

THE TORKOM SARAYDARIAN UNIVERSITY



Meditation Course

The Secret Doctrine



Lesson 1

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Dear Fellow Student,

In the course of my studies, I realized that *The Secret Doctrine* was and is the book which occupied not only the mind of Helena P. Blavatsky, but also the minds of Alice A. Bailey and Helena Roerich.

Alice Bailey used *The Secret Doctrine* in her lectures and classes, and prepared certain courses on it.

Helena Roerich studied it very deeply and quoted from it in many of her letters. Then she and her husband translated it into Russian, a great labor to be used in the near future.

We thought that you, as a student of wisdom, would want to study it after building a nice foundation with your previous studies.

This course has twenty-four lessons, each of which is heavily concentrated.

You may take one month or two months on each lesson, and also do research in the book itself to expand more your knowledge and information.

The Secret Doctrine is like an ocean, and to make it easy for us to travel on it, we chose certain topics which are very important for our future growth.

We used in these lessons the third edition of *The Secret Doctrine*. This edition was also used in all of the Alice Bailey books. It will not be difficult to find the third edition. You may read it for further reference.

(Originally written by Torkom Saraydarian as a welcome letter to students of this course. We offer it to you for your enjoyment.)

Gita Saraydarian
The Torkom Saraydarian University

QUESTIONS FOR WRITTEN PAPER

Please choose three questions out of the list and answer them. Choose the questions that interest you the most.

1. What would you say is the theme of *The Secret Doctrine*?
2. If there is but one Life, how shall one go about gaining knowledge if IT? The answer is: By passing through the human stage. What does this mean?
3. Put the three fundamental propositions of *The Secret Doctrine* into your own words.
4. What is the Wisdom Religion?
5. It is stated that thought and language are identical but that language is not always adequate to express spiritual thoughts. Why?
6. What are the outer garments of religion? What is the obligatory pilgrimage of the human soul?

WORK BE DONE FOR FIRST SIX LESSONS

I. Daily Meditation

1. Sound the OM seven times.

2. After you have worked for a few minutes at right alignment, I would suggest the following process:
 - a. As your morning meditation, visualize a deep rose-colored lotus. Build it with care, and from its opening heart see a stream of rosy (not red) light pouring forth and engulfing you and your group brothers.

 - b. As your noon meditation, repeat the same process, only this time your lotus is of electric blue, with its heart a golden sun.

(NOTE: visualize the lotus six inches away from your forehead. This visualization must be repeated at noon without meditation.)

3. Use the following seed thoughts:

First month:

Detachment from that which holds the Self in chains.

Second month:

Release of the imprisoned Self for service.

Third month:

The burning ground whereon pure gold is seen.

Fourth month:

Liberation of the inner light and then the treading of the Lighted Way.

Fifth month:

Radiance which evokes the light in others.

Sixth month:

Sacrifice which reveals the glory of the Self.

(NOTE: This course is preparatory for you, and it will take six months. Every month change your seed thought as it is shown. No more than 15 minutes meditation.)

II. Meditation Report

Answer the following questionnaire on a sheet of paper, and send it to us every month (or every second month) for six (or twelve) months. Include your name, address, date, Lesson No. and signature.

1. How many days you meditated and how long (Maximum period is 15 minutes)?
2. Did you study your lesson or *The Secret Doctrine* (the book)? For how long?
3. Do you have any questions from your lesson?
4. Did you have any spiritual experience?
5. Do you see changes in the world inspired by the Teaching?

III. Study

Study your lesson. You can do additional studies and work on *The Secret Doctrine* if you so wish.

IV. Written Papers

In every lesson you will find a question or questions on certain topics which you will try to answer in a paper, and send to us at the end of your study period or at the end of one or two months.

Yours

Torkom Saraydarian

SOME INTRODUCTORY STATEMENTS

(Note: page numbers in parentheses are corresponding page numbers for the 1988 or Facsimile Edition.)

KEYNOTE:

The Secret Doctrine teaches that in order to become a divine, fully conscious God -- aye, even the highest -- the Spiritual, Primeval Intelligences must pass through the human stage. (S.D. I, 106)

When we say human, this does not apply merely to our terrestrial humanity but to the mortals that inhabit any world, i.e. to those intelligences that have reached the appropriate equilibrium between matter and spirit, as we have now....Each entity must have won for himself the right of becoming divine, through self-experience. S.D. I, 132, (106)

STATEMENT I

It is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations -- between which periods reigns the dark mystery of Non-Being; unconscious yet absolute Consciousness, unrealizable, yet the one self-existing Reality; truly "a Chaos to the sense, a Cosmos to the reason" S.D I, 31 (2)

STATEMENT II

The history of human evolution is traced in Heaven. Humanity and the Stars are bound together indissoluble because of the Intelligences which rules the Stars. S.D. II, 368. (352)

STATEMENT III

Creation is but the result of will acting on phenomenal Matter, the calling fourth out of it the Primordial Divine Light and Eternal Life. S.D. II, 183.

STATEMENT IV

"Let there be Sons of Light," or the Noumena of all Phenomena...these Beings are the Sons of Light because they emanate from, and are self-generated in, that infinite ocean of Light, whose one pole is pure Spirit lost in the absoluteness of Non-Being, and the other pole, the Matter in which it condenses, "crystallizing" into a more gross type as it descends into manifestation. Matter is, in one sense, the illusive dregs of that Light whose Rays are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle which none -- not even the Sons of Light -- will ever know. S.D. I, 522. (481)

STATEMENT V

It is the Logos who is shown in the mystic symbolism of cosmogony...playing two parts in the drama of Creation and Being -- that of purely human Personality and the divine Impersonality of the so-called Avatars or Divine Incarnations and of the Universal Spirit, called Christos. S.D. II, 502. (478)

STATEMENT VI

The Secret Doctrine established three fundamental propositions; the first is: an omnipresent, eternal, boundless and immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conceptionIt is beyond the range and reach of thought. S.D. I, 42, (14)

STATEMENT VII

The second fundamental proposition is: The eternity of the Universe as a boundless Plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing."... This is the absolute universality of the Law of Periodicity, of flux and reflux, of ebb and flow. S.D. I, 45 (16)

STATEMENT VIII

The third fundamental proposition is: The fundamental identity of all souls with the Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul -- a spark of the former -- through the Cycle of Incarnation, or Necessity, in accordance with cyclic and karma law, during the whole term. S.D. I, 45, (17)

