

The Sons of the Fire-Mist Awaken Mind in Earthly Man

**Firing comprehension by Reason
Apprehension, by Self-consciousness**



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They are the Waters falling upon the arid soil of latent life; sparks that vivified the animal frames of man

This is the Truth: As, from a blazing fire, sparks essentially akin to it fly forth by the thousand, so also, my good friend, do various beings come forth from the imperishable Brahman and unto Him again return.

— *Mundaka Upanishad* ¹

Fires are Deities presiding over Time.



2

They mark the difference between animate and inanimate beings, animals and man.

Now these names, “Fire,” “Flame,” “Day,” the “bright fortnight,” etc., as “Smoke,” “Night,” and so on, leading only to the end of the lunar path are incomprehensible without a knowledge of Esotericism. These are *all names of various deities* which preside over the Cosmo-psychic Powers. We often speak of the Hierarchy of “Flames” (see Vol. II), of the “Sons of Fire,” etc. Shankaracharya, the greatest of the Esoteric masters of India, says that *fire* means a deity which presides over Time (kāla). The able translator of *Bhagavad-gītā*, Kāshināth Trimbak Telang, M.A., of Bombay, confesses he has “no clear notion of the meaning of these verses.”³ It seems quite clear, on the contrary, to him who knows the occult doctrine. With these verses the mystic sense of the solar and lunar symbols are connected: the Pitris are *lunar* deities and our ancestors, because they *created the physical man*.⁴

The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various “fires” are latent, and in others they are active. The *vital fires* are in all things and not an atom is devoid of them. But no animal has the three higher principles awakened in him; they are simply potential, latent, and thus *non-existing*. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose *shadows* they were, to grow, unfolded only by the powers and forces immanent in matter.⁵

¹ *Mundaka Upanishad* II, i, 1; (tr. Nikhilananda)

² Overture by Rafal Olbinski

³ *Bhagavad-Gītā*, ch. viii, vs. 24-26; (tr. Telang) in: *Sacred Books of the East*, Vol. VIII, p. 81, fn.; 2nd ed., 1908

⁴ *Secret Doctrine*, I p. 86

⁵ *Ibid.* II p. 267; [on “The THIRD RACE FELL — and created no longer: it *begat* its progeny.”]



There are two kinds of Fire:

**One, which is forever
concealed within the
Spiritual Sun, a triad.**

**Another, which manifests
periodically throughout
the Universe, a heptad.**

**There are two awakenings
of consciousness, alternating
between dawns and twilights:**

**One, to illusive life;
another, to real life.**

**Universal Life or Nous “fills
the boundless space, and it is
in this substance, the world-
stuff, that germinate all the
atoms and molecules of what
is called matter . . . and the
centripetal and centrifugal
forces of perpetual motion, of
attraction and repulsion.”**

. . . and a distinction is made between them in the Occult teachings. The first, or the purely *formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as “triple” (metaphysically), while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System. “The fire or knowledge burns up all action on the plane of illusion,” says the Commentary. “Therefore, those who have acquired it and are emancipated, are called ‘Fires.’” Speaking of the *seven* senses symbolised as *Hotris*, priests, the Brāhmana says in *Anugītā*: “Thus these *seven* [senses, smell and taste, and colour, and sound, etc., etc.] are the causes of emancipation”; and the commentator adds: “It is these seven from which the self is to be emancipated. ‘I’ [in “I am here devoid of qualities”] must mean the self, not the Brāhmana who speaks.”⁶ . . . For Simon, the summit of all manifested creation was Fire [πῦρ].⁷

Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end, and on, and between the planets there is “an awakening to *illusive* life,” and “an awakening to *real* life”;⁸

The Doctrine teaches the Presence of a Universal Life (or motion) *within which* all *is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its . . .

⁶ *Secret Doctrine*, I p. 86; [quoting *Anugītā*, ch. x. Cf. *Sacred Books of the East*, Vol. VIII (1908), p. 278.]

⁷ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 552

⁸ *Secret Doctrine*, II pp. 307-8; [quoting *The Theosophist*, republished in: *Blavatsky Collected Writings*, (THE SEPTENARY PRINCIPLE IN ESOTERICISM) IV p. 576.]



The first worlds failed because they lacked the creative force necessary for independent evolution. The first beings failed because they lacked immortal soul.

. . . scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the “Self-Existent” — a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age — the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul.⁹

As spirit in these early worlds “was too weak to allow of any consciousness in the intervals between their existences,” they had to be destroyed.

Part and parcel of Anima Mundi in its Prākritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr’actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. “There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form”¹⁰ (of perfect contraries not only in opposite sexes but of cosmical polarity). “Why were these primordial worlds destroyed? Because,” answers the *Zohar*, “the man represented by the ten Sephīrōth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed.”¹¹

⁹ Blavatsky *Collected Writings*, (ELEMENTALS) VI pp. 192-93

¹⁰ *Idra Suta*, *Zohar* iii, 292b

¹¹ Blavatsky *Collected Writings*, (ELEMENTALS) VI p. 193; [cf. “Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the ‘spirits of the departed’ concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted.” *Ibid.*]



AT THE FOURTH (Round, or revolution of life and being around the seven smaller wheels), THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES — TWO (thirds) OBEY.¹²

THE CURSE IS PRONOUNCED (*b*): THEY WILL BE BORN IN THE FOURTH (*Race*), SUFFER AND CAUSE SUFFERING. THIS IS THE FIRST WAR (*c*).¹³

“The holy youths (the gods) refused to multiply and create species after their likeness, after their kind. They are not fit forms [rūpas] for us. They have to grow. They refuse to enter the chhāyās [shadows or images] of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.”

They had to suffer for it in later births. How the punishment reached the gods will be seen in the second volume.¹⁴

Those who obeyed the Law possessed only physical creative fire, that is, they clothed the human monads with their own astral selves, but could not fire them with the spark of reason and self-consciousness and, therefore, created non-thinking men, mere animals.¹⁵

As to their fashioners or “Ancestors” — those Angels who, in the exoteric legends, obeyed the law — they must be identical with the Barhishad Pitris, or the Pitar-Devatās, *i.e.*, those possessed of the physical creative fire. They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. “Man must not be like one of us,” say the creative gods, entrusted with the fabrication of the lower animal, but higher.¹⁶ Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolized in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely spiritual man.¹⁷

¹² *Secret Doctrine* I, p. 191; [on Stanza VI.5a.]

¹³ *Ibid.* p. 191; [on Stanza VI.5b-c.]

¹⁴ *Ibid.* p. 192; [cf. “It is a universal tradition that, before the physiological ‘Fall,’ propagation of one’s kind, whether human or animal, took place through the WILL of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man.” *Ibid.*]

¹⁵ Race 1, Round 4, Globe D.

¹⁶ See *Genesis* and Plato’s *Timaeus*.

¹⁷ *Secret Doctrine*, II pp. 94-95



The three upper classes of Solar Pitris (Dhyani-Chohans) were endowed with spiritual intellectual fire but not with physico-creative fire. By enlightening the Lunar Pitris with Solar Consciousness, it is said that they “rebelled” against blind natural law.

For they made “responsible thinking entities of the astral statues projected by their inferior brethren.”

Esoteric philosophy, however, teaches that *one third*¹⁸ of the Dhyānis — *i.e.*, the three classes of the *Arūpa* Pitris, endowed with intelligence, “which is a formless breath, composed of *intellectual* not elementary substances” was simply *doomed by the law of Karma and evolution to be reborn* (or incarnated) on Earth.¹⁹ Some of these were *Nirmānakāyas* from other Manvantaras.²⁰ Hence we see them, in all the Purānas, reappearing on this globe, in the *third Manvantara* (read Third Root-Race), as Kings, Rishis and heroes. This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.²¹

The supposed “rebels,” then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials — *i.e.*, an astral body — since they were *arūpa*. The refusal of others had reference to their having been Adepts and Yogis of long past preceding Manvantaras; another mystery. But, later on, as *Nirmānakāyas*, they sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an*

¹⁸ Whence the subsequent assertions of St. John’s vision, referred to in his *Apocalypse*, about “the great red Dragon having seven heads and *ten* horns, and seven crowns upon his heads,” whose “tail drew the *third part* of the stars of heaven and did cast them to the earth.” (xii, 3-4)

¹⁹ The verse “did cast them to the Earth,” plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean *giants* and *sorcerers*, concealed the truth — *astronomical, physical, and divine*, as it is a page out of *pre-cosmic* theogony — under various allegories. Its esoteric, true interpretation is a veritable Theodicy of the “Fallen Angels,” so called; the *willing* and the *unwilling*, the *creators* and those who *refused to create*, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the DRAGON OF WISDOM and of divine Self-sacrifice (now miscalled and calumniated as Satan), WAS THE FIRST TO REFUSE TO CREATE! This led to endless confusion. So little does Christian theology understand the paradoxical language of the East and its symbolism, that it even explains, in its *dead letter sense*, the Chinese Buddhist and Hindu esoteric rite of raising a noise during certain eclipses to scare away the “great red Dragon,” which laid a plot to carry away the light! But here “Light” means esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms *Dragon, Serpent*, etc., etc., all of which refer to Adepts and Initiates.

²⁰ Cf. “The *Vairājas* belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvāna, remaining for succeeding Manvantaras.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 672; [on *Vairājas*, Sons of Viraj, being synonymous with Kumāras, the Nirmanakāyas or Solar Pitris.]

²¹ *Secret Doctrine*, II pp. 93-94; [on what Prometheus symbolized.]



allegory. Its solution is left to the intuition of the student, if he only reads that which follows with his *spiritual eye*.²²

They have quickened the human plant. In other words, They are not only our benefactors, They are our very essence. They are in us and we are in Them.

