

# *The Masque of Love*

## Notes accompanying Hierarchy of Compassion Drawing



Masque of Love (1921) John Duncan  
Renfrew District Council Museum and Art Gallery, Paisley, Scotland

“The leading figure in the procession shown in this painting, holding a lyre, is Orpheus. He is followed by the goddess Semele, who, tricked by the jealous Hera, demanded that her divine lover Zeus, the god of lightning, appear before her in his true form, whereupon she was consumed by fire. Behind Semele are Psyche and Cupid, and Sappho, the poet of Lesbos. Sappho is followed by Francis of Assisi, a monk who communicated with animals. Following St Francis is Iseult, carrying the cup from which she and Tristan will drink. Next is Elaine (from Arthurian legend), who carries the shield of Lancelot, who spurns her love causing her to die of her grief. Following her is Hugh of Lincoln, the boy saint who died at the age of nine in 1255. Next come Aucassin and Nicolette, two lovers from 12<sup>th</sup> century French tales. Behind them is the poet Dante and above him his vision of Paolo and Francesco. Finally, Magia Santi completes the procession, holding the hand of her son Raphael who, with Michelangelo and Leonardo, was the youngest of the creators of the High Renaissance. In the background Alcestis is carried off to death (behind Semele), and Percival carries a stave as he rides in quest of the Holy Grail.” — <http://www.rastko.org.yu/drama/zstefanovic/orfej/mit/>



The Secret Doctrine points out, as a self-evident fact, that Man-kind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless “breaths” proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary — the lower, on the constantly descending planes.

— Helena Petrovna Blavatsky<sup>1</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 492



## Opening thoughts

**The Spiritual Sun is the link between Buddhas, Avatars, and the “Highest SEVEN.”<sup>1</sup>**

In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviors and Avatāras. Hence the connecting link between the Buddhas, the Avatāras, and so many other incarnations of the highest SEVEN. The closer the approach to one's *Prototype*, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN.<sup>2</sup>

**All the World-Saviors, the Bodhisattvas and the Avatāras, are trees of salvation grown out from the one seed, the Bija or Mahā-Vishnu.**

Whether it be called Ādi-Buddha (Primeval Wisdom) or Mahā-Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe — Nirvāna, in short — and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA was an incarnation of Mahā-Vishnu.<sup>3</sup>

## Bodhisattvas exoterically

**Buddhists of the Mahāyāna mystic system teach that each Buddha manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being,**

. . . namely, in the world of Kāma (concupiscence or desire — the sensuous universe or our earth) in the shape of a man; in the world of Rūpa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as a Dhyāni-Buddha. The latter prevails eternally in space and time, *i.e.*, from one Māha-Kalpa to the other — the synthetic culmination of the three being Ādi-Buddha, the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their interrelation is the following: The Dhyāni-Buddha, when the world needs a human Buddha, “creates” through the power of Dhyāna (meditation, omnipotent devotion), a mind-born son — a Bodhisattva — whose mission it is after the physical death of his human, or Mānushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha.<sup>4</sup>



## Bodhisattvic hypostases in the three worlds of being

### Exoterically

Dhyani-Buddha (Wisdom-Principle)	Bodhisattva (Mind-born <sup>5</sup> )	Mānushya-Buddha (Human Buddha)
Formless World Creative or Spiritual (Incorporeal <sup>6</sup> )	Supersensuous World of forms Formative or Astral (Kāma-rūpa)	Desire World Material or Terrestrial (Kāma)

### Esoterically

In the Northern Buddhist system, or the popular exoteric religion, it is taught that every Buddha, while preaching the good law on earth, manifests himself simultaneously in three worlds: in the formless, as Dhyani Buddha, in the World of forms, as a Bodhisattva, and in the world of desire, the lowest (or our world) as a man. Esoterically the teaching differs: The divine, purely Ādi-Buddhic *monad* manifests as the universal Buddhi (the *Mahā-Buddhi* or Mahat in Hindu philosophies) the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. *This* descends “like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end” of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of *conscious* Life shoot out, like seven fiery tongues, the Sons of Light (the *Logoi* of Life);<sup>7</sup> then the Dhyani-Buddhas of contemplation: the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves*, to whom may be applied the Brahmanical mystic phrase: “Thou art ‘THAT’ — *Brahm.*” It is from these Dhyani-Buddhas that emanate their *chhayas* (Shadows), the Bodhisattvas of the celestial realms, the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The “Seven Sons of Light” are also called “Stars.”<sup>8</sup>

*Infinite life* and the source of all life visible and invisible, an essence inexhaustible, ever present, in short Swabhavat . . . with the northern Buddhist philosophers. . . [is called] *Adi-Buddhi*, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity — “Avalokiteshvara” (a manvantaric intelligent nature crowned with humanity) — the mystic name given by us to the hosts of the Dhyani Chohans (N.B., the solar Dhyani Chohans or the host of only our solar system) taken collectively, which host represents the mother source, the aggregate amount of all the intelligences that were, are or ever will be, whether on our string of man-bearing planets or on any part or portion of our solar system. And this will bring you by analogy to see that in its turn *Adi-Buddhi* (as its very name translated literally implies) is the aggregate intelligence of the universal intelligences including that of the Dhyani Chohans even of the highest order. That is all I dare now to tell you on this special subject, as I fear I have already transcended the limit.<sup>9</sup>



# Notes to Hierarchy of Compassion Drawing

The One Consciousness or Be-ness diversifies and falls to Being before, enriched with the nectar of Self-Consciousness, retreating once more to the bliss of Its divine abode.

Notes to  
Drawing

**All World-Saviours, the Bodhisattvas and the Avatāras, are  
Trees of Salvation grown out from One Seed, The Bija or Mahā-Vishnu.**<sup>10</sup>

- 1 All-pervading purely Ādi-Buddhic monad,<sup>11</sup> Bija, Mahā-Vishnu, Avalokiteshvara, or Solar Dhyān Chohan.<sup>12</sup> Ādi-Buddhi is “*Infinite life* and the source of all life visible and invisible, an essence inexhaustible, ever present, in short Svabhavat, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity — ‘Avalokiteshvara’ (a manvantaric intelligent nature crowned with humanity) — the mystic name given by us to the hosts of the Dhyān Chohans.
  - 2 The universal Buddhi (the *Mahā-Buddhi* or Mahat, highest *anima mundi* or Logos) . . .
  - 3 . . . descends “like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end” of the cycle of existence, and becomes universal life on the Mundane Plane.
  - 4 The Primeval Seven Sons of Light (Logoi of Life) shoot out, like seven fiery tongues.<sup>14</sup>
  - 5 Seven Dhyani-Buddhas of contemplation,<sup>15</sup> the concrete forms of their formless Fathers — the Seven Sons of Light (“Stars”), *still themselves*, to whom may be applied the Brahmanical mystic phrase: “Thou art ‘THAT’ — *Brahm.*” They are parentless monads from incorporeal (arūpa) being.<sup>16</sup> They “emanate, or create from themselves, by virtue of Dhyana, celestial Selves — the *super-human* Bodhisattvas. [cont. . . .]
  - 6 Their *chhayas*.<sup>18</sup>  
(Sons, shadows, images, astral vehicles),  
Seven Dhyani-Bodhisattvas<sup>19</sup> of celestial realms.
  - 7 Prototypes of the  
Seven *Super-terrestrial* Bodhisattvas.
  - 8 Prototypes of the  
Seven terrestrial (Mānushya) Buddhas.
  - 9 Men.
- 10 Prevails eternally in space and time, *i.e.*, from one Māha-Kalpa to the other — the synthetic culmination of the three (Dhyān-Buddha + Bodhisattva + Mānushya-Buddha) being Ādi-Buddha, the Wisdom-Principle, which is Absolute, and therefore out of space and time.<sup>13</sup>
  - 11 The Supreme Buddha (Vajradhāra or Dorjechang) cannot manifest as It Is.  
[First Logos.]
  - 12 Kama-Eros-Pothos breaks forth as Fohat or Light of Logos, sending into the world of manifestation the Supreme Buddha’s Diamond Heart, Vajrasattva or Dorjesempa.  
[Second Logos.]
  - 13 [Third Logos.]
  - 14 [. . . cont.] 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.<sup>17</sup>  
Each in charge of a Planetary Round or Ring.  
Ours is the Fourth Round,  
Vaivasvata Manu presiding.
  - 15 Each in charge of a Globe.  
Ours is Globe D, our Earth.
  - 16 Each in charge of Seven Root-Races,  
which run the circuit of Globes.
  - 17 Each in charge of a Root-Race.  
Ours is the Aryan Race, Gautama Buddha or Maha-Chohan presiding.
  - 18 Humanity at large.



## Divine versus Sidereal Hierarchies

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-46.

### IV

*Meeting held at 17, Lansdowne Road, London W., on January 31st, 1889; Mr. T.B. HARBOTTLE in the Chair.*

#### STANZA I (continued).

*Q. With reference to shloka (6), where it speaks of the “Seven Lords,” since confusion is apt to arise as to the correct application of the terms, what is the distinction between Dhyan-Chohans, Planetary Spirits, Builders and Dhyani-Buddhas?*

A. As an additional two volumes of *The Secret Doctrine* would be required to explain all the Hierarchies; therefore, much relating to them has been omitted from the Stanzas and Commentaries. A short definition may, however, be tried. Dhyan-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.