STATEMENT IX

The wisdom Religion is the inheritance of all the nations, the world over....Its recognition parallels human evolution. Man can become a "Buddha of Wisdom Unmoved."
Bodha the innate possession of divine intellect or understanding.
Buddha the acquirement of it by personal efforts and merit.
Buddhi the faculty of cognizing the channel through which divine knowledge reaches the Ego, the discernment of good and evil, also, divine conscience, and the spiritual soul which is the vehicle of Atma. S.D. I, 3. (xix)

STATEMENT X

Esoteric philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great world religion. S.D. I, 4. (xxi)

STATEMENT XI

The goal and methods of attainment is summarized for us as follows: "The Maha Yogi, the greatest ascetic, in Whom is centered the highest perfection of austere penance and abstract

meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired and union with the Great Spirit of the universe is eventually gained." S.D. II, 648. (613)

STATEMENT XII

Language is co-eval with reason and could never have been developed before men became one with the informing principles in them -- those who fructified and awoke to life the manasic element, dormant in primitive man ... Thought and language are identical...Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. S.D. II, 209. (199)

THE FUNDAMENTALS OF OCCULTISM

There are certain teachings which are universal in every presentation of the Ageless Wisdom and which are found gathered together for us in *The Secret Doctrine* by H.P. Blavatsky. One of the greatest values of this book is that it is a compendium of the teachings and a synthesis of the many presentations, whether put forth under the guise of religion, of philosophy, or of science. It is one Truth, presented in three aspects and covering the sum total of human knowledge. Students will do well to remember that the central truth can be approached and reached along any of these three lines, and that none is greater or less than another. They all lead the earnest seeker direct to God, to the central Energy or to the ultimate Abstraction.

It might be of interest, therefore, if we formulated these truths confining ourselves to the words of *The Secret Doctrine*. There are apparently twelve main propositions, and their subsidiary . They are given herewith:

FUNDAMENTAL I

There is an omnipresent, eternal, immutable Principle, beyond the range and reach of thought. S.D. I,42. (14)

a. The fundamental Law...is the one homogeneous diving substance-Principle, the one radical Cause. S.D. I, 294. (273)

b. Spirit and matter are the two poles of the same homogeneous substance, and the Root-Principle of the Universe. S.D. I, 268

c. The first and fundamental dogma of occultism is universal Unity under three aspects. S.D. I, 88. (58)

d. Occultism sums up the one Existence thus: Deity is an arcane living Fire, and the eternal witnesses to this unseen Presence are Light, Heat and Moisture.

FUNDAMENTAL II

The second assertion of *The Secret doctrine* is the absolute universality of the Law of Periodicity...in all departments of nature. (S.D. I, 17)

- a. It is a fundamental law in occultism that there is no rest or cessation of motion in nature. S.D. I, 124. (97)
- b. The universe is the periodical manifestation of the unknown Absolute Essence. S.D. I, 294. (273)
- c. There is an eternal cyclic Law of Rebirth. S.D. II, 242. (232)
- d. There is cyclic never varying law of nature...acting on a uniform plan that...deals with the land worm as it deals with man. S.D. II, 272. (261)

FUNDAMENTAL III

The fundamental identity of all souls with the Oversoul. S.D. I, 45. (17)

- a, Every atom in the universe has the potentiality of self-consciousness in it...and is a universe in itself and for itself. It is an atom and an angel.

FUNDAMENTAL IV

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms. S.D. I, 74. (43)

- a. The pivotal doctrine of the esoteric philosophy admits not privilege or special gifts in man, save those won by his own Ego through personal effort and merit through a long series of metempsychosis and reincarnations. S.D. I, 45. (17)
- b. The whole of antiquity was imbued with that philosophy which teaches the involution of Spirit in matter, the progressive downward cyclic descent and active self-conscious evolutions. S.D. I, 488.
- c. Occultism teaches an inherent law of progressive development. S.D. II, 271. (260)
- d. The upward progress of the Ego is a series of progressive awakenings. S.D. I, 71. (40)

FUNDAMENTAL V

Analogy is the surest guide to the comprehension of the occult teachings. S.D. I, 210. (187)

- a. Evolution proceeds on the laws of analogy in the kosmos as in the formation of the smallest globe. S.D. II, 69. (66)

b. The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man is in his turn the macrocosm. S.D. II, 739.

c. The first law in nature is uniformity in diversity and the second is analogy. S.D. II, 739.

FUNDAMENTAL VI

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal being. S.D. I, 79. (49)

a. Everything in the universe throughout its kingdoms is conscious, i.e. endowed with a consciousness of its own kind and on its own plane of perception. S.D. I, 295. (274)

b. The capacity of perception exists in seven different aspects according to the seven conditions of matter. S.D. I, 165.

c. Evolution proceeds along triple lines -- spiritual, psychic, physical. S.D. II, 115. (100)

FUNDAMENTAL VII

It is on the doctrine of the illusive nature of Matter and of infinite divisibility of the Atom that the whole science of Occultism is built S.D. I, 566. (520)

a. There is one universal element which is infinite, unborn and undying and all the rest -- as in the world of phenomena -- are so many various differentiated aspects and transformations of that One. S.D. I, 194.

b. Spirit or cosmic Ideation and cosmic Substance...are one and include the elements. S.D. I, 362. (339)

c. The occultist sees in the manifestation of every force in nature the action of the quality of the special characteristic of its Noumenon; which Noumenon is a distinct and intelligent individuality on the other side of the manifested mechanical universe.

d. Unconscious nature is in reality an aggregate of forces, manipulated by semi-intelligent beings (elementals guided by high planetary Spirits, whose collective aggregate forms the manifested Verbum of the unmanifested Logos. S.D. I, 298. (277)

e. The whole universe is ruled by intelligent and semi-intelligent forces and powers. S.D. I, 307. (287)

f. Man himself is the separator of the One into various contrasted aspects. S.D. II, 286.