“The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal.” . . . “In the beginning [in the Second Race] some [of the Lords] *only breathed of their essence into Mānushyas* [men]; and some took in man their abode.”²³

Even the physical light on our plane is but “reflected radiance of the Divine Light emanating from Them.”

Speaking of [“the imagination of Nature”] it in his Preface to the *Historie de la Magie* (p. 19), Éliphas Lévi says:



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“It is through this Force [of the Astral Light] that all the nervous centres secretly communicate with each other; from it — that sympathy and antipathy are born; from it — that we have our dreams; and that the phenomena of second sight and extra-natural visions take place. . . . Astral Light, acting under the impulsion of powerful wills, destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: *Fiat Lux*, and it is directed by the *Egregores*, *i.e.*, the chiefs of the souls who are the spirits of energy and action.”

Éliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called Light, LUX, esoterically explained, is *the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.”*²⁵

There are longstanding karmic affinities between Them, and even between our Higher Self and us.

[Occultism] . . . teaches that —

(a) the life-atoms of our life-principle (*Prāna*) are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are par-

²² *Secret Doctrine*, II p. 94; [on what Prometheus symbolized.]

²³ *Ibid.* II p. 103

²⁴ Antelope [Canyon] Wall of Light by Alain Briot

²⁵ *Secret Doctrine*, I p. 259 *fn.*



tially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc.²⁶

This is one reason why there is “great difference and variation between the intellectual capacities of races, nations, and individual men.”

When incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link.²⁷



Eruption by Jacek Yerka

²⁶ *Secret Doctrine*, II pp. 671-72

²⁷ *Ibid.* p. 318 *fn.*



They are the Sons of the Fire-Mist

Kabeiroi are identical with the Kumaras, Rudras, and Titans.



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29

Collectively, They the “Holy Fires,” which created on seven localities of the island of Electris or Samothrace the “Kabir born of the Holy Lemnos.”

If one studies comparative Theogony, it is easy to find that the secret of these “[Spiritual] Fires” was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabiri, the most arcane of all the ancient deities, gods and men, great deities and Titans, are identical with the Kumāras and Rudras headed by Kārttikeya — a Kumāra also. This is quite evident even exoterically; and these Hindu deities were, like the Kabiri, the *personified sacred Fires of the most occult powers of Nature*. The several branches of the Āryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumāras, the number of the Kabiri is uncertain. Some say that there were three or four only; others say seven. Axiokersos, Axieros, Axiokersa, and Casmilos may very well stand for the *alter egos* of the four Kumāras — Sanat-Kumāra, Sananda, Sanaka, and Sanātana. The former deities, whose reputed father was Vulcan, were often confounded with the Dioscuri, Corybantes, Anakes, etc.; just as the Kumāras, whose reputed father is Brahmā — or rather, the “Flame of his Wrath,” which prompted him to perform the ninth or Kumāra creation, resulting in Rudra or Nilalohita (Shiva) and the Kumāras — were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one — *i.e.*, correlative Forces and Fires.³⁰

Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabir was the “Holy Fires,” which created on seven localities of the island of *Electris* (or Samothrace) the “Kabir born of the Holy Lemnos” (the island sacred to *Vulcan*).

According to Hippolytus, this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the

²⁸ Kabeiros and his companion Pais, Sanctuary of Kabeiroi near Thebes, 5c BCE

²⁹ Rudra

³⁰ *Secret Doctrine*, II p. 106



order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind. If, while coupling with this the fact that Samothrace was colonized by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery*-gods of the Phoenicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge.³¹

They are the generators and regulators of the Seasons, and of Volcanic Energies.



But the fact that, astronomically, the Titans-Kabirim were also the generators and regulators of the seasons, and cosmically the great volcanic Energies, the gods presiding over all the metals and terrestrial works, does not prevent them from being, in their original divine characters, the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason. They are pre-eminently in every theogony — especially in the Hindu — the sacred divine fires, 3, 7, or 49, according as the allegory demands it. Their very names prove it, as they are the *Agni-putra* (Sons of the Fire) in India, and the genii of the fire under numerous names in Greece and elsewhere. Welcker, Maury, and now Decharme, show the name *Kabeiroi* meaning “the powerful through fire,” from the Greek word *καίω* “to burn.”³² The Semitic *Kabirim*, “the powerful, the mighty, and the great,” answering to the Greek *θεοί μεγάλοι, δυνατοί*, are later epithets. They were universally worshipped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phœnicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with fire; their temples ever built in the most volcanic localities, and in exoteric worship they belonged to Chthonian divinities. Therefore Christianity has made of them *infernal* gods.

But we must not lose sight, at the same time, of the fact that the title of Kabiri was a generic one; that the Kabiri (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and cosmic.³³

³¹ *Secret Doctrine*, II p. 3

³² [*Kaίω* meant to kindle, set on fire, burn, make hot (of the Sun) — *Liddell & Scott*]

³³ *Secret Doctrine*, II p. 363



Noah was an Atlantean. He came from a family of Titans or Kabeiroi. Tubal-Cain is Kabeiros, one and the same with Hephaestus-Vulcan.

If . . . Noah is an Atlantean and a Titan, and his family are the Kabiri or pious Titans, etc. — then biblical chronology falls by its own weight, and along with it all the Patriarchs — the antediluvian and pre-Atlantean Titans. As now discovered and proven, Cain is Mars, the god of *power and generation*, and of the first (sexual) bloodshed.³⁴ Tubal-Cain is a Kabir, “an instructor of every artificer in brass and iron”; . . . one with Hēphaistos or Vulcan; Jabal is taken from the Kabiri — instructors in agriculture, “such as have cattle,” and Jubal is “the father of all such who handle the harp and organ” [*Gen. iv, 21*], he, or *they* who fabricated the *harpē* [ἄρπη] for Kronos [Chronos] and the trident for Poseidon.³⁵

Hanuman, the monkey-god, is Vulcan in disguise.



Cain and Abel by Novelli

Now, if Nagkon-Wat is essentially a Buddhist temple, how comes it to have on its walls *basso-relievos* of completely an Assyrian character; and Kabirian gods which, though universally worshipped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years B.C., and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the *Rāmāyāna*, itself, the famous epic poem, is but the original of Homer’s *Iliad*, as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like Rāvana, king of the giants, eloping with Sītā, Rāma’s wife. The Trojan war is a counterpart of the *Rāmāyāna* war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the *Iliad*. In such a case even Hanuman, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of Angkor come from *Roma*, which they place at the western end of the world, and that the Hindu Rāma also apports the West to the descendants of Hanuman.³⁶

³⁴ As he is also Vulcan or Vul-cain, the greatest god with the later Egyptians, and the greatest Kabir. The god of time was *Khīyūn* in Egypt, or Saturn, or Seth, and *Khīyūn* is the same as Cain. [See *Source of Measures*, p. 278.]

³⁵ See Strabo, *Geography*, Bk. XIV, ii, 7 comparing them to the Cyclopes; also Callimachus, *In Delum*, 31, and Statius P. Pupinius, *Silvarum Libri V* Bk. IV, 6, 47, and *Thebaides Libri XII* Bk. II, 274. (*Secret Doctrine*, II p. 390)

³⁶ *Isis Unveiled*, I p. 566



We are all fallen angels, Gods in Exile

Logos is passive Wisdom in Heaven; Conscious, Self-Active Wisdom, on Earth. Its fulfilment, is the marriage of the “Heavenly Man” with the “Virgin of the World.”



37

The history of mankind begins by the descent on Earth of the “Gods” or Dhyani-Chohans, who “fell” into generation.

Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity — if it can be so called in its animal, senseless state — was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents* and *Dragons of Wisdom*. On the other hand, regarded in the light of the LOGOS, the Christian Savior, like Krishna, whether as man or Logos, may be said to have saved those who believed in the secret teachings from “eternal death,” to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *Logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego — the Higher-Self — being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle.³⁸ “The *Logos* is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught. It is the Marriage of “Heavenly man” with the “Virgin of the World” — Nature, as described in *Poimandrēs*; the result of which is their progeny — immortal man. It is this which is called in St. John’s *Revelation* the marriage of the lamb with his bride (xix, 7).³⁹

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Savior on Earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom. The history begins by the descent on Earth of the “Gods” who incarnate in mankind, and this is the FALL. Whether Brahmā hurled down on Earth in the allegory by Bhagavat, or Jupiter by Kronos, all are the symbols of the human races.⁴⁰

³⁷ Psyche receiving her first kiss of Love, by Baron Francois Gerard

³⁸ “It is not correct to refer to Christ — as some Theosophists do — as the sixth principle in man — *Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of *Ātman*, inseparable from the manifested Universal Soul. It is only [when] in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.” *Secret Doctrine*, II p. 231 *fn.*

³⁹ *Secret Doctrine*, II pp. 230-31

⁴⁰ *Ibid.* p. 483



Therefore, we are all “Fallen Angels,” Gods in exile.

The “Rebels” would not create passive, irresponsible men as the “obedient” angels did; For, no spiritual and psychic evolution is possible on earth for one who is inherently perfect and cannot accumulate either merit or demerit.