*Q. Were none of the six globes of the “terrene” chain numbered among the sacred planets?*

A. None. The latter were all planets on *our* plane, and some of them have been discovered later.

*Q. Can you tell us something of the planets for which the Sun and the Moon were substitutes?*

A. There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a [341] planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon.

*Q. What is it that made these planets sacred or secret?*

A. Their occult influences, as far as I know.

*Q. Then do the Planetary Spirits of the Seven Sacred Planets belong to another hierarchy than to that of the earth?*



A. Evidently; since the terrestrial spirit of the earth is not of a very high grade. It must be remembered that the planetary spirit has nothing to do with the spiritual man, but with things of matter and cosmic beings. The gods and rulers of our Earth are cosmic Rulers; that is to say, they form into shape and fashion cosmic matter, for which they were called *Cosmocratores*. They never had any concern with spirit; the Dhyani-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

*Q. These seven Planetary Spirits have therefore nothing really to do with the earth except incidentally?*

A. On the contrary, the “Planetary” — who are not the Dhyani-Buddhas — have everything to do with the earth, physically and morally. It is they who rule its destinies and the fate of men. They are Karmic agencies.

*Q. Have they anything to do with the fifth principle — the higher Manas?*

A. No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore; the term “Dhyan-Chohan” is a generic name for all celestial beings. The “Dhyani-Buddhas” are concerned with the human higher triad in a mysterious way that need not be explained here. The “Builders” are a class called, as I already explained, *Cosmocratores*, or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic ideation. They were called by the early Masons the “Grand Architect of the Universe” *collectively*: but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity.

*Q. Are they not also Planetary Spirits?* [342]

A. In a sense they are — as the Earth is also a Planet — but of a lower order.

*Q. Do they act under the guidance of the Terrestrial Planetary Spirit?*

A. I have just said that they were collectively that Spirit themselves. I wish you to understand that they are not an Entity, a kind of a personal God, but Forces of nature acting under one immutable Law, on the nature of which it is certainly useless for us to speculate.

*Q. But are there not Builders of Universes, and Builders of Systems, as there are Builders of our earth?*

A. Assuredly there are.

*Q. Then the terrestrial Builders are a Planetary “Spirit” like the rest of them, only inferior in kind?*

A. I would certainly say so.

*Q. Are they inferior according to the size of the planet or inferior in quality?*

A. The latter, as we are taught. You see the ancients lacked our modern, and especially theological, conceit, which makes of this little speck of mud of ours something ineffably grander than any of the stars and planets known to us. If, for instance, Esoteric Philosophy teaches that the “Spirit” (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our



earth, but because its substance and texture are so much finer than, and superior to, that of the earth. And it is in proportion to this quality that the Hierarchies of respective “Planetary Builders” reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

Q. *The soul of the World, or “Anima Mundi”?*

A. Call it so, if you like. It is the Antetype of these Hierarchies, which are its differentiated types. The one *impersonal* Great Architect of the Universe is MAHAT, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumed a hazy, entitative form in the all-materializing conceptions of men.

Q. *What is the real difference between the Dhyani-Buddhas in the orthodox and the esoteric conceptions?* [343]

A. A very great one philosophically. They are — as higher Devas — called by the Buddhists, Bodhisattvas. Exoterically they are five in number, whereas in the esoteric schools they are seven, and not single Entities but *Hierarchies*. It is stated in *The Secret Doctrine* that five Buddhas have come and that two are to come in the sixth and seventh races. Exoterically their president is Vajrasattva, the “Supreme Intelligence” or “Supreme Buddha,” but more transcendent still is Vajradhara, even as Parabrahm transcends Brahmā or Mahat. Thus the exoteric and occult significations of the Dhyani-Buddhas are entirely different. Exoterically each is a trinity, three in one, all three manifesting simultaneously in three worlds — as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death. In Esoteric philosophy, on the other hand, this means that only five out of the “Seven Dhyani-Buddhas” — or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumāras of the Hindus — five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races. This is, again, semi-allegorical, if not entirely so. For the sixth and seventh Hierarchies have been already incarnated on this earth together with the rest. But as they have reached “Buddhaship,” so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest “principles” of men.

Q. *Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?* [344]

A. Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the *Secret Doctrine*.<sup>20</sup> But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.



Q. Does the hierarchy of Dhyanis, whose province it is to watch over a Round, watch during its period of activity, over the whole series of globes, or only over a particular globe?

A. There are incarnating and there are watching Dhyanis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own “sons,” *i.e.*, the “Sons” of their own Spirit and Essence or — themselves. Thus there is only a functional difference between the Dhyanis and the Planetary. The one are entirely divine, the other *sidereal*. The former only are called *Anupadaka*, parentless,<sup>21</sup> because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual [345] aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sephiroth (the three higher being supercosmic abstractions and *blinds* in the Kabala), and constitute the Heavenly man, or Adam Kadmon; *Dhyani* is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are “gods,” still they are not to be worshipped.

Q. Why not, if they are gods?

A. Because Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this *atheism*, I would say the following. It is illogical to worship one such god, for, as said in the Bible, “There be Lords many and Gods many.” Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, *viz.*, polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the “God of Gods.” But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmā and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his “god” *within*, not outside of, himself.



Q. *Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahma for instance?* [346]

A. None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabalists do — “the Spirit of the Earth.”

Q. *It is very difficult to remember all these infinite Hierarchies of gods.*

A. Not more so than to a chemist to remember the endless symbols of chemistry, if he is a Specialist. In India, alone, however, there are over 300 millions of gods and goddesses. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. Then, there are the *Sapta Rishis*, the “Seven Rishis,” said exoterically to reside in the constellation of the Great Bear. There are also planetary gods.

Q. *Are they higher than Brahma?*

A. It depends in what aspect one views Brahmā. In esoteric philosophy he is the synthesis of the seven *logoi*. In exoteric theology he is an aspect of Vishnu with the Vaishnavas, with others something else, as in the *Trimurti*, the Hindu Trinity, he is the chief creator, whereas Vishnu is the Preserver, and Siva the Destroyer. In the Kabala he is certainly Adam Kadmon — the “male-female” man of the first chapter of *Genesis*. For the Manus proceed from Brahmā as the Sephiroth proceed from Adam Kadmon, and they are also *seven* and *ten*, as circumstances require.

But we may just as well pass on to another Shloka of the Stanzas you want explained.<sup>22</sup>



## Divine vs. Sidereal Hierarchies overview

Planet Earth has 6 invisible companions and 4 different planes. Neither the Sun nor the Moon, nor any of the Sacred or Occult planets are included.

- The Sun is substituted by an intra-Mercurial planet anticipated as Vulcan.
- The Moon is substituted by a planet of retrograde motion near the Moon, the occult influence of which is transmitted by the Moon.

Planetary Spirit is the Ruler of a planet, a kind of finite or personal god. It has nothing to do with spiritual man but with things of matter and cosmic beings.

There are two kinds of Planetary Spirits:

- Rulers of the Seven Sacred (Occult) Planets. They belong to an extra-terrestrial hierarchy.
- Rulers of small “chain” of worlds like our own.

Please note that though the “Spirit of the Earth”<sup>23</sup> is “a septenary and a Hierarchy,”<sup>24</sup> it is a *Lower* Planetary Spirit.

### Hierarchies of the two Superior Worlds

**Matter is the third, the Inferior World**

#### Seven Divine Hierarchies<sup>25</sup> Celestial Beings or Devas

Dhyan-Chohans or Dhyani-Buddhas, the Bodhisattvas of Buddhism.

- Concerned with the human higher triad.<sup>27</sup>
- Anupapadaka or parentless because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual aspect of the Seven Logoi.

#### Seven Sidereal Hierarchies — Dual Our Planetary Spirits and Deities

Forces of Nature and Builders of the Universe, of Systems, of Earth.

In their totality, they are as the seven Sephiroth<sup>26</sup> and constitute the Heavenly man, or Adam Kadmon.

Earth’s Physical and Moral Rulers:

- Connected with 4<sup>th</sup> Principle, Kama, but not with 5<sup>th</sup>, Manas.
- Cosmocratores, forming into shape and fashioning cosmic matter (Invisible but Intelligent Masons) according to the Divine Plan or Cosmic Ideation.
- In their totality, they are “Grand Architect of the Universe”<sup>28</sup> of the early Masons (modern, make it a personal and singular Deity).
- Karmic agencies. “They rule the destinies of men.”

“Do not go into pralaya between each Round but at the end of the 7<sup>th</sup> Round, for they have to watch over the working of the laws during these minor pralayas.”<sup>29</sup>



## Who are the Dhyan-Chohans?

**Esoteric doctrine teaches that the Dhyan 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 “Kwan-shi-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 Dhyani-Energies are the Manus, or *Manu-Swayambhūva*<sup>30</sup> 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.<sup>31</sup>

## Dhyan-Chohans compared

### Exoterically      Esoterically

Five in number.<sup>32</sup>      Seven in number.

Vajrasattva presiding.<sup>33</sup>      Vajradhara presiding.<sup>34</sup>

Each is a trinity, three in one, all three manifesting simultaneously in three worlds — as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death.