FUNDAMENTAL VIII

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of Spirit and those three are a Trinity synthesized by Life which pervades them all. S.D. I, 80. (49)

- a. Spirit is the matter of the seventh plane; matter is Spirit at the lowest point of its cyclic activity and both are Maya. S.D. I, 693. (633)
- b. Ether, matter, energy -- the sacred hypostatical Trinity, the three principles of the truly unknown God of science. S.D. I, 731. (668)
- c. Matter after all is nothing more than the sequence of our own states of consciousness and Spirit an idea of psychic intuition. S.D. I, 592. (542)
- d. Matter to the occultist is the totality of Existences in the cosmos which falls within any of the planes of possible perception. S.D. I, 560. (514)
- e. Matter is regarded by the occultist as the eternal Root. All the radiations from this are periodically aggregated into graduated forms from pure spirit to gross matter. S.D. III, 223.
- f. On the descending arc it is the Spirit which gradually transforms into the material. On the middle line of the base, spirit and matter are equilibrated in Man. On the ascending arc, Spirit is slowly asserting itself at the expense of the physical or matter S.D. II, 191. (180)

FUNDAMENTAL IX

The doctrine teaches that in order to become a divine fully-conscious God, the Spiritual Primeval Intelligence must pass through the human state. S.D. I, 132. (106)

- a. Man is identical in spiritual and physical essence with both the absolute Principle and with God in nature. S.D. III, 439.
- b. Man tends to become a god and then—God, like every other atom in the universe. S.D. I, 183. (159)
- c. It is the spiritual evolution of the inner immortal man that forms the fundamental tenet of the occult sciences. S.D. I, 695. (634)
- d. Nature (in man) must become a compound of Spirit and matter before he becomes what he is; and the Spirit latent in matter must be awakened to life and consciousness gradually. S.D. II, 45, (42)
- e. Man is the macrocosm for the three lower kingdoms under him. S.D. II, 279

FUNDAMENTAL X

Occultism teaches that no form can be given to anything either by Nature or by man, whose ideal type does not exist in the subjective plane.

- a. An idea is being incorporeal, which has no subsistence by itself but gives figure and form into shapeless matter and becomes the cause of manifestation. S.D. I, 683. (622)
- b. According to the esoteric teaching there are seven primary and seven secondary creations; the former being the forces self-evolving from the one Causeless Force; the latter showing the manifested universe, emanating from the already differentiated divine elements. S.D. I.
- c. Every power among the seven, once he is individualized, has in charge one of the seven elements of creation and rules over it. S.D. II, 375. (359)

FUNDAMENTAL XI

The sun is the storehouse of Vital Force, which is the Noumenon of Electricity.

- a. Eastern occultism insists that electricity is an entity. S.D. I, 105. (761)
- b. The sun is the Heart of the solar world and its brain is hidden behind the visible sun. S.D. I, 590. (541)
- c. The solar system is as much the microcosm of the one Macrocosm as man is the former when compared with his own little solar cosmos. S.D. I, 650. (594)

FUNDAMENTAL XII

The occultist accepts revelation as coming from divine, yet still finite beings, the manifested Lives, never from the Unmanifestable One Life. S.D. I, 38. (9-10)

THE SACRED WORD

Some Practical Hints

Each human being, each unit of consciousness, is so unlike any other that the individual need can only be supplied when full causal consciousness exists on the part of the teacher, and when the pupil has himself reached a point where he is willing to know, to dare and to be silent. The dangers involved in the misuse of the Word are so great that we dare do no more than indicate basic ideas, and fundamental principles, and then leave the aspirant to work out for himself the points necessary for his own development and to carry out the needed experiments until he finds for himself that which he needs. Only that which is the result of self-effort, of hard struggle and of bitter experience is of permanent and lasting value. Only as the disciple—through failure, through success, through hardly won victories, and the bitter hours that succeed defeat—adjusts himself to the inner condition, will he find

the use of the Word scientifically and experimentally of value. His lack of will defends him largely from the misuse of the Word, whilst his endeavor to love guides him eventually to its correct intoning. Only that which we know for ourselves becomes inherent faculty. The statements of a teacher, no matter how profoundly wise he may be, are but mental concepts until experimentally part of a man's life. Hence, I can but point the way. I may give but general hints; the rest must be threshed out by the student of meditation for himself.

Pronunciation and Use in Individual Meditation:

I shall now be very practical. I speak for the man on the Probationary Path, who has therefore an intellectual grasp of what has to be accomplished. He realizes approximately his place in evolution and the work to be done if he would some day pass through the portal of Initiation. In this way what I will say will teach the majority who study these letters.... The man undertakes to meditate and seeks to conform to the necessary rules. Let me give a few preliminary hints:

The aspirant seeks daily a quiet spot where he can be free from interference and interruption. If wise, he will always seek the same spot, for he will there build up a shell around it that will serve as a protection and make the desired higher contact easier. The matter of that spot, the matter of what you might term the surrounding space, becomes then attuned to a certain vibration (the man's own highest vibration, reached in consecutive meditations), or when the aspirant is very proficient and his centers are rapidly awakening (perhaps even the inner fire pulsating at the base of the spine), the back should be erect without support. The head should not be thrown back as tension is to be avoided, but should be held level or with the chin slightly dropped. When this is done, the tenseness, that is the characteristic of so many will be gone and the low vehicle will be relaxed. The eyes should be closed and the hands folded in the lap.

Then let the aspirant note if his breathing is regular, steady, and uniform. Should this be so let him then relax his entire person, holding the mind positive and the physical vehicle supple and responsive.

Then let him visualize his three bodies, and having decided whether his meditation shall be in the head or within the heart (I will later take up this point) let him withdraw his consciousness there and focus himself in one or other of the centers. In so doing, let him deliberately realize that he is a Son of God, returning to the Father; that he is God Himself, seeking to find the God-consciousness which is His; that he is a creator, seeking to create; that he is the lower aspect of Deity seeking alignment with the higher. Then let him, three times, intone the Sacred Word, breathing it forth gently the first time and thereby affecting the mental vehicle; more loudly the second time, thereby stabilizing the emotional vehicle; and in a still louder tone the final time, acting then upon the physical vehicle. The effect upon each body will be threefold. If correctly chanted with the center of consciousness steadily held within whichever center has been chosen, the effect will be as follows:

On Mental Levels:

- a. The contacting of the head center, causing it to vibrate. The stilling of the lower mind.

b. Linking up with the Ego to a more or less degree, but always to some extent through the permanent atom.

c. The driving out of coarse particles and the building in of finer.

On Emotional Levels:

a. The definite stabilization of the emotional body through the permanent atom, and the contacting and setting in motion of the heart center.

b. The driving out of coarse matter and the rendering of the emotional or desire body more colorless, so that it will be a true reflector of the higher.

c. It causes a sudden rush of feeling from the atomic levels of the emotional plane to the intuitional plane, via the atomic channel that exists between the two. It sweeps upward and clarifies the channel.

On the Physical Planes:

a. Here is the effect is very similar, but the primary effect is on the etheric body; it simulates the divine flow.

b. It passes beyond the periphery of the body and creates a shell that serves as a protection. It drives away discordant factors in the new environment.