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Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, “the Fallen.” The Dhyānis who incarnate in the human forms of the *Third Root-Race* and endow them with intellect (*Manas*) are called the *chyuta*, for they fall into generation.⁴¹

“Man and woman on the side of the FATHER” (Spirit) refers to Primary Creation; and on the side of the *Mother* (matter)⁴² to the secondary. The two-fold man is Adam Kadmon, the male and female abstract prototype and the *differentiated* Elōhim. *Man* proceeds from the Dhyāni-Chohan, and is a “Fallen Angel,” a god in exile.⁴³

Thus the “Self-created” and the “Self-existent” projected their pale shadows; but group the Third, the Fire-Angels, *rebelled and refused* to join their Fellow Devas. . . . Hindu exotericism represents them all [Kabala’s quaternary group of Dhyāni-Chohans] as *Yogins*, whose piety inspired them to refuse *creating*, as they desired to remain eternally *Kumāras*, “Virgin Youths,” in order to, if possible, anticipate their fellows in progress towards Nirvāna — the final liberation. But, agreeably to esoteric interpretation, it was a self-sacrifice for the benefit of mankind. The “Rebels” would not create will-less irresponsible men, as the “obedient” angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and psychic evolution is possible on earth — the lowest and most material plane — for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have

⁴¹ *Secret Doctrine*, II p. 47 fn; [commentary on Stanza I.4a.]

⁴² Cf. “Primary Creation is called the *Creation of Light* (Spirit); and the *Secondary* — that of Darkness (matter). Both are found in *Genesis*, i, 2, and at the beginning of chapter ii. The first is the emanation of *self-born* gods (Elōhim); the second of physical nature.” . . . “This [matter] must not be confused with *precosmic* ‘DARKNESS,’ the Divine ALL.” *Secret Doctrine*, I p. 450 & fn.

⁴³ *Secret Doctrine*, I p. 450; [Commentary on the *Zohar*.]

⁴⁴ Fall of Man by Maurits Cornelis Escher



been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elōhim, who first (if ever) pronounced the cruel words, “Behold, the man is become *as one of us*, to know good and evil: and now, lest he put forth his hand and take also of the tree of life and eat and live for ever,” must have been indeed the Ialdabaōth, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos*. In this case it is but natural — even from the dead-letter standpoint — to view *Satan*, the Serpent of *Genesis*, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the “Harbinger of Light,” bright, radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged; and he who was the first to whisper, “in the day ye eat thereof ye shall be as Elōhim, knowing good and evil” — can only be regarded in the light of a Savior. An “adversary” to Jehovah the “*personating* spirit,” he still remains in esoteric truth the ever-loving “Messenger” (the angel), the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us spiritual, instead of physical immortality — the latter a kind of *static* immortality that would have transformed man into an undying “Wandering Jew.”⁴⁵



⁴⁵ *Secret Doctrine*, II pp. 242-43. Cf. “That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes One of their chief aims was the power of spells or of deleterious influences That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance We have said in our ‘Dogma’ what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish; [H.P.B. notes: “This is incorrectly expressed. The true Adept of the “Right Hand” never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later.”] he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who despise them, and puts to death those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him ‘Move on!’ when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden ‘Move on! move on!’ finding neither rest nor pity.” *Blavatsky Collected Writings* (PRELIMINARY SURVEY) XIV p. 31; [quoting Éliphas Lévi’s *Dogme et Rituel de la Haute Magie*, on “Les Envouements et les Sorts.”] *Op. cit.*, II 239, 241, 240. [Paris, G. Bailliere, 1856 & 1861. H.P.B.’s translation is from Chapter XVI of the early 2 volume French editions. Later, in London, 1896, Arthur Edward Waite translated the 2 vols. under one title: *Transcendental Magic, Its Doctrine and Ritual*. The above quotation may be found on p. 317 of Waite’s edition published in Chicago by the de Laurence Co. in 1946. For a complete bio-bibliographic sketch of Éliphas Lévi, (pseud. of Alphonse-Louis Constant) see *B.C.W.*, Vol. I, pp. 491-95. — Boris de Zirkoff.]



Instead of remaining a mere blind, functioning medium, impelled and guided by fathomless LAW, the “rebellious” Angel claimed and enforced his right of independent judgement and will, his right of free-agency and responsibility, since man and angel are alike under Karmic Law.

“There were many wars” refers to several struggles of adjustment, spiritual, cosmical, and astronomical, but chiefly to the mystery of the evolution of man as he is now. Powers — pure Essences — “that were told to create” is a sentence that relates to a mystery explained, as already said, elsewhere. It is not only one of the most hidden secrets of Nature — that of generation, over whose solution the embryologists have vainly put their heads together — but likewise a divine function that involves that other religious, or rather dogmatic, mystery, the “Fall” of the Angels, as it is called. Satan and his rebellious host would thus prove, when the meaning of the allegory is explained, to have refused to create physical man, only to become the direct Saviors and the Creators of “*divine* Man.” The symbolical teaching is more than mystical and religious, it is purely scientific, as will be seen later on. For, instead of remaining a mere blind, functioning medium, impelled and guided by fathomless LAW, the “rebellious” Angel claimed and enforced his right of independent judgement and will, his right of free-agency and responsibility, since man and angel are alike under Karmic Law.⁴⁶

This is how the exoteric rendering of the Gnostics, and the dead letter of Genesis’ third chapter account for Man’s origin:

As narrated in King’s *Gnostics and their Remains*: Ialdabaōth, whom several sects regarded as the God of Moses, was not a pure spirit, he was ambitious and proud, and rejecting the spiritual light of the middle space offered him by his mother Sophia-Ackamōth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man; but this one proved a failure. It was a monster, soulless, ignorant, and crawling on all fours on the ground like a material beast. Ialdabaōth was forced to implore the help of his spiritual mother. She communicated to him a ray of her divine light, and so animated man and endowed him with a soul. And now began the animosity of Ialdabaōth toward his own creature. Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his creator Ialdabaōth but rather that of the Supreme Being, the ‘primitive man,’ Ennoia. Then the Demiurgos was filled with rage and envy; and fixing his jealous eye on the

⁴⁶ *Secret Doctrine*, I pp. 193-94; [Commentary on Stanza VI.5c.]



abyss of matter, his looks envenomed with passion were suddenly reflected as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos — “the embodiment of envy and cunning.” He is the combination of all that is most base in matter with the hate, envy, and craft of a Spiritual Intelligence.”⁴⁷ This is the exoteric rendering of the Gnostics, and the allegory, though a *sectarian* version, is suggestive, and seems true to life. It is the natural deduction from the dead letter text of chapter iii of *Genesis*.⁴⁸

**But, in truth and in fact,
Daimones are our benefactors,
our guardian angels, the Silent
Voice of our Consciousness.**



The Hermetic philosophers called *Theoi*, gods, Genii and *Daimones* (in the original texts), those Entities whom we call *Devas* (gods), Dhyāni-Chohans, *Chitkalas* (Kuan-yin, the Buddhists call them), and by other names. The *Daimones* are — in the Socratic sense, and even in the Oriental and Latin theological sense — the guardian spirits of the human race; “those who dwell in the neighbourhood of the immortals, and thence watch over human affairs,” as Hermes has it. In Esoteric parlance, they are called *Chitkalas*, some of which are those who have furnished man with his fourth and fifth Principles from their own essence; and others the so-called *Pitris*. This will be explained when we come to the production of the *complete man*. The root of the name is *Chitti*, “that by which the effects and consequences of actions and kinds of knowledge are selected for the use of the soul,” or conscience the *inner Voice* in man. With the Yogis, the *Chitti* is a synonym of *Mahat*, the first and divine intellect; but in Esoteric philosophy *Mahat* is the root of *Chitti*, its germ; and *Chitti* is a quality of *Manas* in conjunction with *Budhi*, a quality that attracts to itself by spiritual affinity a *Chitkala* when it develops sufficiently in man. This is why it is said that *Chitti* is a voice acquiring mystic life and becoming Kuan-yin.⁴⁹

⁴⁷ [Summarized from pp. 97-98, 2nd ed., 1887.]

⁴⁸ *Secret Doctrine*, II pp. 243-44

⁴⁹ *Ibid.* I p. 288 *fn.* [commenting on the genii and gods of the Hermetic Fragments.]



**It is They who bestowed
Wisdom to Socrates.**

Socrates, in his dialogue with Theages, [tells] him of his familiar god (*daimonion*), and his power of either imparting his wisdom to his disciples or preventing it from benefiting those he associates with.⁵⁰

**Collectively, They are Satan,
who made animal men Divine.**

Thus “SATAN,” once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who made of *terrestrial* a *divine* MAN; who gave him, throughout the long cycle of Mahā-kalpa the law of the Spirit of Life, and made him free from the Sin of Ignorance, hence of death.⁵¹



Arasa-Maram, “the ever-living-human-Banyan,” symbol of the Arhats of the “Fire-Mist”
Cf. Secret Doctrine, I p. 207

⁵⁰ *Isis Unveiled*, I p. 131; [Plato, *Theages* 140d-e. Cicero renders this word *δαμόνιον*, *quiddam divinum*, a divine something, not anything personal.]

⁵¹ *Secret Doctrine*, I p. 198; [Commentary on Stanza VI.5c.]



The two “falls” that became theology’s pitfalls

. . . there are seven keys to the mystery of the Fall. Moreover there are two “Falls” in Theology: [a] the rebellion of the Archangels and their “Fall,” and [b] the “Fall” of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word “supposed” is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution: intellectual and spiritual on the one hand, physical and psychic on the other. The “Fall” is a universal allegory. It sets forth at one end of the ladder of Evolution the “rebellion,” *i.e.*, the action of differentiating intellect or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is matter — hence the more material angels — which was regarded as the conqueror of Spirit, or the Archangels who “fell” on this plane. “They of the *flaming sword* (or animal passions) had put to flight the Spirits of Darkness.” Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of matter. But in theological dogma we see the reverse. It is Michael, “who is like unto God,” the representative of Jehovah, who is the leader of the celestial hosts — as Lucifer, in Milton’s fancy, is of the infernal hosts — who has the best of Satan.⁵²



The Fall of the Rebel Angels (1562) Pieter Bruegel the Elder, Brussels

⁵² Secret Doctrine II, p. 62



Dhyani-Chohans, Bodhisattvas, Nirmanakayas, Tulkus: Our true Guardian Angels

Of a seven-class hierarchy of planetary spirits, Dhyani-Chohans are the only class that preserve their personality. They are our true guardian angels.

