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# INSTRUCTIONS NO. I.

**January and February, 1889.**

## Strictly Private and Confidential.

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### E. S. T. S.—No. I.

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#### A Warning Addressed to All Members of the Esoteric Section.

**T**HERE is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the thirteen years that the T. S. has been in existence.

As soon as anyone pledges himself as a "Probationer," certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities or subdued desires, whether good, bad or indifferent.

For instance, if a man is vain or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he *will* have to fight a hundred times harder than before, until *he kills* all such tendencies in himself.

On the other hand, if one is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a Grandison, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

*This is an immutable law in the domain of the occult.*

Its action is the more marked, the more earnest and sincere



is the desire of the candidate and the more deeply he has felt the reality and importance of his pledge,

Therefore let all members of this Section be warned and on their guard; for even in the last three months, even before the esoteric teaching began, several of the most promising candidates have failed ignominiously.

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## ESOTERIC SECTION.

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### A Few Words as Preface.

**B**EFORE entering upon the first installment of the Instructions to be given to the Esoteric Section, it is necessary to call the special attention of its members to a new and rapidly growing danger which is threatening the Theosophical Society and the spread of the pure Esoteric Philosophy and knowledge in the U. S. A.

I allude to those charlatanesque imitations of Occultism and Theosophy of which the "Call to the Awakened," lately published in the Boston *Esoteric*, is the most glaring example.

The danger in this particular case is the greater because some men of real scientific attainments and knowledge seem to have been drawn into it, and thus give to it an appearance of real knowledge which may easily deceive the unwary.

By pandering to the prejudices of people, and especially by adopting the false ideas of a *personal God* and a *personal*, carnalized *Saviour*, as the groundwork of their teaching, the leaders of this "swindle" (for such it is) are endeavoring to draw men to them and in particular to turn Theosophists from the true path. The H. B. of L., of shameful memory in England, has now found a worthy substitute in the Esoteric College in Boston founded by a "Brahmin of Irish descent, thousands of years old." (*Vide* "A Call from the Unseen," etc.)

Stealing from us our esoteric Sanskrit terms, our facts—which he disfigures—and even our motto, "There is No Religion Higher than Truth," this self-styled illuminator is sure to prepare thousands of enemies to Theosophy, when those "awakened" by him will awaken to the sad truth of having been swindled by this "Brahmin" & Co. Let all Theosophists be warned in time by the Esotericists.

True knowledge comes slowly and is not easily acquired. In this attempt the students will be at first confronted by the



great difficulties of the disciple's first steps upon the path of true Occultism. Even members of the E. S., especially those who crave for magic powers, are not unlikely to grow impatient and to rebel against the apparently slow progress made at first and at the amount of metaphysical and theoretic study required of them. To such the deceptive promises of quick results and grand achievements, of growth and progress, that are promised by the "Esoteric College" from day to day (??) will appear most attractive. But let all such take warning in time and avoid a snare in which they will at least leave the contents of their purses, even if they save their reputations.

A close examination will assuredly reveal the whole scheme as a mere device for money getting and selfish gratification, in which materials largely stolen, as said, from Theosophical writings are distorted and falsified so as to be palmed off on the unwary as revelations of new and undreamed of truths. But many will neither have the time nor the opportunity for such a thorough investigation; and before they become aware of the imposture they may be led far from the Truth, as well as be despoiled of their property and, worse than that, of their health.

Under these circumstances, it is the duty of all members of the E. S. in America to do their utmost to unmask such movements, for nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general.

Finally, the attention of all members of the E. S. is expressly called to Rule 18 of the Preliminary Memorandum, no infraction of which can or will be allowed.

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## ESOTERIC SECTION.

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Instruction for January and February, 1889.

**T**HE ancient occult axiom, "Know Thyself," must be familiar to every member of this Section; but few if any have apprehended the real meaning of the Delphic Oracle. You all know your earthly pedigree, but who of you has ever traced all the links of heredity, siderial, psychic and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with



their Higher Self, yet none seem to know the indissoluble link connecting their "Higher Selves" with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin the esoteric instruction by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Psychic, Siderial, Astral and Elemental. Before, however, we can touch upon the three higher worlds—Archetypal, Spiritual, and Psychic—we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malchuth as in the Kabala, to the ~~four~~ worlds or planes which immediately follow it. (See *Secret Doctrine*, vol. I, p. 200 *et seq.*)

It is clear that once the human body is admitted to have direct relation with such higher worlds, the specialization of the organs and parts of the body will necessitate the mention of all parts of the body without exception. In the eyes of truth and nature, no one organ is more noble or ignoble than any other organ. The ancients considered as the most holy precisely those organs which we associate with feelings of shame and secrecy: for they are the creative organs corresponding to the Creative Forces of the Kosmos.

The Esotericists are therefore warned that unless they are prepared to take everything in the spirit of truth and nature, and to forget the code of false propriety bred by hypocrisy and the shameful misuse of primeval functions, once considered divine—they had better not study Esotericism.

"OM," says the Aryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human PRESENCES.

"OM-MANI," murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, "PADME-HUM."

This famous invocation is very erroneously translated by the Orientalists as meaning, "O the Jewel in the Lotus." For although, literally, OM is a syllable sacred to the Deity, PADME means "in the Lotus," and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are really correctly rendered.

In this sentence—the most sacred of all Eastern formulas—



not only has each syllable its secret potential power producing a definite result, but the whole has seven different meanings and can produce seven different results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation which is given to the formula and each of its syllables in pronouncing it; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember: number underlies every form, and number guides sound. Number lies at the root of the manifested Universe: numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogenous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behavior on the occult side of manifesting nature, and the same law will lead you to the discovery of the greatest mysteries of the macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical: *i. e.*, you must study *man*, the microcosm—in this case as physical science does—inductively, proceeding from the particulars to the universals. At the same time, however, since a key-note is required to analyze and comprehend any combination of harmonious differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all and descends from the Universal to the individual. This is the method adopted in Mathematics—the only *exact* Science that exists in our day.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him, in isolation, from a single aspect, apart from the “Heavenly Man”—the Universe symbolized by Adam Kadmon or his equivalents in every philosophy—we shall either land in black magic or fail most ingloriously in our attempt.

