



The Annotated Book of Dzyan

by
Frater Apollonius
4°=7° A॥A॥

COSMIC EVOLUTION

In Seven Stanzas translated from the Book of Dzyan

By Madam Helena Petrovna Blavatsky

All text In Blue are HPB's Synopsis for each of the stanzas.

Liber Tetragrammaton is an exceptionally similar document to this book and works as a marvelous compliment. Selected verses will be included in green, below.

STANZA I

Stanza -1- describes the state of the ONE ALL during Pralaya, before the first flutter of reawakening Manifestation.

A moment's thought shows that such a state can only be symbolized; to describe it, is impossible. Nor can it be symbolized except in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES
HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

0/1 (Number Zero/First Trigram)

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Here is Nothing under its three forms. It is not, yet informeth all things.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.
3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.
4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.
5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.
6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.
7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING -- THE ONE BEING.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

STANZA II

Stanza -2- describes a stage which, to a Western mind, is so nearly identical with that mentioned in Stanza I., that to express the idea of its difference would require a treatise in itself Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed, it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

1. . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO-FORM -- THE ROOT OF THE WORLD -- THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING.

2. . . . WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRIPADMA HAD NOT YET SWOLLEN.

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MAYA.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT.
DARKNESS ALONE WAS FATHER-MOTHER, SVABHAVAT; AND
SVABHAVAT WAS IN DARKNESS.

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE
WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE
BOSOM. . . .

1H/2

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Now cometh the glory of the Single One, as an imperfection and stain.

STANZA III

Stanza -3- describes the Reawakening of the Universe to life after Pralaya. It depicts the emergence of the Monads from their state of absorption within the One, the earliest and highest stage in the formation of Worlds - the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

1. . . . THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS
THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN
WITHOUT, LIKE THE BUD OF THE LOTUS.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING
THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN
DARKNESS: THE DARKNESS THAT BREATHES OVER THE
SLUMBERING WATERS OF LIFE. . .

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY
RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE

VIRGIN EGG, THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.

2A/3

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But by the Weak One the Mother was it equilibrated.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

The obvious allusion is to IAO, the name of God for the ancient Gnostics. In her comment to Verse 7, Blavatsky writes:

"Bright Space, Son of Dark Space," corresponds to the Ray dropped at the first thrill of the new Dawn into the great Cosmic depths, from which it re-emerges differentiated as "Oeahoo, the Younger" (the "new LIFE"), to become to the end of the Life-Cycle the Germ of all things. He is "the Incorporeal Man who contains in himself the Divine Idea," the generator of Light and Life, to use an expression of Philo Judaeus. He is called the "Blazing Dragon of Wisdom," because, first, he is that which the Greek philosophers called the Logos, the Verum of the Thought Divine; and secondly, because in Esoteric Philosophy this first manifestation, begin the synthesis or the aggregate of Universal Wisdom, Oeahoo, the "Son of the Sun," contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom. *"He who bathes in the light of Oeahoo will never be deceived by the veil of Maya."*

Combining these thoughts with the N.O.X. ideas I've presented in my other post this morning, there's something profound in Blavatsky's commentary to Verse 7:

The higher gods of antiquity are all "Sons of the Mother" before they become "Sons of the Father." The Logoi, like Jupiter or Zeus, son of Kronos-Saturn, "Infinite Time" (Kala), in the origin were represented as male-female. Zeus is said to be the "beautiful Virgin," and Venus is made bearded. Apollo was originally bi-sexual, so is Brahma-Vach in *Manu* and the *Puranas*. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally in St. John's vision in *Revelation*, the Logos, who is now connected with Jesus, is hermaphrodite, for he is described as having female breasts. So also is Tetragrammaton=Jehovah. But there are to Avalokiteshvaras in Esotericism: the First and the Second Logos.

In Crowley's commentary to AL:I.7 ("**Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.**") we find a reference to the Devil Atu per my other post in N.O.X.:

Aiwass is the name given by Ouarda the Seer as that of the Intelligence Communicating. See note to Title.

Hoor-paar-Kraat or Harpocrates, the "Babe in the Egg of Blue", is not merely the God of Silence in a conventional sense. He represents the Higher Self, the Holy Guardian Angel. The connection is with the symbolism of the Dwarf in Mythology. He contains everything in Himself, but is unmanifested. See II:8.

He is the First Letter of the Alphabet, Aleph, whose number is One, and his card in the Tarot is The Fool, numbered Zero. Aleph is attributed to the "Element" (in the old classification of things) of Air. Now as "One" or Aleph he represents the Male Principle, the First Cause, and the free breath of Life, the sound of the vowel A being made with the open throat and mouth.

As Zero he represents the female Principle, the fertile Mother. (An old name for the card is Mat, from the Italian 'Matto', fool, but earlier also from Maut, the Egyptian Vulture-Mother-Goddess). Fertile, for the 'Egg of Blue' is the Uterus, and in the Macrocosm the Body of Nuith, and it contains the Unborn Babe, helpless yet protected and nourished against the crocodiles and tigers shown on the card, just as the womb is sealed during gestation. He sits on a lotus, the yoni, which floats on the 'Nile', the amniotic fluid.

In his absolute innocence and ignorance he is "The Fool"; he is the 'Saviour', being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris. Thus we see him as the "Great Fool" of Celtic legend, the "Pure Fool" of Act I of "Parsifal", and, generally speaking, the insane person whose words have always been taken for oracles.

But to be 'Saviour' he must be born and grow to manhood; thus Parsifal acquires the Sacred Lance, emblem of virility. He usually wears the 'Coat of many colours' like Joseph the 'dreamer'; so he is also now the Green Man of spring festivals. But his 'folly' is now not innocence but inspiration of wine; he drinks from the Graal, offered to him by the Priestess.

So we see him fully armed as Bacchus Diphues, male and female in one, bearing the Thyrsus-rod, and a cluster of grapes or a wineskin, while a tiger leaps up by his side. This form is suggested in the Tarot card, where 'The fool' is shown with a long wand and carrying a sack; his coat is motley. Tigers and Crocodiles follow him, thus linking this image with that of Harpocrates.

Almost identical symbols are those of the secret God of the Templars, the bi-sexual Baphomet, and of Zeus Arrhenothelus, equally bi-sexual, the Father-Mother of All in One Person. (He is shown in this full form in the Tarot Trump XV, "the Devil".) Now Zeus being lord of Air, we are reminded that Aleph is the letter of Air.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

From Blavatsky's commentary:

The essence of Darkness being Absolute Light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralya, or the term of Absolute Rest, or Non-Being, as it appears to our finite minds. The "Fire, and Head, and Motion," here spoken of, are, of course, not the fire, heat, and motion of physical science, but the underlying abstractions, the noumena, or the soul, of the essence of these material manifestations--the "things in themselves," which, as modern science confesses, entirely elude the instruments of the laboratory, and which even the mind cannot grasp, although it can equally as little avoid the conclusions these underlying essences of things must exist. "Fire and Water, or **Father and Mother [1]**" (See "**Kwan-Shi-Yin [2]**." The real name from the text cannot be given.), union with Spirit obtaining sense, shone with pleasure, and thus was produced the Protogonos (the first-born Light)," says a fragment of Hermas. Damascius calls it Dis, in *Theogony*, the "Disposer of all things."

According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, of only paritally, "Light and Darkness are identical in themselves, being only divisible in the human mind;" and according to Robert Fludd, "Darkness adopted illumination in order to make itself visible." According to the tenets of Eastern Occultism, **DARKNESS is the one true actuality, the basis and the root of Light [3]**, without which the latter could never manifest itself, or even exist. **Light is Matter, and DARKNESS pure Spirit [4]**. Darkness, in its radical, metaphysical basis, is subjective and absolute Light; while the latter in all its seeming effulgence and glory is merely a mass of shadows, as it can never be eternal, and is simply an Illusion, or Maya.

Even in the mind-baffling and science-harassing Genesis, light is created out of darkness-- "and darkness was upon the face of the deep" --and not *vice versa*. "In him [in darkness] was life; and the life was the light of men (John, i. 4) A day may come when the eyes of men will be opened; and then they may comprehend better than they do now the verse in the Gospel of John that says, "And the light shineth in darkness; and the darkness comprehendeth it not." They will see then the word "darkness" does not apply to man's spiritual eye-sight, but indeed to "Darkness," the Absolute, that comprehendeth not (cannot cognize) transient Light, however transcendent to human eyes. *Demon est Deus inversus*. **The Devil is not called Darkness by the Church**, whereas in the *Bible*, in the *Book of Job*, his is called the "Son of God," the bright star of the early morning, Lucifer. There is a whole philosophy of dogmatic craft in the reason why the first Achange, who sprang from the depths of Chaos, was called Lux (Lucifer), the "Luminous Son of the Morning," or Manvantaric Dawn. He has been transformed by the Church into Lucifer or Satan, because his is higher and older than Jehovah, and had to be sacrificed to the new dogma.

Here's A few comments on Blavatsky's commentary from the text that are rendered in red:

1. The reference to Mother and Father is consistent with the N.O.X. signs that also include Son and Daughter.

2. *Kwan Shi-Yin* reminds me of a CF Russell work (below). After reading this, Blavatsky's comment to Verse 7 will have an added impact:

"Kwan-Shai-Yin" is identical with, and an equivalent of the Sanskrit Avalokiteshvara, and as such is an androgynous deity like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized, and represented with female attributes; under his female aspect becoming Kwan-Yin, the Goddess of Mercy, called the "Divine Voice." (The Gnostic Sophia, "Wisdom," who is the "Mother" of the Ogdoad [Aditi, in a certain sense, with her eight sons], is the Holy Gost and the Creator of all, as in the ancient systems. The "Father" is a far later invention. The earliest manifested Logos was female everywhere--the mother of the seven planetary powers.

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G. 'B. 'G. ' TAI SHU I S U T (1370)
(1139) KWAN YIM WONG HOE NEE LIU.

Ye sin wen: H O E, 3936- 85, =
River, particularly the Yellow
River, WONG HOE (called
"Huang Ho" in Mandarin); &
L I U, 7248 - 85, = Flow,
circulate, move about,
spread, fluent, etc.

Kwoo wen, KWAN YIM, stand
for Bodhisattva (Hindu)
AVALOKITESVARA, or "Kwan
Yin" (Chinese), originally
male, but transferred

to the female sex as
the Goddess of Mercy,
Maternity & Longevity,
similar to the Roman
Lucina & Latin "Mary"
early in 12th century;
worshipped also by as-
pirants to enter the
"Pure-Land" (Sukhavati), the
Buddhist Paradise, in the far
west. Tung who Sherises up out
of a Lotus & meditates on the
Yellow River Flowing Backwards,
which is a Tantric Formula; Wong Howe
as the Spinal Column; Nee Liu (Backward Flow)
"reversing nature" - same as the Zen Fat - to
nourish the brain, awaken higher consciousness,
etc. "CHHING NEE LIU I NAW" during MAITHUNA Cere-
mony, or mystical union with God. Sin wen CHHING
(2133-119) = Essence, Seed, Pith. This is of
course above the ordinary or lay



觀
音
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SHUT &

精
鍊

刻

HARN TUNG FANG
surpasses the
physical; more
later on this
MOO ZAI.



3. Darkness being the root of light seems to parallel modern discoveries of Dark Matter and Dark Energy.
4. Yes, the small part of the Universe that we've known...light and matter...and of course, then Darkness is spirit; a truth of which these ignorant cursed philosophies in AL preach the opposite. So not only their ego-losing position is abhorrent, but also their concept of light. It seems that Crowley and Blavatsky have figured this out...perhaps even Kenneth Grant.

5. This is part of the clever lie of the Roman church that Crowley discusses in his article on the Devil Atu in the Book of Thoth. I'll provide a few quotes from that essay:

The card represents Pan Pangenator

His creative energy is veiled in the symbol of the Wand of the Chief Adept, crowned with the winged globe and the twin serpents of Horus and Osiris.

It is further to be remarked that the trunk of the Tree pierces the heavens; about it is indicated the ring of the body of Nuith. Similarly, the shaft of the Wand goes down indefinitely to the centre of earth. "If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one." (AL. II, 26).

It is important to notice some other correspondences. The three vowel-consonants of the Hebrew alphabet, Aleph, Yod, 'Ayin, these three letters form the sacred name of God, I A O.

Also, in Crowley's essay on the Universe Atu we find:

It becomes then reasonable to argue from analogy that since the end must beget the beginning, the symbolism will follow; hence, blackness is also attributed to the sun, according to a certain long- hidden tradition. One of the shocks for candidates in the "Mysteries" was the revelation "Osiris is a *black* god".

As a side-bar, it is interesting that the Christist-afflicted Samael Aun Weor group would preach that intellectualism is evil...fearing the "Devil" like most Christist philosophies.

Here's another paragraph from Crowley's essay on the Devil Atu.

On the Tree of Life, Atu XIII and XV are symmetrically placed; they lead from Tiphareth, the human consciousness, to the spheres in which Thought (on the one hand) and Bliss (on the other) are developed. Between them, Atu XIV leads similarly to the sphere which formulates Existence. (See note on Atu X and arrangement.) These three cards may therefore be summed up as a hieroglyph of the processes by which idea manifests as form.

For that matter, check out his essay on the Hanged Man Atu:

This card is beautiful in a strange, immemorial, moribund manner. It is the card of the Dying God; its importance in the present pack is merely that of the Cenotaph. It says: "If ever things get bad like that again, in the new Dark Ages which appear to threaten, this is the way to put things right." But if things have to be put right, it shows that they are very wrong. It should be the chieftest aim of the wise to rid mankind of the insolence of self-sacrifice, of the calamity of chastity; faith must be slain by certainty, and chastity by ecstasy.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE * * * HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE

MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

3D/4

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Also the purity was divided by Strength, the force of the Demiurge.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT -- THE LIGHT OF THE ONE DARKNESS -- AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.

4T/5

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And the Cross was formulated in the Universe that as yet was not.

11. IT EXPANDS WHEN THE BREATH OF FIRE IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE GREAT DAY, AND RE-BECOME ONE WITH HER;

WHEN IT IS COOLING IT BECOMES RADIANT, AND THE SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITY.

12. THEN SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE "SELF-EXISTENT LORD" LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

5E/6

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But now the Imperfection became manifest, presiding over the fading of perfection.

STANZA IV

Stanza -4- shows the differentiation of the "Germ" of the Universe into the Septenary Hierarchy of conscious Divine Powers, which are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the One Law, which we know as the "Laws of Nature".

Generally, they are known as the Dhyana Chohans, through each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "Creation of the Gods".

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 NO NUMBER.

2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS. . . .

3. FROM THE EFFULGENCE OF LIGHT -- THE RAY OF THE EVER-DARKNESS -- SPRUNG IN SPACE THE RE-AWAKENED ENERGIES; THE ONE FROM THE EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE -- THE TWICE SEVEN THE SUM TOTAL. AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN -- THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS WITHIN THE HOLY FOUR.

From Blavatsky's Commentary:

"The Three, the One, the Four, the One, the Five" (in their totality--Twice Seven) represent 31415--the numerical Hierarchy of the Dhyana Chohans of various orders, and the inner or circumscribed world. (The reader may be told an American Kabbalist has now discovered the same number for the Elohim. It came to the Jews from Chadaea. See "Hebrew Metrology," in *The Masonic Review*, July, 1885, McMillan Lodge, No. 141.)...this number, when not enlarged by permutation and expansion, is ever 31415, anagrammatically and Kabbalistically, being both the number of the Circle and the mystic Svastika, the "Twice Seven" once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways from right or from left, they will always yield fourteen. Mathematically they represent the well-known mathematical formula, namely the radius of the diameter of a circle to the circumference...(pi)...And it may be shown that Mr. Ralston Skinner, the author of the *Source of Measures*, reads the Hebrew word Alhim in the same number values--by omitting, as said, the ciphers, and by permutation--13514; since [aleph] (a) is 1; [lamed] (l) is 3(30); [heh] (h) is 5; [yod] (i) is 1(10); and [mem] (m) is 4(40); and anagrammatically--31415, as explained by him.

Thus, while in the metaphysical world, the Circle with the one central Point in it has no number, and is called Anupadaka--parentless and numberless, for it can fall under no calculation,--in the manifested world, the Mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentagon, the second Line and the Square (or 13514); and when the Point has generated a Line, and thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a square, a second line, and a pentagram. "When the Son separates from the Mother he becomes the Father," the diameter standing for Nature, or the feminine principle. Therefore it is said: "In the World of Being, the One Point fructifies the Line, the Virgin Matrix of Kosmos [the egg-shaped zero], and the immaculate Mother gives birth to the Form that combines all forms." Prajapati is called the first procreating male, and "his mother's husband." (We find the same expression in Egypt. Mout signifies, for one thing, "Mother," and shows the character assigned to her in the triad of the country. She was no less the mother than the wife of Ammon, one of the principal titles of the god being "the husband of his mother." The goddess Mout, or Mut, is addressed as "Our Lady," the "Queen of Heaven" and "of the Earth," thus "sharing these titles with the other mother goddesses, Isis, Hathor, etc." [Maspero]). This gives the key-note to all the later "Divine Sons" from "Immaculate Mothers."

This of course, is reminiscent of Crowley's essay on the Formula of Alhim:

"ALHIM", (Elohim) is the exoteric word for Gods.<<"Gods" are the Forces of Nature; their "Names" are the Laws of Nature. Thus They are eternal, omnipotent, omnipresent and so on; and thus their "Wills" are immutable and absolute.>> It is the masculine plural of a feminine noun, but its nature is principally feminine.<> It is a perfect hieroglyph of the number 5. This should be studied in "A Note on Genesis" (Equinox I, II).

The Elements are all represented, as in Tetragrammaton, but there is no development from one into the others. They are, as it were, thrown together --- untamed, only sympathising by virtue of their wild and stormy but elastically resistless energy. The Central letter is "He" --- the letter of breath --- and represents Spirit. The first letter "Aleph" is the natural letter of Air, and the Final "Mem" is the natural letter of Water. Together, "Aleph" and "Mem" make "Am" --- the mother within whose womb the Cosmos is conceived. But "Yod" is not the natural letter of Fire. Its juxtaposition with "He" sanctifies that fire to the "Yod" of Tetragrammaton. Similarly we find "Lamed" for Earth, where we should expect Tau --- in order to emphasize the influence of Venus, who rules Libra.

"ALHIM", therefore, represents rather the formula of Consecration than that of a complete ceremony. It is the breath of benediction, yet so potent that it can give life to clay and light to darkness.

In consecrating a weapon, "Aleph" is the whirling force of the thunderbolt, the lightning which flameth out of the East even into the West. This is the gift of the wielding of the thunderbolt of Zeus or Indra, the god of Air. "Lamed" is the Ox-goad, the driving force; and it is also the Balance, representing the truth and love of the Magician. It is the loving care which he bestows upon perfecting his instruments, and the equilibration of that fierce force which initiates the ceremony.