In Esoteric philosophy, on the other hand, this means that only five out of the “Seven Dhyani-Buddhas” — or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumāras of the Hindus — five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races.<sup>35</sup>

## Who are the Manus and the Rishis?

**Manus and Rishis are celestial and terrestrial messengers and permutations of the One Principle or Primeval Manu who gives being to the Seven Manus or manifested Logos. They are the King-Instructors of nascent humanity.**

As somebody — Colonel Vans Kennedy, if we do not mistake — remarked, “the first principle in Hindu religious philosophy is *Unity in diversity*.” If all those Manus and Rishis are called by one generic name, this is due to the fact that they are one and all the manifested Energies of one and the same LOGOS, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the period of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which “sleepeth not,” nor is it ever awake — for it is SAT or *Be-ness*, not a Being. It is from IT that issues the



great unseen Logos, who evolves all the other *logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos. Hence we learn in the “Commentaries” that while no Dhyān Chohan, not even the highest, can realise completely “the condition of the preceding Cosmic evolution,” “the Manus retain a knowledge of their experiences of all the Cosmic evolutions throughout Eternity.” This is very plain: the first Manu is called *Swayambhūva*, “the Self-manifested,” the Son of the *unmanifested* FATHER. The Manus are the creators of the creators of our First Race — the Spirit of mankind — which does not prevent the *seven* Manus from having been the first “pre-Adamic” men on Earth.<sup>36</sup>

## Are the Sons of the Fire the Rays of the Third Logos?

The Sons of Fire, the King-Instructors of the Fifth Race, first came into being in the Fourth Race. Though a relatively minor hierarchy, they emanate from the “Sons of the Fire-Mist,” “Sons of Will and Yoga,” or highest Dhyān Chohans.

“It was not a Race, this progeny. It was 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.”<sup>37</sup>

Stanza IV, Shloka 1.

LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS — THE SONS OF THE FIRE.  
LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM  
NON NUMBER.

The “Rays” are the “Sons of the Fire-Mist,” produced by the *Third Creation*, or Logos. The actual “Sons of the Fire” of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine “Sons of the Fire-Mist,” the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As “Kings” they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, etc., has preserved a tradition or record in some form or other. The name “Sons of the Fire-Mist” was also given to the Hierophants of old. They are certainly sub-divisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.<sup>38</sup>



## Fohat opens the understanding of the Creative Logoi

**So that They can see the archetypal forms of the Ideal World.**

**Inspired by the divine plan, They go on designing and building material worlds that can be perceived, explored, and experienced by the modifications of Their Own Consciousness.**

For “the blessed workers have received the *Thyan-kam*, in the eternity.”<sup>39</sup>

“Thyan-kam” is the power or knowledge of guiding the impulses of cosmic energy in the right direction.<sup>40</sup>

[Q.] Is there any difference between what produces primal causes and their ultimate effects?

[A.] None. Everything in the occult universe, which embraces all the primal causes, is based upon two principles — Kosmic energy (Fohat or breath of wisdom), and Kosmic ideation. Thyan Kam (= the knowledge of bringing about) giving the impulse to Kosmic energy in the right direction.

In Fohat all that exists on earth as ultimates exists as primates.<sup>41</sup>

[The Secret Doctrine] . . . admits a Logos or a collective “Creator” of the Universe; a *Demiourgos* — in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiourgos* is no *personal* deity, — *i.e.*, an imperfect *extra-cosmic god*, — but only the aggregate of the Dhyāni-Chohans and the other forces.<sup>42</sup>

Again, let the reader read the Hindu “fables,” as the Orientalists call them, and remember the allegory of Vishvakarman, the creative power, the great architect of the world, called in the *Rig-Veda* “the all-seeing god,” who “sacrifices himself to himself” (the Spiritual Egos of mortals are his own essence, *one with him*, therefore). Remember that he is called *Deva Vardhika* “the builder of the gods” and that it is he who ties (the Sun) Sūrya, his son-in-law, on his lath, in the exoteric allegory; on the Svas-tika, in esoteric tradition, as on earth he is the Hierophant-Initiator, and cuts away a portion of his brightness. Vishvakarman, remember again, is the Son of Yoga-Siddha, *i.e.*, the holy power of Yoga, and the fabricator of the “fiery weapon,” the magic Āgneyāstra.<sup>43</sup>

. . . the first [differentiation] is the Mother Goddess, the reflection of the subjective root [mulaprakriti], on the first plane of Substance. Then follows, issuing from, or rather residing in, this Mother Goddess, the unmanifested Logos, he who is both her Son and Husband at once, called the “concealed Father.” From these proceeds the first-manifested Logos, or Spirit, and the Son from whose substance emanate the Seven Logoi, whose synthesis, viewed as one collective Force, becomes the Architect of the Visible Universe. They are the Elohim of the Jews.<sup>44</sup>



[On Demiurgos] The Demiurge or Artificer; the Supernal Power which built the universe. Freemasons derive from this ward their phrase of “Supreme Architect.” With the Occultists it is the third manifested Logos, or Plato's “second god”, the *second logos* being represented by him as the “Father”, the only Deity that he dared mention as an Initiate into the Mysteries.<sup>45</sup>

“Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist [and the Kabalist]. Both are electricity — the life principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect,<sup>46</sup> [or rather the *architects*, the “Builders” (called *One* collectively), its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, spring *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies.<sup>47</sup>

“*Ideal nature*,” the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of pro-creative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sēphīrā, and the Sophia-Achamōth of the Gnostics, and Isis, the virgin Mother of Horus. In every Cosmogony, behind and higher than the *creative* deity, there is a superior deity, a planner, an Architect, *of whom* the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the UNKNOWABLE and the *unknown*, the Source and Cause of all these Emanations. . . .<sup>48</sup>

For, as soon as DARKNESS — or rather that which is “darkness” for ignorance — has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

At this stage of action, the Demiurge<sup>49</sup> is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realise the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . .<sup>50</sup>

And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.<sup>51</sup>



## The “Lamb” was slaughtered at the foundation of the World.

**So that a world may live.**

**First Logos** “Father” Concealed and Unmanifested.  
(Unknown God of the Athenians.)

A Ray of Unconscious Universal Mind about to flash “from the latent Germ in the Matri-Padma [Mother Lotus] which is the [Eternal] Egg, the Womb of the Universe which is to be.”

**Second Logos** Plato’s “Father” not yet separated from “Mother.”

The One becomes 1 + 1, Parabrahman + Logos.

Demiurgos-Creator or Universal Mind [Mahat’s first emanation] is the abstract term for the Dhyan-Chohans collectively and other forces of sentient life of which Fohat is the representative on the objective plane and the Manasa-putras on the subjective.

“Having evolved himself from the soul of the world, once separated from the first cause, [Brahmā] evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahmā and the universe form one Being, each particle of which is in its essence Brahmā himself, who proceeded out of himself.” — Burnouf.<sup>52</sup>

“ . . . as soon as Darkness . . . has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Idea-tion, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

At this stage of action, the Demiurge is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realise the ideal forms which lie buried in the bosom of Eternal Idea-tion, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . .<sup>53</sup>

**Third Logos** Plato’s Second God giving birth to a “Son” or Universe.

The one *impersonal* Great Architect of the Universe or MAHAT.

The all-seeing Vedic god, Vishvakarman, who sacrifices himself to himself to save the worlds by cutting away a portion of his brightness.



## The Creating Powers strive to produce Man but fail in their final object.

**And are sentenced to imprisonment in the lower region, our earth, for the duration of the life-cycle and in the darkness of matter, i.e., imprisoned within animal Man.**

In the Norse Legends, one recognizes in Asgard, the habitat of the gods, as also in the *Aesir* themselves, the same mystical *loci* and personifications woven into the popular “myths,” as in our Secret Doctrine; and we find them in the *Vedas*, the *Purānas*, the Mazdean Scriptures and the Kabala. The *Aesir* of Scandinavia, the rulers of the world which preceded ours, whose name means literally the “pillars of the world,” its “supports,” are thus identical with the Greek *Kosmocratores*, the “Seven Workmen or Rectors” of *Poimandrēs*, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sēphirōth synthesized by the upper triad, and even the seven Planetary Spirits of the Christian mystics. The *Aesir* create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain giant Ymir; but they do not create MAN, but only his form from the *Askr* or ash-tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Höner who furnishes him with his intellect (*manas*) and with his conscious senses. The Norse *Askr*, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzītē* tree of the *Popol-Vuh*, out of which the Quiché *third* race of men was created, are all one.<sup>54</sup> This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasils, the Hindu Ashvattha, the Gogard, the Mazdean tree of life, and the Tibetan Zampun, are one with the Kabalistic Sēphirōthal Tree, and even with the Holy Tree made by Ahura Mazdhā, and the Tree of Eden — who among the western scholars can tell?<sup>55</sup> Nevertheless, the fruits of all those “Trees,” whether *Pippala* or *Haōma* or yet the more prosaic apple, are the “plants of life,” in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed *within and under* the great mundane macrocosmic tree;<sup>56</sup> and the mystery is half revealed in the *Dirghatamas*, where it is said: “Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels.” As in the Gogard, among the luxuriant branches of all those mundane trees, the “Serpent” dwells. But while the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The “tree” is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth.

