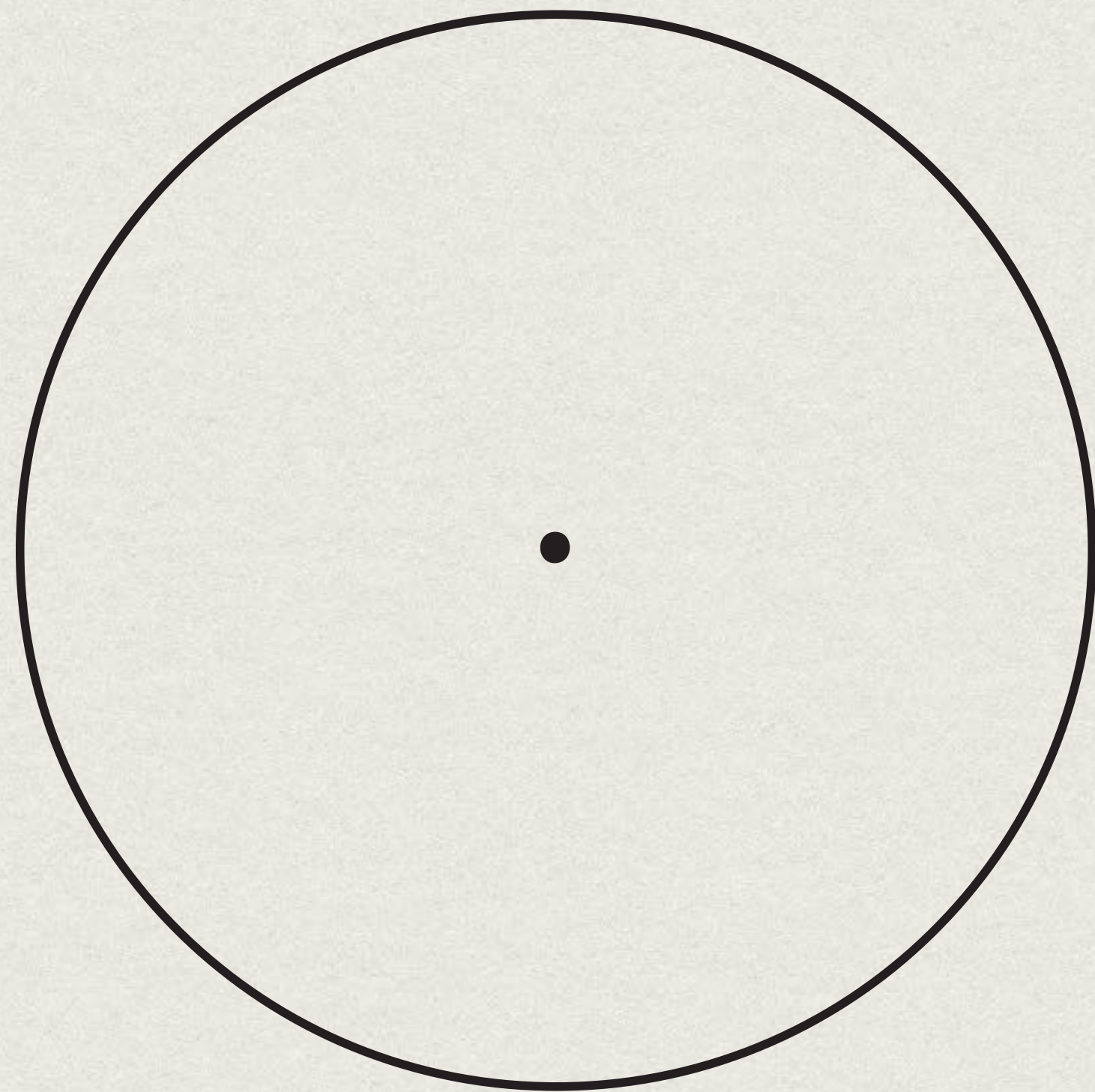
These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.







VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omioie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonosis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, *Ain-Soph*, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not *Ain-Soph*, whose ray uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

VERSE 1

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

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

In the "Book of Numbers" it is explained that EN (or Ain, Aior) is the only self-existent, whereas its "Depth" (Bythos or Buthon of the Gnostics, called Propator) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the unmanifested Logos or the abstract Idea, and not Ain-Soph, whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus.*" (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

midway in its descent into matter the visible Universe. The legendary personages—remarks reverentially Omioie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogonies, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naku nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taha mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or Ain, Aior) is the only self-existent, whereas its "Depth" (*Bythos* or *Budhon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the unmanifested Logos or the abstract Idea, and not Ain-Soph, whose ray uses Adam-Kadmon or the manifested Logos (the objective Universe) "male and female" as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the *Microprosopus* who is, philosophically speaking, quite distinct from the unmanifested eternal *Logos* "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The *Microprosopus* is, as just said, the *Logos* manifested, and of such there are many.

‡ *Sephira* is the Crown, *KETHER*, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "*Fiat Lux*" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopos—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopos—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the *Microprosopus* who is, philosophically speaking, quite distinct from the unmanifested eternal *Logos* "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The *Microprosopus* is, as just said, the *Logos* manifested, and of such there are many.

‡ *Sephira* is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "Fiat Lux" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

日本記神代卷四一云以無日堅閉爲浮木以細繩繫著
 火き出見尊兩沈之所謂堅閉是今之竹籠也于時海底
 自有可恰小汀乃尋汀而達忽別海神貴玉彦之宮注
 此彦火き出見尊と奉号八地神皇代の御神人此神
 觀宮國神皇代に御出者時海神の娘貴玉媛
 奉見父貴玉彦小吉格貴玉彦則
 八重雲在敷て
 海神貴玉彦命
 彦火き出見尊を奉迎是
 日本にて是也始即重



彦火き出見尊

台貴玉媛命

古事記に海國の皮疊八重に其上赤敷き音
 左算奉敷比儀也今田舎にて音入或ハ砂客
 未迎の時の疊の上赤敷亦ハ花胡座等成敷
 其上に居リハ是八重疊ハ其縁也
 神代の昔ハ山に住居貴人ハ鹿の皮
 海邊に住居する貴人ハ海國の皮
 其外諸ハ神皇の業を御成ハ
 琴寶編て名物也一給云々云々
 今用ハ疊ハ海の宮ハ八重疊より最
 故に海神と祖神と奉崇祭者也

天保六年未年仲秋 敬寫

故人藤原良實
 藤原未子國敬書



Atum

Heliopolitan Cosmogony:

- First Group: Atum-Ra, who emerges from the primordial waters of Nun.
- Second Group: Shu (god of air) and Tefnut (goddess of moisture), created by Atum.
- Third Group: Geb (god of the earth) and Nut (goddess of the sky), children of Shu and Tefnut. Their offspring include Osiris, Isis, Seth, and Nephthys

The Ogdoad

Hermopolitan Cosmogony:

- First Group: The Ogdoad, a group of eight primordial deities representing chaos and the elements before creation (e.g., Nun and Naunet, Amun and Amaunet).
- Second Group: Thoth, the god of wisdom, who brings order and structure.
- Third Group: The creation of the world and other deities through the actions of Thoth

Ptah

Memphite Cosmogony:

- First Group: Ptah, the creator god who conceives the world through thought and speech.
- Second Group: The Ennead, a group of nine deities including Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys.
- Third Group: The physical world and its elements, brought into being by Ptah's creative words

Atum

Heliopolitan Cosmogony:

- First Group: Atum-Ra, who emerges from the primordial waters of Nun.
- Second Group: Shu (god of air) and Tefnut (goddess of moisture), created by Atum.
- Third Group: Geb (god of the earth) and Nut (goddess of the sky), children of Shu and Tefnut. Their offspring include Osiris, Isis, Seth, and Nephthys

The Ogdoad

Hermopolitan Cosmogony:

- First Group: The Ogdoad, a group of eight primordial deities representing chaos and the elements before creation (e.g., Nun and Naunet, Amun and Amaunet).
- Second Group: Thoth, the god of wisdom, who brings order and structure.
- Third Group: The creation of the world and other deities through the actions of Thoth

Ptah

Memphite Cosmogony:

- First Group: Ptah, the creator god who conceives the world through thought and speech.
- Second Group: The Ennead, a group of nine deities including Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys.
- Third Group: The physical world and its elements, brought into being by Ptah's creative words

Atum

Heliopolitan Cosmogony:

- **First Group:** Atum-Ra, who emerges from the primordial waters of Nun.
- **Second Group:** Shu (god of air) and Tefnut (goddess of moisture), created by Atum.
- **Third Group:** Geb (god of the earth) and Nut (goddess of the sky), children of Shu and Tefnut. Their offspring include Osiris, Isis, Seth, and Nephthys

The Ogdoad

Hermopolitan Cosmogony:

- **First Group:** The Ogdoad, a group of eight primordial deities representing chaos and the elements before creation (e.g., Nun and Naunet, Amun and Amaunet).
- **Second Group:** Thoth, the god of wisdom, who brings order and structure.
- **Third Group:** The creation of the world and other deities through the actions of Thoth

Ptah

Memphite Cosmogony:

- **First Group:** Ptah, the creator god who conceives the world through thought and speech.
- **Second Group:** The Ennead, a group of nine deities including Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys.
- **Third Group:** The physical world and its elements, brought into being by Ptah's creative words

Atum

Heliopolitan Cosmogony:

- First Group: Atum-Ra, who emerges from the primordial waters of Nun.
- Second Group: Shu (god of air) and Tefnut (goddess of moisture), created by Atum.
- Third Group: Geb (god of the earth) and Nut (goddess of the sky), children of Shu and Tefnut. Their offspring include Osiris, Isis, Seth, and Nephthys

The Ogdoad

Hermopolitan Cosmogony:

- First Group: The Ogdoad, a group of eight primordial deities representing chaos and the elements before creation (e.g., Nun and Naunet, Amun and Amaunet).
- Second Group: Thoth, the god of wisdom, who brings order and structure.
- Third Group: The creation of the world and other deities through the actions of Thoth

Ptah

Memphite Cosmogony:

- First Group: Ptah, the creator god who conceives the world through thought and speech.
- Second Group: The Ennead, a group of nine deities including Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys.
- Third Group: The physical world and its elements, brought into being by Ptah's creative words

VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "Fiat Lux" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the *Microprosopus* who is, philosophically speaking, quite distinct from the unmanifested eternal *Logos* "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The *Microprosopus* is, as just said, the *Logos* manifested, and of such there are many.

‡ *Sephira* is the Crown, *KETHER*, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "*Fiat Lux*" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

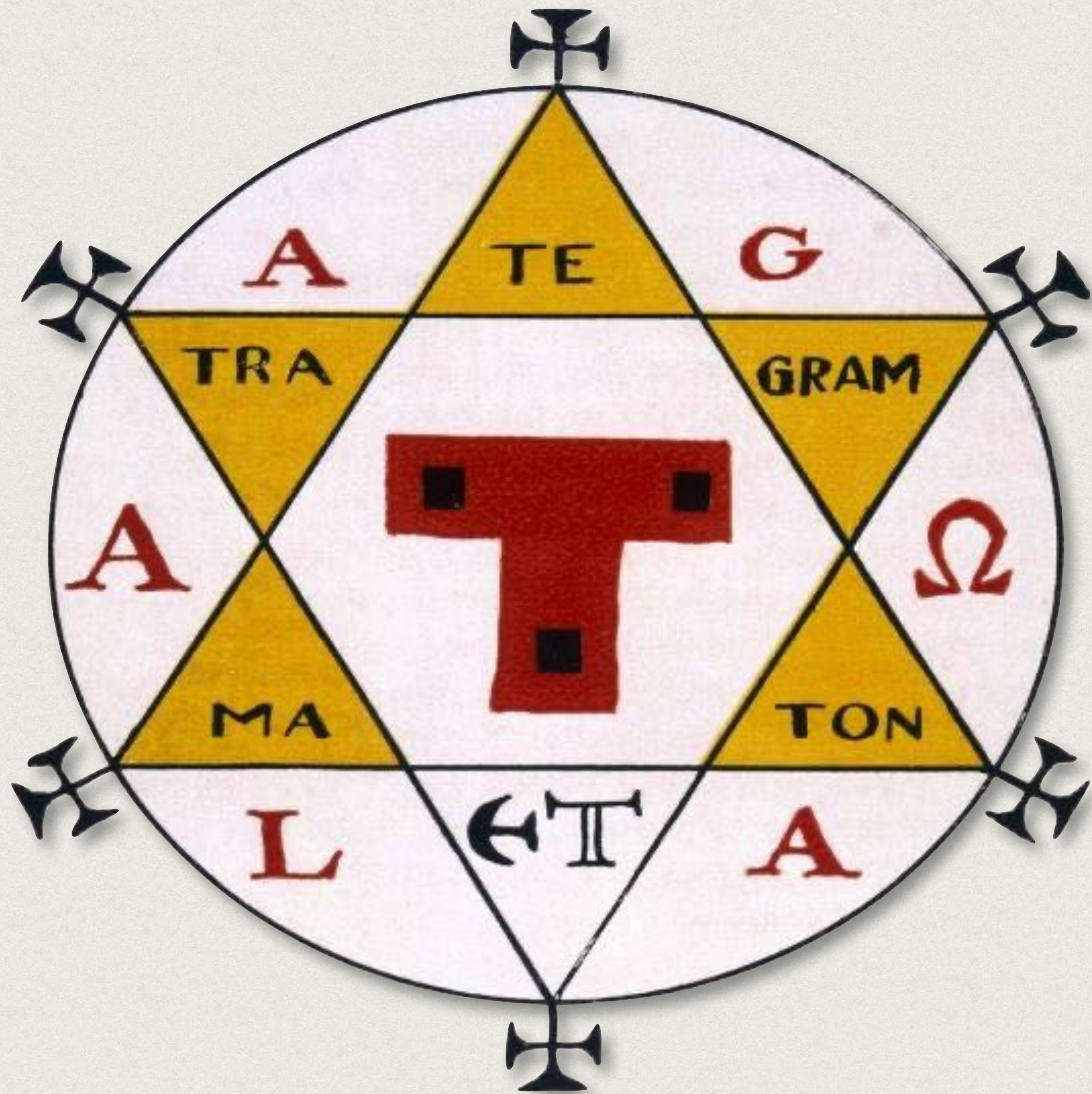
(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

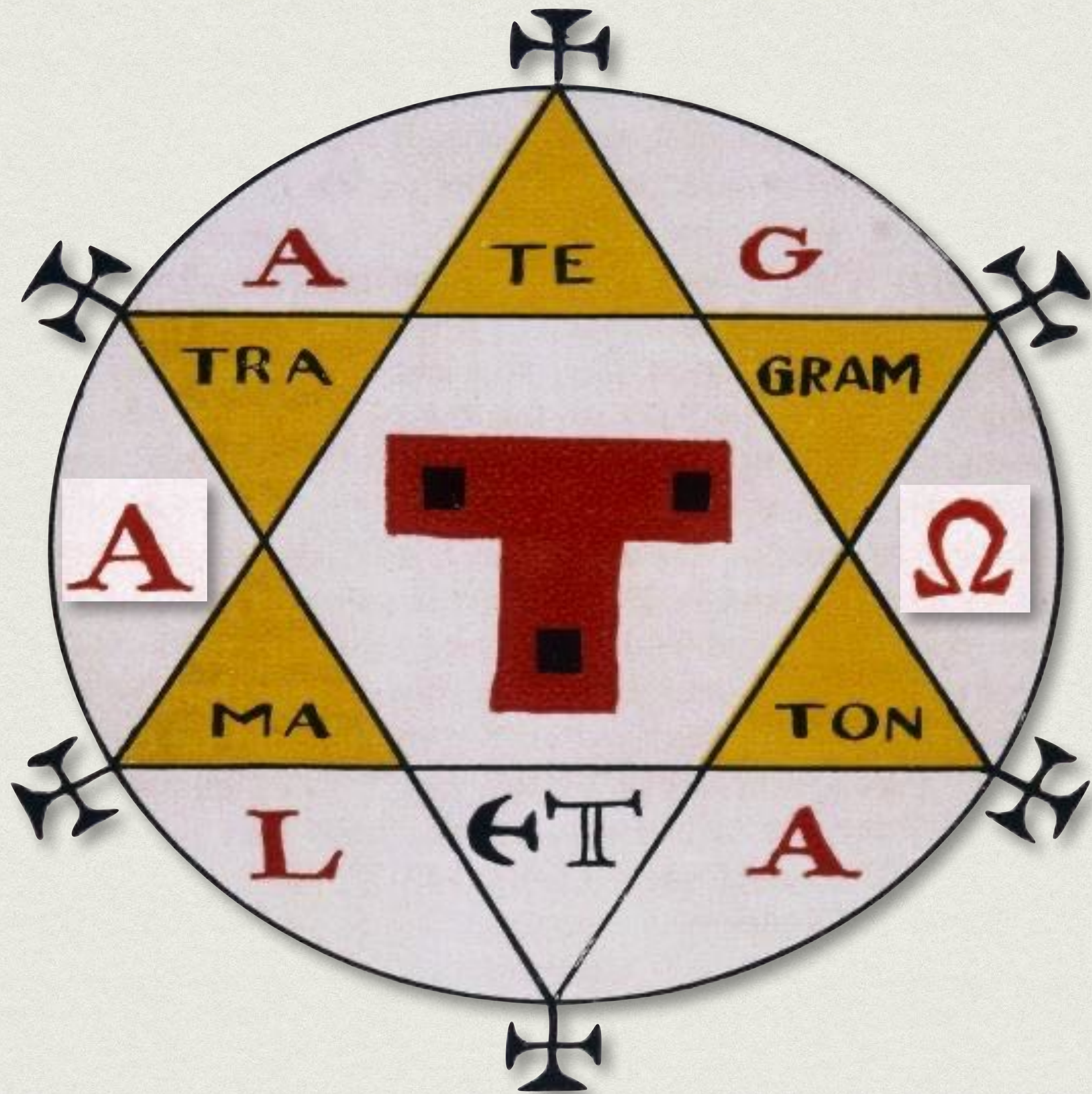
* Indeed, the *Microprosopus* who is, philosophically speaking, quite distinct from the unmanifested eternal *Logos* "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

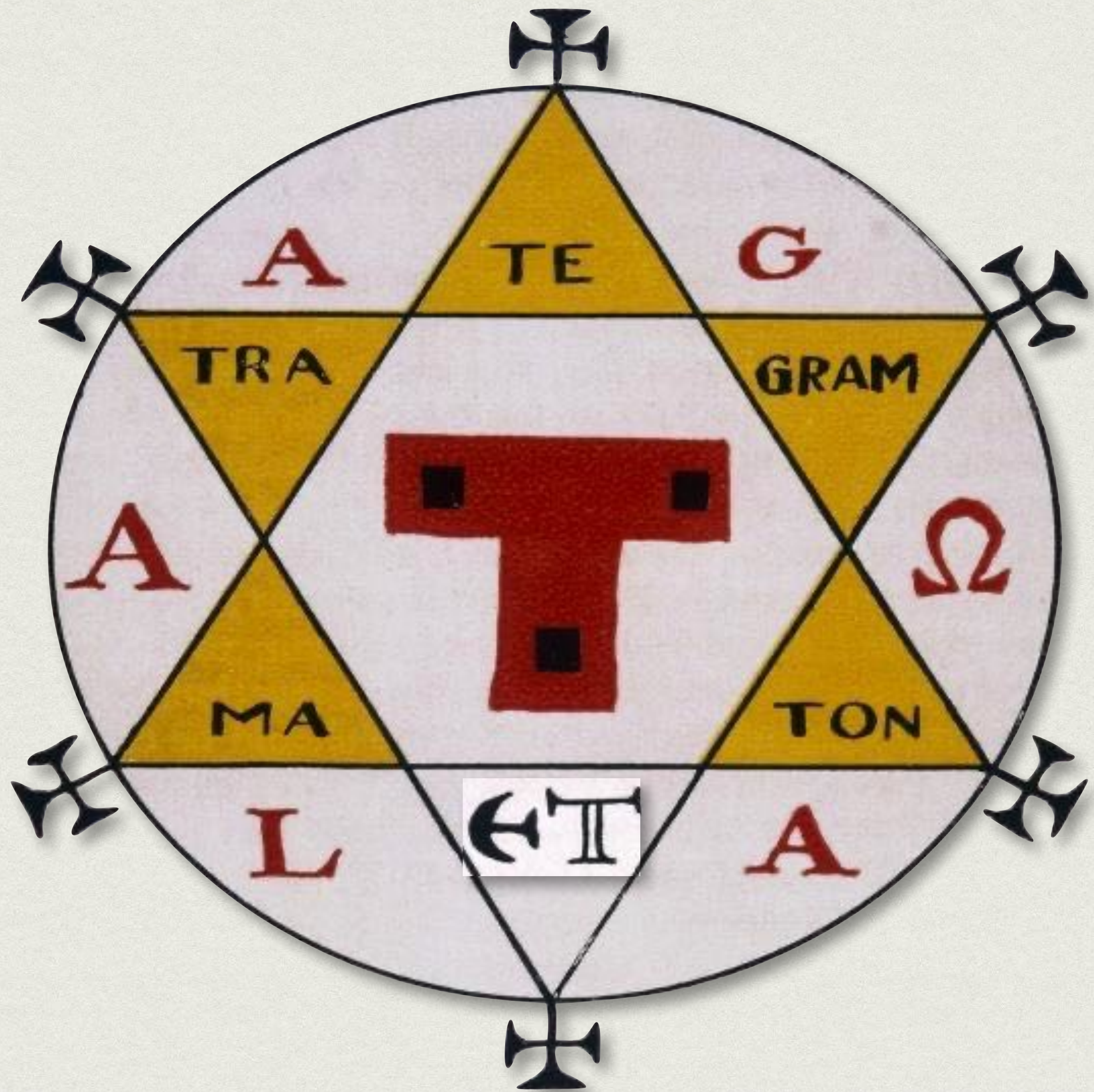
† The *Microprosopus* is, as just said, the *Logos* manifested, and of such there are many.

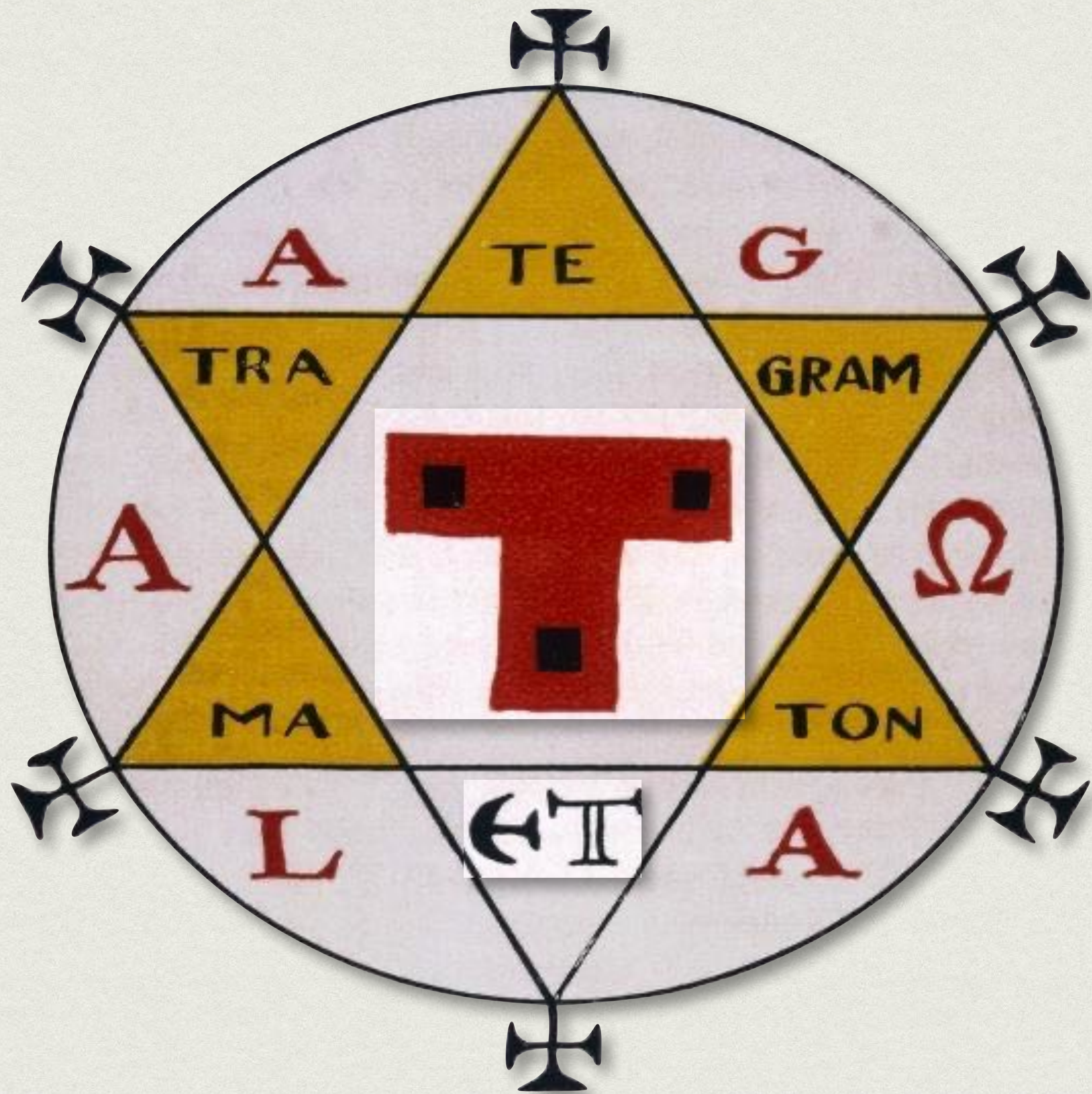
‡ *Sephira* is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "Fiat Lux" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

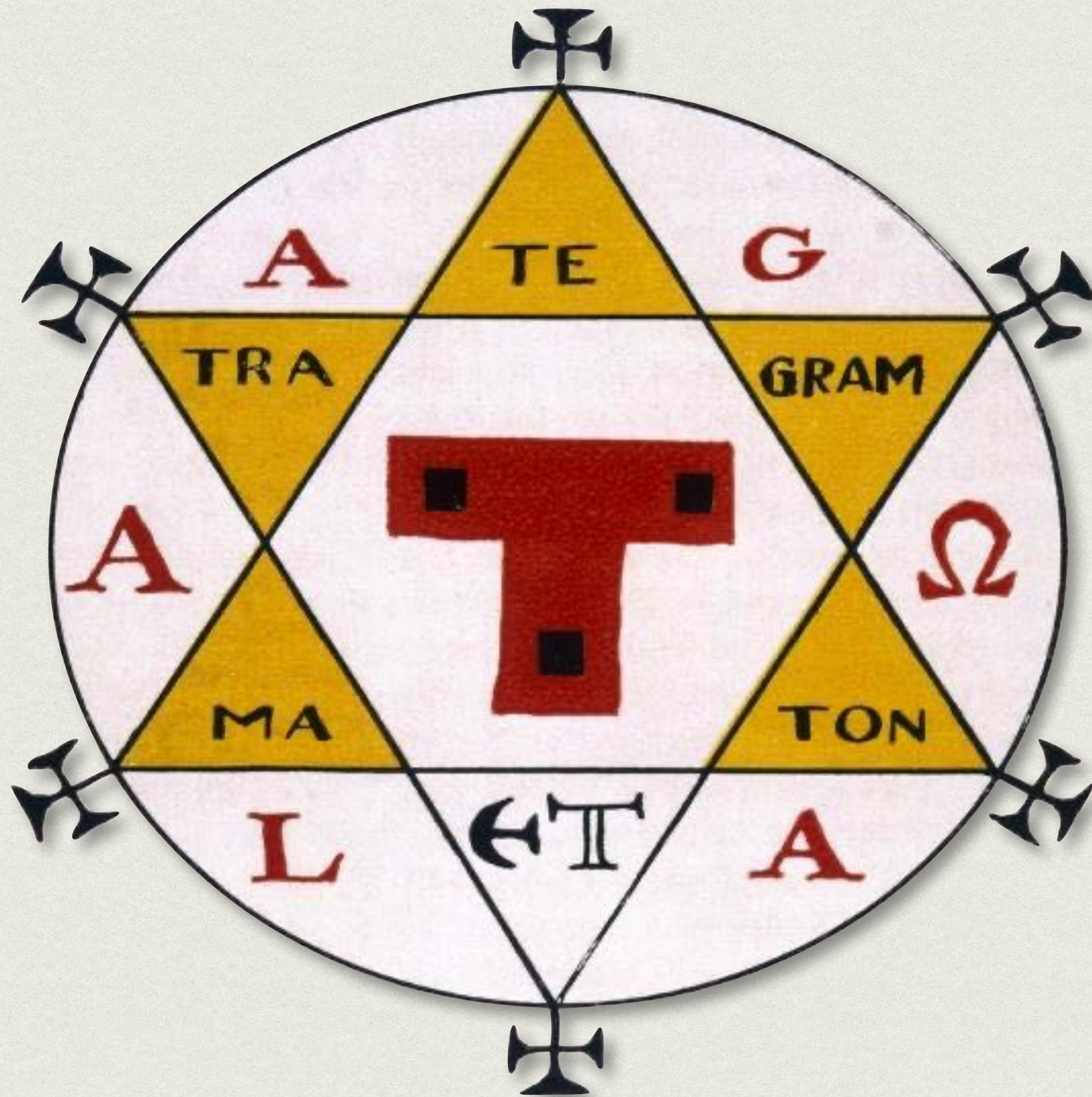












The Tau is formed from the figure 7, and the Greek letter Γ (gamma), which is the symbol of life, and of life eternal: of earthly life, because Γ (gamma) is the symbol of the Earth (gaia); and of "life eternal," because the figure 7 is the symbol of the same life linked with divine life. -SD2:590-1

VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

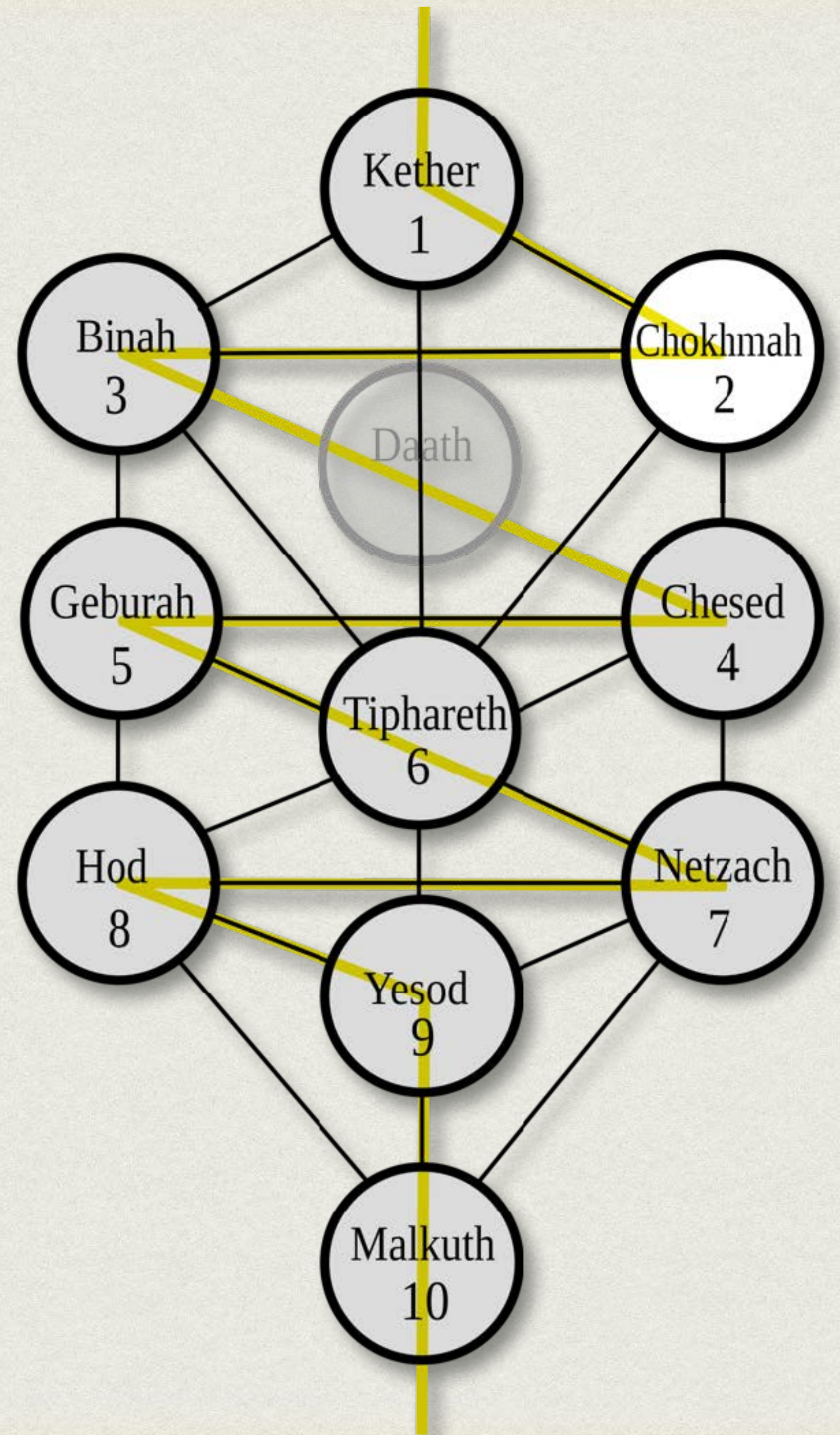
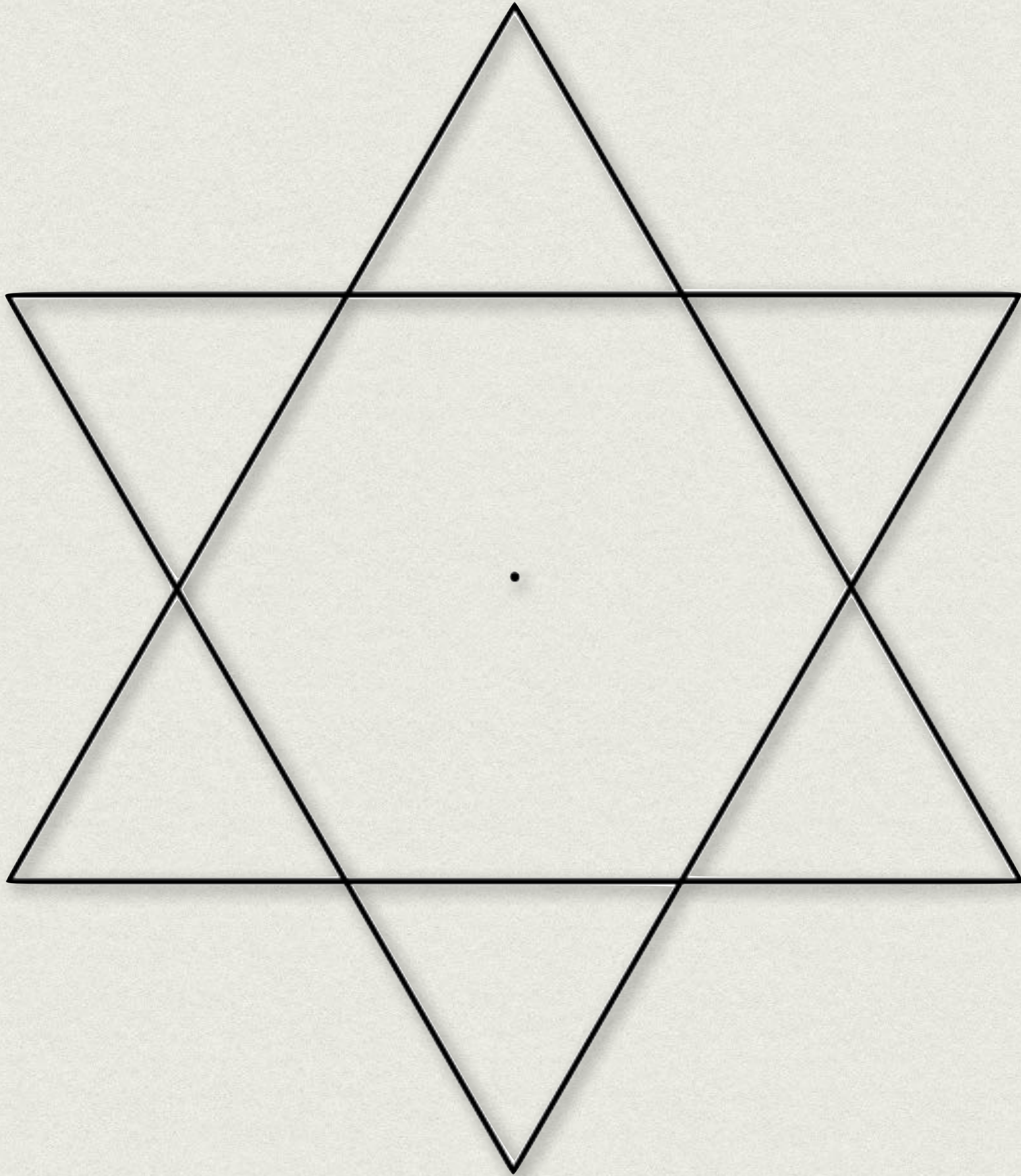
occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

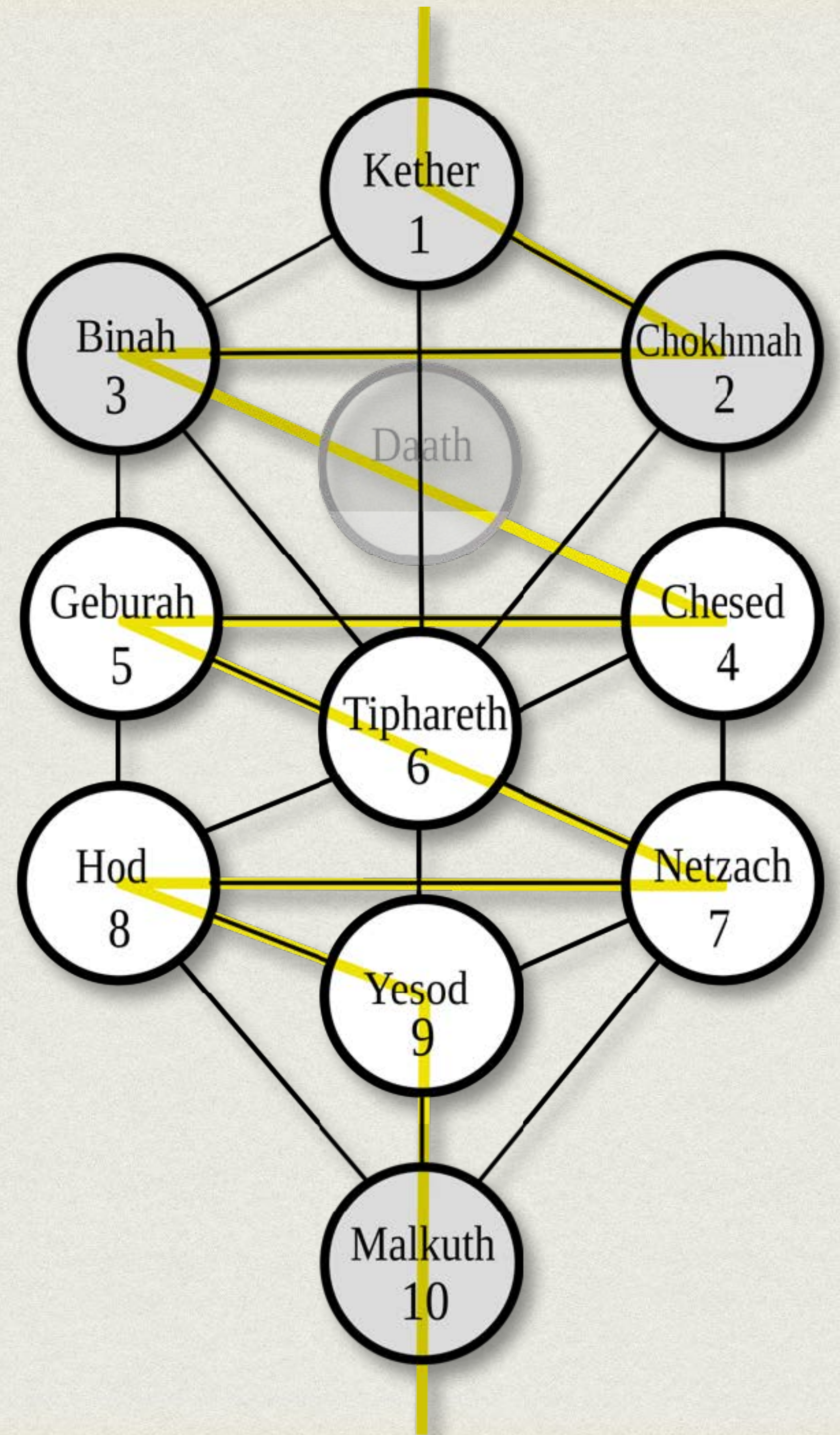
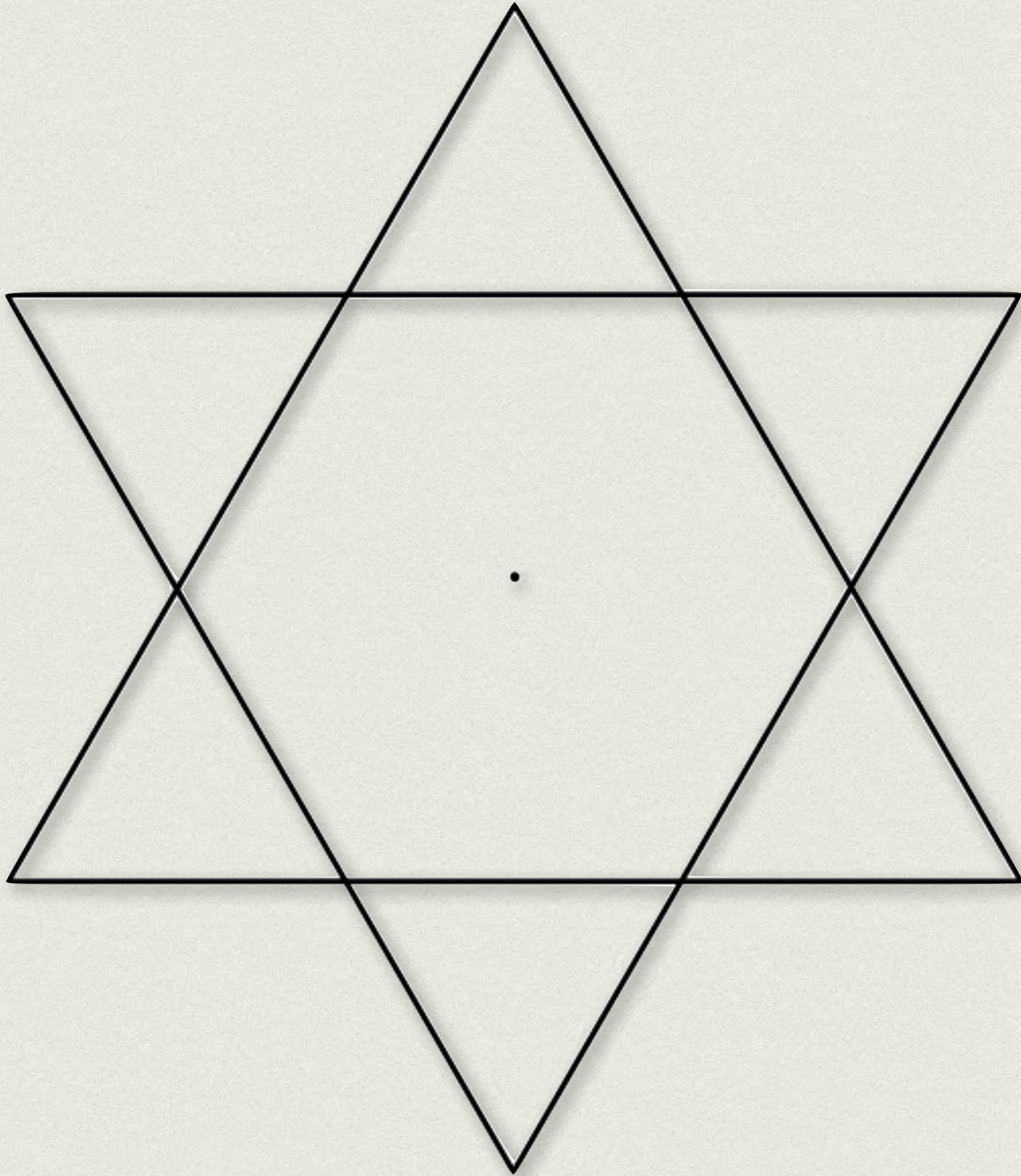
(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

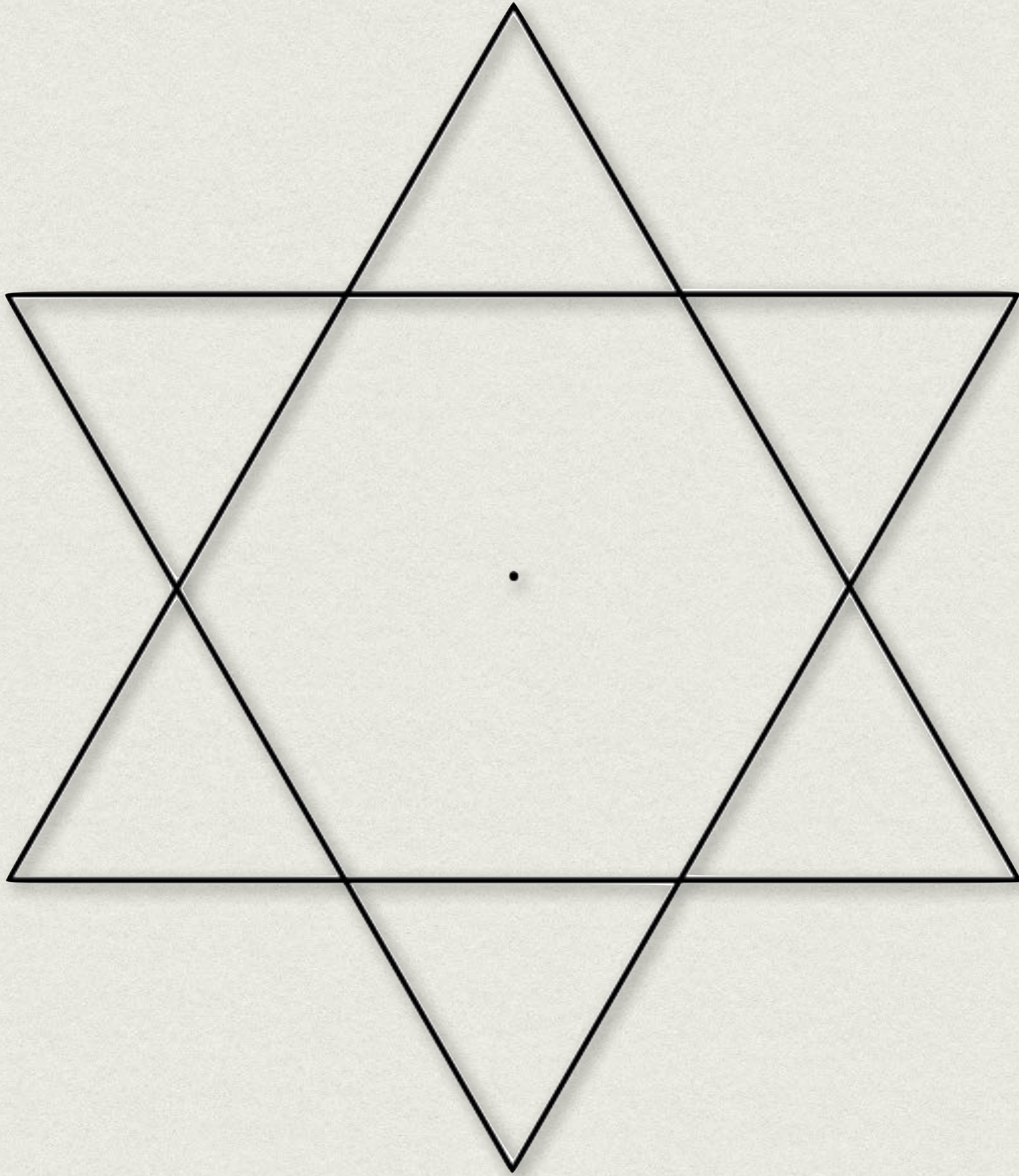
* Indeed, the *Microprosopus* who is, philosophically speaking, quite distinct from the unmanifested eternal *Logos* "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The *Microprosopus* is, as just said, the *Logos* manifested, and of such there are many.

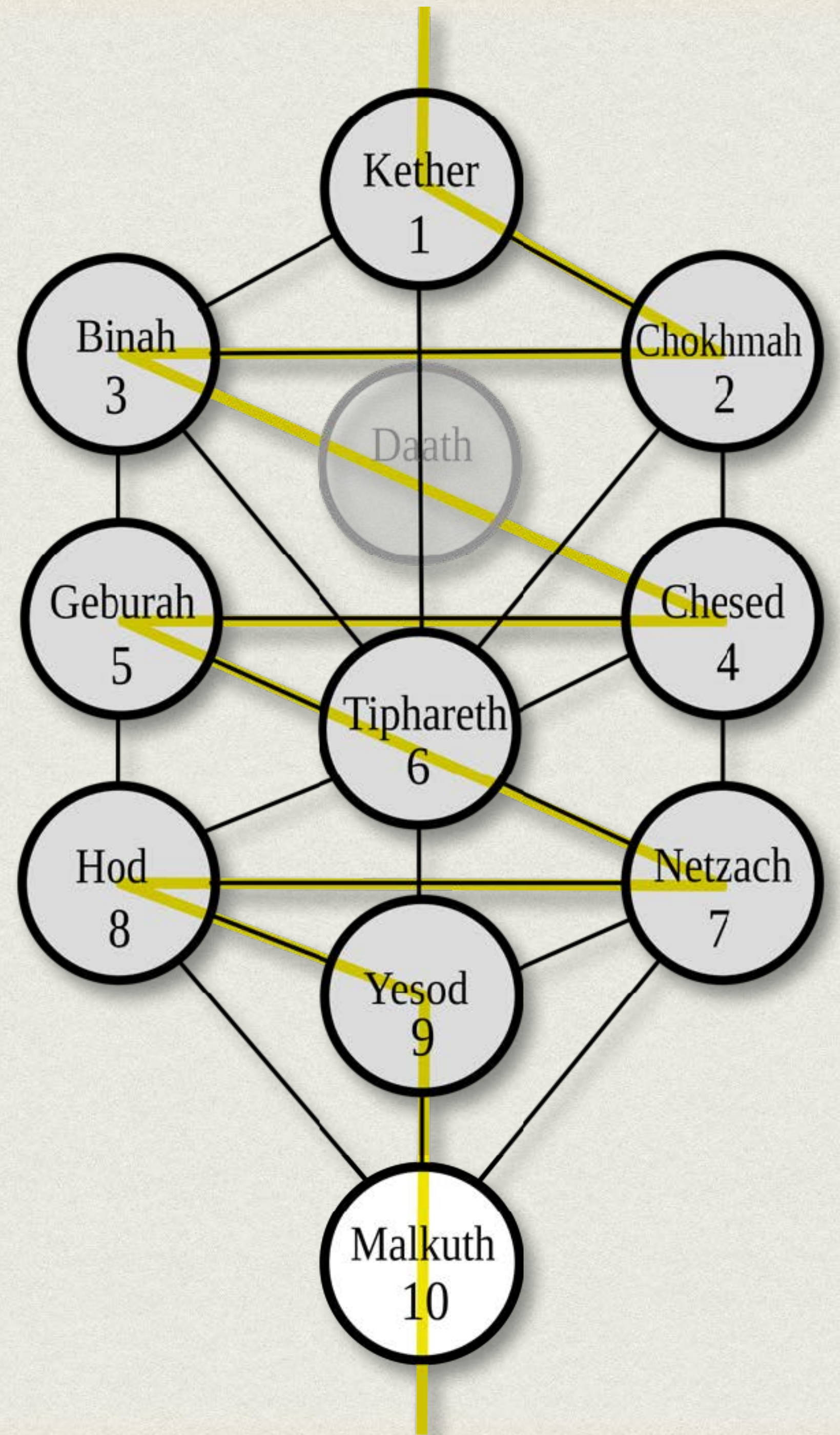
‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "Fiat Lux" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh con-

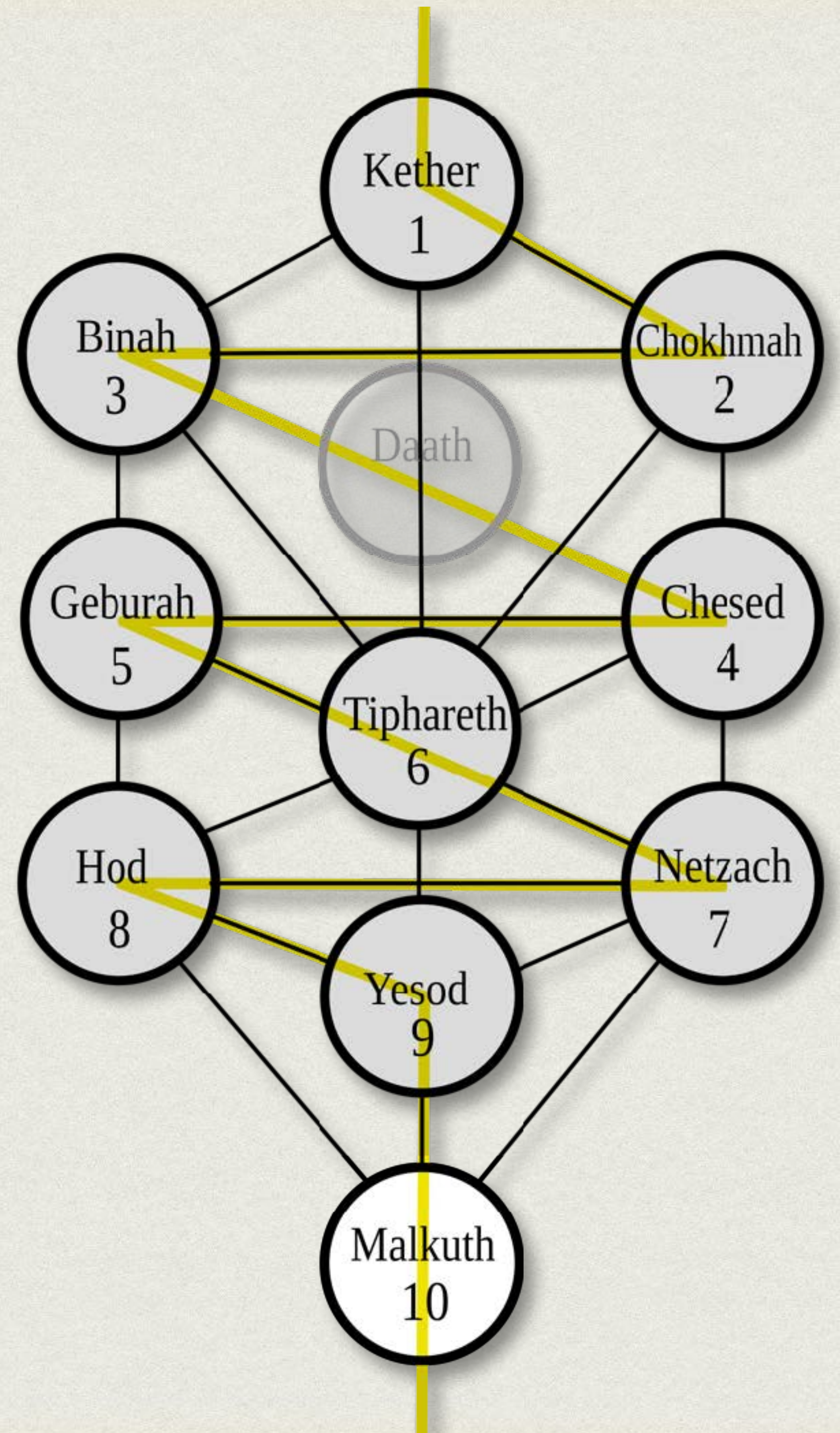
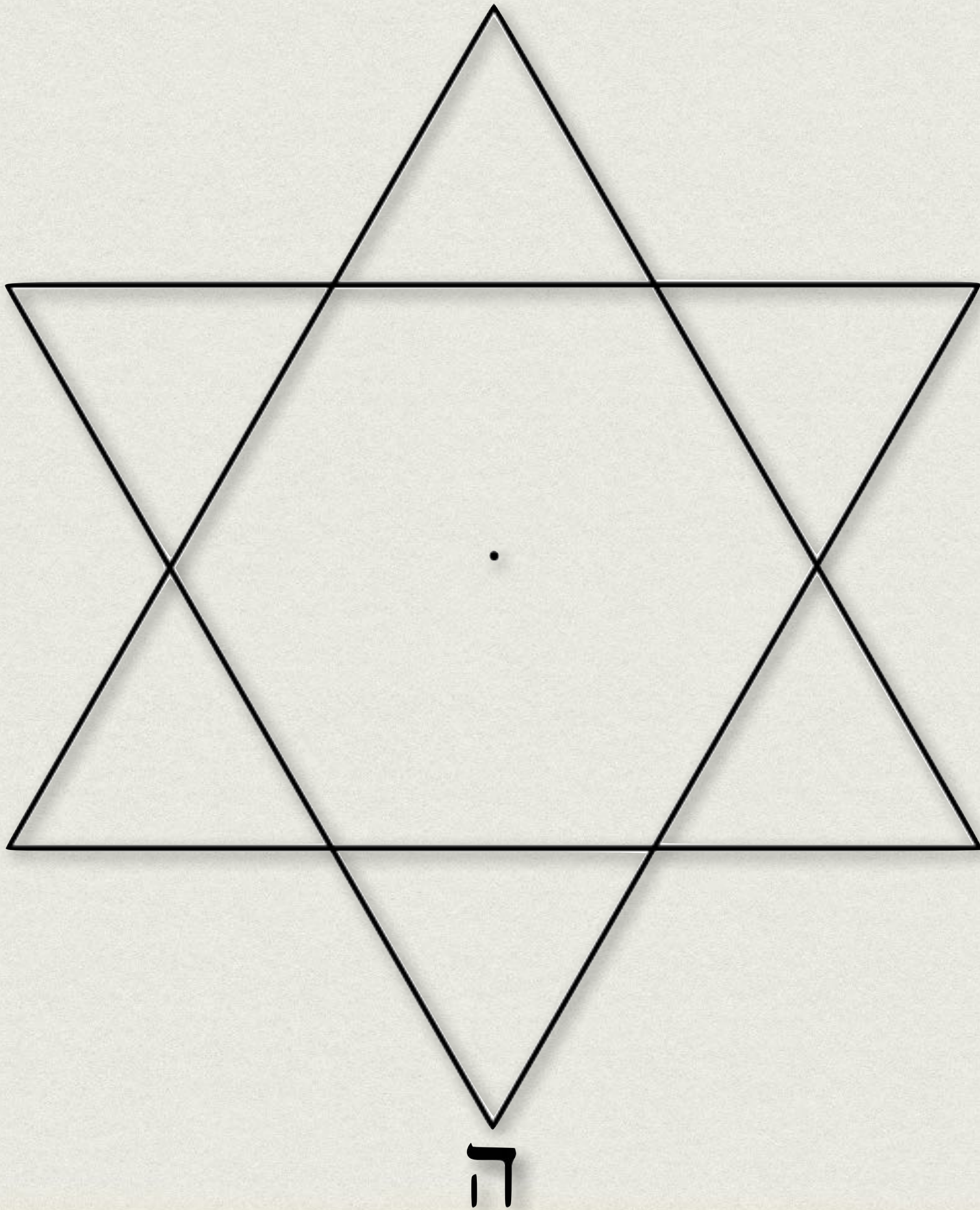






ד





VERSE 1

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

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

(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "Fiat Lux" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

VERSE 1

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

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

Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God(!), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopus" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the Microprosopus who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (!), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "*Fiat Lux*" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-



We are told by the Western mathematicians and some American Kabalists, that in the Kabala also "the value of the name Jehovah is that of the diameter of a circle." Add to this the fact that Jehovah is the third Sephiroth, Binah, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, androgynous in the first chapters of Genesis, becomes in its transformations entirely masculine, Cainite and phallic. The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the "One living God," the "God of Gods," and then proclaim this worship Monotheistic, does not change it into the one Principle whose "Unity admits not of multiplication, change, or form," especially in the case of a priapic deity, as Jehovah now demonstrated to be. -SD1:6fn

VERSE 1

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

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

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysteriorum*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(b) As in the Japanese system, in the Egyptian, and every old cosmogony at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or metaphorically—"the limbs of Microprosopus" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "ten limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

* Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (I), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "Fiat Lux" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

