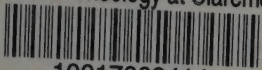


School of Theology at Claremont



10017009414

# THEOGENESIS



TEMPLE OF THE PEOPLE



**The Library  
of  
Claremont  
School of  
Theology**

**1325 North College Avenue  
Claremont, CA 91711-3199  
(909) 447-2589**







# THEOGENESIS



BP  
561  
T5  
1981

# THEOGENESIS

*The Third Section of the Ancient  
Stanzas of Dzyan.*

*The first two sections having been  
recorded in the Secret Doctrine by*

*Helena P. Blavatsky*

*under the titles Cosmogogenesis and  
Anthropogenesis*

Published by

THE TEMPLE OF THE PEOPLE  
HALCYON, CALIFORNIA

1981



Theology Library  
Claremont  
School of Theology  
Claremont, CA

Copyrighted by  
The Temple of the People  
Halcyon, California  
1981

Printed by  
Blake Printery  
San Luis Obispo  
California

DEDICATED TO HUMANITY

Behold! I Give



Unto Thee, a Key





TEMPLE OF THE PEOPLE, HALCYON, CALIFORNIA

## A MASTER

---

A Master is one who has become as a little child, who has entered the Eye of the Triangle in the Square within the Seven, and who, by sore travail of Soul, has won his Robe of Immortality, which Robe he must keep unspotted, not for fear of the spotting but lest the mud thrown against that Robe rebound and strike the thrower.

H—□



## IN THE HEART OF GOD

---

Forget not that there are no little things. The hand outstretched when the need is great pulls hard on the heart-strings of him who is down, and the heart-strings of the fallen are fastened in the Heart of God.

H—□







## TABLE OF CONTENTS

Preface .....	xxv
Introduction .....	xxix
Prologue .....	xxxv

### THEOGENESIS

Proem .....	1
-------------	---

Attempt to Simplify Terminology  
Many Missing Slokas  
Three Creations

Group Souls  
Souls Unite to Form Vehicle of God  
Laws of Attraction and Cohesion  
Correlation Between Mind and Vehicle

Light  
Impenetrable Mystery  
Universal Mind, Universal Light, Identical Light,  
Demonstrator of Mind

#### Nine Stanzas From Book of Dzyan

Stanza I Sloka 1 Commentary .....	25
-----------------------------------	----

Fohat, Great Breath  
Cosmical Electricity and Magnetism  
Demi-gods, Cosmical Currents

The Fifth Breath .....	27
------------------------	----

Energy of Cohesion  
Heat, Attraction and Repulsion  
Fifth Principle, Manas, Inner Breath

The Sixth Breath .....	31
------------------------	----

Formative Principle  
Basis of Kryashakti  
Kingdom of Divine Rhythmic Breath is Within

<b>The Seventh Breath</b> .....	<b>33</b>
Fifth, Sixth and Seventh Breaths Universal and Illimitable	
Four Lower Breaths Involved with Limitations of Matter	
Seventh Breath — Auric Breath — Self-Creative	
Auric Breath True Utterance of Sacred Word	
<b>Stanza I Sloka 1 and 2 Commentary 1</b> .....	<b>37</b>
Fohat, Principle of Sound	
Ether — “Great Cosmic Mirror”	
Mystic Fire is the Creative Fire	
<b>Stanza I Sloka 1 and 2 Commentary 2</b> .....	<b>41</b>
Fohat is Motion per se	
Great Red Cow, Great Mother Principle	
Twice Born, the Initiated, Lords of Sacred Mystic Fire	
<b>Stanza 1 Sloka 1 and 2 Commentary 3</b> .....	<b>47</b>
Fohat, Formative Energy of the Word	
Worlds, Races and Creatures, First Born	
Universal Impulses, Buddhic	
Virgin Mother, Waters of the Great Deep, Akasha	
<b>Stanza 1 Sloka 1 and 2 Commentary 4</b> .....	<b>51</b>
Lords of Sacred Mystic Fire,	
Hierophants of Twelve Grand Degrees of Great White Lodge	
Fire Body, Nirmanakaya Body	
<b>Stanza II Sloka 1 Commentary 1</b> .....	<b>55</b>
The Radiant One, Divine Fire, Akasha	
Period of Partial Pralaya	
“Eternities”	
<b>Stanza II Sloka 1 Commentary 2</b> .....	<b>59</b>
The Shining Face, the Sun	
Creation of Atom, Cell, Human Being, World, Universe	
Atma, That Whose Ray Thou Art	
<b>Stanza II Sloka 2 Commentary</b> .....	<b>63</b>
Seven-Fold Light	
Descending Arc of the Great World Cycle	
Early Sub-Races of the Fourth Root Race	

<b>Preparation</b> .....	66
Cyclic Uplheaval of Races	
Use and Misuse of Power of Concentration	
<b>Stanza II Sloka 3 Commentary 1</b> .....	71
Destruction During Four Minor Cycles	
Esoteric Meaning of Fire	
Manasa Putras, Sons of Mind	
Carbon, Symbol of "Original Sin"	
<b>Stanza II Sloka 3 Commentary 2</b> .....	75
Demi-Gods, Three Grand Divisions	
Descent into Black Magic	
Promised Redemption	
<b>Stanza III Sloka 1 Commentary 1</b> .....	81
Fire Elementals and the Lost Continent of Lemuria	
Elementals as Builders, Protectors, Destroyers	
New Period of Solar Activity	
<b>Stanza III Sloka 1 Commentary 2</b> .....	85
Surabhi, Universal World Mother	
Power of Kryashakti, the Elixir of Life	
The Ash Tree, the Yggdrasil, the Tree of Life	
<b>Stanza III Sloka 2 Commentary</b> .....	89
Lhas, Pitris, Seven Spirits Before Throne	
Relationship Between Monads and Lhas	
Lhas Condensation of Monadic Essence	
<b>Stanza III Sloka 3 Commentary 1</b> .....	93
Action of Evolutionary Forces	
Incarnation of Lhas and Pitris in Third Root Race	
Fire and Flames, Masculine	
Waters, Feminine	
Cyclic Shifting of Earth's Axis	
<b>Stanza III Sloka 3 Commentary 2</b> .....	97
Birds and Beasts Differentiation of Cosmic Forces	
Purple Grain, Body of Christ	
Interaction of Forces of Mars and Uranus	
Food Germs Transferred to Earth	

<b>Light</b> .....	<b>101</b>
Birth of Light, Birth of First Trinity	
Birth of the Law of Seven	
Absolute Light, the Light of the Central Spiritual Sun	
Darkness, Container of all Motion, the Robe of the Father	
Universal Light, Universal Mind, Interchangeable Terms	
<b>Stanza III Sloka 3 Commentary</b> .....	<b>105</b>
Substance—Matter of the First Three Races	
The Missing Link Quandary	
The Controversy of Destruction by Water and Fire	
<b>The Coming Avatar</b> .....	<b>111</b>
Two Contradictory Approaches to the Subject	
The Third Approach, Esoteric	
The Christos, the First-Born Son of God, A State of Energy	
Intuitive Perception Key to Recognition of Avatar	
<b>Stanza IV Sloka 1 Commentary</b> .....	<b>119</b>
No Color White, No Color Black	
Bull, Symbol of Physical and Terrestrial Generation	
Separated Positive and Negative Aspects of Creative Energy	
Animal Forms in Symbolism	
<b>Stanza IV Sloka 2 and 3 Commentary</b> .....	<b>123</b>
The Horn, Symbol of Power	
The Diamond Horn	
Serpents of Wisdom, the Masters of Life	
Karma, Power of Balance	
<b>Stored Up Memories</b> .....	<b>127</b>
Power of Kriyashakti, Universal Will	
Justice, Corollary With Divine Will	
<b>The Deflection of the Earth's Axis</b> .....	<b>129</b>
Disturbance of Equilibrium of Sun	
Release of Tremendous Elemental Forces	
Earth's Axis Deflected	
<b>The Human Race</b> .....	<b>131</b>
Third Age, Solidifying and Differentiation of Matter	
Birth of Himalaya, Close of Fourth Age	

<b>War and Peace</b> .....	<b>133</b>
Overlapping of Decrees of Karmic Law	
Divine Inheritance of Man, Mastery	
<b>Stanza IV Sloka 4 Commentary 1</b> .....	<b>135</b>
The Mystery or Universal Language	
Stanzas of Dzyan Given in Mystery Language	
White Calf, Symbol of New Age	
<b>The Value of Correspondences</b> .....	<b>139</b>
Danger of Atrophy, Unused Powers	
Changing Angle of Vision, a Necessity	
<b>Stanza IV Sloka 4 Commentary 2</b> .....	<b>141</b>
Circle of Golden Horns, Moon	
Moon, Mother of Earth	
<b>Stanza V Sloka 1 Commentary 1</b> .....	<b>145</b>
Fohat, Bridge Between Higher and Lower Planes	
Need for Keeping Fohatic Bridge Intact	
<b>Stanza V Sloka 1 Commentary 2</b> .....	<b>147</b>
Fohat, a Fact in Nature	
“Rage” of Fohat	
Manas, Bridge Between God and Man	
Comparison of Head and Heart Doctrine	
<b>Stanza V Sloka 1 Commentary 3</b> .....	<b>151</b>
Antaskarana, Link Between Higher and Lower Mind	
Modus Operandi of Fohat in Microcosmic Field	
<b>Stanza V Sloka 1 Commentary 4</b> .....	<b>155</b>
Lhas and Khyanis Identical to Archangels of Bible	
Spirits of Fire, Hierarchies of Angels and Archangels	
<b>Stanza V Sloka 2 Commentary 1</b> .....	<b>157</b>
The Head of Man, A Composite Symbol	
Four Spirits of Fire, Differentiations of Electrical Energy	

<b>Stanza V Sloka 2 Commentary 2</b> .....	<b>159</b>
Fire, Water, Air, Earth, Abode of the Gods Lifted Foot, Interval of Time Solar Plexus, Sun of Human Body	
<b>Stanza V Sloka 3 Commentary 1</b> .....	<b>161</b>
Gods, Makers and Unmakers of Form Each Element Under a Controlling Power Universal Power, Misuse Weakens	
<b>Stanza V Sloka 3 Commentary 2</b> .....	<b>163</b>
Fifth Stride of Fohat, Fifth Cycle of an Age Pralaya, Cosmic or Racial Fohat, Creative Energy of Will, Highest Form of Spiritual Energy	
<b>Stanza V Sloka 3 Commentary 3</b> .....	<b>165</b>
Sons of Fohat, Seven Divisions Hot and Cold Flames, Aspects of Fire Creations of a Universe — From Unmanifest to Manifest Humanities of Lemuria and Atlantis Led Astray Universal Testing Forces, Satanic Forces	
<b>Stanza V Sloka 4 Commentary 1</b> .....	<b>171</b>
Fohatic Power Subject to Divine Will Motion and Time, Practically Synonymous The Wheel, Symbol of Cycle of Time Inwardness of Spirit and Matter	
<b>Stanza V Sloka 4 Commentary 2</b> .....	<b>175</b>
Mount Meru, Legendary Land of Gods Copper, Metallic Correspondence of Manas	
<b>Stanza V Sloka 4 Commentary 3</b> .....	<b>179</b>
Forces, Transition, Transformation Keeley's Dynaspheric Force, Power Limitless Dynaspheric Force, First Differentiation of Siderial Energy	
<b>Stanza VI Sloka 1 Commentary 1</b> .....	<b>185</b>
The Shining Ones, Stars and Planets of Solar System Day of Brahma, a Manvantara Linga Sharira, Astral Form of Living Things Milky Way, Visible Equatorial Belt of Universe Seven Sounds, Related to Seven Root Races	



<b>Stanza VI Sloka 1 Commentary 2</b> .....	191
Demons of Underworld, Personified Elemental Powers	
Shifting of Earth's Axis, A New Continent Will Surface	
All Root Races Overlap	
<b>Stanza VI Sloka 2 Commentary 1</b> .....	195
Lost Treasures, Basic Unity of All Things and Creatures	
Secrecy Impossible in Common Consciousness	
Meru, Esoterically Deep Spiritual Correspondence	
Stanza Prophetic for Emerging Continents	
<b>Stanza VI Sloka 2 Commentary 2</b> .....	199
Microcosmic Equatorial Zone — Corresponds to Solar Plexus in Man	
Heart, Sun; Head, Earth	
Pineal Gland, Spiritual Will	
Power of Manas; Frees Man from Maya	
Stress, Inherent in Transitional State	
<b>Stanza VI Sloka 3 Commentary 1</b> .....	203
Divine Builders, Dhyān Cohans, Lhas, Devas	
Hierarchy, Transformer of Manas Energy	
Higher Manas, Functioned by Dhyān Cohans	
Desire, Will and Manas, Basic Source of Monadic Essence	
Spiritual Beings, Product of Evolution	
Changes in Primitive Races, Not Complete for All Time	
<b>Stanza VI Sloka 3 Commentary 2</b> .....	209
Change in Creative Process	
Identification Between Fathers and Offspring	
Superstitions of the Fourth Race	
<b>Stanza VI Sloka 3 Commentary 3</b> .....	213
Use and Development of Symbols by Primitive Man	
Highest Ideals Embodied in Images	
<b>Stanza VI Sloka 3 Commentary 4</b> .....	215
Struggle for Supremacy Between Spirit and Matter	
Symbolism of Adam and Eve	
<b>His Coming</b> .....	217
The Effect on Man by Coming of an Avatar	
Avatar's Great Renunciation	

<b>Stanza VI Sloka 4 Commentary 1</b> .....	<b>219</b>
Promise of a Saviour Overlapping of Races Observations on Subject of Sun Spots	
<b>Stanza VI Sloka 4 Commentary 2</b> .....	<b>223</b>
A Prophecy Couched in Terms of Mystery Language New Impulse at Commencement of Every Great World Period Dark Star, State of Substance; Evil, Lower Mind	
<b>Stanza VI Sloka 4 Commentary 3</b> .....	<b>227</b>
Electrical Base of All Forms of Energy Explanation of Transmutation Process	
<b>Stanza VI Sloka 5 Commentary</b> .....	<b>229</b>
Descent of Great Mother, Preparation for Rebirth of New Race Lipika, Energies, Forces, Angels Angle, Point of Interception of Two Planes	
<b>Stanza VI Sloka 6 Commentary</b> .....	<b>233</b>
Fohat, Key to Mythology of Every Nation Sons of Fohat, Actual Entities Chhayas, First Reflections of Conscious Entities	
<b>Stanza VI Sloka 7 Commentary 1</b> .....	<b>237</b>
Door, Symbol of Intermediate State of Matter or Substance Two Doors, The Dual Action of Laws of Life Need of Payment of Karmic Debt	
<b>Stanza VI Sloka 7 Commentary 2</b> .....	<b>241</b>
Change from Dark Star to Bright Star, Through Christ The Return of Light and Love to Sun	
<b>Some Mysteries of Light</b> .....	<b>243</b>
Consciousness, One Eternal Reality Beginning of Unfoldment of Sixth Sense Stepping Down of Light from Central Sun	
<b>Stanza VI Sloka 8 Commentary</b> .....	<b>247</b>
Bars, Limitations Set by Evolutionary Law Rule of Avatar, Golden Rule	

<b>The Christos</b> .....	249
One in Three, The Absolute	
Three Fall into Four	
Unity in Diversity	
<b>Silent Speech — The Language of the Avatar</b> .....	253
Importance of Language of Silent Speech	
Preparation for Avatar: Love, Service	
<b>Humanity</b> .....	255
Conquest of the Dragon of Illusion	
Vastness of God's Love	
<b>Stanza VI Sloka 9 Commentary</b> .....	257
Dragon of Wisdom, the Christos, the Universal Plan	
Diamond Souled Hosts, Avatars of the Christ	
<b>Stanza VI Sloka 10 Commentary</b> .....	259
"Bars," Limitations of Evolutionary Consciousness	
Greater Consciousness of Infinite, In Man of Future	
<b>Stanza VII Sloka 1 Commentary</b> .....	261
Maya, Illusion; Opposite of Reality	
Laws Which Govern Universe, Immutable	
<b>Stanza VII Slokas 2-6 Commentary</b> .....	263
Out of Death, Consciousness	
Universality of One Will, One Mind, One Heart	
Universal Equator, Milky Way	
Each Avatar, a Radiating Center of Spiritual Light	
Goal for Each Man, a Radiating Center of Light	
<b>Stanza VII Sloka 2 Commentary (Life Sparks — Temple Teachings)</b> .....	269
Scientific Term "Ion" and Occult Term "Spark," Identical	
Ego Must Evolve Separate Vehicle for Each of Four Lower Planes	

<b>Stanza VII Sloka 3 Commentary (The Place of Power — Temple Teachings)</b> .....	275
Force of Christos Always Preaches Advent of Avatar	
A Spiritual Basis for Every Atom of Matter	
Only Love Can Find Love	
<b>The Triple Key</b> .....	279
Key to Synthetic Door Called Life	
Ego Remains One With Father in Heaven	
Ego, Lord of Its Own Karma	
Advancement of Matter Lies in Hands of Mankind	
<b>Stanza VII Sloka 4 Commentary (The Song — From the Mountain Top)</b> .....	283
Seeker and Sought	
Beggar and Lord	
Poet and Preacher	
<b>Stanza VII Sloka 5 Commentary (Red Folio)</b> .....	285
Master's Voice, Tones of Constancy and Certainty	
Light Shineth in Darkness	
<b>Stanza VII Sloka 6 Commentary (Creation in Unity and Trinitv — Temple Teachings)</b> .....	287
Laws of Evolution and Involution	
Power of Fohat, Potential Sound	
Manifestation of Substance, No-Thing Becomes All-Things	
<b>Stanza VIII Sloka 1 Commentary</b> .....	293
Fohat, Supreme Administrator of Will of Creator	
Cycles, Limited by Lords of Creation	
Masters Intercede With Fohat	
<b>Stanza VIII Sloka 2 Commentary</b> .....	295
Ordained Work of Fohat, Cannot Be Deterred	
Fohat Responds to Pleas of Masters	
Dark Star Was Saved	

<b>Stanza VIII Sloka 3 Commentary</b> .....	<b>297</b>
Fifth Principle, Manasic, Plane of Mind	
Fohat Refuses to Yield His Dominance to Man	
Divine Builders Direct Work of Fohat	
<b>Stanza VIII Sloka 4 Commentary</b> .....	<b>299</b>
Divine Builders Required in Man's Return to God	
Wisdom Religion: Evolution, Involution	
Sixth Sense: Intuition, Coordination, Imagination, Compassion, Volition, Apperception	
<b>Stanza VIII Sloka 5 Commentary</b> .....	<b>305</b>
Sons of Maya, Present Humanity	
Space and Time Transcended by Spiritual Consciousness of the Christs	
<b>Stanza IX Sloka 1 Commentary</b> .....	<b>307</b>
Holy Ones, Regents of All Manifestation in Form	
Sacred Trinity Governs All Forms	
<b>Stanza IX Sloka 2 Commentary</b> .....	<b>309</b>
Kwan Yin, Buddhist Name of Mother of Creation	
Word of Two Parts — Spirit and Matter — Polarity	
Mother Fire Regenerates	
Masculine Aspect of Kwan Yin, Supplies Energy, Father Fire	
<b>Stanza IX Sloka 3 Commentary</b> .....	<b>313</b>
Fiery Red Star, Mars	
Next Evolutionary Step for Man, Possible Through Transmutation	
"Word" Creates As It Reverberates	
<b>The Creative Word</b> .....	<b>314</b>
Light Waves, Sound Waves, First Garments of Manifestation	
Constellation Hercules, Omega Centauri	
Suns Develop at Bidding of Infinite Law	

**Stanza IX Sloka 4 Commentary ..... 319**

The Voice, That of the Mother of Creation  
Prophecy of Victory of God in Man Over Evil  
Law of Brotherhood Must Become Way of Life  
Recognition of a Central Spiritual Sun

**The Vision ..... 321**

Angel of Enlightenment, Enters Through Sacrifices  
Aspiration, a Rising Wave to Heart of God  
Divine Justice, to Become a Certainty



## PREFACE

As all students of The Secret Doctrine are aware, the first two volumes of that monumental work by Helena P. Blavatsky are entitled *Cosmogogenesis* and *Anthropogenesis*. Taken from the ancient Stanzas of Dzyan, they were compiled by Madame Blavatsky under the direction of several Initiates of The Great White Lodge.

Theogenesis, the volume here presented, contains additional Stanzas promised to the brotherhood of students of the Wisdom of Religion. Channelled by the same Masters to Whom Madame Blavatsky devoted her life and labor, it forms a third division of the same sacred Book of Dzyan from which the original Stanzas were taken, and illumines the evolutionary path of man as he is guided, directed and protected by the Divine Powers Which created him.

Theogenesis was channelled through the Agency of The Temple of the People. It was first given to the world through the pages of *The Temple Artisan* — the official organ of that body — in the early part of the century (1906-1918).

In the July, 1906 issue under the heading "More Stanzas Revealed," we read: "No one can realize more fully than we the gravity of the charge that will doubtless fall from the lips of our antagonists upon the perusal of the following Stanzas. Our claim that these Stanzas are from the Book of Dzyan and are given by the same Initiates Who gave H.P. Blavatsky access to that book, and Who assisted her in interpreting it when *The Secret Doctrine* was compiled, will doubtless meet with contradiction, but the knowledge that this claim will be denied should not and must not be permitted to deter us from giving these additional Stanzas to those who will be able to appreciate their authenticity and importance.

"The particular set of Stanzas forming the basis of *The Secret Doctrine* were, in the main, descriptive of the action

of evolutionary forces, the constitution of matter, the appearance of animals and man upon the earth, and the evolution of the latter up to the time of the Fifth Great Root Race.

“The following Stanzas very evidently refer to the last of the sub-races of the Fifth Root Race and the early races of the Sixth Root Race. The first volume of *The Secret Doctrine* deals with *Cosmogogenesis* and is based on seven Stanzas from the *Book of Dzyan*. The second volume consists of twelve Stanzas, subdivided into forty-nine slokas with commentaries, and deals with *Anthropogenesis*. The last three slokas of Stanza XII refer to the Fifth Race and its divine instructors. The additional Stanzas now to be given forth to humanity by the Great Lodge continue from Stanza XII of the second volume and fall naturally under the head of what may appropriately be termed *Theogenesis*, as the evident purpose is to indicate the process whereby the Human Kingdom will merge into the Divine. How many additional Stanzas from the Sacred Work referred to will be given out, and to what extent elucidated, will depend upon humanity itself. But it may be taken as a good sign that even a few more Stanzas are permitted to be unsealed to the world.”

The Temple of the People is a direct continuation of the work inaugurated by H.P.B. at New York City in 1875. It was founded in Syracuse, New York in 1898 by Francia A. LaDue and Dr. William H. Dower. It moved to what is now called Halcyon, California in 1903.

The Stanzas and commentaries bear the authorship of the Masters Hilarion, Morya and Koot Hoomi and Their Agency, represented by the successive Guardians in Chief of The Temple of the People. Their names are: Francia A. LaDue, known as Blue Star; Dr. William H. Dower, known as Red Star; and Pearl F. Dower, known as Gold Star. The literature by the same authorship published by The Temple of the People under the titles: *The Teachings of the Temple*;

Occultism for Beginners; From the Mountain Top (2 volumes); Beacon Fires; the Red and Yellow Folios (of Temple Messages); the Master's Messages to Temple Conventions; all of these comprise further commentaries on the Stanzas of Theogenesis. They have been generally available to the public, but are too massive to be included in one single volume. Excerpts from these publications have been included in the Commentaries in this volume. Their total is a most important and highly recommended source of information to all students of the Ancient Wisdom.

Theogenesis carries forward the banner of the White Lodge Work. It gives man the assurance that "There is no religion higher than truth;" and that "Creeds disappear, hearts remain;" that the Fatherhood of God and the Brotherhood of Man are primal; and that the manifested universe is governed by perfect justice, administered inviolably by Evolutionary Law, and that all men will reach the feet of the Masters, no matter where they stray.

In one of the early Temple Artisans the hope is expressed that, "some lover of humanity will come forward with an offer to put both Stanzas and Commentaries into book form, that future generations may have this invaluable cosmic history." It has been the privilege of the present Guardian in Chief to effect the completion and publication of this Sacred Work. May it help all men to help each other toward the realization of enlightenment and peace.

Harold E. Forgostein  
Guardian in Chief  
The Temple of the People  
Halcyon, California

1981



## INTRODUCTION

In tracing the source of the Stanzas of Dzyan, which form the basis of The Secret Doctrine, Madame Blavatsky writes: (S.D., Vol. I, introduction, pp. xxxvii) "This first installment of the esoteric doctrines is based upon Stanzas which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency incessantly discredited before the world by all those who hate unwelcome truths, or have some specific hobby of their own to defend."

In the Proem (S.D. Vol. I, pp. 20 and 21) we read: "The Stanzas therefore, give an abstract formula which can be applied *Mutatis Mutandis* . . . to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

"The seven Stanzas given in this volume represent the seven turns of this abstract formula. They refer to and describe the seven great stages of the evolutionary process, which are spoken of, in the Puranas as the 'Seven Creations,' and in the Bible as the 'Days of Creation.'"

The intelligent, unbiased student of The Secret Doctrine can scarcely fail to realize that he has come upon the most satisfactory revelation of the creation of life it has ever been his good fortune to find, after studying those Stanzas and the Commentaries thereon.

The first volume of The Secret Doctrine deals with Cosmogogenesis (Cosmos: a combining form meaning "world," plus genesis: the coming into being of anything). It contains in glyph and symbol the only authentic record of the

creation and evolution of the solar system and the human and animal races therein, dating from a period between "two eternities," when the first stirring of the then quiescent life forces awoke to action, and by direction of Fohatic energy gathered the sleeping germs (sparks) together into multitudinous forms. (The Secret Doctrine describes Fohat as "the dynamic energy of Cosmic Ideation," Vol. I, Proem, p. 16.)

The seven Stanzas, which, in mystic language, form the basis of Cosmogogenesis, carry the student through all the primary stages of life: from formless life to life in form; from the sexless to the a-sexual and the bi-sexual races; from the first age to the second and third; and finally, to the beginning of the fourth age.

Anthropogenesis, the title of the second volume, is defined by Webster as: "anthropo: a combining form meaning 'human' plus genesis, 'the coming into being of.'" It consists of twelve Stanzas, subdivided into forty-nine slokas and commentaries, and continues the account of the evolution of life from the beginning of the Fourth Great Age and the Fourth Root Race, on through seven rounds or cycles of the same, as well as through many minor cycles of the major cycles, to the end of the Fourth and the beginning of the Fifth Great Age. (Each Maha Yuga — great age — contains seven major cycles lasting through countless eras of time.)

It also carries the reader through the period when the human race fell into gross sin, "the fall of man" as recorded in the Bible, at which period occurred the destruction of the most enlightened people who had inhabited the earth up to that time, the Atlanteans.

The continent of Atlantis was destroyed by submergence and all the Atlanteans were drowned, with the exception of a remnant of the race which inhabited the tops of a single short mountain chain. From that remnant have descended the races inhabiting the earth since that time.

The nine Stanzas of Dzyan which form the basis of Theogenesis, constitute the third section of the manuscripts as interpreted by the great Masters, in Whose hands are the originals. They carry the reader through the Fifth Round of the present races of the earth and on to the end of the Sixth and Seventh Rounds of the great Fifth Root Race.

It is not probable that any more of the Stanzas will be given out by the Masters in this age, for neither the humanity of this age nor those of the next few ages would be capable of comprehending or interpreting them. Other senses than those now possessed by mankind in general would be requisite for that purpose. The sixth and seventh senses will be fully developed in the humanities of the Sixth and Seventh Rounds.

Some of the units of the races inhabiting this planet during the Seventh Round will have attained to the stature of the Divine Kings who came to rule over and guide the remnant that remained at the close of the Fourth Round and beginning of the Fifth, and They will guide the evolution of the new races.

The books of Genesis and Revelation also reveal the mysteries of the evolution and attainment to emancipation of the races which sprang from the saved remnant of the Fourth Race, to those who can interpret the symbolic language in which they are couched. The same events are recorded in both these books and in the Stanzas of Dzyan.

All the great religious and philosophical systems of ancient times were founded on the truths revealed in the Stanzas of Dzyan as they were interpreted by the Initiates from time to time, for only They had access to the secret archives of The Great White Lodge. These Initiates — Masters — taught Their pledged neophytes the meaning of the glyphs and symbols in which the Stanzas were transcribed; and many modern religious systems have been founded



largely on incorrect or mis-interpretations of those first correct interpretations given by the Masters.

These unreliable revelations account for the diversified forms of religion and for the difficulties in the way of establishing a universal religion. As the humanity of each age reached the apotheosis of intelligence possible of attainment by it, the knowledge requisite for the understanding of the life problems confronting it was imparted by those Masters of the Great White Lodge Who were chosen to interpret the Stanzas for the enlightenment of that particular humanity. The Stanzas in full were never given out to any one race at any period of time. They are considered very sacred and only Initiates of very high degree have ever been permitted to translate or interpret them in their original form.

Portions of those Stanzas as already translated and interpreted may be found in many books of the far East but they could not be given out in toto until the last half of the year 1912 when the last section recorded was given to the Agents of the Lodge by the Master Morya and Master Hilarion, and was published and commented upon in *The Temple Artisan*, the official organ of *The Temple of the People*.

These additional Stanzas of Dzyan deal with Theogenesis, meaning cosmically, the beginning or Creation of God or of the Gods. In the human, this would correspond to the awakening of the consciousness of humanity to the God within, to its inherent divinity, for, in this cycle of time, humanity stands literally on the threshold of its Divine nature and the next step will take it across that threshold, with full recognition and realization of the spiritual birthright of the individual and the race.

In view of this unfoldment, imminent in the evolution of humanity, it is evident why the Stanzas on Theogenesis have been given out by the Masters at this particular time, and why they are of such vital importance to the world, from an interior as well as exterior viewpoint.



Truly did Helena Blavatsky say that “the ‘Serpents of Wisdom’ have preserved Their records well, and the history of human evolution is traced in Heaven as it is traced on underground walls. Humanity and the stars are bound together undissolubly, because of the Intelligence that rules the latter.”



## PROLOGUE

When beginning this series of commentaries on the Stanzas of Theogenesis it was believed by the writer that those who might be interested in them would be more or less familiar with the first two volumes of The Secret Doctrine — Cosmogogenesis and Anthropogenesis — and therefore would also be able to accept the fundamental principles of the philosophy therein set forth, at least as a working hypothesis.

One of these fundamentals is the sevenfold differentiation of Matter, Force and Consciousness, and another one is the penetration and interpenetration of these principles — states of energy and substance — one within another. But it has been noted that many readers have a very hazy idea of the Wisdom, Religion and its philosophy, and especially so in regard to the two states of substance to which, unfortunately as it would seem, the term astral has been loosely prefixed — the states of Akasha and Ether, commonly referred to as the higher and lower astral. The same terms have been similarly applied to the soul and the vehicle of the passions and desires. In view of this it seems advisable to try to make the distinction more apparent.

In the fourth Stanza, 17th sloka of The Secret Doctrine (Vol. II, p. 105) we find the following: "THE BREATH (HUMAN MONAD) NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS (GODS) BREATHED IT INTO FORM. THE BREATH NEEDED A MIRROR OF ITS BODY (ASTRAL SHADOW); 'WE GAVE IT OUR OWN' SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES (KAMARUPA); 'IT HAS IT,' SAID THE DRAINER OF WATERS (SUCHI, THE FIRE OF PASSION AND ANIMAL INSTINCT). THE BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; 'WE CANNOT GIVE THAT.' SAID THE FATHER. 'I

NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT (SOLAR) FIRE . . . (NASCENT) MAN REMAINED AN EMPTY, SENSELESS BHUTA . . . THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME (LATER) MEN WITH BONES IN THE THIRD (RACE)."

The above mentioned forms, in one sense, are all astral bodies; that is, they are forms created by Light, Heat and Moisture; they are vehicles through which six of the seven basic principles of life first function, and these vehicles or forms of energy receive their life impulses from the action of spiritual entities which evolve the six states of energy and substance, and out of which all material forms are evolved. However, the first three divisions of these astral forms were the bodies of the first three root races of humanity. Each one was absorbed by its progeny, and finally the three as one became the permanent astral body or form within which "the earth moulded" a physical body. It was in the Third Root Race men that the Sons of Mind incarnated; those who gave to the Breath "the Spirit of Life," and thus made of the last half of the mindless race a distinct race of souls in physical bodies.

It is believed that all prototypes of form have existed in the Divine Mind eternally. It was the duty of the Gods — the Divine Builders — to bring those subjective forms into objective life and endow them with Their own divine attributes of mind. This They accomplished by projecting a reflection of those prototypic forms in ethereal shadowy outline within a corresponding ethereal or shadowy substance which has been termed the akasha or higher astral.

These ethereal forms are the bases of all other human bodies which now exist or which may exist in the future in more material states of substance than are those of the present age.

It is said that a Master of high degree forms various astral bodies, from that of the Augoeides (luminous divine radia-

tion of the Ego) and Mayavi (illusion) rupa downwards; but these various astrals are but different aspects of the one basic form, figuratively speaking, the pattern of the human form. This basic form is the undying vehicle or form of the soul.

In one of the Stanzas of The Secret Doctrine we find the following (Vol. II, p. 75, sloka 12): "THE GREAT CHOHAHS (LORDS), CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES (A). 'BRING FORTH MEN (THEY WERE TOLD), MEN OF YOUR NATURE. GIVE THEM (I.E., THE JIVAS OR MONADS) THEIR FORMS WITHIN. SHE (MOTHER EARTH OR NATURE) WILL BUILD COVERINGS WITHOUT (EXTERNAL BODIES). (FOR) MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO.'"

The moon here does not mean a moon of some solar system; it means an ethero-magnetic state of substance within which function all privations of form in an intermediate state, and it is to these incomplete bodies that many advanced occultists refer when they mention the lower astral body, and not to the Linga Sharira which is a semblance of the former, although more material, upon and within which the physical body is subsequently built by "She" — Mother Nature, and which is dissipated soon after death of the body.

It must be understood that these different forms or bodies are not entirely distinct, one from the other, any more than are the various states of matter previously referred to. They penetrate and interpenetrate each other, and it is only as the consciousness of the Ego — the divine Self — is raised or lowered that it functions in these different states of substance, and only as it is entirely released from the bondage to gross physical matter by the process we term death, trance, or sleep that it is self-conscious within these finer states of substance. When the astral body is mentioned in the Commentaries on Theogenesis it is to the aforementioned lower astral — the ethero-magnetic

counterpart of the higher astral, the vehicle of the soul — that the writer refers unless the term is qualified in some way. The Lunar Spirits, the Pitris — the ruling spirits of the ethero-astral light, are most closely connected with the earth — gross matter. They are the Elohim of form on the physical plane. In evolving physical bodies They pass through the elemental, mineral, vegetable and animal forms until in the human form They have attained Their ultimate purpose as in the case of the Third Root Race, in which man became self-conscious — possessed of higher mind and soul.

The Lunar Pitris are the antithesis of the Solar Gods — creators — and both are indrawn during a solar pralaya — night of time, and are externalized during the solar day of time. These great creative energies or beings are far beyond our power of visualizing or imagining, but of one thing we may feel assured, they are self-conscious beings.

The units of the First Root Race of mankind were merely the astral shadows of their progenitors. They did not die in the sense we consider death, but were absorbed by their progeny, the Second Root Race, the substance of whose bodies was more condensed.

The ethereal forms — the Lunar Pitris — became the astral bodies of the Second Root Race. A distinct astral form had been evolved by the Third Root Race, and when the Sons of Mind incarnated in the senseless vehicles provided for them, the astral bodies of that race had become more closely identified with the basic form — the vehicle of the soul. Thenceforth man became a living soul, conscious or semi-conscious of existence in four distinct planes of life.

If the casual reader does not care to burden his mind with the above mentioned details, he can ignore all the processes and phases of evolution through which all substance in form must pass and simply image four distinct grades of energy or substance, penetrating and interpenetrating each other, each grade composed of conscious

forms, though without will and mind. It would be those forms which penetrated and interpenetrated each other. Then image a fifth state of matter composed of permanent forms, possessed of will and mind, the substance of which is those four different states or forms. It can be seen that each form of that fifth state would have four interior bodies.

The Masters of Wisdom take issue with those devotees of modern science who try to prove that man has ascended in a direct line from the animal kingdom and bring forth plenty of evidence to prove their claim of the divine descent of man. They insist that the original "Fall of the Angels" was the descent of divine beings who incarnated in the mindless Third Root Race, and that the original sin consisted of the relation which was established between the men of that race and the anthropoids. Man has to regain his divine birthright — hence the necessity for stress and strain and suffering.

The Masters also say the missing link of Darwin will never be found, for the reason that the evolution of the animal kingdom stopped with the ape, therefore the human kingdom was a distinct species, of divine origin.

As it would require volumes to take up these points one by one to such a degree as to satisfy the reader, we can only refer the latter to the two first books of the great work of The Divine Doctrine.





## PROEM

When the Masters founded The Temple of the People, one of the most specific statements They made was, in effect, that They would endeavor to simplify as many of Their teachings as was possible for the sake of the newer students, since many of the teachings given to Their first students through Madame Blavatsky had failed of their purpose in one respect — they were too recondite and the terminology was too unfamiliar to freely accomplish their purpose as far as the masses of the people were concerned. Consequently, such terminology has been avoided in all Temple Teachings, as far as has been possible, and the same rule has been and will be applied to the commentaries published by us. So, when we are criticized for using terms more familiar to the English speaking race — terms which are indicative of the same great Beings, cosmic events and conditions of matter referred to in The Secret Doctrine, in other words, and in the Sanscrit language — we shall have to bear such criticism as best we can, feeling certain that our efforts will be respected by many. Especially will we endeavor to use the terms that modern religious systems have applied to the same or similar truths expressed in ancient religious systems and in foreign languages, except in instances where no equivalent can be found in the English language.

In the preface to the first volume of The Secret Doctrine, Madame Blavatsky unequivocally states that the two books so entitled do not comprise “The Secret Doctrine” in toto. The Stanzas and some few quotations from commentaries as given therein are taken from the Book of Dzyan, which in its entirety is that “doctrine.”

In a private instruction Madame Blavatsky relates that she has been given “a handful of seed to sow.” This “seed” is, in part, the nineteen Stanzas and the above mentioned quotations. The first section of the Stanzas of Dzyan con-

sists of the seven Stanzas of the first volume of *The Secret Doctrine*, called "Cosmogenesis". The second section is made up of the twelve Stanzas of the second volume, entitled "Anthropogenesis." The third section of the Stanzas, "Theogenesis" and their commentaries, have been given to The Temple over a period of years (1906-1918), during which time they were published in *The Temple Artisan*, the official magazine of The Temple of the People.

While these Stanzas might be considered to be prophetic of the changes to occur during the sixth sub-race of the present Fifth Root Race, Master Morya has stated that "they concern the changes to occur in some of the sub-races of the Sixth Root Race," from which we are separated by many millions of years.

According to a statement of Master Morya's, there are forty-three unprinted slokas between the last sloka of the seventh Stanza in the first volume of *The Secret Doctrine* and the first sloka of the first Stanza of the second volume, and others are missing from other Stanzas, which concern the evolution of man from the human to the Dhyān Chohan. There are quite as many missing slokas between some of the Stanzas in the last sections received. The first four Stanzas of the latter, "Theogenesis," refer particularly to different periods of the Second, Third, and Fourth Root Races and the first divisions of the fifth sub-races of the present — Fifth Root Race.

There must have occurred a wide gap — therefore many missing slokas — between the end of the fifth and the beginning of the sixth Stanzas. As we understand it, there are many phases of evolution referred to in the missing slokas and Stanzas not absolutely necessary for a broad outline of that subject, and also many others that would be incomprehensible to the present races of the earth, owing to the fact that the latter have not yet developed two of the seven senses, all of which would be necessary to a full understanding and which will be the birthright of the sixth

and seventh races. One of these senses will be evolved in the sixth race, and the other, the synthetic sense, in the seventh race. Not being in possession of these senses, we are in no position to comprehend the symbolic figures of speech in which the missing Stanzas are couched, many of which relate to the phenomena and the lives of the sixth and seventh sub-races of this root race, during which great changes will take place in the human body and the manner of living.

The Avatar first indicated in Theogenesis is the Avatar of the Fifth Root Race, while the Great One subsequently referred to in the seventh Stanza is the synthetic Christ, or Avatar — the Nirmanakaya body of the Ego which has manifested in the body of each Avatar of the preceding root races.

The instruction entitled "Group Souls" given to Temp-lars by one of the Masters as clearly indicates the grouping of Avatars as it does the grouping of lesser human beings whose bodies are the manifestations in form of a single spiritual Being. This Being is the spiritual Father-Mother of Its children — the aforementioned bodies — and is sometimes termed the Regent of the Star to which such a group belongs — not the astrological star, but that which has been termed the "Star of our Divinity" (the Dhyani Buddha) the Planetary Spirit Who presides over every birth of every human being who is of His essence throughout a Manvantara. There are seven Dhyani Buddhas, as there are seven planets belonging to this solar system, four open and three secret. The Dhyani Chohans and Dhyani Buddhas are identical. Those students who are specially interested in the above subject are referred to pages 572 and 573 of the first volume of The Secret Doctrine.

On the ascending arc of every great cosmic cycle all life forms are tending toward unification and must return to the One in the same sequence in which they came into manifestation. When it is understood that all life in man-

ifestation in form on the physical plane has descended from the etheric plane — the fourth plane — through two other states or planes of finer substance, the following statement made by an Initiate appears worthy of credence:

“The First Born Son — the Elder Brother of the human race — was indeed and in truth the first Ego, the first spiritual entity, to assume form as the first androgyne in manifestation.”

The archaic manuscripts contain the essential details for a broad understanding of the creation of the universe and of man. Therefore it is not necessary to do more than state briefly a few of the esoteric teachings regarding the birth and development of an Avatar — a Christ.

“Instead of a single creation of the universe and man at the beginning of time, there were three separate and distinct creations, as are already indicated in the principles of every great world religion, corresponding to Spirit, Mind and Form. While the present human race possesses mind and form, it has only the seed of spirit — the Christos — figuratively speaking. Only in the vehicles of the Christos — the Avatars of the human race — has that seed developed to any such extent as would make possible the perfect development of the Nirmankaya form, the vehicle which is essential to a full incarnation of the Christos in man. This is the interior body which is not bound by space and time or limitation of any kind, such a body as that which appeared to His disciples when the last Avatar, Jesus, had passed through His last great initiation, his so-called resurrection.”

Therefore, the difference between the Avatars and the rest of the human race lies in the fact that the Avatar is the fruit of the Spirit, the Christos, and man, as yet, is but the fruit of Mind and Form. Figuratively speaking, the seed has not yet developed in the latter, owing to the state of the soil in which it was implanted. The soil must be enriched before the plant can grow, blossom and fruit. It is in stress

and strain, joy and sorrow, pleasure and pain, that the requisite qualities for such enriching may develop.

It makes no difference who the putative father of an Avatar may be, His real father is the Christos, the first born Son of the Father, and the mother is always "overshadowed" by the Holy Spirit, the masculine aspect of the first Androgena.

It becomes necessary again and again to call attention to the fact that the human race has not evolved from an animal race, for the reason that many writers of scientific treatises on evolution still cling to the idea of the "missing link" between man and animal. Occultism denies this theory in toto and insists on a spiritual genealogy for man. While there will be many missing links found between different races of mankind and different races of animals, such a missing link as science is searching for between man and animal will never be found. It was not until after spiritual, though mindless, man had fallen into gross sin that anything like a human body was born of an animal; but the ones so born were not human beings, they were anthropoid apes.

There follows the above mentioned instruction on Group Souls as given Templars by one of the Masters.

1. The first step in theogenesis is the formation of the first living cell. This is a process that has not yet been fully understood, but it is believed to have occurred in a simple, aqueous environment.

2. The second step is the development of a simple, self-replicating system. This system would be able to produce copies of itself, allowing it to survive and spread.

3. The third step is the evolution of a more complex system. This system would be able to perform more sophisticated functions, such as metabolism and reproduction.

4. The fourth step is the emergence of a multicellular organism. This organism would be able to perform even more complex functions, such as movement and communication.

5. The fifth step is the development of a more advanced organism. This organism would be able to perform even more complex functions, such as learning and problem-solving.

## GROUP SOULS

As the units of Molecular substance which are to unite and form the cells of the physical body are attracted to the embryonic heart center of that which is to become first the fetus, second the full formed child, and third the full grown man or woman, so the Souls are the units which are to form the vehicle of a God, a Sun, as they evolve in the ages to come. These Souls, or units, are drawn to the heart center of a Great Soul — it may be to the Regent of a Planet, a Great Group Soul — and proceed to form what may be termed a vehicle of expression, a Spiritual Body, which to the senses of man may appear as a star or a sun.

The Laws of Attraction and Cohesion, which attract and cohere all substance into definite forms, naturally draw all souls towards each other. Their desires, thoughts and acts are generally on one plane of expression, and it is this one universal truth of attraction and cohesion, misunderstood as it generally is, which has given rise to the modern theory of "Twin Souls;" and whether it be a group of men, or of women, or of both sexes, or even of one man and one woman, it is all the action of the Universal Law of Attraction drawing together the units of a Great Group Soul for a definite purpose. Naturally there must be instances where one man and one woman are conscious of the action of this Law, and as the units of such a Group as I have mentioned have reincarnated in that group repeatedly, half awakened memories of incidents in former lives tend to strengthen the bond between them. But the fact that they are units of one group does not necessitate their incarnation in the same vicinity. They may even be incarnated on different planets, and, in fact, this is more frequently the case than otherwise.

It must be understood that such relationships are not of the senses. There may even be strong antagonisms be-



tween the members of one group soul so far as the physical plane is concerned; and so far as the recognition by one of another on the physical plane is concerned, that is next to impossible, for in such a case the senses of the physical body must be employed and the physical senses are useless in recognizing interior things.

The negative, or lower aspect of the Law of Attraction, commonly termed sex attraction, is the power which draws the opposite sexes together and the very fact that the relations between the sexes, even in marriage, are so short lived in countless cases, proves that such relationships are not of the soul and clearly are of the body with its instinct of mating in order to reproduce its kind, exactly as is the case with all lesser forms of animal and plant life.

If men and women would acknowledge this instinctual attraction and relinquish their false ideals of twin souls, there would be some hope of arriving at the truth, but so long as they consider sex instincts disgraceful, and raise the false ideal of twin souls to an eminence of spirituality, they will not accept the truth when presented to them.

Out of many thousands, scarcely any are aware even that they have a soul, or rather that they are souls; then how can they be expected to recognize the soul of another and establish physical relations with that soul?

With the majority of mankind, the fact that someone has told them so or that they have read they have a soul to be lost or saved is all they know, or are expected to know of their individual souls.

To be fully conscious of the individual soul, the incarnating Ego must have developed a higher order of mind than is possessed by the average man, and a correlation must be made between that mind and the vehicle, or form of the soul, in which that mind operates.

As a man beholds and is conscious of his face and form in a mirror, so the lower self of man becomes conscious of his Soul as it searches the intricacies of its own nature in



concentration and finds response to its queries. These responses bear no semblance to the answers which come as a result of questioning his lower mind, where passion and desire for contact, sex attraction, hold sway, as well as all other qualities which appeal to the senses in any form.



## LIGHT

As there are many references to different manifestations of Light in the Stanzas, as well as in other communications of the Masters and as Light remains the impenetrable mystery it has always been to the masses of humanity notwithstanding the theories of science, it seems advisable to interpolate a few of the paragraphs of a private instruction on the subject of Light by the Master Hilarion in order to furnish our readers with a better understanding of some of the most obscure references to Light which occur in the Stanzas, and which may appear contradictory if not understood as referring to different planes or states of life.

## COMMENTARY

My contention that Universal Light and Universal Mind are identical may prove a debatable point unless the student has thoroughly accepted the fact of the seven-fold division of Matter, Force and Consciousness as a literal fact possible of demonstration, instead of a mere hypothesis. No adequate comprehension of the great mystery, Light, and its varied manifestations is possible without some measure of understanding of the states or planes of Life, wherein occur the vast changes whereby Absolute Darkness (as far as sense perception is concerned) becomes Absolute Light. In other words, Consciousness of Being, Be-ness, differentiates and becomes manifest as Spiritual Light — Divine Wisdom. The states or planes in which these changes first manifest are the fifth and fourth, the Akasha and the Ether.

Akasha and Ether are coeval and co-eternal Spirit-matter — during a Maha Pralaya; but at the dawn of a new period of 4,320,000,000 years Spirit-matter becomes Spirit *and* matter. The change is effected by the expulsion from Akasha of the sleeping life germs — sparks — still enveloped in their robes of darkness. The Etheric universe is reborn with the expulsion of the life germs when the

energies of Attraction and Repulsion are reawakened, and then commences the beating back, the bombardment, by Etheric substance — the partly awakened sparks — against the Akashic substance — the vibratory effect of which is to bring forth in the form of Etheric Light the hitherto quiescent fire of the darkened robes which envelop the vehicles of the universal life principle we have termed germs, and differentiating the Manasic field of Akasha, thus preparing for the development of lower mind, in the substance of the Kama Rupa plane. The to and fro motion established by bringing into manifestation the fourth seven of the 49 fires — the seven differentiations of the cosmic energy to which we have given the generic term, Electricity, never ceases until the end of the Great Age in which they manifested.

Continuously is Universal Mind beating upon Universal Spirit and bringing the unmanifested into manifestation throughout a day of Brahm. Continuously does Universal Spirit respond, and that response is in terms of Light, Light the demonstrator of Mind. In the same manner, by the same mode of motion, are the vehicles of the life principle repelled from the fourth, fifth and sixth planes, in rotation, in the process of forming the substance-matter, the primordial matter of each succeeding plane — thrown into form by Fohatic energy on the said planes, commonly known as the Kama Rupa, Kama Manasic and Astral.

The fourth, third and second of the sevenfold divisions of the 49 fires — differentiations of Spiritual Light — have then entered upon their age-long mission of creating, preserving and destroying a visible universe with its uncountable expressions of individualized life.

I have but given you a very meagre description of these vast processes, but it is necessary that you grasp some idea of the methods and processes of the manifestation of Light, and of the fact that there are in truth 49 different manifestations of Light, and also that whatever be the form of Light operating on any one of the sub-planes of the Physical,

Astral and Kama Rupic planes, it has been first called into being as a result of the interaction between Ether and Akasha — the demand of Undifferentiated Mind on Spirit for a vehicle for the manifestation of sentient life, and simultaneously of visible light, heat and electricity.

It will be well for you to bear this last mentioned fact in mind, for it is the sequel to many of the half solved problems, physiological and mechanical, mankind is wrestling with. Unobserved and unsuspected because invisible and not yet demonstrable by exterior means it is this same backward and forward impetus of the two aforementioned forms of cosmic energy, Akashic and Etheric, that are primarily active in the production of every change looking toward the building or destruction of form, whether that form be a mathematical, mechanical, natural or physiological form. It is the beating back to its original source of the first aroused thought form and the repeated bombardments against the same source by the combinations of thought forms as they increase in number that eventually brings forth the Light — the required knowledge, the solution of the problem, or the power to construct. Whether the required form be the answer to a sum in addition, the making of a garment, a huge cable, or a sun, it matters not.

You can never arrive at the solution of any mysterious act of Nature unless you start with the above proposition.

The fact of the tremendous, the *pushing* power of Light on cosmic dust within the interplanetary fields of space is now generally accepted, as the findings of noted scientists have determined that point to the satisfaction of their followers. But it may be noted, there is no effort being made to give credit to the Initiates of The Great White Lodge Who have stated the same fact many times in accounting for the transfer of various forms of life from planet to planet.

The first part of the text discusses the origin of life, mentioning the transition from inorganic to organic matter. It describes the process of abiogenesis, where simple molecules like water, methane, and ammonia combined under early Earth conditions to form more complex organic compounds. The text highlights the role of energy sources such as lightning and ultraviolet radiation in driving these chemical reactions.

The second part of the text focuses on the emergence of the first living organisms. It describes the formation of self-replicating molecules, likely RNA, which could store genetic information and catalyze their own synthesis. This stage is often referred to as the 'RNA world' hypothesis. The text also touches upon the development of early cellular structures, possibly through the formation of lipid bilayers that create a protective boundary for the internal chemical processes.

The final part of the text discusses the diversification of life forms. It mentions the appearance of simple prokaryotic cells and their subsequent evolution into more complex organisms. The text concludes by reflecting on the vastness of time and the intricate path that led from simple molecules to the diverse life forms we see today.

## NINE STANZAS FROM BOOK OF DZYAN

## STANZA I

SLOKA 1. Since Fohat gathered two lines of fire in a close embrace, forming a Circle of Flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

SLOKA 2. To and fro have the First Born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the Twice Born Lords of the Sacred Mystic Fire.

## STANZA II

SLOKA 1. Said the Radiant One to the Shining Face: "I will cause a shade to cover Thee for a day and night of time. I will brood Thy young, and bring them forth in strength and might, when the shade has passed from Thy face and Thou shineth forth once more.

SLOKA 2. "For Thou shalt shine again with seven-fold Light, and the face of Thy First Born son shall reflect the light that shines from Thine own. The black and the brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

SLOKA 3. "Fire and flood, acid and blood, shall flow in streams and drench the star with the blackened face. The once bright sons of the demi-Gods have cast deep shadows upon that face; they have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

## STANZA III

SLOKA 1. "When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves — each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep, by the strength of His own right arm.

SLOKA 2. "The four-fold Lhas will emit from Their loins the germs that will grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

SLOKA 3. "No more shall huge creatures and crawling things find room on the Rim on the Wheel where dwelleth the Sons of Fire and Flame. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the gods."



## STANZA IV

SLOKA 1. The wild White Bull o'ershadowed the Great Red Cow. With one expulsive effort she gave birth to a White She Calf.

SLOKA 2. On either side of its head came a Golden Horn, and in the middle sprang forth suddenly a Diamond Tipped Horn.

SLOKA 3. Fast grew the Three Horns, many cubits by day. The Two Golden Horns circled the races of the Changing Star. The Middle Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom. It drew Them forth from Their retreat and set Them in high places.

SLOKA 4. When Their eyes beheld the white calf They said with one voice, "Thou art a sign to us. Now will we enter the Circle of the Golden Horns, and will give of our Wisdom to those whom thou wilt mark with thine own sign, and they shall be our Messengers to young and old alike."

## STANZA V

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in His rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then canst thou no longer minister to man, or strike the full toned chords."

"Behold! I call the Lhas. The bright Dhyanis — the sons of Law and Wisdom — and He of the Shining Face, all, all to me. They shall decide."

SLOKA 2. Out from His head, His feet, His left hand and His right, sped four vast streams of Fire. They sought the abodes of the Gods, and swiftly brought them to the bridge whereon Fohat stood with lifted foot. From His navel came the sparks which all unknown to Him had power to overcome e'en death itself.

SLOKA 3. So came they all, the Gods of the overworld and of the underworld, saying, "Our power to make or to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence. Thou, great brother, may'st finish the Fifth Stride, but when thou shalt rest from thy labor and again shalt lift thy foot for the Sixth — lo! Thou shalt be alone. They whom thou now decriest shall be the Gods ere falleth thy foot on the Sixth Stride, and thou shalt not raise that foot again, for the circle of Flame will open for thee and thy line of life be cut in twain."

SLOKA 4. Unabashed, but with abated strength, Fohat set His lifted foot upon the nether shore of time. Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

## STANZA VI.

SLOKA 1. The darkness and the twilight of another Night were passed. The foot of the Mighty One was raised again, and with His torch He lit the faces of the Shining Ones. The smoldering Sparks awoke to life and sought the teats of Surabhi, and on the milk they drew therefrom, grew fast and strong. The Holy Mountain woke, and from Its depths arose vast clouds of fire and smoke and thunderous sounds. The demons of the underworld came forth and shook the face of the Dark Star till once again it stood in balance true.

SLOKA 2. Unto him of the Shining Face, Meru cried loudly, "Smile thou upon my face and unlock the chain which binds the lesser lives in frozen bonds, that so the new clothed Sparks make living things to grow for Maya's Sons to feed upon, when they be come again to seek fulfillment of their dreams."

SLOKA 3. Then came the Dhyān Chohans — the Devas of the Fourth — Those Who failed in the Third. Said They to the Shining Face: "Let us now finish the labor wherein we failed; we have learned our lesson."

Then entered They the bodies created for Them. The fathers of the Fourth became Their own offspring of the Fifth. They took unto themselves mates and created abundantly. But their offspring knew naught of their fathers' offenses against the Gods, or the causes for Karmic visitation upon them; their minds were holden. Fierce and bitter was the struggle 'twixt them and the nature spirits clothed in lower forms, and with the demon hosts of the underworld. At times they lost, at times they won.

They cried unto the images They made with their own hands, and to the stars, and to the invisible ones, "Show Us the mysteries of our fathers. We are blind and deaf and dumb before our enemies. We grope in the darkness for the Light which lit the Fire which now burns so low within us. We know that Light burns clear and bright in hidden places, but ever as we draw near to it it recedes from us. The darkness increases by contrast when we have lost the faint gleam of that Light. Rather would we die than suffer always from the gnawing pain of unrequited longing for that Light."

SLOKA 4. Then awoke compassion in the heart of the Mighty One — He Who rides the White Horse in majesty — and He answered them, saying, "I will send forth my Son. He will be clothed in Fire and be as a torch to light the Fires in your hearts. From the Fires so lit will the true Light shine upon you."

The space between the upper and nether waters of the heavens opened, and One came forth in power and glory as a sun. He stood upon the topmost arc of the Dark Star and touched the blinded eyes, the ears and lips of all the supplicants gathered there to see and hear and speak to Him. Said He to them, "I am sent to be a torch to light the Fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will stand revealed before your eyes, but you alone have power to slay those foes. Go ye forth to gather fuel, and lay the Fires aright."

SLOKA 5. He called aloud and the Great Mother descended with the Lipikas. They cooled and pressed the Fiery Sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth,

they were now molded and pressed into the Sixth and Seventh angled.

SLOKA 6. The Six Sons of Fohat came to harden, condense and direct Them into form according to the patterns of the Chhayas of the Gods.

SLOKA 7. Two new doors were opened from the finite to the infinite. The clear white ray of the Divine Sun shone through the newly opened doors and did not break into fragments. The face of the once Dark Star was changed; it shone with brilliant light. Its companion Wheels now caught the broken rays, for they were last in the race.

SLOKA 8. The Great Mother cried to the One Eternal, "My work is done for this Thy once rejected son; and He shall rule my progeny, while I return to Thee." Then fell the bars between the upper and under worlds."

SLOKA 9. The Dragon of Wisdom descended, and with It the Diamond Souled Host. In Their own diviner essence They enfolded the forms created for Them — no longer Maya's Sons were they, but Sons of Will and Yoga.

SLOKA 10. No more shall the bars be raised between the finite and the infinite, for the Sixth shall fall into the seventh with ease.

## STANZA VII

SLOKA 1. At last the Full-toned Chord was struck by Maya's Sons, and at the sound Illusion vanished. Truth stood full revealed. Knowledge, Power, the glory of achievement clothed the newly born as with a garment.

SLOKA 2. Adown the star-spangled path of the Gods — the path of Lesser Lights — awaiting birth in other Forms, came one unlike the Gods, yet kin to Them; unlike the Spirits of the Throne, yet known of Them; like unto man, yet more than man; One clothed in raiment; glistening as the Hoar Frost in the sun; majestic, stern of countenance, yet soft of speech.

SLOKA 3. From lesser Light to Light He stepped, and as His footstep pressed each Star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

SLOKA 4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

SLOKA 5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

SLOKA 6. The King had come into His own and now was known to them. "I am the first," He said, "And I am the last, and we are one. Out of the darkness hath come the light. Out of no-thing hath come all things. Out of Death hath come life eternal. It is done."

## STANZA VIII

SLOKA 1. Fohat has lifted His foot but halts ere He reaches the limit of His stride. The Sons of Flame have cried to Him in sore distress: "The Sons of Maya cannot reach the ring pass not if Thou shalt place Thy foot upon their necks before they reach the Chhaya of that ring."

SLOKA 2. Fohat lifts His voice, that voice long stilled, and bids the fiery servants of His will to take His ultimatum to the Sons of Flame, "I will not halt for Gods or men, but this much will I do. Go thou to Maya's Sons and strike the sacred chord upon the seven stringed lyre within each one. Perchance it may arouse them from their sleep and give them speed to reach the goal ere falls my foot upon the nether side of the dark Stream."

SLOKA 3. Back came the messengers and said, "We cannot wake the sacred chord. But five of the seven strings of the lyre will sound, two lie jangling and untuned."

SLOKA 4. Then Fohat, roused to anger, shot forth a stream of fire which circled all the heavens and awoke the Asuras on the heights. Swiftly on the wind of Their own wings came They from the realms of rest and gave speech to Fohat, saying, "Put down thy foot if so thou wilt and close thy stride, but ere thou doest so, know this, ere thou raisest it again, we with our brothers, the Divine Builders, will have given of ourselves to Maya's sons that which thou wouldst now withhold and the two strings of the lyre will no more jangle out of tune."

SLOKA 5. "When the first full chord is struck then thou shalt die — for thou art old and thy work well nigh done, so cease thine anger and give some space for effort if thou wouldst prolong thine own labors."

STANZA IX

SLOKA 1. From the East, the West, the North, the South came four Holy Ones. On Their way They gather the Destroyers thronging Their path, and set them in swifter motion.

SLOKA 2. At the "Ring Pass Not" they pause and with one accord cried unto Kwan-Shai-Yin, "Speak Thou but one word, a word of two parts, and we will hear that word within the veil upon our wings."

SLOKA 3. Then with a loud voice Kwan-Shai-Yin gave utterance to the word. It shook the heavens and reopened the path between the fiery red Star and the Star which had been cleansed of its blackness.

SLOKA 4. Said He to the Holy Ones, "Gather your hosts and make fit habitations for the Angels of the Voice. They shall lead the new-born Sons of Will and Yoga within the path I have opened, that They may people the fiery red Star with a new race. Dangma shall open their eyes to the glory of the hidden way."



## STANZA I.

SLOKA 1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

## COMMENTARY

Fohat is the active principle of the Cosmos, manifesting as the outward vibratory force, which thus becomes the creative principle in the Universe. He is therefore the Great Breath acting in its creative capacity through matter. Lines of any character are but the effect of vibration in a given direction, hence they represent vibratory currents of force. The two lines of fire gathered by Fohat are the two currents of vibration set into activity by the activity of Fohat, that is, they are the two active currents of the Great Breath as it manifests through Matter; in other words, they are the Positive and the Negative Principles, or Cosmical Electricity and Magnetism. These two currents were acting through the medium of the Fire Principle, which will in this case represent the Manas. The gathering of these two lines of fire in a close embrace indicates the union of the Positive and Negative poles of the Manas (or Mind) principle in such a way as to provide the proper base for the state of activity which is to be manifested as a result of this embrace. It was this union of the two aspects that prepared the Nucleus for the Material Sphere where the Life of the Cosmos was to express itself in the New Aspect. This Nucleus was the circle of flame which gave room for the feet of the Fifth. The Fifth here is the Fifth Principle or Manas, and also its incarnation in the Fifth Race. Thus we are to see that the two currents or lines of fire are the Positive and Negative Currents of the Manas, and their conjunction means the creation of a vortex in the Manas, the two currents acting Centripetally and thereby reacting upon them-

selves, creating a Centrifugal force which flows out from this center, thus creating the Vortex Wheel of the Manas, which perpetually whirls and in this way begins the manifestation of the Manasic Cycle, for this is the origin of the present Manasic Round which is now coming to a close. The Cosmos manifesting during this Round will of course have to be Manasic in its keynote, and therefore the humanity living during this period will have to specialize Manas, for the reason that the dominant note of the Cosmos will be Manasic during this entire Round. The Manasic Race is therefore the inevitable result of the Manasic Round. It is not true that they were souls who had worked out all the lower principles during the time of former Rounds, for the idea of merit in this connection is altogether wrong. The New Race is not the incarnation of the former Race, but rather the individualization of the New Round. This of course is stated mystically. The meaning is that the souls of any time are the expressions of the Cosmical Energy active at that particular time, and not the result of their own former actions. These souls are the effects of the Round which produces them, though they may contribute to some extent to the hastening or retarding of the next Round. It has been in this way that the Fifth Race has grown up during the Manasic Round, which has been produced by the action of Fohat on the Manasic Octave. The demi-Gods here are the diverse Cosmical Currents which are acting upon the Manasic Octave. They mould the development of the human minds and therefore souls, which live during this time, so that there are but so many incarnations of these Forces, hence the demi-Gods are spoken of as images of themselves, that is, they are the expression in form of the forces which have organized them. All the entities produced during this period are the images of the Manasic Forces which energize them, and so it must be, as long as the present Round shall last. The Cosmic field here is the Cosmos organized by the Manasic Round.

### THE FIFTH BREATH.

In every differentiated form of matter, whatever be its purpose or use, there is one of the seven principles, qualities and energies that is the dominating factor in the creation of the form.

The purpose and the use for which every form is designed would determine which one of the seven principles qualities and energies would be in the leash in the creation of any form by the divine builders of the form. As these seven great creative powers are the basis of all matter, it is evident that the material forms invented by man come under the same law, the law of centralized power. For instance, the particular form of energy dominant in the unifying of the molecules of the state of matter of which a material form in metal was composed by man would be the energy of Cohesion. The same would be true on the plane of Manas where the unifying power was exercised over substance-matter of higher vibration, as in the case of two or more individual minds, the energy dominant in the combining or unifying of two minds would be the energy of Cohesion.

Heat, Attraction, and Repulsion is the first trinity of Spirit in manifestation. These are three of the Seven Sons of Fohat (Motion). Fohat is the driving power of the Universe.

The Fifth Breath is the fifth of the five breaths (Vibrations) which brought life force into manifestation.

The Fifth Breath has its correspondences in the fifth cosmic age, the fifth cycle of each age, the principle of life, the fifth stage of man's evolution, the fifth sense of man, and the fifth of any being or object. We are now in the fifth race of a great age.

The fifth principle is Manas (Mentality) and a warning to beware of the action of the Fifth Breath would mean a warning to beware of the undue action of the higher mind for the forces of that phase of life are of the nature of fire

— and the human body cannot bear the action of these forces without danger to the brain.

The drawing on those forces by Christians in their revivals has driven many insane by the emotional reaction overstimulating the brain centers.

The Fifth Breath is in reality the Inner Breath and has its occult center of action in every cell and organ of the physical body as well as in all correspondences of the same inner sheathes or principles. This inner center of action is where the *Akasha concentrates*. The four lower breaths are outer, the Fifth is the first breath that touches the Universal Rhythm of the Higher Self or the God within. It is the first *Inbreath* in other words, and its element is the correspondence of Oxygen on all planes. On the lowest astral this is pure ozone which, however gross compared to the higher aspects, is so fiery that physical lungs would be soon burned up were they to inbreathe this element undiluted. This may serve to give an idea of the Breath of the Gods, so to speak, on the various planes of being. Because of a knowledge and control of this Fifth Breath the Yogi, though using only the lower astral phases, can put himself into a so-called cataleptic sleep and allow himself to be buried for months without any apparent outer breathing, and finally be resuscitated and none the worse for the experience. The fire of the inner breath permeates the physical in sufficient volume to ward off outer dissolution.

All animal organisms have the four lower breaths. Minerals do not have these outer breaths, but do have the fifth inner and the changes that occur in all mineral structures are really the result of the functioning of the Fifth Breath within its essence, for the Fifth Breath is involved with *Akasha*, from which all things come or are outbreathed; so the cosmical inbreaths of *Akasha* finally draw all things back to it or reduce all things to its primal Akashic nature. The form, color and other qualities of minerals, jewels and all objects in nature are really determined by Akashic im-

pulses. Where there seems nothing, there are often the most precious things or forces. Certain spaces in the physical body — as the central canal of the spinal cord and the ventricles (spaces) of the brain — are centers of action for the lower inner astral breath. Impulses centering in these areas tend to draw the physical inward or upward and to increase the vibrational rates of the outer body approximating ultimately the rate of the astral as evolution proceeds. A knowledge and control of the Fifth Breath, the first inner breath, is of vast importance to every soul on the Path that leads to Eternal Light and is the spiritual birth-right of every individualized soul.

It is only the scientifically trained mind that considers the subject of the energy of Cohesion as to its actual importance in the economy of the Universe, yet an understanding of its functions in the creation of form on all planes of existence is a necessity to the student of Occultism.

If the principle or energy of Cohesion was missing from the seven-fold universal creative agencies or energies there could be no organized forms of any character whatever. It is the combining and unifying force between every two or more electrons, atoms, molecules and cells of all primordial substance.

From the philosophical viewpoint Cohesion is one of the seven Sons of Fohat — Divine Will — which manifests as Electricity, Magnetism, Light, Sound, Heat, Attraction and Cohesion.

Teachings of The Temple

*[Faint, illegible handwritten text]*

### THE SIXTH BREATH

The Sixth Breath is a formative principle — the essence so to speak, of abstract form. This Sixth Breath is the Breath which God breathed into the man of clay; and which made man a living Spirit. To have breathed into man only the Fourth or Vital Breath would not have ensouled matter with any spark of the Godhead. The Sixth Breath is the Spiritual Breath animating all things in manifestation, and its polar opposite in matter is the Fourth or Rupic Breath belonging only to the Creature, that is, the thing created, whereas the Sixth is of the Creator. Rhythmic impulses from the Sixth Breath, which is in synchronized vibration with the Great Breath, arouse corresponding breath-desire activities in the lower Rupic pole and so Form is kept in manifestation on the lower planes. Were the Sixth Master Breath to cease, all Form, animate and inanimate, would disappear from the face of the Cosmos.

Imagination, the kingly faculty of soul has its seat of power in the Sixth Breath which is also the basis of Kryashakti, creation by will and imagination. In a sense, Breath and Desire are one and the same. Attuned to Universal Rhythm of the Great Breath, Desire is omnipotent but the lower desires cannot vibrate with the Sixth Breath because of the limitations of matter, as the Rupic consciousness on the fourth plane is merely a reflection of the higher arupic Sixth Principle on the realms of the Formless, yet having in itself the potency of all form.

Breath creates images, and imagination arouses Breath. With the Sixth Breath on the universal planes of being, this process is vast and indescribable in human terms but some idea may be gained by studying the effects of lower breath desires on the human emotional plane. All kinds of emotions which belong to the fourth or rupic state of being affect the breath, as in joy and sorrow, anger, fear, fright, deep concentration, and so on. When lower emotional phases manifest, there is no control of the breath centres. The



Breath becomes deep, rhythmical, catchy or shallow according to the phase of emotion manifesting, as all such belong to the plane of the Fourth Breath. Control the Fourth Breath by the Sixth however, and all disordering conditions disappear.

In all disturbing mental or emotional conditions therefore, indraw the consciousness by deliberate quiet breathing and seek to correlate with the Sixth Breath on its own plane of force and consciousness. If this is done, there will immediately result a balanced state and a feeling of inner calm and peace, with control of outer conditions. Motions and emotions cease more and more as we go in consciousness toward the Center of Being, for the Kingdom of the Divine Rhythmic Breath — Heaven — is within. Differentiation from the Center outward begets wider and wider motion which is cause for more motion and so on to infinity as is noted in the case of the mighty swing of suns and planets through the spatial depths. And yet within the real inner center of those swinging orbs and all creatures thereon, there is common place or state of Identity. In other words if you find the real center of anything, soul, creature, star, or planet, you have found the Center of All. All roads lead to God through Centers within Centers.

In the deepest states of mental concentration the outer breath becomes quiet and still and if of sufficient power may almost cease altogether as in the case of Yoga because the outer impulse or desire has passed through the Fourth to the Fifth and is near perhaps to the Sixth Breath. And as the outer breath correlates with the inner, every organ, cell and tissue of the body begins to breathe in unison, for every organ and cell has the correspondence in itself of every other organ, every cell having the analogue of lungs and potential rhythm of all the Seven Breaths.

The Teachings of The Temple



### THE SEVENTH BREATH.

The Fifth, Sixth and Seventh Breaths are Universal and Illimitable. The four lower Breaths are involved with the limitations of the matter of the corresponding lower planes of existence, and are of the nature of aspects of the three higher, that is to say, the three Breaths on the Higher plane becomes four Breaths on the lower plane due to the immutable law of the materialization and crystalization of spiritual forces in and with matter. The Three becomes Four due to this law of solids as the Triangle with its Three lines on a plane surface takes on Four sides when it becomes a solidified or material body. The first solid body possible is the Tetrad, each line, surface and angle of which is pregnant with Diefic truths.

The four lower Breaths may be briefly defined before considering the mystery of the Seventh.

The First Breath. This is purely elemental and automatic and is the lowest of the four lower or outer breaths. This first breath is rhythmic molecular respiration, that is, respiration of the molecules. This is really the lower astral breath which by repercussion on the physical envelope or body causes the function of outer breathing through the lungs. Death results when the molecular respiration ceases, as the outer mass breathing must then also cease.

The Second Breath. This is the Vital Breath or Rhythm pulsing — breathing — in and out of the cells and tissues of the Microcosm. It is the analogue in the Microcosm of the Great Breath in the Macrocosm. It is an aspect of Atma in which the synthetic becomes differentiated and yet retains its synthesis.

Atma is everywhere and yet its lower Breath or rhythm may be modified, tintured or colored by the will and desires of the creature. Thus the creature — man — becomes a builder with the Divine and can help or retard nature in her evolutionary purpose as he keeps pure or pollutes the Second Breath with his images — creations.

The Third Breath. The Third outer Breath is the lower positive pole of the Sixth which is negative on its higher plane to the Atmic or Great Breath. The Third is Ruplic and its respiratory impulses materialize the essence of Form by drawing from the Sixth Breath, and so keep the Ruplic or Form principle in manifestation. This applies to all of the planes. Were this Breath lacking it would be impossible to clothe our thoughts or ideas in any kind of form whatsoever and the process of thinking would be impossible with the brain mind. Abstract thinking is only possible on the highest planes — the so-called planes of the Formless. Thought on the lower planes is the flashing of a succession of images (forms) on the sensitive Akashic screen of the inner sensorium of the brain.

The Fourth Breath. This Breath is negative to the Third and Fifth Breath. It has important functions and is a respiratory rate of balance between the higher and lower planes. The Fourth Breath inbreathes in all things and creatures the Light of intelligence — the Knowing Principle, through being receptive and negative to the impulses of the Fifth.

The Divinest mysteries center in the Seventh Breath, which is the Auric Breath. The Seventh Breath is Self-Creative — it has no organ of action but every cell and atom breathes rhythmically with the Auric All. When the Seventh Breath is active every cell, molecule and atom of the nature breathes in perfect unison with the Universal All — The Great Atmic Breath. Breath is the life, spiritual and material. The Breaths of all the planes should be coordinated, and when this is accomplished man becomes more than man, he is a Master of Life — a Master of Breath and is omnipotent.

One-half of man is dead, a corpse, or let us say one-half is still unborn. It has no breath. Every center, organ, cell and tissue should breathe — have its rhythmical vibration or expression. Inner potencies are thus released as in the

seed expressing its germinal potencies by growth. Every living thing has breath and as everything is alive, all things breathe, including the minerals. Sometimes it is one breath, sometimes another of the seven breaths according to the plane and grade of matter involved. Modern science illustrates this in the case of seeds which breathe, taking in oxygen and giving out carbon dioxide. Placed in airtight containers most seeds will die in a short time. When about to germinate, wake up, seeds breathe more rapidly and require more air. Minerals function the Inner Breath attuned to Universal Nature. The sun breath has an eleven-year period. The unborn child functions the Inner Breath, the mother representing universal nature. The seventh or Auric Breath is synchronized breathing on all the planes of self simultaneously and this synthetic breath makes the full correlation of man with the Higher Self. This Auric Breath marks in reality the identification of the individual with the Universal, and the Auric Breath is the true utterance of the Sacred Word — the Ineffable Name — as every plane of the self and every cell and atom on every plane of the Self is in harmonized aspiration with Divine Consciousness.

Teachings of The Temple



## STANZA 1

Sloka 1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

Sloka 2. To and fro have the First-Born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the twice-born Lords of the Sacred Mystic Fire.

The following is the Master Hilarion's Commentary and interpretation of the 1st and 2nd Slokas of the First Stanza.

While Master Hilarion's Commentaries may differ in some respects from those of other commentators our readers may find that in most instances such differences are due to the consideration of subjects from a different aspect.

## COMMENTARY #1

From the Cosmic standpoint Fohat is first of all the directive energy of the Principle of Sound. In manifestation it is "the Word," or that expression of the Absolute which commands, and must be obeyed.

In the act of command is manifested the energy which at the same time creates the form in, and the method by, which the command is to be obeyed, *i.e.*, Motion and Vibration.

In the first chapter of St. John appear the words: "In the beginning was the Word, and the Word was with God, and the Word was God . . . . All things were made by Him . . . . In Him was life and the life was the light (the intellect) of men." In other words, within the unmanifest, the Absolute,

was the Fohatic energy — the potencies of the creative Word. All things were made by Fohat, when it became the manifested Word — the power which set in motion the hitherto latent substance of itself — intellect, per se. By means of motion Fohatic energy first created the Akashic Universe.

By the different rates of motion, commonly called vibration, subsequently set up in the Akasha, were re-created first the Etheric Universe; secondly the Astral; and thirdly the Material Universe.

The first Stanza refers to a period at the close of a great Pralaya when the energy of Fohat set into action the then quiescent forces of Electricity and Magnetism — two poles or lines of fiery lives.

“It gathered them into a close embrace,” that is, it temporarily held them within definite bounds in the Etheric Universe in order that certain degrees of the demi-Gods then awakening from their pralayaic sleep should confine their activities within the set bounds as defined by the lines of fiery lives.

One of the activities of these degrees of the demi-Gods — creative forces — is the casting of reflections (images) of themselves upon or within the Ether — “the great Cosmic Mirror.” These reflected images are the first privations of form, the Etheric outlines, into which all human and animal forms are subsequently built.

The “First Born,” referred to in this Stanza, that is, the first born of this particular era of manifestation, were in fact the aforementioned demi-Gods, the first to awaken from the long pralayaic sleep. In the half conscious condition, incidental upon their awakening, they ran hither and thither behind the flashes of electric fire then being directed by Fohat in establishing different rates of vibration, “while seeking for the means (pasture) for continuing their existence in their then state of being, knowing that

when the Great Red Cow (in this connection the creator of more material sustenance for the Astral Universe), should appear as a result of the activity of the lines of fire, their existence as demi-Gods would be ended, for they must then be absorbed by, or rather incarnated within, their own reflected images, thus becoming the second born of this particular cycle.

“The milk of that Cow will gather and flow in rivers of water and wine to quench the thirst of the Twice Born Lords of the Mystic Fire.” In other words, the sustenance for the supporting of the lives of the Astral denizens — the then incarnated demi-Gods — must be furnished by the finer or more condensed substances of the Astral atmosphere, the gaseous states of substance, which when combined in a later period, would also create other forms of sustenance for the human and animal life of the physical plane.

The Mystic Fire is the Creative Fire. The demi-Gods were Lords of that Fire in the sense that they were the First Born of that period, and so were overlords of the Second Born.

It should be noted that the Astral plane herein indicated is not the lower astral plane — the negative aspect of the intermediate plane between the Etheric and the Physical planes, which is sometimes referred to as the 8th plane; but is the positive aspect of that plane, which is often confused with the Etheric plane.

Hilarion.

Note — Readers must remember the seven times seven fold divisions of Matter, Force and Consciousness in studying the commentaries.





## STANZA I.

SLOKA I. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

SLOKA 2. To and fro have the First-Born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for pasture against the day of the birth of the Great Red Cow. The milk of that cow will gather and flow in Rivers of Water and Wine to quench the thirst of the Twice-Born Lords of the Sacred Mystic Fire.

## COMMENTARY #2

Fohat, the first-born Son of Sound, is motion per se, from its highest aspect. In Biblical phraseology "God moved upon the face of the Waters," the Waters here meaning the Inter-Etheric Energy then in a periodical state of chaos — the Great Deep of undifferentiated, primordial substance. In other words, Infinite Power (God), as a result of the action of Infinite Will, arouses the quiescent energy of Light resident in undifferentiated substance, and so re-establishes polarity. Polarity is disestablished at the close of every great age and the beginning of a Cosmic pralaya — an age long sleep — a period of darkness. By the establishment of polarity the Inter-Etheric Space is thrown into violent motion. The rates of motion then established must be decreased gradually into various degrees of vibration before it is possible to throw the primordial substance, of which Ether is the base, into form of any character.