Everywhere, it is the same. The *creating* powers produce Man, but fail in their final object. All these logoi strive to endow man with *conscious* immortal spirit, reflected in the Mind (*manas*) alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the lower or nether region, which is *our earth; the lowest in its chain*; an “eternity” — meaning the duration of the life-cycle — in the *darkness* of matter, or *within animal Man*. It has pleased the half ignorant and half designing



Church Fathers to disfigure the graphic symbol. They took advantage of the metaphor and allegory found in every old religion to turn them to the benefit of the new one. Thus man was transformed into the darkness of a material hell; his divine consciousness, obtained from his indwelling Principle (the Mānasa), or the incarnated Deva, became the glaring flames of the infernal region; and our globe that Hell itself. *Pippala*, *Haōma*, the fruit of the Tree of Knowledge, were denounced as the *forbidden* fruit, and the “Serpent of Wisdom,” the Voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon, the Devil!<sup>57</sup>

The mythologists and symbologists of our day, confused by this incomprehensible glorification, on the one hand, and degradation on the other, of the same deified entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions.<sup>58</sup> The whole hierarchy of the “Fallen” angels is there; the *Cosmocratores* — or the “world bearers,” (according to Bossuet); *Mundi Tenentes* — the “world holders,” as Tertullian calls them; and *Mundi Domini* “world dominations,” or rather *dominators*, the *Curbati*, or “Curved,” etc., who thus make of the stars and celestial orbs in their course — Devils!<sup>59</sup>

## Soul and body are independent of each other.

In this manner by each Intelligence, he created another Intelligence, and a Soul, and a Body, till he completed the system of the Heavens.

As for example Ferensā [*the Intelligence of the sphere of Keiwan, (Saturn)*], and Latinsa [*its Soul*], and Armensā [*its Body*].

— *Desatir*<sup>60</sup>

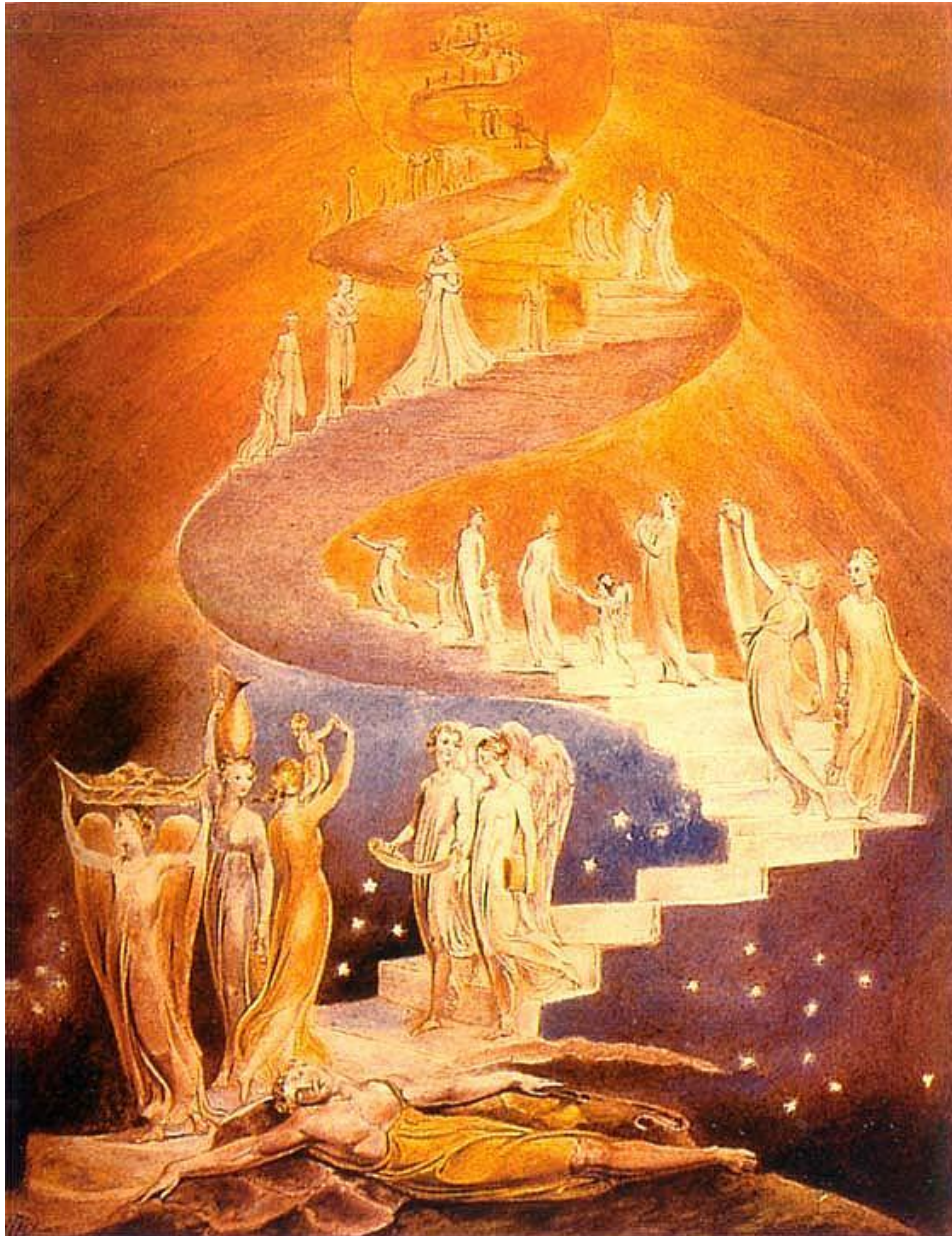
. . . that which living men (Initiates) can do, the Dhyānis, who have no physical body to hamper them, can do still better. This was the belief of the Antediluvians, and it is fast becoming that of modern intellectual society, in Spiritualism, besides the Greek and Roman Churches, which teach the ubiquity of their angels. The Zoroastrians regarded their Amshāspends as dual entities (*Fravashi*), applying this duality — in esoteric philosophy, at any rate — to all the spiritual and invisible denizens of the numberless worlds in space which are visible to our eye. In a note of Damascius (sixth century) on the Chaldean oracles, we have a triple evidence of the universality of this doctrine, for he says: “In these oracles the seven Cosmocratores of the world [‘The World-Pillars,’ mentioned likewise by St. Paul] are double — one set being commissioned to rule the superior worlds, the spiritual and the sidereal, and the other to guide and watch over the worlds of matter.”<sup>61</sup> Such is also the opinion of Iamblichus, who makes an evident distinction between the archangels and the “Archōns.”<sup>62</sup>

It is a well-known fact — to learned Symbologists at all events — that in every great religion of antiquity, it is the Logos Demiurge (the Second Logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the keynote of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i.e.*, that of the purely human personality and the divine impersonality of



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the so-called Avatāras, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Fravashi (or *Ferouer*<sup>63</sup>) of Ahura-Mazdā in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Fravashi* or a celestial “Double.” It is the same, only a still more mystic, reassertion of the Kabalistic axiom, “*Deus est Demon inversus*”; the word “demon,” however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an “Angel,” not a devil of Satanic descent, as theology will have it.<sup>64</sup>



Jacob's Ladder (1800) Blake



## Personifications of the 7-fold Sidereal Hierarchy (Dual)

“One set being commissioned to rule the superior worlds, the spiritual and the sidereal, and the other to guide and watch over the worlds of matter.”

Aesir of Scandinavia.

Amshaspendis of the Zoroastrians and their dual entities (Fravashi).

Chaldean gods and seven evil spirits.

Cosmocratores or World Lords of Damascius. Cf. “. . . the seven Cosmocratores Builders of the Universe of the world are double — one set being commissioned to rule the superior worlds, the spiritual and Rulers of the World the sidereal, and the other to guide and watch over World architects the worlds of matter.”<sup>65</sup>

Grand Architect of the Universe of the early Masons<sup>66</sup> (but see clarification below).

Planetary Spirits of the Christian mystics.

Rishis and Pitris of India.

Sephiroth or ten potencies of the Kabalistic Tree of Life, synthesized by the upper triad.

Spirits of the Face in Jehovah’s own image.

Stellar Spirits or the lunar ancestors.<sup>67</sup>

Workmen or Rectors of Poimandrēs.

World Bearers of Bossuet.

World Holders of Tertullian (Mundi Tenentes).

World Pillars of St Paul<sup>68</sup> and of Iamblichus (the latter making a distinction between Archōns and Archangels).



The Royal Processional by James C Christensen



## The Grand Architect of the Universe is One. Its Sidereal counterparts, many.

The “Grand Architect of the Universe” (GAOTU) is a troublesome appellative:

- Amongst modern Masons, the GAOTU is a personal and singular Deity.
- Amongst early Masons, the GAOTU was synonymous with Cosmocratores, “the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic ideation.”
- The real GAOTU is impersonal and “the Antetype of these [Sidereal] Hierarchies, which are its differentiated types,” Universal Mind (Mahat), or the Soul of the World. “Mahat is a symbol, an abstraction, an aspect which assumed a hazy, entitative form in the all-materializing conceptions of men.”

