

The Masque of Love



Commentaries and notes on the Hierarchy of Compassion

Abstract and train of thoughts

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Bodhisattvic hypostases esoterically explained.

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Divine versus Sidereal Hierarchies.

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The lamb was slaughtered at the foundation of the world, so that the world may live.

Soul and body are independent of each other. 30

The Spirits of the Universe differ from the Planetary Spirits and Builders.

They are the recorders of Karma.

The Planetary Spirits 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. 32

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. 32

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Suggested reading for students.

From The Masque of Love Series. 36

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The Hierarchy of Compassion.

The Spiritual Sun is the link between Buddhas, Avataras, and other incarnations of the “Highest Seven.”¹

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 Saviours 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 supercedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN.²

All World-Saviours, the Bodhisattvas and the Avataras, are trees of salvation grown out from the one seed, the Bija or Maha-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.³



The Bodhisattvic hypostases exoterically explained.

The Secret Doctrine points out, as a self-evident fact, that Mankind, 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 BLAVATSKY⁴

Buddhists of the Mahayana 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 Mahā-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.⁵

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 Dhyāni Buddha, in the World of forms, as a Bodhisattva, and in the world of desire, the lowest (or our world) as a man.

	Formless World	Supersensuous World of Forms	Desire World
→	Creative or Spiritual (Incorporeal) ⁶	Formative or Astral (Kāma-rūpa)	Material or Terrestrial (Kāma)
→	Dhyāni-Buddha (Wisdom-Principle)	Bodhisattva (Mind-born) ⁷	Mānushya-Buddha (Human Buddha)

Bodhisattvic hypostases esoterically explained.

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, immovable, 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);⁸ then the Dhyāni-Buddhas of contemplation: the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves*, to whom may be applied the Brāhmanical mystic phrase: “Thou art ‘THAT’ — *Brahm*.” It is from these Dhyāni-Buddhas that emanate their *chhāyās* (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.”⁹

Infinite life and the source of all life visible and invisible, an essence inexhaustible, ever present, in short Svabhāva . . . with the northern Buddhist philosophers. . . [is called] *Ādi-Buddhi*, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity — “Avalokiteśvara” (a manvantaric intelligent nature crowned with humanity) — the mystic name given by us to the hosts of the Dhyāni Chohans (N.B., the solar Dhyāni 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 Ādi-Buddhi (as its very name translated literally implies) is the aggregate intelligence of the universal intelligences including that of the Dhyāni 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.¹⁰

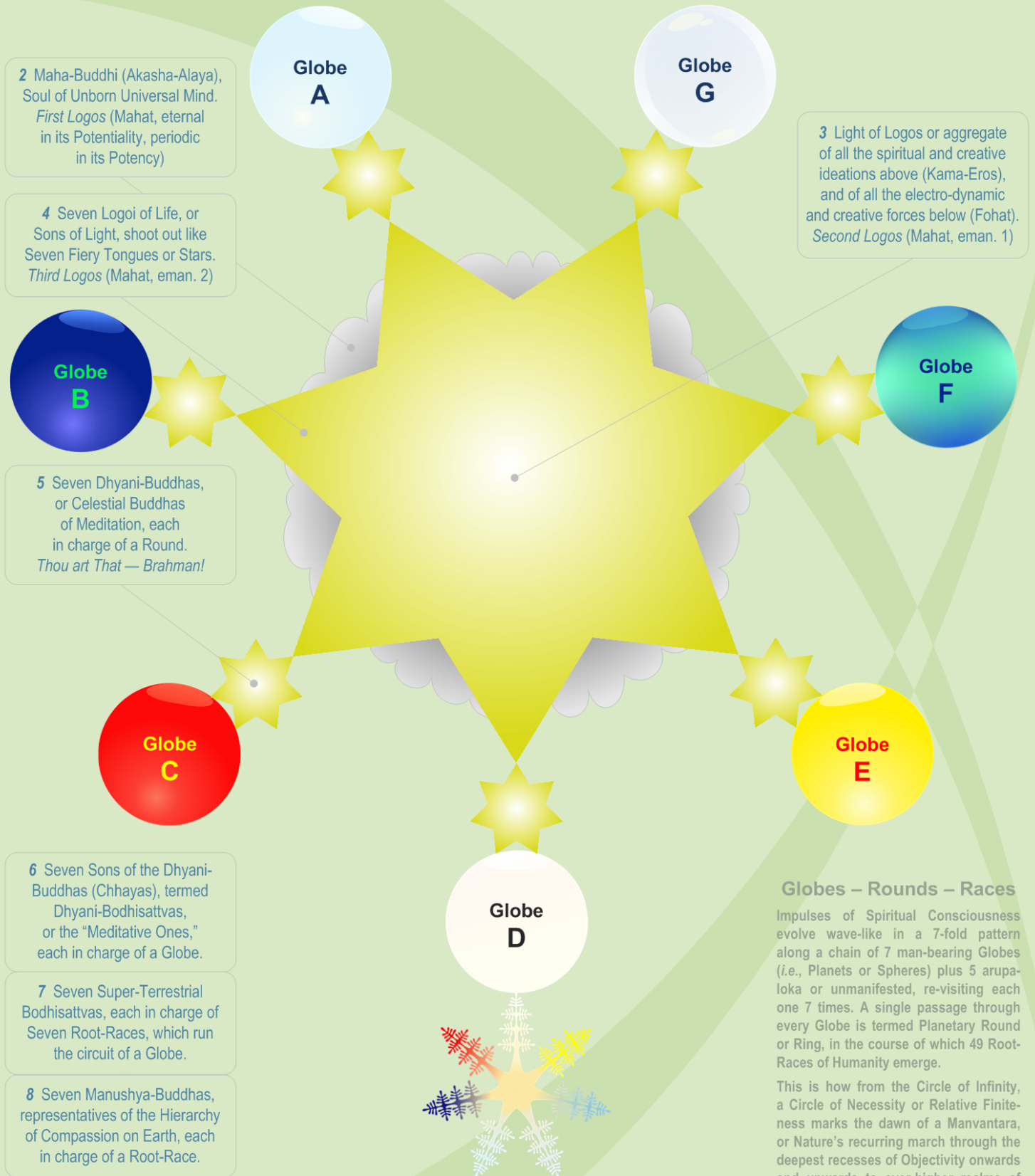


There now follow:

1. An illustration of the above Commentary in the form of a Drawing.
2. Additional Notes to Hierarchy of Compassion Drawing, from The Secret Doctrine,
3. The “Descent and Ascent of the Saviours of the World,” from the same Series.

UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom



Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

Integrative Theosophical Studies

HIERARCHY OF COMPASSION

After *The Secret Doctrine* I, pp. 571-2

For an in-depth analysis, see "The Masque of Love" in the homonymous series.

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Additional Notes to Hierarchy of Compassion Drawing.

The One Consciousness or Be-ness diversifies and falls into Being. When nourished by the ambrosia of self-consciousness, It retreats to the bliss of Its divine abode.

