

The Seven Creations of the Puranas

**Early evolutionary processes and transformations of the Divine Monad
emerging from its state of spiritual and intellectual unconsciousness**



Train of Thoughts

The whole past of the Earth is nothing but an unfolded present.

— Ludwig Büchner¹

Universal Genesis starts from the one, breaks into three, then five, and finally culminates into seven, to return into four, three, and one.

— Secret Doctrine²

Setting the scene

The sevenfold primordial evolution of the Purānas appear in the Bible as “Six Days of Creation.” 5

None of all these creations has ever occurred on this globe, wherever else they may have taken place. 5

The Seven Creations

The Ineffable symbolises the First Hebdomad, indicating the sevenfold nature of Logos. Rhea is Monad, Duad, and Heptad, comprehending in herself the seven Titanidæ. 6

What the profane calls “creations,” the Occultist regards as fourteen aspects of a Causeless Force, seven primary and seven secondary. 8

Genesis dwarfs seven great periods of cosmic evolution into “Six Days of Creation” and a seventh day of rest, Sabbath (Saturn), which is a period of perfection (and of no rest). 8

When, through the sole and self-generating energy of Motion, Brahmā awakes from its periodic sleep, it causes its Spirit, germ of Unknown Darkness, to emanate from within itself. 8

Voice–Spirit–Word had been the Kabalistic Abstract Trinity before it was disfigured by the Fathers. 8

Lower earths come from the Chain of the Earth and from the Heaven above. 9

The Gnostics had three Hebdomads: a superior, on the plane of Supreme Spirit; an inferior, in Heaven; and a terrestrial, on the plane of matter of hell. 10

The names answering to Brahma, Brahmā, and Manu are composed of one-, three-, and seven-vowelled sounds. 11

Secondary Creation begins when Spirit has permeated every single atom of the seven principles of Kosmos. 11

Secondary Creation is darkness or matter. Primary, Light or Spirit. 11

Creation 1. Mahat-Nous self-activates and moves matter

The Unconscious One dreams of a Second, Conscious One. 12

The apple of discord between Advaita, Dvaita, and Viśishtādvaita explained. 12

¹ *Secret Doctrine*, I p. 639; [quoting *Force and Matter*, English tr., 1864, p. 57.]

² *Ibid.*, II p. 160; [quoting *Commentary*.]

Pre-Nebular period: First hierarchy Dhyāni-Chohans, being the collective aggregate of Divine Intelligence (Mahat), are identical with the first Manus or “mind-born” Spiritual Intelligences. 14

Creation 2. Impregnated by Mahat, the Immortal Virgin becomes the Immaculate Mother of Five Pre-Cosmic Elements, the transcendental properties of matter

The Second One is about to become The Many. The world process of “being–not being–becoming” has begun. 14

Fire-Mist period: The second hierarchy of Manus, those Dhyāni-Chohans or Devas who are the origin of form, issues from Laya. 14

Creation 3. Monadic Unconsciousness assumes latency in the Mineral Kingdom

The development of sense organs begins with the Buddhi of the Ākāśa. 15

The power of the Monadic Essence begins evolving the rudiments of five senses, each of which is an aspect of matter. 15

Creation 4. The latent consciousness of the Mineral unfolds as semi-consciousness in the Plant Kingdom

The Mineral Kingdom is the middle point and evolving power between the three lower (subjective) and three higher (objective) Elemental Kingdoms. 16

The Elemental Kingdoms of the secondary period correspond inversely to the prakritic creations of the primary. 16

There are the Seven Esoteric Kingdoms of Kosmos and Nature that are below Man, seven preliminary links of our evolutionary chain. 17

The Mineral is Light itself, crystallised and immetallised. 17

Creation 5. Consciousness comes alive in the Animal Kingdom

The germ of “animal” consciousness awakes. 19

As the differentiation of the Divine Monad has to precede the evolution of the Dhyāni-Chohans of the third hierarchy of Being in primary creation, before those Devas can occupy their first ethereal form, so animal creation has to precede, for that same reason, the evolution of man on earth. 19

The absolutely eternal Universal Motion or “Great Breath” differentiates the primordial, first manifested Atom. 19

We now know why, though “animal creation” precedes man in the astral plane of the First Round, animals always descend from man on the physical plane of the Fourth, our current Round on Earth. 19

Thus, the question of the priority of man over animals in the order of evolution is answered. 20

Creation 6. Consciousness takes her first tottering steps among the mindless, hence sinless, soft-boned, semi-human monsters of the Second Root-Race

The self-born Fathers of the First Root-Race evolve the Second Race, the “sweat-born.” 21

First Race men were simply images, astral doubles of their Lunar Fathers, who gave their astral shadows as models in the Fourth Round. When the animal frame became sufficiently consolidated towards the end of the Third Race, the Solar Pitris gave their intelligence. 21

Creation 7. Mindless man acquires mind and self-consciousness in late Third Root-Race

Self-consciousness is now bolstered up by Spiritual Intelligence but will human intelligence be able to resist the temptations of kāma? 21

Creation 8 is a blind, for it refers to the cognition of a “ninth” creation which is an effect of the primary creation of the Kumāras and, therefore, no “creation” either. 21

Creation 9 is the Kumāra Sacrifice, both primary and secondary. Kumāras are Solar Pitris, the progenitors of man’s inner, spiritual self. Lunar Pitris are the fashioners man’s physical form. 22

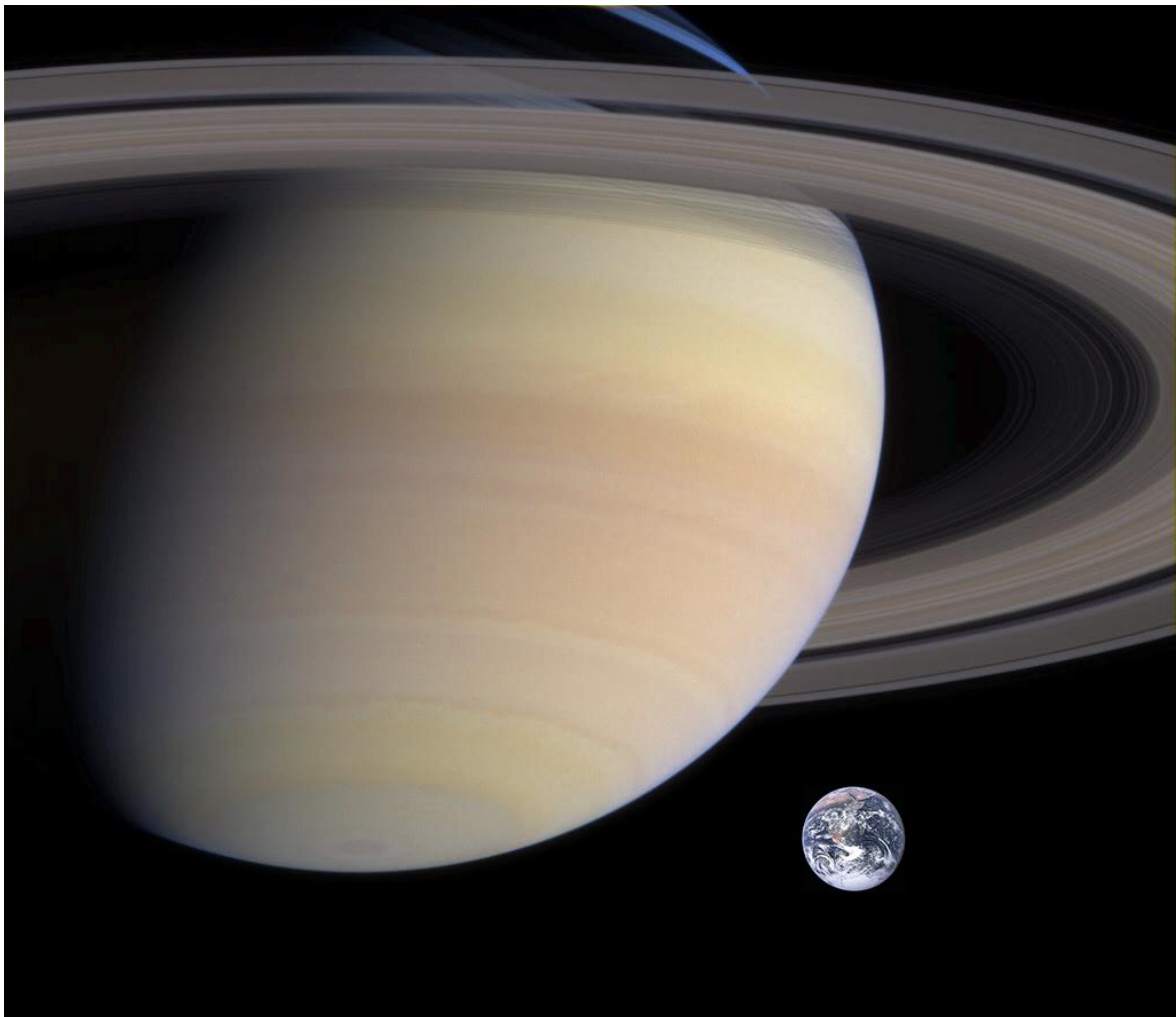
Kumāras are Ambhāmsi, waves of cosmic life from the primordial Ocean of Space (Ākāśa). 23

Imprudent, to say the least, are the Christian Theologians who have degraded our real benefactors into fallen Angels and call them “Satan” and Demons. 24

Before the Kumāras were disgraced by those who were ignorant of their very name, the Gnostic Ophites had already identified Archangel Michael with their Ophiomorphos, the serpent-formed rebellious spirit, which meant nothing more than the reverse aspect of Divine Wisdom or Christos. 25

The struggle of the real man begins

Having journeyed through various states of not only matter but of spiritual and intellectual unconsciousness, the Pilgrim-Soul enters the Plane of Mentality. 26



Setting the scene

In the Hindu *Purānas*, Brahmā, the creator, is seen recommencing *de novo* several creations after as many failures; and two great creations are mentioned,³ the Padma and the Vārahā, the present, when the Earth was lifted out of the water by Brahmā, in the shape of a boar, or “Vārahā Avatāra.” Creation is shown as a sport, an amusement (*Līlā*) of the creative god. The *Zohar* speaks of primordial worlds, which perished as soon as they came into existence.^{4, 5}

The sevenfold primordial evolution of the Purānas appear in the Bible as “Six Days of Creation.”