Thus the mystic sentence, “*Om Mani Padme Hum*,” when rightly understood, instead of containing the almost meaningless words, “O the Jewel in the Lotus,” contains a reference to this indissoluble union between man and the Universe, rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: “I am that I am;” “I am in thee and thou art in me.” In this



conjunction and close union the good and pure man becomes a god. Whether consciously or unconsciously, he will perform, or innocently cause to happen, unavoidable results. In the first case, if an Initiate (of course an Adept of the Right-hand Path is alone meant), he can guide a beneficent or a protecting current, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he is doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but its how and why have to be explained, and this can only be done when the actual presence and potency of numbers in sounds, and hence in words and letters, has been rendered clear. The formula "*Om Mani Padme Hum*" has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain, or when in anger, lest you become yourself the first sacrificial victim, or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims the mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation said to have been delivered to the nations of Central Asia by Padmapani (the Tibetan Chenresi. See *Secret Doctrine*, vol. II, pp. 178 and 179.)

But who is Padmapani, in reality? Each of us must recognize him for himself, whenever he is ready. Each of us has within himself the "Jewel in the Lotus:" *i. e.* Padmapani, Krishna, Buddha, Christ, or whatever name we may give to our Divine Self. The exoteric story proves this.

The supreme Buddha, or Amitabha, caused, they say, at the hour of the creation of man, a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapani Bodhisattva. Then the Deity allowed to stream forth from his left eye a blue ray of light, which becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings. Amitabha then called the combination, which forthwith took up its abode in man, "*Om Mani Padme Hum*," "I am the Jewel in the Lotus and in it I will remain." Then Padmapani, "the one in the Lotus," vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that in case of failure, he wished that



his head should split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapani's head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces *into ten heads*, three white, and seven of various colors. And since that day Man has become a perfect number, or TEN.

In this allegory the potency of SOUND, COLOR, and NUMBER is so ingeniously introduced as to veil the real esoteric meaning. To the outsider it reads like one of the many meaningless fairy-tales of creation; but it is pregnant with spiritual and divine, physical and magic, meaning. From Amitabha—"no color," or the *white glory*—are born the differentiated seven colors of the prism. These emit each a corresponding sound—the seven of the *musical scale*. As Geometry—among the Mathematical Sciences—is specially related to Architecture, as also (proceeding to Universals) to Cosmogony, so the ten Jods of the Pythagorean 4, or Tetractis, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had to be divided into ten points. For this Nature herself provided, as will be seen.

But before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object: (a) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature,—to such an one a perfect knowledge of the correspondences between Colors, Sounds and Numbers is the first requisite. As already said, the sacred formula of the Far East, "*Om Mani Padme Hum*," is the one best calculated to make these correspondential qualities and functions clear to the learner.

Let those, I say again, who feel themselves too much the children of our age to approach in a truly reverential spirit the many mysteries which have to be revealed, even though references be made to such subjects and objects as are deemed improper and, to use the correct term, *indecent*, in our modern day, let such drop these teachings at once. For, and especially in the beginning, I shall have to use terms and references to those most secret organs of the human body and their functions, the bare mention of which is certain to provoke



either a feeling of disgust and shame, or an irreverent laugh.

It is such feelings which have invariably led the generations of writers on symbology and religions, ever since the day of Kircher, to materialize in their impure thought every natural emblem and ideograph, and to sum up all and every religion finally (Christianity included) as phallic worship. It is quite true that ever since the days of Pythagoras and Plato the exoteric cults gradually began to fall, until they sank into the most shameful *practical* symbolism of sexual worship. Hence the horror and contempt with which every true Occultist regards the "Personal God," so-called, and the exoteric, ritualistic worship of the Churches—be they Heathen or Christian. But even in the days of Plato it was not so. It was the persecution of the true Hierophants and the final suppression of the Mysteries—which alone purified man's thoughts—that led to Tantrika sexual worship and, through the forgetting of divine truth, to BLACK MAGIC,—whether conscious or otherwise.

Dozens and hundreds of works have been written upon the subject, especially in the latter part of our century. Every student can read for himself such works as those by Payne Knight, Higgins, Furlong, Inman, and finally Hargrave Jennings' *Phallicism* and Allen Campbell's *Phallic Worship*. All are based on truth with regard to the facts given; all are erroneous and unjust in their fundamental conclusions and deductions. To say, as the last-named does, "as the ancients did not conceive of an infinite divine being they naturally thought of a number of gods," is as untrue historically as it is misleading. It is because the ancients conceived too well of an infinite *Sat*, BE-NESS—philosophically and logically there can be no such creature as an "infinite" being, no more than a "personal" *Absolute*,—that they anthropomorphized every force in Nature, which, if intelligent, must be a being higher than terrestrial man, or lower, as the case may be—a thinking something in any case.

The above words are addressed to students in order that they should not at the outset (knowing how bitter some Occultists feel both towards carnalizing Churches and materialistic thinkers, who see phallicism in every symbol) jump to the conclusion that, after all, the Occult Sciences were based, likewise, on nothing else but a sexual foundation. Man and woman in their physical aspect and corporeal envelope are but higher animals, and the various parts of their bodies, if named at all, must be referred to in terms comprehensible to



the student. But the idea of the unclean acts with which some of these parts are connected, in the present human conception, does not militate against that other fact that each such part has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh—lowest and purely terrestrial—function on the physical plane. This will suffice as an introduction to what follows.

In the allegory of *Padmapani*, the jewel (or spiritual Ego) in the lotus (or the symbol of androgynous man), the numbers 3, 4, 7, 10, as synthesizing the *Unit*, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers in their various and multiform combinations and in their mutual correspondence with sounds or words and colors, or rates of motion (represented in physical science by vibrations) that the progress of a student in Occultism depends. Therefore we must begin by the first, incipient word, *Om*, or *Aum*. *Om* is a blind. The sentence "*Om Mani Padme Hum*" is not a six but a seven syllabled phrase as the first syllable is double in its right pronunciation, and triple in its essence, *A-um*. It represents:

The forever concealed, primeval triune differentiation, not *from*, but *in* the ONE Absolute, and is therefore symbolized by the 4, or the Tetraktis, in the metaphysical world. It is the Unit-ray, or Atman.