"Yod" is the creative energy-the procreative power: and yet "Yod" is the solitude and silence of the hermitage into which the Magician has shut himself. "Mem" is the letter of water, and it is the Mem final, whose long flat lines suggest the Sea at Peace; not the ordinary (initial and medial) Mem whose hieroglyph is a wave. And then, in the Centre of all, broods Spirit, which combines the mildness of the Lamb with the horns of the Ram, and is the letter of Bacchus or "Christ".

After the magician has created his instrument, and balanced it truly, and filled it with the lightnings of his Will, then is the weapon laid away to rest; and in this Silence, a true Consecration comes.

Together, we have an expansion on this formula connecting Crowley's note that the gods are the creative expression of the laws of nature with the mathematical or geometrical expression of the same in Blavatsky's essay.

4. THIS WAS THE ARMY OF THE VOICE -- THE DIVINE MOTHER OF THE SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE "SPARKS" ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA -- THE OEAOHOO, WHICH IS:

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Also the Woman arose, and veiled the Upper Heaven with her body of stars.

Blavatsky's footnote to OEAOHOO: The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion or rather the Force that moves it, which Force is tacitly accepted as the Deity, but never named. It is the eternal Karana, the ever-acting Cause. [See Chhandogya Upanishad, Chap. 1, Section XIII, V. 1-3. The three verses give, in cryptic language, the complete outline of all that is there summarized in the first paragraph.]

And in Blavatsky's commentary to the second sentence of the verse, she writes:

Next we see Cosmic Matter scattering and forming itself into Elements; grouped into the mystic Four within the fifth Element--Ether, the "lining" of Akasha, the Anima Mundi, or Mother of Cosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Sphere"--why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law--not only in the primordial, but also in the manifested matter of our phenomenal plane--by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. (It is the knowledge of this law that permits and helps the Arhat to perform his Siddhis, or various phenomena, such as the disintegration of matter, the transport of objects from one place to another, etc.) That which seems rest is only the change of one form into another, the change of substance going hand in hand with that of form--as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "conservation of matter" by a considerable time. Says the ancient Commentary (These are ancient Commentaries attached with modern Glossaries to the STANZAS, for the Commentaries in their symbolical language are usually as difficult to understand as the STANZAS themselves.) to STANZA 4:

*The Mother is the fiery Fish of Life. She scatters her spawn and the Breath [Moon] heats and quickens it. The grains [of spawn] are soon attracted to each other and form the curds in the Ocean [of Space]. The larger lumps coalesce and receive new spawn--in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by others. After which, Law No. * * * comes into operation. Motion [the Breath] becomes the whirlwind and sets them into rotation.* (In a polemical scientific work, the *Modern Genesis* (p. 48), the Rev. W.B. Slaughter, criticizing the position assumed by the astronomers, asks: "It is to be regretted that the advocates of this [nebular] theory have not entered more largely into the discussion of it [the origin of rotary motion]. No one condescends to give us the rationale of it. How does the process of cooling and contracting the mass impart to it a rotatory motion." [Quoted by Winchell, *World-Life*, p. 94] The question is amply treated in the Addendum. It is not materialistic Science that can ever solve it. "Motion is eternal in the unmanifested and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descents of Flame into primordial matter causes its particles to move, which motion becomes the Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for Physical Science, at any rate.

One can only imagine that from this very ancient text, the pre-Socratics got such ideas as influenced Pythagoras. And per the "heat caused by descents of Flame into primordial matter," I strongly recommend that you read the Golden Chain of Homer (found on the GCL Curriculum page).

Just as interesting is in the ancient commentary, the "fiery Fish of Life." It's as if this ancient commentary is commenting on the Piscean formula that would be adopted by the Gnostics at the onset of the Piscean Age.

**5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA
SVABHAVAT: --**

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE ¹ ARE THE SACRED FOUR; AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER.

From Blavatsky's commentary:

5. [THE OI-HA-HOU,] WHICH IS DARKNESS, THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT, THE O (The x, the unknown quantity.)

As per Verse 4, the "OI-HA-HOU" is seemingly phonetically written quite similarly to way we pronounce it in such Thelemic rites as the Star Ruby.

Also here, the "BOUNDLESS, OR THE NO-NUMBER" seems indicative of the NOT in Thelemic Qabalah (per my English Qabalah) and again, seemingly reflective of the N.O.X. and with the "O" being "x, the unknown quantity," of course, the allusion to AL is uncanny:

AL II.32: "Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.

STANZA V

Stanza -5- describes the process of world-formation. First, diffused Cosmic Matter, then the "Fiery Whirlwind", the first stage in the formation of a nebula. This nebula condenses, and after passing through various transformations, form a Solar Universe, a Planetary Chain, or a single Planet, as the case may be.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

¹ For more on this, Cf. my article: [Gnostic Cycles](#)

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Now then a giant arose, of terrible strength; and asserted the Spirit in a secret rite.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZYU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

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And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE -- THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH -
- THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH

ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL, THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.

In *Liber Cheth*, it's verse 12: "And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us."

In Blavatsky's commentary, she writes:

Thus in the allegory, the Lipika 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 reach the goal--may cross the Cricle of "Pass Not," only on the Day "Be With Us;" that day when man, freeing himself from the trammels of ignorance, and recognizing 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.

Those "ascending and descending" would seem to be equivalent to the Secret Chiefs or Blavatsky's "Hidden Mahatmas." They have lost their ignorance in that they recognize the "non-separateness of the Ego," which I have also equated to some degree with my theory on the nature of the Holy Guardian Angel. The Angel touches universal being (in contrast with the perfected individualized being, the 'asar un nefer' of the self that appeals to the Angel in the Dominus Liminis Grade) and has a greater source of knowledge. Crowley wasn't really sure whether or not this angel was an actual being or part of himself. And this confusion makes perfect sense. Non-individualized ego is outside the comprehension of the individualized ego; the Angel then taking on some aspects of 'Not-I' or NUIT and having recourse to a knowledge of affairs in the Universe that the individualized ego (HADIT) cannot comprehend. But Hadit itself must partake of this primordial essence and be the stuff of stars. And so Hadit has a

universalized or un-individualized essence (perhaps by virtue of his coitus with Nuit and the subsequent exchange of energy). And Crowley's confusion becomes all the more sensible. And a little later in her commentary, she writes:

The Great Day "Be With Us," then, is an expression, the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Buddhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians, who called the same the "Day Come To Us," which is identical with the former--though the word "be," in this sense, might be still better replaced with either of the two terms "remain" or "rest with us," as it refers to that long period of Rest which is called Paranirvana...("The Day of 'Come to us! It is the day when Osiris says to the Sun: Come, I see him encountering the Sun in Amenti.")...The Sun here stands for the Logos (or Christos, or Horus), as the central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the Bhafavad Gita lecturer, "it must not be supposed that the Logos is but a single centre of energy which is manifested by Parabrahman. There are innumerable others. Their number is almost infinite, in the bosom of Parabrahman." Hence the expressions, "The Day of Come to Us" and "The Day of BE With Us," etc. Just as the Square is the Symbol of the Four sacred Forces or Powers--Tetraktys--so the Circle shows the boundary within the Infinity that no man, even in spirit, or Deva or Dhyan Chohan can cross. 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 Paranirvana. 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 Mahapralaya, the "Great Night," namely, 311,040,000,000,000 years of absorption in Brahman. The Day of "Be With Us" is this period of Rest, or Paranirvana. It corresponds to the Day of the Last Judgment of the Christian, which has been sorely materialized in their religion.

The Christos and Logos is here identified with Horus and not with Osiris. I can only speculate as to why Blavatsky does this. And that would be that Horus as the avenging god partakes fully of the resurrected or "ascending" life as Osiris suffered affliction and is departed to the underworld. But Horus is that solar essence inherent in each and every human being, the "innumerable others." Paranirvana then becomes the N.O.X. or Great Night of Pan in Thelemic terms. This is the place of many forms from which the ALL must emerge. It is the "Ring Pass-Not" through which the one descends or involves itself into the ALL (Matter or the "iron-bound world," which is itself Martial-iron being attributed to Mars and Mars being identified with Horus). The day of Judgement then has an entirely different connotation; perhaps a reference to the mystical 'Dark Night of the Soul.' Herein, the Aspirant takes in his or her shadow to full conscious reality and the great doubt and tribulation occurs until all are united as One as it is beyond the Abyss. This is then both a self-judgment and a self-annihilation that has little to do with some anthropomorphic god deciding the nature of your eternal destiny in a heaven or hell.

STANZA VI

Stanza -6- indicates the subsequent stages in the formation of a "World", and brings the evolution of such a World down to its fourth great period, corresponding to the period in which we are now living.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE --
KWAN-YIN -- THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS:
2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS THE UNIVERSE ON THESE ETERNAL

FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN -- FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.
HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO THEN' SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES -- TWO OBEY.
THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

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Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror [in this symbol]; for in truth they were

In her commentary to this verse, Blavatsky quotes a commentary that she has access to in order to create her commentary:

The Holy Youths [the Gods] refused to multiply and create species after their likeness, after their kind. "They are not fit forms [rupas] for us. They have to grow." They refuse to enter the Chhayas [Shadows or Images] of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the Gods, and they fell under the eye of the Karmic Lipikas.

In her commentary, she writes:

It is a universal tradition that, before the physiological "Fall," propagation of one's kind, whether human or animal, took place through the Will of the Creators, or of their progeny. This was the Fall of Spirit into generation, not the Fall of mortal Man. It has already been stated that, to become Self-Conscious, Spirit must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyana Chohan, it is necessary for each Ego to attain to full self-consciousness as a human, i.e. conscious, Being, which is synthesized for us in Man.

There's a lot here already to digest: Spirit is already perfect, contrary to what the slave religions preach, there is no good deed that will get you to any heaven. And as the Qabalah clearly shows for those who would read it properly, the descent into matter is by Spirit or the Godhead...there is no fall due to any bad deed.

And here's where things get really interesting:

"There were many Wars," all referring to struggles of adjustment, spiritual, cosmical and astronomical, but chiefly to the mystery of the evolution of man, as he is now. The Powers or pure Essences that were "told to create," relate to a mystery explained, as already said, elsewhere. It is not only one of the most hidden secrets of Nature--that of generation, over whose solution the embryologists have vainly put their heads together--but likewise a divine function which involves that great religious, or rather domestic, mystery, the so-called "Fall" of the Angels. Satan and his rebellious host, when the meaning of the allegory is explained, will thus prove to have refused to create physical man, only to become the direct Saviours and Creators of "*divine* Man." The symbolical teaching is more than mystical and religious, it is purely scientific, as will be seen later on. For, instead of remaining a mere blind functioning medium, impelled and guided by fathomless Law, the "rebellious" Angel claimed and enforced his right of independent judgment and will, his right of free-agency and responsibility, since Man and Angel are alike under Karmic Law. The 'War in Heaven' that has Satan falling, reveals to us the nature of our divinity, like the fire Prometheus stole from the gods and brought to humanity. To quote one of our Thelemic holy books (Liber 418):

**And that bright light of comfort, and that piercing sword of truth,
and all that power and beauty that they have made of themselves, is cast
from them, as it is written, "I saw Satan like lightning fall from Heaven."
And as a flaming sword is it dropt through the abyss, where the four beasts
keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an
evening star. And the light thereof shineth
even unto the earth, and bringeth hope and help to them that dwell in the
darkness of thought, and drink of the poison of life. Fifty are the
gates of understanding, and one hundred and six are the
seasons thereof. And the name of every season is Death.**

The four beasts of course, are the Cherubim; the Watcher angels or Watcher stars (for those familiar with the Starry Gnosis). But also, Blavatsky teaches that we are in the "Fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place." And She goes on to quote the author of *New Aspects of Life*:

² This is the 18th Trigram, numbered 17.

According to the symbolical teaching, ... spirit, from being simply a functionary agent of God, became volitional in its developed and developing action, and, substituting its own will for the Divine desire in it regard, so fell. Hence the kingdom of spirits and spiritual action, which flow from and are the product of spirit volition, are outside, and contrasted with an in contradiction to the kingdom of souls and divine action...

When man was created, he was human in constitution, with human affections, human hopes and aspirations. From this state he fell--into the brute and savage.

Blavatsky argues that Theosophy does not teach evolution; and here we see a description of the involutory process that the Qabalah also teaches. But for those of us who have studied Darwinism, we also see the movement upwards of evolution. And so it seems that in the balance or in the middle, animal evolving upwards, meets spirit involving downwards. And so Satan would 'fall' from heaven; he would evolve downwards. And his progeny and the progeny of his peers, those that create offspring in the likeness of the Spirit (new souls) are 'Sons of God' (the Anunaki) meeting in the lower astral, the 'Daughters of Men' (with women being said to hold the Earth-Spirit or that spiritual force that moves upwards. After all, we know from modern science that matter is spirit and is not to be eschewed as 'dirty.' And so BABALON, our Scarlet Whore, Our Lady, is the Queen of Heaven in her aspect as an Earth deity. She is the archetypal 'Daughter of Man' and hence the Mother of our race. (cf. Liber Reguli) Their offspring is the Nephilim. Are these the Enochian beings? I really believe they must be. This is the process alluded to in the legends of Enoch. This is the radiant apocalypse of L.V.X. and Gnosis.

Note Blavatsky says: "Spirit...is an unconscious negative abstraction." The allusion here is to the night side of the Tree-of-Life. And this would be the lower astral or feminine soul. And note also the Chaldean legends of the Nephilim being 'trapped' in the lower astral. It is this strata that Dee&Kelly seem to have tapped into. And with that, they have tapped into the spiritual part of our heritage (spirit again, is a feminine aspect as well). It is the animal brute (mentioned above) that must be overcome; the animal brute being given a false pre-eminence due to the scourge of the slave religions.

But this brute, this BEAST has its place in our theogony. Again, all matter is of spiritual essence. This BEAST is that which BABALON rides, the vehicle that delivers her power. Dee&Kelly did not understand this and abandoned the work when they came to realize (to their horror) this. Thus, matter strides towards the spirit. Out of unconsciousness, emerges consciousness and the Universal Mind apprehends itself through our wholesome sentience.

Note the placement of the Death and Devil Atu on the Tree-of-Life; on each side of Tiphareth and each leading from one of the Sephiroth of the Astral Triad into the lower Sephira of the Ethical Triad. Death moves upwards as Blavatsky notes:

Thus "SATAN," once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who makes of a terrestrial, a divine Man; who gives him, throughout the long cycle of Mahakalpa, the law of the Spirit of Life, and make him free from the Sin of Ignorance, hence of Death.

Moving upwards through the Death Atu, from Netzach (Victory or Venus...note the Liber 418 quote above: Venus is the morning and evening stars) to Tiphareth (the "asar un nefer" or 'myself made perfect'). This energy is carried upwards by the woman in the sexual formula of ON (cf. the GCL Breviary). The juxtaposition with the Devil Atu and the male bringing the energy down into manifestation (Satan falling from heaven) wherein it resides in the lower astral (Yesod on the Tree-of-Life). It is here that the Magickal Child is birthed...the Nephilim of Holy Guardian Angel is formulated in the Lower Astral.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES

FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING
CONTINUOUSLY.

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The master flamed forth as a star and set a guard of Water in every Abyss.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE
CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR
MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF
KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT
COMPREHEND, FOR THOU SHALT SEE .

STANZA VII

[Stanza -7-](#) continues the history, tracing the descent of life down to the
appearance of Man; and thus closes the First Book of the Secret Doctrine.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.
FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE
SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND
THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE
ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN"
SONS OF THE FIRST LORD; THE SHINING SEVEN.
IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH
OVER THEE, AND THY MOTHER EARTH.

Blavatsky writes in her commentary:

"...the Ain Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the First Cause), as its Chariot (MERCABAH in Hebrew; Vahan, in Sanskrit) or Vehicle, to descend into and manifest itself in, the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's Logos), the original and eternal IDEA, that manifests through Adam Kadmon, the Second Logos, so to speak. In the *Book of Numbers*, it is explained that Ain (En, or Aior) is the only self-existent, whereas its "Depth," the Bythos of the Gnostics, called Propator, is only periodical...It is the Depth, the Source of Light, or Propator, which is the *Unmanifested LOGOS*, or the abstract *Idea*, and not Ain Soph, whose Ray uses Adam Kadmon--"male and female"--or the Manifested Logos, the objective Universe, as a Chariot through

which to manifest. But in the *Zohar* we read (pj note: I've typed only the English translation of Rosenroth's quote) "The order is hidden and withdrawn, the Microsopos is revealed and not revealed]. This is a fallacy, since Microsopos, or the Microcosm, can only exist during its manifestations, and is destroyed during the Mahapralayas. Rosenroth's *Kabbala* is no guide, but very often a puzzle."

This opens up a whole pandora's box if we look close into her comment.

The Merkabah tradition has more the Chariot going up; no regular (at least!) mention is made of the divine chariot that must descend. Though there is the debate as to whether the Hebrew Mage must wait for divine grace to make the ascent or whether he can do this of his own volition (a magickal act). Naturally, we as Thelemites take the latter argument; 418 and the DOzmt being certain proofs. HPB goes on to note that the Logos as 'First Cause' is 'devoid of attributes' as it is the movement of the Ain Soph to cast a reflection of itself that it might come to know itself; as we have been taught in our study of the Qabalah. Kether then, being Adam Kadmon is the manifested Logos...it is the biune god (male and female) that was worshipped before the onset of monotheism.

Between that which is hidden and not hidden and that which is revealed and not revealed, we have two quotes from Liber AL:

AL I.56: "Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark."

AL III.75: "The ending of the words is the Word Abrahadabra.

**The Book of the Law is Written
and Concealed.**

Aum. Ha."

Notice that the word 'Aum' appears in both verses. Motta's comment on AL:I.56 is significant as I will elaborate on below:

AUM is related to Aleph qabalistically by number—111 in each case. The termination is in "Death" in the sense of Mystical Sacrifice, the Dying God, the Witness—MN, the Hanged Man. Since Aum was the Word of Krishna, the most ancient known form of the Dying God (later cynically adopted in the Roman Catholic Pantheon as "Saint Sebastian"), it is a natural connotation of the Magus's message. It may be difficult for a minor Hindu initiate to absorb the idea that AU M is, after all, an imperfect hieroglyph. Krishna has been worshipped in India for ten thousand years, brutish mankind may have gone a little further in its study of the Universe in which we live! At least some Tantrists of high initiation and a few of the Siva & Kali worshippers perceive why the Spiritual Name of Aleister Crowley in the Hindu Initiatic tradition is MAHATMA GURU SRI PARAMAHANSA SHIVAJI.

'Little'—30+10+9+30+5=93. Hoor-paar-kraat is The Fook, and Aiwass His minister. This throws light on the function of this Ipsissimus. He is the Hierophant of the Magi, jst as 666, His pupil, is, at present, the Hierophant of the Masters of the Temple.

