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TRANSACTIONS
OF
THE BLAVATSKY LODGE
OF THE
THEOSOPHICAL SOCIETY.

DISCUSSIONS ON THE STANZAS OF THE FIRST VOLUME
OF
THE SECRET DOCTRINE.

PART II.

STANZAS II TO IV (SLOKAS 1 TO 5).

FEBRUARY AND MARCH, 1889.

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[The following transactions are compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, from January 10th to June 20th, 1889, being somewhat condensed from the original discussions.]

“The Secret Doctrine” being based upon the archaic stanzas of the “Book of Dzyan,” and these being too abstruse for most of the new students of Esoteric philosophy, the members of the “B. L. of the T. S.” agreed to devote the debates of the weekly meetings to each stanza and sundry other metaphysical subjects.

The questions were put by members who, for the most part, supported their objections and exceptions on modern scientific grounds, and assumed logical deductions based thereon. As such objections are generally the common property of students of “The Secret Doctrine,” it has been judged unnecessary to incorporate them in full so that their substance alone has been retained. The answers in all cases are based on the shorthand Reports, and are those of Esoteric Philosophy as given by H. P. B. herself.]

V.

Meeting held at 17, Lansdowne Road, London, W., on February 7th, 1889;
MR. W. KINGSLAND *in the chair.*

STANZA II. (*continued.*)

Sloka (3). THE HOUR HAD NOT YET STRUCK? THE RAY
HAD NOT YET FLASHED INTO THE GERM; THE
MATRI-PADMA (*mother lotus*) HAD NOT YET SWOLLEN.

“The Ray of the ‘ever-darkness’ becomes, as it is emitted, a ray of effulgent life, and flashes into the ‘germ’—the point in the Mundane Egg, represented by matter in its abstract sense.”

Q. Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?

A. Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle. Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE the first number. This number descending, produces Two, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahmā-Vāch-Virāj in the Hindu Philosophy and Kether-Chochmah-Binah in the Zohar. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent Thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.

Q. What is Ever-Darkness in the sense used here?

A. Ever-Darkness means, I suppose, the ever-unknowable mystery, behind the veil—in fact, Parabrahm. Even the Logos can see only Mulaprakriti, it cannot see that which is beyond the veil. It is that which is the “Ever-unknowable Darkness”.

Q. What is the Ray in this connection?

A. I will recapitulate. We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first

possible conception in our minds of the invisible Logos. "Ever-Darkness" is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg.

Q. What, then, are the stages of manifestation ?

A. The first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the Zohar, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos—in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the Zohar are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.

Q. Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg ?

A. Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form.

Q. May Abstract Form be called the first manifestation of the eternal female principle ?

A. It is the first manifestation not of the female principle, but of the Ray which proceeds from the central point which is perfectly sexless. There is no eternal female principle, for this Ray produces that which is the united potentiality of both sexes but is by no means either male or female. This latter differentiation will only appear when it falls into matter, when the Triangle becomes a Square, the first Tetraktys.

Q. Then the Mundane Egg is as sexless as the Ray ?

A. The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.

Matter, by convenience of metaphor, only, is regarded as feminine, because it is receptive of the rays of the sun which fecundate it and so produce all that grows on its surface, *i.e.*, on this the lowest plane. On the other hand primordial matter should be regarded as substance, and by no means can be spoken of as having sex.

Thus the Egg, on whatever plane you speak of, means the ever-existing

undifferentiated matter which strictly is not matter at all but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by "atoms" the primordial divine Units, not the "atoms" of modern Science.

Similarly the "Germ" is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose centre is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahmā, though on every plane it has a different name.

Q. Is the Matri-Padma the eternal or the periodical Egg?

A. The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.

Sloka (4). HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA.

"But as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos or the male aspect of the Anima Mundi, Alaya)—its heart opens."*

Q. Does not the Fohatic impress of the Divine Thought apply to a later stage of differentiation?

A. Fohat, as a distinct force or entity, is a later development. "Fohatic" is an adjective and may be used in a more wide sense; Fohat, as a substantive, or Entity, springs from a Fohatic attribute of the Logos. Electricity cannot be generated from that which does not contain an electric principle or element. The divine principle is eternal, the gods are periodical. Fohat is the Sakti or force of the divine mind; Brahmā and Fohat are both aspects of the divine mind.

Q. Is it not the intention in the Commentaries to this Stanza to convey some idea of the subject by speaking of correspondences in a much later stage of evolution?

A. Exactly so; it has several times been stated that the Commentaries on the First Volume are almost entirely concerned with the evolution of the solar system only. The beauty and wisdom of the Stanzas consist in this, that they may be interpreted on seven different planes, the last

* Vol. I. p. 58.

reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross and physical aspect, the process which takes place on the first or purely spiritual plane. I may state here once for all that the first Stanzas treat of the awakening from Pralaya and are not concerned with the Solar system alone, while Vol. II. deals only with our Earth.

Q. Can you say what is the real meaning of the word Fohat ?

A. The word is a Turanian compound and its meanings are various. In China *Pho*, or *Fo*, is the word for "animal soul", the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanscrit "Bhu", meaning existence, or rather the essence of existence. Now Swayambhu means Brahmâ and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.

Q. How is it that Horus and the other "Son-Gods" are said to be born "through an immaculate Mother" ?

A. On the first plane of differentiation there is no sex—to use the term for convenience' sake—but both sexes exist potentially in primordial matter. Matter is the root of the word "mother" and therefore female; but there are two kinds of matter. The undifferentiated, primordial matter is not fecundated by some act in space and time, fertility and productiveness being inherent in it. Therefore that which emanates or is *born* out of that inherent virtue is not born from, but through, it. In other words, that virtue or quality is the sole cause that this something manifests through its vehicle; whereas on the physical plane, Mother-matter is not the active cause but the passive means and instrument of an independent cause.

In the Christian doctrine of the Immaculate Conception—a materializing of the metaphysical and spiritual conception—the mother is first fecundated by the Holy Ghost and the Child born from, and not through, her. "From" implies that there is a limited and conditioned source to start from, the act having to take place in Space and Time. "Through" is applicable to Eternity and Infinity as well as to the Finite. The Great Breath thrills through Space, which is boundless, and is *in*, not *from*, eternity.