It is Atman, this highest spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity. This Triad with its four lower human principles is, moreover, enveloped, so to say, like the yolk of an egg (the future embryo) by the albumen and shell, with an auric atmosphere, which to the perceptions of higher beings from other planes makes of each individuality an oval sphere of more or less radiancy.

To show the student the perfect correspondence between the birth of Kosmos, a world, a Planetary Being, or a child of Sin and Earth, a more definite and clear description must be resorted to. Those acquainted with physiology will understand it better than others.

Who, having read—say, the *Vishnu* or other Purana—is not familiar with the exoteric allegory of the birth of Brahmā (male-female) in the Egg of the World, Hiranyagarbha, which is surrounded by seven zones, or rather planes, which in the world of form and matter become seven and fourteen lokas; the numbers 7 and 14 reappearing as occasion requires.



Without giving out the secret analysis, the Hindus from time immemorial have compared the matrix of the Universe, as also the solar matrix, to the female uterus. "Its womb," it is written of the former, "is vast as the Meru," and "the future mighty oceans lay asleep in the waters that fill its cavities, the continents, seas and mountains, the stars, planets, the gods, demons and mankind;" the whole resembling, with its inner and outer coverings, the cocoanut filled interiorly with pulp and externally covered by husk and rind. "Vast as Meru," say the texts. "Meru was its Amnion, and the other mountains were its Chorion," adds a verse in *Vishnu Purana*, book 1, ch. 2.

In the same way man is born in his mother's womb. As Brahmā is surrounded, in exoteric traditions, by seven layers within the Mundane Egg, and by seven without, or outside of the Egg, so the foetus (the first in number or the seventh, according to the end from which we begin to count.) Thus while Esotericism enumerates in its Cosmogony seven inner and seven outer layers, physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These are:

1. Embryo. 2. Amniotic Fluid, immediately surrounding the Embryo. 3. Amnion, a membrane derived from the Foetus, which contains the fluid. 4. Umbilical Vesicle, which originally serves to convey nourishment to, and to nourish the Embryo. 5. Allantois, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the Embryo. 6. Interspace between 3 and 7 (the Amnion and Chorion) filled with an albuminous fluid. 7. The outer layer, or Chorion.

Now every one of these seven contents corresponds with, and is formed from, an antetype, one on each of the seven planes of being—with which correspond in their turn the seven states of matter and every other force, sensational or functional, in Nature. The following is a bird's-eye view of the seven correspondential contents of the wombs of Nature and of mortal woman. We may contrast them thus:

COSMIC PROCESS.	HUMAN PROCESS.
(UPPER POLE.)	(LOWER POLE.)
(1) The mathematical Point, called the "Cosmic Seed," the	(1) The terrestrial Embryo, which contains in it the future



Monad of Leibnitz; which contains in itself, as the acorn of the oak contains the tree itself, the whole Universe. This is the first bubble on the face of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahma's Egg. It corresponds in Astrology and Astronomy to the Sun.

(2) The *vis vitæ* of our solar system exudes from the Sun.

(a) It is called, when referred to the higher planes, Akasa.

(b) It proceeds from the ten "divinities" (the ten numbers of the Sun which is the "Perfect Number") called Dis (Space in reality)—the forces spread in Space, three of which are contained in the Sun's Atman, or seventh principle, and seven are the rays shot out by the Sun.

(3) The Ether of Space, which, in its external aspect, is the plastic crust (photosphere?) which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance, Mulaprakriti becoming Prakriti.

(a) It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World.

man with all his potentialities. In the series of principles in the human system it is the Atman, or the meta-spiritual principle, just as in the solar or physical system it is the Sun.

(2) The Amniotic Fluid exudes from the Embryo.

(a) It is called, on the plane of matter, Prana.

(b) It proceeds, taking its source in the universal One Life, or Jivātma, from the heart of man, and the Buddhi, over which the Seven Solar Rays (Gods) preside.

(3) The Amnion, the membrane which contains the fluid of that name, which envelopes the Fœtus or Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura.

(a) Manas, the third principle (counting from above), or the Human Soul in Man.



(4) The Siderial contents of Ether, the substantial parts of it—unknown to modern science. Represented:

(a) In the Occult and Kabalistic Mysteries, by Elementals.

(b) In physical Astronomy, by meteors, comets, and all kinds of cosmic casual and phenomenal bodies.

(5) Life currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other planets: from the minerals, which are thus made to grow and become specialized, from the plants, which they feed, to animal and man, to whom they impart life.

(6) The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the Solar System and every planet. In Occultism it is called the upper divine and the lower material Astral Light.

(7) The outer crust of every Siderial body, the Shell of the

(4) Umbilical Vesicle, serving, as science teaches, to originally nourish the Embryo, but as Occult Science avers to carry osmotically to the Fœtus the cosmic influences extraneous to the mother.

(a) In the grown man these become the feeders of Kama Rupa, over which they preside.

(b) In the physical man, his passions and actions—the moral meteors and comets of the Human nature.

(5) The Allantois, a protrusion from the Embryo which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Prana or Jiva.

(6) The Allantois is divided into two layers. The interspace between the Amnion and the inner layer of the Chorion contains the Allantois and also an albuminous fluid. All these things, which have a direct spiritual connection with their cosmic antetypes, are, on the physical plane, potent objects in Black Magic—therefore considered unclean.

(7) The Chorion, the *Zona Pelucida*, the globular object



Mundane Egg, or the sphere of our Solar System, of our Earth, and even of each man and animal. In Sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.

(a) As the primordial potential World-stuff becomes (for the Manvantaric period) the permanent globe and globes, so.....(*vide* corr.)

called "Blastodermic Vesicle," the outer and the inner layers of the membrane of which go to form the future man. The outer, or Ectoderm, forms his epidermis; the inner, or the Endoderm, his muscles, bone, etc. Man's skin, again, is composed of seven layers.

(a)...The "primitive" becomes the "permanent" Chorion.