He perseveres from day to day and works on all the three planes over the work to be done. He continuously raises his vibration and aspires in the needed endeavor, coupling all interior effort to the external life of loving service. At some one meditation he will suddenly become aware of a note of music that seems to be sounded within his head or to emanate from his heart. It will not be evoked by the sounding of the Sacred Word, which Word when sounded by the man on a certain key may call forth a musical response from the Ego, but it will come as a result or culmination of the meditation, and the sound of the note will vibrate within the center so distinctly as never to be forgotten. It is again in indication of success. The Master has been contacted, and has responded by sounding the tone of the man's own Ego. This is really the basis of the custom of the doorkeeper responding to the would-be aspirant to the mysteries of the group. When the work is properly done, the aspirant will sound the admission work in his own key or tone, endeavoring to strike the note that will evoke the Ego. The doorkeeper will respond and chant forth the reply in the same full sonorous tone, thereby, through the power of sound, linking the man up with the Master of the coming ceremonies. This puts each member of the group, --through his own effort and through the third factor, the doorkeeper, -- en rapport with the Master. In time this will be more fully understood and effort will be made to keep the tone reverberating between those who enter and those who guard the Threshold.

The Sacred Word symbolizes three of the greatest forms of energy in manifestation, the higher potencies of which are subject to the will of perfected man and God. By many it is supposed that the power of this word lies in the right pronunciation of the letters alone, but

this is a great mistake. Its power lies in the energies which are symbolized by the letters and the correct pronunciation only starts the vibration of a definite degree of each of the three forms of energy. The purpose and direction of the same must also be clearly defined in the mind of the operator using the word. The letter A symbolizes fire (flame), the letter U heat, and the letter M water; legendary lore maintains that the first sound symbolized by the letter M, i.e. the explosive utterance of that sound, by the Cosmic Builder, called together the scattered elementals and created the Great Deep -- the Waters and the wavy motion thus imparted to the Akasha, by the movement of the elementals, continued such explosions by bringing together and combining the Hydrogen and Oxygen potentially resident in the Akasha, thus creating the first deluge or water planes. In fact we are told the letter M designates a cosmic center of manifestation, and whenever or wherever we see a drop of water, we may know it was created by an explosion of gases, and explosive effort of Nature. Water is the feminine principle of life, and each one of the three centers of generation manifesting therein is symbolized by the double strokes which form one third of the letter M, and each division symbolizes a union of the masculine and feminine principles, an equilibrium struck by positive and negative action.

Wither some one, or a combination of two of the three above mentioned centers of generation creates the foundation strata and holds the potential form of every creature or object in all the natural kingdoms, from a stone to a god; as in the axis around which gather the minute lives of crystallization. Within and around such an axis evolves every molecule of plant, flower and the central nucleus of all seed and seminal fluids. Different combinations of all three of these centers form the nucleus of the brain, heart, and organs of reproduction in man. On the subliminal planes where the vibratory action of all substance is increased, the fiery properties designated by the first two letters of the word, A - U, begin to operate more powerfully; the watery element M, is absorbed by the heat, U, which has previously been generated by the flame, A; and as the separate letters of the Sacred Word are combined forming a word, so the principles of Flame, Heat, and Water are combined in the nucleus of a thing or a world. The pronunciation of the Word is then no longer AAA-OOO-MMM; it has become AUM. Water ceases to be water; it is transmuted, raised, as the physical body of the Neophyte is transmuted in the fiery pillar of the great initiation chamber, leaving only a congerie of energies subject to the control of Will, capable of being condensed and made visible and audible to physical eyes and ears, as Hydrogen and Oxygen by means of explosion may become condensed and visible as water. Take a piece of ice, subject it to heat, it becomes water; increase the heat, it becomes steam; subject that steam to pressure, it becomes energy; in a corresponding manner the physical body becomes a spiritual body. The fire body of an Initiate is such a congerie of energies, and by effort of his purified Will he can condense and concentrate the same to different degrees of vibration corresponding to planes of phenomena above noted.

(Note: Read also about OM in *Cosmos in Man*, Ch. 24, "The Sacred Word and the Soul," pages 235-249 and in *The Psyche and Psychism*.)

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

1. How many times did you meditate this month?
2. Did you enjoy this lesson? Why?
3. Are you regular in your studies and meditation?
4. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
5. Do you have any questions related to this set?
6. Did you have any sensation or experiences during or after your meditation, if so, what were they?
7. Are you applying the ideas from your lessons to your daily life? If so, what?
8. Have you noticed any changes in your life? If so, what?
9. Are you relating differently with people? How are people relating to you?
10. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 2

P.O. Box 7068 Cave Creek, AZ 85327-7068
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Work to be done FOR FIRST SIX LESSONS

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1. Sound the OM seven times.
2. After you have worked for a few minutes at right alignment, I would suggest the following process:
 - a. As your morning meditation, visualize a deep rose-colored lotus. Build it with care, and from its opening heart see a stream of rosy (not red) light pouring forth and engulfing you and your group brothers.
 - b. As your noon meditation, repeat the same process, only this time your lotus is of electric blue, with its heart a golden sun.

(NOTE: visualize the lotus six inches away from your forehead. This visualization must be repeated at noon without meditation.)

3. Use the following seed thoughts:

First month:

Detachment from that which holds the Self in chains.

Second month:

Release of the imprisoned Self for service.

Third month:

The burning ground whereon pure gold is seen.

Fourth month:

Liberation of the inner light and then the treading of the Lighted Way.

Fifth month:

Radiance which evokes the light in others.

Sixth month:

Sacrifice which reveals the glory of the Self.

(NOTE: This course is preparatory for you, and it will take six months. Every month change your seed thought as it is shown. **No more than 15 minutes meditation.**)

II. Meditation Report

Answer the following questionnaire on a sheet of paper, and send it to us every month (or every second month) for six (or twelve) months. Include your name, address, date, Lesson No. and signature.

1. How many days you meditated and how long (maximum period is 15 minutes)?
2. Did you study your lesson or *The Secret Doctrine* (the book)? For how long?
3. Do you have any questions from your lesson?
4. Did you have any spiritual experience?
5. Do you see changes in the world inspired by the Teaching?

III. Study

Study your lesson. You can do additional studies and work on *The Secret Doctrine* if you so wish.

IV. Written Paper

In every lesson you will find a question or questions on certain topics which you will try to answer in a paper, and send to us at the end of your study period or at the end of one or two months.