Q. How does the Triangle become the Square, and the Square the six-faced Cube ?

A. In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line—the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. • Kabalistically Kether, or Sefhira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat*, in the Hindu Purânas, and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys*, as also the lower Tetrad. This number contains both the productive and produced numbers. The Duad doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad. From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

Q. Then how does the Square become the six-faced Cube ?

A. The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said “Once One, Twice Two, and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad; divine light resting on it, makes the abstract Cube”.

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles or the Pythagorean seven properties in man. See the excellent explanation given of this in Mr. R. Skinner's *Source of Measures*.

“Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The ‘Son’ of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle—Matter in its infinitude) is born again on Earth as the son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present and future—for Jehovah or Jod-He-Vau-He is androgyne, or both male and female. Above, the ‘Son’ is the whole Kosmos; below, he is Mankind. The Triad or Triangle becomes the Tetraktys, the sacred Pythagorean number, the perfect Square and six-faced Cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (The Lesser Face); or, as the Kabalists have it, the ‘Ancient of Days’ descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the lap of Maya, the Great Illusion, and between itself and the Reality has the Astral Light, the great deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue.”*

* Vol. I. p. 60.

That is to say, the Logos becomes a Tetragrammaton; the Triangle, or the Three becomes the Four.

Q. Is the Astral Light used here in the sense of Maya?

A. Certainly. It is explained further on in the *Secret Doctrine* that practically there are only four planes belonging to the planetary chains. The three higher planes are absolutely *Arupa* and outside our comprehension.

Q. Then the Tetraktys is entirely different from Tetragrammaton?

A. The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of *Genesis* we have a clue to the discovery of this lower Tetragrammaton. We there find Adam, Eve, and Jehovah who becomes Cain. The further extension of Humanity is symbolised in Abel, as the human conception of the higher. Abel is the daughter and not the son of Eve, and symbolises the separation of the sexes; while the murder of Abel is symbolical of marriage. The still more human conception is found at the end of the fourth Chapter, when speaking of Seth, to whom was born a son Enos, after which men began—not, as translated in *Genesis*, to “call upon the Lord”—but to be called *Jod-He-Vah*, meaning males and females.

The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the *Tetraktys* and Tetragrammaton:

Q. Tetraktys appears to be used here in two entirely different senses?

The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quaternary, the man of flesh or matter.

VI.

*Meeting held at 17, Lansdowne Road, London, W., on February 14th, 1889 ;
Mr. W. KINGSLAND in the chair.*

STANZA III.

Sloka (1). THE LAST VIBRATION OF THE SEVENTH ETERNITY
THRILLS THROUGH INFINITUDE. THE MOTHER
SWELLS, EXPANDING FROM WITHIN WITHOUT
LIKE THE BUD OF THE LOTUS.

“The seemingly paradoxical use of the sentence ‘Seventh Eternity’, thus dividing the invisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal time, and a conditioned one (Khandakāla). One is the abstraction or noumenon of infinite Time (Kāla) the other its phenomenon appearing periodically as the effect of MAHAT (the universal Intelligence limited by Manvantaric duration).”*

Q. Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos ?

A. Certainly it cannot do so earlier. But “the seventh vibration” applies to both the First, and to the manifested Logos—the first out of Space and Time, the second, when Time has commenced. It is only when “the mother swells” that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. “The last vibration of the Seventh Eternity” is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The “Father and the Son” are one in all the world Theogonies; hence, the expression corresponds to the appearance of both the unmanifested and the manifested Logos, one at the beginning, the other at the end, of the “Seventh Eternity”.

* Vol. I. p. 62.

Q. Can you, then, speak of Time as existing from the appearance of the Second or Unmanifested-Manifested Logos?

A. Assuredly not, but from the appearance of the Third. It is here that the great difference between the two lies, as just shown. The "last vibration" begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i.e.*, periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, *i.e.*, becomes the "Word" made flesh—with the Third.

Q. How do the terms "Radiation" and "Emanation" differ in the Secret Doctrine?

A. They express, to my mind, two entirely different ideas, and are the best apologies for the original terms that could be found; but if the ordinary meanings are attached to them the idea will be missed. Radiation is, so to say, the unconscious and spontaneous shooting forth, the action of a something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously. An orthodox Occultist goes so far as to say that the smell of a flower emanates from it "consciously"—absurd as it may seem to the profane. Radiation *can* come from the Absolute; Emanation *cannot*. One difference exists in the idea that Radiation is sure, sooner or later, to be withdrawn again while Emanation runs into other emanations and is thoroughly separated and differentiated. Of course at the end of the cycle of time emanation will also be withdrawn into the One Absolute; but meanwhile, during the entire cycle of changes emanation will persist. One thing emanates from the other, and, in fact, from one point of view, emanation is equivalent to Evolution; while "radiation" represents to my mind—in the precosmic period, of course—an instantaneous action like that of a piece of paper set on fire under a burning glass, of which act the Sun knows nothing. Both terms, of course, are used for want of better.

*Q. What is meant by prototypes existing in the Astral Light?**

A. Astral Light is here used as a convenient phrase for a term very little understood, viz: "the realm of Akâsa, or primordial Light manifested through the divine Ideation". The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the

* Vol. I. p. 63.

ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akâsa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, "seven fields". The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the "Light which shineth in darkness and the darkness comprehended it not" of St. John's Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyān Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasa-putras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akâsa begins.

There is one great difference between the Astral Light and the Akâsa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round.

Q. Then do the prototypes exist on a plane higher than that of the Astral Light ?

A. The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets". Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

Q. And what is the Akâsa proper ?

A. The Akâsa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Achamoth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ildabaoth. (*Sophia Achamoth must not be confounded with the divine Sophia.*) We may compare the Akâsa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the

astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, &c.

Q. But how does this account for the endless varieties of the Vegetable Kingdom ?

A. The different variations of plants, &c., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own freewill, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediæval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Q. What is the difference between an Elemental and a Dhyani Chohan or Dhyani Buddha ?