But for now, we should mention the Adam Kadmon of the Gnostics, the mythical Jesus. They needed to replace the original as Jehovah or the North Star was shown not to be the true center of the Universe, rather it was the Pleroma or Black Hole at the center of the Milky Way Galaxy (as I elaborate on in the Starry Gnosis). I find it interesting that HPB mentions the "Propator," which I can only guess is a synonym. But more significant, Jesus as Logos, is not Tiphareth as is usually taught, but is rather Kether. This is also why he becomes the crowned God. But Jesus is quoted as saying "Only through me can you get to the father." This is taught as the allusion to Tiphareth. HPB has something to say about this:

The later Kabbalists, however, especially the Christian mystics, have played sad havoc with this magnificent symbol. Indeed, the Microsopos—who is philosophically speaking, quite distinct from the unmanifested eternal Logos, "one with the Father"—has finally been brought, by centuries of incessant efforts of sophistry and of paradoxes, to be considered as one with Jehovah, or the One living God (!), whereas Jehovah is no better than Binah, a female Sephira.

Remember, Jehovah is Saturn and Saturn is the ruler of Binah. It figures that the patriarchs of Israel would reserve their sacred rights for men only...the women would be practicing lesbianism.

That is assuming that there is no dual nature in this Sefhira. But our study of Da'ath has shown us that here, both Babalon (along with NUIT), the female and Pan, the male are Guardians of the Abyss, where Saturn is situated to form the Hexagram.

Jesus then, as the Adam Kadmon and Dying God as Motta speaks about above, is the message of the Mage; the Fool Atu 111 being its counterpart as both Atus emanate from Kether. The Death of course is the Initiation at Tiphareth; the Transformation from mundane animal to awake human by giving up the dream of life and succumbing to the reality of life...which seems impossible in this dream.

And so the six-pointed star that is so important to we Thelemites comes into the fore and Blavatsky writes:

The six-pointed star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower Hierarchies included, emanate from the Heavenly or Celestial Virgin, the Great Mother in all religions, the Androgyne, the Sefhira Adam Kadmon. Sefhira is the Crown, Kether, in the abstract principle only, as a mathematical x, the unknown quantity. On the plane of differentiated nature, she is the female counterpart of Adam Kadmon, the first Androgyne.

If we view Da'ath as the immediate reflection of Kether, then the binary nature more easily perceived in Da'ath can be indirectly adjudicated for Kether. But also here, Liber AL becomes important:

AL III.22: "The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know."

In their commentaries, neither Crowley nor Motta seem to have understood this, at least in relation to what Blavatsky is talking about. The Beast and the Bride then become archetypal or on a higher plane than the mundane as is the error of so many Thelemic groups that use the archetypes as an excuse for prurient sexual acts; veiling their vices with virtuous words. The Bride and the Beast are Babalon and Pan. The "Ordeal x" is either then, the initiated point at Tiphareth, or more than likely the ultimate Ipsissimus Initiation at Kether. And not only does this prophecy Crowley to become an Ipsissimus; but if we accept this, then we must also accept his assertion that Blavatsky was also a Master of the Temple (and of course, a possible Ipsissimus), which Blavatsky's commentary would seem to bear out.

But the six, being Tiphareth, the Sun is about Light, but not the Light that we have assumed from both the Bible and the First Degree O.T.O. Initiation.

The *Kabalah* teaches that the words "Fiat Lux" (in Genesis I) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says:

O companions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words, "Let there be Light, and there was Light." And this is the two-fold man..

In its *Unity*, Primordial Light is the seventh, or highest, principle, Daiviprakrit, the Light of the Unmanifested Logos. But in its differentiation, it becomes *Fohat*, or the "Seven Sons." The former is symbolized the central point in the Double Triangle; the latter by the Hexagon itself, or the "Six Limbs" of Microprosopus, the Seven being Malkuth, the "Bride" of the Christian Kabbalists, or our Earth. Hence the expressions:

The first after the "One" is Divine Fire; the second, Fire and Aether; the third is composed of Fire, Aether and Water; the fourth of Fire, Aether, Water, and Air. The One is not concerned with Man-bearing Globes, but with the inner, invisible Spheres, The "first-Born" are the LIFE, the Heart and Pulse of the Universe; the Second are its MIND or Consciousness.

At this point then, I'll leave you with this hint, you'll understand more of the preceding paragraph upon your reading of the Golden Chain of Homer to be found in the Curriculum section of gclvx.org.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

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Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTASARMA.

This verse brings a different attention to idea of the Dhyani Chohans. First, Blavatsky quotes "a very learned admirer of Jewish Esotericism:"

The *Kabbalah* says expressly that Elohim is a "general abstraction," what we call in mathematics "a constant co-efficient," or a "general function," entering into all construction, not particular; that is, by the general ratio 1 to 31415, the [Astro-Dhyanic and] Elohimistic figures.

Blavatsky goes on to say:

To our spiritual perceptions, however, and to our inner spiritual eye, the Elohim, or Dhyanis, are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other, since that which is the *surviving Entity in us*, is partly the direct emanation from, and partly those celestial Entities *themselves*.

This sets up the whole idea of the 'Sons of God' from which the themes of the Anunaki and Nephilim and later of course, the Enochiana would gain great credence. HPB then continues briefly along this line:

...some of their [the Jews] great prophets and seers like Daniel and Ezekiel--Enoch belonging to a far distant race, as a generic character, and not to any nation but all--they knew little of, nor would they deal with, the real divine Occultism; their national character being averse to anything which had no direct bearing upon their own ethnical, tribal and individual benefits--witness their own prophets, and the curses thundered by them against the "stiff-necked race." But even the Kabbalah plainly shows the direct relation between the Sephiroth, or Elohim, and men.

This I think brings out more clearly the idea of the Jews having but the half as Liber AL contends. HPB shows Enoch not to be a Jewish character, as can clearly be deduced from Genesis as can Abraham and so many others; they being alive long before Genesis was written and the Hebrew culture formulated. Daniel and Ezekiel would write Apocalypses, doing those things that Enoch was also said to have done; riding the chariot to the seven heavens. But they would not be said to have the purity of Enoch. Yet, Enoch's visions remain pseudopigrapha as Daniel and Ezekiel's remain canon; though often overlooked canon.

But here's where things get interesting as Blavatsky clearly equates the Sephiroth themselves with the Elohim. And as a side-bar, Crowley calls the Major Arcana of the Tarot, Atus--a word for the gods of the Egyptians (the Jewish forbears):

Therefore, when it is proved to us that the Kabbalistic identification of Jehovah with Binah, a female Siphira, has still another, a sub-occult, meaning in it, then only will Occultists be ready to pass the palm of perfection to the Kabbalist. Until then, it is asserted that, as Jehovah, in the abstract sense of a "one living God," is a single number, a metaphysical figment, and a reality only when put in his proper place as an emanation and a Siphira--we have a right to maintain that the *Zohar*, as witnessed by the Book of Numbers, at any rate, gave our originally, before the Christian Kabbalist had disfigured it, and still gives out, the same doctrine that we do; that is, it makes Man emanate, not from one Celestial Man, but from a Septenary Group of Celestial Men, or Angels, just as in *Pyramider, the Thought Divine*.

The implications here are astounding. We are descended from a collection of seven gods; relating an important value in the seven sacred planets...and of course, the number of Sefhira in the Ruach. The relation to the nature of our soul/spirit complex then is given opportunity to be expounded upon. Note what HPB says above in relation to our spirit/soul complex being an emanation (Sefhira) from the Elohim.

But these emanations are merely abstract concepts if we reduce Jehovah to a number and in this case, the number three (Binah). Perhaps we see more meaning in Liber AL's assertion that all numbers are infinite.

But more importantly, the mistake made by the Qabalists and the Christian Gnostics (and the reason why Blavatsky says that Qabalists haven't risen to the point of prominence as other more 'perfect' occultists) is that they rely on this idea of a primordial being...an archetypal first man (Adam Kadmon for the Jews and Jesus for the Gnostics). They suppose this to be the source of their monotheism. Of course, the Christians like the Muslims are polytheistic; having two gods (the other being the Devil). Only the Jews hold true to the one. And yet, HPB hails to seven gods, which perhaps give us seven ethnicities on this planet and govern each of seven continents and each of seven seas.

4. IT IS THE ROOT THAT NEVER DIES; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN -- THEIR FLAME -- THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

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Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD -- A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA.

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY.

Blavatsky writes in her commentary:

This sentence, "the Thread between the Silent Watcher and his *Shadow* [Man] becomes more strong with every Change," is another psychological mystery...For the present, it will suffice to say that the "Watcher" and his "Shadows" --the latter numbering as many as there are reincarnations for the Monad--are one, The Watcher, or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection, and he runs loose and "astray into the Lunar Path" --to use the Occult expression--*is an individual Dhyana Chohan distinct from others, [with] a kind of spiritual Individuality of its own*, during one special Manvantara. It's Primary, the Spirit (Atman), is one, of course, with the One Universal Spirit (Paramatama), but the Vehicle (Vahan) it is enshrined in, the Buddhi, is apart and parcel of the Dhyana-Chohan Essence; and it is in this that lies the mystery of the *ubiquity*... "My Father, that is in Heaven, and I--are one," (See John, x, 30) says the Christian Scripture; and in this, at any rate, it is the faithful echo of the Esoteric tenet.

I think first, I'm going to add a quote from Crowley in order to set the context with some bit of greater clarity:

Let me declare this Work under this title: "The obtaining of the Knowledge and Conversation of the Holy Guardian Angel", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.

Blavatsky's quote explains any confusion that might be generated by Crowley's quote. And so upon examining the former, the latter will become apparent.

I have been belaboring in my thoughts for some time on the nature of the 'H.G.A. experience' and that which is the 'Asar un Nefer.' As I state on the A.'.A.'. page of my website:

The Knowledge & Conversation of the Holy Guardian Angel begins with an evocatory practice that takes an inordinate amount of work to prepare for. It is much more than a mere Gnostic Dialogue. When the amount of energy necessary to project enough astral effluvia to formulate the Angel is obtained, and after one is fully and successfully trained in the work (becoming 'asar un nefer'), then enough Magickal energy must be invested in order that this being could sustain itself to house the heart of the Angel. And only then, could any dialogue begin.

But even in the paragraph before this one, a certain set-up is necessary:

...the superstitious tendency to anthropomorphize the H.G.A. experience, common in the Christist conditioning that shows how the psyche of most Thelemites still resonates with the old-aeonic consciousness, we have an over-riding affirmation that we also need to think beyond the more popular notion of discovering 'one's true will.' This has led to the most egregious error as it is most commonly mistaken as an excuse to fulfill one's desires (not necessarily a part of the nature of one's orbit; the Pure Will) and has led so many to the veiling of their vices in virtuous words.

But getting back to Blavatsky, the Watcher in essence is the 'higher self' proclaimed in most New Age circles with a weak echo in Thelemic circles; probably due to the fact that these so-called Thelemites are more interested in pursuing their vices than in any sense of virtue. And there is of course, an echo of those Watchers alluded to in the pseudopigrapha and Enochian lines of spirituality as well as in the Starry Gnosis; the four Watcher stars being equivalent to the four Archangels.

In this case, though, this Watcher is declared by Blavatsky to be ubiquitous. And this is a certain key if we are to connect the Holy Guardian Angel in any way to the 'Gnostic Dialogue' and that dialogue is to have any substantive meaning. In the holy book, Liber LXV, Crowley's dialogue with his H.G.A. takes on a larger dimension than the personal; but a much more universal perspective. And this is important as I have theorized that the Angel (as a Watcher) should be connected to the larger fabric of NUIT; the larger body unconsciousness, or as the New Agers often put it, the Universal Mind.

The Shadow then, being of the body; "Man" as Blavatsky puts it, is subject to the Moon, which any Astrologer will tell you rules over the body. And we know that the body is the source of our emotional consciousness. And so one has to be careful not to go "astray into the Lunar Path," which is dependent upon one's "moral turpitude." In other words, one need consider one's vices, lest they lead them to vile behavior or other sensual absorptions and addictions of the flesh. This is of the shadow nature. And there is so much that the flesh encounters on the material plane that is not conscious; hence, the psychological shadow described by Jung.

This Angel, or the Watcher part of our consciousness, being in touch with the Universe or conscious on a universal scale, is aptly utilized in the Vedantic process of meditation, which has

specific applications in the art and science of Invocation. If one were to equate the stream-of-consciousness with the self, and then one were to sit quietly in asana and watch those thoughts, the Vedant says that the experience begs the question, "who's doing the watching." And of course, Thelema answers with the H.G.A. But this is a 'silent' Watcher. It has no voice and no form; until it is given one by the invoking mage. Per the quote from my website, there is a certain amount of energy necessary to be generated to project enough astral effluvium or aethyric substance so as to formulate a body for the Angel to inhabit.

Then this Angel, simultaneously in touch with the Universal Mind, becomes accessible to the consciousness and the Gnostic Dialogue may take place. Indeed, evidence should be shown in this dialogue revealing both a personal and a universal nature to the subject matter and the teachings or prophecy. This is a most important key and as we know, the Enochian line of Shamanism in the original Hebrew (the Jews have the half, per AL) and more than likely, pre-Hebrew culture was evolved in this Shamanistic Merkabah (Chariot) riding tradition that took one to the Hekaloth (7 heavens) that in themselves are the seven planetary Sephirah of the Tree-of-Life.

The formulation of the H.G.A. or the body of such a being is then the formation of 'soul;' the Sulphur of the Alchemists. It touches both the Mercury (Spirit; the unchanging and unchangeable spark or Atman of the One God--involving downwards into matter and becoming the ALL) and the Salt (Body; the reflection of this fabric of stars, being itself a fabric of stars or microbial beings--cf. Libers LH, Vox Viva Voce vel Video, Immortalitas vel Lucifuge--evolving upwards to the ONE); meeting at the center or place of the Sun/Tiphareth.

Without the formation of soul, we are the hapless victims of the unconscious incarnational indulgences of the Atman or spiritual spark that comes from the One God that is itself but a reflection of the Ain Soph. With the formation of soul, we become conscious beings and can determine the nature of our evolutionary path through conscious reincarnations. As it is said at the end of the collects of our version of the Gnostic Mass:

Unto them from whose eyes the veil of life hath fallen may there be granted the attainment of Purity of Will for them; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills.

The entire process is a necessary process of the excersising of the soul; flexing its muscles in order to develop and strengthen them. This is the movement of the soul attained through the art and science of Magick. This is the one true religion that has no sect as it is the religion of the human soul and every religion and prophet is true insofar as it teaches how to utilize this function. How unfortunate for humanity that the exoteric institutions have devolved to being only shells; having forgotten this.

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN -- WHO ARE THEMSELVES. . . .

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But the Enemy confused them. They pretended to conceal that Light that they might betray it, and profane it.

From *Liber Cheth*, verse 12

And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.

And from my commentary to this verse in [Liber Cheth Commented](#):

At the first bardo, the Chonyid Bardo, the creatures that appear are one's finite consciousness, which in Thelemic terms is called Choronzon. These apparitions are real enough for one who does not recognize their unsubstantiality. And like any horror, they can plague the mind and corrupt its ability to attain the 'Clear Light of the Void.'

To know the Void is an enlightenment beyond even Nirvana; it is Knowledge, which in Thelemic terms is Da'ath. Exploring the Nightside of the Tree is then making the elements of the unconscious, conscious.

ANTHROPOGENESIS IN THE SECRET VOLUME

I.

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

In Blavatsky's commentary, she writes:

At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the "Unconscious Universal Mind," etc., of Western Pantheists. It constitutes the Basis of the SUBJECT-side of manifested Being, and is the source of all manifestations of individual consciousness.

This Universal Mind, the Logos is in Western terms, the Aethyr.

Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things -- the basis of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of matter: hence the "primal impress" so vainly discussed by Bishop Temple. Force thus is *not synchronous with the first objectivation of Mulaprakriti*. But as, apart from it, the latter is absolutely and necessarily inert -- *a mere abstraction* -- it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. Force *succeeds* Mulaprakriti; but, *minus* Force, Mulaprakriti is for all practical intents and purposes non-existent.*

Mulaprakriti is here, the Ain Soph with the Aur being the Logos or Aethyr. HPB's complicated sentences can be more obscurant than revelational: "It is the transformation into energy of the supra-conscious thought of the Logos, infused, so to speak, into the objectivation of the latter out of the potential latency in the One Reality." What she seems to be saying here is that there is a dynamic (or we can even say, electromagnetic) relationship between the 'objective' or Ain Soph and the 'subjective' or Aur that then creates the physical laws of the Universe.

The "Heavenly Man" (Tetragrammaton) who is the Protogonos, Tikkoun, the firstborn from the passive deity and the first manifestation of that deity's shadow, is the universal form and idea, which engenders the manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabala, of the *Universe itself*, also called the *second Logos*. The second springs from the first and develops the third triangle (see the Sephirothal Tree); from the last of which (the lower host of Angels) MEN are generated. It is with this third aspect that we shall deal at present.

The Heavenly Man is then the first hologram preceding and involving into human manifestation; per my assertions in Liber Vox Viva Voce vel Video. The Deity's shadow is the dark (or blue) sky of NUIT. The manifested Logos or Adam Kadmon is then the archetypal (Atziluth), collective body of the human race, represented as Kether and the Tree-of-Life itself. Chokmah is then the Yod of Tetragrammaton with Binah, Tiphareth and Malkuth comprising the remaining three letters.

That the "second springs from the first and develops the third triangle" we have to look a little harder into things. Binah is then the second; her reflection is in Netzach, the first of the astral triad or third triangle to emanate on the Tree; followed of course, by Hod and Yesod. And from this of course, humanity manifests into Malkuth.

The reader must bear in mind that there is a great difference between the LOGOS and the *Demiurgos*, for one is *Spirit* and the other is *Soul*; or as Dr. Wilder has it: "*Dianoia* and *Logos* are synonymous, *Nous* being superior and closely in affinity with *[[To agathon]]*, one being the superior apprehending, the other the comprehending -- one noetic and the other phrenic."

The Demiurge is therefore, not the 'evil' being of the ancient Gnostics. It may only be considered evil if this world (Assiah) and even the Yetziratic world is considered to be evil; as these ancient Gnostics considered it to be. This has more to do with their relation to their own period of time in the three-fold, spiritual cycle; the first part of which is the denunciation of the material for the spiritual and belonging to the time of these Gnostics. The second of course, is the opposite; the denunciation of the spiritual for the material (occurring most notably in Europe's 'Age of Reason').

And of course, in our time, there's the 'integral age' where both the spiritual and the material are folded into each other. This is what makes reading ancient scriptures (from all cultures) so difficult. First we have to figure out what part of the cycle the ancient writers are hailing from; and various writers come from various parts in that this cycle moves in waves that are recursive in spans of decades, centuries, eras and aeons. So no prophetic truth is timeless per se and each period of time requires its own prophetic fever.