"Fohat gathered two lines of Fire (Fire here standing for Akasha) into a close embrace," i.e., circumscribed space by means of the two lines (the two currents of Akashic Energy — Spiritual Energy — set up by Fohat); lowered the rate of motion of the Akashic Substance, thus bringing into man-

ifestation a lower form of the same basic substance — the substance of the Etheric plane, known to man as Electricity, visible fire — flame.

When two poles of a static electrical machine are brought within a certain distance from each other the awakened energy will leap from one pole to the other, filling the space between with the flame. This phenomenon corresponds to that referred to in the sloka quoted above. The circumscribed space is a field created for the purpose of bringing into manifestation the hitherto concealed and undifferentiated substance by and in which the excarnated souls of a former race of beings might be again informed. Thus was made room for the feet of the Fifth, the next succeeding race.

Light, in manifestation as Flame, is the carrier of the life principle and is also the vehicle of lower manas (mind). The feet are a symbol of understanding, solidity, perception; therefore this particular period of manifestation also gave birth to the power of perception hitherto concealed in Light. The word Light as herein used does not mean the sunlight of the physical plane. It means the Light of the Akashic plane, the Light of the Central Spiritual Sun, and primarily the Light of Divine Will and Wisdom.

To quote from Genesis again, "God said, 'let there be light' — and there was light," in other words, the creative Word, the energy of Sound, brought forth Light from darkness as before stated.

The demi-Gods are a certain order of the elemental forces. They are the builders of form according to the lines established by Infinity from the beginning of creation. As God "made man in His own image," so these semi-divine forces termed demi-Gods cast their privations of form, the reflections or shadows of themselves, within the aforementioned circumscribed Space, into and around which, the said elemental forces would subsequently build the indi-

vidual forms of all incarnating lives, whether of suns, stars, planets, kingdoms of nature or man.

The First Born, here referred to, are the first perfectly formed, mentally endowed creations of the age under consideration, not endowed with the higher mentality of the races of human beings of this present round of the age, but nevertheless endowed with the attributes of the lower mind with all its desires, passions and instincts.

It has been said that a tribe of men has been recently discovered in Africa by a noted traveler that typify the humanity of the last mentioned age. The shape of the head as described, and the absence of all characteristics save those of primitive man, would indicate that such a conclusion was justified.

The Head of the Mighty One symbolically is Universal Intelligence, the power of the Spiritual or Higher Mentality. The Flaming Swords which sprang from the Head are the powers, and principles of Will. Secondarily they are powers of Good and Evil, the Positive and Negative currents of the principle of lower mind. At the beginning of the period here indicated the First-Born were evidently feeling the action of these two currents, tempting them into, or dissuading them from, different lines of action which would aid or hinder their development. As they were not yet conscious of the Divine power which was leading them on to a higher state of development they fluctuated between, "darted behind or before" one or the other of the "Flaming Swords," as the case might be. They instinctively felt the coming of some great event which would result in a change of condition, but could not understand the character of the coming change, therefore were thrown into a state of confusion.

Symbolically the Great Red Cow typifies the Great Mother principle, the power which protects and nourishes its offspring, the power of self-sacrifice. This particular symbol as here indicated is red in color because red is the

color of the life principle, the creative principle of physical life. It is a symbol of sacrifice, and the Great Mother is a continuous living sacrifice for the benefit of her offspring so long as they remain in bond to matter.

Hitherto, the masculine, the positive currents of life had dominated and controlled the races in manifestation. The dim realization of coming change would naturally incite the individual members of the said races to seek for an extension or increase of the benefits to be derived from such protection and nourishment as might be afforded them by the feminine, the Mother currents, typified by the Red Cow.

The Milk of the Cow is indicative of conserved, consecrated spiritual and mental nourishment.

In interpreting the second sloka of the Stanza, it must be understood that the races of the period referred to in the first sloka had not developed to the point where they might be endowed with Higher Mind. But a very limited number of individuals had entered upon their "second Initiation in The Great White Lodge of humanity," as that body is represented by the Masters in some of Their private instructions to disciples. But there were individual members of more highly evolved races in incarnation in previous ages who had attained to certain degrees of knowledge and power and were known as "the Twice-Born — the Initiated — the Lords of the Sacred Mystic Fire." These Initiates had incarnated again to help on the evolution of the races with which they were karmically identified.

With the endowment of the Higher Mind, the Ego — the Divine Soul — takes full possession of the individuality. Man is free to rise to immeasurable heights or sink to corresponding depths, but he can never more be the irresponsible creature he formerly was. He has entered the Central Flame of the "Great Initiation Chamber" — the Sacred Mystic Fire — figuratively speaking, and the flames

will purify or destroy the elemental substance of his lower desires and passions.

The Rivers of Water and Wine are typical of the results of the long life experiences of the neophyte — the Water of regeneration, the Wine — of spiritual knowledge — both of which are necessary to quench the thirst of desire for self-gratification in any form and at any cost.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 9 — Pituitary Body and Pineal Gland; Chapter 16 — Soul.



## STANZA I.

SLOKA I. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the fifth, have the Demi-Gods been filling that Cosmic field with images of themselves.

SLOKA 2. To and fro have the First-Born run, darting behind each flaming sword that sprang from the head of the mighty one, while seeking for pasture against the day of the birth of the great red cow. The milk of that cow will gather and flow in rivers of water and wine to quench the thirst of the twice-born lords of the sacred mystic fire.

## COMMENTARY #3

Fohat is also the driving energy of the Cosmos and all Nature. Its representation in the human is the energy of the Kama Manas, the lower mind, not being Kama Manas itself, however. Fohat is the formative energy of the Word in the cosmical aspect, creating both Space and Time by its vibrations and rhythm. The pulsations of the Word bring all worlds and creatures into existence on all planes. The fire is the fire of Universal Mind and the Fohatic energy draws two lines of such into a close embrace thus creating a circumscribed sphere that becomes the field of action for the higher mentality, the Manas of the races to be. Otherwise without so circumscribing Eternal Matter-Substance there could be no Mental Sphere and the races would be without the higher mental principle, though they would be one with the Fire of the Universal Mind undifferentiated. The demi-Gods differentiated and became the races of the earth endowed with the fires of the mental (thinking) principle.

The Flaming Sword of the Mighty One is the Spiritual Will, or the Buddhic Principle, that is, the Flame of the Spirit of White Light, the Synthetic "Mighty One."

Worlds, races and creatures are the First-Born, or the once-born until they become Initiates, the Twice-Born. The uninitiated, once-born dart behind the Flaming Sword or the Buddhic principle, because, until initiation, races and individuals are swayed and evolved by Universal Impulses of nature (which are always Buddhic). All forms of lower animal life are thus moved to act naturally as in the case of birds, animals, insects, bacteria, plants, trees as well as human life, until, as said, a certain soul evolvement — initiation — is reached. Thus the Buddhic Will protects until that time, but when the Great Red Cow is born, then the Buddhic principle is able to act in a more specialized or individualized manner for then Buddha has an aspect of itself on the lower plane, the Kama Rupa principle or vehicle. This is the Red Cow, both cosmically and particularly, as represented in all creatures — the principle of Desire.

The Buddhic principle is Yellow, but its reflection on the lower planes as the Kama Rupa or body of desire, is Red.

As the Buddhic principle is the sphere of the spiritual desires — which desires are the Flaming Sword of Spirit — the driving Fohatic Energy of the Higher Realms, so the Kama Rupa, the Red Cow of the lower planes of form and matter, is the vehicle of the desires, thus driving the lower mental forces to action by its flaming desires to create and evolve the four lower planes into exact correspondence of the higher ones, in terms of Form. There can be no Form without Water or its correspondence on whatever plane, for Water is the symbol of the Desire principle and Desire is back of Form. Form is solidified Desire and Desire is spiritualized Form, that is, the essence of Form.

Water is the basis of organization of all form in the vegetable and animal world; no form of plant or animal can



come into existence without water as a basis and this is not merely because of the physical need of water for subsistence, but because of the occult principle of form inherent in the water quality. In man or animal this principle of form and tendencies and characteristics of the lower mind are stored up in the watery part of the blood stream, called serum. The serum of the blood has all the potencies of form as stored up by hereditary transmission in any particular species. It is the analogue of the Virgin Mother, the Waters of the Great Deep, the Akasha, the repository of the essence and potencies of all forms and qualities up to the Fifth plane in the Cosmical process. From the Cosmical Akashic stream all things proceed. Back to it, all things are ultimately resolved.

In the inorganic world this law of form operates as well. In all solid substances on the planet, chemists find what is termed the Waters of Crystallization. Without this water of crystallization making up a very large part even of the most solid rocks, matter would be without form. It would simply be impalpable dust. The waters of crystallization make solidity possible through form. In the ultimate, the beginning of form in all solid matter is with the minute crystals, each element of matter having its particular form. Thus gold, silver, copper, lead and their salts will crystallize in certain forms always when reduced to a solid state from a solution. With many substances these crystalline forms are discernible to the naked eye and with others are so small that they can only be seen through the microscope. All matter has more or less heat (fohatic energy) in it. Take away the latent heat in water and we have ice. Add heat and we have water, steam, etc. The water in crystallized carbonate of sodium (common washing soda) is in the solid condition, and like ice and other fusible substances requires heat for liquification. The latent heat may be added to or taken away and there is then a change of state — consciousness of the substance involved. Both ice and the waters of crys-

tallization in any substance are in the solid state. The only difference between ice and water in such crystals as carbonate of sodium is that ice is solid water in the free state; and water of crystallization combined with carbon and sodium is solid water in the combined state. This solid water, however, in crystals can be melted and driven off and the substance left without form. When the "earth was without form and void" the waters of crystallization or their correspondence had not appeared, but when the waters of the deep appeared, the earth, Cosmos, took form; for then the principle of form had materialized on the lower planes.

Then all waters of crystallization are dispelled at high temperatures; accordingly all form as we understand the same will disappear as we spiritualize our desires and form bodies. Thus as we raise the vibrations of our desires, increase their fohtic heat energy, we finally leave the plane of Rupa — form, and merge into a more universal form which is no-form.

"The milk of that Cow will gather and flow in rivers of Water and Wine to quench the thirst of the Twice-Born Lords of the Sacred Mystic Fire." This means that with the evolution of pure Buddhic Desire (the Flaming Sword) and the Red Cow (the Universal Desire Principle) acting on the lower planes, the Initiates, the Twice-Born Lords, are given form. The Twice-Born Lords quench Their thirst in the Water — the experiences of form on the four lower planes, making Them the once-born. Then also with Initiation They quench Their thirst with the Wine — the Buddhic Spiritual Essence or creative Energy of Form on the Higher Planes of Being. Thus They are able to contact both planes at will. They have overcome all the limitations of Matter in Form on the four lower planes of manifestation. They become therefore emancipated and forevermore "clothed in the Sun" — The Buddhic Fire Body or true Nirmanakaya Robe of Immortality.

## STANZA 1.

SLOKA 1. Since Fohat gathered two lines of fire in a close embrace forming a circle of flame to make room for the feet of the fifth, have the demi-gods been filling that cosmic field with images of themselves.

SLOKA 2. To and fro have the first-born run, darting behind each flaming sword that sprang from the head of the mighty one, while seeking for pasture against the day of the birth of the great red cow. The milk of that cow will gather and flow in rivers of water and wine to quench the thirst of the twice-born lords of the sacred mystic fire.

## COMMENTARY #4

The mystery of Fire is one of the deepest mysteries because so closely related to the mystery of the Godhead, hence the saying that "God is a consuming Fire." There are the Seven Fires fundamentally and with their subdivisions the Forty Nine Fires of Occultism. Science can explain the phenomena of physical fire, but not the real Cause back of that manifestation.

Fire manifests on all planes, hence we have the two main divisions of the Higher and the Lower Fires. The Higher Fires pertain to the three higher planes of Atma, Buddhi, Manas; the Lower Fires to the four lower planes of manifestation. On the four lower planes all fire has in it Light with Heat — the analogue of Passion. On the three Higher planes all Fire has in it Light without Heat — the analogue of Compassion. These compassionate Fires are the Mystic Fires, hence we discern who and what the Lords of the Mystic Fires are, and Their exalted status in the Universal Lodge of Life. The Lords and Masters of Compassion are the Builders and Rulers of the Cosmos as well as adminis-

trators of Nature's Laws. The Trinity is the three-fold aspect of Fire fundamentally considered: Father-Mother, Son and Holy Spirit, or Brahma, Vishnu and Shiva. The first Entity or principle of the Trinity is the Creative Fire, the second is the Preservative fire and the third the Destructive or Regenerative Fire. This three-fold aspect of Fire acts universally, pervading all matter on every plane. It is Deific energy causing all changes in Nature, creating, preserving and regenerating all forms of matter incessantly, and by such process ever building on a Divine plan to produce the Divine Form. Thus the Trinity is the Consuming Fire — which is God. When all matter is redeemed, regenerated, the "consuming fire" will have accomplished its mission in the economy of manifestation.

The use of Fire in any form in religious observances whether it be by the burning of candles, in swinging censers, or in burnt offerings to the Gods, so common in ancient ceremonials, is primarily due to a recognition of the sacred Mystic Fire into which each Thrice-Born Initiate of the Great White Lodge is plunged in the great Initiation He takes before entering the degree of the Hierophants. It must not be understood that the visible fire of the physical plane is represented in this great mystical ceremony.

Some of the deepest secrets of initiation and life are concerned with the Sacred Mystic Fire, and these secrets are never imparted to the neophyte until he has reached a point in development which identifies him in part with the Initiates of very high degrees who no longer have need of physical bodies to perform the deeds of Their high calling.

The Lords of the Sacred Mystic Fire are in fact the Hierophants of the Twelve Grand Degrees of The Great White Lodge, only three of which are represented on the physical plane, there being but three Grand Degrees on each of the four fundamental planes of the Cosmos. Every neophyte passes under the jurisdiction of each one of these Hierophants in turn as his or her development war-

rants change in emplacement. But let no man deceive you with false representation of conscious contact or association with any one of these Hierophants, for the necessity for reincarnation on the physical plane will have been long passed before personal recognition of the neophytes by the Hierophants of these grand cosmical divisions of life is possible.

The "thirst" of the Lords of the Sacred Mystic Fire indicates Their ever living desire for the development of each manifesting race of humanity to a stage where conscious recognition of their Divine Progenitors and protectors becomes possible. And this Deific Desire draws all creatures irresistibly toward the Central Flame with eventual winning of the Fire Body.

This Fire Body — the Nirmanakaya Body — is attained when the lower principles or bodies are purified and regenerated by Fire. In other words, when by process of evolution, aspiration, and heroic sacrifices, the earth, water and air are eliminated from the lower vehicles, leaving the highest principle — Fire — active. This Fire is now latent in humanity, and in matter generally. It is covered, choked up by the earthy and watery elements in our four lower bodies so that it can only manifest in ways more indirect than direct. When purification and regeneration are accomplished the latent fire becomes more and more active until the consummatum est is reached, namely the Nirmanakaya Robe or Body of purest and highest Fire, responsive because of its pureness and sensitiveness to the slightest impulse of Purusha, which means the Deific Universal Intelligence or Light pervading all Nature.



## STANZA II

SLOKA I. Said the radiant one to the shining face, "I will cause a shade to cover thy face for a day and a night of time. I will brood thy young and bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more."

## COMMENTARY #1

The Radiant One is that aspect of creative energy — Divine Fire — in manifestation as Akasha. The driving power of Fohat expels the dormant life-sparks of Akasha by the power of Radiation at the beginning of a Great Age — A Day of Brahm — and thus separates the Ether from the Akasha. The above mentioned creative energy of Akasha is also the Fire — the Light of the Central Spiritual Sun — from which the creative Light, the Life principle, is emitted or radiated and absorbed by the suns during their periods of passivity. With the opening of a period of activity, it gives rise to a ceaseless stream of energy which increases in volume and power, and imparts a definite mode of motion to the laya centers within its sphere of action. Within and around these laya centers the streams of energy play until, in the course of ages, what were originally zero points in space have become visible, self-luminous suns. The Shining Face is such a Sun, in this case the sun of our solar system.

The second Stanza opens with an intimation to the Dhyan Chohan — the Sun God of the sun of our solar system — by the cosmic messenger Fohat, that the period of a partial pralaya is at hand wherein the light and life energy of the sun shall be cut off from the earth to a degree that evidently would not permit of the continuance of life upon those sections of the earth affected by "the shade."



It is evident that this can only be a partial pralaya as the promise is given "to brood thy young" — the partially developed life germs of primordial matter last brought into manifestation by the energy of the sun. To brood the young is to cover them with darkness within which remains sufficient heat to keep them from being resolved into their constituent elements. There would have been no brooding of the young during a full solar pralaya when neither light nor heat could reach any section of any of the planets belonging to the solar system.

"I will bring them forth in strength and might when the shade has passed from Thy Face and Thou shinest forth once more."

At the close of the partial pralaya and the commencement of the new period of activity the fohatic power would be exerted to increase the energy of the sun to a greater degree than formerly, in order that the newly evolving life germs might have the advantage of more force and power. For the molecular substance which they would subsequently be called upon to in-form by aggregation, must stand the strain of more rapid vibrations than had the substance-matter of the previous age — the Third Round of the Fourth Root Race.

The lowest point in the arc of the grand evolutionary cycle had been nearly reached, and from that point on to the commencement of another grand cycle, the vibratory effect of the expelled energy of the Central Spiritual Sun within the sun of the solar system, must be increased with each succeeding new solar period — hence the given promise by Fohat of "strength and might" for the young of the Shining Face, in the above quoted sloka. The life and light of a sun is never entirely quenched during its full period of manifestation — a solar day — lasting many millions of our years; but during a partial pralaya its power of radiation is much decreased. The corona of the sun passes through great changes: some sections of the corona



become unable to reflect the light from within, and deep vortices are formed which appear to lead into the very heart of the sun. The space occupied by these vortices is absolute darkness to human eyes. The planet, or planets, affected by one of the vortices is cut off in full or in part from all heat and light until the swirling force of the vortex is overcome by a new impulse imparted by fohatic power at the dawn of a new cycle, which increases the degree of the sun's radiation.

Thus passes the shade from the face of the Shining One at the close of a partial pralaya. But back of this material aspect of the phenomena, this new impulse — as is the case with all material aspects of the one life — is the action of Spiritual Energy, Divine Fire, in some one of Its manifestation as Light.

“The day and night of time,” during which “the shade” was to cover the face of the sun, does not mean a day and night of Brahm. According to the teachings of the Initiates, such inconceivably long periods as the last mentioned, are usually termed Eternities. Time being an illusion of the senses, the term is generally used in connection with lesser periods of manifestation, during which occur the ceaseless changes which evolve organic from inorganic matter, and finally, the vehicles — bodies — capable of sustaining the rapid vibrations of Higher Manas.

These vehicles are sometimes termed the Higher Astral, or the Soul, but it must be remembered, they are substance, not spirit, substance on its way to transmutation by means of the Christos — the Light of Buddhi.

The Commentaries of the First and Second volumes of The Secret Doctrine contain mines of treasure in the line of detail showing the identity of the primal features of all the ancient religions. Such differences as there are, begin to appear in the instructions which relate to the reappearance of this chain of worlds at the close of the last cosmic pralaya.

Mistranslation and misconception of the original symbolic writings of the Sages Who handed down the great truths received directly from "the Gods" — the divine Beings — Who had incarnated in the mindless races of a previous round to save the humanity of that period from the effects of its own ignorance, have been the causes for the contradictions which have occurred in the allegories and other writings of the Sages of later cycles. It is very evident that in both the first and last issued Stanzas of Dzyan, all references to precosmic events occurring before the reappearance of our solar system after a universal pralaya, have either been obtained by individual access to the higher Manasic plane by Initiates of very high degree — within which plane all records are fixed in symbol — or by some process of inductive reasoning on the part of those teachers of mankind, who, in former ages, had heard and assimilated some measure of the instruction given to personal disciples by the said Initiates.

## STANZA II

**SLOKA 1.** Said the Radiant One to the Shining Face, "I will cause a shade to cover thy face for a day and a night of time. I will brood thy young and bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more."

## COMMENTARY #2

It is well to understand more about the mystery of the shade that covers the Shining Face, as it has a universal significance and is applicable to all fields of consciousness cosmical and particular.

As brought out in the last commentary, the Shining Face is the Sun, whether of our solar system or the Central Sun. To know the reason for the shade appearing, one must understand somewhat the real nature of the Sun and Its spiritual and psycho-physiological functions in the Cosmos. The same laws operate in the creation and birth of an atom, cell, human being, world or universe. Our solar system histologically considered is a cosmical cell in the interstellar spaces, making up with myriad other cells of the same nature, the body of the Universe. A cell in the human body is the ultimate anatomic unit of any tissue or organ, and a solar system in the Cosmos is the ultimate, so to speak, anatomic unit of matter organized as a Cosmos, that is, of undifferentiated matter thrown into manifested form.

As organic cell is defined as a microscopic mass of matter called protoplasm, enclosing another mass of matter called the nucleus. In highly evolved cells another nucleus is found within the nucleus. The inner nucleus is termed the nucleolus.

Every cell is a minute Cosmos in itself and, obeying the laws of universal correspondence, has represented in it the

seven planes of being as may be seen from the classification below of the seven-fold division of the cell.

Starting without, we have:

1. The cell wall, corresponding to the physical body.
2. The inner lining of the cell corresponding to the lower astral body.
3. The protoplasmic contents corresponding to the vital principle — Prana.
4. Granules scattered through the protoplasm corresponding to the Kama Manas, the lower mind.
5. Spaces (vacuoles) in the protoplasm corresponding to Kama Rupa — lower desires and emotions.
6. Nucleus, corresponding to the Higher Manas, or higher mind.
7. The nucleolus, corresponding to the Buddhist Principle, the sixth sense, from which all spiritual intuition proceeds. In the nucleolus is a radiant point or center called the centersome by biologists. This radiant center is the synthetic Central Sun and is the point of contact with Atma which, however, is no principle, as all are synthesized in It.

The nucleus containing the nucleolus is the Higher Ego body of the cell. The Sun is the nucleus of that Cosmical Cell we term the solar system. The Sun is therefore the Higher Ego body of our solar system of worlds. All the other parts of this Cosmic Cell can be traced point for point, corresponding to the parts enumerated above as the seven basic divisions. The planets revolving around the sun taken collectively correspond to the lower manas, the lower ego of the solar system. They are the analogue of the granules found scattered through the protoplasmic contents of a microscopic cell. The outer cell wall of this Cosmic Solar Cell could be either a condensation of magnetic forces, or that condensation could sufficiently materialize to make an actual wall of matter around the solar system more or less tenuous as the rings of Saturn are supposed to

be. The Kama Rupa Centers in the Cosmic Cell are great shifting spaces (really magnetic spheres) existing between the planets in what is called space. The nearness or remoteness of a planet to one of these great magnetic interplanetary emotional spheres can influence that planet and its humanity profoundly either physically, mentally, or morally according to the phase of activity in the sphere at that particular time. The vital principle (Prana) pervades the whole cell, definite currents circulating throughout as in any minute cell of organic tissue.

The dependence and interdependence now having been shown between the nucleus of any cell and its other parts, we are in better position to understand the true functions of the nucleus of a cell or of a solar system. The atoms composing the nucleus are in a free state known as nascent in chemistry. In this state, atoms transmit light, heat, electricity, vital energy, gravitation, chemical action and so on. As long as the atoms remain in a free state, the radiant forces pour forth, coming primarily from Atma, contacting the nucleolus and then coursing through the nucleus, and from that, as a sun-center, all through the cell. Now the nucleus, or the sun, as said, is the Higher Ego body or principle of the cell and the outpour of light and heat and life obeys the universal law of supply and demand. In other words, applying this law to the cosmical process, each planet of our system has its Lord and Master or its Higher Ego actually located in the Sun. It gives to and receives from its lower principles or self, forces, according to the law of supply and demand, and as cyclic law permits. Thus if a planet and the humanity on it enters a cycle where spiritual and moral decadence occurs, those atoms in the sun or Higher Ego body corresponding to it would be less free or become more or less materialized or condensed and so transmit less life, light and other energy to that particular planet and its humanity and so a "shade" would cover the face of the sun so far as that particular planet is

concerned. But doubtless this shade would be a simultaneous product of all the planets of any one system so that the whole sun would be affected and darkened because of the interaction of forces mentioned.

It is the same law observed in minute cellular life. When the lower mind, the granules, degenerate, the vital currents between the nucleus and cell contents are inhibited, the nucleus becomes negative, its outflow of inner force choked up, a "shade" covers the nucleus and the cell either dies or becomes diseased and no longer functions its purpose. When, in the human, the lower mind becomes degenerated through persistent evil, it shuts off the light and life from the Soul, the Spiritual Nucleus, and as long as that lasts the person feels its sun darkened, for a "shade" covers the face of its spiritual self, and as long as it lasts, but feeble higher impulses can reach the lower mind and its personality. Without that higher impulse, light and life, man is as nothing for that Radiant One referred to in the Stanza is Atma, the Central Sun from which all proceeds — nourishing and sustaining everything. Atma is That Whose Ray thou art whether "thou" be a world, a blade of grass, an amoeba, a human being or a God. It is Atma Who sees, Who feels, hears, and senses through all things and has Its points of contact cosmically with the Shining Faces, the Suns, in space, and with the nuclei of cells in organic matter.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 2 — The Cellular Man; Chapter 3 — Seven Fold Correspondences of Cell.

## STANZA II.

**SLOKA 2.** For thou shalt shine again with seven-fold light and the face of thy First-Born son shall reflect the light that shines from thine own. The black and the brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

## COMMENTARY

As has been shown in previous commentaries, with the removal of the shade, as a result of the action of Fohatic energy, at the close of a pralaya and the commencement of a new cycle, the full light of the sun was once more turned on the planet which had been bereft of its life giving rays during the long night of time and was therefore in a state of quiescence.

For the sun to shine again with "seven-fold light" indicates that at some preceding period of activity the sun in question with all its burden of life must have been developed to a very much higher degree. For the seven-fold light here mentioned is the light of the Central Spiritual Sun. If the sun of our solar system were to shine again with that particular "light," it would be necessary for the energy of each principle of the Central Sun to be focused upon the Solar Orb again — as in some preceding age when the cyclic law permitted a like focus. This process enabled the dormant Spiritual aspects of the residential lives which constituted its sleeping mass to be re-awakened. This process gives to the planets of its solar system the reflections of the three higher principles of life as well as the four lower principles previously reflected. And so the desire of spiritual unfoldment is increased in the humanities of those planets.

It is useless to consider the state of development which the other planets of this solar system had reached at the



time in question. It is sufficient at present for us to know something of the state of progress reached by the then resident races of the earth.

While the earth during that round or age was still on the descending arc of the great world cycle, it was nearing the lower point of that cycle. All its constituents had been increasing in weight and density through the preceding rounds of the Third Great Age. Its inhabitants had reached a higher degree of what might be termed material civilization. Lower mind with all its concomitant desires and passions was the dominating principle of a great majority; therefore it was a very gross civilization. Toward the end of the Fourth Round the dominant races had reached a condition comparable to that of the people who lived in the last rounds of the Third Root Race, the race which had "become black with sin."

By considering the action of the laws of analogy and correspondence we may see that this sad condition of the races of the earth must have been a factor in the formation of the vortices in the sun, and from the standpoint of force was the ultimate cause of the "falling of the shade" upon the sun. Interaction between all the forces which control substance and matter is unceasing. A primal cause set up in one planet of a solar system would affect all bodies within the system.

"And the face of Thy First-Born shall reflect the light which shines from Thine own."

The compound word, First-Born, as here given does not necessarily mean first-born in the sense the term is generally used. The first one of the planets to be affected by the shade would naturally be the first to reach a stage of regeneration which would admit of its sustaining the seven-fold light of the Spiritual Central Sun, therefore would be the First-Born of the new cycle. In this case it was the earth.



“The black and the brown shall be no more, and the golden-hued will awaken from sleep and rule as they ruled of yore.”

The early sub-races of the Fourth Root Race — living in the Miocene and Eocene age — the Lemuro-Atlantean age — were of many shades of yellow, red, brown and black. In the last sloka quoted it is evident that the prophesied new race will not have to bear the stigma borne by some of the previous races as the promise is given that the black and brown will disappear as they did in the sub-races of the Fourth and Fifth Rounds of the Fourth Root Race.

The golden-hued here referred to were the descendants of the Sons of Will and Yoga, the Beings Who descended from the higher realms, incarnated in human bodies and lived with and ruled the humanity of the Third Round of the Fourth Root-Race in order to teach the newly mentally-endowed race. Before that period the human race had not even a language, and could only convey their desires to each other by the use of grunts or signs.

Great strides were made in all fields of knowledge by the descendants of this golden-hued race, and it became the dominant race of the earth. But as time passed, with a few exceptions the members of this race fell into the same gross sins which were devastating the other races of the round and they passed out of life in a similar way during one of the great floods.

The Chinese race of the present — the fifth sub-race — are among the descendants of the Fifth Root-Race of the aforementioned exceptions — the few who escaped the fate meted out to the rest of the race — although great changes have taken place in these descendants. The golden hue of their progenitors has been lost and the present Chinese race is yellow in color.

The article entitled “Preparation” following this commentary will enable the student to perceive the primal cause for the prophecies contained therein concerning the

final amalgamation of the white and yellow races during the sixth sub-race of the present root-race, and however antagonistic are the sensations of the members of the present white race when the idea of such a union is first presented to them, a study of the history of the yellow race will point out many qualities and characteristics that the white race might well be proud to possess. Many notable changes must take place in both races ere such an amalgamation could take place.

The rapid development of China within the past generation is an indication of the preparation its people, all unwittingly, are making toward the final solution of one of the present great world problems. That the promise made in this sloka of the Stanza was fulfilled to the letter in due time might be learned by us if we had access to the true historical records which are in the hands of the Initiates alone as yet.

The early history of the present Chinese race verifies the above mentioned earlier historical records to a remarkable degree. It is said that the Chinese have the oldest authentic history extant, many thousand years older than any history possessed by any other race inhabiting the earth. There is very much to be said in verification of that claim by those who are not aware of the historical records of the Aryan race now in the possession of the Initiates.

### PREPARATION

The criminal indifference or mental indolence of a large majority of the white race in view of their present defenseless position on the one hand, and their inane, inadequate plans for such defense as seems needful to them on the other hand, could only be sustained by a race blinded by egotism and self-adulation and can only result in the destruction of the race as a race, when the hour strikes for the next cyclic upheaval of races, (as strike it must in a com-

paratively short time), unless some worldwide awakening to the real facts in the case takes place and a united determined effort is made to correct the mistakes that have been made as a result of the use of wrong educational methods. Those mistakes have been made in the face of prophecy, parable, warning, and entreaty sounded from pulpit, lecture platform and in various literary productions; from wherever and by whomever the light of wisdom has escaped or touched; and today the thinking people stand aghast at the possibilities presenting themselves.

Spasmodic efforts put forth by first one and then another for the formation of a peace pact between nations will be fruitless of expected results, nor could such efforts ever succeed unless all interested factors combined could recognize and use the knowledge of spirits — spiritual and psychic forces which are at present only perceptible to a few.

At the apogee of a racial period the divine impulses of cyclic law set into action certain elemental forces which destroy those races which have not utilized their opportunities to the full, and finally use the energy generated in the process of the destruction of one race, for the building up of another race. Paradoxical as it seems, it requires a corresponding amount of life force to kill as it does to create.

The yellow and the brown races have retained possession of a divine power won by them in other ages and incarnations — the power of concentration. Not even their subsequent degradation and loss could rob them entirely of that power, and it is their consciousness of the possession and availability of that power that will furnish the dynamic force back of their plans of warfare in any struggle with a white race.

A large majority of the last named race have either ignored, neglected or despised the evidences of such a power as that possessed by the brown and yellow races

and formerly by the red races when such evidence was forced on their notice, notwithstanding their knowledge of the resultant strength, endurance, contempt of physical pain and even of life itself. One of the evidences of the possession of this power is national and racial devotion and this devotion will supply the ideal needful as a base for the concentrated effort and the wise direction of the energy now being utilized in building up, equipping and training their armies. Once utilized in subduing and governing natural desires and functions of life and in the performance of magic and psychic phenomena, it has been turned in the opposite direction, and we would ask what preparation has the white race made for meeting and combating such forces when launched against it with destructive intent?

It would be a very grave mistake for one to consider it incumbent upon or excusable in him or her to make an intimate connection with one of the opposite sex of an antagonistic race merely because it had been prophesied that similar connections were inevitable at some future time.

The great benefit to be derived from prophecy is the opportunity which previous knowledge of coming events affords man to equip himself with the requisites for meeting the rapid changes incidental to their coming. These changes occur in ever increasing ratio as time brings them closer. Such changes inevitably affect the lives of those who are influenced by the shadowy outlines of coming events. These are the men and women who see and feel intuitively that far reaching incidents are occurring in some interior field of activity, yet, without special guidance or prophetic knowledge, are unable to grasp the proportions of such incidents. By persistently practicing concentration in the daily affairs of life, they can seize their individual opportunities for conserving energies, and thus enlarge their perspective and strengthen their power of en-

duration. They realize that any duty worth performance at all, can be better performed if the mind is fixed immovably upon it for the time being.

The tremendous waste of energy in useless words, passion for amusement, loss of vital fluids, thirst for abnormal pursuits and the resultant ennui and brain and nerve exhaustion, is fast sapping the moral, mental and physical inheritance which came to the present white race from a more vigorous ancestry, thus making impossible the concentration of will power and consecration of purpose which alone will furnish the vital energy requisite for the fulfilling of a great national purpose or the protection and conservation of a great race.

The egotism which results in accepting as an assured fact the common theory that a race must be white in color to be supreme in power, is another prolific cause for the apathy of the white race now at the height of its power, while the truth is that the cyclic opportunity for the rapid rise of the yellow and brown races is close at hand, and nothing will prevent the eventual supremacy of these races for centuries to come but the amalgamation of the three races mentioned and the consequent birth and development of a new race, the long prophesied sixth race.

Such epochs as I have referred to in the history of men can only occur at the expiration of such vast periods of time that no reliable records are left in the hands of the people at large, although many legends and myths survive. The only authentic records of such epochs are in the hands of the Initiates and are preserved with such extreme care that the laity have no access to them.

At certain definite periods such knowledge as is requisite for the races in manifestation during said periods, is given out by the Initiates Who are appointed by the Hierophant of that Degree of The White Lodge which holds the records and which is the guiding power of that period. If the race will not accept and heed the information given,

it must bear the results of its indifference or wilfulness. A perfect stream of such knowledge and information has been poured out on the humanity of this age within the last half century. In isolated cases it is appreciated and utilized, but the world-wide enthusiasm and effort, the impulse, the wave of enthusiastic effort which should rise and swell to such a height as to overwhelm the error, supineness and self-satisfaction of those to whom that knowledge has been given, has hardly started, and time is flying.

Life is a constant battle at the best and it makes incalculable difference what impulse and purpose nerves the arm, sharpens the battle axes or propels the bullets. Symbolically and literally, the generalship, the marksmanship, the calibre of weapons and men and women will tell the final story and these are all dependent upon the forces of concentration and devotion inherent in a race — the two forces which the white race have not sufficiently developed up to the present moment. Where is the man who will speak the word or write the treatise that will lift the life wave of enthusiastic effort into motion?

Hilarion



## STANZA II

**SLOKA 3** Fire and flood, acid and blood will drench  
the star with the blackened face.

## COMMENTARY #1

According to the archaic manuscripts, there followed four minor cycles of one thousand years each at the close of the major cycle last mentioned. During these four minor cycles the destructive elementals were permitted to work their will on the crust of the earth. The withdrawal of light and heat had previously caused the death of all vegetable, animal and human life.

The scenes which accompanied this destruction of life were beyond power of description. The human beings and animals became more and more panic stricken as the light and heat gradually disappeared and, in their frenzy, fell upon each other with great ferocity. Large sections of the earth were literally drenched with blood. When we think of the effects of the acts of maddened mobs even in this day and age, it is not difficult to understand the conditions which obtained among those earlier races as they faced death in such unfamiliar guise.

Interior fires broke forth from countless volcanoes and deep fissures in the earth, as a result of the release of pressure previously sustained by the energy of sunlight; and all the inflammable works of nature and man were destroyed, while the streams of fire played over the surface of the earth.

When the work of the fire elementals was at its height, the underground waters broke their bounds and poured forth over the earth, forming seas and rivers in sections where formerly there had been only dry land. Where underground rivers had been flowing over great beds of different organic compounds, acid and alkali in character, the

waters had been strongly chemicalized, and naturally there were deposited other beds of like character when the waters subsided.

While the foregoing commentaries on the Second Stanza give some exoteric explanation of the phenomena occurring during the four minor cycles, there is also an esoteric explanation which takes one into the field of symbolism.

Fire as flames, water, acid and blood symbolize four very important features of initiation, representing the four lower of the seven universal principles and are indications of the journey of the soul through the four planes of manifestation in search of liberation from bondage to matter.

Esoterically, the word acid, as used in this sloka, indicates the state of purgation — the process of purification — which the soul passes through after death in separating from the astral body. It is by means of disintegration that any one phase of matter is enabled to separate from any other phase of the same compound, and the various acids play a large part in such disintegration. The substance of the astral body, interpenetrating as it does every molecule of physical matter, is merely a more tenuous, elastic and finer grade of matter than that of the physical body. As material acids eat into and therefore separate the cells of flesh in the case of a physical body, so do the effects of anger, hatred, malice and other evils in the form of forces eat into and thus disrupt the lower astral body. The said forces are of similar nature to the acids of the material plane. In the process of disruption other forces of different character are generated and released as a result of the action of sorrow, repentance and aspiration, for the purpose of accomplishing the purgation and the freeing of the soul from its bondage to astral matter.

“The star with the blackened face” is our earth. It is the only planet in this solar system that is dependent upon carbon for the manifestation of its various forms of life expression. The crust of the earth is its “face,” and the vast



quantities of carbon in the atmosphere and the carboniferous deposits scattered throughout the various strata of the earth have, figuratively speaking, blackened its face, thus distinguishing the earth from other planets. Carbon and sin are interchangeable words in symbolism.

Esoterically, carbon is the symbol of "original sin" — the "fall of the Angels." According to the philosophy of the Wisdom Religion, the "fall of the Angels" — the Devas or Gods, was in reality the incarnation of the Sons of Mind — the Manasa Putras — in the bodies of the mindless men of the Third Root Race. By endowing primitive man with mind and therefore with the power of conscious disobedience to law — hitherto an impossibility — it was made possible for the element of carbon to solidify on the physical plane. While the element of carbon always existed in a latent state, it could not solidify and take form until conditions were made for its manifestation, and the Third Root Race made such conditions. In its last analysis, carbon is one of the forty-nine fires.

For additional commentaries see Addenda: Biological Chemistry and Occult Relations; Chapter 4 — Carbon.



## STANZA II

**SLOKA 3** The once bright sons of the Demi-Gods have cast deep shadows upon that face. They have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

## COMMENTARY #2

The demi-Gods were casually referred to in the first commentary on the first Stanza as a certain order of elemental forces. It was not then and there expedient to more explicitly describe this important division of universal life, but the last quoted sloka contains a reference which necessitates some explanatory detail.

The term "demi-Gods" is a generic term applicable to the second grand division of the creative powers in manifestation. Every reliable philosophy and religion contains many references to these powers under distinctive names.

There are three grand divisions or dynasties of the demi-Gods. The first division consists of the above mentioned elemental forces in the form of vast, tenuous, iridescent figures, which appear to change form and feature momentarily. They are cosmical entities inhabiting the ether. The Titans are a sub-division of this grand division. They are similar in form, feature and size, but lack the iridescence of the first division; neither are their forms so changeable. The first are of the nature of fire, and the second of water. At times the latter appear to be emitting vast streams of water, or rather moisture, for such streams more nearly resemble steam than water, although devoid of heat. Both these dynasties seem to devote their activities more to matter in the mass than in its minutia.

The second grand division is frequently referred to collectively in legend and myth as the Kabira. As stated in The

Secret Doctrine, "They are of both sexes and are terrestrial, celestial and cosmic." To them are ascribed the invention of the arts and sciences and the producing of corn and wheat. Hermes, Orpheum, Cadmus and Aesculapius are believed to have been of this dynasty.

The third grand division, sometimes termed the "Bright Sons of the demi-Gods," are terrestrial demi-Gods, many of which are said to have incarnated in certain divisions of the human race, more particularly in the ruling races of the early ages and in the "heavenly men," the kings and rulers and the devotees of science and religion of the Fourth and Fifth Root Race.

The sentence quoted at the beginning of this commentary on the last sloka of the second Stanza, means that some of the last mentioned Sons of the demi-Gods had fallen very low during their incarnations in the Third Root Race. They had discovered some of the great Nature secrets by means of black magic, as their fathers before them had done (see the trilogy of Prometheus Bound) and abused the power they had gained. To them is imputed the fall of the Atlantean race. The genius displayed by these giants in intellect, as well as in body, was the direct result of their discovery of the tremendous power of some of nature's finer forces — aspects of creative fire. As they had discovered these secrets by "black magic," which was forbidden the human race, they had "stolen the fire."

The eyes are a symbol of perception, spiritual or material according to position and color. As the Regent, the ruling spirit of the Earth — here termed "the star with the blackened face" — possesses the power of concentrated, interior vision, as well as the creative power, the Sons of the demi-Gods are said to have "stolen the fire that lightened its eyes." This fire gave intelligence and perception to the said Regent of the Earth — "and molded that earth into a gleaming mass." That is to say, they had used the stolen creative fire to materialize spiritual forces, and by means of

these materialized spiritual forces they accomplished their desires on the humanity of the age under consideration.

Here, as elsewhere, the use of unlawful means to accomplish what may be even lawful desire wrought its own punishment. The elemental forces called into action became uncontrollable and turned on those who had prostituted them to unworthy ends; but by so doing they in turn drew upon themselves karma which "bound their once lithe limbs," that is, prevented their freedom of operation by inhibiting their power over man. It was this class of the demi-Gods who were primarily responsible, first for the destruction of the Lemurian continent, by means of fiery volcanic action and earthquakes, and in a later age for the submergence of Atlantis. Vengeance — the karma for outraged law — did indeed overwhelm them. The vehicles, the bodies to which they had been attracted, perished miserably in each instance, and they were assigned to the sphere of the inferior sub-divisions of the first sub-race of the First Round of the next manvantara.

Although the power of intellection remained, the divine knowledge and power gained through their operations in Gupta Vidya — black magic — were entirely lost to them. In their succeeding incarnations in the Fourth and Fifth Root Races, they sank lower and lower in the scale of spiritual life. Some of the worst ruling characters of ancient history, profane and religious, are said to have been incarnations of the same "once bright Sons of the demi-Gods." Their being "cast into the pit" by the vengeance which had overtaken them simply means that they were forced into incarnation upon the earth again and again, always in the bodies of those who gave no promise of making the connection between the mind and spirit essential to the regaining of the power they had lost. It has been believed by many that the Emperor Nero, the Medici, the Empress Agrippa, and many other ruthless, implacable rulers of mankind were incarnations of some of the Sons of the demi-

Gods. Even Napoleon has not entirely escaped suspicion by his enemies. If this be true, it is not a very far cry to some of the financial and political kings and princes of the present age.

But the demi-Gods have been promised redemption. With the coming of the Sixth and Seventh Root Races and a recognition of the unity of life will come a redeemed humanity, conscious of its identification with the demi-Gods. "Tried as by fire," the fire of sorrow, suffering and atonement, they will again rise to their former estate in the ranks of the Angelic host.

In reading the published accounts as given in both sacred and profane literature, one might naturally think of the various races, sub-races and sub-divisions of the demi-Gods as belonging entirely to past ages, forgetting the vital fact that the life of these hierarchies of divine or semi-divine entities is eternal, in one sense.

The three grand divisions before mentioned are creating and destroying form in matter from the beginning to the end of a great manvantara. On each of the four lower states or planes of substance — matter — the "Sons of the demi-Gods," the subdivisions of the grand hierarchies, are incarnating and disincarnating in suitable units of the humanities of every age and on every planet of the solar systems, to which they are assigned or, to be more accurate, to which they belong by karmic right.

But we can use the words "incarnating" and "disincarnating" only in a relative sense, for the demi-Gods do not incarnate in the same manner that the human Ego incarnates and reincarnates. Perhaps the word "influences" would better express the character and purpose of these great nature forces, for they are indeed and in fact the influences which determine the trend of thought in the mentalities of the human race to a great degree. If the will of the incarnated Ego is sufficiently strong and developed, it can throw off these influences, should they tend to draw

its vehicle, the body, into evil ways. If the will is not developed, and such is usually the case with the last remnants of a human race, the said influences work for the final annihilation of the race, as far as existence on the physical plane is concerned.

In one sense, they are the agents of the karmic law.

The demi-Gods were recognized and considered worthy of worship in the different mythologies of the ancients. The Greek and Irish mythologies are founded on the supposed interest of the demi-Gods in human affairs. They are just as active in all expressions of life today as they ever were.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 4 — Visible and Invisible Man.





## STANZA III.

**SLOKA 1** When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves, each bearing a branch of the sacred ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep by the strength of his own right arm.

## COMMENTARY #1

Unless the reader bears in mind that there is an exoteric and an esoteric aspect of each one of the Stanzas and that occasionally one of these aspects is emphasized at the expense of the other, the real value of the aspect which is temporarily obscured may not be appreciated.

In the first sloka of this Stanza the words "Surabhi's teats" furnish a key to a very esoteric aspect not only to this Stanza but also to all others in which mention is made of the cow as a symbol of the Great Mother.

We will confine ourselves more to the exoteric interpretation of the words "the circle of flame" in this commentary.

In a former age there was a complete circle or chain of mountains surrounding what is now known as the lost continent of Lemuria. This mountainous chain was said to have been thrown up by a similarly formed continuous line of subterranean fires, which enveloped the inner sphere of the earth. At certain periods, these interior fires had burst forth from many of the mountains of the chain in vast flames, carrying with them stone and lava and thus forming volcanoes. At such periods, large sections of the continent were destroyed.

In prehistoric times it was believed that this continuous line of interior fires was formed of a very powerful race of the fire elementals, who all together were builders, protectors and avengers of the continent they had been partly instrumental in building. It was also believed that when the people of any one of the races inhabiting the continent became so addicted to evil practices that the wrath of these elementals was aroused, their anger was manifested in the increase of volcanic action, even to the extent of destroying the territory contiguous to the volcanoes, as well as the races of human beings that had so incurred the vengeance of the elementals. Finally, when all the people of the various races had reached a certain degree of wickedness, especially in the practice of black magic, every extinct volcano of the chain, as well as those in action at the time, was aroused to an unprecedented degree of fury. Terrific earthquakes occurred, and as a result, the whole continent was submerged in the ocean.

A few of the volcanoes have remained active even to this day, while others are now extinct. Among the mountain chains referred to are the Andes and Rocky Mountain chains and other chains in Alaska, Japan and Oceania.

As the circle of fiery elementals functioning in the interior of the earth constituted the "circle of fire," so the elementals in form as flames which broke forth in volcanic action constituted the "circle of flame" referred to in the before quoted sloka. The opening of the "circle of flame" in this instance would indicate the cyclic reconstruction of an old continent or the building of a new one at the instigation of the Karmic Lords. It stands to reason that the same forces called into action for the destruction of a continent would be used in the reconstruction of that continent when cyclic law made this possible. Therefore, at such times there would be a resumption of volcanic and seismic activity resulting from increased activity in the race of fire elementals in the interior of the earth, and tremendous

upheavals of portions of the submerged continent would appear on the surface of the waters.

It is now claimed by certain scientific investigators in the fields of seismic and geological research that some of the islands of the Pacific Ocean, notably those which have more recently appeared above the waters, are peaks of some of the higher mountains of some chain which must have formed a portion of the lost Lemurian continent, and that they have been thrown up as a result of comparatively recent seismic disturbances and the resumption of volcanic activity in some of the formerly quiescent volcanoes. These volcanoes are among those herein referred to as belonging to the "circle of flame."

As the above mentioned belief of modern investigators has been corroborated by one of the Masters in a private instruction, in the course of which, prediction was made of the ultimate reappearance of the continent of Lemuria as a whole, as a home for the next new root race, we may feel safe in accepting the statement of older sages who have said that a new continent, the sixth, a "new earth," would await the coming of a new race, the Sixth Race.

And who can blame us if we cast a longing eye toward those newly risen island peaks if we can forget for a moment the predictions of great changes to come in the comparatively near future for the betterment of humanity, when our hearts have been tortured by the exhibitions of brutality and inhumanity of daily occurrence all over the present, the fifth, continent?

"The line of life" is a figure of speech which may be found in ancient as well as modern religious literature. It indicates a genealogical connection between God — the Absolute — and the very lowest form of conscious individual life, as one seer has expressed it, "from atom to God." Loosing the line of life from thrall would mean the awakening of a world or a series of worlds, as the case might be, to active life at the close of a period of Praylaya.

As used in this sloka of the third Stanza, the words predict the commencement of a new period of solar activity and the preparation to be made for a new race of human beings by the inciting of the fiery elementals to the work of building or reconstructing a new continent as a dwelling place for that new race. "And the line of life be loosed from thrall, the five will fall into the six," means that obstacles would be removed and preparations completed whereby the fifth sub-race of the Fifth Root Race would make way for the sixth sub-race of the same root race.

## STANZA III

SLOKA I. And Surabhi's teats will deliver four doves, each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another mightier stride.

## COMMENTARY #2

In a fragment of a commentary on the Puranas it is related how one of the Rishis (Gods), Kashypa by name, by his wife Surabhi created the cows and buffalos. Symbolically Kashypa and Surabhi represent the masculine and feminine creative forces in action, the generative and productive powers of life. The bull and the cow are among the sacred animals, and they are worshipped even to this day in some of the far eastern countries as being physical representatives of gods and goddesses.

Some of the mysteries of one degree of the Great White Lodge are connected with Surabhi in its aspect of the universal World Mother. The milk drawn from the teats of Surabhi is the "Elixir of Life," which, figuratively speaking, is given the neophyte at the close of his journey through "the four paths" — typifying the four ages of man, childhood, youth, manhood, and old age — and his entrance upon the fifth, the period of his full initiation. The "Elixir of Life" is in reality the power of Kryashakti, and it is gained by the neophyte in the process of raising the lower or passional side of his personal self to a stage of perfection analogous to that of Divine Builders on the spiritual plane, thus gaining the power of creation by Will and Yoga.

While the life experience of the average human being throughout his line of incarnations are gradually fitting him for the possession of the power of Kryashakti, his ignorance of the methods and means by which the process may be accelerated is a disadvantage, from one point of view.

The slow process of Karmic action — the working out of the effects of the causes he has set up in his numerous lives — delays the development of the power of Kryashakti. With the acceptance of the neophyte by a true Master, there commences a more rapid precipitation of back Karma, both good and bad Karma. This is a necessity, for the possession of power over the finer, the higher, forces of life would be an exceedingly dangerous possession for one who was still subject to the action of back Karma.

The dove is a symbol of peace and innocence, as well as of a vehicle of Spiritual power. The doves to be delivered by Surabhi's teats, in one sense, typified the peace which was to rule the subraces of earth in the golden age of the Fourth Root Race. It also typified the healing of all inherited ills of humanity — Maya's sons, of that period. *Maya* is the Sanscrit term for illusion, and as all manifestation is illusion from the standpoint of the real, the ills of humanity, primarily the results of war, disunion, antagonism between opposing forces, can only be entirely healed — eradicated — by a very great change in the constitution of matter — a raising in vibration of all the constituents of the earth. As that is exactly what has long been prophesied for the coming age, it is not unreasonable to think of similar changes having been made in the golden ages of previous manvantaras, for there is a golden age, an age of perfection, in every great manvantara, an age when all the constituents — man and animal, as well as all other phases of manifested life — have reached the highest stage of perfection possible of attainment during that definite period of time.

During one of the initiations of the aforementioned degree of The Great White Lodge, four trained doves are released, bearing messages to other Initiates located at four different points. These are messages of peace and good will to all other Initiates, as well as an annunciation of the completion of one stage of "the Path" by the disciple

who has passed the initiation. This part of the ceremony is partly in celebration of the Cosmic event recorded in this Stanza.

The ash tree, the Yggdrasil, the Tree of Life, the Celestial tree and the Sacred Ash of different mythologies and sacred scriptures are all typical of man. Therefore, the branches of the Sacred Ash tree borne by the four doves "for the help and healing of Maya's sons," and the before mentioned messages of peace and good will and of annunciation, are indicative of the knowledge and power imparted to the neophyte by the degree of The Great White Lodge into which he has entered. Cosmically, each branch of the Sacred Ash is indicative of one of the degrees of the Lodge — life. Each leaf of that tree is indicative of some single order of a degree, or of a single individual, and the trunk of the tree is a symbol of the Lodge as a whole — humanity in toto. The roots of the tree symbolize the Divine Builders.

It is hardly necessary to repeat former interpretations of the term "Fohat" in commenting on the last sentence of the sloka, as so much has been brought out in previous commentaries. Sufficient at this time to say that in the phenomenal world "He is the occult, electric, vital power which, under the creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law." By crossing the line of life with another and mightier stride is meant that, at the close of the pralaya which intervened between the fourth and the fifth sub-races of the Fourth Root Race, a more vital electric impulse was imparted by the Fohatic power to the then quiescent life forces, than the impulses which had been given in previous rounds, a greater quickening of the life pulses had occurred.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 24 — Qualities Abstract and Manifest.





## STANZA III.

**SLOKA 2** The four-fold Lhas will emit from their loins the germs that will grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

## COMMENTARY.

Under many different forms and names the various emanations of the second principle, Universal Soul or Mind, have become familiar to different races of man, notably to the Aryans, Chaldeans, Egyptians and Jews. To the Aryans they were the Lhas or the Pitris. To the Jews they were the Seven Spirits before the throne of God. To other races they were the seven Regents of the Planets, the seven Dragons of Wisdom, the Planetary Rulers, etc. The Archean teachings declare that the Lhas incarnated in primitive man and so bestowed mentality upon the human race, also that they were the fabricators of the solar system, the builders of form. The Lhamayan are said to be a lower order of the same degree of spiritual beings, whose office it was to warm, to nourish and sustain the germs of mind in primitive man. The Lhamayan and the four-fold Lhas of the sloka now under consideration are identical.

They are four-fold because they partake of the nature of material substance, the fourth principle, as well as of the three higher — spiritual — principles. In other words, they are in-formed — embodied — in that state of matter which, for want of a more distinctive term, we call the "soul plane."

Between the loins of man lie the creative organs. In those organs is conserved, and from them is emitted the vital fluid in the act of generation. Correspondingly, from between the loins of the Lhas — the centers of cosmic energy which correspond to the generative organs of man

— came the germs which eventually formed the blood, the tissue and the skin, the “three-fold covering of animal forms, for the service of man.”

In this instance the word “man” stands for the reincarnating Egos of the race which was to succeed the race in incarnation at the time of the prophecy. That there was to be a great change in the animal races, as well as in the human race, is very evident from the first sentences of the sloka which follows the one we are now commenting upon.

It is much to be deplored that the English language contains no words which can be perfectly substituted for many terms in common use by the Orientals to express deep philosophical truths. The ancient Aryans were especially blessed in that respect. The “Monad” is one of the last mentioned terms, and it has been used so indiscriminately by some of the more modern writers on philosophical subjects as to confuse students as to its real meaning; and as the relationship between the Monads and the Lhas is so intimate, it may be advisable to briefly consider it at this point.

The Universal Mind and the Universal Monad are practically identical. But while the modern metaphysician of the western world recognizes the evident difference between the mind of one man and that of another, as a rule he does not as yet accept the teaching of the eastern mystics to the effect that this difference lies in the over or under development of a definite germ of mind stuff — “Monadic essence” — within the differently developed brain centers of different individuals. This germ is said to be the human Monad in contradistinction to the Divine Monad. The Divine Monad bears the same relationship to the universe as a whole that the human Monad bears to the individual man or that of the lower creations.

In one sense the Lhas may be said to be the condensations of the Monadic essence — the first emanations of the

Divine Monad, the first breaths of the Divine Breath. Spirit being one pole of life cannot function in matter, the other pole, without an intermediary, a neutral center, and the Lhas are comparable in that respect to such a neutral center. In one sense they are the Father-Mother of Souls. Therefore, their functions in universal life can hardly be overestimated by man.

The terms germ and molecule of modern science have been so exclusively applied to matter of lower vibration that their application to substance of higher vibration seems inappropriate unless one is acquainted with their application to the varied differentiations of spiritual substance under such terms as are used in the occult sciences; but they always mean the first vehicles of the life principle in manifestation on any one of the planes of life, whether it be a plane of pure energy, substance, or matter. Used in the plural sense, the terms "germ" and "monad" are almost identical. Used in the singular sense, either term may be fitly applied to the first vehicles of the life principle in mind or matter, although it is evident there must be a vast difference between the vehicles of the life principle on the three higher planes and those of the four lowest of the seven planes or states of manifestation.

For additional Commentaries see Addenda: Occultism for Beginners; Chapter 39 — The Mystery of Chlorophyl.



## STANZA III

**SLOKA 3.** No more shall huge creatures and crawling things find room on the rim of the wheel where dwelleth the Sons of Fire and Flame.

## COMMENTARY #1

From the beginning until the middle of a Maha Yuga — a vast evolutionary period; the tendency of all individual forms of life in manifestation, whether mineral, vegetable or animal forms, is to expand and increase in size, strength and fertility. From the middle point of that period there is a gradual decrease in size and physical strength, while at the same time there is set up an increase of power and psychic virility in preparation for the advent of the spiritual forces which will thenceforth guide the evolution of all life forms until they have attained the height of perfection possible in that one period.

The above is but a bare outline of the action of the evolutionary forces for one Maha Yuga and is given here only for the purpose of aiding the reader to connect certain geological data and superphysical facts in the mind for a better understanding of the sloka commented upon herein.

According to The Secret Doctrine, after the subsidence of the waters which had submerged the earth at the close of a former evolutionary period, the sediment left was dried by the flames and fires — spiritual beings — and molded into innumerable forms which became vehicles for the material operations of the said flames and fires. These forms contracted and expanded — pulsed — in response to the action of Fohatic energy, and finally hardened into rocks and minerals. Simultaneously the huge

semi-translucent, semi-material forms of men and animals of the preceding manvantara, when the whole planet was in a semi-material state, now endowed with lower mind, appeared upon the renewed earth. They gradually decreased in size and physical strength, while they attained more solidity and weight.

The sloka herein quoted must have referred to this period, or rather more particularly to the first part of a period which was to follow, as it is a prophecy of an age which was to follow the one referred to in the last given commentary on the second sloka. Evidently, all matter had reached just such a state of development as that above noted and reached it at the middle point of a full evolutionary period, when a new era for man and animal was dawning.

Modern geology can take the student no further back, so far as individual life forms are concerned than the Silurian, Devonian and Carboniferous ages, the ages of the invertebrates. No remains of animal or man have been found to prove the existence of individual forms of life in the Archaean time, the Azoic and Eozoic ages; yet to the occultist this is a most important period. For it is the period when the Sons of Flame and Fire, the higher Monads — the Lhas and Pitris — incarnated in the mindless Third Root Race and proceeded to develop the individual mind or soul in androgynous man, and the huge animals and reptiles then began to change form and disappear from "the rim of the wheel" — the crust of the earth. At the close of the Reptilian and Mammalian ages, geologically speaking, the human race possessed of the rudiments of mind and with physical bodies of firmer texture than were those of their progenitors, dwelt upon "the rim of the wheel." The men of this race, the then "Sons of Fire and Flame," were the progenitors of the present human race.

The Flames and Fires are so frequently referred to under other names in different systems of philosophy that the

student may become much confused if he does not familiarize himself with some of the classifications. According to Theogony, they are different hierarchies of spirits identical with the burning fiery Seraph mentioned in Isaiah — the Spirits who attend the Throne. According to the ancient Aryans, they are identical with the Lhas, the Devas, Rishis, Sudras and the Forty-Nine Fires. Quotations from the Kaballa and other ancient works to the above effect are given in *The Secret Doctrine*. The Flames and Fires are masculine, as opposed to the Waters, which are feminine. Students of symbolism should bear this in mind, as it is an important feature.

It has been widely stated and is firmly believed by many students of life that man as he is now constituted first appeared on a continent on that portion of the earth we now call the North Pole, and recent discoveries in that region in the form of animal remains similar to those found in different quarters of the torrid and temperate zones seem to give some foundation for that belief, as far as the matter of climate is concerned, although as yet no remains of man have been found near the North Pole. As the bones of the animals so discovered have been found to be identical in form and structure with the bones of animals recently discovered in large carboniferous and calcareous deposits in widely separated parts of the earth, it is strong evidence that similar conditions of heat, moisture and carbonic gas existed at one time at what is now the North Pole as were those instrumental in the creation of the luxurious growths of forest and plant life which formed the vast beds of coal in other sections of the earth. *Arcane Philosophy* says the absence of human remains in the before mentioned deposits is due to the fact that there were no purely human forms on the physical plane until the advent of the Third Root Race and that the discovered animal remains were those of a preceding race living in the Archaic age. Consequently, it seems to be proven that all forms of animal as

well as of human life may have been established upon a continent at the North Pole as well as elsewhere, as all that would militate against their so doing would have been such a climate as now obtains in that region. Arcane Science postulates the cyclic shifting of the axis of the earth and the consequent changing of climatic conditions in the different zones at definite periods of time. Modern research in geological fields has yielded many facts which appear to demonstrate the truth of the Arcane teachings in regard to the former existence of an island continent, a veritable paradise, at what is now the Arctic region. It may well have been the Garden of Eden and the habitat of the Adam and Eve of Biblical lore; and if that be true, archaic philosophy and sacred history are not so much at variance on one point as might be supposed.



## STANZA III.

SLOKA 3. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be henceforth forbidden, and man shall live by the power of his Will in place of coarser foods.

## COMMENTARY #2

In studying any line of teachings given out by the Masters or the great Seers of the past or present, students should bear constantly in mind that, however material, scientific or prophetic the ideas expressed in such teachings may appear to be from a casual reading, there is always an occult — a secret message hidden in the words which is only intended for those “who have eyes to see and ears to hear.” Not that the facts as stated in such teachings are not true, and therefore important from an exterior point of view, but that the interior, deeper communications concealed within the common phraseology may be continuations or further expositions of some communication or teaching the “open eyed” reader has previously received from the same or a similar source.

As an illustration we will take one statement of the sloka we are now considering, to-wit: “The birds of the air and beasts of the field will meet and part in peace and both shall feed on the purple grain, the gift direct of the Gods.” An advanced student of symbolism would be apt to see at once the connection between that statement and other symbolic utterances on the same subject which came from the same general source as that from which the Stanzas in toto originally came, and that it elucidated some abstruse

point in previous communications on symbolism. He would know that not only the beasts and birds in general symbolized high cosmic forces, but that every individual race of beast and bird symbolized some differentiation of one of those cosmic forces.

According to the words of the sloka under consideration, "The beasts of the field and the birds of the air will meet and part in peace and both shall feed on the purple grain the gift direct from the Gods."

Occultly this part of the prophecy means that at the period referred to, two diametrically opposing forces then antagonizing each other openly owing to an inherent tendency to establish supremacy on the part of both, would compel a demonstration of Fohatic power which would bring about adjustment and final combination, thus raising the vibration of the substance of the plane or planes affected by the opposing forces.

Symbolically the purple grain is a symbol of a very high spiritual force, which cannot be designated here, but to which we may find a clue in the words spoken by the Master Jesus at the last supper in connection with the breaking of bread: "This is my body, take and eat." Figuratively speaking, the bread of the last supper was made from "the purple grain, the gift direct of the Gods," or in other words from the body of Christ — the manifestation of the Christos in substance. While very briefly given, the above illustration of the hidden meaning of the sentence commented upon may give some slight indication of the importance of every sloka of the Stanzas last given to us, and also give some indication of the reasons back of the difference between the commentaries of the first section of the Stanzas of Dzyan and those now being given on the second section.

We have only to think of the successes which have crowned the efforts of Luther Burbank and other horticulturists in the line of increased productivity, as well as of

entirely new lines of fruits, vegetables and flowers, even in this age of the world, to feel satisfied that it would be quite possible for a more highly evolved man to produce a form of food far superior to any vegetable or fruit now known to man. One of the Master teachers of the occult sciences has said that wheat, the most perfect form of food known to man, was brought to the earth from the planet Venus. In one of the Temple Teachings given by the Master Hilarion, the manner of its transportation is given. Briefly, it was to the effect that germs of wheat were transferred from Venus to the earth by means of light pressure. Quite recently profane science has discovered another fact in nature — long since predicated by arcane science, viz., that light produces enormous pressure upon all bodies in space, and the student who has become familiar with the arcane theorem concerning the nature and offices of light, especially of its invisible aspects, will not be liable to quibble over the statement that not only wheat, but all other forms of germ life are even now being constantly transferred from one planet to another, within any one solar system, by means of light pressure. It is not necessary to place such statements in the annals of fable or miracle in these later days when the infinitely small in the realm of biology, and the rapid action of the minutia of life according to physical science are accepted facts.

As the Planetary Rulers belong to one division of the Gods, the transference of germs of a more highly evolved food from a more highly evolved planet to the earth, at the express command of the Ruler or God of that planet does not appear unreasonable. It is a self-evident fact that the highly evolved, sensitive man of the present age cannot confine himself exclusively to such coarse foods as were those which satisfied the primitive man, and retain any degree of health and mental efficiency. He has neither the appetite, teeth nor digestion of the primitive man. This may appear to be a great loss from one point of view, but

our ignorance of what nature is doing in the line of building up a body for the incarnating Ego of another age Who will not require so much gross substance to maintain a more perfect physical equilibrium upon the earth renders it somewhat difficult to determine whether the changes taking place are beneficent or deplorable. If nature is to furnish a single form of food for man and animal alike — a food which contains all the elements required for the building and maintaining of a more efficient physical body, as would appear to be the case according to the law of correspondences — man surely would be the gainer.

To return to the Sloka we are commenting upon, we must remember all the statements in this long paragraph were prophecies of events which occurred during the lives of some of the later sub-races of the root race under consideration.

While we may not know at just what period in the history of the world the wheat germs were transferred from the planet Venus to this planet, we do know that wheat is far above all other kinds of grain in food values, and more nearly fulfills the promise of "the purple grain, the gift of the Gods," than any form of food now known to man.

## LIGHT

Purple is not a primary color. It is a combination of Red and Blue, a secondary color. Mars and Venus are complementary planets and symbolically they may be indicated by the colors red and blue, respectively. If the interaction of the forces of Mars and Venus produced the original germ of wheat on the planet Venus, and Venus transferred the germ to the earth, symbolically, wheat might be indicated by the color purple, and the purple grain in that instance would, indeed, be the gift direct of the Gods — the Planetary Rulers.

From Temple Teachings there follows a further commentary on Light:

Beautiful, powerful as is the light which streams from the sun of this solar system, it is dwarfed into apparent insignificance by the true Light, that Light which was sent to lighten the Cosmos, the Son-Sun, the first and the last. In Genesis we find the words; "And God said, let there be light." What a simple statement and yet how grand and comprehensive! The whole manifested Cosmos in one short, graphic sentence; the white, brilliant Son of the dark, hidden Father, as it is termed in one of the sacred Stanzas of Dzyan.

Imagine, if you can, absolute darkness and silence; then, suddenly, the creative Word, the mystery of mysteries rising, falling through the great abyss of darkness, sent forth by the spirit that for ages had been brooding over the great waters of life, and lo! Darkness changed instantaneously throughout the whole illimitable Cosmos into Light; white, scintillating, brilliant, inexpressible, incomprehensible; and simultaneously with the birth of Light the bringing into manifestation by Spiritual energy the first Trinity, Breath or Motion, Sound or Will, Light or Consciousness.

For cycles upon cycles, Light held in its eternal bosom the forces that little by little Motion and Sound were trans-

forming — the concealed life, that at the instance of Law, would bring into the field of action those other Sons — Form, Number, Color, Sound, Cohesion, Attraction and Repulsion. When these, the radiant Sons, were born from the heart of Light, those great entities which were to rule with the gavel of Divine Love, which means in essence exact justice, the Morning Stars of the new manvantara or age sang together, and these great forces and powers were themselves the Stars of that First Morning, entitized Beings of which the mind of man as we know man is not capable of forming the slightest conception; but still, Beings that at some time in far-off manvantaras had passed through the human stage and won, as must you and I, Life, Light and Immortality. Another of the sacred stanzas reads “Light is cold flame and flame is Fire, and fire produces heat, which yields water, the Water of Life in the great Mother.”

The terms Heat, Light, Flame, Fire, have been used by the ancients to convey the various correlations of cosmic electricity; not electricity as understood by the physicists of the nineteenth century but cosmic electricity, has been referred to as light, born from the darkness of the great abyss; the one Life at the upper rung of the ladder of Being, and the Astral light at its lower rung; the two great opposites, positive and negative, good and evil, God and devil.

It has been said that God geometrizes, and this is true; for the God in form and number, aided by the directive electrical power of Fohat springing full grown into manifestation, at once sets about dividing the manifested substance generated in the bosom of Light. Ten, being the sacred number, the first three of the ten represent the first Trinity — the real archetypal Universe — and the remaining seven symbolize the great divisions of the whole manifested Universe. The law of seven is thus set in action, and all the planes of Being, with their concomitant forces, principles, powers and entities, down to their most minute atom of substance or matter, are built upon this law.



The ancient fire worshippers had, underlying their philosophy, a true ideal of life, for fire is most certainly the fundamental reality back of all religions. The Bible postulates God as a consuming fire, and Darkness holds within itself suspended, as it were, the active principles of all fire, spiritual and material, which symbolize all aspects of manifested life. Imagine this darkness as the reservoir of all spiritual fire. Spiritual Energy — Cold Flame, Cosmic Energy — rouses to action, Sound, the creative word, and simultaneously comes into being Light, the androgynous male-female, the splendor of the Father — Light and Heat, or Energy.

It is most difficult for the finite mind to grasp a concept of the Infinite; and Light being the first manifestation of the Absolute, the Infinite Father, holds within itself all forces, all lives, all things, including darkness, for darkness is the negative pole of light. The process is reversed on the upward arc of a cycle of manifestation.

Sunlight travels at the rate of nearly 200,000 miles per second. Absolute Light — The Light of the Central Spiritual Sun — is beyond human computation. Where the motion of light, sound or electricity is alluded to in physics, the mass motion or etheric vibration is indicated. The molecular vibrations of light produce color; the atomic vibrations, sound. Each form created by the directive power of Fohat receives through the principle of form its rate of mass motion; that rate decreases and increases as that form passes through evolution, returning to its Infinite Source with an increase according to what that form or entity has accomplished in its life cycle. This is equally true of all lesser living forms.

Darkness has been designated as negation, nothingness. But darkness is of all things least understood. It is the mystery of mysteries, and is negation only in a limited sense. For it is the Robe of the Father, the Infinite, the Container of all Motion, Vibration, Force, Essence, Sub-

stance and Matter; the power, in the sense of energy, used by the Holy Spirit, and is substance in that sense. Its lower pole is indeed negation, chaos.

Matter is retarded motion. For illustration, take a globe of iron or steel. Increase the vibration of its atoms by energy from stage to stage, and you will find manifesting in rotation Sound, Light, Color, free force, absolute Motion and Darkness. Reverse the process, and you have an idea of the creation of a star or a Universe. Every atom, molecule, man, star or force has its positive and negative aspect; and the modes of motion and vibration now under consideration must be studied apart from the infinite whole, and to a great extent by intuition.

The axiomatic metaphor, "As above, so below," on which many ancient philosophies have been built, is consistent with all revealed truth; and even a limited conception of spiritual evolution gives us a working hypothesis by which it is possible to gain some insight regarding the planes of manifestation with which all students have become more or less familiarized. Universal Light and Universal Mind are interchangeable terms. Once a design is conceived of the Spiritual Sun, which symbolizes all that we have attempted to define as the spiritual domain of the Cosmos, the lower division, which in contra-distinction to the Absolute and archetypal are known as manasic, psychic, astral and elemental become more intelligible: From the Spiritual Sun all of the Suns of the Universe evolved; and these can be, in a sense, compared to holes in the sky through which the Spiritual Sun shines, though each sun and planet of each one of the innumerable solar systems is an individualized entity that has reached its present high status through the same laws of evolution that are transforming stone, planet, animal and man on the earth's surface.



## STANZA III

SLOKA 3. The beasts of the field and the birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the Gods.

## COMMENTARY #3

It has been previously noted that H.P. Blavatsky referred to many missing (withheld) slokas of the section of the Stanzas given to her by the Masters, and we have good reason for believing that the first four of this — the second section of the Stanzas — contain some of those missing slokas, as they are entirely concerned with the generation and evolution of the first four root races.

No mention is made in the second section of the location of the first two races. This can be better understood when it is seen that there was no solid earth, as we understand the term. The primordial substance which formed the first two continents was then in a semi-material or fluidic state and was not condensed and hardened until near the time for the Third Root Race to reincarnate.

The bodies of the men of the first two races were of tenuous, semi-transparent, translucent states of substance. The third race did not possess solid bodies like our own until about the turning point of the Kalpa in which they

lived, at which time tremendous changes took place in the constitution of matter.

It must be understood that the first three Stanzas were concerned with the generation and evolution of the substance-matter of but one planet of this solar system, the planet we term our earth. Naturally all available data concerning human life on this planet is of far more importance to us at this time than is anything which may have occurred on other planets of the system, even though we may feel assured that we are some time to live on those other planets, if we have not already done so.

The secret teachings inform us that the continent of Lemuria was the third one to appear on "the surface of the waters" and was the first solid land. The first continent, Meru, often referred to as the Land of the Gods, was situated at the North Pole. Only the Initiates of The Great White Lodge could adequately describe the constituents of this continent, but possibly one gifted with a vivid imagination and some knowledge of the law of correspondence could conceive an ideal which would approach the reality.

The present crude and coarse manifestations of the four kingdoms of nature furnish but little to the materialist in the line of comparison between the habitat of the second race and that of the present one; but the psychic who is familiar with the phenomena of the astral plane may form a fairly good concept of the environment of the first two races. It was similar in character to the tenuous, elastic, changeable, semi-translucent substance of some of the higher sub-planes of the astral plane.

The first race was located on the continent of Meru and, according to the secret teachings, it was beautiful beyond words. It was the Sacred Island, the Island of the Gods, and is believed to be the place whereon the Gods — Divine Beings — descended and dwelt with man.

The home of the second race is said to have been a continent which girdled the earth between the Arctic Cir-

cle and the 80th parallel and was fully as beautiful and desirable a land in every way as the first continent. It will doubtless be remembered by our readers that it was a common belief among the Ancients that the shifting of the earth's axis at four different periods of this present age was responsible for the vast changes which have taken place in the conformation of the earth. Modern science now teaches that the frozen conditions obtaining at both the Arctic and Antarctic poles are the effects of such shiftings of the axis of the earth.

Some modern investigators along geological lines of research now claim that the second race was located at the Antarctic and have found what seems to them to be sufficient evidence to warrant their belief; but there is much to be said by the occultist to warrant the conviction that the commentator on *The Secret Doctrine*, H.P. Blavatsky, was right in her interpretation of the Stanzas and other ancient writings which described the second race and its location at a point south of the Arctic circle. We will take up the subject of the Antarctic in a later commentary.

The first races were mindless, as far as the sense in which we use the term "mind" is concerned. They had only the instincts of lower mind which subsequently appeared in the animal races, yet they were human beings. If we can accept the ancient teachings as given by the Masters, it will not be difficult to understand the quandary of present day science in relation to "the missing link." As the animal races did not come in to existence until after the appearance of man and as the men of the Second Root Race had no solid, material bodies, no remains, no link, can now be found to bridge the gap between the human and animal kingdoms or between the second and third races. While Darwin claimed to have discovered such a link in the anthropoids, the Masters have declared that the anthropoids were themselves the product of the relations which were indulged in between the mindless races of man and some

of the great antideluvian she monsters of the same period. The sin which caused the destruction of the Third Root Race was the result of a similar relation between the men of that period and the anthropoid race which their progenitors had created. This subject has been remarkably well treated in the commentaries of *The Secret Doctrine*.

The fourth and fifth Stanzas of the second section are concerned entirely with the various races and sub-races of the Fourth Root Race and the first sub-races of the Fifth Root Race. Here again occur signs of many of the withheld slokas; but taken in connection with the exceedingly valuable data to be found in *The Secret Doctrine* concerning these races, they throw much light upon the existence of the same.

It may be well here to call attention to two very important facts, and in order to do so we will quote a few passages of *The Secret Doctrine* in relation to the same. The first is the apparent contradiction of previously made statements relating to the destruction of all life on this globe by fire and water alternately. The word "deluge" frequently occurs in relation to such destruction in various accounts of the end of the different ages, when, according to the said statements, fire must have been the medium of destruction in many instances.

The second and most important fact is the plain and explicit statement relating to the appearance of a Savior or Avatar in the future. Many students have vigorously denied the possibility of such an event.

The following are the quotations:

1st. "In the symbolism of every nation 'the deluge' stands for chaotic, unsettled matter — chaos itself. Water stands for the Feminine Principle." Vol. II, Page 327.

2nd. "Alone the handful of those elect whose Divine Instructors had gone to inhabit that Sacred Island . . . from whence the last Savior will come, now kept mankind from

becoming one-half the exterminator of the other." Vol. 11, Page 365.

There is such a diversity of opinion concerning the appearance of another Avatar upon the earth and the teachings of The Temple are so explicit on this point that all corroborative data on the subject is most important at this time. Every race has had its Divine Instructor or Savior, and the fifth race will be no exception.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 10 — The Brain, a Synthetic Center; Chapter 12 — The Seven Harmonies.



## THE COMING AVATAR

Whenever the subject of "The Coming Avatar" comes up for discussion in a mixed audience, there invariably arise the questions, when, where, and how will the expected Avatar appear? Will it be at some designated time or place? Will He come in some super-human body accompanied by wonderful exhibitions of supernatural phenomena? Will He be born of woman and grow to maturity in circumstances similar to those which environ each one of the children of the present human race, only to meet with similar affirmations and denials to those which met the last Avatar when He announced His mission to man?

Strong assertions have been made as to the reincarnation of the last Avatar in the body of some child born within the present century. In a number of such instances, the assertion is conscientiously made, and has been based on some apparently supernatural phenomena which were believed to have preceded the birth of the child, thus fixing the belief in the mind of the mother and her immediate friends, if they have forgotten or ignored the fact that many other mothers have had similar experiences and are even now making similar assertions.

Those who believe in a literal translation of the statement accredited to the Master Jesus by His disciples, after His crucifixion, to the effect that His Second Coming would be "in a cloud with power and great glory" find it difficult to accept the claims above mentioned. There appears to be a direct contradiction between the two methods of procedure. These contradictory claims have been given the widest publicity and have proven great stumbling blocks in the way of a general acceptance of the belief in the reappearance of the Avatar. If it is not possible to reconcile these contradictory claims, the world will be no nearer to a solution of the great Mystery in the present cycle than it has been in the past cycles.

It would not occur to the average person that two such apparently irreconcilable beliefs were possible of reconciliation by the introduction of a third, and up to the present time, a strictly esoteric teaching concerning the possibility of the appearance of a Great Soul to the senses of physical man.

The student of Occultism who has accepted the teachings of the Masters of Wisdom anent the illusory character and the impermanence of all matter on the physical plane, and the reality and endurance of the three higher of the seven states of manifested life, namely, Atma, Buddhi and Manas, is prepared to accept the statement that the Christos, or Buddhi, "the First Born Son of God," is in fact a state of energy, although far beyond the investigation or even the imagination, of man in his present state of existence. It is taught that this state of energy is actually Spiritual Light, the original source of all Light, and that it is reflected within the mentality of man, and also in that of every living creature in varying degrees; therefore every man is a potential Christ.

The brighter the illumination of mind resulting from the reflected Light of the Christos, the more rapidly does the mentality of the normal human being absorb, or assimilate and generate that energy and approach the state of evolution which makes possible his admission to one of the highest orders of manifested life, The Avatara Order, in which he is prepared for open avowal of his mission to the world. A fully prepared Avatar has gained full power over physical life and death and over all matter which constitutes form in the lower orders of life. He has passed through myriads of lives in those lower orders, as well as through many of the higher orders of Adeptship ere He reaches the Buddhistic State from which He enters the state of perfection — wherein He becomes an individual Christ, a "Saviour" of the race to which he belongs by evolutionary right.



At the beginning of every great age in the earlier stages of a Manvantara, the Avatar karmically connected with the units of a previously great race, reincarnates in the body of a child, grows to maturity and eventually proclaims his mission as teacher and therefore Saviour, of all those who may accept Him.