A. The difference is very great. Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms of nature—the mineral and the vegetable—in which they *inmetalize* and *inherbalize*, so to speak. The Hindu term *Deva* may be applied to them, but not that of *Dhyani Chohan*. The former have a kind of Kosmic intelligence; but the latter are endowed with a supersensuous intellect, each of its kind. As to the Dhyani Buddhas, they belong to the highest Divine (or omniscient) Intelligences, answering best, perhaps, to the Roman Catholic Archangels.

Q. Is there an evolution of types through the various planes of the Astral Light ?

A. You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that, which Aristotle called the “privation of matter” exists beforehand, in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and develop-

ment of form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyan Chohans who trace out and plan the growth of the tree.

Q. What is the real meaning of Manvantara or rather Manu-antara ?

A. It means really "Between two Manus", of which there are fourteen in every "Day of Brahmâ", such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages", Mahayugas. When the word "Manu" is analysed it is found that Orientalists state that it is from the root "Man" to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes ?

A. Of both, since "human consciousness" is but a Ray of the Divine. Our *Manas*, or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and an *Agnishwatta* Ancestor. As "*Manu*" is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source. In the exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the *Manasa* of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Mahamanvantara ?

A. It is possible to say so, if you like.

Q. Is it possible to say that Manu is an individuality ?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the *Manasa*, and he is a single

consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the Purânas of the great Yogis that they gave birth, one to all the serpents, another to all the birds, &c. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the "Son of the Sun". For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

Q. We learn that the perfected humanity of one Round becomes the Dhyani-Buddhas and the guiding rulers of the next Manvantara. What bearing then has Manu on the hosts of the Dhyani-Buddhas ?

A. He has no bearing at all—in exoteric teachings. But I may tell you that the Dhyani-Buddhas have nothing to do with the lower practical work of the earth-plane. To use an illustration: the Dhyani-Buddha may be compared to a great ruler of any condition of life. Suppose that it were merely that of a house: the great ruler has nothing directly to do with the dirty work of a kitchen-maid. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more material until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of the *Secret Doctrine*, these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners.

Q. Then what do you mean by the term Manvantara, or as you have explained it Manu-antara, or "between two Manus" ?

A. It simply means a period of activity and is not used in any limited and definite sense. You have to gather from the context of the work you

are studying what the meaning of the Manvantara is, remembering also that what is applicable to a lesser period applies also to a greater, and conversely.

*Q. Is "Water" as used here purely symbolical or has it a correspondence in the evolution of the elements ?**

A. It is necessary to be very careful not to confuse the universal with the terrestrial elements. Nor again do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms "darkness" and "chaos" are used to denote the same "element". There are seven states of matter of which three are generally known, viz., solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus "water", the "hot and moist principle" of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term "water" as a subsequent "element" in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Akāsa, the one agent and universal element. Thus water is used here to denote matter in its precosmic state.

Q. What relation have the elements to the Elementals ?

A. The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, an Elemental (called Sylph, Salamander, Undine, etc.,) is of the quintessence of its special element. Every differentiation of substance and matter, evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

Q. Are the "Virgin-Egg" and the "Eternal Egg" the same thing, or are they different stages of differentiation ?

* Vol. I. p. 64.

A. The eternal egg is a pre-differentiation in a laya or zero condition; thus, before differentiation it can have neither attributes nor qualities. The "virgin egg" is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, *seems* to be so separated.

VII.

*Meeting held at 17, Lansdowne Road, London, W., on February 21st, 1889;
MR. W. KINGSLAND in the chair.*

STANZA III. (*continued*).

Sloka (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE; AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the "waters of space", with (to us) eternal darkness, in fact with Parabrahm. In short the whole *Sloka* refers to the "period" before there was any manifestation whatever. In the same way the Germ—the Germ is eternal, the undifferentiated atoms of future matter—is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with "vibration", which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in the *Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or, Absoluteness. Contrasted with eternal darkness the first Logos is certainly, Light; contrasted with the second or third, the manifested Logoi, the first is Darkness, and the others are Light.

Sloka (3). DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD-EGG.

Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle ?

A. However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable sub-divisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies ?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher. Thus we see that the Triangle is the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term "planes of non-being" .

A. In using the term "planes of non-being" it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyān-Chohans of the Solar System can have no conception of that which exists in higher systems, *i.e.*, on the second "septenary" Kosmic plane, which to the Beings of the ever *invisible* Universe is entirely subjective.

Sloka (4). (Then) THE THREE (Triangle) FALL INTO THE FOUR (Quaternary). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (Hiranyagarba), WHICH IN ITSELF IS THREE (the triple hypostases of Brahma, or Vishnu, the three Avasthas) CURDLES AND SPREADS IN MILKWHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg ? What is the Root that grows in the ocean of life ?

A. The radiant essence, luminous egg or Golden Egg of Brahmā, or

again, Hiranyagarba, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy—if I mistake not—the “One Life”, Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal “breath of life” or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.

“The Radiant Essence curdled and spread through the depths of Space.” From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms, or is it non-atomic?

A. In its precosmic state it is of course, non-atomic, if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or application to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than “radiant matter”. When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that “something”. We may perhaps call matter “crystallised ether”.

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical "churning of the ocean", and "cow of plenty" of the Hindus, and what correspondence is there between them and the "war in heaven"?

A. A process which begins in the state of "non-being," and ends with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmâ himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the "churning of the ocean" and the "war in heaven" is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this "war in heaven" is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be "war" or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is "war in heaven" and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment. At the "Churning of the Ocean" by the gods, the Nagas came and some stole of the Amrita—the water of Immortality,—and thence arose war between the gods and the Asuras, the *no-gods*, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect,—one out of the seven meanings. The war in heaven had also

immediate reference to the evolution of the intellectual principle in man-kind. This is the metaphysical key.

Q. Why are numbers so much used in the Stanzas ; and what is really the secret of their being so freely used in the World-Scriptures—in the Bible and in the Purānas, by Pythagoras and by the Aryan Sages ?