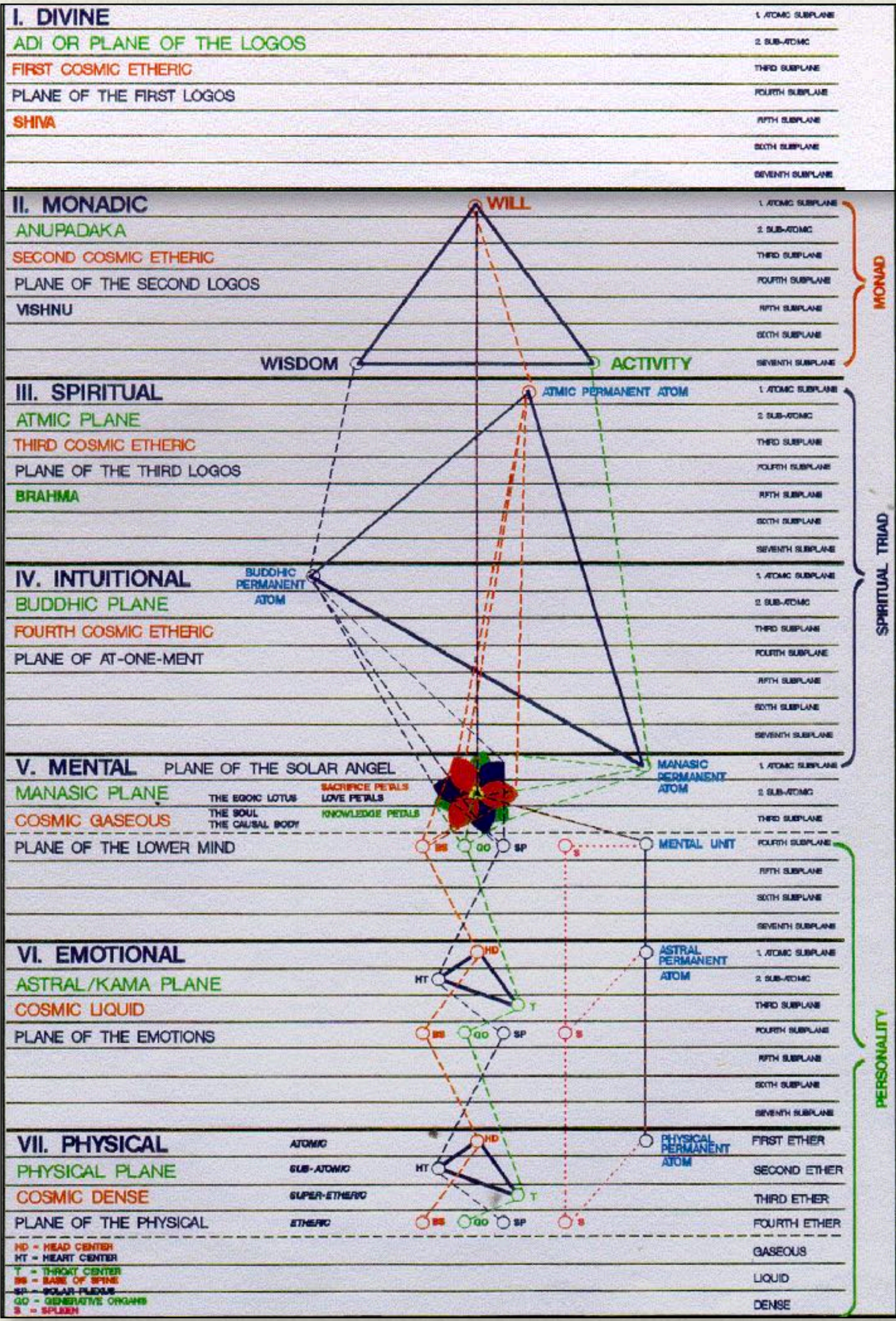
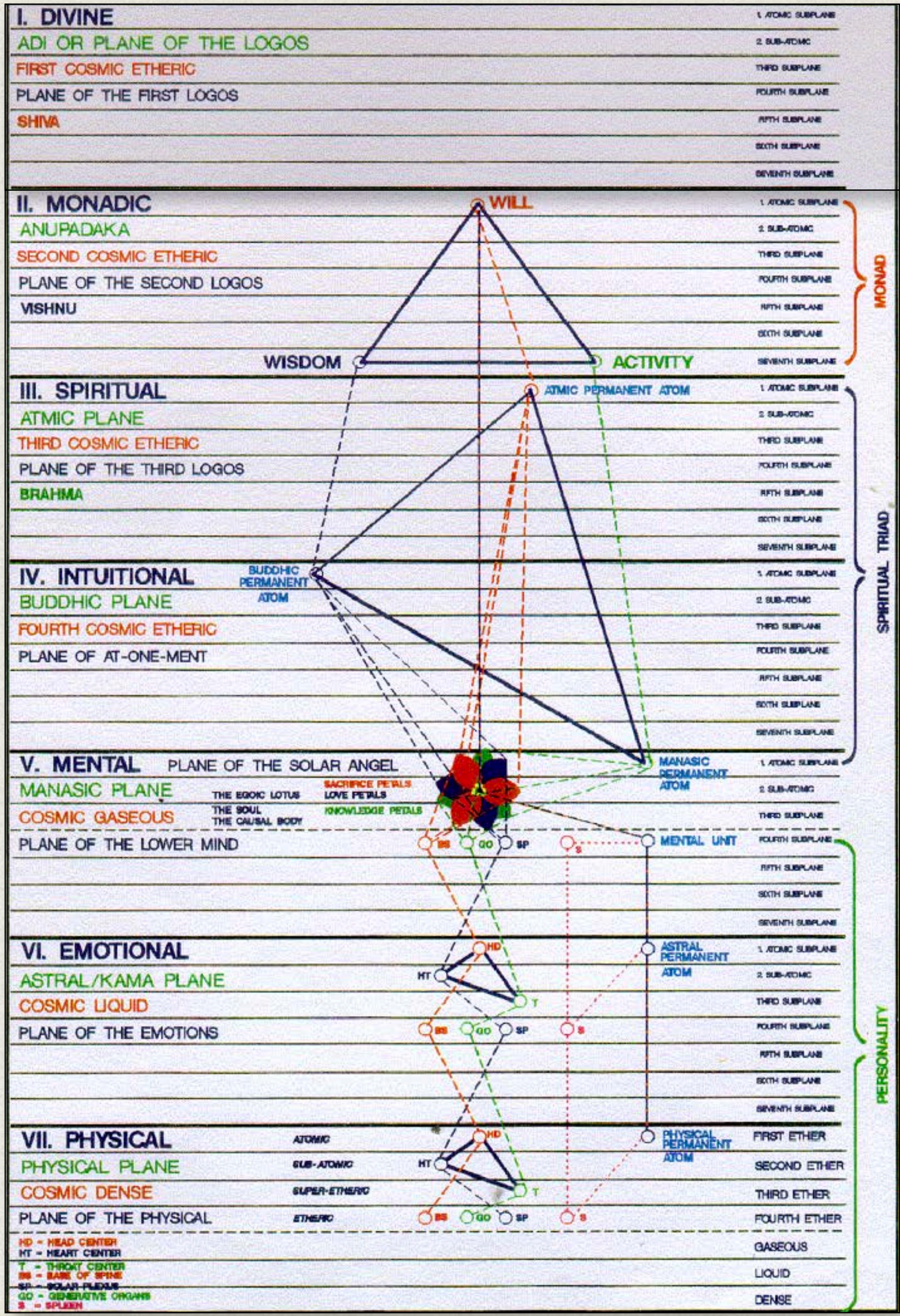
(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

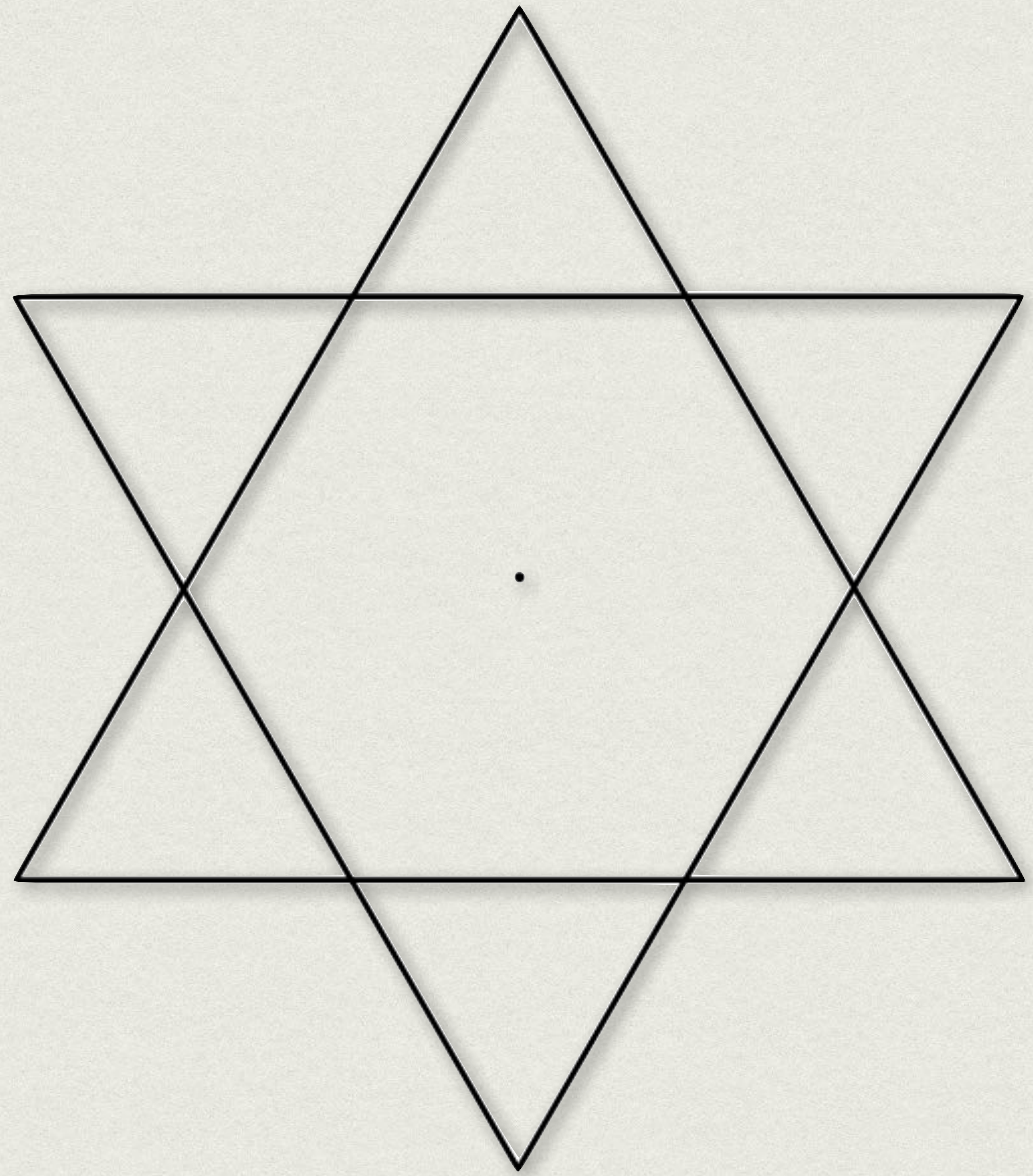
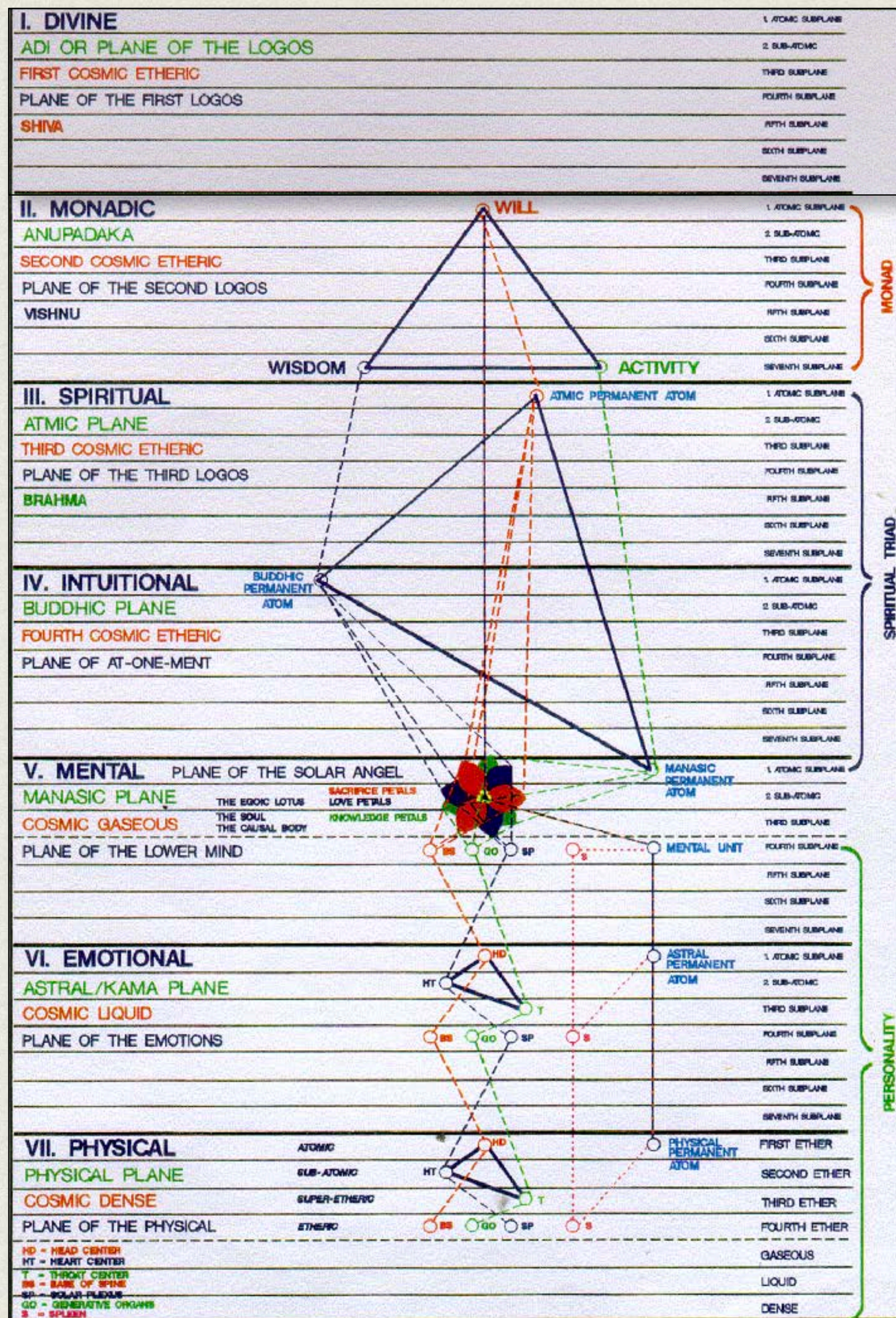
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).





VERSE 1

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

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

The six-pointed Star refers to the **six Forces or Powers of Nature**, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

The 7 Creative Hierarchies of the 2nd Solar System

The 7 Creative Hierarchies of the 2nd Solar System					
6	I	<p><i>Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire.</i> EA39. <i>The Son of God Himself, the 1st born in a cosmic sense.</i> EA38. <i>Symbol: Golden lotus w/ petals folded.</i> EA38. The #'s for CH's 1-7 listed below are from EA36. 6-1-7</p>	<p><i>1. Leo</i> Sun [Uranus] Orange Head Center</p>	Energy Types from 7 Constellations	
				<p>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.</p>	7
7	II	<p><i>Divine Builders, (Conferring Soul), Bright-crested.</i> SD1-453. 7-2-6</p>	<p><i>2. Virgo</i> Jupiter– Blue– Heart Center</p>	<p>Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force</p>	6
8	III	<p><i>Lesser Builders (Conferring form), The Triple Flowers, The Triads.</i> EA40. <i>Lords of Sacrifice and Love.</i> EA41. 8-3-5</p>	<p><i>3. Libra</i> Saturn– Green– Throat Center</p>	<p>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.</p>	5
9	IV	<p><i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas.</i> EA42. <i>Solar Angels. Lords of Flame</i> 9-4-4</p>	<p><i>4. Scorpio</i> Mercury– Yellow– [Solar Plexus]</p>	<p>Mantrikashakti The WORD made flesh– Speech</p>	4
10	V	<p><i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction.</i> EA41. <i>The Perfect Ones.</i> EA42. <i>The Fivefold Links,</i> <i>The Benign Uniters, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love.</i> EA46. 10-5-3</p>	<p><i>5. Capricorn</i> Venus– Indigo– [Spleen]</p>	<p>Ichchhashakti Will to manifest</p>	3
11	VI	<p><i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2</p>	<p><i>6. Sagittarius</i> Mars– Red</p>	<p>Kundalinishakti Energy of Matter. Form</p>	2
12	VII	<p><i>Elemental Lives, The Basket of Nourishment</i> <i>The Blinded Lives, The Lesser Builders</i> 12-7-1</p>	<p><i>7. Aquarius</i> The Moon– Violet</p>	<p>None [Instinctual selfishness]</p>	1

VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

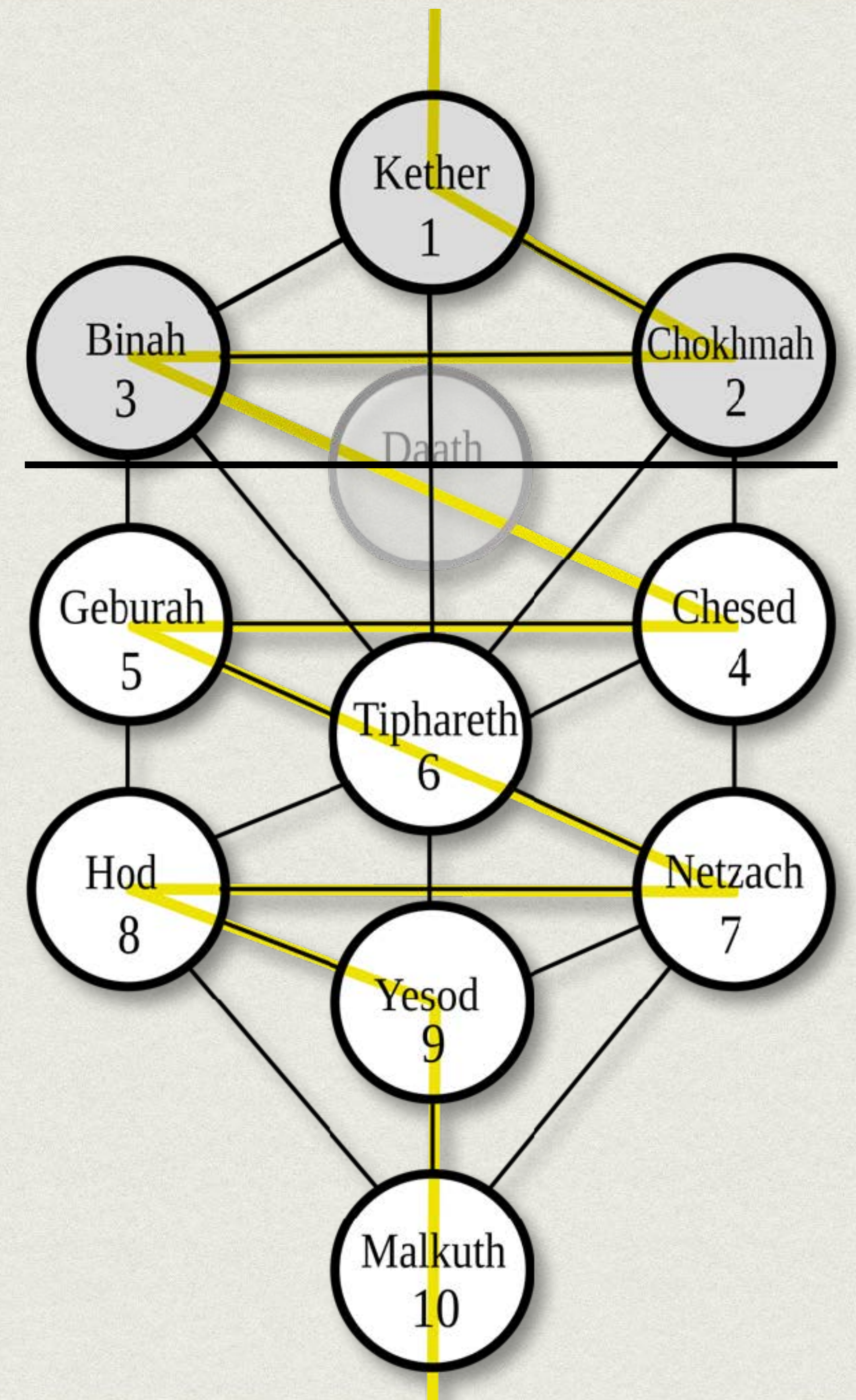
* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).



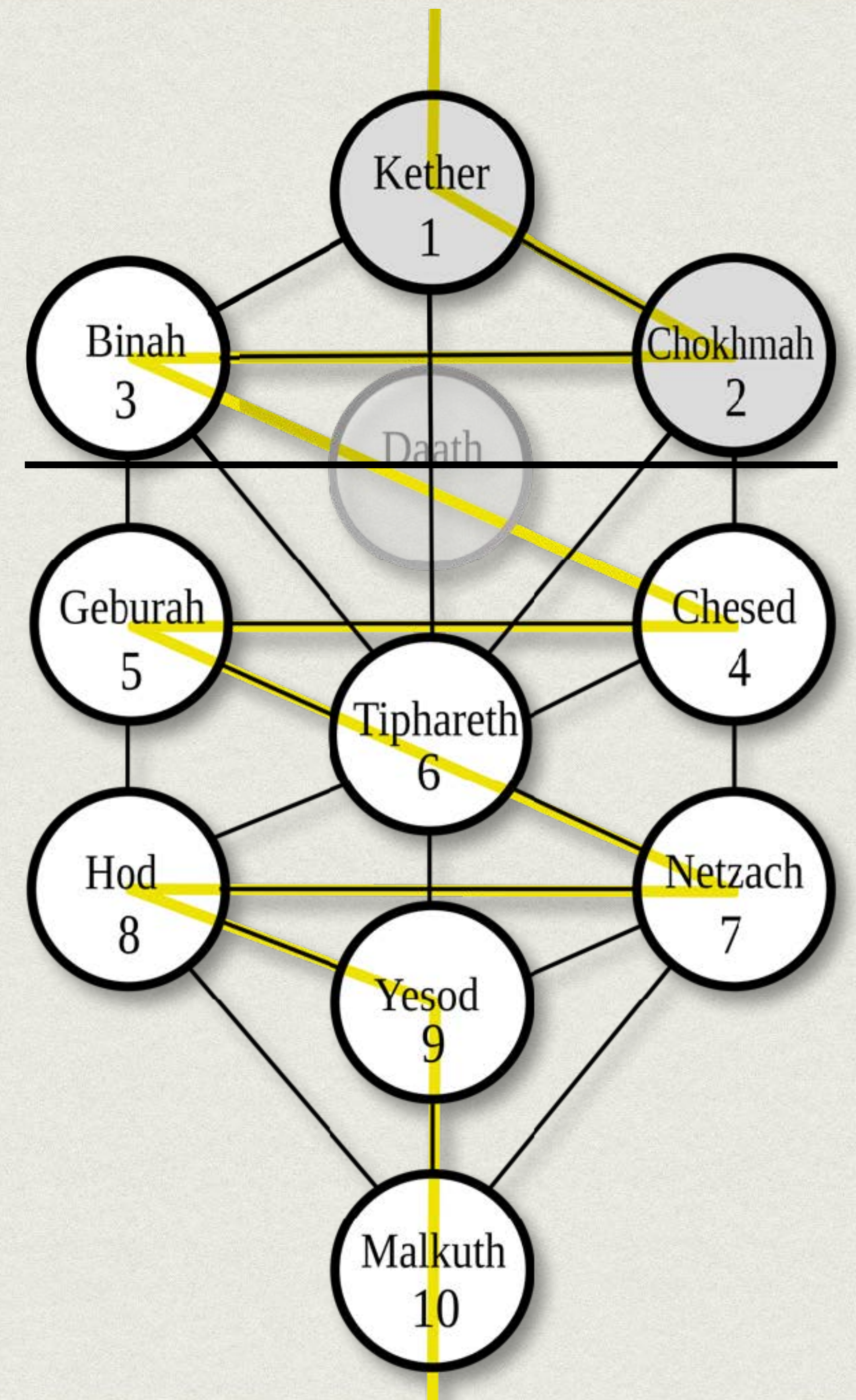
The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. Leo Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	7
				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	II	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 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.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. Scorpio Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. Capricorn Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. Sagittarius Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. Aquarius The Moon– Violet	None [Instinctual selfishness]	1



The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. Leo Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	7
				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	II	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 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.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. Scorpio Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. Capricorn Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. Sagittarius Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. Aquarius The Moon– Violet	None [Instinctual selfishness]	1



VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

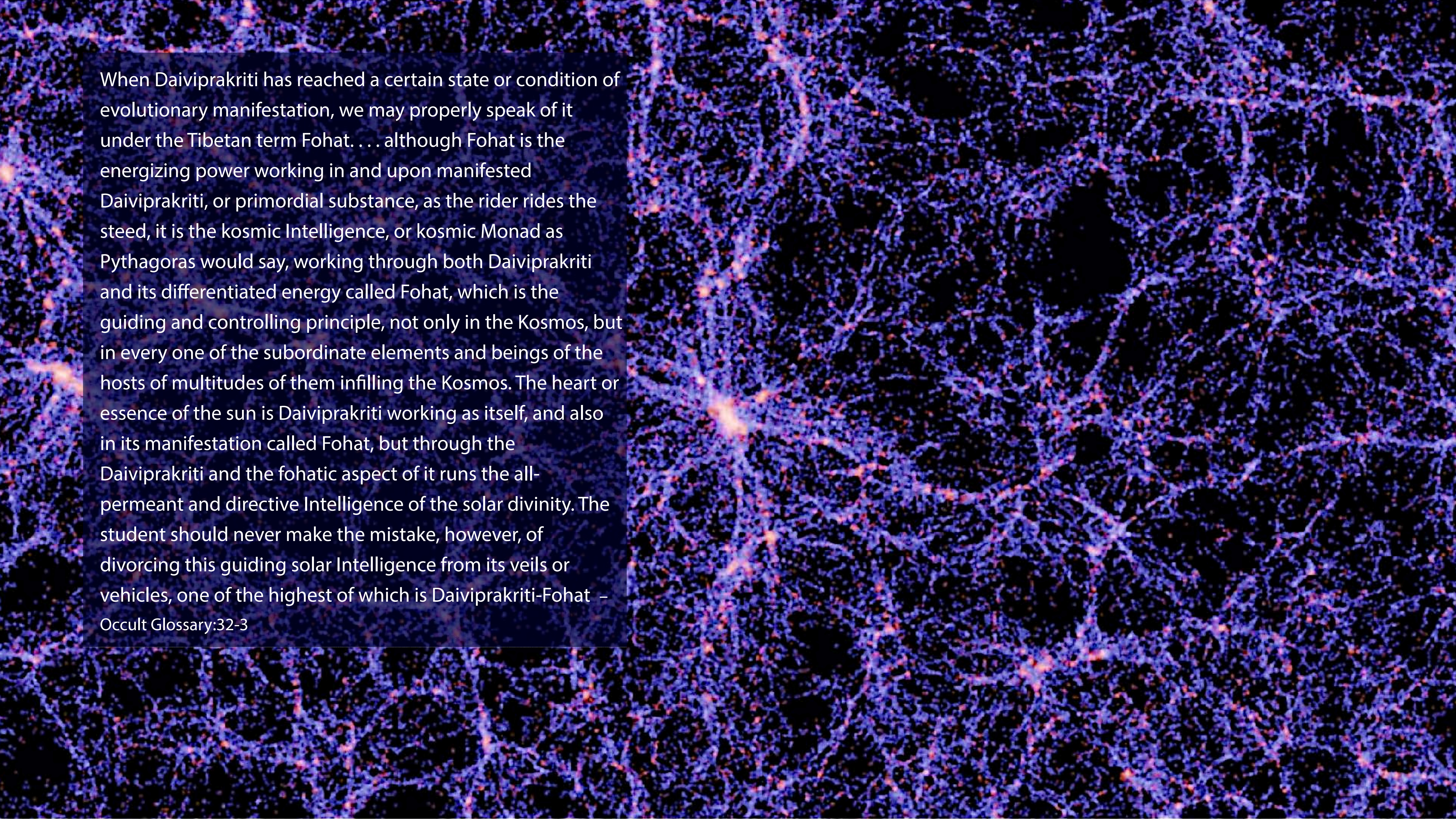
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

"Daiviprakriti is, in fact, the first veil or sheath or ethereal body surrounding the Logos, as Pradhana or Prakriti surrounds Purusha or Brahman in the Sankhya philosophy, and as, on a scale incomparably more vast, Mulaprakriti surrounds Parabrahman. As Daiviprakriti, therefore, it is elemental matter, . . . matter in its first and second stages of its evolution." –TG



When Daiviprakriti has reached a certain state or condition of evolutionary manifestation, we may properly speak of it under the Tibetan term Fohat. . . . although Fohat is the energizing power working in and upon manifested Daiviprakriti, or primordial substance, as the rider rides the steed, it is the kosmic Intelligence, or kosmic Monad as Pythagoras would say, working through both Daiviprakriti and its differentiated energy called Fohat, which is the guiding and controlling principle, not only in the Kosmos, but in every one of the subordinate elements and beings of the hosts of multitudes of them infilling the Kosmos. The heart or essence of the sun is Daiviprakriti working as itself, and also in its manifestation called Fohat, but through the Daiviprakriti and the fohatic aspect of it runs the all-permeant and directive Intelligence of the solar divinity. The student should never make the mistake, however, of divorcing this guiding solar Intelligence from its veils or vehicles, one of the highest of which is Daiviprakriti-Fohat – Occult Glossary:32-3

VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

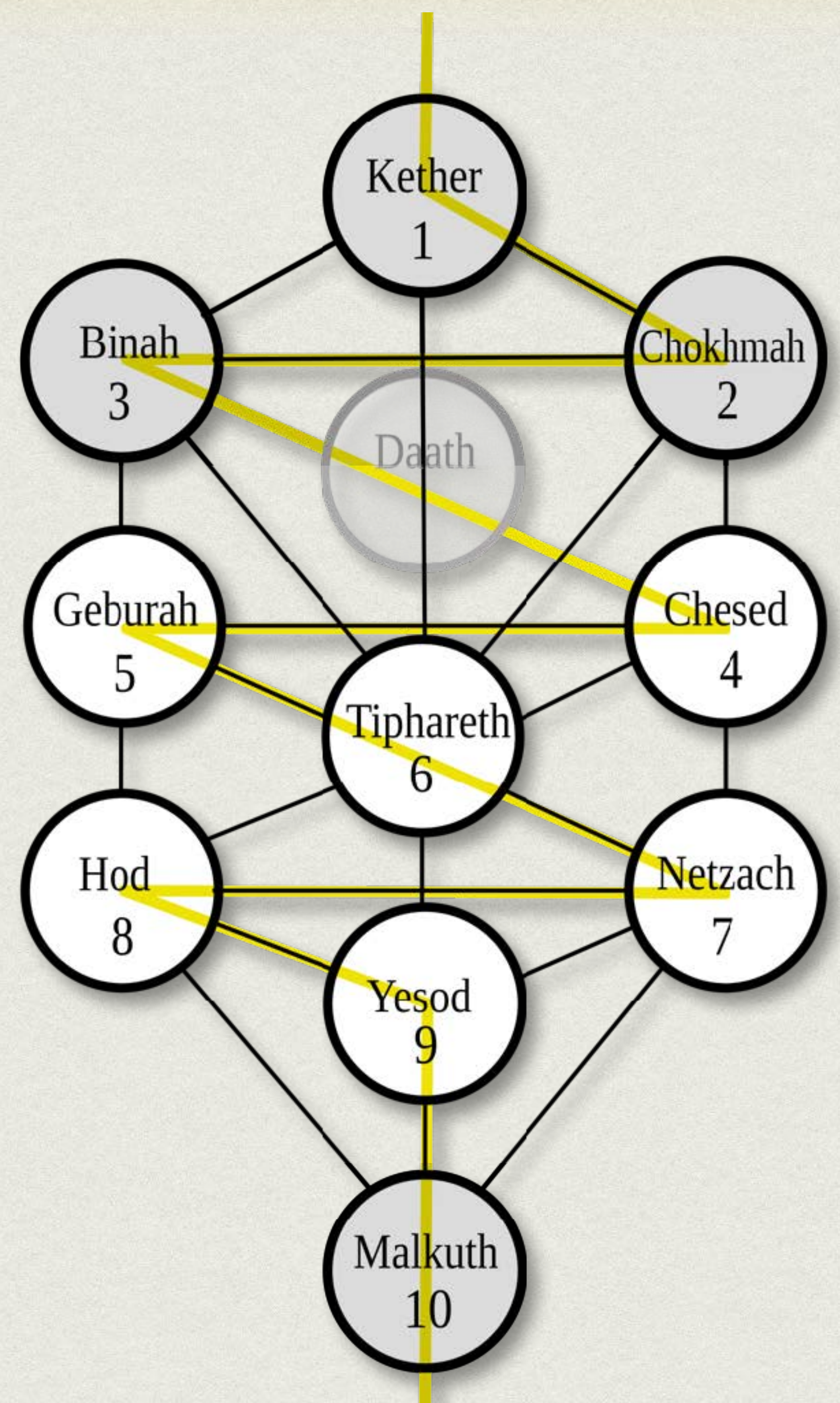
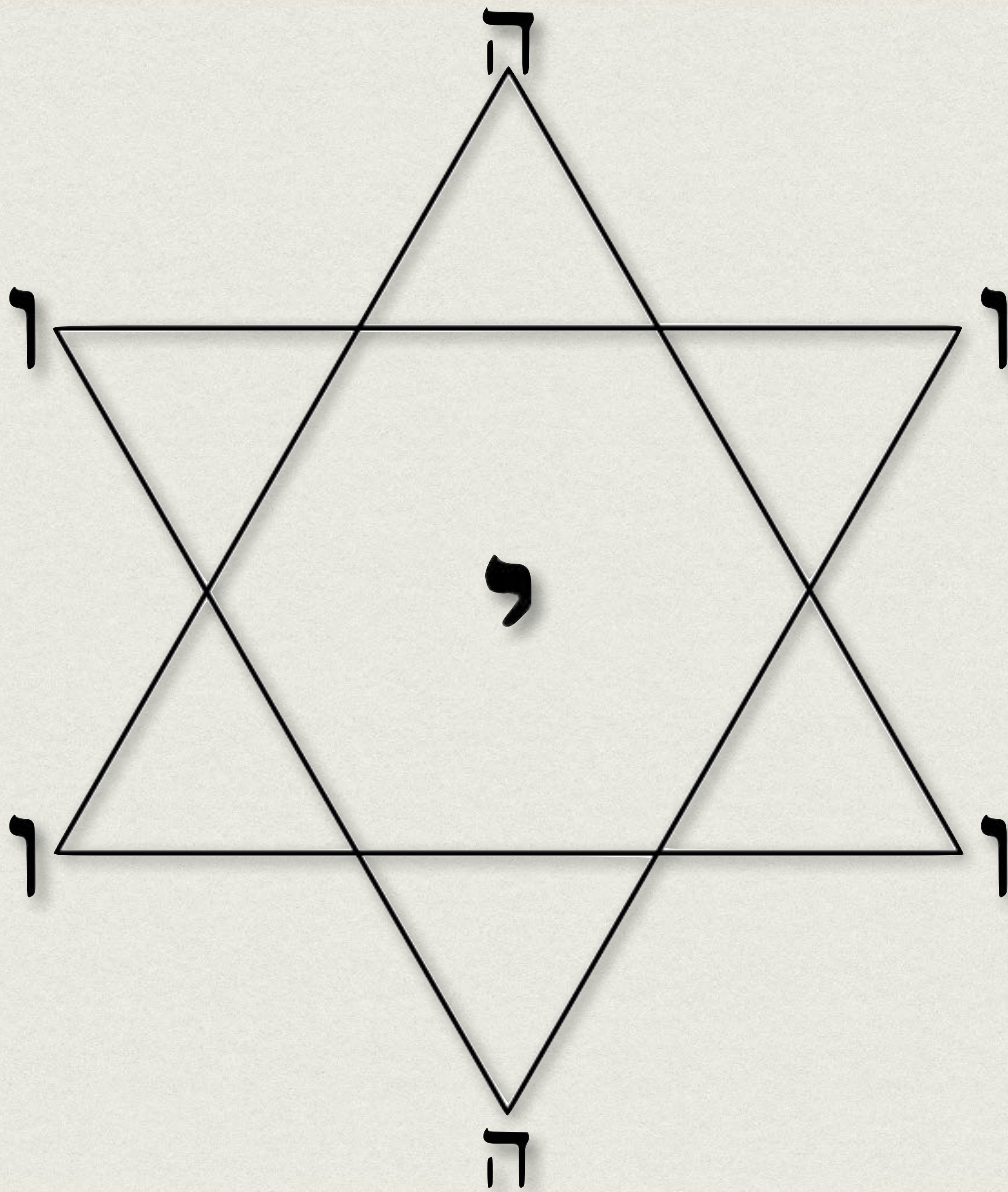
(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

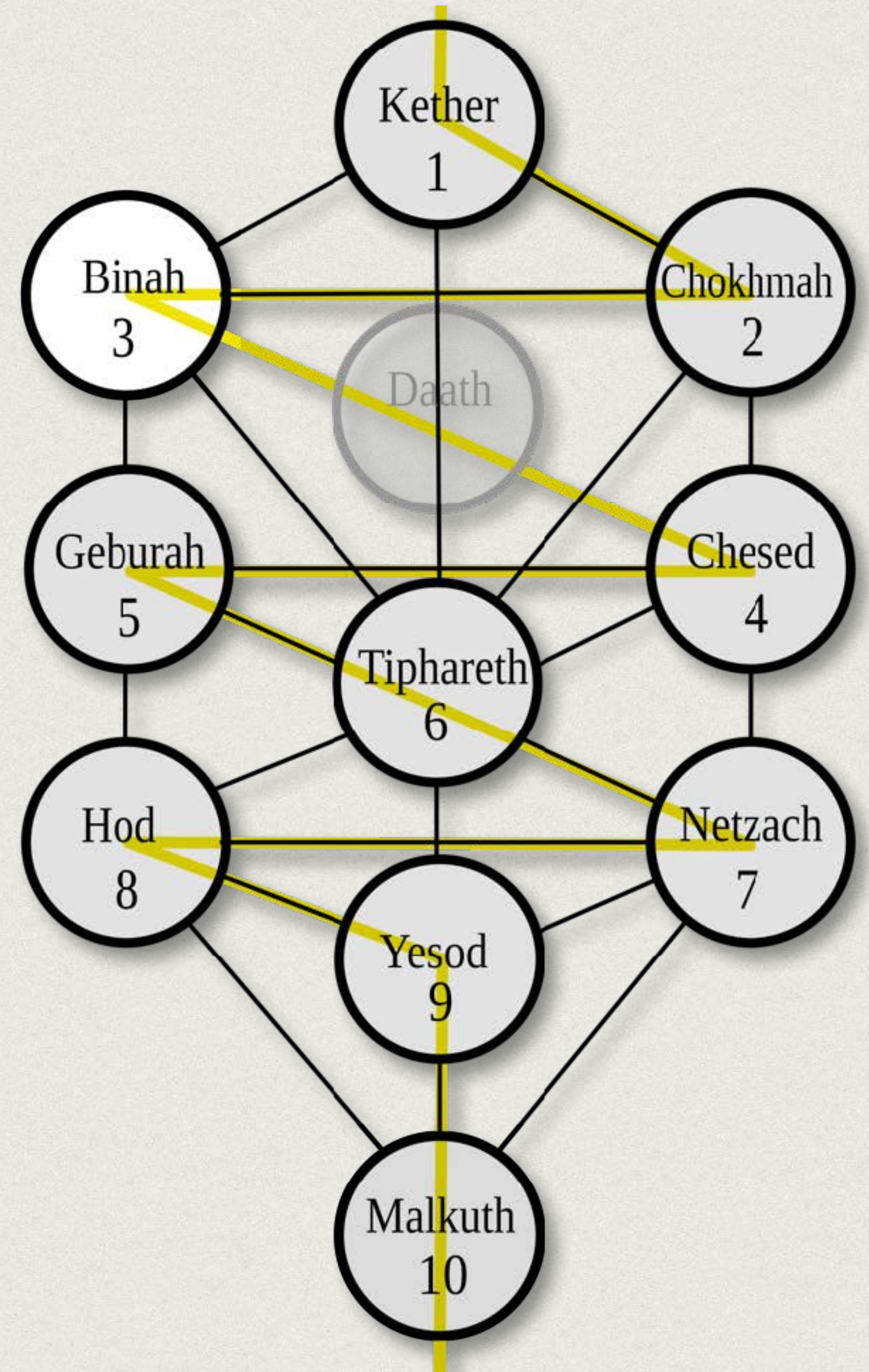
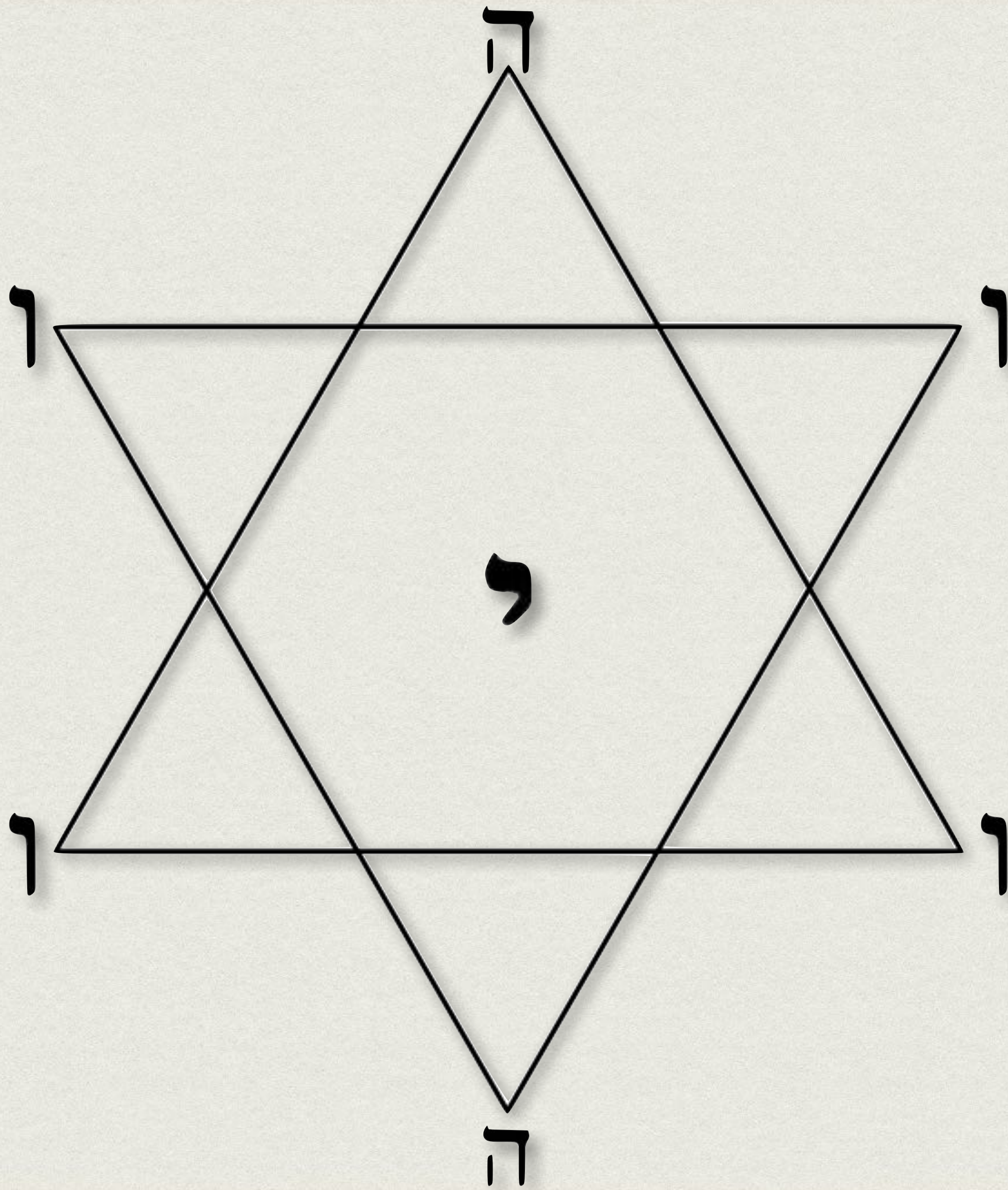
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

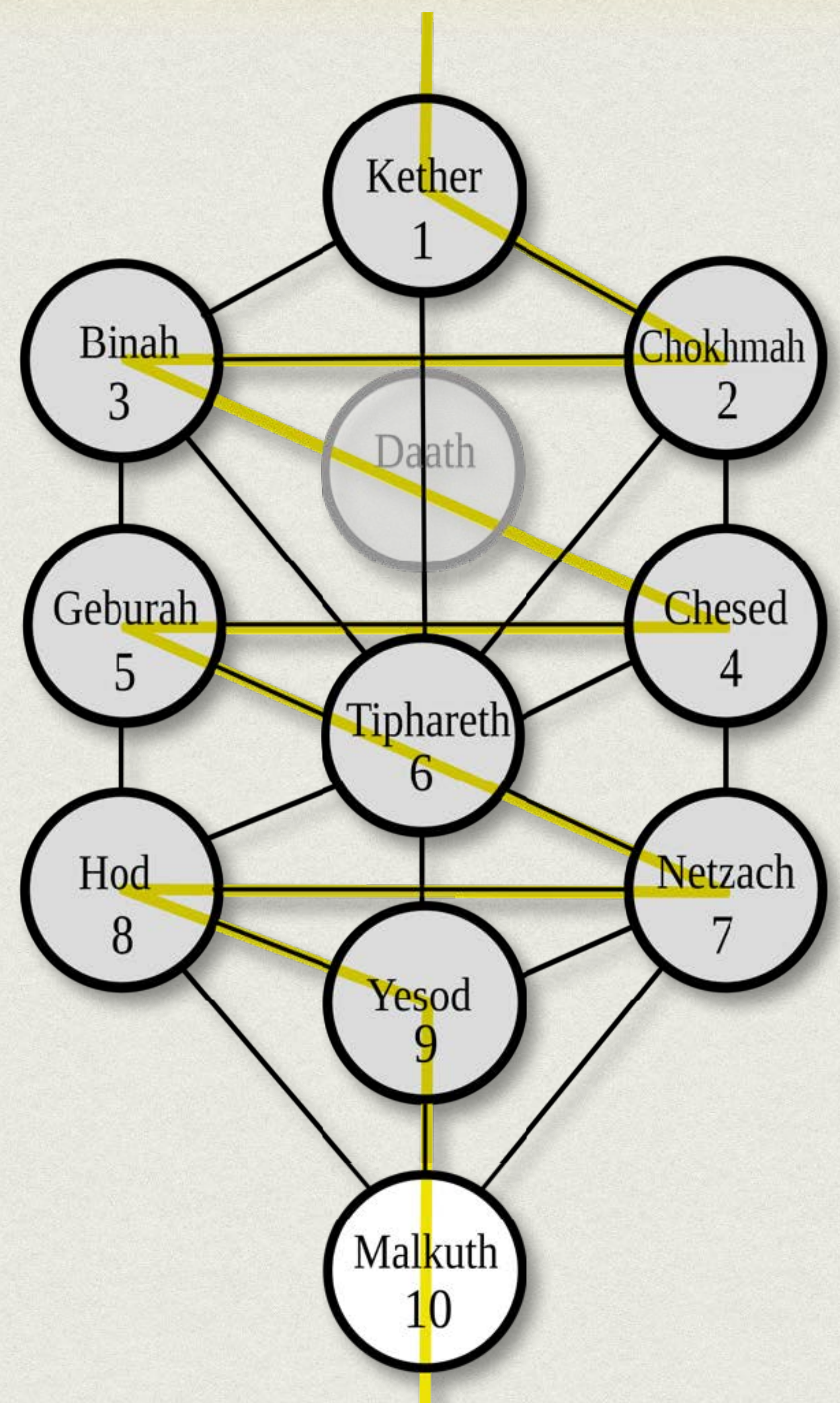
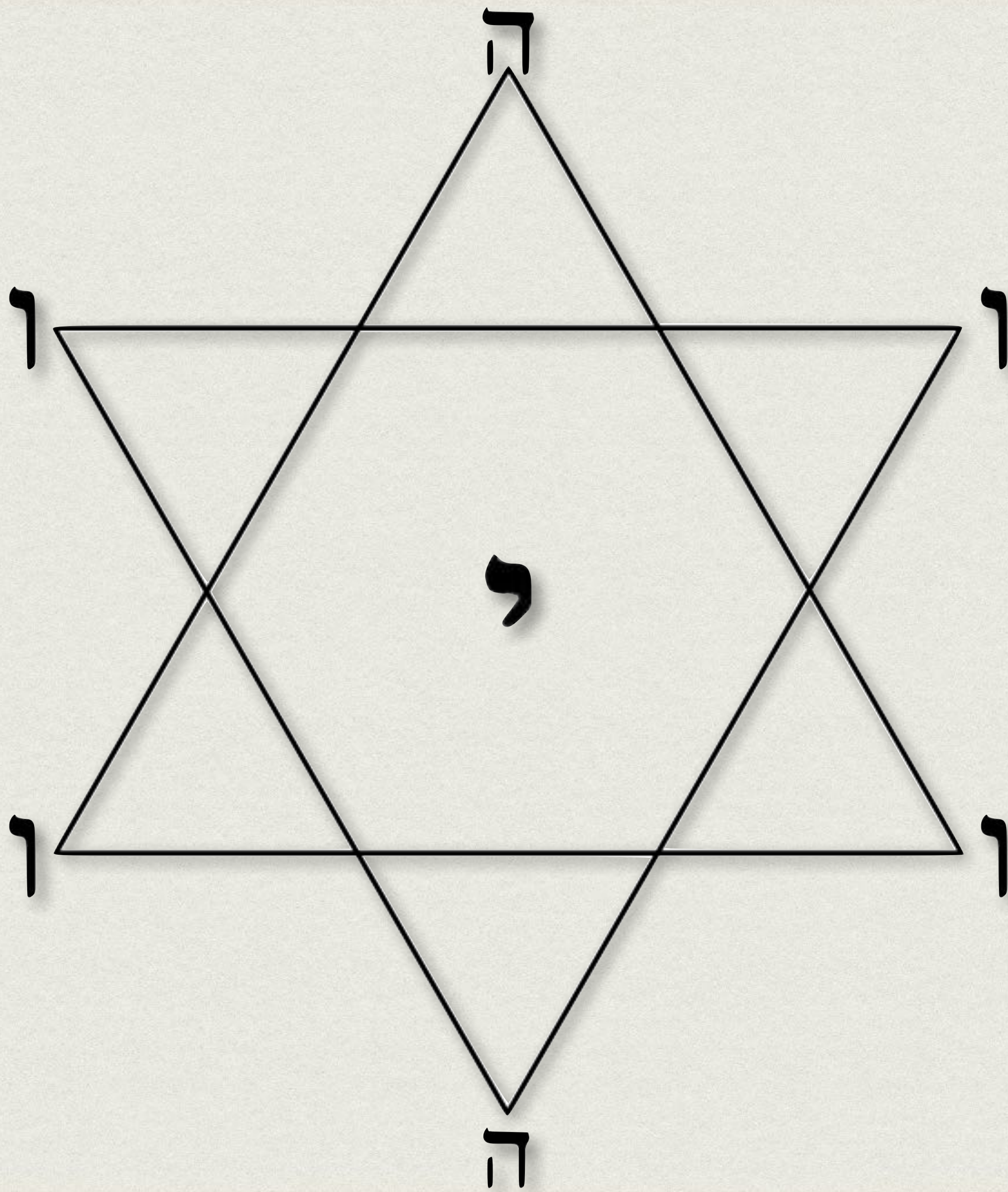
panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).







VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

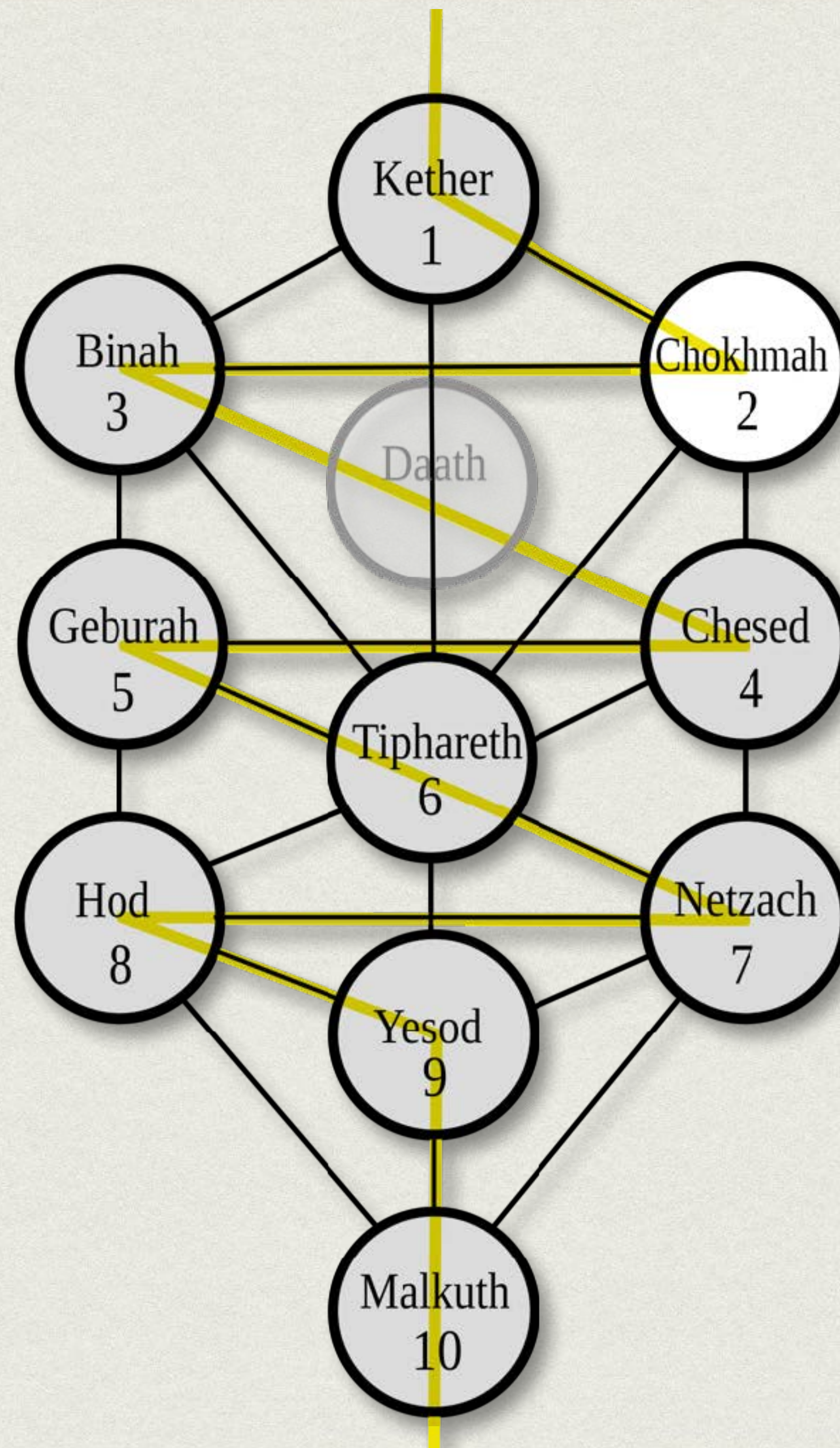
(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

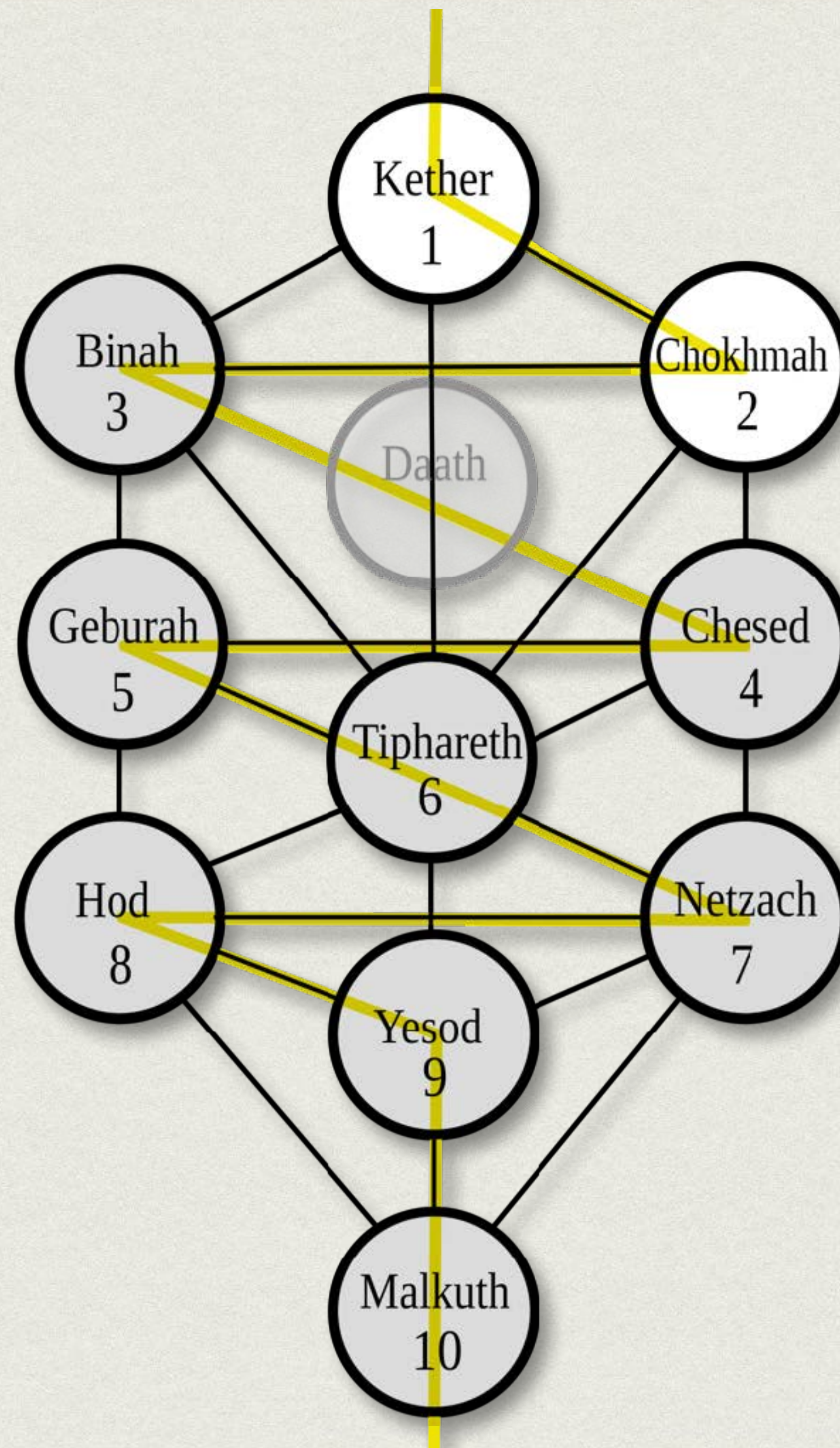
panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).



*"The first after the 'One'
is divine Fire..."*



"The first after the 'One' is divine Fire..."