Yours

Torkom Saraydarian

(Note: All your lessons will be monitored by Gita Saraydarian)

Work to be Done

1. Follow the procedure as given in your first lesson.
2. Choose one topics from Lesson two and write a paper.

ON THE LAW OF EVOLUTION

(Note: page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

Theme:

The Earth and mankind, like the Sun, Moon and planets, all have their growth, changes, development and gradual evolution in their life-periods; they are born, become infants, then children, adolescent, adult; they grow and finally die. Why should not Mankind be also under this universal law?

INTRODUCTION

1. Occultism believes in an inherent Law of Progressive Development. S.D.II, 271. (260)
 - a. Occultism teaches a cyclic never varying Law of Nature the latter having no personal "special design," but acting on a uniform plan that prevails through the whole manvantaric period, dealing with the land-worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same evolutionary law and both have to progress, according to karmic law. S.D. II, 272. (261)
 - b. The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. Man's evolution stands between that of the universe and that of the animal, for which man is — in his turn — the macrocosm. S.D. II, 187. (177)
2. This law is cyclic in expression:
 - a. The law of evolution is now carrying us along the ascending arc of our cyclic, when the effects will be once more remerged into and re-become the now neutralized causes, and all things affected by the former will have regained their original harmony. This will be the cyclic of our special Round, a moment in the duration of the Great Cycle. S.D. I, 702. (641)
 - b. The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner Cycles of man's progressive evolution from the ethereal down to the semi-ethereal and purely physical; down to the redemption of man from his "coat of skin" and matter, after which it continues running its course downward and then upward again. S.D. I, 703. (642)
 - c. There are great racial cycles which affect equally all the nations and tribes included in that special race; but there are minor and national, as well as

tribal; cycles within these which run their course independently of each other. They are called in Eastern Esotericism, the karmic cycles. S.D. I, 704. (642)

- d. Evolution, in general, proceeds in cycles. So do events, mankind and everything else in nature.

The law of cycles is one of the basic laws of nature.

The evolution of life proceeds on seven globes, from the first to the seventh, in seven rounds or seven cycles.

This is true of a man, functioning through his seven vehicles, embodying the seven principles and also of a planet; functioning through its seven globes and rounds, and of a solar system.

3. The source of all that follows is a "Primeval revelation" which still exists and which will never be lost to the world, but which will some day reappear. S.D. I, 14. (xxx)

I. THE LAW OF EVOLUTION

1. Before we can approach the evolution of physical and divine Man, we must:
 - a. Master the idea of cyclic evolution.
 - b. Realize that the whole of antiquity was imbued with the idea that teaches the involution of Spirit into Matter, the progressive downward cyclic descent or active self-conscious evolution.
 - c. Grasp the sequence of mental evolution the spiritual becoming transmuted into the material or physical.
 - d. Understand the law of descent into materiality and of re-ascent into spirituality. S.D. I, 448-449. (416-417)
 - e. There are cycles of matter and cycles of spiritual evolution and racial, national and individual. S.D. I, 699. (638)
 - f. Learn that every round repeats the evolutionary work of the preceding round on a higher scale.

(Note: If you are interested in this, look up the words *cycle*, *round* and *Kalpas* in your index to *The Secret Doctrine*.)

2. Some definitions of evolution:

- a. Evolution is transformation upward.
 - b. Evolution is the law of gradual and extremely slow evolution, embracing many million years. S.D. II, 706. (669)
 - c. Evolution is an eternal cycle of becoming ... and nature never leaves an atom unused. S.D. II, 179. (170)
3. Animals have only the latent germ of the highest immortal soul in them. This soul will only develop after a series of countless evolutions; the doctrine of which evolutions is contained in the Kabalistic axiom: A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god.
- a. Here you have the process of evolution through the medium of the mineral, vegetable, animal and human kingdoms.
 - b. There is here to be found the mystery of the devas (angels) and even Gods, having to pass through states which are referred to as Inmetallization, Inherbation, Inzoonization and finally Incarnation. S.D. I, 120. (?)
 - c. To these stages can be added that of Initiation.
 - d. Everything in the universe progresses steadily in the Great Cycle, whilst incessantly going up and down in the smaller cycles. Nature is never stationary, as it is ever *becoming*, not simply *being*. Mineral, vegetable and animal life are always adapting their organisms to the then reigning elements. S.D. I, 278. (257)
4. There is one absolute, ever acting and never erring law which proceeds on the same lines from one eternity (world-cycle) to another — ever furnishing an ascending scale for the manifested or that which we call the Great Illusion, but plunging spirit deeper and deeper into materiality on the one hand and then redeeming it through flesh and liberating it — this law uses for these purposes the Beings from other and higher planes, men or Minds (Manus), in accordance with their karmic exigencies. S.D. II, 92. (87)
5. Between the evolution of the spiritual nature of man (from the amoebian souls of material science) and the alleged development of his physical from the protoplasmic dweller in the ocean slime, there is an abyss which will not be easily crossed by any man in the full possession of his intellectual faculties. Physical evolution is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism. S.D. II, 687. (650)

This warns us that true understanding needs more than the mind as a guide. It requires the mind, plus intuition and loving understanding.

6. Evolution and the gradual fall into materiality is one of the truths and one of the laws of God. S.D. III, 50. (?)

II. THE CAUSE OF EVOLUTION

1. Before evolution began, nature was in a condition of absolute homogeneity, for matter exists in two conditions: latent or undifferentiated and the differentiated condition. Then it became atomic.
 - a. The old initiates knew of no miraculous creation but taught the evolution of atoms on our physical plane.
 - b. Their first differentiation was from laya (inactive matter) into protyle as matter or primordial substance has been named. S.D. I, 568. (522)
 - c. The two forces of the original protyle are time and electricity.
 - d. The third factor is space.
 - e. The symbol for this is the figure 8, picturing the involution downward from spirit into matter and its evolutionary path onward from matter into spirit.
 - f. This leads to the necessary gradual and final reabsorbition into the laya state ... this is the point neutral or the point zero. S.D. I, 600-601. (551)
 - g. Spirit or energy, substance or force and time constitute a trinity. S.D. I, 637. (582)
 - h. The most important statement in *The Secret Doctrine* which summarizes all this is:

Life we look upon as the One Form of Existence, manifesting in what is called Matter; or what — incorrectly separating them — we name Spirit, Soul and Matter in man. Matter is the vehicle for the manifestation of soul on this plane of existence and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity, synthesized by life which pervades them all. S.D. I, 79,80. (49)

2. At the beginning of cosmic evolution, the universe or the Son, lies concealed in the "divine thought." S.D. I, 91. (61)

