



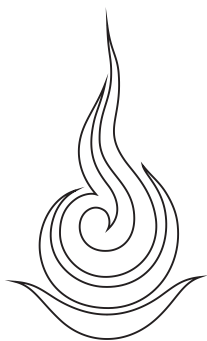
THE
Astrological and Numerological Keys to
THE SECRET DOCTRINE

VOLUME 2

BODO BALSYS

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Artwork on Cover: The Blue Christ, by the author.

Dedication

Thanks to my students, past, present and future, and in particular to those that have helped in the production of this book.

Om

Obeisance to the Gurus!

To the Buddhas of the three times.

To the Council of Bodhisattvas, *mahāsattvas*.

To them I pledge allegiance.

Om Hūm! Hūm! Hūm!

Dragon Lore

Your resolve must be Quintessence.
Impenetrable space. Nothing to cling to.
No passageways for fodder to employ.
No doorways to hell. No dark brotherhood to tell.
A fortress. A bastion. A beacon, utterly un-you.
Un-you in the sense that I am that essence
which is being, that mutates, morphs and transforms.
Not stuck fixed or rigid for a mo'.
We are going to the other shore.
That shore that pervades space.
Saturated in grace.
The elixir is to Know.
This world is rapidly dissolving.
Hands off, no moulding, shaping, controlling.
The matter is not for your making or breaking.

Slip between the Sound of this world,
the space between the substance.

We sing praises for purity.
You will be free when that lump
that grounds your soaring spirit to the floor –
when that clump of 'I' is no more.

The path ahead is rocky.
Higher pathways, precarious paths.
He¹ will go it alone for a time,
alone in the physical sense.
But we will be there, us Dragons three
training him with guidance sublime.
It is time for him to retreat.
Ḍākinīs we must meet,
us Dragons three need our union too.²

1 Referring here to the author of this book.

2 The externalised embodiments of the *iḍā*, *piṅgalā* and *suṣūmṇā nāḍīs*.

In the spirited high peaks we fuse with you.
Yogic austerities we need from you.
Utter cool crispness of sublime Mind.
Passion ceases in this fury of foreplay,
where Dragons and *devas* wrestle with force and Fire,
but to die, wholly unified and vastness become
but a drop of salt on a frozen mountain lake.
And the sound ripples on, soaring on vast heights.

One here, one there
are awakened to the call (they hear the sound) from afar.

A scent has come.
The genie too has been exhumed.
Now her perfume pervades the ethers
for those so subtly attuned.
Congregations gather at Shambhala now.
It is you all who can dance
weightless through air,
but it is your captain you must embrace
upon his crystal ship of awakened celestial Being,
grand and splendid— no common folk,
no common folk
can travel into these cosmic vistas of great escape.

So relinquish the thought of ‘I’,³
hard and fast and now continue to let it go,
then you can come to know
the vast vistas of our other Shores.

The golden sword must extend,
we are not just wordsmiths here,
the way is transformation— so transform.

3 The ‘I’ is thought of in terms of an eye, either the left eye that sees in terms of the empirical consciousness, or in terms of the right eye, that views emotionally loving considerations (attributes of *kliṣṭāmanas*). The eyes direct the principle of mind, the central Eye directs the Fires of Mind.

We light the Fires of the Sun,
and breathe out its Flames for the eternities that come.
These Fires are the comprehension of our Minds
compressing the (*deva*) substance for the birthing of time.
The electromagnetism of its Flames
resonates the choir of the Monadic score
that have incarnated therein to colour
the luminary some more
with the purpose that will resound
the tale of the Logoic form,
as serpentine it moves through space,
to grow wings and more.
The scales on our backs grow the Schemes,
Rounds and Chains of the substance of things,
of the karmic web of what the new Life will bring.
What they unwind will be the Sounds
of the notes that the *devas* sing.
The Sounds emanate the Lives that the new Scheme brings.
Cascades of harmonies cause the appearance of things.
With the evolution of things the blaze of the Dragons
will enthrone and crown the Minds of newborn Kings.
Dragons then take flight to end the reign of everything.
This is what the expansion of Mind
in the solar system shall bring.

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Preface

The phrase the *secret doctrine* refers not just to the book penned by H.P. Blavatsky, but also to the esoteric doctrine professed by the Hierarchy of Enlightened Being. This doctrine is ageless, hence has also been called the *ageless wisdom* by Helena Roerich. By ‘ageless’ is meant that this doctrine is that known by all enlightened beings throughout the dawn of time. This not just for civilisations that appeared upon our earth, but also upon all globes that bore human life in our solar system. With sufficient insight the Initiate of high degree could also extrapolate back to the previous solar system, and also telepathically communicate with advanced beings from other star systems, to find that all in our local cosmos are incorporated by the same laws and follow a singular evolutionary purpose. All Lives are but an integrated Unity directed by the Purpose of a Grand Heavenly ‘MAN’, a Logos Whose Thought Form for evolutionary progress conditions everything that is incorporated by the term ‘universe’, esoterically considered. Cosmic evolution is but that aspect of the arcane lore of the enlightened that can at any time be revealed exoterically to assist those struggling upon the Initiation path to attain their higher Initiations. It represents the ‘ear whispered truths’ of the Buddhists, understood only by the enlightened. The esotericism concerning these Truths has been increasingly revealed since Blavatsky first presented her monumental writings to the world.

More than a century has passed since *The Secret Doctrine* has been published yet no serious detailed esoteric study of the teachings veiled by the Stanzas of Dyzan has appeared, except that presented by Alice A.

Bailey in *A Treatise on Cosmic Fire* (T.C.F.),¹ with *Esoteric Astrology* providing astrological support. Anyone who studies these works and the others by Bailey will discover that she is the true esoteric successor of Blavatsky, and has drunk from the same source as her predecessor. Indeed, she was the amanuensis of the same Masters, being part of the same major Hierarchical programme of presenting the *secret doctrine*, the esoteric lore, to those in the world who have the capacity to receive it thus. Unfortunately many exponents of the Theosophical Society would not accept the writings of the Master D.K. (Djwhal Khul, who telepathically dictated the contents of the books to Alice Bailey) as the next level of presented teachings from Hierarchy. They thereby closed the door to Hierarchy for them as a major conduit for their esoteric educative purpose amongst humanity. The rump of the Theosophical Society has consequently become effectively an exoteric organisation concerned with the distribution of the past Hierarchical dispensation for the education of aspirants, probationary disciples and some Initiates of the lower degrees. Even so, by keeping the publications and early teachings alive they have provided a valuable service that perhaps is the best that could be hoped for from the organisation that represents the third Ray, or Mother attribute, the foundation for the appearance of the major second Ray outpouring for humanity.

When the writings of D.K. were published from 1919 onwards then the Son aspect of this Hierarchical dispensation manifested. This was the second stage of a planned outpouring consisting of three main stages. The concept of a needed trinity should be obvious to all esotericists, being a major basis to esoteric lore. With this present publication of the *Astrological and Numerical Keys to the Secret Doctrine*, based on other esoteric pronouncements by Hierarchy, all of the support texts provided by D.K. and my earlier writings, the Father phase of the revealed texts has now manifested. This trinity of teachings will also stand as a Mother that will help birth the major second Ray cycle upon the planet, the new Aquarian age, to truly make it a sacred planet. Obviously, being the 'Father phase', means that the present outpouring

1 D.K. has effectively presented mainly the physiological key to *The Secret Doctrine*. For a synopsis to the various keys to esoteric texts see footnote 47 of *A Treatise on Cosmic Fire*, 109, 110.

is the synthesis of all that has preceded it, and also presents much more esoteric information relating to divinity, and of the nature of the constitution of Shambhala. The ordinary esoteric student may however be challenged by the advanced esotericism, and that it also necessitates developing more will to somewhat master Buddhist philosophy. The teachings now demand a much greater awakening of the abstract Mind than was hitherto needed, and so the way of the *dharma* leading to enlightenment progresses.

The astrological content of this book is derived from *Esoteric Astrology, A Treatise on Cosmic Fire*, and other works by Bailey, *The Secret Doctrine* itself, plus what I will further explicate. The reader should study these texts with care to gain many valuable insights as to the nature of the *ageless wisdom*. Some of the foundation, a background, for the numerological information presented here is also provided in my earlier Buddhist writings, such as my book on *maṇḍalas*.

Of necessity I will have to quote all relevant passages given by Blavatsky in her monumental work so that the necessary commentaries can be given, as much is provided in her statements, as well as veiled in the structure of the words of the Stanzas of Dzyan.

The esoteric view of planetary formation differs from the theories presently presented by modern scientists, as they do not take into account the existence of the subjective planes of perception, the *chakras*, or of the nature of Logoic Mind in its Creative aptitude. The esoteric view concerns the gradual materialisation of the globes from the subjective planes down. This view however also takes into account some of the present accepted scientific view of the agglomeration of particulate matter due to the force of gravity and the collision of bodies of matter, especially in the early formative years of solar evolution, nevertheless, thought-form construction, condensation, crystallisation and materialisation of dense substance is the method utilised throughout for the appearance of the planets and planetoids in solar evolution.

The students of Blavatsky's *The Secret Doctrine* (S.D.) need no reminders of the importance of this work to the history of the world's religious outpouring. The Stanzas of Dzyan (stanzas of meditation) are, as Blavatsky states, 'a most archaic doctrine'. It is in fact a Shambhalic text brought to this planet with the coming of the Lords of Flame when

the present humanity were Individualised.² The Cosmological part was consequently written as a codified teaching inherited from the Initiates of an earlier world cycle. The second part of *The Secret Doctrine*, Anthropogenesis, was part of the teaching provided to the Initiates at the Mystery Schools in ancient Atlantis at a time when those Schools were but an offshoot of Shambhala.

In these Stanzas the nature of the formation of world spheres (Cosmogenesis) and the early history of humanity (Anthropogenesis) is encoded in the language of Initiates, using various keys needed for appropriate interpretation. The symbolic, allegorical, physiological and literal keys are already well known to students of the esoteric lore. The astrological and numerological keys to the text have only ever been partly revealed, such as what is obvious from the actual wording of the Stanzas, e.g., ‘the three fall into the four’ (Stanza 3:4), and in phrases such as ‘the one is four, and four takes to itself three, and the union produces sapta’ in Stanza 3:7. The way that Hierarchy structures the intricacies of their information via the medium of words, as well as the subtleties of the astrological and numerological encoding, has thus not yet been comprehended by esoteric students. The revelation of the nature of this codification is consequently a purpose for the writing of this series. A far vaster amount of esoteric lore hidden in the wording than has been so far veiled can thereby be illuminated.

This series will initially consist of three volumes dealing with the Cosmogenesis part of the S.D. These teachings will be a continuation of what was presented in the T.C.F. and my earlier books, such as the last volume, *The Constitution of Shambhala* of the *A Treatise of Mind* series and especially *Esoteric Cosmology and Modern Physics*, to which the reader should refer for the foundational teachings concerning the genesis of the universe. The first volume of this present series provides a further explanation of the introductory postulates of the Proem, and introduces the numerological key and the methodology of its application in chapter two. The later chapters explain the process concerning the early evolution of the solar system as it emerges from a ‘deep sleep’ state (*pralaya*). This period of emergence constitutes the initial Stanzas of the S.D. Within the context of these Stanzas the symbolism can be

2 See *A Treatise on Cosmic Fire* for detail on Individualisation.

extended to include the local universe of which our sun forms a part, as well the formation of the planetary sphere that is our earth. (By 'local universe' is meant that part within the Milky Way galaxy wherein our sun is found and the companion stars with which it is travelling, which roughly corresponds to the stars visible to the naked eye on a clear moonless night. These stars are part of the Body of Manifestation of the ONE that the Master D.K. states in *A Treatise on Cosmic Fire* is 'The One About Whom Naught May be Said', a concept which I shorten to THAT Logos.) To comprehend one must invoke the hermetic axiom: 'As above so below, that which is within is also without'.

Volume two of this series will deal with the Cosmological text of the S.D. from Stanzas four to seven, which are mainly concerned with earth evolution. This evolution is significant in that the earth is the fourth globe of the fourth Chain of the fourth Scheme in our solar system, which is one that is considered as of 'the fourth order'. (Meaning that our sun is an average member of the 'Atlantean' population of stars evolving in the Milky Way.) Being the 'fourth' means that our earth acts as a mirror that allows us to extrapolate information from above down and from within without, as all perspectives in our solar system and local universe are mirrored by our position in the scheme of things.

Volume three will endeavour to fill in the missing gap, as much as is presently possible, in the lacunae between Stanza three and Stanza four, thus presenting the early evolution of the solar system before the formation of our earth sphere, plus showing the role that the earth plays in the schema of solar evolution. The continuing solar evolution until its *pralaya* will also be discussed, explicating the role of Mars and its relation to the earth, and the Pluto Scheme. There will also be a commentary of conditions in the former solar system before this present one, taking into account the esoteric fact that our present solar evolution is but the middle of three such star systems, which esoterically are viewed as a unity.

When I have the time I will hopefully provide further volumes dealing with the numerological and astrological coding to the Stanzas of Dzian found at the beginning of the T.C.F. As a consequence a considerable amount of extra esoteric information concerning solar evolution will be discovered.

Hopefully the nature of the Cosmic Paths that are provided in coded fashion at the back of the T.C.F. can also be further revealed. These Paths are those that Initiates of the fifth degree will contemplate travelling upon once they have finished their earth service work. The great majority will travel thus as Buddhas, when they have attained their sixth Initiation. There are only a limited number of positions available at Shambhala for earth service, consequently most Initiates of the sixth degree set their sights to further evolution in cosmos. Such information now needs to be provided in greater detail than hitherto, because with the advent of the new era concerning the reappearance of the blue Christ, and as a consequence of the outcome of the expected period of planetary Initiation, a large number of Initiates will graduate to the higher degrees, and so will need to seriously contemplate upon what lies ahead.

Commentaries – Stanza 4

Stanza Four part One

Stanza 4:1 states:

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.

Keynotes: Scorpio. The *buddhic* plane, the fourth (ninth) Creative Hierarchy, Humanity ('the Initiates'). Relates to Stanza 1:4.

The numerical breakdown of this Stanza:

Listen (25, 7), of the earth (52, 16), the earth (40, 13), Sons of the earth (65, 20), ye Sons of the earth (77, 23), your Instructors (75, 12), the Sons (28, 10), the Fire (44, 17), Sons of the Fire (69 = 15, 24), the Sons of the Fire (84, 30), your Instructors - the Sons of Fire (159, 42 = 6 x 7), to your Instructors - the Sons of Fire (167, 50), Learn (23, 5), neither first (70, 16), nor last (27, 9), neither first nor last (97, 25), there is neither first nor last (136, 37), learn there is neither first nor last (159, 42), all is one (33, 7.1.7), for all is One (54, 18), all is One number (61, 25), for all is One number (82, 28), no number (39, 12), issued from no number (87, 24).

There is a hiatus between this Stanza and Stanza 3:11,¹ indicating that a certain amount of solar evolution manifested before we came to the fourth Round of the evolutionary impulse that caused the appearance of the earth globe, and the inhabitants thereof, to whom this particular Stanza is addressed. The '*Sons of the earth*' are asked to '*listen*' (5 x 5). This means that significant intelligence was developed in order to comprehend the instructions given. They must listen to instructions from the higher mental plane (5 x 5), wherein resides the Soul, but more specifically at this stage, to the *Lords of Flame*, the 'Sons of God', who were the early instructors of humanity. They brought the Fiery Element to the human kingdom. The *Lords of Flame* are the residents of Shambhala. The Sambhogakāya Flower (Soul) can be considered a 'Lamp' that burns such a Flame to produce the esoteric Knowledge that a third degree Initiate can listen to.

The appellation '*Sons of the earth*'² (65 = 13 x 5, 20) can refer to the third Root Race, Lemurian humanity (the 'giants' on the earth). The Element Earth governed their evolution. They had to learn to master the properties of material plane activity and to control the Earthy energies that manifested via the four ethers. The ability to use abstract thought to comprehend higher metaphysics by this third Root Race humanity was however non-existent. Such abilities grew as a consequence of the evolutionary development of humanity. The word 'listen' therefore relates to this evolutionary process. From this perspective we can look to the phrase '*the earth*' (40) to refer to earth humanity in general, specifically the fourth, the Atlantean Root Race, at a time when the energies of mind were being disseminated therein to produce the birthing of the fifth Root Race. With the advent of this Race the evolution of the mind/Mind grew apace to the extent wherein many humans existing now can 'listen'. The number 40 also relates to

1 This hiatus is presented in the overall statements on page 30 of *The Secret Doctrine*, which is omitted in Blavatsky's commentary on page 86. Moreover there is a slightly different grammatical arrangement, which would alter the numerological interpretation. In relation to this I have used the commentary section throughout because this is what Blavatsky based her interpretations upon.