Note

All World-Saviours, the Bodhisattvas and the Avatars, are Trees of Salvation grown out from One Seed, The Bija or Maha-Vishnu.¹¹

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| <p>1 All-pervading purely Ādi-Buddhic monad,¹² Bija, Mahā-Vishnu, Avalokiteśvara, or Solar Dhyāni Chohan.¹³ Ādi-Buddhi is “<i>Infinite life</i> and the source of all life visible and invisible, an essence inexhaustible, ever present, in short Svabhāva, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity — “Avalokiteśvara” (a manvantaric intelligent nature crowned with humanity) — the mystic name given by us to the hosts of the Dhyāni Chohans.</p> <p style="text-align: center;">▼</p> <p>2 The universal Buddhi (the <i>Mahā-Buddhi</i> or Mahat, highest <i>anima mundi</i> or Logos) . . .</p> <p style="text-align: center;">▼</p> <p>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.</p> <p style="text-align: center;">▼</p> <p>4 The Primeval Seven Sons of Light (Logoi of Life) shoot out, like seven fiery tongues.¹⁵</p> <p style="text-align: center;">▼</p> <p>5 Seven Dhyāni-Buddhas of contemplation,¹⁶ the concrete forms of their formless Fathers — the Seven Sons of Light (“Stars”), <i>still themselves</i>, to whom may be applied the Brāhmanical mystic phrase: “Thou art ‘THAT’ — <i>Brahm.</i>” They are parentless monads from incorporeal (arūpa) being.¹⁷ They “emanate, or create from themselves, by virtue of Dhyāna, celestial Selves — the <i>super-human</i> Bodhisattvas.</p> <p style="text-align: center;">▼</p> <p>6 Their <i>chhāyās</i>.¹⁹
(Sons, shadows, images, astral vehicles), Seven Dhyāni-Bodhisattvas²⁰ of celestial realms.</p> <p style="text-align: center;">▼</p> <p>7 Prototypes of the Seven <i>Super</i>-terrestrial Bodhisattvas.</p> <p style="text-align: center;">▼</p> <p>8 Prototypes of the Seven terrestrial (Mānushya) Buddhas.</p> <p style="text-align: center;">▼</p> <p style="text-align: center;">Man.</p> | <p>Prevails eternally in space and time, <i>i.e.</i>, from one Mahā-Kalpa to the other — the synthetic culmination of the three (Dhyāni-Buddha + Bodhisattva + Mānushya-Buddha) being Ādi-Buddha, the Wisdom-Principle, which is Absolute, and therefore out of space and time.¹⁴</p> <p style="text-align: center;">▼</p> <p>The Supreme Buddha (Vajradhara or Dorjechang) cannot manifest as It Is.
[<i>First Logos.</i>]</p> <p style="text-align: center;">▼</p> <p>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.
[<i>Second Logos.</i>]</p> <p style="text-align: center;">▼</p> <p>[<i>Third Logos.</i>]</p> <p style="text-align: center;">▼</p> <p>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 <i>Mānushi</i> (human) Buddhas.”¹⁸ Each in charge of a Planetary Round or Ring. Ours is the Fourth Round, Vaivasvata Manu presiding.</p> <p style="text-align: center;">▼</p> <p>Each in charge of a Globe.
Ours is Globe D, our Earth.</p> <p style="text-align: center;">▼</p> <p>Each in charge of Seven Root-Races, which run the circuit of Globes.</p> <p style="text-align: center;">▼</p> <p>Each in charge of a Root-Race.
Ours is the Aryan Race, Gautama Buddha or the Mahā-Chohan presiding.</p> <p style="text-align: center;">▼</p> <p style="text-align: center;">Humanity at large.</p> |
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Descent and Ascent of the Saviours of the World

Endnote²¹

PARABRAHM

1st Logos

2nd Logos

3rd Logos

Hierarchy of Compassion's descent²²

- 1 Ādi-Buddhi or Primeval Universal Mind and Wisdom, the Monad.
- 2 Mahā-Buddhi, *i.e.*, Mahat, Nous of Anaxagoras, Mahā-Vishnu²⁴ or Bija, seed of Avatārism. Amitābha²⁵ or Immeasurable Splendour, Mahā-Guru. Vajradhara (diamond holder), Dorjechang, Kuan-shih-yin, Avalokiteśvara²⁶ as Hidden (unborn) Īśvara (Logos).
- 3 Avalokiteśvara as Manifested Īśvara, Dawn and Light of Logos. Manu, Vajrasattva (diamond heart), Dorjesempa, Vajrapāni, Da-shi-zhi (First Emanation of Mahat).
- 4 Seven Logoi of Life (Second Emanation of Mahat but First Deity).
- 5 Seven Dhyāni-Buddhas, each in charge of a Round.³¹
- 6 Seven Sons of Dhyāni-Buddhas, each in charge of a Globe.³⁵
- 7 Seven Super-Terrestrial Bodhisattvas, each in charge of 7 Root-Races.
- 8 Seven Manushya Buddhas, each in charge of a single Root-Race.

Planet Earth

Nirmānakāyas,³⁶ Initiates,³⁷ Adepts, Probationary Chelas. Ordinary men, bound to the Soul of the World by Love.

The Titanic struggle between Compassion and Selfishness begins

1. The Buddhas of Selfishness or Pratyekas don the Dharmakāya vesture and abandon humanity forever.
2. The Buddhas of Compassion or Nirmānakāyas renounce the Dharmakāya option, keep the great knowledge of Sambhogakāya, and don the Nirmānakāya vesture.⁴⁴ They leave behind only their physical body, retain every other "principle" save the terrestrial kāmīc and, having renounced nirvānic rest, They remain here on earth to help and shield "mankind invisibly from still worse evils."⁴⁵ In other words, "They don the *Sambhogakāya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves."⁴⁶



Immortal Man



The green is overcome with azure²⁷



Ātma-Buddhi
Father in Heaven
"Thou Art *That*"
Father's Sons³²



Jivanmukta's ascent²³

Dharmakāya's state of Para-Samadhi in Alaya²⁸ is absolute yet selfish nirvana, "a state where no progress is possible," *i.e.*, will return to the cosmic melting pot at the end of time. q.v. *fn.* 13.²⁹

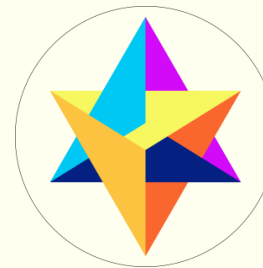
"Sambhogakāya is greater than a Nirvānī, and greater still is a Nirmānakāya — the Buddha of Compassion."³⁰

Nirmānakāya's rest³³ deferred until the close of Seventh Round, when the pralaya of the Earth chain begins.³⁴

Manushya or human Buddha, enlightened man.