- a. Everything that *is, was and will be*, eternally IS, even the countless forms which are finite and perishable only in their objective but not in their ideal form. They exist as Ideas in the eternity and when they pass away will exist as reflections. S.D. I, 303. (282)
- b. Says Plutarch: "An idea is a Being, incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter and becomes the cause of the manifestation." S.D. I, 683. (622)
- c. Occultism teaches that no form can be given to anything —either — by Nature or by man — whose ideal type does not already exist on the subjective plane.
- d. No form or shape can possibly enter man's consciousness or evolve in his imagination which does not exist in prototype, at least as an approximation.
- e. On this plane of ours (the physical plane) the process of "becoming" commenced, objectivizing into its present materiality, or expanding from within outwards, from the most supersensuous essence into its grossest appearance.
- f. Therefore our human forms have existed in eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings or Gods whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future egos from their own essence.
- g. After which, when the human Upadhi (or vehicle) or basic mold was ready, the natural terrestrial forces began to work on these supersensuous molds, which contained, beside their own, the elements of all past vegetable and future animal forms of this globe.
- h. Therefore, man's outward shell passed through every vegetable and animal body, before it assumed the human shape.

(Note: This page in *The Secret Doctrine* is analyzed this way and split up into its component statements to give you an idea of how to read and so understand this difficult book.)

3. A perfect analogy runs through and links together all the many lines of evolution. S.D. I, 194. (173)
 - a. Every form on Earth and every atom in space strives in its efforts towards self-formation to follow the model placed for it in the "Heavenly Man" ... its (the atom's) involution and evolution, its

external and internal growth and development have all one and the same object —MAN; Man, as the highest physical and ultimate form on this Earth; the Monad in its absolute totality and awakened condition — as the culmination of the divine incarnations on Earth. S.D. I, 205. (183)

- b. Like the lotus, whose external shape assumes gradually the form of the model within its self, so did the form of man in the beginning evolve from within outward. S.D. I, 206. (184)

If this theme interests you, study the Law of Analogy as you will find it in *The Secret Doctrine*, using your index. Look for the words "analogy" and "Correspondences."

- 4. All things had their origin in spirit — evolution having originally begun from above and proceeding downwards, instead of the reverse. S.D. II, 180. (?)
 - a. This is the original FALL.
There are two "falls" in theology; the rebellion of the Archangels (the sons of God) and the fall of Adam and Eve. These "falls" are considered in occultism and karmic effects and both belong to the Law of Evolution — intellectual and spiritual on the one hand, physical and psychic on the other.
 - b. The Fall is a universal allegory. It sets forth at one end of the ladder of evolution the "rebellion," i.e. the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against spirit, or of action against spiritual inertia. S.D. II, 65-66. (62)
- 5. The first lesson taught in esoteric philosophy is that the Incognizable Cause does not put forth evolution whether consciously or unconsciously, but only exhibits periodically *different aspects* of Itself to the perception of finite minds. S.D. II, 511. (487)
- 6. At the commencement of a great Manvantara (world cycle) Parabrahman (the unmanifested Deity) manifests as Mulaprakriti (primordial matter or substance) and then as Logos (the manifested Deity). This Logos is equivalent to the unconscious universal Mind.... It constitutes the basis of the Subject-side of manifested Being and is the source of all manifestations of individual consciousness. Primordial cosmic substance is the foundation of the object side of things — the basis of objective evolution and comogenesis.... S.D. II, 27. (24)

7. It is the Many that proceed from the One — the living spiritual germs or centres of forces — each in a septenary form, which first generate and then give the primary impulse to the law of evolution and gradual slow development. S.D. II, 773. (732)
 - a. Those who know something of occult numerals see in these a symbol of a harmonious progressive evolution of cosmos and its beings, both heavenly and terrestrial. S.D. I, 475. (440)
 - b. Each atom has seven planes of being or existence and each plane is governed by its specific laws of evolution and absorption.
 - c. These changeless and eternal molecules — far more numberless in space than the grains on the ocean shore — may differ in their constitution along the lines of their planes of existence, as the soul-substance differs from its vehicle, the body. S.D. I, 174. (150)
8. The transformation through which man passed on the descending arc — which is centrifugal for Spirit and centripetal for matter — and those which he is preparing to go through on his ascending Path, will reverse the direction of the two forces and matter will become centrifugal and spirit centripetal.
9. Worlds and men were in turn formed and destroyed under the law of evolution and from pre-existing material, until both the Planets and their men (in our case, the Earth and its animal and human races) became what they are now in the present cycle — opposite polar forces, and equilibrated compound of spirit and matter, of the positive and the negative, of the male and the female. S.D. II, 88. (84)
 - a. Occultists claim a vast difference in the physiology and outward appearance of the five races so far evolved but they maintain that the present human species has descended from one and the same primitive ancestors and progenitors. S.D. II, 789. (?)
 - b. In reference to these Divine Men, we read:

The evolution of spirit into matter could never have been achieved had not the bright Spirits sacrificed their own superethereal essences to animate the man of clay by endowing each of his inner principles with a portion, or rather a reflection of that essence. The Dhyanis (Divine men) of the seven heavens — the seven planes of Being — are the noumena of the actual and the future Elements, just as the Angels of the seven powers of Nature ... are the still higher Noumena of still higher Hierarchies. S.D. II, 285. (273)

III. THE STAGES OF EVOLUTION

1. The divine Spark animates all the kingdoms in turn before it enters into and informs Divine Man, between whom and his predecessor, animal man, there is all the difference in the world.
 - a. The Monad (Jiva, Divine Spark, Spirit) is first of all shot down — by the Law of Evolution — into the lowest form of matter, the mineral... Passing thence through all forms of vegetable matter into what is termed animal matter, it has now reached the point at which it has become the germ of the animal which will become physical man.
 - b. Besides the material which will be needed for its future human form, the Monad requires:

A spiritual model or prototype for that material to shape itself into;

An intelligent consciousness to guide its evolution and progress;

Neither of these is possessed by the homogenous Monad or by senseless though living matter.
 - c. To produce this the Dhyan Chohans (the Divine Men) on their own plane of consciousness, having reached a certain point, will meet this incarnating, senseless Monad, encased in the lowest matter and will blend the two potencies, spirit and matter.
 - d. This union will produce that terrestrial symbol of the Heavenly Man in space — perfect MAN. S.D. I, 266-267. (246-247)
2. The spheres of action of the combined forces of evolution and karma are:
 - a. The Super-spiritual or Noumenal.
 - b. The Spiritual
 - c. The Psychic.
 - d. The Astro-ethereal.
 - e. The Sub-astral.
 - f. The Vital.
 - g. The purely physical spheres. S.D. II, 657. (621 footnote)

(Note: These differentiations are quite bewildering but are included so that students can familiarize themselves with H.P.B.'s ability to give names to the various planes and states. The following is offered as equivalent titles to the same spheres.)