What is the GAOTU’S causal agent? The point within the circle, or ray from the Central Spiritual Sun, “not yet the Architect, but the cause of that Architect.” The GAOTU is the solar circle itself, symbol of the One Unmanifesting Principle or First Logos, when endowed with latent androgynous Creative Power as symbolised by the diameter of the circle.

“This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *point within the circle*, was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus.”<sup>69</sup>

## For the Occultists, there is only one kind of Sidereal Beings.

For the Church there are two kinds of Sidereal beings, the Angels and the Devils. For the Kabalist and Occultist there is but one; and neither of them makes any difference between “the Rectors of Light” and the Cosmocratores, or “*Rectores tenebrarum harum*,” whom the Roman Church imagines and discovers in a “Rector of Light” as soon as he is called by another name than the one she addresses him by. It is not the “Rector” or “Mahārāja” who punishes or rewards, with or without “God’s” permission or order, but man himself — his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to — and react upon — those who produced these causes; whether such persons are practically the evil-doers, or simply thinkers who brood mischief. Thought is matter, we are taught by modern Science; and “every particle of the existing matter must be a register of all that has happened,” as in their “*Principles of Science*” Dr. Jevons tells the profane. Modern Science is drawn more every day into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly.<sup>70</sup>



**Three seven-fold groups of Spirits of the Universe.**  
**Three seven-fold groups of Planetary Spirits.**  
**Three seven-fold groups of Planetary Builders.**

There are three chief groups of Builders and as many of the Planetary Spirits and the Lipikas, each group being again divided into Seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal groups, as it would demand an extra volume. The “Builders” are the representatives of the first “Mind-Born” entities, therefore of the primeval Rishi-Prajāpatis; also of the Seven great Gods of Egypt, of which Osiris is the chief; of the Seven Amshāspends of the Zoroastrians, with Ormazd at their head; or the “Seven Spirits of the Face”; the Seven Sefhīrōth separated from the first Triad, etc., etc.<sup>71</sup>

They build or rather rebuild every “System” after the “Night.” The Second group of the Builders is the Architect of our planetary chain exclusively; and the third, the progenitor of our Humanity — the Macrocosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations; the second and third groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass — the four cardinal and the four intermediate points — and are called *Loka-Pālas*, “Supporters or guardians of the World” (in our visible Kosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief; their elephants and their spouses pertaining of course to fancy and afterthought, though all of them have an occult significance.

The Lipikas (a description of whom is given in the Commentary 6 on Stanza IV) are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most occult portion of Cosmogogenesis, which cannot be given here. Whether the Adepts (even the highest) know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would incline rather to the latter supposition. Of its highest grade one thing only is taught: the Lipikas are connected with Karma — being its direct Recorders.<sup>72</sup>

## **What is the difference between the Maharajas and the Lipikas?**

Each of the Four Mahārājas or Great Kings leads an army of spiritual beings who protect mankind and act as agents of Karma on Earth. They are part of the Hierarchy of Compassion.

The Lipikas separate the plane of pure Spirit from that of Matter by circumscribing the manifested world within the Ring “Pass-Not.” They are concerned with Humanity’s Karma hereafter.<sup>73</sup>



## Who are the Lipikas?

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

Q. *What relation have the Lipika to Mahat?*

A. They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are “Wheels within Wheels.” The Lipika are on the plane corresponding to the highest plane of our chain of globes.<sup>74</sup>

Stanza IV.6. . . . THEN THE SECOND SEVEN, WHO ARE THE LIPIKAS, PRODUCED BY THE THREE (*Word, Voice, and Spirit*). THE REJECTED SON IS ONE, THE “SON-SUNS” ARE COUNTLESS.

The *Lipikas*, from the word *lipi*, “writing,” means literally the “Scribes.”<sup>75</sup> Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, — “the great picture-gallery of eternity” — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in *Isis Unveiled* (I, 343), this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipikas who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the “Builders” reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven “Planetary Spirits” or the “Spirits of the Stars”; for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the “Divine Thought.” The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter.<sup>76</sup>



## Lipikas further defined in Stanza V of Dzyan.

### Fohat is the Child of the Septenary Hierarchies.

Stanza V.5b

[FOHAT] . . . BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES . . . AND THEIR ARMIES (*hosts*).

(b) “Four winged wheels at each corner . . . for the four holy ones and their armies (hosts)” . . . These are the “four Mahārājas” or great Kings of the Dhyāni-Chohans, the Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of mankind and every living thing. . . .

Belief in the “Four Mahārājas” — the Regents of the Four cardinal points — was universal and is now that of Christians, who call them, after St. Augustine, “Angelic Virtues,” and “Spirits” when enumerated by themselves, and “Devils” when named by Pagans. But where is the difference between the Pagans and the Christians in this cause? Following Plato, Aristotle explained that the term *στοιχεία* was understood only as meaning the incorporeal principles placed at each of the four great divisions of our Cosmical world to supervise them.<sup>77</sup> Thus, no more than the Christians did, do they *adore* and *worship* the Elements and the cardinal (imaginary) points, but the “gods” that ruled these respectively. [122-23]

The idea [of the four cardinal points] may be traced in the Zoroastrian caves, in the rock-cut temples of India, as in all the sacred square buildings of antiquity that have survived to this day. This is shown definitely by Lajard, who finds the four cardinal points, and the four primitive elements, in the religion of every country, under the shape of square obelisks, the four sides of the pyramids, etc., etc. Of these elements and their points the four Mahārājas were the regents and the directors.

If the student would know more of them, he has but to compare the Vision of Ezekiel (ch. i.) with what is known of Chinese Buddhism (even in its exoteric teachings), and examine the outward shape of these “Great Kings.” In the opinion of the Rev. Joseph Edkins, they are “the Devas who preside each over one of the four continents into which the Hindus divide the world . . . Each leads an army of spiritual beings to protect mankind and Buddhism.”<sup>78</sup> With the exception of favouritism towards Buddhism, the four celestial beings are precisely this. They are the protectors of mankind and also the Agents of Karma on Earth, whereas the Lipikas are concerned with Humanity’s hereafter. [126]



Stanza V.6a-b

THE LIPIKAS CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE (*the vertical line or the figure 1*), THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG (*circle*) (a). IT IS THE RING CALLED “PASS NOT,” FOR THOSE WHO DESCEND AND ASCEND (*as also for those*) WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY “BE WITH US” (b). . . . THUS WERE FORMED THE ARŪPA AND THE RŪPA (*the Formless World and the World of Forms*); FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE “WHEELS” WATCH THE RING. . . .

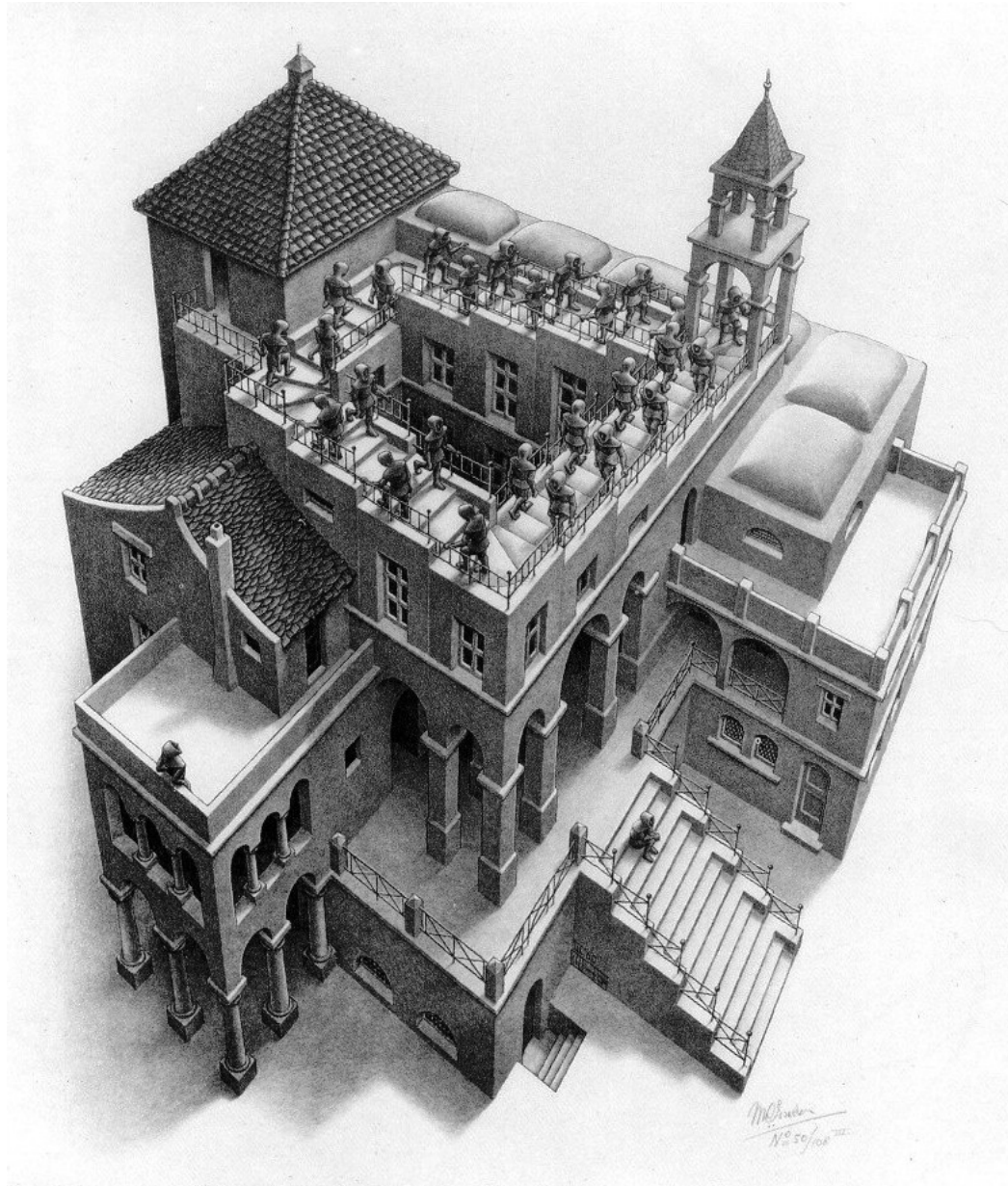
(a) The esoteric meaning of the first sentence of the Shloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal EGO and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING “Pass-Not.” This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Ādi (the “First”) or of Eka (the “One”); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe. [129]