Mortal Men

Lower Manas³⁸



Three Buddhist Bodies,³⁹ two options

1. Dharmakāya, or "body of the law" "held in continuance." Complete Buddha, *i.e.*, no body but ideal breath. This option is exercised by the Spiritually Selfish Pratyeka Buddha.⁴⁰

Sambhogakāya, or ethereal body "that lasts continuously," or "taken possession of" a Buddha, "vehicle of experiencing nirvānic bliss." Same as Nirmānakāya but with the additional lustre of the "three perfections," one of which is entire obliteration of all earthly concerns.⁴¹

2. Assumed⁴² Nirmānakāya⁴³ or Tulku, "body which is created" or "appearance body," with power to project its Māyāvic Rūpa at a distance.

Divine versus Sidereal Hierarchies.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE - IV) X pp. 340-46. Meeting held at 17, Lansdowne Road, London West, on January 31st, 1889; Mr. T.B. Harbottle in the Chair. Discussion on Stanza I (continued).

With reference to śloka (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 Dhyāni-Chohans, Planetary Spirits, Builders and Dhyāni-Buddhas?

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.

- Dhyāni-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.

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

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

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

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.

What is it that made these planets sacred or secret?

Their occult influences, as far as I know.

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

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 Dhyāni-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

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

On the contrary, the “Planetary” — who are not the Dhyāni-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.

Have they anything to do with the fifth principle, the higher Manas?

No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore;

- The term “Dhyāni-Chohan” is a generic name for all celestial beings.
- The “Dhyāni-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.

Are they not also Planetary Spirits?

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

Do they act under the guidance of the Terrestrial Planetary Spirit?

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.

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

Assuredly there are.

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

I would certainly say so.

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

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 infamously 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 re-

spective “Planetary Builders” reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

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

Call it so, if you like. It is the Antitype 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.

What is the real difference between the Dhyāni-Buddhas in the orthodox and the esoteric conceptions?

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 Dhyāni-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 Dhyāni-Buddha in the world of astral forms, and an arūpa, or formless, Buddha in the highest Nirvānic realm. Thus for a human Buddha, an incarnation of one of these Dhyānis, 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 Dhyāni-Buddhas” — or, rather, the Seven Hierarchies of these Dhyānis, 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 Dhyānis are connected only with Humanity, and, strictly speaking, only with the highest “principles” of men.

Do the Dhyāni-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?

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*.⁴⁷ But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.

Does the hierarchy of Dhyānis, 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?

There are incarnating and there are watching Dhyānis. 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 Dhyānis. 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 Dhyānis and the Planetary. The one are entirely divine, the other *sidereal*. The former only are called *Anupadaka*, parentless,⁴⁸ 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 Sēphirōth (the three higher being supercosmic abstractions and *blinds* in the Kabala), and constitute the Heavenly man, or Adam Kadmon; *Dhyāni* 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.

Why not, if they are gods?

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.”⁴⁹ 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.

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 Brahmā for instance?

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

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

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 million 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.

Are they higher than Brahmā?

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 *Trimūrti*, 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 Sephīrōth proceed from Adam Kadmon, and they are also *seven* and *ten*, as circumstances require.⁵⁰



Hierarchies of the two Superior Worlds.

Matter is an inferior world

Seven Divine Hierarchies⁵¹ Celestial Beings or Devas

Dhyāni-Chohans or Dhyāni-Buddhas, the Bodhisattvas of Buddhism.

- Concerned with the human higher triad.⁵³
- Anupapādaka 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 Sephīrōth⁵² and constitute the Heavenly Man, or Adam Kadmon.

Earth's Physical and Moral Rulers:

- Connected with 4th Principle, Kama, but not with 5th, 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”⁵⁴ 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 7th Round, for they have to watch over the working of the laws during these minor pralayas.”⁵⁵

Who are the Dhyani-Chohans?

The Esoteric Doctrine teaches that the Dhyani-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 Dhyāni-Energies are the Manus, or *Manu-Svāyambhuva*⁵⁶ 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.⁵⁷

Dhyani-Chohans compared

Exoterically

Five in number.⁵⁸

Vajrasattva presiding.⁵⁹

Each is a trinity, three in one, all three manifesting simultaneously in three worlds — as a human Buddha on earth, a Dhyāni-Buddha in the world of astral forms, and an arūpa, or formless, Buddha in the highest Nirvānic realm. Thus for a human Buddha, an incarnation of one of these Dhyānis, 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.

Esoterically

Seven in number.

Vajradhara presiding.⁶⁰

In Esoteric philosophy, on the other hand, this means that only five out of the “Seven Dhyāni-Buddhas” — or, rather, the Seven Hierarchies of these Dhyānis, 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.⁶¹

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 Dhyāni 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 *Svāyambhuva*, “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.⁶²

Are the “Sons of the Fire” Rays of the Third Logos?

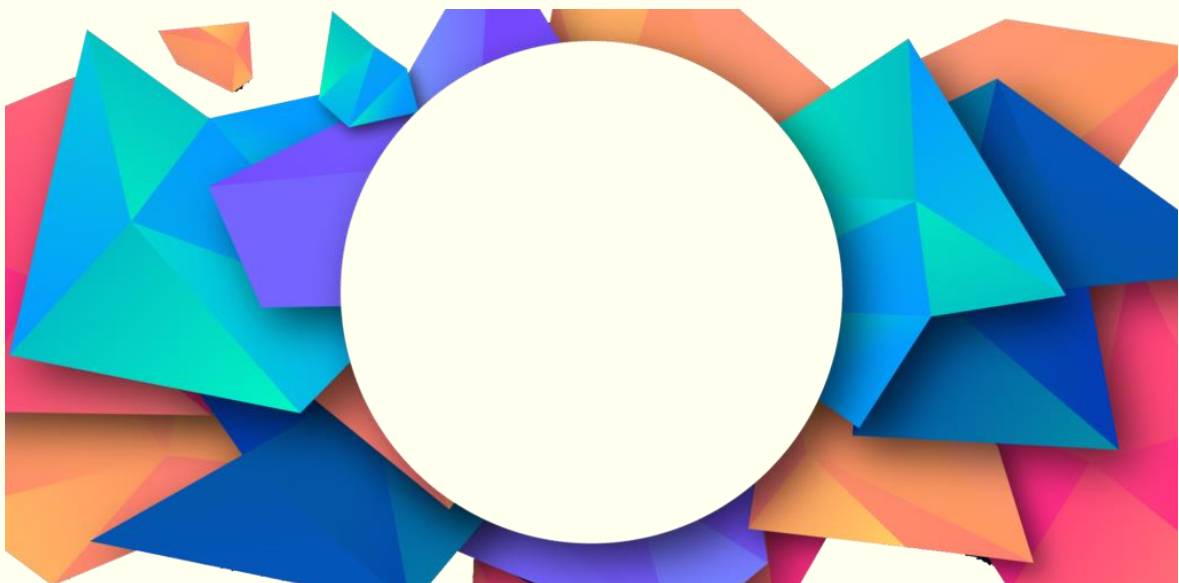
The Sons of Fire, the King-Instructors of the Fifth Race, first came into being in the Fourth Race. Though a relatively minor hierarchy, they emanate from the “Sons of the Fire-Mist,” or “Sons of Will and Yoga,” the highest Dhyani-Chohans.