Even in the racial evolution we see the same order as in nature and in man (*vide Secret Doctrine*, vol. II.) Placental animal-man became such only after the separation of sexes in the Third Root Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit esoteric name in the *Veda*, TAD (or THAT), a term for the unknowable Rootless Root. If we do so, we may answer these seven questions of the *Esoteric Catechism* thus:

(1) Q.—What is the Eternal Absolute? A.—THAT.

(2) Q.—How came Kosmos into being? A.—Through THAT.

(3) Q.—How, or what will it be when it falls back into Pralaya? A.—In THAT.

(4) Q.—Whence all the animate, and suppositionally, the "inanimate" nature? A.—From THAT.

(5) Q.—What is the Substance and Essence of which the Universe is formed? A.—THAT.

(6) Q.—Into what has it been and will be again and again resolved? A.—Into THAT.

(7) Q.—Is THAT then both the instrumental and material cause of the Universe? A.—What else is it or can it be than THAT?

As the Universe, the Macrocosm and the Microcosm, are *ten*, why should we divide Man into seven "principles?" This is the reason—one which cannot be given out publicly—why the perfect number ten is divided into two. In its completeness, *i. e.*, super-spiritually and physically, the forces are



TEN, to-wit: three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am giving you now the description of the two opposite poles: (a) the primordial triangle, which, no sooner has it reflected itself in the "Heavenly Man," the highest of the lower seven, than it disappears, returning into "Silence and Darkness;" (b) the astral paradigmatic man, whose Monad (Atman) is also represented by a triangle, having to become a ternary in conscious Devachanic interludes. The purely terrestrial man being reflected in the universe of matter, so to say, upside down, the upper triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides, is shifted in the man of clay below the seven. Thus three, containing in the archetypal world only ideative and paradigmatic potentiality, *i. e.*, existing in possibility, not in action, is in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetraktis. This process is repeated in man, in whom the lower physical Triangle becomes, in conjunction with the female One, the male-female creator, or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.

[SEE DOUBLE-PAGE DIAGRAM.]

In this diagram, we see that physical man (or his body) does not share in the *direct* pure wave of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (*vide* Upper Circle.) Purusha, the primeval Spirit, touches the human head and stops there. But the spiritual man, (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division was made and given out to them. *Esoteric Buddhism* begins with Atma, the seventh, and ends with the physical body, the first. Now, neither Atma—which is no individual "principle," but a ray *from* and *one with* the Absolute—nor the body—which is the material rind, or shell, of the "Spiritual Man,"—can be, in strict truth, referred to as "principles." Moreover, the chief "principle" of all, one not even mentioned heretofore, is the "Luminous Egg" (Hiranyagarbha), or the magnetic sphere



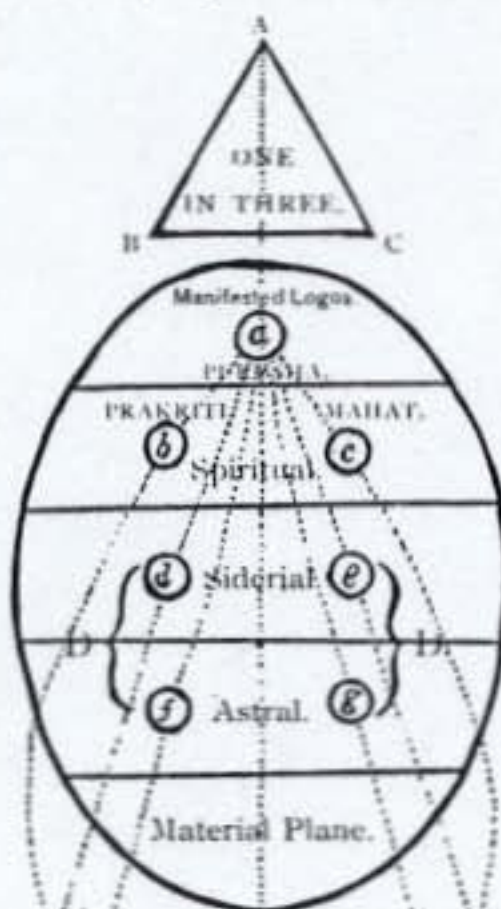
# DOUBLE-PAGE DIAGRAM.

1st.—Macrocosm and Its 3, 7, or 10 Centers of Creative Forces. 6

- A. Sexless, Unmanifested Logos.  
B. Potential Wisdom.  
C. Universal Ideation.

- a. Creative Logos.  
b. Eternal Substance.  
c. Spirit.

D. The Spiritual Forces acting in Matter.



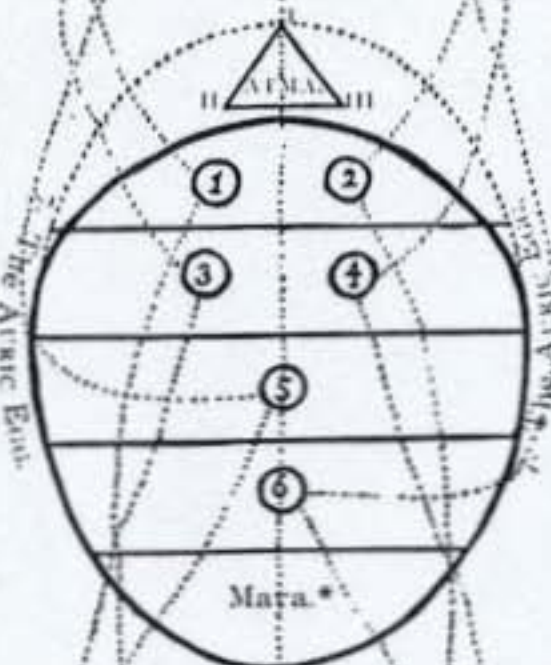
A. B. C. The Unknowable.

a. b. c. This is Pradhana, undifferentiated Matter in Sankhya philosophy, or Good, Evil and Chaotic Darkness neutralizing with each other. When differentiated, they become the 7 Creative Potencies: Spirit, Substance and Fire stimulating Matter to form itself.

2d.—Microcosm [the Inner Man] and His 3, 7, or 10 Centers of Potential Forces.

(ATMAN, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; seven is the AURIC EGG, the Magnetic Circle around every human and animal being.)