Esoterically speaking, they are Nirmanakayas. Having been liberated from the doom of continual rebirths in past kalpas, they have been incarnating voluntarily in the first four Rounds and Races of this Manvantara for the good of mankind.



Kuan Yin, Goddess of Mercy

“ . . . Dhyān-Chohans [is] a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas — Buddha — did on this earth, and remain in Devachan — the world of bliss nearest to the earth.”⁵³

It does not seem difficult to perceive what is meant by the Maruts obtaining “*four times seven*”⁵⁴ emancipations in every “manvantara,” and by those persons who, being *reborn* in that character (of the *Maruts* in their esoteric meaning), “fill up their places.” The Maruts⁵⁵ represent

- (a) the passions that storm and rage within every candidate’s breast, when preparing for an ascetic life — this mystically;
- (b) the occult potencies concealed in the manifold aspects of Ākāsha’s lower principles — her body, or *sthūla-sharira*, representing the terrestrial, lower, atmosphere of every inhabited globe — this mystically and sidereally;
- (c) actual conscious Existences, Beings of a cosmic and psychic nature.

At the same time, “Maruts” is, in occult parlance, one of the names given to those EGOS of great Adepts, who have passed away, and who are known also as *Nirmānakāyas*; of those Egos for whom — *since they are beyond illusion* — there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvāna, remain invisible on earth. Therefore are the Maruts shown firstly — as the sons of Shiva-Rudra — the “Patron Yogi,” whose “*third eye*,” mystically,

⁵³ *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 112; [translating letters and manuscripts of “a Gelung of the Inner Temple — a disciple of Bas-pa Dharma, the Secret Doctrine.”]

⁵⁴ “The *Vāyu-Purāna* shows, and *Harivamsha* corroborates, that the Maruts — the oldest as the most incomprehensible of all the secondary or lower gods in the *Rig-Veda* — ‘are born in every manvantara [Round] seven times seven (or 49); that, in each Manvantara, four times seven (or twenty-eight) they obtain emancipation, but their places are filled up by persons reborn in that character.’” *Ibid. v.s., p. 613*

⁵⁵ [“Maruts” is, in occult parlance, one of the names given to those EGOS of great Adepts, who have passed away, and who are known also as *Nirmānakāyas*; v.s.]



must be acquired by the ascetic before he becomes an adept; then, in their cosmic character, as the subordinates of Indra and his opponents — variously. The “four times seven” emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which *Marut-Jīvas* (monads) have been re-born, and have obtained final liberation, only if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery, *were it not for this extraneous help* — they are reborn over and over again “in that character,” and thus “fill up their own places.” *Who they are, “on earth”* — every student of Occult science knows.⁵⁶

They have willingly accepted the harshness of *Being* and remain on Earth in visible and invisible forms to help their toiling brothers.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisattvas and the Lha — ‘and as rare as the flower of udumbara are they to meet with’ — who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to moral sight — to teach and help their weaker brothers.”⁵⁷

Mahayana’s three Buddhic Bodies are:

**Nirmanakaya or subtle form;
Sambhokaya or ethereal form;
Dharmakaya or Formless.**

Even in the Mahāyāna exoteric School, in the teaching as to the three “Buddhic” bodies, it is said of the Dharmakāya — the ideal formless Being — that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvāna he has left behind him the *Nirmānakāya* (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahāyāna and the Prasanga Mādhyamika Schools, . . . For in the *Kāla-Chakra* Commentary it is shown that there is: (1) Ādi-Buddha, eternal and conditionless; then (2) come Sambhogakāya-Buddhas, or Dhyāni-Buddhas, existing from (aeōnic) eternity and never disappearing — the *Causal* Buddhas so to say; and (3) the Mānushya-Bodhisattvas.⁵⁸

⁵⁶ *Secret Doctrine*, II p. 615

⁵⁷ *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 112; [translating letters and manuscripts of “a Gelung of the Inner Temple — a disciple of Bas-pa Dharma, the Secret Doctrine.”]

⁵⁸ *Ibid.* (THE MYSTERY OF BUDDHA) XIV pp. 391-92



“These three bodies are the three envelopes — all more or less physical — which are at the disposal of the Adept who has entered and crossed the six Paramitas, or ‘Paths’ of Buddha. Once He enters upon the seventh, He can return no more to earth.”⁵⁹

The three bodies are:

(1) The Nirmānakāya (Tul-pa’i-Ku in Tibetan), in which the Bodhisattva after entering by the six Pāramitās [generosity, virtue, patience, vigour, meditation & wisdom] the Path to Nirvāna, appears to men in order to teach them;

(2) The Sambhokāya (Dzog-pa’i-Ku), the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and

(3) Dharmakāya (in Tibetan Cho-Ku), the Nirvānic body.⁶⁰

Nirmanakayas remain in the Devachanic regions within the attraction of our earth and can incarnate at will to instruct mankind.

A Bodhisattva can reach Nirvāna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvāna or “Nirvāna without remains” — the highest Dharmakāya condition, in which state he remains entirely outside of every earthly condition — he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.⁶¹

Thus, after His outward death, twenty years later, Tathāgata in His immense love and “pitiful mercy” for erring and ignorant humanity, refused Parinirvāna in order that He might continue to help men.⁶²

Nirmanakayas are also known as Tulkus.

Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child, or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]⁶³

⁵⁹ *Blavatsky Collected Writings, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV p. 436 & fn.*

⁶⁰ *Ibid. (THE MYSTERY OF BUDDHA) XIV p. 392 fn.*

⁶¹ *Ibid. (“REINCARNATIONS” OF BUDDHA) XIV p. 401 fn. 1; [Cf. *Voice of the Silence*, pp. 95-97; and Hui Neng’s *Platform Sūtra*, ch. 6.]*

⁶² *Ibid. XIV p. 401*

⁶³ *Ibid. XIV p. 401 fn. 2; [Note to Students: (a) Gautama Buddha’s incarnations after enlightenment can be said to be Tulku. (b) For certain periods of her life H.P. Blavatsky was Tulku, herald of her Tibetan Master. (c) Projections of Māyāvi-Rūpa are not Tulku. (d) Hypnosis and related black magic practices are the antipode of this noble-minded tradition. — ED. PHIL.]*



They are Bodhisattvas in a Tulpa'i-Ku or Nirmanakaya vesture.

Says a Commentary:

Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa any longer, for to become a Parinirvānī is to close the circle of the Septenary Ku-Sum. He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.⁶⁴

Thence emerge occasionally the Bodhisattvas in their Tulpa'i-Ku (or Nirmānakāya) body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations.⁶⁵

Gautama Buddha was the first in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace.

As in the case of His Western successor, Gautama, the “Merciful,” the “Pure,” and the “Just,” was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and the reviled, the outcast and the hapless, invited by Him to the king’s festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the disinherited ones of the land — and these non-spiritual Brāhmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king, who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs — the cause nevertheless Himself: hence the “Merciful and the Blessed One” could not go out entirely from this world of illusion and created causes without atoning for the sin of all — therefore of these Brahmans also. If “man afflicted by man” found safe refuge with the Tathāgata, “man afflicting man” had also his share in His self-sacrificing, all-embracing



⁶⁴ *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 401 & fn. [Tulku is the Tibetan equivalent to Sanskrit Nirmānakāya. — ED. PHIL.]

⁶⁵ *Ibid.* (A FEW MORE MISCONCEPTIONS CORRECTED) XIV pp. 436-37 & fn.; [on “Those who, being in this world, yet live outside and far beyond our illusive earth!”]



Then only was he willing to become a full Dharmakaya, a Jivanmukta “without remains.”

and forgiving love. It is stated that He desired to atone for the sin of His enemies. Then only was he willing to become a full Dharmakāya, a Jīvanmukta “without remains.”⁶⁶

Nirmanakayas fall in either of two classes: (a) the Natural who, having reached a stage of personal bliss second only to Nirvana, choose to remain there, and (b) the Assumed, who renounce absolute Nirvana “without remains” or Parinirvana.

. . . every Eastern Occultist is aware of the fact that there are two kinds of Nirmānakāyas — the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvāna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvāna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them.⁶⁷

Assumed Nirmanakayas are high Initiates who, before entering into Nirvana, cause their “remains” to remain behind. In other words, they do not sever their link with humanity.

It may be objected that the Dharmakāya, being a Nirvāni or Jīvanmukta, can have no “remains” left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing with is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvāna, can cause his “remains” (sometimes, though not very well, called his Māyāvic-Rūpa), to remain behind, whether he is to become a Nirvāni, or to find himself in a lower state of bliss.⁶⁸

Still, Nirmanakayas may err in their explorations of the “Causeless” World. Only Dharmakayas, when in Samadhi, are infallible.

Ālaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmānakāya body may commit an occasional mistake in accepting the false for the true in his explorations of the “Causeless” World. The Dharmakāya is alone infallible, when in real Samādhi. Ālaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection — not Itself.⁶⁹

⁶⁶ Blavatsky *Collected Writings*, (THE MYSTERY OF BUDDHA) XIV pp. 398-99

⁶⁷ *Ibid.* (THE DOCTRINE OF AVATĀRAS) XIV p. 376

⁶⁸ *Ibid.* XIV pp. 376-77

⁶⁹ *Ibid.* (A FEW MORE MISCONCEPTIONS CORRECTED) XIV p. 439



There are two kinds of Nirvana: the earthly, and that of the purely disembodied Spirits. But, in reality, there is only one class of Nirvanis proper, the Dharmakayas, those “without remains,” formless Breaths.