When the individual Ego of an Avatar has reached and possibly has passed into the Buddhistic Order of Life, it may not be necessary for It to reincarnate in the body of a child on earth, or on any other planet of this solar system. It has evolved a form similar to that which the Disciples of Jesus saw at the time of His transfiguration — a Glorified Body, sometimes termed a Nirmanakaya Robe, which is visible only to the interior sense of sight in the case of the physical man. The Nirmanakaya Body of a great Buddha would be like unto a Sun in brightness to the psychic sense of the observer, and if, in the course of the evolution of a race, a change in vibration had occurred which had unsealed the interior vision of the units of that race, they might envision the Buddha, or Christ, as clearly as they might now behold an Avatar in a physical body were one upon the earth.

The nearness of a Nirmanakaya Body to the Auric Center of the earth would be sufficient to raise the vibrations of every human being, and even of the substance of the earth itself; and this change in vibration would raise the senses of man, especially the senses of sight and sound, to a marked degree.

The bringing of a lighted lamp close to the open door of a previously dark room, filled with people, would lighten the room according to the size of the lamp and the intensity of the light given out by it. It would not be necessary for the occupants of the room to see the source of the light in order to be conscious of its nearness. With the dissipation of the darkness there would occur a notable change in the occupants of the room. Even a slight change in vibra-

tion would quite materially increase the mental action as well as the heart action of each occupant, although he might not recognize the cause of the increase. If you will consider the change in the sense of feeling, the actual relief of mind and the brightening of the faces of all present when a lighted lamp is suddenly brought into a previously dark room in which you are, with others, quietly sitting, it will not be difficult for you to accept my statement regarding the effect of Spiritual Illumination on the whole nature of a race of human beings. I am not attempting to give a technical illustration of the effects of light on gross matter that would satisfy the mind of an academician, but there are certain correspondences between different grades, or states of energy and substance which greatly aid the intellect in solving many of the most mysterious processes of nature, chief of which are processes by which Spiritual Light becomes manifested as light on the plane of gross matter.

What is true of the reincarnation, or of the development of an Avatar is equally true of the lesser orders of life. The Spiritual Light which illumines the mind and soul of an Avatar, illumines the mind and soul of every human being; as before said it is but a matter of degree and of preparation for the reception of that Light. The Light of the Central Spiritual Sun — Spiritual Light — is in actuality the Light, or energy, we term the "Christos." The soul of man is primarily a reflection, so to speak, a beam of that light, clothed in energy or substance of lower vibratory rates.

In terms of matter, the first Trinity in manifestation is Light, Heat and Electricity. A composite unit of the three states of energy is the basis of the substance which clothes the reincarnating soul, or personal Ego. It is the Thinker, and the Thought, and the Expression. In differentiation the Thought becomes the Etheric body and the Expression is that Etheric body clothed in the gross matter of the physical plane.

I have only touched on this vast subject; my purpose in doing so has been to aid in furnishing a working hypothesis by means of which some understanding of the problem presented by the prophesied return of an Avatar might, at least partially, be solved. It must be understood that whether the Coming Avatar shall appear as a reincarnation of the Ego which previously incarnated in the body of Jesus of Nazareth, in the body of a child, or in the body of a man, or whether the vibration of a race shall be so raised as to enable the units of that race to behold the glorified Form of a Buddhi, that recognition must be by intuitive perception of the individual seer, and not by associating the form and features with those of any preceding Avatar.

In previous messages I have endeavored to show somewhat of the tremendous issues facing the present human race within the recently opened ten-year cycle, as well as the unprecedented changes which will take place in man as a whole, or in part, and even in the very substance of the earth to some degree. The rapidity with which changes are taking place in the ideas and ideals of man is not alone due to recent world wide events; it is first of all due to the entrance of a Great Soul into Nirvana — a soul that has completed its whole round of development — and to the nearness of another Great Soul to earthly environment. It is said that similarly rapid changes are taking place in the flora and fauna of some parts of the earth. Naturally such changes are always taking place, but it is the rapidity with which they occur at the present time which more particularly attracts attention.

It has also been taught by Masters of High Degree that these changes will culminate to a marked extent in the year 1928, and that a point of their culmination is due to fall between certain parallels of latitude and longitude on the Western Hemisphere, directly opposite a similar point between the same parallels on the Eastern Hemisphere, thus

closing a cycle of time and space which opened nearly two thousand years ago.

In a prophecy made by one of the older Sages, we find the words: "The child of the East must lie in the West Wind to receive the call to action." There are now many indications of the fulfillment of this prophecy. The young men of many Eastern nations are rapidly receiving the call to social and political action at the present time in some countries of the Western Hemisphere with the avowed purpose of returning to their native lands to act according to entirely new ideals.

Knowledge of the form in which the coming Avatar is to appear to man has been withheld from man for a definite purpose. If it should prove to be, as before outlined, in the form of a Glorified Body, it will not be difficult to understand how two biblical prophecies relating to the "second coming of Christ" may be fulfilled, i.e.: "He shall come in a cloud with power and great glory" and "He shall appear in the twinkling of an eye and every eye shall behold Him." Natural laws would have to be suspended to make possible the verification of those two prophecies if an Avatar were to appear in a strictly physical form. But whatever be the form, or whether that form be perceptible to inner or outer vision, one indisputable fact remains, the mere seeing of the form would count for little. It will rest upon the conscious effort of the individual man or woman as to what the final effect of that event will be upon him or her. The human will enforced by Divine Will must settle the question of preparation and the course of action to be pursued in the interim between now and the final event, as has been done in former Messianic Cycles. It would be well if each reader of this article should make an individual and present issue of this subject of the coming of the Avatar. Above all else, his or her readiness for the Call of the Christ will depend entirely upon individual effort and the spirit of unselfishness which actuates that effort. We can only pray

that the Christ may have mercy on the one who refuses to make the effort, for there is no mercy in the Code of Laws which governs the action of the Individual Ego — the Divine Self — when the human soul is brought before its Judgement Seat.

### Teachings of the Temple



## STANZA IV.

**SLOKA 1.** The wild White Bull o'ershadowed the Great Red Cow. With one expulsive effort she gave birth to a White She Calf.

## COMMENTARY.

The last sloka of the third Stanza prefigured such another period as always occurs when the humanities of any cosmic cycle have reached the greatest height of material development possible of attainment during that cycle. Nature's finer forces are then focused on man and his environment, to give the necessary impulse toward the evolving of the mental vehicles of the latest incarnated Egos. During the latter half of such a cycle the vehicles of the higher mentality and soul are evolved to whatever degree has been fixed upon by the Divine Builders for that particular cycle.

The words of the sloka quoted above refer to the birth of the first sub-race of the Fourth Root Race, and would apply to the action of creative energies in the first period of manifestation in matter in any great cosmic or world cycle.

The no-color white, in contradistinction to the no-color black, is frequently used in symbolism to indicate an undifferentiated conditionless principle, and is also used to symbolize the action of the positive pole of any form of energy, while black may be used to symbolize negation or purgation. Either white or black may be used in conjunction with some other color to indicate the character of the forces of generation on any plane of manifestation. While white and black are colorless in one sense, they both hold the five visible and two invisible primal colors in suspension.

In previous commentaries it has been shown that the bull, Taurus, is a symbol of both physical and terrestrial generation. Both the bull and cow are sacred to the Hin-



cus, Zoroastrians, Chaldeans and Egyptians. To many modern students the bull is merely a phallic symbol of generation, but to the occultist it is a symbol of far greater importance.

The adjectives "wild" and "white" preceding the noun "bull" in the sloka under consideration indicate that the positive masculine generative force symbolized by the bull would be uncontrollable by man during the age in question.

In simple terms, the sloka means the imparting of a lower vibration to all things in manifestation through the action of the separated positive and negative aspects of creative energy in action at that period, thus lowering the character of the desires and ideals of the races of humanity then in manifestation, and even affecting all lesser things and creatures as is always the case in the downward arc of any cycle.

The primordial matter of former manvantaras had evolved to its utmost height of development during the lives of the four preceding sub-races and the Cosmic Wheel had taken another turn. A new sub-race, the fifth, and new conditions were predicted in the fourth and fifth Stanzas by the announcement of a new round of the age; and also of the cyclic descent of the forces of generation as is evidenced in the birth of the "White She Calf."

The use of the adjective "white" in connection with the calf indicates the character of the controlling energy of the prophesied age, as well as the action of the higher sex aspect of that energy throughout the round symbolized by the calf. The masculine aspect of the combined bull-cow would predominate in the last sub-race of the last round of the age, for the reasons that the feminine aspect of the same combined bull-cow predominated in the preceding round and the masculine and feminine principles alternate from the beginning to the end of a manvantara. As the seed of a future race is always conserved in the females of the



last sub-race of any root race, so in the last sub-race of the Third Root Race the seed of the humanity of the first sub-race of the succeeding root race would be so conserved.

As the generation of life is still as much of a mystery to the layman as it was in the past, it need not surprise us that the use of animal forms in symbolizing the generative functions of high spiritual beings should have evoked so much controversy and antagonism among the founders of the early Christian church, for not being capable of understanding the real purpose of symbolism or rightly interpreting the symbols of the Aryan and Jewish seers, their contempt of the science itself and rebellion against the use of symbolic forms was to be expected. But there is not so much excuse for the average Christian of today, who persists in refusing to recognize the importance of such assistance to research along spiritual lines, for if he possessed only such information as is publicly expressed by the fathers of the Greek and Roman Catholic church on the subject of symbolism, he would at least have some basis for investigation. The efforts to express the symbolism of the forms and ceremonies of the church and the existing relations between their sacred pictures and other objects and the commonly acknowledged divine forces and beings, have been unceasing for centuries.

The writings of H.P. Blavatsky and her students on the philosophy of The Secret Doctrine and the religions of the far east have been so widely promulgated in the western world that they have awakened intense interest in symbolism, one of the basic principles of the aforesaid philosophy. The value of the knowledge acquired by the study of that divine science is beyond possible computation, for in no other way is it possible for man to obtain reliable data in relation to the "greater mysteries" of life which lie behind the lesser mysteries possible of observation by the physical or psychic senses.



## STANZA IV

SLOKA 2. On either side of its head came a Golden Horn, and in the middle sprang forth suddenly a Diamond-Tipped Horn.

SLOKA 3. Fast grew the Three Horns, many cubits a day. The Two Golden Horns circled the races of the Changing Star. The Middle Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom. It drew them forth from their retreat and set them in high places.

## COMMENTARY.

A horn is a symbol of power, also of mundane electricity, vital energy.

Two horns indicate the separate action of the positive and negative aspects of electrical power, the right positive, the left negative. The straight horns indicate that the power in question is in suspension; the curved horns indicate the power is in cyclic action. The golden horns which will be later seen to be curved horns are indicative of the Golden cycle or round of the age commented upon in the third Stanza, the color gold being indicative of the high character of the ruling powers of that particular round of the age. Symbolically, gold is the color of the sun, and as the sun is the ruler of this system of worlds the color of the two golden horns would indicate the character of the ruling powers of the cycle.

As the sun belongs to the fiery triplicity — higher manas — it is evident the mentality of the races inhabiting the earth during that round must have been of a higher character.

“The Diamond Tipped Horn” which “sprang forth suddenly” indicates the rapid development of the kryashakti — spiritual — power in some one or more people of the

race who were capable of enduring the rapid vibrations of that fiery power, the power by which all magic, white or black, is performed. It must have been by means of kryashakti that the destruction of the race was accomplished. It is evident from a study of sacred history that there was a period in the existence of the Third Root Race when the ruling powers of the race became absolutely intoxicated as a result of the superhuman power to which they had attained and as a consequence of their final loss of control over the elemental powers they had evoked, that they were eventually destroyed with the continent they ruled. According to the sloka, the two golden horns circled the races of the changing star. In other words, the golden cycle was closing. The ends of the two horns were meeting. The completion of the cycle of the changing star was in one sense brought about by the misuse of higher mind — typified by the golden horns — in the determining of ways and means by which they might gratify their lower natures by the use of spiritual power, typified by the Diamond Tipped Horn. As a consequence of the misuse of spiritual power “the Diamond Tipped Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom,” which means that the power which they had so misused was taken away from the people of that period and returned to those who had first been instrumental in imparting it. By its curving it completed the cycle of its manifestation on the circumference of the earth where the humanity of that period was dwelling and, to use a common expression, it was grounded in the earth, that is, it passed from under the control of the people on the circumference of the earth to the people of the central zone — the Masters, known as the Serpents of Wisdom. It drew the latter from their retreat and set them in high places — in positions of power.

To gain any understanding of the last statements of this sloka it is necessary to digress to some extent. The center

of the sun, the center of the earth or any other planet, the center of man or molecule is one state of consciousness or definite plane of existence. It is the akashic plane, the aether of the ancients, the fifth principle, the fifth breath, the fifth of the sacred ten — the perfect number, the state of consciousness in which the purified soul of the Masters exists if They are not delegated to serve in some other field of consciousness. It is evident that upon the withdrawal of the aforesaid kryashakti power from the people of the earth, to use a common term, it descended to the center or rather was indrawn to its original point of differentiation, the central point of manifestation. By some operation of power, possibly directed by the Hierophant of The Great White Lodge, the effect of its action was to draw forth the Serpents of Wisdom — the Masters of Life — from some point of temporary retreat, in order to carry out the karmic decrees upon the place and people under condemnation for abuse of spiritual power.

If the word “karma” as here used conveys an idea of unalterable fate, revenge or merciless punishment, to the mind of the reader it may be as well to consider some aspects of that universal principle which do not always come to mind as quickly as others. We will do well to remember that there is good as well as bad karma — cause and effect — and that the final result of either may be changed or modified. In one sense karma indicates the power of balance. And karmic action balances the effects of the acts of man, one against the other, in the final accounting. While man may not escape punishment for his sins against the Higher Self he may evoke the action of powerful neutralizing forces by his efforts toward the attainment of righteousness, which will enable him to overcome the qualities in himself which were the original causes of his sin. In other words, he may overcome the evil in himself by the good and if an evil force is neutralized or “killed out” by the good, karma is satisfied.

As the physical plane is a plane of reflection, the real evil is committed on the plane of forces, mental or spiritual, as the case may be; consequently the karmic debt is finally liquidated on the plane of forces where the evil originated.

Every act sets in motion some definite form of energy or substance, therefore every act is a force. Bearing this in mind, it is somewhat easier to understand why the final determination of the results of action must take place on the plane of forces, instead of on the plane of gross matter, and why the claim made by Jesus of power to forgive sin had a genuine base while at the same time the law of karma was not denied by that claim. The forces called into action as a result of a definite act by one possessed of knowledge and power as was Jesus would be so much more powerful than those evoked by the sinner under consideration that the former would neutralize the latter. His acknowledged unity with the Father — the source of all power — would make it possible for one like Jesus to take upon Himself the karmic debt of the so termed sinner and neutralize the evil by good. No one less highly developed than a Master could accomplish such a purpose, for no one of lesser power and knowledge would have the necessary consciousness of his essential unity with all that lives and therefore of his power over everything lower in the scale of life than himself. Consequently it is logical to conclude that the high places upon which the Serpents of Wisdom were to be set, according to the words of the sloka, were comparable to the seats of judgment of the ten judges set by Osiris before Whom the souls of men were tried according to Egyptian symbolism. In other words they became the judges and executors of the law of karma, upon the violators of that law, and the teachers and exemplars of the first sub-races of the following root race.

To amplify several of the points in this Commentary, further light is shed by the following excerpts from Teachings of the Temple:

## STORED UP MEMORIES

Back of the cyclic law — the law of motion — is the power of Kriyashakti — Universal Will, and to whatever extent man has developed that Will in himself, is he able to control the beforesaid units of force, in the creation of matter, and the great hindrance to the development of that power is his innate selfishness and unreliability.

So long as his self interest will lead him into injustice, so long is the path of power barred — for Justice is corollary with Divine Will. If he can store up memories of just, wise, compassionate acts performed by himself in any one incarnation, he has stored up just so much energy for use in the following incarnation in overcoming the inertia induced by the negative aspect of the positive good in the acts above mentioned. It is this negative aspect of positive good that always induces resistance. So in the overcoming of the inertia as is done by the energy referred to, when the impulse comes to repeat the act in a following incarnation there are fewer obstacles to overcome. He is so much more capable of manipulating the forces of Justice, Wisdom and Compassion, consequently the next act of similar nature carries with it a greater power for good to others and increases the quality of the force in his own aura.





## THE DEFLECTION OF THE EARTH'S AXIS

In an ancient Temple, on one of the engraved tablets, is a record of the last change which occurred in the earth's axis, and while its ultimate cause, materially speaking, was the vile mental energy set free by the races which then inhabited the earth, the precipitation of forces was due to the action of a higher race of beings which inhabited the sun. There, as elsewhere in the Universe, the battle between Good and Evil is always being fought, and at the time in question, there was a great war between the Devas of the right and left-hand path over the possession and use of certain powers and positions which largely controlled the solar system. By means of the tremendous elemental forces set free by the disturbance of the equilibrium of the sun, great changes occurred in the configuration of the same (changes that are comparable to those which would occur in the earth's crust if a great internal explosion occurred) and the sudden freeing of such undirected elemental forces also disturbed the equilibrium of the earth, thus deflecting the earth's axis from its former position. There is a sphere or line of energy connecting the sun and all planets of the solar system, as sound or light waves may connect two electrical centers of communication, and through this means of communication a conscious elemental force may reach and affect any planet of this system. By the deflection of the true pole the great waters were released and overflowed the then inhabited continents. The disturbance in such a large area of the sun had its effect on the heat vibrations, diminishing the heat vibrations of the earth, and what is known as the Glacial Age began shortly after the great floods.

At the point of evolution where the earth had attained its greatest development — when the Gods looked upon their work and said, "Well done!" the magnetic pole was coincident with the pole of revolution. Since that time it has had

no fixed habitation, but is continually in spiral revolution about the true pole. Neither is the latter fixed; it is in constant vibration, and is largely subject to the action of magnetic energy.

The magnetic fluids which constitute the substance of the magnetic pole of any planet, are subject to Will and Mind when directed by the Planetary Spirits or Gods of a solar system. These poles correspond to the Ida, Pingala and Sushumna of the human spinal cord, and the magnetic fluid or energy is carried from center to center, planet to planet, man to man, by conscious elementals which alternately clothe and unclothe themselves, as it were, with garments of magnetic energy, by which means the pole of revolution of any planet is deflected when the karma of that planet decrees the annihilation of the races inhabiting it, and the Planetary Spirits set about carrying out those decrees.

You who are subjects of time and space will find it difficult to comprehend this truth; the element of time is bound to present itself for your consideration, for the action of such elemental forces is so rapid as to be beyond the power of human appreciation.

## THE HUMAN RACE

But in the latter half of the Third Age the substance which formed the bodies of this First Race, began to solidify; all matter became denser and coarser in texture, and the animal forms created by mindless man, as well as the human race began to differentiate.

The Sexless became in time the bi-sexual and the functions of conception and birth obtaining now became common.

About the same time another continent appeared above the surface of the water; other atmospheric and magnetic conditions were made manifest, and the end of the Fourth Age found many of the bi-sexual offspring of the preceding races domiciled upon the new continent, and greatly changed in appearance.

The "coats of skin" had taken on a yellow cast of color and their spiritual purity and beauty had degenerated.

Then came the fall of the Race into gross sin, and wide separation between families, tribes and divisions occurred. One of the divisions — sub-races — fell into great physical sin, and became black in color, another became red, and another brown, but a certain division of the original race refused to be drawn into the gross sin which tempted the others, and remained on the first formed continent, keeping their original color for ages, and these were the ancestors of the present Chinese race.

At the close of the Fourth Age, the chain of the Himalayas — the oldest mountain chain of the world — was thrown up from the floor of the ocean, and circled the earth sphere beginning at what is now the lowest point of northern Asia, which, by the way, was the first continent thrown up after the separation of the sexes. Only a comparatively short length of this mountain chain is now above water, but during the Age to which I refer, it was an impassable barrier between the northern and southern divisions, and

between the continents which subsequently appeared and the "land of the Blessed" — the North Pole; and not only to man, for it gradually formed a barrier which turned away the warm air, water, and magnetic currents of the south, and left that Pole the frozen waste it still is, and must remain, until those barriers (many stretches of which are under water) are broken down by the changes in the configuration of the earth's surface. These changes will occur during the lives of the Sixth Race which will then inhabit the earth.

The continents and many of the islands of the seas now above water in the southern hemisphere will then disappear from sight. Lemuria will rise again, and connection between it and the northern continent be again established.

## WAR AND PEACE

It must be remembered that as the different races and sub-races overlap each other, so do the decrees of Karmic Law overlap each other. Comparatively speaking there is little of the karma of a race or nation perfectly fulfilled during the cycle in which that karma was made. The decrees of racial and national karma, both good and bad, now being made in the present wars, will overlap some of the early sub-races of the Sixth Race, to be fulfilled or expiated during the third and fourth sub-races, of the same root race, when will occur another Messianic cycle, and when all the unexplained karma of all preceding races will fall on the humanity then under the testing out forces for the highest point of development a race could reach — the final testing of man for his Divine Inheritance — Mastery. But the possible escape of karmic action in the present cycle should not be an inducement to the man of high vision to plunge into the present holocaust.

THEOGENESIS  
THEOGENESIS  
THEOGENESIS  
THEOGENESIS  
THEOGENESIS

## STANZA IV.

SLOKA 4. When their eyes beheld the White Calf they said with one voice: "Thou art a sign to us. Now will we enter the circle of the Golden Horns and will give of our wisdom to those whom thou shalt mark with thine own sign and they shall be our Messengers to young and old alike.

## COMMENTARY #1

Without some understanding of the significance and the value placed upon the laws of correspondence and symbolism by those who have had the advantage of esoteric instruction, the average reader might feel there was no more credence to be placed upon the statement of the above quoted paragraph than upon the statements of the many over credulous, or the seekers after signs and wonders in the heavens and upon the earth, they would feel inclined to doubt there had ever been a real basis for belief in any such phenomena.

Many ages before man had evolved an oral language, the first human races possessed some knowledge of what is now termed the Mystery or Universal language which is based entirely on correspondence and analogy and expressed in symbolism.

At the present time this language in its entirety is only known to the Masters. According to a teaching given by one of those Masters, there are five main divisions of the language based upon sound, color, number, form and position and the language may be expressed in either one or all of the first four divisions mentioned. As an illustration. A simple geometrical form or a number may be telepathically flashed into the inner consciousness of a man by some Being resident upon an interior plane of life or by another man on this plane of gross matter. Such a symbol

would express much more than could be expressed in a long paragraph in writing or by many spoken words, if both parties were familiar with that method of communication.

A certain sound, color, number or form perceived by the psychic senses of vision or hearing may have its correspondence or counterparts on the manasic, astral or physical planes and may be related to some sidereal force or to an object in a manner to open the understanding of the seer to a deep philosophical truth or to some forthcoming event in the world of things. But to be able to perfectly interpret such symbols in any one of those four divisions requires the training of a life time.

It is only the good, the true that endures and the fact that even to this day has come down some concept of such a language as is evident in the symbolic writings and figures of the savages and the degenerated of all lands and people. This concept together with the natural tendency to "seek a sign" among people of more intelligence, is surely an indication of the reality of such a mystery language.

As has been previously stated, all of the Stanzas of Dzyan were given to the great seers in this mystery language. It is evident that by means of their knowledge of the creative laws, when they were drawn from their retreat into an exterior environment at the beginning of a new cycle, they were able to see that certain conditions making for a higher evolution of man were in evidence, and that these conditions were the natural results of the action of the creative forces in bringing to birth the first sub-races of a new root race symbolized in the form of a calf born from the Bull-Cow, the symbol of a preceding age.

Those whom the calf was to mark with its own sign — the sign of the new age — were first the young, those whose minds were receptive and who therefore were capable of receiving and transmitting the wisdom of preceding ages both to others of their own time and age and to



the races who were to follow in course of time, as is intimated by the words "and they shall be our messengers to young and old alike."

Some act of the above mentioned character occurred at the beginning of every great world period after all of a root race of a preceding period had been destroyed except for the remnant saved as a nucleus for a new race. For those who can read the symbolic language in which it is given the Book of Revelations predicts the fall of such a root race, the destruction of the earth or a continent of the same earth, a thousand years of pralaya, and the incarnation of a new race. But that is only a small part of that which the Book of Revelations contains. The major part of the Bible is written in the before mentioned five divisions of the mystery language and it is that fact which gives occasion for many contradictory expositions of its divine teachings as it is impossible for one who is not an advanced occultist to correctly interpret its symbolism. In one sense the objections of the Catholic clergy to the common use of the Bible by the laity, might well be sustained, for no book ever written has been so little understood by the masses and none more grossly misused and misinterpreted.



## THE VALUE OF CORRESPONDENCES

The Astrologer, Astronomer, or Geologist, even more than many other seekers in cosmic fields of research, will find more than enough to occupy his time and attention in a single lifetime, in any one field of investigation; nevertheless, if he permit himself to be confined exclusively to one field, he will find his powers of generalization and combination gradually departing; in other words, atrophying. If the said powers are to be retained in their fullness, they must be kept constantly employed. Research into the minutia of any one field of labor should awaken a desire for the investigation of corresponding minutia in other fields, for it is only by the minutia of the phenomena of all states of matter belonging to the same octave of vibration, that the ideal form which has given birth to all that class of phenomena can be brought under observation. By losing the ability to find and concentrate on the primal cause, the center, from which proceed all the minutia of any degree of matter, the investigator becomes rigid, inflexible; he narrows his nature and his conception of things down to such an infinitesimal point that he becomes a mere slave to minutia; he attaches himself by the energy of a concentrated effort to the "little things" of life instead of the great, and but seldom rises to the investigation of primal causes.

In my communications to you, I have been striving to avoid the danger by frequently changing your angle of vision, and forcing you to turn your attention to different planes and states of consciousness; not pursuing any one line of research, but endeavoring to give you general outlines interspersed with more specific delineations, trusting that you would be able to fill in the outlines with the minor details of personal experiences, and finally, not only be able to seize upon and place any one of the greater divisions where it belongs in the cosmic scale of Matter, Force

and Consciousness, but also be able to form a comparatively good concept of any one of those divisions by means of any part of the minutia which constitute that division; so there has been more method in my apparent wanderings than my critics would suppose.

Teachings of the Temple

## STANZA IV.

**SLOKA 4.** When their eyes beheld the White Calf they said with one voice: "Thou art a sign to us. Now will we enter the Circle of the Golden Horns and will give of our wisdom to those whom thou shalt mark with thine own sign and they shall be our Messengers to young and old alike."

## COMMENTARY #2

Symbolically the Circle of the Golden Horns is the moon. Esoterically the term designates that plane or state of substance commonly called the astral light — a semi-material state of substance next interior and interpenetrating the gross matter of the physical plane. It is that phase or state of existence through which the incarnating ego passes previous to its incarnation on the physical plane, and within which the Ego attracts to its auric sphere the skandas the results of the good and evil deeds of its past incarnation which manifest as qualities in the personality evolving upon the earth or some other planet. It is also the plane or state in which the released soul first finds itself after parting with its physical form — a state of purgation, purification. According to the teachings of the Wisdom Religion, the Moon is the mother of the earth. While there is much controversy between astronomers regarding this claim, there is said to be considerable data in corroboration of the same, and it is even contended that from the northern side of the Bay of San Francisco, down the coast line as far south as San Luis Obispo County, there are evidences of the breaking away of the earth from the moon. Of course we cannot vouch for this; we can only take it for what it is worth.

Based on the idea that the sun and moon were father and mother to the earth, the generative and regenerative

forces of these heavenly bodies were symbolized as gods and goddesses, and devoutly worshipped and sacrificed to by priests and devotees of many ancient religions. So far as the physical bodies of the inhabitants of the planets of this solar system are concerned there seems much in both science and revelation to corroborate the above mentioned idea of the ancients. But the same does not apply to the spiritual self, the soul and higher mentality of man; these are divine by nature, therefore eternal.

Esoterically, to "enter the Circle of the Golden Horns," the Serpents of Wisdom, highly developed entities, must enter the state of samadhi — complete concentration — and so identify their consciousness with the consciousness of all things and creatures on all planes of life. The term "Circle of the Golden Horns" is a very mystic formula. As has been stated, to circle any part of the universe is to bound the part so marked, whether it is to mark a circle of time or to limit the bounds of matter. Thus it is clearly indicated that a definite division of time, as well as of universal space, was meant by the use of the words above quoted. The Golden Horns indicated spiritual power. The "retreat" of the Serpents of Wisdom is indeed a place of power, a place bounded by the elementary forces of nature and limited as to the time of its manifestation both in time and space, although to the human mind that particular circle of time would appear to be unlimited.

The following quotation from *The Secret Doctrine* will be of interest here:

"One of the most occult chapters in the *Book of the Dead* is that entitled 'The transformation into the God giving Light to the path of darkness,' wherein the 'Woman-Light of the Shadow' serves Thot in His retreat in the Moon. Thot-Hermes is said to hide therein, because He is the representative of the Secret Wisdom. He is the manifested Logos of its light side; the concealed Deity or 'Dark Wisdom' when He is supposed to retire to the opposite

hemisphere. Speaking of her power, the Moon calls herself repeatedly, 'The Light which shineth in Darkness — The Woman Light.' Hence it became the accepted symbol of all the Virgin-Mother Goddesses. As the wicked 'evil' Spirits warred against the Moon in days of yore, so they are supposed to war now, without, however, being able to prevail against the actual Queen of Heaven, Mary, the Moon. Hence, also, the Moon was intimately connected in all the pagan theogonies with the Dragon, her eternal enemy. The Virgin, or Madonna, stands on the mythical Satan thus symbolized, who lies crushed and powerless, under her feet. This, because the head and tail of the Dragon, which to this day in Eastern Astronomy, represent the ascending and descending nodes of the Moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the Babe in his Virgin-Mother's arms."

It is evident that among the members of the new race, symbolized by "the White She Calf," (see Stanza IV), were those much higher in development than were the masses of that humanity, for it was not to the latter that the promise of divine wisdom was first made, but "to those who were marked with the sign of the Calf."

Symbolically the sign of the Calf is the sign of the announcement of the birth of the new race — sprung from — the "remnant left" after the destruction of the previous race — to whom the Serpents, Masters, imparted the wisdom gained by the power of samadhi while in the aforementioned retreat, from which they were drawn by the power of "the diamond tipped Horn" — the kryashakti power.

The first stage of theogenesis is the formation of the primordial soup. This is a mixture of organic and inorganic molecules that are present in the early Earth. The second stage is the formation of the first living organisms. These are simple cells that are capable of self-replication. The third stage is the formation of more complex organisms. These are organisms that are capable of more complex behaviors and interactions. The fourth stage is the formation of the first multicellular organisms. These are organisms that are made up of many cells that are specialized for different functions. The fifth stage is the formation of the first eukaryotic organisms. These are organisms that have a nucleus and other organelles. The sixth stage is the formation of the first plants and animals. These are organisms that are capable of photosynthesis and movement. The seventh stage is the formation of the first land animals. These are animals that are capable of living on land. The eighth stage is the formation of the first vertebrates. These are animals that have a backbone. The ninth stage is the formation of the first mammals. These are animals that have hair and mammary glands. The tenth stage is the formation of the first primates. These are animals that are closely related to humans. The eleventh stage is the formation of the first hominids. These are animals that are closely related to modern humans. The twelfth stage is the formation of the first modern humans. These are the organisms that we are most familiar with.

The process of theogenesis is a complex one that involves many different stages and interactions. It is a process that has taken billions of years to complete. The study of theogenesis is a fascinating one that helps us to understand the origins of life on Earth.



## STANZA V

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in his rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then cans't thou no longer minister to man, or strike the full toned chords."

## COMMENTARY #1

Fohat, as has been pointed out, is cosmical Kamic energy: the driving power of nature — Kamic Motive (Desire) on a universal scale, inhering in worlds and atoms, men and gods and all creatures.

It is also a bridge between the higher and lower planes, between spirit and matter so-called. Across this Fohatic bridge the celestial fires and forces pass downward and the terrestrial purified emanations or desires pass upward either to the higher self or higher planes.

Fohat may also be regarded as impersonal Energy or Will, either of man or nature. Primarily impersonal, that Will or Energy is colorless, but is colored or tintured with and by desires, personal desires, so to speak, of gods or men, or entitized life generally.

For the consciousness of man to cross the Fohatic bridge, his desires must be purified, and then consciousness inreaches to the Fifth or Manasic plane or Self in man, or to Mahat, Higher Universal Mind in the cosmical field. Likewise, when the human or lower desires are purified, the light of the Fifth may descend or shine into the lower mind and illumine it across the Great Bridge. Truly it can be seen how important it is to keep this bridge of energy intact — energy and yet a substance as well. Across that Great Fohatic Bridge which spans the gulf be-

tween spirit and matter pours the spiritual forces of the Infinite into the finite, ever regenerating and transmuting it and finally drawing it upward redeemed — back to its primal divine origin or parent. The crossing of the Will of Fohat referred to in the Stanza above is the inverted downward tendency of matter to absorb Deity into Personality — or to make the lower or personal ego dominant instead of subordinate. Were this done, no high currents or forces could be transmitted, for Fohatic Will would be so soiled and chaotic that the Bridge would be broken “twixt Gods and men,” between the higher and lower self. Fohatic Energy, pure impersonal Spiritual Will would suffer a reaction through loss of polarity, and the “foot would be set down so hard” as to rupture the connection. The evolution of man and of the Cosmos and even of Deity Itself, depends upon that Fohatic Bridge being kept intact, that the ever outflowing forces of Divine Light and Radiant Energy may go on ceaselessly generating and regenerating the “image of God” on the lower planes and in all creatures, in the end that greater spiritual Power, Energy, Light and Wisdom may be lifted to the storehouse of Eternal God or Good.

## STANZA V

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in his rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then canst thou no longer minister to man, or strike the full toned chord."

## COMMENTARY #2.

To impute the passion of rage to that which is believed to be an immaterial principle is to awaken a sense of ridicule in those who are unable to accept the statements of the sages and seers of previous ages to the effect that every form of life in manifestation is a self-conscious individualized being, however high or low its mentality is rated. That form of life force to which we give the name of a principle is just as surely a self-conscious individualized entity as is any human being. But as it is of a state of substance which is imperceptible to the human senses, save as to the results of its action, it is only those who are capable of contacting the higher spiritual realms of life who may become conscious of its ultimate characteristics. As a mode of motion, a form of cosmic electricity, Fohat, under some name, has become a recognized fact in nature, but as an entity capable of self-conscious action it is still a subject for controversy.

That it might be the same power symbolized by the Cherubim in the Book of Genesis, and the four beasts in the Book of Revelations, would not occur to the average mind.

If it is believed that all the characters of the Book of Revelations and other mystic works are purely allegorical or symbolic the above statement will not carry much

weight, but if it is conceded that there is a literal as well as a figurative form to be taken into consideration in reaching definite conclusions regarding the Cherubim and the four beasts, as well as other occupants of "the Throne" — the manifested spiritual universe — it will not be so difficult for the average student to understand some of the many phases of Fohat.

The rage of Fohat was not rage in the sense of anger, but more in the sense of vehemence or exhibition of power. To cross the will of Fohat would be to obstruct the action of the creative forces.

If a non-conductor is put in the path of a current of electricity the current is diverted. Just as the elementary forces of obstruction and destruction block the path of the pilgrim who is striving to reach the mountain top of development, so similar forces strive to block the path, or divert the energy of the creative forces in ways comparable to the non-conductors of electrical energy — but in neither case is the motive power belligerent. It is nature's method of developing strength and energy both in man and in the cosmos.

It would seem that the Serpents of Wisdom, referred to in the third Stanza, would be obstructing the direct action of the Manasic forces active in developing the mentality of the last sub-race of the Fourth Root Race who were to become the progenitors of the first sub-race of the Fifth Root Race; and rather than permit the last named race to evolve too rapidly, Fohat threatens to "set His foot so hard on the bridge between the Gods and men that it shall be broken;" in other words, He threatens to obstruct the flow of the finer spiritual forces, by the use of the negative aspects — the wrath of the Shining Face — the sun and his circling hosts — the planets of the Solar System. The bridge between the Gods and men is Manas — mind.

The feet as here used are symbols of interrupted progress. Man takes but one step at a time in walking on the

earth, so his progress toward any goal is interrupted at definite infinitesimal periods of time. The same is true of his spiritual progress. The whole path of life is a series of actions and reactions. Darkness follows light, death follows life, etc. Consequently the feet are fitting symbols of such interrupted progress.

By setting his foot so *bard* on the bridge that the latter would be broken, Fohat conveyed the idea that He might be obliged to use His power, possibly by the use of some form of static electricity, to inhibit the too rapid action of the manasic forces in respect to the race then in process of creation. Evidently there was some danger that the intellect of man would be developed at the expense of the soul, and as a cosmic builder building according to a divine plan, Fohat would obey the law of conservation and aim at the harmonious development of all parts of the nature of man as well as of the universe, during the cycle then opening.

The same danger has threatened every race of mankind since the period referred to, as is evidenced in the course of the development of philosophy and religion in each race. According to the Wisdom Religion there is a head and a heart doctrine. The head doctrine is based on the intellect and the reasoning powers of mankind alone, and is purely selfish and material. The heart doctrine is based on universal love, compassion and unselfishness. Every devotee must come to the parting of two ways as far as his beliefs are concerned. He must make his choice and abide by it.

“Then canst thou no longer minister to man, or strike the full toned chord.”

By inhibiting the action, damming up the flow of Manasic energy, as might be done by breaking the bridge between the Gods and man (preventing the perfect development of the brain) Fohat would make it impossible for the Serpents of Wisdom to guide the evolution of the race in question along the path of spiritual power; therefore

they could not minister to that race in the highest sense.

To "strike the full toned chord," symbolically means to perfect the development of the body, soul and spirit; and that is the aim and object of every Master of the Great White Brotherhood, both for Himself and those others who come directly under His supervision; consequently no greater test or deprivation could be inflicted upon them than the one threatened by Fohat.

## STANZA V.

SLOKA 1. "And wilt thou then make bold to cross my will?" cried Fohat in His rage. "Wilt thou dare the wrath of the Shining Face and His circling hosts? Take heed lest I set down my foot so hard the bridge 'twixt the Gods and men be broken; then canst thou no longer minister to man, or strike the full toned chord."

## COMMENTARY #3.

It may be well to illustrate further what is meant by the "Bridge, twixt Gods and Men" referred to in the above Stanza, as that "bridge" is an important link in understanding the *modus operandi* of the forces between higher and lower planes. Concrete illustrations are always best if available. In esoteric teachings the "bridge" is often referred to as the Antakarana or Antaskarana, and is defined particularly as a link between higher and lower manas or mind, making it possible for impulses to go to and fro between these two principles. This may be illustrated by diagram, but only conveys a mechanical meaning in that way. It can be vitally understood by finding a concrete representation in the physical body itself. And we have in the ventricles of the brain and the central spinal canal of the spinal cord, with the fluid and magnetic contents of the same. The four ventricles of the brain terminate in a minute central canal running the whole length of the spinal cord through its very center.

Too much or too little of these ventricular fluids and emanations will produce grave pathological conditions. A right amount holds all the physiological functions in equilibrium. This equilibrium may be disturbed in two main ways: first — as a result of diseases set up in the purely physical organism by improper modes of living,



eating, drinking and so on, and second — by wrong and unnatural modes of thinking and desiring, in other words by purely *mental processes* not in accord with normal processes of being. Thus the intra-ventricular contents act as a bridge between the normal physical man and the inner mental and astral man. Impulses from within or from without cross this bridge permitting the outer man to breathe in spiritual impulses from inner realms, and permitting the inner self to draw from the outer man those spiritual magnetic essences distilled from normal contact with matter through the outer senses and parts, and so helping to build up that inner self through contact with the outer universe. These ventricular spaces then, are the home of an etheric substance which is the actual representation of Fohat in the microcosmic field. Its great function is to be perfectly responsive to, and to act as an intermediary between, higher and lower impulses in man, keeping the balance between positive and negative poles of being, the higher and lower. Anything that interferes with its mobility or responsiveness destroys the perfect balance. Physical disease from without will harden or “set” this substance so its functions will be lost more or less, or wrong mental action will do the same thing, so that the natural Fohatic substance and energy crystallize “set” so to speak and lose their capacity to transmit higher impulses to the lower self. Then surely the “bridge, twixt Gods and men is broken,” the higher forces can no longer minister to man and help on his evolution, nor can man help the Gods, or the inner self to evolve.

These brain ventricles are the seat of the inner breath and are profoundly affected by all creative processes on whatsoever plane. Great harm and damage is done the exceedingly fine etheric substances in these spaces, as well as in the central spinal canal, by abuse or misuse of the natural creative functions in man or woman. The Shining Face, the Sun, the Creative Logos can no longer send Its



beneficent beams through the now dense etheric substance of these spheres or brain spaces, and the face of that Sun is darkened and veiled from the outer man. In other words, the natural electric conductivity of the intraventricular etheric substance is lost, making a "break" as impulses can no longer pass up or down. As we understand this action in man, so we can apply the same rule and understand how the bridge between the cosmic higher and lower realms is "crossed" and may be broken, thus interfering with cosmic evolution if such interruption should occur.

The first part of the text discusses the origin of life, mentioning the transition from inorganic to organic matter. It describes the process of abiogenesis, where simple molecules like water, methane, and ammonia combined under early Earth conditions to form more complex organic compounds. The text also touches upon the role of energy sources like lightning and ultraviolet radiation in driving these chemical reactions.

The second part of the text likely continues the discussion on the evolution of early life forms, possibly mentioning the emergence of self-replicating molecules and the development of primitive cells. It might also discuss the significance of the genetic code and the early stages of biological evolution.

## STANZA V.

SLOKA 1. "Behold I call the Lhas, the Bright Dhyanis — the Sons of Law and Wisdom, and He of the Shining Face, all, all to me. They shall decide."

## COMMENTARY #4

The Lhas and Dhyanis — Spirits of Fire of the Ancient Wisdom religion are identical with the Archangels of biblical literature. Different Hierarchies of the Spirits of Fire are referred to in designating the elements, Fire, Air, Water and Earth in old chemical and alchemical works. The alchemists recognized the fact that the compound elements of the Earth were not the elements of primary creation and in their researches found that Fire in the form of Energy was the basic source of every compound element they discovered.

In esoteric philosophy every finest division of physical matter corresponds to and is dependent upon its higher Noumenon — its creator and preserver — for existence. There are seven major and forty-nine minor degrees of differentiations of the Spirits of Fire and these in their totality constitute the Hierarchies of the Angels and Archangels.

Fohat is depicted as calling upon these Spirits of Fire to decide the momentous question as to whether the Wisdom of the Ages was to be opened up to the new race on the point of reincarnation.

It is said that at the beginning of every great cycle, a fresh impulse is given the creative energies of a solar system, which makes for the evolution of some new quality or for the reviving of some dormant quality in matter and this new impulse would tend toward the creation or the revivifying of some organic center or sense in man.

If the Wisdom of the Ages was to be opened up to the new race it would be necessary to create a new or revivify a dormant quality in the molecules of the matter which was to form the bodies of the newly reincarnating Egos. The impulse toward the accomplishment of such a purpose would naturally come from or through the sun of the solar system — “He of the Shining Face.”

According to The Secret Doctrine the Spiritual potency or germ of the physical cell of the Embryo is of the 4th and 5th orders or divisions of the Spirits of Fire, and it is these orders which guide the transmission of heredity in man.

## STANZA V

**SLOKA 2.** Out from His head, His feet, His left hand and His right, sped four vast streams of Fire.

## COMMENTARY #1

The head of man is peculiarly a composite symbol as it contains the seven centers which control corresponding organs and sensory centers in the body. In its totality it is a symbol of the Sun and of intelligence. Each one of the centers of the head and their corresponding centers of the body symbolizes the dominant quality of the corresponding centers of the Heavenly Man, and each quality has as its basic germ one of the Spirits of Fire.

The four streams of Fire sped forth by Fohat are indicative of the action of four of the aforementioned Spirits of Fire. As Fohat appears here in the aspect of Cosmic Electricity it is safe to conclude that these four Spirits of Fire indicate the action of four differentiations of Electrical Energy within the organic matter of the vehicles of the qualities of Initiative, Understanding, Co-ordination and Execution, as these are the qualities symbolized by the "head, the feet, the right hand and the left" when applied as they are in this instance to the symbolic form of Fohat.

It should be remembered that in symbolism each one of the basic centers of the head, or the corresponding centers in the body has not only a primary symbol representing a dominant quality but six lesser symbols representing less important qualities or attributes. This is somewhat confusing to students who have not made a thorough study of the science of symbolism and who therefore may easily confound one symbol with another or place a quality or attribute under the wrong symbolic head. Such a mistake would seem very trivial to a novice, but there are instances

where exactness is demanded and where it is very difficult to make distinction between two qualities very similar in action but which emanate from two distinct centers of head or body, and therefore are symbolized by different objects and indicated by different names.

## STANZA V.

**SLOKA 2.** Out from His head, His feet, His left hand and His right, sped four vast streams of Fire. They sought the abodes of the Gods, and swiftly brought them to the bridge whereon Fohat stood with lifted foot. From His navel came the Sparks which all unknown to Him had power to overcome e'en death itself.

## COMMENTARY #2

Exoterically the abode of the Gods is the elements of Fire, Water, Air and Earth. Esoterically the abode of the Gods is the 4th plane or state of matter.

The Gods are the deified intelligences, the consciousness of the various degrees of cosmic forces and energies. It is evident that, as was brought out in previous slokas, Fohat in the aspect of Divine Will, standing on the bridge — Divine Mind — evoked the action of such forms of force and energy as were required by His demand for their presence, and was successful in having the demand satisfied. The "lifted foot" symbolizes an interval of time.

In view of what has already been written on the nature of Fire and Its differentiations into cosmic and elemental forms of force and energy it is plain that the four streams of Fire referred to in the preceding sentence of this sloka were created as a result of the interaction between Will and Mind and they were sent forth from a common center to the North, East, South and West, which points symbolize the abodes, or centers of action, of the elementary kingdoms of Fire, Air, Water and Earth.

"The navel" is indicative of the solar plexus — the sun of the human body; the central figure of the seven-fold system of minute worlds — the seven main plexi of the body — as the sun is the central figure of the solar system.

It is because of the correspondence to, and relation between, the sun and the solar plexus — the interaction of electric and magnetic forces between the two — that the solar plexus in man has been chosen by some of the eastern schools of philosophy as a point for concentration in the practice of Yoga. Consequently it is not surprising that from the navel of Fohat — the central point of action — was sent forth the streams of Fire in order to gather the creative forces to a common center for a definite purpose.

In other words, if the positive and negative currents of static electricity were brought into such a magnetic field as is indicated by the navel, there would be created a neutral field of action, a condition in which the creative forces of the fourth plane or state of matter could be lowered in vibration and thus made manifest on a fifth plane or state of matter, (counting from above) a state in which the "Sparks from His navel" — the differentiated electric creative forces — may operate through the generative organs of man and nature in general.

These differentiated electric creative forces, or sparks, can overcome death by outclassing death, for by their nature they are eternal.

The creative powers operating in man do not die with the vehicles in which they operate, the bodies of man. They are indrawn to the plane of their first differentiation.



## STANZA V

SLOKA 3. So came they all, the Gods of the overworld and of the underworld, saying: "Our power to make and to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence."

## COMMENTARY #1

The Gods, the hierarchal rulers of the different groupings of the elements of Fire, Air, Water and Earth on the several planes of differentiation are the makers and un-makers of Form, for the reason that all things, all forces are conscious beings in whichever one of the four states they function, i.e., the physical, the astral, the kamic, or the manasic; consequently the Gods are, in fact, Themselves the groups of elementary lives. As there are forty nine basic elements, and countless numbers of sub-degrees of the same, it is not surprising to learn that there are numberless gods and goddesses in the akasha — the menstruum of all manifested life. As an illustration we will take one of the lesser degrees or gods of the element, iron. We know that every animal and human body contains a certain amount of iron as one of its constituents. The hierarchal ruler of that element — the god or indwelling spirit of iron — does not function on the material plane in individual form. Its home or first state of manifestation is on the plane of akasha. Yet its countless emanations or radiations — the elementary forms which envelop and sustain every atom, grain or particle of iron, whether in the gross metal found in the earth or its finer degrees found in plant life or in the body of man — are under the ultimate control of that hierarchal ruler, while every degree or division of that one state of substance is secondarily under the control of a lesser god or ruler; consequently there would be two gods of the element, iron, or rather a god and goddess, hierarchal

rulers on the plane of akasha, and many lesser gods — the controlling powers of the elemental groups of iron, such as may be found in the blood of man or in the metal, iron, on the plane of gross matter, or in countless other fields of manifestation. The same is true in regard to all the elements of life. There is polarity in iron as in all other states of matter and life.

When the gods of the overworld and the underworld say to Fohat, "Our power to make and to unmake is all but gone. The sons of Maya have taken our might and wisdom by violence," it means practically the same as though a healer by magnetic and electric power would say to an electric engineer, "You are using the sacred power of electricity by means of machinery, thus robbing me to further your own purposes." In plain words it would mean that by their rise in the scale of evolutionary life, the units of the race then in manifestation had reached a point where the elementary forces of life were more or less under control and had then broken the divine law which forbids misuse of the finer forces of nature. They drew on these forces for performing black magic and in some instances made them active in mechanical figures. By using the finer creative forces in this manner they were committing the deadliest sin against nature and drawing down on themselves fearful karmic action. As the divine laws of life and of being are irrevocable and unchangeable, by breaking those laws in the worst possible way they were inhibiting the natural action of the creative forces, and even while they were at the height of their power they were preparing the way for their fall. The inhibition would extend to the action of the Fohatic power, the driving power of the universe — "the Will to create."

Whether that Will operates in man or in the universe it is the same Will and to whatever extent the Fohatic power in the race is inhibited by abuse or misuse to that extent the universal power is weakened.

## STANZA V

SLOKA 3. "Thou, great brother, may finish the Fifth Stride but when thou shalt rest from thy labor and again shalt lift thy foot for the sixth, lo, thou shalt be alone."

## COMMENTARY #2

The fifth stride of Fohat means the fifth cycle or division of time in any great age. In this instance it means the fifth division or cycle of the Fourth Root Race. The gods — the creative powers — are here indicated as thwarting the will of Fohat and threatening the latter with loss of power, by leaving Him alone. It is evident the close of a great age was approaching when a long pralaya (period of rest) would follow, a pralaya when even great evolutionary forces would be indrawn or much lessened. Such a pralaya only occurs after many million years of manifestation. To lift the foot of Fohat means to start or increase the power of the creative Will, and thereby to set in motion the evolutionary forces for creating conditions for manifesting either a new world or a new race, according to whether the passing pralaya has been cosmic or merely racial. A racial pralaya is here indicated. When the foot of Fohat was lifted "again" it would be to usher in a new race, the sixth sub-race of the Fourth Root Race.

The prediction, "Thou shalt be alone ere falleth thy foot on the Sixth Stride," refers to the closing period of the sixth sub-race of the Fourth Root Race. The falling of the foot of Fohat typifies the approach of a period of pralaya for the race in manifestation in any cycle or age of time. The "foot of Fohat" has completely fallen with the death of every individual, to whatever degree the line of the individual Ego's incarnations is complete; for it is the human will of the latter that is inhibited by the "falling foot."

The nearer the line of incarnations is complete, the closer becomes identification of the Ego with the divine powers of the universe; and with the complete falling of the foot of Fohat, at the end of a great age, the absorption of all manifested life into Atma — the Divine Father-Mother, would have taken place. Fohat would then be alone for it would be absorbed into the Divine, the one Will.

With the fall of the foot in shorter ages and destruction of a sub-race, or even in the completion of a line of incarnations by a single Ego, Fohat would be alone, so far as it could be affected by that one manifestation. Not alone as in the first instance, but alone as long as the devachanic condition (heavenly rest) of that race or the lower principles of the Ego continued.

It is necessary to keep in mind the fact of the penetration and interpenetration of all states and conditions of life. With the disintegration of any mass of matter and the resolving of its constituents, first into the elements, then into the ether, thence into the akasha, Fohat — the creative energy of Will — is left alone in that field of action, for it is the highest form of spiritual energy and is as eternal as is the Godhead.

## STANZA V

**SLOKA 3.** "They whom thou now decriest shall be the Gods ere falleth thy foot of the Sixth Stride, and thou shalt not raise that foot again, for the Circle of Flame will open for thee and thy line of life be cut in twain."

## COMMENTARY #3

Preceding commentaries have given considerable data relating to the nature and power of Fohat and its Seven Sons, divisions: Motion, Light, Sound, Heat, Cohesion, Electricity and Magnetism.

It was their power over these natural forces that made the more evolved units of the race capable of coping with the elementals and made possible the fulfillment of the prophecy of those higher elemental beings — the Gods of the overworld and the underworld — for having attained to such power over the elemental forces. The units of the race in question would indeed have become as the Gods. Knowing good and evil, as Jehovah is quoted as saying to Adam and Eve. To actually know any one of the Sons of Fohat — Sound, for instance — would be to have attained to knowledge and power over the great creative forces of the universe, and consequently to knowledge of the positive and negative aspects, the good and evil aspects, of those creative forces. According to The Secret Doctrine the humanity of the period in question had attained to such knowledge and power. In a figurative sense the foot of Fohat was lifted on high at this time. It had not yet fallen as it must fall at the close of the Manvantara. In other words, the stride, the cyclic round of the race was at its zenith, and according to the prophetic threat of the Gods, Fohat could not raise his foot again after it was raised for the "sixth

stride" in the same manvantara for "the Circle of Flame will open for thee."

To understand the last sentence we have to consider the different aspects of Fire. These are hot and cold flames and heat. Cold flame is one aspect of electricity and the "Circle of Flame" is indicative of an intermediate state between spirit and matter created by Fohat — Cosmic Electricity, in His descent from spirit.

One of the early instructions given by the Master follows:

### THE CREATION OF A UNIVERSE.

Darkness was over the face of the Deep, the darkness that is non-existence. Time and Space lay asleep in the heart of the universal Soul. Motion, the first-born son of the past World Period, the first that shall always be last, rested from his long labor. Nothing was. A long, low sigh welling up from the heart of Infinite Love awoke to action the germ in that heart, and the non-manifested appeared as the manifested point. A thrill of yearning, of desire, swept over the infinite, the Great Abyss, and out from that manifested point shot forth Lucifer, the Son of the First Morning, bearing in His hand the torch that should lighten the new Æon. On, on He sped in ever-widening circles, leaving a trail of sparks from the torch He carried, on the spiral lines made by His passage; the torch was fed with the oil of His own life, and when He had reached the outermost ring of the space so created, the first great sacrifice was completed. He had offered Himself that the Universe should be lighted; He lived no longer as a single entity but as the radiance of manifested Light.

Another long thrill of the eternal germ, and again the point swelled, enlarged, and from its depths came forth three other radiant forms, following the path made by the

first; Will, Wisdom and Potency, bearing Their sheaves of experiences garnered from long past ages, swept onward, scattering with outstretched hands those precious grains of truth, to complete the sacrifice made by the Light-bearer, the first Square of the new World Period. Again desire moved the germ to action, and out from the point came seven other forms, brilliant, scintillating, pure and beautiful, perfected beings, male-female they, and like the others the flower and fruit of preceding ages: Form, Number, Harmony, Truth, Justice, Strength and Power. They yielded themselves in glad submission and were torn apart to feed the multitudes born from this, the third great sacrifice to the Universal Self; and from their death-chant was born the new Song of Life, the new creation.

Here Fohat is symbolically pictured as starting out from a point in space with a flaming torch in His hand and taking a spiral course outward from the point in ever widening circles until the seventh spiral was completed, then returning along the same course to the point.

The flaming torch symbolizes the action of the life principle. Each circle made by the torch would typify one great age, a manvantara, and the rapid increase of differentiation and diffusion of all substance within each circle.

In common phraseology, to open the "Circle of Flame" would be to open the way for the involution of manifested forces or energies at the end of an age.

The height of the power of Fohat would be reached for that particular age, and His "line of life would be cut in twain," His period of manifestation be closed. The negative aspect of the same power would rise superior to the positive aspect which had preceded it, at the end of which a period of obscurity would set in when even Fohat must cease action.

Many slokas must have been withheld by the Masters relative to the period referred to in the fourth and fifth



Stanzas of this series, and also between the third and sixth slokas of the fifth Stanza.

While the Masters possess an exact historical record of the races which have lived upon the earth since the beginning of this Manvantara, They are not at liberty to publish such data where it might lead to complications, and especially so when Their records could not be verified by profane history.

Four continents have risen and sunk beneath the waves of the ocean or been made uninhabitable during the present round, and the fifth continent has now passed the middle point of its life line. It has but two more cyclic rounds to remain above the bed of the ocean, or to be destroyed by fire, when it too, must pay the debt nature demands of all manifested form, and make way for another, a new continent; new in only one respect, for it will consist of the reassembled portions of an older continent, purified and made ready for a fresh life impulse.

As has been previously stated in these commentaries the present races belong to the fifth sub-race of the Fourth Root Race, and even now the knell for the death of some of the divisions of this race is sounding interiorly, and the great creative forces are preparing the way for the birth of a new race, the sixth sub-race.

The Fifth Stanza of Theogenesis is exceptionally interesting; the missing slokas of the same, would be of even more interest to the present humanity were they available. Without doubt they would be largely prophetic of the rapid changes which have already taken place or soon will occur in this age of transition — the Kali Yuga — and it may be for that reason that they are withheld.

To those who understand somewhat of the power of thought, and they are quite numerous in these days, one reason at least for withholding these slokas is apparent. If the thought forces of a large part of the present humanity were turned in an opposite direction to that taken by the



Karmic Lords, the Adjusters, in respect to some Karmic change, such concerted power might even interfere with some important action on the point of precipitation. This would constitute black magic and might put back the evolution of many units of the race for ages, even when wrong intent was lacking. It was by like means that the humanities of the Lemurian and Atlantean continents were led astray and afterward destroyed. As the progenitors of the sixth sub-race must spring from the now existing races of the earth it is reasonable to conclude that the missing slokas might contain information which would lead to the discovery of some of the finer forces of nature now concealed from man, and such discovery might make far more difficult the higher spiritual development which is essential to the growth of the said progenitors. The danger would lie in the probable abuse of such forces by those ignorant of the results of such abuse. What might have been permitted in the last round of previous ages could hardly be allowed in the later cycles of the fifth and sixth rounds of an age in which were being evolved the units of a perfect race who were to found the great civilizations of the last round of an age.

Of course all this will seem problematical at best to those who have neither understanding or belief in the teachings of The Great White Lodge; but to those who can reason from the standpoint of the action of the Masters under similar circumstances and in the face of similar events of a minor character our conclusions may not appear unworthy of credence.

It may be interesting here to call attention to the fact that having reached and passed the middle point of a great age the souls of the races now on earth and those who are to incarnate in the immediate future would come more peculiarly under the great universal testing forces — the Satanic forces — the elementary forces of destruction,

while previously they had been more certainly under the elementary creative and building forces.

It is a well known fact that the higher the development of a human being, the finer and more subtle are the temptations which beset him, and the same rule must hold good in a race as a whole.

During the last 25 years of each century a new impulse is given to the life forces which have emanated within and which radiate from the plane of Buddhi. The units of a humanity who have reached a certain spiritual height commensurate with the spiritual influx pouring in upon the world during that short cycle, would recognize the nature of the same and profit by their knowledge. For these, the life forces would act constructively. Upon the portion of the souls of humanity who have steadily decreased in knowledge and power, or who have by persistent evil sunk beyond their power of rehabilitation in that period, the negative power of the same life forces would be brought to bear, and they would not be able to profit by that impulse. It is this class who always reject the Avatars Who appear upon the earth, and these are loudest in their condemnation of all that is pure and holy. It is these who cry "crucify him," to the law or to the mob, when their personal interests are threatened by the Avatar.

## STANZA V

**SLOKA 4.** Unabashed, but with abated strength, Fohat set His lifted foot upon the nether shore of Time: darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

## COMMENTARY #1

While the positive and negative aspects of Fohatic power are equal in intensity, one may exceed the other in purpose when subject to a higher form of energy, Divine Will.

With the fall of the lifted foot, the negative aspect would manifest more powerfully, *i.e.*, toward the close of a great age, the action of the Will of Fohat would decrease in strength accordingly.

Figuratively speaking, Fohat "unabashed" would be conscious of possessing the same amount of power, but His "abated" strength would leave him less able to utilize that power to the same purpose during a destructive period of activity than He had been in the constructive period of the same cycle.

A great cycle of Time is figuratively likened to an ocean. The nearer shore of the ocean would be comparable to the commencement of the cycle, and the nether shore, the end of the same cycle.

When the lifted foot of Fohat "falls upon the nether shore of Time," there is cessation of Time for the world or system of worlds concerned. That world or system is approaching its karmic period of rest. This is equally true of an individual, for the lifted foot falls for the personality with the passing of the soul from the physical plane. Motion and Time are practically synonymous terms. Yet, in reality, Time is an illusion of the senses. It has no *bona fide*

existence. If the motion of the planets around the sun could be stilled there would be no consciousness of Time in the case of an inhabitant of any of those planets.

The darkness which "overwhelmed all living things" at the close of the cycle under consideration, was the clouding of Higher Manas — Spiritual Knowledge — in the units of the races then existing, except for the few who were to become the progenitors of a new race. According to esoteric instruction, even those few had been removed from the places then occupied by them, into some place of safety, before the catastrophies occurred which destroyed the continent then occupied by the dominant races of the earth.

The masses of the humanity of that period had degenerated to such a degree they could no longer function the forces of Higher Manas. Like the degenerated units of preceding races they had broken the laws of life in every respect, and had become unfitted to perpetuate a perfect human race.

The Wheel is also a symbol of a cycle of time. "The circling wheels" are lesser divisions of a great cycle, for instance, a day, a year, or a century. When the faces of the Shining Ones are hidden from the circling wheels, the light of Intuition is darkened. As all spiritual influences and forces descend in direct line from our spiritual progenitors, the hiding of the faces of the Shining Ones from the circling wheels would mean that the light of Buddhi-Manas no longer could function in the races in manifestation in those shorter cycles. The line of descent from the Regents of the stars would be cut off, as it were, by their evil acts. The third eye, the eye of Wisdom, would have atrophied.

It is written that the now mysterious pineal gland is the rudiment of what was once the third eye in a prehistoric race. It was situated in the back and nearly on top of the head, and was the organ through which was reflected the

Light of Spiritual Wisdom, which shone through the hearts of the Spiritual Progenitors.

The brooding of the Spirit is typified by the period between waking and sleeping as experienced by man. The period when action ceases on exterior lines and when the life sparks due to manifest in a succeeding age are in a stage of gestation — a subjective state. In one sense it is a state of involution, a window between matter and Spirit.

The common use by students of occultism of the terms "involution" and "evolution" in the same sense that science applies the same terms, is apt to be misleading. For instance, the term "Evolution," as used by the said students, may express what is in fact the action of involutory forces. From a scientific aspect the word "Evolution" expresses growth and development on entirely exoteric lines of life, unfoldment. The word "Involution" expresses infolding of life forms. But from the Occultist's point of view the word "Evolution" would better express the process of infolding, while the word "Involution" would characterize a state of Being of which the average three dimensional being knows little or nothing. Until man has had conscious access to that state he is incapable of conceiving it as a working hypothesis. It is a fourth dimensional state or plane. Esoterically the fourth dimension consists of the first, second and third steps of the return of matter to Spirit by means of Will and Higher Mind — a renumbering of creative energies from the first, second and third planes into a fourth. Length, breadth and thickness, the three dimensions of gross matter, are quite comprehensible to any normal intellect; but the characteristics of the fourth dimension, "the withinness," the inwardness of Space and Matter, is another question. It is not inwardness in the sense that a man might say the organs of his body were within his body, but more in the sense that he might say the cells of every organ of his body had expanded until all sense of boundary was lost. A state where

the point in the center and circumference of a cell, seed, a world, or a sun have become one and finally disappeared into what the unthinking person would call nothingness. Occultly, it is the "Place of Silence."

In one sense the fourth dimension is the Astral Light, but a distinction should be made between the higher and the lower astral, if that term is to be used to designate the fourth dimension.

From a mathematical point of view, the second, third and fourth steps, of the four steps previously referred to in relation to the fourth dimension, would be the fifth, sixth and seventh dimensions of Science. From the Occultist's point of view, the fifth, sixth and seventh dimensions of Science are non-existent. They would correspond to the principles of Atma, Buddhi and Manas, the triad which is dimensionless — the place of the great Silence before referred to.

## STANZA V

SLOKA 4. Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time. Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

## COMMENTARY #2

Doubtless there are many keenly interested occultists in the world today who are watching the trend of world events and comparing them as they occur with corresponding events during the overlapping of two great cycles in former ages.

If the data now being secured were available and might be compared with that secured in the last mentioned periods, and which now rest in the secret archives of one of the underground Temples, a bright light would be thrown on many of the present day problems. For the definite lines on which the universal forces work out the karmic effects of evolutionary impulses upon humanity are unchangeable, and repetition of opportunity for so doing occurs at the same point on each line.

With the information that has been permitted to leak out by the guardians of such knowledge, together with many legendary tales which are to be found in the folk lore of the oldest nations, there may be constructed by the aid of analogy a method by which we could learn much of some of the great cosmic purposes behind the sudden veering of the mass mind of humanity.

Among those who are interestedly watching and reviewing the said great world events during the present era are a few individuals who, although they bear no outer signs to distinguish them from others, are easily recognizable by each other when together. Their broader and deeper out-



look on life, remarkable psychic development, devotion to high ideals and mental and physical vitality has fitted them for the undertaking of gigantic tasks. They are on the *qui vive* to take advantage of any new invention or discovery in science and apply the knowledge so gained to the solution of their individual problems. A consuming thirst for adventure which requires almost super-human courage and endurance sometimes actuates these "peculiar people" as they may be fitly termed. Among them may be found some of the best known deep sea navigators of this age; men who have undertaken to solve the mysteries of the polar regions. They may or may not be conscious of the fact that they are appointed karmic agents, or that hereditary instincts are drawing them on to certain localities where former lives have been passed, yet this is true in some instances. The action of the cyclic law is still farther back on the line of causes of such individual impulses as are those which drive men into the fields of discovery, for it is during such periods as the present, when there is an overlapping of important cycles, that preparation must be made for the ultimate removal of a race from a continent, or part of a continent because the cycle of manifestation for that continent is closing; and the race is to be saved by removal in order that it may continue its individual cycle in some other locality with which it has been karmically identified in some previous life.

The all but continuous efforts of navigators to reach the north and south poles during the last quarter of a century is one of the signs pointing to the eventual discovery and settlement of certain arctic and antarctic lands; and now comes what appears to be a well authenticated story of the discovery of a hitherto unknown continent in the vicinity of the arctic circle, which was reached by taking an altogether different course from that taken by former navigators. The land discovered may prove to be some part of the legendary land of the Gods, the Mount Meru of The



Secret Doctrine. The near discovery of this arctic continent was prophesied some eight years ago by the Master Hilarion Who said that another tipping of the axis of the earth was comparatively near at hand, the result of which would change the present ice cold regions of the arctic zone into the veritable paradise it had formerly been. The discovery of the new land is said to have been made by the Stefansson exploring expedition, one member of which has reached America. He is somewhat reticent about the discovery, preferring as he says to leave the announcement and details of the results of the expedition to Stefansson, the head of the expeditionary force, when he shall come out from the north as he is soon expected to do. He left his party as soon as they had reached a certain point and came on with a fisherman's outfit to the Canadian border. He mentions the discovery of immense beds of copper and other minerals, notably iron, sufficient in extent to supply the world need of those minerals for ages to come. This special reference to copper recalls to mind that symbolically copper is the metallic correspondence to Manas and the incarnating ego. That particular deposit may play a large part in the development of a land intended for a higher order of beings than are the present races of the earth.

If the discovery of this land proves to be all that is claimed it will be of special interest to students of The Secret Doctrine, as it may be all or a part of the arctic continent which was the home of a highly developed race in a former age, a race which was ultimately destroyed for similar causes to those which led to the destruction of other ancient races. However, it is stated that a remnant of the race was saved — and strange to say, the navigator referred to, claims that the expeditionary force also discovered a race of blond Esquimos dwelling upon the newly found land that is far superior to other Esquimo races. It is quite possible this race may prove to be the descendants of the remnant when the great majority of the

race were overwhelmed by the rush of ice cold water when the tipping of the earth's axis occurred.

If all this be true it will not be difficult to understand the afore-mentioned thirst for adventure and the strong impulses which are forcing certain individuals into many new fields of investigation.

The present craze for speed in all fields of labor, and even the new science of aeronautics may have an occult base, for it is quite possible that it will have to be by methods requiring such means of locomotion that the advance guard of a new civilization can possibly reach there and commence the preparatory work for the receipt of immigrants who are to follow. However, there may be great and sudden changes, not only at the north pole but all over the earth's surface, before that time shall come.

If as has been predicted another change in the axis of the earth is imminent there may be a complete reversal of the present climates. The Temperate zone may again become a great glacial waste, and the Arctic zone regain its former perfection. That immense changes are imminent in all fields of life is evident to the most careless observer.

## STANZA V

SLOKA 4. Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time. Darkness overwhelmed all living things, the faces of the Shining Ones were hidden from the circling Wheels. The Spirit brooded once again.

## COMMENTARY #3

The terms, Force and Forces, occur frequently in scientific and in occult literature, and there seems to be so much latitude allowed in their application, especially when applied to spiritual beings, conditions and states of matter, that it may be well to make some effort to give the general Theosophical interpretation of these terms, so far as is possible. Science recognizes the results of the action of Force, but its devotees openly state they do not know what Force is. The "wise ones" of the East have stated that Force is the passing of one state of substance or energy into another — a transition, the effects of which are to be seen on other planes of action than the one in which the initiating energy and effect is generated and accomplished.

The use of the plural, Forces, as the word is often used by the same "wise ones" indicates certain aggregations of elementals resident in some one of the kingdoms of nature — the four lower of the seven grand divisions of the One Life — as for instance, the fiery forces, electric forces, etc.

According to the understanding of the writer, with the passing of one form of substance or energy into another, there is a raising or lowering of degree; a gain or loss of power dependent upon the character and intensity of the force exerted in the initial impulse. In simple terms, Energy in process of passing from one state to another would have become something different at the highest or lowest

point of the arc of ascent or descent, and to the strength and vitality which has precipitated action has been given the name, Force.

So many different terms have been applied to what is in fact one homogeneous state of substance, by different investigators in both the fields of science and philosophy that it may be of assistance to our readers if we give a few of those terms which are in more common use in both fields. The more noted of the devotees to the cause of science have accepted the fourth dimension of space as a working hypothesis, if nothing more, and the following terms, among many others, have been given to its basic substance: undifferentiated matter, primordial matter, radiant matter, vital force, ether and protyle. The last mentioned term, now generally allowed, was applied by Sir William Crooks, the British physicist. Philosophically and metaphysically, the terms in more general use are, akasha, alaya, aether, monadic essence, and basic fire — The noumenon of electricity and of hydrogen.

The Vrill of Bulwer Lytton's "Coming Race" is an expression of the same state of substance as is Keeley's Dynaspheric Force. There have been, and still are, many seekers after this form of force, but as a rule they have not sufficiently taken into consideration the many invisible differentiations of the one basic life force, or to the fact that every differentiation throws the differentiated force or substance into a new field of activity — another plane of action, wherein other means of communication, other vehicles of transmission, are essential to manifestation to the physical senses. This was where Keeley failed, and even to this day his admirers and imitators are failing for the same reasons. Without doubt Keeley had discovered the existence of a most potent force in himself and had been able to express it, but when it came to transmitting that force to another, or constructing an engine which others could use for the transmission of that same force by means of wires

or by some other method, he failed egregiously, and died, a supposed fraud by the majority of the scientists of his day.

The Masters have said that the form of force which Keeley tried to use would be possible of manipulation by the Seventh Race of humanity, but its discovery would not be permitted in a commercial age. The present races of the earth are too material to handle such a form of energy in safety to themselves or others, for its power is limitless. It is a spiritual power. If Keeley had realized that the first differentiation of that sidereal energy (called by him dynaspheric force) was possible of expansion and of use by others besides himself (if the right vehicles of transmission might be discovered) he probably would have spent his time and knowledge to better purpose, although he would not have been allowed to have commercialized his discovery. The time was not then ripe for its utilization.

The differentiation of force above referred to would be more rightly termed dynaspheric force than would the energy Keeley discovered in himself and strove to demonstrate by means of his material vehicles to an unbelieving public. One is the effect of sound vibration and the other the effect of color vibration, but not the sound and color of the physical plane. One is atomic, the other molecular.

When the Masters refer to the atoms of any state of substance they do not mean the subdivisions of matter to which physical science has given the same term, for to the former an atom means a soul; not "a disembodied soul" but a conscious center of life possessed of a certain degree of intelligence, and in the case of an aggregation of atoms, even the rudiments of sense. When light or energy is transformed into heat, the heat is consolidated into an infinity of fiery particles which later become cold, smooth, spherical particles — atoms. These atoms or souls are guided by higher intelligences, according to the law of numbers, into form. As a partial illustration take the creation of water. The chemical formula of water is  $H_2O$ , two parts of hydrogen

and one part of oxygen by volume. If we were to say that a drop of water was a consolidated number of souls we would deserve a laugh from a scientist, yet in one sense it is true. The atom of chemistry is a comparatively gross subdivision of the molecule of the occultist, yet the method of a combination and the laws in action are the same in both interior and exterior chemicalization. In the transformation of solar fire or light into heat we may find such a differentiation as is referred to in the comment on the Keeley force, and gain some idea of what the fiery elemental forces are from the standpoint of the occultist.

At the highest point of the arc of differentiation the action of the laws of affinity, cohesion, expansion and expulsion draw together, cohere, expand and expell the differentiated atoms, and transformation of atomic substance into molecular substance is complete. But something else has occurred at that highest point. Metaphorically speaking — Buddhi — spiritual energy, the cause back of the transformation, has thrown the atomic substance into form and number, and therefore out of the plane of pure energy and into a plane of substance. In other words, it has thrown the differentiated atom of the metaphysician into the atom of physical science, or to use a more theosophical illustration, there has been an incarnation of the universal soul within atomic substance at the point where form and number were demonstrated by the action of the aforementioned laws.

Possibly we could make our point clearer by saying that the atoms of science *have* souls instead of saying they *are* souls. It is very difficult to give a rational illustration of the action of the higher laws in the domain of substance, but the question of the constitution of the soul keeps coming up to all thinking minds and if we are able to form some satisfactory concept of the substance of the soul, both of the universal and of individual soul, it takes us out of the realm of mere fancy. We can perceive that there is a defi-

nite form, grade or state of substance, which is the basic substance from which our individual souls are evolved, a homogeneous state of soul-stuff. If we can once see that the different individual planes of action, forms of energy, force and matter are created by the transformation of one form of energy or substance into another, and that all such action is performed under geometrical and mathematical laws it gives us a ground work for intelligent consideration if nothing more.





## STANZA VI

SLOKA 1. The darkness and the twilight of another Night were passed. The foot of the Mighty One was raised again, and with His torch He lit the faces of the Shining Ones. The smoldering Sparks awoke to life and sought the teats of Surabhi, and on the milk they drew therefrom, grew fast and strong. The Holy Mountain woke, and from its depths arose vast clouds of fire and smoke and thunderous sounds. The demons of the underworld came forth and shook the face of the Dark Star until once again it stood in balance true.

## COMMENTARY #1.

When the word "night" occurs in the Stanzas of Dzyan it indicates the lowest point in the arc of a cycle of time, in contradistinction to the highest point in the cycle indicated by the word day. The words "dawn and twilight" indicate the first and last quarterly divisions of the cycle. As is evident from the first sentence of the above sloka, the pralaya — night and preceding twilight of a day of Brahma — a period of 4,320,000,000 years had passed, and the dawn was approaching, the period when there would occur a reawakening and reassembling of the life forces held in suspension during the pralaya. This pralaya must have intervened between two of these great ages, as the "faces of the Shining Ones" — the stars and planets of the solar system — were involved in the darkness which had overwhelmed all living things at the close of the last great age of manifestation, and this is not so during the pralaya of minor cycles when a single planet only is involved.

As has been previously explained, symbolically, the "raising of the foot of Fohat" — the Mighty One — prefigures the dawn of a new age. This is a period when the

atomic substance clothed the souls of a preceding great root race of man. This great root race was awakening from its periodic rest. It was feeling the first impulses of desire for outer manifestation. In other words, the new impulses of cosmic evolutionary forces were impinging on its consciousness, and a latent instinct, as soul memory of former existences was driving it into outer expression again. At the close of a great age all the life sparks of all the stars and planets belonging to a solar system are indrawn, and the field of space wherein they had previously appeared is empty so far as outer vision is concerned. The *linga sharira* — astral form of each living thing — somewhat comparable to a skeleton or pattern, alone remains on a subastral plane during the *pralaya*. As no light or heat can reach the field of space referred to during the *pralaya* no living thing could appear within it until the new impulse from the divine builders reach the quiescent atomic souls and incite them to action. The astral forms would not be dead in a literal sense, for there is no death. But apart from the atomic substance they would have no consciousness of life.

When the *pralaya* was passed and a revived sun was again pouring forth its heat and light the awakened sparks would begin to put on their outer clothing, or form. Slowly the stars and planets would again bring forth all forms of nature, the processes of evolution would continue, and eventually man would appear, but in more highly evolved state of matter than in previous lives. It must be remembered that these changes as enumerated take place during the first half of one day of Brahma. The order is reversed during the last half — the night — of the same age.

The light-torch is a symbol of *kama-manas* — the union of the principles of desire and mind and also of vital electric force. The use of the torch by the Mighty One in lighting the faces of the “shining ones” would indicate the revival of vital force in the sun, thus making a vehicle for the operation of the principle of Desire and Mind.

According to The Secret Doctrine, the Great Bird, Garuda, half bird, half man, the ruling power over all feathered creations, had for wife, Surabhi, "the cow of plenty." Together they are represented as ruling over all cows and buffaloes, and in one sense over all other milk producing creatures. Symbolically, Garuda would supply nourishment for all new born creatures.

In the third Stanza of Vol. 1 of The Secret Doctrine occur these words, "THE RADIANT ESSENCE (VITAL FORCE) ... THE LUMINOUS EGG, CURDLES AND SPREADS ... THROUGHOUT THE DEPTHS OF SPACE." In a later commentary we find, "The Grains (spawn) are soon attracted to each other and form the curds in the ocean of space — the Great Cow." "The smouldering sparks" and the "grains — (spawn)" which form the curds, above mentioned, are identical. The curds typify the groups of life-sparks — the nebulae — which unite to form the stars and lesser heavenly bodies of the milky way.

In a commentary on this stanza by the Master Hilarion occurs a passage which may be of special interest at this point:

"Cosmically speaking, the star spangled path of the Gods — the supra-grand belt of the suns always visible in the heavens, the belt which stretches from the northeast to the southwest and from the southwest to the northeast in one unbroken chain and which is commonly called the milky way, is the visible equatorial belt of the universe, and as all the generative functions of human and animal life are performed in the central area, the equator of the physical body, so all the stars, suns, planets, moons, nebulae and other heavenly bodies are generated and born within this universal equator.

"It is in one sense the Father-Mother on the physical plane of all the minutia of life. From different points in its expanse are periodically expelled the "grains" — the star dust — which under the action of the law of gravity are

gathered into nebulous masses for the ultimate formation of solar systems. Our solar system and therefore the planet we call the earth is situated somewhere near the center of the median line of the belt.”

Contrary to the teachings of modern science, occult science insists that there are no dead suns or moons in space. When the powers of generation and radiation are withdrawn from a solar center during a pralaya, nothing visible to outer vision remains at the point in space where the sun had previously appeared to be; but with the passing of a pralaya, and the receipt of fresh life impulses, the powers of generation and radiation are revived, and light and heat are again set free. The sun then again becomes visible on the outer plane.

As profane science does not accept the chronology of occult science it can neither prove nor disprove the statement of the latter relative to the length of time between the beginning and ending of life within a solar system, nor the time occupied in the processes of evolution on any given planet. Occasionally a new sun or star is discovered at some far distant point in space which may very well mean a revival of the radiant energy in a sun whose astral semblance is as old as is the universe itself.

It is evident that the milk drawn from the teats of Surabhi is in reality solar energy, and that the awakening sparks — souls — referred to profited greatly as a result of the assimilation of the nourishment so acquired, as they “grew fast and strong.”

Esoterically, the Holy Mountain is Mount Meru, the abode of the Gods — the universal building forces — and in biblical parlance it is the Garden of Eden. Exoterically, it was the first dry land to appear at the north pole, or rather the first continent to appear above the “waters” referred to in the Book of Genesis.