- a. The Atmic. The pure spiritual sphere. The third plane counting downwards.
 - b. The Buddhic, or intuitional.
 - c. The Higher mental, the home of the psyche or human soul.
 - d. The lower mental, the sphere of concrete mind.
 - e. The astral or emotional plane.
 - f. The etheric plane, the higher four subplanes of the physical.
 - g. The dense physical plane.
3. The esoteric general outline of evolution — viewed from its several standpoints —
- a. The Universal Monad.
 - b. The individualized Monad

and the chief aspects of the evolving energy after differentiation:

- a. The purely spiritual.
- b. The intellectual.
- c. The psychic.
- d. The physical.

may be formulated as an invariable law: A descent of the spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards the status quo ante, with a corresponding dissipation of concrete form and substance up to the laya-state or the zero point, and beyond. S.D. I, 680. (620)

4. Evolution proceeds on the following lines: the physical evolves gradually from the spiritual, mental and psychic. This inner soul of the physical cell, — the spiritual plasm that dominates the germinal plasm — is the key which will some day open the gates of the dark mystery of embryology. S.D. I., 238. (219)
5. There exists in nature a triple evolutionary scheme for the formation of the three periodical vehicles; or rather, three separate schemes of evolution which in our system are inextricably interwoven and interblended at every point. There are —
- a. The Monadic or spiritual.
 - b. The Intellectual; this is the Son of Mind, the Soul
 - c. The physical.

The Monadical, as its name implies, is concerned with the growth and development into still higher phases of activity of the Monads in conjunction with:

The Intellectual, represented by the Manasa-Dhyanis (the Solar Angels, the Sons of Mind, the Soul) the "givers of intelligence and consciousness" to man, and:

The Physical, represented by the shadows of the Lunar Pitris (the elemental forces and subhuman lives on the involutory arc) around which nature has concentered the present physical body. This body serves as the vehicle for the "growth," to use a misleading word, and the transformations — through the mind and owing to the accumulation of experiences — of the Finite into the Infinite, and of the Transient into the Eternal and Absolute.

Each of these three systems has its own laws and is ruled and guided by different sets of the highest Sons of God or Gods. Each is represented in the constitution of Man, the Microcosm of the great Macrocosm; it is the union of these three streams in man which makes him the complex being he now is. S.D. I, 203-204. (181)

6. The incarnating Monads ... may be separated into three distinct Hosts which (counted from the highest planes) are —
 - a. Gods, or conscious spiritual egos; the intelligent architects who work after the plan of the Divine Mind.
 - b. Then come the elementals who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms.
 - c. Lastly, the Atoms, or material molecules which are informed in their turn by their "perceptive" Monads just as every cell in the human body is so informed.

There are shoals of such informed Atoms which in their turn inform the molecules; an infinitude of Monads, or elemental proper, and countless spiritual forces — Monadless, for they are pure incorporealities, except under certain laws, when they assume a form — not *necessarily* human. S.D. I, 693. (632)

7. There was a spiritual, a psychic, an intellectual and an animal evolution, from the highest to the lowest, as well as a physical development — from the simple and homogenous up to the more complex and heterogeneous. This double evolution in two contrary directions, required various ages of

diverse natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. S.D. II, 92. (87)

8. In the sevenfold Nature there is a septenary evolution:
 - a. The spiritual or Divine.
 - b. The psychic or semi-divine.
 - c. The intellectual.
 - d. The passional or instinctual, or cognitional.
 - e. The semi-corporeal.
 - f. The purely material or physical.
 - g. The sum total of all these, unified in Being.

All these evolve and progress cyclically, passing from one into another in a double, or centrifugal and centripetal way — one in their essence, seven in their aspects. The lowest is that depending upon and subservient to our physical senses. These senses are in truth seven. S.D. I, 288. (267)

9. We are approaching the turning point of the evolution of the races. S.D. I, 208. (?)
 - a. In the middle of the present round, evolution reached its acme of physical development, crowned its work with the perfect physical man and — from this point — begins to work spiritward. S.D. I, 253. (232)
 - b. The monads have passed through all forms of being up to man on every globe in the three preceding rounds, every round and globe having been and still having to be the arena of the same evolution, only repeated each time on a more solid material basis. S.D. II, 268. (256)

IV. THE GOAL, SUMMATION

1. The whole order of Nature evinces a progressive march towards a higher live. There is design in the action of the seemingly blindest forces. The whole process of evolution, with its endless adaptations is a proof of this. The immutable laws are ... all working toward that end. S.D. I, 298. (277)
2. Deity is a perpetual, never-ceasing evolution, circling back in its incessant progress, through aeons of duration, into its original status — Absolute Unity. S.D. II, 575. (545)

3. All in nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one points, MAN. S.D. II, 179. (170)
4. The reason for all evolution is the gaining of experience. The Dhyan Chohans (Divine Men) are made to pass through the school of life. "God goes to school." S.D. III, 559. (?)
5. The nature of everything that is evolving returns to the condition it was in at its starting point — plus, every time, a new and superior degree in the *states of consciousness*. S.D. I, 253. (232)

A closing question:

What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence of a higher Being; one from a higher and divine plant? Can man — a God in the animal form — be the product of material nature by evolution alone, even as is the animal ... seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such a difference, unless man is an animal, *plus a living God* within his physical shell? S.D. II, 85. (81)

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

11. How many times did you meditate this month?
12. Did you enjoy this lesson? Why?
13. Are you regular in your studies and meditation?
14. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
15. Do you have any questions related to this set?
16. Did you have any sensation or experiences during or after your meditation, if so, what were they?
17. Are you applying the ideas from your lessons to your daily life? If so, what?
18. Have you noticed any changes in your life? If so, what?
19. Are you relating differently with people? How are people relating to you?
20. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 3

P.O. Box 7068 Cave Creek, AZ 85327-7068
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WORK TO BE DONE FOR FIRST SIX LESSONS

I. Daily Meditation

1. Sound the OM seven times.
2. After you have worked for a few minutes at right alignment, I would suggest the following process:
 - a. As your morning meditation, visualize a deep rose-colored lotus. Build it with care, and from its opening heart see a stream of rosy (not red) light pouring forth and engulfing you and your group brothers.
 - b. As your noon meditation, repeat the same process, only this time your lotus is of electric blue, with its heart a golden sun.