Its [Svasamvedanā’s self-analysing reflection’s] “Perfect” Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial — therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvānīs, namely, the Cho-Ku (Dharmakāya), or the Nirvānīs “without remains” — the pure Arūpa, the formless Breaths.

It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahāyāna School about the three different kinds of bodies, namely the Tul-pa’i-Ku, the Long-chod-Dzog-pa’i-Ku, and the Cho-Ku, as all pertaining to the Nirvānic condition. There are two kinds of Nirvāna: the earthly, and that of the purely disembodied Spirits. These three bodies are the three envelopes — all more or less physical — which are at the disposal of the Adept who has entered and crossed the six Pāramitās, or “Paths” of Buddha. Once He enters upon the seventh, He can return no more to earth.⁷⁰



⁷⁰ *Blavatsky Collected Writings*, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV p. 436 & fn.



The Elixir of Life is within Their grasp

When the will to live relaxes, the Spiritual Self temporarily detaches from the personality and ascends to higher regions.

Having obtained the Elixir of Life, Adepts can overshadow the living and protect them from further and far greater misery and sorrow.”

On death, the apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body is cast-off. The adept can then choose to make his new “body” objectively visible or remain invisible, within the Akashic shell.

Dharmakayas remain within the attraction of the earth. They can appear at will in their astral body or incarnate without being subjected to the slow and arduous process of psychic attachment and detachment that common man has to endure.

“At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the ‘Accomplished,’ the ‘Bhyang-tsiub,’ or the ‘Bodhisattvas’ alone — they who have penetrated the great secret of life and death — as they are able to prolong, at will, their stay on earth after ‘dying.’ Rendered into the vulgar phraseology, such overshadowing is to ‘be born again and again’ for the benefit of mankind.”⁷¹

Another [mystery of being and incarnation] is that when an Adept reaches during his lifetime that state of holiness and purity that makes him “equal to the Angels,” then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man.⁷² The old physical body, falling off like the cast-off serpent’s skin, the body of the “new” man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Ākāshic shell that screens it. In the latter case there are three ways open to the Adept . . .⁷³

As a Dharmakāya, a Nirvāṇi “without remains,” entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakāya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kāma-loka (the *limbus* or purgatory of the Roman Catholic, and the “Summer-land” of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.

[Continued overleaf.]

⁷¹ *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 109; [translating letters and manuscripts of “a Ge-lung of the Inner Temple — a disciple of Bas-pa Dharma, the Secret Doctrine.”]

⁷² See the explanations given on the subject in “The Elixir of Life,” by G. Mitford (From a Chela’s Diary), *Five years of Theosophy*, London, 1885. [Theosophy Co. reprint, 1980. Cf. “Mahatmas and Their Bodies” in The Masters Speak Series. — ED. PHIL.]

⁷³ *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV p. 53; [see unabridged pp. 50-54 of this article in: “Blavatsky on three options open to the Adept” in our Buddhas and Initiates Series. — ED. PHIL.]



“But in that condition known as the Nirmanakaya [the Nirvani ‘with remains’] can still help humanity.”

It has become too holy and pure, no longer by reflected but by its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvānic state, or to be dissolved like any ordinary astral shell and disappear in its entirety. . . . “Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!” was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers. “If I will that he tarry till I come, what is that to thee?” asks the astral Jesus of Peter. “Till I come” means “till I am reincarnated again” in a physical body. Yet the Christ of the old crucified body could truly say: “I am with my Father and one with Him,” which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea of the millennium or chiliasm, in its physical sense.⁷⁴



⁷⁴ Blavatsky *Collected Writings*, (THE DOCTRINE OF AVATĀRAS) XIV pp. 384-85



Prometheus is a personification of Their mind and consciousness

Prometheus is the noetic father of humanity.

In our modern day there does not exist the slightest doubt in the minds of the best European symbolologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deukalion, whom the Bœotians regarded as the ancestor of the human races, and who was the Son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks:



Prometheus Bound (1868) Gustave Moreau

Thus Prometheus is something more than the archetype of humanity; he is *its generator*. In the same way that we saw Hēphaistus moulding the first woman (Pandora) and endowing her with life,⁷⁵ so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark.⁷⁶ After the Flood of Deukalion, Zeus, it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge;⁷⁷ and in the day of Pausanias the slime which the hero had used for this purpose was still shown in Phōcis.⁷⁸ “On several archaic monuments, one still sees Prometheus modelling a human body, either alone or with Athena’s help.”

The same authors remind the world of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is *Phorōneus*, the hero of an ancient poem, now unfortunately no longer extant—the *Phorōnidae*.⁷⁹

⁷⁵ “In Greek Mythology, [Pandora was] the first woman on earth, created by Vulcan out of clay to punish Prometheus and counteract his gift to mortals. Each God having made her a present of some virtue, she was made to carry them in a box to Prometheus, who, however, being endowed with foresight, sent her away, changing the gifts into evils. Thus, when his brother Epimetheus saw and married her, when he opened the box, all the evils now afflicting humanity issued from it, and have remained since then in the world.” *Theosophical Glossary*

⁷⁶ Apollodorus, *Bibliotheca* Bk. I, vii, 1

⁷⁷ Ovid, *Metam.* I, 80-83; Photius, *Etymologicum Magnum*, s.v. Προμηθεύς

⁷⁸ Pausanias, *Itinerary* Bk. X, iv, 4

⁷⁹ *Secret Doctrine*, II p. 519; [quoting Decharme, *Mythologie de la Grèce Antique*, p. 264.]



Prometheus, was the son of Oceanid Clymene; Phoroneus, the mythical bird that brings Noetic Nectar to Earth, the son of Nymph Melia. Both personifications relate to the Seven Celestial Fires.

With the Greeks, the “ash-tree” represented the same idea. Its luxuriant boughs are the sidereal heaven, golden by day and studded with stars by night — the fruits of *Melia* and *Yggdrasill*, under whose protecting shadow humanity lived during the Golden Age without desire as without any fear. . . .

A divine bird, nestled in the boughs of the celestial ash tree, stole that bough (or the fruit) and carried it down on the earth in its bill. Now the Greek word *Φορωνεύς* is the rigid equivalent of the Sanskrit word *bhuranyu* (‘the rapid’) an epithet of *Agni*, considered as the carrier of the divine spark. *Phorōneus*, son of *Melia* or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramāntha* (of the old *Āryan* Hindus) into the Greek *Prometheus*. *Phorōneus* is the (personified) bird, that brings the heavenly lightning to the Earth. Traditions relating to the birth and origin of the race of Bronze, and those which made of *Phorōneus* the father of the Argians, are an evidence to us that this thunderbolt (or lightning), as in the legends of *Hēphaistus* or *Prometheus*, was the origin of the human race.⁸⁰



Hercules liberating Prometheus, Attican wine krater c 610 BCE, Athens

⁸⁰ *Secret Doctrine*, II pp. 520-21; [quoting Decharme, *Mythologie de la Grèce Antique*, p. 266.]



Olympiodorus on Prometheus and Epimetheus

The recondite meaning of [the fable of Prometheus], is thus beautifully unfolded by Olympiodorus in his MS. Scholia, *On the Gorgias of Plato*:

“*Prometheus* is the inspective guardian of the descent of rational souls: for to exert *a providential energy* is the employment of the rational soul, and prior to any thing else to know itself. Irrational natures, indeed, perceive through percussio, and prior to impulsio know nothing; but the rational nature is able, prior to information from another, to know what is useful. Hence, *Epimetheus* is the inspective guardian of the irrational soul, because it knows through percussio, and not prior to it. Prometheus, therefore, is that power which presides over the descent of rational souls. But the *fire* which he stole from heaven, signifies the rational soul itself; because as fire tends upward, so the rational soul pursues things on high. But you will say, why is this fire said to have been stolen? I answer, that which is stolen is transferred from its proper place to one that is foreign. Since, therefore, the rational soul is sent from its proper place of abode on high, to earth as to a foreign region, on this account the fire is said to be stolen. But why was it concealed in a reed? Because a reed is cavernous, and therefore signifies the fluid body in which the soul is carried. Why, however, was the fire stolen, contrary to the will of Jupiter? Again, the fable speaks as a fable. For both Prometheus and Jupiter are willing that the soul should abide on high; but as it is requisite that she should descend, the fable fabricates particulars accommodated to the persons. And it represents, indeed, the superior character, which is Jupiter, as unwilling; for he wishes the soul always to abide on high: but the inferior character, Prometheus, obliges her to descend. Jupiter, therefore, ordered Pandora to be made. And what else is this than the *irrational soul*, which is of a feminine characteristic? For as it was necessary that the soul should descend to these lower regions, but being incorporeal and divine, it was impossible for her to be conjoined with body without a medium; hence she becomes united with it through the irrational soul. But this irrational soul was called Pandora, because each of the Gods bestowed on it some particular gift. And this signifies that the illuminations which terrestrial natures receive, take place through the celestial bodies.”

For the irrational soul is an *immaterial body*, or in other words, *vitalized extension*, such as the mathematical bodies which we frame in the phantasy or imagination; and the celestial bodies are of this kind.⁸¹

⁸¹ Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of The Thomas Taylor Series) From: The Prometheus Trust, 2000; [*Ennead* IV, iii Note 1 by Taylor to ¶ 14, p. 344, quoting and translating Olympiodorus' Scholia, *On the Gorgias of Plato*.]