Moreover, Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. It is the three Heads of the Kabala: "*Unum intra alterum, et alterum super alterum*" (*Zohar, Idra Suta, sec. VII*). "Every Universe (world or planet) has its own Logos," says the doctrine. The Sun was always called by the Egyptians "the eye of Osiris," and was himself the *Logos*, the first-begotten, or light made manifest to the world, "which is the Mind and divine intellect of the Concealed." It is only by the sevenfold Ray of this light that we can become cognizant of the Logos through the Demi-urge, regarding the latter as the *creator* of our planet and everything pertaining to it, and the former as the guiding Force of that "Creator" -- good and bad at the same time, the origin of good and the origin of evil. This

"Creator" is neither good nor bad *per se*, but its differentiated aspects in nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through space, none of the sun-gods had anything to do.

Here we can deduce the corruption of the Christians in the formation of the Roman Catholic church (and their later, Protestant counterparts). The Logos that each one of us actually is, has been relegated to the stature of one particular human-being; the bastardized Jesus. His stature is then given over to the holographic level that we've denoted above as the Adam Kadmon. This is a confusion of the original Gnostic idea wherein Jesus was the replacement for the Jewish Adam Kadmon as the latter was of their hated Demiurge. Here, we can plainly see the confusion of the planes of existence; so aptly described in these verses of Liber Trigrammaton:

And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.
Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror [in this symbol]; for in truth they were
And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.
Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.

2. SAID THE EARTH: -- "LORD OF THE SHINING FACE; MY HOUSE IS
EMPTY SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT
THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTTH HE
SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTTH HE FEEL
THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO
CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON
ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME."

Reading this morning from Blavatsky's Secret Doctrine, Vol. III: Stanza 1:2, there's a brief essay on the importance of light and its interconnection with matter and spirit. This not only shows how Thelemic cosmogony is more vital than any other philosophy today, but the horrid error of the Christist misconception. And as if that wasn't enough, it becomes easy to deduce the importance of Horus as a martial god.

The Kabalists never cease to repeat that *primal intelligence* can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain-Soph -- the "UNKNOWABLE" and the "UNNAMEABLE" -- which, as *it* could not be made manifest, was conceived to emanate manifesting Powers. It is then with its *emanations alone that human intellect has to, and can deal*. Christian theology, having rejected the doctrine of emanations and replaced them with direct, conscious creations of angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism, or miracle, and materialism.

Of course, a superstitious people look for miracles and are easily beguiled. We've built an entire culture on this in the West and in the Middle East, for the last 2000 years. And so the seeming choice for many is either supernaturalism or materialism; producing a growing class of atheists that feel the necessity of choosing the latter for the absurdity of the former.

An *extra-cosmic* god is fatal to philosophy, an *intra-cosmic* Deity -- *i.e.* Spirit and matter inseparable from each other -- is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why "geometrize," as Plato has it, why represent these emanations under the form of an immense arithmetical table? The question is well answered by the author just cited. His remarks are quoted in Part II., § "The Theogony of the Creative Gods."

"Mental perception," he says, "to become physical perception, must have the Cosmic principle of *light*: and by this, our mental circle must become visible through light; or, for its complete manifestation, the Circle must be that of physical visibility, or Light itself. Such conceptions, thus formulated, became the groundwork of the philosophy of the divine manifesting in the Universe."

The Monad becomes the principal unit, an atom, that differentiates; this is the Occult Science principle reflected in all ancient cosmogonies. The differentiation is a series of reflections that then moves from the 'zero-point' of materialistic science, through 10 stages into physical manifestation; outlined perfectly by the Tree-of-Life. cf. my previous post entitled: HPB Gods Monads & Atoms (in the archives). Light is the key to all of this, that 5th Dimension that I postulate in my articles on physics on the A.'A.'. page of the website and in certain GCL documents on biology. It is energy itself that is the mystery; energy appearing especially in the form of gravity, that science has not yet fully understood. But energy ultimately creates mass and the God or principle Monad must be the source of energy.

This is philosophy. It is otherwise when we find the Rabbi in *Al-Chazari* saying that "under s'ph-r is to be understood *calculation* and *weighing* of created bodies. For the *calculation*, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in *number*, *extension*, *mass*, *weight*; co-ordinate relation of movements, then harmony of music, must consist altogether by number, that is (S'ph-r). . . By Sippor (s'phor) is to be understood the words of Alhim whereunto joins or adapts itself the design of the frame or form of construction; for example, it was said 'Let Light be.' The *work became as the WORDS were spoken*, that is, as the numbers of the work came forth. . . ."

This is *materialising the Spiritual* without scruple. But the Kabala was not always so well adapted to anthropo-monotheistic conceptions. Compare this with any of the six schools of India. For instance, in Kapila's "Sankhya" Philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter cannot be referred to as "MAN," but has to be regarded as a Monad imprisoned in ever changing forms. *Evolution*, not *creation*, by means of WORDS is recognized in the philosophies of the East, even in their exoteric records. *Ex oriente lux*. Even the name of the first man in the Mosaic Bible had its origin in India, Professor Max Muller's negation notwithstanding. The Jews got their Adam from Chaldea; and Adam-Adami is a compound word and therefore a manifold symbol, and proves the occult dogmas.

The fundamental Christist misconception starts with the supernaturalism of the non-esoteric Jews (this of course, excludes the Jewish Qabalists, who are taught the esoteric lessons). And it was from this outer-court that the ancient Gnostics drew their misconceptions of the spirit being trapped in matter. In truth, as HPB notes, spirit cannot be separated from matter.

This is no place for philological disquisitions. But the reader may be reminded that the words *Ad* and *Adi* mean in Sanskrit "the first"; in Aramaean, "One" (*Ad-ad*, "the only one"); in Assyrian, "father" whence *Ak-Ad* or "father-creator." (The appellation *Ak-ad* (or Akkadians) is of the same class as *Ad-m*, *Ha-va* (Eve), *AEd-en* (Eden); *Ak-Ad* meaning "Son of *Ad*" (like the sons of *Ad* in Ancient Arabia). *Ad-ad*, the "Only One" and the First, was the *Ad-on* or "Lord" of Syria and consort of *Ad-ar-gat* or *Aster't*, the Syrian goddess. And *Gan-AEden* (Eden) or *Gandunia* was Babylonia and Mesopotamia. In Assyrian *Ak* meant Creator, the letter K pronounced Kh (Ah) gutturally. According to Swedenborg's mysticism Adam was not a man but a church (?) of primitive light. In the Vedas *Ad-iti* is the primitive light, the *Akasa* of the phenomenal world.) And once the statement is found correct it becomes rather difficult to confine Adam to the Mosaic Bible alone, and to see therein simply a Jewish name. *Vide* Part II. of this Volume, § "Adam-Adami."

There is frequent confusion in the attributes and genealogies of the gods in their theogonies, as given to the world by the half-initiated writers, Brahmanical and Biblical, the Alpha and the Omega of the records of that symbolical science. Yet there could be no such confusion made by the earliest nations, the descendants and pupils of the divine instructors: for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the "gods" being the life and animating "soul-principle" of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those *manifested* gods. The boundless and infinite UNITY remained with every nation a virgin forbidden soil, untrodden by man's thought, untouched by fruitless speculation. The only reference made to it was the brief conception of its diastolic and systolic property, of its periodical expansion or dilatation, and contraction. In the Universe with all its incalculable myriads of systems and worlds disappearing and re-appearing in eternity, the anthropomorphised powers, or gods, their Souls, had to disappear from view with their bodies: -- "The breath returning to the eternal bosom which exhales and inhales them," says our Catechism.

"*Ideal nature*," the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of procreative power in Nature in the Vedic as in every other Cosmogony. *Aditi* is *Sephira*, and the *Sophia-Achamoth* 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. . . .

This of course, is the principal Masonic teaching.

It thus becomes easy to account for the reason why "*Adam-Adam*" is found in the Chaldean scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the father, and in Aramaean *Ad* is "One," and *Ad-ad* the "only one," while *Ak* is in Assyrian "creator." Thus *Ad-am-ak-ad-mon* became Adam Kadmon in the Kabala (*Zohar*), meaning as it did, the "One (Son) of the divine Father, or the creator," for the words "*am*" and "*om*" meant at one time in nearly every language the *divine*, or the *deity*. Thus Adam Kadmon and Adam-Adami came to mean: -- "The first emanation of the Father-Mother or divine nature," and literally "the first divine one." And it is easy to see that *Ad-Argat* (or *Aster't*, the Syrian goddess, the consort of *Ad-on*, the lord god of Syria or the Jewish Adonai), and Venus, Isis, Ishtar, Mylitta, Eve, etc., etc., are identical with the *Aditi* and *Vach* of the Hindus. They are all the "Mothers of all living" and "of the gods." On the other hand -- cosmically and astronomically -- all the male gods became at first "Sun-gods," then, theologically, the "Suns of Righteousness" and the *Logoi*, all symbolised by the Sun. (*Adam-Jehovah, Brahma and Mars are, in one sense, identical; they are all symbols for primitive or initial generative powers for the purposes of human procreation. Adam is red, and so also are Brahma-Viraj and Mars -- god and planet.* Water is the blood of the Earth; therefore, all these names are connected with Earth and Water. "It takes *earth and water* to create a *human* soul," says Moses. Mars is identical with *Kartikeya* God of War (in one sense) -- which god is born of the Sweat of *Siva*, *Siva Gharmaja* and the Earth. In the Mahabharata he is shown as born without the intervention of a woman. And he is also called "Lohita," the *red*, like Adam, and the other "first men." Hence, the author of "*The Source of Measures*" is quite right in thinking that Mars (and all the other gods of like attributes), "being the *god of war* and of *bloodshed*, was but a secondary idea flowing out of the primary one of shedding of blood in *conception* for the first time." Hence *Jehovah* became later a *fighting* god, "Lord of Hosts," and one who commands war. He is the aggressive *Zodh* -- or Cain by permutation who *slew* his (female) "*brother*," whose "blood crieth from the ground," the *Earth* having opened *her mouth* to receive *the blood*. (*Genesis* iii.))

Thelema then becomes the only philosophy today, that asserts the generative principal in both matter and spirit. It is this principal that is covered over with so many degenerative taboos in Christist culture.

They are all *Protogonoi* (the first-born) and *Mikroprosopoi*. With the Jews Adam Kadmon was the same as Athamaz, Tamaz, or the Adonis of the Greeks -- "the One *with*, and *of* his father" -- the "Father" becoming during the later Races *Helios*, the Sun, as Apollo *Karneios*,* for instance, who was the "Sun born"; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into still more earthly types: such as Prometheus, the crucified of Mount Kajbee, Hercules, and so many others, sun-gods and heroes, until all of them came to have no better significance than phallic symbols.

The solar-phallic cosmogony is then the true science and philosophy; in perfect tune with the ancient wisdom. And still we see so many in the Occult community, clinging to the Christist taboos and rejecting Thelema as somehow being evil...even to the point of accepting the character assassination of Crowley in the American Christian Fundamentalist Yellow Press.

3. SAID THE "LORD OF THE SHINING FACE": -- "I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS, FOR HIS SONS THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS. THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN SKINS ARE YET ON THEE THOU ART NOT READY. THY MEN ARE NOT READY."

4. AFTER GREAT THROES SHE CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

14L(50)/15

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Yet certain holy nuns³ concealed the secret in songs upon the lyre.

II.

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CONSTRUCTED RUPAS: SOFT STONES THAT HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER. . . . AFTER THIRTY CRORES SHE TURNED ROUND. SHE LAY ON HER BACK; ON HER SIDE . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN, TERRIBLE AND BAD.

15G(60)/16⁴

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Now did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.

6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED FROM THE REMAINS OF OTHERS, FROM THE DROSS AND SLIME OF HER FIRST, SECOND, AND THIRD, SHE FORMED THEM. THE DHYANI CAME AND

³ Nun=Death Atu=50 or 5(Man)x10(whole ToL or complete creation); hence the complete, manifested being. By complete here, it is meant, fully attained. These are the Secret Chiefs and the bardic songs that hold their secrets.

⁴ The two numbers assigned to this Trigram are equal to 31. It's interesting that the value of G is 60 in the EQ, which is the Art Atu (that which leads to Tiphareth). Not (31) being the Key to AL, is expressed here also as 5th 8th and 12th Trigrams, which together equal 25, the number of Man; note the comment about Hadit; the loathsomeness being Hell's own worm. Hadit most closely represents then, the Giant of terrible strength discussed in the 8th Trigram. But also the Cross of Light at the intersection of which is the heart and the 5th Trigram (again, 5 being the number of Man); and also the secret one that hides the light of purity (secretion of the light) and that which is not known as per his chapter in Liber AL. Of the lesser numbers of the Trigrams (the ones on the left that start with Zero for the first Trigram, we get the letters EIU. The Manifestation of Imperfection, presiding over the fading of Perfection; the Master of the Temple balancing all things and the Sons and Daughters of Hermes and Aphrodite openly hiding the light of purity in themselves. The Perfection of course is NOT and the MT is NOT with the light of Purity being that NOT that is the Ain Soph Aur or limitless light.

LOOKED -- THE DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE REGIONS THEY CAME, FROM THE ABODES OF THE IMMORTAL MORTALS.

16C(70)/17

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Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE. NO FIT RUPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES. PURE WATERS, NOT TURBID, THEY MUST DRINK. LET US DRY THEM.

18Y(90)/19

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Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES. THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS OF THE HIGH, THE LHAMAYIN OF BELOW, CAME. THEY SLEW THE FORMS WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

19R(100)/20

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Then only was Heaven established to bear sway; for only in the lowest corruption is form manifest.

10. **WHEN THEY WERE DESTROYED, MOTHER-EARTH REMAINED BARE. SHE ASKED TO BE DRIED.**

20W(200)/21

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Also did Heaven manifest in violent light,

III.

11. **THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.**

21B(300)/22

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And in soft light.

12. **THE GREAT CHOHANS CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES. "BRING FORTH MEN, MEN OF YOUR NATURE. GIVE THEM THEIR FORMS WITHIN. SHE WILL BUILD COVERINGS WITHOUT. MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO "**

22K(400)/23

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Then were the waters gathered together from the heaven,

13. THEY WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

23J(500)/24

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And a crust of earth concealed the core of flame.

Reading more of Blavatsky's Secret Doctrine, Vol. III; Commentaries to Stanza 3:13, we find another part of the half that the Jews hold; the Occult teaching on human history; held by both the Jews and the Hindus. This of course has implications for Thelemites in our understanding of the H.G.A. experience and the doctrine on praeter-human contact (including Enochiana).

The mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Puranas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in *Genesis* and even in the *Epistles* of Paul. For that *creator*, who is called in the second chapter of Genesis the "Lord God," is in the original the *Elohim*, or *Gods* (the Lords), in the plural; and while one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul* (ii. 7), all of which readings are implied in the plural number of the Elohim.

The different Elohim cooperate in producing the proto-type human (Adam Kadmon) or the human hologram in the manner theorized in [Liber Vox Viva Voce vel Video](#). This also suggests that the Elohim are somehow generated from the Earth. Considering that each planet is a monad, it would then create its own archetypes. These are the praeter-natural intelligences, in the heirarchy, above the Nephilim and Anunaki. The Soul then is of the Aethyr, being blown into humanity as the body is its extreme density. And in all things is that undifferentiated spirit that is the unknown God.

[Seth, as Bunsen and others have shown, is not only the *primitive god* of the Semites -- early Jews included -- but also their "semi-divine ancestor." For, says Bunsen ("*God in History*," vol. i, pp. 233, 234), "the Seth of Genesis, the father of Enoch (*the man*) must be considered as originally running parallel with that derived from the Elohim, Adam's father." "According to Bunsen, the Deity (the god Seth) was the *primitive god* of Northern Egypt and Palestine" (Staniland Wake, "The Great Pyramid"). And Seth became considered in the later Theology of the Egyptians as "AN EVIL DAEMON," says the same Bunsen, for he is one with Typhon and one with the Hindu demons as a logical sequel.]

The Nephilim are the 'semi-divine' beings; the admixture of the Anunaki (spirit/soul) with the Daughters of Men (children of Babalon-the Earth Spirit). That Seth becomes the Kakadaemonos and Typhon has interesting implications in considering both the Star Ruby and the Fire Opal. It is that which gets behind us in support and induces the transformational energy. This can only be appreciated outside the Manichaeic paradigm. Evil and Good are not only opposites, but equivalents and intermixed; having no clear lines of distinction between them. This is the paradox of philosophy and a most important mystical law.

With Seth also as the father of Enoch, we can then portray Enoch as the archetype of the first generation of humanity. It is interesting then that Enoch is able to take the office of Metatron. Our elders, having fully formulated their astral bodies (soul) and identified or merged with Spirit, become as the Nephilim in that they've also garnered the weight and density of the body; retaining just enough to dwell permanently in the Astral Plane. They are in effect, the Secret Chiefs.

"The first man is of the Earth, the second (the last, or rather highest) is from heaven," says Paul in I. *Corinthians* xv. 47. With all the gibberish that Paul is able to dish out, he has these moments of mystical profundity that makes us wonder how heavily the Nicean Council edited his writings. Here, he seemingly shows a mystical understanding of the dualistic nature of humanity that shows he may have been

an initiate. The Holy Guardian Angel is then the Nephilitic initiator that nourishes and educates this higher being that is for each of us, the Asar Un Nefer as referred to in Liber Samekh.

In the Aryan allegory the rebellious Sons of Brahma are all represented as holy ascetics and Yogis. Re-born in every Kalpa, they generally try to impede the work of human procreation. When Daksha, the chief of the *Prajapati* (creators), brings forth 10,000 sons for the purpose of peopling the world, Narada -- a son of Brahma, the great Rishi, and *virtually* a "Kumara," if not so in name -- interferes with, and twice frustrates Daksha's aim, by persuading those Sons to remain holy ascetics and eschew marriage. For this, Daksha curses Narada to be *re-born as a man*, as Brahma had cursed him before for refusing to marry, and obtain progeny, saying: -- "Perish in thy present (*Deva* or angelic) form and take up thy abode in the womb," *i.e.*, become a man (*Vayu Purana: Harivamsa*, 170). Notwithstanding several conflicting versions of the same story, it is easy to see that Narada belongs to that class of Brahma's, "first-born," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Narada, as already shown, is the most incomprehensible, because the most closely connected with the occult doctrines -- especially with the secret cycles and Kalpas (*vide supra*).

The Qabalah and other pseudopigraphal texts reflects this as a 'war in heaven' from which Lucifer descends, but also of his legions, these Sons of God (Anunaki) that mate with the Daughters of Men and produce the Nephilim that I also suspect to be the Enochian Angels. The Qabalah and the Puranas seem to originate from the same source of Wisdom and seem to provide an ancient history that is as much an Occult cosmogony.