The Stanzas [of Dzyan] give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given [in Volume I of *The Secret Doctrine*] represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the *Purānas* as the “Seven Creations,” and in the Bible as the “Days” of Creation.⁶

None of all these creations has ever occurred on this globe, wherever else they may have taken place.⁷

There are two “Creations,” so called,⁸ in the Babylonian fragments,⁹ and *Genesis* having adhered to this, one finds its first two chapters distinguished as the Elohite and the Jehovite creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these “Creations,” according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the progenitors (the Pitris, or Elōhīm): and to that of the human groups after the fall.¹⁰

³ These two must not be confused with the seven creations or divisions in each Kalpa (See Volume I, “The Seven Creations”). The *primary* and *secondary* creations are here meant. [NB. The Seven Creations is the object of this study and begins overleaf. — ED. PHIL.]

⁴ *Zohar*, III, fol. 292 a & b, Brody ed.; Cremona ed. III, fol. 142 a & b, col. 566-67.

⁵ *Secret Doctrine*, II p. 53

⁶ *Ibid.*, I pp. 20-21

⁷ *Cf. ibid.*, II p. 163

⁸ [Cf. “Creation is an incorrect word to use, as no religion, not even the sect of the Viśishtādvaitins in India — one which anthropomorphises even Parabrahman — believes in creation out of *nihil* as Christians and Jews do, but in evolution out of pre-existing materials.” *Secret Doctrine*, I p. 233 *fn.*]

⁹ [I.e., a Dark Race (Adamu), which was the first to fall into generation, and a Light Race (Sarku), which remained pure for a long while subsequently. *Cf. ibid.*]

¹⁰ *Secret Doctrine*, II p. 5

The Seven Creations

From *The Secret Doctrine*, I pp. 445-60

“There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing save only ONE, unapprehensible by intellect, or THAT which is Brahma and Pums (Spirit) and Pradhāna (crude matter)”; or literally: “One Prādhānika Brahma Spirit: THAT was.”¹¹

The “Prādhānika Brahma Spirit” is Mūlaprakriti and Parabrahman.

In *Vishnu-Purāna*, Parāśara says to Maitreya, his pupil:

“I have thus explained to you, excellent Muni, six creations. . . . the creation of the Arvāksrotas beings was the seventh, and was that of man.”¹²

Then he proceeds to speak of two additional and very mysterious creations, variously interpreted by the commentators.

Origen, commenting upon the books written by Celsus, his opponent — books which were all destroyed by the prudent Church Fathers — evidently answers the objections of his contradictor and reveals his system at the same time. This was evidently *septenary*. But his theogony, the genesis of the stars or planets, that of sound and colour, all found satire as an answer, and no better. Celsus, you see, “desiring to exhibit his learning,” speaks of a ladder of creation with *seven gates*, and on the top of it the eighth — ever closed. The mysteries of the Persian Mithras are explained and “musical reasons, moreover, are added.”. . . And to these again he strives “to add a second explanation connected also with musical considerations,”¹³ — *i.e.*, with the seven notes of the scale, the Seven Spirits of the Stars, etc., etc.

The Ineffable symbolises the First Hebdomad, indicating the sevenfold nature of Logos. Rhea is Monad, Duad, and Heptad, comprehending in herself the seven Titanidæ.

Valentinus expatiates upon the power of the great *Seven*, who were called to bring forth this universe after *Ar(r)hetos*, or the Ineffable, whose name is composed of seven letters, had represented the first *hebdomad*. This name *Ar(r)hetos* is one to indicate the Sevenfold nature of the One (the *Logos*). “The goddess Rhea,” says Proclus, “is a Monad, Duad, and Heptad,” comprehending in herself all the *Titanidæ*, “who are seven.”¹⁴

The *Seven Creations* are found in almost every *Purāna*. They are all preceded by what Wilson translates — “the indiscrete Principle,” absolute Spirit independent of any relation with objects of sense. They are:

¹¹ *Vishnu-Purāna*, Bk. I, ch. ii; Wilson, Vol. I, pp. 23-24 & *fn.*

¹² *Ibid.*, Bk. I, ch. v; Wilson, Vol. I, pp. 73-75

¹³ Origen, *Contra Celsum*, Bk. VI, ch. xxii

¹⁴ *Comment, in Timaeum*, Bk. III, 223e, 12-13. *Note to Students*: see “Planetary Rounds of the Divine Monad” in our Planetary Rounds and Globes Series, to find out why Chronos-Time destroyed his children from Rhea.

The Seven Creations of the *Purānas* are here placed side by side with those of the Japanese Cosmogony.

Purānic Cosmogony

- 1 *Mahattattwa*, the Universal Soul, Infinite Intellect, or Divine Mind;
- 2 *Bhūta* or *Bhūtasarga*, elemental creation, the first differentiation of Universal indiscrete Substance;
- 3 *Indriya* or *Aindriyaka*, organic evolution. “These three were the Prākṛita creations, the *developments of indiscrete nature* preceded by indiscrete principle”;
- 4 *Mukhya*, the fundamental creation of perceptible things, was that of inanimate bodies;¹⁵
- 5 *Tairyagyonya*, or *Tiryaksrotas*, was that of animals;
- 6 *Ūrdhvasrotas*, or that of divinities (?);¹⁷
- 7 *Arvāksrotas*, was that of man.¹⁸

Japanese Cosmogony

The “Invisible Celibate,” which is the creative logos of the non-creating “father,” or the creative potentiality of the latter made manifest.

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

“The Spirit of the Vegetable Kingdom,” of the “Abundant Vegetation.”

This one is of dual nature, being at the same time “The Spirit of the Earth” and “the Spirit of the Sands,” the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.¹⁶

Spirits who were androgynous or dual-sexed, and, finally:

The *Seventh* Spirit, the last emanated from the “mother,” appears as the first divine human form distinctly male and female. It was the seventh creation, as in the *Purānas*, wherein man is the seventh creation of Brahmā.¹⁹

¹⁵ The text says: “And the fourth creation is *here* the primary, for *things* immovable are emphatically known as primary.” (See Wilson, Vol. I, p. 75; F. Hall’s corrections.)

¹⁶ These two were ONE; yet unconscious of being two.

In this duality were contained (a) the male, dark and muscular Being, *Tsu-no-gai-no-kami*; and (b) *Iku-gai-no-kami*, the female, fair and weaker or more delicate Being.

¹⁷ How can “divinities” have been created *after* the animals? The esoteric meaning of the expression “animals” is the *germs of all animal life* including man. Man is called a *sacrificial animal*, and an animal that is the only one among animal creation who sacrifices to the gods. *Moreover*, by the “sacred animals,” the 12 signs of the zodiac are often meant in the sacred texts, as already stated.

¹⁸ *Vishnu-Purāna*, Bk. I, ch. v; Wilson, Vol. I, pp. 74-75

¹⁹ *Secret Doctrine*, I p. 217; [on the Cosmogony of Japan.]

What the profane calls “creations,” the Occultist regards as fourteen aspects of a Causeless Force, seven primary and seven secondary.

This is the order given in the *exoteric* texts. According to esoteric teaching there are seven primary, and seven secondary “creations”; the former being the Forces *self-evolving* from the one *causeless* FORCE; the latter, showing the manifested Universe emanating from the already differentiated *divine* elements.

Esoterically, as well as exoterically, all the above enumerated Creations stand for the (7) periods of Evolution, whether after an “Age” or a “Day” of Brahmā. This is the teaching *par excellence* of Occult Philosophy, which, however, never uses the term “creation,” nor even that of evolution, “with regard to *primary* ‘Creation’”: but calls all such *forces* “the *aspects* of the Causeless Force.”

Genesis dwarfs seven great periods of cosmic evolution into “Six Days of Creation” and a seventh day of rest, Sabbath (Saturn), which is a period of perfection (and of no rest).

In the Bible the seven periods are dwarfed into the six days of creation and the seventh *day* of rest, and the Westerns adhere to the letter. In the Hindu philosophy, when the active Creator has produced the world of gods, the *germs* of all the undifferentiated elements and the rudiments of future senses (the world of noumena, in short), the Universe remains unaltered for a “Day of Brahmā,” a period of 4,320,000,000 years. This is the *seventh* passive period or the “Sabbath day” of Eastern philosophy, that follows six periods of active evolution.