Every being has an Active Principle which is in its likeness: as long as the one exists, so does the other

Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring “God” being, however, in every case, his own Higher Self, or divine prototype.

— Helena Petrovna Blavatsky⁸²

We distinguish two forms of activity; one is gathered within the luminary and is comparable to the life of the shining body; this is the vaster and is, as it were, the foundation or wellspring of all the act; the other lies next to the surface, the outer image of the inner content, a secondary activity though inseparable from the former. For every existent has an Act which is in its likeness: as long as the one exists, so does the other; yet while the original is stationary the activity reaches forth, in some things over a wide range, in others less far. There are weak and faint activities, and there are some, even, that do not appear; but there are also things whose activities are great and far-going; in the case of these the activity must be thought of as being lodged, both in the active and powerful source and in the point at which it settles. This may be observed in the case of an animal’s eyes where the pupils gleam: they have a light which shows outside the orbs. Again there are living things which have an inner fire that in darkness shines out when they expand themselves and ceases to ray outward when they contract: the fire has not perished; it is a mere matter of it being rayed out or not.

But has the light gone inward?

No: it is simply no longer on the outside because the fire [of which it is the activity] is no longer outward going but has withdrawn towards the centre.⁸³



⁸² Blavatsky *Collected Writings*, (SOME REASONS FOR SECRECY) XIV, p. 52 *fn.*

⁸³ Plotinus: *Ennead* IV, v, “Problems of the Soul (3),” ¶ 7; (*tr.* MacKenna & Page)



Mind is dual: “lunar in the lower, solar in its upper portion”⁸⁴

Man's dual parentage Pitris – Pitaras – Πατέρες – Patres – Fathers Progenitors of the human race

The first or primordial Pitris, are the “Seven Sons of Fire” or of Flame. They “are not the ancestors of the present living men, but those of the first human kind or Adamic race.” They are Self-Existent “Spiritual Lives” on this Earth projected by absolute Will and Law, at the dawn of every rebirth of the World. They are often referred to as Life-Waves, Prajapatis, Seed-Manus, and Sishtas. Brahmā is the generic Progenitor and, in Hindu literature, stands for the Pitris collectively, and is thus called Father. When the Third Logos appears “from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire assembly of those Dhyāni-Chohans of sentient life of which Fohat is the representative on the objective plane and the Mānasaputras on the subjective.”

Exoterically

They are all grihasthas or householders who in previous incarnations either failed to keep up (or kept) their domestic fires, and either burnt (or not) sacrifices to the gods.

Esoterically

Failed to keep the physical, creative fire

“devoid of the fire” of creative passion because they were too divine and pure. They rebelled against the [blind, natural Law to create will-less, irresponsible men]. But they informed, inspired and enlightened lunar forms with the fire of intellect and self-consciousness.

[See how in *fn.* ⁸⁵]

Collectively personified by Prometheus and the Fiery Dragons of China.

Willing creators,
sacrificed to the gods.

Kept, *i.e.*, “possessed” the physical fire⁸⁶

“ . . . obeyed the law . . . [however] . . . They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. . . . They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give.”⁸⁷

Willing but unable,
could not sacrifice to the gods.

⁸⁴ *Secret Doctrine*, II pp. 495; [quoting a Commentary.]

⁸⁵ “As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to ‘mind-born’ beings, their ‘Sons,’ the second class of Pitris (or Prajāpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arūpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Ākāsha) to produce beings that became objective and having a form. But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed.’ (Sansk. *Comment.*) Then only, could perfect Being — intellectually and physically — be shaped.” *Blavatsky Collected Writings*, (ELEMENTALS) VI pp. 191-92

⁸⁶ Cf. “Such ‘material’ flames are the fiery or magneto-electric forces and substances of the lower worlds, which include the flame of desire and passion as well as the electric fire of the physical universe. They not only equipped man with the lower parts of his constitution, but likewise projected their chhayas (shadows or astral vehicles), thus furnishing the astral-physical vehicle of early humanity.” *Encyclopedic Theosophical Glossary*

⁸⁷ *Secret Doctrine*, II pp. 94, 95. *I.e.*, “Living Fire” was needed, that fire which gives the human mind its self-perception and self-consciousness, or *Manas*.” *Ibid.* p. 102



“[The Pitris] are distinguished or divided into seven classes (like the Seven Sephīrōth, and others); three of which classes are Arūpa, formless, ‘composed of intellectual not elementary substance,’ and four are corporeal.”⁸⁸

Pitris classes 1 to 3

Arūpa-Pitris (formless) or higher Dhyānis (Dhyān-Chohans), which in our own solar system we call the Solar Pitris. Endowed with spiritual-intellectual but not physical creative fire, they enlightened the Lunar Pitris.

Class 1

“The first are pure Agni (fire) or Saptajīva (“seven lives,” now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the proto-typical form of which was not in their minds*, as this is the first requisite.”

Class 2

“They could only give birth to ‘mind-born’ beings, their ‘Sons,’ the second class of Pitris (or Prajāpati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arūpa class.”

Class 3

“It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Ākāsha) to produce beings that became objective and having a form. But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures.”⁸⁹

Pitris classes 4 to 7

Rūpa-Pitris (corporeal) the four lower classes of Corporeal Pitris known as Barhishads or Lunar Pitris from the Moon-chain endowed with physical creative fires (but not spiritual-intellectual fires).



Castor and Pollux, Piazza del Campidoglio, Rome

⁸⁸ Blavatsky Collected Writings, (ELEMENTALS) VI p. 191

⁸⁹ Cf. *Ibid.* VI pp. 191-92.



Fourth Round, Globe D (Earth)

Third Root-Race mid-point (The Elect Race)

First and Second Root-Races

Fifth Hierarchy (Hierarchy of the Elect)

Sixth Hierarchy

Its Head is the Silent Watcher
of our Planetary Chain.

Correlative Fires and Forces

[Examples, not a definitive list.]

Solar Pitris, Lhas, or Lords. Sons of the Sun.

Endowed animal man with Their mind.
Agni-dagdhas or “Fire-givers.”
Able and willing, sacrificed the Fire.

Adityas, issuing from Boundless
Expanse.⁹¹

Agnishvattas, sweetened by the Fire
of Evolution.

Anakes, example of Kabeiroi, and Ho-
meric Gods, *i.e.*, Dioskouroi, sons
of Zeus.

Asuras, Breath of God, same as Zoroas-
trian Ahura.⁹²

Lunar Pitris, or Lords. Sons of the Moon.

Created physical, animal man.
Anagni-dagdhas or “non-Fire-givers.”⁹⁰
Willing but unable to sacrifice the Fire.

Barhishads.

**Born from the Body of the Evening
Twilight.**⁹³

Lunar Ancestors, Fathers, Gods.

Moon Gods.

Pitaras.

Pitar-Devatas.

Rupa-Pitris, corporeal, four lower classes.

Smoke, *cf.* *Bhagavad-Gitā*, 8 vs. 25⁹⁴

⁹⁰ “In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brāhmans, with a view also to serve orthodoxy, explain the two [classes of Pitris], by an invented fable; the first Pitris were ‘Sons of God’ and offended Brahmā by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools*, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers — *Pitris*. This is the *exoteric* version.” *Blavatsky Collected Writings*, (ELEMENTALS) VI p. 191 *fn.*

⁹¹ “‘The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats,’ says an old proverb, ‘their dwellings’ standing here for planets.” *Secret Doctrine*, I p. 100

⁹² “It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmā’s thigh, and that their name began to be derived from *a* privative, and *sura*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods.” *Secret Doctrine*, II p. 59 . . . “They are the sons of the primeval Creative Breath at the beginning of every new Mahā-Kalpa, or Manvantara, in the same rank as the Angels who had remained ‘faithful.’ These *were the allies* of *Soma* (the parent of the *Esoteric Wisdom*) as against *Brihaspati* (representing ritualistic or *ceremonial* worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.” *Ibid.* II pp. 500-1

⁹³ Gods are born from the “body of day”; men from the “morning twilight.”

⁹⁴ *I.e.*, “But those who depart in smoke, at night, during the fortnight of the waning moon, and while the sun is in the path of his southern journey, proceed for a while to the regions of the moon and again return to mortal birth.” *Tr. Judge*



Bodhisattvas, they whose essence has become Intelligence.⁹⁵

Sons of Soma (Moon), opp. Lords of Wisdom (Mercury or Budha).¹⁰¹

Born in the Bright Fortnight.⁹⁶

Chitkalas, energisers of Consciousness. Allied with Kuan-Yin.

Christos, *Sol-omon* or the Christ-Sun, First Logos or Christ-Principle, not the martyred adept. His real temple is the awakened soul. Same as Krishna.⁹⁷

Chyuta, fallen into generation.

Corybantes,⁹⁸ example of Kabeiroi.

Daimones, a wide range of divine powers, from the supreme deity of the hierarchy, through the greater gods, down to mere genii and lemurs.⁹⁹

Dhyani-Chohans, Lords of meditation.¹⁰⁰

Dioscuri, example of Kabeiroi.

⁹⁵ *Top down*: “These Dhyāni-Buddhas emanate, or create from themselves, by virtue of Dhyāna, celestial Selves — the *super*-human Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may re-appear as *Mānushi* (human)-Buddhas. The Anupapādaka (or Dhyāni-Buddhas) are thus identical with the Brahmanical *Mānasaputras*, ‘mind-born sons’ — whether of Brahmā or either of the other two Trimurtian Hypostases, hence identical also with the Rishis and Prajāpatis.” *Secret Doctrine*, I p. 571

Bottom up: Exoterically, one who in one or a few more incarnations will become a Buddha. Esoterically, one who enjoys Theophania, *i.e.*, the blending (a temporary incarnation) of the personal Deity, the Higher Self, with man, Its representative or agent on earth.