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.⁶³

Stanza IV, śloka 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 Sephirōth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.⁶⁴



Divine versus Sidereal Hierarchies.

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”⁶⁵ is “a septenary and a Hierarchy,”⁶⁶ it is a *Lower Planetary Spirit*.

**There is only one Grand Architect of the Universe.
Its Sidereal counterparts, many.**

The “Grand Architect of the Universe” (G.A.O.T.U.) is a troublesome appellation:

- Amongst modern Masons, the G.A.O.T.U. is a personal and singular Deity.
- Amongst early Masons, the G.A.O.T.U. 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 G.A.O.T.U. is impersonal and “the Antitype 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 G.A.O.T.U.’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 G.A.O.T.U. 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.”⁶⁷

Personifications of the sevenfold Sidereal Hierarchy, which is 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.

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

Chaldean gods and seven evil spirits.

Cosmocratores or World Lords of Damascius. Cf. “. . . the seven Cosmocratores of
Builders of the Universe the world are double — one set being commissioned
Rulers of the World to rule the superior worlds, the spiritual and the si-
World architects dereal, and the other to guide and watch over the
worlds of matter.”⁶⁸

Grand Architect of the Universe of the early Masons⁶⁹ (but see clarification below).

Planetary Spirits of the Christian mystics.

Rishis and Pitris of India.

Sephirōth or the ten potencies of the Kabbalistic Tree of Life,
synthesized by the upper triad.

Spirits of the Face in Jehovah’s own image.

Stellar Spirits or the lunar ancestors.⁷⁰

Workmen or Rectors of Poimandrēs.

World Bearers of Bossuet.

World Holders of Tertullian (*Mundi Tenentes*).

World Pillars of St Paul⁷¹ and of Iamblichus (the latter making a
distinction between Archōns and Archangels).

But for the Occultist, 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 Kabbalist 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.⁷²

**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 Sephīrōth separated from the first Triad, etc., etc.⁷³

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 *Lo-ka-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 Cosmogony, 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.⁷⁴



Mahat, Maharajas, Lipikas.

Who are the Lipikas?

The Lipikas 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.⁷⁵

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.”⁷⁶ They are concerned with Humanity’s Karma hereafter.⁷⁷

What relation have the Lipikas to Mahat?

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 Lipikas are on the plane corresponding to the highest plane of our chain of globes.⁷⁸

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.”⁷⁹ 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.⁸⁰

Lipikas further defined in Stanza V of Dzryan.

Stanza V.5b

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

“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.⁸¹ 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.⁸²

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 I*), 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 śloka 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.”⁸³ 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 Lipikas 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 π , 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 *Purāṇic* 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.

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.”⁸⁴ 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,”⁸⁵ 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]⁸⁶



Fohat opens the understanding of the Creative Logoi.

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

Fohat is the Child of the Septenary Hierarchies.

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

For “the blessed workers have received the *Thyan-kam*, in the eternity.”⁸⁷

“Thyan-kam” is the power or knowledge of guiding the impulses of cosmic energy in the right direction.⁸⁸

Is there any difference between what produces primal causes and their ultimate effects?

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.⁸⁹

[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.⁹⁰

Again, let the reader read the Hindu “fables,” as the Orientalists call them, and remember the allegory of Viśvakarman, 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. Viśvakarman, 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.⁹¹

. . . the first [differentiation] is the Mother Goddess, the reflection of the subjective root [Mūlaprakriti], 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.⁹²

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.⁹³

Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist [and the Kabbalist].⁹⁴ 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,⁹⁵ [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.⁹⁶

“*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 Sephīrah, and the Sophia-Akhamōth 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. . . .⁹⁷

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 Demiurge⁹⁸ 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. . . .⁹⁹

The lamb was slaughtered at the foundation of the world, so that the 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.

Demiourgos-Creator or Universal Mind [Mahat’s first emanation] is the abstract term for the Dhyāni-Chohans collectively and other forces of sentient life of which Fohat is the representative on the objective plane and the Mānasaputras 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.¹⁰⁰

. . . as soon as DARKNESS . . . 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.

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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, Viśvakarman, who sacrifices himself to himself to save the world 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 *Purāṇas*, 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 Kabbalistic Sephīrōth 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 *Tzitē* tree of the *Popol-Vuh*, out of which the Quiché *third* race of men was created, are all one.¹⁰² This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasils, the Hindu *Aśvattha*, the Gogard, the Mazdean tree of life, and the Tibetan Zampun, are one with the Kabbalistic Sephīrōthal Tree, and even with the Holy Tree made by Ahura Mazdhā, and the Tree of Eden — who among the western scholars can tell?¹⁰³ 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;¹⁰⁴ and the mystery is half revealed in the *Dīrghatamas*, 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 con-

sciousness, 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!¹⁰⁵

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.¹⁰⁶ 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!¹⁰⁷

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*].