2 Note that I put the planet earth in lower case to distinguish it from the Element Earth, which I capitalise, as I do with all of the Elements.

the fourth globe of the fourth (earth) Scheme. This planet and Scheme are the focus of the Stanzas of *The Secret Doctrine* from now on.

The numbers 13 x 5, 20, 11 refer to the three major Rays, the first (11), second (20) and the third (13 x 5) constituting Monadic evolution, as well as to the triad of Spirit (11), Soul (20), personality (13 x 5). First comes the Brahmā aspect (13 x 5) governing the evolution of the mind/Mind, mostly associated with the elevation of the Earthy Element into the Fiery. Later the attributes of the other two Rays are evolved.

The numbers of the phrase '*of the earth*' add to 52, 16, 7, hence what is 'of the Earth' concerns the dense material plane, cosmic or systemic, as an attribute of the seventh Ray (7). Within its domain the Christ Nature (16) must eventually shine during the course of a great cycle of evolution, a *mahāmanvantara* (52). This is the objective of all who incarnate into the substance of the earth. '*The earth*' here is not just the planet earth, but also everything concerning the Earth Element as seen from a cosmic perspective – the seven systemic planes to our solar system.

The numbers of the phrase '*ye Sons of the earth*' add to 77, implying that the Sons must undergo the 777 incarnations associated with evolution in the material realms, allowing them to master the qualities of the mind/Mind. The number also relates to passing through the Races and sub-Races of evolutionary development. Considering that the focus here is the fourth (or ninth) Creative Hierarchy, whose esoteric home is the plane *buddhi*, so the astrological sign that generally governs this Stanza is Scorpio, which rules this Hierarchy. The remaining sections of Stanza four therefore astrologically follow on from this sign in the rectified manner. Scorpio generally governs the testings for Initiation, the passing of which, as the Earthy Element is transformed into the Fiery, is the hallmark of this Creative Hierarchy. This process warrants the other main appellation given to them by D.K.: 'Lords of Sacrifice'.

The Fiery attributes of the nature of mind/Mind are the obvious speciality of the Instructors, '*the Sons of the Fire*', the Lords of Flame that heralded originally from the Venus Scheme, who came to the earth at the time of the Individualisation of our present humanity. By 'listening' to these Instructors the early Lemurian humanity that Individualised gradually learnt the ability to think, hence evolved the Fiery Element.

The numbers of the phrase '*Sons of the earth*' add to 13×5 , 20, 11. We see here that these 'Sons' embody the quality of the Brahmā aspect (13×5), the mind/Mind nature associated with formed evolution, plus those embodying the consciousness or Son aspect (20), as well as the first Ray attributes of the Father (11). This therefore implies the triad of Spirit (11), Soul (20) and personality (13×5).

The numbers of the phrase '*your Instructors*' add to $75 = 3 \times 25$, 15×5 , 12. The number 15×5 here has reference to these Fiery Instructors. The number 15 is a base number for many configurations of the Head lotus and the Ājñā centre, as is shown in *An Esoteric Exposition of the Bardo Thödol*. Literally, the *guṇas* bearing the attributes of the five Dhyaṇi Buddhas are expressed by this number. The number 3×25 refers to the three Buddhas of Activity, who en-Soul the three planes of human evolution: the mental, astral and physical. These Instructors obviously have much information to give to the Sons of the earth concerning the qualities associated with the planes of evolution and of the mode of travel through them to gain mastery thereof. Sanat Kumāra, the Buddhas of Activity and the Lords of Flame under them ($105 = 7 \times 15$) are the great Ones that came to the earth Scheme to inform the planetary Head centre (Shambhala). From there they instructed humanity from the time of their Individualisation onwards. The Lords of Flame, being closer to humanity, were the en-Souling agents of the categories of the human kingdom, and so could impart to the evolving humanity the attributes of the Fiery Element that would inevitably enlighten them and so cause their liberation from *saṃsāra*. These Instructors had considerable information to give to infant humanity as to the qualities associated with the planes of evolution and of the mode of travel through them so as to gain mastery.

The number 12 here refers to the emanating Heart centre, to the embodiments of the twelve Creative Hierarchies, or to their zodiacal correspondents upon this planet. In relation to the Lords of Flame the inference is that They were the earlier prototype of Hierarchy, acting as Instructors, specifically during the Atlantean civilisation, as the zodiacal months (the evolutionary epochs) moved from cycle to cycle of the great Wheel.

The Stanzas of Dzyan were but part of what was conveyed by these great Fiery beings. This text was one of many that came with them

at the time of the Individualisation of humanity. The rudimentary aspects of this esoteric doctrine were taught at the beginning of human comprehension and were incrementally promulgated over the aeons as humanity developed intelligence and spiritual awareness via the Initiation process. The story concerns the beginnings of cosmos, of solar and planetary evolution, of the spheres, Wheels, within this solar system, including that of our earth Chain and globe. In this section of the Stanzas we are provided the teaching of how the earth and all Life upon it came into being. Obviously, the detail of such information can only be properly comprehended by the Initiated, those who have developed the awakened inner Hearing that enables them to listen to the teachings from these exalted Instructors, or from their present replacements in Hierarchy.

One can also look to the parallel to this in cosmic evolution, where the early grouping of Logoi that had evolved out of the Fire-Mist stage can be viewed as Lemurians when they worked forcefully with elemental matter and the ruddy Fiery conditionings at the primal dawn of solar evolution when much gross matter predominated, and chaotic space had to be subdued into solar and planetary forms.

Much gross matter predominated in the early solar system and chaotic space had to be subdued into solar and planetary forms preparatory for the incarnation of the ‘Sons of manvantaric dawn’. The first of the planetary Schools in our solar system was that of Vulcan, ‘the School of fiery stones’³ wherein the graduates, the Initiates from the former solar system gained the education needed to command substance and to inform the newly forming planetary spheres. They became the Logoi that built Seats of Power (Shambhalas) on these spheres. The substance of the needed spheres had to first coalesce from the nebula stage, the Fire-Mist, and later become spheres wherein Life, *deva* and human, could play their evolutionary role. The Instructors however referred to here are those that Individualised upon the Venus Scheme, the first Scheme in our solar system from which appeared an indigenous human kingdom. Venus bore the Fiery Element into manifestation, the energies of mind/Mind for our solar system, hence those that graduated

3 Alice A. Bailey, *A Treatise on Cosmic Fire* (Lucis Publishing Co. New York, 1967), 1178. Henceforth this title shall be abbreviated to T.C.F.

(awakened the needed Initiations) from this Scheme were titled Lords of Flame or ‘The Sons of the Fire’. (This appellation however also includes those that passed through the Vulcan Scheme.) The Lords of Flame are more specifically the great Ones that embody the attributes of the outermost tier of a Logoic Head lotus, the Solar Plexus in the Head, whereas ‘The Sons of the Fire’ refers to the constitution of all three major petals of the Head lotus.

Blavatsky’s essential commentary:

These terms, the “Sons of the Fire,” the “Sons of the Fire-Mist,” and the like, require explanation. They are connected with a great primordial and universal mystery, and it is not easy to make it clear⁴... Now these names, “Fire,” “Flame,” “Day,” the “bright fortnight,” etc., as “Smoke,” “Night,” and so on, leading only to the end of the lunar path are incomprehensible without a knowledge of Esotericism. These are all names of various deities which preside over the Cosmo-psyche Powers⁵... the Pitris are lunar deities and our ancestors, because they created the physical man. The Agnishwatha, the Kumâra (the seven mystic sages), are solar deities, though the former are Pitris also; and these are the “fashioners of the Inner Man.” (See Book II.) They are: — “The Sons of Fire” — because they are the first Beings (in the Secret Doctrine they are called “Minds”), evolved from Primordial Fire. “The Lord is a consuming Fire” (Deuteronomy iv. 24); “The Lord (Christos) shall be revealed with his mighty angels in flaming fire” (2 Thessal. i. 7, 8). The Holy Ghost descended on the Apostles like “cloven tongues of fire,” (Acts ii. v. 3); Vishnu will return on Kalki, the White Horse, as the last Avatar amid fire and flames; and Sosiosh will be brought down equally on a White Horse in a “tornado of fire.” “And I saw heaven open and behold a white horse, and he that sat upon him . . . is called the Word of God,” (Rev. xix. 13) amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther — the second manifested deity — in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings. The first, or the purely Formless and invisible Fire concealed in the Central

4 H. P. Blavatsky, *The Secret Doctrine*, Vol. 1 (The Theosophical Publishing Co., Ltd., 1888), 87. Henceforth this title shall be abbreviated to S.D., Vol. 1.

5 Ibid., 87-88.

Spiritual Sun, is spoken of as “triple” (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System. “The fire or knowledge burns up all action on the plane of illusion,” says the commentary. “Therefore, those who have acquired it and are emancipated, are called ‘Fires.’⁶

By the number 7×4 of the phrase ‘*the Sons*’ we see that they also are members of a human kingdom from a former planetary evolution, as are the ‘Sons of the Fire’, or the ‘Sons of the earth’ of the present epoch. The number $44 = 4 \times 11$ of the phrase ‘*the Fire*’ here refers to the Fire of (cosmic) human evolution, the solar Fire that governs the way of evolution of the human group Souls, the fourth kingdom in Nature. As the energies vitalising this group Soul come via the fourth, or buddhic plane, so the electrical Fires from this cosmic ether become the arena of study for the ‘Sons of the earth’. This is the Fire (*prāṇa*) vivifying the *nāḍīs* of etheric space that conditions all evolutionary being. Being ‘Fire’ one can presume that this Fire is *ātmic*, but associated with the second Outpouring, wherein the ‘Son’ or consciousness principle of the various Creative Hierarchies floods systemic space. The concern is also with the fourth Round, Chain, etc., and the fourth Scheme we are evolving through. Indeed, the focus is upon the Fire originally emanating from the Mind of ‘God’. (Symbolised by the number 17 of the phrase ‘*the Fire*’.)

The numbers of the phrase ‘*of the Fire*’ add to 7×8 , 20, 11. These numbers refer to the spiral-cyclic/*kuṇḍalinī* energies that course through the *nāḍīs* of humanity and Deity (11), causing everything to manifest and to evolve consciousness (20). The numbers thus refer to the purveyors of the energy fields of the various permutations of Fire: the Will of the Father (11), the radiant Love-Wisdom of the Son (20), and of the spiral-cyclic activity vitalising the planes governed by the Mother (7×8).

The numbers of the phrases ‘*Sons of the Fire*’ and ‘*the Sons of the Fire*’ add to 24 (Taurus) and to 7×12 (Libra), 30. Libra the balances here indicates that these ‘Sons’ are adjudicators of the Law of ‘God’, responsible for the processes of karmic Law causing the interrelatedness of what must come to be in the new human evolution. The Fire

6 Ibid., 88.

conveys the energies of all cycles of activity that manifest during that *manvantara*, of the turning of the Wheels (*chakras*), signified by the numbers of the phrase '*the Fire*' above. Libra governs the manifestation of the third Creative Hierarchy, the Lesser Builders that are conditioned by the third Ray, Amitābha's Discriminating Inner Wisdom and the activity of the Logoiic Throat centre (the dispenser of the Fiery Element). These Builders are then also the '*Sons of the Fire*' that instruct the human group-Soul. Libra can also refer to the Scribes, the *Lipika*, who are called into activity to produce the divine mathematics, the geometrical blueprint of the sum of the form that is to be. The number 7 x 12 and Libra can also refer to the seven manifest Creative Hierarchies called to inform the seven planes of systemic space. They are all '*Sons of the Fire*', of Divine manifest Activity (30).

This Creative Hierarchy reflects into manifestation the energies from the third of the liberated Creative Hierarchies, governed by the sign Taurus the bull. This Hierarchy directs the cosmic law of *karma* into manifestation via the impetus of Amitābha's Wisdom. They express the potency of the Throat in a Head centre for any established planetary (or solar) Logos.

Taurus here relates to the fact that these Sons will bear the Creative Fires of the Pleiades, the energies of the Seven Sisters that the Taurean constellation carries. Their qualities are explained in part B of my book *The Constitution of Shambhala*. Under the auspices of Taurus the '*Sons*' are also Lords of Wisdom, the Elders who embody the Head centres of all manifesting Logoi. They possess the opened Eye of Dangma that allows them to project energies for every Creative Act of the Logos concerned. They therefore wield the Fiery energies needed to thus '*Create*'.

As stated, the first planetary School was that of *Vulcan*, 'the School of fiery stones', that became the Logoi who built Seats of Power (Shambhala) on the evolving spheres. Venus however bore the Fiery Element into manifestation, thus those that graduated from this Scheme became '*Lords of Flame*'. It is specifically with them that the term '*your Instructors*' refers. The numbers of the phrase '*your Instructors - the Sons of the Fire*' add to 15, 6 x 7, whilst those of the *complete phrase* add to 50. The numbers 15 and 50 refer to those that possess

the active intelligence (15), the Mind (50) that wields all aspect of the Fiery Element conveyed by mind/Minds with which to instruct. The number 6 x 7 here refers to the subdivisions of these ‘Sons’, indicating that they were now actively manifest.

The injunction given to the ‘*Sons of the Earth*’ to ‘*Learn*’ (5) obviously implies the evolution of intelligence and then Mind that will allow them to first consciously know about the earth and then later to command all that is manifested therein.

The numbers of the phrase ‘*neither first nor last*’ add to 16, 5 x 5, 7. These numbers indicate that the kingdom of Souls (5 x 5), the sons of Mind (the human kingdom), is neither first nor last, as it is the middle or fourth order of seven. They are awakening the Christ consciousness (16) from out of the material *māyā*. They are neither first nor last, as there is naught but one continuous succession of such Beings evolving thus, and more so as we get closer to the ending of any cycle of evolution. All spiral together ever upwards and onwards to infinitude.

The number 5 x 5 also indicates that all is tied together by means of the substance of mind/Mind, because everything Created evolves from this Fiery principle and all resolves back into cosmic Fire via increasingly rarefied gradations of Fire. Fire is thus peculiarly neither first nor last, as from one perspective it can be considered all that there is. ‘Mind is all there is’, so says Yogācāra philosophy. There is nothing but one unending duration of (cosmic) Mind, the That. Everything stems from That and resolves back into it, and thus is neither first nor last, but simply IS, as long as there is mind to comprehend and register it as something. In fact, it is mind that tells that something is ‘first’, or ‘last’ in the first place. Without the mind categorising thus there would be no ‘first nor last’, but simply the One eternal duration of Being-ness. Such duration can also be inferred to be the Void (*śūnyatā*). Absorption therein is the experience of Love-Wisdom (a rarefied form of Fire), which attracts all into unity, making the ‘neither first nor last’ factual, as it incorporates one into the other. This phrase thus refers to when Mind became dominant in evolution, then ‘sons of Mind’ (such as human beings, or Son-Suns) categorise and classify all that is in terms of this and that, and ‘first’ and ‘last’ etc. When Love-Wisdom evolves then what is ‘neither’ is experienced.

The number 5 x 5 can also indicate the *devas*, who embody *manasic* substance. The statement that 'Mind is all there is' thus effectively relates to the *devas* that embody all forms. The phrase 'neither first nor last' can therefore be considered from the perspective that everything manifest is simply *deva*, in various categories, grades, and ranks. The *devas* provide 'number' in this universe, making the ordering of things possible, 'it' being 'One Number, issued from No-Number'.

'Neither first nor last' can also refer to the beginning and ending of evolution, for though there is a nominal beginning (*manvantara*) and an ending (*pralaya*), there is nevertheless an endless spiralling into and out of incarnation by the Life principle from one cycle to the next.

The numbers of the phrase '*neither first*' add to 70, referring to all of the septenaries in Nature, implying that every septenary, no matter when it started, was never first, as there was always a progenitor, one proceeding it. All is just part of the one grand spiral of evolution spiralling together throughout Eternity. As one evolves so it takes all along with it. All evolve together, each entity in that evolution therefore, being 'neither first nor last'.