The Lipikas separate the world (or plane) of pure spirit from that of Matter. Those who “descend and ascend” — the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal — may cross the circle of “Pass-Not,” only on the day “Be-With-Us”; that day when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality erroneously regarded as his own — from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one “with us” (the manifested universal lives which are “ONE” LIFE), but that very life itself.

Astronomically, the “Ring PASS-NOT” that the Lipika trace around the Triangle, the First One, the Cube, the Second One, and the Pentacle to circumscribe these figures, is thus shown to contain the symbol of 31415 again, or the coefficient constantly used in mathematical tables (the value of  $\pi$ , pi), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this ring is beyond the region of what are called nebulae in astronomy. But this is as erroneous a conception as that of the topography and the descriptions, given in *Purānic* and other exoteric Scriptures, about the 1008 worlds of the Devaloka worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them which has just reached our modern Chaldees, had left its luminary long before the day on which the words “Let there be Light” were pronounced; but these are no worlds on the Devaloka plane, but in our Kosmos.

. . . But the full Initiate *knows* that the ring “Pass-Not” is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-parametaphysical.” In using the word “down,” essential depth — “nowhere and everywhere” — is meant, not depth of physical matter.





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If one searches carefully through the exoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the circle of “Pass-Not” thus guarded by the Lipikas, may be dimly perceived. . . . [130-31]

No Spirit except the “Recorders” (Lipikas) has ever crossed its forbidden line, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the finite — however infinite in man’s sight — from the truly INFINITE. The Spirits referred to, therefore, as those who “ascend and descend” are the “Hosts” of what we loosely call “celestial Beings.” But they are, in fact, nothing of the kind. They are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively — GOD. But so we, mortal men, must appear to the ant, which reasons on the scale of its special capacities. [132-133]

(b) The Great Day of “BE-WITH-US,” then, is an expression the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or



“Buddhism.” It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians who called the same the “Day of COME-TO-US,”<sup>80</sup> which is identical with the former, though the verb “be” in this sense, might be still better replaced with either of the two words “Remain” or “Rest-with-us,” as it refers to that long period of REST which is called Parinirvāna. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person — from the Hierophant down to the sacred bull Apis — became an Osiris, was Osirified, though the Secret Doctrine had always taught, that the real Osirification was the lot of every Monad only after 3,000 cycles of Existences, so in the present case. The “Monad,” born of the nature and the very Essence of the “Seven” (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God. At the threshold of Parinirvāna it reassumes its primeval Essence and becomes the Absolute once more. [134-35]<sup>81</sup>



Manjusri Bodhisattva



## Spirits of the Universe vs. Planetary Spirits and Builders

**The Spirits of the Universe are the recorders of Karma.**

First Group of Seven	Second Group of Seven	Third Group of Seven
Karma's direct recorders (Lipikas)		Connected with the records of our world.
No further information is available as these are the most occult portions of Cosmogogenesis.		

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**The Planetary Spirits<sup>82</sup> of our solar system have everything to do with the Earth, physically and morally. It is They who rule its destinies and the fate of men. They are the agents of Karma.**

First Group of Seven	Second Group of Seven	Third Group of Seven
Informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations.	Pertaining to other systems have the same functions, and all rule various departments in Nature.	

Exoterically, the "Supporters or guardians of the World" (Loka-Pālas), presiding over the 8 points (4 cardinal and 4 intermediate) of the compass.

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**The Planetary Builders are our own deities, reflecting and acting upon the ideations they find planned for them within the Universal Consciousness, who is the Real Great Architect of the Universe.**

First Group of Seven	Second Group of Seven	Third Group of Seven
Representatives of the first "Mind-Born" entities, rebuilding every system after the "Night."  (See examples under "Personifications of the Seven-fold Sidereal Hierarchy.")	Architect of our planetary chain exclusively.	Progenitor of our humanity, the macrocosmic prototype of the microcosm.



## Plotinus on the origin and order of beings following on the First.

I. *The One* is all things, and yet no one of all. For the principle of all is not all things; but *The One* is all, because all things run as it were into it, or rather do not as yet exist, but will be. How, therefore, [does multitude proceed] from *The One* which is simple, and in which no variety, nor any duplicity present themselves to the view? Is it because there was nothing in it, on this account all things are from it? Hence, in order that being might exist, *The One* is not being, but being is the progeny of it, and as it were its first-born. For *The One* being perfect, in consequence of not seeking after, or possessing, or being in want of any thing, it becomes as it were overflowing, and the superplenitude of it produces something else. That, however, which is generated from it is converted to it, and is filled, and was generated looking to it. But this is intellect. And the permanency indeed of it about *The One*, produced being; but its vision of *The One*, intellect. When, therefore, it is established about *The One*, in order that it may see it, then it becomes at once intellect and being. Hence, being in the same manner as *The One* produces things similar to itself, through an effusion of abundant power. Its offspring also has the form of it, in the same manner as prior to this it likewise flowed forth from *The One*. And this energy from essence is soul, which was generated from intellect permanently abiding. For intellect also was generated, that which is prior to it abiding. Soul, however, does not produce abiding, but being moved generates an image of itself. Soul, therefore, looking thither whence it was generated, is filled. But proceeding into another and contrary motion, it generates an image of itself, *viz.*, sense, and the nature which is in plants. Nothing, however, is separated or cut off from that which is prior to itself. Hence, also, the soul of man is seen to proceed as far as to plants. For after *a certain* manner it proceeds into them, because that which is in plants is derived from it. Nevertheless, the whole of the human soul is not in plants, but it is thus ingenerated in plants, because it so far proceeds into an inferior nature, having made another hypostasis by its progression into and propensity to that which is subordinate; since the soul which is prior to this, being suspended from intellect, permits intellect to abide in itself.

II. The procession, therefore, of these is from the principle to the extremity, each thing at the same time being always left in its proper seat. But that which is generated receives another order, which is subordinate. Nevertheless, each thing becomes the same with that which it follows, as long as it follows it. When, therefore, soul [*i.e.* the human soul] is ingenerated in a plant, there is one part, *viz.*, *the* part which is in the plant, which is most rash and insane; and as far as to this soul proceeds. But when the soul is in a brute,<sup>83</sup> it is led by the sentient power, which then has dominion. When, however, it is ingenerated in man, then in short, either the motion is in the rational nature, or from intellect, in consequence of the soul having its proper intellect, and deriving from itself the power of intellection, or of being moved. Again, therefore, returning [whence we digressed], when some one cuts off either the germinations, or certain branches of a plant, whither does he soul that is in the plant depart? Shall we say, to that from whence it came? For it is not distant by place from its source. It is, therefore, in its principle. But if you cut off or burn the root, where is the life which was in the root? In soul, not proceeding to another place, but it may



also be in the same place. It will, however, be in another place, if it should run back. But if not, it will be in another vegetable nature. For it is not contracted into a narrow space. But if it should run back, it will be in the power which is prior to it. Where, however, is this power situated? In the power prior to itself. And this again in another, as far as to intellect. But not in place. For no one of these was in place. And much less is intellect in place; so that neither is soul. Hence, soul being no where, in that which is no where it is thus also every where. But if soul proceeding to the supernal realms, should stop in its progression in that which is between, before it has entirely arrived at the summit, it will have a middle life, and will be established in that part of itself. Intellect, however, is all these, and yet it is not. It is, indeed, because they are from it; and again, it is not, because abiding in itself, it gave them to exist. Hence, there is an abundant life in the universe, which is as it were extended into length, and has each of its parts in a successive order. The whole, however, is in continuity with itself, but the parts are distinguished by a proper difference, that which is prior not being destroyed in that which is posterior. What then is the soul which is ingenerated in plants? And does it generate nothing else than that in which it is? How this is effected, however, must be considered by us, assuming for this purpose another principle.<sup>84</sup>

### **Monads suspended from unities, deified natures proceeding from deities. All these principles and all their progeny are centred and rooted by their summits in the first great all-comprehending One.**

According to [Grecian] theology therefore, from the immense principle of principles, in which all things causally subsist, absorbed in superessential light, and involved in unfathomable depths, a beauteous, progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fullness of good. From these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature and body depend; *monads* suspended from *unities*, deified natures proceeding from deities. Each of these monads too, is the leader of a series which extends from itself to the last of things, and which while it proceeds from, at the same time abides in, and returns to its leader. And all these principles and all their progeny are finally centred and rooted by their summits in the first great all-comprehending one. Thus all beings proceed from, and are comprehended in the first being; all intellects emanate from one first intellect; all souls from one first soul; all natures blossom from one first nature; and all bodies proceed from the vital and luminous body of the world. And lastly, all these great monads are comprehended in the first one, from which both they and all their depending series are unfolded into light. Hence this first one is truly the unity of unities, the monad of monads, the principle of principles, the God of Gods, one and all things, and yet one prior to all.<sup>85</sup>

#### **Further reading**

The following titles in our Secret Doctrine's Proposition 3 Series: "Mind is the Man," "Sons of the Fire-Mist," "The Nous of the Greeks."