1. BUDDHI, the vehicle.
2. MANAS, the vehicle of BUDDHI.
3. LOWER MANAS (the Upper and Lower MANAS are two aspects of one and the same principle) and
4. KAMA RUPA, its vehicle.
5. PRANA, Life, and
6. LINGA SARIRA, its vehicle.



1. 2. 3. are the three Hypostases of ATMAN, its contact with Nature and Man being the fourth, making it a Quaternary or Tetraktis, the Highest Self.

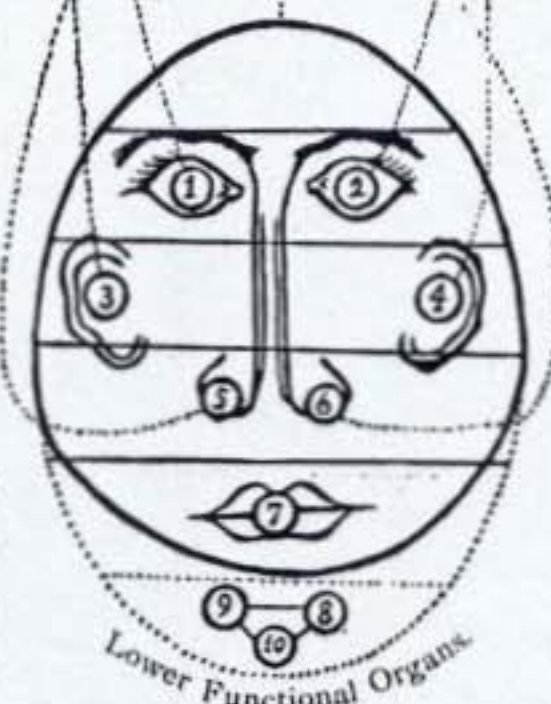
4. 5. 6. These six principles, acting on four different planes, and having their AURIC ENVELOPE on the seventh (*vide infra*), are those used by the Adepts of the Right-Hand, or White Magicians.

\* The Physical Body is no principle; it is entirely ignored, being used only in Black Magic.

3d.—Microcosm [the Physical Man] and His 10 Orifices, or Centers of Action.

1. (BUDDHI) Right Eye.
3. (LOWER MANAS) Right Ear.
5. (LIFE PRINCIPLE) Right Nostril.
7. The Organ of the CREATIVE LOGOS, the Mouth.

8. 9. 10. As this Lower Ternary has a direct connection with the Higher Atomic Triad and its three aspects (creative, preserving and destroying, or rather regenerative), the abuse of the corresponding faculties is the most terrible of Karmic Sins—the Sin against the Holy Ghost with the Christians.



2. (MANAS) Left Eye.

4. (KAMA RUPA) Left Ear.

6. (LIFE VEHICLE) Left Nostril.

7. The Paradigm of the 10th (creative) orifice in the Lower Triad.

These Physical Organs are used only by Dugpas in Black Magic.



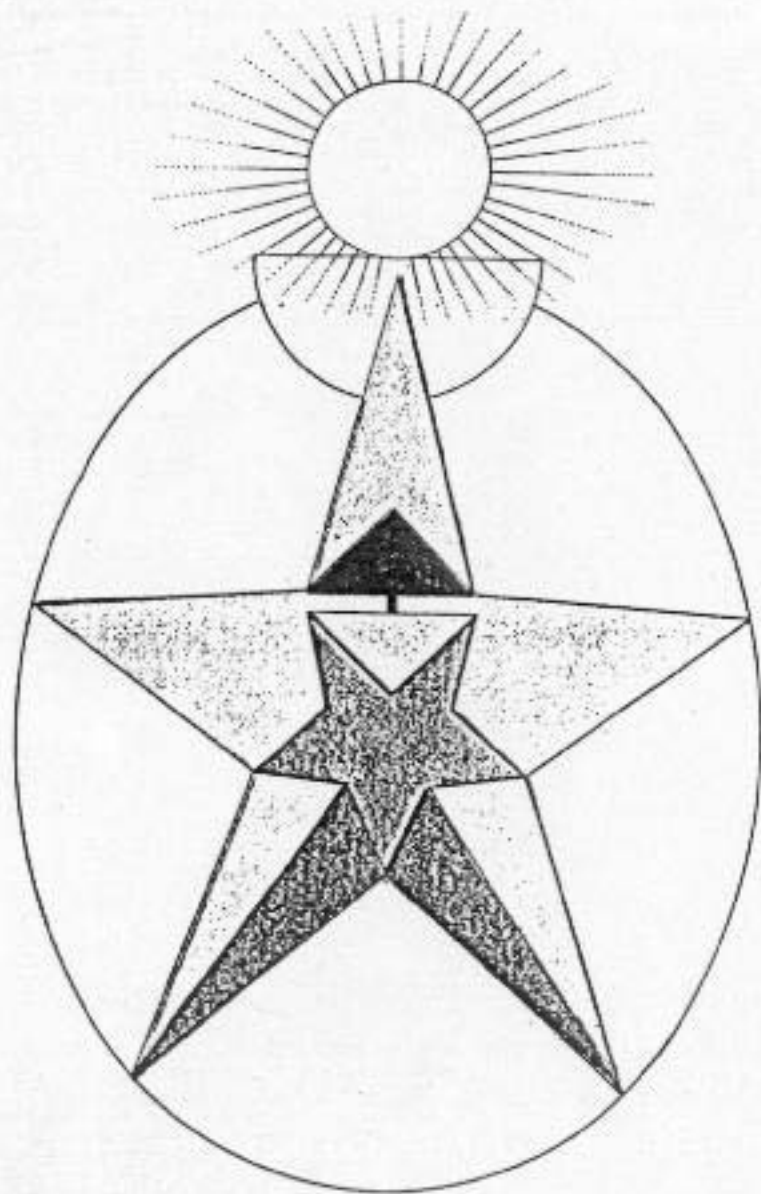
in which every man is invisibly enveloped.\* It is the direct emanation (a) from the *Atmic* Ray in its triple aspect of Creator, Preserver, and Destroyer (Regenerator); and (b) from Buddhi-Manas. The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the "Radiant," the Luminous *Augoeides*. It is this, strictly speaking, which at times becomes the form called *Mayavi Rupa*. Therefore, as explained in the second diagram (of the astral man), the spiritual man consists of only five principles, as taught by the Vedantins, who substitute, tacitly, for the physical, this sixth, or auric, body, and merge the dual Manas (the dual mind, or consciousness) into one. Thus they speak of five Koshas (sheaths, or principles), and call Atma the sixth yet no "principle." This is the secret of Subba Row's criticism of the division in *Esoteric Buddhism*. He knew well our difficulty, and had accepted our exoteric enumeration at one time, but took advantage of my pledge of secrecy and the impossibility I was in to defend myself publicly before the profane world. (*Vide Secret Doctrine*, vol. 1, p. 157, for the Vedantic exoteric enumeration.) But let the student now learn the true esoteric enumeration. It was not given to Mr. A. P. Sinnett, who would never pledge himself, and was known to contemplate from the first giving out his information to the public. Therefore the division of the "principles" is given in *Esoteric Buddhism* exoterically.

