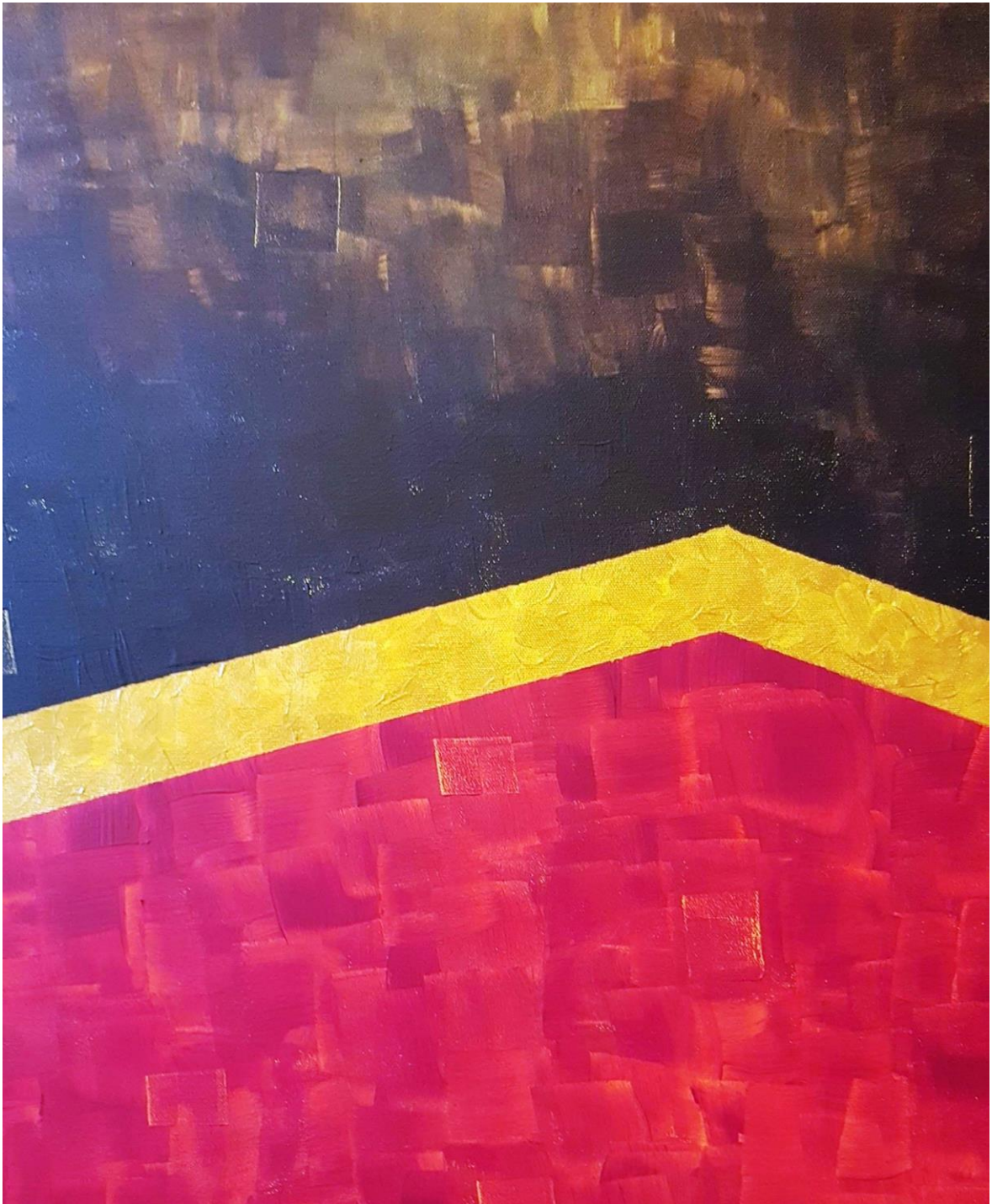


*Nature unaided fails,  
like a roof with no walls*



*Note to Students:*

Stanza II.7 of the Secret Doctrine develops the theme of “nature unaided fails.” In śloka 7, a rich and suggestive image from an ancient book of *Catechism* explains why the Creators of the world were so “displeased” with the little progress made by our Lunar Forefathers, who were devoid of the Sacred Spiritual Fire.