When, through the sole and self-generating energy of Motion, Brahmā awakes from its periodic sleep, it causes its Spirit, germ of Unknown Darkness, to emanate from within itself.

In the *Śatapatha-Brāhmana*, “Brahma” (neuter), the *absolute Cause* of all Causes, *radiates* the gods. Having radiated the gods (through its inherent nature) the work is interrupted. In the 1st Book of *Manu* it is said,

“At the expiration of each night (pralaya) Brahmā, having been asleep, awakes, and, *through the sole energy of the motion*, CAUSES to emanate from *itself* the spirit, which in its essence is, and yet is not.”²⁰

Voice–Spirit–Word had been the Kabalistic Abstract Trinity before it was disfigured by the Fathers.

In the *Sēpher Yetzīrah*, the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit.

“One is she, the Spirit of the Elōhīm of lives, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit.”²¹

And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Kosmos. First from ONE

²⁰ *Laws of Manu*, Ch. I, vs. 74

²¹ *Sēpher Yetzīrah*, Ch. I, § 9

emanated number TWO, or Air, the creative element; and then number THREE, *Water*, proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il. In the Eastern doctrine Fire is the first Element — *Ether*, synthesizing the whole (since it contains all of them).

Lower earths come from the Chain of the Earth and from the Heaven above.

In the *Vishnu-Purāna*, the whole seven periods are given, and the progressive Evolution of “Spirit-Soul,” and of the seven forms of matter (or principles) are shown. It is impossible to enumerate them in this work. The reader is asked to peruse one of the *Purānas*.

R. Yehudah began, it is written: “Elōhīm said: Let there be a firmament, in the midst of waters. . . . At the time that the Holy . . . created the world, He [they] created seven heavens Above. He created seven earths Below, seven seas, seven days, seven rivers, seven weeks, seven years, seven times, and 7,000 years that the world has been. . . . the seventh of all (the millennium). . . . so here are seven earths Below, they are all inhabited except those which are above and those which are below. And . . . between each earth, a heaven (firmament) is spread out between each other. . . . And there are in them [these earths] creatures who look different from each other . . . but if you object and say that all the children of the world came out from Adam, it is not so . . . And the Lower earths, where do they come from? They are *from the chain of the earth*, and from the Heaven Above, etc.²²

Irenæus is our witness (and a very unwilling one, too) that the Gnostics taught the same system, veiling very carefully the true esoteric meaning. This “veiling,” however, is identical with that of the *Vishnu-Purāna* and others. Thus Irenæus writes of the Marcosians:

“They maintain that first of all the four elements, fire, water, earth and air, were produced after the image of the primary *tetrad* above, and that then if we add their operations, namely, heat, cold, dryness and moisture, an exact likeness of the ogdoad is presented.”²³

Only this “likeness” and the *ogdoad* itself is a blind, just as in the seven creations of the *Vishnu-Purānas*, to which two more are added, of which the eighth, termed Anugraha,²⁴ “possesses both the qualities of goodness and darkness,”²⁵ a Sāṅkhyān more than a Purānic idea. For Irenæus says again that

“they [the Gnostics] had a like eighth creation which was good and bad, divine and human. They affirm that man was formed *on the eighth day*. Sometimes they affirm that he was made on the *sixth day*, and at others on the eighth; unless, perchance, they mean that his earthly part was formed on the sixth day

²² I. Myer, *Qabbalah*, pp. 415-16. Cf. *Zohar*, III, 9b, 10a, Brody ed.

²³ *Contra Haer.*, Bk. I, xvii, 1

²⁴ [See also pp. 21-22 below.]

²⁵ Wilson, Vol. I, pp. 75-76

and his fleshly part [?] on the eighth day; these two being distinguished by them.”²⁶

The Gnostics had three Hebdomads: a superior, on the plane of Supreme Spirit; an inferior, in Heaven; and a terrestrial, on the plane of matter of hell.

They were so “distinguished,” but not as Irenæus gives it. The Gnostics had a superior *Hebdomad*, and an inferior one, in Heaven; and a third terrestrial *Hebdomad*, on the plane of matter. IAÖ, the mystery god and the Regent of the Moon, as given in Origen’s chart, was the chief of these superior “*Seven Heavens*,”²⁷ hence identical with the chief of the lunar Pitris, that name being given by them to the lunar Dhyāni-Chohans. “They affirm that these seven heavens are intelligent, and *speak of them as being angels*,” writes the same Irenæus; and adds that on this account they termed Iaō Hebdomas, while his mother was called “*Ogdoas*,” because, as he explains, “she preserved the number of *the first begotten and primary Ogdoad of the Plērōma*.”²⁸

This “first begotten *Ogdoad*” was (a) in theogony the *second Logos* (the manifested) because he was born of the Seven-fold *first Logos*, hence he is the eighth on this manifested plane; and (b) in astrolatry, it was the *Sun*, Mārtānda — the eighth son of Aditi, whom she rejects while preserving her Seven Sons, *the planets*. For the ancients have never regarded the Sun as a planet, but *as a central and fixed Star*. This, then, is the second Hebdomad born of the *Seven-rayed* one, Agni, the Sun and what not, only not the seven planets, which are Sūrya’s *brothers*, not his *Sons*. These *Astral* gods, whose chief with the Gnostics was Ialdabaōth (from *Ialda* “child,” and *Baōth*, chaos, waste”),²⁹ the son of Sophia-Akhamōth, the daughter of Sophia (Wisdom), whose region is the Plērōma, were his (Ialdabōth’s) sons. He produces from himself these six stellar spirits: *Iaō*, *Tsebāōth*, *Adonaios*, *Elohaios*, *Horaios*, *Astaphaios*,³⁰ and it is they who are the second, or inferior *Hebdomad*. As to the third, it is composed of the seven primeval men, the shadows of the lunar gods, projected by the first Hebdomad. In this the Gnostics did not, as seen, differ much from the esoteric doctrine except that they veiled it. As to the charge made by Irenæus, who was evidently ignorant of the true tenets of the “Heretics,” with regard to man being created on the *sixth* day, and man being created on the *eighth*, this relates to the mysteries of the *inner* man. It will become comprehensible to the reader only after he has read Volume II, and understood well the *Anthropogenesis* of the Esoteric doctrine.

Ialdabaōth is a copy of Manu. The latter boasts,

“Oh, best of twice-born men! Know that I [Manu] am he, the creator of all this world, whom that male Virāj . . . spontaneously produced.”³¹

²⁶ Irenæus, *op. cit.*, Bk. I, xviii, 2

²⁷ Superior to the Spirits or “Heavens” of the Earth only.

²⁸ Irenæus, *op. cit.*, Bk. I, v, 2

²⁹ See *Isis Unveiled*, Vol. II, p. 183

³⁰ See also King’s *The Gnostics and their Remains* (1864), p. 28. Other sects regarded Jehovah as Ialdabaōth himself. King identifies him with Saturn.

³¹ *Laws of Manu*, Ch. I, vs. 33

He first creates the ten lords of Being, the Prajāpatis, who, as verse 36 says . . . “produce seven other Manus.” Ialdabaōth does likewise:

“I am Father and God, and there is no one above me,”

he exclaims. For which his mother coolly puts him down by saying,

“Do not lie, Ialdabaōth, for the father of all, the *first man (Anthrōpos) is above thee, and so is Anthrōpos, the Son of Anthrōpos.*”³²

The names answering to Brahma, Brahmā, and Manu are composed of one-, three-, and seven-vowelled sounds.

This is a good proof that there were three Logoi (besides the Seven born of the First), one of these being the *Solar Logos*. And, again, who was that “Anthrōpos” himself, so much higher than Ialdabaōth? The Gnostic records alone can solve this riddle. In *Pistis Sophia* the four-vowelled name IEVOV is in each case accompanied by the epithet of “the Primal, or First man.” This shows again that the Gnosis was but an echo of our archaic doctrine. The names answering to Parabrahman, to Brahmā, and Manu (the first *thinking* man) are composed of one-vowelled, three-vowelled and seven-vowelled sounds. Marcus, whose philosophy was certainly more Pythagorean than anything else, speaks of a revelation to him of the seven heavens sounding each one vowel, as they pronounced the seven names of the seven (angelic) hierarchies.

Secondary Creation begins when Spirit has permeated every single atom of the seven principles of Kosmos.

When spirit has permeated every minutest atom of the seven principles of Kosmos, then the *secondary* creation, after the above-mentioned period of rest, begins.

“The creators (Elohīm) outline in the *second* ‘hour’ the shape of man,” says Rabbi Shimon in *The Nychthēmeron of the Hebrews*. “There are twelve hours in the day,” says the *Mishnāh*, “and it is during these that creation is accomplished.” The “twelve hours of the day” are again the dwarfed copy, the faint, yet faithful, echo of primitive Wisdom. They are like the 12,000 divine years of the gods, a cyclic blind. Every “Day of Brahmā” has 14 Manus, which the Hebrew Kabalists, following, however, in this the Chaldeans, have disguised into 12 “Hours.”³³ The *Nychthēmeron* of Apollonius of Tyana is the same thing. “The Dodecahedron lies concealed in the perfect Cube,” say the Kabalists. The mystic meaning of this is, that the twelve great transformations of Spirit into matter (the 12,000 divine years) take place during the four great ages, or the first *Mahāyuga*. Beginning with the metaphysical and the supra-human, it ends in the physical and purely human natures of Kosmos and man. Eastern philosophy can give the number of mortal years that run along the line of spiritual and physical evolutions of the seen and the unseen, if Western science fails to do so.