[SEE COLORED DIAGRAM HEREWITH.]

The reason why it is not permitted to speak of the *Auric* body is because it is so sacred. It is this which, at death, conveys, by assimilating them, the spiritual principles, or essence of Buddhi and Manas, *which are not objective*, and then, with the full radiation of Atma upon itself, it ascends as Manas-Taijasi into the Devachanic state. Therefore is it called by many names. It is the *Sutrātma*, the silver thread which "incarnates" (follows, rather) from the beginning of Manvantara to the end, threading upon itself the pearls of human existence, *i. e.*, the spiritual aroma of every personality it follows through the pilgrimage of life. (*Vide Lucifer*, Jan., 1889, "Dialogue upon the Mysteries of After-Life.") It is also the material from which the Adept forms his astral

\*So are the animals, the plants, and even the minerals. Reichenbach never understood what he saw through his sensitives and clairvoyants. It is the Odic, or rather the auric or magnetic fluid which emanates from man, but it is also something more. Of the animal, mineral and vegetable auras I will treat later.





## COLORED DIAGRAM.

In the above diagram, we see that ATMA is no "principle," but stands separate from the Man, whose seven "principles" are represented as follows:

- 7th Principle... The AURIC EGG, colored Blue.
- 6th " .... BUDDHI, colored Yellow.
- 5th " .... MANAS: { The UPPER, its apex pointing upwards, colored Indigo Blue.  
The LOWER, its apex downwards, colored Green.
- 4th " .... KAMA, represented as a five-pointed star, with the "horns of Evil" upwards, embracing the LOWER MANAS, colored Blood-Red.
- 3d " .... LINGA SARIKA, colored Violet as the vehicle of LIFE (Orange), and partaking of KAMA (Red), and occasionally of the AURIC ENVELOPE, which is Blue.
- 2d " .... PRANA, Life, colored Orange, the hue of the ascetic's robes.
- 1st " .... The mayavic contour of the large five-pointed star within the AURIC EGG represents the physical body of Man.



bodies, from the Augoeides and the Mayavi-Rupa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the upper Manas with the radiance of Atma upon them, it either remains in the Devachanic state of consciousness, or, in the case of a full Adept, it prefers to remain as a Nirmanakaya, *i. e.*, one having so purified his whole system that he is above even the divine illusion of a Devachanee. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kama Rupa and minus his physical body. In the first case, ~~its~~ *alter ego* within the body—as the radiant aura was without it—the Linga Sarira, strengthened by the material particles of the aura which it leaves behind, remains near and outside the dead body, and soon fades out. In the second case, the body alone becomes subject to dissolution, while the center of that force which was the seat of desires and passions disappears, of course, with its cause—the animal body. But during the life of the latter all these centers are more or less active and in constant correspondence with their prototypes—the cosmic centers—and the microcosms of these—the principles. It is only through these cosmic and spiritual, that the physical centers (the seven openings of the upper, and the *triad* of the lower body) can benefit by their occult interaction. It is these orifices, or openings, that are the channels conducting into the body the influences that *the will of man* attracts and benefits by, *i. e.*, the cosmic forces; although that will has to act primarily through the spiritual principles. To make this clearer:

In order to stop pain in the physical eye—say the right one—one has to attract to it the potent magnetism from that cosmic principle which corresponds to that eye, as also to Buddhi. Create, by a powerful will effort, an imaginary line of communication between Buddhi—locating it as a *center* in the same portion of the head—and the right eye. That line, though we may call it “imaginary,” is in reality as good as real, once you succeed in seeing it with your mental eye and give it a shape and color. A rope in a dream *is not* and yet *is*. Besides which, according to the prismatic color you endow your line with, so will the influence act. Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden colored. In the human system, the right eye corresponds with Buddhi and Mercury; and Manas with the left and Venus, or Lucifer. Thus, if your line is golden



or silvery, it will stop the pain; if red, it will increase it—as red is the color of Kama and corresponds with Mars. Mental or Christian Scientists have stumbled upon the *effects* without understanding the *causes*. They have found by chance the secret of producing such results owing to mental abstraction, and they attribute them to their union with God (whether a personal or impersonal God they know best), whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time yet.

Let not the students of the E. S. commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles could be located or thought of as anything within Space and Time—except our body and the lowest physical plane or world, which, as said, are no “principles.” As the former are seven in ONE, so we are seven in one—the same Absolute Soul of the World, which is both matter and non-matter, Spirit and Non-Spirit, Being and Non-Being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command none of us can hope to see beyond gross matter. We can do so only through one or another of our seven *spiritual* senses, if these are trained, or if one is a born seer. Even with this capacity and when seeing in the astral light, unless one is an Adept, ignorance of the whole truth can only lead the most honest and sincere clairvoyant (as witness Swedenborg and several others) to mistake the denizens of such spheres, of which he may occasionally get a glimpse, for God or Angels.

These seven senses of ours correspond with every other septenate in Nature and in ourselves. Physically, though invisibly, the human auric envelope (the amnion of the physical man in every age of life) has seven layers, just as our physical epidermis and as Cosmic Space have. It is this aura which, according to our mental and physical state of purity or impurity, either opens for us vistas into other worlds, or shuts us out altogether from anything but the three dimensional world of matter.