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to *create* (have progeny), and even as calling his father Brahma "a false teacher" for advising him to get married ("*Narada-Pancha-Ratra*"); nevertheless, he is referred to as one of the *Prajapati*, "progenitors"! In *Naradiya Purana*, he describes the laws and the duties of the celibate adepts; and as these occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brahmins are proclaimed liars; the Orientalists forgetting that the *Naradiya* is credited with containing 25,000 Stanzas, and that it is not very likely that such **MSS.** should be found in the hands of the Hindu profane, those who are ready to sell any precious olla for a red pottage. Suffice it to say, that Narada is *the Deva-Rishi of Occultism par excellence*; and that the Occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even Cosmic Mysteries. He is one of the *Fires* above-mentioned, and plays a part in the evolution of this Kalpa from its incipient, down to its final stage. He is an actor who appears in each of the successive acts (Root-Races) of the present Manvantaric drama, in the world allegories which strike the key-note of esotericism, and are now becoming more familiar to the reader.

Asceticism as Thelema also teaches is a false doctrine, though a necessary part of the whole scheme. In other words, there are those who don't take to incarnation and are unappreciative of this sort of development. They are the progenitors of humanity in that they create a certain disruptive friction and are intimates of our psychic drive to self-destruction so eloquently pointed out by Freud as the 'deathwish.' This is the transformational nature that is set in motion by Brahma or the spiritual force. Of course, self-preservation is also a primal human drive in this 'war in heaven'; this war of psychic or astral forces. In the Gnostic Church, we describe this as the world of contending forces.

But shall we turn to other ancient Scriptures and documents for the corroboration of the "Fires," "Sparks," and "Flames?" They are plentiful, if one only seeks for them in the right places. In the "*Book of the Concealed Mystery*," they are clearly enunciated, as also in the "*Ha Idrá Zuta Qadisha*," or the lesser holy Assembly. The language is very mystical and veiled, yet still comprehensible. Therein, among the sparks of Prior Worlds, "vibrating Flames and Sparks," from the divine flint, the *workmen* proceed to create man, "male and female" (427); which "Flames and Sparks" (Angels and their Worlds, Stars and Planets) are said, figuratively, to "become extinct and die," that is to say, remain *unmanifested* until a certain process of nature is accomplished. To show how thickly veiled from public view are the most important facts of anthropogenesis, two passages are now quoted from two Kabbalistic books.

This is an Occult Science description of the manifestation of those holograms that design the body that humanity now inhabits. We see here an involutory as well as an evolutionary process. The involutory process is of Pan, the giver of forms by the Signs of N.O.X. from the Abyss (which itself is of the night side of the Tree). Pan is the symbol of the Beast or the spiritual force behind the physical Sun (God), and he is the consort of Babalon, the evolutionary force that is affected by the Beast in her formulation of our earth-bound bodies (the womb from which all are born and all return).

The first is from the *Book of the Concealed Mystery*: --

(429.) From a Light-Bearer (one of the seven sacred planets) of insupportable brightness proceeded a radiating Flame, dashing off, like a vast and mighty hammer, those sparks which were the prior worlds.

(430.) And with most subtle ether were these intermingled and bound mutually together, but *only when they were conjoined together*, even the great Father and great Mother.

(431.) From *Hoa*, himself, is AB, the Father; and from *Hoa*, himself, is RUACH, the Spirit; who are hidden in the Ancient of Days, and therein is that Ether concealed.

(432.) And it was connected with a Light-Bearer (a planet and its angel or regent), which went forth from that Light-Bearer of insupportable brightness, which is hidden in the bosom of *Aima*, the Great Mother.

Now the following extract from the Zohar also deals with the same mystery: -- "The Pre-Adamite Kings. We have learned in the Siphrah D'Tzniotha: That the *At-tee'kah DA-tee'keen*, Ancient of Ancients, before He prepared his Form, built Kings, and engraved Kings, and sketched out Kings (men, the Kings of the animals), and they could not exist: till he overthrew them *and hid them until after a time*, therefore it is written: 'And these are the Kings which reigned in the land of Edom' And they could not exist till *Resha'Hiv'rah*, the White Head, the *At'-tee-'kah D'At-tee'keen*, Ancient of Ancients, arranged Himself and formed all forms above and below. . . . Before He arranged himself in his Form had not been formed all those whom he desired to form, and all worlds have been destroyed they did not remain in their places, because the form of the Kings had not been formed as it ought to be, and *the Holy City had not been prepared.*" (Zohar iii., 135a; 292a *Idra Zootah*. Brody, etc.)

The Edomite Kings are the Nephilim. These Secret Chiefs are leading mankind to its destiny in the formulation of the Soul as carefully detailed in the construction of the Pyramid. This is the Magick of the A.'.A.'. as shown in its principal initiation rituals; Liber Pyramidos, Liber Cadaveris and Liber Mysteriorum.

Now the plain meaning of these two allegorical and metaphysical disquisitions is simply this: Worlds and men were in turn formed and destroyed, *under the law of evolution and from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabala calls the *Balance*, through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. *Chochmah*, Wisdom, the Male Sephiroth, had to diffuse itself *in*, and *through*, *Binah*, intelligent Nature, or Understanding. Therefore the First Root-race of men, sexless and mindless, had to be overthrown and "hidden until after a time"; *i.e.*, the first race, instead of dying, disappeared *in the second race*, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-race, without either begetting it, procreating it, or dying. "*They passed by together*," as it is written: "And he died and another reigned in his stead" (*Genesis xxvi. 31 et seq. Zohar iii., 292a*). Why? Because "the *Holy City* had not been prepared." And what is the "Holy City"? The *Maquom* (the Secret *Place* or the Shrine) on Earth: in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe. So much so, that in the paragraph on "the Emanation of the Male and Female Principles" in the Zohar (*ibid.*), it is said that, on this earth, the WISDOM from the "Holy Ancient" "does not shine except in male and female." "*Hohmah*, Wisdom, is the Father, and *BINAH*, understanding, is the Mother and when they connect one with the other they bring forth and diffuse and emanate truth. In the sayings of Rabbi Je-yeva Sabah, *i.e.*, the Old, we learned this: What is Binah Understanding? But when they connect in one another, the [[diagram]] (Yod) in the [[diagram]] (Heh), they become impregnated and produce a Son. And, therefore, it is called *Binah*, Understanding. It means BeN YaH, *i.e.*, Son of YaH. This is the completeness of the whole."

This is as apt a description of the nature of the destiny of Spirit and Matter as one can find. It is the foundation of the Occult Science and spiritual eschatology. The Apocalyptic tradition derives its import from this. And we can see so easily why such Apocalypses and especially the biblical Apocalypse of John is so easily misinterpreted to be a description of a divine intervention that brings on the end of the world; when the eschatology metaphorically refers to the end of 'ordinary' reality and reunion with the Divine, brought about by getting on one's 'Chariot'. Cf. Crowley's lecture on the Chariot Atu.

This is also the "completeness" of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabala -- the "Chaldean Book of Numbers."

We derive from this a fulfillment of the wisdom of Liber AL when it says that the Jews have the half; and in Liber 418 (of Enoch), Crowley channels the ancient solar-phallic wisdom; latent of doctrine of the Holy Guardian Angel. This was even known in at the time of the formation of the Roman Church and would take them centuries still to all but erase in its entirety. And it remains especially visible in the detailed Alchemical images the detail the secrets of this noble art and science.

We have said so in "Isis Unveiled": --

"We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: 'In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva: Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhangulpore, the minarets of Islam -- either rounded or pointed -- are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus.'" (Vol. II., p. 5.)

Nevertheless, and however it may be, the fact that all these Hebrew Elohim, Sparks, and Cherubs are identical with the Devas, Rishis and the Fires and Flames, the Rudras and the forty-nine Agnis of the ancient Aryas, is sufficiently proven by and in the Kabala.

The Qabalah is such an important half that needs to be matched and balanced with Liber 418. In other words, the Qabalah is so much more than a mere description of the Tree-of-Life; so very much overlooked by the majority of contemporary Occultists.

IV.

14. THE SEVEN HOSTS, THE "WILL-BORN LORDS," PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

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Around the globe gathered the wide air,

Creation of the First Races, there's much to say on the origin of humanity and the nature of the Holy Guardian Angel.

14. THE SEVEN HOSTS, THE "WILL (or Mind)-BORN" LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING (*Fohat*), SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE (a).

(a) They threw off their "shadows" or *astral bodies* -- if such an ethereal being as a "lunar Spirit" may be supposed to rejoice in an astral, besides a hardly tangible body. In another Commentary it is said that the "Ancestors" *breathed* out the first man, as Brahma is explained to have breathed out the *Suras* (Gods), when they became "*Asuras*" (from *Asu*, breath). In a third it is said that they, the newly-created men, "were the shadows of the Shadows."

With regard to this sentence -- "They were the shadows of the Shadows" -- a few more words may be said and a fuller explanation attempted. This first process of the evolution of mankind is far easier to accept than the one which follows it, though one and all will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood.

Is this an allusion to the IX Degree 'secret' of the O.T.O.?...or a secret I deem to be deeper than such; what I call 'The Golden Child'? I don't know how to fully answer that, except to reference certain GCL documents; but especially the *Formula of ON*. Blavatsky is the only one besides Crowley to actually have placed some emphasis of importance on this Gnosis.

An "Adam" made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materialising form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth*? If there are in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent entity notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a god made the first man out of dust, and breathed into him a living Soul -- and there are millions upon millions who believe both -- what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing*, according to the dead letter of *Genesis*, or a first man born from a fantastic link -- absolutely "*missing*" so far -- the common ancestor of man, and of the "true ape."

While HPBs assertion on the 'missing link' is quite credible, her argument that just because a lot of people believe in superstitious things, an Occult assertion without proof should also be able to

stand, is an unusual departure from reason in her writing. Suffice it to say that there is some missing information about the nature of the origin of humanity...the missing link is really yet to be found; whatever this "true ape" might be. This leaves open a door of possibilities for us to explore. But the Occult Science as she postulates it, has been so much more sure; up to this point.

[". . . Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes. In relation to our genealogical tree of man, the necessary conclusion follows that the human race has *evolved gradually from the true apes*." ("The Pedigree of Man," by Ernest Haeckel, translated by Ed. B. Aveling, p. 49). What may be the scientific and *logical* objections to the opposite conclusion -- we would ask? The anatomical resemblances between Man and the Anthropoids -- grossly exaggerated as they are by Darwinists, as M. de Quatrefages shows -- are simply enough "accounted for" when the origin of the latter is taken into consideration.

"Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape"]

Between these two fallacies,

[". . . . The same gulf which is found to-day between Man and Ape, goes back with undiminished breadth and depth to the Tertiary period. This fact alone is enough to make its untenability clear," (Dr. F. Pfaff, Prof. of Natural Science in the University of Erlangen).]

The two fallacies are between the superstitious position; that today includes the *Creationist* and *Intelligent Design* argument on the one extreme, and the absolutely materialist and scientific position on the other.

Occult philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable -- because obsolete in Nature at this point of evolution -- it is yet proven possible on the authority of certain "Spiritualistic" FACTS. Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one -- provided he is not a soul-blind materialist -- can ever object to the occult teaching.

Blavatsky is at the least, very unwilling to surrender her ideas on this ancient but important secret that is also now, become the core of her entire teaching. The entire Occult Science would be as much a superstition, quite like Creationism and Intelligent Design.

Now, as shown, we gather from the latter that man was not "created" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development -- from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man.

This details the Occult Science position on the creation of humanity in a dualistic paradigm. We are both the essence of incarnating beings of a higher nature than humanity and ultimately generated from the ONE that is NOT; an involutory pattern. And we are also on an evolutionary pattern, evolving up from the eukyotes and prokyotes; formed as the basic amino acids from which the animal life (or animal soul; the Nephesh) was ultimately developed.

Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other -- ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it -- this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.

These are the beings whose descendants are that class of mystical Adepts that control the 'ego-loser' schools of thought. They refused to reproduce as higher beings and were thus forced [by Brahma, as HPB relates] into an involutory pattern. The point for them is to return to their original state of being. But there are others of these higher beings that did reproduce and continue the larger-scaled involutory pattern of the ONE becoming the MANY. Humanity is its ultimate becoming, based at a juncture of the 'contending forces' (noted in the Rosicrucian Mass of the GCL) that are the conjunction of the both the involutory and evolutionary patterns.

At this juncture, the reader is again asked to turn to the Indian philosophy and religion. The Esotericism of both is at one with our Secret Doctrine, however much the form may differ and vary.

ON THE IDENTITY AND DIFFERENCES OF THE INCARNATING POWERS.

THE Progenitors of Man, called in India "Fathers," Pitara or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be "the bone of their bone and the flesh of their flesh," if they had body and flesh. As stated, they were "*lunar* Beings."

In Astrology, Luna represents the body. Here, the original creative and higher beings, immediately descended of the ONE and through their progeny involving in an ever increasing heavier or denser pattern of the Aethyr, become the densest matter and into the MANY. This evolves upwards, until at the center (the Heart Chakra and Tiphareth), it meets the halfway point with its own involving pattern. In our unconscious animal nature, we are creatures of the Moon/Luna.

The Endowers of man with his conscious, immortal EGO, are the "Solar Angels" -- whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. The esoteric name of these "Solar Angels" is, literally, the "Lords" (*Nath*) of "persevering ceaseless devotion" (*pranidhana*). Therefore they of the *fifth* principle (*Manas*) seem to be connected with, or to have originated the system of the Yogis who make of *pranidhana* their *fifth* observance (see *Yoga Shastra*, II., 32.) It has already been explained why the trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumaras*, *Agnishwattas*, and the *Barhishads*.

The involutory pattern at this center point, breeds its own perfection. It is the becoming and manifested being identifying with the spark of Spirit from which it truly originates and takes to a great height of which the Secret Chiefs belong. So that because of this differentiation, the ONE has become more conscious of itself; what the A.'.A.'. refers to as becoming 'fully human' as it harnesses that Gnosis in each differentiated aspect. The Sun is the star of our solar system. And yet stars are constantly being made; we each being a solar system unto ourselves.

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT.

And so we each have this higher nature the is 'the other', by the very nature of our differentiation. There is the Nephesh or soul that clings to the unconscious, even shamanistic plane of the Moon and that has its own karma. The exploration of the Nightside of the Tree involves this and its primal and creative faculties of the evolutionary furnace. And then there is the other; that higher nature and EGO (positively framed in contrast to the Ego-losers) that is the compound of the Nephesh in its developed structure and connected to its starry nature, which is of the same mind as the ONE; being of the same substance. This H.G.A. is then the thinker, the one behind the stream-of-consciousness that is our minds. It is the generator of thoughts and the generator of dreams. From this emerges the Gnostic Dialogue that is so eloquently expressed in Liber LXV.

The great classics and philosophers felt this truth, when saying that "*there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . .*" (*Voltaire*).

III: Creation of the First Races, I continue with what she has to say on the origin of humanity and the nature of the Angelic beings.

The Christian system is not the only one which has degraded them into demons. Zoroastrianism and even Brahmanism have profited thereby to obtain hold over the people's mind. Even in Chaldean exotericism, Beings who *refuse to create*, *i.e.*, who are said to oppose thereby the *Demiurgos*, are also denounced as the Spirits of Darkness. The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith -- a hint now ignored by the *orthodox* Brahmins -- and forthwith the former become *A-Suras*. The first and *mind-born* Sons of the Deity refuse to create progeny, and are *cursed* by Brahma to be *born as men*. They are hurled *down to*

Earth, which, later on, is transformed, in theological dogma, into the *infernal* regions. Ahriman destroys the Bull created by Ormazd -- which is the emblem of terrestrial *illusiv*e life, the "germ of sorrow" -- and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the devil. Typhon cuts Osiris into fourteen pieces, in order to prevent his peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of Form who have made demons of the Angels of Light.

The infernal or desert (and exoteric) religions and all that some Thelemites call Christist (Including Hinduism), are ultimately the product of politicians; a perversion of the priestly class of shamans. And it is a practical necessity that causes this; no state could create enough police to enforce behavioral morality, and no state could educate the masses to the degree of intellection and intuition required to understand the esoteric cosmogony. Moreover, the masses being given over to the acute tendency towards superstition and the worship of idols are easily controlled; being brought up to a level of moral functionality that seemingly can't be effectively applied in any other manner.

Of course, this has complicated consequences that the Occultist is forced to deal with. Motta describes these aptly enough in the eighth chapter of his book: [Astral Attack & Defense](#), found on the A.'.A.'. website. The true 'heroes' are those who destroy the destroyers; who prepare humanity for immortality. Being caught in the act, it is the politicians who put an ugly spin on things. They make the enemy (mortality and ignorance-as bliss) out to be virtuous and in catching the heroic in the act of destruction, portray them as the authors of evil action.

Esoteric philosophy, however, teaches that *one third* [Whence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about "the great red Dragon having seven heads and *ten* horns, and seven crowns upon his heads," whose "tail drew the *third part* of the stars of heaven and did cast them to the earth" (ch. xii.).] of the Dhyanis -- *i.e.*, the three classes of the *Arupa* Pitris, endowed with intelligence, "which is a formless breath, composed of *intellectual* not elementary substances" (see *Harivamsa*, 932) -- was simply *doomed by the law of Karma and evolution to be reborn* (or incarnated) on Earth [The verse "did cast them to the Earth," plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean *giants* and *sorcerers*, concealed the truth -- *astronomical, physical, and divine*, as it is a page out of *pre-cosmic* theogony -- under various allegories. Its esoteric, true interpretation is a veritable Theodice of the "Fallen Angels," so called; the *willing* and the *unwilling*, the *creators* and those who *refused to create*, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the DRAGON OF WISDOM and of divine Self-sacrifice (now miscaled and calumniated as Satan), WAS THE FIRST TO REFUSE TO CREATE! This led to endless confusion. So little does Christian theology understand the paradoxical language of the East and its symbolism, that it even explains, in its *dead letter sense*, the Chinese Buddhist and Hindu exoteric rite of raising a noise during certain eclipses to scare away the "great red Dragon," which laid a plot to carry away the light! But here "Light" means esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms *Dragon, Serpent*, etc., etc., all of which refer to Adepts and Initiates.]. Some of these were *Nirmanakayas* from other Manvantaras. Hence we see them, in all the Puranas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis and heroes (read Third Root-Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.

Considering those who refuse to create, the original masters of the Yogic Adepts who teach the ego-loser philosophy. They eschew the earthly plane as they are not of substance and cannot produce substance. Their consciousness is affixed solely to the spiritual plane; it is they who are forced to involute that they might 'redeem' matter and substance by inaugurating its evolutionary nature and transforming the finite into the infinite. But in being demonized, the Yogic Adepts turn away from them and into an ascetic mode that denies even the reality of nature in favor of the supernatural and the superstitious.