## Endnotes

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<sup>1</sup> *I.e.*, the “Seven Dhyani Buddhas” of the Yogāchārya school (*Theosophical Glossary: Vajrasattva*), also called “Elements” of Mankind (*Secret Doctrine*, I p. 572; quoting *Anugitā*, ch. xxxvi), out of which emanate seven “hierarchies of the celestial Buddhas or Bodhisattvas.” Cf. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 665.

<sup>2</sup> *Secret Doctrine*, I pp. 638-39

<sup>3</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATĀRS) XIV p. 371

<sup>4</sup> *Ibid.* (THE MYSTERY OF BUDDHA) XIV pp. 390-91

<sup>5</sup> [*I.e.*, “meditation-born.” — ED. PHIL.]

<sup>6</sup> [Ἀσώματος in Gr. — ED. PHIL.]

<sup>7</sup> Cf. “[The symbol] Hamsa (whether “I,” “He,” Goose of Swan) as an ancient symbol of primeval radiation from the Unity. . . it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the Logoi or Builders). Hence the choice by the Rosecroix of the aquatic fowl — whether swan or pelican, [“Whether the genus of the bird be cygnus, anser, or pelicanus, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings.” *v.s. fn.*] with seven young ones for a symbol, modified and adapted to the religion of every country.” — *Secret Doctrine*, I p. 80 & *fn.*; [Commentary on Stanza III.8a.]

<sup>8</sup> *Secret Doctrine*, I p. 572

<sup>9</sup> Mahatma Letter 15 (67), p. 89; 3<sup>rd</sup> Combined ed.

<sup>10</sup> Cf. *Secret Doctrine*, I p. 572

<sup>11</sup> [From *adi* first, original + the verbal root *budh* to awaken, perceive, know] First or primeval buddha; the supreme being above all other buddhas and bodhisattvas in the later Mahayana Buddhism of Tibet, Nepal, Java, and Japan. In theosophical writings, the highest aspect or subentity of the supreme Wondrous Being of our universe, existing in the most exalted dharmakaya state.

“In the esoteric, and even exoteric Buddhism of the North, Ādi-Buddha (mChogi dang-poi sangsrgyās), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

“This is the *Logos* (the first), or Vajradhāra, the Supreme Buddha (also called *Dorjechang*). As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the ‘diamond heart,’ Vajrasattva (*Dorjeseempa*).” *Secret Doctrine*, I p. 571

Adi-buddha is the individualised monadic focus of adi-buddhi, primordial cosmic



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wisdom or intelligence, synonymous with mahabuddhi or mahat (universal mind). Otherwise expressed, adi-buddha is the Supreme Being heading the hierarchy of compassion and our solar universe; the fountain of light running through all subordinate hierarchies and thus the supreme lord and initiator of the wisdom side of our universe. *Encyclopedic Theosophical Glossary*

<sup>12</sup> [I.e. The “primeval MANU who gives being to the other Manus,” otherwise known as Manu-Swayambhūva collectively, the Self-Manifested.” — ED. PHIL.]

<sup>13</sup> *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV pp. 390-91

<sup>14</sup> “Like all the other planets of our system, the Earth has seven Logoi — the emanating rays of the one ‘Father-Ray’ — the Prōtogenos, or the manifested ‘Logos’ — he who sacrifices his Esse (or flesh, the Universe) that the world may live and every creature therein have conscious being.” *Secret Doctrine*, II p. 592

<sup>15</sup> “The Anupapādaka (or Dhyāni-Buddhas) are thus identical with the Brahminical *Mānasaputra*, “mind-born sons” — whether of Brahmā or either of the other two Trīmūrtian Hypostases, hence identical also with the Rishis and Prajāpatīs.” *Secret Doctrine*, I p. 571

<sup>16</sup> “. . . wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy.” *Secret Doctrine*, I p. 571

<sup>17</sup> *Secret Doctrine*, I p. 571

<sup>18</sup> In the first root-race, “the pure, celestial Being (Dhyan Chohan) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.” *Secret Doctrine*, II p. 233 fn.

<sup>19</sup> *Lit.*, “he, whose essence (*sattva*) has become intelligence (*bodhi*)”; those who need but one more incarnation to become perfect Buddhas, *i.e.*, to be entitled to Nirvāna. This, as applied to *Manushi* (terrestrial) Buddhas. In this metaphysical context, *Bodhisattva* is a title given to the sons of the celestial Dhyāni Buddhas.

<sup>20</sup> [No material on this subject is at present known to exist. The volume published in 1897 and entitled “The Secret Doctrine, Volume III,” does not contain anything treating even remotely of this general theme. H.P.B.’s statement seems to confirm the belief that certain other manuscripts existed at one time, though their ultimate fate remains entirely undetermined. — Boris de Zirkoff]

<sup>21</sup> [This Sanskrit term appears in a misspelled form in many places throughout H.P.B.’s writings. Its correct form is *Anupapādaka*, from *an-* not, *upa-* according to, and the causative form of the verb-root *pad* — to proceed. This term means therefore “one who does not proceed according to regular succession,” *i.e.*, self-born, or parentless. — Boris de Zirkoff]

<sup>22</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-346



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<sup>23</sup> Of the Kabalists.

<sup>24</sup> Cf. *Ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-46

<sup>25</sup> Not single entities.

<sup>26</sup> The three higher being supercosmic abstractions and *blinds* in the Kabala.

<sup>27</sup> *I.e.*, incarnating and enlightening humanity. But they are also humanity's Watchers: "Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own 'sons,' *i.e.*, the 'Sons' of their own Spirit and Essence or — themselves."

<sup>28</sup> The real and *impersonal* Grand Architect of the Universe is Universal Consciousness or Universal Mind, an abstraction (Mahat).

<sup>29</sup> Cf. *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-346

<sup>30</sup> [*I.e.* "Self-manifested." — ED. PHIL.]

<sup>31</sup> *Secret Doctrine*, I p. 452

<sup>32</sup> [Vajrasattva is] The name of the sixth Dhyāni-Buddha (of whom there are but *five* in the popular Northern Buddhism) — in the Yogāchārya school, the latter counting seven Dhyāni-Buddhas and as many Bodhisattvas — the "mind-sons" of the former. Hence, the Orientalists refer to Vajrasattva as "a *fictitious* Bodhisattva." *Theosophical Glossary: Vajrasattva*.

<sup>33</sup> From *vajra* diamond + *sattva* essence, reality, *i.e.*, "Diamond-Heart," "Diamond-Essence"; a title given to mahatmas of the highest grade, or to bodhisattvas whose whole personality as a living essence is merged in their compound sixth and seventh principles (atman-buddhi). Vajra here expresses the spiritual adamant quality of the inner natures of these glorious beings. Vajrasattva is a manifestation of the heart of vajradhara, the First Logos or adi-buddha; hence vajrasattva is "the second *Logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyāni-Buddhas, called the Anupapādaka, 'the parentless'." (*Secret Doctrine*, I p. 571). Dorjesempa is the Tibetan equivalent. Cf. *Encyclopedic Theosophical Glossary*

<sup>34</sup> *I.e.*, "Diamond-holder"; the First Logos, supreme buddha, or adi-buddha, equivalent to the Tibetan dorjechang. "As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the 'diamond heart,' Vajrasattva (*Dorjesempa*)." (*Secret Doctrine*, I p. 571). Vajra here expresses the indestructibility and spiritually adamant quality of this "One unknown, without beginning or end" — unknown to the average worldly person, but recognised by full initiates as the source of their divine inspiration and intuitions. Cf. *Encyclopedic Theosophical Glossary*