It would seem that the Holy Mountain of the sloka was the last mentioned continent, and the vast clouds of fire

and thunderous sounds were secondarily the result of the action of internal fires, gaseous explosions, etc., accompanied with tremendous noises. The earth was in process of preparation for the support of the lives which were subsequently to evolve upon its surface when the reincarnating egos had completed the process of rebuilding the astral forms which would later become the moulds for physical bodies.

The above would appear to be the vaporings of a diseased brain to one who was unacquainted with the occult doctrine of the seven principles of man and of the universe; and therefore to one who did not accept the fact of the penetration and interpenetration of all forms and states of force and substance, and the dependence and interdependence of all forms and states. The full explanation of the "thunderous sounds" referred to, belongs to the mysteries. It is now more than suspected, even by many laymen, that there are inconceivably powerful forces stored up in sound. Many earnest musicians are trying to unravel some of the mysteries of sound for the purpose of using the said forces for the cure of disease. The statement that there are but seven basic sounds possible of outer expression, and that all other sounds are the under and over tones of those seven basic sounds, may be disputed, and it must be admitted that the statement cannot be proven, although it is accepted by the majority of the students of occultism. It is said that the mystery of the seven thunders or sounds referred to in the revelations of St. John (the seven Gnostic vowels) was revealed by the primeval Brahmans to their disciples, and that each one of the sounds is closely related to some one of the seven root races of man, and to one of the seven rounds of each maha-kalpa — eternity.

It is to be noted that when the six sounds or voices were uttered the seer was forbidden to write them. He was told to seal them up against the time of the sounding of the

seventh voice, when "time should be no longer." There would appear to be some connection between the "thunderous sounds" referred to in the sloka, and the cycles of time of the maha-kalpa in which the prophecies made by the Angel were to be fulfilled. It should be understood that the seven thunders, vowels, or voices are not sounds in the sense that that word is commonly understood, but rather in the sense of cosmic energies — the seven sons of Fohat — in their relation to time. They are rather to be seen, *i.e.*, perceived, by the psychic senses of sight, according to the teachings of the Masters in relation to sound and color, which are said to be interchangeable on the interior planes. This is easily proven by a psychic, who will immediately perceive a flash of color on the striking of a note on a musical instrument. There is plenty of proof, for him who will seek aright, that it is possible to arouse tremendous energy by the right use of sound waves.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 18 -- The Word — Language of God; Chapter 19 — The Auric Center — The Mouth, Face, Head. Chapter 20 — Revelations.



## STANZA VI

SLOKA 1. The demons of the underworld came forth and shook the face of the Dark Star until once again it stood in balance true.

## COMMENTARY #2.

"The demons of the underworld" and the Fire and Earth elementals are identical. They are the personified elemental powers — the nature forces in form.

Students of ancient science have proven by astronomy and by the geological changes which have taken place in the polar regions that there have been several changes in the axis of the earth; and investigators in geological fields in modern times are disposed to agree with them. It is reasonable to believe that such changes have taken place as a result of interior explosions of tremendous power. It has been claimed that some of the most effective explosions have been the result of changes in the courses of underground rivers which have left their natural channels and reached large bodies of chemicals stored up by nature in other parts of the earth's crust, thus setting free the explosive forces resident in the said chemicals. These explosions would seem to have been of sufficient force to shake the earth to its very foundation. If this be true it would at least be evidence to substantiate the above quoted portion of the Stanza. For what was primarily responsible for those explosions but the action of the demons of the underworld who by causing the explosions shook the earth until it regained its previously balanced state? The "little lives," the "atomic souls," are the nature forces which have frequently been referred to in other commentaries.

It is said that the axis of the earth is even now deflected from its original position and that such deflection was the original cause of the changes which have taken place at the north pole, turning it from a land of plenty to an ice-bound region of desolation, as has been stated in a previous commentary. This change must have occurred during the lives of some of the earlier sub-races of the Fourth Round as the change referred to in this Stanza will probably take place during the last quarter of the present manvantara.

It is predicted that as a result of this last mentioned change an entirely new continent will appear, the new earth, the home for a new race.

It is very confusing to a new student to hear references to different ages — yugas — by name, when given the impression that the names are applied exclusively to the great ages, and subsequently hears the same names applied to minor cycles of those ages, unless he remembers that the law of seven differentiates each one of those ages, as it does everything in manifestation. The seven cycles or minor ages of each great age are distinguished by the same names that the great ages bear.

In the Sanscrit, the last four of the seven great ages — yugas — are the Krita, the Treta, the Dvapara and the Kali. Each great age contains seven cycles or lesser ages. The last four of the lesser ages bear the same names as do the last four of the great ages. For instance, in the Krita yuga there would have been one division or minor cycle known as the Kali cycle, for the reason that the ignorance and spiritual blindness of the people and the evils which resulted therefrom, correspond to the metal Iron — Kali — the black cycle of the Krita Yuga, while the other periods or cycles of the age would correspond to other metals, other colors, etc., and bear the names of other great ages to which they correspond.

Our Fifth Root Race has already been in existence, as a race, 1,000,000 years, according to the Masters of Wisdom,



therefore each one of the preceding sub-races has lived approximately 210,000 years. The Kali Yuga, the present age, is said to have begun in the year 3,102 B.C.

It has been denied that the prophesied Golden age — the Satya age — the age in which the Sixth Root Race will appear, could by any possibility be so close at hand as has been claimed by some writers, as such a long time must elapse before the close of the Kali Yuga. It would appear that such disputants might have forgotten or never knew that there must be a Satya cycle in the Kali Yuga, just as there must be sub-races of the Sixth Root Race — the progenitors of which must appear in the Satya cycle of the Kali Yuga for all root races overlap each other by many thousands of years. In fact there are Third Root Race men and those of the early sub-races of the Fourth Root Race in strange places on the earth even to this day.

The semi-divine Astrals Who descended and partially incarnated in, or overshadowed the Third Root Race, and Who enlightened that race, departed and ascended into the sidereal heavens when that race became “black with sin,” but redescended and fully incarnated in the third sub-race of the Fifth Root Race, as will be more fully explained in the later commentary.

The familiar symbol of a tree is used by H.P.B. to illustrate the various ages of a manvantara, as is also that of the cactus plant. For the benefit of our readers we quote the passage in *The Secret Doctrine* (volume 11 page 434) in which the symbolic figure is used:

1st. “There are seven rounds in every manvantara. This round is the fourth, and we are in the Fifth Root Race at present.”

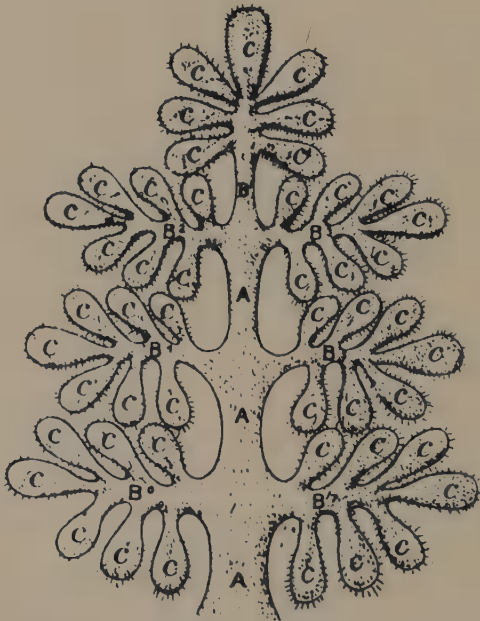
2nd. “Each Root Race has seven sub-races.”

3rd. “Each sub-race has, in its turn, seven ramifications which may be called ‘Branch’ or ‘Family’ races.”

4th. “The little tribes, shoots and off-shoots of the last named are countless and depend on Karmic action.”

“The main stem (trunk) of the tree may be compared to the Root Race. Its larger limbs may be compared to the various sub-races, seven in number. On each of these limbs are seven Branches, or Family-Races, and the leaves on the branches may be compared to the nations and tribes of mankind.”

It is absolutely necessary to fix something of an idea of these Rounds and Races in the mind if it is to be possible to understand the references to each in our commentaries on the Stanzas.



Symbol used by HPB in Secret Doctrine.

## STANZA VI.

SLOKA 2. Unto Him of the Shining Face, Meru cried loudly; "Smile thou upon my face and unlock the chains which bind the lesser lives in frozen bonds, so that the newly clothed Sparks make living things to grow for Maya's sons to feed upon when they come again to seek fulfillment of their dreams."

## COMMENTARY #1.

When a record is made of a suppositious conversation between any two objects of nature, or between any number of units of the animal kingdom, such a record is only accepted by man as a general thing in a figurative or symbolic sense. That it is possible for such a conversation to actually occur, even if it were held by means of a process hitherto unknown to man, would hardly be admitted by the average person of the present age; yet many of the deepest philosophical truths have been first presented to the world by means of such records. So far as outer consciousness is concerned the later races of mankind lost all knowledge of many of the basic realities of life which were perfectly understood in the infancy of those races. Among these lost treasures of knowledge was that of the basic unity of all things and creatures, and of the common consciousness of the race which rendered secrecy impossible and linked the units of a race to each other and to all living things to a remarkable degree, making communication between them a very easy matter. If we still retain in memory some measure of the perfect delight and trust with which we received and accepted the most marvelous features of the fairy stories related to or read by us when we were children (not alone the physical feats of the fairies but also

the conversations between them and the lower orders of life) and can measure that delight and trust by our present doubt and distrust of any thing unintelligible to, or unprovable by the senses, we can gain some idea of what we have lost, from a mental point of view. The delight and trust were primarily due to the possession of a subconscious memory in the soul of the child of the before noted basic realities of life, such possession having been gained by the assimilation of, and the filing within the soul by the incarnating Ego of the results of former experiences while in incarnation in the first sub-races of the root race in which that Ego took form; such assimilating and filing having occurred during previous Devachanic interludes between material incarnations wherein occurred the said experiences.

If the reader can accept the idea of a common consciousness which would naturally link closely together all individual forms of life making thought transference the rule, it will not be difficult to perceive that, upon entering or leaving that field of common consciousness at, say, birth and death or in trance, the soul of man would have no difficulty in solving what are unsolvable problems to the senses, or to bring back into a new incarnation a subconscious realization of the fact or the method by which communication was established between the units of a race. It matters not to us whether the Regents — the ruling spirits — of the sun and the earth actually held such a conversation in words as is recorded in the Stanzas or whether such a conversation was interpretable by the mind or senses of man. That there is some method of communication between animals and other orders of life, beyond our present power to interpret, no thinking man will deny. But even such men are not always willing to accept the statement that there is also a method of communication between such objective forms as the sun and the planets and other bodies of the solar system of that sun.

That which interests us most deeply at this time is the interpretation of these Stanzas which are clearly prophetic of future events.

“The Shining Face” referred to in this sloka is the sun of this solar system. Exoterically, Meru is the great mountain or continent which formerly occupied the space within the present arctic circle; esoterically it has a deep spiritual correspondence. The Earth, in the form of Meru, is calling upon the sun to “smile upon its face,” that is, to exert sufficient power of attraction upon certain orders of elemental life resident in the equatorial zone — the heat zone — to start into action other lesser orders of elementals — heat elementals — to melt the ice and snow at the polar regions, thus setting free tremendous natural forces which are powerful enough to change the axis of the earth back to its original position, in order that the “lesser lives” — “the newly clothed Sparks,” long held in durance by karmic law, might be set free to re-clothe the recovered land with life and vegetation for the maintenance of a new race of humanity — the sixth sub-race of the present Fifth Root Race, and make possible “the fulfilment of their dreams.” The fulfilled dreams would be the fulfilled desires and ambitions of the units of the present, the fifth sub-race of humanity, or in any event, “the remnant of the saved” — those who will remain after the calamities due to fall upon the earth are passed, and the evil karma of the present race is exhausted.

When one considers the great stretches of time which must elapse between the various ages, during which continents and races of humanity have appeared and disappeared, and perceives the marvelous changes which a study of geology discloses in the numerous layers of the crust of the earth, it is not difficult to understand why it might be even necessary that a new continent at the north pole might be in process of re-formation before it would be possible for another, a previously submerged section of

the earth, to arise from an ocean in the temperate zone when the appearance of both continents depended on the action of tremendously powerful natural forces which could only be released and set in motion during a change in the axis of the earth.

If this be true, as it would appear to be from the Stanzas of Theogenesis — even without the missing slokas which undoubtedly would describe many cosmic events of which we have no exoteric history — the emergence of Lemuria from the depths of the Pacific Ocean might depend on those changes to take place at the north pole; and prophecy locates the Sixth Race on the continent of Lemuria, as it locates the Seventh Race at the North pole in the future Hyperborean age.

For an additional commentary see Addenda; Occultism for Beginners; Chapter 11 — Reincarnation.

## STANZA VI

SLOKA 2. Unto him of the Shining Face, Meru cried loudly, "Smile thou upon my face and unlock the chain which binds the lesser lives in frozen bonds, that so the new clothed Sparks make living things to grow for Maya's sons to feed upon, when they be come again to seek fulfillment of their dreams."

## COMMENTARY #2.

It is interesting to consider the microcosmic aspect as well as the macrocosmic aspect of such events as are foreshadowed in the Stanzas under consideration. The solar plexus of man corresponds to the macrocosmic equatorial zone, the heart center of the solar system. The heart corresponds to the sun, and the head to the earth. If man is to fit himself for existence in a high spiritual state, the heart — the seat of Spiritual Will, corresponding to the axis of the earth — having set in action the forces of the solar plexus (the heat zone) must direct those forces to the head. Therein lies the pineal gland which corresponds to the spiritual will. Therein also resides the directing power of Manas. The latter causes the freeing of man from his bondage to matter by breaking up the qualities which have bound him in chains to physical incarnation. These qualities (mental limitations) correspond directly to the ice and snow of the polar regions. This makes it possible for the new land (Mount Meru) the Spiritual Self, to develop as a result of the combined forces of the heart and the pineal gland.

The Sanscrit word, "Maya," and its English equivalent, "illusion," convey the same idea, although there is some chance for controversy between scholars as to the right application of either word when it is used to designate any



phase of the physical plane, as is frequently done by students of occultism. Maya is only illusion in the sense that all matter is impermanent, in that God or Spirit alone is real. All else is illusion from that standpoint, for all else is temporal — subject to time and space.

As used in the sloka, Maya's sons would be the first sub-race of the Sixth Root Race, for all the slokas of the sixth Stanza evidently refer to the coming of the sixth race, some of the progenitors of which are even now upon the earth. We are inclined to believe the forgoing true, from the facts that the greater part of the earth at the north pole is even now in the frozen condition mentioned, and that the slokas of the sixth Stanza coincide with so many of the prophecies made by the Masters and the old prophets, in relation to the present time.

"The newly clothed Sparks" are "the lesser lives" of a later generation, now clothed or embodied in substance of lower vibration, the fire and earth elementals of primordial substance — the fundamental substance in and of which all forms of nature are created.

The "dreams" of Maya's sons are such desires and ambitions as have developed as a result of experience gained in previous manifestations on interior planes, which there had previously been no possibility of gratifying, but which may now be fulfilled in the later age. For with the passing of many ages and the development of finer senses as a result of the first fluttering of desire unconnected with interior experience, the stress and strain and conflict with the forces of nature awaken a sleeping desire for more power, and a consciousness of something greater than anything Maya's sons have previously known, something to which they would be no longer subservient. Such desires and longing would open the way for the influx of a divine force which eventually would place them in a higher order of life.



Humanity as a rule is now in exactly such a transitional state of development. Everything in exterior life today is, consciously or the reverse, in a condition comparable to longing, a state of stress and strain, and of consequent conflict. The forces of nature have been called into requisition by man to a remarkable degree. Matter itself is in the throes of parturition pains. Intuitively we grasp the fact that tremendous changes are taking place in all fields of life, and that through these changes, through the fire and blood and the acid of present experiences, humanity will evolve the rudiments of that sense which in a later cycle of the present great root race will relate the human to the Divine to a far greater degree than has ever been the case in any age of this planet.

No mere human imagination can picture the changes which the development of the sixth sense will bring to the human race. The scales which have covered the eyes of humanity through the past ages will fall from those eyes. The uncertainty which now drives many to desperation will be replaced with certainty. Man will know what he now only surmises at best, of the great mysteries of life.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 29 — The Brain; Chapter 30 — Akashic Brain of Man.



## STANZA VI

SLOKA 3. Then came the Dhyān Chohans — the Devas of the Fourth — those who failed in the Third. Said they to the Shining Face: "Let us now finish the labor wherein we failed. We have learned our lesson." Then entered they the bodies created for them.

## COMMENTARY #1.

As there is a very close connection between the above sloka and one of the slokas of the ninth Stanza of Anthropogenesis (Secret Doctrine Vol. 11, page 20) we will quote the latter:

"SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING: —

'THE AMANSA HAVE DEFILED OUR FUTURE ABODE. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN.' THEY DID . . . .

THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAY THE SIN OF THE MINDLESS.

THE FOURTH RACE DEVELOPED SPEECH.

THE ONE BECAME TWO: ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH-BIRDS AND SERPENTS WITH SMALL HEADS."

The first quoted sloka of the Sixth Stanza of Theogenesis indicates the period which is referred to in the preceding sloka from Anthropogenesis, when the Lhas (one degree of a Hierararchy of Divine Builders) made a definite connection (incarnation) with later sub-races of the Third Root Race. In order to understand the rationale of the incarnations of the Dhyān Chohans, Lhas, Devas, etc., with semi-human bodies, it may be necessary to gain some light on the subject of a Hierarchal line; that is, of whom and what a

Hierarchy consists. We have first to bear in mind that there never was a beginning, and never can be an end to what is commonly termed evolution. There are intervals between great ages; that is all. The Divine Hierarchies of "the Builders" are different orders of perfectly evolved Spiritual Beings, (the Builders of our solar system as well as of countless other solar systems far in advance of ours). Beings Who have reached Their present divine status on other planets by processes similar to those under which the various races of this earth are evolving at the present time.

There are seven degrees of each Hierarchy, and seven individual Divine Builders, Dhyan/Chohans, Lhas, Devas, etc., to each degree. They bear different names according to the race, nation or religious system which first recognized or accepted them. While we have no authority for stating it, we believe that the names so given by different races in different ages in reality expressed the particular degree of some Hierarchy to which each race was most closely related. Consequently, in endeavoring to explain the action or status of any one of these degrees we shall take the liberty of using the name which has grown familiar to us.

In order to make the connection clear between the two slokas quoted we must refer to a sloka of the Seventh Stanza of Anthropogenesis, which reads as follows: (Secret Doctrine, Vol. 11, page 161).

"THE SONS OF WISDOM, THE SONS OF NIGHT (ISSUED FROM THE BODY OF BRAHMA WHEN IT BECAME NIGHT), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (INTELLECTUALLY) VILE FORMS OF THE FIRST THIRD (STILL SENSELESS RACE) (A) 'WE CAN CHOOSE' SAID THE LORDS, 'WE HAVE WISDOM.' SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (RACE) FROM THEIR OWN ESSENCE THEY FILLED (INTENSIFIED) THE KAMA (THE

VEHICLE OF DESIRE). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (HIGHER) KNOWLEDGE. THE SPARK BURNT LOW (B). THE THIRD REMAINED MINDLESS. THEIR JIVAS (MONADS) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (PRIMITIVE HUMAN SPECIES). THEY BECAME THE NARROW-HEADED. THE THIRD WERE READY. 'IN THESE SHALL WE DWELL,' SAID THE LORDS OF THE FLAME AND THE DARK WISDOM (C) "

The title "The Sons of Wisdom" may be said to be the hierarchal designation of the combined Seven degrees of the Hierarchy. Those Who entered were Those Who refused to incarnate in a later sub-race. In fact that which we term "instinct" in the present animal races probably corresponds to the degree of intellect those early astral races possessed, and it was only in the latter part of the third sub-race of the Fourth Root Race that primitive man became a living soul.

It would be a mistake to imagine that the Dhyan Chohans, Lhas or Devas lost Their identity by reincarnating in those primitive races, for many of Them were of the higher degrees of the Hierarchy. It is more reasonable to believe that such full incarnations, or connections, were made by lesser degrees of the same Hierarchy.

We object to the common understanding of the word incarnation in this connection, yet one can hardly find a word in the English language that correctly describes what appears to be the relation established between those Divine Beings and the units of the first three races. We may form somewhat of an idea by considering the different effects of a current of electricity on different individuals. One person can bear the effects of quite a strong current without the slightest inconvenience, while another will be incapacitated by a like current. The difference in the vehicles of transmission, the brain and nerve centers through which the current must pass, would be the distinguishing

marks. As it is necessary to use what in electrical parlance is termed a "transformer," to increase or decrease a current of electricity where a higher or lower voltage is required, so the Hierarchy through which Manasic energy must pass to reach objective forms must act in a manner corresponding to the "transformer" of electrical energy.

The principle of Manas is one of a trinity of principles: Desire, Will and Manas, Whose operation through a Hierarchy of beings on the first objective plane would depend upon the development of certain centers of mentality, comparable to the receiving stations of wireless electricity, and these centers in turn are comparable to the seven degrees of a Hierarchy, so far as their action on the lower degrees of life are concerned. As the trinity of Desire, Will and Manas is the basic source of the Monadic Essence, and therefore of the Monad — the individual ego — the interest of one ego in another must necessarily create a bond between the two; but it would depend upon the development of the lesser developed one as to what degree of Manasic energy might be transmitted by the Manasic Hierarchy to the most primitive races of humanity.

We believe it was by some such method that the first Divine Builders established Their individual connection with the lower orders of humanity. While this connection was not incarnation, in one sense, it was at least a correspondence to incarnation.

The most valid objections of many people to reincarnation has been the apparent loss of identity, and the failure of memory to bridge the gulf between two lives.

It would be the greatest presumption in any mortal to insist upon the acceptance of the foregoing illustration. Yet it might partly solve a mystery which every student of occultism faces in trying to bridge the gulf between spirit and matter, or rather between mind and matter, unless he understands that even spiritual beings are the product of evolution.

These difficulties are greatly lessened in the case of the deep student of the Wisdom Religion, as the basic truths of that religion are brought out in *The Secret Doctrine*, the Upanishads and the Vedas. Unfortunately, as it would appear, there are comparatively few among the masses of humanity who have the education, the time, and power of concentration to fully inform themselves in regard to the more mystical aspects of that religion; therefore they are compelled to depend on others to interpret them. If those others chance to be ambitious, selfish people who are seeking material advantage alone, such interpretation will only conform to personal desires.

There are all too many of these in the world today, as there have been in all ages, conscious or unconscious devotees of the Adversary — the negative aspect of life.

If we bear in mind that the astral bodies — the Chhayas of the first races — were the first points of connection for the Dhyān Chohans, it may aid us in understanding somewhat of the nature of such incarnation as occurred, for the substance of which those astrals were formed was a lower degree of Kama-Manas. And somewhat as a weak current of electricity can be increased in voltage by the use of a transformer, the substance of the astral forms must be changed — increased in power — by contact with the Dhyān Chohan who functions the Higher Manas.

The “Devas Who entered the Chhayas and subsequently became Arhats,” by actually incarnating in the bodies which “were ready” to pay the karmic debt incurred by their refusal to contact the “first vile forms,” were subsequently evolved to a very high order of life, as a result of the sacrifice made.

Those who “projected a Spark” merely started a more rapid vibration in the forms of one of the sub-races of the same root race. These vibrations were permitted to decrease as time passed. We will not attempt to enter minutely into this subject, and only take it up now to account

for the vast differences in the mentality of the people of the earth.

The changes made in the primitive races were not completed for all time. They are repeated over and over again in every race. When the astral shadows of the members of a race are evolved to a certain degree, a relation is established between the Monads — the incarnating Sparks, and the Hierarchy of Spiritual Beings before mentioned; and the strength of the relation depends upon the development of the physical brain-centers through which the currents of Manasic force, set free by the Dhyan Chohans, can play.

There are third race men living in parts of Australia and Polynesia today, as there are sixth race men — high chelas of The Great White Lodge, living in equally isolated portions of the earth.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 31 — Akasha; Chapter 32 — Akasha and Mind; Chapter 33 — Some Correspondences of Akasha.



## STANZA VI

SLOKA 3. Then entered they the bodies created for them. The fathers of the Fourth became their own offspring of the Fifth. They took unto themselves mates and created abundantly. But their offspring knew naught of their fathers' offences against the Gods, or the cause of karmic visitation upon them; their minds were holden. Fierce and bitter was the struggle twixt them and the nature spirits clothed in lower forms, and with the demon hosts of the underworld. At times they lost, at times they won.

## COMMENTARY #2.

The use of the word "created" in the sloka is indicative of the change which had been made in the Order of Manifestation. Creation by Mind and Will ceased after the separation of the sexes. The third eye, the eye of Wisdom, the rudiment of which is the pineal gland, began to atrophy and germination by cohabitation of the sexes became general during the Fourth Root Race.

"The bodies created for them" — the incarnating Egos of the Fourth Root Race — were the first bodies created by the sexes after the completion of the separation of the sexes. They were the self conscious vehicles in which the Lhas, the Devas, were to have incarnated. They refused to incarnate in the last sub-race of the third race, but eagerly embraced the opportunity of incarnating in the first sub-races of the fourth race. "They had learned their lesson. They saw the sin of the mindless," the awful effects of cohabitation between man and animal as they were objectivized in the forms of half human monsters; and They realized that they were largely at fault, for, if they had obeyed the commands of high Gods and fully incarnated in

the bodies of the androgenous race, instead of merely over-shadowing them, and so had taught that race the laws of being, there could not have come the break "the lost link" in the human race. The evolution of the race would have been carried out on other lines; creation by Will and Yoga would have been continued even to this day.

However, there is some gain even in the greatest loss, and the bodies of the newly evolved race in which the Lhas were to incarnate were far superior to those bodies which They had previously refused. "The Fathers of the fourth became Their own offspring of the fifth" merely means that the Lhas Who over-shadowed the early third and entered the Astral bodies of the fourth at a/later period thus completing the evolution of the human Ego, were fully incarnate in Their offspring, the fifth. They had become so closely identified with the human Egos of the fourth race that there was no conscious separation between them. Spiritual substance had become more closely united with astral substance. In other words God had become Man, so far as was possible at that period. The same process of identification between the Fathers and Their offspring is repeated in every sub-Race of the Fifth Race up to the present times. The bodies prepared or rather generated in each of the sub-races of the Fifth Race have become better equipped mentally, morally and astrally than were those of previous races. The effects of the "Sin of the mindless" are gradually becoming expiated, and the sacrifices made by the Lhas in the beginning are even now being compensated for, as man becomes more and more self conscious through identification with substance of much higher vibration than would have been possible had the "Fathers" persisted in their refusal to incarnate in the bodies created for them in the Fourth Root Race.

The mentality of the offspring referred to in the sloka, while much higher in development than that of the "Fathers," was not sufficiently developed to lead the units

of the Fourth Race to seeking wisely for the cause of the phenomena of Nature that they saw all around them, nor were the causes for human suffering and death intelligible to them. They were superstitious in the extreme. Every untoward circumstance: the mighty convulsions of the earth, the terrific storms, etc., as they occurred during the earlier evolutionary periods of the earth itself, all led to greater confusion in their minds, and as they were not mentally capable of determining the causes for all these, to them, strange occurrences, they endeavored to find some means for preventing them in the elementary kingdoms, especially among the nature spirits whom they were able to consciously contact. And as some of the habits of these nature elementals were of a testing nature, tempting to unwise acts from which they suffered, they drifted into black magic, using such of the elementals as they could control to render the acts of more powerful beings more or less abortive, consequently there was continual strife between these different orders of life.

The methods by which they endeavored to subdue and use the more harmless elementals were such as to provoke the enmity of the demons of the underworld, the fiends who had reached, as a result of spiritual wickedness, the lowest plane of human life, the plane sometimes termed the Eighth Sphere. They were methods of black magic which affected these excommunicated souls in various ways, and the latter in turn were able to retaliate, thus provoking much friction.



## STANZA VI

**SLOKA 3.** They cried unto the images they made with their own hands, and to the stars, and to the invisible ones, "Show us the mysteries of our fathers. We are blind and deaf and dumb before our enemies. We grope in the darkness for the Light which lit the Fire which now burns so low within us."

## COMMENTARY #3

As is always the case with savage races and very often with less ignorant races, it would seem that idolatry soon developed as a result of association with some of the lower forms of elemental life. The images made by them may easily have been of the mammoth monoliths, totem poles, pillars, etc., more recently discovered in Central America, Africa, Australia and thinly inhabited portions of the world, as well as those well known to the world at large, especially in Egypt. There is one curious fact in connection with such images which is of special interest to students of occultism, namely, the fact that, sub-consciously, the earlier races must have realized the deep truth of symbolism as a language, for these languages all bore symbols of the same deep spiritual verities that are even now represented by the symbolic figures in modern churches, and also of those symbols given in finer forms of substance on more interior planes, sometimes in geometric figures, colors or tones and which, altogether, form the Mystery Language. It is interesting to note that with the first dawns of spirituality the mentality of man seizes the idea of expressing itself in symbol as do the more highly developed individuals of later ages in the line of sculpture, painting and music. The finer the mentality, the more beautiful become the forms expressed. Everything in nature is a symbol of some

spiritual verity; consequently the true nature lover is very apt to have an intuitive grasp of great spiritual principles and endeavors to express them as best he may.

Naturally those early races would have cried to the images made by them. It would not have occurred to them to appeal to an abstraction. The images represented the highest ideals they were capable of conceiving, even higher than the sun and stars, which they also worshipped, and which were visible realities to them, being on the same plane of life as were their own physical bodies, consequently they were less mysterious than the thought images which appealed to their dawning spiritual consciousness.

The "invisible ones" to whom they appealed were some of the higher orders of elementals such as are the fiery hosts, for some of the higher orders as well as the lower orders of life were perfectly visible to the individuals of the Third and Fourth Races until after the fall of the last sub-races of the Fourth Race into grievous forms of black magic which resulted in the destruction of all but a bare remnant of the race whose units had awakened to acknowledge of their great loss, *i.e.*, the light of spiritual knowledge, without which they were utterly incapable of dealing with the conditions in which they found themselves.

For an additional commentary see Addenda: Occultism for Beginners: Chapter 21 — Universality of Symbolism.

## STANZA VI

SLOKA 3. "We know that Light burns clear and bright in hidden places, but ever as we draw near, it recedes from us. The darkness increases by contrast when we have lost the faint gleam of that Light. Rather would we die than suffer always from the gnawing pain of unrequited longing for that Light."

## COMMENTARY #4.

During the great struggle which took place between the Devas Who had incarnated in the Fourth Race and the lower desires of "the bodies created for them," that is, between the incarnating Higher Egos and the animal egos, there was set up the present continuous struggle for supremacy between spirit and matter, between God and man. The Light — the higher mind — was temporarily withdrawn or clouded and remains so clouded in the great masses of mankind even to the present day.

It is not difficult for one to imagine what caused this struggle when the low degree of intelligence possessed by men of that particular era is taken into consideration. With the incarnation of the Sons of Mind, the higher intelligence, there commenced the fight between the "lusts of the flesh" and the higher principle which forbade the continuation of such sensual gratification as had hitherto been indulged in. That fight is by no means ended, and the difficulty humanity now experiences in reaching behind or above the lower mentality to the light of true spiritual perception is primarily due to the same original cause, *i.e.*, the refusal of the Devas to incarnate in the Third Root Race, although secondarily due to a repetition of like sexual evil in the people of some of the sub-races of the Fourth Root Race.

This refusal of the Devas was the cause of "original sin" as symbolized in the story of the fall of man. Figuratively speaking, Adam and Eve, two early races, were driven from Eden as a result of the refusal of the Sons of Wisdom or Mind, typified by the serpent, to incarnate and teach those races what would be results of the sexual sins they were committing. It might be said that the first cause of original sin was the cohabitation between man and the anthropoids; but on the other hand, if it be admitted, as the Temple teachings maintain, that the first races were mindless so far as the possession of higher mentality or soul was concerned, there could have been no responsibility and therefore no sexual sin in the common acceptation of the word *sin*; but after the incarnation of the Sons of Wisdom man became responsible for his acts.

We have only to consider the difficulty we often have in seizing upon some obscure point when striving to clear up a mystery, a point which appears to become even more obscure the greater the effort put forth to grasp it, to gain some idea of what must have been the result of similar efforts put forth by the early sub-races of the present root race, to gain full control of the mental and spiritual attributes which they dimly felt were attainable, although temporarily hidden. The idea of release by death must have exerted the same fascination on the minds of the units of those races that it does on certain minds of the present time, when discouragement or inhibition preys too heavily upon them.

Again we must refer to the missing Stanzas and slokas previously mentioned, for there appears to be quite a long gap between those passages in the fifth and sixth Stanzas which refer more particularly to the early sub-races of the present root race. Aside from the first sloka of the seventh Stanza, (the sloka with commentary which will follow this) there is very little given out concerning the sub-race which preceded the present one. The date given therein appears



to apply more particularly to a minor cycle or intermediate period between the fifth and sixth cycles of the present round, a period which closed about the year 1898.

### HIS COMING

Think you that the coming of the Blessed One will bring peace to the earth? Think you your periods of labor, of struggle with limitations, of the temptations of the flesh will be lessened, and that the conditions now obtaining on the Devachanic plane will be repeated upon the material plane? If so, great will be your disappointment.

No Avatar, no Great Leader of His people ever came to earth with an olive branch in His hand. Invariably He comes with a sword to divide "the sheep from the goats," to sunder the evils of ignorance from knowledge and truth. The olive branch materializes when the sword has done its work of separation, and the soul, stripped clean of its hindrances, its vile imaginings, bows its head and says, "Take me, use me, trample me if need be, only cleanse me, purify me, lead me to the stream of living water that I too in turn may give life to those who follow me."

In the days to come, what you are working for now will come to you, whether it be the things of the world or the things of the spirit. Improved conditions may and will give you improved opportunities, but those particular opportunities are for the future. Your present opportunities improved or neglected will bring you peace with honor or battle with dishonor in the coming days. The same demons of avarice, of jealousy, of hatred and despair that now pursue you so viciously will await the coming of your footsteps

as they pass the portal of life's fulfillment in Devachan to death in life on the physical plane.

The coming of an Avatar is always the signal for a harder fight than that which has preceded it, but, thanks be to the sacrifices He makes for you in His great renunciation, the weapons for use in that warfare are of tenfold the power and service and your power and strength will be reinforced by the power and strength of His great purpose. Your personal responsibility for failure will not be lessened, but to that responsibility will be added the wisdom gained by association with HIS successes. The goal of your ambition may still seem far away and to have increased in power and greatness to the grandeur of a universal goal, but it will be within the reach of your vision.

Teachings of the Temple.

## STANZA VI

SLOKA 4. Then awoke compassion in the heart of the Mighty One, He who rides the White Horse in majesty and power, and He answered them saying, "I will send forth my Son. He shall be clothed with Fire and be as a torch to light the Fires in your hearts. From the Fires so lit will the true Light shine upon you."

## COMMENTARY #1

The substance of the foregoing words was evidently given to the "remnant which remained" after the last great world calamity had taken place and was given as a promise to the human Egos Who were to reincarnate in the next sub-race, the race which is even now preparing to overlap the next sub-race — the first of the six minor races of the Sixth Race. We are told that some of the progenitors of this sixth sub-race of the Fifth Root Race are now in existence on the earth. Consequently, we may take the words of this promise as though given to us, for we — the people of this generation — are those reincarnated souls and bodies.

Primarily and symbolically the Mighty One, the Son, and the White Horse correspond to the Father, Son, and Holy Spirit, or consciousness, substance, and force, according to the individual interpretation of the first trinity. Secondarily and as applied to the manifested universe, and especially to our solar system, the same words apply to the ruling spirit of our sun, the objective sun, and the electric-magnetic energy, or vehicle of the pranic or life force — "the White Horse." It is by means of the sun's rays that this vital electric force is collected and distributed to all the living substance belonging to our solar system.

It must be remembered that there is no definite closing of a sub-race. One sub-race overlaps another. It is only at

the end of a great root race that humanity disappears entirely from the earth. During the periods of overlapping, vast numbers of the members of different races disappear from the earth by means of wars, convulsions of nature, tidal waves, or diseases. Only remnants of different races are left. These are intermediate or transition periods, of which the present period is an example.

The great ages, Manvantaras, rounds, and cycles and the root races, sub-races, tribal and family races of a great Manvantara become inextricably mixed in the minds of those students who are not versed in The Secret Doctrine, for the reason that they have been so carelessly used by earlier students of occultism. The overlapping of races is also confusing if the student does not bear in mind that it is the remainder of the last tribal and family races who remain in incarnation during the intermediate periods between definite cycles of time and who are the progenitors of a new race.

According to the teachings of the Masters, many men now going out of life on battle-fields will be back in incarnation in the next minor cycle. It is said that those souls who go out of life very quickly and with an intense thirst for life and with strong desires and passions still ungratified, as is usually the case with men who die in battle, will seek new embodiments as soon as the astral body is fully released from its enveloping flesh, and that it is very seldom that the Devachanic life appeals to the soul under these circumstances.

The sixth and seventh Stanzas are prophetic rather than historical, and the words of the sloka quoted at the commencement of this commentary appear to have been spoken to the people who had survived the last great world catastrophe, and to refer in part to the present cycle.

We are told that a new evolutionary impulse was sent out from the sun at the commencement of the present cycle, and the history of the nineteenth century, and particularly

the last half of that century, leaves little room for doubt of that statement. Figuratively speaking, the awakening of "Compassion in the heart of the Mighty One" would indicate the generation of such an evolutionary impulse. The word compassion as it is generally used by advanced occultists has nothing in common with the word pity with which it is often confounded.

One naturally thinks of the large sun spots — the masses which appear on the surface of the sun at different periods when considering the action of spacial electricity. Many astronomers believe these spots influence the lives of people and earthly condition to an appreciable degree. It may well be that they are the first effects of the freeing of such electro-magnetic forces as have been previously mentioned, and even that the latest discovered great sun spot, many millions of miles in extent, may be an evidence of the awakening of the force or fire of Compassion, in fact, the aforementioned new creative or evolutionary impulse sent forth by "the White Horse."

According to the philosophy of occultism, a symbol of any object is simply the effect of a higher or lower rate of vibration of the substance which constitutes the object. A symbol may be the effect of a mental or thought form interiorly, but if such is the case it must already have taken visible, objective form, or be in process of so doing, as all thought forms are said to do. It is taught that in an evolutionary age finer forms of substance, such as thought forms on interior planes, may be brought into corresponding forms of grosser substance on the exterior plane of life by means of vibratory action. Conversely, that grosser substance may be disintegrated and reintegrated into finer forms by means of vibratory action during an involuntary cycle.



## STANZA VI

SLOKA 4. The space between the upper and nether waters of the heavens opened, and one came forth in power and glory as a sun. He stood on the upward arc of the Dark Star and touched the blinded eyes and the ears and lips of all the supplicants gathered there to see and hear and speak to him.

## COMMENTARY #2

This sloka is a peculiarly fine example of a fragment of prophecy couched in terms of the mystery language. It tells the story of the very beginning of a great age of manifestation, and tells it so simply that students of occultism ought to be able to interpret it fairly well.

“The space between the upper and nether waters of the heavens” is the intermediate plane between the higher and lower Manasic states, or planes, a state in which the individual mind of man may enter and intuitively glimpse the plans and purposes of the divine builders of form, and subsequently bring them into expression on the physical plane.

To put it into words more familiar to the average reader, it is a region wherein all the creations of divine mind designed for objective manifestation are first brought into form. These forms are perceptible to the trained eye of the psychic and are intuitively grasped by the inventor, the musician, the artist or sculptor who may bring them into manifestation in the form of some new invention, musical composition, painting, or sculpture.

As herein used, the term “Waters” indicate combinations of units, masses of people, hosts of angels or demons. As the earth swings around in its own orbit each division receives more life force, more heat from the sun when it

reaches a certain position in its orbit; so the individual minds and souls of a race of people receive an increase of mental and spiritual energy from the Central Sun when it reaches a certain point of development which in one respect corresponds to the position of the earth when it is nearest the sun.

At the commencement of every new great world period a fresh impulse is imparted to all the substance which constitutes the life and environment of the races then in manifestation. This impulse is given by the divine builders of form, who are said to have their habitat in the sun.

The "One" Who is to come forth with power and glory as a sun, as prophesied in the sloka, from which we quote, is such a new or fresh impulse toward higher evolution for the races of mankind who will then be upon the earth — the units of a new race.

There is no visible or other external sign of the coming of such an impulse other than the gradual awakening of a people on all lines of endeavor. We could not wish for a better illustration of the effects of the entrance of a fresh life impulse than is evident in the world at the present time. Normal people who were alive to world conditions between forty and fifty years ago will doubtless remember how rapidly the mental atmosphere of the world began to change in religion, science, sociology, invention; in fact, changes were noticeable in all fields of life, and similar changes have occurred almost daily since that period. Since the year 1910 the rapidity with which such changes have taken place are bewildering to many.

The words "power and glory" are indicative of the nature of this new impulse. As the solar orb is a vehicle or transmitter of energy and an epitome of grandeur to the physical senses of all the living forms of its individual system, so the Central Spiritual Sun is a transmitter of mental and spiritual energy and a revealer of beauty to the interior senses of all souls within its sphere of action.



The planet we term our earth has been known as the "dark star" by the Masters throughout many past ages; not that it is devoid of visible light, but because of the effects of the evil deeds perpetrated by man since man became responsible for his acts. The use of the Eastern term "dark star" in the Stanza we are considering is another indication that it is not to the outer visible world that the Stanza alludes, but to a state of substance of which "evil" may well be a synonym, namely, lower mind.

The upward arc of the dark star can only mean a period of time during which all the inhabitants of the earth are passing the lowest point of a cycle of evolution and are rising in intelligence and responsibility toward the highest point of development it is possible for humanity to attain within that period. Therefore, the words "He stood upon the upward arc of the dark star" means that the new impulse — the increased vibration which is to change the character of all life on the physical plane is to touch that plane as the previous cycle is drawing to a close and to contact the mental or spiritual nature of man, thus leaving to him the task of regeneration and renewing all substance matter of lower vibration by means of the influx of new life force which would be generated as a result of the action of the new impulse upon his mental and spiritual nature. This is evident by the nature of the following sentence, "and touched the blinded eyes, the ears and lips of all the supplicants gathered there." As symbols, the eyes, ears and lips of man stand for the senses of vision and speech and hearing; the means of conveying interior impressions to an exterior plane.

"The blinded eyes" indicate a loss of either mental, physical or spiritual vision, and the present races of the earth lost their former clear spiritual vision in the Fourth Root Race. In this sloka we see a promise for the future. Man is to regain that lost power of vision and also the ability to

use that power to good purpose by means of conservation and intelligent expression.

"The supplicants gathered there," can only be the dormant or inactive lesser intelligences — forces, energies which are the first to receive the benefit of each new evolutionary impulse at the beginning of a new age, and upon which the divine builders of form must draw in bringing form into outer expression.

The imagination of man, as man is now constituted, is greatly limited in trying to picture a form totally unrelated to any form with which he is familiar; consequently when he hears of "a form of force" he is apt to think the words are a mere figure of speech, unless he is familiar with the terminology of the occultist, to whom every phase or division of manifested life and nature is a conscious entity possessed of form.

## STANZA VI

SLOKA 4. Said He to them, "I am sent to be a torch to light the Fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will stand revealed before your eyes, but you alone have power to slay those foes. Go ye forth to gather fuel and lay the Fires aright."

## COMMENTARY #3.

The Wisdom Religion teaches that there are forty nine fires or forms of energy, all having an electrical base; in other words, that all evolutionary forces are results of electrical action. At the center or heart of every creature, whatever its nature or habitat, as well as at the center of every molecule of gross matter, there is one point or spark which responds to the action of every new spiritual impulse; every increased vibration of matter; and the figurative language of the above quotation refers to an interaction to take place between newly freed energy of the period referred to and those centers in the elemental creatures which were then organizing substance. The promise as it is expressed by the 'One' is to the effect that the action of the new impulse will continue until the Sacred Light — Manas — shall be developed in the previous mindless masses of elementary creatures to whatever degree would be necessary to enable them to become receptive to the new evolutionary impulses to become active within the before mentioned sparks in the heart or center of life in each such undeveloped creature. With the evolution of Mind in man there comes a knowledge of the governing laws of life and therefore of those inimical mental and physical thoughts and things which work injury to the mental and physical bodies of man. These thoughts and things may be essential to the evolution of gross matter or they

may not be, but they are foes of man if uncontrollable by him, or negative to his positive line of action; therefore must be slain by him, i.e., changed from one form into another. In order to slay them he must "gather fuel and lay the Fires aright." He must gather the fuel of Higher Desire. He must lay the fire of Discrimination in the case of the thoughts to be changed. He must lay the fire of right action in regard to the "things" which are to be materially changed from one form into another. This is only possible if "the fires are laid aright" — commenced rightly; actuated by high purpose. A bad beginning never makes a good ending in a case governed strictly by law. The reverse is frequently claimed by those who in fact are not able to see the end of any thing or creature, as the ending of all things is too far in the future.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 14 — The Mystery of the Heart; Chapter 15 — The Spiritual Correspondences of the Heart.

## STANZA VI

SLOKA 5. He called aloud and the Great Mother descended with the Lipikas. They cooled and pressed the Fiery Sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth, they were now moulded and pressed into the Six and Seven angled.

## COMMENTARY.

It must be remembered that many cycles of time intervene between any two of the events recorded in these Stanzas, or confusion of mind will be the result. For instance, many cycles of time must elapse between the cycle in which the primal evolutionary impulse last noted begins its work of development, and the cycle which will open when the event occurs which is noted in the first sentences of this fifth sloka. With the increase of vibration to a more rapid degree, it would seem that substance or matter must reach a point of action when a new development will occur which would correspond to a call or demand on a higher power for help in order to continue a course already mapped out. The words, "He called aloud," would indicate that such a point of action would actually occur before a still more rapid rate of vibration could be established: for instance, before "the Great Mother descended with the Lipikas."

Quoting from the fifth Stanza of The Secret Doctrine (Vol. 1, page 31 Sloka 4) . . . "An army of the sons of light stands at each angle, and the Lipika in the middle wheel. They say: This is good, the first divine world is ready" . . .

In the fourth Stanza sloka 6 (of the same volume page 103) we find the words, "Then the second seven, who are the Lipika produced by the three" . . . In the commentary

on this Stanza Madam Blavatsky states "The Lipi, from the word 'writing', means literally the 'Scribes'. Mystically, these Divine Beings are connected with Karma, the law of Retribution, for they are the Recorders, the Annalists, Who impress on the (to us) invisible tablets of the Astral Light, 'the great picture gallery of Eternity' a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal universe."

From the occultist's point of view, the astral picture gallery of Eternity and the orthodox concept of the Book of Judgment referred to in the Revelations of St. John are practically the same: and the "moving finger," the recording angels, are the Lipika of The/Secret Doctrine.

The Descent of the Great Mother with the Lipika indicates a pronounced activity of the feminine aspect of life, and preparation for the rebirth of a new race.

With the advent of a new race must necessarily commence a new record for each incarnating Ego. The Lipika are only one of many hosts of divine beings, energies, forces, angels, individualized entities, which are aroused to action contemporaneously with the advent of the "Great Mother."

Each division of these hosts takes up its appointed task under the direction of the Karmic Lords. It is by means of the labor of these hosts, in one sense elementals, energies, that the cooling and pressing of the fiery sparks is accomplished. The cooling and pressing processes are evidently analogous to the effects of experience in all the fields of elementary life.

As the spiritual man — the Ego — first commences to clothe himself in matter — "in the dust of the ground," as the scribe of the book of Genesis describes this same process, in relating the story of the creation of man, he gradually takes on the qualities and characteristics of the aforementioned dust, becomes more material and less spiritual, and in the process naturally meets with experi-

ences which correspond to cold and pressure; in other words, which lessen activity, reduce energy, and condense or concentrate substance which is in a state of diffusion or differentiation.

The subject of the various angles as quoted in the fifth sloka is a deep mystery to many students unless they have looked up the mathematical or geometrical definition of the term "angle," and intuitively caught the meaning of the common expression, "a line of life." The geometrical definition of an angle is a point where two lines meet, or the point of intersection between two planes.

The Three, Four and Five angled races of the earth were those races who had come together from different localities, and from different sub-races and have intermingled, absorbing thus the different qualities and features of each other: in the end creating a new race thereby.

We see the same phenomenon taking place here in America in the present age. What is figuratively called "the melting pot" is producing a single great race by amalgamating the best qualities of the many races and peoples who have emigrated to these shores.

The Three, Four and Five angled races are those in which the five lower of the seven principles, qualities and conditions of gross matter are developed in excess of the two higher principles, which can only be evolved to their highest state of perfection in the Sixth and Seventh Root Races.

According to all reliable and accepted prophecy the two great root-races will succeed the present, the Fifth Root Race. The two highest of the seven principles, *i.e.*, Higher Manas, and Buddhi — soul and spirit — will be pre-eminently manifest in the last two races, instead of being almost submerged as they have been in previous ages.





## STANZA VI

**SLOKA 6.** The six Sons of Fohat came to harden, condense and direct them into form according to the pattern of the Chhayas of the Gods.

## COMMENTARY.

In one of the Commentaries on Fohat, Madam Blavatsky states, "Fohat is the key in occultism which opens and unriddles the multiform symbols and allegories in the so-called mythology of every nation." That this is true, no intelligent student of The Secret Doctrine, the Egyptian and Greek philosophies can doubt. Under many different names Fohat was the highest concept of a God in manifestation that many ancient writers were able to formulate. Whether it be from the standpoint of a God or from that of cosmic electricity, it matters not; energy, per se, Fohat in its highest aspect, is in fact the building power of the universe, and the six Sons of Fohat, referred to in the sloka, are, among other forms of energy, Electricity, Magnetism, Sound, Light, Heat and Cohesion, and it is by the action of the said forms of energy that primordial substance is condensed and hardened into grosser forms of substance — the constituents of all the forms of life in manifestation. In practical Occultism these energies are called the Seven Radicals. It would be difficult to attempt to define their super-sensuous aspects. While they are actual entities it is only in their effects that they are cognizable by the senses of man in his present state of development. The process of forming, disintegrating, and re-forming primordial substance goes on continuously throughout the universe until the end of a universal age. The divine spark, the basic energy of all lives, is said to emanate from the Central Spiritual Sun in definite waves, and not until the last spark

of a wave has been clothed in primordial substance, and well on its evolutionary journey is it possible for all the life forms developed during the length of that wave to enter into Pralaya. But there are waves — cycles of time — within waves, during which similar processes of evolution are carried out to those which open the great universal age.

Some one has said that the only difference between the units of the human race is a matter of time; some of those units are older than others. This may be quite true in view of the teachings of the Masters in relation to the gradual unfolding or emanating of the divine sparks at definite periods during a great universal age. If this fact or theory be accepted we can understand why it is that the methods or processes of evolution referred to in the fifth and sixth slokas of the Sixth Stanza are similar to those which relate to the manifestation of life as given in the First Stanza.

The Chhayas (shadows) of the Gods are the first reflections in form of the conscious entities aforementioned as only known by man in his present state of development by their effects; in other words, entities which have a definite form and conscious existence in the super-sensual world, but who are only objectivized on the physical plane in varying degrees or forms of energy.

According to The Secret Doctrine, the findings of modern science and the philosophy of the ancient Wisdom Religion, relative to the genesis and evolution of the human race, differ materially. The latter makes no provision for a "missing link," and declares that the human race preceded the animal races by many cycles, and that the evolution of the animal race was dependent on the human race which was divine by nature, although without mind in the strict sense of the word, until after the incarnation of a higher order of beings within the shadowy forms — the Chhayas of the Gods.

If this be true it will at least partly account for the innate conviction in the mind of every intelligent reasoning

human being that at the base of his nature he is divine, notwithstanding the weakness and fallibility of his objective or "lower self," and would account for his inherent repudiation of the scientific theory of evolution from animal to man.

The divine soul in man cannot accept the theory of its descent from an animal, however willing the cold reasoning faculty of mind may be to accept the theory. The Secret Doctrine also states that the race of half animal and half man (born as a result of the sin of the mindless) was utterly destroyed. If this be true the theory of the "missing link" falls to the ground.

Every student of occultism should fortify himself for future discussion of these all important subjects wherever possible by earnest study of The Secret Doctrine. These books may be found in all general libraries.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 7 — Root Consciousness of Man; Chapter 13 — Ten Basic Truths.



## STANZA VI

**SLOKA 7.** Two new doors were opened from the Finite to the Infinite.

## COMMENTARY #1

As a figure of speech the word "door" is commonly used to designate the entrance to a room or building. As a symbol, the word may be used to designate an intermediate state of matter, force or substance between two planes or states of life; and under certain circumstances it may be used to indicate an individual; Jesus of Nazareth referred to Himself as a "door."

As used in the above quoted sentence of the seventh sloka the word "door" is indicative of the more advanced thought lines taken up by a large proportion of the present races of earth. The said thought lines are doors of entrance, as it were, to a more advanced state of evolution than the masses of the present humanity have yet reached. Figuratively speaking, any man or woman who is capable of receiving and assimilating the philosophy of the Wisdom Religion, upon which the thought lines referred to are based, and who is capable of imparting the truths of the same to another — one who is capable of catching the rhythm of the great new impulse previously mentioned in these commentaries — is in process of becoming a definite part of the "two new doors" referred to in the above quoted sloka.

As there are two doors mentioned, it is evident that the dual action of the laws of all life in manifestation is to be peculiarly strong during the period in question. The deep student of occultism is not obliged to tax his power of thought to any great degree to perceive the signs of the opening of the "two doors" mentioned. Both before and

after the opening of the first World War, in which nearly all the large nations of the world were engaged, the Master Hilarion stated that, notwithstanding the fact that there were then no exterior evidences of a religious war, we would find before the end of that war He predicted it would be the greatest religious war the world had ever known. This truth was also reflected in World War II.

The action of the opposing forces indicated by the terms Democracy and Autocracy, now in such common use, may eventuate in religious antagonism powerful enough to tear the individual auric sphere of each nation into as many fragments as the outer forms of these nations may be torn by the material weapons of modern warfare and civil strife. Orthodox religion may be arraigned against all forms of free thought, and the schisms in the different sects and divisions of orthodox religion may lead into open war in their own ranks, while similar friction between different cults and divisions of what is termed "New Thought" may lead to similar conditions of warfare between them and the different sects of orthodoxy.

Politicians will take advantage of all this religious warfare to gain their own ends. All this would seem deplorable if it were not that it is the inevitable result of the ignorance and selfishness of the human race throughout the ages which have preceded the present age. The karma of the evil acts committed by man must be "paid to the uttermost farthing" before it would be possible for humanity to enter upon the Golden Age prophesied by the seers of all time. As that karma can only be expiated by means of suffering no such peace as the majority of the people of the world are praying for is possible until the Lords of Karma have done their perfect work and the adjustment is completed between the higher and lower selves of all humanity.

The correspondence between Autocracy and Democracy, and the Orthodox Religion and Free Thought is evident, and it would seem that all four would be cast into the

limbo of the past before man can attain his spiritual birth-right, and a new humanity has evolved a perfect system of government based on the Golden Rule.

The present systems are the natural sequences of the aspirations and efforts of older races of people, but the opening of the "two doors" — the higher aspirations and efforts of man — will result in gaining him the use of the finer forces of nature to a far greater degree than is yet possible. Aspiration and unselfish effort will attract hierarchies of beings of a higher, a spiritual order into the aura of the earth, raising the vibration of all live forms within its area. Mankind will then have the will and the wisdom to evolve new codes of laws and morals under which he will be enabled to create altogether different conditions from those under which he is now living.





## STANZA VI

SLOKA 7. The clear white ray of the Divine Sun shone through the newly opened doors and did not break into fragments. The face of the once Dark Star was changed; it shone with brilliant light. Its companion Wheels now caught the broken rays, for they were last in the race.

## COMMENTARY #2

The clear white ray of the Divine Sun is the Light of the Christos. Because of the newly opened doors, refined centers of perception and intuition, the teachings of the Christ are accepted without reservation or prejudice. They are no longer broken into the distortions of man-made organization, government, science or art.

Men are now governed by the long proclaimed Golden Rule, wholly and naturally and inherently.

The Dark Star, the Earth planet on which man lives, now becomes a Bright Star. Because the hearts of men reflecting the teachings of the Avatar shed the light of obedience and gratitude and intelligence into all of the kingdoms of nature, all growing things in turn add their light to the kingdom of man. The earth returns to the Sun the light of its Love.

Its companion wheels — other worlds corresponding in evolution with this earth — provide a new and proper habitat for those men who still break the rays of the Christ Light. These men were the last of their race of humanity. They are those who still wilfully reject the teachings of the Avatar. They did not allow the doors to open, as did the others. They will live on companion wheels of the earth — other worlds where they will again be given the condition for advancement or regression in future cycles as they respond to the concern of the Great Mother.



## COMMENTARY #3

## SOME MYSTERIES OF LIGHT

Until a student of life can accept the facts, at least tentatively, that consciousness is the one eternal reality, and that all else is illusion — reflection — he can never rest in the certainty of attainment in any field of true philosophy. With every increase of the vibratory pulse of a world, the increase which takes place on the upward arc of a cycle of time, the mentality of man enters an entirely new field of adventure. The devotee of science, invention, politics, sociology, is attracted toward some new ideal in each individual field of search, and this new ideal, all unconsciously to himself, will dominate other ideas in the mind of the thinker. The ideal is new to him then because he cannot remember similar periods on the upward arcs of preceding cycles when the same ideal, or some one feature of the ideal, appealed to his mentality, but which he was unable perfectly to attain because of the limitations, the exactions which life in a physical body demanded at that particular time, and because of the action of a divine law which forbids any one unit of a race to progress very far beyond the race to which he belongs. In other words, there is a certain minimum state of development which must be reached by all the normal, intelligent units of the race before the single units can reach to the maximum state of that cycle.

It is by no means easy to retain in mind the fact that it is consciousness — identity — which creates and moves through all fields of life, while that consciousness seems to be so firmly imbedded in the matter of its own creation, and within which it is only capable of functioning by use of five senses.

It is only possible for man to attain to a full realization of this truth when the sixth sense begins to unfold, as is now the case with the more highly developed units of the pre-

sent root-race of humanity. As a result of the first flutterings of vital force in hitherto atrophied brain centers in such highly developed units, the last half of the past century and beginning of the present one has seen some wonderful strides in all fields of life, material, psychic and spiritual. Analogy and correspondence are opening up mind areas which had been closed by superstition and ignorance, and are being used to augment the results of investigation by microscope, telescope, spectrum analysis, etc. Microscopical research alone is furnishing some remarkable disclosures along the line of the minute forms of life.

The comparatively great spaces between the cells, the molecules, atoms and electrons, which recent investigation has proven, paves the way for understanding somewhat of the universes which may exist, peopled by conscious lives now classified as microbes, germs, etc. and even more minute forms of life. Analogy and correspondence furnish plenty of evidence to the thinker that, as those lesser areas of space are peopled by minute forms of life, so the wider spaces are peopled by forms of life correspondingly greater in size; beings in which countless other large forms of life now visible to the eye of man, may be of correspondingly microbic proportion to the consciousness of such beings. These new discoveries of science are related to facts which have been known to the Masters of Wisdom for ages, and many of these facts have been made known to the disciples of the said Masters long before they were announced by the devotees of Science now engaged in such research. However, there is one impassable barrier between the findings of the average scientist and the teachings of the Masters, and that is that barrier at the point where spirit and matter meet, and "where one must disappear to give space to the other." The Master teaches that that point lies in the atomic field of life, in other words, that neither the atom nor electron is matter, in the strict sense of the word, but Mind and Soul, entirely different

states of existence within which the microbes of science are non-existent, while at the same time they are created — built — into form by consciousness. He teaches that all the forms of the greater as well as the lesser universes which the scientist now postulates, are facts in nature also created and animated by consciousness, and as both lie outside the field of gross matter and are not subject to the governing laws of such matter, they can only be observed and contacted by the inner senses — the senses of soul.

One of the very interesting findings of a famous scientist and microscopist is that the utmost attainable limit of resolving power by which life in minutia is observable is 1,140,000th of an inch, and that such restriction is caused by refraction. This means that the ray of light which enters the lens of the microscope at its axis bends around the object and enters the eye exactly as though the object did not exist.

However, while this does not mean that organized life does not exist in minutia beyond that object, it does mean to the occultist that there are light rays which would not bend in even a microscope of much greater power, and therefore would leave the object visible to the eye, if that eye could bear the light; such rays of light would be directly transmitted from the Central Spiritual Sun through the sun of this solar system, but would not be traceable by the physical sense of sight. The light would be visible to the psychic sense of sight. When rays of light are diffracted — bent around an object — a window is opened into the astral plane at the bend, through which man might see the astral image of any material object in its path if the physical eye were differently constructed.

Until the scientist can accept the fact that the light which to all appearances comes from the visible sun is but the reflection of certain rays of a much greater Central Sun, his researches in that line will be unsatisfactory. As the full strength of a chemical may be applied to some form of

gross matter without injury to the latter, but must be diluted if safely used by a man, and still further diluted if used by a child, so the energy of the Central Sun is freed by means of certain rays in proportion to the character of the mass which has attracted them, whether it be a sun or a world or a man. With the evolution of the sixth sense, consciousness will have a vehicle by means of which the human ego will be able to solve many of the mysteries of light without the aid of a microscope or any other material agent. The human eye will then be fully developed and will be all that is required in the line of a microscope. Man will then be able to look through the aforesaid windows made by bent rays of light which are now opaque to his vision.

The mind of man is so generally bound by his theories regarding the constitution of matter that it is difficult for him to accept the fact that matter has no bona fide existence.

Teachings of the Temple

## STANZA VI

**SLOKA 8.** The Great Mother cried to the One Eternal, "My work is done for this Thy once rejected Son; and He shall rule my progeny, while I return to Thee." Then fell the bars between the upper and the under worlds.

## COMMENTARY.

The bars between the upper and the under worlds are the limitations set by evolutionary law and ignored by man through his willful defiance of the principles of brotherhood. His acceptance of such a law overcomes those limitations. He then becomes more closely aligned with, and responsible for, the great creative powers of the upper three — the Holy Trinity represented by the Father-Mother-Son, even though man is still obliged to incarnate in the under world — the quaternary of the lower planes of differentiated matter. So speaks the Great Mother to the One Eternal Father concerning Their younger son, humanity, now no longer the "great orphan" since he has become able to recognize his own divinity.

The One Eternal is the Father. He and the Great Mother have brought Their progeny, humanity, to where they no longer reject but now accept Their Son, the Avatar. Humanity must abide by the rule of that Avatar. It has assumed the self responsibility of the Golden Rule. The Great Mother's work has been finished and she may now return to her own, the Father.





## THE CHRISTOS

Every age has its Christ or Saviour, Who may manifest under different conditions and in one or more human bodies; but by an age we must not be understood as meaning a few hundred years, for many thousand years comprise such an age as is now referred to.

In the first volume of *The Secret Doctrine*, in the opening Stanzas of the third chapter, occur these words: "The three fall into the four." This sentence contains the whole secret of the manifestation of the Saviours of all time. Whether the trinity of Father, Mother, Son; Atma, Buddhi, Manas; Matter, Force and Consciousness; Desire, Will and Wisdom; or Body, Soul and Spirit is under consideration, is of no consequence; for in their last analysis, they are all One, and this One in Three is the Absolute, the life and being of all that is in manifestation on all the planes of the Cosmos, and each must be understood as interchangeable, though complete in itself when separated; and whichever one of the three aspects (or persons, as the church teaches them to be) manifests in time or eternity, manifests perfectly; that is, manifests with all the attributes of the other two.

This three-fold manifestation of life and being "is eternal in the Heavens," and always has been, and always will be in that state of consciousness commonly termed Nirvana or Heaven. It is a unit. It is the God.

No form of words can adequately describe the descent of this God into Matter, for matter was not in manifestation until the descent was accomplished. The principle of Shadow conveys as nearly as is possible an idea of the process. The Three, that is, the Three in One — created and became all Substance, all Matter, by a process akin to the casting of a shadow on the physical plane, that is by projecting the creative thought into temporary form and

substance; that substance having all the attributes (in a lesser or more modified degree) of its progenitors.

To cast a shadow, a form must pass between the sunlight and the earth; the sun, the body and the earth are three different grades or rates of vibration of matter, and these constitute the agents by or through which the shadow is cast, and they correspond to three different agents and attributes of the three great creative fires, represented by the Trinity before mentioned.

Now, in order to assist you, who find it difficult to comprehend Unity in Diversity, we will take one aspect of the Trinity — the Son, which must also be considered as Cosmic Substance or Matter, in the trinity of Matter, Force and Consciousness; as Body, in Body, Soul and Spirit; as Manas, in Manas, Buddhi and Atma. This aspect of the Son is the Christos, the Saviour, the Angel of Light, that fell from Heaven into manifestation, not because of evil, but to fulfill the Desire, or the Father-Principle's Will, which was the creation of matter, its evolution and final redemption.

Every atom of manifested matter possesses this principle; consequently, every human being; but it is dormant until brought out and developed; and can only be developed by the highest instincts of the Soul. Consequently, while we are all Saviours in embryo, it is only One in any age that is able to develop the love, the endurance and self-sacrifice necessary for such a high calling, and that One becomes the "Elder Brother" of the race and age to which He belongs.

In St. John, 17th chapter and 21st verse, are these words: "That they may be one; as thou, Father, art in me and I in thee; that they also may be one in us, that the world may know that thou hast sent me." This hope as expressed in this most beautiful and occult passage clearly demonstrates the belief held by Jesus of a final involution of matter in the same order that evolution had brought it out and up to the point where involution became a possibility.

Much of the controversy between science and religion as well as between different divisions of religious bodies, is due to the unwillingness of one body to fairly consider the disputed points in the philosophy of the other. The ignorant Christian imagines that Jesus must lose in greatness and power if considered from the common standpoint of an evolutionary monad, such as was the beginning of the earthly life of all mankind, though He is often referred to in ecclesiastical works as "the first-born among many brethren." If He is a brother to all the rest of the human race, surely He was subject to the common laws of evolution. We do not desire to detract from the divinity of Jesus — we only desire to show the common origin of the divinity of mankind.

Teachings of the Temple



SILENT SPEECH —  
THE LANGUAGE OF THE AVATAR

Until man can hear and understand the Language of Silent Speech he cannot recognize the Avatar, nor shall he be aware of Him though he stand in His presence.

The Avatar comes not by blare of trumpet, entrained with tinkling cymbals, prophecy, knowledge, mystery. In love that never faileth, long suffering and kind, is He announced among men. In the silence of night while shepherds watched over their flocks was the glory of the Lord revealed, the tidings of great joy spoken. No word was sent before, no requirements, no preparations made for His coming, save that of simple service in fulfillment of duty, in care and protection of the helpless. And a Sign was given unto them, that He should be found in swaddling clothes and lying in a manger.

Rumors, prophecies, and speculations abound on every hand regarding the present Coming, present in a very definite sense — rumors of presentation, of having been introduced, made acquainted, made known personally in conventional manner. Oh man, man, ye little man! Have ye so soon forgotten? What do ye expect? Has it not been said: "Behold, I come quickly!" "And they shall see His face, and His name shall be in their foreheads." Watch, for ye know not what hour."

Alas! Is He not even now in your midst, striving daily, hourly, constantly with you for discernment in deeds of faithfulness, in loyalty to one another, in renunciation of self, in words and works of truth? Is His name upon your forehead? Is not this the sign that has been given unto you, that ye must engrave it there yourselves in love and service to your brother?

If ye do not know Him now, how can you expect to see Him in greater glory? Watch that He come not upon you unawares and ye shall not know the hour of His coming.

Yellow Folio



## HUMANITY

As shine the stars set in my kingly crown, the crown which my desire hath welded of my conquest of the Dragon of Illusion, and studded with the jewels of thy sacrifice, so shalt thou, the prince, the heir to all my universe of riches, shine in that great day when all mine own shall come to me to feast with me on viands all the ages gone have grown from seed sown in my body and watered by my deep compassion.

As vast as is my kingdom, even so is vast the love which sheltered and protected, conceived and bore thee, son of mine — the fiery essence of that love which clothes thee, as thou art clothed, with woven garment, clinging close about thy form — the love that all the waters of the misty deeps can never quench; the love which grows, like to the tree of life whose topmost branches touch the skies, with every day of every age that thou hast passed in battle with the powers of Hell.

Then canst thou doubt my purpose, scorn my messenger when every tree and flower and living thing points all unerringly to thought for thee, or strive to find some other way to reach the rest and bliss thy soul desires?

The poignant grief, the agony of spirit rising like the ocean's waves within thy heart, drawing from thy tensioned lips the cry, "My Father," paves the way and floods the milestones with a light supernal, that thou shalt not be hindered when thy face is turned towards me, thy back upon the fleshly things that strew thy way and stay thy feet.

Yea, even more, for thou shalt be my crown, my KINGDOM and MY ALL. Lo, I shall live in thee, as thou in me, when dawns that other day.

From the Mountain Top





## STANZA VI

SLOKA 9. The Dragon of Wisdom descended, and with it the Diamond Souled Host. In their own diviner essence they enfolded the forms created for them — no longer Maya's Sons were They, but Sons of Will and Yoga.

## COMMENTARY.

The Dragon of Wisdom is the Christos, the Universal Plan of all manifestation, the Emanation from the Divine Creator. This Supreme Power extends Itself through the Christs and Avatars which rule all planes of every created thing. Symbolized by the clear flashing light of the Diamond are They, the Light of this world and all others. Their divinity projects itself as the harmonious, intelligent laws governing all kingdoms of nature, and is the Love, Will and Wisdom overshadowing humanity and drawing each man out of the realm of his illusion of separateness into the realm of the divinity of his creation. This he may now share through his alignment with the One Will and the One Power of Concentration in the operation of that Holy Trinity of Love, Will and Wisdom which has overshadowed him for so many compassionate ages.

The Dragon of Wisdom is the Master. The Diamond Souled Hosts are the Avatars of the Christ. With Their power They are now able to renew the consciousness of the younger brothers on the Path. Mankind is now becoming sensitive enough, aware enough, of its unity with the Christos, to use its newly won power. No longer will humanity crucify those Messengers sent to guide it through its dark ages.

Mankind through its Masters, becomes aware of the barriers of illusion. It is no longer held fast by materialism or intellectualism, or psychic, mediumistic dangers.

Mankind is now becoming aware of its unity with the Universal Powers of Creation, aware of its participation in the One Power — the One Will — the One Creative Force administered throughout all manifestation by the Hierarchy of Masters, the Servants of the Christos.

## STANZA VI

SLOKA 10. No more shall the bars be raised between the finite and the infinite, for the Sixth shall fall into the Seventh with ease.

## COMMENTARY

The consciousness of the fifth sub-race of man is thus raised so that he can become the sixth sub-race and eventually the synthetic seventh — (the total consciousness of all the races of his humanity.) The power of separation will hold less and less sway in his life. The unity of all life will prevail more and more. In this way the consciousness of the fruit of his life grows to recognition of its source of life, the Infinite Father to Whom he now prays, instead of to the delusive shadows of power, mammon and selfishness he worshipped in former ages.

The “bars” are the limitations which define each step of man’s evolution. They are set up by the Karmic Lords of that great law. They serve to protect man and guide him to knowledge of his own limitations. In working with those limitations man learns to transcend them by proper and full use of them. As this understanding grows, the bar recedes more and more. As man’s self responsibility governs him he realizes that such bars have been the limitations created by his own lack of understanding. Just as present day man is capable of so much greater activity than his so called pre-historic counterpart, so will man of the future have earned a far greater capacity for just use of the far greater powers which, although they exist even now, are not his to use. This does he relegate such to the Infinite which his own understanding has called finite. Thus too shall his consciousness grow toward that Infinite and one day be a conscious part of it.

For additional commentaries see Addenda: Occultism for Beginners; Chapter 5 — The Nature of the Soul; Chapter 6 — Spirit and Matter.



## STANZA VII

**SLOKA 1.** At last the full-toned chord was struck by Maya's Sons, and at the sound, Illusion vanished. Truth stood full revealed. Knowledge, Power, the glory of achievement clothed the newly born as with a garment.

## COMMENTARY.

Striking the full toned Chord means the realization by the still limited humanity, of the fullness of Truth, Knowledge and Power. These Universal Principles have become the goals which may now be achieved by man. They are as garments of a new material — strong, fine and beautiful, for him to wear. He has begun to discard the old garments of lust, greed and falsehood.

Maya — illusion — includes all that has beginning and end. Its opposite — reality — alone is changeless. The laws and principles which govern the universe are immutable. They have now been born in the mind of man's awareness. His individuality can now begin to merge with reality — to become consciously one with the Infinite. His finite existence is now going to evolve — to grow into Infinity. He will live and work with and toward the new reality of the manifested universe.

For an additional commentary see Addenda: Occultism for Beginners; Chapter 1 — The Meaning of Occultism.

EXHIBIT

Faint, illegible text at the top of the page, possibly a title or introductory paragraph.

Second block of faint, illegible text, appearing as a separate section or paragraph.

Third block of faint, illegible text, continuing the document's content.

Large block of faint, illegible text at the bottom of the page, possibly a concluding section or list.

## STANZA VII

SLOKA 2. Adown the star-spangled path of the Gods — the path of lesser Lights — awaiting birth in other forms, came One unlike the Gods, yet kin to them; unlike the Spirits of the Throne, yet known of them; like unto man, yet more than man; One clothed in raiment, glistening as the hoarfrost in the sun; majestic, stern of countenance, yet soft of speech.

Sloka 3. From lesser Light to Light He stepped, and as His footstep pressed each star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

Sloka 4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

Sloka 5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

Sloka 6. The King had come into His own and now was known to them. "I am the first," He said, "and I am last, and we are one. Out of the darkness hath come the Light. Out of no-thing hath come all things. Out of Death hath come Life eternal. It is done."

## COMMENTARY.

These slokas tell of the coming of the Christos to each man of this earth. They tell how His Power of Light and Love descends to where man can absorb it. Yet it is not diminished in its spiritual exaltation. On the contrary, it is

augmented by the majority of those on earth — this once Dark Star — who now respond to His Light and Love, and the Star is no longer dark in ignorance and illusion. It no longer sends forth tones of suffering and despair. Out of the death of its material separation has come consciousness, the unity of life which is eternal. For even what is called death depends on life. And so the first born Son of the Father-Mother, He Who was the first on the Path of manifestation is now able to fulfill His Divine Mission since He must also be the last — this consummation of that Divine Will of the Father. All His younger brothers may become a conscious part of Himself. This potentiality has become one in the actuality of the power of that first born Son.

In these slokas are revealed the Way by which the Christs approach man, and the way by which man may one day recognize the fact of the Christ within himself. For underlying every act of human kind in all of nature's kingdoms is the power of the unity of all life — its divinity only proves interdependence. The interdependence removes doubt, disbelief. All negation is resolved by the universality of One Will, One Mind, One Heart of Love.

The "star-spangled path of the Gods" is the supra-grand galaxy or belt of suns always visible in the heavens, the galaxy which stretches from the northeast to the southwest in an unbroken line, a galaxy of suns of indescribable splendor, which is commonly called the Milky Way. It is the equatorial belt of the visible universe; and as all the generative functions of human and animal life are carried on in the central area of the body, corresponding to the equator of the earth, so all the stars, suns, moons, nebulae and other heavenly bodies are generated and born in this universal equator. It is the visible Father-Mother of the material universe. From its expanse is expelled the star dust which, under the action of gravity is gathered into nebulae in the far distant spaces. These masses are eventu-



ally drawn together and combined as star clusters. These clusters are attracted back to the great equatorial belt from which in the form of star dust they departed aeons and aeons before.

It is down this great pathway, "stepping from star to star," that the entity unlike man yet kin to man, referred to in the seventh Stanza, came in its glory and power. In one sense that entity is the combined creative potencies of the new cycle — an Angel of Light. It is the second born Son of the triple-faced God — the Creator, Destroyer and Preserver of Hindoo philosophy. As its feet, figuratively speaking, "press each star," the star gives forth a single note. In other words, as this new cyclic generative power reaches each sun on its onward march through that belt, the contact made releases a force which has hitherto been held in temporary suspension or confinement, a force which has been accumulating throughout the cycle then closing, and which has been stored within the confines of the corona of the suns, awaiting the appointed hour when the generating forces of the new cycle shall have reached the point of action.

The note sounded by each sun when "pressed by the feet" is symbolic of the degree of the awakening of the power of radiation, and its expulsion from the sun. It is according to the strength and volume of the degree of force thus liberated that the star dust to be freed by radiation from each sun, during the new cycle, is enabled to reach a given point in the fields of space where the minute sparks unite in forming a nebulous mass, which will in time become a star cluster.

The sun of our earth and its companion planets, including the "Dark Star" — our earth — is somewhere near the center of the great galaxy of the Milky Way, and the substance-matter of that earth is on the ascending arc of its evolution as matter; therefore is nearer the point where its now confined radiating power may be released from thrall,

i.e. freed from its bondage to matter. For it is now bound up *within* matter instead of being free to work *outside* of matter in mass, as it is, for instance, free to force fine substance from a sun.

Its raiment is white and glistening like the hoar frost, as the Stanza states, because the entity thus indicated is pure Akashic Light in one of its seven differentiations.

While all of these seven forms of Light are in unceasing action throughout all the planes of the cosmos, the action of the Light is increased at the beginning of an aeon of time, and decreased at its close. There must therefore be a corresponding increase and decrease of power and action at the beginning and end of each cyclic round.

While the foregoing is the cosmic interpretation of the Stanza indicated, there are other interpretations of the same which concern more nearly the humanity of the Fifth, Sixth, and Seventh rounds. The same cosmic powers and entities referred to have their representatives in form in the human race, and the offices filled by the said powers and entities in the fields of the cosmos are filled among men by perfected men, sometimes called Saviors, Masters or Avatars.

Each Avatar of each great world period in the past has filled such an office to the human races He came to enlighten. He has been just such a radiating center of Spiritual Light to the humanity of His era, and He has been just such a releaser of like energy to that energy radiated by Him, in the cases of His immediate disciples, as were and are the great spiritual entities referred to in the Stanza, the suns which were "pressed by the feet" of the advancing spiritual entity as he came "down the star spangled path of the Gods."

Until every human being shall have become such a radiating center of Light to lighten the world — the infinite plan in the infinite mind cannot be fully revealed. Gravity and radiant energy are the first and second born

Sons of Light. I do not refer to the light of the visible worlds, but to Absolute Light, the reflection of the great Spiritual Sun. As gravity acts upon matter in mass, Radiant Energy acts upon matter in minutia; and as the energy of gravity draws to and combines the molecules of the physical body of man, as well as the masses of the body of the universe, so the Radiant Energy seeks out the life principle from each molecule of matter as it disintegrates, releases it and bears it to its appointed place in another field of activity, exactly as it seeks out and bears away the star dust from a sun to its appointed place in space. It is a matter of degree; the same energies are in action in both instances, but of differing degrees. And as Radiant Energy must be released from a sun by contact with a higher power so a different degree of that Energy must be released from the heart of man by contact with a higher power, that is, by the power of Divine Love.

When the heart of man has been touched by Divine Universal Love, and he awakens to the realization of his unity with all that lives, an entire change takes place in his nature, he becomes in truth a radio-active center of that Love — but woe betide the man who attempts to dam up that Energy through a return to his former selfish mode of living, for then it will indeed be true that “the last state of that man will be worse than the first.” The dammed up Energy will change its character and finally kill out every good thing in his nature.

Hilarion



## STANZA VII

SLOKA 2. Adown the star-spangled path of the Gods — the path of lesser Lights — awaiting birth in other forms, came One unlike the Gods, yet kin to them; unlike the Spirits of the Throne, yet known to them; like unto man, yet more than man; One clothed in raiment, glistening as the hoar-frost in the sun: majestic, stern of countenance, yet soft of speech.

## COMMENTARY

## LIFE SPARKS

The differentiation of electrical energy to which its latest investigator has applied the term "Ion," to distinguish it from other differentiations of the same cosmic energy, and the "Sparks" of Occult Science are identical. While modern science has been driven to accept many of the truths of Occultism, at least as hypotheses, it is only one here and there among its votaries who has been able to apply the theoretical knowledge so gained, in practice; and it will not be possible to apply the finer forces in the manipulation of matter to any remarkable degree until the workers in this field of science are able to demonstrate to their own satisfaction the intermediate forms of energy which lie between gross matter — the vehicles of such forms of energy — and those which more nearly approach the highest poles of manifested life — Manasic Energy.