The numbers of the phrase '*nor last*' add to 3 x 9, which here refers to the path of Initiation, the purpose of the entire evolutionary process – to make Initiates out of people. They are those that have conquered substance and can command the transmutative process in Nature. Consequently, they are neither first nor last, as there is always one lesser and greater than them.

The numbers 17 x 8, 10 of the phrase '*there is neither first nor last*' indicate that all is an expression of the energy Body of Deity (17 x 8) journeying on to completeness and perfection (10) throughout Infinitude. There is no absolute beginning nor absolute ending, only cyclic duration of Being.

The numbers 44, 17 of the phrase '*One number*' inform us that this number is part of the total Body of Manifestation of a Logos (17), Who is a member of cosmic Humanity (44), upon whatever level of expression one cares to observe. All attributes of the One Divinity (17) can be viewed exclusively in terms of number if wished. The number 7 x 4 of the phrase '*for all is One number*' has a similar implication as the number 44 above.

The number 5 x 5 of the phrase '*all is One number*' implies that all numbers emanate from the empirical mind or else from Logoic Mind. The mind/Mind differentiates and segregates, from whence emanates all numbers governing the *manvantara* (manifest Space) and the Lives incorporated within it.

The numbers of the phrase '*all is One*' add to 33 and 7.1.7. The Creative Intelligences (33) cause all things in the phenomenal universe to come to Be. Everything manifests in the form of the septenaries of the subjective universe (7), reflected via a mirror (1) into further septenaries, by means of which the substance is organised in the external universe (7). Both the inner and outer universes are but the expression of one grand scheme of evolutionary Purpose for each *manvantara*. All is therefore interrelated as part of the etheric web by the *sūtrātmas* from the various Logoi. This is symbolised by the numbers 7.1.7., where the 1 relates to the *sūtrātmas* and the number 7 to the higher abstracted septenary from the web that is reflected into the lower manifested form as another septenary. The 'all' here is but a version of the Jewel in the heart of the Lotus (of the Causal Form, or of the *chakras*) that are containments of the myriad refracted Rays that have originally streamed forth from the central Spiritual Sun, and the Heart of the Sun that interrelates the hearts of all manifest Beings. The magnetic impulses from the Heart integrate the onward journey of each Sun, after the necessary transmutative work is accomplished in the formed realms. Everything can thereby be viewed as a unity. The objective of the personality, the vehicle of the lower seven, is to learn this consciously by burning away the veiling substance by means of the transmutative Fires emanating via the *sūtrātmas*. Such accomplishment and awareness is gained through the Initiation process, signified by the numbers 6 x 9, 2 x 9 of the phrase '*for all is One*'.

The number 24 of the phrase '*issued from no number*' implicates the sign Taurus the bull. Taurus, the cosmic Bull of Desire, from whence emanates myriads of Builders (symbolised by the four and twenty Elders in the *Revelation of St. John*) that construct the forms of all that is, by means of the mathematical application of the various permutations of numbers. All of these manifold permutations are emanated from the primordial Sun, and shall return thereto during *pralaya*, when 'no

number', nothing exists, symbolised by the plain sphere: ○, dealt with in the Proem. Taurus is also represented by *hiranyagarba*, the 'golden Egg', from which the universe symbolically sprang. Here we are reminded that 'no number' is the cypher zero, which is but a depiction of the form of the Egg. This Egg is also a sphere, defined as absolute Space, which is motionless and dark. This becomes one number when the Ray of Light projected from it differentiates to cause manifest Space, thus: ⊙. When the central line is projected outside the sphere during the process of 'issuing forth', it becomes the *sūtrātma*, the 'one' (⊥), the procreative Ray. This is the Ray of the Builders that inevitably manifests the septenary of the sub-Rays veiled by the One.

The numbers of the words '*no number*' add to 12 and 39. Here the important number is the number 12, referring to the qualities of the Heart centre, which always incorporates things in terms of Unity, of Oneness, the Spaciousness that is 'no number'. Accordingly, the Heart veils the attributes of the Void that is *śūnyatā*. *Śūnyatā* acts as the mirror that reflects the subjective universe into manifestation, hence can be viewed as that from which emanated the material universe, the appearance of 'things' governed by number.

The numbers of the phrase '*from no number*' add to 8 x 8, indicating that all that comes from 'no number' is but energy in its various permutations, specifically the spiral-cyclic motion that is consciousness evolving to fill abstract Space.

H.P.B.'s essential Commentary:

The expression "All is One Number, issued from No Number" relates again to that universal and philosophical tenet just explained in Stanza III. (Comm. 4). That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or "No-Number," to distinguish it from BEING or "the One Number."⁷

7 The S.D., Vol. 1, 87-8.

Stanza Four part Two

Stanza 4:2 states:

Learn what we, who descended from the Primordial Seven, we, who are born from the Primordial Flame, have learnt from our Fathers.

Keynotes: Sagittarius, the *buddhic* plane.

The numerical breakdown of this Stanza:

Learn what we (49, 13), the Primordial Seven (96 = Scorpio, 15), from the Primordial Seven (121, 22), descended from the Primordial Seven (157, 31), who descend from the Primordial Seven (176, 50), we (10), the Primordial Flame (95, 23), born from the Primordial Flame (142, 34), who are born from the Primordial Flame (176, 50), our Fathers (50, 14), from our Fathers (75, 21), learnt from our Fathers (100, 28), have learnt from our Fathers (118, 37).

We continue with the instructions by the Lords of Flame. As Stanza IV relates to the *buddhic* plane generally, the true home of humanity, so it can be implied that those who are to ‘learn’ are the Initiated, who are in the process of mastering ‘the fourth fruit’. Another perspective is that these Instructors are educating the newly formed kingdom of Souls upon the higher mental plane. They are providing the esoteric lore, of how and why this kingdom came into being. Now the focus is the sign Sagittarius the archer, who directs the energies of ‘the primordial Flame’. The fourth cosmic ether is the lowest plane that the Instructors who are to educate humanity can reside, but the plane of instruction is the higher mental, once those that can learn have evolved the Initiation level to be able to comprehend the high esotericism from these exalted Teachers. The objective is to teach the Initiates the nature of cosmic lore, of what manifests via *śūnyatā*, therefore, to teach them how to attain *buddhic* perception. Humanity must fire the arrows (*antaḥkaraṇas*) of aspiration thereto to do so.

To learn implies the development of the mind, by means of which one learns. On the road to such development a human unit must first

master his/her physical equipment (the Base of Spine/Sacral centre development), the mode of expression of the sense-consciousnesses, and the development of the emotions (centred upon the Solar Plexus centre and the minor *chakras*). Such learning took millions of years via the Lemurian and Atlantean development. The awakening of intelligence, whereby the learning process accelerates considerably, then becomes the onus of the Aryan cycle.

The numbers of the word '*learn*' add to 5, implying the development of the mental principle with which to learn, this being a major objective of the evolutionary process.

The number 7 x 7 of the phrase '*Learn what we*' refers to learning what all the septenaries in Nature signify, and inevitably in the solar system and local cosmos. The Teachers also manifest as septenaries, governed for instance by the Ray lines.

The number 96 of the phrase '*the primordial Seven*' refers to the sign Scorpio, thus to cosmic discipleship. But more specifically, here the number refers to the petals of the *chakras* in the Head or Heart of a great cosmic Logos – the seven petals that represent the solar septenary that are the planetary Regents informing a solar system – from whence come the seven Rays and Creative Hierarchies of all informing Life. One can also think of the regents of the seven sacred planets. They are the originating septenary to all the subsequent Lives that must evolve out from the solar ring-pass-not. From a higher perspective one could consider the great Logoi who form a septenary with our solar Logos, or those who are Lords of the constellations, grand Heavenly Men that correspond on their immense scale to the Logoi of our Planetary Schemes at the beginning of solar evolution. For the Primordial Seven governing our earth evolution, see Figure 1, 'The First Shambhalic Level', in volume 7A of my *Treatise on Mind*.

Having descended from the primordial Seven means that these Instructors evolved from the planetary Schemes that they ruled. From this perspective we can think in terms of the Lords of the seven sacred Planets, from whom the Instructors are 'Sons' of. They are accordingly very high Initiates, as verified by the numbers of the related phrases: '*from the primordial Seven*' (11 x 11, 22), '*descend from the primordial Seven*' (17 x 9, 27), '*who descend from the primordial Seven*' (100 +

72). The number 17×9 indicates that these Instructors are Initiates of various degrees up to the level of a planetary Logos, whilst the number $100 + 72$ implies Initiates of the eighth degree, as well as to the sign Virgo, hence the *deva* kingdom, who also act as the Instructors, being the Builders⁸ (Greater or Lesser) of whatever exists.

The number 11×11 refers to the first Ray aspect of Deity, along which they are travelling, or more specifically to the *antahkaranas* and *sūtrātmās* that link ‘the primordial Seven’, as well as one great cosmic Entity to another. The number here signifies those who embody the etheric web on the cosmic etheric sub-planes and are responsible for the related energy directions or expressions. It implies that such energisation of the lower strata of livingness is one of the functions of the Instructors. They help channel the twelve Hierarchical (or zodiacal) and ten planetary Energies (making the number 22) from the Logoi into the Womb of Being. From this perspective then the Instructors embody the main petals of the *chakras* of the Logoi they are found in.

The numbers of the word ‘we’ add to 10 the number of perfection or to self-enclosed spheres of divine activity, thus can refer to Logoi of planetary or solar spheres.

‘The primordial Flame’ can be considered the emanation from the cosmic mental plane of the Lord of Fire, Agni. Everything is an emanation of this Fire and ‘the Sons of the Fire’ are the mediators that convey aspects of the Fire of the Creative Logoic Word to assist in the formation of the spheres of Activity and to direct the Fire into the Lives that are to evolve therein. Such Lives must learn to become increasingly receptive to the gradations of intensity of Fire in order to gain their release from the concretions of the form. The transmutative Flame will transform the hardened substance of the material domains, once the mechanisms of transmutation (the human kingdom) have evolved that can increasingly bear the intensities of Logoic Fire. The Initiation path is designed to achieve such an accomplishment. The Instructors are Ones that have mastered this process. They exist in their seven-fold (Ray) differentiations, having evolved the wisdom and skills of divine

8 The Builders are a mix of great Ones that evolved from the human kingdom in the former solar evolution and the early part of this one, plus the great *deva* Lords that similarly evolved.

transmutation via their sojourn in one or other of the planetary Schemes, the sacred planets that evolved prior to earth evolution.

The number 5 of the phrase '*the primordial Flame*' refers to the Fiery Element, which these primordial Beings direct. The number 95 of this phrase refers to the fact that all are now in manifestation, hence imperfection is the rule; the bearers of this Flame into concrete manifestation have not yet been properly instructed. Much still needs to be accomplished during the *mahāmanvantara* to produce the purpose of the manifesting Flame.

The numbers of the phrase '*born from the primordial Flame*' add to $100 + 6 \times 7$, 17×2 , 7. These numbers inform us that these Lords, reflecting Divine Mentation (17×2), manifest in their septenary subdivisions, and via them all other incarnate beings (septenaries) are also emanations of cosmic Fire. The Primordial Flame is also a septenary possessing its septenary subdivisions.

The numbers of the complete phrase '*who are born from the primordial Flame*' add to 88×2 , 22×8 , 50. The number 50 verifies that they are conduits of Logoic Mind, Mahat, which manifests in terms of the intensified *kuṇḍalinī*-spiral cyclic energies (88×2), as directed by Sagittarian impulse, into the Womb of all Life. These energies convey the zodiacal and planetary forces, that which en-Souls and which will produce the evocation of consciousness, the attributes of mind/Mind. The human Souls are the custodians of this Flame and project the energies they receive into the matrix of substance via the evolutionary purpose of their incarnating personalities. The personalities must learn to appropriately awaken *kuṇḍalinī* upon the upward spiral of the path of the developing Flame that awakens as their enlightened Consciousness, in order to be liberated from the thrall of the limiting substance they are ensconced in.

The number 50 of the phrase '*our Fathers*' informs us that these Fathers are likewise bearers of cosmic Mind, Mahat, 'the Primordial Flame', though upon a vaster scale than their children can convey. Everything emanates from the Thoughts of these Fathers, because Gods They are.

The number 25×3 of the phrase '*from our Fathers*' refers to the Fiery Element that en-Souls all manifest Space via the Lords that are

responsible for the dissemination of this Element to the sum of Nature. Upon the earth they are the three Buddhas of Activity, but this can also be extended to include the attributes of the five Dhyāni Buddhas, of which the Buddhas of Activity are aspects.

The number 100 of the complete phrase '*learnt from our Fathers*' informs us that they were Initiated into the Mysteries of cosmos, of building planetary (or solar) Schemes of attainment, the sum of evolutionary purpose. (That which produces evolutionary perfection.) The Chains and Rounds of activity of the Schemes concern the cycles of karmic interaction on a cosmic scale and the evolutionary purpose of the sum of the human and *deva* Lives that evolve through those spheres of attainment. The motion is integrated with all similar planetary Schemes within the solar sphere and with the cycles of interaction with other Logoi within the Body of the One about Whom Naught may be Said. The associated number 7×4 here relates to the Lore and laws governing cosmic Humanity and their interrelations learnt by these Instructors when they attained their higher Initiations. The number also refers to the etheric body (ruled by Gemini) that underlies the manifestation of material phenomena. The interrelated etheric bodies of all planetary Logoi are part of the etheric body of the solar Logos, which is part of the constellation of which He is a part, and so forth. All are interrelated and considered One. The four ethers contain the *chakras* of the planetary system, the versions of Shambhala, from which Lords of Flame rule the evolutionary attainment of all within the ring-pass-not of the globes they embody. Each Shambhala is a cosmic Eye that allows the Sons of Mind to look outwards to cosmic space and inwards to the little evolving lives that are part of the Body of Manifestation of the presiding Logos. They must project the Fiery substance of Mind bequeathed to them by their 'Fathers' into that manifestation via right mathematical formulations and mantric intonations.

The number $100 + 2 \times 9$ of the phrase '*have learnt from our Fathers*' relates to the second cosmic Initiation, signifying comprehension of the way to Mastery of the attributes of the cosmic astral plane. Their Fathers consequently taught them to understand the Way of being cosmic Humanity, grand Heavenly Men, of how for instance to build the *chakras* of a planetary system, the constitution of a Shambhala

from which they can rule the evolutionary attainment of all within the ring-pass-not of the globes they embody. The establishing of Head centres by the ‘Sons of Fire’ necessitates empowerment by Mahat. Each such centre must be built soundly according to the Ray line and occult purpose bequeathed to them by their Fathers.

H.P.B.’s essential commentary:

This is explained in Book II., and this name, “Primordial Flame,” corroborates what is said in the first paragraph of the preceding commentary on Stanza IV.

The distinction between the “Primordial” and the subsequent seven Builders is this: The former are the Ray and direct emanation of the first “Sacred Four,” the Tetraktis, that is, the eternally Self-Existent One (Eternal in Essence note well, not in manifestation, and distinct from the universal ONE). Latent, during Pralaya, and active, during Manvantara, the “Primordial” proceed from “Father-Mother” (Spirit-Hyle, or Ilus); whereas the other manifested Quaternary and the Seven proceed from the Mother alone. It is the latter who is the immaculate Virgin-Mother, who is overshadowed, not impregnated, by the Universal MYSTERY — when she emerges from her state of Laya or undifferentiated condition. In reality, they are, of course, all one; but their aspects on the various planes of being are different. (See Part II., “Theogony of the Creative Gods.”)

The first “Primordial” are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse — as Michael did in the latter system, and as did the eldest “Mind-born sons” of Brahmâ (Veddhas) — to create or rather to multiply.⁹

The last statement by Blavatsky that this first ‘Primordial’ are ‘the Archangels of Christianity’ is a veiled understatement, as ‘Archangels’ are far less than Logoi or Lords of Shambhala. One can presume that Blavatsky meant the Archangels to symbolise the types of Beings representative of Shambhala. Probably what Blavatsky here calls ‘The first “Primordial”’ refers to the five liberated Creative Hierarchies,¹⁰

9 Ibid., 88.

10 They are of course far more exalted than Archangels, but perhaps Blavatsky was trying to use imagery here of what is known to her audience in try to explain the undefinable in her time.

whereas the ‘second Primordial’, the ‘subsequent seven Builders’ would be the seven manifested Creative Hierarchies, specifically the first four of these Creative Hierarchies, which would be considered primordial in relation to the three lower ones ensconced upon the cosmic dense physical plane.