A. Balzac, the unconscious occultist of French literature, says some, where, “the Number is to Mind the same as it is to matter, an incomprehensible agent. But I would answer—perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL ; the breath which alone could organise the physical Kosmos, ‘where nought obtains its form but through the Deity, which is an effort of Number.’”* “God geometrizes” says Plato.

Q. In what sense can numbers be called Entities ?

A. When intelligent Entities are meant ; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside ?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom “As above so below”.

Q. But are the planes of “non-being” also Septenary ?

A. Most undeniably. That which in the *Secret Doctrine* is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect ; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

* Vol. i., p. 66.

VIII.

Meeting held at 17, Lansdowne Road, London, W., on February 28th, 1889;
Mr. W. KINGSLAND *in the chair.*

STANZA III. (*continued*).

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS
REMAIN, AND STILL OEAOHOO IS ONE.

Q. What is meant by saying that these remain ?

A. It means simply that whatever the plurality of manifestation may be, still it is all one. In other words these are all different aspects of the one element; it does not mean that they remain without differentiation.

“The curds are the first differentiation and probably refer to that cosmic matter which is supposed to be the origin of the ‘Milky Way’—the matter we know. This ‘matter’, which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisatva—this matter, radiant and cool, becomes at the first re-awakening of cosmic motion, scattered through space, appearing when seen from the earth, in clusters and lumps, like curds in thin milk. These are the seeds of future worlds, the ‘star-stuff’.”*

Q. Is it to be supposed that the Milky Way is composed of matter in a state of differentiation other than that with which we are acquainted ?

A. I thoroughly believe so. It is the store-house of the materials from which the stars, planets and other celestial bodies are produced. Matter in this state does not exist on earth; but that which is already differentiated and found on earth is also found on other planets and *vice-versâ*. But, as I understand, before reaching the planets from its condition in the Milky Way matter has first to pass through many stages of differentiation. The matter, for instance, within the Solar system is in an entirely different state from that which is outside or beyond the system.

Q. Is there a difference between the Nebulae and the Milky Way ?

A. The same, I should say, that there is between a highway road and the stones and mud upon that road. There must be, of course, a differ-

* Vol. i., p. 69.

ence between the matter of the Milky Way and that of the various Nebulæ, and these again must differ among themselves. But in all your scientific calculations and measurements it is necessary to consider that the light by which the objects are seen is a *reflected* light, and the optical illusion caused by the atmosphere of the earth renders it impossible that calculations of distances, &c., should be absolutely correct, in addition to the fact that it entirely alters observations of the matter of which the celestial bodies are composed, as it is liable to impose upon us a constitution similar to that of the earth. This is, at any rate, what the MASTERS teach us.

Sloka (6). THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*) AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. DARKNESS VANISHED AND WAS NO MORE. IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER.

Q. What are the various meanings of the term "fire" on the different planes of Kosmos?

A. Fire is the most mystic of all the five elements, as also the most divine. Therefore to give an explanation of its various meanings on our plane alone, leaving all the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father", and the manifesting light is God "the Son", and also the Sun. Fire—in the occult sense—is æther, and æther is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from that highest primordial æther down to the tiniest molecule in Space. MOTION is eternal per se, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or Life.

Motion

47

Buddhi
30

47

All cosmic phenomena were referred to by the Rosicrucians as "animated geometry". Every polar function is only a repetition of primeval polarity, said the Fire-Philosophers. For motion begets heat, and æther in motion is heat. When it slackens its motion, then cold is generated, for "cold is æther, in a latent condition". Thus the principal states of nature are three positive and three negative, synthesized by the primeval light. The three negative states are [1] Darkness; [2] Cold; [3] Vacuum or Voidness. The three positive are [1] Light (on our plane) [2] Heat; [3] All nature. Thus Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak, fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature. There is not a thing or a particle in the Universe which does not contain in it latent fire.

Q. Fire, then, may be regarded as the first Element ?

A. When we say that fire is the first of the Elements, it is the first only in the visible universe, the fire that we commonly know. Even on the highest plane of our universe, the plane of Globe A or G, fire is in one respect only the fourth. For the Occultist, the Rosecroix of the Middle Ages, and even the mediæval Kabalists, said that to our human perception and even to that of the highest "angels", the universal Deity is darkness, and from this Darkness issues the Logos in the following aspects, 25 [1] Weight [Chaos which becomes æther in its primordial state]; [2] Light; [3] Heat; [4] Fire.

Q. In what relation does the Sun, the highest form of Fire we can recognise, stand to Fire as you have explained it ?

A. The Sun, as on our plane, is not even "Solar" fire. The Sun, we see, gives nothing of itself, because it is a reflection; a bundle of electromagnetic forces, one of the countless millions of "Knots of Fohat". Fohat is called the "Thread of primeval Light", the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns and systems, the smaller planets, and so on.

Q. In what respect is the Sun an illusion ?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychicizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of

life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

Q. What connection has "weight", as you use it, with gravity?

A. By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the "law of gravitation" is insufficient to do so) the relation which the tails of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

Q. What is the meaning of water in this connection?

A. As Water, according to its atomic weight, is composed of one-ninth of Hydrogen (a very inflammable gas, as you know, and without which no organic body is found), and of eight-ninths of Oxygen (which produces combustion when too rapidly combined with any body), what can it be but one of the forms of primordial force or fire, in a cold or latent and fluidic form? Fire bears the same relation to Water as Spirit to Matter.

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Sloka (7). BEHOLD, O LANOO, THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO, THE YOUNGER, THE * * * (*whom thou knowest now as Kwan-Shai-Yin*). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (*four*), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA, (*seven*) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (*the thrice ten*), THE HOSTS AND THE MULTITUDES. BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (*stars*) AND TURNS THE UPPER SPACE INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (*element*) INTO THE GREAT WATERS.

Kwan-Shai-Yin and Kwan-Yin are synonymous with fire and water. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakriti.

Q. What are the terms corresponding to the three Logoi among the words Oeahoo, the younger, Kwan-Shai-Yin, Kwan-Yin, Father-Mother, Fire and Water, Bright Space and Dark Space ?