While the degree of electrical energy which the occultist designates Manas, or Ideation, is being applied in its own field of action — the mental plane, it has not been found possible to direct it in a manner to show visible or audible effects by any acknowledged scientist of this age; and neither has any scientist been able to accept the statements

of occultists who claim to be able to produce such effects, or to have seen them produced. Yet, until the knowledge is gained of the possibility that such visible or audible effects can be demonstrated to the senses it will be impossible to segregate and demonstrate the reality of the existence and possible use of the Ion, and several other forms of the same energy, in the production of external phenomena. In order to accomplish that feat it is absolutely necessary to use the Manasic energy outside of its own field, i.e., by visible or audible effects on or in gross matter, as man has not yet evolved the senses by means of which he might perceive the natural phenomena constantly occurring within the fields or planes of substance in which each form or degree of electrical energy is pre-eminently active.

Man may be able to gather together the constituent elements, the chemical agents and reagents, and other forms of substance which nature has already created, and under exactly right conditions of heat and moisture succeed in creating a living creature; but it must be remembered that practically all he has done is to make conditions under which the previously created elements, chemicals, etc., could continue to grow. The basic life forces active in every atom and molecule used in the materials he has brought together were already in them; he literally had no hand in creating those basic materials. If he had only been able to isolate a single molecule of all those forms of substance that he had gathered, and was wise enough to create exactly the same conditions which nature would use in developing life sparks, from that single molecule would be evolved all other constituent molecules required to form such a body as the one that he had been instrumental in bringing to outer form. But nature would go much further, for while he had to pause when that form was created, nature would go on, and from that same molecule would evolve an organic vehicle through which the electrical energy of Manas could operate, and that which might be

termed a rudimentary brain would manifest in the form evolved from that single molecule. But nature could not have performed any of these marvels had it not been for the basic life — the “spark” which rests at the very center of every atom which constitutes that molecule.

Notwithstanding our efforts to convey some idea of the four-fold existence of the Ego on the four planes of life, we are not successful in all instances, and so we can only try again until our purpose is served. Many words confuse real issues, and often throw a deep shadow over what are in fact self-evident truths.

The life and action of the Ego in the four lower of the seven states of consciousness, the forms through which that consciousness functions, the states of matter which comprise those forms, and the motion — the time — which governs the appearance and disappearance of those forms in any one or all of those states of matter, are the basic facts which alone provide for any understanding of the appearance and disappearance of the astral and physical bodies from the sight — the consciousness of each other.

First consider the swinging of the pendulum of a clock the spring of which has been wound up to allow the pendulum to swing for exactly twenty-four hours. The winding of that spring which sets the pendulum in motion corresponds to the Fohatic energy which has been set free for an age corresponding to the said twenty-four hours. That energy sets in action and keeps in motion all the substance which has previously been asleep through a night of time, and moves that substance in perfect rhythm and time, corresponding to the movements of the pendulum of the clock. (We are not now considering the three highest of the seven states of consciousness.) Then consider that there are four grades of that substance, each one more refined, tenuous and elastic than the preceding one, if we start from that of the physical plane. (The reverse if we start from the manasic.)



It is through these four planes or states of substance that the Ego — the unmanifested Spiritual Self of the three higher of the seven principles — must function throughout each age, as the cyclic law — the pendulum of the life-clock — swings that substance around a central point, in completing one great age of life in order that it may gain permanent individual life when the hands of the clock have completed their circles, that is, when the seven great ages are completed.

For the purpose of providing itself with an individual form through which to function on all planes, all fields of life, the Ego must evolve a separate vehicle out of each of the four states of substance — akashic, etheric, astral and physical — which altogether constitute the composite plane of manifestation. It may simplify this phase of the subject if we use terms in more general use in attempting to fix this most important point in the mind. The electric, atomic, molecular and cellular, divisions of matter, as used in physical science, closely approach the differentiations of occult science previously given.

If the reader can accept the truth that there is one universe within another, each one of which is composed of substance in precisely the state of vibration to which have been given the terms above mentioned, and that in combination they create an exterior universe which is the universe we perceive by our physical senses, it may aid in giving a hypothesis by means of which we may comprehend what is sometimes termed “the ladder of life” upon the steps of which the pilgrim, the individual Ego — descends and ascends, from and back to spiritual life.

For each individual Ego must create for itself, out of the substance of which each one of these universes is constituted, a form or vehicle in and by means of which he can live, comprehend, and finally control the substance of each universe. For instance, the ego must evolve a form out of the electric substance, another form out of the atomic uni-



verse, still another form out of the etheric, and yet another form out of the molecular life of this exoteric material universe, if it desires individual conscious existence on all four planes.

Yet, on his ascent from the lowest step of the ladder he must lose the consciousness of each universe as a distinct and objective field of life, retaining only what he has gained from the experience he has passed through while functioning in the body which was built out of the substance of that universe.

When he has taken the last upward step of that ladder he has lost all sense of separateness; the former four universes with their separated forms no longer obtain in his consciousness, but he retains all that his experience through them all has brought to him.

Teachings of the Temple

1. The first stage of theogenesis is the formation of the primordial soup. This is a mixture of simple organic molecules such as amino acids, nucleotides, and sugars. These molecules are thought to have formed from inorganic precursors through a series of chemical reactions.

2. The second stage is the formation of the first self-replicating molecules. These molecules are thought to have formed from the primordial soup through a process of natural selection. The molecules that were able to replicate themselves most efficiently survived and multiplied.

3. The third stage is the formation of the first cells. These cells are thought to have formed from the self-replicating molecules through a process of compartmentalization. The molecules were enclosed in a membrane, forming a primitive cell.

4. The fourth stage is the evolution of the first simple organisms. These organisms are thought to have formed from the first cells through a process of natural selection. The organisms that were able to survive and reproduce most efficiently survived and multiplied.

## STANZA VII

**SLOKA 3.** From lesser Light to Light He stepped, and as His footstep pressed each Star it gave a chord of sweetest melody. As He drew near and nearer still, each new pressed chord was placed in song triumphant.

In the following commentary called "The Place of Power" the Master has put in simplest words the magnificence of all creation, the universality of divinity. The power of His symbolism reaches the hearts of all, and provides each understanding heart and mind with the conviction of truth, however great or small, clear or dim that understanding may be. For the same power of creation is the heritage of each student, actual or potential, but always sacred.

## COMMENTARY:

## THE PLACE OF POWER

In these days, referred to by the ancient seers as "the latter rain," there is an outpouring of spiritual force that is drenching the souls of the illuminated with light, and arousing the consideration of even the selfish man to a sense of the spiritual basis of life, and invoking a response from what may be termed the heart side of humanity, as never before in the history of mankind in the present age.

It is the force of the Christos, the Love force, the reconstructing, upbuilding Universal fiery force sent forth from the Heart of God — the Holy Ghost, which always precedes the advent of a great Avatar, in order to prepare the people of the earth for His coming. This tremendous force operates in different ways on different individuals, according to their nature and ability to function the attributes it

arouses, and the desires it incites to action. To some it comes as a call to gather the people together to protest against wrong; to others, as the voice of one "crying in the wilderness" bidding them "seek out the poor, the lame, the blind" of body and soul. To still others it comes with the power of the Great Physician, bringing them out of servitude to pain. To the few who catch the low whisper, "seek ye within," which comes from the point in the center of the circle of its gravitational motion, and who obey, it comes as an incentive to superhuman endeavor to find what is sought; and upon such as these the force finally centers and spends itself, for upon these will rest the power of its transmission to other races in other ages. The others may forget in the stress of trial and tribulation which must surely come upon the world from the awakening of the nether pole of this same force, as the nether pole of every force and form of energy, however spiritual or material, must awaken when the opposite pole of the same has spent its power; but not "the few," to whom I now address myself, for only these can find the seed of the truths I speak, however simply I word my message.

There is a spiritual basis for every atom of matter, and only the spiritual man, the pure minded, the self-sacrificing, world-embracing man can unite his conscious selfhood with the spiritual basis of that matter, and in the marriage so completed bring forth the fruit of that union — creative power, reconstructive, revealing power.

You watch the growth of plant, of man, of crystal; you see constant changes taking place — disintegration of mass, molecule by molecule.

You watch the new life spring from the apparently dead seed or root, and the great mystery appalls you. You cannot perceive what is so evident to the great Seer, the marriage of the spiritual basis of that seed or root with the universal spirit which surrounds and interpenetrates it, the reunion of the separated life with the Universal Life, the contact of

individual love with cosmic Love, the overshadowing of the separated ray of light by the great spiritual Sun of Light; you can only perceive the results of the processes, unless you, too, are one of the Seers I mention — “one of the few.”

If you are not one of these you may behold the marvels of what is termed spiritual or mental healing, you may perceive apparently miraculous exhibitions of psychic phenomena, the mysteries of hypnotism, mesmerism and of physical science, and accept the general interpretation of the same, but you will not be able to perceive the basic reality of all these seeming mysteries until you, too, have reached the stage of seership; and, my children, you never can reach that stage while you cling to a single material thing or creature, and will not let go your hold.

The circumference of the circle cannot touch the point in the center. It must break, and be absorbed, atom by atom, ere it can see into the depths which that point indicates — those depths where dwells in perfect selfless unity the basic source of Desire, Will, Resolution, and Devotion — Spiritual Love, which moves to action the constructive powers latent in mind, the powers which may build an atom, a man, a world according to its divine prototype.

Like not only seeks, but it finds like. Only Love can find Love.

I cannot tell you, no one can tell you how to produce Love in yourself. I can give you a method of preparation for its advent, but the average man or even disciple will think it too difficult — yet he will use similar methods for obtaining far less result.

He will sacrifice himself and those who love him, will surrender food, clothes, and even life itself in a search for some material thing. He will undergo training to prove his physical superiority, that is more severe on his physical body than the methods I refer to could possibly be on that same body.

He will force his individual mentality until the brain reels, his nerve force is exhausted, and he sinks into a senile decrepit wreck, to carry out some plan for what he deems a great undertaking, while half the same effort rightly directed would have given him the body of a Hercules, the brain of a Jove, and the long life of a Methuselah.

The same efforts, the same sacrifices, incited by the motive of awakening a response in his own soul to the spiritual Love which is always clamoring for admission and union, would have given him infinitely more than his present mentality can conceive.

Exactly as the constructive forces of nature build material forms by expansion and accretion, so are the creative and constructive forces themselves formed. As the cells of the blood stream die and are replaced by others and greater numbers of the latter by the action of the laws of physics, so the minutia of the constructive forces is diminished and increased by the action of higher laws on the spiritual bases of their minutia. From the dead form springs the new life over and over again in all fields of life.

From the dead and dying cells of your bodies may arise the new, the living cells, by means of the accretions of the minutia of the constructive forces, making new blood, new tissue, new bodies, if you have made that divine marriage between the Love in your own soul and the Universal Love which surrounds and interpenetrates that soul.

Teachings of the Temple

The commentary contained in "The Triple Key", relates the laws of creation to the phenomena by which they may be correctly perceived by man. The triple key that can alone reveal the Infinite is placed in the hands of man that he may properly approach the Divine mysteries in which his very life finds its only sustenance.

### THE TRIPLE KEY

The great triangular key, in the hand of only the true disciple, is powerful enough to unlock the mysteries of this wonderful, complex, synthetic door we call life, the door that opens into three separate paths according to the hand that wields the key. It lies like all of Nature's great secrets, open to the gaze of the veriest tyro in Occultism, yet is passed by thoughtlessly by many advanced students. It is the triple evolution of matter, substance and soul, taking place side by side, at one and the same time, yet entirely distinct, lacking only correlation to become unified. The vibratory impulse or keynote to each plane is of different character, and of different tone, or mode of motion. That of the physical plane is slower than that of the astral or spiritual.

Spiritual substance is created by tone, or mode of motion, and vibration so inconceivably rapid that the consciousness of the greatest Masters only attempts to consider it by correspondence and analogy. A stone on the physical plane looks like a solid mass, yet it is formed of minute molecules of the same substance, with room enough between for the play of necessary forces, but these molecules, though invisible to human eyes, are still comparatively gross. On the astral plane that same stone bears a different face, its grosser parts or molecules are in a different rate of vibration, and are somewhat more etherialized; and its interstices are filled by another quality of force, or rather a higher evolution of the same force. On the plane of soul there is no gross form, only a play of beautiful colors and sounds, with the constant darting hither and yon of the great Creative Fire, that is transmuting, transforming, reconstructing, and destroying the effects of the causes set up on other planes; for the constant interaction of the two poles of being must be constantly borne in mind. On the spiritual plane vibration has

reached its highest velocity, and has become absolute motion — which is absolute rest. This may seem paradoxical, but it is true nevertheless. Man's inability to understand his own nature lies in his powerlessness to get away from himself; to stand off, so to speak, and view his own attributes from an impersonal point of view. As a rule, his whole time is spent in examining one part of himself, and that the lowest in the scale of evolution. In attempting to analyze or examine the higher, he must use the very faculties he has been taught for ages to disregard, that is, imagination and intuition. He is in the position of a fly crawling over his hand and insisting it is all there is of the hand.

The Ego, the Real individual soul, that is and must always remain one with the Father in Heaven, stands at one pole of substance, physical matter at the other pole; but it must constantly be borne in mind that every atom, every molecule of that matter, is on the road through evolution to the other pole, and *vice versa*.

Remember that what takes place in the Cosmos is repeated in the evolution of each individual Ego. The Ego is the Lord of its own Karma. It creates its own space time, force, matter and substance, by the power of its creative fire or will, at the beginning of each Manvantara. Each has its seven sons, or souls, which may be termed a group-soul. But these greater souls are also on the path to greater development; some are in advance of others. There are seven on the dais of the great Temple; four on the sides of the pavement; the Central Flame representing the Three in One. When I say a soul is controlling an entity, I do not mean in the sense that the spiritualists use the same word. The soul controls an entity because it is of its own substance and matter, is it, whether it be in one or three bodies, according to the evolution of body and mind, of those entities through which it is able to manifest; but when the matter composing certain bodies has reached a certain rate of vibration, any other souls belonging to its



ray may use those bodies for the sake of the whole; and here is where the interchange of bodies first appears. But it is simply impossible to give a graphic, condensed statement of these wonderful feats of advanced souls. As I have said before, the constant consideration of the triple development of physical, astral, and soul matter and substance is the key to the Mysteries.

It is not possible for the perfected entity to manifest at present, on the physical plane, in one body; the rate of vibration of matter on this and on the astral planes must be raised before such an event can occur. The separation of the two halves takes place on the higher astral plane, and it is there that the reunion occurs. The time will come when reunion will be possible on this plane, but it will be ages hence. The evolution of man raises the key-note of any and every plane; all advancement of matter lies in the hands of mankind. As man becomes spiritualized, and raises himself from one plane to another, he raises with himself every atom of matter that belongs to his special aura. When a Race has reached perfection, all matter associated with it is raised. All is in the hands of humanity, and of the Entity controlling the earth. The evolution of that Entity raises the keynote so that man may advance.

There is constant interaction of forces between the ruler of the earth and the atoms or races that form his body, which are the atoms that make up the physical man. As I have said before, it is impossible for anyone to either raise or lower his own individuality without raising or lowering everything connected with him. This extends as far as does his aura, and it affects all planes of manifestation, from the physical to the soul-plane. In a sense, you are a part of the Ruler of the earth, as the atoms of your own body are a part of yourself. Remember, there is no cessation in evolution: matter, substance, force are constantly evolving. All fully evolved men are self-conscious beings; they are conscious of their relationship to the earth-entity; but when fully

evolved they have no sense of worship of that entity, it is simply recognition of an elder brother in the same path. Remember how strongly I have impressed upon you the importance of the consideration of the triple key in every action of life. The three — matter, substance and soul — certainly will come into play, and will solve the mystery of the act whatever it may be. Matter, substance and soul are identical with matter, force and consciousness. I use the word substance in the sense of force.

Hilarion

## STANZA VII

SLOKA 4. At length He halted, poised aloft and bent His ear to catch the song the Stars now sang so clear and strong from far beneath His feet.

## COMMENTARY.

## THE SONG

Whence cometh the Prince and when? Cries the Seeker and the Sought, the Beggar and the Lord, the Poet and the Preacher.

When shall I behold Him? shrill the sin-stained women of the streets, the poverty bestead of slum and narrow byway.

So cry they all; all who catch a strain of the glad song the stars are singing through the night, and the Angels whispering at dawn and eventide. The Song with a refrain which never tires the weary, but lifts the crushed and glorifies the faces of the victims of man's avarice and greed as they listen to its cadences, then sink upon their knees. Bend thine ear and listen too — Thou Who art the Son of Ages past:

The Stars are His stepping stones across  
 the higher water ways;  
 The Sunbeams bear Him swiftly through  
 the cloudy vaults above;  
 The Moon is His last resting place before  
 the earth receives Him.  
 He is coming! See the radiance of the  
 Prince of Peace and Love!

From the Mountain Top



## STANZA VII

SLOKA 5. The once Dark Star now shone with glory reflected from His face and full and clear He heard the echo of the chord which hitherto had sounded only minor tones of woe and anguish.

## COMMENTARY.

Seek within, meditate, look carefully into your own lives, close around and about you on every hand, then far and high, and see if light does not come to you with corroborations multiplied, heaped one upon another; and My Voice too mayhap you shall also hear in tones of Constancy and Certainty. And not only mine, but those others' with me, and still higher, yea, even the Mightiest, the Highest and Greatest One, Himself, the Lowliest of All; and hearing, you shall have your every question answered, your every yearning satisfied.

How shall He come? How shall He come? In this form or another, from this quarter or that? — the cry is raised. Throughout the years it has repeated itself, until the heavens reverberate with the echo. How shall He come? How shall he come? Shall it be man, vision, consciousness, physical, astral presence? How, where, when? Shall I see? Shall I know? Shall I be there? For answer you are given and you will ever be given the one and same answer: Ask yourselves, look within, near and afar, and the Way shall be made clear unto you.

The Light shineth in darkness. Shall darkness comprehend it? A man was sent from God, a witness bearer of the Light, that through him men might believe. He was not the Light. He was a witness of it only. His name? Is it known unto you? If so, if you can pronounce it with your lives then you shall know that he was a witness, as you also are wit-

ness of the True Light which lighteth every man that cometh into the world. Herein lies your answer once again, the same answer, once and forever, varied in figure but forever the same.

Ask yourselves. Look close at hand, not gaze afar. What man is there who has seen God at any time? But whoever would look may see the Spirit descend many times. The same is He for whom you look. And shall He not baptize with fire; and are there any who can say, "I have never seen, I have never seen?"

Has not your well squared season of expectation brought you the power to realize, to see, to exclaim, "Yes, Master, I see, behold I see! Many times have I seen and known Thee not. Now I see and know!" If so be you can answer and give yourselves in service sweet and true this day, then rest content that you shall behold still greater things, and know that He dwells among you indeed. Rest content and go your ways, leaving the whys and wherefores to the Law, knowing HE IS HERE, with you, with me, on This Day Be With Us, This New Day Come To Us.

Red Folio

## STANZA VII

SLOKA 6. The King had come into His own and now was known to them. "I am the first," He said, "And I am the last, and we are one. Out of the darkness hath come the light. Out of no-thing hath come all things. Out of Death hath come Life eternal. It is done."

## COMMENTARY

## CREATION IN UNITY AND TRINITY

I plead for, and teach you the importance of unified action, only to find that in many cases you have little or no comprehension of the basic principles involved, and therefore little appreciation of the effects of unified action on all lines of endeavor, on your own interior as well as exterior development. Those who have attained to a moderate degree of knowledge on this subject may not find anything of particular value in the following resume of the facts concerning Evolution; but to those who hitherto have been unable to secure the advantages to be derived from conscientious application to study, I hope to convey a more lucid, concise idea of the action of the laws of Evolution and Involution, with the aid of their own intuition.

First, consider all space as formed of countless millions of infinitesimal lives of varying degrees of potentiality, number and form, but for the time being a dormant, quiescent state, each degree of which must be given an evolutionary impulse at the commencement of a great world period in order to complete the development of its constituent lives, by expanding and exploding the confined dormant energy which is the basis of those lives, thereby bursting through the compressing, enveloping

Aura of Ethereal Force, (which is the bridge between two states of consciousness), thus being impelled from the inner to the outer fields of Space.

Among these degrees of dormant elemental forces are those commonly recognized as Light, Heat, Electricity, Magnetism, always the first to manifest in any great world period. Then consider that potential space in toto as a single self-conscious Entity with almost unlimited power, intelligence and ability, Who at the beginning of the present world period is actuated by one great impulse (desire) to manifest such power and by one long-drawn breath — “one motion of Mass,” awakes the many and various rates of motion and vibration of its own constituent lives or atoms — the different degrees of the laya centers which persist from one manvantara to another; that impulse being given by means of the power of Fohat, potential Sound, the compelling power of the Cosmos, in itself a power subject only to a higher law — namely, the law of Gravitation; which great mystery is in reality a spiritual power, the manifesting aspect of which are the forces (the Gods) — Attraction, Repulsion, Cohesion, Expansion, Extension and Suction. These six aspects or modifications of Gravitation create, control and disintegrate (involve and evolve) all forms of force and energy in manifestation in the exterior fields of Space and Matter. Then imagine that whole potential Space or Entity breaking forth into waves and ripples of sound, as each laya center of the Mass responds to the call thus made, giving forth its own particular keynote and sustaining the vibrations or keynotes of such sound waves for a definite period of time, thereby keeping each individual degree of the evolving laya centers at a certain rate of mass motion, and by the energy thus generated forming a definite sphere of influence — an orbit — the size of that orbit being determined by the volume and strength of force generated at the instant of explosion. The grouping of individual centers of such degrees of laya —



or atomic — centers into different forms, weight and density is brought about by the action of the law of affinity (one aspect of the force of attraction) according to number; and first, Fire (Flame), then Water, Air and Earth are evolved, and by the same process of expansion and explosion; and finally, mineral, vegetable and animal germs of life are brought into manifestation. The most rapid vibrations evolve Fire, the atomic centers of which are first drawn together in outer manifestation as suns, shining from their own intrinsic light, and lightening the dark spaces within each individual Aura, where the brooding negative side of the life principle is drawing together and nesting the laya centers which will eventually manifest as Water.

As all laya centers must explode to manifest, so the fiery centers which constitute the mass of such suns must explode in course of time, and the then flaming fragments or lives which fall into space become centers of attraction for other wandering lesser lives which are combined with and assimilated by the greater. The waters held in suspension in space are attracted by the heat-waves generated by the flames, and fall upon the burning masses, thus causing, by further explosions, the freeing of confined potential gases. These gases penetrate and interpenetrate the flaming masses and surround them with cushions of air. From the intermarriage of Fire, Water and Air, and the explosions which result therefrom, there is precipitated a sediment which we term the element of Earth, and by the intermarriage of these four elements and by like process of expansion and explosion of the lives which comprise said elements, and under the same laws which guided and controlled the action of the first sound-waves, there is evolved the substance which science terms Protoplasm, from which all living forms are created.

If convinced that all matter has evolved from within outward, the average person will have little difficulty in

accepting my explanation and formulating to his own personal satisfaction some concept of the subsequent action of the Substance alluded to.

With the manifestation of said Substance, No-thing has become All-things in embryo. Spirit and Matter have met. But at the completion of one-half of a great world period, man by that time evolved to his highest point of development as man, must re-become God, and in the process of re-becoming is but too prone to forget his Divine prototype; forget that he is but an atom of the substance of God, and by falling in love with his own personal image, and permitting that image to absorb his care and worship, forget his Father's face, his Mother's beauty and grace. Like a ship in a storm he permits himself to be drifted hither and yon, until as a result of long suffering he finally opens his inner eye, to behold the life line thrown out to him. That line is thrown by the Higher Self when Substance-Matter has reached its ultimate vibration as Matter; at which time, but for the incarnation of higher mind (Spiritual Egos in bodies created as before described) Matter, at first only endowed with lower mind (Instinct), could not sustain itself at such rapid rates of vibration, and would return to its primeval conditionless state, and mankind as we know it could not exist.

As two points of a triangle may be forced to meet, pass each other to a given distance and form a six-pointed star, so Spirit and Matter meet and unite in man, both separate and distinct, yet one entity, thus giving the spirit the vehicle it requires for manifesting in matter and gaining all knowledge of its possibilities in form. When Matter has reached its highest possible rate of vibration in humanity, the processes and laws of evolution are reversed. There is a gradual reversal of the two poles of universal life, and there follows a like period of involution, lasting during the other half of the great world cycle. The first and last requisite of involution is the gradual decrease and subsidence of

the energy of the vibratory keynote or rate of mass motion that has been the fundamental and sustaining power of evolution; the conservation and concentration of all forms of Energy preparatory to the sounding of another, a higher keynote for a new age; for evolutionary forces always work in a spiral instead of a closed circle.

The more highly developed units of the present races have reached a degree of knowledge where it has become possible to lay the foundation for the attainment of such power. The ultimate causes and effects of evolution are becoming apparent; and all their efforts toward self development should be along the lines of condensation, conservation and concentration. This is where the importance of individual self denial — altruism — becomes more evident. No finding of science pointing to this necessity is of more importance. Altruism is not a sentimental virtue, it is an absolute requisite to self development.

Whenever any group of three or more individuals has reached a point of harmonious action on all lines of their lives, a point where perfect co-operation of will and effort obtains — a point where in fact as well as in theory they can live and act up to their highest ideals, of use and service to and for each other — they have reached a condition where it is possible for them to become an active vehicle for the spiritual forces generated by much greater beings than they have ever before been conscious of; and by becoming such a vehicle the individual evolution of each constituent part of that vehicle is carried forward by great strides. As previously illustrated, the points of two Triangles, Spirit and Matter, have met and intertwined. Each such individual becomes in process of time a Saviour of all those who are still beneath him in the scale of evolution. The path to the Gods opens wide, and instead of the slow, painful, crawling mode of procedure he has hitherto been compelled to use, he goes onward and upward as though shod with seven-league boots, for he is "coming into his

own," and is gaining command over the secret powers of a universe. Every effort you consciously put forth toward the attainment of such a trinity of life and action as I have indicated, takes you a step further toward that most desirable end. Every failure to utilize an opportunity for so doing, plunges you back a like distance.

Knowing the truth and verity of each statement made herein; knowing that my own as well as your individual evolution all depends upon your acceptance of, and obedience to the laws designated by me, is it surprising that I iterate and reiterate my pleas to you to listen and obey? For in no other way, by no other method or plan, can man hasten his evolutionary career.

Teachings of the Temple

The slokas of Stanza VII contain no words of intellectualism, no mystery to challenge the heart. And these words promise no reward unearned, no goal of effortless achievement. They are the vital power of the reality of man's new path — his new unrealized possibilities. They clearly define the future for man, made real by the approach of that One Who comes from the Gods to live with human kind. Now man must respond to the glory of the golden opportunity offered to him. Man can and must face the realities offered him by the Christ. The great sacrifice of that one must now be redeemed by man.

For additional commentaries see Addenda: Evolutionary Waves; Chapter 1 — Evolutionary Waves; Chapter 2 — Synthetic Centers — Racial and Cosmic; Chapter 3 — Racial Efflorescencé; Chapter 4 — The Misuse of God — or Good; Chapter 5 — The Voice of the One Reality.

## STANZA VIII

SLOKA 1. Fohat has lifted His foot but halts ere He reaches the limit of His stride. The Sons of Flame have cried to Him in sore distress: "The Sons of Maya cannot reach the 'ring pass not' if Thou shalt place Thy heavy foot upon their necks before they reach the Chhaya of that ring."

## COMMENTARY.

Fohat is the supreme administrator of the will of the Creator of the Universe. He yields to no other Principle. The Sons of Flame Who work within the jurisdiction of Fohat are the Masters Who guide and direct all lesser entities on the evolutionary path. The kingdom of man is made up of the Sons of Maya.

Although evolutionary cycles are measured in vast numbers of years, like a seeming eternity to man in his present state, those cycles are defined and limited by the Lords of Creation. Man does not have endless time to achieve each of his specific goals. The changes of that ring mean the development of the potentialities of the seed of man. The ring is the cycle of evolution. The "ring pass not" is the limit of evolutionary achievement for the particular cycle.

The Masters, realizing that man will not raise his potentialities to actualities without Their further help, intercede with Fohat for a slower disposition of His work in this cycle.

The closing achievements of that fifth sub-race cycle is interpreted in the preceding Stanzas. Stanzas eight and nine refer to the distant future of the humanity, which is in its present fifth sub-race, and entering its sixth sub-race. The seventh sub-race is the synthesizing cycle of the preceding sixth sub-race.

For an additional commentary see Addenda; Occultism for Beginners; Chapter 17 — Principle of Intertia — Rest and Motion.



## STANZA VIII

SLOKA 2. Fohat lifts His voice, that voice long stilled, and bids the fiery servants of His will to take His ultimatum to the Sons of Flame, "I will not halt for Gods or men, but this much I will do. Go thou to Maya's sons and strike the sacred chord upon the Seven Stringed Lyre within each one. Perchance it may arouse them from their sleep and give them speed to reach the goal ere falls my foot upon the nether side of the dark Stream."

## COMMENTARY.

Fohat cannot be deterred from His ordained work for any reason whatsoever. Universal principles cannot be subjected to any lesser dictates than the Lord of Creation "Who sent them forth." But since it is the purpose of this cyclic effort to develop humanity to its synthesized senses — its Seven Strings — Fohat demands that humanity realize its full chord of life by special effort of each member of that race, to sound the chord of Brotherhood.

Fohat responds to the pleas of the Masters. He agrees to redirect His armies of fiery powers in the hope that the Sons of Maya — mankind — may be aroused from the long lethargy of abuse toward all the kingdoms of nature.

Note — the forces of destruction resulting previously from man's abuse of his fellow man are great enough to disrupt and destroy man and the earth. The intervention of the Masters has forestalled such a catastrophe.  
(quote from Forward in Teachings of the Temple)

"A similar fate threatened our own world in 1899; but it was saved at that time by many Masters of high degree and power assembling from other planets at certain zones on and in the earth centers and holding the balance for the time being. The 'Dark Star' was saved for a time, but for

how long? Who can tell? Since that time there has been a great advance in scientific knowledge, invention, and attainments, and we are harnessing nature's finer forces more and more to our personal and commercial uses and pleasures. But these forces are forces of Life Itself — rays of Deific Energy from the very Heart of God and of Nature, and unless rightly used in the spirit of unselfish service and for the good of all, there is bound to be a reaction, due to the inversion of divine qualities, with terrible consequences to humanity, endangering the very existence of the planet itself upon which we live. Like unto a brotherhood of worlds in the celestial spaces, so must there be a Brotherhood of Nations on the earth and a true spirit of Universal Brotherhood without distinction of race, age, color, or creed among all the peoples of this earth, in order that such a cosmical catastrophe may be averted."



## STANZA VIII

**SLOKA 3.** Back came the messengers and said "We cannot wake the sacred chord. But five of the Seven Strings of the Lyre will sound, two lie jangling and untuned."

## COMMENTARY.

The Messengers, sent by Fohat, are the various Agents of His evolutionary bidding. They are known to man by the effects, the phenomena They produce: sound, light, flame, magnetism (heat), attraction, repulsion, cohesion. But They are not powerful enough to raise the vibratory rate, to raise the still undeveloped powers of man at the close of the fifth sub-race. In each cycle all seven principles are developed and evolved, but in each cycle one principle is especially dominant. The fifth is the manasic principle, the plane of mind, but each principle can only be brought to its fullest capacity by the closing synthetic power of the last cycle, the seventh.

Fohat refuses to yield His dominance to the underdeveloped sons of Maya — mankind. But His stream of fire — His evolutionary force — is intensified by the pressure of the evolutionary mission unfulfilled. The force reaches not only the earth but also the dominion of Those Great Deities Who preside over all manifestation.

These Great Entities are the Hierarchies, the commanders of Fohat, the Divine Builders, Who direct the work of Fohat wherever Fohat is assigned to the carrying out of this Plan.

For an additional commentary see Addenda: Occultism for Beginners; Chapter 34 — Hierarchies, Celestial and Terrestrial.



## STANZA VIII

SLOKA 4. Then Fohat, roused to anger, shot forth a stream of fire which circled all the heavens and awoke the Azuras on the heights. Swiftly on the wind of Their own wings came They from the realms of rest and gave speech to Fohat, saying "Put down Thy foot if so Thou wilt and close Thy stride, but ere Thou doest so, know this, ere Thou raisest it again we with our brothers, the Divine Builders, will have given of ourselves to Maya's Sons that which Thou wouldst now withhold and the Two Strings of the Lyre will no more jangle out of tune."

## COMMENTARY.

Once again the return of man to God requires the incarnation of these Divine Builders. This sacrifice will endow man with the Light and Wisdom needed to awaken, to sound and tune the underdeveloped strings. The Angels of Light, the Avatars, the Masters, imbue and incarnate Their power into man and he will then learn to identify himself with Their Divinity and thus reach the Christos through the fulfillment possible of achievement in this cycle.

Evolution and Involution — The Wisdom Religion teaches that the manifestation of this course of action therefore proceeds from the Infinite to the finite. The atoms of the finite through diversification become self-conscious, then through unification, become more aware of their divine heritage with the Infinite. This descent into matter is called Evolution. The ascent to Spirit is called Involution. Every atom, molecule, man and star are parts of the geometrical plan governing their return to conscious unity with Spirit as at the beginning. Their purity was innate, innocent, unconscious. Their return to the Godhead

is not annihilation. It is self-conscious unity. The forms of matter recognized by the needs of man today have changed as the consciousness of man proceeds into divinity.

The return wave starts when the farthest point decreed in any cycle is reached. Then evolution becomes involution. Matter becomes refined. Spiritual awareness becomes intensified.

Every atom has its degree of consciousness. Self-consciousness is characteristic of man, who grows into an awareness of his relationship to all kingdoms of nature, man and God. To do this he is constantly helped by Great Teachers Who have long since preceded him on the same Path. Their Wisdom and Compassion have guided evolution into matter and now their continued sacrifice helps man to become one with the Christos. The Christos is the first born Son Whose sons effect the generation and regeneration of the sons of man. Matter changes with each cycle.

The descent of these Sons, Angels, into incarnation to help man to reach to Their spiritual heights, is not the fall of the Angels as referred to in orthodoxy. It is the Plan of the Infinite, without Their sacrifice no growth would be possible. With it, the growth of the consciousness of man follows the return paths from earth to other planets and stars as it becomes one with the Glory of all the galaxies of God's Creation.

Man-made interpretations of evolution of growth by trial and error, by a fortuitous concurrence of atoms, by survival of the fittest, are but partial and often distorted segments of the whole plan.

Every basic religion is replete with names of gods, angels, archangels, Dhyani Chohans, Dhyani Buddhas, a hierarchy of Masters Who are also on the same Path that our mankind now travels by virtue of Their help. They too, are becoming one with the consciousness of the Infinite

Creator. Their precedence is the eternal guide of all the lesser creations.

Fohat's streams of fire are the inevitable results of man's abuse of Fohat's gifts to him. So terrible are these acts that their effects reach to the highest of the Universal Spiritual and Divine Powers — the Avatars. They, with the Divine Builders, the Masters, will give of Themselves to the Sons of Maya. Such enlightening power will allow mankind to a realization of the two remaining Strings, as evolution has decreed. One of these strings is the sixth sense, qualities of which are Intuition, Co-ordination, Imagination, Compassion, Volition and Apperception. The sixth sense development is the goal of the sixth sub-race. The seventh sense — goal of the seventh sub-race is the synthetic sense that can pass the point of demarcation between spirit and matter — can pass that point on the upward arc and enter the spiritual realms — enter into a realization of the Christ in man.

(From Teachings of the Temple on Motion and Vibration)

"In these latter days when the devotees of what are commonly termed the exact sciences have reached their maximum point of investigation in those fields which supply visible and tangible substance for their operations, there is arising another class of investigators who, while they are perfectly willing to accept the findings of earlier scientists so far as they appeal to reason and to the five senses, are unwilling to rest there. The sixth sense now in process of evolution has already given unmistakable evidence of one or more fields of investigation hitherto only suspected, or accepted as mere hypothesis.

"The discovery of several elements previously unknown to humanity as a whole (but long known to the Initiates of The Great White Lodge under other terms than those which have been accepted by the latter day scientists) has been the means of unlocking several doors leading to the solution of some of life's mysteries, and investigation in

those particular fields has led to the final acceptance of the statements of the said Initiates by some of the last mentioned class of investigators; among the last-mentioned are devotees of the ancient alchemists.

“The newer fields touch very closely the finer forces of nature before which the man of five senses, only, finds himself at bay.

“Intuition and co-ordination, two of the qualities of the sixth sense, may leap over the bars set up by the five lower senses and seize upon some point of demarcation between spirit and matter; but only the seventh sense, the synthetic sense, can pass that point on the upward arc and enter the spiritual realms. And it is because the higher degrees of said Initiates have evolved that synthetic sense that They are able to give utterance to statements of absolute truth and verity regarding the spiritual realms. When one of these great Masters of men and things states unequivocally that all manifest life, all life in form, is the result of motion and vibration, it naturally follows that those who can accept that statement desire to know somewhat of the nature of that which is set in motion and vibration and the fundamental cause of the same.

“The average occultist will tell you to go to The Secret Doctrine or some similar work for such knowledge, but while that knowledge is indispensable at one stage of your effort, I tell you to first use whatever rudiments of the sixth sense you have already evolved to seek for the keynote of that motion which binds you inseparably to conscious Deity; that note is the Christos — the Christ — Who sounds that note in your soul lest you become lost in a maze of perplexing mental generalities from which there is no exit.

“But first consider the statement that that which is set in motion and vibration is the robe of the Christos — the Christ-in-you, in me, in every living thing and creature, yet Who reigns supreme over all things, the Christ Who weaves a robe for Himself out of that vital force the an-

cients termed the Akasha — the Archæus. In the first chapter of St. John you will find a verification of the first of the above statements: 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.' The Word — the first-born Son of God, the Absolute — is the Christos. That which we feebly express by the words, 'the noumenon of electricity,' that great mystery of science, is the Word (in occult philosophy, Fohat) the Christos, the power and potency of all the energy and force in manifestation; and when that which is motion, per se, starts into vibration, the point of demarcation between spirit and matter has been reached. The Christos then commences to build a form for Its manifestation, the form of the Heavenly Man, the pattern for humanity — and builds it by means of vibration; and the form of the Heavenly Man is the seat of vibration — the Central Sun.

"Every form and grade of matter is created by some one mode or rate of vibration, and each responds to a definite note or key, both from above and below. A Master of one of the high degrees of life holds within Himself the power to change the course of any vibrating wave within a definite circle or sphere of operations. He has within Himself the tuning fork, to use a figurative term, by which he can find the key to the vibration of sound, light, heat, and electricity. That tuning fork would correspond somewhat to the sender and receiver of a wireless instrument, although the latter is limited far beyond that of the human tuning fork when it is perfected. If a wireless instrument were complete an operator could change the direction of heat waves by interfering with vibration within a definite area. He could bend the waves from a transverse to a straight or horizontal direction, and so freeze solid every living thing within that area. He could do the same to the light waves, and no ray of light could penetrate the darkness of that



area. He could change the course of electrical waves, and no sound could penetrate that radius. He could increase the power, and all live creatures therein would be instantly electrocuted; and were he possessed of the power to change the course or stop the vibration of all four of these life destroying and building energies — sons of Fohat — he could blot out all manifestation of life as far as life on the physical plane is concerned within a certain area of the earth and he could do all this by manipulating a few keys tuned to the keys of the vibratory waves of ether and air.

“When man once comes to a realization of these great truths his (single) ‘likeness to God’ becomes evident to his consciousness.

“Even now he is unconsciously using the power of the before mentioned human tuning-fork within the area of his own aura to some degree. Every conscious act of good or ill intent is changing the course of some vibratory wave and so creating, changing or disintegrating some form of substance within that auric sphere — the akashic robe of the Christ — the Christ Who will be in the informing consciousness of the Nirmanakaya body when the Ego, the real you, wins that body through its long travail. Think for a moment what such a destiny for man must mean, when in your hours of despondency, of disgust and discouragement you view the evidences of evil in yourself and others and forget the evidences of power to reverse that evil.

“If even the faintest approach to realization comes over you in those moments you will never again say life is not worth living.”

Note — Intuition, Co-ordination, Imagination, Compassion, Volition, Apperception, are the qualities of the sixth sense.



## STANZA VIII

SLOKA 5. "When the first full chord is struck then thou shalt die — for thou art old and thy work well nigh done. so cease thine anger and give some space for effort if thou wouldst prolong thine own labors."

## COMMENTARY.

These Divine Builders Who direct the labors of Fohat, intercede. They point out to Fohat His work is almost completed. With the fullest possible development of all the "seven strings," the sounding of the full chord of life for this humanity on this earth will be done. They point out also that if the sons of Maya, the present humanity, on the earth do not achieve the fullest possible goal decreed for them in this great cycle, they will have to wait another time when Fohat will be obliged to labor for them once more that they may succeed. Thus Fohat's labors will have been prolonged, when otherwise those labors would be spent on a race of sons who will follow this present mankind.

Space and time are limitations for the understanding of future consciousness. They are subject to manifestation of the lower more material phases of life. They are transcended by the spiritual consciousness of the Christs.



## STANZA IX

SLOKA 1. From the East, the West, the North, the South came four Holy Ones. On Their way They gather the Destroyers thronging Their path, and set Them in swifter motion.

## COMMENTARY.

This stanza is prophetic of the distant future and synthesizes the manner of its fulfillment. The Holy Ones are the Regents of all manifestation in form. They are the first to emanate from the Creative Trinity of Father-Mother-Son, of Atma, Buddhi and Manas. They encompass all space and are symbolized by the four directions. The East is Regent of the earth plane; the West, the realm of the mind; the North of spiritual creative Fire; the South, the power of growth, of Water.

To fulfill Their assignments, these Holy Ones quicken the lower forms in which They have projected Themselves, each cycle with increasingly swifter motion. The ineffable Trinity They represent is also to be identified on even the slowest planes of manifestation. As for instance a form solid to the physical senses must have length, width and thickness, a trinity. A color to be seen with physical eyes must have hue, value and intensity — a trinity without which no color may be so seen.

For any form to remain in existence, it must be governed by that Sacred Trinity. A Creator has brought it into existence. The Preserver keeps it in existence and the law of changes which governs all illusions — form in bond to matter — requires that form to respond to higher spiritual impulses from its Creator. It must be constantly subject to being destroyed so that it can be rebuilt — regenerated —

step by step, cycle by cycle. Thus it shares more and more oneness with its Creator.

This law, the Will of the Creator prevails through this work of the Holy Ones Who are directed by the Sacred Trinity. Any form which willfully opposes the Creator lives in the greatest illusion, the denial of its own life source. It will be given countless chances to change or eventually be reduced to the primordial state of substance from which it was created; then to start again some vast future evolution within a new and elementary impulse from the Creator.

## STANZA IX

SLOKA 2. At the "Ring Pass Not" they pause and with one accord cry unto Kwan Yin, "Speak thou but one word, a word of two parts, and we will hear that word within the veil upon our wings."

## COMMENTARY.

They approach the earth and the limitations for this cycle, the "Ring Pass Not" is the definition of evolutionary achievement for this period in time and space. Kwan Yin is the Chinese name of the Mother of Creation. She is called upon to speak the Word of two parts, Spirit and Matter in order to sound the keynote which will raise the vibration of the closing cycle of manifestation. The new power will be taken within the veil, on the wings, the bodies of the four Holy Ones and They will be able to carry this new power with Them into the slower denser planes inhabited by this humanity. The Word is with Them and They can now say "Let there be greater Light." The word of two parts is the creative Word manifesting in the polarity of creation, such as Spirit and Matter, Positive and Negative, Sound and Silence, Male and Female. For the law of polarity governs the universe of the four lower planes which manifest from the Eternal Trinity.

Kwan Yin is the name given by ancient Chinese Initiates to the highest spiritual ideal they were capable of conceiving — the Father-Mother principle — with the feminine aspect predominating. Hence this God, or rather Goddess, is the Mother of all manifested life, and as such, to be appealed to by all lesser gods and goddesses, upon whom devolves the labor of guiding the evolution of all the races of the earth, for such direction and assistance as may be required.

As the masculine aspect of Kwan Yin is Father fire, the feminine aspect is Mother fire. What the Father fire consumed in His wrath, as a result of the spiritual wickedness of the earlier races, the Mother fire regenerated, rebuilt on a higher scale.

When the spiritual weakness of the third and fourth races had reached such a degree as to result in the accumulation of the elemental forces previously generated by the said races and their disassociation from more composite forms of energy and combination in a more dense body in the form of a gas — what might be termed the night side of life set in.

The basic fires of the gases of oxygen and hydrogen were co-existent with the creative fire of the first three of the seven planes of manifestation. But the lesser fire, the basic fire of the gas now termed carbon, did not come into material manifestation until a third of the time limit for the Fourth Great Root Race of humanity had been passed, and the spiritual wickedness of that race had separated the lesser fire from the Father-Mother fires. This provided a form, which was denser in degree and darker in hue than were the forms assumed by the higher fires for purposes of generation and for the subsistence of the forms of life so generated.

The fiery elementals of carbon are subject to the call and purposes of the Initiates of the left hand path in the working out of evil. Until they are entirely conquered and reabsorbed into the higher fires by the consuming of every particle of carboniferous deposit in the bodies of the human and animal races in and upon the earth, man cannot attain to the pure state of being that will be the heritage of the Seventh Root Race. The Father-Mother fires — oxygen and hydrogen — singly and in combination, must consume their child, the fire of carbon, and wash away the stain left by its association with matter before the earth becomes a fit heritage for the Angels of the Voice — the

purified souls of the humanity of the Seventh Root Race.

Carbon and evil are in one sense synonymous terms. Without carbon man would have no elementary forces to help him carry out evil intent even if such intent were to be formed in his mind. With the consuming of all carboniferous deposits, the specific gravity of the earth would be changed, the vibrations of all earthly substance would be raised, the orbit of the earth around the sun would be lessened, and as man became more fully identified with the higher spiritual forces the power of the sun's rays to burn his body or consume the matter of his environment would be decreased in exact ratio. He would be able to gaze with naked eyes upon the wonderful solar phenomena he can now only partially observe during an eclipse of the body of the sun.

The one Word demanded of Kwan Yin, the Word of two parts, is the creative Word, the sacred Word which is not a word, but the action of sound in the arousing of the sex energy in the masculine and feminine human egos of the Seventh Root Race to a degree of vibration which would in effect weld the two in one. The races of humanity which will inhabit the regenerated earth in the seventh round will be bi-sexual — sexless in one sense. It is in the power of the Great Mother to speak the Word, i.e. to give the impulse which will set the keynote of that age. The masculine aspect of Kwan Yin — the Father fire — supplies the energy. The feminine aspect of the same Kwan Yin impels or directs that energy to a given end.

Hilarion





## STANZA IX

SLOKA 3. Then with a loud voice Kwan Yin gave utterance to the Word. It shook the heavens and reopened the path between the fiery Red Star and the Star which had been cleansed of Its blackness.

## COMMENTARY.

The Great Mother sounds the Word. All planes of manifestation respond. Heaven represents this new and higher understanding of the Infinite, and man's greater assimilation of those eternal principles.

The fiery Red Star is Mars, Whose Regent is father of the humanity of this earth — "the star which has been cleansed of its blackness." The help and sacrifice of the four Holy Ones have enabled each man to become a light of consciousness. The combined lights in the hearts of men have changed their earth from a dark star a star of light. Its blackness has been transmuted. The next evolutionary step for man has been made possible by this transmutation. The path between man and his Spiritual Father, the Regent of Mars, the Master Hilarion, has been reopened.

Kwan Yin represents the feminine aspect of the Creator, the eternal sacrifice and sustenance of Her progeny. This is the creative principle of Sound. God said "In the beginning was the Word." The Word creates as it reverberates, gradually slowing down Its own substance, the polarity of Spirit, to where It can be informed by the lesser consciousness of man. Now the Word again reaches man to enable him to increase his response — to throw off the dense lethargy into which he has let himself sink — and to enable him to return toward his Creator with a speed that will correspond to the Evolutionary Plan for the seventh sub-race.



## THE CREATIVE WORD.

The ocean of ether — that shoreless, soundless, motionless mirror of God, reservoir of all life-essence of all the eternities — is set in motion by Fohat, the Word, and the Divine Thought. That Eternal All breaks into ripples and waves of different lengths and intensities, clothing the souls awaiting embodiment with their first garments of manifestation. These are called light waves and sound waves by modern scientists. But the average scientist has not yet evolved to the point where he becomes conscious that the synthesis of the individual forms of his many incarnations (namely his personal self) is, in actu, one of those waves of the etheric ocean, set into motion countless aeons ago, and so to continue that motion until the Divine Word of recall is spoken aeons hence, creating and disintegrating form after form by the power of its own inherent vitality for the use of the soul — the essence of that Word — sent forth from the depths of that silent ocean. In the vast, immeasurable spaces of the heavens, myriads upon myriads of waves are being unceasingly spoken into motion, garments of souls that will sometime people other systems of worlds, now in process of building.

The initial impulse is given at the beginning of every great manvantara, which must eventually manifest in uncountable races of beings, which will in future ages manifest as sentient lives on this and other planets. But it would be an error to imagine those synthetic light and sound waves as something inferior to such a race of human beings as now inhabit the earth. Far from it, they are the first clothing of immortal souls, pure and holy, born of God; and, when the long cycles of reincarnations are past, and the soul once more is clothed upon with immortality (after casting off its worn out clothing of physical forms, retain-

ing only the knowledge, power and experience it has gained from its contact with matter), it will pass into that silent ocean an individualized spirit of power and glory unspeakable. I say silent, but that is incorrect, for conditions of spiritual life would be silence only to physical ears, though indescribable by mortal tongue and pen.

It is because of this knowledge of the real essence of those light and sound waves of forces, that the Initiate warns His disciple against the selfish use of what are commonly termed natural forces. The former often uses the etheric waves in the conduct of varied forms of phenomena, but he uses them as a friend might use a friend, not as a human being would use a slave. He does not use them to gain material wealth or power for his own gratification or glorification, nor as does the tyro in occultism, who often ignorantly opens the door to sensual vampires during his efforts to establish communication with others at a distance. He does often use them in conveying messages through his agents or disciples; and here again appears a part of the numerical exactness of the divisions of the Universe and their relations one to the other. A single light wave may have a connection with a number of people in bodily forms, the combined auras of those people forming a corresponding wave, and a relationship existing between them which dates from the establishment of a particular hierarchical line. A Master belonging to such a hierarchy must use a certain division of these etheric waves for any natural phenomena he may cause, the media for which must also belong to that hierarchy. If he should attempt to send a message through some agent or messenger by means of a wave, any part of which has been weakened by the temporary fall of a soul in incarnation — thus incapacitating for action that soul and breaking the connection between it and the wave — his effort would be in vain, communication would be cut off between himself and the one to whom he would communicate, and until

that soul regained its equilibrium, sender and receiver would be unable to communicate with each other without the assistance of souls belonging to another hierarchical line. Those members of the Order of the Seven who occupy certain positions in the hierarchical line to which I am attached, if able to keep in a faithful, devoted condition of mind, in other words, in a positive position to the negative one I must assume in contacting them (otherwise the force from my own aura would deprive them of mortal life), would enable me to transmit force and open methods of communication with them; but the instant one drops from the positive to the negative aspect he or she breaks the wave motion, and the current can go no farther than the point formerly held by him or her; so all who come after them in that particular wave, are cut off as well as themselves. Sad instances of such a nature are numerous in all true groups of disciples, some of whom, because they cannot see spiritual things with physical eyes, or prefer their own volition, however faulty, to the practice of the true laws of life, do not hesitate to rob their brethren as well as themselves of the power of attaining to knowledge and wisdom.

The glorious, all-powerful groups of suns which lighten the fathomless depths of space within some of the constellations, such as that surpassingly marvellous group in the constellation Hercules, which is known by astronomers as the Omega Centauri, were once but single wave motions of the ether — the ether en masse — which sprang into motion at the bidding of Infinite Law, and traveled around and throughout the etheric ocean, growing into power with every ripple and wave of their journey through worlds and systems of worlds, returning through all the kingdoms of fire, earth, air and water eventually to their starting point, as suns to lighten the great immensities; as glorious hosts possessing in themselves the power to create and sustain universes; with ability to speak the

soundless creative Word that shall send forth countless myriads of souls on the same life journey from which they returned ages and ages before. Could the human eye behold the radiant energy of the combined glory of such a host of angelic beings, the brain would be unbalanced by the sight.

By comparing a constellation of stars to a single family of the common people of earth, and these glorious suns to a council of the united crowned heads of the same earth, a faint idea might be obtained of their relative places in the scale of creation; and yet, you are on your way to such a great destiny if you will it so. Is there any human ambition worthy of consideration in the light of such a reality, any sacrifice too great for such an attainment? Is there nothing in life greater than the dregs with which so many are satisfied, when to all I have prefigured is added the knowledge, the wisdom, the power of the Gods which these suns represent and are?

## STANZA IX

SLOKA 4. Said he to the Holy Ones, "Gather your hosts and make fit habitations for the Angels of the Voice. They shall lead the new-born Sons of Will and Yoga within the path I have opened, that they may people the fiery Red Star with a new race."

## COMMENTARY.

The Regent of the fiery Red Star tells the Holy Ones to enlighten the humanity of the earth so that they may truly become sensitive, pure and strong enough to embody the higher evolutionary powers awaiting them — the Angels of the Voice.

The Voice is that of the Mother of Creation instructing her younger sons in the power of Will and Yoga. These are the creative powers which cause all things to manifest. The races of this earth represent the polarity of creative powers of male and female. With the higher form of that same creative power to be governed by Sons born of Will and Yoga, they then will be able to create a new people worthy of their continued higher evolution.

The Temple Teachings is replete with lessons on the creative principles as they manifest in all kingdoms of nature and allow each of those kingdoms to create, preserve, destroy and recreate for a higher purpose. Man's abuse of this creative power within himself has blackened this star on which he lives. Passions, lust, greed, inhumanity, have turned the pure stream of divine creative power into darkness. Yet the Masters and Their messengers have never ceased to sacrifice Themselves in the warfare of Light against Darkness, that mankind may learn of Truth and abide by it. The abuse of man by man must slowly change into unity and obedience.



The Stanza prophesies, the victory of the good in man over the forces of evil. The law of Brotherhood will become a way of life with this humanity as it is with uncounted hosts of men on other stars and suns and galaxies who have raised Brotherhood to a Living Light. Even now man at present can preserve this Light as it corresponds to the light of our solar sun on which all life on this star and the others in its solar system depend. And man's understanding will come to recognize a Central Spiritual Sun Whose Universal Spiritual Power is reflected into our solar sun, as well as all other solar systems. The Fatherhood of God and the Brotherhood of Man are the first principles of the Christos, the first son of the Father-Mother of all Creation. Through consciousness of Brotherhood does man complete the return of the cycle of all that lives to the Christos. The sacrifice of the Father-Mother-Son is reflected into the lives of men who, through their own conscious sacrifice, endurance and transmutation, raise the vibration of the Cosmic Heart closer to the conscious Unity of all life.

Brotherhood will now be our ideal achievement. Brotherhood becomes the basis for living, allowing for a civilization with undreamt power and glory. Such already exist on uncounted other stars and constellations for this power, this privilege of Brotherhood is man's ability to know God in his fellow man — to see the reverent and exacting witness of God in all Nature — and to become one with God in consciousness and responsibility.

For additional commentaries see Addenda: The Basic Principle of Brotherhood; Chapter 1 — Basic Principle of Brotherhood; Chapter 2 — Health is Harmony; Chapter 3 — The Common Vine of Life; Chapter 4 — The Web of Separateness; Chapter 5 — The Stain on the World Soul.



## THE VISION.

The Temple of the People as "a voice crying in the wilderness," has long been pleading with man, as the Guardians of the Temple in past ages have pleaded with each race, to make straight the way of the Lord. From time to time there is thrown on the world screen, here an etching, there a vivid outline, and in the most secret place a broad full picture whereon "the open eyed" alone could gaze and understand. Bounden eyes have been unbound, blind eyes have been opened to the vision of the future — that future which is even now, in part, of the past, and which stretches on in the sight of those who have caught that vision to inconceivable heights beyond, where now dwell the redeemers of this dark star.

No tongue of man or angel can ever tell the story of the richness of the sacrifices made, or the glories of unselfishness to which man has risen and which even now are paving the way for the coming of the Angel of Enlightenment. Nor can human eye read the story graven on that world screen by the stylus of mortal anguish in this one short cycle; the story is too great, too far beyond the power of words to express; it loses something transcendental in the mere effort to express it in words. It is part of the great Vision which can only be seen and read by those who have won the power by sacrifice and anguish to throw open the shrine in their own hearts and read correctly the record of their own life experiences. Only a few more steps out of Eternity into Time remain to be taken by the "Son of Man" ere the brightness of the Vision be revealed to "His own" who are still in embodiment, as it now is to the innumerable hosts on the other side of Life's torrent — the souls that were driven thence by the lash of a great desire. Having caught a glimpse of the Vision there was no more rest for them on earth. They only asked for the privilege of making

the last, the supremest, sacrifice, if so be they might complete some infinitesimal figure of the grand total.

Those sacrifices have not been made in vain. Blind eyes have been made to see, dumb lips to speak strange words, and over the whole world there is rising a wave of Aspiration which will reach to the heart of God and evoke a response that will unloose the floodgates of that stream which has been dammed up in the souls of humanity for long — the stream of Desire for perfect realization of the Fatherhood of God and the Brotherhood of Man. This realization will ultimately eventuate in a readjustment of conditions which have hitherto barred the way to the understanding of one Nation's problems by another.

The sense of injustice and of wrong under which the peoples of all Nations have struggled so fruitlessly in past ages, will give way to the certainty of Divine Justice, and to a passion of sorrow and regret for past revilings and unbelief, which will soften hardened hearts. Tongues which have previously cursed will commence to bless life. Lips that have never known laughter or song will be changed in form by tender smiles and glad strains. On all sides will be heard the words, "come let us reason together," instead of the words, "come let us battle for possession."

Is there naught in this Vision to stir the dead or sleeping soul of man to new life and effort, after its fierce struggle throughout the long night of time to the dawn of a new day, even though there yet be heavy clouds in the offing?

Arise ye: Arise and go forth from palace and hut, from forest and glade, and seek the path to the heights whereon the Vision rests and where all who will may behold it and rejoice with the angels over a world to be redeemed from ignorance.

Teachings of the Temple

## INDEX

- Absolute Light, reflection of Spiritual Sun, page 267
- Acid — state of purgation, page 72  
— process of purification, page 72
- Adam and Eve, two early races driven from Eden, page 216
- Akasha and Ether, Coeval and co-eternal Spirit Matter, page 11
- Akasha — concentrates in inner center, page 28  
— fifth Breath involved with, page 28  
— Manasic field of, page 12
- Altruism, an absolute requisite to self-development, page 291
- Androgena, masculine aspect of Holy Spirit, page 5
- Angel of Enlightenment, coming, page 321
- Angels of Light — combined creative potencies, page 265  
— the Avatars, page 299
- Animals, sacred, bull and cow, gods and goddesses, page 85
- Antarctic, location of second race, page 107
- Antaskarana, bridge between higher and lower Manas, page 151
- Anthropoids, not "missing link," page 107
- Arctic zone, may regain its former perfection, page 178
- Atma — everywhere, page 33  
— state of energy, page 112
- Attraction — Laws of, page 7  
— sex, page 8  
— instinctual, page 8
- Aura, of Ethereal Force, page 288
- Avatar — coming of, page 218  
— confusion of His coming, page 111  
— conscientiously made assertions of, page 111
- Avatara Orders, highest order of manifested life, page 112
- Avatars, Perfected Men, page 266
- Axis, of earth deflected, page 129, 192
- Barrier, impassable where spirit and matter meet, page 244
- Bars — limitations, defining steps, page 259  
— set up by Karmic Lords, page 259
- Being, Spiritual, page 3
- Bible, written in five divisions of Mystery language, page 137
- Black, colorless in one sense, page 119
- "Blessed One," coming of the, page 217
- "Blinded Eyes," loss of spiritual vision, page 225
- Brahma, day of, page 185
- Breath — Fifth, correspondence in fifth cosmic age, page 27  
— Fifth in reality, Inner Breath, page 28  
— Fifth (Vibrations), page 27  
— First, rhythmic molecular respiration, page 33  
— Fourth, manifesting emotions, page 32  
— Fourth, negative to Third and Fifth, page 34  
— Fourth or Rupic, page 31

- Great, Fohat, page 25
- Inner, fire of, page 28
- Lower Astral, page 33
- Second, Vital, page 33
- Seventh, Universal and Illimitable, page 33
- Sixth, can control Fourth, page 32
- Sixth, formative principle, page 31
- Third, lower positive pole of Sixth, page 34
- Brotherhood — becomes basis for living, page 320
  - law of, page 320
- Buddhi — a state of energy, page 112
  - light of, page 57
- Buddhic, Universal Impulses of nature, page 48
- Bull — symbol of great importance, page 120
  - Wild White . . . symbol of uncontrollable masculine force, page 120
- Buliver Lytton's "Coming Race," page 180
- Calf, sign of new age, page 136
- Carbon — symbol of "original sin," page 73
  - one of the forty-nine fires, page 73
- Carboniferous age, page 94
- Cell, seven-fold division of, page 60
- Centers — atrophied brain, page 244
  - within Centers, page 32
- Central Spiritual Sun — Atma from which all proceeds, page 62
- Chhayas — first points of connection for Dhyān Chohans, page 207
  - Shadows of the Gods, page 234
- Chinese, oldest authentic history extant, page 66
- Chord, full toned, page 261
- Christ — Akashic robe of, page 304
  - synthetic, page 3
- Christos — first born son, page 300
  - real father of Avatar, page 5
  - the Love force, page 275
- Christs, approach man, page 264
- Circle of Flame, cyclic reconstruction of old continent, page 82
- Cohesion — energy of, page 27
  - Law of, page 7
  - one of seven Sons of Fohat, page 29
- Color, produced by molecular vibrations of light, page 103
- Communication, sound, color, number or form, page 136
- Compassion, not synonymous with pity, page 221
- Concentration, power of, page 67
- Conditions, outer, control of, page 72
- Consciousness — Divine, page 35
  - one eternal reality, page 243
  - seven-fold division of, page 11

- Continent, Lemurian, destruction of, by Karmic action, page 77
- Cosmic Heart, vibration of, page 320
- Cosmical Cell, Sun nucleus of, page 60
- Cosmos, Fohat driving energy of, page 47
- Cow, Milk of . . . indicative of spiritual nourishment, page 44
- Creation, by Mind and Will, page 209
- Crystallization — waters of, dispelled at high temperatures, page 50  
 — waters of makes solidity possible, page 49
- Curds, identical to “smouldering sparks,” page 187
- Cycle — great Mystery in present, page 111  
 — on ascending arc of Cosmical, page 3
- Cycles, four minor, page 72
- Dark Star — a state of substance, page 225  
 — would become Bright Star, page 241
- Darkness — Absolute . . . becomes Absolute Light, page 11  
 — mystery of mysteries, page 103
- Day Be With Us, page 286
- Day of Brahm, a Great Age, page 55
- Deific Energy, from Heart of God, page 296
- Demi-Gods — agents of Karmic law, page 79  
 — a generic term, page 75  
 — every religion refers to, page 75  
 — promised redemption of, page 78  
 — semi-divine forces, page 42  
 — spoken of as images of themselves, page 26
- Desire, principle of, represented by Red Cow, page 48
- Devas, refusal of . . . to incarnate in Third Root Race, page 215
- Devonian Age, page 94
- Devotion, supplies ideals needful, page 68
- Diamond Souled Hosts, Avatars of the Christs, page 257
- Divine — Beings, connected with Karma, page 230  
 — Builders, set degree of soul evolution, page 119  
 — Sun, Light of Christos, page 241  
 — Word, of recall, page 314
- Divinity, proves interdependence, page 264
- Doctrine, head and heart, page 149
- Door, symbol intermediate state of matter, page 237
- Dove — symbol of peace and innocence, page 86  
 — a vehicle of Spiritual power, page 86
- Dragon of Wisdom — the Christos — the Master, page 257
- Earth — near middle of Milky Way, page 265  
 — only planet dependent on carbon, page 72
- Earthquakes, submerged Lemuria, page 82
- East, Regent of Earth plane, page 307
- Egg, Luminous, curdless and spreads, page 188
- Ego — Divine Soul, page 44  
 — incarnating, page 8

- Lord of its own Karma, page 280
- must evolve a separate vehicle out of each of four states of substance, page 272
- stands at one pole of substance, physical matter at the other, page 280
- the unmanifested Spiritual Self, page 272
- Eighth Sphere, the, page 211
- Electricity — cosmic, born from darkness of great abyss, page 102
  - Cosmical, page 25
  - spacial, page 221
- Elements — Fire, Water, Air, Earth, abode of God, page 159
  - of Fire, Air, Earth and Water, page 161
- Elixir of Life, power of Kryashakti, page 85
- Energy — Akashic, Spiritual Energy, page 41
  - Divine Fire, page 55
  - Electro-magnetic, life force, page 219
  - Fohatic, page 12
  - Fohatic, potencies of creative Word, page 38
  - Inter-Etheric, page 41
- Esquimos, page 177
- Evil, synonymous with carbon, page 311
- Evolution — Involution, laws of, page 287
  - becomes involution, page 300
  - descent into matter, page 299
  - process of unfolding, page 173
  - triple . . . of matter, substance and soul, page 279
- Evolutionary Law, sets limitations, page 247
- Eye, third, atrophy of, page 172
- Father, the One Eternal, page 247
- Fatherhood of God, page 322
- Father fire, supplies energy, page 311
- Father-Mother, on physical plane, page 187
- Fathers, of the fourth become own offspring of the fifth, page 210
- Feet, symbol of understanding, solidity, perception, page 42
- Field — Cosmic, page 15
  - Cosmic . . . is Cosmos organized by Manasic Round, page 26
- Fire Body, Nirmanakaya, page 53
- Fire, different aspects of, page 166
- Fire Elementals — work of, page 71
  - wrath aroused, page 82
- Fire of Compassion, page 221
- Fire — Mystery of . . . closely related to Godhead, page 51
  - Seven Fires, page 51
  - Manifests on all planes, page 51
  - Mystic, page 39
  - Sacred Mystic, page 15
  - two lines of, page 15
  - Compassional, page 51

- Fires — Father-Mother, oxygen and hydrogen, page 310  
 — interior formed by powerful race of fire elementals, page 82
- First-Born, first of planets affected by Shade, page 64
- Flame, circle of, page 15, 166
- Fohat — active principle of Cosmos, page 25  
 — Cosmical Karmic energy, page 145  
 — directive energy of Principle of Sound, page 37  
 — falling of the foot of, page 164  
 — fifth stride of, page 163  
 — foot of, page 163  
 — key to multiform symbols, page 233  
 — lifted foot of, page 171  
 — potential Sound, compelling power of Cosmos, page 288  
 — Seven Sons of, pages 165, 150, 27  
 — supreme administrator of the will of Creator of the Universe, page 293  
 — symbolic form of, page 157
- Fohatic Bridge — crossed by purification, page 145  
 — broken through loss of polarity, page 146
- Fohatic Power, positive and negative aspects of, page 171
- Force — Centrifugal, page 26  
 — outward vibratory, page 25  
 — passing of one state of substance or energy into another, page 177  
 — certain aggregations of elementals, page 179  
 — creative, page 38
- Forces — high cosmical, symbolized by beasts and birds, page 98  
 — generating of new cycle, page 265  
 — spiritual and psychic, page 67
- Forty-nine fires, electrical base, page 227
- Fourth Dimension — "Astral Light," page 174  
 — of Spirit and Matter, page 173
- Fourth Race, fall of last sub-race of, page 214
- Garden of Eden, Arctic region, page 96
- Garuda, the Great Bird, page 187
- Glacial Age, began after great floods, page 129
- God — all roads lead to, page 32  
 — Fatherhood of, page 320  
 — Heart of, page 275  
 — "is a Consuming Fire," page 51  
 — man was sent from, page 285  
 — "moved upon face of the waters," page 41  
 — return of man to, page 299  
 — said, "Let there be light," page 42  
 — the Word was, page 37  
 — triple-faced, page 265  
 — Word was with, page 303
- Godhead, spark of, page 31



- Gods — deified intelligences, page 159  
     — hierarchal rulers of elements, page 161  
     — of the element iron, page 161  
 Gold, symbolically color of sun, page 123  
 Golden Rule, government based on, page 239  
 Grain, purple, symbolic of high spiritual forces, page 98  
 Gravitation, six aspects of, page 288  
 Great Cow, the, page 187  
 Great Deep, the, page 41  
 Great Mother, sounds Word, page 313  
 Great Physician, power of the, page 276  
 Great Soul, appearance to senses of physical man, page 112  
 Great Temple, seven souls on the dais of, page 280  
 Gupta Vidya, black magic, page 77  
 Head of Man, symbol of Sun and of intelligence, page 157  
 Heart, corresponds to sun, page 199  
 Heat, Attraction and Repulsion, first trinity of Spirit in manifestation,  
     page 27  
 Heaven, is within, page 32  
 Heavenly Man, pattern for humanity, page 303  
 Hercules, constellation, Omega Centauri, page 316  
 Hierarchies — Commanders of Fohat, page 297  
     — of Masters, servants of the Christos, page 258  
 Hierarchy, seven degrees of each, page 204  
 Higher Desire, fuel of, page 228  
 Higher Manas — rapid vibrations of, page 57  
     — soul, page 231  
 Himalaya, oldest mountain chain when thrown up, circled the earth,  
     page 131  
 Holy Ghost, page 275  
 Holy Ones, quicken lower forms, page 307  
 Holy Trinity, Love, Will and Wisdom, page 257  
 Horns, curved golden, page 123  
 H<sub>2</sub>O, Chemical formula of Water, page 181  
 Humanity, younger son, page 247  
 Hyperborean Age, future, page 198  
 Illusion, barriers of, page 257  
 Images, represented highest ideals, page 214  
 Imagination, kingly faculty of soul, page 31  
 Impulse — fresh, given by divine builders, page 224  
     — primary evolutionary, page 229  
 Impulses, Akasha, page 29  
 Intelligence, Universal power of Higher Mentality, page 43  
 "Invisible Ones," some of higher order of elementals, page 214  
 Involution — ascent to Spirit, page 299, 173  
 Jesus of Nazareth, a door, page 237  
 Kabira, second grand division of cosmical entities, page 75



- Kali cycle, black cycle of Krita Yuga, page 192
- Kali Yuga, begun in year 3,102 BC, page 193
- Karma, indicates power of balance, page 125
- Karmic Law, decrees of . . . overlap, page 133
- Karmic Lords, the adjusters, page 169
- Kashyapa and Surabhi, represent masculine and feminine creative forces, page 85
- Keeley, page 181
- Keeley's "Dyaspheric Force," page 180
- Knowledge — spiritual; the Wine, page 45
- stream of . . . poured out on humanity, page 70
- Kriyashakti — destruction of the race accomplished by, page 124
- development of power of . . . delayed by Karmic action, page 86
- Universal Will, page 127
- Kwan Yin — name given by Chinese Initiates to Father-Mother Principle, page 309
- masculine aspect of . . . Father fire; feminine aspect, Mother fire, page 310
- the one Word demanded of, page 311
- eternal sacrifice, page 312
- Language — mystery of, a fragment of prophecy, page 223
- Universal or mystery, page 135
- "Latter Rain," the, page 275
- Law — of centralized power, page 27
- of seven, symbolizes whole manifested Universe, page 102
- Laya centers, all must explode to manifest, page 287
- Lemuria — continent of . . . will rise again, page 132
- surrounded by chain of mountains, page 81
- continuous line of subterranean fires, page 81
- third continent to appear as solid land, page 106
- ultimate reappearance, home for next new root race, page 83
- emergence of, page 198
- Lemuro — Atlantean Age, page 65
- Lhas — comparable to neutral center, page 91
- condensation of Monadic essence, page 90
- embodied in soul plane, page 89
- fully incarnate in Their offspring the fifth, page 210
- in Archean teachings, page 89
- one degree of a Hierarchy of Divine Builders, page 203
- sacrifices of . . . being compensated for, page 210
- Life, destruction of . . . ultimately by fire and water, page 108
- Light — carrier of Life principle, page 42
- vehicle of lower Manas, page 42
- forty-nine different manifestations of, page 12
- impenetrable mystery, page 11
- its invisible aspects, page 99
- *pushing* power of . . . on cosmic dust, page 13

- seven fold, page 15
- seven forms of, page 266
- the demonstrator of Mind, page 12
- Universal, page 11
- Power of, descends with Avatar, page 263
- Lords of Karma must do Their perfect work, page 238
- Lords, thirst of; Sacred Mystic Fire, page 53
- Love — contact of individual . . . with cosmic, page 277
  - Divine Universal, changes man's nature, page 267
- Lucifer, Son of the First Morning, page 166
- Magnetic pole, spiral revolution, page 130
- Magnetism, Cosmical, page 25
- Maha Yuga, vast evolutionary period, page 93
- Man, becomes builder with Divine, page 33
- Manas — a state of energy, page 112
  - bridge between Gods and Men, page 148
  - Higher Spiritual Knowledge, page 172
  - Ideation, page 269
  - of races to be, page 47
  - one of a trinity of principles: Desire, Will and Manas, page 206
  - Positive and Negative Currents, page 25
  - represented by Fire Principle, page 25
  - specialized, page 26
  - the Fifth Principle, page 25
  - Vortex Wheel of, page 26
- Manasas Putras, incarnations of Sons of Mind, page 73
- Manasic force, currents of, page 208
- Manvantara — page 3
  - a golden age in each, page 86
- Marriage, divine, page 278
- Master Hilarion, Regent of Mars, page 313
- Mastery, man's Divine Inheritance, page 133
- Matter — no bonafide existence, page 246
  - retarded motion, page 103
- Maya — illusion, page 261, 199
  - Sanskrit term for illusion, page 86
- Maya's sons, dreams of, page 200
- Melting pot, a single great race by amalgamation, page 231
- Meru — first continent at North Pole, page 106
  - Sacred Island of the Gods, page 106
- Message, secret, occult meaning, page 97
- Messengers, sent by Fohat, page 297
- Messianic Cycle, again in third and fourth sub-races, page 133
- Mind — Universal fire of, page 47
- Minutia, research of . . . in any one field, page 139
- Monad, a germ of mind stuff, page 90
- Moon — mother of the earth, page 141
  - symbolically, circle of the "Golden Horns," page 141

- Mother of Creation, the Voice, page 319
- Motion — first born son of Past World Period, page 166  
— vibration set up in the Akasha, page 38
- Mount Meru — Holy Mountain, abode of the Gods, page 188  
— Garden of Eden, page 188  
— Llegendary land of the Gods, page 176  
— Spiritual Self, page 199
- Moving finger, scribes, recording Angels, page 230
- Mysteries — Divinest Center in Seventh Breath, page 34  
— key to the, page 281
- Mystery Language, symbols of, page 213
- Nucleus, Inner; nucleolus, page 59
- Noumenon, of electricity and hydrogen, page 180
- Navel — of Fohat, central point of action, page 160  
— solar plexus, sun of human body, page 159
- Nero, Emperor son of demi-God, page 77
- Night, indicates lowest point in arc of a cycle of time, page 185
- Nirmanakaya Robe, a Glorified Body, page 113
- Nirvana, entrance of a Great Soul into, page 115
- No-thing has become all-things in embryo, page 290
- North Pole, life on . . . in past age, page 95
- Octave, Monasic action of Fohat on, page 26
- Olive branch, materializes when sword has done its work, page 218
- One in Three, the Absolute, page 249
- Osiris, seats of judgment set by, page 126
- Oxygen, correspondence of, page 28
- Ozone, pure, page 28
- Path of Light, series of actions and reactions, page 149
- Period, new solar, page 56
- Physical plane, plane of reflection, page 126
- Pineal gland, seat of Spiritual Will, page 199
- Plane — etheric, page 4  
— fourth, page 4  
— Etheric; Electricity, Fire, Flame, page 42
- Planes, Kama Ropic, Astral, Physical, page 13
- Planetary Rulers, one division of the Gods, page 99
- Planets, Mars and Venus complimentary, Red and Blue, page 100
- Polarity, law of, page 309
- “Power, Place of,” page 275
- Powers, seven great creative, page 27
- Pralaya — close of, page 38  
— cosmic, an age of long sleep, page 41  
— solar, page 56
- Principle — a self conscious entity, page 147  
— Buddhic; Yellow, page 48  
— Reflection on lower planes; Red, page 48  
— fifth is Manas, page 27  
— fifth, akashic plane, page 125

- Great Mother symbolized by Great Red Cow, page 43
- undifferentiated, conditionless, page 119
- Prometheus Bound, trilogy of, refers to fallen demi-Gods, page 76
- Progenitors, Spiritual, hearts of, page 173
- Prophecy, great benefit to be derived from, page 68
- Purusha, Deific Universal Intelligence or Light, page 53
- Queen of Heaven, Mary, the Moon, page 143
- Qualities, of sixth sense, page 304
- Race — feet of Fifth, page 42
  - Manasic, result of Manasic Round, page 26
  - White . . . blinded by egotism, page 66
- Radiant Essence, (Vital Force), page 187
- “Rain, the latter,” page 275
- Rates, vibrational, page 29
- Records, authentic, in hands of Initiates, page 69
- Regeneration, Water of, page 45
- Regents, the Holy Ones, page 307
- Revelations of St. John, page 189
- Rhythm, Universal, page 28
- “Ring pass not,” limit of evolutionary achievement, page 293
- Robe, Nirmanakaya, Body of purest and highest Fire, page 53
- Root race — compared to trunk of tree, page 194
  - each has seven sub-races, page 193
  - fall of, page 137
- Round, Manasic in its keynote, page 26
- Rounds, seven in every Manvantara, page 193
- Sacred Light, Manas, page 227
- Sacred Trinity, directs Holy Ones, page 308
- Sacrifice, living; the Great Mother, page 44
- Samadhi, complete concentration, page 142
- Savior — Divine Instructor, page 109
  - every race has its own, page 109
- Saviors, radiating centers, page 266
- Secrets, of Sacred Mystic Fires never given out, page 52
- Seers, given Stanzas of Dzyan in mystery language through ages, page 136
- Sense — seventh, synthetic sense, page 301
  - sixth, goal of sixth sub-race, page 301
- Senses — of the Soul, inner senses, page 245
  - synthesized, page 295
- Serpents of Wisdom, sat upon high places, page 126
- Serum — carrier of characteristics of lower mind, page 49
  - potencies of form, page 49
- Seven — degrees of each Hierarchy, page 204
  - individual divine Builders, page 204
- Sexless, became bi-sexual, page 131
- Shade — mystery of, page 59
  - universal significance of, page 59
  - removal of . . . result of action of Fohatic Energy, page 63

- Shining Face, sun of our solar system, page 55, 197
- Shining Ones, face of, page 185
- Silent Speech, language of Avatar, page 253
- Silurian Age, page 94
- Sir William Crooks, British physicist, page 180
- Skandas, results of good and evil deeds, page 141
- Sleep, pralaya, page 38
- Solar Orb, vehicle of energy, page 224
- Solar plexus, corresponds to microcosmic equatorial zone, page 199
- Solar System, cosmical cell, page 59
- Solids, Law of, page 33
- Son, Cosmic Substance in Trinity, page 250
- Sons — of Maya, mankind, page 295  
 — of Mind, incarnation of, page 215  
 — of Wisdom, designation of combined Seven degrees of Hierarchy, page 205
- Soul — Higher Astral, page 57  
 — Process of freeing from astral matter, page 72
- Souls — drawn to heart center of a Great Group Soul, page 7  
 — Group, page 3  
 — Individual, page 8  
 — expressions of Cosmical Energy, page 26
- Sound — Fohat, first born Son of, page 41  
 — the creative word, page 102
- Space — cosmic dust within interplanetary fields of, page 13  
 — Inter-Etheric, thrown into violent motion, page 41
- Spaces, ventricular, home of an etheric substance, page 152
- Sparks, newly clothed, page 197
- Speech, symbolic figures of, page 3
- Spheres — interplanetary, emotional, page 61  
 — influences planet and its humanity, page 61
- Spirit, the Christos, page 4
- Spiritual — Energy, Divine Fire, page 57  
 — Illumination, its effect on human race, page 114  
 — Light, in actuality, energy termed the "Christos," page 114  
 — Light, original source of all Light, page 112  
 — Man, Ego, page 230  
 — Nucleus, the Soul, page 62
- Spirits of Fire — differentiations of, page 155  
 — Lhas and Dhyanis, page 155
- Stanzas, an exoteric and esoteric aspect to each, page 81
- Star, cluster, page 265
- Sub-race, each . . . has seven branches or family races, page 193
- Substance — Akashic, page 12  
 — Molecular, page 7  
 — polarity of Spirit, page 313  
 — molecular, informed by aggregation, page 56  
 — primordial, fluidic state during first two races, page 105

- Sun — Central Spiritual, Light of, page 55  
 — father to earth, page 141  
 — Spiritual, all Suns of Universe evolved from, page 104
- Surabhi — milk from . . . termed Elixir of Life, page 85  
 — teats of, page 188  
 — “the cow of plenty,” page 187
- Symbol, effect of thought form, page 221
- Symbolism — basic principle of Wisdom Religion, page 121  
 — divine science, page 121
- Sword, Flaming; Spiritual Will, page 48
- Temples, underground, secret archives of, page 175
- Temperate Zone, may become a great glacial waste, page 178
- Tetrad, first solid body, page 33
- Theogeny, classification of spirits of Fire and Flame, page 95
- Titans, sub-division of cosmical entities, page 75
- Torch, flaming, symbolizes action of life principle, page 167
- Trinity — first by birth of Light, page 101  
 — in manifestation is Light, Heat and Electricity, page 114  
 — three-fold aspect of Fire, page 52
- Triple key — importance of its consideration, page 282  
 — placed in the hands of man, page 278
- Twice-Born, the Initiated, page 44
- Universal — Life, demi-Gods, important part of, page 75  
 — Mind and Universal Monad practically identical, page 90  
 — Self, third great sacrifice to, page 167  
 — World Mother, connected with Surabhi, page 85
- Universe — Archetypal, first Trinity, page 102  
 — Astral, page 39  
 — Creation of, page 4  
 — Etheric, page 11
- Vengeance, karma for outraged law, page 77
- Ventricles, brain, seat of inner breath, page 152
- Vibration, change in, due to Avataric force, page 113
- Warfare, religious, action of opposing forces, page 238
- Water, chemical formula of, page 181
- Wheat, transferred from Venus, page 99
- Wheel — symbol of a cycle of time, page 172  
 — Vortex . . . of Manas, page 26
- Wheels, circling, lesser divisions of a great cycle, page 172
- White, colorless in one sense, page 119
- Will, Buddhist protects until initiation is reached, page 48
- Wine, Buddhist Spiritual Essence on Higher Planes of Being, page 50
- Word — creative mystery of mysteries, page 101  
 — first born Son of God, page 303  
 — pulsations of, page 47
- Yggdrasil, Tree of Life, Celestial tree, typical of man, page 87
- Yugas, last four; Kirta, Treta, Dvapara and Kali, page 192

# ADDENDA





OCCULTISM FOR BEGINNERS

BIOLOGICAL CHEMISTRY  
AND OCCULT RELATIONS

EVOLUTIONARY WAVES

THE BASIC PRINCIPLE  
OF BROTHERHOOD

By

DR. WILLIAM H. DOWER

SYSTEM FOR

AND  
RELATION

AND

THE BASIC PRINCIPLES  
OF

## PREFACE

Occultism as a Science of life-forces, gives a key to the art of right living in accord with the Divine and Natural plan of evolution. That the Lessons of this book may be a practical help to all who read these pages is the earnest hope of the writer.