Secondary Creation is darkness or matter. Primary, Light or Spirit.

Primary Creation is called the *Creation of Light* (Spirit); and the *Secondary* — that of Darkness (matter).³⁴ Both are found in *Genesis* i, 2, and at the beginning of chapter

³² Irenaeus, *op. cit.*, Bk. I, xviii, 2

³³ Elsewhere, however, the identity is revealed. See *supra*, the quotation from Ibn-Gebirol and his 7 heavens, 7 earths. etc.

³⁴ This must not be confused with *precosmic* “DARKNESS,” the Divine ALL.

ii. The first is the emanation of *self-born* gods (Elōhīm); the second of physical nature.

This is why it is said in the *Zohar*:

“Oh, companions, companions, man as emanation was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words: And Elōhīm spoke:

‘Let there be Light and it was Light!’ . . .

And this is the ‘two-fold man!’”³⁵

Light, moreover, on our plane, is *darkness* in the higher spheres.

“Man and woman on the side of the FATHER” (Spirit) refers to Primary Creation; and on the side of the *Mother* (matter) to the secondary. The two-fold man is Adam Kadmon, the male and female abstract prototype and the *differentiated* Elōhīm. *Man* proceeds from the Dhyāni-Chohan, and is a “Fallen Angel,” a god in exile, as will be shown.³⁶

Creation 1.

Mahat-Nous self-activates and moves matter

The Unconscious One dreams of a Second, Conscious One.

In India these creations were described as follows:

(I) *Mahat-tattwa creation* — so-called because it was the primordial self-evolution of that which had to become *Mahat* — the “divine MIND, conscious and intelligent”; esoterically, “the *spirit* of the Universal soul.” . . . “Worthiest of ascetics, through its potency (*the potency of that cause*); every created thing comes by its proper nature.”³⁷ Seeing that the potencies of all beings are understood *only* through the knowledge of *That* (Brahma), which is beyond reasoning, creation, and the like, such potencies are referable to Brahma. THAT, then, precedes the manifestation. “The first was *Mahat*,” says *Linga-Purāna*; for the ONE (the *That*) is neither *first* nor *last*, but ALL. Exoterically, however, this manifestation is the *work* of the “Supreme One” (a natural *effect*, rather, of an Eternal Cause); or, as the Commentator says, it might have been understood to mean that Brahmā was then *created* (?), being identified with *Mahat*, active intelligence or the operating will of the Supreme. Esoteric philosophy renders it “the operating LAW.”

The apple of discord between Advaita, Dvaita, and Viśishtādvaita explained.

It is on the right comprehension of this tenet in the *Brāhmanas* and *Purānas* that hangs, we believe, the apple of discord between the three Vedāntin Sects: the Advaita, Dvaita, and the Viśishtādvaita. The first arguing rightly that Parabrahman, having no relation, as the absolute *all*, to the manifested world — the Infinite having

³⁵ *Auszüge aus dem Buche Sohar*, Berlin, 1857, pp. 14-15

³⁶ *Secret Doctrine*, I pp. 445-50

³⁷ *Vishnu-Purāna*, Bk. I, ch. iv; Wilson, Vol. I, p. 66 fn.

no connection with the finite — can neither *will* nor *create*; that, therefore, Brahmā, Mahat, Īśvara, or whatever name the creative power may be known by, creative gods and all, are simply an illusive aspect of Parabrahman in the conception of the con-ceivers; while the other sects identify the impersonal Cause with the Creator, or Īśva-ra.

Mahat (or Mahā-Buddhi) is, with the Vaishnavas, however, divine mind *in active operation*, or, as Anaxagoras has it, “an ordering and disposing mind, which was the cause of all things” — *Νους εστιν ο διακοσμων τε και παντων αιτιος*.³⁸

Wilson saw at a glance the suggestive connection between *Mahat* and the Phoenician Mōt, or *Mut*, who was female with the Egyptians — the Goddess Mut, the “Mother” — which, like Mahat, he says,

. . . was the first product of the mixture [?] of spirit and matter, and the first rudiment of Creation: Ex connexione autem ejus spiritus, prodidiit Mōt . . . Hine factum est seminium omnis creaturae, et omnium rerum creatio.”³⁹

says Brucker⁴⁰ — giving it a still more materialistic and anthropomorphic colouring.

Nevertheless, the esoteric sense of the doctrine is seen through every exoteric sentence on the very face of the old Sanskrit texts that treat of primordial Creation.

The Supreme Soul, the *all permeant* [sarvaga] substance of the world . . . having entered [*been drawn*] into matter [prakriti] and Spirit [purusha], agitated the *mutable and the immutable principles*, the season of Creation [manvantara] having arrived. . . .⁴¹

³⁸ [Plato, *Phædon*, 97; Cor. § 46.]

³⁹ Wilson, Vol. I, p. 33 *fn.*

⁴⁰ [J.J. Brucker, *Historia Critica Philosophiæ* (1742-44), Vol. I, p. 240: “Out of the union with that spirit has proceeded Mōt. . . . Hence arose the seeding of every creature and the production of all things.”]

⁴¹ [*Vishnu-Purāna*, Bk. I, ch. ii; Wilson, Vol. I, p. 27.] The *nous* of the Greeks, which is (spiritual or divine) mind, or *mens*, “Mahat,” operates upon matter in the same way; it “enters into” and *agitates* it:

“Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet.”*

In the Phoenician Cosmogony, “Spirit mixing with its own principles gives rise to creation” also; (*Brucker*, I, 240); the Orphic triad shows an identical doctrine: for there *Phanēs* (or *Erōs*), *Chaos*, containing crude *undifferentiated* Cosmic matter, and *Chronos* (time), are the three co-operating principles, emanating from the Unknowable and concealed *point*, which produce the work of “Creation.” And they are the Hindu *Purusha* (*Phanēs*), *Pradhāna* (chaos), and *Kāla* (*Chronos*) or *time*. The good Professor Wilson does not like the idea, as no Christian clergyman, however liberal, would. He remarks that “as presently explained, the *mixture* [of the *Supreme Spirit* or *Soul*] is *not mechanical*; it is *an influence or effect exerted upon intermediate agents* which produce effects.” The sentence in *Vishnu-Purāna*, Bk. I, ch. ii,

“As fragrance affects the mind from its proximity merely, and *not from any immediate operation upon mind itself*, so the Supreme influenced the elements of creation,”

the reverend and erudite Sanskritist correctly explains:

“As perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind,” adding, “The entrance of the *Supreme Vishnu* into spirit, as well as matter, is *less intelligible* than the view elsewhere taken of it, as the *infusion* of spirit, identified with the supreme, into *Prakriti* or matter alone.”

He prefers the verse in *Padma-Purāna*: “He who is called the *male* (spirit) of *Prakriti* . . . that same divine Vishnu entered into *Prakriti*.” (Wilson, Vol. I, pp. 27-28 *fn.*)

This “view” is certainly more akin to the plastic character of certain verses in the Bible concerning the Patriarchs, such as Lot (*Gen.* xix, 34-38) and even Adam (iv, 1), and others of a still more anthropomorphic nature. But it is just that which led Humanity to *Phallicism*, Christian religion being honeycombed with it, from the first chapter of *Genesis* down to the *Revelation*.

[* See “Virgil’s mens agitat molem” in our Mystic Verse and Insights Series. — ED. PHIL.]

Pre-Nebular period: First hierarchy Dhyāni-Chohans, being the collective aggregate of Divine Intelligence (Mahat), are identical with the first Manus or “mind-born” Spiritual Intelligences.

Esoteric doctrine teaches that the Dhyāni-Chohans are the collective aggregate of divine Intelligence or primordial *mind*, and that the first Manus — the seven “mind-born” Spiritual Intelligences — are identical with the former. Hence the “Kuan-shih-yin” — “the golden Dragon in whom are the seven,” of Stanza III — is the primordial Logos, or Brahmā, the first manifested creative Power; and the Dhyāni-Energies are the Manus, or *Manu-Svāyambhuva collectively*. The direct connection, moreover, between the “Manus” and “Mahat” is easy to see. *Manu* is from the root *man*, “to think”; and thinking proceeds from the mind. It is, in Cosmogony, the pre-nebular period.⁴²

Creation 2.

Impregnated by Mahat, the Immortal Virgin becomes the Immaculate Mother of Five Pre-Cosmic Elements, the transcendental properties of matter

The Second One is about to become The Many. The world process of “being-not being-becoming” has begun.

Fire-Mist period: The second hierarchy of Manus, those Dhyāni-Chohans or Devas who are the origin of form, issues from Laya.