46- A. Everyone must work this out for himself, "Kwan-Shai-Yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great Waters". Think well over this. Fire here stands for the concealed Spirit, Water is its progeny, or moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. Illusionists would probably say "above".

Q. What is the veil which Oeahoo, the youngest, lifts from East to West ?

A. The veil of reality. It is the curtain which disappears in order to show the spectator the illusions on the stage of Being, the scenery and actors, in short, the universe of MAYA.

Q. What is the "upper space" and "shoreless sea of fire" ?

A. The "upper space" is the space "within", however paradoxical it may seem, for there is no *above* as no *below* in the infinitude; but the planes follow each other and solidify *from within without*. It is in fact, the universe as it first appears from its *laya* or "zero" state, a shoreless expanse of spirit, or "sea of fire".

Q. Are the "Great Waters" the same as those on which the Darkness moved" ?

A. It is incorrect in this case, to speak of Darkness "moving". Absolute Darkness, or the Eternal Unknown, cannot be active, and moving *is* action. Even in *Genesis* it is stated that Darkness *was* upon the face of the deep, but that which moved upon the face of the waters, was the "Spirit of God". This means esoterically that in the beginning, when the Infinitude was without form, and Chaos, or the outer Space, was still void, Darkness (*i.e.*, *Kalahansa Parabrahm*) alone *was*. Then, at the first radiation of Dawn, the "Spirit of God" (after the First and Second Logos were radiated, the Third Logos, or Narayan) began to move on the face of the Great Waters of the "Deep". Therefore the question to be correct, if not clear, should be, "Are the Great Waters the same as the Darkness spoken of?" The answer would then be in the affirmative. *Kalahansa* has a dual meaning. Exoterically it is Brahmâ who is the Swan, the "Great Bird", the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation

called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahmâ, the manifested Light, or the Third Logos. Let us remember, that under this illusion of manifestation, which we see and feel, and which, as we imagine, comes under our sensuous perceptions, is simply and in sober reality, that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.

Q. To return to an early question, in what sense can electricity be called an "entity"?

25 A. Only when we refer to it as Fohat, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kâmic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity".

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root *ent*, "being", of *esse*, "to be"; therefore everything independent of any other thing, is an entity, from a grain of sand up to God. But in our case Fohat is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

Q. Is not cosmic electricity a son of Fohat, and are not his "Seven Sons" Entities?

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The "Sons of Fohat" are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber—a Fohatic Entity—and it will give birth to a "Son" who will attract straws: an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a Son of Fohat, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

Q. Then Fohat is cosmic electricity and the "Son" is also electricity?

A. Electricity is the work of Fohat, but as I have just said, Fohat is *not* electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat. The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails.

Sloka (8). WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, O LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

Q. Is the spirit of the flame that burns in the lamp of every one of us, our Heavenly Father, or Higher Self?

A. Neither one nor the other; the sentence quoted is merely an analogy and refers to a real lamp which the disciple may be supposed to be using.

Q. Are the elements the bodies of the Dhyān-Chohans, and are Hydrogen, Oxygen, Ozone and Nitrogen, the primordial elements on this plane of matter?

A. The answer to the first part of this question will be found by studying the symbolism of the *Secret Doctrine*.

With regard to the four elements named it is the case; but bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter its own colours, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

There is a remarkable illustration of Elihu Vedder to the Quatrains of Omar Khayyam, which suggests the idea of the Knots of Fohat. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is Fohat the "knot-tier", and from one point of view it is the "world-stuff."

Q. If the Milky Way is a manifestation of this "world-stuff" how is it that it is not seen over the whole sky?

A. Why should it not be the more contracted, and therefore, its con-

densed part which alone is seen? This forms into "knots" and passes through the sun-stage, the cometary and planetary stages, until finally it becomes a dead body, or a moon. There are also various kinds of suns. The sun of the solar system is a reflection. At the end of the solar manvantara, it will begin to get less and less radiant, giving less and less heat, owing to a change in the real sun, of which the visible sun is the reflection. After the solar Pralaya, the present sun will, in a future Manvantara, become a cometary body, but certainly not during the life of our little planetary chain. The argument drawn from spectrum star-analysis is not solid, because no account is taken of the passage of light through cosmic dust. This does not mean to say that there is no real difference in the spectra of stars, but that the proclaimed presence of iron or sodium in any particular star may be owing to the modification of the rays of such a star by the cosmic dust with which the earth is surrounded.

Q. Does not the perceptive power of the ant—for instance, the way in which its perceptive faculties differ from our perceptive powers of colour—simply depend upon physiological conditions?

A. The ant can certainly appreciate the sounds that we do, and it can also appreciate sounds that we can never hear, therefore evidently, physiology has nothing whatever to do with the matter. The ant and ourselves possess different degrees of perception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above. .

Q. When electricity is excited by rubbing amber, is there anything corresponding to an emanation from amber?

A. There is: the electricity which is latent in the amber, exists in everything else, and will be found there if given the appropriate conditions necessary for its liberation. There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth!

In reality, even that which you call a dead man is more alive than ever. From one point of view, the distinguishing mark between what is called the organic and the inorganic is the function of nutrition, but if there were no nutrition how could those bodies which are called inorganic undergo change? Even crystals undergo a process of accretion, which for them answers the function of nutrition. In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!

IX.

Meeting held at 17, Lansdowne Road, London, W., on March 7th, 1889;
Mr. W. KINGSLAND in the chair.

Sloka (10). FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.*

Q. Spirit and matter are the opposite ends of the same web; light and darkness, heat and cold, void or space and fulness of all that exists are also opposites. In what sense are these three parts of opposites associated with Spirit and Matter?

32 A. In the sense in which everything in the universe is associated with either Spirit or Matter, one of these being taken as the permanent element or both. Pure Matter is pure Spirit and cannot be understood even if admitted by our finite intellects. Neither light nor darkness as optical effects, are matter, nor are they spirit, but they are the qualities of the former (matter).