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- <sup>35</sup> “This is, again, semi-allegorical, if not entirely so. For the sixth and seventh Hierarchies have been already incarnated on this earth together with the rest. But as they have reached ‘Buddhaship,’ so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest ‘principles’ of men.” *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 343
- <sup>36</sup> *Secret Doctrine*, II pp. 310-11
- <sup>37</sup> *Ibid.* I p. 207
- <sup>38</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 394-95; [Commentary on Stanza IV.1.]
- <sup>39</sup> *Book of the Aphorisms of Tson-Kha-pa*.
- <sup>40</sup> [Cf. *Mahātma Letters*, 2<sup>nd</sup> ed., pp. 90, 346; 3<sup>rd</sup> ed., pp. 88, 340. Possibly *Yih-Sin* or *Yi-hsin*. — Boris de Zirkoff] *Secret Doctrine*, I p. 635
- <sup>41</sup> Cf. Mahātma Letter LBS-Appendix II, Chronological ed., p. 508; [Cosmological Notes from Sinnett’s MS. Book.]
- <sup>42</sup> *Secret Doctrine*, I pp. 279-80
- <sup>43</sup> *Ibid.* II p. 559
- <sup>44</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 303; [on whether the first differentiation from Absoluteness is always feminine in Hindu Philosophies.]
- <sup>45</sup> *Theosophical Glossary*: Demiurgos
- <sup>46</sup> I have been often taken to task for using expressions in *Isis* denoting belief in a *personal* and anthropomorphic God. This is *not* my idea. Kabalistically speaking, the “Architect” is the generic name for the *Sephīrōth*, the Builders of the Universe, as the “Universal Mind” represents the collectivity of the Dhyāni-Chohanīc Minds.
- <sup>47</sup> *Secret Doctrine*, I p. 579 & fn. [quoting *Isis Unveiled*, I p. 258.]
- <sup>48</sup> *Ibid.* II, p. 43
- <sup>49</sup> In Esoteric philosophy the Demiurge or *Logos*, regarded as the CREATOR, is simply an abstract term, an idea, like “army.” As the latter is the all-embracing term for a body of active forces or working units — soldiers — so is the Demiurge the qualitative compound of a multitude of Creators or Builders. Burnouf, the great Orientalist, has seized the idea perfectly when saying that Brahmā does *not* create the earth, any more than the rest of the universe. “Having evolved himself from the soul of the world, once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahmā and the universe form one Being, each particle of which is in its essence Brahmā himself, who proceeded out of himself.”



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- <sup>50</sup> *Secret Doctrine*, I p 380 & *fn.*; [on the lotus or water-lily signifying the emanation of “divine Ideation passing from the abstract into the concrete or visible form.”]
- <sup>51</sup> Thomas Stearns Eliot: *Four Quartets*, *Little Gidding*, V
- <sup>52</sup> *Cf. Secret Doctrine*, I p. 380 *fn.*
- <sup>53</sup> *Cf. ibid.* I p. 380
- <sup>54</sup> See Max Müller’s review of the *Popol-Vuh*. (Chips, etc., Vol. I, p. 331; ed. 1881.)
- <sup>55</sup> James Darmesteter, the translator of the *Vendīdād*, speaking of it, says: “*The tree, whatever it is, . . .*” *Sacred Books of the East*, Vol. IV p. 209, *fn.*
- <sup>56</sup> Plato, *Timaeus*
- <sup>57</sup> *Vide* Part II, Section XVIII, “The Evil Spirit: Who and what?” *Secret Doctrine*, II pp. 97-98
- <sup>58</sup> For it is thus that the Church has interpreted verse 12 in ch. vi to the *Ephesians*, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.” Further on St. Paul mentions the spiritual *malices* (“wickedness” in English texts) SPREAD IN THE AIR — “*Spiritualia nequitiae celestibus*,” the Latin texts giving various names to these “malices,” the innocent “Elementals.” But the Church is right this time, though wrong in calling them all devils. The ASTRAL LIGHT or lower Ether *is* full of conscious and semi-conscious and unconscious entities; only the church has less *power* over them than over invisible microbes or mosquitoes.
- <sup>59</sup> *Secret Doctrine*, I p. 331
- <sup>60</sup> *The Desatir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 Vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; “The Book of the Prophet, the Great Abad,” vs. 14-15, p. 3; [text in square brackets are “Persian Notes.”]
- <sup>61</sup> [Damascius, *De principiis*, § 131; ed. C.A. Ruella, Paris, 1889, Vol. II pp. 9ff.]
- <sup>62</sup> *De mysteriis*, sec., ii, ch. 3; cf. Thos. Taylor ed. 1821, pp. 85ff. [*I.e.*, “οι κοσμοκράτορες οι τα υπό σελήνην στοιχεία διοικούντες” — ED. PHIL.] *Secret Doctrine*, I pp. 234-35
- <sup>63</sup> [*Ferouer* is the French spelling used by de Mirville. — Boris de Zirkoff]
- <sup>64</sup> *Secret Doctrine*, II p. 478
- <sup>65</sup> [Damascius, *De principiis*, § 131; ed. C.A. Ruella, Paris 1889, Vol. II pp. 9ff.]
- <sup>66</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 341
- <sup>67</sup> *Cf. Secret Doctrine*, I p. 198
- <sup>68</sup> *Ephesians* xi, 12 [“Οι κοσμοκράτορες του σκότους τούτου,” the cosmic rulers of this darkness, *i.e.*, spiritually dark world. *Cf.* “*Rectores tenebrarum harum*” of the Roman Catholic Church. — ED. PHIL.]



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<sup>69</sup> *Secret Doctrine*, I p. 426

<sup>70</sup> *Secret Doctrine*, I pp. 123-24

<sup>71</sup> The Jews, save the Kabalists, having no names for East, West, South, and North, expressed the idea by words signifying before, behind, right and left, and very often confounded the terms exoterically, thus making the blinds in the Bible more confused and difficult to interpret. Add to this the fact that out of the forty-seven translators of King James I of England's Bible "only three understood Hebrew, and of these two died before the Psalms were translated" (*Royal Masonic Cyclopaedia*), and one may easily understand what reliance can be placed on the English version of the Bible. In this work the Douay Roman Catholic version is generally followed.

<sup>72</sup> The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. Hence the word Lipikas, the "writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge. *Secret Doctrine*, I pp. 127-28 & fn.

<sup>73</sup> Cf. *Secret Doctrine*, I p. 126

<sup>74</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 405-6

<sup>75</sup> These are the four "Immortals" which are mentioned in *Atharva Veda* (I. 31. 1-4) as the "Watchers" or Guardians of the four quarters of the sky.

<sup>76</sup> *Secret Doctrine*, I pp. 103-4

<sup>77</sup> [*Metaphysics*, Bk. XII, viii, p. 1074b.]

<sup>78</sup> *Chinese Buddhism*, p. 216. The Hindus happen to divide the world into seven continents, exoterically as esoterically; and their four cosmic Devas are eight, presiding over the eight points of the compass and not the Continents.

<sup>79</sup> Ascending and Descending by Maurits Cornelis Escher

<sup>80</sup> See *Le Livre des Morts*, by Paul Pierret: «Le Jour de 'Viens à nous'! C'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti.» (ch. xvii., p. 61.) The Sun here stands for the Logos (or Christos, or Horus) as central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the *Bhagavadgītā* lecturer, "it must not be supposed that the Logos is but a single centre of energy manifested from Parabrahman; there are innumerable other centres . . . and their number is almost infinite in the bosom of Parabrahman." Hence the expressions, "The Day of Come-to-us" and "The Day of Be-with-us," etc. Just as the square is the Symbol of the Four sacred Forces or Powers — Tetraktys — so the Circle shows the boundary within the Infinity that no man can cross, even in spirit, nor Deva nor Dhyāni-Chohan. The Spirits of those who "descend and ascend" during the course of cyclic evolution shall cross the "iron-bound world" only on the day of their approach to the threshold of Paranirvāna. If



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they reach it — they will rest in the bosom of Parabrahman, or the “Unknown Darkness,” which shall then become for all of them Light — during the whole period of Mahāpralaya, the “Great Night,” namely, 311,040,000,000,000 years of absorption in Brahman. The day of “Be-With-Us” is this period of rest or Paranirvāna. See also for other data on this peculiar expression, the day of “Come-to-us,” Vicomte E. de Rougé’s “Études sur le Rituel funéraire des anciens Égyptiens,” in *Revue Archéologique*, 1860, Nouvelle Série, Première Année, p. 249. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialized by their religion.

<sup>81</sup> *Secret Doctrine*, I pp. 122-23, 126, 129, 130-31, 132-33, 134-35

<sup>82</sup> [They are not the Dhyani-Buddhas. — ED. PHIL.]

<sup>83</sup> “When human souls,” says Sallust, in his golden treatise *On the Gods and the World* [Ch. xx, TTS vol. IV], “transmigrate into irrational animals, they follow externally, in the same manner as our presiding dæmons attend us in their beneficent operations. For the rational part never becomes the soul of the irrational nature.”

This doctrine, which originated from Syrianus and Proclus, was universally adopted by all succeeding Platonists.

<sup>84</sup> Taylor T. (*Tr. & Annot.*). *Collected Writings of Plotinus*. (Vol. III of The Thomas Taylor Series) Frome: The Prometheus Trust, 2000; [*Ennead V*, ii, pp. 363-64, “On the Generation and Order of Things after the First.”]

<sup>85</sup> Taylor T. (*Tr. & Annot.*). *Proclus’ Theology of Plato*. (Vol. VIII of The Thomas Taylor Series) Frome: The Prometheus Trust, 1995; [Taylor’s Introduction to *The Theology of Plato*, pp. 2-3.]