To emphasize important points, if possible with mantramic effect, some words and sentences have been purposefully put in a style and printed form designed to vitalize the mental impression of the reader.

Arcane truths are never acquired by thinking along lines of established precedent. Striking out boldly from the much trodden paths of accepted beliefs, the earnest student must blaze new trails in the Wonderland of Universal Nature, spiritual and material, always relating, however, each newly discovered truth to the Unity of the All in One and the One in All.

He who would know the origin and destiny of things; who would win the power to measure in his consciousness the infinitely great by the infinitely small, the infinitely small by the infinitely great; who would know the basic principles of his relations, spiritually and materially, to the Cosmic Whole and to all his other selves and parts, mineral, vegetable, animal, human and superhuman; who would know the Law of his interdependence with all life; such an one is a seeker after Occult Knowledge — and for all such, these Lessons are intended.

W.H.D.



Dr. William H. Dower, 1866-1937  
Co-founder of the Temple of the People

## FOREWORD

The first fifteen chapters of *Occultism For Beginners* by Dr. William H. Dower, appeared originally in *The Temple Artisan*, the official organ for The Temple of the People, located at Halcyon, California. The chapters were published serially in lesson form over a period of time beginning January, 1910 and ending in August, 1911.

Later, because of popular demand, the author was lead to resume the lessons in the *Artisan*, labeling the remaining thirty-one chapters, *Occultism For Beginners, Second Series*. These appeared from October, 1912 through April, 1917. Of them he writes, "Written in the stress and hurry of a multitude of duties and cares, the undersigned often had misgivings lest the lessons should either fall flat or shoot over the head or under the feet of the reader, or give the impression of post-graduate work rather than a series for 'beginners.'

"The widespread appreciation expressed, however, from many different sources, has justified the principle on which the lessons are based, namely, to start with some fact of outer knowledge and lead by logical and orderly sequence into some fact of outer knowledge and lead by logical and orderly sequence into the unknown but not unknowable, realms of being. If this can be done, reason and intuition are co-ordinated, and the outer correspondence of every spiritual truth is made manifest."

These lessons, including series both one and two, made their appearance in the *Artisan* at approximately the same time as the *Stanzas of Dzyan* contained in *Theogenesis*, and are obviously illuminating commentaries in themselves. The editor considers it most appropriate to include them — as well as *Evolutionary Waves*, *The Brotherhood of Man*, and *Biological Chemistry and Occult Relations*, by the same author — in this volume, as they shed much light on

the abstruse material contained in the Stanzas. Each of the above mentioned titles is available in pamphlet form.

Harold E. Forgostein, Guardian in Chief  
The Temple of the People, Halcyon, California  
In commemoration of its eighty-third  
anniversary, November 15, 1981

## CONTENTS

### CHAPTER 1 THE MEANING OF OCCULTISM. . . . . 1

- The Infinite mirrored in the finite
- Matter is materialized or crystalized Spirit
- Primordial Eternal Substance
- There is but one Force
- Atomic and molecular bodies
- The occult forces in metals
- Planes in metals corresponding to the physical, astral and spiritual  
bodies of man
- Composition of atoms: Electricity, Light or God
- The Cosmos is built by Number
- God is within the atoms
- Our unity in the Ultimate
- The scientific basis of the Brotherhood of Man

### CHAPTER 2 THE CELLULAR MAN . . . . . 5

- Each cell an entity
- The physical body is the God of the cell
- Difference between the amoeba and man
- The functions of cells
- Description of a cell
- Health and disease dependent on cells
- The ego of the cell

### CHAPTER 3 THE SEVEN-FOLD CORRESPONDENCES OF CELL . . . . . 9

- The seven principles of the egg-cell
- Plate I. Diagram of cell
- Chlorophyl, the mental center of plants
- Center of desire in cells
- Etheric spaces in cells
- All from one Divine Cell
- Our Spiritual basis in the Christos — the Central Sun
- The Radiant Center — The Christos
- In the Radiant Center all life in common
- All in one and one in All

**CHAPTER 4 VISIBLE AND INVISIBLE MAN . . . . . 13**

- Matter and Spirit opposite poles of Universal Substance
- The Body of the Heavenly Man
- Qualities are used in building soul structure
- The unity of spirit and matter, and their disappearance as such when unified
- Radium and the Higher Mind
- Plate II showing Radium Rays
- The Alpha, Beta and Gamma rays of Radium

**CHAPTER 5 THE NATURE OF THE SOUL . . . . . 19**

- The Real Self of All
- Color — the soul of metals
- The light within the atoms
- The outer form and the inner light
- The incandescence of the soul
- A Master of Light defined
- Conscious immortality in soul structure
- Light — a building material

**CHAPTER 6 SPIRIT AND MATTER . . . . . 23**

- Interpenetration of Matter and Spirit
- Symbol of two interlaced triangles
- The mystery of fire
- Material and spiritual fires
- The One Element,
- Radium and the One Element
- Atomic instability of Radium
- Ethical applications of scientific truths

**CHAPTER 7 THE ROOT CONSCIOUSNESS OF MAN . . . . . 27**

- Man a God in essence
- The Spirit belongs to all; the soul to the many
- The body, the antithesis of the all
- Translation of personality, and the overcoming of the limitations of matter as in the case of Jesus after the crucifixion
- Cosmical Legislative Bodies,
- Brain, heart, and solar plexus centers
- The Crucified Ego



## CHAPTER 8 THE PITUITARY BODY ..... 31

Location and description of  
The ductless glands  
Doorways of Life  
Pituitary Body and Pineal Gland; points of contact between the  
outer man and the Spiritual Self  
Seat of mental principal in man  
The Energizer of Will  
The Cause of all changes in Nature  
Functions of the Pituitary Body  
The front lobe detects impurities in the blood by the sense  
of smell  
Disease resisting forces depend upon action of the Pituitary Body  
Physiology and psychology of Pituitary Body

## CHAPTER 9 PITUITARY BODY AND PINEAL GLAND ..... 35

Vacuoles and-Ventricles,  
Spaces in cell correspond to Ventricles of the brain center and  
canal of spinal cord  
Mystery of the inner breath  
Plate III. The Brain  
The third Ventricle and the Infundibulum  
Anatomy of Pineal Gland  
Influence of Pineal Gland on sex function  
Atrophy (wasting) of Pineal Gland at puberty  
Sexual function inhibited when Pineal Gland is active, as prior  
to puberty  
Earlier sex ripening results when Pineal Gland function is inhibited  
either normally or abnormally  
The Brain centers of vision  
The Optic Thalami  
Spiritual functions of the Pituitary and Pineal Glands

**CHAPTER 10 THE BRAIN, A SYNTHETIC CENTER . . . 41**

- The Brain is androgynous — male-female
- The Brain and the Third Root Race
- Akasic and magnetic energy within the cranium is the atmosphere of the Third Root Race
- Creation of mental images by brain entity
- A Third Sex
- The highest spiritual ideations must be male-female, positive-negative
- The Divine Marriage
- Use of the fiery emanations of the blood by the Pituitary and Pineal Gland
- The cause of psychic vision
- Cause of spiritual clairvoyance
- The union of the fires of the Pituitary and Pineal Glands unify the Sixth and Seventh senses
- The Marriage of Matter and Spirit
- Venus and Hermes; Love and Wisdom

**CHAPTER 11 REINCARNATION . . . . . 45**

- Natural thought is heaven born
- Reincarnation of cells in the Body-Cosmos
- Humanity — a state of consciousness
- Nothing is lost by death
- No place to lose it in
- We work with God building the heavens as well as the earth

**CHAPTER 12 THE SEVEN HARMONIES . . . . . 49**

- The Seven Heavens or states of consciousness
- The Heavens of the body are the seven cavities of the brain
- This is an etheric magnetic realm in which the astral self contacts the material brain
- Thoughts, desires, health and disease
- Why high thoughts and desires spiritualize, and low thoughts and desires, materialize the body and influence our well being
- The Inner building-light
- Effect of thoughts and desires on the etheric substance of the chamber of Harmonies
- Men, angels, gods and devils bound together in the One Life
- Man and God being perfected by the perfection of his cells
- The etheric substances of the Seven Harmonies is the real link between the Self of matter and the Self of spirit

**CHAPTER 13 TEN BASIC TRUTHS . . . . . 53**

Every part, organ and tissue in man has its celestial  
correspondences in the Heavenly Man — God  
Man, thus being an image of God  
Enumeration of basic truths

**CHAPTER 14 THE MYSTERY OF THE HEART . . . . . 57**

Origin and development of the blood vessels and the heart  
Development of the embryo corresponds to the development of  
the Cosmos  
The Inner Breath  
The breath of life breathed into the rupic spaces of the cell  
How worlds and creatures come into existence  
Analogous Spheres or Spaces within the earth transmitting  
terrestrial desire force  
Blood — the vehicle of breath and desire  
Traits and tendencies stored up in the kamic creative cell

**CHAPTER 15 SPIRITUAL CORRESPONDENCES  
OF THE HEART . . . . . 61**

The heart of our Solar system beats once every eleven years  
The Auric Heart  
The Kingdom within  
Within the within — the Source of All  
The Sanctuary  
Center of Spiritual, psychological and kamic consciousness  
The Heart, the center of spiritual consciousness  
The Heart — a Central Sun  
The heart is a doorway through which Infinite love and compassion  
may flow  
How to read Nature's cosmic Book of Knowledge and Wisdom

**CHAPTER 16 SOUL . . . . . 65**

Soul is the Perpetuating Principle of Life  
One of the eternal Triad of Substance, Soul, and Spirit  
Intermediary between Spirit and Matter  
Triad was one and indivisible before creation  
Process of creation through precipitation of crystals  
Soul of crystal builds Temple of Divine Consciousness  
Primordial Sound — the Word — souls of color

**CHAPTER 17 PRINCIPLE OF INERTIA ..... 69**

Soul, the Principle of Inertia  
Inertia, Rest  
Inertia, Motion  
Inertia, a state of continuity  
Soul is result of all interactions between Rest and Motion  
Inertia of Rest modified by Law of Gravitation — analogue of  
    Love, Consciousness  
Degrees of Rest and Motion  
Soul — the Perpetuating Principle, inheres in all things animate  
    and inanimate — primal impulse TO BE

**CHAPTER 18 THE WORD — THE LANGUAGE  
OF GOD ..... 73**

Language of God, natural and divine Word made manifest  
Symbolism, language of Higher Self  
Interpretation of Revelation of St. John  
Seven Churches, symbolize Seven Fundamental Cosmic Truths  
Seven Candle Sticks, Seven Great Lights  
Seven Truths and Hierarchies, Seven Colors  
SYNTHETIC COLOR — WHITE  
Correspondence of metals and parts of human body

**CHAPTER 19 THE AURIC CENTER ..... 77**

As the Word, the Cosmic All proceeds from the mouth  
Thoughts, desires and aspirations — outpictured on face  
Mouth and chin, seat of personal will  
Head is physical correspondence of Ego. Symbolism of seven  
    orifices in head  
Description of middle ear

**CHAPTER 20 REVELATION . . . . . 81**

Every symbol has at least seven interpretations  
Seven Churches, Seven Great Occult Principles  
Synthetic White Light, the Christos  
Green, Kama Manas, lower mind  
Twenty-four Elders, Twelve signs of Zodiac, positive and negative  
Sea of Glass, Eternal and Changeless Truth  
Four beasts about throne, four planes of lower nature — the  
    Quarternary  
Throne is Synthetic Deific Center  
One on Throne symbolizes synthetic Life  
In right hand, sealed book of Life's mysteries  
Lion, Christ Principle alone has power to break seal  
Lamb, symbol of innocence, sacrifice of mysteries of Life  
Four horses, service  
White horse, synthetic service  
Red horse, strength  
Black horse, potency of all colors in negative sense  
Four Beasts sound forth first cosmical dictum of commercialism  
Symbolism of wine and oil

**CHAPTER 21 UNIVERSALITY OF SYMBOLISM . . . . . 87**

Manifested Cosmos — Symbol of Deific Word  
Gold, silver, lead, symbols of qualities — modes of motion of  
    primordial matter  
Man, symbol in image of God

**CHAPTER 22 QUALITIES, ABSTRACT  
AND MANIFEST . . . . . 89**

Quality — abstraction of expression  
Any thing is a quality materialized, embodied  
Cosmos, an expression of the quality of God  
Man, a god in his essential nature  
As with man, so with everything in nature  
All qualities — roots in Absolute Being  
To comprehend qualities spiritually is to comprehend God

**CHAPTER 23 CONSCIOUSNESS . . . . . 91**

Consciousness, primal mystery. Of two kinds, Absolute  
Consciousness, relative consciousness  
Absolute Consciousness same as Absolute Unconsciousness  
Absolute Consciousness likened to White Synthetic Light  
White Light, real Knower

**CHAPTER 24 LIFE . . . . . 93**

Light of Intelligence, basically Deific Light, same as Deific Life  
Back of phenomenal world is Noumenon (Reality)  
Life is One, however manifesting  
As there is but one God so there is but One Element  
This manifests in endless differentiations  
Ceaseless chemical activity taking place in our bodies, in  
all nature

**CHAPTER 25 THE SUN . . . . . 97**

The mystery of the Sun is the mystery of the nascent atom  
The Sun is a nascent atom in the interstellar spaces  
Microcosmically, Sun is countless host of atoms in nascent state  
Collectively they liberate heat, light and vital forces, atomic  
energy  
Atoms are composed of electrons  
Outline of grades of matter, cellular and crystalline grade,  
molecular grade, atomic grade and electronic grade

**CHAPTER 26 THE ATOM . . . . . 101**

The Sun — a Radiant Atom because its atoms are free. Nascent  
atoms of hydrogen, oxygen etc. also Radiant Atoms, minute suns  
liberating light, life, heat, etc.  
From Radiant Atom come all color, sounds, spirit of metals, vital  
essence of plant, animal and man and finally the Deific Light and  
Life in the Master of Light  
Radiant Atom cosmically or otherwise Christos in manifestation

## CHAPTER 27 THE MYSTERY OF CHLOROPHYLL . . 103

Mystery of chlorophyll — mystery of lower mind — Kama Manas  
Outer nature, spoken Word of Deific Intelligence  
Chlorophyll, green coloring matter in plants  
Mysterious power, with sunlight, plants build themselves up.  
Analogous to process of lower mind  
Function of Kama Manas, enables Higher Manas to contact matter  
Kamas Manas green in color — a blend of yellow (intelligence) and  
blue (Higher Mind)  
Qualities of Universal Manasic and Buddhic principles

## CHAPTER 28 THE UNIVERSAL MIND . . . . . 105

Chlorophyll exists on all planets in the solar system. Mental  
principle in plants, chlorophyll  
Humanity and Higher Mind — Manas  
Reason for egotism  
Manas-Buddhi, mentality of God

## CHAPTER 29 THE BRAIN . . . . . 107

Brain of Man, symbol and tool of Mind  
Brain a Cosmos  
Pineal gland and Pituitary body transmit Higher Consciousness.  
Inversion of planes — left and right hemisphere  
Brain cells — reflectors, transmitters, generators of intelligence  
Spiritual Brain — higher correspondence of physical brain  
Cellular constituents liberate primordial light or color. Akasha,  
force that ensouls. Cosmic consciousness possible to Individual  
Ego  
Universal Akasha — soul essence  
Life originated in Ocean — biologically  
Need, will and desire work upon Akasa

## CHAPTER 30 AKASIC BRAIN OF MAN . . . . . 11

Three brains in Man's totality. Cellular brain complete organism  
Molecular brain — Astral brain — subconscious mind  
Akasic brain within and without Molecular brain  
Akasic brain, Atomic brain  
Electricity, lower phase of Akasa  
Akasa, fifth element  
Utterance brings all things into manifestation  
Akasic sparks vivify and energize  
Akasa works through Higher Mind

<b>CHAPTER 31</b>	<b>AKASA</b> .....	115
	Knowledge of Akasa, fundamental in occultism	
	Universe, condensed Akasa	
	Matter returns to Akasa	
	Solar systems, swirls of Akasa in Sea of Akasa	
	Manifestation depends on motion	
<b>CHAPTER 32</b>	<b>AKASA AND MIND</b> .....	117
	Mind, sphere of magnetic Akasic substance	
	Responsive to impression	
	Akasa, home of Ego	
	Basis of Telepathy	
	In Akasic mind all humanity has common focusing point	
	World work done through constructive thought	
<b>CHAPTER 33</b>	<b>SOME CORRESPONDENCES</b> .....	119
	<b>OF AKASA</b>	
	Akasa corresponds to Manas Ego	
	In cell, Akasa corresponds to nucleus	
	In solar system, to Sun	
	Akasa — Ether — Sound — Universal Mind — Universal Church	
	Akasa corresponds to potency of Form — to base of triangle — to intelligent perceiving Principle	
<b>CHAPTER 34</b>	<b>HIERARCHIES, CELESTIAL</b>	
	<b>AND TERRESTRIAL</b> .....	121
	Seven Rays from Absolute — Divine Entities	
	Elohim means Divine Forces	
	Each Hierarchy, an Entity	
	Each Hierarchy corresponds to seven colors, sound	
	Responsibility of Uriel	
	Water held in manifestation by its Regent	
	Great Night of Brahm — non-manifestation	



**CHAPTER 35 COLOR . . . . . 123**

Color, garment of a Divine Entity  
Soul of Matter is Color  
Elements can be reduced to color  
Bodies and inner sheaths, combinations of color  
All departments of life, aspects of Light  
Light and Sound throw matter into form  
Plan of Being, God at work

**CHAPTER 36 COLOR AND MATTER . . . . . 125**

Color, differentiation of Light  
Matter in relation to color and light  
Transmutation defined in terms of changes in vibration in both  
matter and consciousness  
Objective universe corresponds to inner consciousness  
Kama Rupa principle — Iron  
Matter, materialized Light  
Circle of evolutionary necessity outlined

**CHAPTER 37 FUNCTIONS OF RED RAY . . . . . 129**

Qualities in Red Rays — heat and warmth  
Red color stands for bringing form from unformed  
Red — Iron — universal in Nature  
Dominates nations and races at times  
Red polarized to green

## CHAPTER 38 FUNCTIONS OF GREEN RAY . . . . . 133

Complimentary to Red Ray  
Both involve Desire Principle  
Mythology of Green  
Green designates beginning of time  
Egyptian monuments, God, Phtha — green flesh  
Hebrew name of green, irq, viridis  
Green — active creating spirit  
God Lunus — the moon — Thoth  
Netphe — Mother of Gods in Egyptian mythology  
Green connects upper and lower Manasic planes  
Office of Green and Red color  
Green, lower mind  
Selfish and absorptive power of green, transmutes to universality  
Yellow takes over with other colors  
Blossoming of Life into Wisdom  
Green Ray, Reason  
Bacteria, capsules of Buddhistic Force  
Chlorophyll cell combines Yellow and Blue  
Green and Red Ray intimately related  
Principle of form is Red  
Desireless being, non-entity  
Form makes polar connection with Yellow  
With Blue forms Green  
Intermediary for Red  
Merging with Yellow, Form loses limitations  
Personal merges into Higher Self  
Auric Blue plus Yellow Ray of Wisdom equals pure Intelligence  
Through Green Hierarchy Red forces are finally redeemed  
Green Ray third member of Trinity, the Christos  
Born of Blue and Yellow, its Father-Mother  
Redeems Ropic Consciousness. Universality of Green in nature  
First, second, third Octaves (outlined) from H.P.B. Green  
absorbs Red

**CHAPTER 39 FUNCTIONS OF YELLOW RAY . . . . . 143**

Yellow Ray, principle of Discrimination, sixth sense, spiritual  
Blue and Yellow, Father-Mother of Green  
Yellow Ray path of Light  
Seven principles, seven doors in Man  
Yellow Ray door, the Gates of Gold to Self of All

**CHAPTER 40 FUNCTIONS OF ORANGE RAY . . . . . 145**

Orange, vital principle, gold, prana  
Prana, synthesis of Color, Sound, Form and Number  
Gold back to Prana  
Orange, Red and Yellow, site of, in brain, Medulla Oblongata  
Prana in blossoms of flowers  
Function is to create forms

**CHAPTER 41 FUNCTIONS OF BLUE RAY . . . . . 147**

Symbolizes Auric Egg of Man  
Symbolizes air  
Supports fire and life  
Earth, plane of illusion  
Blue, container of all for Monad  
Symbolizes feminine principle  
Red and Blue Rays, Violet — Father, Mother, Son  
Blue Ray, inviolable law of evolving forms  
Harmony of Primal Source, reflected in all nature

**CHAPTER 42 FUNCTIONS OF INDIGO RAY . . . . . 149**

Aspect of Higher Self  
Intermediary for flow of ideas  
Man the "uncoverer" of ideas  
Compliment of Yellow, the Buddhic principle

**CHAPTER 43 FUNCTIONS OF VIOLET RAY . . . . . 151**

- Violet, compliment of Violet—
- Destroyer of form—
- Restorer, Preserver—
- Aspect of Trinity—
- Vehicle of Prana—
- Symbolizes Harmony—
- Patterns of growth—

**CHAPTER 44 DIAGRAM . . . . . 153**

- Quote by H.P.B. showing development and visualization of correspondences—

**INDEX . . . . . 205**

## CHAPTER I.

### The Meaning of Occultism.

By Occultism is meant a knowledge of the finer forces of Nature. The finer forces of nature are those not generally perceptible to the outer Five Senses of man. But there is no sharp line between the inner, finer forces, and the outer, grosser forces. Likewise between the outer material senses and the inner spiritual senses. These merge gradually one into the other.

The outer material forces manifest when outer conditions are made for that purpose. The inner spiritual forces manifest when inner astral or spiritual conditions are made on inner planes. The outer, however, is dependent on the inner as the Material Universe is dependent on the Spiritual Universe. The outer is a *reflection* of the inner.

Steam, Electricity, Magnetism, Chemical Action, Gravitation, Light and Sound are outer, perceptible forces based on inner causes.

Thought, Will, Desire, Love, Vital Magnetism and so on, are occult forces, not perceptible to the five senses save by their effects. As with the man so with the Universe as a whole. The Infinite is mirrored in the Finite.

What we call matter is materialized or crystallized spiritual substance — that is, the one primordial eternal substance in a lower rate of vibration. Likewise, there is but one Force. The higher differentiations of this one force are the finer occult forces of life, simply having a high rate of vibration in spiritual substance. The exterior forces are lower rates of vibration in the same substance. *There is no such things as vibration in itself. Something must vibrate.*

### Atomic and Molecular Bodies.

In gross matter, occult forces and potencies reside which are unlocked as proper conditions are made. These powers may manifest on one plane or another. Gold,

silver, lead, iron are material substances, in mass, not having any occult properties. But as we delve and uncover the soul of these metals we meet and know the occult finer forces inherent in them. In mass substance they correspond to the Physical Body. In their molecular nature they correspond to the Astral Body. In their ATOMIC NATURE to the Spiritual Body. More and more wonderful are the forces liberated as we approach the atomic nature of matter, from the lowest Inorganic to the highest Organic. In the ultimate the organic and inorganic are one. The atoms of both are composed of pure ELECTRICITY, or LIGHT, or GOD, call it what name you will, Science calls the units composing this Deific substance Electrons. A certain number of Electrons grouped together will form the metallic elementals, the occult basis of a metal as gold; another number of silver, iron, oxygen, hydrogen, etc. The Cosmos is built by *Number* dividing Time in perfect MEASURE. This is the Song of Life and Being.

As above, so below; as within, so without; as in the beginning, so at the end.

### God is Within the Atoms.

The human body as a mass of cells does not manifest any occult properties. It is simply organic matter. But the cells make man more than the rocks which are non-cellular. The cells are *lives*. Within the cells are molecules. This is the lower astral man. Within the molecules are atoms. This is the spiritual man. Within the atoms is *God — Light —* the Ultimate. Within the Ultimate we are one with all creatures, mineral, vegetable, men, or Gods. There is but one God, but one Life, but one Ultimate, and we are THAT.

In THAT reside all Sound, Number, Color, and Form — Eternal and Infinite. Creation is the utterance of these Forces in infinite variety, combination, quality and form, from rush light to blazing suns, from infusoria to God.

This lesson is designed to show the fundamental and identical basis of matter and spirit and all life in the one life however diverse the multitudinous manifestations of the same may be in time and space. By analogy it therefore also shows the occult and scientific basis of the Brotherhood of Man and all creatures as one in the Eternal Father-Mother-Brotherhood of God.

The next lesson will deal with the occultism of the Physical Body.





## CHAPTER 2.

### The Cellular Man.

The Physical Body is the Cellular Man. Each grade of matter composing the body from marrow to bone, tendon, muscle, fat, blood and nerve tissue is made up of billions of microscopic cells. Each cell is an entity having its life cycle from birth to death and possessing consciousness and memory, as well as function — its life work. The collective consciousness of all the cells of the body is the consciousness of the physical man, thus enabling the physical body to perform all its diverse functions. In other words, we can say that the whole physical body is to each cell of the same, what God is to man. In the physical body each cell lives, moves and has its being. In the universal Man-God we live, move and have our Being. Complete identification of consciousness with the Greater Being is possible when complete correlation is made by any one Unit with the inner light — life of all Units. Then the one becomes the All.

What is the cell? From mud puddle to man is the history of the evolution of the cell, and we still have histological evidence of living examples of all the stages passed through. Scoop a handful of muddy water from the nearest mud puddle, or ditch, and place a drop of same under a high power microscope. By careful observation, we soon separate from other objects a small irregularly rounded object, and as we watch, we note its form changing more or less and that it has the power to move by protruding a part of itself and then drawing the other part after. It is almost transparent but we note, clearly defined, the limiting membrane or outer cell wall and inner nucleus. This object we are observing is called the Amoeba — a one-celled creature. What is the difference between this amoeba and physical man? The amoeba is made up of *one* cell; physical man is made up of *billions* of cells.

### The Function of Cells.

Physical man has millions of muscle and bone cells to help him move from place to place. He also has millions of other kinds of cells to digest his food; millions of others to aid the circulation of the fluids in his body; millions of others to receive and transmit his nervous forces; millions of others to generate his kind; millions of others to think with. In the case of the *amoeba*, it has but one cell to do all this with. But it *does* all these things singly, in that lesser degree, one cell working alone as compared to countless numbers operating together. For the *amoeba* has a nervous, muscular, circulatory, reproductive, digestive, secretory and excretory system — but these are all *combined in one cell*. It is like thinking of the heart and lungs of man digesting his food, or of breathing with the stomach, or of all the functions of the body now done by many specialized cells, being done by *any* one of them.

### Description of a Cell.

A cell may be defined as a microscopic mass of matter called the Nucleus. In the egg we have a visible example of the constitution of a cell. The shell is the outer limiting membrane; the white of the egg is the protoplasm; the yolk is the nucleus. Likewise every microscopic cell is made up of outer limiting membrane, fluid contents of protoplasm, and the nucleus. In some lower forms of life the nucleus may be absent. The highly evolved nerve cells have a nucleus within the nucleus, called the nucleolus. Protoplasm is a very complex body, but is made up mainly of albumenoid material. Granules are frequently present in the protoplasm; also small cavities full of fluid, which appear and disappear and change their position from time to time.

### Health or Disease Dependent on Cells.

The Nucleus is the center of the formative activity of the cell. It is the vehicle of the Ego of the cell. The cell itself is

the seat of Nutrition and Function. Thus Health and Disease are terms referring, not to the body as a whole, but to the cells of which it consists.

The Physical Body is the correspondence of the Spiritual Body. To know the physical body we must know the nature of the cells. Future lessons will show this, and how Unity, Co-operation and Brotherhood depend upon the minute units getting together as the cells do to form an organ, or as the planets do to form the solar system, before larger Celestial or Terrestrial advancement is possible. *There are no little things.*

The next lesson will show particularly the occult correspondence and the Seven-fold Division of the Cell.



## CHAPTER 3.

### The Seven-fold Correspondences of the Cell.

The cell, we have defined as a microscopic mass of matter called Protoplasm enclosing another smaller mass of matter called the Nucleus. We have also shown that in highly evolved cells another nucleus called a nucleolus is visible within the larger nucleus.

The cell is a minute Cosmos in itself and must obey the laws of universal correspondence and thus have represented in it the seven planes of being. Let us now trace this correspondence and Seven-fold division of the Cell.

Starting from without we have:

1. The Cell Wall, corresponding to the Physical Body.
2. The inner lining of the cell, corresponding to the lower Astral Body.
3. The Protoplasm, corresponding to the Vital Principle — Prana.
4. Granules in this Protoplasm corresponding to Kama Manas, the Lower Mind.
5. Spaces in this Protoplasm corresponding to Kama Rupa, Lower Desires.
6. Nucleus, corresponding to the Higher Manas, or Mind.
7. Nucleolus, corresponding to the Buddhic principle. A radiant Center in the nucleolus called the Centersome by some biologists, is the point of contact for Atma, which, however, is no principle as all are included in It.

Applying these same correspondences to a visible cell that we are all familiar with may make it plainer. The egg is a single cell. We find in it correspondingly:

1. The outer shell.
2. An inner layer on this shell.
3. The white of the egg.
4. Granules in this white.
5. Spaces in it, if examined closely.

6. The yolk.

7. Within the yolk, by aid of the microscope, the Germinal Vesicle. Within this Germinal Vesicle, the Germinal Spot.

Most of these principles mentioned are self-evident. A few may need explanation. The inner lining of the cell corresponds to the lower vital astral body. It is a *condensation* of the vital principle, the protoplasm, and chemically shows the same matter, but it takes a *form* which gives the model form to the outer membrane. In the case of the egg, calcareous matter is deposited on the outside of this inner membrane. The inner lining or membrane however, comes *first*.

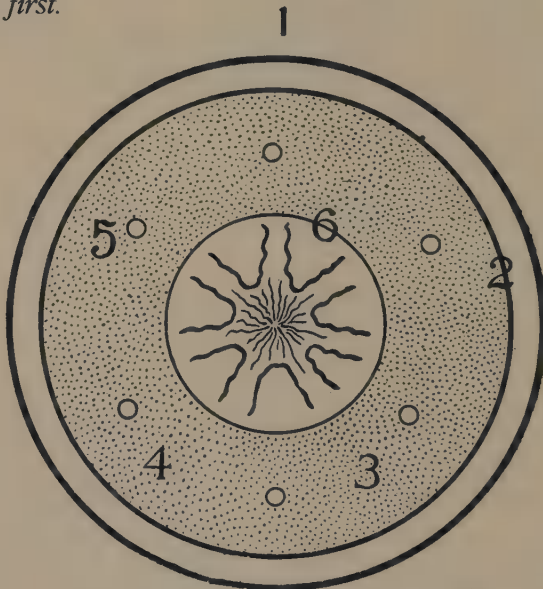


Plate I. DIAGRAM OF A CELL

Showing: (1) cell wall; (2) inner lining; (3) protoplasmic contents; (4) granules distributed throughout protoplasm; (5) spaces or vacuoles in protoplasm; (6) the nucleus; (7) within the nucleus, the nucleolus containing the radiant center, the point of contact with Atma.

### Chlorophyl, the Mental Center of Plants.

The Granules corresponding to the lower mentality are centers of tremendous activity. This activity may be *progressive* or *retrogressive*. Retrogressive changes in these granules will cause the cell to become abnormal, unhealthy and diseased. Progressive changes keep the cell functioning naturally, promoting its own growth as well as the growth and development of the organism of which it is part. For instance, in vegetable cells, these granules contain chlorophyl, which is the green coloring matter of all plants, and it is this chlorophyl which in the presence of sunlight decomposes the carbonic acid gas which the plant breathes in through its leaves (lungs) and *fixes* the carbon of this gas as a part of the woody structure of the plant — and so builds it up. The correspondence to the action of the lower mind is here exact. The lower mind reaches out and appropriates what it needs, and rejects what it does not need. *It always seeks to build itself up*. The same with the granules of the animal cell. The lower mind, granule, of say a liver cell will take from the blood stream what it needs and reject all else; functioning normally it builds itself and its organ.

### The Center of Desire in Cells.

The clear spaces called vacuoles in the protoplasm of the cell correspond to the Kama Rupa, the Lower Desire principle. The spaces may be empty or contain a watery fluid. The etheric or magnetic desire-life of the cell acts through these spaces, driving the cell to act through the desire energy transmitted. These spaces in the cell correspond to the ventricles of the brain and the central canal of the spinal cord through which the etheric, astral man, receives and transmits impulses. These spaces or ventricles have to do with the mystery of the inner breath.

Some may deny these great functions to the granule, and spaces, the lower mind and desire vehicle of the cell, but it is true and biologists will demonstrate it in the near future. What the writer here gives is based on the exact laws of correspondence which inner knowledge confirms.

The Universe, with all its worlds and creatures, is an organism, and emanated, differentiated from *one primordial cell*, just as the chicken emanates — differentiates from the one primordial cell, the egg. In the case of the chick we have this one cell, differentiating into many cells forming various organs and tissues, until we have a multicellular animal born from one cell. It is the same with the birth of a human being — all of our various cells making up our many organs having been produced by the division of one cell — the ovum or egg of mortal woman. As with the human, so with the Divine; as with the cell, so with the cosmos. All proceeds from the One and to the One all must return. Our fundamental spiritual basis is in the Central Sun, the Christos — Who is the radiant Point contacting the Nucleolus (the spiritual self) and giving life, energy and creative purpose to all the differentiated parts. Cut off this Radiant Center and the egg, the cell, the man, the cosmos would shrivel up and disappear. In the Radiant Point all beings have their life in common. In that point or plane we are all of one blood, (life) as St. Paul says, and there we find the occult basis of the law of Universal Brotherhood — ALL IN ONE AND ONE IN ALL.



## CHAPTER 4.

### Visible and Invisible Man.

In the last two lessons we have dealt particularly and strongly with the Physical Man and the Physical Universe. This for a good reason. We cannot understand spirit without understanding matter. We cannot understand matter without understanding spirit. One is the perfect reflection and correspondence of the other. Both matter and spirit are opposite poles of the same Universal Substance. Every electrical battery has two poles. We could not understand the nature of that battery by studying one of its poles and refusing to recognize the other. Some teachers who lack synthetic consciousness tell their pupils to ignore matter and simply study spirit. Others say to ignore spirit and study matter. There must result a lack of soul balance in such teachings and its students, beating the mental air with the one wing of matter, or the one wing of spirit, simply move around perpetually in a limited circle and get — nowhere.

As *physical* beings we must know ourselves. As *spiritual* beings we must know ourselves. Some day we must stand in a physical body and be CONSCIOUS of the seven planes from the lowest to the highest. Otherwise no Mastery is possible. Hence the importance of the physical. The Universal laws of Correspondence will demonstrate spirit to us — as we understand the laws of matter. The same laws of Correspondence demonstrate matter to the spiritual man as he understands the laws of his realm.

The visible Universe is the Body of the Heavenly Man. The terrestrial man is an epitome of this Heavenly Universal Man, as the drop of water from the ocean is an epitome of the ocean with all its elements. The visible Heavenly Man is the material pole of the invisible Spiritual Divine Man, called God in its totality. Correspondingly, the material body of man is the external physical counterpart of

forces and qualities which are the real substances composing the Soul Man. For Faith, Hope, Charity, Sympathy, Compassion, Justice, and so on, are in reality, spiritual grades of matter which are used in the building of soul, as hydrogen, oxygen, iron, potassium, sodium, lime, are used in building the physical body.

### **The Polarity of Matter and Spirit.**

When Universal, Primordial Substance manifests polarity, it differentiates into matter and spirit. When a drop of water manifests polarity, it differentiates into hydrogen and oxygen. A great force of affinity draws hydrogen and oxygen to chemically mingle and form water. Correspondingly, Spirit and Matter generate tremendous activities in seeking reunion. This great universal DESIRE for Unity engenders ceaseless drawing and pushing forces on all planes, and is the real cause of all motion and phenomena of life and nature in the cosmos. As Hydrogen and Oxygen disappear as such in the drop of water, so Spirit and Matter disappear as such when Unified one in the other. Infinite balance is gained in eternal Unity. All are reunited in the One.

### **Radium and the Higher Mind.**

The physical bodies of the race are in process of transmutation. The Divine Light has been materialized into the baser metals of the body and these must be raised and brought back to spiritual expression. We find a good illustration of this in the metal radium. This wonderful element is now known to materialize into a number of different elements until it is now suspected by scientists that the metal lead is its final de-gradation or materialized expression on this plane. Here, we have an example of the lowering of the vibration of higher qualities and forces until a dense material status is reached.

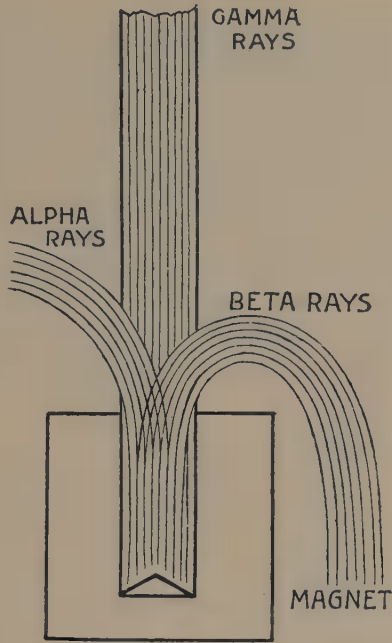


Plate II.  
Showing separation of radium rays by a  
magnetic field

In occult correspondence, lead is related to the lower personal mind. If lead is the lowest materialized expression of radium, then radium is the higher pole of lead, and must thus be the grade of substance of which the Higher Mentality is composed, or, we might say *must be the Higher Mind Itself* — therefore, probably explaining where the light of the Higher Mind comes from. The analogy between Radium and the Higher Mind is exact. Both are inexhaustible sources of radiation and illumination, and must draw power directly from Universal Mind. This same law applies

to all the other elements and metals of which the physical body is composed. All have their higher correspondences, and on that higher plane are Qualities, Forces and Colors — the Soul, Light, or Spirit of the materialized aspects.

Plate II shows the three distinct rays called Alpha, Beta and Gamma which emanate from Radium. Each ray possesses different properties. The diagram shows the way in which these different rays are affected by the action of a magnet.

The Alpha rays are deviated from the magnet. The Beta rays are attracted toward the magnet.

The Gamma rays are not deviated at all under the influence of the magnet.

The Radium in the illustration is supposed to be at the bottom of a hole in a heavy block of lead. If of sufficient thickness, lead does not permit any of the rays to pass through its substance.

The Alpha rays are believed to consist of particles of electrical matter, incredibly small that travel at the rate of thousands of miles a second. The Alpha rays, are positively charged.

The Beta rays consist of particles of matter much smaller than the Alpha rays being about 1-1000 the size of a hydrogen atom and travel at a velocity of 20,000 miles a second, carrying a charge of negative electricity.

The Gamma rays are not deflected by a magnet but travel in straight divergent lines from the point from which they radiate. They are highly penetrating, more so than either the Alpha or Beta rays. The Gamma rays do not consist of material particles but are of the same nature as the X-Ray, and are therefore supposed to be a form of motion. The velocity of the Gamma rays is that of light, namely, 186,440 miles a second. The almost incredible velocities of these rays would indicate that Radium is a substance which belongs to an inner and higher state of consciousness. A point must be reached finally where rapidity of motion and

vibration would finally transcend space and time and come to absolute motion and rest in Infinite Deific Consciousness. The student may exercise intuition in seeking more analogies between Radium and the Higher Mind and the Spiritual Self.

There is but one Force, one Element from which all proceed, and to which all must return. In understanding this great law, we learn the origin and destiny of men and things, the underlying Unity of all things in essence. And this Unity gives the scientific basis of the Universal Brotherhood of all Creation.



## CHAPTER 5.

### The Nature of the Soul.

The study of occultism then, is the search for hidden causes that move to action in the hearts of people, worlds and things. These innermost causes *within causes* are the motive power which keep the Great Wheel of Being and Non-Being ever revolving. If we come to know the real self of anything, a blade of grass, a stone on the roadside, a piece of metal, the real self or essence within the innermost within of animal, man, or god, we know the Real Self of All — or Deity. In the Infinitely Great we perceive the Infinitely Small. In the smallest atom is mirrored the Infinitely Great.

In these lessons the endeavor is made to reveal the unknown by the known, the invisible by the visible on the Law of Revelation through correspondences innately arising in consciousness. Keeping our feet — understanding — on the ground, therefore, we proceed.

### Color — The Soul of Metals.

The Sun is a Radiating Center of Light and Life because its substance is in a state of Incandescence, which means, a high rate of vibration. If we place a bar of iron in the fire, it soon becomes hot to the touch. The iron is now in a higher rate of vibration than before we put it in the fire. If we leave it in the fire long enough, the iron bar glows with a dull light, but if the fire is hot enough, after a time the iron bar becomes brighter and brighter, and finally reaches a state of incandescence where it radiates light. If the heat is carried still higher, the iron would burn and liberate its essential colors or color. These colors are called, by science, the Spectrum of the metal. The liberation of this color spectrum, the soul of the metal, means it has reached a very high rate of vibration, a rate of motion where it is no

longer able to keep a form in *manifestation* on the outer plane save in terms of light.

As with iron, so with any other metal or element. All can be reduced finally to light and color. Now, in the sun, it is known that all the metals and elements we know of on earth are present, but not as iron, lead, gold, hydrogen, oxygen, etc., but in a state of Color or Light which is the spirit of the metals or elements. In the elements in the sun, all this light and life and energy is actual. In these same elements as they exist on earth today that light and energy is latent. That light is there but *within the atoms* unable to radiate through the dense outer body or form of the metal because its vibrations have become lowered, and it is now too dense.

### The Outer Form and the Inner Light.

The outer form, *as such*, must be lost to attain this high state of incandescence where the soul and spirit can radiate its light and life directly. Thus, in the case of our human forms, that light and energy is *within* us but cannot radiate until the vibrations of the outer form are raised sufficiently high, and when so raised we lose our form as we now understand it and we do not like that, as these stagnant dense outer forms are precious to most of us. The pure incandescence of the soul, however, cannot shine through these dense veils of matter save as we refine, sublime and raise them. And this explains the difference between the Sun and the earth and other planets. And it explains the difference between a Master of Light and an ordinary human being. A Master of Light has raised His outer bodily principles to the point where the real light within Himself, which Light is His *Real Self* shines forth. And it is this Light which "lighteth every man into the world;" this Light which is the "Way, the Truth and the Life;" this Light of the Infinite Spirit of Light which is organized line by line, element by element, point by point, quality by

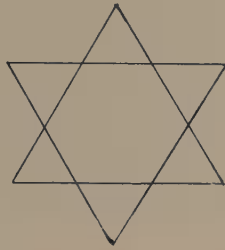


quality, into a soul structure or form built on a Divine plan, and which soul structure thus becomes a center of CONSCIOUS IMMORTALITY because it is built upon that inner plane where Light itself is the only building material. And as that Light contains within itself all colors and possible shades of color, so it can be made to express in that organized soul structure, all possible shades of forces and qualities according to the plan on which the Spiritual Will of the Inner Self has builded. Thus, as we differ in personal characteristics, so we differ in soul characteristics and each soul will manifest a glory peculiar to itself.



## CHAPTER 6.

### Spirit and Matter.



### Symbol of Spirit and Matter.

Matter and spirit are not separate one from the other but interpenetrate — one reflecting the other just as ice is steam *crystallized* and steam is ice *etheralized*. Thus, two interlaced triangles is the perfect symbol of spirit and matter in manifestation. The spiritual triangle with apex up draws the fires of life upward. The material triangle with apex down draws the fires downward. One is the inversion of the other. This is not merely symbolic truth, but an Actual Fact and is the real basic cause of the action and interaction of all forces in and around us. The sun draws the earth and the earth forces to itself, seeking to reduce them to its own terms, and the earth draws the light and life of the sun to itself with the same purpose. That part of a plant above ground draws the earth and water forces upward, that portion, the root, beneath ground, draws the air and light down, both parts building and growing as a result of this interchange. The root could not exist merely as a root, but must have its higher self above ground in order to be in manifestation at all.

The same law is everywhere in evidence. As human beings for example, the spirit within us seeks to refine and spiritualize the material body and its surroundings to its

own terms of beauty and perfection. On the other hand, the material self seeks naturally to *become* and to express in itself, and in its surroundings the light, the beauty, grandeur and proportions of its higher self in terms of matter. We say it seeks to do this and sometime in the evolution of humanity the correspondence will be perfectly externalized, but in the warfare of forces, this may seem to be delayed in particular instances, unless we look comprehensively. We must take humanity as a whole to see how surely and steadily this process has been going on through the ages.

### The Mystery of Fire.

GOD IS A CONSUMING FIRE. *The Universe is burning up.* Everything is ablaze. Our very bodies are ablaze, being consumed in the mighty Fire of the All-Fire — God. It is this Fire which is the cause of all motion in the cosmos. It makes the sap to flow, the heart to beat, and worlds to roll in space. By the same fact as fire reduces all things to itself, so it is seen how inevitable that all things and beings must finally be brought back into the One Flame. This central Divine Fire and Divine Light are the same. It has many expressions on many planes. There are material Fires and spiritual Fires. Fire is the greatest of scientific mysteries. No one has ever explained this tremendous power of affinity between elements which in the uniting creates fire. The process is known but not the WHY of the fact.

The physical fire is the material body of a spiritual fire, a material ray of light is the outer body of a spiritual ray or entity of light. As the vibrations of the physical plane are raised even physical fire will be raised to a higher spiritual expression. There will be more light to it and less smoke, more radiance and less destructive force. Matter is materialized spirit, and spirit is etherealized matter. So as we understand the constitution of one, we understand the other.

### **The One Element.**

Chemistry has formulated some seventy elements composing the matter of the physical plane. Occultism says there is but One element. Modern science is coming around to this view mainly through the study of the mysterious element, radium. Madame Curie regards it as MATTER IN A STATE OF ATOMIC INSTABILITY. In other words it approaches the One element of occultism before the same has sent out any elemental differentiations. Radium has many different rays of force, some of which actually materialize in other elements like helium. The further study of radium will reveal its kinship to astral and mental matter and also prove it to be very close to the BASIC ONE ELEMENT of Occultism.

Ethically applied, a knowledge of these truths must show the kinship of all souls In The One Soul. And this great fact is the root of the mighty truth in the Brotherhood of Man, and the Fatherhood of our collective Higher Selves — or God.



## CHAPTER 7.

### The Root Consciousness of Man.

Man is a God in Essence. A devil is a god inverted. A devil or evil forces can however, only invert divine forces on the outer coarser planes of life. *The Spirit belongs to All* — animals, men, angels, God. The Soul belongs to the many, grouped in clusters, constellations, rays and hierarchies and each group expressing different degrees of spiritual consciousness. The Body belongs to the one personality, the antithesis of the All.

On the plane of spirit all *di*-verse elements meet and become *uni*-versal in force and quality. On the plane of personality all universal qualities become divergent, so that any one personality can but express a modicum of that universal which is its root. As the personality is lifted up however, redeemed in terms of spirit, it gains the power to utter more and more of its Universal Root Consciousness, until the time comes when it, the personality can no longer keep form on this outer plane because of the great cosmical energies flowing through it. It is then translated and in a body of finer forces functions on other planes, as in the case of Jesus after his crucifixion. Then the limitations of matter are overcome and the Will and Consciousness deal with the Many, with *worlds* and *races* and all the titanic powers back of evolving life. This is real Mastery, the actual ability, with height and depth of consciousness to administer nature's laws — yes, even to *make* Nature's laws in conjunction with those Cosmical Legislative Bodies which preside over the destinies of manifested Life.

### Brain, Heart, and Solar Plexus Centres.

The physical man is built after the pattern of the cosmical man. He is a Unity in his Brain, a Duality in his Brain and Heart, and a Trinity in his Brain, Heart, and Solar Plexus Center.

The Brain belongs to all parts of the body; in the brain is summed up the finality of every part of the body. The Heart Center (which includes the Pneuma, the lungs,) belongs to the Many groups in organs expressing various qualities and functions. Yet Heart and Brain are intimately related and interrelated, as are Soul and Spirit.

The Body, the personality is represented by the Solar Plexus Center for it is here that *personal form is created* and personal, kamic desires and qualities have their origin. This Solar Plexus Center belongs to the personality and stands apart from the heart and brain yet dependent upon both. Yet its tendency is to pull away from all that heart and brain, or soul and spirit stand for, for it, the solar plexus-self is the lower unredeemed self, the vehicle, or chariot, in which the inner self rides, drawn into experience by the steed forces of the lower nature which must be controlled by the Higher lest the lines of forces become tangled and inverted and progress be stayed.

The brain is the realm where the elemental Regents reside who rule the body and its forces. It is the Plane of Heaven from a physical standpoint. Here matter is refined and sublimed and is more responsive and *alive* than in any outer region. The Solar Plexus abdominal region is where gross matter is being regenerated. Here are the Hells of the body also — the plane of putrefaction — the region where matter is disintegrated and when made fit raised to a higher status — even sent into the higher realms, the upper heavens of the brain for higher use.

The brain is made up of two main parts called the right and left hemispheres. The right side of the brain governs the left side of the body; the left side of the brain the right side of the body. If the left side of the body should be paralyzed, it indicates that the right side of the brain is affected and *vice versa*. This is because the fibres from both sides cross near the base of the brain.



### **The Crucified Ego.**

The Ego has his seat of power back of the brain in the astral world, but he is connected with, and works through the brain — is in fact *incarnated* in the brain during a life period. The Ego is held to matter by the iron nails of Desire, and we have in the brain a symbol of Calvary, the place of a Skull where the lines of life (nerve fibres) form the Cross and where the incarnating Ego is crucified in matter between two thieves, the Lower Self who would drag him down and the Higher Self who would draw him up. When the Ego triumphs he draws the lower self into higher realms, by process of transmutation, and both lower and higher are with him in Paradise.

The next lesson will deal particularly with the occult functions of the Pineal Gland and the Pituitary Body.



## CHAPTER 8.

### The Pituitary Body.

The Pituitary Body is a small reddish gray mass occupying the Sella turcica — a saddle-shaped depression of the Sphenoid bone of the skull. The Sphenoid bone is a wedge-shaped bone placed across the base of the skull near the middle and it enters into the formation of the cavity of the cranium, as well as the bony structure of the eye-sockets and the nasal regions. So much for the location of this important body — and the location has its significance. It is about one-half inch broad, one-quarter inch long, and one-quarter inch high. It is formed of two distinct parts called lobes which are united. The anterior lobe is bean shaped and the posterior more rounded. The Pituitary Body or gland is so called from its being erroneously supposed to discharge *pituuta* (slime) into the nostrils.

### The Ductless Glands.

Physiologically, the Pituitary Body is classed with the Vascular or Ductless glands of the body. In Kirke's Physiology, vascular glands are defined as follows: "The materials separated from the blood by the ordinary process of secretion in glands, are always discharged from the organ in which they formed, and are either straightway expelled from the body (as in the case of the kidneys), or, if they are again received into the blood, it is only after they have been altered from the original condition, as in the case of the saliva and bile. There appears, however, to be a modification of the process of secretion, in which certain materials are abstracted from the blood, undergo some change, and are added to the lymph or restored to the blood without being previously discharged from the secreting organ or made use of for any secondary purpose. The bodies in which this modified form of secretion takes place are usu-

ally described as Vascular Glands or glands without ducts, and include the Spleen, the Thymus, and Thyroid Glands, the Suprarenal Capsules of the kidneys, the Pineal Gland and Pituitary Body, and the Tonsils." Kirk further adds: "The opinion that the vascular glands serve for the Higher Organization of the blood is supported by their being especially active in the discharge of their functions during foetal life and childhood, when for the development and growth of the body, the most abundant supply of highly organized blood is necessary."

### Ductless Glands — Doorways of Life.

Let us remember that the blood is a stream of life force — Prana — on the physical plane, the spiritual root of which is ATMA. If this be so, then the vascular organs such as the Spleen, Pituitary Body, Pineal gland, etc., would be intermediaries — doorways — so to speak between Physical Life differentiated as Prana coursing in the blood stream, and Spiritual Life, the highest synthetical expression of which is ATMA. The Pituitary Body and Pineal gland therefore, being placed in the brain, would under certain conditions of development serve as *points of contact* between the brain consciousness of the Outer Man, and the higher consciousness of the Spiritual Self. And as the Spiritual Self is ONE with all Spiritual Selves, such conscious contact between the two planes would *illumine* and *unveil* the mysteries of GOD and MAN on all the planes of Being, both Finite and Infinite.

### Seat of the Mental Principle in Man.

Occultly, the Pituitary Body is the seat of Manas — the Mental principle. Manas, however, has its higher and lower aspect or division, and we find this represented in the two lobes of the Pituitary Body; the anterior and larger lobe functions the lower mentality, and the posterior smaller lobe the higher principle of intellection. Through the Pituit-

ary Body, as the seat of Manas, the Will is Energized — both higher and lower Will according to the status of evolution the individual is in. Manas energizing Will is the great Principle of Selection and Discrimination operating everywhere in the Universe. It is the *cause* of all changes in nature, organic and inorganic, from birth, growth and dissolution. Cosmically, it is Fohat, the great Universal Will or drawing and driving power of the Universe — the cause of all motion in worlds or atoms.

### **Functions of the Pituitary Body.**

This Manasic principle of Selection, having its seat in the Pituitary Body, is active in every part, organ, and cell of our bodies. Certain reported discoveries by Dr. C.E. de M. Sajours, of Philadelphia, editor of the "Monthly Cyclopaedia of Practical Medicine," bear out this Selective function of the Pituitary Body. He found that its removal stopped all organic function. Also that it governs every blood-making organ that produces secretion. The front lobe he discovered contained an organ that detected impurities in the blood *by the sense of smell*. The rear lobe governed glands such as the kidneys, lungs, etc. *In fact the whole array of disease-resisting forces in the body depends upon the Pituitary Body*. When disease in any form occurs, the Pituitary Body regulates the secretions and causes the proper organ to increase or decrease its work, to throw out into the blood stream the proper chemical elements for overcoming the disease and so restoring the balance of health in all parts.

It is also thought that premature old age is the result of some disease of the Pituitary Body. Acromegaly is a disease characterized by enormous enlargements of the joints producing giants and giantesses. Most of the giants of modern times have had this disease and it is a result of a definite disease of the Pituitary Body. The query naturally arises: were the normal giants of olden times produced as

a result of certain evolutionary changes in the Pituitary Body?

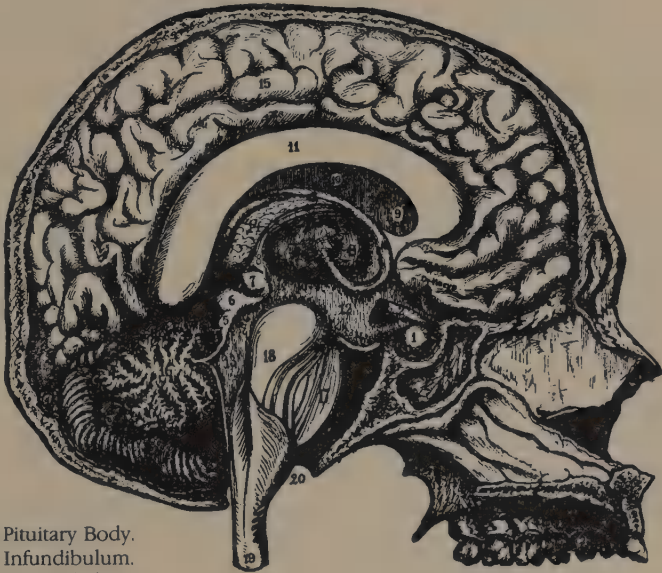
*Physiologically* then, the Pituitary Body is the Mentality of the Organic Functions. *Psychologically*, when its forces interact with those of the Pineal Gland, the highest power of Spiritual Vision and Cognition is awakened and the Relations of All Things and Creatures to the Creator made Manifest on any or all planes of Being.

In the next lesson the Pituitary Body will be considered in connection more particularly with the Pineal Gland.

## CHAPTER 9.

### Pituitary Body and Pineal Gland.

The Pituitary Body being an organ through which the pure Manasic (Mental) essence functions as shown in the preceding lesson, let us now inquire as to its relations with the Pineal Gland.



- |                                     |                                      |                         |
|-------------------------------------|--------------------------------------|-------------------------|
| 1. Pituitary Body.                  |                                      | 12. Third Ventricle.    |
| 2. Infundibulum.                    |                                      | 13. Fourth Ventricle.   |
| 3. Optic Thalamus.                  |                                      | 14. Velum Interpositum. |
| 4. Fornix.                          |                                      | 15. Cerebrum.           |
| 5. Testes.                          |                                      | 16. Cerebellum.         |
| 6. Nates.                           | Corpora Quadrigemina.                | 17. Pons Varolii.       |
| 7. Pineal Gland.                    |                                      | 18. Medulla Oblongata.  |
| 8. Peduncles of Pineal Gland.       |                                      | 19. Spinal Cord.        |
| 9. Position of the Corpus Striatum. |                                      | 20. Foramen Magnum      |
| 10. Septum Lucidum                  | It is behind 10 — the Septum Lucidum | (of the Skull)          |
| 11. Corpus Callosum.                |                                      |                         |

Plate III. THE BRAIN. Showing location of pineal and pituitary glands and the anatomical relation of these to other important brain centers referred to in the lessons.

### Vacuoles and Ventricles.

In Chapter 3 certain Vacuoles or clear spaces as found in a cell were referred to, and the statement made that the etheric or magnetic-desire life of the cell acts through these spaces driving the cell to act through the *desire energy* transmitted. Also, "*These spaces in the cell correspond to the Ventricles of the brain and the Central Canal of the Spinal Cord through which the etheric astral man receives and transmits impulses. These spaces or Ventricles have to do with the mystery of the Inner Breath.*"

There are a number of spaces in the brain called Ventricles. One of these is known as the Third Ventricle. This Third Ventricle is directly connected with the Pituitary Body in front, and with the Pineal Gland behind.

Plate No. III shows very clearly the relative positions of the Pituitary Body, the Pineal Gland and the Third Ventricle. In this plate it will be noted that the Pituitary Body is attached to the front extremity of the Infundibulum, and the Infundibulum it will be seen by the plate projects into the Third Ventricle. The word *Infundibulum* means a funnel, which is exactly what this organ is — a hollow conical process, as defined by anatomy. The plate will also show how the broad end of the "Funnel" projects into the Third Ventricle, all of which is significant. A canal passes through the Pituitary Body which connects it with the Infundibulum.

### Anatomy of the Pineal Gland.

The Pineal Body or Gland is a reddish body about the size of a small cherry stone, and is named from its supposed resemblance to a fircone.

It also has a Central Cavity. As said, it is connected with the posterior part of the Third Ventricle projecting backwards and downwards between the superior pair of Corpora Quadrigemina. The Corpora Quadrigemina are the



Centers of Sight and this close contact of the Pineal Gland to these Centers has great significance. The Corpora Quadrigemina is of course the Center of outer sight and the Pineal Gland the great Center of inner sight for the Thinker dwelling in his marvelous City of Seven Gates — that is, the seven orifices in the head through which that Thinker contacts the outer world.

### **Influence of Pineal Gland on Sex Function.**

PHYSIOLOGICALLY the latest scientific data on the Pineal Gland is corroborative of the creative function of this mysterious organ. From most careful investigation and experimentation, men notable in the field of science find as follows:

1— The Pineal Gland undergoes a normal physiologic atrophy (wasting) at the time of puberty. When physiologically active therefore SEXUAL FUNCTIONING IS INHIBITED. When the gland is not functioning so actively as after puberty, SEXUAL FUNCTION ASSERTS ITSELF.

2— In cases of tumor of this gland occurring before puberty, and which would inhibit the action of the gland, it has been noted that in the child so affected, there was marked mental precocity, increase of weight with overgrowth of body, and *earlier sexual ripening*.

3— This has been confirmed by experiments on animals. Removal of the pineal gland in animals like guinea pigs, etc., shows a hastened development of sexual organs and earlier breeding than is normal with such animals.

The above purely scientific deductions based on observed facts are intensely interesting. With the decline of the sexual function with old age there is likely to be a resumption of the activity of this gland. However, the facts shown above would point to one general basic conclusion, namely, that with the atrophy of this gland at puberty, creative energy functioning in the Pineal Gland shifts to the sex organs hitherto dormant: in other words, from the upper

pole to the lower. The higher pole is regained through the awakening of the higher activity of the Pituitary Body which indraws the lower creative energy into itself and under right condition correlates those forces with the pineal gland arousing it again to active functioning, either temporarily or indefinitely, as the case may be. This means real spiritual development.

### The Brain Center of Vision.

The correspondence to any *organ* of seeing in the body would be the Power to see resident in some part of the brain — and the same with all organs in the gamut of the senses. Thus the Corpora Quadrigemina is the Center of the Power of Seeing — in other words the *power* of the personal Ego working through that Center to Visualize Color Vibrations — or rates of vibration in terms of color. The Visualization of color vibrations is the Power of Vision — for vision is the Sensing of Color or shades of color no matter how subtle or fine, or coarse or intermixed. Any substance that is perfectly colorless is *invisible*.

### The Optic Thalami.

The Pineal Gland is attached at its base by two nerve cords which connect it to the Optic Thalami. And what are the Optic Thalami? According to the most advanced physiologists, "they are the organs for the reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism from the periphery of the Auric Egg or Envelope), which is our point of communication with the Higher, Universal Planes." The Pineal Gland bears the same relationship to the Optic Thalami in terms of sensation, as it bears to the Corpora Quadrigemina in terms of Sight. In other words, the Optic Thalami are the Center for outer feeling or sensation, while the Pineal Gland is the organ for Inner Spiritual Feeling or Sensation.

### Spiritual Functions of Pituitary and Pineal Glands

As the Pituitary Body corresponds to the Manasic or Mental principle, so the Pineal Gland corresponds to the Intuitive Principle.

It may be fitting here to quote the teachings of H.P. Blavatsky on the interaction between the Pituitary Body and the Pineal Gland. This teaching was first given out under pledges of secrecy but has since been public. She says:

“When a man is in his normal condition, an adept can see the golden aura pulsating in both centers, like the pulsations of the heart which never cease throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsations of the Pituitary Body mounts upward, more and more, until just as when the electric current strikes some solid object, the current finally strikes the pineal gland, and the dormant organ is awakened and set all glowing with the pure Akashic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are respectively the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter in order to become conscious on this plane, needs the more differentiated fire of Manas but once the Sixth Sense has awakened the Seventh, the light which radiates from this Seventh Sense illumines the fields of *infinitude*. For a brief space of time man becomes omniscient; the Past and Future, Space and Time, disappear and become for him, the Present. If an Adept, he will store the knowledge he thus gains in his physical memory, and nothing save the crime of indulging in Black Magic, can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his

memory, and he will have to repeat the process for years, never allowing a speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.”

The next lesson will deal more particularly with the *creative* aspect of the Pineal Gland and the Pituitary Body.

## CHAPTER 10.

### The Brain, a Synthetic Center.

In a preceding lesson it was pointed out that "in the brain is summed up the finality of every part of the body." In other words, that the brain is the SYNTHESIS of the body. Or to put it another way—every organ and tissue of the physical *outside* of the brain is both an extension and a correspondence of some Center *in* the brain.

The Ego seated on his Throne of Reason and Intuition sends out his rays of consciousness through nerves ramifying in every part of the organism. These nerves on an inner plane are conscious currents of life force. On this plane they have materialized into lines of sensitive matter, capable of receiving and conveying all degrees of vibrations concerned with the bodily senses. These nerves and nerve centers being currents of conscious energy projected by the Ego or Inner Self, have by processes of nutrition, growth and transformation, built up other tissues such as bone, muscles, arteries, etc., giving the Inner Self greater power of expression and experience in matter.

The body is thus a differentiation of the brain, part for part, and tissue for tissue. In consummating this differentiation into an outer body in this age and on this plane, the brain sacrifices a part of itself—its Other Self in fact—for the brain is Androgynous—male-female—and we know that so far as the physical body is concerned we are born either male or female.

### The Brain and the Third Root Race.

The Secret Doctrine refers to the astral Third Root Race as a race of *globular beings* — male-female creating by a process of Will and ideation called Kriyashakti. The brain of man is the correspondence of this Third Root Race *in-drawn within* the cranium—which is a sphere filled, not only with brain matter, but also with Akashic and magnetic

energy corresponding to the *atmosphere*, so to speak, of the Third Root Race. The brain still creates by the power of will or Kriyashakti. From the magnetic astral matter within its reach it creates all mental forms, ideas and thoughts — all of which are the creations — offspring on the astral, mental plane of this brain entity living within the Akashic sphere of the skull chamber — the Cave of the Mind.

The power to create mental images and thought forms on the inner plane is analogous to the power of creating physical forms on the material plane of sex, and involves the same *corresponding modus operandi*. In the brain sphere, however, we have an organism undifferentiated as to sex functions — or the male-female *in one*; — and so its ideation progency are SELF-BORN — within its own organism without outside contact, as must be the case on the lower differentiated plane of the body outside of this Akashic brain sphere.

### A Third Sex.

That part of the organism outside of the skull cavity is differentiated mental or brain substance, and in the process of extension and differentiation into these bodily organs and tissues, the male-female, positive-negative, brain entity sacrifices and loses one of its poles or corresponding sex parts outside of its native sphere; that is, such sex part is not represented in that outer body or is represented so latently as to be overwhelmed by the other active sex part. So we have the two sexes in manifestation in the outer bodies of the Race in this age, and if we could imagine these bodies themselves again differentiating on a *still more outer plane*, a lower or third or fourth sex would come into existence — and so on as the differentiation proceeded *outward*. As we go *in*, the sexes are indrawn and all differentiation disappears more and more, until the TWO IN ONE disappear as such and there obtains a THIRD SPIRITUAL SEX so utterly different from all of our ideas of



sex that it is designated by the term SEXLESS.

The spiritual, mental and psychic creations of musicians, artists, poets, scientists, and inventors show the high creative functions of the brain and the higher and more spiritual these creations, the more perfect the action and interaction between the Pineal Gland and Pituitary Body and co-ordinating parts. This is because the Pineal Gland, the Pituitary Body and their appendages correspond to the lower sex pole — the male and female generative organs of the physical body. The highest spiritual ideation is male-female, positive-negative in quality whether it be music, art, poetry, aspiration, prayer or desire. Take away one pole and there remains a one-winged imperfect something.

#### **The Divine Marriage.**

Such organs as the liver, spleen, kidneys, etc., receive gross matter and substances from the blood stream and transform and transmute the same according to the function of said organ, but such psychic organs as the Pituitary Body and Pineal Gland receive only the FIERY EMANATION or AURA of the blood and make spiritual use of the same in its functioning.

Molecular motions in the Pituitary Body cause psychic vision, but such motion may be caused by many things, even by outer irritation as by pressing the eyeballs causing flashes of light because the Pituitary Body is connected with the optic center as has been pointed out. Fevers and disease, drunkenness, etc., may also cause disorderly motions in the Pituitary Body giving rise to hallucinations.

Molecular motions in the Pineal Gland cause Spiritual Clairvoyance but to make this Clairvoyance illumine the fields of the Universal, the fires of the Pituitary Body must unite with the fires of the Pineal Gland, and this union means that the Sixth and Seventh Senses *have become as one*, or in other words, that the individual consciousness is

so indrawn that the Magnetic Sphere of Manas — the highest Mentality, and Buddhi — the highest Spiritual sense, are conjoined. This is the highest Yoga, the DIVINE MARRIAGE OF MATTER AND SPIRIT, or of LOVE AND WISDOM. Hermes, or Wisdom, is now united with Love — Venus or Aphrodite and on the psycho-physical plane there results an entity of perfect balance — the Divine Hermaphrodite, or the Androgyne.

In studying these lessons the essential Unity of all Life should ever be borne in mind. The correspondences made should be applied everywhere and to everything for any process operating in the human body also operates in the cosmos, in a world, as well as in a cell or atom. The birth of a human being or a *thought* is analagous to the birth of a world or a universe. All forces operate from within outward whether they be creative forces or otherwise. Hidden causes should be searched for in the Heart or Center of all things.



## CHAPTER 11.

### Reincarnation.

In these lessons the occultism of the brain will not be overshadowed by the occultism of the heart and the inner spiritual centers, but as the brain differentiates and materializes in more understandable terms the inner forces and fires, the effort in these lessons is to give the student a practical basis to start from and hence to better understand the functions and correspondences of the inner, or auric centers. In other words by passing through the brain, spiritual forces are materialized and become intellectual forces or thought; but the seat of the process is in the spiritual nature, however inverted or perverted the thought may have become by evil or abnormal desires and will.

Pure natural thought is *heaven born*, being the regenerated essence of the universal finer forces working through the bodily organs and cells and finally reaching through the fiery emanation of the blood, the brain centers, reflected and cognized there as Thought creations. In other words, through the microcosm, Man, cosmical forces play and interplay. Universal impersonal forces correlate with the personal cells and organs and are given color, quality and character by the personal or microcosmic will of man as a whole or by the collective minute cellular beings of which he is made up. As man has *actually* or *potentially* represented in him all the forces of the Cosmos, so each cell in man has in it all the forces of the man in its degree, from the physical to the highest mental and spiritual.

#### Reincarnation of Cells in the Body Cosmos

In the physical body are millions of cells *dying constantly* with each movement of the body, each beat of the heart, each voluntary or involuntary act of the organism. When a cell entity so dies, the same corresponding process

*must* happen to its various principles as happens in the case of the man as a whole dying. The various principles are separated, the lower physical part yields up its forces for giving energy *to the body*. The higher principles, as the mental and spiritual, rise to the proper planes — the mental aspect or force of the cell passing in the aura of the blood stream to the mental centers, thereby furnishing material for mental operations. The spiritual aspects or forces of the dead cell pass into the higher or lower creative centers or heavens of the body, and are there used for the highest purpose and economy of the Microcosm, Man. The lower unregenerated elements of the cell enter the bloodstream but are withdrawn from the same by the proper excreting organs and sent into the hells of the body for regeneration or elimination in the lower intestinal and urinary tracts of the organism.

Millions of cells are also being born constantly in the organisms and these are again *ensouled* by the streams of spiritual Egos sent forth from the higher plane of the brain which has in the meantime received force and power from the spiritual and mental cells ascending to it and has also imparted to the same a tremendous dynamic mental and spiritual power until, surcharged, they are eager to rush forth again seeking experience in lower material embodiment and thereby give up the surcharged life they have received from contact with the higher planes of consciousness, transmitting in this way some of the energy of the higher planes to the lower and so helping to raise the vibrations of the lower by ceaselessly incarnating and reincarnating, until the whole body has received the greatest possible development for that cycle of manifestation.

So much for the reincarnation of the cell. As above so below, as with the cell, so with man. What *happens* after death and the *function* of death, or that change man calls death, is made apparent by this explanation and correspondence.

### Humanity — a State of Consciousness.

Bear in mind, however, that with the spiritual principles or soul of the cell, so with the Soul of Man, its heaven is not a place, but a state of consciousness. Yet that state or plane of consciousness in the case of the cell would be *within the Cosmos*, so to speak, of the man. So the heavenly plane of consciousness of man is within the Cosmos of Humanity in its higher states. So that as in the case of the cell when it dies, its powers, energy and usefulness are not lost, but its principles separate and go to their corresponding *lokas* or centers; likewise, when a human being dies, he or she, does not go outside of the aura or cosmos of humanity — but humanity as a whole being a state of consciousness in reality, the various forces and principles of a human being on death pass into appropriate spheres and add power to that sphere, and in due time, owing to the fixed laws of action and reaction, of centripetal or centrifugal forces, which govern spirit as well as matter, those *discarnated* forces of the mind, Soul and spirit are again reassembled on the lower planes of manifestation. So that when a man dies, if he be a genius, a master of art, of music, poetry, of science or invention, or a great soul from a Saviour down, he does not die out of the aura of humanity. But his powers are *still alive* and vitalize that humanity as much and even more than before, though those powers may not be so concentrated as before, though any other unit of the race on this plane may draw upon those powers, mental or spiritual, according to their ability to so draw. Thus nothing is lost by the death of any one or anything, because there is no place for it to be lost in.

As the cells of the body on dying add power and glory to the higher realms whence their spiritual forces ascend, so on dying we also help to make the Heaven of Humanity greater and more glorious by adding our spiritual essence to it in jewels of Light, Truth and Beauty, to the extent that

we have fashioned such in our incarnation. In other words, our divine birthright is to work with God building the heavens as well as the earth.

## CHAPTER 12.

### The Seven Harmonies.

In the last lesson it was stated that the Heaven of the Cell, as in the case of man, was a *state of consciousness* and *not* a place. As there are SEVEN HEAVENS or higher states of consciousness which it is possible for the soul of man to enter, so are there seven heavens or states of consciousness into which or rather with which the spiritual consciousness of the cell may be identified. These heavens in the case of the cell entity are the seven cavities of the brain connecting with the central cavity running all the length of the spinal cord. These cavities are termed in occultism the SEVEN HARMONIES. These chambers may be graded from above down as follows:

1. The Cavity of the Pineal Gland.
2. The Cavity of the Pituitary Body.
3. The Third Ventricle.
4. The Fourth Ventricle.
5. and 6. The two lateral Ventricles.
7. The Cavity of the skull itself — the total of all the other cavities.

All of the Cavities and Ventricles of the brain are connected by intercommunicating channels or canals, one with the other, and with the Central Canal of the Spinal Cord which as said runs the entire length of the Cord to the base of the spine. Here then, we have in the physical body, enclosed *within* it, an ethereal magnetic realm in which the astral self contacts the brain and spinal centers and in which etheric realm the finer forces play and interplay.

### Thoughts, Desires, Health and Disease.

Every desire, thought and feeling had by a human being, arouses a vibration in the brain cavity or sphere which *corresponds to that desire or thought* in terms of quality and kind. The highest spiritual desires and aspirations of

which man is capable and which are beyond mere self, arouse into activity the high force and essence in the pineal gland.

The lower desires and impulses in man arouse corresponding forces in the cavities situated nearer the base of the brain where the merely *vital* and more *animal* centers are located. If gross desires and thoughts are the rule, gross forces are energized in these lower spheres and these forces pass downward into the Central Canal and circulate by absorption in all parts of the body, *materializing* the body the more and rendering it grosser and more animal and finally causing by direct impact and reflection, diseases, which in their essential nature correspond *with the desire* or thought forces which are the real inner cause of such diseases. In other words, the natural Harmony of one or more of the Spheres of Harmony has been disturbed and may even cause physical disease if it has gone far enough, in order to restore by pain and sacrifice the harmony due to the fixed inexorable law that the outer must in time adjust itself to the inner, the material to the spiritual, no matter what the cost of suffering may be — as INFINITE GOOD must ever be greater than *finite* evil.

### The Inner Building Light.

In terms of sight, the pure natural color of the etheric substance in any one of these inner Chambers of Harmony glows brighter and clearer, as the *desires, thoughts and actions* of the individual become more *unselfish* and universal. On the other hand, if *selfishness* and animality dominate, the pure natural color of the inner etheric substance becomes gradually filled with *dark or black centers*, each center marking some individual selfish desire, thought or act, of the lower self. Truly important is the eternal fact, that ALL LIFE IS ONE LIFE, that Men and Angels, God and Devils are bound together in the ONE SUPREME LIFE; and that, as Gods and Angels can brighten the earth, so can men and

devils dim the splendor of the heavens in some degree by *evil done, or desired.*

The UNIVERSAL DEITY is being perfected by the perfection of its individual and minute parts called atoms, molecules, cells, men, angels and worlds. So man is being perfected by the perfection of his minute parts, and each thought, desire and act has a *constructive or destructive* power on his inner immortal body either building in accordance with the DIVINE plan or tearing down what has been built up in proportion to the amount of downward energy exerted. God is still building the heavens and the earth, and *we were* with Him and of Him in the beginning as WE ARE NOW, no matter what embodiment we may have had or on what plane of action we may have functioned.

#### **The Link Between the Self of Matter and Spirit.**

The etheric substance of the SEVEN HARMONIES is the *real link* between the *spiritual* and *material* selves of man. On this sensitive substance, the Higher Self reflects its messages, visions, and impressions, which are then received by the brain cells and centers. Correspondingly, this sensitive substance receives impressions and vibrations from the lower self, which in this way may invoke (pray) the help of the higher forces, or may, as has been pointed out, if the desires are of evil nature, pollute and darken the pure sensitive ether of these Inner Chambers of Consciousness.

The interdependence of all Substance, Force and Consciousness must ever be kept in mind by the student of life.





## CHAPTER 13.

### Ten Basic Truths.

In these lessons, while much has been pointed out as showing the occult, psychic, and spiritual correspondences of the brain and its centers, volumes more could be written if the scope of these lessons permitted finer particularizing. The main object is to indicate to the thoughtful student, the fact and the working of the laws of correspondence, and the interaction of forces between higher and lower planes, in consequence. Once this fundamental truth is realized, the mind and intuition will make its own deductions and so arrive at truth without any such lessons as these, or books or teachers of any kind. Then every fact of knowledge in nature and in life, in general and in details, all the *commonplaces* as well as the big things are seen and estimated from another standpoint, from interior angles of spiritual vision and the value of every truth measured truly in all its relations and inter-relations.

We will now leave the brain and take up another field of study. We have seen that man is an epitome of the cosmos. Every part, organ and tissue in him has its celestial correspondences in the Heavenly Man — God — man being thus literally an image of God — the collective creative forces of the Universe entitized as the ALL-BEING. The drop of water from the ocean contains all the elements that are in that ocean, even to the germ of life itself.

Before proceeding to the occultism of the Heart, the other pole of the Brain, a few basic general truths should be pointed out and kept in mind.

1— God is the highest spiritual essence of Light, Life and Love.

2— This Light, Life and Love — all one thing — is PRIMORDIAL SUBSTANCE ITSELF, out of which the Universe, worlds, men and all things have been created.

3— This Primordial substance does not *possess* Intelligence or Wisdom or Knowledge or Power, but IS Intelligence, Wisdom, Knowledge and Power as well as all the spiritual qualities such as Faith, Justice, Compassion, etc.