Q. In what relation does Ether stand to Spirit and Matter?

A. Make a difference between Æther and Ether, the former being divine, the latter physical and *infernal*. Ether is the lowest of the septenate division of Akâsa-Pradhâna, primordial Fire-Substance. Æther-Akâsa is the fifth and sixth principles of the body of Kosmos—thus corresponding to Buddhi-Manas, in Man; *Ether* is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. Æther is *Manas* Akâsa in its higher aspect, and *Ether* Akâsa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater Æther; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabalists. In the latter case it is fully differentiated matter, in the former only rudimentally differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our metaphysical senses. Æther has the same relation to the Cosmos and our little

6th or 7th

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Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal, with subjective matter and our Earth.

Q. "*Brahmâ, as the 'germ of unknown Darkness', is the material from which all evolves and developes.*" It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this "material" which is Brahmâ, be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of "God" which we can perceive, and it is by this and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognise ?

A. Your axioms of logic can be applied to the *lower* Manas only and it is from the perceptions of *Kama Manas* alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher Ego or the *Buddhi Manas*. But, I will try to answer you on your own familiar lines. The first and only form of the *prima materia* our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahma, the germ, atom or *anu* : a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles ; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure ; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation ; the Triangle must be conceived of once that matter has passed the zero point, or *Layam*. Brahmâ is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota Bene*, it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Sloka (11). IT (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT ; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the elements with their respective powers or intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE

WITH HER. WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.*

Q. Is the word "expand" here used in the sense of differentiating or evolving, and "contract" in that of involution, or do these terms refer to Manvantara and Pralaya; or again to a constant vibrating motion of the world-stuff or atoms? Is this expansion and contraction simultaneous or successive?

A. The Web is the ever-existent primordial substance—pure spirit to our conception—the material from which the objective universe or universes are evolved. When the breath of fire or Father, is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form, it contracts, for there is no such thing as an objective material form which is limitless. Though Newton's proposition that every particle of matter has the property of attraction for every other particle, is on the whole correct; and though Leibnitz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of the *Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, &c., &c., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the objective world result only from the peculiarities of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The worker within, the inherent force, ever tends to unite with its parent essence without; and

* Vol. I., p. 83.

thus, the Mother acting within, causes the Web to contract ; and the Father acting without, to expand. Science calls this gravitation ; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.

Q. What is the meaning of the phrase "the Web cooling", and when does this take place ?

A. Evidently it is itself which is cooling, and not anything outside of itself. When ? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos—then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature ?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form", and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders" the gods "Cosmocratores", the latter are fashioned by the Elementals or Nature Spirits. As an example of this, look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their colour but by their outward shape, leaves, flowers, moss-covered branches and other so-called "inanimate" things. Shall we take "natural selection" and the explanations of Darwinists as a solution ? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a "potent weapon in the struggle for life". And if this imitative faculty is once proved—as it can easily be—an absolute *misfit* for the Darwinian frame ; *i.e.*, if its alleged use, in connection with the so-called "survival of the fittest" is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed ? All of you have seen insects which copy with almost a mirror-like fidelity the colour and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent

exception. What then but an invisible intelligence *outside* the insect can copy with such accuracy from larger originals?

Q. But does not Mr. Wallace show that such imitation has its object in nature? That it is just this which proves the "natural selection" theory, and the innate instinct in the weaker creatures to seek security behind the borrowed garb of certain objects? The insectivora which do not feed upon plants and leaves, will thus leave a leaf-like or moss-like insect safe from attack. This seems very plausible.

A. Very plausible, indeed, if, besides negative facts, there were no very positive evidence to show the unfitness of the natural selection theory to account for the phenomena of imitation. A fact to hold good, must be shown to apply if not universally, then, at any rate, always under the same conditions, *e.g.*, the correspondence and identity of colour between the animals of one and the same locality and the soil of that region would be a general manifestation. But how about the camel of the desert with his coat of the same "protecting" colour as the plains he lives in, and the zebra whose intense, dark stripes *cannot* protect him on the open plains of South Africa, as Mr. Darwin himself admitted. We are assured by Science that this imitation of the colour of the soil is invariably found in the weaker animals, and yet we find the lion—who need fear no stronger enemies than himself in the desert—with a coat that can hardly be distinguished from the rocks and sandy plains he inhabits! We are asked to believe that this "imitation of protecting colours is caused by the use and *benefit* it offers the imitator", as a "potent weapon in the struggle for life"; and yet, daily experience shows to us quite the reverse. Thus, it points to a number of animals in which the most pronounced forms of the imitative faculty are entirely useless, or, worse than that, pernicious and often self-destructive. What good, I ask, is the imitation of human speech to the magpie and parrot—except leading them to be shut up in a cage? Of what use to the monkey its mimicking faculty which brings so many of them to grief and occasionally to great bodily harm and self-destruction; or to a herd of idiotic sheep, in blindly following their leader, even if he happens to tumble down a precipice? This irrepressible desire, also (of *imitating* their leaders) has led more than one unlucky Darwinist, while seeking to prove his favourite hobby, into the most absurdly incongruous statements. Thus, our Hæckelian friend, Mr. Grant Allen, in his work upon the subject under discussion, speaks of a certain Indian lizard blessed with three large parasites of different kinds. Each of these three imitates to perfection the colour of the scales of that part of the body it dwells on: the parasite on the stomach of the creature, is yellow like its stomach; the second parasite having chosen its abode on the back, is as variegated in colour as the dorsal scales; while the third having selected its hermitage on the lizard's brown

head, is almost undistinguishable from it in colour. This careful copy of the respective colours, we are told by Mr. G. Allen, is for the purpose of preserving the parasites from the lizard itself. But surely this doughty champion of natural selection does not mean to tell his public that the lizard can see the parasite *on its own head!* Finally, of what use is its brilliant red colour to the fish which lives amidst coral reefs, or to the tiny Birds of Paradise, *colibri*, the rainbow hues of their plumage, imitating all the radiant colours of the tropical fauna and flora—except to make them the more noticeable?