Stanza Four part Three

Stanza 4:3 states:

From the effulgency of Light – the Ray of the ever-Darkness – sprung in Space the re-awakened energies (*Dhyan Chohans*): 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 (*formless*), the rupa (*with bodies*), and the Force or 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 (*the Pitris*) within the Holy Four.

Keynotes: Capricorn, the higher mental plane.

The numerical breakdown to the phrase ‘the sum total’:

From the effulgency of Light (131, 32), the effulgency of Light (106, 25), the effulgency (65, 11), the Ray (32, 14), the ever-Darkness (66, 21), ever-Darkness (51, 15), the Ray of the ever-Darkness (110, 38), the re-awakened energies (103, 31), in Space (31, 13), sprung in Space (63, 18, 5.5.), sprung in Space the re-awakened energies (166, 49), From the effulgency of Light - the Ray of the ever-Darkness (241, 70), From effulgency of Light - the Ray of the ever-Darkness - sprung in Space the re-awakened energies (407, 119), the One (31, 13), the Egg (34, 16), from the Egg (59, 23), the One from the Egg (90, 36), the six (31, 13), the five (39, 12), [6.7.7.6.7.1.6.6.], the three (44, 17), then the three (64, 19), the four (39, 12), the five (39, 12), the twice seven (59 = 14, 14), [6.11.6.7.6.6.6.7.6.6.6.6.], the five - the twice seven (98, 26, 6.6.6.6.), the sum total (37, 19), these are (36, 9), the Essences (41, 14), the Flames (35, 8), the Elements

(45, 9), the Builders (51, 15), the Numbers (44, 17), the arupa (36, 9), the rupa (35, 8), the Force (44, 17), Divine Man (46, 10), the Force or Divine Man (105, 33), the sum total (37, 19).

An effulgence is a stream of brightness, radiance, or splendour. '*The effulgency of Light*' (106, 25, 7) thus refers to the complete arena or sea of Light associated with absolute Being, the Soul of all forms (5 x 5). This effulgence hence emanates from the higher mental plane, the source of Light to the manifest form. The concept of an 'idea' is after all always thought of in terms of light, illumination, something that is seen or viewed by the mind's eye. Similarly, when looking at cosmic sources of Mind, then the limitations of language can only describe it in terms of 'effulgence, brightness', etc. The number 106 indicates that this effulgent Light manifests via the cosmic astral plane, because the vectors are the Logoi incarnate thereon. Effulgency is therefore the general radiance of the ocean of substance, as seen from the point of view of the Mind. Note that Light itself is substance, as D.K. has explained.¹¹

The number 50 of the word *effulgency* indicates the nature of the mental plane as the source of this Light. An idea is always expressed in terms of light, illumination, something that is 'seen' or viewed by the mind's Eye. Thus when observing cosmic sources of Mind one can only describe it in terms of 'effulgence, brightness', etc. The numbers 106, 7 indicate that this Light is the result of the interrelation between spirit (100) and matter (6, 7), and that its effulgence manifests throughout the domain of the embodied form (106).

The numbers 13 x 5, 11 of the phrase '*the effulgency*' imply the emanation of Light from the Mind (here specifically via spheres of activity [13]) coupled with the intensity of the first Ray (11), which fans the Flame. This is the basis to the illumination of suns, which are effulgent Mind-born luminous spheres of Light. Thought-Forms, such as are suns, are Mind-born luminous, effulgent, spheres of Light. The number 11 also refers to the area of the radiatory activity streaming from the etheric bodies of such centres, Thoughts from solar Logoi. The number 100 + 6 also has reference to 'astral light', which is to where the 'Ray of the ever-Darkness' has sprung.

11 For example, see *Discipleship in the New Age*, Vol. II, 169-70.

We come now to the sign Capricorn the goat, which rules the mountain of Mind, hence the nature of the concretion of substance, impelled thereto by the sum of the Thought-Form making propensity of a Creative Logos. As the Logos Thinks and creates a Thought (the ‘effulgency of Light’), so then this Thought is projected to its conclusive Purpose by means of the emanation of Light (which is literally the substance of mind/Mind). The substance that is the expression of the concretion of Mind thus comes into being. From the formless (*arūpa*) domain of Mind (the abstract Mind) emanates the formed (*rūpa*) universe, to eventuate the atoms of substance via the empirical activities of mind. The agents of transmission of the needed forces and energies to do so are the Essences, Flames, Elements, etc. Capricorn can be considered to rule the potency of the demonstration of Mahat in manifestation.

The numbers of the phrase ‘*From the effulgency of Light*’ add to 131 and 32, whilst those of the phrase ‘*the Ray*’ add to 32. ‘The Ray’ is therefore an aspect of Consciousness, emanating the attributes of the Love-Wisdom of the Christ’s department (as are all the Rays of Light). All the Rays of Light are but sub-Rays of this One fundamental Ray. The number $100 + 31$ relates to the Will aspect of Deity (directed under the auspices of Aries), the most potent energy available, which produces the effulgent intensity of this Light. ‘The effulgency of Light’ is the general radiance of the ocean of the Substance of the liberated domains of perception.

The numbers of the phrase ‘*the ever-Darkness*’ add to 66, 7×3 . These numbers refer to manifest space, the formed realms. From the point of view of enlightened perception, they are ‘ever dark’, the realms of glamour, illusion, the ignorance of *māyā*. The vision here however is to cosmic dark matter, the cosmic dense form.

The numbers of the phrase ‘*ever-Darkness*’ add to 17×3 , indicating the Activity aspect of Deity, the great Mother – the Space, or Boundless All of the previous chapters.

The Ray of the ever-Darkness’ (11×10) can be considered the one fundamental Ray (silver-white Light) from whence is refracted the seven sub-Rays of Light that illumine the darkness of all Being. This is the higher correspondence of the projection of the *sūtrātma* of the Soul into

the Head centre of the growing foetus in the Mother's Womb prior to the birthing of a new incarnation. This version of the 'ever-Darkness' is therefore viewed from below, by the incarnated personality, and signifies the 'Darkness' of Spirit.

The number 11×10 indicates the projection of divine energies throughout the *nāḍīs* of the Logoi concerned by means of this fundamental Ray, as well as indicating the accumulative effect of all Son-Suns projecting their Rays into/as manifested Space. The sum-total constitutes the *nāḍī* system of THAT Logos. Each Son-Sun is a *chakra* or a petal thereof, within That Body.

To have *sprung* means to have jumped, leaped, bounded, moved upwards or forwards. In this case it refers to a movement downwards to reawaken what must be. The term thus refers to a movement forward towards appropriation of the physical body, of the dense material sheath. This 'Ray of the ever-Darkness' thus has sprung forth in the manner of a materialising impulse.

The number 31 of the phrase '*in Space*' indicates that this Ray was an expression of the Will of Deity, in the form of a *sūtrātma*, which then differentiates to become the *nāḍīs* of interrelated Being-ness. The numbers of the phrase '*the re-awakened energies*' add 31 and to 103, thereby signify the use of the Logoic Will to produce a new awakening (reincarnation) from the deep sleep (*pralaya*) that all were in. The number 103 refers to the commencement of a new third Ray cycle, the great *mahāmanvantara* from which this Ray must obviously spring.

The numbers of the phrase '*sprung in Space*' add to 63, 18, 5.5. The numbers 7×9 and 2×9 indicate that what was sprung in Space are the energies that would initiate the awakening of the Lives and would cause their ability to tread the Initiation path. The number 5.5. refers to the attributes of Mind conveyed by these energies, which would awaken the bearers of mind in the formed realms. Logoic Mind projects the energies of Thought that contain the *maṇḍala* of what is to be, which awakens the forces that will carry that Thought to produce the appearing universe.

The numbers $100 + 66$, 7×7 of the phrase '*sprung in Space the re-awakened energies*' refer to the energies that would eventuate in the manifestation of the formed realms, the sum of the body of

manifestation of a Logos (66), manifesting via various septenaries (7 x 7). H.P.B. here references Dhyān Chohans, which implies that they would thereby awaken from their abstracted meditations in order to play their roles in planetary formation. The number 5.5. of the phrase ‘*sprung in*’ informs us that at this particular stage the projection of this Ray is still upon the domain of cosmic Mind and has not yet caused the condensation of substance. We also have the number 10.10. expressed in the phrase ‘*re-awakened energies*’, implying that the *nāḍī* system of space was being reawakened.

The number 70 of the phrase ‘*From the effulgency of Light - the Ray of the ever-Darkness*’ tells us that this Ray was a septenary, as was all else that sprang or emanated from it. The number 407 of *the complete phrase* has a similar significance, with the added information of the number 400 referring to the various members of cosmic Humanity that were awakened by this Ray.

The way that these Logoi create their new spheres of Activity in the coming Stanzas can now be analysed.

H.P.B.’s essential commentary:

(a) This relates to the sacred Science of the Numerals: so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and correct numbers of these Beings invisible (to us) except upon very rare occasions, that the mystery of the whole Universe is built. The *Kumaras*, for instance, are called the “Four” though in reality seven in number, because Sanaka, Sananda, Sanatana and Sanat-Kumara are the chief Vaidhâtra (their patronymic name), as they spring from the “four-fold mystery.” To make the whole clearer we have to turn for our illustrations to tenets more familiar to some of our readers, namely, the Brahminical.

According to Manu, Hiranyagarbha is Brahmâ *the first male* formed by the undiscernible Causeless CAUSE in a “Golden Egg resplendent as the Sun,” as states the Hindu Classical Dictionary. “Hiranyagarbha” means the golden, or rather the “Effulgent Womb” or Egg. The meaning tallies awkwardly with the epithet of “male.” Surely the esoteric meaning of the sentence is clear enough. In the Rig Veda it is said: — “THAT, the one Lord of all beings . . . the one animating principle of gods and man,” arose, in the beginning, in

the Golden Womb, Hiraṇyagarbha — which is the Mundane Egg or sphere of our Universe. That Being is surely androgynous, and the allegory of Brahmā separating into two and recreating in one of his halves (the female Vāch) himself as Virāj, is a proof of it.

“The One from the Egg, the Six and the Five,” give the number 1065, the value of the first-born (later on the male and female Brahmā-Prajâpati), who answers to the numbers 7, and 14, and 21 respectively. The Prajâpati are, like the Sephiroth, only seven, including the synthetic Sephira of the triad from which they spring. Thus from Hiraṇyagarbha or Prajâpati,¹² the *triune* (primeval Vedic Trimurti, Agni, Vayu, and Surya), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one “supreme” Parama, called Guhya or “secret,” and Sarvâtma, the “Super-Soul.” “The seven Lords of Being lie concealed in Sarvâtma like thoughts in one brain.” So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten — exoterically. In the Mahabhârata the Prajapati are 21 in number, or ten, six, and five (1065), thrice seven.¹³

(b) “The Three, the One, the Four, the One, the Five” (in their totality — twice seven) represent 31415 — the numerical hierarchy of the Dhyān-Chohans of various orders, and of the inner or circumscribed world. When placed on the boundary of the great circle of “Pass not”

12 The term Prajâpai is derived from the roots *prajā*, meaning brought forth, creation, and *pati*, meaning lord, hence Prajâpai is the Lord of all creatures, creator. As a plurality he represents the progenitors that gave life to humanity. There are seven of these, synthesised by an esoteric three. They are Mind-born sons of Brahmā, the creative Deity (who is also called Prajâpati). They can also be seen as the Fathers or Kumāras that embody manifest space. Thus from Hiraṇyagarbha or Prajâpati, the triune (primeval Vedic Trimūrti, Agni, Vayu, and Surya), emanate the other seven, or again ten, if we separate the first three which exist in one.

13 Blavatsky’s footnote here: ‘In the Kabala the same numbers are a value of Jehovah, viz., 1065, since the numerical values of the three letters which compose his name — Jod, Vau and twice He — are respectively 10 (י), 6 (ו) and 5 (ה); or again thrice seven, 21. “Ten is the Mother of the Soul, for Life and Light are therein united,” says Hermes. “For number one is born of the Spirit and the number ten from matter (chaos, feminine); the unity has made the ten, the ten the unity” (*Book of the Keys*). By the means of the Temura, the anagrammatical method of the Kabala, and the knowledge of 1065 (21), a universal science may be obtained regarding Kosmos and its mysteries” (Rabbi Yogel). The Rabbis regard the numbers 10, 6, and 5 as the most sacred of all’.

(see Stanza V.), called also the Dhyānipasa, the “rope of the Angels,”¹⁴ the “rope” that hedges off the phenomenal from the noumenal Kosmos, (not falling within the range of our present objective consciousness); this number, when not enlarged by permutation and expansion, is ever 31415 anagrammatically and Kabalistically, 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 calculation, namely, that the ratio of the diameter to the circumference of a circle is as 1 to 3.1415, or the value of the p (pi), as this ratio is called — the symbol p being always used in mathematical formulae to express it. This set of figures must have the same meaning, since the 1 : 314,159, and then again 1 : 3 : 1,415,927 are worked out in the secret calculations to express the various cycles and ages of the “first born,” or 311,040,000,000,000 with fractions, and yield the same 13,415 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner, 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 — 13,514: since א (a) is 1; ל (l) is 3 (or 30); ה (h) is 5; י (i) 1 for 10; and מ (m) is 4 (40), and anagrammatically — 31,415 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) — viz., 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 Pentacle, the second Line and the Cube (or 13514); and when the Point having generated a Line, thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a cube,

14 The term *pāśa* is the sacred noose (a form of the ankh-tie) and can be considered anything that bonds or fetters. It is held in one of the left hands of Śiva, and which strangles all the unworthy elements in a yogin’s character, which prevent him from obtaining union with the Supreme. When combined with the term *dhyāni* (*dhyāna*), then the concept of meditation is implicated. The ring-pass-not therefore is a noose established in meditation that binds or fetters what is circumscribed for the duration of the meditation. If derived from the term *dhyānin*, meaning divine being (which Blavatsky likens to angels) then a *dhyānipāśa* can be considered a noose wielded by a divine Being.

the second line, and a pentacle. "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." Prajâpati is called the first procreating male, and "his Mother's husband." This gives the key-note to all the later divine sons from immaculate mothers...

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.¹⁵

'*The One*' (31, 13) is the Lord of the World that establishes a Throne or Seat of Power (13, 4), allowing Him to govern the enclosed space by projecting *sūtrātmās* to establish the *maṇḍala* of what is to be. This is precipitated into manifestation by means of Logoic Will (31).

By the numbers 17 x 2, 16, 7 we see that '*the Egg*' refers not only to the cycles of becoming of the manifestation within the cosmic Womb (*hiraṇyagarbha*), the ring-pass-not of a cosmic Being delineating a new cycle of expression, but also to that which is the reflection of the energies of Deity into manifest Space (17 x 2). This allows the Christ principle to incarnate therein (16). All happens in the form of septenaries (7) implicit within the constitution of the Egg.

The numbers of the phrase '*the One from the Egg*' (9 x 10, 3 x 12, relates to Gemini) refer to the qualities of a planetary Logos (9 x 10). Thus the establishment of a Logoic Head centre is the means by which such a Being can command Space and communicate with other Logoi. The Creative Hierarchies that will assist in the process of planetary formation

¹⁵ Ibid., 89-92.

and its aftermath can incarnate into the Head centre. The energies from Gemini the twins are utilised to construct the planetary etheric web upon the four cosmic ethers, within which the Logoic *chakra* system manifests.

‘*The One from the Egg*’ refers to the point or central nucleus within the sphere or egg, thus creating a Logoic ring-pass-not: ☉.

From this space the central Ray is projected into manifestation: ☉, causing the rest of the appearance of phenomena to proceed.

The number 2 x 7 of the phrase ‘*from the Egg*’ relates to the astral plane, the Watery sphere that was condensed, symbolising here the entire material domain. ‘From the Egg’ emanated the firmament that separated the cosmic Waters from the systemic astral Waters. This firmament being the mental domain. Therefore, here this number also symbolises the beginning of the descent of the Chains and globes emanating from a planetary Scheme.