4— Being these qualities themselves, in whatever form this primordial substance manifests, IT KNOWS HOW TO ACT, *what to do*, whether manifesting in a planet, an insect, a blade of grass or a man. According to the key-note of its form, it will be moved to the appropriate action, for knowledge, light, intelligence — God — light, life and love — is at the root of its being.

5— This Primordial Substance manifests in an infinitude of forms, the sum total making up the whole universe. These forms whether of worlds or of men are merely materialized aspects of some ray or quality inherent in this Primordial Substance or God — and thus each form manifested is for the time being, a materialized spiritual force or quality. That this spiritual force may become *inverted* and so be *evil* in its action does not contradict the above statement.

6— While each form has its dominant note and quality, yet it has all the notes or qualities of life latent or expressed, so that it has *the possibility of calling as much of God out* as any other form, as it gains the power to utter the Light within itself. This applies to men, angels, worlds, animals, trees, or blades of grass.

7— Man is thus an epitome of God. In time, when all his qualities are perfectly expressed, he will perfectly express God and thus *be* God — One with God — all Life, Light and Love.

8— Everything in Nature expresses some quality or character of God, — *trees, flowers, stars, insects, men and animals*.

9— Being made in the image of God, each part and organ of man, expresses or represents some character or quality of God — or Primordial Light, Life and Love.

10— As each part and organ of man draws in purity upon, and assimilates the forces and qualities flowing naturally into it from the Inner Source, it becomes clearer, purer, more beautiful and noble in appearance and function, whether this be the body as a whole or some part like the eye, ears, nose, mouth, hands, feet, etc., for by this assimilation these parts have drawn upon the SOURCE OF ITS REAL LIFE — ITS HIGHER DIVINER SELF, which IS all Purity, Beauty, Health, Truth and Light. But if these forces be drawn upon selfishly and with motives of impurity, the corresponding organs and parts become distorted, ugly and unhealthy, as selfishness and impurity *invert* Divine and Natural forces.

From this standpoint we will take up the Occultism of the Heart in the next lesson.



## CHAPTER 14.

### The Mystery of the Heart.

The Mystery of the Heart on the lower planes is the mystery of the Kama Rupa (the forces of desire which bring the body into manifestation). The Mystery of the Heart on the *higher planes* is the mystery of the Sixth or Buddhic Principle, the Spiritual Heart, which transcends all Form but brings the spiritual bodies or principles into manifestation, from out the synthetic Atmic Plane.

The student is Cell. It is there stated that the "Spaces in the protoplasm of the Cell correspond to Kama Rupa, the body of Lower Desires." It is necessary to bear this point in mind in order to understand the origin of the Heart from its beginning on the physical plane, thus also showing its connection with the inner spheres.

It was also stated that these Spaces or Vacuoles have to do with the mystery of the inner Breath.

The embryological origin of the Heart and the blood vessels are practically the same; the blood vessels of the body are in fact *extensions* of the heart as an organ, so that the heart in that sense is all over the body, having its ramifications in every part of its organic world.

The Science of Histology is the study of the microscopic anatomy and development of cells and tissues of the body. Authorities on this science thus describe the origin and development of the Blood Vessels and the Heart. "Vacuoles — Spaces, are formed within the cell, and as they increase they run together, and a cavity filled with fluid is thus produced in the interior of the cell, while blood cells are formed within this cavity." Many cells so modified are joined together and thus blood vessels are wrought in the ovum, the creative cell, almost at once on impregnation. Again in regard to the origin of the Heart, histology says: The origin of the Heart itself is in some respects similar to that of the vessels, insofar that it is by the vacuolated forma-

tion (the blending of the spaces in the cells) that the cavity of the Heart originates. We also learn that in mammals, which includes man, in fishes having body structure, and some birds, the heart "has at first the remarkable form of *two tubes* separated to some distance from each other, and the formation of the single cavity of the heart is due to the gradual approximation of these tubes and their coalescence into one by the union and subsequent disappearance of their adjacent primitive walls." This first formation of two tubular elemental heart centers indicates a polarity and differentiation in the development of this organ which polarity is however overcome by the blending of the two poles later on. As the history of the development of the embryo is the history of the development of the Cosmos and of Man this would indicate that in the past, in perhaps the earlier kingdoms or races of life in its elemental forms on some astral plane, the heart centers were differentiated into two opposite forces, positive and negative, which, however, are now blended into one force with corresponding greater power of Unity and Life.

### The Inner Breath.

The Kama Rupa Center being a congeries of elemental desire forces whose FUNCTION IS TO THROW MATTER INTO FORM, the Kama Rupa Centers, the Spaces in the Cell before mentioned, may be regarded as an *opening* between the physical and astral world *into which the inner pranic breath of life is breathed* creating thus a vortex of life forces in that cell and throwing its protoplasm and matter into a form consistent with, and corresponding to the desire elements seeking outward embodiment. Thus worlds and creatures come into *ex-istence* from within. The same processes apply to suns, worlds, and systems of worlds. The hollow *Spaces* or Spheres within the earth transmit the corresponding Desire or Kama-Pranic forces, which, with irresistible might, throw terrestrial substance

into order and form and transmit to all parts of the earth organism, the creative and regenerating currents from within, urging the earth and all on and in it to evolve accordingly.

**Blood — the Vehicle of Breath and Desire.**

The Blood itself with iron its base, red of color, and being so intimately a part of this Kama Rupa Center which brings the Heart and blood vessels into form, becomes naturally the vehicle to receive the inner Pranic Breath. It is thus literally the vehicle of the vital essence and as it absorbs the forces of the Kama Rupic Center in which are stored all the desires and tendencies of the entity seeking embodiment, it can be seen how naturally the blood transmits hereditary traits and tendencies stored up in the Kamic Spaces of the Creative Cell. It is now acknowledged by the highest authorities that hereditary tendencies, including health and disease tendencies, are stored up in the *blood stream*, and that the structural deficiency of body or organ is *secondary*. In hereditary mental diseases, the brain structure *may be perfect*, but the blood has been modified in some way by Kama Pranic forces operating in the blood and therefore the source of the disease is on the physical plane in the blood.

The next lesson will take up the more spiritual correspondences of the Heart.





## CHAPTER 15.

### Spiritual Correspondences of the Heart.

The human heart beats in the average person about 72 times per minute. The Sun which is the heart of our solar system beats once in eleven years. Back of every physical form there must be a spiritual center corresponding in force, power and function to that outer form, organ or tissue. Therefore the spiritual heart of man is his auric heart which sends currents of spiritual blood — forces — throughout his entire auric being, which includes the physical — which might be considered as the lowest part, the dregs so to speak or the material precipitation chemically speaking, of the incompatible or unspiritual elements in the auric body and which, as yet, remain *insoluble* — will not be blended and unified with the spiritual body. The regeneration and spiritualizing of these lower elements is the work of experience in material incarnations — and makes such incarnations a necessity.

### The Kingdom Within.

Bone, muscle, and nerves are the crystallized aspect of spiritual forces and qualities in the aura, just as the crystallized cube of gold thrown down in a chemical solution is the materialized aspect of a *perfected* and very high spiritual quality of life on *higher planes* — existing not *in form* but as a QUALITY in Deity Itself. For every material sun in the universe, there must be a connecting and corresponding spiritual or Central Sun. For every material heart, there must be the spiritual center or heart corresponding. For every line of force or matter in the cosmos there must be the corresponding inner force — which is the real basis of the outer line. Everything has its real basis within, and the source of energy, the motive power, the power that makes the universe, the macrocosm or the microcosm go, that makes the Great Wheel of life forever revolve, IS

WITHIN. And *within that*, is another within and so on until the Deific essence itself is reached as the Source of all. In studying the mystery of the heart, therefore, we must bear all this in mind.

### The Sanctuary.

The Heart is the center of Spiritual Consciousness; the Head is the center of Psycho-intellectual Consciousness, and the Navel or Solar Plexus is the center of Kamic Consciousness. The consciousness of the body is the collective consciousness of *all the cells of the body* except the heart, because the heart is a center of Spiritual Consciousness. It is the Sanctuary of the Divine Spark — the God within. "In the heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of life, the center of all, Brahma; the first spot that lives in the foetus, and the last that dies." All the organs and tissues are nourished from the heart, but the heart is self nourishing. It also has its own independent brain (nerve ganglia) and under proper condition will continue to beat even after being removed from the body.

All great deep spiritual emotional feelings arise, and are felt in, the heart, but this great spiritual consciousness residing in the Heart, the Divine within, cannot be guided by a person, nor its energy be directed by him until he is completely united with Buddhi-Manas. Until then this Heart consciousness guides the person — if it can. H.P. Blavatsky has said on this point: "Anyone who can reach up to, and receive at will, the promptings of this spiritual consciousness must be at one with Manas — that is, must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the lower Manas, and reach the lower Consciousness. The effort however should be continually made to center the Consciousness in the Heart, and to listen for the promptings of

the Spiritual Consciousness, for though success be far off a beginning must be made, and the path opened up."

### **The Heart — A Central Sun.**

The heart is the symbol and the Truth of Centralization. It is the analogue of the Central Sun. It is Paradise guarded by the Flaming Sword — the Spiritual Will and Consciousness from which flow its four rivers of life (blood) — to be distributed to every part of the organism.

The Heart is the real Center of life, light and love — God. The brain has power to take these divine forces and weave them into patterns of beauty or distort them into images of darkness and evil — so man can build in accord with a divine plan or otherwise but the force wherewith he must build is primarily pure from the heart, and it is a doorway through which the forces of Infinite Love and Compassion may flow if invoked with the power of unselfish love and motive.

The main purpose of these lessons has been to show that, starting from known material ground, man is made in the image of *God*, and that there is exact correspondence between the Heavenly and the terrestrial Man and Forces. That, if we can really understand any *material point or fact* or truth in the outer universe it is possible to find the corresponding spiritual truth and fact; and that every spiritual quality and force has naturally its material aspect, form or embodiment. That once these fundamentals are comprehended, the cosmos and all Nature becomes a Book of KNOWLEDGE AND WISDOM in which is written in LETTERS OF LIGHT, the history and the romance of the INSEPARABLENESS of all creatures, forces and worlds.



## CHAPTER 16.

### Soul

Soul is the Perpetuating Principle of life. It is the intermediary between matter and spirit. But for soul, matter would be chaos, and spirit would be spiritless — like steam unconfined. Soul uses spirit and matter for the highest constructive evolutionary purposes.

Can we prove the existence of soul? Let us try. It is self-evident that there is a perpetuating principle in nature. This principle is soul because it is a force that ensouls, involves, uses matter and forms, and through the same builds and constructs other forms of the same or similar character. The forms themselves like a machine may go to pieces, but the soul energy remains the same and repeats itself through any similar seed or matrix conserved. This irresistible motion to repeat itself indefinitely and infinitely is the symbol of the Eternal Law which makes soul immortal or through which it finally wins conscious immortality. Therefore generally speaking we may regard soul as a Universal All Pervading Element — one of the eternal Triad of Substance, Soul and Spirit.

Before the dawn of creation these three were One — whole and indivisible, — like water holding in solution various elements; and the high plane of the One, where this indivisible Unity is, still obtains. With manifestation, which means creation, separation, differentiation, there occurs by the addition and impulse of the creative energy a precipitation of basic elements in this Universal Solution and the various planes come into manifestation with their worlds and creatures. Just as in a chemical solution of any substance or substances, there comes a point of over saturation when a part of the substances held in solution precipitate as crystals to the bottom of the tube or vessels. These precipitated crystals are the analogue of Souls Pre-

precipitated Out of the Bosom of the Infinite Father-Mother Waters of Life — of the Great Deep. Note these crystals — souls, are still in their primal element, but differentiated — they are no longer solved in this primal universal element. They are now individualized souls incarnated in form — of crystals; the exact correspondence of the human soul. Each crystal or soul has relations on its plane and acts and interacts with other crystals of its own or other kind — capable of reabsorption into the primal waters — some time. Body and soul are for the time being, however, no longer held in the Solution of Universal Spirit; but the incarnated soul of the crystal of the human at once begins to build a Temple of Divine self-consciousness because of the overwhelming infinite power of the Spirit around and in it. It would be that Spirit in form — an impossibility — but hence the insatiate activity and ambition to grow, to become, to enlarge, to attain and to be Omnipotence Itself — desire working through every center, animate and inanimate in the cosmos. Higher and higher forms are thus built with increasing power for expressing the Spirit of the Infinite. From Primordial Sound — the Word — were precipitated by harmonious combinations, souls of Color. From Color, the souls of the metallic elementals, and the metallic elementals precipitated the material elements of chemistry of which worlds are composed. In time, urged on by infinite spiritual impulse, certain combinations of these took place and the first organic vegetable cell was formed; then evolution took a great bound. The vegetable cell has the wondrous power in the presence of sunlight — symbol of the spirit — of converting minerals or inorganic matter into organic matter, thus paving the way for the animal cell which finally appeared, and so on in more and more complex combinations until man was evolved — a soul crystallized out of Spirit, incarnated in metallic and gaseous elementals and awaiting the time of a perfect balancing of

these diverse elements in himself when he will be reabsorbed or perhaps be identified in intimate and perfect alchemical relation again with Universal Consciousness — the Three in One.





## CHAPTER 17.

### Principle of Inertia.

In the last lesson it was formulated that Soul is the Perpetuating Principle of Life. But what do we mean by the Perpetuating Principle? Let us turn another key and use another term and call soul the PRINCIPLE OF INERTIA. This may seem strange until we analyze the nature of Inertia. Like everything else in manifestation it has its two poles. Thus there is the Inertia of Rest and the Inertia of Motion. Inertia is a Force — yes, an ENTITY — dual in nature — REST and MOTION.

Inertia may be scientifically defined as a state of matter that tends to ever remain the same — changeless. Inertia is therefore a state of CONTINUITY. Thus if a body, material, mental or spiritual, is at rest it tends ever to remain at rest. On the other hand, if a body, material, spiritual or mental is set in motion, it tends to ever keep in motion. If a body is once set in motion in space it would go on forever unless stopped by some other neutralized force. If a body is at rest anywhere in the cosmos it tends to remain at rest forever unless acted upon by some superior force that would set it in motion. Imagine all planets and worlds in the universe wiped out, and from some point in universal empty space you project a cannon ball straight from the shoulder. The law of the Inertia of motion would make the cannon ball go on forever in exactly the line you had projected it. Here we get a glimpse of what is meant by the perpetuating principle of life — or Soul.

Now, if, when you had projected that cannon ball in empty space, another person an infinite number of miles away had also projected another cannon ball in some other direction, it would tend also to go on in that direction forever, but now, there being two bodies in the universe animated by this tendency to go on forever, by the immutable law of gravitation, an analogue of love, they begin to

modify the motion one of the other — and both are diverted from the straight lines originally set, and begin to turn toward one another and eventually would be brought together.

Again, if two cannon balls were placed at rest at any number of billions of miles in an empty universe, the immutable law of gravitation would at once cause them to move toward one another at speed proportionate to the respective weights. Here the INERTIA OF REST has been modified by the Law of Gravitation, Symbol of Deific Love. Yet, however modified, the germs or tendency of that rest and that motion still inhere in the bodies affected. In other words, the tendency to repeat itself indefinitely in rest or motion has arisen, and so a perpetuating continuing principle is manifested in nature.

As all consciousness may in the final analysis be reduced to DEGREES OF REST AND MOTION, and as all individualized consciousness is the property of the soul, the soul is the result of all the interactions between the inertia of Rest and Motion — begetting interrelations and combinations — a third grade of consciousness seeking ever to perpetuate itself, in however complex or simple form as one of the three primary grades of consciousness, until — as a result of the Gravitational forces — Deific Love — this perpetuating principle of consciousness has so drawn upon and transmuted — redeemed — all substance, material and spiritual, that relative rest and relative motion have become ABSOLUTE; and the SOUL PRINCIPLE in nature and life, by redeeming both matter and spirit through vast experiences of eternally involving and repeating all possible changes and combinations of consciousness, finally attains conscious immortality and Mastery over all limitations by becoming One with the All. Evidences of this law abound everywhere in nature — for if all things, creatures, plants and worlds were utterly destroyed they would be again repeated, brought into manifestation, by soul, or the

perpetuating principle that inheres in all things, animate and inanimate.

When, before Creation, undifferentiated primordial Substance in a state of absolute rest and absolute motion — THE SAME THING — felt the impulse of the Deific Word — to evolve Being out of Non Being — the primal impulse was given to evolve Soul, or a perpetuating CONTINUING immortal self-conscious Entity, out of that Primordial Substance set into Motion and Rest — planes of consciousness — by the Ineffable Word of Deific Love. That primal impulse inheres in all things and is the basic impulse TO BE, that is, to go on and on and attain a final Immortal self consciousness perfectly balanced in Infinite Love.



## CHAPTER 18.

### The Word — The Language of God

Every atom, molecule, entity, thing, or condition, on the material plane has its correspondence on the spiritual planes. Not only on the spiritual — but likewise on the mental and astral planes and sub-planes.

The language of God is the natural and divine WORD made manifest in terms of worlds, creatures and things on all planes and in all fields of cosmic — celestial and terrestrial — activity. All these creatures, worlds and things are but SYMBOLS OF A REALITY IN ABSOLUTE BEING. Therefore symbolism is the language of the Higher Self. Deity has written and revealed ITSELF plainly in the Universal Book of Nature, open to all creatures to read.

Let us apply this alphabet of symbolism to the interpretation of some of the passages in the Revelation of St. John the Divine. In the first chapter John says "I WAS IN THE SPIRIT ON THE LORD'S DAY AND HEARD BEHIND ME A GREAT VOICE AS OF A TRUMPET."

To be in the Spirit means that the consciousness is raised to the synthetic cosmic plane beyond the limitations of personality, where the Universal Higher Self can be plainly cognized, and where the realization of identification with the consciousness of the cosmos would be quite perfect. At first John heard — meaning that the spiritual ears alone at first were sensitive to the cosmic vibrations. Then he turned to see, that is, his consciousness turned in for vision and the sound was translated by his consciousness into symbols of form, each having its symbolic value in the message.

Now, Revelations as well as Genesis is the Secret Doctrine put forth in certain symbolic terms. Therefore, the messages pertain to all time. The Seven Churches are SEVEN FUNDAMENTAL COSMIC TRUTHS — SEVEN TEMPLES — each expressive of and functioning its respective

hierarchical line and corresponding to the Seven Cosmical Hierarchies of Being on which the Cosmos is built. These Seven Churches or Temples have never yet been externalized on this earth plane, but humanity is ever struggling to evolve to the point where this may be done. When it is accomplished the order that obtains in Heaven, will have its perfect correspondence on earth, religiously, socially, and otherwise.

The Seven Candlesticks are the SEVEN GREAT LIGHTS standing each for one of the Seven Hierarchies or Churches. The Candlesticks were golden. Gold is the correspondence of Prana. Gold is materialized Prana in fact. The Candlesticks were golden because they represented the Seven Rays of Universal life in manifestation. The Being that John saw in the midst of the Candlestick — who was He? He carried a GOLDEN GIRDLE around his breast showing he carried on his bosom the gift of Life itself. He was in fact the ENTITIZED SYNTHESIS of all that the seven Candlesticks and the seven Truths corresponded to. These seven great truths and Hierarchies correspond to the seven colors. Blended together they make the SYNTHETIC COLOR — WHITE. So he saw this synthetic being with “his head and hair white like wool.” What does this mean? Use the symbolic alphabet again. Every organism as a whole has its aura of some particular color. Then each sheath or principle has its aura. Hair corresponds to the physical aura of the body. That is, hair is the physical aura of the body. Bear in mind this is not the magnetic aura of the body which is another thing. The Being seen by John was in the spiritual plane, and being the synthesis of the seven hierarchies must perforce be seen “white as snow.” “And his feet like unto fine brass.” Brass is an alloy of copper and other metals. The feet represent the mentality. Copper stands for the higher Manas, and the alloy means the alloy with the lower mentality, lead, zinc, etc., therefore this Being has its understanding on both the higher and lower

planes. "His voice as the sound of many waters." Water is unstable and changing conditions. His voice was as the sound of many changing — involving conditions, with the worlds and races. The seven stars in his right hand are the seven masterful positive forces and the two-edged sword is the SPIRITUAL WILL issuing forth from the deific mouth by all that the mouth can express. The MOUTH is the PHYSICAL correspondence of the AURIC ENVELOPE, and in and about the mouth the auric, that is the fundamental, predominating qualities of character may be read in any one more plainly than by any other part of the face.





## CHAPTER 19.

### The Auric Center

In the last lesson reference was made to the auric — synthetic — quality of the Mouth from the standpoint of physical correspondence. Cosmically, Deity is referred to as a Consuming Fire, and in the Bhagavad Gita, the vision of the Divine Form is seen by Arjuna with all creatures and worlds rushing into the Divine mouth. As the Word, the Cosmic ALL proceeds from the mouth — it is the correspondence of the Auric Center into which all must be in-drawn eventually.

Every line of the face is a materialized quality expressing the forces which the Ego has created by thought, word, or deed in this or other lives. We are pictures painted on the screen of Nature by our own thoughts, desires and aspirations. Thus, the mouth may out-picture the innate stored-up forces of cruelty, sensuality and so on or the "heavenly sweetness and abnegation of the Warrior of Light." Around the mouth and chin on inner planes plays a wondrous light in those in whom the Spiritual Will is active. Even physically, we note how the mouth and chin is the seat of the personal will. In terror or fright, the teeth chatter, the chin and mouth droop, and in those of weak wills, as idiots, the mouth and lips are flabby and loose. Note also how in concentrated effort the lips are compressed, the chin thrust forward and all the forces of will focused on this center.

The head is the physical correspondence of the Ego itself. Thus we have the seven centers or orifices in the head, each expressive of fundamental qualities and functions. The two nostrils correspond to the Positive and Negative Vital Forces, and the formation of this organ of one's personal cosmos indicates the character of force stored up from the vital standpoint. The nose has a connection and correspondence with the Pituitary Body. The eye is the light — the seeing center of the brain externalized. It is

connected with and corresponds on the outer plane to the Pineal Gland. The "windows of the soul" out-picture what the Ego has stored up in terms of light. They receive the outer and send forth the inner light. The ears, organs of hearing, likewise picture stored up qualities, as in the idiotic, degenerate, or congenital criminal, the ear is malformed invariably. Occultly this must be due to a break in the harmony of the inner senses and centers on which the outer depend, for we must bear in mind that the real centers of sensation are on the inner plane and the outer organs simply stand for the inner power to see, hear, taste, smell and so on. Thus the more perfect the inner proportion and harmony, the more perfect the outer expression and its organ. Let us illustrate by the extreme delicacy of the ear in sensing tones. Thus, in the middle ear we have an apparatus called the organ of Corti composed of 3000 little rods, each connected with a filament of the auditory nerve. Viewed from above these rods look very much like the keyboard of a piano. In "Kirk's Physiology" we find "The rods of Corti are arranged so that each is set to vibrate in unison with a particular note, and thus strike a particular tone, the sensation of which is carried to the brain of those filaments of the auditory nerve with which the little vibrating rod is connected. The distinctive function then of these minute bodies is probably to render sensible to the brain the various musical notes, tones, one of them answering to one tone, one to another, while perhaps the other parts of the organ of hearing discriminate between the intensities of different sounds rather than the equalities. We have here a musical instrument which is similar in construction to artificial instruments, but which far surpasses them in delicacy as well as simplicity of its execution. For, while in a piano every string must have a separate hammer by means of which it is sounded, the ear possesses a single hammer of an ingenious form in its ear-bones which can make every string of the organ of Corti sound separately.

“As there are 3000 rods of Corti present in the human ear, this would give about 400 to each of the seven octaves within the compass of the ear. Thus about 32 would go to each semi-tone. Weber asserts that accomplished musicians can appreciate difference in pitch as small as the 1-64 of a tone. Thus on the theory above advanced, the delicacy of discrimination would appear to have reached its limits.”

It is logical to assume the more balanced and co-ordinated the inner man, the more the outer organs would correspond. The more the inner self is unorganized, the more disproportion in the externals and the more the inability to co-ordinate the outer cosmos and its forces with the inner.

In the next lesson the Book of Revelation will be used to illustrate more truths of symbolism.



## CHAPTER 20.

### Revelation

In studying the occultism of Symbolism, it should ever be borne in mind that every symbol is capable of at least seven interpretations. It is only when the intuition catches the secondary symbol or light on any primary symbol, that one can be sure of the correct meaning of the symbol. Until the power to intuitively interpret symbols is gained little advance in real occultism is possible. The understanding of certain fundamentals in symbolism will help the student to arrive at the power of interpretation. As the wonderful symbolic messages in Revelation are so generally familiar they will serve to illustrate better than any other symbols available.

In the Second and Third Chapters of Revelation certain messages are conveyed to the Seven Churches. We will not enter into this in detail. In general, however, the Seven Churches stand for the seven great Occult Principles or Departments of human life, or Seven Doorways opening from human life into the Spiritual life. A great message with a corresponding force is sent by the Angel — a great Master, into each portal of communication with its particular grade of evolving human substance and energy. Much more could be particularized here, but this will suffice for illustration as the next chapter, the Fourth, is better adapted for the purpose of this lesson. This chapter describes a wonderful vision of a cosmical nature. The one who sat on the Throne, which is a symbol for a State of Consciousness, was the Synthetic White Light, the One — the Christos. This white Light of consciousness, however, was broken into its component colors and John saw the rainbow-effect like unto an Emerald. The green was dominant as it is with the earth, the earth being in its Kama Manasic — green — evolution. The Kama Manas is the lower mind and when that is fully evolved and its forces

transmuted, the Higher mentality will dominate. Around the Throne were seated Twenty-Four Elders or Masters. These correspond to the Twelve great Celestial and the Twelve great terrestrial cosmical forces, or the Twelve signs of the Zodiac divided into its positive and negative aspects. The One on the Throne is the Central Sun — the Nucleus in the Cosmical Cell. The crowns of Gold on the Elders' heads symbolize their individual strength or power of life, material and spiritual.

Forces and sounds issue from the Throne, the Center of Master consciousness for the planet or the universe, because it is the dynamic creative center that keeps the universe in manifestation. It is the Word issuing forth, and the Word is translated into form and forces and keeps the Great Wheel of life ever revolving. The Sea of Glass is the symbol of everlasting ETERNAL and CHANGELESS TRUTH. Why? The Sea of Glass is like a Crystal. It is fixed, immovable and transparent. A Sea of Water is ever changing and mobile — symbol of the reverse of the Sea of Glass. The Sea of Water is of the earth, impermanent; but the Sea of Glass is of the Spirit, PERMANENT and CHANGELESS forever and ever, and reflecting or transmitting the same eternal truth.

The four beasts about the Throne stand for the four planes of the lower nature — the Quaternary. It is the animal elemental self completely dominated, however, by the Higher Self, the One on the Throne. These beasts are full of eyes before and behind, showing they are all seeing, knowing the past and the future — are not blinded or their eyes not holden in any way. Each has six wings indicating six powers — a power for each plane of being, that is, they can rise into the higher consciousness of each plane by the wing power. The wings indicate that the lower or elemental self has won this power by passing through the six lower planes and now stands Guardian of the Throne, a

perfect vehicle through which the Higher Self may manifest.

The Throne is the Synthetic Deific Center of life and consciousness. The immediate grouping around the Throne is symbolic of the first differentiation of that Deific consciousness into color, form, sound and qualities. Here we have the One, the Three in the One, the Four, the Seven, the Twelve, the Twenty-four, the sum of which, two and four, give us the Six, the synthesis of which again is the Seven or One Synthetic Lord on the Throne of Life.

In Chapter Five of Revelation, we have a further illustration of the revealing power of symbols once we can glimpse the key to understand. In the right hand of the Deific One on the Throne, John saw a book sealed with seven seals and he wept because no man in heaven or earth or under the earth was able to open the book and to read therein.

As indicated in this lesson, the Throne and the One on the Throne symbolize synthetic Life and the Master of all life on all planes. The right hand is the positive power that performs and confers. In the book, life's mysteries are written down and explained. That is, He holds in His right hand the knowledge and power of life itself, sealed to all but Himself because He is that Power and that Life Itself. But there is One Who prevails, has power to break the seals and open the book; He is the Lion of the tribe of Judah, the Root of David. This power or principle John saw symbolized as a Lamb "as it had been slain, having seven horns and seven eyes." In other words, the Christ Principle alone has the power to break the seals of the Book of Life and to understand. This is the Lion of the tribe of Judah, manifesting through the Root of David, which is a spiritual hierarchal line, or Dynasty, ever functioning that Christly power in humanity. This Christly power to know all the mysteries of life is symbolized as a slain Lamb, naturally. The lamb is the symbol of Innocence, also the symbol of



Sacrifice. By sacrifice alone do gods and men progress. There is no true growth without sacrifice either of soul or body, or of any growing thing in nature. In other words, Life and Light cannot manifest without the sacrifice — yielding up — or changing of one substance into another. This is the principle of the Lamb slain at the foundation of the universe and on which all manifestation rests — and without which, manifestation of worlds and creatures could not be. The Lamb, the Great Sacrifice, in a cosmical sense is also the Redeeming, Regenerating Power of Life, and brings all souls back to Deific Life on the Throne — the place of origin — as each soul follows the Law of Sacrifice inaugurated at the foundation of the world.

Therefore to know, to understand, to attain to knowledge of our innate Divinity, to walk and to be identified with the Masters of Life and finally to become one with the Father in Heaven, the One on the Throne, and to be able individually to break the seals of the Book of Life — and to understand — we must follow the Law of Sacrifice. In proportion as we do so, will the iron seals of selfishness that bind and limit the lower self be broken, and will we gradually develop the sevenfold power (symbolized by the seven horns) and the sevenfold vision (the seven eyes) and thus make full correlation with the seven planes and the Supreme Self Who sitteth on the Throne of Life forever and forever.

The Four Beasts of Revelation symbolize the Lower Self, the Quaternary, either in the Cosmos or in the human being. Let us apply the light of interpretation on a few of the symbols given in the sixth chapter of Revelation.

As has been said, a knowledge of correspondences is essential in order to apply the key, in addition to the possession of an inner light which no teacher can impart, but which must be evolved in each student and which will be evolved within each one as they apply themselves to the study, and the unselfish practice of occult fundamental



truth which is the truth of our Unity and Brotherhood with all life high or low.

In Chapter Six of Revelation we have the symbols of four horses, white, red, black, and pale. A horse symbolizes service or the power of service. He who sat on the white horse therefore had the power of white or synthetic service which is the service, naturally, which conquers all things. Each horse is announced by one of the beasts or principles of the quaternary, which is also a correspondence. The red power of service is of great strength and is essentially war-like, stirring up all the elements; and as there is eternal warfare in all nature it is a necessary universal force and in its highest pole means a marshalling and uniting of constructive forces for good.

The black horse is the opposite of the white and means the potency of all colors in a negative sense. White is the radiation of all colors, black is the absorption of all colors. The pair of balances would signify equilibrium and the power of weighing and receiving the positive forces of life, with corresponding use.

The pale horse of death simply means the abstraction of color from this plane — that is, the life color has waned and symbolized a universal process — that change called death which dominates all mortals, is service in fact of great import. Hell, following after, indicates that from death disintegration of principles, regeneration and a new birth. Like everything else hell is a state of consciousness, and all change is death of one form, mental or otherwise, into another form or state.

Thus the Four Horses represent cosmical processes in life and nature. Revelation is the Stanzas of Dzyan in another set of terms and so gives us another viewpoint of the Secret Doctrine. Hence we hear the dictum sounded forth from the midst of the Four Beasts, the first cosmical dictum of commercialism is a necessary process in evolution. "A measure of wheat for a penny, and three measures of barley

for a penny and see thou hurt not the oil and the wine.” Here is the universal injunction to trade and to exchange the things of the lower planes — but “hurt not the oil and the wine.”

Here we have the ancient symbol of Corn, Wine and Oil, the Corn of Nourishment, the Oil of Joy (life) and the Wine of Refreshment. These are essentially divine forces and the command was that these should not be hurt by commercial doings. This command of course has not been heeded, and the Oil, the creative life forces, and the Wine, the Spiritual Essence in man have been degraded and grievously “hurt”, and hell has followed in the wake of the pale, lifeless horse.

The foundations of the earth will be shaken for these crimes against the Holy Ghost, the life forces, but until the cycle is run, commercialism must have its day, for it is a chapter in the Universal Evolution of Gods and Men.

## CHAPTER 21.

### Universality of Symbolism

Let us in this lesson get back to the primal principles of symbols, lest we forget.

A symbol is the expression of a quality or qualities. Qualities are primal essences, and are, so to speak, the abstraction of expression, or the indrawnness of manifested things. All qualities are of the spirit, in the spirit; are spirit. Thus symbols on whatsoever plane are spiritual expressions — the expressed word — just as the Cosmos is the Word made flesh, that is, made into terms of Form.

The manifested Cosmos is a Symbol of the Deific Word. The material universe is a symbol in terms of matter of that same Word. As a word is a certain rate of vibration, so a symbol is a vibrational rate on one plane or another of the substance of that plane.

Gold, silver, lead, sulphur, etc., are symbols of qualities, that is are modes of motion, or rates of vibration, of primordial matter. When that primordial light or matter is thrown into certain rates of vibration it becomes a quality in Deity and its expression on the outer plane may be in terms of lead, gold, calcium, oxygen, etc. On inner planes those same qualities would be expressed as colors, tones, forces, etc.

Man is a symbol made in the image of God. He is a cosmos and is the Word made flesh on this plane of matter. Therefore each part of man is the symbol of a quality, part for part, as in Deity. Each organ, each tissue, every member of the body, hand, foot, arm, leg, fingers, and so on is a symbol of a fundamental godly quality expressed in matter — form, flesh. Trees, flowers, fire, water, earth and air, rocks and rills, everything is a symbol, a quality, speaking in terms of external utterance — uttering some phase, or syllable, or letter of the Universal Word which in its totality, as said, is the whole Cosmos.

Thus the book of life is written in terms of symbols. God and the Higher Self speak in symbolic language. In the Temple Teaching will be found the key that reveals the alphabet whereby this great Book of Life may be understood. But the Spirit of Light must also be resurrected from within before that key will be of much avail.

The Unmanifested Word is the Cosmos returned to its primal essence of silence. The Symbol, the Word, has returned to its Deific Source, and the Word is then "with God."

The above is brought out now, that the Universality of Symbolism may be kept in mind and no idea gain ground in the minds of students that symbolism is an arbitrary man-made system or code.

## CHAPTER 22.

### Qualities Abstract and Manifest

In the last lesson it was stated that qualities are primal essences — the abstraction of expression. It may be well to make this plainer if possible, for in the study of occultism there is nothing more important than the understanding of what a quality is in the inner meaning of the word.

If a quality is the abstraction of the expression of anything, then any thing, condition, or form made manifest — expressed — is a quality materialized or embodied; or, in other words, the quality of the form or condition is the spirit of the thing seeking expression in and through that particular form or condition. Thus, the whole cosmos is an expression of the quality of God — or a form or condition through which deific qualities seek perfect expression. As with the cosmos, so with man.

Man is a god in his essential nature, and his godly qualities likewise are embodied in flesh and matter; and as that flesh and matter become finer and finer, the godly qualities in man's essential nature find more perfect expression. As with man, so with everything in nature, animate and inanimate. A certain quality in Deity incarnates, finds expression in that congeries of elements that we term a rose. And so with other flowers and forms of vegetable life. Many high qualities in the economy of Deity become perverted or inverted through manipulation by human or animal will and appear as weeds or pests in nature, as certain types of parasitic and insect life.

It is the same with inanimate nature. A rock is a congeries of certain elemental forces expressing certain qualities in their chemical relations, and giving the mass or molecular substance certain properties peculiar to itself. The basic quality of that rose and that rock is the incarnating ego of the rose or rock, as the Incarnating Ego of the

cosmos is God, subdivided into countless egos. The collective consciousness of all egos is the Consciousness of Deity.

It has been said that there is nothing great in nature but man, and there is nothing great in man but mind. This is true so far as it goes, but it does not go far enough. There should be added: there is nothing great in mind but Light. For, in the final analysis, Light is Life, and Life is Love, and Love is God; and so there is nothing great in nature but God — a self-evident truth.

As rays of light proceed from a flame, so all egos proceed, emanate, from God; and if we find our Higher Ego, we have found the All-Ego, for all egos in nature, animate and inanimate, are inseparably one.

All qualities — Harmony, Motion, Faith, Justice, Compassion, and so on — have their root in Absolute Being, which means being without conditions or limitations. Thus there is in the Absolute a realm of pure Music — yet music produced without any musical instrument. Likewise, a realm of pure Motion, apart from anything moving. A realm of pure Faith that is not based on any condition. A realm of pure Justice without equations, and so on. These are states of Absolute Consciousness in the Godhead, which constitute the essential nature of that Godhead. To the mortal mind, those states of consciousness would be unconsciousness, oblivion, as the mortal mind cannot realize qualities, save in terms of limitation, form, and relativity. Thus to comprehend qualities spiritually is to comprehend God and His ineffable nature of pure and illimitable Reality.

## CHAPTER 23.

### Consciousness

The mystery of consciousness is the primal mystery. In consciousness are synthesized all qualities of the phenomenal world manifesting in endless diversity as colors, sounds, forces, elements, metals, electrons, atoms, molecules, minerals, vegetables, animals, humans, gods, and so on.

Consciousness is of two kinds, namely, Absolute Consciousness and relative consciousness. No finite mind can comprehend Absolute Consciousness because it is consciousness without conditions, limitations, or relations of any kind whatsoever. *Therefore all we know of consciousness is relative.*

Were you to awaken some fine morning and find that the universe had disappeared in the night, that this planet on which you lived had vanished, that the house in which you lived had been dissipated, that the room in which you had gone to sleep was no more, that the bed on which you slept was also gone, that your body also was no more, that even your astral and inner bodies on the plane of form had all likewise disappeared, you would certainly be bewildered, to put it mildly. For, if you were capable of thinking at all (which you would not be), you would no longer have any sense of proportions or relations, for all relativity would have disappeared with the disappearance of the phenomenal world, which is based on relativity or the relations of one thing to another (space), or the sequence of one event to another (time). Thus both space and time would also have disappeared, and you would then be in a state (which is no state) of Absolute Consciousness, which is exactly the same as a state of Absolute Unconsciousness, just as a state of Absolute Motion is the same as a state of Absolute Rest.



We may perhaps, by analogy, get a glimmering or a suggestion of what Absolute Consciousness is if we liken it to the White Synthetic Light. In that White Light all colors have disappeared. That White Light is no color, and yet has in it all color. It has in it absolutely all color because, in the Silence of that White Light, colors are without conditions, limitations, or differentiations.

Relative consciousness is entirely of the phenomenal world, and functions on the four lower planes of being. It is the result of a cognition of relations by the Light of Intelligence inhering in substance-matter itself, meaning the matter of all planes. This Light of Intelligence senses itself reflected — mirrored — from plane to plane, and between planes and sub-planes, and this reflection of intelligence is relative consciousness, or consciousness as our finite minds understand the term.

Thus everything we see or sense is a reflection of ourselves, or some aspect of ourselves, from one plane or another. When we look into the face of a friend or enemy, an angel or devil, or any one of the myriad units of humanity around us, we are simply cognizing a reflection of ourselves, or some aspect or phase of ourselves, as the same is reflected from various planes or sub-planes back to us, and the same is true of other units who sense our reflection on their own mirrors of mentality.

This brings us back to the basic primal truth that in the ultimate it is Atma, the White Light of Consciousness which is the Real Knower, which in the final analysis senses and realizes the phenomenal world synthetically — and thus perfectly.



## CHAPTER 24.

### Life

In the preceding lesson on consciousness, it was said that relative consciousness is the "result of a cognition of relations by the Light of Intelligence inhering in substance-matter itself." This Light of Intelligence is basically Deific Light, and Deific Light is the same as Deific Life, light and life being interchangeable forces. When light is created, life is also created or brought into manifestation. In reality, neither life nor light can be created, for Light, Life, and Love are fundamentally God, Who has ever been and ever will be. Back of the phenomenal world is the great Noumenon (Reality) of light and life and godliness pressing on the phenomenal — shifting — world for greater and more perfect expression. It cannot be added to or subtracted from, for it is an eternal quantity and quality, ever the same and changeless, though more of this deific force may utter itself from this point or that point as conditions allow. Therefore all Life is One, however manifesting; or, in other words, there is but one Unified Life manifesting in endless diversity.

Consciousness, as has been pointed out, is the result of a reflection of the Light of Intelligence reflected back to itself from plane to plane. Life in manifestation is the result of the action and interaction, chemically and alchemically, between the various differentiated elements of which the universe and our souls and bodies are composed.

As there is but One God, One Life, One Force, so there is but One Element, chemically speaking, from which all the elements that we know are differentiated, a truth even modern chemists are realizing. This One Element is manifesting in endless differentiations as gold, silver, lead, iron, sulphur, oxygen, radium, helium, and so on.

Among these elements in our bodies and in inanimate nature, ceaseless chemical activity is taking place. This ac-

tivity liberates heat, energy, light, and what we call life, physically speaking. And on our having in our physical envelopes a sufficient amount of these chemical reagents depends our health and well being, mentally and physically. Thus, in our nerve and brain cells, there must be enough phosphorus; enough iron in the red blood cells; sufficient iodine in our white blood cells, and in the thyroid gland. In our blood and tissues, chloride of sodium (common salt) is indispensable to normal vital action of cells and organs. In the liver and spleen, copper must exist; and arsenic, in proper proportion, in the outer integument of skin, hair, nails, etc. In other fluids and tissues, we must have sulphur, potassium, magnesium, and so on. Our bodies are thus a veritable chemical laboratory with an army of chemists, the cells of the various organs and tissues that select, mix, compound, and elaborate various most complex chemical and alchemical compounds, the total action and interaction of which manifest as the sum total of what we call our life activity — keeping our hearts beating, our circulatory system in action, our brains thinking, and all the vital and physiological processes perpetuating themselves in constant sequence. The food we take into our bodies furnishes the cellular chemists constantly with new materials with which to work.

The soul of these various elements is light; that is, some color or series of colors, as spectrum analysis has proved. This light or color, as said, is deific. When in the organism of our body these chemical actions and interactions take place, and one compound is uniting with another, or there is a separation of one element from another, at the moment of nascence in this process, the inhering light, which is deific, is liberated, and the organism absorbs this new life impulse. Every second and minute, waking or sleeping, these processes are going on in the body, and the sum total of forces freed while the atoms are in the nascent state endows us with what we term vitality or physical life,

which comes, however, from God; that is, from the spiritual atomic self of the chemical element while in a nascent condition — the brief interval when the atom is in a free state an interval when various electrical, magnetic, and radiant vital forces are liberated.



## CHAPTER 25.

### The Sun

The mystery of the Sun, that vital, radiant electrical and magnetic Center of our Solar System, is the mystery of the nascent atom. Cosmo-chemically speaking, the sun is a nascent atom in the interstellar spaces. In the last lesson it was shown that the nascent state of an atom is a brief interval when it is in a free state — that is, an uncombined state so far as other atoms are concerned — and liberating radiant energy in that state. With the sun, this brief interval from a human standpoint may be a million or a billion years; but as the stars would count time, this might appear to them as a fraction of a second would to us comparatively infinitesimal beings.

From the microcosmic standpoint, the sun is a countless host of atoms in a free or nascent state. If then, when in this nascent state, each atom liberates electrical and magnetic, radiant vital forces, the countless billions of nascent atoms composing the sun collectively liberate all the heat, light, and vital forces proceeding from that Great Center of Life. In other words, the energy poured forth by the sun is liberated atomic energy.

When man is able to draw directly on the atomic energy of any substance, he will have found the dynasteric force that has been promised by the Masters to humanity when humanity is ready to use that force constructively. Scientists have computed that in a pint of water there is enough atomic energy to drive a steamship across the Atlantic Ocean, but as yet there is no means known of how to liberate and harness this tremendous energy. Also, in the burning of a candle, with dissociation of the atoms there is enough atomic energy liberated to move a ship thousands of miles, but as yet no one knows how to collect and put this energy to use.

Science tells us that atoms are composed of electrons. A certain number of electrons assemble and form an atom of oxygen; the assembling of another number forms an atom of hydrogen; and so on, the atoms of each element differing one from another simply in the number of electrons composing each. Then a certain number of atoms grouped together form a molecule of some substance; and a certain number of molecules form the cells in the organic kingdom, and the crystals and masses of matter in the inorganic. Hence we have the following grades of substance-matter to consider:

1. Gross matter, composed of cells or minute crystalline forms. This grade constitutes the outer material plane.

2. Cellular and crystalline grade, the elements of the outer material plane. This is the cellular and vital plane of the outer material plane.

3. Molecular grade of substance, of which all cells and crystals are composed. This is the lower astral plane.

4. Atomic grade of substance composing the molecules. This is the Higher Astral, touching the Higher Mind and Soul plane.

5. Electronic grade of substance composing the atoms. This is the plane of Manas, the Higher Mind; in terms of force, the Akashic plane.

Numbers 1 and 2 of the above classification may be considered as one plane, as they are visible to the material senses while the others are not. Therefore the above classification is that of the four great fundamental planes of manifestation.

In strict scientific accord, having traced the composition of matter from the known to the unknown, from matter to spirit, in logical sequence and in accord with the teachings of modern science, we now draw the natural conclusion in accord with the classification made: If the sun is composed of countless hosts of atoms in a nascent state, such atoms being the vehicles for and liberating electronic (Akashic)

force, therefore the sun is actually a manifestation in the heavens of the Higher Astral of our Solar System, liberating, incessantly, unthinkable volumes of atomic energy drawn from the Akashic spiritual plane; and radiating this Divine Energy, because the atoms composing the sun are free, emancipated, not bound or attached to other atoms; and yet all form a vast Unity, each atom sending forth its Akashic energy and not concealing the same as in the case of unfreed atoms — that is, atoms combined to form molecules.

In other words, in every part of its atomic nature, the Sun is an emancipated Entity able to transmit and radiate directly the forces of the spiritual planes. This, for the Sun, constitutes a status of cosmical mastery. The human soul must attain the same status of liberation of its inner atomic nature ere it can attain mastery and radiate directly spiritual truth, force, and light.





## CHAPTER 26.

### The Atom

The two preceding lessons, "Life" and "The Sun," bring us naturally to a summing up of what may be called the "Radiant Atom."

The sun is a Radiant Atom liberating light and life from inner spheres because its atoms are free, emancipated. Nascent atoms of hydrogen, oxygen, potassium, etc., are also Radiant Atoms because they likewise are minute suns liberating light, life, electricity, heat, and so on.

Radiant Atoms, in other words, whether cosmic or minute are the doorways between the outer and inner planes of life, and transmit, from within, the celestial and terrestrial forces that keep the universe in manifestation. Inhibit the nascence of atoms and all life would cease. Cosmically speaking, this would be the same as quenching the power of the sun, which would result in the death of the solar system.

From the Radiant Atom, which is the free atom, emanates life, light, heat, electricity, motion, gravitation, and so on, for it is the Heart of all the forces. From it come all color, all sound, the spirit of the metals (metallic elementals), the radiant vital essence of plants, the higher and ever higher grades of life in animal and man, and finally the deific light and life in the gods, the Masters of Light.

The Radiant Atom is a sun of light because it is free, but this freedom is simply freedom from attachment to other atoms of the lower planes having a downward tendency. In other words, the freedom is not a selfish separation from other atoms, but a most perfect unification of light, life, and energy with all other Radiant Atoms. In terms of souls, this constitutes the Great Lodge of the Masters of Light.

The Radiant Atom, cosmically or otherwise, is the Christos in manifestation.



## CHAPTER 27.

### The Mystery of Chlorophyll

The mystery of chlorophyll, the green coloring matter in plants, is the mystery of the lower mind — Kama Manas. Outer nature is the spoken Word of deific intelligence. The most recondite truths are usually most plainly presented by nature, so plainly in fact that the message is lost if the seeker looks beyond for something more complex.

Chlorophyll constitutes the green coloring matter of plant life, and possesses the mysterious power of enabling a plant to build itself up in the presence of sunlight. The leaves of a plant absorb or breathe in a gas known commonly as carbonic acid gas, which all human beings and animals exhale, and which is also liberated by the decomposition of all organic matter. This carbonic acid gas is made up of atoms of carbon and atoms of oxygen chemically united.

When a plant breathes carbonic acid gas into its leaves, the gas comes into contact with the granules of chlorophyll in the plant cell; and in the light of day, and especially when the sun is shining, a wonderful process takes place. The chlorophyll separates the atoms of carbon and oxygen in the gas; fixes and retains the carbon atoms, which become a part of the fiber or tissue of the plant; and liberates the oxygen atoms, which return to the air to be breathed into the lungs of human and animal life.

Hence the chlorophyll utilizes, to build itself up, to grow and develop, not only the sunlight, but also the gas and any other forces or fluids in its composition. This is exactly the function of Kamas Manas, the lower mind, in its contact with matter and experience. The green light of intelligence, with the shine of the Higher Self on it, selects what it needs for the upbuilding of its entity, and so grows in accord with nature's purpose. Without this light of intelligence no growth, spiritual, mental, moral, or physical, is

possible (witness idiots who practically lack Lower Manas, and yet are not under the control of the higher principles and instincts).

The function of Kama Manas is to enable Higher Manas and the higher spiritual principles — the soul, generally speaking — to contact matter for its upbuilding on evolutionary lines. In its normal state, Kama Manas selects from life's experiences and contact of the senses what it desires and needs, and so upbuilds itself physically, mentally, and morally. The spiritualized colors and forms of its functioning are added to the soul structure, which thereby evolves.

Why is Kama Manas green in color? It is said to be projected of Higher Manas, which is indigo-blue in color. The green can occur only from a blending of the rays of Higher Manas and the yellow Buddhic principle — yellow and blue making green. Thus Kama Manas is compounded of rays of these two colors and their corresponding qualities. The yellow quality in the green gives the great discriminating power to intelligence.

We have an exact analogy in the chlorophyll which chemistry finds is made up of two substances: one blue, called phyllocyanin; the other yellow, called phylloxanthin. The presence of these two colored substances in fading autumnal leaves causes the various colors at that season of the year. These two substances blended make the green substance chlorophyll, the yellow and the blue colors relating that substance and lower mind to the corresponding forces and qualities of the universal Manasic and Buddhic principles.

## CHAPTER 28.

### The Universal Mind

Spectrum analysis seems to show that chlorophyll exists on all the planets of our solar system, which would indicate that, generally speaking, all of our planets are approximately in the same grade of evolution so far as the evolution of their cosmical principles is concerned.

Chlorophyll, the green coloring matter in all plant life, is the mental principle in plants, as was shown in the last lesson; its universality on our own and other planets shows that the lower mentality is especially active at this stage of our evolution. Hence is nature green in coloring. When other cycles shall have come and other principles are dominant in their evolution, the green will still be in evidence, as lower mind must continue to manifest, but there will be other colors as universal as green now is. The green in nature, then, is evidence of the universality of the working of Kama Manas, the lower mentality (lower only in the sense that it is a ray or projection of the higher mentality).

Humanity, also at this stage, is developing and evolving its lower mental principle, not touching and reaching as yet, save feebly, the infinite balance of the higher Mind, Manas. Once we touch Higher Manas, we know and realize our fundamental unity with the all, for Manas is Universal Mind. On this outer plane, it differentiates into myriads of sparks, so to speak, each spark ensouling a separate entity and making it appear as though that separate embodiment were the all, and thus creating the great illusion of separateness.

The reason for egotism in all creatures is that the green of the lower mind is compounded of the blue (indigo) of the Higher Mind and the yellow of the Buddhic principle, and this gives to the green the glimmering of its universality on higher planes, of being the all, for the Higher Mind

conjoined with the Buddhic principle is the plane of the unity of all things, spiritually speaking. Hence there comes in all creatures the instinctive feeling of egotism, of being the center around which all things must move. This is true from its higher standpoint, but cannot be applied on the lower planes without taking in everything else in manifestation, which is not done when egotism manifests. Thus the green light particularizes, and the yellow and indigo of the Higher Self generalize its qualities in manifestation.

On the lower planes, whenever a flame of green quality is ensouled or embodied, there is a miniature representation of the universe as a whole. This green light may ensoul a leaf, a blade of grass, a human being, a sun, a solar system, or the whole universe, and yet have its centers within centers and wheels within wheels related indissolubly, by its inherent indigo and yellow constituents, to the Universal Higher Mind, Manas-Buddhi. Manas-Buddhi being the mentality, one might say, of God, the lower reflection must in the end obey the will flowing through it, and all nature must move in order and harmony with the divine plan of evolution — which is simply another way of saying that all things, because of their innate light of intelligence, know just what to do and how to do it according to the divine and natural plan of evolution of the Universal Mind, forever directing cosmically and particularly.

## CHAPTER 29.

### The Brain

The brain of man is a symbol as well as a tool of the Mind, both lower and higher. It may also be regarded as a cosmos in itself, as is every complete thing organized by nature, whether it be a brain, a world, a sun, a leaf, or a blade of grass. In other words, anything that is complete in itself represents and symbolizes the whole cosmos, and all of the correspondences of the cosmos will find representation in it. So, with the brain, we find the higher and the lower self, or centers of consciousness, in it as the pineal gland and pituitary body transmitting the higher consciousness, and the rest of the brain concerned with the lower or personal phases.

Then we have, as in everything else in manifestation, the polarities represented. There are the right and left hemispheres of the brain, the positive and negative aspects. The reflections of these hemispheres in the body below the head are found each on the opposite side — the right hemisphere governing the left side of the body, and vice versa — obeying in this the law of the reflection of the planes. For instance, that which is positive on the astral plane is negative on the physical, and so on. This represents as well the law of magnetic attraction and connection, which is illustrated in the fact that the positive end of a magnet induces negative magnetism in an iron filing attached to it, and this induces positive magnetism in the next filing, which induces negative in the next, and so on. This is why things are inverted, or seem to be inverted, on one plane as compared to another.

Then there are the front and back parts of the brain, the front standing for thought and intellection generally, and the back for force, will, and physical co-ordination of parts.

The minute constituents of the brain, the brain cells, are the most highly organized cells of the body. They are



transmitters, reflectors, and generators of intelligence, light, thought, and intuition. The cells of the brain are practically stars, suns, and worlds grouped in systems and constellations, and all co-ordinated as are the stars, suns, worlds, and constellations in the celestial spaces. Through these starry points in the brain — the cells — Universal Mind works, ever seeking to build up a higher and higher organism through which it may function its infinite potencies.

In the last lesson some important occult characteristics, though of a general nature, were touched upon relative to the brain from a physical standpoint. At this point it will be well to consider the spiritual brain, which must be the higher correspondence of the physical instrument.

It is symbolically, as well as literally, true that the physical brain is naught more than primordial light incarnated in matter of such highly organized status that, with every motion and emotion actuated by the five or seven senses, the cellular constituents of the brain respond and liberate some of that primordial light or color, and then what we call thought and intellection occur in a marvelous and ordered sequence. The thought will correspond to the shade or quality of color liberated.

All parts of the head, including the brain, correspond to the Ego — the I AM, both Higher and lower. The force that ensouls and permeates this part of our being is known as the Akasa, corresponding, of course, to the Universal Akasa, which is the repository of all forces, forms, and potencies that manifest on the outer planes. The Ego therefore dwells in an Akasic sphere of magnetic potencies, which potencies can be made actual by right willing and desiring, concentration, and so on — in other words, by materializing the forces of that Akasic sphere.

This Akasic sphere, in which the Ego dwells, has its seat of consciousness in, and is, of course, related to and is a part of, the Universal Akasa, and because of this connec-



tion, a universal (that is, cosmic) consciousness is possible of attainment to the individual Ego dwelling in each individualized Akasic sphere of the entity having embodiment on the outer planes.

The Universal Akasa is the soul essence of all things in manifestation. It can be drawn upon by will and desire to build any kind of form or organism imaginable. In terms of mentality, it builds the sentient qualities in all things, animate and inanimate. By virtue of the needs of any organism, desire is generated, and desire energizes will, and will draws upon Akasa; and what is needed and desired is then created and brought into objective existence. This is the key to the evolution of form — types, organs, and functioning parts in all creatures.

Inversely, when an organ or part is no longer needed, desired, and used, it atrophies and disappears from the race or organism to which it pertained. For instance, that prehistoric creature which became the horse needed and so desired a hard hoof that the toe nails of the creature became molded in process of time into a hard, huge mass which is the present hoof of the horse.

Biologically, all life originated in the ocean. In time the creatures of the deep had need to stay on land — for food purposes, no doubt — and so some of the denizens of the deep became amphibious through structural changes that took place in the gills, which became lungs. Then some of the same creatures — no doubt, to escape danger — felt the need and desired the power of flight; and in time the two front fins became wings, and later, after long ages, the scales became feathers and the species ceased to become a water animal. In the same way, if a clam or a turtle felt the innate need for the power of flight, after ages of time the shell would differentiate and the creature would develop wings and the power of flight desired. And all of this is brought about by need, desire, and will working ceaselessly upon the Akasa with which each creature is

connected and thus made one with the Universal Whole on that plane.

As the Akasa involves and permeates all matter, and as it has infinite potencies, any phase of matter can take on an infinite variety of forms and qualities. In other words, anything can become anything else; and this, in other terms, is expressed by the saying that the infinitely great is mirrored in the tiniest speck or atom. But it is more than mirrored; it is there by definite connection and relation.

All of this will serve as a prelude to the next lesson "The Akasic Brain of Man."

## CHAPTER 30.

### The Akasic Brain of Man

Man has three brains, in his totality. The lowest of these is the cellular brain, found as visible substance within the cavity of the cranium, and composed of white and gray matter divided and subdivided into hemispheres, convolutions, and all the various parts described by anatomists and physiologists.

In this material brain are found all the centers and correspondences of the five and seven senses, active and latent, as well as of the seven elements, planes, and principles of the cosmos, the brain being a complete organism or universe in itself.

Within the cellular brain exists the molecular brain. This is the astral brain, sometimes called the subconscious brain or mind.

Within and without this molecular brain is the atomic or Akasic brain. We say "without," as well, for Akasa is all-pervading, though it may focus anywhere that conditions have been made for centering its energies.

Thus the Akasic brain of man is his atomic brain, and it is through the conscious activity of this brain that man becomes god-like — a god, in fact, once he has correlated his lower brain centers with this Akasic brain. Through his Akasic brain, man becomes omnipotent, one with God and the great creative forces of the universe. Why? Because the cellular and molecular brains are immersed in an infinite ocean of Akasa, and these lower brains are but transformers and transmuters of Akasa into any terms, forms, or forces that the will may dictate — as long as the desire is not out of tune with the divine purpose — just as, by means of electrical transformers, motors, rheostats, vacuum tubes, and so on, electricity may be transformed into heat, light, power, chemical force, magnetism, radiant energy, and so

on. And electricity is only one of the lower phases of Akasa!

For the student of occultism, much depends upon knowing what Akasa is, and it is well to gain a basic idea of this before going further.

Of elements, Akasa is the fifth thus: Earth, Water, Air, Fire, Akasa. In principles, Akasa corresponds to Higher Manas (Mind) and to Sound unuttered — that is, it is the Verbum, the Word that is with God, that is God. Its utterance brings all things into manifestation and this process goes on ceaselessly. "All things proceed from Akasa and all things go back to it." So far as finite mind can understand, Akasa is God, and no exoteric/religious system has ever had its origin higher than Akasa, though there are two still higher planes of consciousness and energy.

Akasa is the Soul of the world. All creative energy has its root in Akasa; it is, in fact, the Creative Fire and the cause of creation of worlds or creatures. In the human, Akasa flows in and out of the atomic constituents of the brain cells; the Akasic fires are transformed and drawn down into the molecules and cells themselves, and thence are absorbed by the circulating blood and carried to every part of the system for re-creation of such new cellular lives as may be needed. Through the pineal gland and pituitary body, specially modified fiery Akasic emanations reach the blood and are absorbed and stored up in the reproductive glands, for creative purposes. Literally, sparks of creative, Akasic fires become encapsuled in matter for this function. If not used for the creation of offspring, or if not wasted, these Akasic sparks vivify and energize the whole physical-astral organism by raising its vibrations.

When a human is evolved to the point where the cellular, molecular, and atomic (Akasic) brains are attuned, the Akasic energies may be drawn into the astral or physical body at will, and its energies and powers are thus enormously increased, like unto the gods'. But this requires cor-

relation with Higher Manas, through which Akasa works. It was the Akasic fires, energies, that Prometheus “stole” — that is, drew from “heaven,” from and through his own Higher Manas.



## CHAPTER 31.

### Akasa

A knowledge of Akasa is so fundamental to an understanding of occultism and the occult forces on which the whole phenomenal world is based that the points following should be thoroughly grasped by each student.

1. The whole universe, and all therein, is a condensation and modification of Akasa.

Therefore, all matter returns to Akasa as it unwinds or untwists itself, so to speak, and becomes less dense by its vibrations being increased. The nature analogy of this is a swirling mass of water in a stream or lake of water. The swirling mass is still water, yet it has a form other than the mass of water of which it is a part. It is, in other words, water differentiated into form, endowed with intelligence and vitalized, and it is an entity, elemental or otherwise.

So worlds and solar systems, and all creatures therein, are swirls or vortices of Akasic substance in an infinite ocean of Akasa, having infinite potencies thereby.

2. Akasa is absolute motion — that is, motion apart from anything moving.

3. Space, of which there are seven degrees, comes into manifestation when the absolute motion of Akasa is arrested and becomes relative motion — that is, outer motion — and it is then that form is created. The space which Akasa was before is now void — that is, it has become what we call space, which is however, not void, for the Secret Doctrine postulates that “every one of the higher, as of the lower, worlds is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them.”

The inherent quality of absolute or Akasic motion is still inherent in all physical matter; this quality, however, is centered in the nuclei of all organic or inorganic bodies.

What we call outer motion is simply the outer mass correspondence of this inner, absolute, or Akasic motion inherent in the nuclei of all material bodies. On this motion, inner and outer, all manifestation depends. Were it to cease for a single second, chaos would reign. Here again we come to the Desire, Will, or Word that is God.



## CHAPTER 32.

### Akasa and Mind

The first aphorism of Patanjali on concentration is: "Yoga is the power to hinder the mind from being modified." If one has this power, he has attained to Yoga and can unify his mind and soul with all light, knowledge, truth, and power. But the mind is a sphere of magnetic (so-called) and Akasic intangible substance, and is responsive to the slightest breath, or impression, coming from within or without; and this fine substance is thrown into countless images by external or internal stimuli — that is, by impressions resulting from association of ideas, or from objects sensed in the outer world. For instance, try to concentrate and shut out everything but the one object in view. Soon a voice of someone in the house, or the sound of wagon or automobile, modifies the mind, and a thousand images or impressions occur, diverting you from concentrating and from identifying yourself with the object concentrated upon, and so preventing the attainment sought.

As has been shown in previous lessons, all things material and astral are formed from the substance of Akasa. It was also shown that the brain, mind, and head are, in point of localization, a world or sphere of Akasa — the home of the Ego, in fact. Hence, Akasa is intimately involved with mind and its processes of thought and ideation. Desire arises either from within or by stimulation from without; this arouses will; and desire and will act upon the subtle, exceedingly fine Akasa and throw it into images corresponding to the desire and related thought. This is the origin of all thoughts, images, or ideas — ideas being a series of related Akasic images generated by desire and will.

The Akasic substance interpenetrating the brain and head may also be thrown into images by a current of force or thought projected on it by another mind. This is the

basis of telepathy, which is more common than is believed or understood. The thoughts and ideas of humanity cannot be "hid under a bushel," but stream forth and strike on minds hundreds and thousands of miles from the point where these ideas are generated, and, according to the nature of the thought force, may help or hinder. In the Akasic mind realm, all humanity has a common focusing point. This is why a powerful, masterful, constructive thought sent forth by a mind may strike on the minds of thousands and help the world more than all the outer efforts of years. Outer efforts and work, however, must be done too, for they help to make the complete correlation between the planes.

## CHAPTER 33.

### Some Correspondences of Akasa

The subject of correspondences of the various principles, forces, and substances will be taken up and elaborated later in detail. Before closing the subject of Akasa, however, it will be well to give some of the important correspondences which will enable the mental feet, so to speak, of the student to stand more securely on a basis of better understanding of this important subject. Some of the correspondences found below have not been given out before.

Akasa corresponds to Manas Ego; to the head; to the pituitary body of the brain; to the sense of hearing; to the ears; to the organs of speech; to the heart; to the generative organs and the creative fires. In the cell, Akasa corresponds to the nucleus; in the solar system, to the sun; in seeds or eggs, to the germinal spot or center. In society, Akasa corresponds to all constructive energies; in nations, to the co-ordinating governing principle. Akasa corresponds to the color indigo, the planet Venus; to the quality Love; to the potencies of woman; to the passive side of Nature; to the soil in which the seeds are planted; to the photographic film which receives the image by the impress of Light (Buddhi).

Akasa corresponds to the state of matter known as Ether; to sound; to the note la of the musical scale; to the Sons of Mahat, or Universal Mind; to the Recording Angel; to the Receiving Principle; to the left hand (the receiving hand); to all purely mental perceptions; to the left eye; to the negative pole of the electrical battery; to the true Universal Church, which is the Bride of the Lord, that is, the channel through which Universal Buddhi, Light or Wisdom, may flow without interruption.

Akasa corresponds to the potency of form; to the third line of the triangle, the base; to the critical state of matter

between form and no form. Akasa is the strength that is in all weakness, and the weakness that is always to be found in all strength. It corresponds likewise to the wick on which the Light (Buddhi) feeds, drawing on the oil of Universal Spirit or Atma for perpetuation.

Akasa corresponds to the intelligent Perceiving Principle of all Nature; and the Regent, or Lord, Who rules this Hierarchal Ray of the cosmos is named Uriel.

The student should use the key given in the above and search out additional correspondences on the various planes and fields of action.

## CHAPTER 34.

### Hierarchies, Celestial and Terrestrial

By the "Hierarchies" we mean, primarily, the Seven Rays that emanate from the Absolute — from Absolute Being — and which, when so emanated, create at once what we call a "manifestation of the Absolute in separation," or a universe in the opposite of Absolute Being, that is, in differentiated or relative being. These Seven Rays are Divine Entities; and each of us — and every thing, inanimate or animate, in the universe — belongs to one or another of the Seven Hierarchal Beings.

In the first sentence of Genesis, it says: "In the beginning God created the heaven and the earth." In the Hebrew, the word which in our English Bibles is called "God" is designated as "Elohim." Elohim means literally the Divine Forces, or Beings. So, the first sentence of Genesis should be read as follows: "In the beginning the Divine Forces, or Beings, created the heaven and the earth." These Elohim, or Divine Force, are the Seven Hierarchies, the subject of this lesson.

As said, each Hierarchy is an Entity, a Being, a Self-conscious center of cosmical force and energy functioning particular forces and qualities of the Absolute according to its nature.

Each one of these Hierarchies, for instance, corresponds to and is identified with the seven colors, sounds, and so on. In our last lesson, we pointed out how the Akasic Hierarchy called Uriel is identified with various forces, parts, and qualities. Were this Divine Being Uriel to cease functioning its particular force for a single second of time in the cosmos, being the channel through which all its qualities flow into manifestation from the Absolute Being, all forces, parts, and qualities that Uriel rules would be blotted out of manifestation. Thus, as Uriel corresponds to the Higher Manas or Mentality, were this Great Entity to

cease functioning, the Higher Mentality of the cosmos, of all creatures, and all that corresponds thereto, would cease to exist. As it corresponds to Akasa and Sound, Akasa and Sound would cease to be. Also, as it corresponds to the Ether of space and substance, Ether would cease to exist.

The same is true with the other Hierarchies. Water, for instance, is held in manifestation because its Regent so wills, it being a part of its nature. Were that Regent, or Hierarchal Lord, to cease activity, water would disappear from the world and the cosmos. The same law obtains with fire, earth, and all the elements. It is the desire and will of the Lord of each Hierarchal Ray that keep all the qualities of its nature manifesting. When the great Seven Hierarchal Regents finish Their work of creation, They are indrawn again into the Absolute, and then ensues one of the "Great Nights of Brahm," as it is called — a period of non-manifestation lasting millions of years.

Each student should endeavor to find out to what particular Hierarchy he or she belongs; this can be accomplished with proper study, interior and exterior. It is important to know this, for the Regent of the Hierarchal Ray to which any one of us belongs is our real, fundamental Father-Mother, from Whom we derive all our qualities by spiritual heredity. In future lessons, some help will be given as to how to acquire a real knowledge of one's Hierarchal Self and Center of Consciousness.

## CHAPTER 35.

### Color

For analogy, color provides an informative correspondence to an understanding of the "seven strings of the lyre."

Every color is the outer garment of a Divine Entity or God. The evolutionary function of the Entity incarnated in such a color is to raise the vibrations of its embodiment to a higher and higher degree of evolution until it has merged into the One Color or No Color, the Absolute, the Supreme God Itself.

Color is the Soul of Matter. Each element — iron, tin, copper, zinc, gold, silver, hydrogen, oxygen, calcium, and so on — can be reduced by intense heat, volatilization, to its spectral color; that is, made to liberate its inner nature or soul in terms of color, light.

As these spectrum colors are the essence, the root, of every element in nature, and as we humans are compounded of the various elements in manifold combinations, it follows logically that our physical bodies, as well as our inner sheaths, are combinations of colors, and that therefore the various qualities of our parts, organs and tissues, result from those combinations of colors. Verily, we are Sons and Daughters of Light literally.

It must follow, then, that our thoughts, feelings, aspirations, emotions are also the result of the inner liberation of these colors due to the association and dissociation of atoms and molecules going on incessantly in our various inner and outer bodies. Music, art, poetry, science, philosophy, economics, right government, and ethics are the manifestations of the Light within human nature, the Inner Light made manifest.

Even in outer nature, the function of light and sound is to throw unorganized or disorganized matter into true form. The songs of birds and myriad insect lives, the vari-

ous sounds of natures, as well as the blue of the sky, the green of the foliage, and other nature colors, help on the disintegration and then the integration of molecules and atoms of matter, ever giving the impulse of nature's finer, inner forces to build up a higher and truer form in accord with the Divine Plan back of all manifestation. What are called Tatwic forces are liberated by Color and Sound, and these are the great building forces of nature and incessantly beat on everything around and in us, impelling and forcing all things to evolve — live, die, and live again in accord with the Plan of Being. God is still at work building the universe, and He incarnates and works in Light and Color and concord of sweet Sounds. Hence God is Light, Love, and Harmony — or Father, Mother, Child — the Three in One.



## CHAPTER 36.

### Color and Matter

Color and Matter really mean light and matter, as color is a differentiation of the synthetic or white light.

Zeno, the old Stoic philosopher, said: "Color is the first configuration of matter." Occultism postulates the same truth. All matter may be reduced to color or light by raising its vibrations. Increase sufficiently the mass or molecular vibration of any substance — iron, lead, or any material object — and the result will be sound and light, with the disappearance from this plane ultimately of the object as such, as long as the high vibrations are continued.

Every ray of light, color, or energy, then, is a potential form of matter raised, however, beyond the plane of matter as such, but capable of being reduced to material form if the vibrations are lowered. Or, we can put it in terms of consciousness. Lead, for instance, is a state of consciousness. Increase the atomic or electronic vibrations of lead, and its state of consciousness may be changed to gold or some other element. In the same way a passional or selfish desire, which is likewise a state of consciousness, may be changed to compassion and unselfishness by raising the vibrations of the ultimate elements of which the desire form is composed, as in the case of lead.

In this case, a new compound is formed in a metachemical sense. Desires are formed of elements analogous to chemical elements. Thus, a selfish "burning" desire is composed in large part of the analogue to hydrogen; and if the Light or electrical energy of the Higher Self is poured on the desire, it may cause a union of the hydrogen desire-element with the oxygen correspondence of the Pranic principle, and a spiritual magnetic water is formed by this union, precipitating a refreshing shower on the soil of the lower nature and causing germination of the seeds of truth, beauty, and unselfishness there stored up — and

the Inner Self has now a nobler proportion than before.

The objective universe is an exact correspondence of states of inner consciousness. If lead, iron, gold, lime, hydrogen, oxygen, and all the other elements exist, they do so by virtue of the fact that the state of high spiritual consciousness which they represent and are has been lowered in its vibrations, and thus materialization has taken place; color and light — states of consciousness — have become matter and the various sub-planes of matter.

Iron, for instance, seems to be a universal constituent of the material universe. We find it in vast quantities on the earth. Spectrum analysis shows that it exists in the sun and stars. The meteors falling on the earth from interstellar spaces are composed principally of iron. It is, in short, one of the most abundant elements of nature. It corresponds to the Kama Rupa principle, the principle of Desire that throws matter into form. Hence comes the necessity for its universality. It exists in the red-blood cell as a phosphate of iron and attracts oxygen to it as the blood stream passes through the blood vessels of the lungs, thus carrying its load of life-giving oxygen to all parts of the system — it being in the physical body as universal as it is in the universe as a whole, and for the same reason. And the same truth applies to all other elements if we are wise enough to see the reason and have discrimination and insight sufficient to look in — and understand.

Matter is materialized light. Light in its last analysis is a deific state of consciousness. This light of god-like consciousness incarnates or materializes in matter and, by various mutations and transmutations, incessantly gives out its essence in terms of all the infinite qualities that are found in all forms of matter, force, and consciousness.

Starting from the Ineffable Consciousness of Absolute Unity, or Light, the circle of evolutionary necessity is as follows:

*First.* The Ineffable Unity or Absolute Consciousness.

*Second.* From Ineffable Consciousness is born the Great Silence — the Soundless Sound.

*Third.* From Sound comes Light.

*Fourth.* Light materializes into the spirit of the elements — the metallic and non-metallic elementals.

*Fifth.* The metallic and non-metallic elementals materialize into the elements themselves — iron, gold, silver, calcium, hydrogen, and so on — thus bringing what is called matter into existence.

*Sixth.* These elementals are now incorporated into the living cells and tissues of plant life generally.

*Seventh.* From plant life the elemental radiations pass into animal and human forms and principles.

*Eighth.* From the human form the primal monadic essence is further transmuted and regains ultimately its primal Ineffable Divine Source, plus all the qualities of consciousness — color, sound, and force — that it has gained by passing through the great Cosmic Octave of spiritual and material experiences.



## CHAPTER 37.

### Functions of the Seven Hierarchical Rays of Being

Some idea of this subject may be gained by studying the functions of the seven colors from red to violet, remembering that each color corresponds to one of the Seven Great Cosmic Hierarchical Rays which in their totality constitute the substance, force and consciousness of the manifested universe. As the seven colors we know of emanate from the sun, so the seven great Hierarchical Rays emanate from the Central Sun of all Being — the Godhead, or Deity, or whatever other name we choose to call it.

### Functions of the Red Ray

The red rays are heat rays; the violet, chemical rays. All the qualities of warmth and fire are in the red rays; they, in their purity, stand for love and creative energy bringing into manifestation form. The red color, or ray, therefore stands for organization, throwing unformed elements into a form in whatsoever field of life they are manifesting — whether in a mineral, plant, man or race. Also, once it has created form or organization, it acts as a protecting agent corresponding to the maternal instinct in nature. Even in chemicals we see its action protecting delicate life structures from disintegration of the chemical blue or violet rays. This is why the photographer develops his negatives under red rays of light. Also, we can see in this why the blood is red — to protect the delicate tissues of the body from the destructive action of the chemical violet and ultraviolet rays, all of which could penetrate the body more or less. The blood flowing, as it does, to the outermost periphery of the skin makes a red fluid curtain, screening the deeper sensitive tissues from the more penetrating chemical rays.

All of this is corroborated by studies and experiments with light rays. For instance, in such diseases as smallpox, a

disease of virulent inflammatory nature, it has been found that the disease runs a much milder course if all rays of light are screened off except the red. Therefore red glass or curtains are used in the sick room for this purpose. Not only is the disease milder but the effects on the patient are beneficent, as there is much less pitting than in the cases where the red light is not used as a protecting agent against the chemicalizing violet rays.

The metallic correspondence of red is iron. Hence we may say that red is iron willed in its nature, bringing and holding form in manifestation when once it is created. Red is as strong and as enduring as iron, and as universal in nature.

Red corresponds to the do of the diatonic scale in music, the tone of strength, of dominance. It is a militant color, materially or spiritually. Wherever dominating in nature, animate or inanimate, it makes for strength and form because of its innate rupic (form) essence. At certain cyclic periods the Red Cosmic Hierarchical Ray dominates strongly nations and races. When it does so, these races manifest and function the fundamental qualities of the Red Force, leaving its work as a heritage to humanity. The civilizations of the Atlanteans, the prehistoric Americans, the ancient Egyptians, Greeks and Romans were dominated by and belonged to the Red Hierarchical Ray. The Greeks gave a true basic form to art and philosophy; the Romans, to government and law; the Egyptians, to religion; the prehistoric Americans, to socialism; and the Atlanteans, to science. Among chemical elements, hydrogen is its representative. Red is not only the maternal and paternal instinct in nature and man, but also the protective and preservative instinct. Form must be created and preserved, says the Red Ray. Form must be destroyed (regenerated), says the Violet Ray.

The color red, the Sanscrit term for the ruby is ratnaraj. It is the very oldest of the talismanic jewels. It represents

the sun. Modern science tells us the red ray gives heat and vitality. The alchemists called the ruby the precious stone because they believed that, to get the philosopher's stone, they had to have the perfect red, and the ruby was the perfect color. The ruby was used to symbolize full manhood, passion. Its number was the perfect nine. The ancients believed that within the ruby burned a flame that could not be extinguished.

The Red Ray is one of the Seven fundamental Rays of Hierarchical Being presiding over the evolution of the manifested Cosmos. Each Ray has its seven sub-rays and these again their sub-rays all together making up the sum total of conscious energies into which all manifested life may be divided and subdivided. At the head of each Ray and sub-ray is a Master-centre of consciousness. Each Ray functions its particular quality of Substance, Force and Consciousness and has its particular period in which to rule or impress its quality particularly on the cosmos and on the world and races thereof.

Human thought and tendencies change profoundly as one Ray ebbs and the next Ray becomes dominant. In the year 1898, the cycle opened for the Red Ray to again assume its sway and dominant power over the destinies of this Planet. Tremendous changes have occurred in that time, in and with the world in all fields of activity. The Red Ray corresponds to the *Do* of the diatonic scale. It is the strongest note, and stands for strength and form. It is essentially militant, spiritually or physically, and makes for strong *organization* wherever acting. The civilization of the Atlanteans, the prehistoric Americans, the ancient Egyptians, Greeks and Romans, were dominated and a part of the Hierarchical Red Ray. The Greeks gave a *form* to Philosophy and Art, and the Romans to Government and Law, and the Egyptians to Religion.

In this age it is evident that the Master Forces of the Red Ray will give a basic form to international or universal

government, as well as to religion and economics. The Temple work is under the direct guidance of one of the great Masters of the Red Hierarchial Ray.



## CHAPTER 38.

### Functions of the Green Ray

Green is the complementary color to red. Both are kamic colors; that is, they have to do with the Desire principle on the plane of manifestation. Green is animated by the desire of intelligence, or intelligent self-consciousness, whereas red is the desire of love emotion. Both colors are closely associated in function, yet each has a distinct field of operation.

Green as the fundamental color of outer nature performs such an important function that it is well to touch on its mythology as well as etymology, showing how the older races regarded this color.

"The Hebrew name of green is 'irq, viridis,' which also signifies verdure, green grass. This word comes from the roots 'ire,' to found, to regulate; and of 'rq' space, the firmament. Thus the name Green designates the beginning of time, the creation of the world, the birth of everything that exists. This is the meaning given to green in the work on symbolic colors, and which is constantly given to it on the Egyptian monuments.

"The God, Phtha, founder of the world, had green flesh. (On inner planes this means a body of green light.) Phtha, says Champollion, is the active creating spirit, the divine intelligence, who undertook in the beginning the accomplishment of the universe, in all truth, and with supreme art. His flesh is always painted green. This divinity holds in its hand a sceptre, surmounted by four cornices which in the hieroglyphic writing is the symbol of co-ordination, and the root signifies to institute. This sceptre is painted of the four colors attributed to the four elements — the red denoting fire; blue, air; green, water; and the brown-yellow, or russet, sand or earth.

"Green was attributed to water, because, in Egyptian cosmogony, water was the primitive agent of creation. The

word 'ire,' root of the name of green, signifies to place the foundation, and to sprinkle.

"From the signification of green arising from its name, and its attribution to the god-creator of the world, it is easy to make its application to other divinities. Thus the God Tore, or Thra, the world personified, is represented sitting in the ark floating on the green waters of cosmogony.