— Desātīr¹⁰⁸

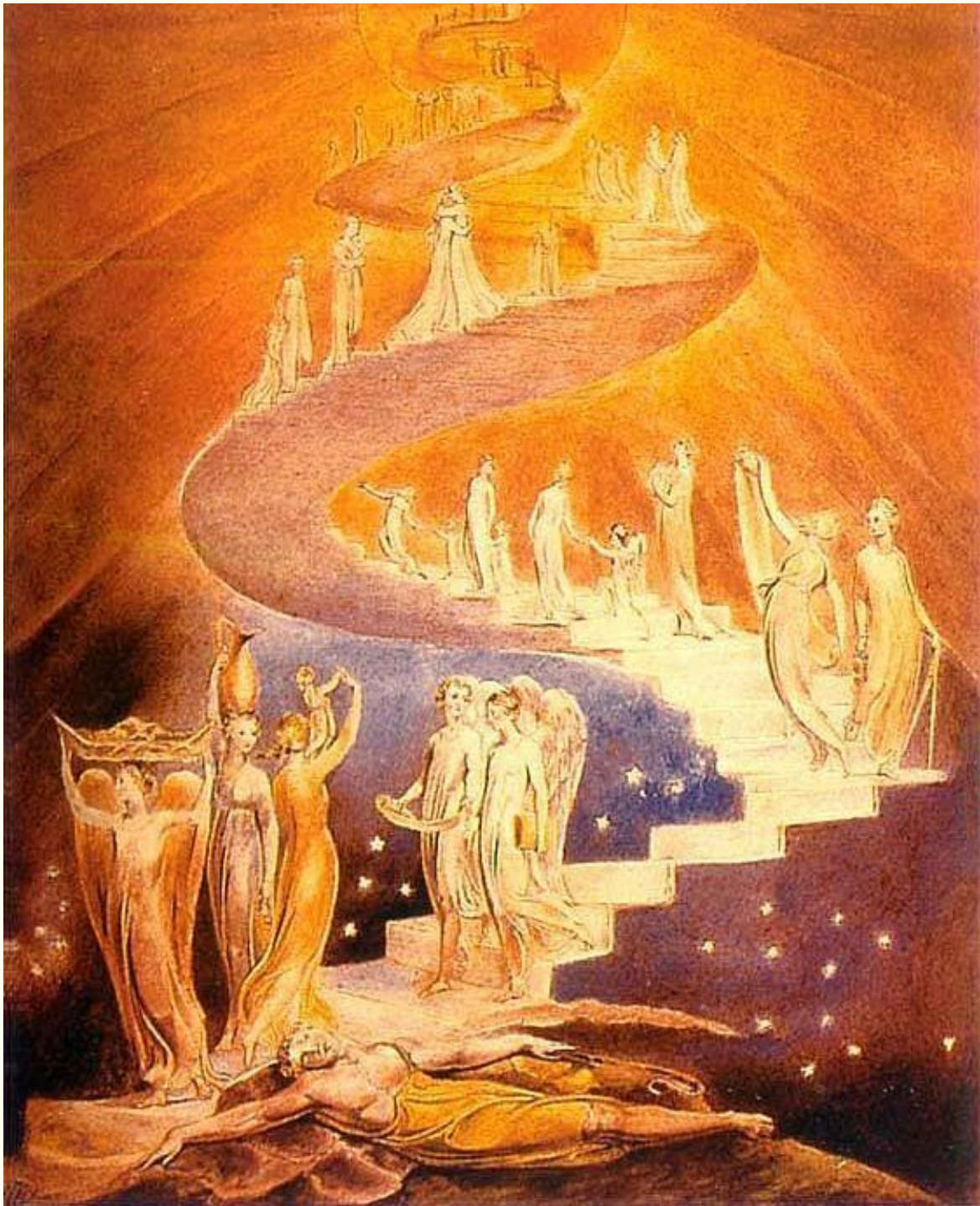
That which living men (Initiates) can do, the Dhyānis, who have no physical body to hamper them, can do still better. This was the belief of the Antediluvians, and it is fast becoming that of modern intellectual society, in Spiritualism, besides the Greek and Roman Churches, which teach the ubiquity 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 Damascius¹⁰⁹ 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.¹¹⁰

Such is also the opinion of Iamblichus, who makes an evident distinction between the archangels and the “Archōns.”¹¹¹

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 the so-called Avatāras, or divine incarnations, and of the universal Spirit, called

Christos by the Gnostics, and the Fravashi (or *Ferouer*)¹¹² 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 Kabbalistic axiom, “*Deus est Demon inversus*”; the word “daimon,” 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.¹¹³



Jacob's Ladder (1800) William Blake

The Spirits of the Universe differ from the Planetary Spirits and Builders.

They are the recorders of Karma.

First Group of Seven

Karma's direct recorders
(Lipikas)

[No further information is available as these
are the most occult portions of Cosmogogenesis.]

Second Group of Seven

Third Group of Seven

Connected with the
records of our world.

The Planetary Spirits¹¹⁴ 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

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.

Second Group of Seven

Pertaining to other systems have the same functions,
and all rule various departments in Nature.

Third Group of Seven

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

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

Representatives of the
first "Mind-Born" enti-
ties, rebuilding every
system after the "Night."

See examples in "Personifica-
tions of the Seven-fold
Sidereal Hierarchy."

Second Group of Seven

Architect of our planetary
chain exclusively.

Third Group of Seven

Progenitor of our humani-
ty, the macrocosmic pro-
totype of the microcosm.

Plotinus on the order of celestial 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 anything, 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,¹¹⁵ 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 someone cuts off either the germinations, or certain branches of a plant, whither does the 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 nowhere, in that which is nowhere it is thus also everywhere. 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.¹¹⁶

Monads suspended from unities are deified natures proceeding from even higher deities. They are all centred and rooted by their summits in the First All-comprehending One.

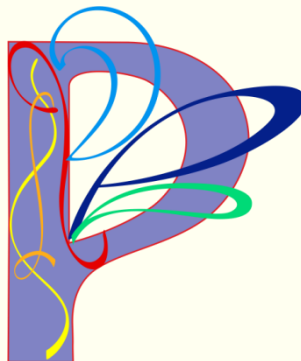
According to [Grecian] theology therefore, from the immense principle of principles, in which all things causally subsist, absorbed in superessential light, and involved in unfathomable depths, a beauteous, progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult 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.¹¹⁷

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.¹¹⁸



The 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 12th century French tales. Behind them is the poet Dante and above him his vision of Paulo 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.



Suggested reading for students.



From The Masque of Love Series.

- APPARITIONS OF THE BLESSED ONES
- CELESTIAL HIERARCHIES OF SENTIENT BEINGS
- DESCENT AND ASCENT OF THE SAVIOURS OF THE WORLD
- DIVINE LOVE IS LYING ALONE IN CONCEALED POTENTIALITY
- HIERARCHY - COMPASSIONATE (DRAWING)
- HIERARCHY - COMPASSIONATE (PYRAMID)
- HIERARCHY - DIONYSIAN
- HIERARCHY - KABBALISTIC
- HIERARCHY - LADDER OF BEING (SECRET DOCTRINE)
- HIERARCHY - PLATONIC
- HIERARCHY - SIMONIAN
- HIERARCHY - SYRIAN (INVERTED)
- ORPHEUS' HYMN TO LOVE
- ROOTLESS ROOTS OF COLOUR AND SOUND
- THE DIVINE PEDIGREE OF MAN
- THE PYTHAGOREAN TETRACTYS
- THE TRUE COLOURS OF MAN



118 Endnotes

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- ¹ i.e., the “Seven Dhyāni Buddhas” of the Yogacharyā school (*Theosophical Glossary*: Vajrasattva), also called “Elements” of Mankind (*Secret Doctrine*, I p. 572; quoting *Anugītā*, 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.
- ² *Secret Doctrine*, I pp. 638-39
- ³ *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 371
- ⁴ *Secret Doctrine*, II p. 492
- ⁵ *ibid.*, (THE MYSTERY OF BUDDHA) XIV pp. 390-91
- ⁶ [Ασώματος, in Greek. — ED. PHIL.]
- ⁷ [i.e., “meditation-born.” — ED. PHIL.]
- ⁸ Cf. “[The symbol] Hamsa (whether “I,” “He,” Goose or 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 pelecus, 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.]
- ⁹ *Secret Doctrine*, I p. 572
- ¹⁰ *Mahatma Letter* 15 (67), p. 89; 3rd Combined ed.
- ¹¹ Cf. *Secret Doctrine*, I p. 572
- ¹² [From *Ādi* 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 Dharmakāya 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 Vajradhara, 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 (*Dorjesempa*).” *Secret Doctrine*, I p. 571
- Ādi-buddha is the individualised monadic focus of Ādi-buddhi, primordial cosmic wisdom or intelligence, synonymous with Mahabuddhi or Mahat (Universal Mind). Otherwise expressed, Ādi-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*
- ¹³ [i.e., The “primeval MANU who gives being to the other Manus,” otherwise known as Manu-Svāyambhuva collectively, the Self-Manifested.” — ED. PHIL.]
- ¹⁴ *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV pp. 390-91
- ¹⁵ “Like all the other planets of our system, the Earth has seven Logoi — the emanating rays of the one ‘Father-Ray’ — the Protogonos, 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
- ¹⁶ “The Anupapādaka (or Dhyāni-Buddhas) are thus identical with the Brāhmanical *Mānasaputra*, “mind-born sons” — whether of Brahmā or either of the other two Trimūrtian Hypostases, hence identical also with the Rishis and Prajāpatīs.” *Secret Doctrine*, I p. 571
- ¹⁷ “. . . 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
- ¹⁸ *Secret Doctrine*, I p. 571