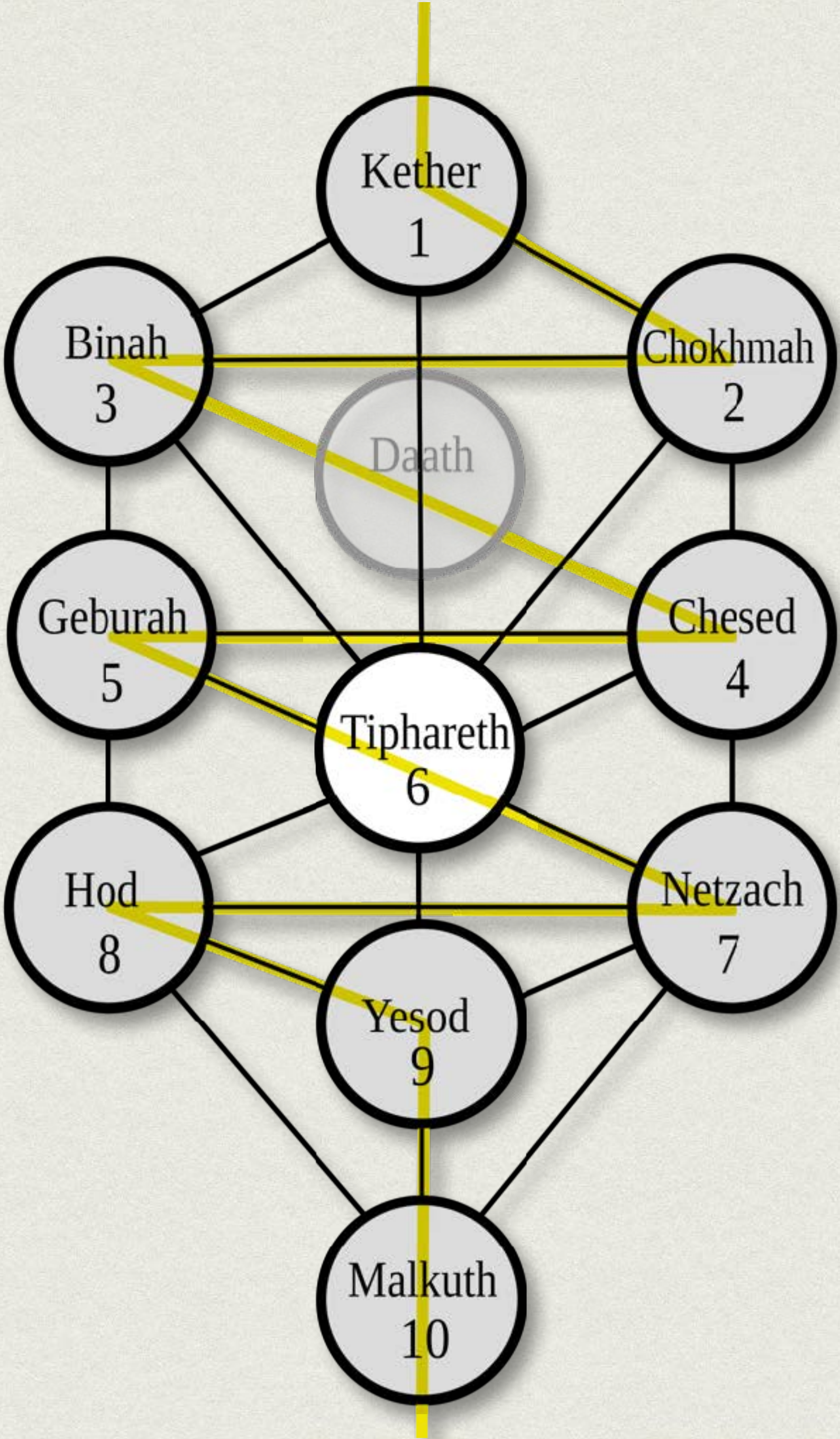
The 7 Creative Hierarchies of the 2nd Solar System

The 7 Creative Hierarchies of the 2nd Solar System					
6	I	<p><i>Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire.</i> EA39. <i>The Son of God Himself, the 1st born in a cosmic sense.</i> EA38.</p> <p><i>Symbol:</i> Golden lotus w/ petals folded. EA38.</p> <p>The #'s for CH's 1-7 listed below are from EA36.</p> <p>6-1-7</p>	<p>1. <i>Leo</i> Sun [Uranus] Orange Head Center</p>	Energy Types from 7 Constellations	
				<p>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.</p>	7
7	II	<p><i>Divine Builders, (Conferring Soul), Bright-crested.</i> SD1-453.</p> <p>7-2-6</p>	<p>2. <i>Virgo</i> Jupiter– Blue– Heart Center</p>	<p>Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force</p>	6
8	III	<p><i>Lesser Builders (Conferring form), The Triple Flowers, The Triads.</i> EA40.</p> <p><i>Lords of Sacrifice and Love.</i> EA41.</p> <p>8-3-5</p>	<p>3. <i>Libra</i> Saturn– Green– Throat Center</p>	<p>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.</p>	5
9	IV	<p><i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas.</i> EA42. <i>Solar Angels. Lords of Flame</i></p> <p>9-4-4</p>	<p>4. <i>Scorpio</i> Mercury– Yellow– [Solar Plexus]</p>	<p>Mantrikashakti The WORD made flesh– Speech</p>	4
10	V	<p><i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction.</i> EA41. <i>The Perfect Ones.</i> EA42. <i>The Fivefold Links,</i></p> <p><i>The Benign Uniters, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love.</i> EA46.</p> <p>10-5-3</p>	<p>5. <i>Capricorn</i> Venus– Indigo– [Spleen]</p>	<p>Ichchhashakti Will to manifest</p>	3
11	VI	<p><i>Lunar Lords, Sacrificial Fires, Greater Builders</i></p> <p>11-6-2</p>	<p>6. <i>Sagittarius</i> Mars– Red</p>	<p>Kundalinishakti Energy of Matter. Form</p>	2
12	VII	<p><i>Elemental Lives, The Basket of Nourishment</i></p> <p><i>The Blinded Lives, The Lesser Builders</i></p> <p>12-7-1</p>	<p>7. <i>Aquarius</i> The Moon– Violet</p>	<p>None [Instinctual selfishness]</p>	1

The 7 Creative Hierarchies of the 2nd Solar System

The 7 Creative Hierarchies of the 2nd Solar System					
6	I	<p><i>Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire.</i> EA39. <i>The Son of God Himself, the 1st born in a cosmic sense.</i> EA38.</p> <p><i>Symbol: Golden lotus w/ petals folded.</i> EA38.</p> <p>The #'s for CH's 1-7 listed below are from EA36.</p> <p>6-1-7</p>	<p>1. <i>Leo</i> Sun [Uranus] Orange Head Center</p>	Energy Types from 7 Constellations	
				<p>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.</p>	7
7	II	<p><i>Divine Builders, (Conferring Soul), Bright-crested.</i> SD1-453.</p> <p>7-2-6</p>	<p>2. <i>Virgo</i> Jupiter– Blue– Heart Center</p>	<p>Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force</p>	6
8	III	<p><i>Lesser Builders (Conferring form), The Triple Flowers, The Triads.</i> EA40.</p> <p><i>Lords of Sacrifice and Love.</i> EA41.</p> <p>8-3-5</p>	<p>3. <i>Libra</i> Saturn– Green– Throat Center</p>	<p>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.</p>	5
9	IV	<p><i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas.</i> EA42. <i>Solar Angels. Lords of Flame</i></p> <p>9-4-4</p>	<p>4. <i>Scorpio</i> Mercury– Yellow– [Solar Plexus]</p>	<p>Mantrikashakti The WORD made flesh– Speech</p>	4
10	V	<p><i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction.</i> EA41. <i>The Perfect Ones.</i> EA42. <i>The Fivefold Links,</i></p> <p><i>The Benign Uniters, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love.</i> EA46.</p> <p>10-5-3</p>	<p>5. <i>Capricorn</i> Venus– Indigo– [Spleen]</p>	<p>Ichchhashakti Will to manifest</p>	3
11	VI	<p><i>Lunar Lords, Sacrificial Fires, Greater Builders</i></p> <p>11-6-2</p>	<p>6. <i>Sagittarius</i> Mars– Red</p>	<p>Kundalinishakti Energy of Matter. Form</p>	2
12	VII	<p><i>Elemental Lives, The Basket of Nourishment</i> <i>The Blinded Lives, The Lesser Builders</i></p> <p>12-7-1</p>	<p>7. <i>Aquarius</i> The Moon– Violet</p>	<p>None [Instinctual selfishness]</p>	1

*"the fourth of Fire, Æther,
Water, and Air."*



VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." **The One is not concerned with Man-bearing globes, but with the inner invisible Spheres.** "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

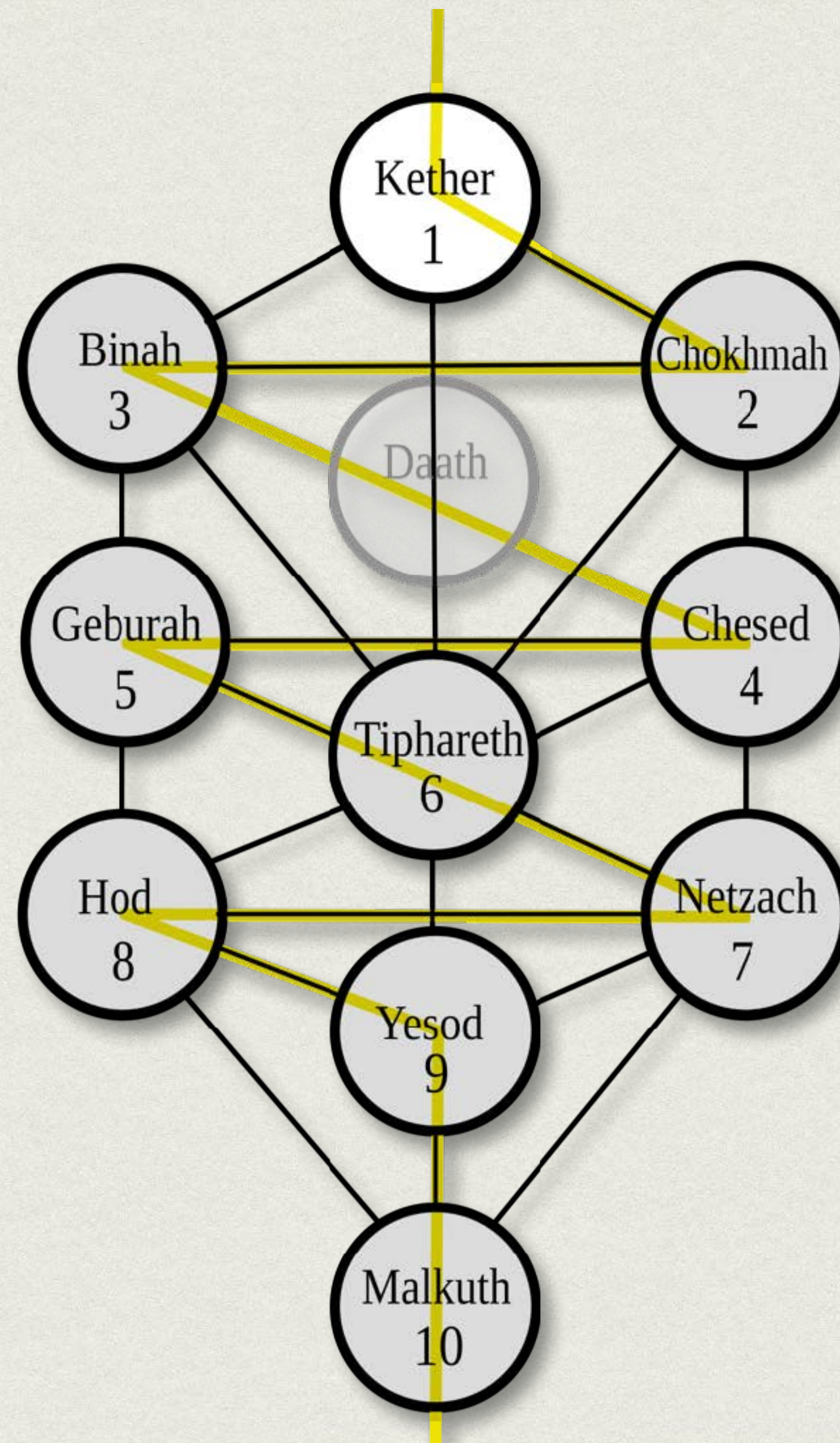
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

*"The One is not concerned with
Man-bearing globes, but with
the inner invisible Spheres."*



VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with **the inner invisible Spheres**. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

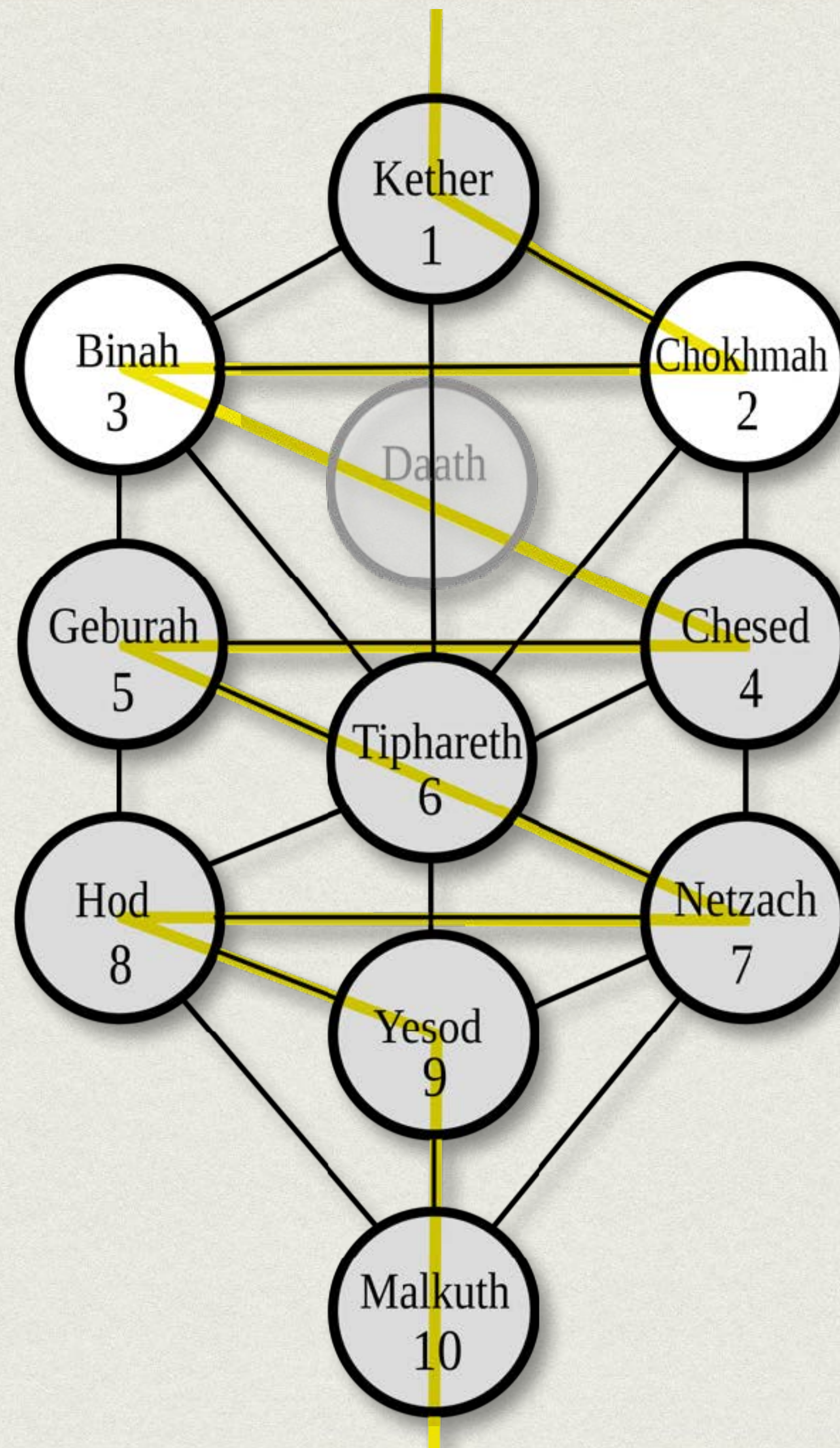
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

“...the Second are its MIND or Consciousness”



“The 'First-Born' are the LIFE, the heart and pulse of the Universe”

VERSE 1

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

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

The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

Sefhira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air." The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.*

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of *our* system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

VERSE 1

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

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

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

*"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."** *The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†*

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of *our* system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

VERSE 1

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

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

†This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"† as said in the Commentary.

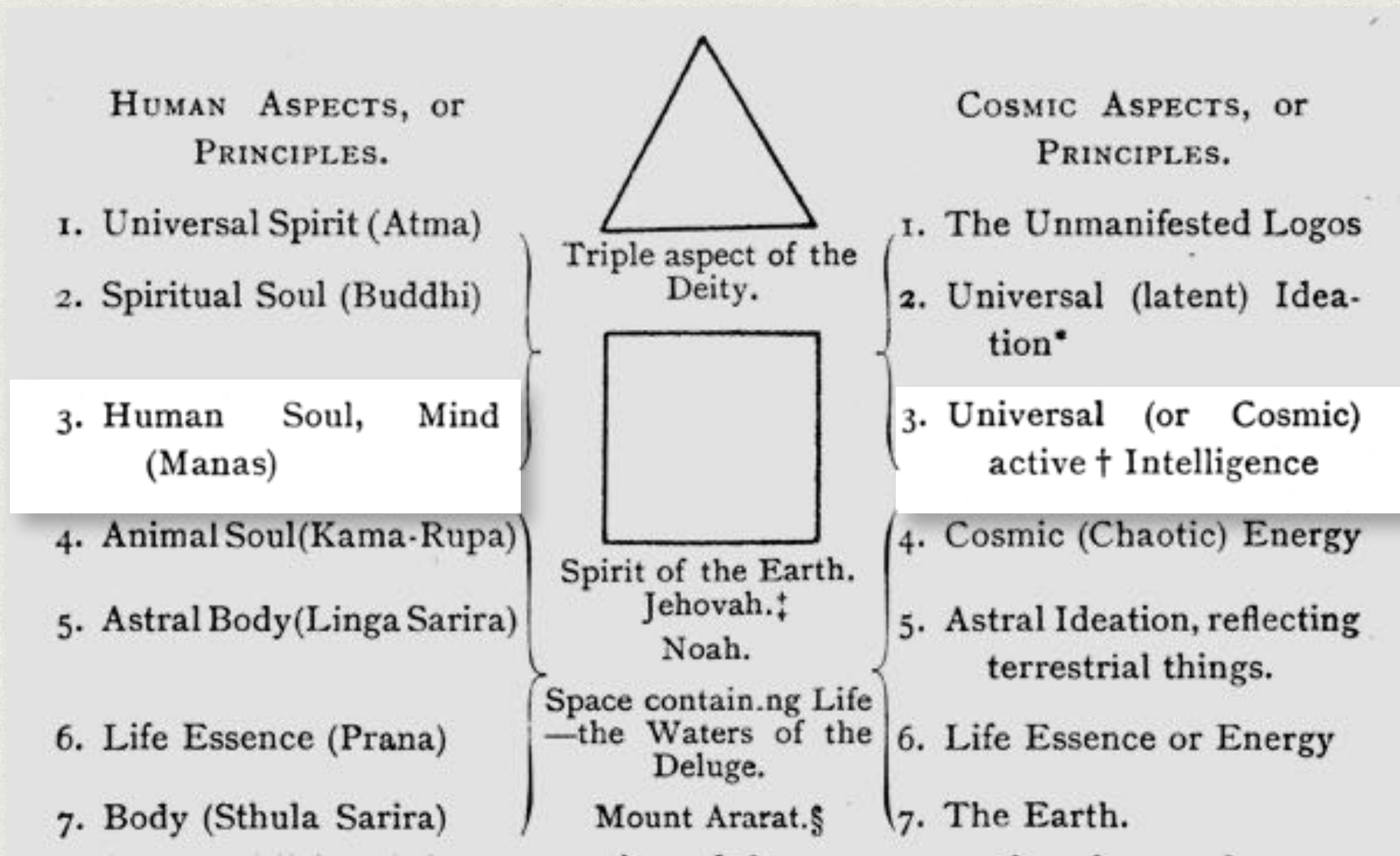
(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).



Mahat (Sanskrit) *Mahat* [from the verbal root *mah* to be great] . Eternal in its essence and periodical in its manifestations, mahat combines the ideal plans and prototypes of all beings and things in the manifested objective and subjective world. In another sense it is the entire aggregate of the dhyani-chohanic host, and therefore the source of the active organic cosmic intelligence controlling and directing the operations of fohat; it is likewise the direct source of the manasaputras, a class of the dhyani-chohanic host.

In Brahmanical philosophy, mahat is the father-mother of manas. In Sankhya philosophy, it corresponds to kosmic buddhi or mahabuddhi and is called the first of the seven prakritis or productive creation, the other six being ahamkara and the five tanmatras.

VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the

VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the

VERSE 1

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

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

VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

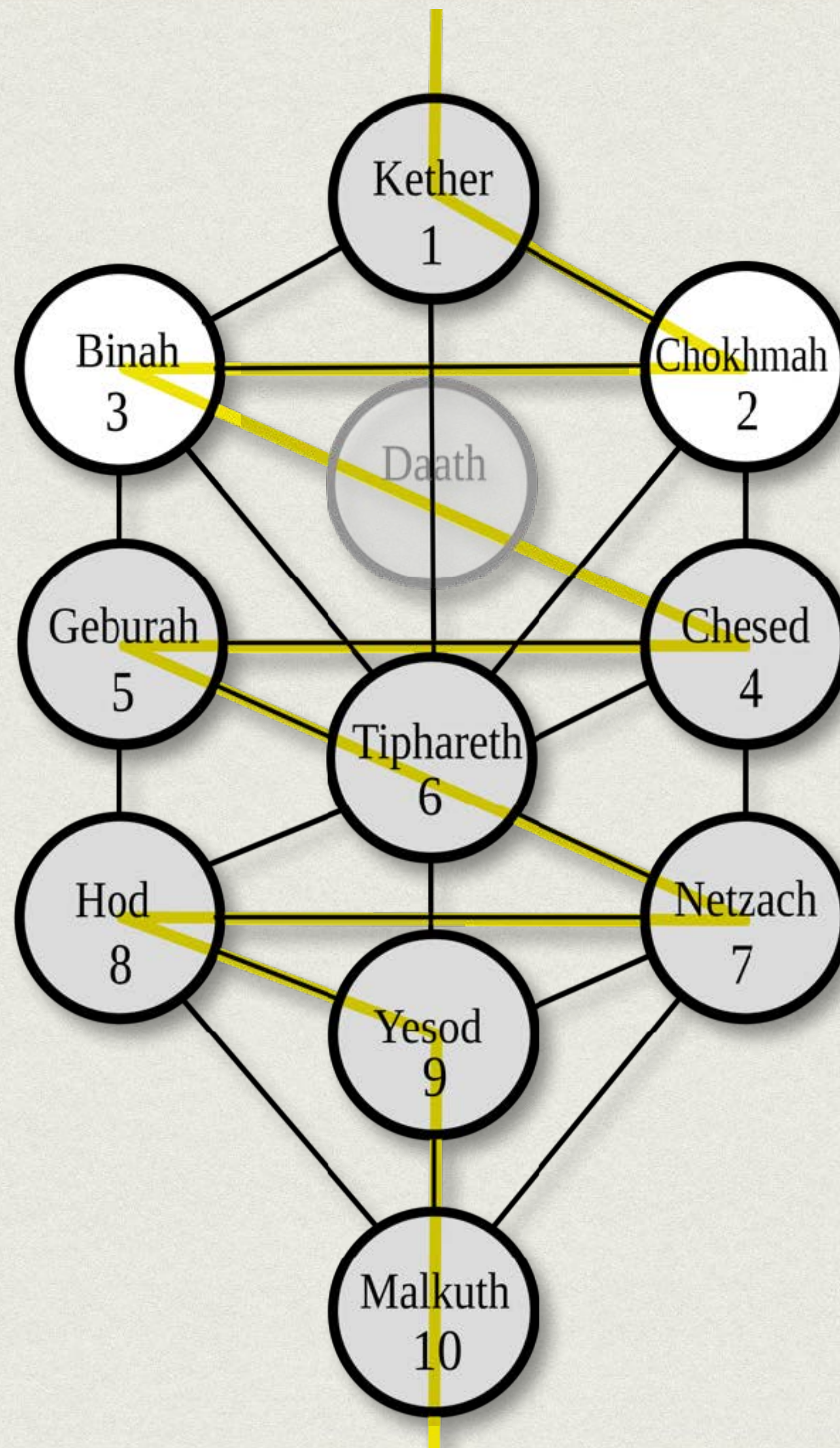
panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

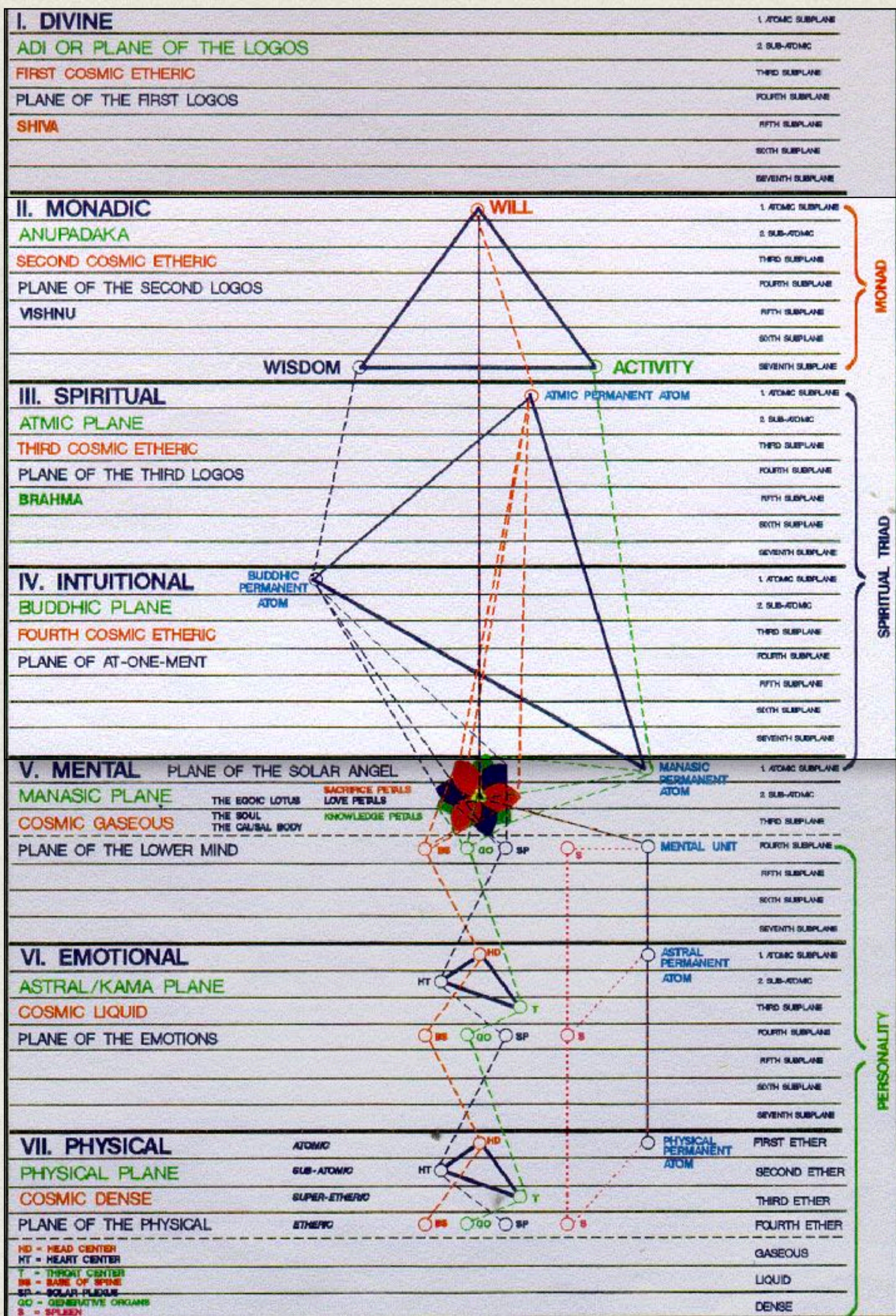
† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the

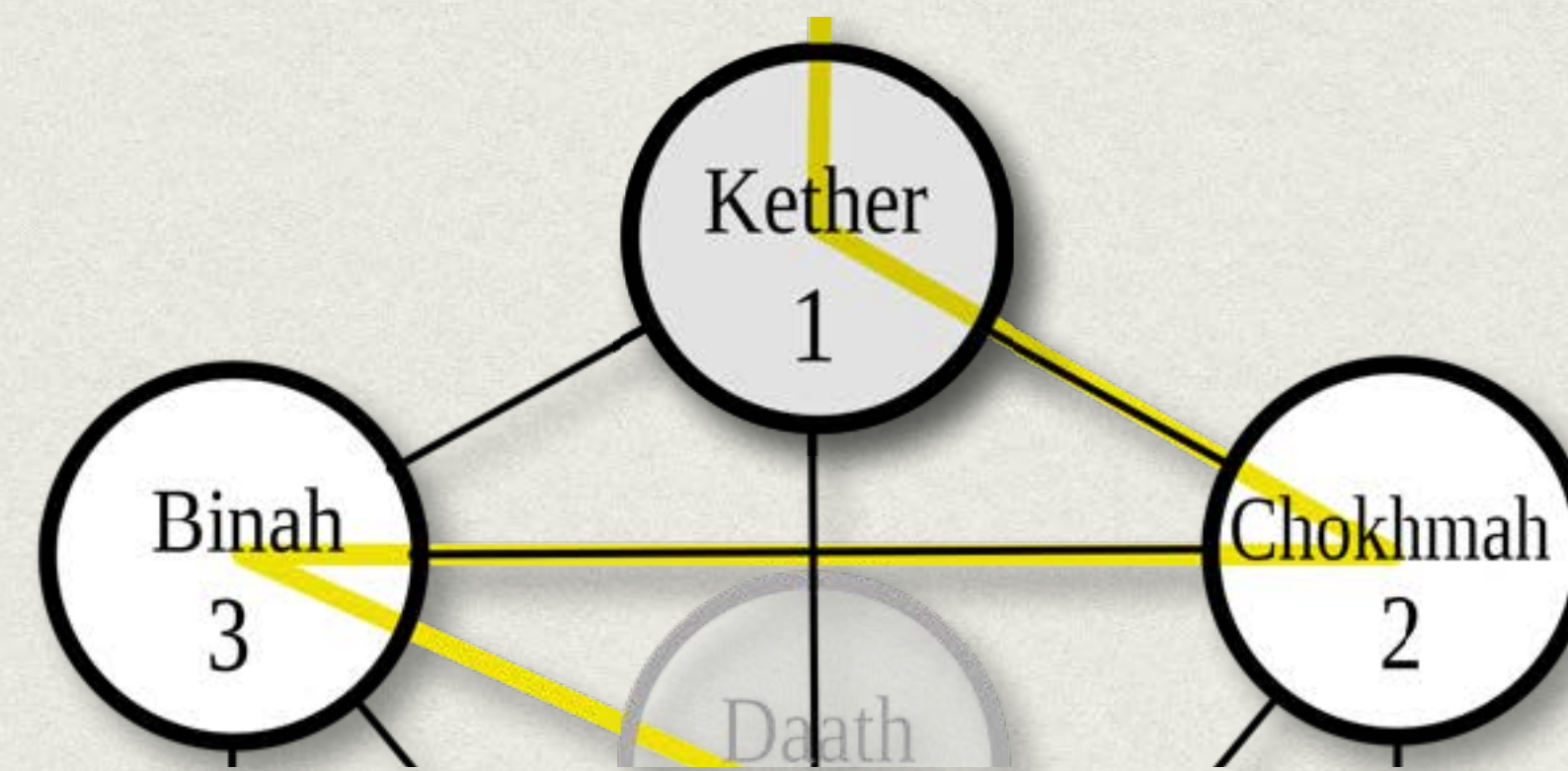
Fire-aether



Fire



6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> 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	II	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 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.



VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

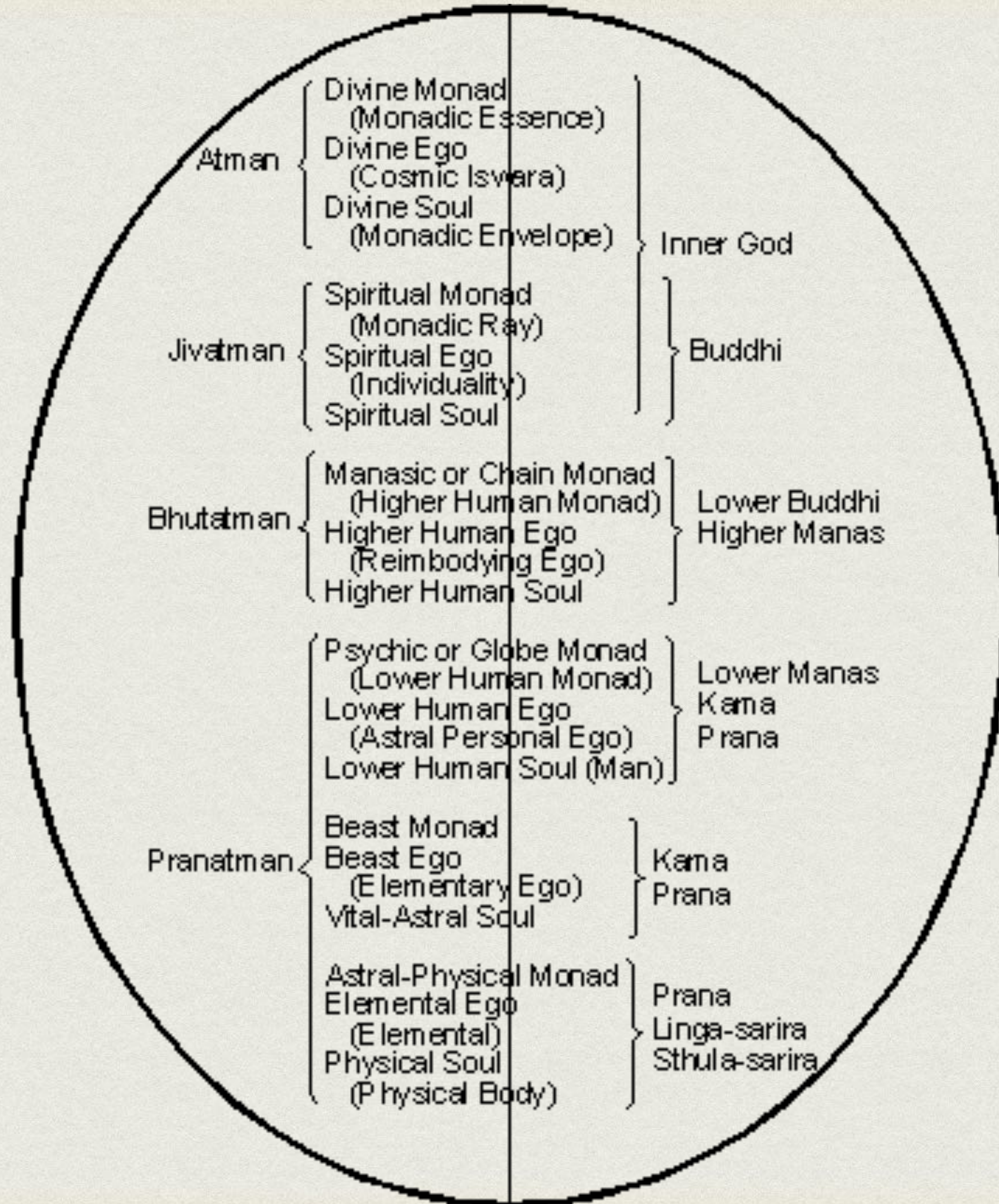
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the



VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the **prototypes of the incarnating Jivas or Monads**, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

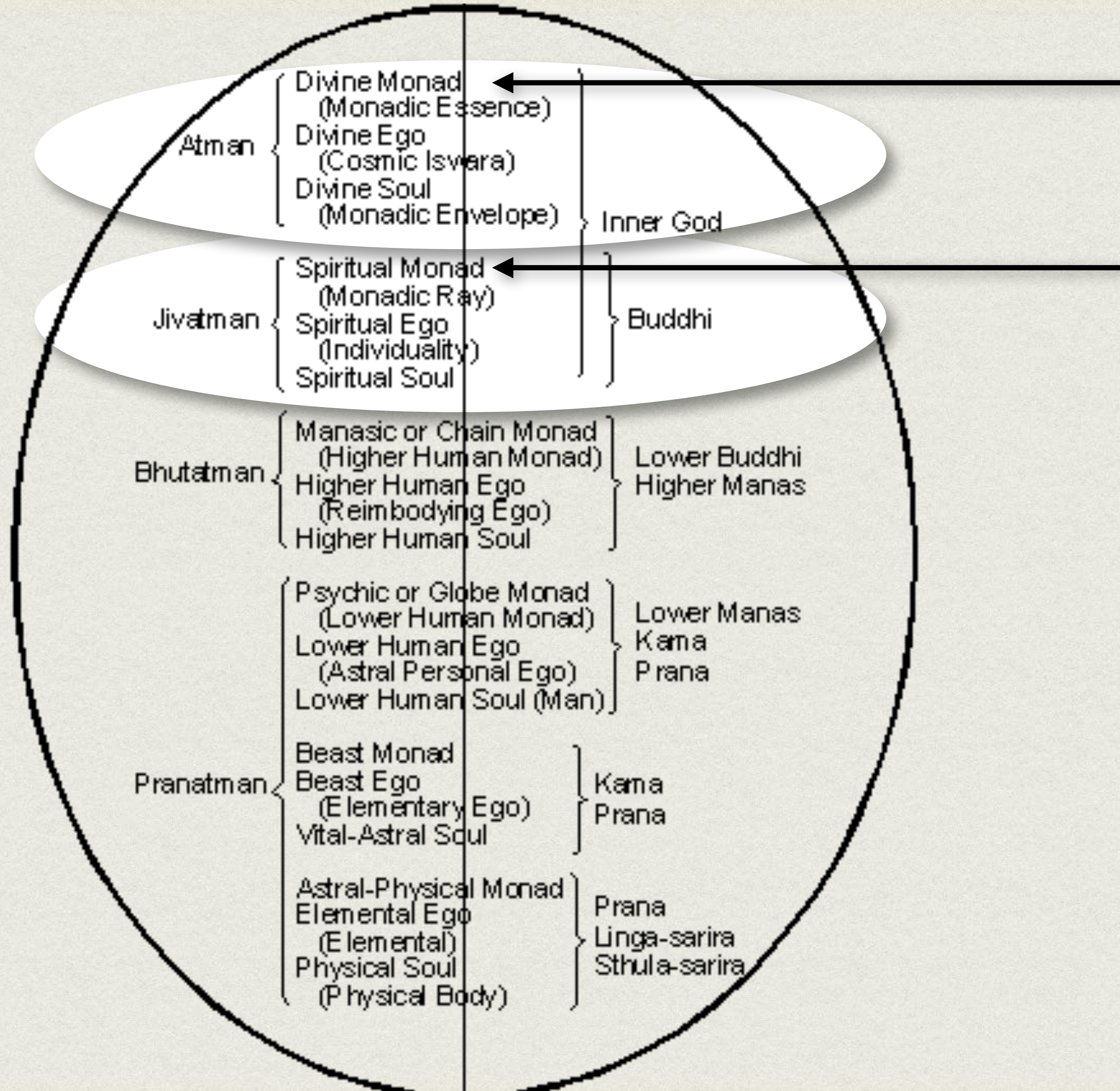
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the



VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

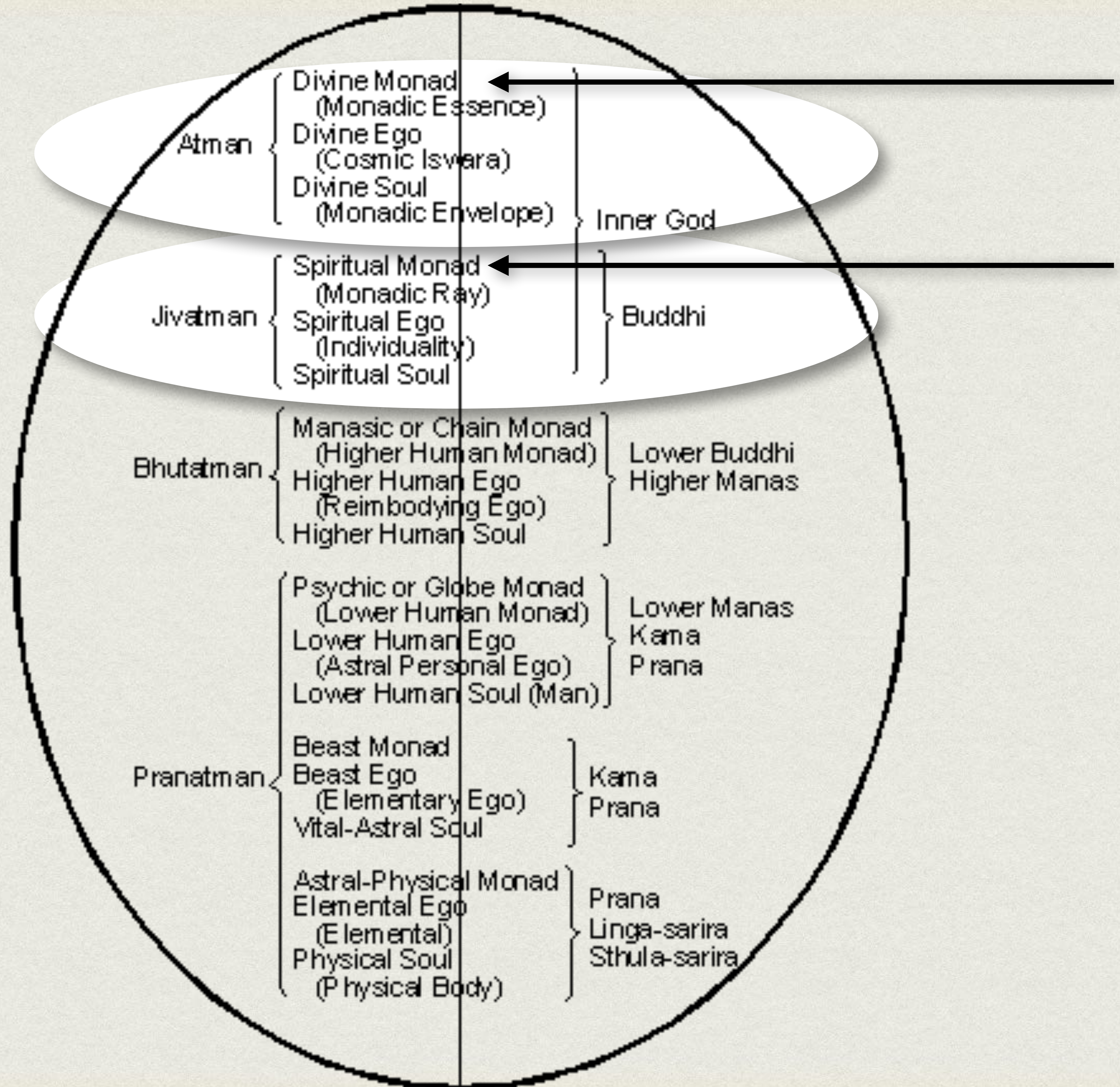
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

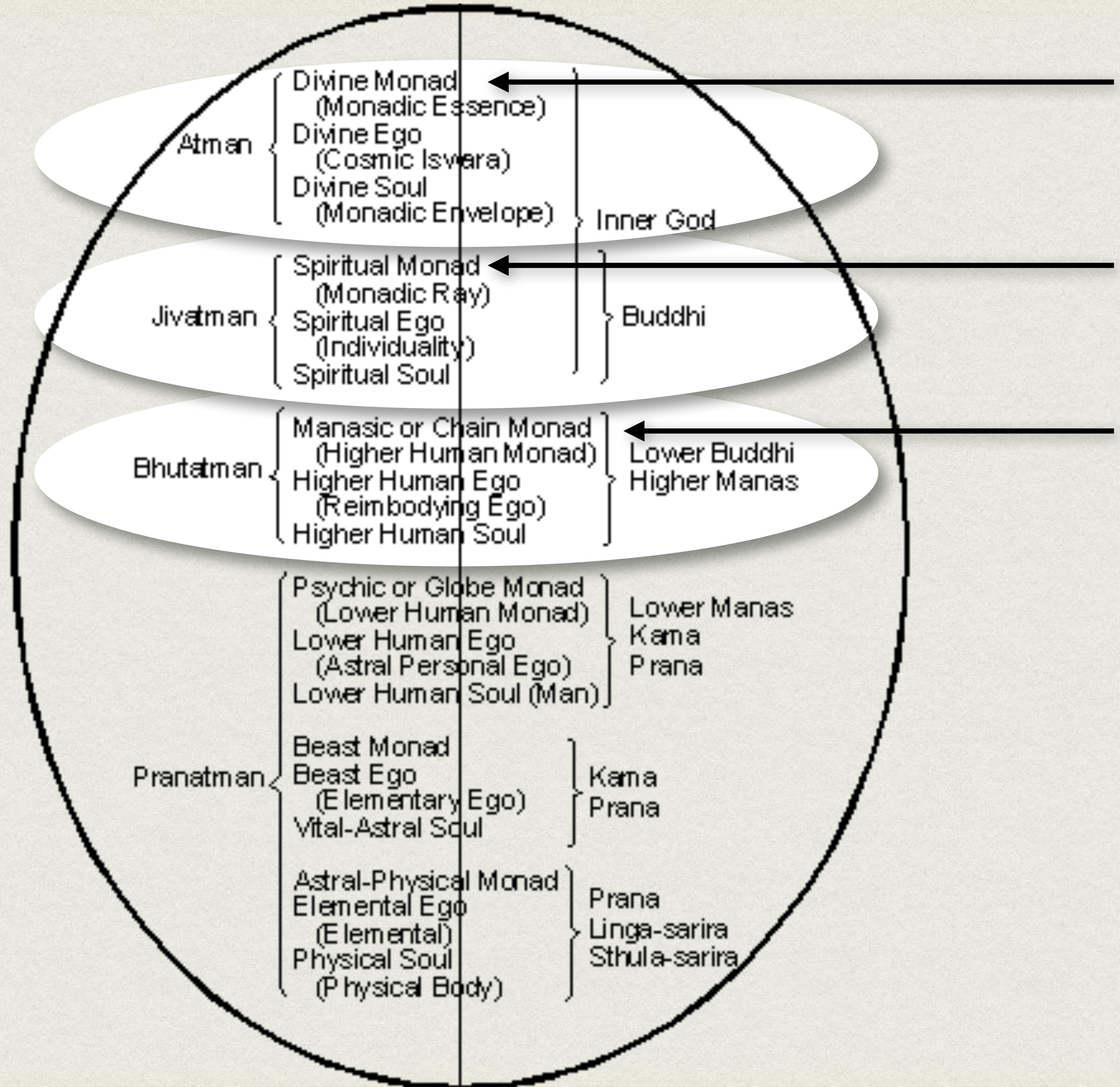
panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the





VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the

VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

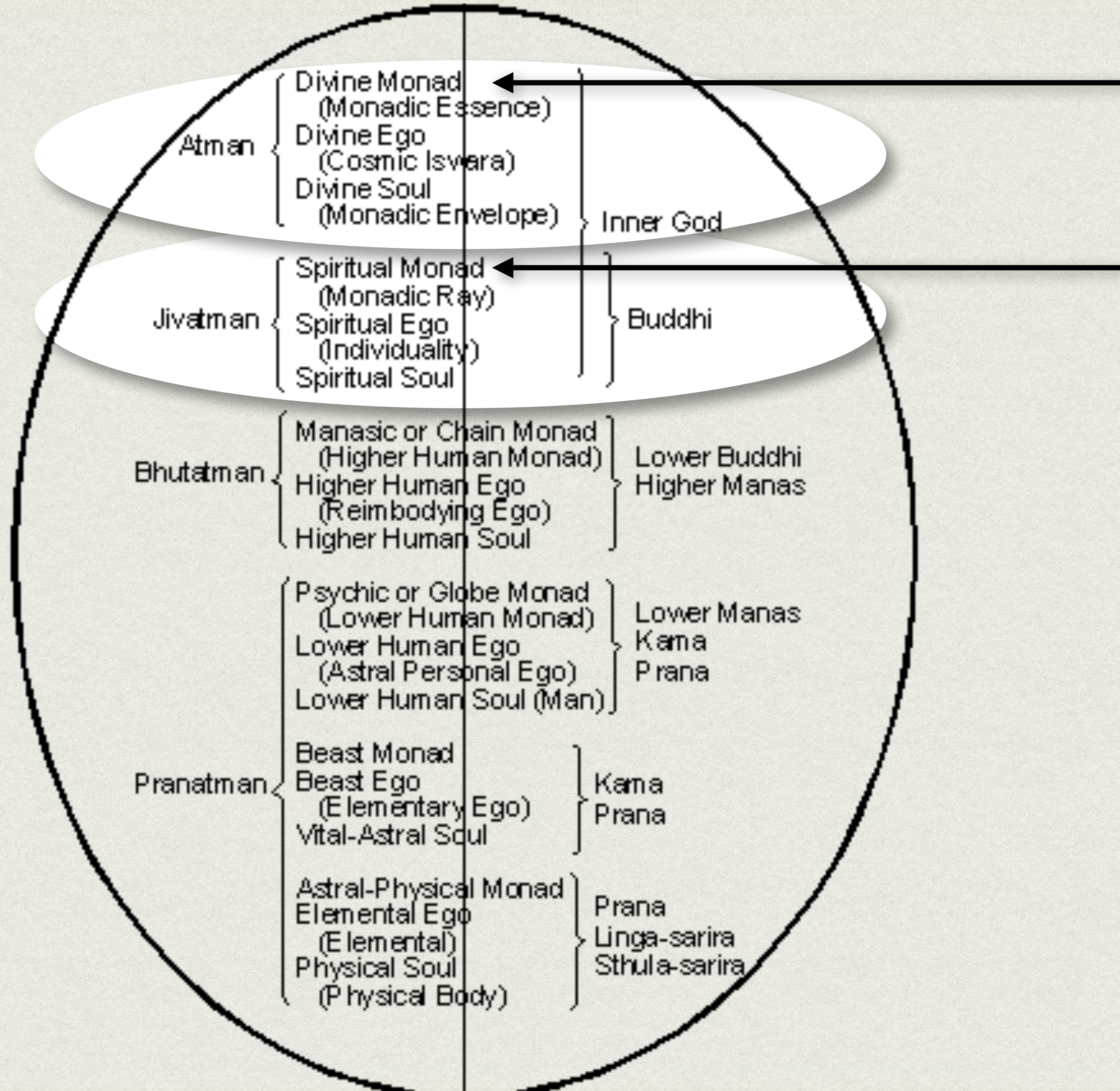
In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

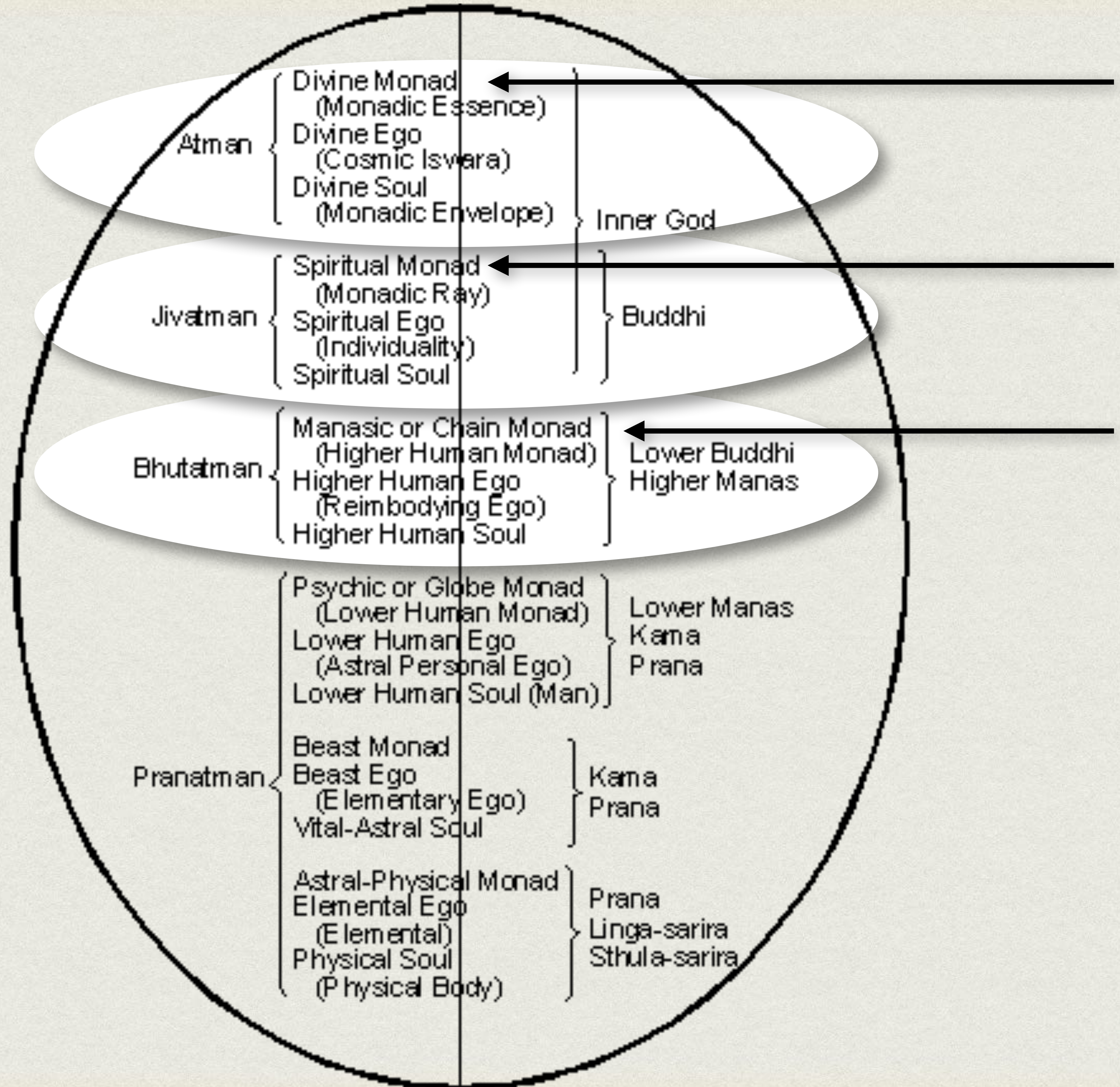
panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the





VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the

日本記神代卷四一云以無日堅閉爲浮木以細繩繫著
 火き出見尊兩沈之所謂堅閉是今之竹籠也于時海底
 自有可恰小汀乃尋汀而達忽別海神貴玉彦之宮注
 此彦火き出見尊と奉号八地神皇代の御神人此神
 觀宮國神皇代に御出者時海神の娘貴玉媛
 奉見父貴玉彦小吉格貴玉彦則
 八重皇女敷て
 海神貴玉彦命
 彦火き出見尊を奉迎是
 日本にて是皇代始即重



彦火き出見尊

台貴玉媛命

古事記に海國の皮疊八重に其上赤敷き音
 左算奉敷比儀也今田舎にて音入或ハ砂客
 未迎の時の疊の上赤敷亦ハ花胡座等成敷
 其上に居リハ是八重皇女其縁也
 神代の昔ハ山に住居貴人ハ鹿の皮
 海邊に住居する貴人ハ海國の皮
 其外諸ハ神皇の業を御成ハ
 琴寶編て名物也一給云々云々
 今用ハ疊ハ海の宮ハ八重皇女最
 故に海神と祖神と奉崇祭者也

天保六年未年仲秋 敬寫

故人藤原良實
 藤原未子國敬書



VERSE 1

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

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

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial.

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions :

"The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air."* The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. "The 'First-Born' are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness,"†

as said in the Commentary.

(c) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestrial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (Yo) principle

panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the



Izanagi (Male Æthereal Principle - Yo):

Izanagi is the male deity associated with the sky, heavens, and the divine realm. He represents the active, creative force and the initiator of the processes of creation. Izanagi is often depicted as the divine progenitor who, along with Izanami, gave birth to the islands of Japan and various deities.

Izanami (Female Grosser Principle - In):

Izanami is the female deity associated with the earth, the material realm, and the physical aspects of creation. She embodies the receptive, nurturing force and the manifestation of the creative potential initiated by Izanagi. Izanami is often depicted as the mother of the islands and numerous deities, emphasizing her role in bringing forth life and substance.

Together, Izanagi and Izanami symbolize the dynamic interplay between the ethereal (Yo) and material (In) principles, highlighting the balance and harmony necessary for creation and the sustenance of the universe.



VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

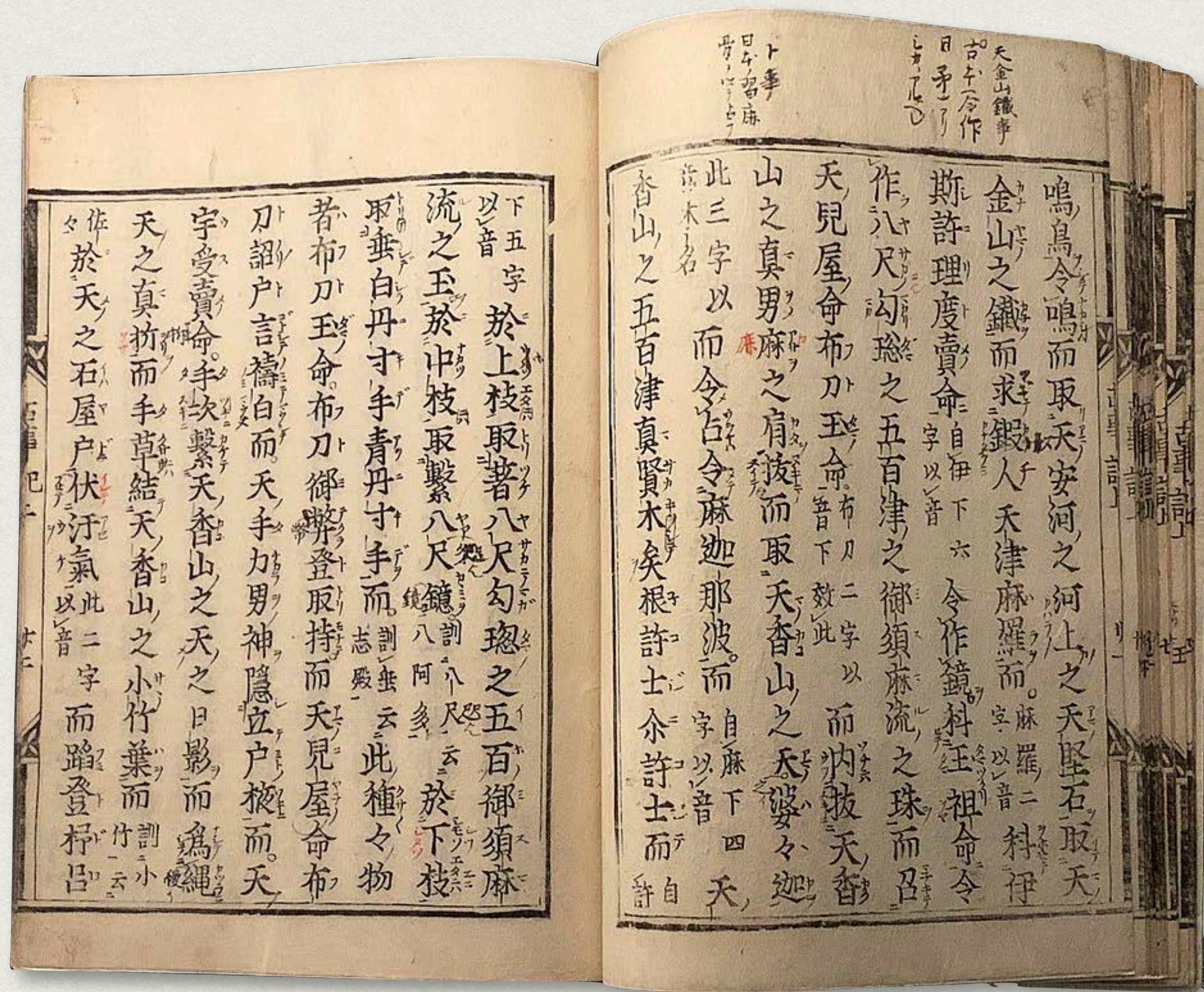
These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh Spirit*, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



Kojiki (Records of Ancient Matters)

Creation of Heaven and Earth: In the beginning, the cosmos was in a state of chaos. The light and clear parts rose to form heaven, while the heavy and turbid parts descended to form the earth.

Separation of the Heavenly and Earthly Energies: This separation resulted in the formation of distinct realms, with the ethereal "Yo" (heavenly) and the dense "In" (earthly) elements becoming distinct.

Emergence of the First Deities: From the chaotic mass, the first deities emerged, including Amenominakanushi, Takamimusubi, and Kamimusubi, often referred to as the "Kotoamatsukami" or "Heavenly Deities."

Birth of Izanagi and Izanami: These two deities were tasked with creating the land. They stood on the Floating Bridge of Heaven and stirred the ocean with a jeweled spear, causing the first island, Onogoroshima, to form.

Creation of the Islands of Japan: Izanagi and Izanami descended to the newly formed island and continued to create more islands, forming the archipelago of Japan.

Birth of Additional Deities: Izanagi and Izanami gave birth to numerous other deities, representing various natural elements and phenomena, such as wind, trees, mountains, and rivers.

Separation of the Sun and Moon: The myth also includes the separation of celestial bodies, such as the sun and moon, with the sun goddess Amaterasu and the moon god Tsukuyomi taking their places in the heavens.

VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

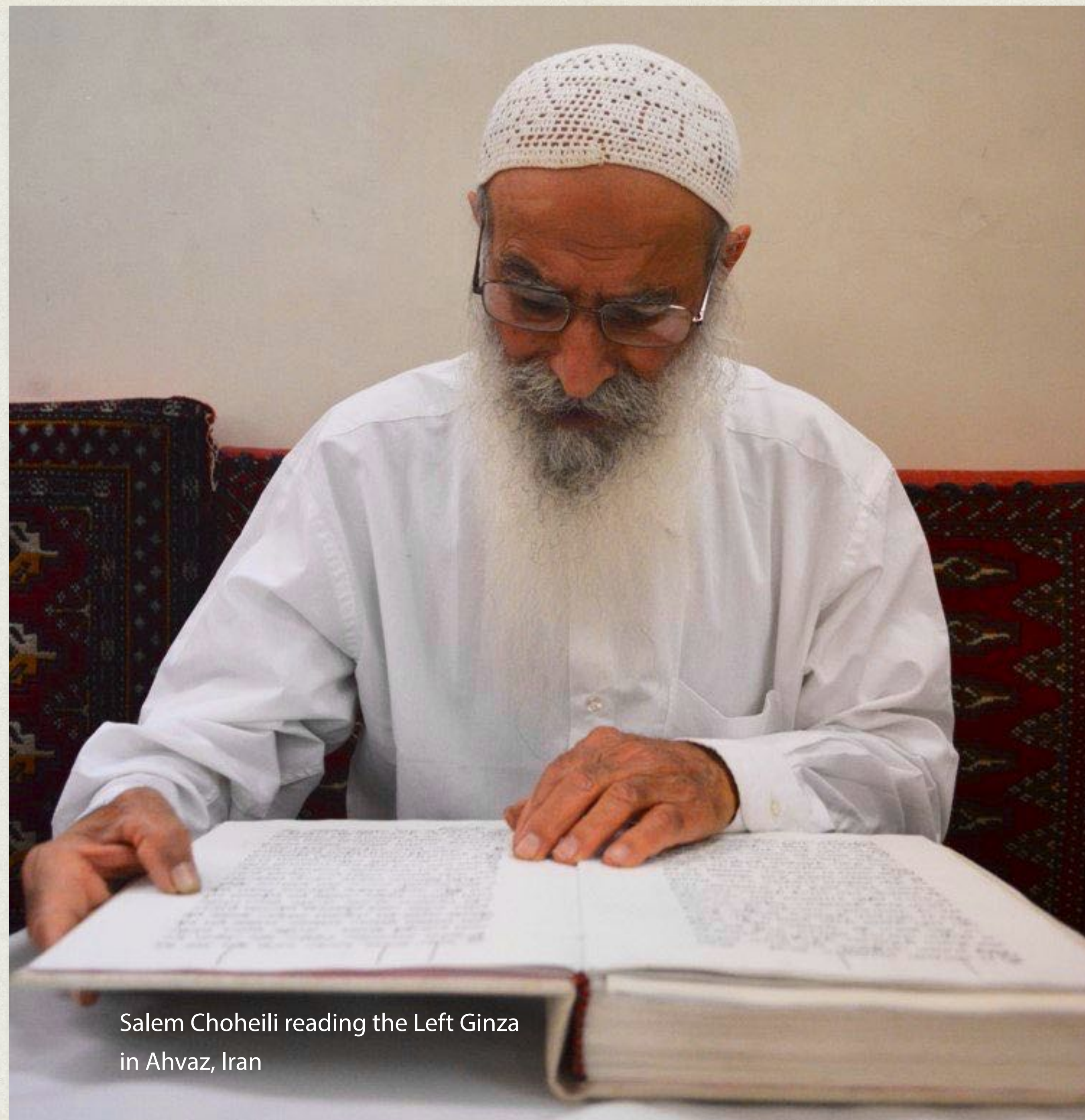
These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

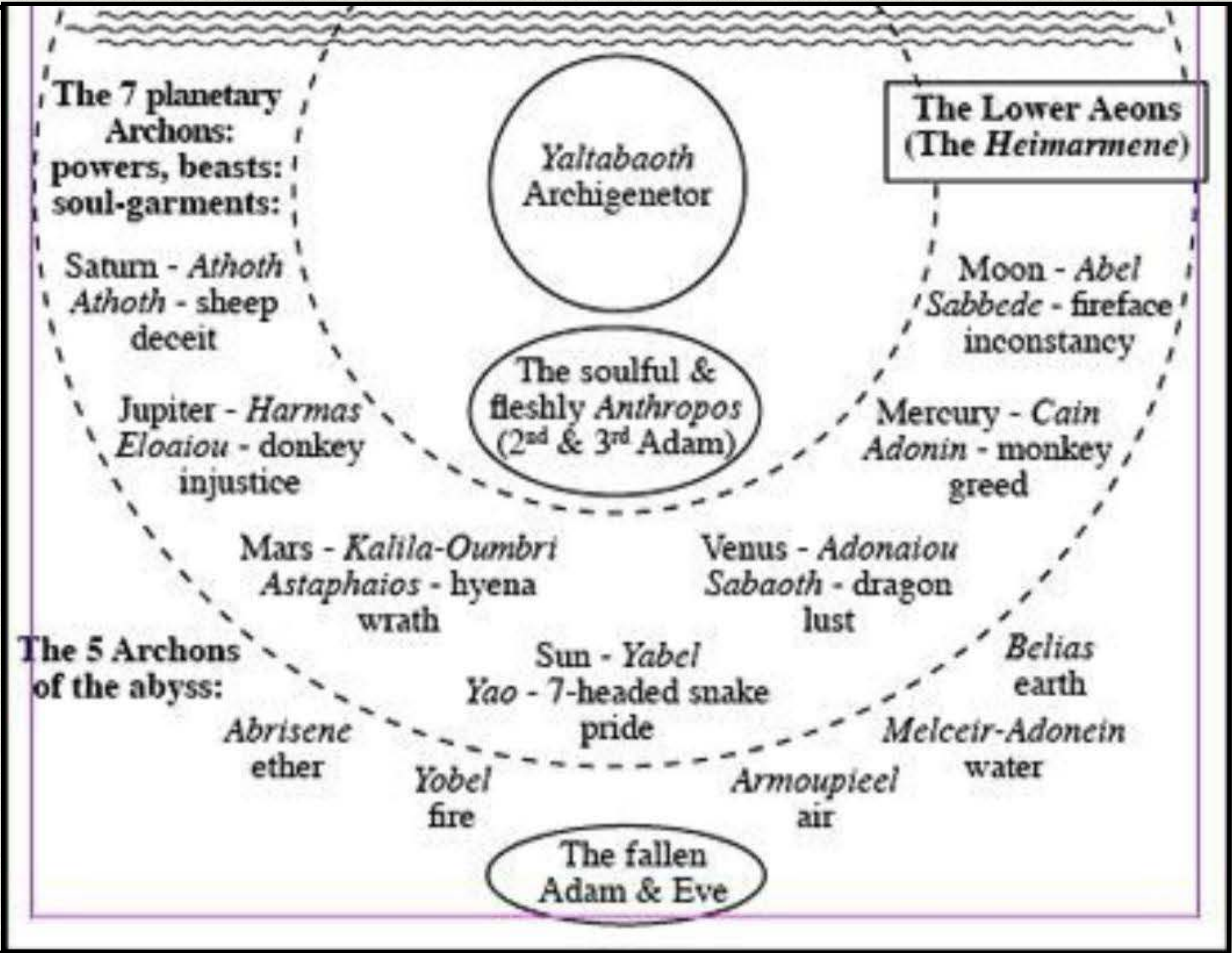
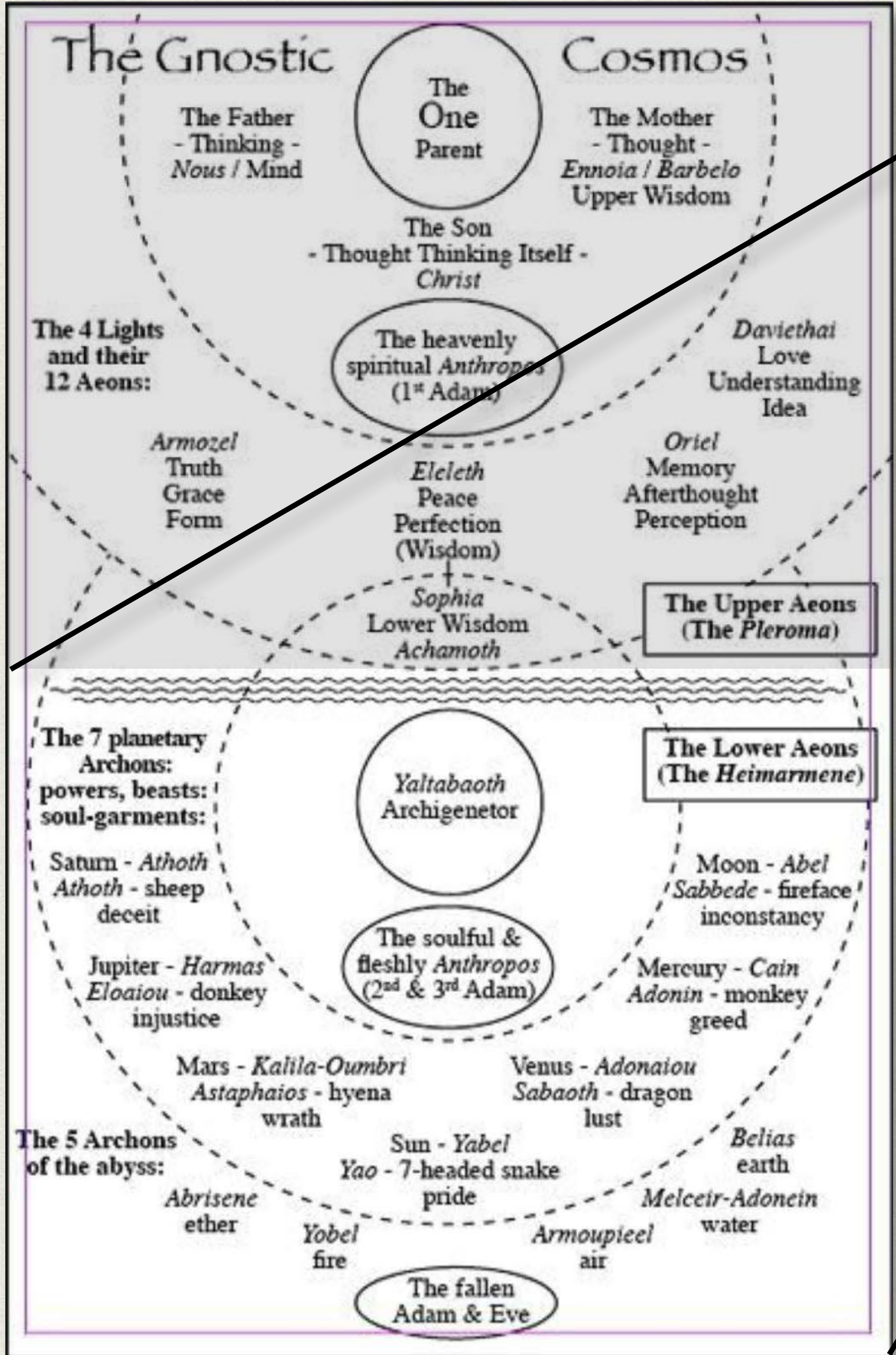
(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh Spirit*, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



Salem Choheili reading the Left Ginza
in Ahvaz, Iran



Spirit of Darkness: Represents ignorance and the absence of light.

Spirit of Chaos: Embodies disorder and confusion.

Spirit of Deception: Symbolizes falsehood and deceit.

Spirit of Destruction: Associated with ruin and annihilation.

Spirit of Fear: Represents terror and anxiety.

Spirit of Hatred: Embodies enmity and hostility.

Spirit of Lust: Symbolizes uncontrolled desire and passion.

VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



Kuni-no-Tokotachi

VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



Kuraokami no Kami

VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



Konohana Sakuya-hime

VERSE 1

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

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

From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate the *seven creations*, just as in the Codex Nazaraeus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the noncreating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were one; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh Spirit*, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

VERSE 1

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

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

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The Seventh Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

VERSE 1

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

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

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The Seventh Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

VERSE 1

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

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

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The Seventh Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

VERSE 1

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

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

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The Seventh Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

VERSE 1

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

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

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The Seventh Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



jāl (72%)

Water - The Fluid
Computer



prithvi (12%)

Earth - The Basis of
Physicality



vāyu (6%)

Air - The Carrier of
Prana



agnī (4%)

Fire - The Fuel for
Life Process



ākāsh ∞

Ether - The Fabric of
Creation

Seven Creations in the Purānas

Mahattattva or Universal Soul: The first creation, where the cosmic intelligence (Mahattattva) and the universal soul are created.

Tanmatras: The second creation involves the subtle elements (Tanmatras) that give rise to the senses and the basic building blocks of the universe.

Bhutas: The third creation is the creation of the gross elements (Bhutas), such as earth, water, fire, air, and ether.

Aindriyaka or Vaikarika: The fourth creation involves the creation of the sense organs and the mind, allowing beings to perceive and interact with the world.

Tiryaksrotas: The fifth creation is the creation of lower animals, beings that are instinct-driven and lack higher consciousness.

Urdhvasrotas: The sixth creation involves the creation of divine beings or celestial entities, often referred to as Devas or gods.

Arvaksrotas (Man): The seventh creation is the creation of humans, known as Arvaksrotas. Humans are endowed with intellect and the ability to achieve higher consciousness and spiritual growth.

VERSE 1

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

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

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The Seventh Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestrial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order:—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Isu no gai no Kami*; and (b) *Ekū gai no Kami*, the female, fair and weaker or more delicate Being. Then, the:

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally:—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).



VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with *Atoms*, the *Natures* of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in Brahmā's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

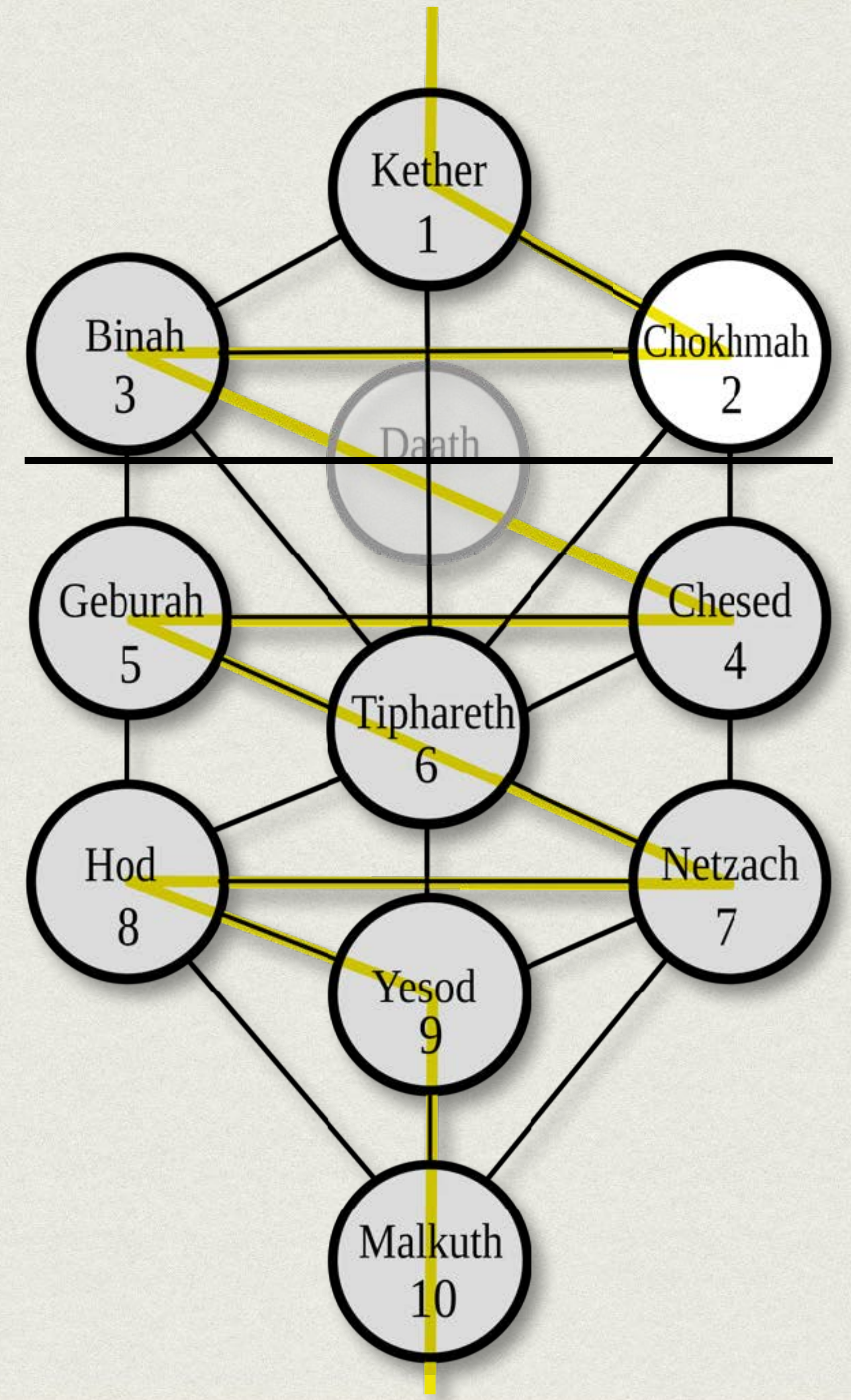
* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmā's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

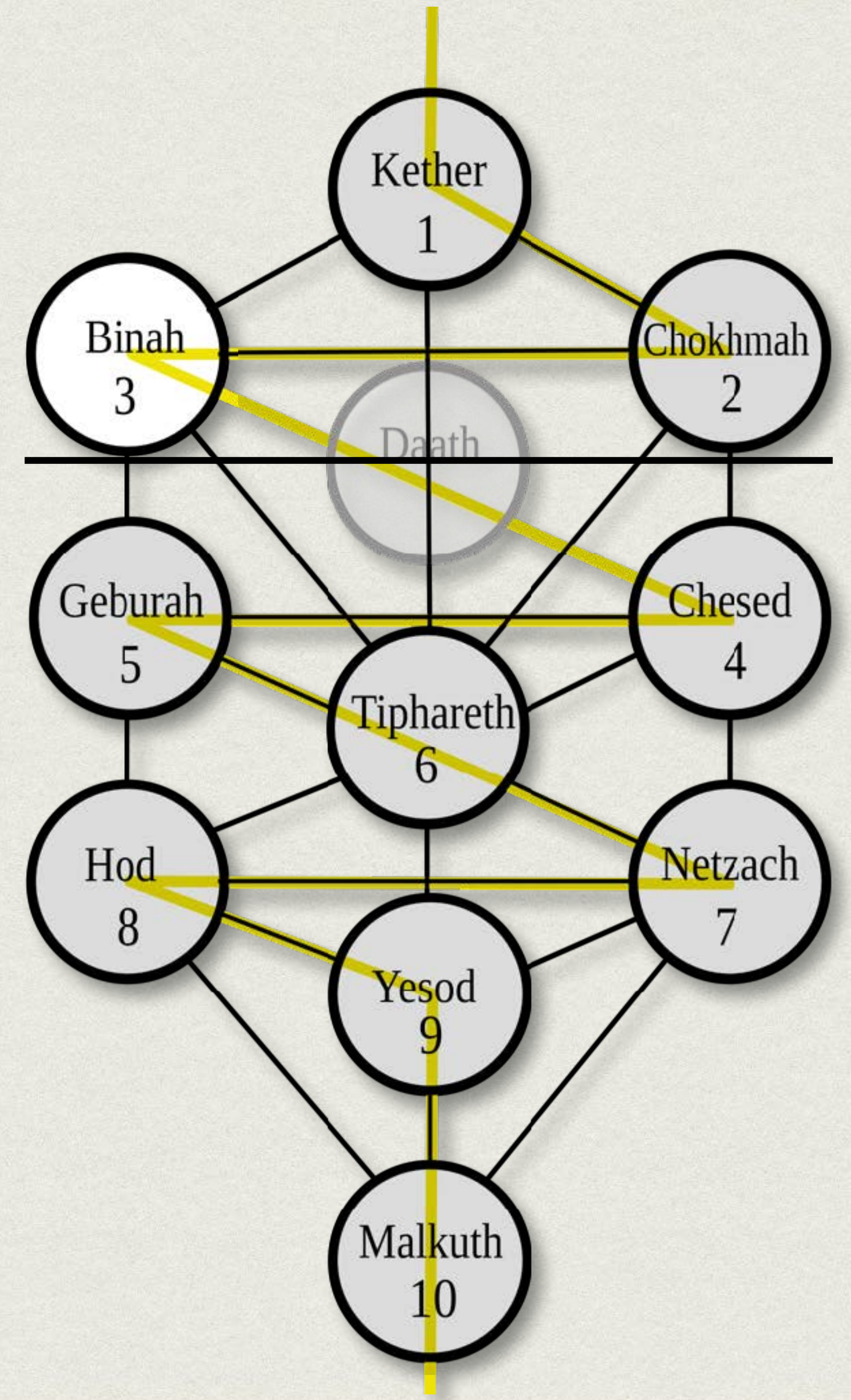
The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. Leo Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 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.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. Scorpio Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. Capricorn Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. Sagittarius Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. Aquarius The Moon– Violet	None [Instinctual selfishness]	1



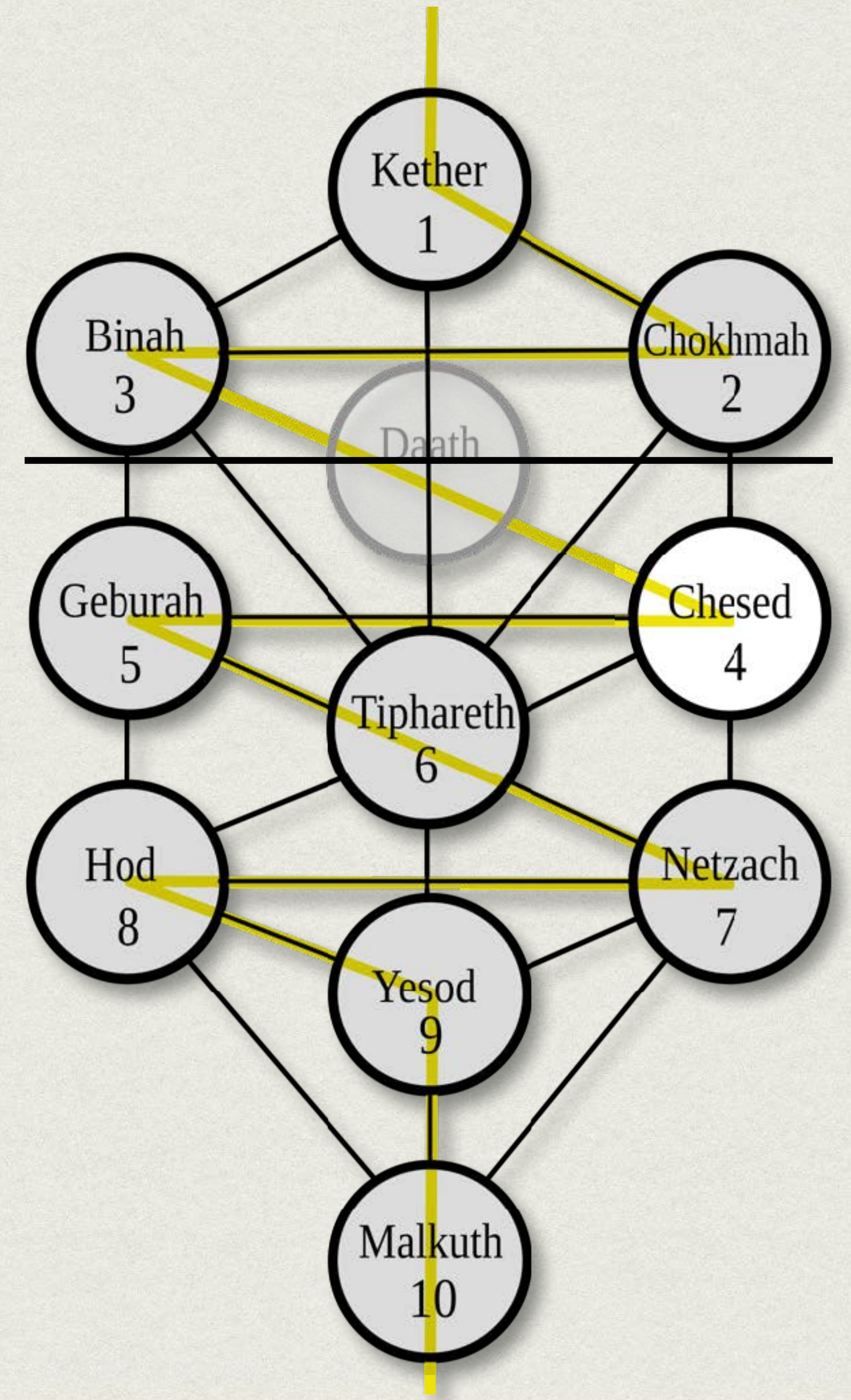
The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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. The #'s for CH's 1-7 listed below are from EA36. 6-1-7</i>	1. Leo Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453. 7-2-6</i>	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40. Lords of Sacrifice and Love. EA41. 8-3-5</i>	3. Libra Saturn– Green– Throat Center	Jnanashakti– Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame 9-4-4</i>	4. Scorpio Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links, 10-5-3</i>	5. Capricorn Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders 11-6-2</i>	6. Sagittarius Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders 12-7-1</i>	7. Aquarius The Moon– Violet	None [Instinctual selfishness]	1



The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. Leo Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 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.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. Scorpio Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. Capricorn Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. Sagittarius Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. Aquarius The Moon– Violet	None [Instinctual selfishness]	1



VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

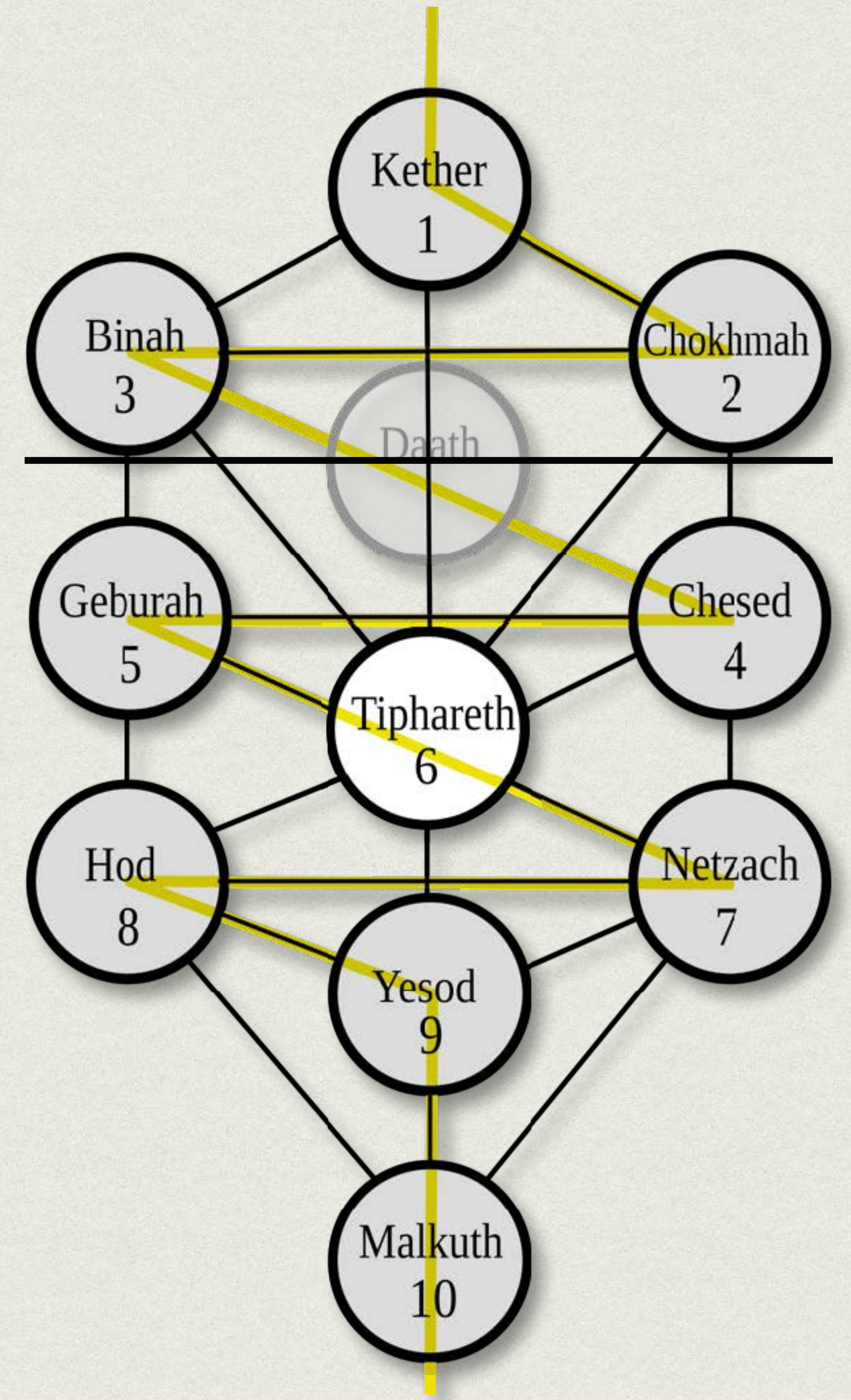
* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. <i>Leo</i> Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. <i>Virgo</i> Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 8-3-5	3. <i>Libra</i> Saturn– Green– Throat Center	Jnanashakti– Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. <i>Scorpio</i> Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. <i>Capricorn</i> Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. <i>Sagittarius</i> Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. <i>Aquarius</i> The Moon– Violet	None [Instinctual selfishness]	1



VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

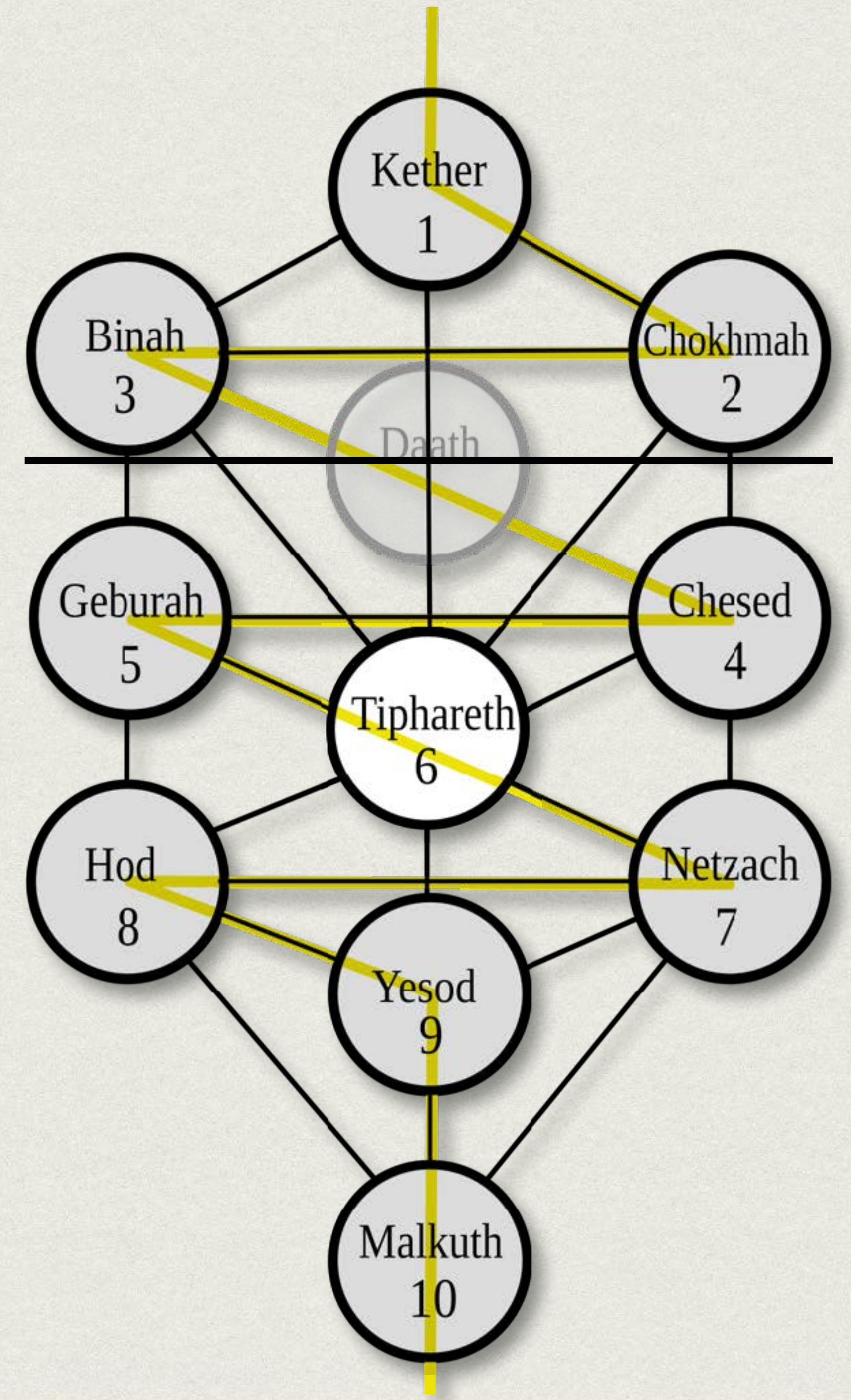
* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. <i>Leo</i> Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. <i>Virgo</i> Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 8-3-5	3. <i>Libra</i> Saturn– Green– Throat Center	Jnanashakti– Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. <i>Scorpio</i> Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. <i>Capricorn</i> Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. <i>Sagittarius</i> Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. <i>Aquarius</i> The Moon– Violet	None [Instinctual selfishness]	1



FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY

G. DE PURUCKER

*Commentary and Elucidation of
H. P. Blavatsky's "The Secret Doctrine"*

For instance, the principle of manas is septenary. It has its own atman, its buddhi, and its manas — the manas-manas, which is its own particular essence or swabhava; next, its kama or desire principle; then its vital essence; then its garment, its linga-sarira, or model-body, so to say, that which gives it its own particular shape and conformation according to the qualities of that plane; and finally its sthula-sarira, or lowest portion or vehicle or carrier or bearer.
—Fundamentals of Esoteric Philosophy:448

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

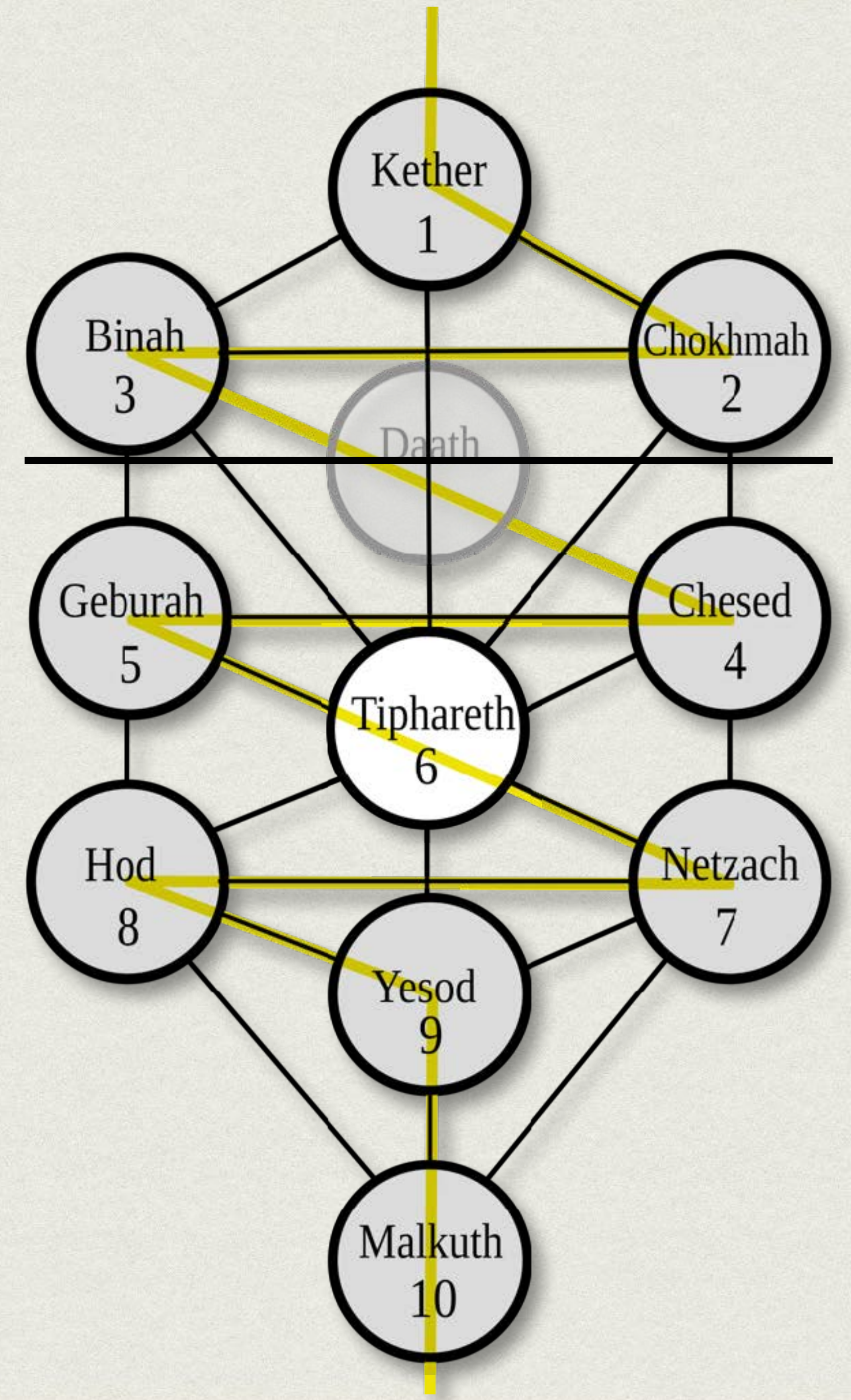
* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. <i>Leo</i> Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. <i>Virgo</i> Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 8-3-5	3. <i>Libra</i> Saturn– Green– Throat Center	Jnanashakti– Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. <i>Scorpio</i> Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. <i>Capricorn</i> Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. <i>Sagittarius</i> Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. <i>Aquarius</i> The Moon– Violet	None [Instinctual selfishness]	1



VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with *Atoms*, the *Natures* of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of **the hereditary transmission of faculties and all the inherent qualities in man.**

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with *Atoms*, the *Natures* of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:

(d) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

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

*It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

VERSE 1

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

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

*It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

VERSE 1

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

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

*It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

VERSE 1

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

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

*It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

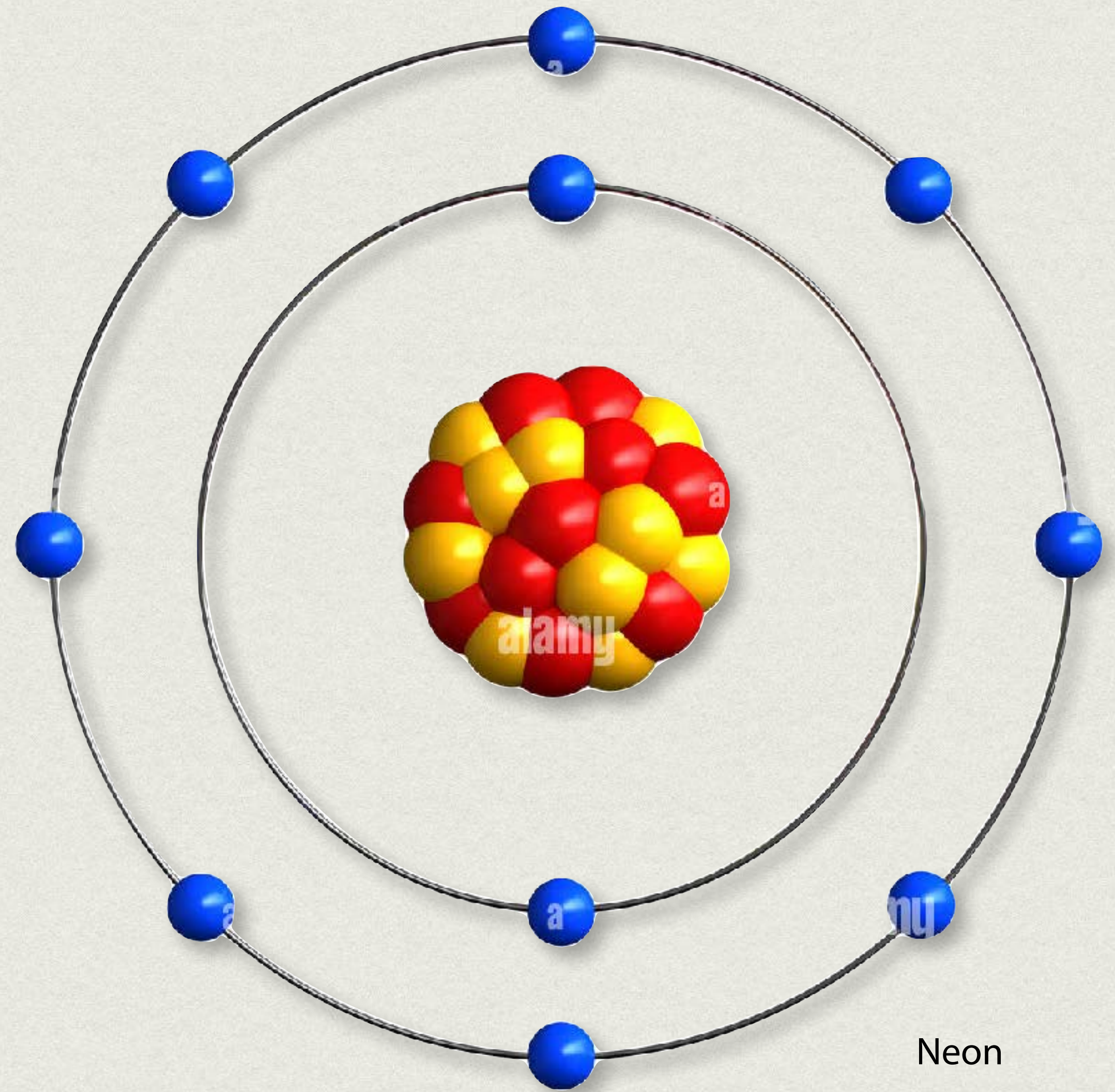
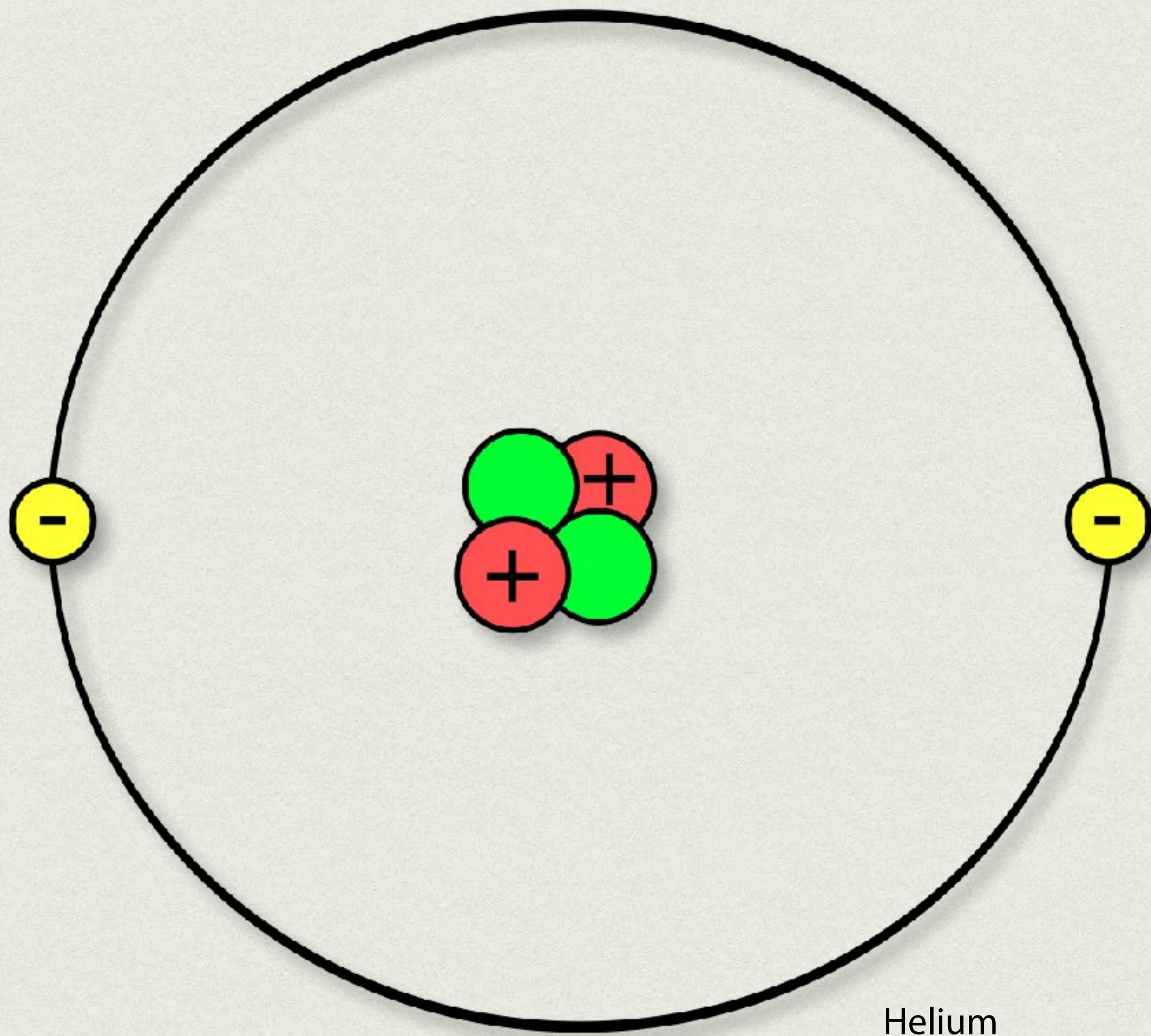
Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—



VERSE 1

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

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

*It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rufas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rufas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher noumenon—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

VERSE 1

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

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

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(d) The *Third* order corresponds to the Atma-Buddhi-Manas: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man.

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:

(d) The *Third* order corresponds to the *Atma Buddhi Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary† host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Diyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but nomenclal homogeneous Elements the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the *Asuras* born in *Brahmâ's* first body—

which turned into "Night"—are septenary, *i.e.*, divided like the *Pitris* into seven classes, three of which are *arupa* (bodiless) and four with bodies. (See *Vishnu Purâna*, Book I.) They are in fact more truly our *Pitris* (ancestors) than the *Pitris* who projected the first physical men. (See Book II.)

VERSE 1

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

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

†The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Diyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but nomenclal homogeneous Elements the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our *Pitris* (ancestors) than the Pitris who projected the first physical men. (See Book II.)

VERSE 1

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

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

†The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

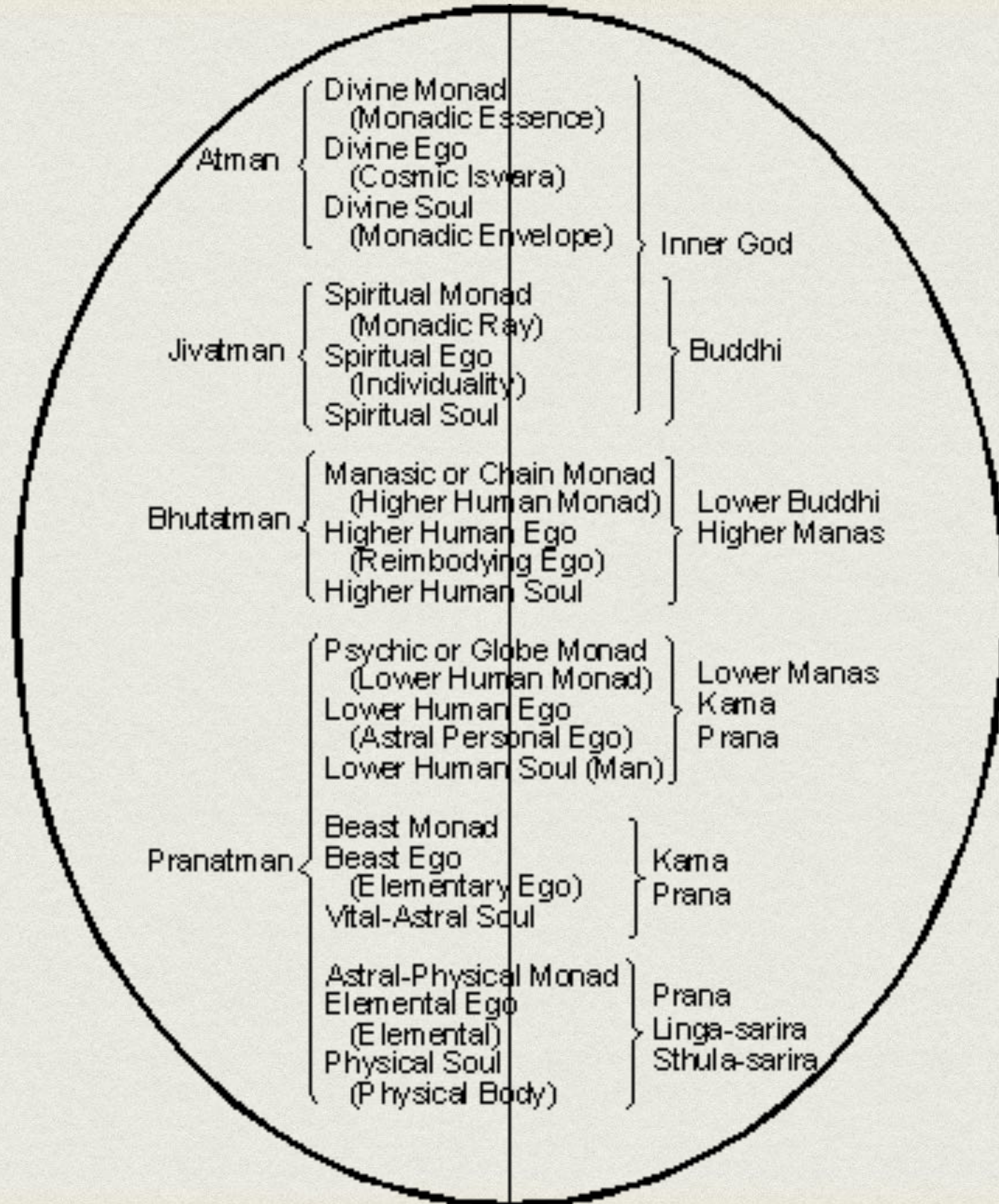
(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but nomenclal homogeneous Elements the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our *Pitris* (ancestors) than the Pitris who projected the first physical men. (See Book II.)



VERSE 1

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

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

†The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Diyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but nomenclal homogeneous Elements the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our *Pitris* (ancestors) than the Pitris who projected the first physical men. (See Book II.)



Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian Asura was always regarded as sevenfold. This fact, combined with the name Mazdhâ, as above, which makes of the sevenfold Asura the "Lord," or "Lords" collectively "who bestow Intelligence," connects the Amshaspends with the Asuras and with our incarnating Dhyān Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldea, and every other country. -SD2:92



Embracing the Asura "Marga"

The so-called "Demons" [asuras]— who are (esoterically) the Self-asserting and (intellectually) active Principle — are the positive poles of creation; hence, the first produced. This is in brief the process as narrated allegorically in the Purânas. *"Having concentrated his mind into itself and the quality of darkness pervading Brahmâ's assumed body, the Asuras, issuing from his thigh, were first produced; after which, abandoning this body, it was transformed into night."*

Primarily in the Rig-Veda, the "Asuras" are shown as spiritual divine beings; their etymology is derived from *asu* (breath), the "Breath of God," and they mean the same as the Supreme Spirit or the Zoroastrian Ahura. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmâ's thigh, and that their name began to be derived from "a" privative, and *sura*, god, or "not-a-god", and thus became the enemies of the gods. -SD2:59

VERSE 1

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

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

†The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony :

(d) The *Third* order corresponds to the *Atma Buddhi Manas* : Spirit, Soul and Intellect, and is called the "Triads."

(e) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its *Dhyanis* and *Atoms*—analogy being its first law. As seen above, the very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but nomenclal homogeneous Elements the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists ; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dharma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* the Being to whose essence it belongs ; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

which turned into "Night"—are septenary, i.e., divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our *Pitris* (ancestors) than the Pitris who projected the first physical men. (See Book II.)



They would not, simply because they could not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. –SD2:94

A Pitri

VERSE 1

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

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

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note infra.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile."

intellectual Being. For the latter are the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note infra.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(i) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity which turned into "Night"—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

VERSE 1

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

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

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note infra.)

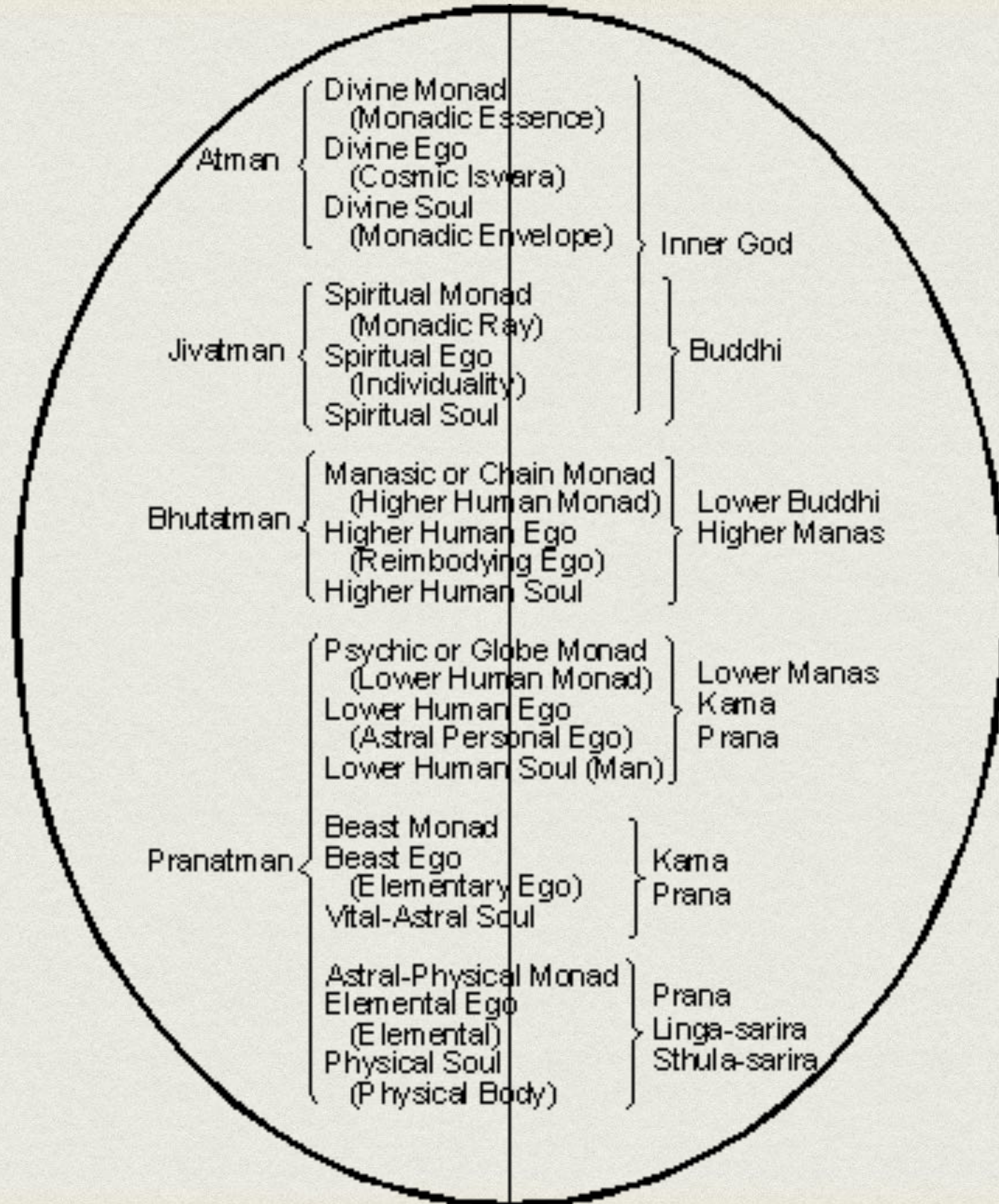
(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile."

intellectual Being. For the latter are the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note infra.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: *Sebakh* or *Sevekh* "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or *Manas*, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(1) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity which turned into "Night"—are septenary, *i.e.*, divided like the *Pitris* into seven classes, three of which are arupa (bodiless) and four with bodies. (See *Vishnu Purâna*, Book I.) They are in fact more truly our *Pitris* (ancestors) than the *Pitris* who projected the first physical men. (See Book II.)



VERSE 1

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

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

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note *infra*.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile."

intellectual Being. For the latter are the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note *infra*.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(1) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity which turned into "Night"—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

VERSE 1

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

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

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note *infra*.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile."

intellectual Being. For the latter are the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note *infra*.)

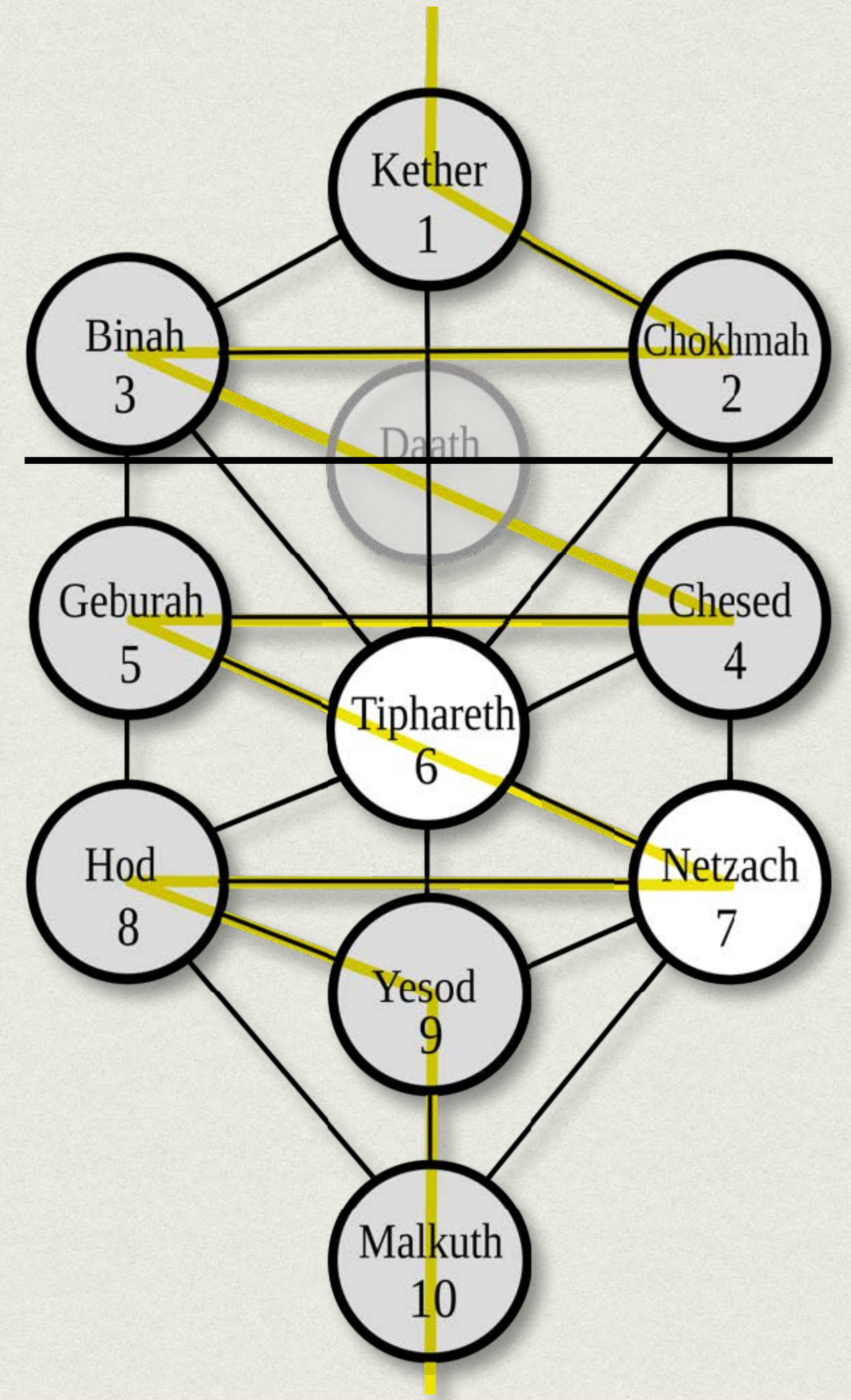
(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(1) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity which turned into "Night"—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)

The 7 Creative Hierarchies of the 2nd Solar System

6	I	<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.</i> <i>Symbol: Golden lotus w/ petals folded. EA38.</i> The #'s for CH's 1-7 listed below are from EA36. 6-1-7	1. Leo Sun [Uranus] Orange Head Center	Energy Types from 7 Constellations	
				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	<i>Divine Builders, (Conferring Soul), Bright-crested. SD1-453.</i> 7-2-6	2. Virgo Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40.</i> <i>Lords of Sacrifice and Love. EA41.</i> 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.	5
9	I V	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame</i> 9-4-4	4. Scorpio Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links,</i> 10-5-3	5. Capricorn Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	V I	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	6. Sagittarius Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	V II	<i>Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders</i> 12-7-1	7. Aquarius The Moon– Violet	None [Instinctual selfishness]	1



VERSE 1

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

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

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note *infra*.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile."

intellectual Being. For the latter are the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note *infra*.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(i) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity which turned into "Night"—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)



*“The word Makara”, says the author of “The Twelve Signs of the Zodiac,” “contains within itself the clue to its correct interpretation. The letter Ma is equivalent to No. 5, and Kara means hand. Now in Sanskrit Thribhujam means a triangle, bhujam or Karam (both synonyms) being understood to mean a side. So Makaram or Panchakaram means a Pentagon” — the five-pointed star or pentagon representing the five limbs of man.**

* What is the meaning and the reason of this figure ?
Because, Manas is the fifth principle, and because the pentagon is the symbol of Man — not only of the five-limbed, but rather of the thinking, conscious man.

VERSE 1

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

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

The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note infra.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile."

intellectual Being. For the latter are the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (See text and note infra.)

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man—whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(1) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity which turned into "Night"—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our Pitris (ancestors) than the Pitris who projected the first physical men. (See Book II.)