‘*The six*’ (31, 13) refers to the expression of the *maṇḍala* of the hexagram, thus to the establishment of the formed domains (13). It also concerns building the petals of the *chakras* and the qualities proceeding from their establishment. (The substance of manifest space and of the embodying angelic kingdom, as well as what evokes the awakening of the consciousness-principle.) It relates to ‘the fall of the three into the four’. The hexagon seeds the attributes of the trinity, the three *guṇas* into whatever is to be, and signifies the end result of this fall into the four.

‘*The five*’ (13 x 3, 12) refers to the *maṇḍala* of the pentagram, relating to the unfoldment of consciousness within the form, hence the intelligence gained by a humanity. The number 12 here refers to the attributes of the Heart centre which this kingdom embodies, whilst the number 13 x 3 refers to the activity (3) related to building spheres of attainment (13).

The numbers of the complete phrase ‘*the One from the Egg, the six, and the five*’ also provide the sequence 6.7.7.6.10.7.1.6.6., where the numbers 10 and 1 imply the projection of *sūtrātmas* and the series of 6’s and 7’s imply the process of materialising the formed universe, the material sphere of activity. The materialising Power of the combined sixth and seventh Rays are brought into expression as the Thinker projects Thought via the Watery domain (6) into physical manifestation (7).

The number 1065 therefore refers to the evocation of the qualities of a Creative Deity, Who, once establishing a point of Power (1), then manifests a material sheath or form ($65 = 13 \times 5, 11$), a Body of Manifestation, through which the mental principle (the number 5), and thus the Element Fire, can evolve and grow.

It should be noted here that the actual number of petals to the Head lotus is 1056 (11×96), but here we have the number 1065. When the number 1056 is subtracted from 1065, then the remainder is the number 9, which refers to the nine petals of the Sambhogakāya flower, the Causal form of the Soul. The Causal form is built upon the higher mental domain, and from there the form that is the personality can be projected into incarnation and thereby evolve. The nine petals manifest in the form of three Will petals, three Love-Wisdom petals, and three Knowledge petals. The nine petals also enclose a central inner bud of three petals, veiling the Jewel in the heart of the Lotus. From the 1065 ($9 + 1056$) petals the remainder of the *chakra* system of a human unit, or the embodied form, can then be established.

What this Stanza therefore emphasises is that first the mechanism is established wherein the consciousness-aspect (the Soul underlying all manifest Life) can find a means of expression within the form that comes into manifestation. The lotus blossom represents the Heart of Life, here symbolised by the number six, or by the number 12 (being the sum of the numerals of the number 1056). Also $2 \times 6 = 12$, referring to the twelve petals of the Heart centre. From the Soul all creative activity concerning the form can occur. Such activity concerns the projection of the Mind into/as the manifest form. In terms of being an expression of the creative Word this activity is symbolised by the number five. This number provides the underlying *maṇḍala*, the blueprint of the *nāḍīs*, the etheric grid work upon which the 'Flowers' (the number 6) of later manifested life will be built.

The number 6 also refers to the *deva* kingdom, as it is their mode of expression of material form that is implied, and the number 5, or $2 \times 5 + 10$ implies the consciousness-building aspect of a humanity.¹⁶

16 See T.C.F., 914: 'The number of the *deva* evolution is six, as that of man is now five, and as ten stands for perfected man, so twelve stands for perfection in the *deva* kingdom'.

The number 1065 thus refers to the involutionary process wherein the attributes of the nine major petals of the Soul project downwards into the formed realms. The number 1056 refers to the evolutionary process, wherein the Head centre of a human kingdom awakens and aspires upwards to the realms of the Sambhogakāya Flower to which is directed the *saṃskāras* derived from the sense-perceptions and the development of the attributes of love and wisdom.

Together the five and the six constitute the active *maṇḍala* of time and space, the space-time continuum, the waft and weft of all that is, subjectively or objectively considered.

'The Egg' is here the outer sheath or form of the Causal body, its overall ovoid shape. The 'one from the Egg' is therefore the Ray of the Soul projected towards the mental unit, thence the astral permanent atom, and finally to the physical permanent atom, before the concrete form is eventually built. The numbers five and six when added together provide the number 11, which is a reason why this number is numerologically assigned to signify the *nāḍīs*. At this level therefore *Stanza 4:3* focalises our attention to the constitution of the Soul.

Blavatsky states 'then the three, the one, the four, the one, the five' refers to the mathematical notation of pi (π), which circumscribes the 1065, i.e., the Causal form.

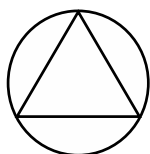
Also important to note here is the symbolism of another *maṇḍala* associated with the right-angled triangle, which signifies the triangle of Initiation (as mentioned in T.C.F.) – the number nine, the number following the number five of the pi notation – 3.14159. The right angle implies a shift in consciousness from one dimension of perception to another, as each dimension is depicted in these terms. A dot represents zero dimensions. The first dimension is drawn by connecting two such dots. This provides a straight line. The second dimension is depicted as another line drawn perpendicular, or at right angles to that line, providing a flat plane, such as a sheet of paper. The third dimension is depicted as the perpendicular lines drawn from the corners of this flat plane to make the three dimensionality of a cube, producing the concept of space.

The number ones in this statement represent *antaḥkaraṇas*, consciousness-links that interrelate one dimension to another. This

is capped by the number nine, which represents the Initiation of the consciousness principle. Pi is also an irrational number, in that there is a non-recurring expansion of integers after the decimal point. This symbolises the infinity of the enlightened Mind.

These numbers then produce the idea that the solitary Ray projects the spacious Universe in its wake. Ultimately this 'spacious Universe' is symbolised by the phrases – *'the twice seven, the sum total'*. All of this can then be numerologically viewed as below.

'The three' (44, 17) refers to the triune Logos, the spiritual Triad, or the Monadic aspect, seen as the triangle within the circle:



The number 17 here relates to the trinity of Deity, Father-Son-Mother, and the number 44 to a human kingdom, here referring to cosmic Humanity.

The numbers of the phrase *'then the three'* (8 x 8, 10) refer to the number of perfection (10), or to the projection of the *sūtrātma* from the three (when the number is simplified to the 1). We also have spiral-cyclic/*kuṇḍalinī* energy (8 x 8) emanating from 'the three' that is the source of all manifest things.

'The one' (31, 13) refers to the projection of the Will via the *sūtrātma* from the triune Logos or Monad to build a sphere of attainment (13). *'The four'* (13 x 3, 12) refers to the activity within that sphere of attainment (13 x 3) to build a Throne or Seat of Power (the four petals of a Base of Spine centre) that allows the entire material domain, the phenomena of the quaternary of a personality, to be established. 'The four' are governed by the turning of the wheel of the zodiac (12) as the evolutionary process proceeds.

Once 'the four' is established (which can also refer to the expression of the four etheric sub-planes) then the *sūtrātma* can extend itself into the myriad lines of the *nāḍī* system from *'the One'* (31, 13), extending itself throughout subjective space. The *nāḍīs* allow the appearance of

the phenomena, the lesser ‘one’ of atomic unities, individuation into individual entities (13), such as the human personality. In this way the Will of Deity can extend to incorporate all that IS.

‘*The five*’ (13 x 3, 12) refers to the gain of the evolutionary process whereby the qualities of the mental plane are developed, as a consequence of the projection of the attributes of the five Dhyāni Buddhas into manifest space. This establishes the development of the instincts in Nature and inevitably the appearance of the five sense-consciousnesses, hence the awakening of human intelligence. Here the 13 x 3 refers to the spheres of activity of ‘the five’, with the turning of the signs of the zodiac (12).

The above numbers indicate either the spheres of attainment (12, 13), the projection of the Will by the Logos concerned (31), or that concerning the embodiment of the Activity aspect of the Mother (13 x 3).

The phrase ‘*the five — twice seven, the sum total*’ refers to the sum of the qualities of the mental, astral and physical planes of perception that incorporate the manifest personality.

The number 14 of the phrase ‘*the twice seven*’ refers to the astral plane, or the two lowest planes of perception.

The implication of ‘*twice seven*’ is that of two lots of seven, two septenaries — one abstract or archetypal and the other manifest, reflected, tangible. What is essentially inferred here is the relation of the subjective to the objective universe. All are bound by septenaries, where one is the reflection of the other. The *chakra* system of the Logos existing upon the fourth cosmic ether (*buddhi*) is reflected in the *chakras* of a human, or of a planet, as existing upon the ethers of the physical plane (our fourth ether). What is implied thus concerns the manifestation of the human personality upon the formed domains, the reflection of the Heavenly Men incarnate upon the cosmic dense physical realm. This is summed up in the adage ‘as above so below’, and ‘that which is within is also without’.

The number 49 x 2 of the phrase ‘*the five - the twice seven*’ implies that the ‘twice seven’ is but an emanation of ‘the five’ of mind/Mind. Another interpretation of ‘the five’ concerns a human personality, who is in the form of a pentagram, with a torso, two hands, and two feet. The number $49 = 7 \times 7 \times 2$ has a similar implication to what has already

been explained regarding the phrase 'twice seven', but the focus is upon the cosmic and systemic human element ('the five') that are the wilful creators of all that is.

The number 10 of the phrase '*the sum total*' refers to a sphere of self-contained activity, as veiled by the *pi*, which contains '*the Five - the twice seven*'. Here *pi* (the numerical value of the ratio of a circumference of a circle to its diameter) signifies the ring-pass-not of the Logos. There is also a veiled implication to esoteric numerology, of the need to number everything, that in numbers lies hid the mysteries of the universe. Also implied is that all these numbers should be added together, thus $3 + 1 + 4 + 1 + 5 + 14 = 28$ (4×7), referring to the *buddhic* plane and of all the energies manifesting through it. Here exist the *chakras* governing evolution. Esoterically they can be considered to be all that there is. *Buddhi* is the mirror reflecting cosmos into *samsāra*. The number 4×7 can also refer to the fourth Creative Hierarchy (humanity) who are the focus of this analysis of *The Secret Doctrine*.

Also, by adding the $1 + 0 + 6 + 5$ the number 12 is obtained, the number of the Heart of all Life, the twelve-fold subdivisions or petals of the Head and Heart lotuses of all human units, cosmic and systemic. The number also governs the expression of their Causal forms.

Note also that all of the numbers of this phrase show a large number of sixes, interspersed with the odd seven – 6.11.6.7.6.6.6.7.6.6.6.6., where the number 11 implies 'that which links'. From this is seen that the entire emphasis of the series of numbers to this Stanza concern the process of material manifestation, which causes the precipitation (the number 6) and appearance (the number 7) of material plane phenomena. The number 6.6.6. refers to the sum of the corporeality of a Logos, the material form into which such a One has incarnated.

We are next given a list of names that have a direct correlation to the numbers above. The first five names are separated from the rest of the terms by the terms '*the arupa*' and '*the rupa*', which mean 'formless' and 'that with form'. These terms are relative to each other, depending upon the plane of perception being viewed from. On the physical plane for instance the four ethers are considered to be formless, whilst from the mental plane perspective they are considered to possess form (being

but the higher sub-division of the physical plane). From the perspective of the mental plane the plane *buddhi* and the four cosmic ethers are formless. Similarly, the four cosmic ethers can be considered to have form, in relation to what exists upon the cosmic astral plane and above. From here the highest level of interrelationships can be considered. From this perspective the first five terms relate to the five liberated Creative Hierarchies existing upon the cosmic astral plane. These names are different than that provided in the chart of the Creative Hierarchies in *Esoteric Astrology*. Here we are given: ‘the Essences’, ‘the Flames’, ‘the Elements’, ‘the Builders’ and ‘the Numbers’.

The numbers of the phrases ‘*the arupa*’ and ‘*the rupa*’ add to 36 = Gemini, and 7×5 respectively. *Gemini* here refers to the fact that from ‘*the arupa*’ manifest the forms existing upon the mental plane (7×5), which is *rūpa* compared to *buddhi*, the fourth cosmic ether.

‘*The One from the Egg*’ signifies the highest two of the Creative Hierarchies, which are mere abstractions. Though manifest upon the third and fourth cosmic astral sub-planes they represent the start of the cycle of Logoic incarnation. The expression of the Logoic Soul and the *sūtrāma* emanating from it awakens the Head centre of the Logoic Personality. Thus begins the entire cycle of the creative process. This brings into activity ‘*the Essences*’ and ‘*The Flames*’, who manifest their activity in the two innermost tiers of the Logoic Head centre, consisting of 12 and 24 petals respectively.¹⁷ If these innermost petals are integrated via the *sūtrātma* with the twelve petals of the Causal form then 48 petals can be considered altogether. The interrelation between the Logoic Soul and these two Creative Hierarchies is symbolised by the number 1065 above, where the number 10 is ‘*the One from the Egg*’ (the Soul and the *sūtrātma*) and the number 6 symbolises the qualities of ‘*the Essences*’ and the number 5 ‘*The Flames*’. From this we can perceive that ‘*the Essences*’ specifically refer to the source of the *deva* Monads, whilst ‘*The Flames*’ represent the source of the human Monads. The *devas* build the form of the petals of the Head centre, hence the appellation ‘Intelligent Substance’ given to them, where the sign Virgo governing their expression is that of the Mother.

17 See page 431 of volume 5A of *A Treatise on Mind*.

Hierarchy	Sign	Name and Energy	Law and Dhyāni Buddha	Ray	Chakra
1 or 12	♊ or ♋	The Essences: Intelligent Substance	Law of Identity Vairocana	3	
2 or 11	♌ or ♍	The Flames: Unity thro' Effort	Law of Synthesis Akṣobhya	4	
3 or 10	♎ or ♏	The Elements: Light thro' Knowledge	Law of Karma Amitābha	5	Throat in the Head Centre
4 or 9	♐ or ♑	The Builders: Desire for Duality	Law of Attraction Ratnasambhava	6	Heart in the Head Centre
5 or 8	♒ or ♓	The Numbers: Mass Life Veiling the Christ	Law of Economy Amoghasiddhi	7	Solar Plexus in the Head Centre

Table 1: The five liberated Creative Hierarchies

The term *essence* refers to the essential fundamental nature, the ultimate intrinsic nature or character of anything. ‘*The Essences*’ therefore manifest as the first of the twelve Creative Hierarchies, where D.K. states their ‘energy’ to be ‘Intelligent Substance’. The sign given by D.K. is Pisces the fishes, but more appropriate for their attributes is the polar opposite of this sign, Virgo the virgin. (Pisces signifies the store of Watery substance, or Lives, in *pralaya* preparing to incarnate into what is to be.) The Virgoan attribute relates to the fact that they are the *deva* essences within the Womb of the great Mother that will interrelate under the Impress of Logoic Thought to produce the forms that will be externalised upon the cosmic dense physical plane. Their Ray expression is the third of Mathematically Exact Activity that works via the third cosmic astral sub-plane. From here therefore emanates the Logoic Purpose governing all that will be in the new *mahāmanvantara*. ‘*The Essences*’ are an expression of the Law of Identity that is directly conditioned by the Logoic Soul. They are the third point of the trinity with the two abstracted Creative Hierarchies.

Consequently, ‘*the Essences*’ can be considered to veil the attributes of the Knowledge-Knowledge petal of the Logoic Soul, as far as the process of Incarnation is concerned. They are the mechanism allowing the innermost twelve petals of the Logoic Head centre to project the gain of the *saṃskāras* developed by the embodied form into the Soul. They also project the Commands from that Soul into the manifest Form.

The number 14 of the phrase ‘*the Essences*’ here implies that they are ‘the Essences’ of Being, embodying the substance of the cosmic astral plane whose energies they express into manifestation. The energies of the Essences are eventually reflected into the fifth Creative Hierarchy, Makara the mystery, hence it vitalises the entire *deva* kingdom (Agnishvattas, Agnisuryans and Agnichaitans) that build the sum of the form of material plane manifestation. The Essences are consequently the energetic sources of what embodies the *deva* Monads.

The number 36 of the phrase ‘*these are*’, which precedes the listing of the liberated Creative Hierarchies, refers to the sign Gemini the twins, and hence to the four cosmic ethers via which their energies must manifest in order to effect changes in cosmic dense substance.

‘*The five*’ are embodiments of the attributes of the five Dhyaṇi Buddhas, where ‘*the Essences*’ take the attributes of the Dharmadhātu Wisdom of Vairocana. ‘*The Flames*’ manifest the attributes of the Mirror-like Wisdom of Akṣobhya. ‘*The Elements*’ embody the attributes of the Discriminating Inner Wisdom of Amitābha. ‘*The Builders*’ manifest the qualities of Ratnasambhava’s Equalising Wisdom, and ‘*The Numbers*’ Amoghasiddhi’s All-accomplishing Wisdom.