¹⁹ In the first root-race, “the pure, celestial Being (Dhyāni Chohan) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhāyā*), 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*.

²⁰ *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 *Mānushi* (terrestrial) Buddhas. In this metaphysical context, *Bodhisattva* is a title given to the sons of the celestial Dhyāni Buddhas.

²¹ NOTES TO STUDENTS

The meaning and implications of this Table are not obvious and need explanation, which will be provided orally by your Facilitator of Study. Since endnotes 21-46 to this Table have been imported from “Descent and Ascent of the Saviours of the World,” in the same Series, all diacritical marks were dropped in order to minimize distractions when studying.

The green notes correspond to the Compassionate Hierarchy’s Drawing, in the same Series.

FOOD FOR THOUGHT: “While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link.” *Secret Doctrine*, II p. 218 *fn*.

²² “For in the *Kala-Chakra* Commentary it is shown that there is:

- (1) Adi-Buddha, eternal and conditionless; then come
- (2) Sambhogakāya-Buddhas, or Dhyāni-Buddhas, existing from (aiōnic) eternity and never disappearing — the *Causal* Buddhas so to say; and
- (3) the Manushya-Bodhisattvas.

The relation between them is determined by the definition given. Adi-Buddha is Vajradhara, and the Dhyāni-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, they are identical in fact, one acting through the other, as a Dhyāni through a human Buddha. One is ‘Endless Intelligence’; the other only ‘Supreme Intelligence.’” *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 392

²³ Cf. “An Avatāra is; a Jīvanmukta becomes one.” *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 374

²⁴ There is a mysterious Principle in Nature, not to be confused with the god of that name, who stands for the Triad (Trimurti) or, exoterically, the lower triangle ▽ with the apex downward, god of the moist principle and water. Cf. *Secret Doctrine*, II p. 591; [on Narayana.]

²⁵ “Boundless Light by which the subjective universe is perceived.” Cf. *Blavatsky Collected Writings*, (UNPUBLISHED DISCOURSE OF THE BUDDHA) XIV p. 409

²⁶ “. . . it means ‘the Lord that is seen,’ and in one sense, ‘the divine SELF perceived by Self’ (the human) — the Atman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteśvara = Kuan-shih-yin, referred to as the seventh Universal principle, is the Logos perceived by the Universal Buddhi — or Soul, as the synthetic aggregate of the Dhyāni-Buddhas; and is not the ‘Spirit of Buddhas present in the Church,’ but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature.” *Secret Doctrine*, I pp. 471-72

²⁷ For an explanation of this occult statement, look up “When the green is overcome with azure,” in our Constitution of Man Series. — ED. PHIL.

²⁸ “Alaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmānakāya† body may commit an occasional mistake in accepting the false for the true in his explorations of the ‘Causeless’ World. The Dharmakāya Bodhisattva is alone infallible, when in real Samadhi. Alaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection — not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakāya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Raja-Yoga in its practice of the two kinds of the Samadhi state; one of the ‘Paths’ leading to the sphere of bliss (Sukhāvati or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other the Path that leads to entire emancipation from the worlds of illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second — a hundredfold more rapid — is reached through knowledge (Initiation).”

† “Nirmānakāya (also Nirmānakāya, vulg.) is the body or Self ‘with remains,’ or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakāya, or in Nirvana ‘without remains,’ is the Jīvanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samadhi.”

Blavatsky Collected Writings, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV p. 439 & *fn*.

²⁹ “In terms of principles, the difference between the Buddha of Selfishness and the Buddha of Compassion is as follows:

(1) The *Pacceka-Yana* — (in Sanskrit ‘Pratyeka’) means literally the ‘personal vehicle’ or personal *Ego*, a combination of the five lower principles. While —

(2) The *Amata-Yana* — (in Sanskrit ‘Amrita’) is translated ‘the immortal vehicle,’ or the *Individuality* the Spiritual Soul, or the Immortal *monad* — a combination of the fifth, sixth and seventh.”

Mahatma Letter 16 (68) p. 111; 3rd Combined ed.

Cf. “Forces and States of Consciousness Drawing,” in our *Buddhas and Initiates Series*.

³⁰ *Voice of the Silence*, frag. III vs. 306 p. 71

³¹ “The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels — our Dhyāni-Chohans — the ‘Seven Primeval Rays’ or Powers, adopted later on by the Christian Religion as the ‘Seven Angels of the Presence.’ Arūpa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man — it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness — the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle — the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans.” *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV pp. 379-80

³² Abstract Mind or Spiritual Self, the Reincarnating Ego.

³³ “The seventh mode of existence is that of the Nirmānakāya.” *Theosophical Glossary*: Gati [condition or “path” of sentient existence.]

³⁴ *Voice of the Silence*, frag. II vs. 187 p. 42

NOTES TO STUDENTS

Look up Drawings 1-4 in our Planetary Rounds and Globes Series to find out how soon.

“A Bodhisattva can reach Nirvana and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvāna or ‘Nirvana without remains’ — the highest Dharmakāya condition, in which state he remains entirely outside of every earthly condition — he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.” *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 401 *fn*.

Find out the upper limits of consciousness between the highest Adept and the Pratyeka-Buddha while on earth in Samadhi, in our “Forces and States of Consciousness Drawing,” *Buddhas and Initiates Series*.

³⁵ *i.e.*, Solar Pitris, our “Guardian Angels.”