(II) “The *second* Creation,” *Bhūta*, was of the rudimental principles (Tanmātras), thence termed the elemental creation (*Bhūta-sarga*).⁴³ It is the period of the first breath of the differentiation of the *pre-Cosmic* Elements or matter. *Bhūtādi* means literally “the origin of the Elements,” and precedes *Bhūta-sarga* — the “creation” or differentiation of those Elements in primordial “Ākāśa” (Chaos or Vacuity).⁴⁴ In the *Vishnu-Purāna* it is said to proceed along, and belong to, the triple aspect of *Ahamkāra*, translated Egotism, but meaning rather that untranslatable term the “I-AM-NESS,” that which first issues from “Mahat,” or divine mind; the first shadowy outline of Self-hood, for “pure” *Ahamkāra* becomes “passionate” and finally “rudimental” (initial); it is “the origin of conscious as of all *unconscious* being,” though the Esoteric school rejects the idea of anything being “unconscious” — save on this (our) plane of illusion and ignorance. At this stage of the Second Creation, the second hierarchy of the Manus appear, the Dhyāni-Chohans or Devas, who are the origin of Form (*rūpa*); the *Chitra Śikhandin* (bright-crested) or the *Rikshās* — those Rishis who have become the informing souls of the seven stars (of the Great Bear).⁴⁵ In astro-

⁴² *Secret Doctrine*, I pp. 450-52

⁴³ All these sentences are quoted from *Vishnu-Purāna*, Bk. I., ch. v.

⁴⁴ Vishnu is both *Bhūteśa*, “Lord of the Elements, and all things,” and *Viśvarūpa*, “Universal Substance or Soul.”

⁴⁵ See concerning their *post-types*, the treatise by Johann Trithem (Agrippa’s master, 16th century): *Concerning the seven Secondaries, or Spiritual Intelligences, who, after God, actuate the Universe*; giving out, besides secret cycles and several prophecies, certain facts and beliefs about the Genii, or the Elōhīm, which preside over and guide the septenary stages of the World’s Course.

nomical and Cosmogonical language this Creation relates to the first stage of Cosmic life, the *Fire-Mist* Period after its Chaotic stage,⁴⁶ when atoms issue from *Laya*.

Creation 3.

Monadic Unconsciousness assumes latency in the Mineral Kingdom

The development of sense organs begins with the Buddhi of the Ākāśa.⁴⁷

The power of the Monadic Essence begins evolving the rudiments of five senses, each of which is an aspect of matter.

(III) The third (the *Indriya*) was the modified form of *Ahamkāra*, the conception of “I” (from “*Aham*,” “I”), termed the organic Creation, or creation of the senses (*Aindriyaka*). “These three were the Prākṛita creation, the [discrete] developments of indiscrete nature, preceded by the indiscrete principle.”⁴⁸ “Preceded by,” ought to be replaced here with “beginning by,” Buddhi; for the latter is neither a discrete nor an *indiscrete quantity*, but partakes of the nature of both, in man as in Kosmos. A unit — a human MONAD on the plane of illusion — when once freed from the three forms

⁴⁶ From the first, the Orientalists have found themselves beset by great difficulties with regard to any possible order in the Purānic *Creations*. Brahma is very often confused with Brahmā, by Wilson, for which he is criticised by his successors. Muir’s *Original Sanscrit Texts* are preferred by Mr. Fitzedward Hall for the translation of *Vishnu-Purāna* and texts, to those used by Wilson.

“Had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would here have expressed himself differently,”

as said by the editor of his works (Wilson, Vol. I, p. 21 *fn.*) This reminds one of the answer given by one of Thomas Taylor’s admirers to those scholars who criticised his translations of Plato.

“Thomas Taylor* may have had less knowledge of the Greek than his critics have, but he understood Plato far better than they do,”

he said. Our present Orientalists disfigure the *mystic* sense of the Sanskrit texts far more than Wilson ever did, though the latter is undeniably guilty of very gross errors.

[*See “Thomas Taylor, the English Platonist” in our *Buddhas and Initiates Series*. — ED. PHIL.]

⁴⁷ *Note to Students*: “Diti, being Aditi, unless the contrary is proven to us, Aditi, we say, or Ākāśa in her highest form, is the *Egyptian seven-fold heaven*. Every true Occultist will understand what this means. Diti, we repeat, is the sixth principle of *metaphysical* nature, the *Buddhi* of Ākāśa. Diti, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of *Māyā*, and final bliss in consequence. Indra, now degraded, because of the Kali-Yuga, when such aspirations are no more general but have become abnormal through a general spread of *Ahamkāra* (the feeling of Egotism, *Self*, or I-AM-NESS) and ignorance — was, in the beginning, one of the greatest gods of the Hindu Pantheon, as the *Rig-Veda* shows. *Surā-dhipa*, ‘the chief of the gods,’ has fallen down from *Jishnu*, ‘the leader of the celestial host,’ — the Hindu St. Michael — to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to Aindrī (Indrānī), the personification of *Aindriyaka*, the evolution of the element of senses, whom he married ‘because of her *voluptuous attractions*’; after which he began sending celestial female demons to excite the passions of holy men, Yogis, and ‘to beguile them from the potent penances which he dreaded.’ Therefore, Indra, now characterized as ‘the god of the firmament, the personified atmosphere’ — is in reality the cosmic principle *Mahat*, and the fifth human — *Manas* in its dual aspect, as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kāma*-principle (the body of passions and desires). This is demonstrated by Brahmā telling the conquered god that his frequent defeats were due to *Karma*, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming ‘babe’ destined to conquer him — the babe, of course, allegorizing the divine and steady will of the Yogi — determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit — (Diti is shown frustrated in the Dvāpara-Yuga, during that period when the Fourth Race was flourishing). He divides the ‘Embryo’ (of new *divine* adeptship, begotten once more by the Ascetics of the Āryan Fifth Race), into *seven* portions — a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a ‘Manu,’ but also to the seven degrees of adeptship — and then each portion into seven pieces — alluding to the Manu-Rishis of each Root-Race, and even sub-race.” *Secret Doctrine*, II pp. 613-15

⁴⁸ *Vishnu-Purāna*, Bk. I, ch. v; Wilson, Vol. I, p. 74

of Ahamkāra and liberated from its terrestrial manas, *Buddhi* becomes truly a continued quantity, both in duration and extension, because eternal and immortal. Earlier it is stated, that the *third* Creation “abounding with the quality of goodness, is termed *Ūrdhvasrotas*”; and a page or two further the *Ūrdhvasrotas* creation is referred to as “the sixth creation . . . that of the divinities.”⁴⁹ This shows plainly that earlier as well as later Manvantaras have been purposely confused, to prevent the profane from perceiving the truth. This is called “incongruity” and “contradictions” by the Orientalists.⁵⁰

This “creation” of the immortals, the “*Deva-Sarga*,” is the last of the first series, and has a universal reference; namely, to Evolutions in general, not specifically to our *Manvantara*; but the latter begins with the same over and over again, showing that it refers to several distinct Kalpas. For it is said “at the close of the past (*Padma*) Kalpa the divine Brahmā awoke from his night of sleep and beheld the universe void.” Then Brahmā is shown going once more over the “seven creations” in the secondary stage of evolution, repeating the first three on the objective plane.⁵¹

Creation 4.

The latent consciousness of the Mineral unfolds as semi-consciousness in the Plant Kingdom

The Mineral Kingdom is the middle point and evolving power between the three lower (subjective) and three higher (objective) Elemental Kingdoms.

The Elemental Kingdoms of the secondary period correspond inversely to the prakritic creations of the primary.

(IV) The *Mukhya*, the Primary as it begins the series of four. Neither the word “inanimate” bodies nor yet *immovable* things, as translated by Wilson, gives a correct idea of the Sanskrit terms used. Esoteric philosophy is not the only one to reject the idea of any atom being *inorganic*, for it is found also in orthodox Hinduism. Moreover, Wilson himself says: “All the Hindu systems consider vegetable bodies as endowed with life . . .”⁵² *Charāchara*, or the synonymous *sthāvara* and *jangama*, is, therefore, inaccurately rendered by “animate and inanimate,” “sentient beings,” and “unconscious,” or “conscious and unconscious beings,” etc., etc. “Locomotive and fixed” would be better, since trees are considered to possess souls. *Mukhya* is the “creation” or organic evolution of the vegetable kingdom. In this *secondary* Period, the three degrees of Elemental or Rudimental Kingdoms are evolved in this world, corresponding

⁴⁹ *Vishnu-Purāna*, Bk. I, ch. v; Wilson, Vol. I, pp. 72, 75

⁵⁰ “The three Creations beginning with Intelligence are elemental, but the six creations which proceed from the series of which Intellect is the first are the work of Brahmā (*Vāyu-Purāna*, as quoted by Wilson, Vol. I, p. 77 fn.). Here “creations” mean everywhere *stages* of Evolution. *Mahat*, “Intellect” or *mind* (which corresponds with *Manas*, the former being on the Cosmic, and the latter on the human plane) stands here, too, lower than *Buddhi* or Supra-divine Intelligence. Therefore, when we read in *Linga-Purāna* that “the first Creation was that of *Mahat*; Intellect being the first in manifestation,” we must refer that (specified) creation to the first evolution of our system or even our Earth, none of the preceding ones being discussed in the *Purānas*, but only occasionally hinted at.