The supposed "rebels," then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials -- *i.e.*, an astral body -- since they were *arupa*. The refusal of others had reference to their having been Adepts and Yogis of long past preceding Manvantaras; another mystery.

Chapter II of Liber LXV addresses of this:

2. So came I to Duant, the starry abode, and I heard voices crying aloud.

Crowley's comments in italics: Being now open to the whole Universe, the Soul hears whatever is spoken. (Air is the vehicle of sound).

Motta's comments in plain text: To mix metaphor with objective scientific information is sometimes dangerous. Air is not the only vehicle of sound, and any way, in the mystical symbology of the elements, hearing is referred to Akasha. We might say, therefore, that here is spoken of

Akasha Vay, Sub-Element of the Element of Air which is, so to speak, the Root of emotions are referred to Water. But of course thought and emotion, in what they interact, partake of the nature of both, and sometimes more, Elements. It must always be kept in mind—if you will pardon the pun—that this Chapter refers to mind from the point of view of Spirit, that is, from the point of view of Initiation.

Note the Akasha is the Aethyr that ultimately produces the Logos or wherein the Logos is heard. The Logos then is the initiating force that induces contact with the H.G.A.

3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal! Thou art the Lord of Glory, and the unclean dog.

A "Veiled One" (Isis) explains that no individual consciousness can be more than the sphere of which it is born and which constitutes its environment. It is equally supreme and vile, these qualities being illusions produced by artificial relations, which may be chosen at will.

This is why HPB refers to this all as a mystery; there is no clear right and wrong in the actions of any class of these angelic beings.

May be chosen at will before incarnation, and even then within limits. After incarnation, you are bound by your genetic limitations. You can do much, as in Initiate; but you are limited by your inherited combination of chromosomes.

This is one of the many reasons—all of them selfish, We assure—why the Adepts are continuously trying to improve mankind. The healthier, subtler, more complex combinations are available, the greater the chances of expansion. Samadhi experienced by the brain of a 75 IQ is not the same as that of a brain of 300 IQ. Even if it happens to be the same kind of samadhi. You can't make a silk purse out of a sow's ear. But you can make a beautiful purse out of pig leather, if you are skilful, and the pig healthy enough before death. In short, you must work with the material at your disposal, you must accept the fact that this material is basically an animal, and you must never make the mistake of denying or mortifying or restricting the beast in you. It must be trained, not broken!

4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.

The Godhead, in order to realize itself, must involuntarily submit to undergo the experience of imperfection. It must take the Sacrament which unites it with the dark glamour of "Evil," the counterpart of that which exalts the "Sinner" to Godhead.

Those who refused to create are compelled to involute; a karmic compulsion. Those who did not refuse, being contained already of Astral form, are the Anunaki; finding their interest in the Daughters of Men, [pro]generate the Nephilim, the Initiators or Secret Chiefs...Enochian Angels.

The concept of God coming down into matter in order to "redeem" it is false, connected with the psychological hiatus between Chesed and Binah. The fable of the Fall was invented to explain why man is so unfortunately constituted (from the point of view of lazy men, of course), and to uphold the Father-Image at any cost. In reality, the hiatus is due to the fact that man is a Spiritual entity quickening the body and mind of an animal. There is no physiological connection in the brain between the faculties called the Supernals by the Qabalists and the highest faculty of the homo saps: Chesed. Daath is therefore an artificial construct (again the Ahamkara) with the purpose of making possible integration between the God and the man. Its inefficiency is due to its very recent apparition. All the faculties related to the higher Manas and to Buddhi-Manas are liable to confusion and error at this stage of evolution, because they are new, and still at the experimental stage. And the lower faculties, left to themselves, work well from a worldly point of view: the man (or woman) is happy, contented, prosperous, and dead to the higher life. As soon as the higher faculties become active, happiness of this sort disappears. The man, no matter how brilliant, proves incapable of providing his own living or that of his family; becomes "anti-social" and quite often ends up in prison or in the asylum. In the land of the blind the one-eyed man had better run for his life. Check Liber VII II.27-33.

The purpose is to create a human type capable of living the higher life while in the body of flesh, and doing it without trouble, perturbation or unnecessary pain. This purpose may take Us a few hundred thousand years yet to accomplish, but that is Our program. Until then. Why then does God come into matter? To enrich His-Her-Its Experience. And this enriching of experience is basically a selfish impulse. We are not trying to "save" man. Dammit, We are man. Without Us, there is only the monkey and the blind thing of slime here, as LXV itself will make clear later on.

Creating a human capable of living the higher life while in the body of flesh is the work of the Nephilim; the whole rationale for the Thelemic paradigm that teaches certainty in life. The 'vices' and indulgences of the flesh are not 'sins' but of the nature of worshipping Hadit; taking one's pleasure amongst the living.

5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.

It accepts the formulae of:

- (a) Duality, i.e., life as vibration.
 - (1) Death.
 - (2) The illusion of Knowledge.
- (b) Exile.
 - (1) The Hunger of Lust.
 - (2) Labour.

It acquiesces in the shame of being a God concealed in animal form.

6. Therein was this virtue, that the One became the all.

The object of this act is to realize the possibilities of one's unity by representing its wholeness as an infinite number of particular cases, just as one might try to get an idea of the meaning of "poetry" by studying all available poems. None of these can be more than one imperfect illustration of the abstract idea; yet only through these concrete images can one get any understanding of what it means.

But, later on, as *Nirmanakayas*, they sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an allegory*. Its solution is left to the intuition of the student, if he only reads that which follows with his *spiritual eye*.

There is much of this sacred cosmogony that we have yet really to understand. In other words, the Magick of generating New Gnosis still has great purpose. It is not an act of vanity by any means. Those who seek 'enlightenment' for its own sake and eschew the material world are by all means, selfish; though they promote the philosophy of altruism. They give nothing to the spiritual heritage of humanity and nothing to its evolution. Their ego-loser philosophy is pure escapism. It is those who follow the law of WILL and of LOVE UNDER WILL that in doing their Will and evolving, raise the bar for those who follow.

As to their fashioners or "Ancestors" -- those Angels who, in the exoteric legends, obeyed the law -- they must be identical with the Barhishad Pitris, or the Pitar-Devata, *i.e.*, those possessed of the physical creative fire. They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. "Man must not be like one of us," say the creative gods, entrusted with the fabrication of the lower animal but higher; (see *Gen.* and *Plato's Timaeus*). Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolised in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely spiritual man. (See *Part II of this volume, "The Fallen Angels"; also "The Gods of Light proceed from the Gods of Darkness."*)

That these angels that obeyed the laws have only the opportunity to clothe humanity with their astral being is of the very nature of the technology connected with the Knowledge & Conversation of the Holy Guardian Angel. Thus in order to complete our evolutionary task, we must first fully fashion the astral body, which requires a connection with this class of beings. Though we should note, the idea of Knowledge & Conversation does not mean that these beings in any way speak in the way that humans do. We're not going to talk to them about the weather. There is at least one Thelemic teacher that actually puts himself on display in front of his students and holds a public conversation with his supposed angel. In this, he puts himself with the other channeling (New Age) hucksters to supposedly transmit moralistic messages. This is a most grave error that Crowley specifically warned against in MITP:

"Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel!'", because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it."

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves -- perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect -- from the human standpoint -- white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, "of the Earth earthy," was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators [In spite of all efforts to the contrary, Christian theology -- having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally* -- cannot find any reasonable excuse for its "God, the Creator," who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil*? If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim*, who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become "as one of us." This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.], who, in their turn, could give only what they had in their own natures, and no more.

There is no more apt rendering of the *ridiculousness* of the superstitious interpretation of the Garden of Eden as the one HPB renders here! We are also given a clear rationale for the traditional

Gnostic take on this cosmogony. But the allegory is far subtler than I think the ancient Gnostics even pre-supposed. Without the struggle, as HPB says, there can be no real gain. The Elohim had to withhold the Tree-of-Life in order that we might attain to it of our own conscious effort. Had they just given it to us, there would be no evolution and the purpose of the Godhead incarnating into matter would be thwarted.

Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves -- shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative* (*Nirguna*) perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower order of creative angels* to "create" inhabited globes -- especially ours -- or to deal with matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their *Creators* occupying a place at the very foot of the ladder of spiritual Being. With them, those who created our earth and its mortals were placed on the very limit of *mayavic* matter, and their followers were taught to think -- to the great disgust of the Church Fathers -- that for the creation of those wretched races, in a spiritual and moral sense, which grace our globe, no high divinity could be made responsible, but only angels of a *low hierarchy* [In *Isis Unveiled* several of these Gnostic systems are given. One is taken from the *Codex Nazaraeus*, the Scriptures of the Nazarenes, who, although they existed long before the days of Christ, and even before the laws of Moses, were Gnostics, and many of them Initiates. They held their "Mysteries of Life" in Nazara (ancient and modern Nazareth), and their doctrines are a faithful echo of the teachings of the Secret Doctrine -- some of which we are now endeavouring to explain.] to which class they relegated the Jewish God, Jehovah.

The "illusionary distinction" and the overall tone of the above paragraph shows something I've thought of the ancient Gnostics for some time. They really were inventing their cosmogony; a creative art but not an experiential transcription. This is not a broad commentary as the Gnostics also produced apocalypses; and so there was an experiential or shamanistic side to some of the various sects that are all too often lumped by historians as being of one mind.

Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the *Phaedrus*, of a *winged race of men*. Aristophanes (in *Plato's Banquet*), speaks of a race androgynous and with round bodies. In *Pymander*, all the animal kingdom even is double-sexed. Thus in § 18, it is said: "The circuit having been accomplished, *the knot was loosened*. . . . and all the animals, which were equally androgynous, were *untied* (separated) *together with man*. . . ." for. . . . "the causes had to produce effects on earth." Again, in the ancient Quiche Manuscript, the *Popol Vuh* -- published by the late Abbe Brasseur de Bourbourg -- the first men are described as a race "whose sight was unlimited, and who knew all things at once": thus showing the *divine knowledge of Gods*, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols.

It is here where we have to be careful; the symbolism of the Winged Being as being that of the Elohim is apt. And we will ultimately become like them. But we must not confuse this with affixing some anthropomorphic qualities onto the H.G.A. experience. This is the error I alluded to above in at least one Thelemic teacher I know of.

(b) These "shadows" were born "each of his own colour and kind," each also "inferior to his creator," because the latter was a complete being of his kind. The Commentaries refer the first sentence to the colour or complexion of each human race thus evolved. In *Pymander*, the Seven primitive men, created by Nature from the "heavenly Man," all partake of the qualities of the "Seven Governors," or Rulers, who loved Man -- their own reflection and synthesis.

In the Norse Legends, one recognizes in Asgard, the habitat of the gods, as also in the *Ases* 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 Puranas, the Mazdean Scriptures and the Kabala. The *Ases* 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 *Cosmocratores*, the "Seven Workmen or Rectors" of *Pymander*, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesised by the upper triad, and even the seven Planetary Spirits of the Christian mystics. The *Ases* 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 *Ask* or ash-tree.

From the chorus of the Gnostic Mass:

For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,

Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Honir who furnishes him with his intellect (*manas*) and with his conscious senses. The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzite* tree of the *Popol-Vuh*, out of which the Mexican *third* race of men was created, are all one. This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindu Aswatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden -- who among the western scholars can tell? Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma 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; and the mystery is half revealed in the *Dirghotamas*, 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.

Each 'Root Race' has its schools of Magick; these are labeled according to the various cultures that emerge within the Root Race. Hence, we have the White, Black, Yellow, Brown and Red schools. And of course, Black here only refers to a culture (African) and not to a moral quality or the Black Lodge; nor in any negative way: The Left Hand Path. Each school has its own perspective on the ancient wisdom and its own Karmic nature to fulfill. One does not reign supreme over the others, which means of course also, the White School is not to be confused with good or the Great White Brotherhood.

15. SEVEN TIMES SEVEN SHADOWS OF FUTURE MEN WERE BORN, EACH OF HIS OWN COLOUR AND KIND. EACH INFERIOR TO HIS FATHER. THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHUTA, WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHAYA.

16. HOW ARE THE MANUSHYA BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? THE FATHERS CALLED TO THEIR HELP THEIR OWN FIRE; WHICH IS THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE. THESE THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE

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And men began to light fires upon the earth.

17. THE BREATH NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY; "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES; "IT HAS IT," SAID THE DRAINER OF WATERS. BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT FIRE MAN REMAINED AN EMPTY SENSELESS BHUTA THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME MEN WITH BONES IN THE THIRD.

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Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode.

V.

18. THE FIRST WERE THE SONS OF YOGA. THEIR SONS THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

19. THE SECOND RACE WAS THE PRODUCT BY BUDDING AND EXPANSION, THE A-SEXUAL FROM THE SEXLESS -- THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

(a) The "shadows," or *Chhayas*, are called the sons of the "self-born," as the latter name is applied to all the gods and Beings born through the WILL, whether of Deity or Adept. The *Homunculi* of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name "Sons of Twilight" shows that the "Self-born" progenitors of our doctrine are identical with the Pitris of the Brahmanical system, as the title is a reference to their mode of birth, these Pitris being stated to have issued from Brahma's "body of twilight." (See *the Puranas*.)

Thelemic doctrine teaches that the Adept obtains the capacity to choose the nature of his or her next incarnation. These fathers or Pitris can be said to be the eldest Initiates or Secret Chiefs. Cf. also, OTO and GCL documents on the nature of the Homunculus. This was said to be a dangerous enough secret should the work be mishandled.

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING.

(a) The old (primitive) Race merged in the second race, and became one with it.

(b) This is the mysterious process of transformation and evolution of mankind. The material of the first forms -- shadowy, ethereal, and negative -- was drawn or absorbed into, and thus became the complement of the forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own -- this Race *never died*. Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny.

(c) When the shadow retires, *i.e.* when the astral body becomes covered with more solid flesh, man develops a physical body. The "wing," or the ethereal form that produced its shadow and image, became the shadow of the astral body and its own progeny. The expression is queer but original.

The Wing of the Angel or at least the brush of its Wing is said to be an experience encountered by the Zelator or the A.'.A.'. It is an encounter with the powerful matrix that the onset of the Angel's connection brings to the Aspirant. Indeed, for the Philosophus and the working of Liber Samekh, this is experienced in a much more vibrant manner.

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, which variants have each a special meaning. Thus in Book **XI**. of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband "to two sons of valiant heart" -- Castor and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day; [*eteremero**]. As the Tyndaridae, the twin brothers are an astronomical symbol, and stand for *Day* and *Night*; their two wives, Phoebe and Hilaria, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight. Again, in the allegory where Zeus is shown as the father of the two heroes -- born from the egg to which Leda gives birth -- the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an egg. For Leda assumes in it the shape of a white swan when

uniting herself to the Divine Swan. Leda is the mythical bird, then, to which, in the traditions of various peoples of the Aryan race, are attributed various ornithological forms of birds which all lay golden eggs. In the *Kalevala* (the Epic Poem of Finland), the beautiful daughter of the Ether, "the Water Mother," creates the world in conjunction with a "Duck" (another form of the Swan or Goose, Kalahansa), who lays six golden eggs, and the seventh, "an egg of iron," in her lap. But the variant of the Leda allegory which has a direct reference to mystic man is found in Pindar only, with a slighter reference to it in the Homeric hymns. Castor and Pollux are in it no longer *the Dioscuri* (of *Apollodorus* III. 10, 7); but become the highly significant symbol of the dual man, the Mortal and the Immortal. Not only this, but as will now be seen, they are also the symbol of the Third Race, and its transformation from the animal man into a god-man with only an animal body.

The "dual man" is an apt description of our nature; the second part of us referred to often-enough by me as the Asar-Un-Nefer. And of course, the former is evolving as the latter is involving. The Egg of course, is as universal symbol as one can get; in my trilogy of articles on (http://www.astronargon.us/the_reign_of_the_demiurge.html, http://www.astronargon.us/the_third_covenant.html & http://www.astronargon.us/alchemical_half.html) the A.'A.'. website, this is discussed in context. But HPB also makes note of the Egg (in the part of the essay just prior to what I've quoted here) in the context of the ovum as part of the process of mitosis per several important GCL documents; especially *Liber Ta Pente*.

Pindar shows Leda uniting herself in the same night to her husband and also to the father of the gods -- Zeus. Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said that in a riot of vengeance against the *Apherides*, Pollux kills Lynceus -- "of all mortals he whose sight is the most penetrating" -- but Castor is wounded by *Idas*, "he who sees and knows." Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying. In his despair he calls upon Zeus to slay him also. "Thou canst not die altogether," answers the master of the Gods; "thou art of a divine race." But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux.* *And thus the twin brothers live alternately, one during the day, and the other during the night.***

Is this a poetical fiction only? An allegory, one of those "solar myth" interpretations, higher than which no modern Orientalist seems able to soar? Indeed, it is much more. Here we have an allusion to the "Egg-born," *Third Race*; the first half of which is mortal, *i.e.*, unconscious in its personality, and having nothing within itself to survive [The *Monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, *Manas*, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of *Prakrit* (matter) in the material spheres; and so does *Atma-Buddhi* without *Manas*.]; and the latter half of which becomes immortal in its individuality, by reason of its fifth principle being called to life by the *informing gods*, and thus connecting the *Monad* with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine individuality. "Twins" truly; yet divorced by death forever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

As I've often said, the work of the A.'A.'. is to become fully human; fully conscious! This is not our birthright, but must be attained to by diligent effort. The *manas* is the cognitive faculties elaborated on in spiritual terms. We can glean a special insight from the oft quoted phrase that man does not live on mana (bread) alone, but on every word that comes from the mouth of God. In other words, our thoughts are not enough, but the practice of the presence of holiness; the presence of our Holy Guardian Angel as the guiding force in our lives is also a necessary ingredient in our formula. This is the contact with that special being or higher being that is the angel the Hebrews talk about in the *pseudepigrapha* that is specifically assigned to each of us at birth.

Such is the occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it -- so celebrated in antiquity, Plutarch tells us (in *Morals*), as symbolical of brotherly devotion -- namely, that it was an image borrowed from the spectacle of Nature -- is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor -- and at the same time be identified with Diana -- ancient symbologists who held the Sun, the King of all sidereal orbs, as the visible image of the highest deity, would not have personified it by Pollux, a demi-god only. [This strange idea and interpretation are accepted by Decharme in his *Mythologie de la Grece Antiquie*. "Castor and Pollux," he says, "are nothing but the Sun and Moon, conceived as twins . . .

The Sun, the immortal and powerful being that disappears every evening from the horizon and descends under the Earth, as though he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor; Castor, who, inferior to his brother, owes to him his immortality: for the Moon, says Theophrastus, is only another, but feeble Sun." (*De Ventis* 17. See Decharme, p. 655.)]