‘*The Flames*’, the second of the Creative Hierarchies, are found upon the fourth cosmic astral plane. Their energy is given as ‘Unity thro’ Effort’, with the given sign being Aries the ram, but Aries’ polar opposite, Libra the balances, is more correct. The fourth Ray of Beautifying Harmony overcoming Strife is the emanation of this Creative Hierarchy. The Human stream (cosmic and systemic) vitalises the manifesting form with the Consciousness principle, which produces unity through effort by overcoming the lethargy of the substance into which human consciousness incarnates. Thus there is the cyclic turning of the Wheel of Incarnation and the engendering of *karma*, as governed by the sign Libra, which rules this Creative Hierarchy. They reflect the Consciousness-attributes (*saṃskāras*) from the Logoic Causal form

into the Logoic Head lotus, and vice versa. The Law governing the activity of 'the Flames' is that of Synthesis, of integrating the sum of the experiences gained through cosmic dense Incarnation so that the essence thereof can be absorbed into the Logoic Soul.

The number 7 x 5 of the phrase '*the Flames*' implies that they direct the Solar Fire from the Logoic Soul, which eventually finds its reflex expression upon the higher systemic mental plane, whereon are found the kingdom of the Sambhogakāya Flowers. This second Creative Hierarchy is consequently ultimately responsible for the evolutionary burning of the radiant Fire of each of these Flowers. The energies from the Flames produce the movement of the entire lighted substance of this kingdom. The potency of 'the Flames' thus manifests via the human Monads, and is projected via the *sūtrātma* to the Jewel in the heart of the Lotus of their reflections upon the higher mental plane. Human Souls are literally the eternal Flame burning upon the altar of 'God'.

The energies of this Creative Hierarchy also manifest via the three cosmic astral sub-planes below them to impact upon 'the Divine Man' (the 'Divine Flames') upon the plane *ādi*, who thus make a pentad with them. From another perspective the energies of 'the Flames' fall directly to the Divine Flames and the subsequent Creative Hierarchies occupying the four cosmic ethers. Effectively, these ethers are therefore energised from the fourth cosmic astral sub-plane. The kingdom of Souls upon the higher mental plane are therefore that which the 'Minds' of the second Creative Hierarchy effectively fall into. They are 'materialised' or grounded therein. This Consciousness-stream thus makes the five Fingers of 'God', the five *prāṇas* or 'Flames' wielded into manifestation to manipulate dense physical substance. All Lives in manifestation are infused with this Fire. Indeed 'God' is 'a consuming fire', as *Exodus* 3:2, 19:18, and *Deut.* 4:24 state. All is permeated with Fiery energies via the Hand bearing the Fiery (Loving) Will of Deity. The 'Flames' can thus be viewed existing in the form of pentagrams, because each are the representative points in incarnation of the liberated Creative Hierarchies plus their impact upon the Divine Flames. The Divine Flames then manifest another pentad whose focal point is the fifth Creative Hierarchy, Makara, 'the Sacred Animals'. This allows Logoic Will to engrave the substance of the cosmic dense physical plane to produce the purpose for that *manvantara*.

The first Creative Hierarchy ('the Essences') embody the Essence of the Logoic Thought from the cosmic higher mental plane. This Fiery Purpose first impacts upon the third Creative Hierarchy, 'the Elements', who are thereby vitalised with Light, producing Knowledge of what must be, and so the *karma* of manifestation is organised and directed.

The Divine Flames are infused with the Airy principle that is the Love of 'God' from the fourth of the cosmic astral sub-planes, which is the Purpose of this Logoic Incarnation. They thus bring into manifestation Akṣobhya's Mirror-like Wisdom, that reflects the attributes of the Logoic Soul that inevitably impact in a reified manner upon the kingdom of Souls upon the systemic higher mental plane. This Airy principle then becomes the driving energy of the fourth Creative Hierarchy, the human Initiates.

'*The Elements*', the third of the Creative Hierarchies, are found upon the fifth (mental) cosmic astral sub-plane. They are the focus of the number 1065, whose energy is given as 'Light thro' knowledge' in *Esoteric Astrology*. The fifth Ray of Mind is thereby externalised upon the fifth cosmic astral sub-plane. They consequently project the energies of cosmic Mind into the cosmic dense physical plane. The given sign being Taurus the bull, hence also the polar opposite, Scorpio the scorpion can be assigned. '*The Elements*' wield the Fiery activity of the Discriminating Inner Wisdom of Amitābha. This Hierarchy is also assigned the number 3. This number implies that they manifest as a triad (Father-Son-Mother) with 'the Essences' and 'the Flames', and also as another triad with 'the Builders' and 'the Numbers'. Being the third, they embody the *deva* forces of the great Mother, which manifest all of the attributes and aspects of Nature. In this way they project Light through Knowledge of the energies of the stars and constellations that are the Logoic contacts in cosmos. They vivify the 96 petals of the Logoic Throat in the Head centre tier, which then empowers the Ājñā centre, 'the Divine Man' (Divine Flames) upon the plane *ādi*. The energies are then appropriately directed into the sum of the cosmic dense physical plane.

Because they embody the attributes of Fire, so the cosmic law of Karma manifests via them, conditioning the sum of the Thought Forms constructed by the Logos. The sign Taurus here governs the substance of the cosmic astral plane, the attributes (elements) of which this third

Creative Hierarchy organises for building the Logoic Thoughts. Taurus also implicates the seven Pleiades and the creative formative forces that build the physical forms of planetary and star systems. Scorpio helps project these Thoughts into active manifestation. The sum of the energies driving the *deva* Builders thereby come into play. Scorpio here wields the potency of the cosmic Watery Mind into activity. The Elements represent the guiding forces that direct streams of Fiery *devas* so that what must be accomplished within the Mother's domain will manifest accordingly.

The number 9 x 5 of the phrase '*the Elements*' here implies the causative forces for the Initiation process of the energy of Mind in manifestation. (Triads of pentads, which is one way of describing the nature of the manifestation of the *arūpa devas*.) Their energies are reflected into the third of the manifest Hierarchies, the Lesser Builders ('the Sacred Fathers'), who embody the Throat centre of the Logos. The Lesser Builders represent the *angelic Triads* that en-Soul the three lesser kingdoms in Nature (mineral, vegetable and animal). They therefore wield karmic law to produce (i.e., 'build') what is manifest in the material realms, the three worlds of human evolution. All of the *devas* that embody Nature are aspects of their forms.

The Lesser Builders exist upon the third of the planes of Perception (*ātma*) and therefore represent the great Mother, the third aspect of Deity. They empower the sum total of the agents that are the substance of Her Womb, causing all to come to be in *manvantaric* space. The Mother gives birth to all that is, and the Builders are the active forces doing the work of the formation and birthing of the divine Child, such as is our earth sphere.

The ninth (fourth) Creative Hierarchy (humanity) also externalise the energies manifesting from '*the Elements*', being the seventh Hierarchy that constitute a septenary with them. The kingdom of the Sambhogakāya Flower is thereby the mechanism that bears the Initiation process of this Fiery Element in manifestation. All energies are brought to bear in the human Hierarchy, those from below, plus from the Flames and the Elements. Humanity ground the attributes of the three potencies veiled by the third Creative Hierarchy. The human kingdom is said to embody the attributes of *buddhi*, even though our Souls exist upon the higher mental sub-planes, because the Jewel in the heart of the Lotus

of the Sambhogakāya Flower encapsulates *buddhi* within its sphere of higher mental substance.

‘*The Builders*’, the fourth of the liberated Creative Hierarchies, are found upon the sixth cosmic astral sub-plane. The energy given by D.K. is ‘Desire for duality’, the materialising energies of the cosmic sixth Ray (Devotion), which manifests via the projective abilities of the sign Sagittarius the archer. (D.K. assigns the polar opposite, Gemini the twins, to this Creative Hierarchy.) This Hierarchy are symbolised by the numbers 1.4.1.5. Via the potency of the Equalising Wisdom of Ratnasambhava they project into the cosmic dense physical plane the potency of the first Creative Hierarchy (‘the Essences’) via the four (themselves, ‘the Flames’). By utilising the most Watery aspect of the cosmic astral plane, these energies then impact upon the next Creative Hierarchy, ‘the Numbers’. This Hierarchy then project the potency of ‘the four’ through a *sūtrātma* into manifestation via the four cosmic ethers. This potency is finally grounded upon the higher mental plane, making the five. The Watery potency of cosmic Love therefore becomes accommodated by the Sambhogakāya Flowers upon the higher mental plane. This Watery energy is then used to convert the ‘rocky substance’ of the empirical mental plane into the Love-Wisdom that is the objective of this solar evolution. This is the purpose of human activity and evolution, of those styled ‘the Initiates’. The ones in the number 1.4.1.5. are *sūtrātmas* that indicate two levels of projection of cosmic Watery energies. First the energies are projected into the four cosmic ethers (4), next into the sum of *samsāra*, via the domain of the Mind (5). The entire process of the liberation of substance is thereby activated.

This sixth sub-plane of the cosmic astral thus projects the energies of Love that is the Purpose and sustaining principle of the sum of evolutionary space in this solar system. If we omit the ones then we can conceive of ‘the Elements’, ‘the Builders’ and ‘the Numbers’ as a divine triplicity, who’s energies manifest via the four cosmic ethers to impact upon the cosmic shore of the higher mental plane, which is signified by the number five. This produces the number 3 – 4 – 5, effectively the right-angle triangle of the Logoic Initiation process. The Builders build with the Watery principle of cosmic Love, which causes the precipitation of the substance of cosmic Thought into manifestation.

The numbers of the phrase '*the Builders*' add to 17×3 , which simply signifies that they manifest an activity aspect of deity. The Watery energies from this Creative Hierarchy find their natural place of distribution upon the plane *anupādaka*. These energies are therefore reflected into the Greater Builders, the seventh Creative Hierarchy, counting from above down. They construct (3) the kingdom of 'God' (17), Shambhala, upon that plane of perception, as well as the Monadic forms of the fourth Creative Hierarchy. 'The Builders' upon the cosmic astral plane therefore impress into the Monadic form the cosmic Love that is the externalisation of the cosmic law of Attraction. This energy will inevitably magnetically draw Life through the planes of perception to eventually be abstracted into the domain of the Logoic Soul during the onset of cosmic *pralaya* for the Logoi concerned.

'*The Numbers*', the fifth of the liberated Creative Hierarchies, are found upon the seventh cosmic astral sub-plane, from which emanates the seventh Ray of Ritualistic or Cyclic Activity. This Hierarchy are given the energy of 'Mass Life, veiling the Christ', with the assigned sign being Cancer the crab, hence we can also consider its polar opposite, Capricorn the goat. This Hierarchy embodies the Solar Plexus in the Head, consisting of 768 petals (96×8). From the fact that the bulk of the petals of the Head lotus are expressed we get the basis for the term 'the Numbers'. Via them manifest all of the energies impacting and conditioning the cosmic dense physical plane. 'The Numbers' thereby project or awaken the 'Mass Life' that incarnate therein, the emanation of which is governed by the sign Cancer through the impetus of Amoghasiddhi's All-accomplishing Wisdom. The number assigned to them is '*the twice seven*' because they reflect the attributes of the five liberated Creative Hierarchies, plus the energies streaming via the two highest cosmic astral sub-planes, into the seven manifest Hierarchies.

Capricorn here facilitates the downward projection of Logoic Mind to produce the condensation and materialisation of the cosmic Waters in the form of the phenomena appearing upon the cosmic dense physical plane.

'*The Numbers*' (44, 17) also refer to the myriad Creative Intelligences (the energies of Deity – 17) that pass through the seventh sub-plane of the cosmic astral during a new *manvantara* to incarnate into the substance of the cosmic dense physical plane. They are the various

angelic entities responsible for the modifications and categories of existence, thereby numbering all that is. (As Adam was said to have done in the Book of Genesis, giving each a different name or Sound.)

The energies of this Creative Hierarchy are reflected into the plane *ādi*, the highest of the systemic planes, whereon exists the atomic structure of the physical permanent atom of the Logos. From this atom emanates the permutations of the septenaries of Life. The Hierarchy ensconced on this plane are the ‘Divine Flames’, which Blavatsky also terms ‘the Divine Man’. The work is assisted by means of the cosmic law of Economy, which becomes the prime law governing Life in the cosmic physical plane, the others being subsidiary to it.

The number 44 here implicates our earth Scheme, consequently the forces (the energies of cosmic Humanity) that impel the massed Lives in our Scheme and which drive their evolutionary activity. The collective energies of this cosmic Humanity represents the cosmic Christ that the fifth Creative Hierarchy veils. This fifth Hierarchy is said to be on the verge of liberation but will not do so until the earth has been made a sacred planet, when the Christ principle rules the activity of all Life therein.

The incarnation process into cosmic dense physical space from the cosmic astral is governed by the signs Cancer-Leo that rule the fifth and sixth Creative Hierarchies.

The seven manifest Creative Hierarchies are subdivided into the *arūpa* (formless) groups that represent the four cosmic ethers, and *rūpa* (with form) signified by the three lower Creative Hierarchies. The *rūpa* Lives reflect in the most concrete manner the attributes of the highest three cosmic Hierarchies. ‘The Essences’ manifest their potency right through to the substance of the mental plane and the fifth Creative Hierarchy (Makara the mystery). From this perspective ‘the Flames’ manifest their potency via the fourth Creative Hierarchy (humanity), ‘the Elements’ govern the activities of the third Creative Hierarchy, the Lesser Builders, ‘the Builders’ empower the second Creative Hierarchy, the Greater Builders. Finally, the fifth of the liberated Creative Hierarchies projects the sum of the potency of the five liberated Hierarchies into the highest of the seven manifest ones, the Divine Flames existing upon the plane *ādi*.

The lowest two systemic planes (our astral and dense physical) are below the threshold of Consciousness of 'God'. Thus the way for a Logos to reach down into that substance and to uplift it is by means of the sacrifice of the Monads upon the plane *anupādaka*, the plane of the Son in incarnation. They project themselves thereto by means of the creation of the Causal form upon the higher mental plane, which in turn creates the periodic incarnations of the human personality. The progressive evolution of the personality aspect resurrects that substance and uplifts it thereby to the 'altar of God' via the expression of consciousness.

The numerical breakdown of the last five phrases:

the Force (44, 17), Divine Man (46, 10), the Force or Divine Man (105, 33), the sum total (37, 19), the Divine Man (61, 16, 7), from the Divine Man (86, 23), the Forms (41, 14), the Divine Man emanated the Forms (129, 39), from the Divine Man emanated the Forms (154, 46), the Sparks (36 = Gemini, 9), the sacred Animals (62, 17), the Messengers (58, 13), the sacred Fathers (70, 16, 5.5.), the Messengers of the sacred Fathers (140, 32), the Holy Four (63, 6.6.6., 18), within the Holy Four (101, 29), the sacred Fathers within the Holy Four (171, 45), the Messengers of the sacred Fathers within the Holy Four (241, 61).

'*The Divine Man*' (16, 7) is the reflection of the attributes of the five (plus two) esoteric Creative Hierarchies into the cosmic dense physical plane. They manifest as the image or 'physical form' of the Logos. The numbers indicate that this Man is the cosmic Christ (16) in manifestation, whilst the number 10 of the phrase '*Divine Man*', implies completion, perfection. He represents '*the sum total*' (10) of what is to follow, '*the Force*' (44, 17) that drives all into manifestation. To do so He expresses the All-accomplishing Wisdom of Amoghasiddhi via the law of Economy. This is produced by utilising the Logoic Ājñā centre to project 'the Force' to effect the appearance of the phenomena seen in terms of the wheels of activity of our earth Scheme and of all the Lives that incarnate therein (44). The number 17 implies the Logoic energies needed to produce the accomplishment of the new *manvantara*.

The five liberated Creative Hierarchies who remain in cosmic astral Space represent the forces of the Soul aspect of cosmic Life, whereas the seven in manifestation represent the divine Personality.

'The Force' manifests upon the plane *ādi* and from there vitalises the physical permanent atom, with all of its spirals and spirillae that demonstrate as the various planes and sub-planes of perception.