⁹⁶ *I.e.*, fourteen Manvantaras.

⁹⁷ Applied in the Greek Mysteries to a candidate who had passed the last degree and become a full initiate.

⁹⁸ The outer rites, celebrating the death and rebirth of Atys, began with lamentations and ended with rejoicings. On account of the boisterous character of these public celebrations, the word corybantic has become a modern synonym for roistering. Also, the name for the eunuch priests of Cybele.

The death and rebirth of Atys represent initiation and subsequent adeptship. His impotency points directly to the perfect chastity required for the higher degrees of initiation.

⁹⁹ “Socrates, Plato, Plutarch, and many other renowned Sages . . . [divided the daemons into three classes] the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.” *Blavatsky Collected Writings*, (ELEMENTALS) XI p. 187

¹⁰⁰ “In theosophical literature, Dhyāni-Buddhas are the intellectual architects, the higher and more spiritual beings of the god-world. Dhyāni-Chohans, as a generalising term, includes both the higher classes which take a self-conscious, active part in the architectural ideation of the universe, and the lower classes, some of which are self-conscious, but in their lower representations progressively less on a descending scale. The lowest of these builders are little more than merely conscious or semi-conscious beings following almost servilely the ideation of the cosmic spirit transmitted to them by the higher class of the architects.” *Cf. Encyclopedic Theosophical Glossary*

¹⁰¹ *Cf. Secret Doctrine*, II p. 44; [Stanza I.3.b.]



Dragons of Wisdom, Adepts and Initiators
of Humanity.¹⁰²

Elōhim of the Jewish Theology.¹⁰³

Fallen Angels of the Churches. Cor-
respond to the Asuras.

Fashioners of the Inner Man, Solar dei-
ties, *i.e.*, Agnishvāttas, Kumāras, etc.

Fiery Egos from previous Manvantaras
purified in the fire of passions, *i.e.*,
Vairājas, the shining ones.

Fire Deities presiding over time, says
Shankaracharya.

Fire Dhyanis, “Heart” of the Dhyān-
Chohanics corps.

Flames, from One Parent Flame.¹⁰⁴

Gandharvas, celestial singers, musicians,
and Instructors of mankind in the
Secret Science.¹⁰⁵ Correspond to Dai-
mones.

Gods of Will by Kriyāshakti, who deserted
the Superior Spheres to complete the
Manu of Illusion.



¹⁰² *Bottom up*: the Higher Self of the neophyte.

¹⁰³ Elōhim are dual, the Higher or Agnishvāta-Pitris, and the Lower or Barhishad-Pitris. As the former are devoid of the creative, passionate fire because too divine and pure, they leave the work of physical generation to the latter, who “being the lunar spirits more closely connected with Earth, became the creative Elōhim of form, or the Adam of dust.” *Secret Doctrine*, II p. 78 . . . “The Hebrew Elōhim correspond to the Prajāpatis of the Hindus, and it is shown elsewhere from the Esoteric interpretation of the *Purānas* that the Prajāpatis were the fashioners of man’s material and astral form *only*: that they could not give him intelligence or reason, and therefore in symbolical language they ‘failed to create man.’ But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that ‘creation’ in this passage is not the Primary Creation, and that the Elōhim are not ‘God,’ nor even the higher Planetary Spirits, but the Architects of this visible physical planet and of man’s material body, or encasement.” *Blavatsky Collected Writings*, (“ZOHAR” OR CREATION AND THE ELŌHIM) XIV, p. 212

¹⁰⁴ Cf. *Secret Doctrine*, I pp. 213ff [on Stanza VII.1.] & *Bhagavad Gīta*, 8 vs. 20

¹⁰⁵ “The Gandharva of the *Veda* is the deity who knows and reveals the secrets of heaven and divine truths to mortals.

Cosmically — the Gandharvas are the aggregate powers of the solar fire, and constitute its Forces;

Psychically — the intelligence residing in the *Sushumna*, Solar ray, the highest of the *seven* rays;

Mystically — the occult force in the Soma (the moon, or lunar plant) and the drink made of it;

Physically — the phenomena, and *spiritually* — the noumenal causes of *Sound* and the ‘Voice of Nature.’

Hence, they are called the 6,333 ‘heavenly’ Singers and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below. In the latter allegories they are said to have mystic power over women, and *to be fond of them*. The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch’s angels, the Sons of God, who saw that the daughters of men were fair (*Gen. vi*) who married them, and taught the daughters of the Earth *the secrets of Heaven*.” *Secret Doctrine*, I p. 523 *fn*.



Great Sacrifice, the Silent Watcher, or
Wondrous Being.¹⁰⁶

Guardians of the human host, and the
lower kingdoms. Same as Chitkalas
and Daimones.

Hierarch, apex of the Hierarchy of Com-
passion, equivalent to Hyparxis.

Initiator, same as the Great Sacrifice.¹⁰⁷

Kabeiroi, powerful through Fire.¹⁰⁸

Kapila, one of three secret Kumāras,
Sage of the Satya-Yuga, and founder
of Sankhya philosophy.

Karttikeya, Head of Rudras.

Krishna, same as Christos: internal light,
not external symbols.

¹⁰⁶ In the earlier third root-races, the Sons of Wisdom produced by Kriyāshakti a progeny called the Sons of Ad, Sons of the Fire-mist, or Sons of Will and Yoga. This was not a race, but “at first a wondrous Being, called the ‘Initiator,’ and after him a group of semi-divine and semi-human beings. ‘Set apart’ in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyānis, ‘Munis and Rishis from previous Manvantaras’ — to form the nursery for future human adepts, on this earth and during the present cycle. These ‘Sons of Will and Yoga’ born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.” *Secret Doctrine*, I p. 207 . . . “Generically the dominant self or overlord of any hierarchy. Throughout a human being’s complex nature dwells his own spiritual Wondrous Being, the fountain and fundamental law of his whole nature; there is the Silent Watcher of the Brotherhood of Compassion, who is identical with the Watcher for our globe; the Watcher for our planetary chain; for our solar system, its habitat being the solar chain; for the Milky Way; and for the home-universe. At the other extreme there is a Silent Watcher for every atom, as for every other entity, whether large or small. The Watcher for individual people is the monad, the divine prototype at the upper rung of the ladder of being; an individual Dhyāni-Chohan, the spiritual individuality during the manvantara, and as best it can it works through its ‘shadows’ or incarnations.” Cf. *Encyclopedic Theosophical Glossary*

¹⁰⁷ “The ‘BEING’ just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane — the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the ‘Nameless One’ who has so many names, and yet whose names and whose very nature are unknown. He is *the* ‘Initiator,’ called the ‘GREAT SACRIFICE.’ For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHĀ — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these ‘Sons of God’ that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.” *Secret Doctrine*, I pp. 207-8

¹⁰⁸ Seven or Four: Axiokersos, Axieros, Axiokersa, and Casmilos [Ἀξιόκερσος, Ἀξιερός, Ἀξιόκερσα, Καδμῖλος] very well stand for the *alter egos* of the four Kumāras — Sanat-Kumāra, Sananda, Sanaka, and Sanātana.



Kuan-Yin, Buddhist Goddess of Compassion, corresponding to Hindu Vach, Egyptian Isis, Hebrew Bath-Qol.¹⁰⁹

Kumaras, mortals “with difficulty” because of their lofty status.¹¹⁰

Logos, God in Space, Saviour on Earth.

Lords of the Flame,¹¹¹ of Wisdom, *i.e.*, the Agnishvāta-Pitris.

Lucifer, Light-Bringer, Phosphoros, Eosphoros-Hesperos, Planet Venus.

Manasas or Mānasa-putras,¹¹² Sons of Wisdom.

Manasadevas, Gods of Mind.

Manasadyanis, Lords of Mind.

Manasapitris, Fathers of Mind.

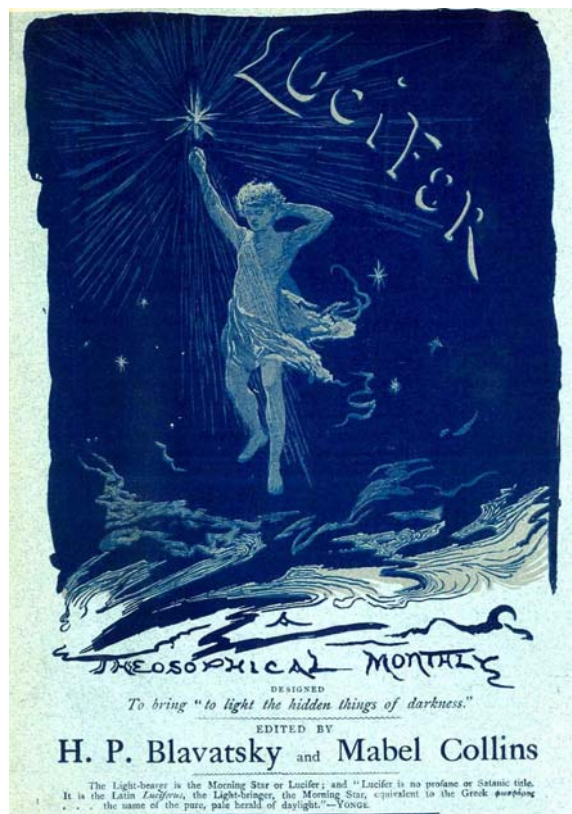
Manasaputras, Sons of Mind.