Q. To what causes would Occultism attribute this imitative faculty?

A. To several things. In the case of such rare tropical birds and leaf-like insects to early intermediate links, in the former case between the lizard and the *colibri*, and in the latter between certain vegetations and the insect kind. There was a time, millions of years ago, when such “missing links” were numerous, and on every point of the globe where life was. But now they are becoming with every cycle and generation more rare; they are found at present, only in a limited number of localities, as all such links are relics of the Past.

Q. Will you give us some explanation from the occult standpoint of what is called the “Law of Gravitation”?

A. Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel. “Under the influence of such attractive force mutually urging two spherical gravitating bodies toward one another, they will each, when moving in each other’s neighbourhood, be deflected into an orbit concave toward each other, and describe one about the other, regarded as fixed, or both around their common centre of gravity, curves whose forms are limited as those figures known in geometry by the general name of Conic Sections. It will depend upon the particular circumstances or velocity, distance and direction, which of these curves shall be described, whether an ellipse, a circle, a parabola, or an hyperbola, but one or the other it must be &c., &c.”

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal, the other centrifugal, and that a body falling to the ground in a line perpendicular to still water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated.

[1] That the path of a circle is impossible in planetary motion.

[2] That the argument in the third law of Kepler, namely that “the

squares of the periodic times of any two planets are to each other, in the same proportion as the cubes of their mean distances from the Sun", gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, "from the interference of an extraneous cause".

[3] That the phenomenon of gravitation or "falling" does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation. He asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* towards each other in the direction of right lines connecting their centres, but are forced towards each other in the curves of spirals closing upon the centre of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony.

"Fohat, gathering a few of the clusters of cosmic matter (nebulæ) will, by giving it an impulse, set it in motion anew, develope the required heat, and then leave it to follow its own new growth."*

Q. Is Fohat to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can Fohat be said to "leave it to follow its own new growth", when all growth depends upon the indwelling force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Q. If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: "There is heat internal and external in every atom"; i.e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some higher and more interior senses by virtue of its activities on whatever plane it

* Vol. I., p. 84.

manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms "latent", "potential" or "dynamic" heat are misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.

Is the discrepancy between the above statement and the teaching of the "Secret Doctrine" apparent or real?

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of [1] the actuating force; [2] the form which is actuated; [3] that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived". The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of these specifications of heat and force, corresponds to one of the principles in man.

The "heat centres", from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed". Fohat is the agent of the law, its representative, the representative of the Manasa-putras, whose collectivity is—the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i.e., still forming part of a planetary chain and maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any part in the passage of a globe into Pralaya?

A. This is explained in "Esoteric Buddhism". When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains *in statu quo*, like the "sleeping Beauty", until Fohat, the "Prince Charmant", awakens it with a kiss.

Q. The sons are spoken of as dissociating and scattering. This appears to be opposed to the action of returning to their "mother's bosom" at the end of the "Great Day". Does the dissociating and scattering refer to the formation of the globe from the universally diffused world-stuff, in other words emerging from Pralaya?

A. The dissociating and scattering refers to Nitya Pralaya. This is an eternal and perpetual Pralaya which is taking place ever since there were globes and differentiated matter. It is simply atomic change.

Q. What is meant by the expression expanding and contracting through their own "selves and hearts" and how is this connected with the last line of the sloka, "They embrace Infinitude".

A. This has already been explained. Through their own inherent and imprisoned force they strive collectively to join the one universal or free force, that is to say, embrace infinitude, this free force being infinite.

Q. What is the relation between electricity and physical or animal magnetism and hypnotism ?

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid—then I answer, none at all. But if you refer to the electricity we call *Fohatic*, or *intra-cosmic*, then I will say that all these forms of phenomena are based on it.

X.

Meeting held at 17, Lansdowne Road, London, W., on March 14th, 1889;

MR. W. KINGSLAND *in the chair.*

STANZA IV.

Sloka (1.) LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER.

Q. Are the sons of the Fire, the Rays of the Third Logos ?

A. The "Rays" are the "Sons of the Fire mist", produced by the *Third Creation*, or Logos. The actual "Sons of the Fire" of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine "Sons of the Fire-Mist", the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As "Kings" they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, &c., has preserved a tradition or record in some form or other. The name "Sons of the Fire-Mist" was also given to the Hierophants of old. They are certainly sub-divisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Q. Do they, then, correspond to the Races ?

A. They do. Otherwise where would be the intellectual Races with brains and thought, if it was not for these hierarchies that incarnated in them ?

Q. What is the distinction between these various Hierarchies ?

A. In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to

join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate, distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but the lowest form of applied Metaphysics. But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the "principles" of the Universe or those of man, if you like, and the same "principles" in a bacillus.

"There is a passage in the Bhagavad-Gita (ch. viii.) wherein Krishna, speaking symbolically and esoterically, says: 'I will state the times (conditions) at which devotees departing (from this life) do so never to return (be reborn). The Fire, the Flame, the day, the bright (lucky fortnight), the six months of the Northern solstice (dying) in these those who know the Brahman (Yogis) go to the Brahman. Smoke, Night, the dark (unlucky) fortnight, the six months of the southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion, the astral light also) and returns (is reborn).'"*

Q. What is the explanation of this passage?

A. It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this *Mahakalpa*, or age of Brahmá); and those who do not reach this state of bliss as Buddha and others did.

"The Fire, the Flame, the day, the bright fortnight of the moon", are all symbols of the highest absolute deity. Those who die in such a state of absolute purity, go to Brahman, *i.e.*, have a right to Moksha or Nirvana. On the other hand "Smoke, night, the dark fortnight, &c.", are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn. Only the homogeneous,

the absolutely purified unalloyed spirit, can be re-united to the Deity or go to Brahma.

Sloka (2). LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS.

“The first ‘Primordial’ are the highest beings on the scale of existence. The ‘Primordial’ proceed from ‘Father-Mother’”*

Q. Is Father-Mother here synonymous with the Third Logos?

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is, therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the “immaculate mother” of the “Son” or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

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Sloka (3). FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARNESS—SPRING IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan-Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE; THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE, THE TWICE SEVEN, THE SUM TOTAL. AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, (*formless*), THE RUPA (*with bodies*), AND THE FORCE OR DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) WITHIN THE HOLY FOUR.