⁵¹ *Secret Doctrine*, I pp. 453-54

⁵² H.H. Wilson, *Collected Works*, Vol. III, p. 381

inversely in order to the three Prakritic creations during the Primary period of Brahmā's activity. As in that period, in the words of *Vishnu-Purāna*, Bk. I, ch. v:

“The first creation was that of *Mahat* (Intellect), the second, of *Tanmātras* (rudimental principles),⁵³ and the third, that of the senses (*Aindriyaka*)”;⁵⁴

in this one, the order of the Elemental Forces stands thus:

- (1) The *nascent* centres of Force (intellectual and physical);
- (2) the rudimental principles — *nerve force*, so to say; and
- (3) nascent *apperception*, which is the *Mahat* of the lower kingdoms, especially developed in the third order of Elementals;

these are succeeded by the objective kingdom of minerals, in which latter that apperception is entirely latent, to redevelop only in the plants.⁵⁵ The *Mukhya* “Creation,” then, is the middle point between the three lower and the three higher kingdoms, which represent the seven esoteric kingdoms of Kosmos, as of Earth.⁵⁶

Cf. passage above with the one below, from *The Secret Doctrine*, I p. 176

There are the Seven Esoteric Kingdoms of Kosmos and Nature that are below Man, seven preliminary links of our evolutionary chain.

The first group comprises three degrees of elementals, or nascent centres of forces — from the first stage of differentiation of [from] *Mūlaprakriti* [or rather *Pradhāna*, primordial homogeneous matter] to its third degree — *i.e.*, from full unconsciousness to semi-perception;

The second or higher group embraces the kingdoms from vegetable to man;

The Mineral is Light itself, crystallised and immetallised.⁵⁷

The mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence” considered as an Evolving Energy.

Three stages [sub-physical] on the elemental side;

The mineral kingdom;

Three stages on the objective physical⁵⁸ side

— these are the [first or preliminary] seven links of the evolutionary chain.⁵⁹

⁵³ [Cf. “Tanmātra means subtle and rudimentary form, the gross type of the finer elements. The five Tanmātras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is ‘something’ or ‘merely transcendental,’ in the sense of properties or qualities.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 631 *fn.*]

⁵⁴ Book I, ch. v; Wilson, Vol. I, p. 74

⁵⁵ [See “Hierarchy - Ladder of Being (SD)” in our *Masque of Love Series*.]

⁵⁶ *Secret Doctrine*, I pp. 454-55

⁵⁷ *Cf. ibid.*, II p. 169

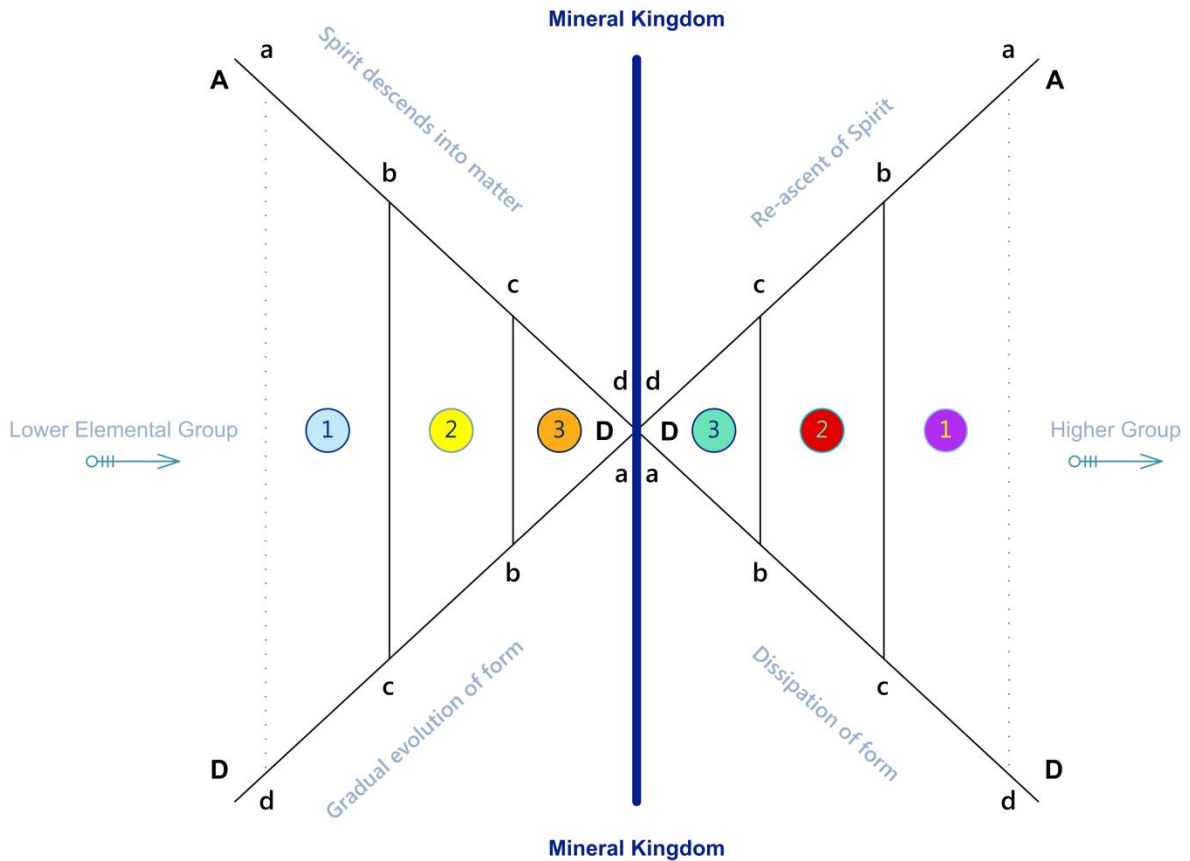
⁵⁸ “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

⁵⁹ *Ibid.*, I p. 176; [quoting from “About the Mineral Monad,” in: *Five Years of Theosophy*, p. 273 *et seq.* *Op. cit.*, p. 276; *cf. Collected Writings*, Vol. V, pp. 173-74. Full text in our *Blavatsky Speaks Series*.]

SECRET DOCTRINE THIRD PROPOSITION SERIES
THE SEVEN CREATIONS OF THE PURANAS

In *Blavatsky Collected Writings*, (ABOUT THE MINERAL MONAD) V pp. 174-75, the passage from the previous page concludes as follows:

A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:



The line A–D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *a*, *b*, *c*, in the left-hand side of the figure are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals — of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c*, *b*, *a*, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis — matter; and this idea is conveyed in the lines A–D and D–A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line [*d*–*d*] is — the Mineral Kingdom.⁶⁰

⁶⁰ *Blavatsky Collected Writings*, (QUESTION V – ABOUT THE MINERAL MONAD) V pp. 174-75. [Diagram redrawn and coloured by Philaletheians EU.]

Creation 5. Consciousness comes alive in the Animal Kingdom

The germ of “animal” consciousness awakes.

As the differentiation of the Divine Monad has to precede the evolution of the Dhyāni-Chohans of the third hierarchy of Being in primary creation, before those Devas can occupy their first ethereal form, so animal creation has to precede, for that same reason, the evolution of man on earth.

(V) The *Tiryaksrotas* (or *Tairyagyonya*) creation,⁶¹ that of the “(sacred) animals,” corresponding only on Earth, to the dumb animal creation. That which is meant by “animals,” in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic moneron*.⁶² On our globe, during the first round, animal “creation” precedes that of man, while the former (or mammal) evolves from the latter in our fourth round — on the physical plane: in Round I the animal atoms are drawn into a cohesion of human physical form; while in Round IV the reverse occurs according to magnetic conditions developed during life. And this is *metempsychosis*.⁶³ This fifth stage of evolution, called exoterically “Creation,” may be viewed in both the *Primary* and *Secondary* periods, one as the Spiritual and Cosmic, the other as the material and *terrestrial*. It is *Archēbiosis*, or life-origination — “origination,” so far, of course, as the *manifestation* of life on all the seven planes is concerned.

The absolutely eternal Universal Motion or “Great Breath” differentiates the primordial, first manifested Atom.⁶⁴

It is at this period of Evolution that the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language “the GREAT BREATH,” differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration*, gains every day more ground.

We now know why, though “animal creation” precedes man in the astral plane of the First Round, animals always descend from man on the physical plane of the Fourth, our current Round on Earth.

Thus, as the differentiation of the primordial germ of life has to precede the evolution of the Dhyāni-Chohans of *the third* group or hierarchy of Being in Primary Creation,

⁶¹ Professor Wilson translates it, as though animals were higher on the scale of “creation” than divinities, or angels, although the truth about the devas is very plainly stated further on. This “creation,” says the text, is both primary (*Prākṛita*) and secondary (*Vaikṛita*). It is the latter, as regards the origin of the gods from Brahmā (the *personal* anthropomorphic *creation* of our material universe); it is the former (*primary*) as affecting Rudra, who is the immediate production of the first principle. Rudra is not alone a title of Śiva, but embraces agents of creation, angels and men, as will be shown further on.

⁶² Neither plant nor animal, but an existence between the two.

⁶³ See “About the Mineral Monad,” *Five Years of Theosophy*, p. 276. [Cf. *Collected Writings*, Vol. V, pp. 171 ff., or “Blavatsky on the Mineral Monad” in our Blavatsky Speaks Series.]

⁶⁴ See Diagram in our Secret Doctrine’s Third Proposition Series.

before those “gods” can become *rūpa* (embodied in their first ethereal form), so animal creation has to *precede*, for that same reason, *divine* MAN on earth. And this is why we find in the *Purānas*: “The fifth, the Tairyagyonya creation, was that of animals.”⁶⁵

Thus, the question of the priority of man over animals in the order of evolution is answered.