Each of our seven physical senses (though two remain unknown to Science), as also our seven states of consciousness—*i. e.*, (1) the waking; (2) the waking-dreaming; (3) the natural sleeping; (4) the induced or trance-sleep; (5) the psychic; (6) the super-psychic, or siderial; and (7) the purely spiritual



state of consciousness,—corresponds with one of the seven cosmic planes, developes and uses one of the seven super-senses, is connected directly with the cosmic and divine center of force that gave it birth, and which is its direct creator, in its use on the terrestro-spiritual plane. Each is also connected with, and under the direct influence of, one of the seven sacred planets. These belonged to the Lesser Mysteries, whose followers were called *Mystes* (the veiled), who indeed were allowed to see things only as through a mist; while the Initiates of the Greater Mysteries were the *Epoptai* (those who see things unveiled.) It was the latter only who were taught the true mysteries of the Zodiac and the relations and correspondences between the twelve signs (two secret) of the Zodiac and the ten human orifices.\* The difficulty which some students will experience in reading this can be easily explained. For the first difficulty, *vide infra* note; magic is coeval with the Third Root Race, which began *creating* through *Kriyasakti* and ended by generating its species in the present way (*vide Secret Doctrine*, vol. 1, p. 207 *et seq.*) As it is woman who was left with the full or perfect cosmic number ten (the divine number of Jehovah), she was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the "lady of the Lord" and real lord over him, the husband pledging himself to be "obedient to his wife" for the production of alchemical results such as the elixir of life and the philosopher's stone, the *spiritual* help of the woman being needed by the male alchemist. But woe to the alchemist who should take this in the dead-letter sense of *physical* union, as this would become black magic and be followed by certain failure. The true alchemist of old took *aged* women to help him, carefully avoiding the young ones; and if some of them happened to be married they treated their wives for months before and during their *operations* as sisters.

As for the Zodiacal signs, of which the ancients are

\* The latter are of course ten in the female alone now, and nine only in the male; but this is only external. In the second volume of the *Secret Doctrine* it is stated that till the end of the Third Root Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then functionally. The evolution of the human embryo shows it. The only opening first formed is the buccal cavity, "a *cloaca* communicating with the anterior extremity of the intestine." This becomes later the mouth and the back opening: the Logos differentiating and emanating gross matter on the lower plane, in occult parlance.



credited with having known but ten, the error is explained in *Isis Unveiled*, vol. II, pp. 456, 465 *et seq.* The ancients did know of them, but viewed these signs differently to what we do. They never took singly into consideration either Virgo or Scorpio, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the reformation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the intersection—the mystery of separated man. (*Vide Isis*, vol. II, p. 461.)

Let the student learn all this well. Meanwhile we have to recapitulate what was said.

(1) Each human being is an incarnation of his God, in other words, one with his "Father in Heaven," just as Jesus, an Initiate, is made to say. So many men on earth, so many Gods in Heaven, and yet these Gods are in reality ONE, for at the end of every period of activity, like the rays of the setting sun they are withdrawn into the Parent Luminary, the Non-Manifested Logos, who in his turn is merged in the One Absolute. Shall we call these "Fathers" of ours, whether individually or collectively, and under any circumstances, our *personal God*? Occultism answers, *Never*. All that an average man can know of his "Father" is what he knows of, through and within himself. The soul of his "Heavenly Father" is incarnated in him; this soul is himself, if he is successful in assimilating the divine individuality while in his physical, animal shell. As to the spirit thereof, as well expect to be heard by the Absolute. Our prayers and supplications are vain, unless we add potential acts to potential words, and make the aura which surrounds each of us so pure and divine as to permit the God in us to act outwardly, *i. e.*, to become like an extraneous Potency. Thus Initiates, Saints and very holy and pure men could help others as well as themselves in an hour of need, and could produce what are foolishly called "miracles," each by and with the help of the God within himself, whom he alone enabled to act on the outward plane.

(2) The word AUM, or OM, which corresponds to the upper triangle, pronounced by a very holy and pure man, will draw out, or awaken, not only the less exalted potencies residing in the planetary spaces, and elements, but even his Highest Self, or the "Father" within him. Pronounced by an averagely good man in the correct way, it will help to strengthen him morally, especially if between two "Aums"



he meditates intensely upon the "AUM" within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will only attract thereby to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the Esoteric Section are invited to pronounce—if earnest in their endeavor to learn—the divine word before going to sleep and the first thing upon awakening. Brother Judge, of New York, has the right accent and he can impart it to those in the United States.

Aum is the origin of Amen. Now Amen is not a Hebrew word, but, like the word *Halleluiah*, was borrowed by the Jews and Greeks from the Chaldees. The latter term is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. (See in the British Museum.) Amen does not mean "so be it," or simply "verily," but meant in hoary antiquity almost all that the word Aum means. The Jewish Tanaim (Initiates) used it for the same reason and with a like success: the numerical value of *AMeN* in Hebrew letters being 91, the same as the full value of *YHVH*\* 26, and *ADoNaY*, 65, or 91. Both words mean the affirmation of being, or existence, and of the sexless "Lord" within us.

(3) Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or another on the occult side of nature. Moreover, every sound corresponds to a color and a number, a potency spiritual, psychic or physical, and to a sensation on some plane. All these find an echo in every one of the so-far developed elements, even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced *mentally* and addressed to one's "Father" in the silence and solitude of one's "closet," must have, in view of the ignorance by the masses of the effects which they produce, more frequently disastrous than beneficial results. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer but a command. Why is Jesus shown to have forbidden going to the

\**Jod-Hevah*, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah; but signifying in reality and literally, "giving being" and "receiving life."



public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people. He had a motive, we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, seance-rooms, etc., unless one is in sympathy with the crowd.

There is one piece of advice to be given to beginners, who cannot help going into crowds—one which may appear superstitious, but which in the absence of occult knowledge will be found efficacious. As well known to good astrologers, the days of the week, though they bear the names of the planets and sun and moon, are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection, (as ascertained by practical magic) of a planet; and that every day, as correctly asserted by Dion Cassius, received the name of that planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places by wearing either a ring, some jewel of the color of the presiding planet, or else some metal sacred to it. But the best protection is a clear conscience and a firm desire of benefiting Humanity.