“Taking this Vedāntic classification, and following its correspondences in States of Consciousness, we have the following:

Atala. — The Ātmic or Auric state or locality. [The 7th terrestrial loka, corresponding to Satyaloka, the abode of the Nirvāṇīs and Jīvanmuktas. q.v., pp. 668-69 — ED. PHIL.] It radiates directly from the periodical manifestation in ABSOLUTENESS, and is the first something in the Universe. Its correspondence in Kosmos is the hierarchy of non-substantial primordial beings, in a place which is no state. This hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahamanvantara; all is there. This statement should not, however, be taken to imply fatality, *kismet*: the latter is contrary to all the teachings of Occultism. Here are the hierarchies of the Dhyāni-Buddhas. Their state is that of Para-Samadhi, of the Dharmakāya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

Vetāla. — Here are the hierarchies of the celestial Buddhas or Bodhisattvas, who are said to emanate from the seven Dhyāni-Buddhas. It is related on earth to Samadhi, to the Buddhist consciousness in man. No Adept, save one, can be higher than this and live: if he passes into the Ātmic or Dharmakāya state (Alaya) he can return to earth no more. These two states are purely hyper-metaphysical.”

Blavatsky Collected Writings, (E.S. INSTRUCTION No. IV) XII p. 665

³⁶ Cf. “The so-called ‘Spirits’ that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a ‘Spirit’ can only be either an Elementary, or — a Nirmānakāya.” *Secret Doctrine*, I p. 233 *fn*.

³⁷ “An Adept is one versed in some and *any* special Art or Science. An ‘Initiate’ is one who is initiated into the mysteries of the Esoteric or Occult philosophy — a Hierophant.” *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI p. 158

³⁸ Concreted Mind or Material Self. “Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.” *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 395

³⁹ “The three [Buddhic] bodies are:

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

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

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

Blavatsky Collected Writings, (THE MYSTERY OF BUDDHA) XIV p. 392 fn. [Cf. *Voice of the Silence*, pp. 95-97; and Hui Neng’s *Platform Sutra*, ch. 6.]

“There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as ‘Srotāpanna,’ ‘Sakridāgāmin,’ ‘Anāgāmin,’ and ‘Arhan’ — the four [initiation] paths to Nirvana, in this, our fourth Round, hearing the same appellations. The Arhat, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhat who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the profane till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the ‘fire-mist’ of the 7th rung are but one remove from the Root-Base of their Hierarchy — the highest on Earth, and our Terrestrial chain. This ‘Root-Base’ has a name which can only be translated by several compound words into English — ‘the ever-living-human-Banyan.’ This ‘Wondrous Being’ descended from a ‘high region,’ they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.” *Secret Doctrine*, I pp. 206-7; [on Stanza VI.7b.]

“The chief object of our struggles and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth, sixth and seventh rounds. But this is a mystery.” *Mahatma Letter* 13 (44) p. 77; 3rd Combined ed.

“The supreme energy resides in the Buddhi; latent — when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of ‘Manas’ and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development. When the ancient founders of your philosophical schools came East, to acquire the lore of our predecessors, they filed no claims, except the single one of a sincere and *unselfish* hunger for the truth. If any now aspire to found new schools of science and philosophy the same plan will win — *if the seekers have in them the elements of success*.” *Mahatma Letter* 59 (111) p. 336; 3rd Combined ed.

“[Buddhi] . . . conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas*, or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one’s double consciously and at will, and as this gift, like the ‘ring of Gyges,’ would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded.” *Key to Theosophy*, (ON THE VARIOUS “PRINCIPLES” IN MAN) pp. 119-20

“Fathom the nature and essence of the sixth principle of the universe and man and you will have fathomed the greatest mystery in this our world — and why not — are you not surrounded by it? What are its familiar manifestations, mesmerism, Od force, etc. — all different aspects of one force capable of good and evil applications.” *Mahatma Letter* 15 (67) p. 97; 3rd Combined ed.

⁴⁰ “*Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakāya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and — disappear from the sight and the hearts of men. In Northern Buddhism a ‘Pratyeka Buddha’ is a synonym of spiritual Selfishness.” *Voice of the Silence*, frag. II note 89 (to vs. 191 p. 68); p. 86 in glos. of Chinese & Centenary eds.

⁴¹ Cf. *Voice of the Silence*, frag. III note 117 (to vs. 306 p. 71); p. 96 in glos. of Chinese & Centenary eds.

⁴² “Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvana — who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All — will seize the possibility of the fact. They know that while a Dharmakāya — a Nirvānī ‘without remains,’ as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness — cannot be said to return to incarnation on Earth, the Nirvānī being no longer a he, a she, or even an it; the Nirmānakāya — or he who has obtained Nirvana ‘with remains,’ *i.e.*, who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased — can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmānakāyas — the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvana;

while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvana, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakāya, being a Nirvāṇī or Jīvanmukta, can have no 'remains' left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvana, can cause his 'remains' (sometimes, though not very well, called his Māyāvi-Rūpa), to remain behind, whether he is to become a Nirvāṇī, or to find himself in a lower state of bliss." *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV pp. 376-77; [On Natural versus Assumed Nirmānakāyas]

43 The lowest of the trikaya, followed by Sambhogakāya (ethereal) and Dharmakāya (formless) — a Jīvanmukta 'without remains.'

"[Nirmānakāya is] that ethereal form which one would assume when leaving his physical he would appear in his astral body [i.e., ego] — having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it." *Voice of the Silence*, frag. III note 117 (to vs. 306 p. 71); p. 96 in glos. of Chinese & Centenary eds.

"*Nirmānakāya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of *nirmānakāya*, however, of which much will be said in *The Secret Doctrine*. — H.P. Blavatsky" *Blavatsky Collected Writings*, (THEORIES ABOUT REINCARNATION AND SPIRITS) VII p. 188 fn. et. seq.

44 "The secret meaning of this sentence ['He who chooses in humiliation must go down,† and he who *loves not* allows Karma to raise him'] is that Karma exercises its sway over the Adept as much as over any other man; 'Gods' can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakāya — the Nirvana from which there is no return until the new grand Kalpa — prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure — possibly — and a lower condition than was His lot — for a certainty — as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences — if any. Thus Buddha's first reincarnation was produced by Karma — and it led Him higher than ever; the two following were 'out of pity' and * * * ." *Blavatsky Collected Writings*, ("REINCARNATIONS" OF BUDDHA) XIV p. 406 fn.

† [Cf. "Humility is no virtue" in our Buddhas and Initiates Series.]

45 Cf. *Theosophical Glossary*: Nirmānakāya

46 *Blavatsky Collected Writings*, (WORLD IMPROVEMENT OR WORLD DELIVERANCE) XI pp. 348-49 " . . . not only was self-torture, selfish solitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practice the six Pāramitās or cardinal virtues for it:

- 1 Charity
- 2 Chastity
- 3 Patience
- 4 Industry
- 5 Meditation
- 6 Ingenuousness (or openness of heart, sincerity)

And how can a *hermit* practice charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhahood, have the right to forthwith enter Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmānakāyas*. They don the *Sambhogakāya* (the invisible body) in order to serve mankind, i.e., to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the by, all that Schlagintweit and others have written about the Nirmānakāya body is erroneous.) Such is the true meaning of the Mahayana teaching. 'I believe that not all the Buddhas enter Nirvana,' says, among other things, the disciple of the Mahayana school in his address to 'the Buddhas (or Bodhisattvas) of confession' — referring to this secret teaching." *ibid*.