If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral — which is light itself, crystallised and immetallised — from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the “cast-off dust” of those minerals and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies*. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living anima crucibles through which it had passed, owing to Nature’s alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne “humanity” separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say), all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.⁶⁶



⁶⁵ *Secret Doctrine*, I pp. 455-56

⁶⁶ *Ibid.*, II pp. 169-70

Creation 6.

Consciousness takes her first tottering steps among the mindless, hence sinless, soft-boned, semi-human monsters of the Second Root-Race

The self-born Fathers of the First Root-Race evolve the Second Race, the “sweat-born.”⁶⁷

First Race men were simply images, astral doubles of their Lunar Fathers, who gave their astral shadows as models in the Fourth Round. When the animal frame became sufficiently consolidated towards the end of the Third Race, the Solar Pitris gave their intelligence.

(VI) The *Ūrdhvasrotas* creation, or that of divinities.⁶⁸ But these (divinities) are simply the prototypes of the First Race, the fathers of their “mind-born” progeny with the soft bones.⁶⁹ It is these who became the *Evolvers* of the “Sweat-born” — an expression explained in Volume II. Finally, the sixth “Creation” is followed, and “Creation in general, closed by —

Creation 7.

Mindless man acquires mind and self-consciousness in late Third Root-Race

Self-consciousness is now bolstered up by Spiritual Intelligence but will human intelligence be able to resist the temptations of *kāma*?

(VII) The evolution of the “*Arvāksrotas* beings, which was the seventh, and was that of man.”⁷⁰

Creation 8 is a blind, for it refers to the cognition of a “ninth” creation which is an effect of the primary creation of the *Kumāras* and, therefore, no “creation” either.

The “eighth creation” mentioned is no *Creation* at all; it is a *blind* again, for it refers to a purely mental process: the cognition of the “ninth” creation, which, in its turn, is an effect, manifesting in the *Secondary* of that which was a “Creation” in the *Primary* (*Prākṛita*) Creation.^{71, 72} The *Eighth*, then, called *Anugraha* (the *Pratyayasarga* or the

⁶⁷ See “The first four Root-Races” in the same series.

⁶⁸ *Vishnu-Purāna*, Bk. I, ch. i

⁶⁹ “Created beings” — explains *Vishnu-Purāna* (Bk. I, ch. v; Wilson, Vol. I, pp. 79-80), “although they are destroyed [in their individual forms] at the periods of dissolution, yet being affected by the good or evil acts of former existences, they are never exempted from their consequences; And when Brahmā creates the world anew, they are the progeny of his will. . . . Collecting his mind into itself [Yoga willing], Brahmā creates the four orders of beings, termed gods, demons, *progenitors*, and MEN,” — “progenitors” meaning the prototypes and Evolvers of the first Root-Race of men. The progenitors are the Pitris, and are of seven classes. They are said in exoteric mythology to be born of *Brahmā’s side*, like Eve from the rib of Adam.

⁷⁰ *Op. cit.*, Bk. I; Wilson, Vol. I, p. 75

⁷¹ “These notions,” remarks Dr. Wilson, “the birth of Rudra and the saints, seem to have been *borrowed* from the Śaivas, and to have been awkwardly engrafted upon the Vaishnava system.” [Vol. I, p. 78 *fn.*] The esoteric meaning ought to have been consulted before venturing such a hypothesis.

⁷² [Cf. “The first chapter of *Genesis*, or the Elohistic version, does not treat of the creation of man at all. It is what the Hindu *Purānas* call the *Primal* creation, while the second chapter is the *Secondary* creation or that of

intellectual creation of the Sāṅkhya, explained in *Sāṅkhya-Kārikā*),⁷³ is “that creation of which *we have a perception*” — in its esoteric aspect — and “to which we give intellectual assent (Anugraha) in contradistinction to *organic creation*.” It is the correct perception of our relations to the whole range of “gods” and especially of those we bear to the *Kumāras* — the so-called “Ninth Creation” — which is in reality an aspect of, or reflection of, the sixth in our manvantara (the Vaivasvata).

Creation 9 is the Kumāra Sacrifice, both primary and secondary. Kumāras are Solar Pitris, the progenitors of man’s inner, spiritual self. Lunar Pitris are the fashioners man’s physical form.

“There is a *ninth*, the Kumāra Creation, which is both primary and secondary,” says *Vishnu-Purāna*, the oldest of such texts.⁷⁴ Explains an *esoteric* text:

“The *Kumāras* are the Dhyānis, derived immediately from the supreme Principle, who reappear in the Vaivasvata Manu⁷⁵ period, for the progress of mankind.”⁷⁶

The commentator of the *Vishnu-Purāna* corroborates it, by remarking that:

. . . these *sages* . . . live as long as Brahmā; and they are only created by him in the *first* Kalpa, although their generation is very commonly, but inconsistently introduced in the [secondary] *Vārahā*, or *Padma-Kalpa*.⁷⁷

Thus, the *Kumāras* are, exoterically, “the creation of Rudra or Nilalohita, a form of Śiva, by Brahmā . . . and of certain other mind-born sons of Brahmā. But, in the esoteric teaching, they are the progenitors of the true spiritual SELF in the physical man — the higher Prajāpatis, while the Pitris, or lower Prajāpatis, are no more than the *fathers* of the model, or type of his physical form, made “in *their* image.” Four (and occasionally *five*) are mentioned freely in the exoteric texts, three *Kumāras* being secret.⁷⁸

our globe of man. Adam Kadmon is no *man*, but the *protologos*, the collective Sephīrōthal Tree — the ‘Heavenly Man,’ the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Zohar*); and as the ‘male and female’ Adam is the ‘Archetypal man,’ so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while ‘Light’ refers to the angels so called.” *Blavatsky Collected Writings*, (FOOTNOTES TO “THE TIDE OF LIFE”) IX pp. 237-38.]

⁷³ v. 46, p. 146; Wilson, Vol. I, p. 76 fn.

⁷⁴ Parāśara, the Vedic Rishi, who received the *Vishnu-Purāna* from Pulastya and taught it to Maitreya, is placed by the Orientalists at various epochs. As correctly observed, in the *Hindu Classical Dictionary*: “Speculations as to his era differ widely, from 575 B.C. to 1391 B.C., and *cannot be trusted*.” Quite so; but no less, however, than any other date as assigned by the Sanskritists, so famous in this department of arbitrary fancy.

⁷⁵ [Not a man but humanity at large, the chief personified representative of the thinking humanity of this, our Firth Root-Race. Cf. *Blavatsky Collected Writings*, IV p. 578; X p. 363.]

⁷⁶ They may indeed mark a “special” or extra *creation*, since it is they who, by incarnating themselves within the senseless human shells of the two first 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.

⁷⁷ Wilson, Vol. I, p. 78 fn.

⁷⁸ The four *Kumāras* are “the mind-born sons of Brahmā.” (Dowson, *Hindu Class. Dict.*) All these seven *Vaidhātra*, the patronymic of the *Kumāras*, “the Maker’s Sons,” are mentioned and described in Īśvara Krishna’s *Sāṅkhya-Kārikā*, with the Commentary of Gaudapādāchārya (Śamkarāchārya’s *Paraguru*) attached to it. It discusses the nature of the *Kumāras*, though it refrains from mentioning *by name* all the seven *Kumāras*, but calls them instead “the seven sons of Brahmā,” which they are, as they are created by Brahmā in Rudra. The list of names it gives us is: Sanaka, Sanandana, Sanātana, Kapila, Ribhu, and Pañchāśikha. But these are again all *aliases*. (Compare what is said of the “Fallen Angels” in Vol. II.)

The exoteric four are: Sanat-Kumāra, Sanandana, Sanaka, and Sanātana; and the esoteric three are: Sana, Kapila, and Sanatsujāta. Special attention is once more drawn to this class of Dhyāni-Chohans, for herein lies the mystery of generation and heredity hinted at in the *Commentary* on Stanza VII.⁷⁹ Volume II explains their position in the divine Hierarchy. Meanwhile, let us see what the *exoteric* texts say about them.

Kumāras are Ambhāmsi, waves of cosmic life from the primordial Ocean of Space (Ākāśa).