Q. Can you explain these numbers and give their meaning?

A. As said in the Commentary, we are not at present concerned in the process, that is to say, it cannot at present be made public. Some few

hints, however, may be given. The Rabbins call the Circle (or as some say, the first Point in it) Echod, the ONE, or Ain-Soph. On a lower plane, the fourth, it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal Tree. The Sephiroth, therefore, are the same as the Elohim. Now the name of the latter written in Hebrew, Alhim, is composed of five letters; and these letters in their values in numerals, being placed round a circle can be transmuted at will, as they could not be were they applied to any other geometrical figure. The circle is endless, that is to say, has neither beginning nor end. Now the literal Kabala is divided into three parts or methods, the third of which is called Temura or permutation. According to certain rules one letter or numeral is substituted for another. The Kabalistic alphabet is divided into two equal parts, each letter or numeral of one part corresponding to a like number or letter in the other part. By changing the letters alternately, twenty-two permutations or combinations are produced, which process is called Tziruph.

The footnote on pages 90 and 91 (Vol. I, *Secret Doctrine*), makes my meaning quite clear.

Sloka (4.) THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEPTENARY. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THIRD, FOURTH, FIFTH, SIXTH AND THE SEVENTH OF THE SEVEN. THESE (“*Sparks*”) ARE CALLED SPHERES, TRIANGLES, CUBES, LINES; AND MODELLERS: FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (*the permutation of Oeaoohoo*).

Q. What are the “*Life-Winds*” in the commentary [page 96]?

A. The Life-winds are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and states of consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key.

Q. What is the meaning of the sentence beginning “*The Sparks, etc.*” (*vide supra*)?

A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 as given on page 90 and 91, are all subject to the circumference and diameter of the circle.

Q. Why is Sarasvati (*the goddess of speech*) also called the goddess of esoteric wisdom? If the explanation lies in the meaning of the word Logos, why is there a distinction between the immovable mind and movable speech? Is mind equivalent to Mahat, or to the Higher and Lower Manas?

A. The question is rather a complicated one. Saraswati, the Hindu goddess, is the same as Vâch, whose name means Speech and who is the female Logos, esoterically. The second question seems rather involved. I believe it is because the Logos or Word is called the incarnate wisdom, "Light shining in darkness". The distinction lies between the immovable or eternal immutable ALL, and the movable Speech or Logos, *i.e.*, the periodical and the manifested. It can relate to the Universal, and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i.e.*, the threat, whereas *Karmically* it is the contrary.

Q. "God geometrizes", says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes, Circles, and finally Spheres? And how when the sphere leaves the static state, does the inherent force of Breath set it whirling?

A. The term "God"—unless referring to the Unknown Deity or *Absoluteness*, which can hardly be supposed *acting* in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature", or still better—"Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, &c. Thus, even modern physical science, corroborates Plato and justifies his proposition.

Q. When Tyndall took a large block of ice and threw a powerful ray upon it

and thence on to a screen, there were to be seen the forms of ferns and plants in it. What is the reason of this ?

A. This question ought really to be addressed first to Professor Tyndall, who would give a scientific explanation of it—and perhaps he has already done so. But Occultism would explain it by saying either that the ray helped to show the astral shapes which were preparing to form future ferns and plants, or that the ice had preserved the reflection of actual ferns and plants that had been reflected in it. Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be perceived even by the telescope. This is well known to learned Yogis who dwell on the eternal ice of Bodrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.

Q. Do numbers and geometrical figures represent to human consciousness the laws of action in the Divine Mind ?

A. They do, most assuredly. There is no chance evolution or formation, nor is any so-called abnormal appearance or cosmic phenomenon due to haphazard circumstances.

(Sloka 5.) "DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: THE ○ (for x , unknown quantity).

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE WORD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE" (*Arupa*).

AND THESE ENCLOSED WITHIN THE ○ (*Boundless Circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE; THEN COME THE "SONS", THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhaskara*).

Q. The "One Rejected" is the sun of our system. Astronomically is there any explanation of Mārttanda's rejection?

A. The sun is older than any of its planets—though younger than the moon. Its "rejection" means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behaviour of the sons born in her bosom. The Vedic allegory is very suggestive.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmā's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for æons, and æons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons *were destroyed by a glance of Kapila's eye.*

Sloka (6.) THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (*Word, Voice and Spirit*). THE REJECTED SUN IS ONE, THE "SONS-SUNS" ARE COUNTLESS.

Q. What is the relation of the Lipika, the "Second Seven" to the "Primordial Seven" and to the first "Sacred Four" ?

25 A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called PISTIS-SOPHIA. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Æons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svâbhâvat. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be". Let us compare his system with ours.

47 In a passage quoted from his works by the author of *Philosophumena*, we read :—" From this permanent Stability and Immortality of this first manifested principle ' Fire ' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency ; they were formed in Syzygies, *i.e.*, they radiated out of the flame two by two, one being active, the other the passive principle ". These Simon named Nous and Epinoia, or Spirit and Thought Phône and Onoma, Voice and Name, and Logismos and Euthumêsis, Reasoning and Reflection. And again :—" In each of these six primitive Beings the Infinite Potency was in its totality ; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects ; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it ; it gets lost for him just as if he never had it " (*Philosophumena*, p. 250).

He shows that whether these Æons belong to the superior, middle or lower world, they are all one, except in material density, which determines

their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—“as above, so below”. They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyān-Chohans.

In the hierarchies of Æons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajahs, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment, in the East it was called the Day after Mahamanvantara, or the “Day-Be-With-Us”. Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Q. What relation have the Lipika to Mahat?

A. They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, (23-24 the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are “Wheels within Wheels”. The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Q. What is the difference between Spirit, Voice and Word?

A. The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit—call it the “Spirit of God” or Primordial Substance—mirrors itself in the Waters of Space—or the still undifferentiated matter of the future Universe—and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the “Word” or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers,

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