Manasvin, Higher Intelligences endowing mindless men with self-conscious mind.

Manus, not individual men but humanity at large here on earth.

Maruts, a class of Agnishvāttas.

Mind-born of Imagination and Will through Kriyāshakti, *e.g.*, Ascetics, Holy, Sons, Virgin-born, Yogins.



¹⁰⁹ Mother, Wife and the Daughter’ of Logos. It is the Voice of Athena-Sophia and Gnostic Sophia, the Christian’s Holy Ghost, Sound Eternal and universally diffused that speaks silently to the pure in heart. It is the World’s Spiritual Self, the Hidden, Nameless Deity, the Unfathomable Father and Unknown God of the old Athenians.

¹¹⁰ “‘Virgin Youths,’ in order to, if possible, anticipate their fellows in progress towards Nirvāna — the final liberation. But, agreeably to esoteric interpretation, it was a self-sacrifice for the benefit of mankind.” *Secret Doctrine*, II p. 243 . . . “They may indeed mark a ‘special’ or extra *creation*, since it is they who, by incarnating themselves within the senseless human shells of the first two Root-races, and a great portion of the Third Root-race — create, so to speak, a *new race*: that of thinking, self-conscious and *divine* men.” *Ibid.* I p. 457 *fn.* See *fn.* above for correspondences of Kumāras with Kabeiroi.

¹¹¹ “The Occult Doctrine explains that Hercules was the last incarnation of one of the seven ‘Lords of the Flame,’ as Krishna’s brother, Baladeva; that his incarnations occurred during the Third, Fourth, and Fifth Root-Races, and that his worship was brought into Egypt from Lankā and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain, the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos.” *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV p. 247

¹¹² In theosophical literature Universal, Macrocosmic Mind (and Its two Logoic Emanations) is termed Mahat; Manas when individualised in Microcosm.



Nirmanakayas, appearance body. The lowest of the Trikāya, followed by Sambhogakāya and Dharmakāya: a state assumed by the Bodhisattva who, instead of entering Nirvāna, remains on earth to help fellow men. Identical with the Vairājas.¹¹³

Phoroneus, the Argive Prometheus and benefactor of men. Son of Melia, the ash-tree.

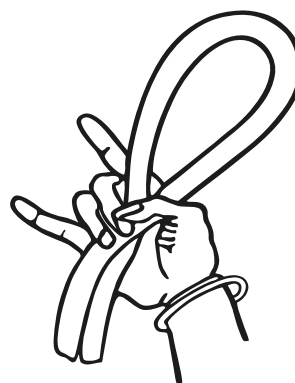
Pitris of the three higher incorporeal classes, *e.g.*, Agnishvāta.

Planetary Logos.

Planetary Spirits.¹¹⁴

Prometheus, foreknower (opp. his brother Epimetheus, who knows only when it is too late), original Kaboiric deity and personification of the host of spiritual creators who “fell” into matter to enlighten animal man.

Rudras or Nīllohita (Shiva).¹¹⁵ Equivalent to the Solar Lhas or Pitris.



¹¹³ Cf. *Theosophical Glossary*: Vairājas

¹¹⁴ “Dhyān-Chohan is a generic term for all Devas, or celestial beings. A Planetary Spirit is a Ruler of a planet, a kind of finite or personal god. There is a marked difference, however, between the Rulers of the Sacred Planets and the Rulers of a small ‘chain’ of worlds like our own. It is no serious objection to say that the earth has, nevertheless, six invisible companions and four different planes, as every other planet, for the difference between them is vital in many a point. Say what one may, our Earth was never numbered among the seven *sacred* planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a *Central Star*, and the Moon a dead planet.” *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 340; [on the difference between Dhyān-Chohans, Planetary Spirits, Builders, and Dhyāni-Buddhas. Only Initiates can behold Them during Theophania. Cf. *ibid.* (THE OBJECTS OF THE MYSTERIES) XIV p. 276, quoting Thomas Taylor.]

¹¹⁵ The ninth or Kumāra creation by Brahmā — or rather, the “Flame of his Wrath.” Cf. “The *Pāsha* [see drawing above] has here a double significance, as also has Shiva’s *trishulā* [trident] and every other divine attribute. This significance lies in Shiva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Siva it becomes *linga-yonic*. That which is meant is this: Siva, as said before, is unknown by that name in the Vedas; and it is in the *Sukha Yajur-Veda* that he appears for the first time as the great god — MAHĀDEVA — whose symbol is the lingha. In *Rig-Veda* he is called Rudra, the ‘howler,’ the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the *Vishnu-Purāna*, he is the god who springs from the forehead of Brahmā, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the *Vedas*, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the ‘roarer,’ the ‘terrible.’ . . . Hence the cruciform noose (*pāsha*) in his hand, when he is represented as an ascetic, the *Mahāyogin*, has no phallic signification, and it, indeed, requires a strong imagination bent in this direction to find such even in an astronomical symbol.” *Secret Doctrine*, II pp. 548-49



Satan, a mere figment of theological fancy
and calculation in order to degrade
and ruin those they ought to have
protected and guided.

Serpents of Wisdom or Nāgas,¹¹⁶ same as
Dhyāni-Chohans and Amshaspendis.

Solar Ancestors, same as Angels, Devas,
Lhas, Fathers, Pitris

Sons of Ad, Fire (Agni-Putra), Mahat
(Universal Mind), Manas (individual
mind), Fire-Mist, Flame & Wisdom,
Will & Yoga, Wisdom.

Spiritual Dhyanis, another name for the
Great Philanthropists who have made
the ultimate sacrifice for the Great
Orphan.

Titans, Giants both physically and spiri-
tually.¹¹⁷

Tulkus, Tibetan equivalent of the San-
skrit term Nirmānakāya.

¹¹⁶ “In the Secret Doctrine, the first *Nāgas* — beings wiser than Serpents — are the ‘Sons of Will and Yoga,’ born before the complete separation of the sexes, ‘matured in the man-bearing eggs produced by the power (Kriyāshakti) of the holy sages’ of the early Third Race.” *Secret Doctrine*, II p. 181 . . . These first nāgas were the original human adepts, who were later symbolised by serpents and dragons. “These ‘originals’ — called to this day in China ‘the Dragons of Wisdom’ — were the first disciples of the Dhyānis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.” *Ibid.* II p. 210

¹¹⁷ “In Greek mythology, builders of worlds, often called cosmocrates, and as microcosmic entities the progenitors of human races; as such, of various orders, so that in mythology they were considered good or bad, as angels or entities of matter. Hesiod’s original heaven-dwelling titans, six sons and six daughters of Ouranos and Gaia (heaven and earth), were Oceanus, Coeus, Crius, Hyperion, Iapetus, Kronos, Theia, Rhea, Themis, Mnemosyne, Phoebe, and Tethys, but other names were later included, such as Prometheus and Epimetheus; and later still the name was given to any descendant of Ouranos and Gaia. Rebellions taking place against the rulers of heaven, followed by falls and castings out, refer to the descent of creative powers to form new worlds and races. In the rebellion of titans, first against Ouranos in favour of Kronos, then against Kronos in favour of Zeus, the titans are mixed up with other sons of heaven and earth — Hecatoncheires (hundred-handed), Cyclopes, etc. — and the accounts in detail are extremely intricate and confused.” Cf. *Encyclopedic Theosophical Glossary* . . . “Sanchoniathon makes the *Alētae* or Titans (the Kabirim) contemporary with Agruerus, the great Phoenician god . . . ; further, it is suspected that the name of ‘Titan’ is derived from *Tit-Ain* — ‘the fountains of the chaotic abyss’ (Tit-Theus, or Tityus is ‘the *divine deluge*’); and thus the Titans, who are *seven*, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu. . . . Sanchoniathon says that the Titans were the sons of Kronos, and seven in number; and he calls them fire-worshippers, *Alētae* (sons of Agni?), and diluvians. Al-ait is the god of fire.” *Secret Doctrine*, II pp. 141-42 & fn. [& quoting G.S. Faber’s *Dissertation on the Mysteries of the Cabiri*, Oxford, 1803, Vol. II, p. 240.]



Vairajas, Sons of Viraj or Third Logos. ¹¹⁸

Identical with the Nirmānakāyas. ¹¹⁹

Vedhas, related to the Kumāras. ¹²⁰

Virgin Ascetics or Kumāras, who refused to create the material being, man. ¹²¹

Watcher, Silent and Solitary, same as the Great Sacrifice.

Confused? Look up the studies and drawings in our Masque of Love Series.



¹¹⁸ “The *Vairājas* belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvāna, remaining for succeeding Manvantaras.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 672; [on the Sixth Hierarchy, *q.v.* Diagram V.]

¹¹⁹ Cf. *Theosophical Glossary*: *Vairājas*

¹²⁰ I.e., “. . . those elder sons of Brahmā, ‘Sanandana and the other sons of *Vedhas*,’ who, previously created by him ‘without desire or passion, remained chaste, full of holy wisdom and undesirous of progeny.’” *Secret Doctrine*, II p. 173; [quoting *Vishnu-Purāna*, Bk. I, ch. vii; Wilson, Vol. I, pp. 100-2.]

¹²¹ “The Kumāras, the ‘mind-born Sons’ of *Brahmā-Rudra* (or Shiva), the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner eternal man* — mystically, are the progeny of Siva, the *Mahāyogi*, the great patron of all the Yogis and mystics of India. They themselves, being the ‘Virgin-Ascetics,’ refuse to create the *material being MAN*.” *Secret Doctrine*, I pp. 458-59