If from Greek mythology we pass to the Mosaic allegories and symbolism, we shall find a still more striking corroboration of the same tenet under another form. Unable to trace in *Genesis* the "Egg-born," we shall still find there unmistakably the androgynes, and the first three races of the Secret Doctrine hidden under most ingenious symbology in the first four chapters of *Genesis*.

The Androgynes that are of the Egg-born are personified by Adam, before Eve or his feminine half was taken from him and the two separated into their respective genders. That the Hebrews encoded this so well in their scriptures has a good bit to do with their hierarchical social structure. But we also see their contact with this ancient wisdom and it will flow in various ways through their Christian and Muslim offspring.

Crowley and Motta also have something to say on this:

AL I.7: "**Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.**"

7. Mine H.G.A. Aiwass: *His Nature and Office, AL his Word.*

Mine Angel sayeth Her song into mine ear. He is Aiwass, who is the Word of the Law as also its mode of action. He serveth Silence through his speech, which stilleth evil sounds, not known nor fused into one tune.

7. The essential truth necessary at the present period of history is revealed by Aiwass, the H.G.A. of The Beast, whose name expresses equally the ideas of the Law itself & of the Formula of the Aeon. He is called the minister of the God of Silence, as if to assert that his message is not a disturbance of spiritual equilibrium but the means of correcting an existing error.

THE OLD COMMENT

Aiwass -- see Introduction. He is 78, Mezla, the "influence" from the Highest Crown, and the number of cards in the Tarot, Rota, the all-embracing Wheel.

Hoor-paar-Kraat -- see II. 8.

Aiwass is called the minister of Hoor-paar-Kraat, the God of Silence; for his word is the Speech of the Silence.

THE NEW COMMENT

Aiwass is the name given by Ouarda the Seer as that of the Intelligence Communicating. See note to Title.

Hoor-paar-Kraat or Harpocrates, the "Babe in the Egg of Blue", is not merely the God of Silence in a conventional sense. He represents the Higher Self, the Holy Guardian Angel. The connexion is with the symbolism of the Dwarf in Mythology. He contains everything in Himself, but is unmanifested. See II:8.

He is the First Letter of the Alphabet, Aleph, whose number is One, and his card in the Tarot is The Fool, numbered Zero. Aleph is attributed to the "Element" (in the old classification of things) of Air. Now as "One" or Aleph he represents the Male Principle, the First Cause, and the free breath of Life, the sound of the vowel A being made with the open throat and mouth.

As Zero he represents the female Principle, the fertile Mother. (An old name for the card is Mat, from the Italian 'Matto', fool, but earlier also from Maut, the Egyptian Vulture-Mother-Goddess). Fertile, for the 'Egg of Blue' is the Uterus, and in the Macrocosm the Body of Nuith, and it contains the Unborn Babe, helpless yet protected and nourished against the crocodiles and tigers shown on the card, just as the womb is sealed during gestation. He sits on a lotus, the yoni, which floats on the 'Nile', the amniotic fluid.

In his absolute innocence and ignorance he is "The Fool"; he is the 'Saviour', being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris. Thus we see him as the "Great Fool" of Celtic legend, the "Pure Fool" of Act I of "Parsifal", and, generally speaking, the insane person whose words have always been taken for oracles.

But to be 'Saviour' he must be born and grow to manhood; thus Parsifal acquires the Sacred Lance, emblem of virility. He usually wears the 'Coat of many colours' like Joseph the 'dreamer'; so he is also now the Green Man of spring festivals. But his 'folly' is now not innocence but inspiration of wine; he drinks from the Graal, offered to him by the Priestess.

So we see him fully armed as Bacchus Diphues, male and female in one, bearing the Thyrsus-rod, and a cluster of grapes or a wineskin, while a tiger leaps up by his side. This form is suggested in the Taro card, where 'The fool' is shown with a long wand and carrying a sack; his coat is motley. Tigers and Crocodiles follow him, thus linking this image with that of Harpocrates.

Almost identical symbols are those of the secret God of the Templars, the bi-sexual Baphomet, and of Zeus Arrhenothelus, equally bisexual, the Father-Mother of All in One Person. (He is shown in this full form in the Tarot Trump XV, "the Devil".) Now Zeus being lord of Air, we are reminded that Aleph is the letter of Air.

As Air we find the "Wandering Fool" pure wanton Breath, yet creative. Wind was supposed of old to impregnate the Vulture, which therefore was chosen to symbolize the Mother-Goddess.

He is the Wandering Knight or Prince of Fairy Tales who marries the King's Daughter. This legend is derived from certain customs among exogamic tribes, for which see "The Golden Bough".

Thus one Europa, Semele and others claimed that Zeus -- Air << Zeus obtained Air for his kingdom in the partition with Hades, who took Fire, and Poseidon, who took Water. Shu is the Egyptian God of the Firmament. There is a great difficulty here, etymologically. Zeus is connected with IAO, Abrasax, and the Dental Sibilant Gods of the Great Mysteries, with the South and Hadit, Ada, Set, Saturn, AdonaI. Attis, Adonis; he is even the "Jesus", slain with the Lance, whose blood is collected in a Cup. Yet he is also to be identified with the opposite party

of the North and Nuit, with the "John" slain with the Sword, whose flesh is placed upon a Disk, in the Lesser Mysteries, baptizing with Water as "Jesus" with Fire, with On, Oannes, Noah, and the like.

It seems as if this great division, which has wrought such appalling havoc upon the Earth, were originally no more than a distinction adopted for convenience. It is indeed the task of this Book to reduce Theology to the interplay of the Dyad Nuith and Hadith, these being themselves conceived as complementary, as Two equivalent to Naught, "divided for love's sake, for the chance of union.">> -- had enjoyed them in the form of a beast, bird, or what not; while later Mary attributed her condition to the agency of a Spirit -- Spiritus, breath, or air -- in the shape of a dove.

Simple-minded readers must not think for one moment that A.C. is here "admitting the historical existence of the Virgin Mary"; on the contrary, he is obviously putting her on the same footing with Europa, Semele and others. The Virgin Birth, like the Dying God, is a much older myth than Christianity; and the Virgin was usually seeded by a God under the form of a Beast. Far from being original, Christian Theology is a pot-pourri of stolen goods.

But the "Small Person" of Hindu mysticism, the Dwarf insane yet crafty of many legends in many lands, is also this same "Holy Ghost", or Silent Self of a man, or his Holy Guardian Angel.

He is almost the "Unconscious" of Freud, unknown, unaccountable, the silent Spirit, blowing "whither it listeth, but thou canst not tell whence it cometh or whither it goeth". It commands with absolute authority when it appears at all, despite conscious reason and judgment.

Aiwass is then, as this verse 7 states, the "minister" of this Hoor-paar-Kraat, that is of the Saviour of the World in the larger sense, and of mine own "Silent Self" in the lesser. A "minister" is one who performs a service, in this case evidently that of revealing; He was the intelligible medium between the Babe God -- the New Aeon about to be born -- and myself. This Book of the Law is the Voice of his Mother, His Father, and Himself. But on His appearing, He assumes the active form twin to Harpocrates, that of Ra-Hoor-Khuit. The Concealed Child becomes the Conquering Child, the armed Horus avenging his father Osiris. So also our own Silent Self, helpless and witless, hidden within us, will spring forth, if we have craft to loose him to the Light, spring lustily forward with his cry of Battle, the Word of our True Wills.

This is the Task of the Adept, to have the Knowledge and Conversation of His Holy Guardian Angel, to become aware of his nature (the Adept's) and his purpose (the Adept's), fulfilling them.

The Knowledge and Conversation of the Holy Guardian Angel produces this result. It is not "the Angel's nature" or "the Angel's purpose" that are to be done by the Adept! For instance, Aiwas was the Holy Guardian Angel of A.C.; but Aiwas goes on doing His job, that of being minister of Hoor-paar-kraat, while A.C.—now 666—does His. Suum cuique.

Why is Aiwas thus spelt, when Aiwas is the natural transliteration of OIVZ{NOTE: This word is not certain.}? Perhaps because he was not content with identifying Himself with Thelema, Agape, etc. by the number 93, but wished to express his nature by six letters (Six being the number of the Sun, the God-Man, etc.) whose value in Greek should be A=1, I=10, F=6, A=1, S=200, S=200: total 418, the number of Abrahadabra, the Magical Formula of the new Aeon! Note that I and V are the letters of the Father and the Son, also of the Virgin and the Bull. (See "Liber 418") protected on either side by the letter of AIR, and followed by the letter of Fire twice over.

VI.

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN OF THE LATER THIRD. FIRST MALE-FEMALE, THEN MAN AND WOMAN.

23. THE SELF-BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

VII.

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED

THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MIND-LESS. THEIR JIVAS WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

Reading from Stanza 7, Vs. 24 in the third volume of Blavatsky's Secret Doctrine, I find a lecture of interest to Thelemites and particularly to the GCL:

V. *True sexual union*: –
(Cf. *later Third Root-Race*.)

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *spiritual* Dhyanis, had become "intellectual" through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were "ready," and became the Arhats, or *sages*, alluded to above. This needs explanation.

The inference we can draw here is that these higher or original emanations from the divine source were/are originally unconscious; gods or Dhyanis not being so mystically 'all-knowing' at all and not incarnating merely for the pleasure of experience. Rather, the incarnation of Universal Mind into matter, the fall of the Genesis becomes necessary in order to find consciousness; for Universal Mind to come to know itself.

It does not mean that *Monads* entered forms in which other Monads already were. They were "Essences," "Intelligences," and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos," or *Manas* (since they are called *Manasaputra*, born of "Mahat," or Brahma) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle.

The implication here is that these Dhyanis or Monads had a certain level of consciousness that at first seems to disagree with what I said above. But this consciousness was not a complete awareness, but a seminal consciousness that would seem to us to be unconscious in comparison with the full conscious experience of incarnation. We know from our own experience that much is known to our unconscious minds; the intuition being the vehicle that delivers this knowledge or Gnosis to us, and also referred to as psychic impressions.

The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal*; they are those whom we call the "Fifth-Rounders." Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were "half ready," who received "but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men -- the savage Bushman and the European -- even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think -- nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round.

In New Age circles we always hear the idea of age in the nature of the soul. This one or that one is referred to as an 'old soul' because of his or her higher level of spiritual development. Those

that reach a certain height in development become receptive to the communication with what Thelemites call the Secret Chiefs, and in this text, the *Sons of Wisdom*; these being Holy Guardian Angels with whom we seek knowledge and conversation (communication).

One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained" (The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimetres compared to 1523 of the Auvergnat.) savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries.*

There is a hierarchy of intelligence as the Eugenists purport, but it's not to any inferiority inherent in a race; so much as it has to do with the age of the soul. The older soul then is burdened with more accumulated experience, which holds onto certain 'baggage.' And the younger soul with a greater naivete then often seems to us more virtuous only because it does not hold the negative experiences that make life so much more complex. We are not to admire these aboriginal races as is so often done in New Age circles; but should encourage them towards greater complexity and towards a more complete manifestation.

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even Science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis. Recapitulating that which has been said we find: -- That the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. (3) That the evolution of animals -- of the mammalians at any rate -- follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

HPB argues that Occult science offers an intermediate theory between what today is called evolutionism and creationism. Those promoting the school of Intelligent Design are also trying to find this place. But they are limited by their ignorance of the true nature of scripture and those real scientific findings that they maintain the holding of a blind eye towards. The holographic theory expressed in the GCL literature fits in well with what Blavatsky is suggesting.

Let us, by giving to Caesar what is Caesar's, examine, first of all, the chances for the polygenetic theory among the men of science.

Now the majority of the Darwinian evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, scientists are, as in many other cases, at sixes and sevens; they agree to disagree.

"Does man descend from one *single couple* or from *several groups* -- monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses (?) will never be known (?), the second hypothesis is far the most probable."* Abel Hovelacque, in his "Science of Language," comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question: --

"The view which appears best to accord with what is now known of the characters and distribution of the races of man . . . is a modification of the monogenistic hypothesis (!). Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. *If we had any approach to a complete palaeontological record, the history of Man could be re-constructed, but nothing of the kind is forthcoming.*"

Such an admission must be regarded as fatal to the dogmatism of the physical Evolutionists, and as opening a wide margin to occult speculations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It is only in 1864 that Darwinians began to be wedded to the theory of unity, of which Messrs. Huxley and Lubbock became the first *coryphai*.

We must deduce from this several human races and several Adam&Eves. Therefore, each of these races would have their own distinct, originating natures. Blavatsky has purported in previous writings, that these races number 7; each being of the Dhyanis that belong to one of the seven sacred planets.

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral -- which is light itself, crystallised and immetallised -- from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies.* In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations.

Light becomes crystallized and "immetallised" into the 'stone' of planets, a hint that the Alchemists have made the centerpiece of their work. The re-absorption of this has added weight to our physical manifestation and is a key to the nature of alchemical transmutation.

There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point -- MAN. The progress in the succession of beings, says Agassiz, "consists in an increasing similarity of the living fauna, and, among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which all *animal* creation has tended from the first appearance of the first palaeozoic fishes."

In the separation of genders, an energy is lost. This is the central Thelemic secret that then requires a restoration of this energy in order to evolve into a higher spiritual being; sexual Magick being the process that reunites the couple and restores this power. This Gnosis is inherent in us and explains why the sexual drive is such a strong force in our psyche.

AL I.29: **"For I am divided for love's sake, for the chance of union."**

AL I.30: **"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."**

Just so; but "the palaeozoic fishes" being at the lower curve of the arc of the evolution of *forms*, this Round began with astral man, the *reflection of the Dhyana Chohans, called the "Builders."* Man is the *alpha and the omega of objective creation*. As said in "*Isis Unveiled*," "all things had their origin in spirit -- evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory." Therefore, the tendency spoken of by the eminent naturalist above quoted, is one inherent in every atom. Only, were one to apply it to both sides of the evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz' work with approval, it must not be understood that the occultists are making *any concession* to the theory, which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter (mammalia) follow in the wake of man.

25. HOW DID THE MANASA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE."

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED "SONS OF WILL AND YOGA," BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. .

VIII.

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST-OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID.

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED-HAIR-COVERED MONSTERS GOING ON ALL FOURS. A DUMB RACE TO KEEP THE SHAME UNTOLD.

IX.

33. SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING:

--

34. "THE AMANASA HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN. THEY DID

35. THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAW THE SIN OF THE MINDLESS.

36. THE FOURTH RACE DEVELOPED SPEECH.

37. THE ONE BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH-BIRDS AND SERPENTS WITH SHELL-HEADS.

X.

38. THUS TWO BY TWO ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH-RACE MEN; THE GODS BECAME NO-GODS; THE SURA BECAME A-SURA.

39. THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOOTERS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

40. THEN THE FOURTH BECAME TALL WITH PRIDE. WE ARE THE KINGS, IT WAS SAID; WE ARE THE GODS.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW-HEADED. THEY BRED MONSTERS. WICKED DEMONS, MALE AND FEMALE, ALSO KHADO (DAKINI), WITH LITTLE MINDS.

42. THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED. THEN THE THIRD EYE ACTED NO LONGER.

The old doctrine about the true meaning of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the Kabala, and explains the Bible. It is found pre-eminent in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi.) the "Sons of God" -- *B'ne Aleim* -- become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in heaven, according to Enoch; and this is the "Fall of Angels."

The Qabalah is almost entirely based on *Genesis*, though it is also a synthesis of all the world's sacred and esoteric knowledge. It is far less ancient in its conception; originating in approximately 1100 ev. And yet it draws from and explains all the world's traditions from time immemorial. This knowledge was far more common in that the ancient mystery schools were quite prevalent until the institution of the Roman Church. In European culture, the Jews alone were able to withstand the mind-numbing effects the church had on culture and the pursuit of knowledge. So it should be of no surprise that it should develop within their paradigm; though their cultural expression of this ancient knowledge within the Torah was but one amongst several, until the Roman suppression of knowledge and wisdom took hold and the European Dark Ages began.

(In general, the so-called *orthodox* Christian conceptions about the "fallen" angels or Satan, are as remarkable as they are absurd. About a dozen could be cited, of the most various character as to details, and all from the pen of educated lay authors, "University graduates" of the present quarter of our century. Thus, the author of "Earth's Earliest Ages," J. H. Pember, **M.A.**, devotes a thick volume to proving Theosophists, Spiritualists, Metaphysicians, Agnostics, Mystics, poets, and every contemporary author on oriental speculations, to be the devoted servants of the "Prince of the Air," and irretrievably damned. He describes Satan and his Antichrist in this wise: -- "Satan is the 'Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all his creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of *Genesis*. . . . and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty, His vast empire is our earth, if not the whole solar system. . . . Certainly no other angelic power of greater or even equal dignity has been revealed to us. The *Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded his deposition.*" Then we are informed that "Satan was from the moment of his creation *surrounded by the insignia of royalty*" (! !): that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed . . ." Then the Devil "*passes from the royalty to his priestly dignity*" (! !) "Satan was also a priest of the Most High," etc., etc. And now -- "Antichrist will be Satan incarnate" (pp. 56-59). The Pioneers of the coming Apollyon have already appeared - - they are the Theosophists, the Occultists, the authors of the "Perfect Way," of "Isis Unveiled," of the "Mystery of the Ages," and even of the "Light of Asia"! The author notes the "*avowed origin*" (of Theosophy) *from the "descending angels,"* from the "Nephilim," or the angels of the **VI**th ch. of *Genesis*, and the Giants. He ought to note his own descent from them also, as the present Secret Doctrine endeavours to show -- unless he refuses to belong to the present humanity.)

The above paragraph, presented in parentheses, is a footnote to first paragraph, quoted above, from HPB. The preceding paragraph in the text gives a proper response to the author quoted in this footnote; in it HPB says:

"Your doctrine," the Occultists were already told, "makes of man, created out of dust in the likeness of his God, a vehicle of the Devil, from the first." "Why did you make of your god a devil -- both, moreover, created *in your own image*?" is our reply.

The fundamental problem here of course, has to do with the political necessities of the early Roman church. Endemic to this was the adoption of the Manichean paradigm, bringing an absolute Evil to be at odds with an absolute Good. Once this perspective is grandfathered into the Roman cosmogony, all reason necessarily departs and is replaced by superstition, which of course, serves the needs of Caesar to govern and control a populace.

But what is, in reality, the "Book of Enoch" itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (e.g., verse 8, in chapter 10, about all who have come before Jesus, being "thieves and robbers.") Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. The author of the "Sacred Mysteries among the Mayas and Quiches" very justly suggests that the so-called "Visions" of Enoch relate to his (Enoch's) experience at initiation, and what he learned in the mysteries; while he very erroneously

states his opinion that Enoch had learned them before being converted to Christianity (!!); furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency"! This is hardly possible, since Jude quotes in his epistle from the "Book of Enoch" (verse 14); and, therefore, as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it "could not have been the production of a writer who lived after . . . or was even coeval with" the writers of the New Testament: unless, indeed, Jude and the Gospels, and all that follows, was also a production of the already established Church -- which, some critics say, is not impossible. But we are now concerned with the "fallen Angels" of Enoch, rather than with Enoch himself.