Let me close this first instruction to those who have honored me with their confidence by taking the pledge, with a few words addressed to them. They must in all necessity be separated into two broad divisions: those who have not quite ridden themselves from the usual skeptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultists; and those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahmagyā, and the Buddhist Arhat the realization of Adibudha, the primeval Wisdom. Let the former pick out and study from the instructions received only those explanations of the phenomena of life which profane science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their Universities and Colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot



be acquired in any other way except through the region of the higher mind, the only plane from which we can reach into the depths of the all-pervading Absoluteness. He who carries out only the laws established by human minds, who lives that life which is prescribed by the code of mortal and fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Maya, or of temporary delusions, and that lasts but for one incarnation. These laws are necessary for the life and welfare of the physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a Master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the objective, temporary plane the duties of daily life, carrying out each and every law of his country—and giving, in short, to Cæsar what is Cæsar's—leads in reality a spiritual, therefore permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the *termini* of the long pilgrimages of purely spiritual life, called “post-mortem” states. All the phenomena of the human (lower) mind disappear like the curtain of a proscenium, allowing us to live in the region behind it, the plane of the Noumenal, the one true. If man but succeeds in suppressing, if not destroying, his selfishness and personality, to know himself as he is behind the veil of physical Maya, he will soon stand beyond all pain, all misery, as beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, yet live beyond and outside it. His body will be subject to change, but he himself be entirely without it, will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish, universal love for Humanity and the suppression of personality, or *selfishness*—the cause of all sin, as of all human sorrow.

H. P. B., ∴

A U M .



## APPENDIX.

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### The Planets, the Days of the Week, and Their Corresponding Colors and Metals.

In the accompanying diagram the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colors in the solar spectrum and the corresponding colors of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. While adopting from the Jews their lunar months, they tried to blend them with the solar planets, and made a mess of it; for the order of the days of the week as they now stand does not follow the order of the planets.

Now the ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and ruling of a planet. Each day came after a time to be called by the name of that planet which ruled its first portion—the morning. Now, when the Christians arranged their week, they proceeded thus: they wanted to make the day of the Sun, or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn, *e. g.*, beginning with the Moon (Monday) they counted thus: Moon, Mercury, Venus, the Sun—Mars; thus Tuesday, the day whose first portion was ruled by Mars, became the second day of the week; and so on. Moreover, the Moon, like the Sun, is a substitute for a secret planet.

The word week was in Latin *septimam*, signifying “measure of time,” because composed of seven mornings (from *septem* and *matinam*), or seven diurnal Suns. Also the present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of



# TABULAR DIAGRAM.

These Correspondences are from the Objective, Terrestrial Plane.

ATMAN is not a Number, and corresponds to no visible planet, as it proceeds from the Spiritual Sun;



nor does it bear any relation either to Sound, Color, or anything else, as it includes them all.

As the Human Principles are no Numbers *per se*, but only *correspond* to Numbers, Sounds, Colors, etc., they are not enumerated here in the order used for exoteric purposes.

NUMBERS.	METALS.	PLANETS.	THE HUMAN PRINCIPLES.	DAYS OF THE WEEK.	COLORS.	SOUND.	
						MUSICAL SCALE.	
						Sanskrit Gamut.	Italian Gamut.
1 AND 10. Physical Man's Key-note.	IRON.	♂ MARS. The Planet of Generation.	KAMA RUPA. The vehicle or seat of the Animal Instincts and Passions.	TUESDAY.	1. RED.	SA.	DO.
2. Life Spiritual and Life Physical.	GOLD.	☉ THE SUN. Giver of Life Physically. Spiritually and esoterically the substitute for the inter-Mercurial planet, a sacred and secret planet with the ancients.	PRANA, OR JIVA. Equals "Life."	SUNDAY. <i>Dies Solis.</i>	2. ORANGE.	RI.	RE.
3. Because BUDDHI is (so to speak) between ATMA and MANAS, and forms with the seventh, or AURIC ENVELOPE, the Devachanic Triad.	MERCURY. (Mixed with SULPHUR.) As BUDDHI is mixed with the Flame of Spirit. See Alchemical Definitions.	♂ MERCURY. The Messenger and the Interpreter of the Gods.	BUDDHI. Spiritual Soul, or Atmic Ray, and its vehicle.	WEDNESDAY. Day of Buddha in the South, and of Wodin in the North—Gods of Wisdom.	3. YELLOW.	GA.	MI.
4. The middle principle—between the purely material and purely spiritual triads. The conscious part of <i>animal man</i> .	LEAD.	♄ SATURN.	KAMA MANAS. The Lower Mind, or "Animal Soul."	SATURDAY.	4. GREEN.	MA.	FA.
5.	TIN.	♃ JUPITER.	AURIC ENVELOPE.	THURSDAY. <i>Dies Jovis, or Thor.</i>	5. BLUE.	PA.	SOL.
6. The Double Triad, partaking of the Human and the Divine.	COPPER. When alloyed becomes Bronze:— <i>Dual principle.</i>	♀ VENUS. The Morning and the Evening Star.	MANAS. The Higher Mind, or Human Soul.	FRIDAY.	6. INDIGO, OR DARK BLUE.	DA.	LA.
7. Contains in itself the reflection of Sepenary Man.	SILVER.	☾ THE MOON. Parent of the Earth.	LINGA SARIRA. Or the Astral Double of Man. The Parent of the Physical Man.	MONDAY. Day of the Moon.	7. VIOLET.	NI.	SI.



the ancients and the Occultists. The septenary division of the four parts of the lunar phases is as old as the world, and was begun by the people who counted by the lunar months. The Hebrews never had it nor used it, for they counted only the seventh day, the Sabbath, though the second chapter of *Genesis* seems to speak of it. Till the days of the Cæsars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten. (*Vide Notice Sur le Calendrier; par J. H. Ragon.*) It is one of the numberless contradictions and fallacies of Christendom to have adopted the Indian septenary week of the lunar calculation and to have preserved at the same time the mythological names of the planets.

Neither do the modern Astrologers give the days and planets with their corresponding colors correctly; and while the Occultists can give good reason for every detail of their arrangement; colors, etc., it is doubtful whether the moderns can do the same.

H. P. B., &c.