Leo (governed by the Sun), the sign of individuation and of self-consciousness, as well as that of the overshadowing Soul, conditions the Activities of *'The Divine Man'*. The polar opposite is Aquarius, which here signifies the downpour of the cosmic Waters from the urn of the Water Bearer needed to energise *'the sum total'* (10) that incarnates into the cosmic dense from.

The three phrases *'the Force'* (44, 17), *'Divine Man'* (10) and *'the sum total'* (10) refer to an incarnate Logos that cosmologically manifests a trinity of energies from which everything emanates. This brings our vision back to the beginning of the Stanza. *'The Force'* refers to *'the effulgency of Light'*, the *'Divine Man'* refers to *'the Ray of the ever-darkness'*, and *'the sum total'* refers to *'the re-awakened energies'* that sprang in Space. Thus implied are the Father (*'the Force'*), the Son (*'Divine Man'*), and the Mother (*'the sum total'*) aspects of Deity.

'The Force' is *'the effulgency of Light'* that brought everything to bear, encompassing all that was, and which will come to be. It is the Force behind the entire evolutionary paean. The number 44 reminds us that this Force is simply the expression of the activity of a Divine Heavenly Man.

The *'Divine Man'* is the Son, the outpouring of the Consciousness aspect permeating all that is, either in the form of sentience, the embodiment of mind, or as a Mind. The term *'divine'* concerns being heavenly, what relates to, or proceeds directly from a deity, or being god-like. Such is the *'Son of God'*.

Here, this Son can also be considered to be *'the Ray of the ever-darkness'* that is projected into Space, thus manifesting as sentience or the consciousness-aspect that allows the respective entities to come to know themselves. This Ray is a septenary, in the nature of the seven Rays and sub-Rays of Light that constitute what we know and can come to Know, because Light is simply the awareness of what can be known.

'*The sum total*', as the third person of the trinity, embodies the sum of the forms, all the Lives incarnate in systemic space. They represent '*the re-awakened energies*'.

When the Father and Son are united, then '*the Force or Divine Man*' (105, 33) is obtained, which by the number 105 refers to the energies coming from the constituency of a Logoic Head centre. The Thoughts and energies emanating from this Head lotus constitute this Force, which is thus Conscious. The sum of the evolutionary progression of the sentient and conscious Lives in the earth Scheme is the effect of its impetus. It is the great Force of evolution and is inevitably transmitted to the human mind/Mind via the trinity of Monad-Soul-personality. From this perspective the Monad can represent 'the Force', the Soul can symbolise the 'Divine Man', and the human personality can be considered 'the sum total'.

From another perspective one can also consider that the divine triplicity of God the Father, Son and Mother that exist upon cosmic Mental realms consists of: 'the Force', which refers to the Father, the 'effulgency of Light' referring to the Son ('the Divine Man') and the 'Ray of the ever-darkness', signifying the Mother. Within Her is 'the sum total' that constitutes Her Womb, and from it came the 're-awakened energies' that have sprung in Space.

The Stanza states that 'from the Divine Man emanated the Forms, the Sparks, the sacred animals, and the Messengers of the sacred Fathers (the Pitris) within the Holy Four'. Here '*the Divine Man*' signifies the overshadowing 'Soul aspect' of the Forms that have incarnated into systemic (cosmic dense) physical space. Logoically this Soul aspect directly overshadows the Awakened Son, represented by the five liberated Creative Hierarchies from which emanated 'the Holy Four'. The interrelation between this Soul and the liberated Hierarchies are symbolised by the number 1065, but the agents of transmission of Mahatic substance are '*The Elements*'. These Hierarchies are the tiers of petals in the Logoic Head centre.

The Avatar that embodies the combined energies of the liberated Hierarchies (expressing the Power of Amoghasiddhi's All-accomplishing Wisdom) is here titled 'the Divine Man'. This Man embodies the seven incarnate Creative Hierarchies, the *Divine Personality*, the awakening

Son in incarnation. They are also symbolised by the number 3.1415, thence twice seven, and the all. All of these Creative Hierarchies are thus expressions or Emanations of the *Ray of the ever-darkness*, where ‘ever-darkness’ signifies the conditionings of *saṃsāra*, the *mahāmanvantara*, wherein all beings evolve the added characteristics of ‘*the effulgency of Light*’.

Hierarchy	Sign	Names	Dhyāni Buddha Ray and Plane	Chakra
6 or 7	ॐ or ॐ	The Divine Man: Divine Flames Divine Lives	Amoghasiddhi Ray 1 Ādi	Ājñā Centre
7 or 6	ॐ or ॐ	The Holy Four: Greater (Divine) Builders Burning Sons of Desire	Ratnasambhava Ray 2 Anupādaka	Heart Centre
8 or 5	ॐ or ॐ	Sacred Fathers: Lesser Builders The Triple Flowers	Amitābha Ray 3 Ātma	Throat Centre
9 or 4	ॐ or ॐ	The Messengers: Human Hierarchy The Initiates Lords of Sacrifice	Akṣobhya Ray 4 Buddhi	Solar Plexus Centre
10 or 3	ॐ or ॐ	The Sacred Animals: Makara, the Mystery The Crocodiles Human Personality	Vairocana Ray 5 Mental	Sacral - Base of Spine Centre
11 or 2	ॐ or ॐ	The Sparks: Lunar Lords Sacrificial Fires	N/A Ray 6 Astral	Splenic Centre I
12 or 1	ॐ or ॐ	The Forms: Elemental Lives The Baskets of Nourishment	N/A Ray 7 Physical	Splenic Centre II

Table 2: The seven manifest Creative Hierarchies

The list of the Creative Hierarchies that emanated from '*the Divine Man*' is reversed in Stanza 4:3, signifying the effect of the fourth Ray activity of a mirror, of Akṣobhya's Mirror-like Wisdom, embodied by '*the Flames*', the second of the liberated Creative Hierarchies.¹⁸ (They start the cycle via the sign Aries.) The law of Synthesis is that this second of the Hierarchies wields governs the all. 'The Divine Man' is the fifth of the Creative Hierarchies on the line of descent that projects the energies from the second liberated Hierarchy. This Man thereby becomes 'the Force' into which the pentad of the energies from cosmic Mind are projected into manifestation (via the five liberated Hierarchies). This is produced by means of the Logoic Ājñā centre, which from Table 2 we see is what the '*the Divine Man*', the first of the incarnate Creative Hierarchies embodies Logoically. In *Esoteric Astrology* the names given to this Hierarchy are 'Divine Flames' and 'Divine Lives'. 'The Force' accordingly manifests in terms of the first Ray of Will or Power.

The numbers of the phrase '*from the Divine Man*' add to 14, 5. The number 2×7 here can have a direct reference to the phrase '*the twice seven*'. There are two lots of seven, one abstract or archetypal and the other reflected into manifestation. What is essentially inferred here therefore, is the relation of the subjective to the objective universe, the cosmic astral to the cosmic physical, all bound by septenaries. Here the higher septenary, the *arūpa*, is reflected into '*the Divine Man*', whilst '*the sum total*' represents the rest of the Creative Hierarchies expressed upon the cosmic physical realm.

Here also is indicated the Father-Mother interrelationship, where '*the Divine Man*' takes the guise of the Father that 'in the beginning was', and which gives birth to the Son aspect ('the Forms') via the *deva* substance of the sub-planes of the cosmic dense physical. This view is seen in the phrases: '*the Divine Man emanated the Forms*' (13×3), and '*from the Divine Man emanated the Forms*' (77×2). The number 13×3 refers to the Activity (Mother) cycle of the Logos concerned, whilst the number 77×2 refers to the turning of all the Wheels of the Schemes, Chains and Rounds of cosmic evolution that constitute the new cycles of active manifestation wherein the Lives find scope for evolutionary perfection according to the Plan. At this level of interpretation therefore

18 Table 2 hence illustrates the rectified ordering.

‘the Forms’ represent the Wheels, etc., that are turning within the new evolutionary Scheme. The numbers of this phrase add to 14, which indicates that these ‘forms’ are arranged in a similar fashion as ‘the Divine Man’, as they reflect a higher patterning of septenaries.

From the point of view of the Creative Hierarchies ‘the Forms’ are the lowest, twelfth Creative Hierarchy, called ‘the Elemental Lives’, ‘the Baskets of Nourishment’ (the *Agnichaitans*) in *Esoteric Astrology*. They are incarnate as the substance of all manifest forms upon the material domain, as well as the body of vitality (the etheric double). They are governed by the sign Aquarius and thus the seventh Ray of Ritual or Cyclic Activity, and their mode of activity is veiled by the moon. They come into manifestation by means of the action of Splenic centre II.

Next in the listing of what emanated from ‘the Divine Man’ are ‘the Sparks’. These ‘Sparks’ can be considered the Monads incarnating on the cosmic dense physical plane, as they are ‘Sparks’ of cosmic Life. Our consideration can also look to the eleventh of the Creative Hierarchies, ‘the Lunar Lords’, ‘the Sacrificial Fires’, who embody the Watery (astral) substrate underlying the forms. They are the *Agnisuryans* that come into manifestation by means of the action of Splenic centre I. They are ruled by Mars, signifying the dispensation of martial energies and the sixth Ray of devotion and aspiration, for they embody the Watery substance of human desires, emotion, attachments to physical things and the sex expression.

The numbers 3 x 12 (Gemini) and 4 x 9 of the phrase ‘the Sparks’ indicate that these ‘Sparks’ bear the principle of Life (4 x 9) into manifest activity. The term implicates the concepts associated with Fire or Light, the foundation for the evolution of the ‘Son’, the consciousness-principle. The process associated with the transmutation of base metals into Spiritual gold is generated by means of them. They are literally the vital Life, miniature suns informing the atomic lives. When looking into the night sky we can see similar ‘Sparks’, myriads of Luminaries, their vast cosmic Brethren. They are the Son-Suns undergoing their evolutionary journeying. There are countless ‘Sparks’ to the Flame of cosmic Life.

Gemini here also indicates that they are expressions of the *nāḍī* system, the flow of the *prāṇas* vitalising the forms via the *chakras*

(wheels). Within a grand Heavenly Man, the Sparks of Life vitalise the Laya centres for the Wheels within Wheels, or petals within petals of the *chakras* concerned. *Gemini* also refers to the fact that '*the arupa*' (the formless lives) are etheric in constitution (which Gemini rules), whilst '*the rupa*' are the forms we see and know as dense or physical. The etheric body primarily expresses astral energies.

As Blavatsky states the '*sacred Animals*' can be viewed as the animals of the zodiac, the Logoi of constellations:

The "Sacred Animals" are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that "God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim, the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation." Thus was the world made "through three Seraphim — Sepher, Saphar, and Sipur," or "through Number, Numbers, and Numbered." With the astronomical key these "Sacred Animals" become the signs of the zodiac.¹⁹

Another way of interpreting such 'Animals' are as the 'Beasts' supporting the Throne of God, portrayed in *The Revelation of St. John*, Ch. 4:4. They are the four Lipika Lords (as far as our earth Scheme goes). Here we are considering Initiates of the ninth degree, yet to Individualise as cosmic Humans (attained at their tenth Initiation). But in terms of Logoi of Constellations the view is upon vastly more evolved Entities or Logoi than the 'Beasts' of our earth Scheme. 'The forms' are then the bodies of manifestation of Logoi, viewed as the Wheels of the planetary Schemes turning, and 'the Sparks' are the solar Logoi.

The numbers of the phrase '*the sacred Animals*' add to 31 x 2, 17. They are the Gods (17) expressing the Love of '*the Divine Man*' (31 x 2), Lords of the constellations, of the signs of the zodiac. Though not all of the signs are animals (e.g., Virgo), the inference is specifically to the zodiac because we are focussed upon the Emanation of this Divine Man, who we saw previously as a Christ in Incarnation. Therefore, the focus is upon the twelve petals of His Heart centre, specifically the *Heart within the Head* of this great Being. The 1,056 petals of the Head

19 S.D. Vol. 1, 92.

lotus are patterned according to the *maṇḍala* of the permutations of the number twelve. The twelve Creative Hierarchies are emanations of its twelve main petals internally, whilst the twelve petals are externally represented by the twelve signs of the zodiac.

The more mundane interpretation is that these ‘animals’ relate to the tenth Creative Hierarchy, the *Crocodiles*, which refer to the *deva* lives constituting the *manasic* characteristic of our personalities. More specifically we can look to *Makara*, signifying the desire-mind aspect. This Creative Hierarchy is also styled ‘the Human Personality’ in *Esoteric Astrology*. Our personalities are esoterically constituted of these *deva* lives (the *Agnishvattas*), and we utilise the *devas* in our thinking process to create with and manipulate physical substance. Included here is the sum of the evolution of the animal kingdom. They are ruled by the fifth Ray and represent the substance of mind wielded by the energies from Capricorn.

As part of the thought constructs of humanity, ‘the sacred Animals’ are also represented by the theriomorphic deities and other animal forms that abound in the world’s religions and mythologies, such as in ancient Egypt, those of the Babylonians, the Mayans, etc. These religions depict these forms as their gods (17), reflecting therefore the attributes of deity (31 x 2) via the symbolism of the myths pertaining to the animal, such as the ibis-headed Thoth, or the hawk-headed Ra. The energy of the first of the Creative Hierarchies (‘the Essences’) is reflected to the mental plane, manifesting via the potency of Vairocana, in order to control the sum of manifest space, the *māyāvirūpa* of *saṃsāra* via this plane. The attributes of deity (viewed as that of the constellations) are consequently reflected into this plane via these ‘sacred Animals’, this then being a valid basis for the ancients to depict their deities via the semblance of animal forms.²⁰ The Logoic Base of Spine centre is thereby activated. Veiled therein is the *kuṇḍalinī* energy, the liberation of which is also veiled by the ‘mystery’ of *Makara*. *Makara* is normally viewed with serpents coming from its mouth, or else the Watery Element, signifying the condensation process of the Waters on the stage of materialising substance. The governing Ray is the fifth of Scientific expression.

20 There are however other reasons for such depiction.

Next to consider are '*the Messengers of the sacred Fathers within the Holy Four*' (7). The '*the Messengers*' (13, 4) signify the fourth (or ninth) Creative Hierarchy, humanity itself. They are also styled 'The Initiates', 'Lords of Sacrifice' in *Esoteric Astrology*. The number 13 simply refers to a sphere of activity, the circle with the central dot representing a sphere of power, whilst the number 4 is here self-explanatory. The number 7 can refer to any septenary, depending upon the interpretation of the phrases '*the sacred Fathers*' and '*the Holy Four*'.

'*The Holy Four*' (7 x 9) can refer to the four Mahārājas, which from one perspective are another term for the Kumāras. Blavatsky stated in the quote above that they 'are called the "Four" though in reality seven in number, because Sanaka, Sananda, Sanatana and Sanat-Kumara are the chief Vaidhātṛa (their patronymic name), as they spring from the "four-fold mystery"'.²¹ They bear the four Elements, the four continents supporting the sum of manifestation. They can be considered the Lipika Lords, the Divine Mathematicians responsible for the *karma* of the system, i.e., its karmic interrelation with the external world, and who delineate the ring-pass-not of the Logos concerned.

From another perspective, they also represent the Seat of Power upon which the triune Logos sits, and from which He rules the divinely ordered schematic space. This interrelation was appropriately explored in *The Constitution of Shambhala*, Part 7A. Chief of these is Sanat Kumāra, the Ancient of Days, the One Initiator. He is literally the incarnate Logos for our planet, embodying within Himself the attributes of the divine trinity.