They do not say much; nothing to him who fails to read between the lines. “We must have recourse, here also, to other *Purānas* for the elucidation of this term,” remarks Wilson, who does not suspect for one moment that he is in the presence of the “Angels of Darkness,” the mythical “great enemy” of his Church. Therefore, he contrives to *elucidate* no more than that these (divinities) DECLINING TO CREATE PROGENY⁸⁰ (and thus rebelling against Brahmā), remained, as the name of the first implies, ever boys, Kumāras: that is, ever pure and innocent, whence their creation is also called the “Kaumāra.”⁸¹ The *Purānas*, however, may afford a little more light. “Being ever as he was born, he is here called a youth; and hence his name is well known as Sanat-Kumāra.”⁸² In the *Śaiva-Purāna*, the Kumāras are always described as Yogins. The

⁷⁹ *Note to Students*: “The group of the hierarchy which is commissioned to ‘create’ men is a special group, then; yet it evolved shadowy man in this cycle just as a higher and still more spiritual group evolved him in the Third Round. But as it is the Sixth — on the downward scale of Spirituality — the last and seventh being the terrestrial Spirits (elementals) which gradually form, build, and condense his physical body — this Sixth group evolves no more than the future man’s shadowy form, a filmy, hardly visible transparent copy of themselves. It becomes the task of the fifth Hierarchy — the mysterious beings that preside over the constellation Capricornus, Makara, or ‘Crocodile’ in India as in Egypt — to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a MYSTERY, truly, but only to him who is prepared to reject the existence of intellectual and conscious spiritual Beings in the Universe, limiting full Consciousness to man alone, and that only as a ‘function of the brain.’ Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space. . . . To put it more clearly: the invisible Entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions.” *Secret Doctrine*, I p. 233

⁸⁰ So untrustworthy are some translations of the Orientalists that in the French translation of *Harivamśa*, it is said “The seven Prajāpatis, Rudra, Skanda (his son) and Sanat-Kumāra proceeded to create beings.” Whereas, as Wilson shows (Vol. I, p. 78 *fn.*), the original is: “These seven . . . created progeny; and so did Rudra: but Skanda and Sanat Kumāra, *restraining their power, abstained from creation.*” The “four orders of beings” are referred to sometimes as “Ambhāmsi,” which Wilson renders: “literally Waters,” and believes it “a mystic term.” It is one, no doubt; but he evidently failed to catch the *real* esoteric meaning. “Waters” and “water” stand as the symbol for Ākāśa, the “primordial Ocean of Space,” on which Nārāyana, the self-born Spirit, moves: reclining on that *which is its progeny* (See *Manu*). “Water is the body of Nara; thus we have heard the name of water explained. Since *Brahmā* rests on the water, therefore he is termed *Nārāyana*” (*Linga, Vāyu, and Mārkaṇḍeya Purānas*). “. . . Pure, Purusha created the waters pure . . .”; at the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual: *Spirit* of Fire, Flame, Ākāśa, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *pre-eminently occult*, in every *plane* of being. “Gods, Demons, Pitris and men,” are the four orders of beings to whom the term Ambhāmsi is applied (in the *Vedas* it is a synonym of gods); because they are all the product of WATERS (mystically), of the Ākāśic Ocean, and of the Third principle in nature. Pitris and men on earth are the transformations (rebirths) of gods and demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus Aphrodite is the personified Sea, and the mother of the god of love, the generator of all the gods as much as the Christian Virgin Mary is Mare (the sea), the mother of the Western God of Love, Mercy and Charity. If the student of Esoteric philosophy thinks deeply over the subject he is sure to find out all the suggestiveness of the term Ambhāmsi, in its manifold relations to the Virgin in Heaven, to the Celestial Virgin of the Alchemists, and even to the “Waters of Grace” of the modern Baptist.

[Cf. “Nārāyana, First or Third Logos?” in our Secret Doctrine’s First Proposition Series, and “Plotinus on the Dual Aphrodite,” in *Mystic Verse and Insights*. — ED. PHIL.]

⁸¹ *Vishnu-Purāna*, Bk. I, ch. v

⁸² *Linga-Purāna*, Prior Section, lxx, 174; in Wilson, Vol. I, p. 77 *fn.*

Kūrma-Purāna, after enumerating them, says: “These five, O Brāhmins, were Yogins, who acquired entire exemption from passion.” They are *five*, because two of the Kumāras *fell*.

Imprudent, to say the least, are the Christian Theologians who have degraded our real benefactors into fallen Angels and call them “Satan” and Demons.

Of all the seven great divisions of Dhyāni-Chohans, or Devas, there is none with which humanity is more concerned than with the Kumāras. Imprudent are the Christian Theologians who have degraded them into *fallen* Angels, and now call them “Satan” and Demons; as among these heavenly denizens who *refuse to create*, the Archangel Michael — the greatest patron Saint of Western and Eastern Churches, under his double name of St. Michael and his supposed copy on earth, St. George conquering the DRAGON — has to be allowed one of the most prominent places.⁸³

The Kumāras, the “mind-born Sons” of *Brahmā-Rudra* (or Śiva), 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,⁸⁴ are the progeny of Śiva, the *Mahāyogi*, the great patron of all the Yogins and mystics of India. They themselves, being the “Virgin-Ascetics,” refuse to create the *material* being MAN. Well may they be suspected of a direct connection with the Christian Archangel Michael, the “Virgin Combatant” of the Dragon *Apophis*, whose victim is every soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, *refused to create* just as the Kumāras did.⁸⁵ Does not that patron-Angel of the Jews *preside* over Saturn⁸⁶ (Śiva or Rudra), and the Sabbath, the day of Saturn? Is he not shown of the same essence with his father (Saturn), and called the “Son of Time,” *Kronos* [Chronos] or *Kāla* (time), a form of Brahmā (Vishnu and Siva)? And is not “Old Time” of the Greeks, with its scythe and sandglass, identical with the “Ancient of Days” of the Kabalists; the latter “Ancient” being one with the Hindu “Ancient of Days,” Brahmā (in his *triune* form), whose name is also “Sanat,” the Ancient?

⁸³ See Volume II, pp. 202, 219, 352-56.

⁸⁴ Śiva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. “To live is to die and to die is to live,” has been too little understood in the West. Śiva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

⁸⁵ See Vol. II, pp. 352-56.

⁸⁶ [Cf. “Saturn, ‘the Father of Gods’ must not be confused with his namesake — the planet of the same name with its eight moons and three rings. The two — though in one sense identical, as are, for instance, physical man and his soul — must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings.” *Blavatsky Collected Writings*, (SOULS OF THE STARS – UNIVERSAL HELIOLATRY) XIV p. 334.]

Before the Kumāras were disgraced by those who were ignorant of their very name, the Gnostic Ophites had already identified Archangel Michael with their Ophiomorphos, the serpent-formed rebellious spirit,⁸⁷ which meant nothing more than the reverse aspect of Divine Wisdom or Christos.

In the Syro-Chaldean magic both Ophis and Ophiomorphos are joined in the Zodiac, at the sign of the Androgyne *Virgo-Scorpio*.

Every Kumāra bears the prefix of *Sanat* and *Sana*; and Śanaishchara is Saturn, the planet (Śani and Śara), the King Saturn whose Secretary in Egypt was Thoth-Hermes the first. They are thus identified both with the planet and the god (Śiva), who are, in their turn, shown the prototypes of Saturn, who is the same as Bel, Baal, Śiva, and Jehovah Tsebāōth, *the angel of whose face is MIKHAËL* ([Hebrew] “who is as God”). He is the patron, and guardian Angel of the Jews, as Daniel tells us;⁸⁸ and, before the Kumāras were degraded, by those who were ignorant of their very name, into demons and fallen angels, the Greek Ophites, the occultly inclined predecessors and precursors of the Roman Catholic Church after its secession and separation from the primitive Greek Church, had identified Michael with their *Ophiomorphos*, the rebellious and opposing spirit. This means nothing more than the reverse aspect (symbolically) of Ophis — divine Wisdom or Christos. In the *Talmud*, *Mikhaël* (Michael) is “Prince of *Water*” and the chief of the seven Spirits, for the same reason that his prototype (among many others) Sanat-Sujāta, — the chief of the Kumāras — is called Ambhāmsi, “Waters,” — according to the commentary on *Vishnu-Purāna*. Why? Because the “Waters” is another name of the “Great Deep,” the primordial Waters of space or *Chaos*, and also means “Mother,” *Ambā*, meaning Aditi and Ākāśa, the Celestial Virgin-Mother of the visible universe. Furthermore, the “Waters of the flood” are also called “the GREAT DRAGON, or Ophis, Ophiomorphos.

The Rudras will be noticed in their Septenary character of “Fire-Spirits” in the “Symbolism” attached to the Stanzas in Volume II. There we shall also consider the Cross (3 + 4) under its primeval and later forms, and shall use for purposes of comparison the Pythagorean numbers side by side with Hebrew Metrology. The immense importance of the number *seven* will thus become evident, as the root-number of nature. We shall examine it from the standpoints of the Vedas and the Chaldean Scriptures, as it existed in Egypt thousands of years B.C., and as treated in the Gnostic records; we shall show how its importance as a basic number has gained recognition in physical Science; and we shall endeavour to prove that the importance attached to the number *seven* throughout all antiquity was due to no fanciful imaginings of uneducated priests, but to a profound knowledge of natural law.⁸⁹

⁸⁷ Cf. “Before its fall on earth the ‘Serpent’ was *Ophis-Christos*, and after its fall it became Ophiomorphos-CHRESTOS.” *Secret Doctrine*, I p. 413

⁸⁸ X, 21; xii, 1

⁸⁹ *Secret Doctrine*, I pp. 456-60

The struggle of the real man begins

Having journeyed through various states of not only matter but of spiritual and intellectual unconsciousness, the Pilgrim-Soul enters the Plane of Mentality.

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes — too near the ABSOLUTE to permit of any correlation with anything on a lower plane — it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the “mineral” monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter — two polar antitheses — as it ascends into the realms of mental spirituality, or descends into the depths of materiality.⁹⁰



⁹⁰ *Secret Doctrine*, I p. 175; [Cf. “Diagram 1 - Root-Races in the Fourth Round” in our Secret Doctrine’s Third Proposition Series.