For the student of Enochian Magick, this holds a strong import. First, the Book of Enoch was a manual of Initiation for the mystery schools in the pre-Christian, Gnostic era. It's connection with Genesis and the Qabalah reveal the Hebrew influence on the Greek mystery schools. And we know already that the at least some of the Jews had migrated from Egypt to settle in Greece, probably connected with Akhenaten and his followers. Centuries later, John Dee and Edward Kelly connect with this all but forgotten current.

In Indian exotericism, these angels (*Asuras*) are also denounced as "the enemies of the gods;" those who oppose sacrificial worship offered to the latter. In Christian theology they are broadly referred to as the "Fallen Spirits," the heroes of various conflicting and contradictory legends about them, gathered from Pagan sources. The *coluber tortuosus* "the tortuous snake," a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it: -- among others, a *purely astronomical meaning*.

The astronomical or astrological importance of this is well detailed in my article: [The Starry Gnosis](#). Liber 418 also provides for us, a greater insight into this mystery, wherein we quote:

"I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death.

The "Serpent" fallen from on high, "*deorsum fluens*," was credited with the possession of the Keys of the Empire of the Dead, [*tou thanatus arche*] to that day, when Jesus saw it "falling like lightning from heaven" (*Luke* x. 17, 18), the Roman Catholic interpretation of *cadebat ut fulgur* to the contrary, notwithstanding; and it means indeed that even "the devils are subject" to the *Logos* -- who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition.

In Crowley's mystical parable; [The Wake World](#), he says:

But in the first we came to a mighty throne of gray granite, shaped like the sweetest pussy cat you ever saw, and set up on a desolate heath. It was midnight, and the Devil came down and sat in the midst; but my Fairy prince whispered: "Hush! It is a great secret, but his name is Yeheswah, and he is the Saviour of the World." And that was very funny, because the girl next to me thought it was Jesus Christ, till another Fairy Prince (my Prince's brother) whispered as he kissed her: "Hush, tell nobody ever, that is Satan, and he is the Saviour of the world."

The inversion of the truth that leads to our present superstitious culture by the Roman patriarchs needs to be strongly notated before humanity can ever rise out of this corrupted darkness.

Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity -- if it can be so called in its animal, senseless state --was of course doomed to -- *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents and Dragons of Wisdom*. On the other hand, regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego -- the Higher-Self -- being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle.

The fifth principal is Geburah (Mars--cf. our Theosophical essay 'The Truth of Thelemic Philosophy' in the egroup [archives](#)); the Major Adept in the A.'.A.'. system. The Manas are the spiritual impression of the mind in various aspects. The attributes of Energy and Justice then attributed to the mind then represent the intimate union with the nature of the Universal Mind. Because Tiphareth represents immortality, the "spiritual efflorescence" or the Alchemical Sulphur we see in detail the nature of the Soul informed strictly by Universal Mind as opposed to the base passions. Crowley teaches in Magick; in the section on Yoga:

It is by freeing the mind from external influences, whether casual or emotional, that it obtains power to see somewhat of the truth of things. Let us, however, continue our practice. Let us determine to be masters of our minds.

Even more interesting, in his chapter on the Sword, he connects the Sun (as the center of the Ruach or mind, with the air:

The whole mind of man is rent by the advent of Adonai, and is at once caught up into union with Him. "In the air," the Ruach.

Note that etymologically the word {greek letters here: sigma-epsilon-nu}, "together with," is the Sanskrit "Sam;" and the Hebrew ADNI is the Sanskrit ADHI.

The phrase "together with the Lord," is then literally identical with the word Samadhi, which is the Sanskrit name of the phenomenon described by Saint Paul, this union of the ego and the non-ego, subject and object, this chymical marriage, and thus identical with the symbolism of the Rosy Cross, under a slightly different aspect.

Note from the HPB's quote above that Satan is referred to as the 'Power of Air!' This may also provide some insight into who is speaking in Liber LXV, Cap. I (Shown here with Crowley's commentary in italic and Motta's in plain type):

26. Now I am with thee; I will never leave thy being.

27. For I am the soft sinuous one entwined about thee, heart of gold!

26-27

Union once made is permanent.

28. My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible.

The Angel is crowned with the Zodiac. His body is that of Nuit.

In this verse it is emphasized that the Spiritual Being mentioned as "Angel" here is in reality above all the so-called Angelic hierarchies in depth of perspective. We are not dealing with a planetary, or even with a starry nature. The Angel cannot be connected with a particular Sign of the Zodiac, as human beings can. No: his nature is cosmic. He is identified with our own Galaxy, the Milky Way; but it is pointed out that his power is somehow connected with our Sun, since the Zodiac exists only from the point of view of Sol, of course. Thus, we are dealing with a Being beyond us, yet of our own kind, in a sense. He is "of us". See AL I.60.

Motta hits it on the head, here...the being speaking to the Adept, is of Geburah and is this galactic or Universal Mind; not of the Sun but ultimately of Mars (explaining why Horus *sits* on the throne of Ra; Ra being the Sun and Tiphareth) and deeper yet, of Saturn (Father Time, sotospeak; as denoted in HPB's essay given below and to quote: "These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahma, Ahura-Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahm, or *Zeruana*

Akerne-- Boundless Time -- *Kala*, "). Crowley goes on to assert in his chapter on the formula of IAO (the Gnostic God):

This "Devil" is called Satan or Shaitan, and regarded with horror by people who are ignorant of his formula, and, imagining themselves to be evil, accuse Nature herself of their own phantasmal crime. Satan is Saturn, Set, Abrasax, Adad, Adonis, Attis, Adam, Adonai, etc. The most serious charge against him is that he is the Sun in the South. The Ancient Initiates, dwelling as they did in lands whose blood was the water of the Nile or the Euphrates, connected the South with life-withering heat, and cursed that quarter where the solar darts were deadliest. Even in the legend of Hiram, it is at high noon that he is stricken down and slain. Capricornus is moreover the sign which the sun enters when he reaches his extreme Southern declination at the Winter Solstice, the season of the death of vegetation, for the folk of the Northern hemisphere. This gave them a second cause for cursing the south. A third; the tyranny of hot, dry, poisonous winds; the menace of deserts or oceans dreadful because mysterious and impassable; these also were connected in their minds with the South. But to us, aware of astronomical facts, this antagonism to the South is a silly superstition which the accidents of their local conditions suggested to our animistic ancestors.

Right from the start, the superstition of the peasantry (traditionally, with undeveloped or uneducated minds) confuses the issue and is that which is evoked by Roman patriarchs in their need to control these masses. Further on in this chapter, Crowley asserts:

Thus "the Devil" is Capricornus, the Goat who leaps upon the loftiest mountains, the Godhead which, if it become manifest in man, makes him Aegipan, the All. The Sun enters this sign when he turns to renew the year in the North. He is also the vowel O, proper to roar, to boom, and to command, being a forcible breath controlled by the firm circle of the mouth. He is the Open Eye of the exalted Sun, before whom all shadows flee away: also that Secret Eye which makes an image of its God, the Light, and gives it power to utter oracles, enlightening the mind. Thus, he is Man made God, exalted, eager; he has come consciously to his full stature, and so is ready to set out on his journey to redeem the world. But he may not appear in this true form; the Vision of Pan would drive men mad with fear. He must conceal Himself in his original guise.

The open or 'all-seeing' eye is that very eye of the ancient Egyptians and even the Freemasons. Only a superstitious mind would succumb to fear; a clear mind can only be so by freeing itself from being influenced by the emotions. To quote the Bene Gesserit Rite from Frank Herbert's Dune:

I must not fear.
Fear is the mind-killer.
Fear is the little-death that brings total obliteration.
I will face my fear.
I will permit it to pass over me and through me.

And when it has gone past I will turn the inner eye to see its path.
Where the fear has gone there will be nothing.
Only I will remain.

(It is not correct to refer to Christ -- as some theosophists do -- as the sixth principle in man -- *Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.)

Interestingly, Crowley says; "In the number Seven the feminine nature is again predominant, but it is the masculine type of female, the Amazon, who is balanced in the number Eight by the feminine type of male." This strongly alludes to the effeminate nature attributed to Jesus. Mistaking this Grade, as I've mentioned in some of my other writings; mistaking Netzach for the higher experience of the Initiation into Binah, of which it is a reflection, hence the confusion of this with the transcended being is a danger for the Philosophus. Having the experience of the animus or anima is a preliminary experience for the psyche, dealing with the shadow in Jungian terms. The Major Adept attains complete 'self-consciousness' and a perfecting of it; much deeper than the primal psychological experience. But here is the key to the H.G.A. Initiation;

"The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth," we are taught. It is the Marriage of "Heavenly man" with the "Virgin of the World" --Nature, as described in *Pymander*; the result of which is their progeny -- immortal man. It is this which is called in St. John's Revelation the marriage of the lamb with his bride. (xix. 7.) That "wife" is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the "whitened sepulchre"), but that the rotteness she is inwardly filled with, is not "the righteousness of Saints" (v. 8. *ibid*), but rather the blood of the Saints she has "slain upon the earth" (*chap. xviii. 24.*) Thus the remark made by the great Initiate (*in Luke x. 18*) -- one that referred allegorically to the ray of Enlightenment and reason, *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept (To make it plainer, any one who reads that passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that "even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply "adversary" or *opponent*) are subject unto us through thy name." (*Luke x. 17.*) Now, "thy name" means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning -- the HIGHER SELF in short. And when Jesus remarks to this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying them that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "No man knoweth who the Son is, but the Father; and who the Father is, but the Son" as added by Jesus then and there (*ibid v. 22*) -- the Church "of Christ" less than any one else. The Initiates alone understood the secret meaning of the term "Father and the Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation*. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt. x. 8*), and repeated to his disciples that the "mysteries of Heaven" were for them alone, not for the multitudes (*Mark iv. 11.*) -- was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (*Vide at the end of Stanza XI. "SATANIC MYTHS."*)

It is for the Philosophus, earning his or her station in Netzach that the practice of evocation is instituted. Interpreted by Occult Science we can see clearly what the Christos truly is; that holiness that portends to prophecy. Netzach's connection with the path of Peh, the Mouth of prophecy supports this.

But if Western theology alone holds the patent for, and copyright of SATAN -- in all the dogmatic horror of that fiction -- other nationalities and religions have committed equal errors in their misinterpretation of this tenet, which is one of the most profoundly philosophical and ideal conceptions of ancient thought. For they have both disfigured and hinted at the correct meaning of it in their numerous allegories touching the subject. Nor have the semi-esoteric dogmas of Puranic Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen gods. The Puranas teem with them; and we find a direct hint at the truth in the frequent allusions of Parasara (*Vishnu Purana*), to all those Rudras, Rishis, Asuras, Kumaras and Munis, having *to be born in every age*, to re-incarnate in every Manvantara. This (esoterically) is equivalent to saying that the FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in *Pymander* -- without any gradual transition -- landed on this Earth, having *broken through the seven Circles of fire*, or the seven intermediate Worlds, in short.

The "seven intermediate Worlds" are the seven Dhyana Chohans, the seven planetary spirits at the root of evocatory practice. These are also then, the seven Hekaloth or heavens of the Merkabah tradition as discussed on the homepage of the GCL website. A bit further on in the next paragraph of this essay, we find:

The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Aryan allegories. (We have a passage from a Master's letter which has a direct bearing upon these incarnating angels. Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyān-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyān-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyān-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity*." That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.) (See "*The Fallen Angels*" and "*The Mystic Dragons*" in Part II.)

The confusion of this essential and important mystery by the desert religions brings copious harm to the spirit of humanity. The true nature of the soul is hidden from us and our immortality is subsequently denied. The taboo around it protects it from profanation and makes it the central secret revelation of the Western Mystery Tradition.

The true esoteric view about "Satan," the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in an appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's "Perfect Way." No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length: --

"1. And on the seventh day (seventh creation of the Hindus), (When the earth with its planetary chain and man were to appear.) there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere. (Our earth and the physical plane of consciousness.)

2. "Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation." (When the pure, celestial Being (Dhyān Chohan) and the great Pitris of various classes were commissioned -- the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.)

4. "*Among the Gods is none like unto him*, into whose hands are committed the kingdoms, the power and the glory of the worlds:"

5. "Thrones and empires, the dynasties of kings, (The "dynasties of the kings" who all regard themselves as the "anointed," reigning "by the Grace of God," whereas in truth, they reign by the grace of *matter*, the great *Illusion*, the Deceiver.) the fall of nations, the birth of churches, the triumph of Time."

For, as is said in Hermes, "Satan is the door-keeper of the *Temple of the King*; he standeth in Solomon's porch; he holdeth *the key of the Sanctuary*, that no man enter therein, save the Anointed having the arcanum of Hermes" (v. 20 and 21).

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahma, Ahura-Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahm, or *Zeruana Akerne*-- Boundless Time -- *Kala*), but the meaning is now degraded in the Kabala. The "Anointed," who has the secrets and mysteries of Hermes (*Buddha*, Wisdom), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the lunar mountain (Sinai, the mountain of the moon, "*Sin*"). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphised and *phallicised* and dragged down into matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the *Serpent of Genesis*: of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second -- to **EROS**, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings.

Eros is then desire in its essential, spiritual aspect; connected with the generative function in physically in the human sex drive; indeed in the sexual instinct of all of nature's creatures. Its manifestation at the physical level is the mystery of BABALON and the BEAST.

This, the Rays of the one "dark," because invisible and incomprehensible, **FLAME** could achieve only by themselves descending into matter. Therefore, as continued in the **APPENDIX**:

12. "Many names hath God given him (Satan), names of mystery, secret and terrible."

13. "The Adversary, because matter opposeth Spirit. Time accuseth even the Saints of the Lord."

28, 29, 31. "Stand in awe of him, and sin not; speak his name with trembling . . . For Satan is the magistrate of the justice of God (Karma); he beareth the balance and the sword . . . For to him *are committed Weight and Measure and Number*."

Compare the last sentence with what the Rabbi, who explains the Kabala to Prince *Al-Chazari* in the Book of that name, says; and it will be found that the *Weight and Measure and Number* are, in *Sepher Jezirah*, the attributes of the Sephiroth (the three *Sephrim*, or figures, ciphers) covering the whole collective number of 10; and that the Sephiroth are the collective Adam Kadmon, the "Heavenly Man" or the *Logos*.

The transformation of the physical as the mystery of the Gnostic Mass is then a reality. The maya is not the physical plane, but its false relation as I've often asserted.

Thus Satan and the anointed were identified in ancient thought. Therefore,

33. "Satan is the minister of God, Lord of the seven mansions of Hades"

The seven or *Saptaloka* of the Earth with the Hindus; for Hades, or the Limbo of Illusion, of which theology makes a region bordering on Hell, *is simply our globe, the Earth*, and thus Satan is called --

33 " . . . the angel of the *manifest Worlds*."

It is "Satan who is the god of our planet and *the only god*," and this without any allusive metaphor to its wickedness and depravity. For he is one with the Logos, "the first son, *eldest of the gods*," in the order of microcosmic (divine) evolution; Saturn (Satan), astronomically, "is *the seventh and last* in the order of macrocosmic emanation, being the circumference of the kingdom of which Phoebus (the light of wisdom, also the Sun) is the centre." The Gnostics were right, then, in calling the Jewish god "an angel of matter," or he who breathed (conscious) life into Adam, and he whose planet was Saturn.

34. "And God hath put a girdle about his loins (the rings of Saturn), and the name of the girdle is Death."

In anthropogony this "girdle" is the human body with its two lower principles, which three die, while the innermost man is immortal. And now we approach the "*Secret of Satan*."

37, 38, 39. " . . . Upon Satan only *is the shame of generation*. He hath lost his virginal estate (so hath the *Kumara* by incarnating): *uncovering heavenly secrets*, he hath entered into bondage. . . . He compasseth with bonds and limits all things. . . ."

42, 43, 44. "Twain are the armies of God: in heaven the hosts of Michael; in the abyss (the manifested world) the legions of Satan. These are the unmanifest and the manifest; the free and the bound (in matter): the virginal and the fallen. And both are the Ministers of the Father, fulfilling the word Divine. . . ." Therefore --

55. "Holy is the Sabbath of god: *blessed and sanctified is the name of the Angel of Havas*" -- SATAN.

For, "The glory of Satan is the shadow of the Lord": God in the manifested world; "the throne of Satan is the footstool of Adonai" -- that footstool being the whole Kosmos. (*Vide Part II., "Is Pleroma Satan's Lair?"*)

XI.

43. THEY BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT, AND OUT OF THE FIRES VOMITED, OUT OF THE WHITE STONE OF THE MOUNTAINS AND OF THE BLACK STONE, THEY CUT THEIR OWN IMAGES IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

XII.

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK,
AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE
FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS
RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO
TAUGHT AND INSTRUCTED IT.

The 5th and current race is obviously the most important to us...it is us. The 4th race; those that “became tall with pride,” and claimed to be gods we might consider as the Nephilim or the Enochian Entities. The Book of Dzyan says of the 4th race that they became “endowed with manas.” The 3rd race gave birth to the 4th race in the same way the Anunaki gave birth to the Nephilim; the pseudpegriphic story being a cultural variation on a theme. But as suggested in the myth of Enoch and as the poem asserts: “They built temples of the human body. Male and female they worshipped. Then the third eye acted no longer.”

We might say that these entities, by whatever name or spiritual system have to reach to us who are endowed with the third eye...for as the Book of Dzyan states, from the 3rd to the 4th race, the gods became ‘no gods’—Sura became A-sura.

This 4th race “built huge cities of rare earths and metals they built, and out of the fires vomited, out of the white stone of the mountains and of the black stone, they cut their own images in their size and likeness...” These are the ancient, mysterious megaliths we’ve found all over this planet and even underground (as in China), where large pyramids and sky maps have been built.

Then finally, the Book of Dzyan tells of the catastrophe that was the primordial flood of Biblical renown. After the flood, “few men remained: some yellow, some brown and black and some red remained. The moon-coloured were gone forever.” Or perhaps these moon-colored beings are the angels of light; gone from material manifestation forever, but available to us in the aethyr. What is last said in the Book of Dzyan, “[t]he fifth [race] produced from the holy stock remained; it was ruled over by the first divine kings...who re-descended, who made peace with the fifth, who taught and instructed it...”

Perhaps then, it was this 1st race, the ‘Sons of Yoga’ that were the ‘Sons of God’ who mated with the ‘Daughters of Men’ in the pseudpegriphic tale. Or maybe even perhaps it was a combination of the two that merge into each other as the cultural memories of all the original tribes of the Earth became confused per the tale of the Tower of Babylon.