"The God Lunus, the moon, whose flesh is green, is also represented sitting in a bark, or bari, floating on green waters. The God Lunus was doubtless a cosmographic divinity, since he appears with the emblem of Phtha, the sceptre of co-ordination in his hand. The Hebrew name of the moon, 'irhe,' is formed of one of the roots of green, 'ire,' which signifies to found, to regulate, to institute. The same root, 'ire,' signifies also to instruct, to sprinkle. Thoth, the god-creator of man, founder of the social state, the god of science, of the sacred doctrine, has his flesh painted green on the monuments copied in Champollion's Egyptian Pantheon. Thoth pours over the head of the neophyte the waters of purification, symbol of the celestial dew.

"Netphe, mother of the gods, lady of heaven, as she is called, in the legend of that divinity, is often represented in the midst of the tree Persea, pouring the divine beverage over souls; her flesh is also green."

The Master H. imparted to the Temple members the fact of the entrance into the earth's sphere, at that time, of a great Evolutionary Force belonging to the Green Ray, which would cause great changes in and with the earth and its humanity. He said, in substance, regarding this Force: It is what you would term a Master in one sense, what others would term a God in another sense. It is a form of the great evolutionary energy belonging to the Green Ray. This is very necessary at the present time in the development of the human race. It is a connecting link between the upper and lower Manasic planes, and comes for the purpose of raising the lower Manas in mankind to higher vibrations,

that men may be able to accept and realize those occult truths which have been so generously poured out upon humanity in the last century. It has been doing the same work for the planet Saturn. This same Entity worked with the Earth 35,000 years ago. It requires 5000 years to do the necessary work for each planet; then it passes to the next in order, and so around until it is time for it to return, as is now the case with the earth. As soon as it contacts the outer layer of the earth's atmosphere, it at once awakens a new or more rapid vibration in the central sphere of the earth, the stationary energy of which is negative to its positive. This Force is now (1900) imminent; it has not as yet completed all connections. Some of you have seen this Force symbolized as a swan floating in green water. The swan in green water typifies the new manifestation in the new cycle, the Green Ray.

Green is the color of the lower mind. Green functions the selective power of outer nature. Red organizes the elements so selected into forms of life.

Green is essentially selfish in its workings, and it is compounded of blue and yellow. As the red or Form principle gradually absorbs the green elements, as maturity occurs the yellow-blue or spiritual radiance manifests. This we see in the growth and blossoming of plants as well as of lives. The blossom is close and tight, and filled with green sappy energy; then as the greenness is absorbed by the Form principle — Red — the bud opens to the Higher Self, the Sun, and the spiritual expression of purple and gold occurs which is always the blossoming, whether of mineral, plant, or man.

As with the plants, so with man. In the early stages of our evolution, the Green Ray — the lower mind — is ruling, drawing all things to itself, seeking to become the whole, emulating the cosmos so to speak. Then the red principle or force absorbs this, and there is a change of consciousness. The petals of our lives begin to universalize, to open

to the Higher Self; the selfish or absorptive power of the green becomes less and less, and the yellow and other colors of the Higher Self begin to manifest in terms of spiritual qualities. This is the blossoming of a life as wisdom rules, and which comes as a result of experience of the lower mind, the personality, in green phases of consciousness.

The leaves of a tree are the correspondences of our lives on the great tree of life. As those leaves mature, and just before they fall in autumn, note the glory of color that obtains — an actual manifestation of spiritual consciousness, as the outer and material personal self wanes and is about to vanish.

Green is the universal color of outer nature because of its power to assemble material for building. It has this power because of its inherent intelligence, or the light of discrimination, given it because of its being ensouled by rays of dark blue and yellow, the Manasic and Buddhic Higher Ego Rays. These Rays are universal but when combined fall into matter as green, and are particularized — intellectualized — and become a personality. Therefore, the Green Ray brings Reason into manifestation — an essential attribute of the lower mind.

In bacteria, which are one-celled vegetable organisms, there is no green coloring matter; hence bacteria are not individualized but move and act by universal Buddhic impulses. This is interesting to know when compared to the chlorophyll cell of green coloring matter in the leaf. That cell is the lower mentality of the leaf, and works intelligently and by its own volition to build up the structure of the plant or to assemble the elements for so building. The bacteria, on the other hand, act only under universal impulses. In the descent from spirit to matter these lesser lives have not as yet involved the Green Ray — or even power of subconscious intellection. Note this distinction: Bacteria are capsules of Buddhic Force or Light penetrat-

ing the outer world. The Buddhic energy can act directly through these capsules on matter, organic or inorganic. The chlorophyll cell of the vegetable world, which imparts the color green to all the vegetable kingdom, is a capsule of combined Buddhic (Yellow) and Higher Manasic (Blue) Energies or Light. Through the chlorophyll cell and its analogue, the lower or kama manasic mind of man, Bud-dhi- Manas, or the Higher Self or Ego, contacts the personal man and outer rim of the Cosmos.

Green and Red are complementary colors, and are always found intimately related and associated in every field of consciousness. Wherever form and intelligence manifest these two rays of consciousness are present.

Red is the principle of form — the Kama Rupa, because it is the principle of desire and passion. Without desire and passion there could be no form on the spiritual, mental or the material plane. Desire sets Will into action, which moulds forms out of the Universal Akasa; and birth, even on the physical plane, is only a reiteration of this ancient process working almost automatically in perpetuating the various species of the different kingdoms of nature. A desireless being would be a non-entity, an impossibility, on any plane.

Once any form (Red Essence) is created, it immediately establishes a polar connection with the Yellow Ray of consciousness, which is the Buddhic principle of Light and Wisdom. This Yellow Ray is a universal ray and, when correlated with, brings cosmic consciousness and a positive realization and identification with the All. But the Red Ray of form cannot contact this Yellow Ray of no-form without an intermediary. As each form is brought into being, it is given at once its blue Aura by the synthetic auric Hierarc-hal Ray. This Aura contains the essence of the being created. A blending of some of the blue of the Aura and the yellow of the universal Yellow Ray gives origin to the Green Ray principle, which at once ensouls the form

created; and this green ensouling principle is the principle of pure intelligence. Working through and by means of, and finally absorbed by this Green Ray, the Red Form principle attains conscious unity with its polar opposite, the Yellow or Buddhic principle or Hierarchy; and so Form loses its limitation as it is merged in the Yellow, and the limited and finite attain the illimitable and infinite — which is oneness with all — with God. The personal thus is merged in the Higher Self.

Red and Green are interchangeable. The Green, being compounded of the Blue and Yellow, is the guide which leads the Red to its Higher Self, the Universal Self or deific consciousness. The Yellow and Blue are the Father-Mother of the Green; or, in other words, the blending of the Auric Blue consciousness with the Yellow Ray of Wisdom brings forth a child — pure Intelligence which animates every form of matter in the cosmos. Hence intelligence is everywhere and in everything, animate and inanimate.

Natural philosophy gives us the following classifications of the primary and complementary colors, which will be useful later on, showing which ray absorbs the other:

Violet

Primary	Complementary
(1) Red .....	Green
(2) Orange .....	Blue
(3) Yellow .....	Indigo

Violet



In the Kama Rupa or Red Form principle of man are incarnated all the lower animal forces and qualities. Interiorly all manner of beasts are incarnated in man, literally, through the evolution of this principle in aeons past. Stored up in this principle are the hereditary instincts of all the kingdoms the Monad or incarnating Ego has passed through since it started out a spark differentiated from the Infinite. Small wonder is it then that man can become a monster, a brute, when the Yellow, Indigo and Blue Hierarchies no longer control him. Through the Green Hierarchy, however, the child of the two high principles, Yellow and Blue, the forms built by the Red force of desire and passion are finally redeemed, brought back to the Universal Father-Mother. The brute, the pure animal soul, has become an Angel of Love, Wisdom and Power. Because man has evolved through all the animal stages and has stored up in his rupic bodies all animal instincts, desires and passions, God gives him dominion over all animals in the field of his consciousness, through the power of the Higher Self, the Blue and Yellow, working through the Green or mental ray.

The Green Ray then, as shown in this lesson, is the third member of the Trinity, the Christos in a universal sense, born from the mingling of the Blue and Yellow, its Father-Mother, and is sent forth as a spiritualizing intelligence to redeem the Rupic or Form Consciousness brought into existence by the Red principle.

Whatever may be the conditions on other worlds, on this earth the green energy is universally and incessantly working to bring form to a higher expression. This is the reason why of the universality of the color green in nature, to which outer human intelligence corresponds.

It may prove of value at this point to introduce the teaching of H.P. Blavatsky on the color green, as given to the students of the Eastern School of Theosophy while she was

still on this plane. She says: "Inspecting the corrected rates for the vibrations of the seven primary colors, it appears that each color differs from the preceding one by a step of 42 or  $6 \times 7$ .

462 Red	plus 42 equals	504	} Third Octave of Psychic Color Perceptions.
504 Orange	plus 42 equals	546	
546 Yellow	plus 42 equals	588	
588 Green	plus 42 equals	630	
630 Blue	plus 42 equals	672	
672 Indigo	plus 42 equals	714	
714 Violet	plus 42 equals	756	
756 Red	plus		

The above is the Third Octave of Psychic color perceptions with which we are all familiar through impression on our retinas.

Now, carrying the process backward and subtracting 42, we find that the first fundamental, or ground color, is green, for this globe. Thus:

— Green	} First Semi-Octave.
42 Blue	
84 Indigo	
126 Violet	
168 Red	} Second Octave.
210 Orange	
252 Yellow	
294 Green	
336 Blue	
378 Indigo	
420 Violet	
462 Red	



The Second and Fourth Octaves would be heat and actinic rays and invisible to our visual perceptions.

In this lesson it was shown how, in the process of growth of plant or other life, the green absorbed the red. Hence we can see the Christos-like redeeming functions of the Green Ray in the world of form. The Form principle — Red — is absorbed by the Green (Lower Manas); Lower Manas or Green is then absorbed by its Father-Mother Ray, Blue Indigo and Yellow, representing Higher Manas and the Buddhic principles. These are universal principles and transcend all form and limitations of form.



## CHAPTER 39.

### Functions of the Yellow Ray

The Yellow Ray is essentially spiritual in its functions. The color yellow contains more light than any other color of the spectrum. Yellow is the color of Primordial Matter, and is the first differentiation in the metaphysical sense from Atma or the White Light. Occultly, yellow is beneficent and protective because of the high spiritual grade of the elementals that inhabit it, so to speak, or that may be drawn into this aura of color.

Containing so much light, Yellow is the highest principle of Discrimination, and corresponds to the sixth sense and the Buddhic principle. Its organ in the brain is the Pineal gland.

In the last lesson it was shown that Blue and Yellow are the Father-Mother of the Green Ray, brought into being by its parent rays in order to work in matter and redeem Form Consciousness brought into being by the Red Ray. The Green Ray is the active principle of the lower mind. But Green is commingled of the essence of the Blue and Yellow — both high spiritual principles. Hence, in the manifestations of lower mental activity, the Yellow can be drawn upon because it is there for USE. This Yellow allows the lower mind discriminating power, the power to put much light into the problems before it, and to bring the consciousness of the lower mind in rapport with the Buddhic Consciousness, which is the sixth universal sense.

The Yellow Ray is the Path of Light leading from the lower mind to Cosmic Consciousness. He who would gain Cosmic Consciousness, therefore, must identify himself with the Yellow Ray or Light within his own mind. The Yellow Ray is "The Way, the Truth, and the Life." (Light).

In man are represented all the planes of the Cosmos. His seven principles are seven doors, each opening into one of the seven planes. Through his physical door he contacts

the physical plane. Through his Buddhic or Yellow Ray door, he may contact the Cosmic or Universal Consciousness and gain illumination. To identify the consciousness with the Yellow Ray, meditate upon the qualities of that ray constantly. Feel those qualities, and act and think in accord with them. The qualities of the Yellow Ray are: unity, universality, impersonality, inseparableness, universal toleration, and compassion for all creatures; the quality that redeems and unifies all things, that synthesizes.

Earnest aspiration and meditation in accord with these qualities will in time unlock the Yellow door — the Gates of Gold — and permit the disciple to pass through and know his Universal Self — the Self of All.

## CHAPTER 40.

### Functions of the Orange Ray

Occultly, Orange corresponds to Prana, the vital principle. Its metal is gold. Prana is an individualized aspect of Atma — the synthesis of Color, Sound, Form, and Number. The metal gold is a transformed, that is, a de-graded aspect of Prana. Prana emanates in purity from the Sun Center and is attracted to all vital organic centers, giving them life. Thus Prana is an all-pervading ocean of life force, penetrating everywhere. Acted upon by transforming elemental forces and centers, it is materialized in the earth's aura into metallic gold. Gold may be de-materialized back to Prana.

In human principles the astral body is the vehicle of Prana, the Orange Ray. In the outer world, oxygen is the carrier of Prana, inbreathed into the body through the lung centers and reaching all parts of the body through the medium of the blood stream. The minute particle of iron in each blood corpuscle absorbs oxygen with its load of Prana, and carries it to every cell in the body cosmos. This iron of the cell is the Red principle — the Ropic or Form principle — which thus uses the absorbed Prana to recreate and rebuild the form constantly, keeping it in manifestation. Hence the fundamental importance of the Orange Ray function in perpetuating life in form.

The color orange is composed of red and yellow. Red and Yellow are the Father-Mother of Orange. Red is the Form principle, and Yellow is the Buddhic or sixth sense principle, opening into Universal or Cosmic Consciousness, being one member of the Trinity composing the Higher Self. Thus in Prana the Orange Ray, born of Red and Yellow, would work to create and preserve form, as well as to let the light of the Higher Self into that form through the avenue of the Yellow Ray.

In the brain the site of the Orange Ray is the medulla oblongata, situated at the very top of the spinal cord. In the

part of the body above the waist line its home is the heart and lungs. Below the waist line its center is the solar plexus and creative centers.

The primal function, then, of the Orange Ray is to create, build and preserve forms of life. It is Prana or life force that is most intensely concentrated in the seed of man, animal or plant life. In plant life, note the glory of the blossom in very excess of life force. This excess of life is concentrated in the blossom, as it is the matrix wherein the seed develops and draws into itself this abundant Prana in the blossom and finally encapsules this life essence in the form of the seed. The rich blush of intensive life in both the color and form of the blossom becomes concentrated in the seed, and the spark of life itself.

All seminal essence is the purest and most intensely concentrated Life. It is a dynamic essence awaiting only the right conditions to create form and indraw spiritual light through the relations of the Red and Yellow Rays composing the Orange Ray of Life.

## CHAPTER 41.

### Functions of the Blue Ray

Blue, a light blue with a seeming greenish tint, may symbolize the Auric Egg of Man and therefore represent man's relationship to all of manifestation. From another point of view it may represent the broad function of the Linga Sharira (astral) plane. It symbolizes air and hence the support of fire and life. It is the most "electric" of the colors. It is the synthetic color of the Aura and most sacred. As an Auric color it partakes of those colors which represent the tendencies of the man, reddish toward form and blueish toward spirit. It is said that the true color of the sun is blue, its yellowish appearance to us being due to the absorption of vapors chiefly metallic. Earth is called the plane of illusion, Maya. This blue is therefore the container of all for each evolving Monad, the representation of that All, potential or realized.

From the point of view of the manifestation of the creative principles, the color blue symbolizes the feminine aspect of the creative principles. It is the perfect polarity of the Red Ray, its masculine counterpart. The symbolism of the Blue Ray is recognized in the religions of all civilizations as the Mother of the Universe. Mankind endows the feminine principle with the concept of motherhood, the brooding, nurturing ark of life in form. In every degree of evolution it is sacred. The spiritual line descends through the mother. The red and blue rays must manifest together and are identified in the violet ray, the ever known trinity of Father, Mother, Son. These colors proceed from the Godhead, reach their fullness of expression through differentiation and return to the Godhead as the septenary planes of each cycle are completed.

The Blue Ray is the inviolable law governing the evolving forms of every kingdom of nature. To limit its ideation to difference of sex is to demean and distort that power

which has loved all life into being and endowed every kingdom with the potency or actuality of Beauty, and aspect of the Christs. Such distortion can only exist in the mind of man. Such glorification exists and grows in conscious unification with the father-mother parentage, an at-one-ment with God. The Blue Ray is that Harmony of the Primal source reflected in its production of all nature.

The power of the color blue may be identified in the minutiae of chemistry and in the vastness of astronomy. As a color perceived by the human sense of sight it is readily identified in the wide ranges of natural phenomena — the blue of air, water, fire and earth.

In *Isis Unveiled* Volume 1, page 264 further light is given on the color blue:

“The varied influence of the prismatic colors on the growth of vegetation, and especially that of the ‘blue ray’ has been recognized but recently. The academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical proportion. The God Brahma-Hyranyagarbha dropped on earth a tear, the hottest that ever fell from an eye; and from it was formed the first sapphire.”



## CHAPTER 42.

### Functions of the Indigo Ray

Indigo is not considered seriously in the manufacture of paints, probably because as a dye (plant source indigofera) it is of low intensity and lighter than most liquids. In India, the plant is said to have great occult potencies. Its colored surface may be polished to take on a coppery sheen, suggesting its correspondence to the higher mental, the Manasic plane. As such the color is an aspect of the Higher Self and therefore the bridge by which its deific power reaches the lower self and guides and impells that entity to return to its Source. This is illustrated in the constant flow of Ideas from the Mind of God to the mind of man. These Ideas, new to man, are the cause of incessant change in his daily life, and increasingly demonstrate the inviolability of the laws which govern them and him. As the force of this higher mind penetrates man's life, it brings him to the realization that he is not the originator of these transcending Ideas, but simply the "uncoverer" of them and that his own mind is but a reflector of them, great indeed as it becomes one with, and partakes of, the Mind of God.

Indigo is the intensified color of the sky. It is the complement of yellow the Buddhic principle of the Higher Self, the Christoc. We recognize its occult power and principle as the relation of the heart to the mind, of Love to **Wisdom**, and of our own identification with the Higher Self **and all** mankind.



## CHAPTER 43.

### Functions of the Violet Ray

It should be noted that the complement of violet is also the color violet (see chapter 38). On a color wheel the color violet is next to the color red. In the spectrum of light the color violet is a faster or shorter wave length than red and represents a change or advance from the red (heat) and thus becomes the complement of itself on this next plane. From another point of view it is the destroyer of form and therefore the regenerator, making it an aspect of the trinity of Creator, Preserver, Destroyer-Regenerator. As a symbol of the astral plane of man it is said to be of reddish cast and is the vehicle of prana.

It shows how each of the seven colors is the complementary of the other six. It shows how each plane in the created universe provides expression for the evolving Monad as it moves from the known to the unknown. It symbolizes the harmony of creation—its unity in diversity—the presence of divinity in man and atom, as above so below.

As such the violet principle provides the patterns of growth of all the kingdoms of nature as represented on the physical plane. Through it the Wisdom of the Divine Plan in the Mind of God is directed into the plane of dense matter through the principle of Form, the Red Ray.



CHAPTER 44.

Color Chart

The accompanying diagram is reproduced from the Teachings of the Temple. It shows clearly the possibilities contained in the definition, the interpenetrability and the interchangeability of all colors. The study of these colors will greatly help in understanding the functions of the septenary scheme of manifestation.



H.P.B. explains that “diagrams and plates are intended to familiarize the students with the leading ideas of occult correspondences only, the very genius of metaphysical or macrocosmic and spiritual Occultism, forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded once the foot is set upon the rampart.”

**BIOLOGICAL CHEMISTRY  
AND  
OCCULT RELATIONS**





## CONTENTS

### CHAPTER 1 BIOLOGY AND CHEMISTRY . . . . . 159

- Definitions of Biology and Chemistry—
- Universality of chemical and Alchemical action, in nature around us, and in our various bodies and principles—
- Analytical and synthetic Chemistry, difference of—
- The known chemical elements so called—
- Difference between an element and a compound—
- Illustration by laboratory experiment—
- Definition of Matter—
- Spirit incarnated in forms—
- Heat, Light, electricity, radiant energy, and so on generated by chemical changes—
- Definition of Protoplasm, the basis of all physical life—
- Life physically is oxidation—
- The Cell as the unit of the body—
- Protoplasm, the essence of the Cell—
- The chemical basis of disease, bad temper, etc., result of chemical toxins liberated in the system—

### CHAPTER 2 CHEMICAL PHENOMENON . . . . . 163 OF MATTER

- The different states of matter—
- Action of matter on matter causing chemical changes—
- Illustration by laboratory experiments—
- Definitions of Atoms and molecules—
- Elementary molecules and compound molecules—
- Chemical affinity—
- The Correspondence of chemical elements to Kama Rupa and Kama Manas—
- Their action on Prana generating form and precipitating the physical body—
- Reason for the great amount of carbon in organic matter—
- The light and energy of the Higher Self, Atma, Buddhi and Manas, necessary for the proper building of and development of the lower principles analogous to the action of chlorophyll in the presence of sunlight in building up the plant—

**CHAPTER 3 ATOMIC WEIGHTS . . . . . 169**

Atomic weights, Hydrogen standard—  
Importance of Nitrogen—  
Elements of similar basic properties correspond to Astral Ray principle—  
“No phosphorous, no thought”—  
Each tissue needs certain basic element to function—  
Each element in our bodies doorway for Inner Light and Life—  
Substance, Force and Consciousness interact—  
Oxygen, Hydrogen, Nitrogen and Carbon correspond to four lower principles in man, Kamic, Astral, Prana and Physical Body—

**CHAPTER 4 CARBON . . . . . 173**

Carbon exists in three allotropic modifications — diamond, graphite, coal—  
Amorphous — without form—  
Diamond not amorphous — coal, charcoal and coke are amorphous—  
Test of carbons—  
Modifications of metals — presence of carbon—  
Oxygen abundant in nature—  
Wrong living habits, perverted function, produce toxic substances in body—  
Carbon enters toxic substances—  
Right breathing brings intake of oxygen to consume carbon in our bodies—  
Prana represents Oxygen—  
Right breathing keeps Carbon and Oxygen in equilibrium—

## CHAPTER 1.

### Biology and Chemistry

Bios is a Greek word, meaning Life. Biology therefore is a knowledge or science of Life. The termination "ology" after a word means knowledge of whatever the first part of the word signifies. Examples: geology, physiology, pathology, bacteriology.

The word Chemistry is from the word *Kamai* which means to *conceal*. Al Kami — to *hide or conceal*. Therefore Alchemy is the art of finding out hidden values, essences or substances in other forms of matter.

Matter is a solidified manifestation of forces, — that is, forces incarnated in forms more or less definite, according to fixed laws of an inner geometry.

"God geometrizes", Plato says, — a literal truth.

Chemistry may be defined as that branch of science which deals with the knowledge of the action of one form of matter on another form of matter.

We see this action going on around and in us every moment of time. With every beat of the heart, matter is acting on matter in our bodies in a chemical way and wondrous chemical and alchemical changes result which keep up the phenomena of what we call life. In nature around us we see the same thing. All growth of human, animal or vegetable life is due to chemical changes taking place in the seed, the plant, the animal or organism, as the case may be.

ANALYTICAL CHEMISTRY resolves compounds into their ultimate chemical elements.

SYNTHETIC CHEMISTRY combines these chemical elements into other compounds, more or less complex.

In 1929 there were about eighty chemical elements known to chemical science. By chemical elements is meant a substance that cannot be reduced to any simpler form. Thus hydrogen, oxygen, sodium, potassium, calcium, lead,

iron, gold, tin, copper, zinc and so on, are all elements because there is no way of reducing them to simpler elements, of breaking them up into simpler forms. On the other hand, water is a *compound* because it can be chemically reduced or broken up into two gases, hydrogen and oxygen. Common salt is a compound because it can be broken up into the two elements of which it is composed, namely; Chlorine and Sodium. Limestone is a compound because it can be broken up or resolved chemically into calcium and a form of carbon, it being a carbonate of calcium.

These various elements act and react on one another in varying degrees of activity when they are brought together under right conditions.

We see this daily in the action of water and other liquids on metals.

MATTER is indestructible and eternal, the same as Spirit. It is Spirit incarnated or moulded into form.

CHEMICAL CHANGES generate heat, light, electricity, radiant energy, gravity and various other forms of energy.

In 1868 Prof. Huxley in Edinburg made the memorable announcement for the first time that life has physical basis in a substance known as Protoplasm and which has since been called Bioplasm. It is truer, however, to speak of life as having a chemical rather than a physical basis, for no kind of matter, non-living, dead or alive, can possibly exist outside of the realm of the operations of chemical affinity. Birth, life, death, all are due to chemical processes going so deep that these processes transcend matter even, and become meta-chemical.

Therefore what we know of vitality is conditioned by or actually related to chemical changes in this so-called protoplasm. For instance, the heat of the body is maintained by oxidation changes taking place incessantly in the body. Life is oxidation physically speaking, and oxidation is a chemical union of oxygen and other elements in protop-

lasm known as carbon, sulphur, hydrogen, phosphorous, etc. Digestion of food is likewise a chemical process and takes place as well in a test tube as in the stomach. Nutrition and assimilation is a chemical process depending on the affinity between certain atoms and molecules of food for certain atoms and molecules of protoplasm.

THE CELL is the unit of the body and PROTOPLASM is the essence of the cell.

FATIGUE is a chemical condition. Fatigue toxins have been chemically formed in our blood and tissues, poisoning the blood stream and interfering with normal function. Likewise, bad temper, gout, rheumatism, sleepiness and all illnesses have a chemical basis.

Conversely, the feeling of well-being natural to good health means that all chemical processes are going on normally in the body. The blood is circulating properly and all tissues, cells and organs are receiving the chemical elements necessary from the blood stream that enables them to function properly.



## CHAPTER 2.

### Chemical Phenomenon of Matter

Matter exists in three different states; Solid, Liquid and Gaseous. Examples: water, steam and ice, or limestone, iron, water and the various gases, hydrogen, oxygen and so on.

Matter undergoes a great variety of changes called phenomena. These are of two classes — physical and chemical. Physical examples: rocks dissolve by the action of water and other elements. They are still rocks. They have suffered no chemical change, however. Carbon crystallizes. It is now known as Diamond, yet no *chemical* change has taken place; it is still pure carbon. Again, iron may be magnetized. It now has different properties but it is still iron, no chemical change has occurred.

Physical changes are of infinite variety and go on incessantly in nature, as do chemical changes.

Chemical changes result from one form of matter acting on another under chemical laws. Examples are the burning of wood or other substances. Great chemical changes take place in the process. The volatile gases in the wood are heated and burn, the carbon in the wood is consumed also, leaving eventually only the mineral ashes. Iron and other metals rust and corrode — this is also chemical change. In the air and water, in the earth and everywhere in nature chemical changes go on incessantly. In the universe as a whole and in each cell of the universe the great phenomenal panorama of changing life and substance due to chemical activity goes on without pause.

Mechanical mixtures of chemical substances; for instance, we mix baking soda, which chemically is bicarbonate of soda, with cream of tartar, another term for which is tartaric acid. We now have an acid and an alkali in a mechanical mixture. Nothing occurs until water is added, then a chemical reaction occurs and we no longer have left

either of the above named salts but a tartar of soda and the carbonic acid gas which has been thrown off becomes the leavening product in the bread stuff, if it is used in such.

All substances are either elements or compounds of elements. There are about 80 elements (1929) which single or combined with one another make up the substance of the earth, water and air, and matter of which our planet is composed, including all organic life on it as well.

These eighty elements are divided into metals and non-metals.

Nearly every one is familiar with the metallic elements zinc, copper, iron, and so on. Also with the non-metallic ones, as oxygen, nitrogen, phosphorous, and so on. Most of the elements are metals. Some are classed as metals, such as hydrogen, that do not appear so at first sight, but hydrogen acts like a metal in its chemical behavior. Hence as water is chemical union of hydrogen and oxygen it may be classed as a metal also. If hydrogen is a metal then water is an oxide of hydrogen, the same as rust is an oxide of iron.

Half of the planet is made up of oxygen. A quarter is made of silicon. A fifth is made up of carbon.

#### CHEMICAL SYMBOLS:

Each chemical element has its symbol which is usually the one or two letters of its name, either in English or in Latin. O is the chemical symbol of oxygen, N of nitrogen, H of hydrogen, K of potassium because the Latin for potassium is Kalium. Na is the symbol for sodium because the Latin is Natrium.

An atom is the smallest portion of matter than can take part in a chemical reaction.

A molecule is the smallest portion of matter than can exist in a free state. A molecule consists of two or more atoms either alike or unlike each other. Examples: NaCl means one molecule of chloride of sodium.



$H_2O$  means one molecule of water composed of two atoms of hydrogen and one atom of oxygen.

An *elementary* molecule consists of similar atoms combined.

A compound atom consists of different atoms in combination. Compounds are formed by the union of elements of different kinds. Example:  $H_2O$ , water;  $H_2O_4$ , sulphuric acid; KI, iodide of potassium.

The cause for the union of atoms is due to an attractive force which the atom possesses called *chemical affinity*. Elements differ greatly in regard to this. Some elements will not unite with others. Elements which differ most seem to unite most energetically.

The Agents necessary for chemical action are Heat, Light, or Electricity. This obtains both in the organic and inorganic realms of nature. No growth of organic structure could occur, nor could life processes, which are all chemical in character, take place without the presence of one or the other of the above agents.

An equation in chemistry is an algebraic expression of a reaction. Example:  $H+Cl=HCl$ . This means that one atom of hydrogen plus one atom of chlorine, chemically united produce  $HCl$ , which is the chemical formula for hydrochloric acid.

As matter is indestructible, no weight can be either gained or lost in a chemical reaction. Every atom which appears in the first number of a chemical equation must appear in the second number, though the combination may be different. Example: if we add hydrochloric acid to pure sodium we can express it chemically in this way:  $Na+HCl=NaCl+H$ . In other words the resulting product of this chemical union is  $NaCl$ , which is common table salt or chloride of sodium, and hydrogen, which would fly off into the air as a gas.

As one form of matter can be changed into another by chemical action, so one form of *energy* can be changed

into another form. When energy disappears in one form it reappears in another form. Thus the energy stored up in coal or oil can be converted into mechanical motion, all by suitable apparatus and appliance. When a train of cars stops its motion one form of energy is turned into heat. This is to illustrate the truth that force is as fundamental and as Eternal as Matter and Spirit.

Below is given the analogue of some of the principles of man relative to certain chemical elements, of fundamental importance.

ATMA

BUDDHI

MANAS



Kama Rupa

Kama Manas = Hydrogen

Astral Body = Nitrogen

Prana = Oxygen

Physical Body = Carbon

Here we find hydrogen as the analogue of Kama Rupa and Kama Manas, representing the desire and form principle of the lower self. Burning and fiery desire represented by hydrogen acts on Prana, which is individualized Atma.

Prana is the analogue of oxygen. The hydrogen of Kama and the oxygen of Prana under the light of the Light Energy of the Higher Triad, Atma, Buddhi, Manas, unite chemically or alchemically and the resulting union would be water. In this case a "magnetic water" or auric sphere in which is precipitated the physical body by the further action of

Kama, that is, hydrogen, on the material elements in the necessary presence of Prana, or oxygen, without which no burning or precipitation is possible. The carbon, that is, the physical body, is the "ash" (Skandas) so to speak, resulting from the action of these fiery elements on matter analogous to the ashes left from wood that has been consumed by fire. Some form of carbon is the inevitable result of burning or oxidation of the organic material. The nitrogen is a diluting medium, as it is in the air diluting the oxygen. The nitrogen is represented by the Astral body. Were it not for the interposing or mixing of this body between Kama and Prana all the elements of Kama and Prana would be utterly consumed in a flash and no manifestation would be possible. The same thing would occur were human beings to breathe pure oxygen undiluted with the nitrogen which composes four-fifths of the air. Death would soon ensue in an atmosphere of pure oxygen.

The union of Kama and Prana — Hydrogen and Oxygen — in this plan also brings into being the principles of the Waters of Crystallization which is back of all form. Without water there could be no form. No rock or mineral could be as such without being composed largely of the waters of crystallization. It is the same with organic structures. All would be formless, the rocks impalpable dust, "without form and void" of design. Structureless, in other words.



## CHAPTER 3.

### Atomic Weights

By this is meant the weight of any chemical element relative to the weight of the hydrogen atom. Hydrogen is taken as the standard because it is the lightest of all known elements. Therefore the atomic weight of hydrogen is placed at 1. Relatively the oxygen atom is sixteen times heavier. Therefore the atomic weight of oxygen is 16. Nitrogen is 14, and carbon 12 and so on.  $H_2O$  being the chemical formula of water, by adding together the atomic weights of each atom that enters into a molecule of water we can get the atomic weight of a molecule of any compound substance like water. The atomic weight of hydrogen being 1, and oxygen being 16, the atomic weight of a molecule of water would be 17, and so on with other compounds.

#### NITROGEN:

Nitrogen is very important in the building up of structure, organic or inorganic. Nitrogen is a large element in that complex basic life substance called protoplasm. Likewise is phosphorus abundant in the same. Phosphorus, arsenic, antimony and bismuth, all chemical elements belong to the same group of elements, having similar basic properties and behavior under similar conditions.

Following out the line of correspondence in lesson 2 on the principles we see that nitrogen, phosphorus, arsenic, antimony and bismuth belonging to the same group, all bear a correspondence to the Astral Ray principle.

Phosphorus is abundant and very necessary in all nerve and brain tissue. Arsenic is necessary and is found naturally in the skin, hair and nails of the body. Carbon is abundant in all parts of the organism. Antimony has not yet been isolated in humans or animals but may be there. It is, however, very close to phosphorus chemically.

A German philosopher said: "No phosphorus, no thought." So we can add, "No nitrogen and carbon, no body; no arsenic, no skin, hair or nails, and so on." Each tissue must have a certain basic element that it may function its forces and perform its work in the economy. Back of this element there is the light or color of which it is a materialized aspect on this plane. Therefore each element in our organism is a doorway through which Inner Light and Life pour, as these elements are integrated and disintegrated in the countless changes taking place in organic matter in and around us every second of time.

The atomic weight of phosphorus is 31; nitrogen is 14.

In the last analysis all physical, metaphysical, chemical and metachemical elements may be reduced to three terms: Substance, Force and Consciousness. The action and interaction of these three, one on another, constitute the cosmos and its manifestations, movements and changes, including the germination of a seed, the birth of a world, a human being or an animal, the movement of suns and planets in space and the action of all life in and around us.

Carbon is a very abundant element in nature. All wood is mainly pure carbon, also coal. Then it is found in the form of the carbonates of various minerals like limestone, and so on. In the animal kingdom it is also abundant in all creatures, including man. In fact, it may be considered the basis of the purely physical man. There is too much unused carbon in the human organism. It makes man too material and the excess of carbon chokes up the avenues of the finer inner forces and prevents the functioning of such. There is, however, great latent power, heat or energy, in this carbon; and if enough oxygen, that is prana, can be poured into this carbon, great energy is liberated either on the physical or astral plane, or both. But if the excess of carbon, carbonic acid gas and other carbonates goes on increasing, it will result in death.

The most poisonous substances known invariably contain a huge excess of carbon over the oxygen content of the compound.

Carbon corresponds to the physical body, the earth; and so the body may be regarded as the ultimate end product of the Higher Principles, acting one on another and precipitating the body. That is, prana acts on the lower astral body and produces the physical. In reality, no principle of man should be regarded as higher than another. All are equal. In one sense we may regard the physical body as the highest principle of man because it is the ultimate, the end product or substance on which force and consciousness are impressed, completing the great circle of Spirit and matter. In other words, without the physical we would be like the architect with his plans, blue prints and workman, all ready to build but lacking the material with which to erect the edifice.

When we are tired or ill there is always an excess of carbon matter liberated in the system — toxin is another name for such — and to regain our health we must eliminate all such by getting in more prana, that is, oxygen, a correspondence.

In the body we find phosphorus in a great amount in the nervous tissues and nerve cells, especially in the nucleus of such cells. We find carbon and nitrogen in fatty and muscle tissue and bones. There is, of course, some nitrogen and oxygen in all these tissues also, but the elements named preponderate.

It is well to keep in mind this correspondence of oxygen, hydrogen, nitrogen and carbon to the four lower principles composing the personal man, that is, to the Kamic, the Astral, Prana and Physical body.





## CHAPTER 4.

### Carbon

The atomic weight of Carbon is 12. Carbon exists in three allotropic modifications. By the term allotropy is meant that two elements or substances possess the same chemical composition yet differ in appearance and mass properties. Thus the diamond, graphite and coal are the same chemically, being forms of carbon, yet differ in appearance and outer properties. Hence the term allotropic is applied to all such substances. There are many allotropic forms of the oxide of aluminum, such as emery, carborundum, the ruby and garnet. These all have the same chemical formula,  $Al_2O_3$  and are an oxide of aluminum, yet how different the outer properties. Again, we have many allotropic forms of the oxide of silicon,  $SiO_2$ ; such as quartz, rock crystal, the amethysts, carnelian, onyx, jasper, brown and black flint, the opal and sand.

The above should be sufficient to illustrate the meaning of "allotropy," which may occur frequently in these lessons.

Another term which the student should become familiar with is "Amorphous." This is from the Greek and means "without form." Thus the diamond is carbon with a definite form, so the diamond is not an amorphous form of carbon, but coal, charcoal and coke, and lampblack, (soot) are amorphous forms of carbon because having no definite form, they can be reduced to impalpable dust.

We have three forms of carbon then: the Diamond, Graphite, and Amorphous Carbon.

1. The Diamond is extremely hard, colorless, transparent and crystalline.

2. Graphite is very soft, black, opaque and crystalline, with a black shining surface.

Amorphous Carbon includes all the various forms of carbon which are not diamond or graphite. Literally, we

apply the word "Amorphous" to all elements or substances that are not crystallized.

In spite of their many contradictory properties there is one test which proves that the three bodies are all composed of one and the same substance, i.e., carbon. That is, they will all burn completely in oxygen at a high temperature and the sole product of the burning is carbon dioxide.

The different grades of iron and steel contain minute quantities of carbon which greatly modify the character of the metal.

Carbon dioxide, sometimes called carbonic acid gas, is heavier than air, so falls to the earth, goes to the bottom of wells and such places. We exhale carbon dioxide as the result of the oxidizing processes going on in the body. The formula is  $\text{CO}_2$ .

A simple experiment, showing that carbon dioxide is given off with the exhaled breath, can be shown by blowing the breath through a tube into a glass of lime water. Very soon the clear limewater becomes turbid, due to the fact that a chemical union has taken place between the carbon exhaled with the breath and the lime, so that the resulting product indicated by the turbidity is carbonate of lime.

The members of the Carbon Group are Carbon, Silicon, Tin and Germanium.

Oxygen is the most abundant element in nature. Silicon comes next, then Carbon, which constitutes about one fifth of the earth's crust.

It is of interest to note that nearly all substances that are highly poisonous have a great excess of carbon in their composition as compared to oxygen. Carbon enters so largely into the composition of toxic substances produced in our bodies as a result of wrong living, habits, perverted function, etc. To enjoy normal health and to evolve the higher and more beneficent elements in us we must keep the amount of carbon and carbonaceous products at a

minimum. To do this we must increase the *intake* of oxygen the *fire element* in our bodies, and this is done by right breathing and exercise. This gets rid of the surplus fats, and the toxins, and these are largely made up of the carbon element. Carbon is very necessary in our economy but we must get rid of the earth — Silicon — and attract enough Oxygen to *consume* the Carbon. Then the body is kept heated and also in *form*, as Carbon has much of the Ruplic or form principle. When Carbon is burned with enough oxygen present to help in its combustion it gives off a harmless gas, Carbon Dioxide, but if there is a limited amount of oxygen present it gives off Carbon Monoxide gas, a deadly, poisonous gas. This is the deadly gas given off by charcoal and coal and coal stoves, etc., when there is insufficient oxygen present.

As stated, Prana represents Oxygen, vitally speaking; therefore when Prana is weak or cannot act properly, toxic substances accumulate in our physical or astral bodies and injure us on one or more planes, as well as inhibit our normal evolution. Probably if we could keep Prana acting rightly on the body it would never die. Prana may act overmuch or not enough. Right breathing will keep the amounts of Carbon and Oxygen in equilibrium.



**EVOLUTIONARY WAVES**



**CHAPTER 1 EVOLUTIONARY WAVES . . . . . 181**

Humanity, a tree, world encircling roots—  
Inner potencies, no blossoming in winter—  
Nature, periods of sleep and waking—  
Central Spiritual Sun pulsates currents of life—  
Sun, heart of solar system—  
Sun analogous to heart and lungs of man—  
Tides of civilization ebb and flow—  
Positive currents, east to west—  
Negative currents, west to east—  
Each civilization adds peculiar flavor—

**CHAPTER 2 SYNTHETIC CENTERS — RACIAL  
AND COSMIC . . . . . 183**

A race, a seed—  
Race, an entity, many separated personalities—  
Real center on inner planes, a synthetic center—  
Synthetic center, the Ego of the race—  
Will of center controls race—  
Universal synthetic center, universal mind—  
Mythology depicts battle between good and evil—  
Physical plane lowest plane on arc of evolution—  
From this point, return begins—  
All become One, One is All—

**CHAPTER 3 RACIAL EFFLORESCENCE . . . . . 185**

Race, flowers—  
Like flowers, puts out seeds—  
In new cycle, potency and force of seed again blossom  
Racial souls put on different garments—  
Seed a point on plane of matter—  
Higher forces enter through seed—  
Seed, doorway between two planes—  
Aura of a continent, seed from past civilizations—  
In America vibration intense—  
Unlike other continents—  
Here, battle of human to be fought—  
The new Humanity, the new race—  
Synthetic race must solve problems of Science of Brotherhood  
of Man—

**CHAPTER 4 MISUSE OF GOD OR GOOD . . . . . 187**

Crime of twentieth century, misuse of nature's forces—  
Forces, souls—  
Forces are entities—  
Man, thru right use, liberates these souls—  
Wrong use, evokes reactionary power, pain and suffering  
Misuse of nature's forces, good inverted—

**CHAPTER 5 THE VOICE OF THE ONE REALITY . . . 189**

One Life, One Humanity. Each civilization, a message—  
Each civilization strikes key note—  
Christ, the "still small voice"—  
Christ, common note through each evolutionary wave—



## CHAPTER 1.

### Evolutionary Waves.

Humanity is like a tree, with great world-encircling roots sending up a shoot, now here, now there, to the surface, and which in the course of time develop and bloom, bringing forth finally on its wide-spreading branches, its fruit of human achievement in science, art, philosophy, religion or social progress. Each great season or cycle brings forth its particular kind of fruit, and what is possible of attainment in one cycle may not be possible in another. The inner potencies of the great Tree of Life cannot blossom in winter. The sap must go to the root at intervals to gain strength and volume to well up when once again the great sun-force of love calls it forth to vivify the barren branches.

Nature has periods of sleep and waking, of contraction and expansion, due to the great Heart of all Being, the Central Spiritual Sun, alternately sending forth and receiving back the cosmical currents of life and love which sustain and nourish the whole universe. These currents ramify through all space by means of the great arterial channels and vital plexi formed by constellations, solar systems, stars and planets, and the lines of force from the same, all of which constitute the circulation of the vital fluids and forces in the Heavenly Man. The sun is the heart of the solar system of which our earth is a member. This sun-heart is said to beat once in eleven years, thus sending to all the planets of his system, his vital force. Then comes the return wave. It is the same with the expansion and contraction of the heart and lungs of man, the outbreathing and inbreathing of life perpetually going on in every manifested life center or form. This is the cause of all cyclic evolutionary movements in nature, and explains why history, natural or human, constantly "repeats itself." The law applies everywhere and to everything.

The great tides of civilization ebb and flow like the tides of the ocean, each wave always going in a definite direction. The saying, "Westward the course of Empire takes its way," has as its basis a very occult though natural truth. The earth revolves on its axis from west to east, and this motion, in connection with the *actual* motion of the sun, sets up definite life currents that flow in opposite directions. That is, the positive currents flow from east to west, and the negative from west to east around the earth. Civilization makes for the positive pole of being, and so advances along the lines of least resistance, borne on the waves of positive currents from east to west. Corresponding currents are found in the human organism, which flow from the spinal cord around the body in opposite directions. Those currents that flow to the right are positive; those that flow to the left are negative. The same qualities obtain with the pairs of motor and sensory nerves that go in opposite directions, emanating from each side of the cord. In the progress of civilization, oceans are leaped across and continents spanned until the great circuit around the earth is completed and a higher spiral begun.

The great civilizations of the past have left indelible marks and monuments, which, like the blazing axe in the forest, make the path or swath cut out by the great tread of progress easily traceable. From the records left, we can plainly observe that each cycle of civilization has had its own peculiar and distinctive flavor; that one wave would bear on its crest a philosophical expression of life, another an artistic, another a scientific, and so on. China, Chaldea, Egypt, India, Greece, Rome and America, all hold records which mark the cyclic ebb and flow of the world's great evolutionary waves.

## CHAPTER 2.

### Synthetic Centers — Racial and Cosmic.

A race is a seed planted in a certain soil and environment. From the germination of this seed is evolved a plant or tree, which, after a time, when its inherent energy is exhausted or its vibrations become too slow to hold its constituent atoms together, dies. A race is likewise a definite entity, having its own definite racial mind and soul. On the outer physical plane of manifestation and differentiation a race may be made up of millions of apparently separated personalities, but on some one of the higher or inner planes of life, a single synthetic center of consciousness is the real center of that race. This synthetic center, which is also a definite entity or being on that plane, may be called the Ego or Logos of that particular race or nation. This explains why races are moved by common impulses, similarly to the collective instinct impulses of a swarm of bees or locusts. On the plane of life, where all these separated selves are identified in consciousness, or, in other words, where they all practically become one, the will of that center can control the actions on the lower plane of life, of every separate self or part of the swarm of bees, or units of a race, as the case may be, — just as the brain can control the nerves and muscles of the body, or the different lines and instruments of a telephonic system may be controlled by manipulating the switch board at the central station. There is a universal synthetic center of consciousness corresponding to the racial center. This universal center or principle is sometimes termed "universal mind," for it comprises the aggregated mental centers or consciousness of all worlds and races.

The great heroes of mythology, the Titans, Cyclops, the gods and goddesses, as well as the Gorgons and other monstrous beings with which the heroes and gods were constantly at war, and the records of which can be found in

the legends of every old race, all bear testimony to the great truth that in those early days of the earth, the morning-time of the world, the races of beings that peopled the earth were vastly different, and the very matter itself of earth must have had a far different vibrational tone than at present. In those ages matter was not so differentiated and souls not so separated as now. The collective energy of what is now a race was synthesized in a single being, who had great power over nature's forces, and over matter which in that stage of evolution was more ethereal, — not so hard and condensed as matter now is. The great battles waged by the gods and heroes against the monstrous beings of old, were actual battles, and were the same battles between good and evil, between the powers of light and the powers of darkness, that are being fought out to-day; only now a greater differentiation of life having obtained, the struggle involves races and hosts of beings instead of single individuals.

Soul emanates out of Deity, and the further the emanation or differentiation proceeds, the more is soul substance divided into lesser soul entities until the physical plane, the lowest arc of evolution *out* of Deity is reached, when the return begins. From this point we can trace the *involving* of souls by aggregation after aggregation of groups belonging to the same ray of the spiritual sun until the God-Head is again attained, where the All become One and the One is All.

History repeats itself over and over again, both in generals and in particulars. The Father repeats Himself in the Son, the plant or tree repeats itself in its seed; God repeats and mirrors Himself in the universe as a whole, as well as in every atom of the same. He is great enough to be the All, and little enough to be you and me. He is Infinite Life or Love; the Love that is *infinitely small* as well as infinitely great. Nothing can be outside of it.

## CHAPTER 3.

### **Racial Efflorescence.**

A race or nation flowers and puts forth seed, which in a later evolutionary period, perhaps planted on a different soil, germinates, and the potency and force of the same race that produced the seed, again blossoms forth plus an added power or something which a different cyclic period of evolution permits to be expressed. Thus, what in one epoch was achievement in material things may in another cycle of time, when that same racial soul puts on a different garment of manifestation, be changed or raised to achievement along philosophical or spiritual lines. This may become clearer when it is understood what a seed really is. A seed is a point on the plane of matter where the higher forces and the entities of other planes may enter this one in order to contact and raise the matter in which the seed happens to be placed. In other words, a seed is a doorway between two worlds or planes.

Each country and continent, as well as each individual, has its own particular color, key-note and magnetic atmosphere or aura. This means a certain vibratory action. All who enter the aura of a country, rapidly or slowly, as the case may be, attune their own vibrations to it. The aura of the American continent is the seed produced and left by the mightier races of past great civilizations. The intensity of the vibrations of this auric atmosphere accounts for the feverish activity of the American people, for their greater inventiveness, their quicker intuitions, as well as their wonderful mental and psychical activity. The sluggish and torpid European senses this almost as soon as he comes upon these shores. He wakes up, and in a few years, if he remain here, he is a different person, for his vibrational tone has been raised. Cyclic law has planted the seed of the next great civilization right here in America, and here will be fought out the battle of human rights. Many racial types,

characteristics, qualities and forces must be welded together in order to make conditions for the evolving of the New Humanity — the new race. These many races and types are now on this continent, and are being melted up, so to speak, and amalgamated as rapidly as possible.

Each wave of civilization is greater than the preceding one, because the manifesting racial nature has been added to. More of the humanity of the earth has been added to it, so that in its next manifestation it will be greater in power and influence, and will extend its sway over a wider area. Sometime there will probably be but one race on the earth, the synthetic white race, corresponding to the white light, compounded of the seven prismatic colors.

Those who can sense the undercurrents of the sea of human affairs, perceive that it will be the destiny of this new race to solve the great problem, in practical life, of man's relation to man; that it will provide the conditions that will usher in the new dawn of the great age of true liberty and equal opportunity for all; will demonstrate on the basis of living law the great science of the Brotherhood of Man, and of all lives; that true progress only is possible when the concentration and conservation of human energy, life, love and endeavor are used for the benefit and good of the whole, irrespective of sex, color or creed.



## CHAPTER 4.

### The Misuse of God — or Good

The great crime of the 19th century lies in the misuse of nature's forces. Forces are souls — souls that belong to universal consciousness, yet definite entities nevertheless. Man can liberate and put these soul-forces to use by mechanical adaptations, by electrical appliances, by right combinations of elemental substances, chemical ingredients, and in countless other ways. If used rightly, for good, for the uplifting of humanity, for the benefit of all, these forces then simply add strength to humanity's natural evolutionary currents. But when used for the oppression and enslavement of men; when used for purposes of war — murder; when countless millions are sacrificed to the few, a terrible reactionary power is evoked, and put into such forces that can only be adjusted by great pain and suffering. The great currents of natural evolution and harmony have been disturbed or blocked, and these must be adjusted by those so disturbing them. The soul substance of Universal Good or God has been put to evil use, and herein is the great sin of the misuse of nature's forces. The higher the forces that have been put to bad use the deeper and more far reaching are the reactionary effects. Universal soul-substance or force is made up of countless lesser souls, and these the will of man can use or pervert as his desires direct. If misused, good becomes inverted and is then called evil. "Demon est Deus inversus," and correspondingly hate is love inverted.





## CHAPTER 5.

### The Voice of the One Reality

There is but one life that thrills through every atom in the universe, and but one humanity constantly striving to utter that life. Each great wave of civilization is a message from heaven to earth, sent through the minds and hearts of humanity, calling it to draw closer to the great divine ideal of the order and government of the White City, the city that "lieth four square" of Revelation. Each and every civilization strikes the keynote of some particular and different aspect of truth — of the One Reality. All science, all philosophy, all art, music and poetry, that the world has ever evolved, is but the "still small Voice" of the one synthetic truth — the crown of all truth and life — the Christ, the same in star, molecule or man, seeking ever to utter itself through the human heart; and each great evolutionary wave which must always include the force of all preceding waves makes that utterance fuller, more complete, more easily heard — permits more and more of the glory of the divine ideal to be revealed.



**BASIC PRINCIPLES  
OF BROTHERHOOD**



**CHAPTER 1 THE BASIC PRINCIPLE  
OF BROTHERHOOD . . . . . 195**

Basic principle of Brotherhood, interdependence of all life—  
Fixed law—  
Great nature principle—  
Body, cooperative commonwealth—  
We, part of Greater Entity — God—

**CHAPTER 2 HEALTH IS HARMONY . . . . . 197**

Harmony, where law of interdependence reigns—  
Healthy organism, rhythmic life movement—  
Disease, break of harmony—  
Causes set up in mental nature, reflected on physical plane—  
Evil desires reflected on physical plane—  
Inner causes, outer effects—  
Laws of birth, universal—  
Centripital and centrifugal forces, law of interdependence—

**CHAPTER 3 THE COMMON VINE OF LIFE . . . . . 199**

Law of interdependence, Golden Rule, Unity—  
All life from One essence—  
Common vine, lost sight of—  
Idea of separateness in racial thought-nature—  
Man blocks wheels of normal evolution—

**CHAPTER 4 THE WEB OF SEPARATENESS . . . . . 201**

Divergence as a result of idea of separateness—  
Wide gap between philosophy, ethics and politics—  
Inner and outer action, incompatible—  
Interdependence of Right Philosophy, Right Ethics and Right  
Politics—

**CHAPTER 5 THE STAIN ON THE WORLD-SOUL. . 203**

Golden Principle of Brotherhood of Man, flashing light far and wide—

Stain on world soul, man's inhumanity to man—

Brotherhood, basic law of life—

Great truth — all life, one connected existence—

Each one advances or retards whole—

Understanding of Law, brings responsibility—

Strings of man's human nature, to be attuned to harp of Universal Love and Justice—

## CHAPTER 1.

### **The Basic Principle of Brotherhood**

The basic principle of Brotherhood is revealed in the universally acting Law of the interdependence of all forces, lives, atoms and worlds. This great law is absolute and fixed, and its operations extend throughout, and have their correspondences on, all the planes of being. Analogy and illustration may more clearly indicate the workings of this great nature principle.

“As above, so below,” is an ancient axiom. Man is a microcosm, a little universe in himself and has actually or potentially represented in him, all the forces of nature. He is a drop in the great ocean of life, and the drop must always contain within it, the same elements as the ocean of which it is a part. The physical body is a co-operative commonwealth in itself. It is made up of millions of cells, which, unitedly, form the physical vehicle of man. Each cell is an individual center of consciousness; has its own particular cycle, performs its appointed functions, then yields its place to its successor cell. The consciousness of the physical body is the collective consciousness of all its cells. The consciousness of the universe is the collective consciousness of every life, atom, or world in that universe.

As each lesser cell or molecule of the body lives, moves and has its being in the substance composing that body, so do we live, move and have our being in a Greater Entity, which in our present state of unfoldment, we are no more able to sense or know than are the cells of our bodies able to sense and know us. Some would call that Greater Entity — God, but the name does not matter. The body in its entirety would be the God or Higher Self of each individual cell composing it.





## CHAPTER 2.

### Health is Harmony

When perfect harmony or health rules in any organism, the law of interdependence reigns there supreme. Each cell or organ is dependent upon some other cell or organ for its life impulses or supply of nourishment, force and blood; these again upon others, and so on throughout the whole round of the actions and interactions of the contained vital forces; the whole representing in a healthy organism a rhythmic life movement in exact accord with laws of true harmony and proportion.

What is called disease, is the result of a break in this harmonious play of forces. Causes that primarily were set up in the mental nature, are finally precipitated onto the physical plane of life, and by the action of a rigid law of reflection, the particular organs or groups of cells, will be affected in the physical, that are related by the laws of correspondence to the particular mental qualities which have been put to evil or wrong and perverted uses. Thus all evil desires, thoughts and imaginings, tend to work out or exhaust themselves through and on the outer and lower planes, due to a law analogous to gravitation which tends to bring all streams to a common level. Inner causes eventually become outer effects, so that in very truth we are "pictures painted by our own thinking," the law of noetic action governing all life expressions. First are the interior causes, in the inner spheres of mind or soul, either of man or the cosmos. These causes are the result of the actions and interactions, relations and co-relations of forces, colors and sounds obtaining on inner or finer planes of life, and which when precipitated or objectivized on this plane in crystallized forms of life expression, go to make up the material universe with which we are more or less familiar. The same laws that govern the birth of a universe or solar

system, govern the birth of a human being and of each cell or organ in that human being.

The law of interdependence is the basis of all compensatory actions in Nature, and is the cause of the centripetal and centrifugal forces and motions taking place around and in us all the time. Such forces and motions not only cause the heart to beat and the blood and other fluids of the body to circulate, but on a larger scale sustain the heavenly bodies in space, direct the planetary currents and forces in their appointed channels, and, in short, preserve the integrity of the whole universe.

## CHAPTER 3.

### The Common Vine of Life

Pushed to its ultimate conclusion, this law of interdependence reveals to us the Unity — the oneness of all life, animate and inanimate. Applied to human conditions it points out plainly the Golden Rule of Life — “doing to others as we would be done by,” based on the eternal fact that all men are brothers in very truth, having emanated from the one essence, life or spirit, and all being branches on the same life-giving vine or trunk of Divine Self. In the mad rush, however, of a nineteenth century so-called civilization, characterized by grasping greed and selfishness, the idea that one unit or group of units of humanity can exist separately and independently from others, has been so accentuated that the common vine and fundamental oneness of humanity has been almost lost sight of. This separating of ourselves from our fellow-selves, held in the racial thought-nature for ages, has produced a civilization that, like a Frankenstein monster, will surely rend itself to fragments unless it can soon be adjusted in accordance with natural ideals and evolutionary law. For, under conditions as existing at present in the world, man is blocking the wheels of his normal evolution — damming up the finer currents of life, love and force, which, if allowed expression, would transmute and transform him into a higher octave of force expression, and permit of the unfoldment of those rare jewels of truth and power, now dead to him, but which none the less, lie latent and coiled up in the — as yet — unrevealed and unexplored depths and spaces of his mental and spiritual nature.



## CHAPTER 4.

### The Web of Separateness

The idea of separateness from his fellows having become diffused throughout the thought atmosphere that mankind has breathed for ages, the inevitable has happened, and we find that a separation almost as wide as the poles now obtains between his philosophy, his ethics and his politics. There is no dependence between them, and instead of running parallel they diverge in separate ways. Thousands of influential men in their philosophical and religious life are one thing — almost paragons of virtue and goodness; but in their political lives, in their lives of outer action, these same men do not hesitate to crush and prey upon millions of unfortunates — the masses — the common people who like flies are ever being caught in the great web that a wrong and unnatural social system has spun for their despoilment by those in whom the instincts of the wolf and tiger still breathe, though manifesting on another plane of action. Such often profess to love their fellow man and to have his welfare at heart, and may even give away millions for the sake of charity — and to perpetuate their earthly fame — but they do not hesitate to barter away a nation's liberty if they can gain an end thereby, or aid in passing oppressive and unjust laws that wring the very heart's blood from the masses of the people. No separation should be permitted to exist between Right Philosophy, Right Ethics and Right Politics, for each of these is dependent one upon the other and constitute the three aspects of the great triangular corner-stone — the "Rock of Ages," on which alone any sure and lasting civilization may be built.



## CHAPTER 5.

### The Stain on the World-Soul.

The Golden Principle of the Brotherhood of Man — the unity of all human lives, is now flashing its light far and wide, and arousing mankind from the narcotic sleep of selfishness in which it has slumbered, dead to the best part of itself, for so many ages. The stain on the great World-Soul caused by man's unbrotherliness, and "man's inhumanity to man," can only be washed away by humanity recognizing and acting in accordance with the great truth that Brotherhood is the basic law of life, and that each individual unit of that humanity can only truly begin to *live* when it willingly and unselfishly yields up its best life and force for the sake of the whole, thereby not only raising the whole, but by an inexorable law of compensation, advancing its own evolution at the same time. When the great truth has dawned more clearly on the mind of man that all life is one vast connected existence from the mightiest star to the tiniest atom; that we are linked with other entities on all sides, above and below, and that no one can rise or fall without advancing or retarding the evolution of the whole in exact ratio, then and then only will man begin to appreciate the fearful responsibilities that life has thrust upon him, as well as the boundless possibilities to which he may attain, if true to himself and the Great Law.

Some day — and that day may not be so far distant as is supposed — these laws will be understood, and then the tangled skein of existence will be straightened out. The divine order that obtains in heaven, in the inner spheres of life, will have its literal counterpart on earth. The strings of man's human nature will become attuned to the harp of Universal Love and Justice; his heart thrill responsive to the vibrations of the great nature-anthem of a true brotherhood of souls on earth, to which the great Cosmical

brotherhood of world-lives, moving in majestic numbers in boundless space, may echo back in helpful waves of light and love the full refrain, "On earth as in heaven — peace — good will to Men."



## INDEX

- Akasa — absolute motion; whole universe a modification of; all matter returns to, page 115  
 — and mind; all things formed from, page 117  
 — fifth element; the Verbum (word); soul of the world, page 112  
 — Fire, page 39  
 — some correspondences of, page 119  
 — universal repository of all forces, potencies, page 108  
 — universal, is soul of essence of all things in manifestation, page 109  
 — universal will moulds form out of, page 137
- Akasic, sphere of skull; cave of mind; energy, page 42
- All, Cosmic... proceeds from Mouth, page 77
- Androgyne, Divine Hermophrodite, page 44
- Angel of Love, Wisdom and Power, page 139
- Arsenic, must exist in skin, hair and nails, page 94
- Art, Supreme; accomplishment of the Universe, page 133
- Astral, Higher... of our Solar System, page 99
- Atma — Spiritual life, page 32  
 — White Light of Consciousness; Real Knower, page 92
- Atlantean, civilization, part of Red Ray, page 131
- Atom, The Radiant; Life emanates from, page 101
- Atoms, God is within; Light; The Ultimate, page 2
- Aura, given by synthetic Hierarchal Ray, page 137
- Bacteria, capsules of Buddhic Force; Move by Buddhic impulses; no green coloring matter in; One-celled vegetable organism, page 136
- Beauty, Jewels of, page 47
- Blood — hereditary tendencies stored in; vehicle of Breath and Desire, page 59  
 — stream of life force — Prana, page 32
- Bodies, our, a veritable chemical laboratory, page 94
- Body, the — Atomic; Cellular: Molecular, page 2  
 — belongs to the one personality, page 27  
 — differentiation of Brain, page 41  
 — physical, Cellular, page 5  
 — physical, correspondence of Spiritual, page 7  
 — represented by Solar Plexus Center, page 28
- Brahm, "Great Nights of," page 122
- Brain — Akasic, of man; within and without molecular, page 111  
 — belongs to all parts of body; Elemental regions reside in, page 28  
 — Cells of, stars, suns and worlds; spiritual, higher correspondence of physical instrument, page 108  
 — correspondence of Third Root Race indrawn in cranium; is androgenous male-female; Synthetic Center, page 41

- creates by Power of Will — Kriyashakti, page 42
- Ideation progeny Self-Born, page 42
- right and left hemispheres of, 107
- Brass, an alloy of copper, page 74
- Breath, Inner — mystery of, page 36
  - opening breathed into, page 58
- Brotherhood — interdependence of all forces; universally acting law, page 195
- Carbon — abundant in Nature; too much unused in human organism, page 170
  - corresponds to physical body, page 171
  - atomic weight of; three forms of, page 173
  - numbers of Carbon group, page 174
- Causes, Inner
  - become outer effects, page 197
- Cavities, Seven Harmonies in Brain, page 49
- Cell — a minute Cosmos; corresponds to seven planes of Being; Nucleolus; nucleus; protoplasm, page 9
  - chlorophyll, lower mentality of leaf; imparts color green to vegetable kingdom, page 136
  - description of; function of, page 6
  - diagram of, page 10
  - evolution of, page 5
  - first organic vegetable; power of, page 66
  - granule, lower mind principle, vacuoles, lower desire principle, page 11
  - lower unregenerated elements; millions being born constantly; reincarnation of, page 46
  - seat of nutrition and function, page 7
  - unit of body; protoplasm, essence of, page 161
  - ventricles and vacuoles, mystery of Inner Breath, page 11
- Cells — are lives; within are molecules, page 2
  - blood... how formed; development of... and tissues of body, page 57
  - enough iodine in white blood...; enough phosphorous in nerve and brain...; iron in red blood..., page 94
- Center, auric, page 77
- Chart, color, page 53
- Chemistry, page 25
- Chlorophyll — cell, page 136
  - constitutes green color of plants; mystery of... is mystery of lower mind, page 103
  - corresponds to lower mind; in granules in plant, page 11
  - exists on all planets of solar system, page 105
- Christ, the, same in Star, Molecule or Man, page 189
- Christos, Universal sense, page 139
- Church, Universal; Bride of the Lord, page 119
- Churches, stand for seven great occult principles, page 81
- Civilization, will crumble by selfishness and greed; raised to higher octave to exist, page 199

- Color — and matter mean light and matter; first configuration of matter, page 125  
 — for each country and continent, page 186  
 — one... or no... equals the Absolute; outer garment of a Divine Entity, page 123  
 — souls of, page 66
- Colors, classification of, and complementary, page 138
- Communication, with Higher Universal Planes; Optic Thalami — organ of reception and condensation, page 38
- Compound, can be chemically reduced; salt, chlorine and sodium, page 160
- Consciousness — One absolute and relative... same as unconscious; primal mystery; Universal-individual, page 91  
 — collective; identification of, page 5  
 — from Absolute... comes Soundless Sound, page 127  
 — Green and Red always found in, page 137  
 — Universal, the Three in One, page 66
- Continuity, Inertia state of, page 69
- Copper — must exist in liver and spleen, page 99  
 — stands for Higher Manas, page 74
- Corpora Quadrigemina — centers of sight, page 36  
 — close contact with Pineal Gland, page 37  
 — power to see, page 38
- Correspondences, Occult, of brain and its centers, page 53
- Corti, rods of, page 78
- Cosmos — built by number, page 2  
 — expression of the quality of God, page 89  
 — man an epitome of, page 53  
 — of Humanity, page 47  
 — Word made flesh, page 87
- Death — function of, page 46  
 — nothing lost by; of a man; under fixed laws, page 47
- Deity — collective consciousness of all egos, page 90  
 — a consuming fire, page 77  
 — Universal; Being perfected, page 51
- Desire — Will or Word — God, page 116  
 — sets Will into motion, page 137
- Devil, God inverted, page 27
- Disease, break in harmonious interaction of forces, page 197
- Doorways, seven... opening from human to Spiritual Life, page 81
- Ear, middle... organ of Corti, page 78
- Economics, form to be developed by forces of Red Ray, page 131
- Egyptians, gave form to Religion, page 131
- Element — but One; manifests in endless variations, page 93  
 — each — iron, tin, copper, etc... — can be reduced by heat to its spectral Color, page 123  
 — the One, page 125

- Universal, all Pervading, page 65
- chemical; correspondence to Astral Ray, page 169
- doorway for Inner Light; each has its Color and Light, page 170
- Elementals — incorporated into cells and tissues of plant, animal and human life; materialized into elements, page 127
  - the metallic, page 66
- Energy, and nerve centers, page 41
- Essence, primal, monadic... regains its Ineffable Divine Source, page 127
- Eye, the — seeing center of brain, page 77
  - corresponds to Pineal Gland, page 78
- Father-Mother, out of the bosom of, page 66
- Fire, All-Fire-God; cause of all Motion in Cosmos; reduces all things unto Itself; greatest of scientific mysteries, page 24
- Fires, Spiritual and Material, page 24
- Food, digestion of — a chemical process, page 161
- Forces — dynastic... promised by Masters to humanity, page 97
  - as fundamental to Matter and Spirit, page 166
  - chemical affinity of, page 165
  - Desire; gross desires; thought, page 50
  - interaction of, between higher and lower planes, page 53
  - misuse of nature's..., page 187
- Form, manifests a materialized spiritual force, page 54
- Four — beasts about the throne; planes of lower nature, page 82
  - Quaternary dominated by Higher Self, page 82
- Glands, Vascular — Ductless list; Doorways to life, page 32
- Glass, sea of... symbol of eternal and changeless truth, page 82
- God — identification of Consciousness with, page 5
  - Light, Love and Harmony — Father, Mother, Child — The Three in One, page 124
- Godhead, Absolute Consciousness in, page 90
- Golden Principle — Brotherhood of Man, page 203
  - Cosmic Brotherhood, page 204
- Gravitation, Law of, symbol of Deific Love, page 70
- Greeks, gave form to Art and Literature, page 131
- Green — attributed to water; complementary color to Red; function of, page 133
  - color of lower mind; functions selective power of outer nature, page 135
  - compounded of yellow and blue; father and mother of... is yellow and blue, page 138
  - Kama Manasic; lower mind, page 81
- Hair, physical aura of body, page 74
- Harmonies — Inner building light, page 50
  - the Seven; link between Spiritual and Material selves of Man, page 51
- Head — Center of Psycho-intellectual Consciousness, page 62
  - physical correspondence of Ego, page 77
- Health, harmony, page 197

- Heart — center of Spiritual Consciousness, page 62  
 — mystery of; on higher planes; Spiritual, page 57  
 — polarity in formation, page 58  
 — Spiritual correspondences of, page 61
- Heaven, not a place; state of consciousness, page 49
- Hierarchies, each identified with seven colors, sounds; seven Rays that emanate from Absolute, page 121
- Hierarchy, each... an entity, a Self-conscious center of Cosmical force, page 121
- Horse, the; black... potency of all colors in a negative sense; pale... of death; red... warlike; white... synthetic service, page 85
- Humanity, the new; amalgamation of many races, page 186
- Hydrogen, analogue of Kama Rupa and Kama Manas, page 166
- Incarnations, a necessity, page 61
- Indigo, relation of heart to mind, page 149
- Inertia, soul, principle of; dual in nature, rest in motion, page 69
- Interdependence, law of, page 198
- Intuitive Principle, Pineal Gland interacting with Pituitary Body, page 39
- Iron — corresponds to Kama Rupa (desire) principle; universal constituent of material universe, page 126  
 — minute particles in blood corpuscle absorbs oxygen, page 145
- Kama Manas, function of; why... green in color, page 104
- Kama Rupa, red form principle; stores hereditary instincts of all kingdoms, page 139
- Kriyashakti, process of creating by Will and Ideation, page 41
- Lamb, the — having seven horns and seven eyes, page 83  
 — The Great Sacrifice, page 84
- Law, fixed, inexorable; outer adjusts to inner, page 50
- Leaves, of a tree, correspondences of our lives, page 136
- Life — All life is one, pages 50, 93  
 — but one unified; Deific... same as Deific Light, page 93  
 — is Love, page 90  
 — One Supreme, page 50  
 — common vine of; oneness of, page 199  
 — waters of, page 66
- Light — Deific... same as Deific Life; of Intelligence inhering in substance-matter, page 93  
 — has in it all color; White Synthetic... is no color, page 92  
 — in Life, page 90  
 — Jewels of; ultimate with all creation, page 47  
 — materializes into metallic and non-metallic elements, page 127  
 — music, art, poetry, manifestations of, page 123
- Lord, of each Hierarchal Ray, page 122
- Love, is God, page 90
- Magnesium, we must have, page 94
- Man — a God in his essential nature, page 89

- a microcosm, a little universe, page 195
- as physical being; as Spiritual Being, page 13
- as Soul Man, page 14
- at death, stays within Humanity; reflection of Cosmos; soul of, page 47
- being perfected, page 51
- cosmical; God in Essence; physical, page 27
- epitome of God, page 54
- image of God, page 53
- interiorly all manner of beasts incarnated in, page 139
- Manas — Kama... lower mentality; Universal Mind, page 105
- Pituitary Body, seat of, page 32
- Marriage — Divine; union of fires of Pituitary and Pineal Gland, page 43
- Mastery, real, page 27
- Matter — changed by chemical action; indestructible, page 165
- three different states of, page 163
- conjoined with Spirit, Divine Marriage, page 44
- Crystallized Spiritual Substance, page 1
- indestructible and eternal; Spirit incarnated, page 160
- materialized Light, page 126
- may be reduced to color or light by raising its vibration, page 125
- polarity with Spirit, page 14
- Metals, can be reduced to light and color; all metals present in Sun, page 20
- Mind — Universal center of consciousness, page 183
- Universal Higher... Manas-Buddhi, page 106
- Moon, Hebrew name, Irhe; the God Lunus, page 134
- Mother, Spiritual Law descends through, page 147
- Motion, degrees of rest and, page 70
- Mouth — Cosmic All proceeds from, page 77
- physical correspondence of Auric envelope, page 75
- Music, realm of pure... in Absolute, page 90
- Nascence, at moment of... inhering light is liberated, page 94
- Nature — Atomic, page 2
- finer forces of; outer forces of, page 1
- Nothing great in... but God; Nothing great in... but Man, page 90
- Universal Book of, page 73
- Nerves, conscious currents of life force; give Inner Self power of expression and experience, page 41
- Netphe, mother of the Gods, page 134
- Nitrogen — diluting medium; represented by Astral body, page 167
- large element, page 169
- Nose, the, correspondence with Pituitary Body, page 77
- Nostrils, the, Positive and Negative Vital Forces, page 77
- Noumenon, back of phenomenal world; reality of light and life, page 93
- Occultism, Causes within Causes; Infinitely Great mirrored in Infinitely Small; search for hidden Causes, page 19

- Octave, Cosmic... of spiritual and material experiences, page 127
- Optic Thalami, center for outer feeling, page 38
- Orange, corresponds to Prana; metal, gold, page 145
- Oxygen, carrier of Prana, page 145
- Patanjali, first aphorism of, page 117
- Pineal Gland — Center of inner sight; mysterious organ, page 37  
 — corresponds to Intuitive Principle; spiritual function of, page 39  
 — location of, page 35  
 — organ for Inner Spiritual Feeling or Sensations, page 38
- Pituitary Body — ductless gland, location of, page 31  
 — function of, page 33  
 — indraws lower Creative Energy, page 38  
 — relation to Pineal, page 35  
 — seat of Manas; two lobes, page 32  
 — Spiritual function of, page 39
- Plan, Divine... back of all manifestation, page 124
- Plane, Manasic, page 149
- Plants, as with... so with man, page 135
- Potassium, we must have, page 94
- Prana — analogue of oxygen, page 166  
 — Astral Body, vehicle of; oxygen, carrier of, page 145  
 — Life Force, page 32
- Psychic, correspondences of brain and its centers, page 53
- Qualities — all... have their root in Absolute Being, page 90  
 — many... become perverted or inverted, page 89  
 — spiritual, of Higher Self, page 136
- Quality, the abstraction of expression, page 89
- Quaternary, four planes of lower nature, page 82
- Race — a seed planted in certain soil; goes through cycle of growth and development, page 183  
 — One race, synthetic white; compounded of seven prismatic colors, page 186
- Races, legends of, reveal vibrational tone, page 184
- Radiant Point, occult basis of law of Brotherhood, page 12
- Radium — corresponds to Higher Mind, page 14  
 — has many different rays, page 25  
 — see plate II, page 15
- Ray — ancient Egyptians, Greeks and Romans dominated by Red Hierarchal... page 130  
 — of color, light or energy potential form of matter, page 125  
 — Blue, represents function of Linga Sharira; symbolizes Auric Egg of Man; symbolizes feminine principle, page 147  
 — Green, connecting link between Lower and Higher Manas; great evolutionary energy, page 134  
 — Indigo, aspect of Higher Self; complement of yellow; function of, page 149



- Orange, function of; site of, in brain, Medulla Oblongata, page 145
- Orange, Prana; relation to Red and Yellow, page 146
- Red, corresponds to the “do” in the diatonic scale of music; metallic correspondence is iron, page 130
- Red, each has seven sub-rays; gives heat and vitality, page 131
- Red, why the blood is, page 129
- Violet, complement of itself; vehicle of prana; destroyer of form, page 151
- Yellow, essentially Spiritual; function of, page 143
- Rays, Seven Hierarchal... of Being; emanate from Central Sun, the God-Head, or Deity, page 129
- Reason, brought to manifestation by Green Ray, page 136
- Reflection, Law of, page 197
- Regents, great Seven Hierarchal, page 122
- Reincarnation, of cells in the Body Cosmos, page 45
- Religion, given form by forces of Red Ray, page 132
- Rest, Inertia of, page 69
- Revelation, of St. John the Divine, page 73 /
- Rock, a, congeries of certain elemental forces, page 89
- Ruby, perfect color red; symbolized full manhood, page 131
- Salt, chloride of sodium indispensable to action of cells and organs, page 94
- Saturn, planet, relation to Green Ray, page 135
- Self-Consciousness, Temple of Divine, page 66
- Separateness, web of; from fellow man, page 201
- Seven — Candlesticks, Seven Great Lights; Cosmical Hierarchies of Being; Hierarchies, Seven Colors, page 74
  - Churches, seven fundamental Cosmic truths, page 73
  - strings of the lyre, page 123
- Sex, Third Sex, Sexless, page 43
- Sexes, indrawn, differentiation disappears; two in manifestation in this age, page 42
- Six, synthesis of the One, the Three in One, the Four, the Seven, the Twelve, the Twenty-four, page 83.
- Solar Plexus, center of Kamic Consciousness, page 62
- Solution, of Universal Spirit, page 66
- Soul — belongs to the many, page 27
  - center of conscious immortality, page 21
  - emanates out of Deity, page 184
  - incandescence of, page 20
  - intermediary between matter and spirit; perpetuating principle of; proof of existence of, page 65
  - of man, page 47
  - principle in Nature, page 70
- Souls — analogy of, page 65
  - individualized, page 66
- Sound — from... comes Light, page 127
  - Primordial... the Word, page 66



- Sphere, Akasic... in which Ego dwells; related to Universal Akasic, page 108
- Spirit — incarnated in metallic and gaseous elements; solution of Universal...; soul crystallized out of, page 66  
 — perfect reflection of Matter, page 13  
 — polarity with Matter, page 14  
 — united with Matter, Divine Marriage, page 44
- Spiritual — correspondences of brain and its Centers, page 53  
 — functions of Pituitary and Pineal Glands, page 39
- Substance — all one thing; Primordial, page 53  
 — atomic, cellular, molecular, electronic; grades of matter, page 98  
 — knows how to act, page 54
- Substances, compounds of elements; elements, page 164
- Sulphur, we must have, page 94
- Sun — Central Spiritual... sustains whole universe, page 181  
 — contains all metals, page 20  
 — energy poured forth by... liberated atomic energy; mystery of... is mystery of nascent atom, page 97  
 — Higher Self, page 135  
 — in state of Incandescence; radiating center of Light and Life, page 19  
 — the Christos, Radiant Point, page 12
- Sunlight, symbol of Spirit, page 66
- Swan, typifies new manifestation, page 135
- Symbol, capable of seven interpretations, page 81
- Symbolism — language of Higher Self, page 73  
 — occultism of, page 81
- Tatwic Forces, liberated by Color and Sound, page 124
- Thoth, God-Creator of man, page 134
- Thought — pure... is Heaven born; regenerated essence of universal finer forces, works through bodily organs and cells, page 45
- Throne — the, Forces and Sounds issue from center of Master Consciousness, page 82  
 — grouping around... differentiates into color, sound, form and qualities, page 83  
 — symbol for a State of Consciousness, page 81
- Tore, the God or Thra, the world personified, page 134
- Tree, Humanity like 'a, page 181
- Triad, of Substance, Soul, and Spirit, page 65
- Triangles, interlaced; material, apex down; spiritual, apex up, page 23
- Trinity, Blue, Yellow, Green, page 139
- Truth, jewels of, page 47
- Twelve, great Celestial forces; great Terrestrial forces; signs of the zodiac, page 82
- Unity, indivisible, page 65
- Universe — from One Primordial Cell, page 12  
 — objective... an exact correspondence of states of inner consciousness, page 126

- visible... body of Heavenly Man, page 13
- Uriel — corresponds to the Higher Manas or mentality, page 121
  - Lord Who rules this Hierarchal Ray, page 120
- Vacuoles, clear spaces in cell; magnetic-desire of life acts through spaces, page 36
- Ventricles, in cells, corresponds to... in brain; see Plate III; third Ventricle, page 36
- Vibration — degrees of... bodily senses, page 41
  - in brain Cavity, page 49
  - intensity of; of American Continent, page 185
- Vine, common, page 199
- Vision, Spiritual; interior angles of, page 53
- Vitality, conditioned by Chemical Changes, page 160
- Water, Sea of... ever changing; of the earth, impermanent, page 82
- Wave, of civilization, page 189
- Waves, Evolutionary... tides of Civilization, Ocean, cycles, page 182
- White, the Synthetic color, page 74
- Will — higher and lower; Manas energizing, page 33
  - Spiritual... two-edged sword, page 75
- Wisdom, page 137
- Word — Primordial sound, page 66
  - the language of God, page 73
- World — Soul, selfishness, stain on, page 203
- Yellow — Buddhic principle of Light and Wisdom; Universal Ray, page 137
  - allows lower mind discrimination, page 143
- Yoga, is power to hinder mind from being modified, page 117
- Zeno, the old Stoic philosopher, page 125