Inductive application of this image may afford insight to the mystery of the Double Dragon, symbol of the first Duad,<sup>1</sup> and cornerstone of the dark, material world we live in. It may also explain the necessity of the Great Sacrifice, led by the Hierarchy of Compassion, that expands and informs the Spiritual Fire about Itself through the abyss of matter, thus completing the Triune Unity and purpose of Life.<sup>2</sup>

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**In the highest worlds the three are One but on earth, at first, the One becomes a Double Fiery Dragon. He is like the side lines of a triangle that has lost its bottom line, which is the third fire, for he has no hold upon the mere form. He is like a roof with no walls, no pillars of mind to rest upon; like the breeze where there is no tree or branch to receive and harbour it. He cannot affect the form where there is no agent of transmission and the form knows him not.**

Stanza II.7: DISPLEASED THEY WERE. OUR FLESH IS NOT THERE (*they said*). [THIS IS] NO FIT RŪPA FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES.<sup>3</sup> PURE WATERS, NOT TURBID, THEY MUST DRINK (a). LET US DRY THEM (*the waters*).

Says the Catechism (*Commentaries*):

*It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lhas [Spirits], possessed of a dual body [an astral within an ethereal form]. They are the fashioners and creators of our body of illusion. . . .*

*Into the forms projected by the Lhas [Pitris] the two letters<sup>4</sup> [the Monad, called also the “Double Dragon”] descend from the spheres of expectation.<sup>5</sup> But they are like a roof with no walls, nor pillars to rest upon.*

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<sup>1</sup> *Note to Students:* Monad (μοναδα, in Greek) is the accusative case of μονας. However, as the term is here used in the nominative case (μονας), i.e., the subject of the verb, it should be transliterated as monas (pl. monases), i.e., the object of the verb, and not as monad (pl. monads). The same grammatical rule applies to duad, triad, heptad, ogdoad, hebdomad, decad, etc.

<sup>2</sup> Frontispiece by Ivana Olbricht.

<sup>3</sup> The Monads of the *presentments* of men of the *Third Round*, the huge Ape-like forms.

<sup>4</sup> In the esoteric system the seven principles in man are represented by seven letters. The first two are *more* sacred than the four letters of the Tetragrammaton.

<sup>5</sup> The intermediate spheres, wherein the Monads, which have not reached Nirvāna, are said to slumber in unconscious inactivity between the Manvantaras.

*Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires<sup>1</sup> to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will,<sup>2</sup> who complete the Manu of illusion. For the “Double Dragon” has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission [Manas, “Mind”] and the form knows it not.*

*In the highest worlds, the three are one,<sup>3</sup> on Earth [at first] the one becomes two. They are like the two [side] lines of a triangle that has lost its bottom line — which is the third fire. (Catechism Book III, § 9)<sup>4</sup>*



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<sup>1</sup> Explained elsewhere. The “Three Fires,” Pāvaka, Pavamāna, and Śuchi, who had forty-five sons, who, with their three fathers and their Father Agni, constitute the 49 fires. Pavamāna (fire produced by friction) is the parent of the *fire of the Asuras*; Śuchi (Solar fire) is the parent of the fire of the gods; and Pāvaka (electric fire) is the father of the fire of the *Pitris* (See *Vāyu-Purāna*.) But this is an explanation on the material and the terrestrial plane. The flames are evanescent and only periodical; the fires — eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human principles.

<sup>2</sup> The *Suras*, who become later the A-Suras.

<sup>3</sup> Ātma, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*.

<sup>4</sup> *Secret Doctrine*, II p. 57