47 [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. Blavatsky'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.]

- ⁴⁸ [This Sanskrit term appears in a misspelled form in many places throughout H.P. Blavatsky'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*.]
- ⁴⁹ [1 *Corinthians* viii, 5]
- ⁵⁰ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-46
- ⁵¹ Not single entities.
- ⁵² The three higher being supercosmic abstractions and *blinds* in the Kabala.
- ⁵³ *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 Dhyānis. 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.”
- ⁵⁴ The real and *impersonal* Grand Architect of the Universe is Universal Consciousness or Universal Mind, an abstraction (Mahat).
- ⁵⁵ Cf. *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-46
- ⁵⁶ [*i.e.*, “Self-manifested.” — ED. PHIL.]
- ⁵⁷ *Secret Doctrine*, I p. 452
- ⁵⁸ [Vajrasattva is] the name of the sixth Dhyāni-Buddha (of whom there are but *five* in the popular Northern Buddhism) — in the Yogacharyā 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.
- ⁵⁹ 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 adamantine quality of the inner natures of these glorious beings. Vajrasattva is a manifestation of the heart of Vajradhara, the First Logos or Ādi-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*
- ⁶⁰ *i.e.*, “Diamond-holder”; the First Logos, Supreme Buddha, or Ādi-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 adamantine 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*
- ⁶¹ “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 Dhyānis 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
- ⁶² *Secret Doctrine*, II pp. 310-11
- ⁶³ *ibid.*, *Secret Doctrine*, I p. 207
- ⁶⁴ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 394-95; [Commentary on Stanza IV.1]
- ⁶⁵ Of the Kabbalists.
- ⁶⁶ Cf. *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 340-46
- ⁶⁷ *Secret Doctrine*, I p. 426
- ⁶⁸ [Damascius, *De principiis*, § 131; ed. C.A. Ruella, Paris 1889, Vol. II p. 9 ff.]
- ⁶⁹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 341
- ⁷⁰ Cf. *Secret Doctrine*, I p. 198
- ⁷¹ *Ephesians* xi, 12 [“Οἱ κοσμοκράτορες τοῦ σκότους τούτου,” the cosmic rulers of this darkness, *i.e.*, spiritually dark world. Cf. “*Rectores tenebrarum harum*” of the Roman Catholic Church. — ED. PHIL.]
- ⁷² *Secret Doctrine*, I pp. 123-24

- ⁷³ The Jews, save the Kabbalists, 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.
- ⁷⁴ 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.
- ⁷⁵ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 405
- ⁷⁶ [Look up "The Rope of the Angels," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]
- ⁷⁷ Cf. *Secret Doctrine*, I p. 126
- ⁷⁸ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 405-6
- ⁷⁹ 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.
- ⁸⁰ *Secret Doctrine*, I pp. 103-4
- ⁸¹ [Metaphysics, Bk. XII, viii, p. 1074b.]
- ⁸² *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.
- ⁸³ [Look up "The Rope of the Angels," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]
- ⁸⁴ [Not Buddhism. Look up Budhism is Inner Wisdom, in our Confusing Worlds Series. — ED. PHIL.]
- ⁸⁵ 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 [T. Subba-Row], "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 — Tetractys — 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 Parinirvāna. If 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 years of absorption in Brahman. The day of "Be-With-Us" is this period of rest or Parinirvāna. 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.
- ⁸⁶ *Secret Doctrine*, I pp. 122-23, 126, 129, 130-31, 132-33, 134-35
- ⁸⁷ *Book of the Aphorisms of Tson-Kha-pa*.
- ⁸⁸ *Secret Doctrine*, I p. 635; [cf. *Mahātma Letters*, 2nd ed., pp. 90, 346; 3rd ed., pp. 88, 340. Possibly Yih-Sin or Yi-hsin. — Boris de Zirkoff.]
- ⁸⁹ Cf. Mahātma Letter LBS-Appendix II, Chronological ed., p. 508; [Cosmological Notes from Sinnett's MS. Book.]
- ⁹⁰ *Secret Doctrine*, I pp. 279-80
- ⁹¹ *ibid.*, II p. 559
- ⁹² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 303; [on whether the first differentiation from Absoluteness is always feminine in Hindu Philosophies.]
- ⁹³ *Theosophical Glossary: Demiourgos*
- ⁹⁴ [St. Paul]
- ⁹⁵ 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. Kabbalistically speaking, the "Architect" is the generic name for the *Se-pherōth*, the Builders of the Universe, as the "Universal Mind" represents the collectivity of the Dhyāni-Chohan

Minds.

⁹⁶ *Secret Doctrine*, I p. 579 & fn. [quoting *Isis Unveiled*, I p. 258.]

⁹⁷ *ibid.*, II p. 43

⁹⁸ 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.”

⁹⁹ *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.”]

¹⁰⁰ Cf. *Secret Doctrine*, I p. 380 fn.

¹⁰¹ Cf. *ibid.*, I p. 380

¹⁰² See Max Müller’s review of the *Popol-Vuh*. (Chips, etc., Vol. I, p. 331; ed. 1881)

¹⁰³ 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.

¹⁰⁴ Plato, *Timaeus*

¹⁰⁵ See Part II, Section XVIII, “The Evil Spirit: Who and what?” *Secret Doctrine*, II pp. 97-98

¹⁰⁶ 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 “Elements.” 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.

¹⁰⁷ *Secret Doctrine*, I p. 331

¹⁰⁸ *The Desātīr 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.”]

¹⁰⁹ [Damascius (Δαμάσκιος, in Greek) c. 458–after 538 CE, known as the last of the Neoplatonists, and the last scholarch of the School of Athens. He was one of the pagan philosophers persecuted by Justinian in the early 6th century, and was forced for a time to seek refuge in the Persian court, before being allowed back into the Empire. His surviving works consist of *three commentaries on the works of Plato, and a metaphysical text entitled Difficulties and Solutions of First Principles.*]

¹¹⁰ [Damascius, *De principiis*, § 131; ed. C.A. Ruella, Paris, 1889, Vol. II p. 9 ff.]

¹¹¹ *De mysteriis*, sec., ii, ch. 3; cf. Thos. Taylor ed. 1821, p. 85 ff. [i.e., “οι κοσμοκράτορες οι τα υπό σελήνην στοιχεία διοικούντες” — ED. PHIL.] *Secret Doctrine*, I pp. 234-35

¹¹² [Ferouer is the French spelling used by de Mirville. — Boris de Zirkoff.]

¹¹³ *Secret Doctrine*, II p. 478

¹¹⁴ [They are not the Dhyāni-Buddhas. — ED. PHIL.]

¹¹⁵ “When human souls,” says Sallust, in his golden treatise *On the Gods and the World* [Vol. IV of the Thomas Taylor Series, Ch. xx], “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.

¹¹⁶ 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.”]

¹¹⁷ 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.]

¹¹⁸ Thomas Stearns Eliot: *Four Quartets, Little Gidding*, v