The number 7 x 9 simply refers to a high Initiate. The important number for this phrase being the number 6.6.6., which refers to three levels of the manifestation of the formed realms (symbolised by the hexagon). We have that related to the divine (the Spirit or Monadic) level, the level of the Soul and that of the manifest personality. The number 6.6.6. literally refers to the Divine Personality of a Logos, to the fact that such a One is incarnate in form. '*The Holy Four*' is the central

21 In Blavatsky's footnote she also states: 'The 4, represented in the Occult numerals by the Tetraktis, the Sacred or Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabala and in the Egyptian, Chaldean and other numerical systems. Ibid., 89'.

animating Father for the planetary Scheme, Who sits upon the Throne or Seat of Power constituting these Four. They are ensconced upon the plane *anupādaka*, and from them emanate the sum of the constituency of Shambhala. This constituency is then collectively considered as the second Creative Hierarchy manifest in systemic space. They are the Greater, or Divine Builders, also denoted as the ‘Burning Sons of Desire’ in *Esoteric Astrology*. However, in the section associated with the first of the manifest Creative Hierarchies D.K. states:

These lives are called “the burning Sons of Desire” and were the Sons of Necessity. It is said of them in the *Old Commentary*: “They burned to know. They rushed into the spheres. They are the longing of the Father for the Mother. Hence do they suffer, burn, and long through the sixth sphere of sense”.²²

To ‘burn’ implies that some sort of fuel is consumed. Here the fuel is the substance of the cosmic dense physical plane. In relation to the phrase ‘They burned to know’, the word ‘They’ refers to units of cosmic Humanity, Initiates of high degree, units of cosmic Mind bearing the Will of Deity. Here they imply the first Creative Hierarchy. The impetus for the first Outpouring emanated from them, creating the planes of perception, the establishment of the Logoic physical permanent atom. Though this Outpouring was initiated from the first plane of perception, *ādi*, the first Outpouring proper manifested the substance of the planes via the *ātmic* plane, hence concerned the work of the Lesser Builders.

The manifestation of the planes and the spheres of activity (planetary Schemes or Wheels) happened simultaneously. Once established, then the ‘burning Sons of Desire’, ‘rushed into the spheres’. This relates to the activity of the second Creative Hierarchy, who rushed (here meaning instantaneous motion) into the spheres of the planetary Schemes and globes of activity that now existed. This Creative Hierarchy brought with them the Rounds of evolution, the cycles and sub-cycles that set the spheres into activity. With them come the septenaries of informing Life, hence the need to create Shambhala upon the plane *anupādaka* to organise and direct all of this activity.

²² Alice A. Bailey, *Esoteric Astrology*, (Lucis Publishing Co. New York, 1975), 39.

This concept of ‘rushing’ is the effect of Logoic Desire propelling the Thought Form of the new *manvantara* into activity. They are ‘burning Sons’ of the planetary Logos because they are custodians of cosmic Fire (Mahat) which they bring into manifestation via the Son, the Love-Wisdom principle. They are literally the ‘heat’ effect of those that ‘burned to Know’, which is now toned down or conveyed by the Watery principle. They consequently manifest as the emanation of Logoic Desire to accomplish another cycle of objectivity, the desire to consume more remnant *saṃskāras* from a former evolutionary cycle. This Watery principle of Desire is therefore the expression of Logoic Love to see the *manvantara* through to its conclusion. The energy conveyed is the Law of Attraction, as their purpose is to attract the substance of the lower planes of perception to them by means of appropriate transmutation and transmutation. This concerns the evolutionary process humans know so much about.

The phrase ‘*the longing of the Father for the Mother*’ relates to the second Outpouring of the Consciousness principle, the major second Ray cycle, which happens via the plane *anupādaka*. The purpose is the transformation and liberation of the entire formed domain (the Mother). In doing so the second Creative Hierarchy work via the *deva* constructs, the Creative Intelligences embodying the material domains. This activates the third Creative Hierarchy, the Lesser Builders, that manifest as the Throat centre of the Logos. The mechanism of this ‘longing’ for the liberation of the Mother produces the appearance of the fourth Creative Hierarchy, the kingdom of Souls, the Initiates upon the higher mental plane. Humanity then suffer upon ‘the sixth sphere of sense’. This suffering implicates the Watery astral plane that incorporates our mental-emotional heaven and hell states. The word ‘sense’ also relates to the sense-consciousnesses experienced via the physical body, which when experienced many ‘suffer’ thereby. The Causal forms are what ‘burn’ upon the higher mental plane as they gather the essence of the accumulated experiences. Through repeated incarnations wisdom is developed, and liberation is sought from the domains of suffering, producing a different ‘longing’ – to travel upwards along the route that the Initiated one formerly descended in earlier epochs when that one was a member of primitive humanity, to the ‘sixth

sphere' that signifies the cosmic astral plane. As the *nirvāṇee* does so the attributes of the higher Creative Hierarchies are developed. Humanity are therefore specifically 'the Sons of necessity', as the Initiation Path is trod and liberating wisdom obtained, but all of the seven manifest Creative Hierarchies play their roles in this 'necessity'.

In symbolically viewing the reflection of the petals of a Head lotus (the number $1056 = 11 \times 96$) into manifestation, then the number 1 is represented by '*the Divine Man*', via which all proceeds. The number 0 is represented by the trinity of '*the forms*', '*the Sparks*' and '*the sacred Animals*' represent the substance of the material domains (which is below the threshold of the Consciousness of a Logos), needing redemption and uplifting. They are the basic substance of the sphere which all must utilise when incarnating into a dense body. They hint at three levels of such substance that clothes all dense bodies, such as the mental, astral and physical planes. Their energies can be viewed as a triangle within a circle.

The number 5 is represented by '*the sacred Fathers*', here taken as the *pitṛ* (meaning 'Father') that are the *deva* Lords, the third Creative Hierarchy that govern the manifestation of the form. It was earlier stated, quoting from *A Treatise on Cosmic Fire*, that the number 5 refers to the human Hierarchy, and the number 6 to the *deva* Hierarchy, for which some cogent reasons were provided. One can also look to the *deva* kingdom as being governed by the number 5, in that they are inherently mind and embody its emanations in manifestation, as they are responsible for the diversifications in Nature, which is a *manasic* function. (*Manas* is five-fold, associated with sense-consciousness, the emanation of the five planes of Brahṁā.) From this perspective humanity is governed by the number 6, because they bear the principle of desire in manifestation, which is the basis for the evolution of Love-Wisdom, a principal characteristic of this kingdom.

The *devas* build the *maṇḍala* of the *nāḍī* system. The 'blue-print' of its geometry is based on the number 5 (interrelated pentagrams), whereas humanity embody the qualities of the Flowers that stem from this *maṇḍala*. (The Flowers are based upon the geometry of the twelve petals of the Heart centre.) Humans wield the five sense-consciousnesses of inherent *manas*, from which they evolve the attributes of the 6×2

of the petals of the Heart centre through compassionate activity. The *devas* are organised by their Triads to project the 5 into manifestation. This evokes the spiral-cyclic motion (governed by the symbolism of the number 8) underlying the appearance of things. Humanity utilises the 5 to evolve the 6, which gives them mastery of the manifestation of phenomena. The 5 + 6 then makes the number 11 of adeptship, which concerns control of the *nāḍī* system in its totality. The evocation of the powers of the Heart centre produces the foundational five + 12 = 17, attributed to being divine, a 'God'. Here the number five relates to the sum of the *nāḍīs* underlying the appearance of phenomena and the number twelve to the energies of the Consciousness that compassionately controls them.

The energies of the five liberated Hierarchies find their focal point in the third Creative Hierarchy, 'the sacred Fathers', specifically the potency from the third of the liberated Hierarchies, 'the Elements', governed by the attributes of Amitābha. This trinity of energies (an upwards pointed triangle) are integrated with the downwards pointed triangle of energies of the three highest manifest Creative Hierarchies. This integrated interrelationship, producing a Seal of Solomon, is the source of the energies wielded by the angelic Triads, and is the main basis for D.K. assigning the number 6 to the *devas*. When the higher two of the five liberated Hierarchies are included then manifest the eight types of energies producing spiral-cyclic motion. 'The Sacred Fathers' project this motion downwards to energise the sum of the planes of manifestation with *prāṇic* vitality.

With respect to the *devas* the five downward flowing energies from cosmos effectively manifest as a quaternary that interweave with the lower manifest triad. (Hence the fifth Creative Hierarchy is not yet quite liberated.) This interweaving produces a septenary of manifesting substance (of the planes) with one rejected, denoted as 'the eighth sphere'. What is rejected simply signifies what is to be accommodated at a later cycle. There is a similar process happening on the upward arc. There are four primary *arūpa* Hierarchies that remain relatively fixed (in the cardinal directions) and three subsidiary *rūpa* ones that are actively being expressed, moving through the signs of the zodiac, oriented in the intermediate positions of an eight armed cross, which

produces the basis to the construct of the Throat centre (with its 16 petals) esoterically understood.²³ There are four cardinal fixed positions and a grouping of three Hierarchies moving through four intermediate positions, producing a 3 x 4 disposition, each of which manifests through one or other of the positions of the zodiacal wheel. These twelve energies then qualify the perpetually changing substance of the forms in *samsāra*. The Throat centre wields the energy of mind/Mind and is governed by Amitābha's attributes, hence the function of the *deva* kingdom. From the above it can be intuited that the command of speech (mantras) via the Throat centre concerns the right or wrong use of the 'rejected substance', building it into the new mental construct. The attributes of *samsāra* are moulded accordingly. Here lies some of the esotericism behind the power of mantra.

Mantra can be used as a congealing mechanism for the manifestation of substance, or a liberating one, depending upon whether there is a downward or upward application of the triads of energies. The *devas* respond automatically to the impact of the resonating spiral-eights, the three energies of the triad, plus that utilised (by will or desire) by the one speaking. Each of the four *arūpa* Hierarchies work in turn to move the moving arms of the swastika composed of the three *rūpa* Hierarchies when the wheel turns into their sphere of influence. This interrelationship produces the spiral eights of energy dispensation underlying the happenings of any time. The dark brotherhood work with the substance that congeals, the white brother can work with this or with that which liberates.

The number 6 is consequently represented by '*the Messengers of the sacred Fathers*', where the 'Messengers' manifest as the kingdom of Souls (the Solar Angels). They reflect the triune attributes of their forms into active manifestation via the three-fold personality, and the three outermost tiers of petals of the Head lotus, thus making a hexagram or six-pointed star.

The numbers of the phrase '*the sacred Fathers*' add to 70, 16, 5.5. They are the third manifest Creative Hierarchy, or the fifth counting from below up: 'the Lesser Builders', 'the Triple Flowers', as *Esoteric*

23 See my book *An Exposition of the Bardo Thödol, part B*, 19-39 for an explanation of the nature of manifestation of the Throat centre.

Astrology styles them, and work via the *ātmic* plane. They are the *deva* Monads, triads of energy expression that direct the multitudes of *deva* lives that give birth to all of the forms in evolutionary space. They reflect the function of the cosmic law of *karma* from the Throat in the Logoic Head centre (embodied by ‘the Elements’, the third of the liberated Creative Hierarchies) into manifestation via the Logoic Throat centre. Their mode of activity is governed by the third Ray of Mathematically Exact Activity and by Amitābha’s Discriminating Inner Wisdom (symbolised by the number 5.5.).

Astrologically, they embody the substance of the cycles of evolutionary activity, the *yugas*, via the attributes of the sign Libra the balances, which ‘breathes’ them out into active expression. Every new cycle is started by means of the impulse of Aries the ram via *ātma*. Saturn, the Lord of *karma*, governing the manifestation of the third Ray, is the ruling planetary Lord of this Hierarchy. The Fathers consequently bring into manifestation the Elements of Logoic Thought, clothing these Thoughts with the substance (*deva* lives) of the planes of perception. The objective of Logoic mentation is thereby empowered, as well as bringing those Thoughts to resolution. The first Outpouring proper of emanatory substance manifests via them, producing the septenaries of the planes of perception and the Lives that incarnate therein (70). The number 16 above implies that like all beings in our solar system they are also governed by the second Ray Purpose.

In the form of the Lesser Builders the ‘sacred Fathers’ are the *deva* Consorts to the Lords of Shambhala (symbolised by the phrase ‘the Holy Four’). This interrelation is implicated by the number 9×5 of the phrase ‘*The sacred Fathers within the Holy Four*’. Each ‘Father’ is a trinity of Father-Son-Mother, hence the number 3×3 relates to the groups of triads of these Fathers that are responsible for the dissemination of the elements of cosmic Mind to produce the manifestation of formed space, the attributes of the five planes of Brahmā, as governed by the five Dhyāni Buddhas. The concern therefore is effectively with the attributes of the Consorts of these Buddhas.

The numbers of the phrase ‘*within the Holy Four*’ add to 101, 11, referring here to the completed construct of the *nāḍī* and *chakra* system, which are built by the *devas*, via which all Lives can come into manifestation.

Next to appear is the manifestation of the fourth (or ninth) Creative Hierarchy, ‘the Messengers’ (13, 4), who are the human Hierarchy, also called ‘the Initiates’ and ‘Lords of Sacrifice’ in *Esoteric Astrology*. They can be considered ‘messengers’ because they bring the message of liberation from the kingdom of ‘God’ to the three Creative Hierarchies ensconced in the three planes of *saṃsāra*. They teach the lower kingdoms the process of thought, and thereby infuse into them the attributes of mind, which allows them to master the evolutionary process. They bear the line of communication (albeit in a toned-down fashion) of the Logoic Word, Phrase, mantric Stanza concerning the purpose of each Round and cycle of active manifestation. ‘The Messengers’ bear the spark of liberated Life and project that Life into the quiescent thrilling evolving Lives to push onwards their evolutionary journey in the formed realms. All is an ascending Hierarchy of divinely embodied Lives, which humanity learn to cognise upon their evolutionary journey.

Humanity’s governing plane is *buddhi* (*śūnyatā*), whilst the signs Scorpio the scorpion and Taurus the bull govern their evolutionary development. Scorpio sets the field of all testings for Initiation concerned with mastery of all aspects of the nine-headed Hydra, hence of the sum of astral plane phenomena. Taurus provides the path of developing wisdom and the opening of the all-Seeing Eye (the Ājñā centre).

This Hierarchy is governed by the attributes of Akṣobhya’s Mirror-like Wisdom, because they must learn to reflect all aspects of divinity into manifestation. They are thereby overshadowed by the second of the liberated Creative Hierarchies, ‘the Flames’, who, via the fourth Creative Hierarchy, can produce ‘unity thro’ Effort’. The cosmic law of Synthesis will then govern the approach of the *nirvāṇees* of humanity to their destinations as they travel their cosmic Paths.

Humanity is governed by the attributes of the Solar Plexus centre of the Logos, hence the manifestation of all aspects of the Waters, which they must learn to master to gain Initiation, to be able to eventually travel the cosmic Waters. The ruling Ray is the fourth.

The numbers of the phrase ‘the Messengers of the Sacred Fathers’ add to 7 x 20, 32, which here refers to the seven Ashrams within the Hierarchy of Light that evolve from humanity. They are the true ‘Messengers’ to all manifest streams of life, teaching the ways of liberation from the trammels of form. They have their higher

correspondences in the seven Spirits before the Throne of ‘God’, the Lords of the seven Chains to every Scheme, and then to the Lords of the seven globes within every Chain.

As ‘*the Sacred Fathers*’ are a *deva* Hierarchy, whilst ‘*the Messengers*’ are the human Hierarchy, so the mode of evolution for both concerns a sacred marriage (which happens at the fourth Initiation). They can then evolve the attributes of ‘the seven Spirits before the Throne’. (This is symbolised by the number 7 of the complete phrase ‘*the Messengers of the Sacred Fathers within the Holy Four*’.)

There are Hierarchies of ‘Messengers’ to every Logoic sphere of endeavour. They carry Lighted messages (*prāṇas*) from one cosmic Being to the next. In a similar sense Hermes, with his Caduceus or staff, was the ‘messenger of the Gods’. From one perspective Hermes therefore represents a liberated human Hierarchy.

Stanza Four part Four

Stanza 4:4 states:

This was the Army of the Voice — the divine Septenary. The Sparks of the Seven are subject to, and the servants of, the first, second, third, fourth, fifth, sixth, and the seventh of the seven. These (‘Sparks’) are called Spheres, Triangles, Cubes, Lines, and Modellers; for thus stands the eternal Nidana — the Oi-Ha-Hou (*the permutation of Oeahoo*).

Keynotes: Aquarius, the higher mental plane.

The numerical breakdown of the Stanza:

This was the Army of the Voice (117 = 13 x 9, 36 = Gemini), the Army of the Voice (90, 27), the Voice (42, 15), the Army (36), the divine Septenary (93, 21), The Sparks (36 = Gemini), the Seven (35, 8), The Sparks of the Seven (83, 20), The Sparks of the Seven are subject to (123, 42), the servants of (55, 10), the first (42, 15), second (24, 6), third (32, 5), fourth (34, 7), fifth (31, 4), sixth (26, 8), the seventh (45, 9), the seventh of the Seven (92, 20), These are called Spheres (91, 28), Triangles (42), Cubes (14, 5), Lines (23), Modellers (40, 4), the eternal Nidana (70,