(NOTE: visualize the lotus six inches away from your forehead. This visualization must be repeated at noon without meditation.)

3. Use the following seed thoughts:

First month:

Detachment from that which holds the Self in chains.

Second month:

Release of the imprisoned Self for service.

Third month:

The burning ground whereon pure gold is seen.

Fourth month:

Liberation of the inner light and then the treading of the Lighted Way.

Fifth month:

Radiance which evokes the light in others.

Sixth month:

Sacrifice which reveals the glory of the Self.

(NOTE: This course is preparatory for you, and it will take six months. Every month change your seed thought as it is shown. No more than 15 minutes meditation.)

II. Meditation Report

Answer the following questionnaire on a sheet of paper, and send it to us every month (or every second month) for six (or twelve) months. Include your name, address, date, lesson number and signature.

1. How many days you meditated and how long (maximum period is 15 minutes)?
2. Did you study your lesson or *The Secret Doctrine* (the book)? For how long?
3. Do you have any questions from your lesson?
4. Did you have any spiritual experience?
5. Do you see changes in the world inspired by the Teaching?

III. Study

Study your lesson. You can do additional studies and work on *The Secret Doctrine* if you so wish.

IV. Written Paper

In every lesson you will find a question or questions on certain topics which you will try to answer in a paper, and send to us at the end of your study period or at the end of one or two months.

Yours,

Torkom Saraydarian

(Note: All your lessons will be monitored by Gita Saraydarian.)

LESSON 3

Additional Work to be Done:

1. Follow the instructions given on Pages 1 and 2.
2. For your written homework, take two sentences from this set and write a paper no longer than three pages for each sentence.
3. Prepare your meditation report following instructions given on Page 2.

(References for this Lesson 3 were taken from *The Secret Doctrine*, Third and Revised edition, 1893. Page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

FUNDAMENTAL ONE

1. The basis of the teaching of the Ageless Wisdom is Essential Unity. S.D.I, 77, 91, 300, 314, 607, 626 (S.D. I, 46, 61, 280, 295, 556, 573)
2. This Unity, in manifestation, becomes the three and the seven. S.D. I, 46, 224, 251, 428 (S.D. I, 18, 203, 230)
3. The Divine Triplicity and Septenate are the basis of all diversity. S.D. I, 107, 262, 309, 380 (S. D. I, 79, 242, 290, 355)
4. Yet all are contained within the solar sphere, and are manifestations of the One Life. S.D.I, 80 (S.D. I, 49) S.D. II, 40 (S. D. II, 36)
5. In Christian phraseology:
“God is one. This one God expresses Himself through the three Persons of the Trinity. This Trinity works through the medium of the Seven Spirits who are before the Throne.”
 - a. The involution of the Spirit leads to diversity. S.D. I, 448 (S.D. I, 416-418)
 - b. The evolution of Spirit leads to Unity.
6. Matter is Spirit at its lowest point of manifestation. Spirit is matter at its highest point. S.D. I, 693 (S.D. I, 633) See S.D. I, 348, 349, 362 (S.D. I, 326, 327-328, 339)
7. It attempts to elucidate the Mystery by laying down the following postulates:
 - a. There is one eternal Deity in Nature. This is the Macrocosm. S.D. I, 107 (S.D. I, 79)
 - b. The essence of electricity holds the clue. S.D. I, 107.

The following affirmation will be found in the Secret Doctrine on the subject:

1. The fundamental Law ... is the one homogeneous divine substance Principle, the one radical cause. S.D. I, 294 (S.D. I, 273)
2. Spirit and matter are the two poles of the same homogenous substance, the Root-Principle of the Universe. S.D. I, 268 (S.D. I, 247)

3. The first and fundamental dogma of occultism is Universal Unity under Three Aspects. S.D. I, 88 (S.D. I, 59)
4. Occultism sums up the One Existence as: “Deity is an Arcane living fire, and the eternal witnesses to this unseen presence are Light, Heat, and Moisture.” S.D. I, 32 (S.D. I, 2)
5. The fundamental dogma of occultism is Universal Unity under three aspects. Compare S.D. I, 444.

Objectivity is an essential for the comprehension of subjectivity.
 Only through the not-self does the self know itself.
 Only through the pairs of opposites and their inter-action does the self
 arrive at full self-consciousness.

- a. Manifestation requires three principles in order to become objective:
 S.D. I, 89 (S.D. I, 59)

Privation-form-matter.

Here we have in the other words the work of the three Logoi shown:

1. The work of the 1st Logos — separation of solar system.
 2. The work of the 2nd Logos — the form builder.
 3. The work of the 3rd Logos — the intelligence in substance.
- b. The union of these three depends upon a fourth factor — LIFE. S.D. I, 89 (S.D. I, 59).

Fohat — prana — physical vitality.

Here we have the Logoi correspondence to the lower quaternary — man in his lower nature in active expression. S.D. I, 88, 89, 90 (S.D. I, 58, 59, 60)

The Manifestation of the One Life

See *The Secret Doctrine* I, 67-73, 113-116 (S.D. I, 35-41, 86-89)

As it is impossible for the human brain to conceive of anything prior to creating, the only way in which that great precreation cycle can be described is in terms of NEGATION.

1. The point in time. ... Time was not. S.D. I, 68 (S.D. I, 36-37)
 - a. Time is an illusion produced by the succession of our states of consciousness.

- b. The present is only a mathematical line which divides that which we call the future from that which we call the past.
 - c. c. The future is the region of ideals, the past the region of memories.
2. Matter, as we understand it is not. S.D. I, 88, 73 (S.D. I, 73, 42-43)
- The previous solar system has disintegrated. Matter is held in solution.
3. Consciousness is not.... S.D. I, 69, 70, 71 (S.D. I, 38, 39, 40)
- Why? Because Spirit and matter are not, as yet, interrelated.
4. Universal Mind was not, for there were no celestial Beings to contain it. S.D. I, 69 (S.D. I, 37)
- Trace the same thought in connection with man when out of physical incarnation.
- a. Mind is the name given to the sum of our states of consciousness.
 - b. It cannot function when there is no organ through which the Thinker can idealize and remember.
5. The ah-hi are the vehicles for the manifestation of the Divine thought and will. S.D. I, 70, 470, 472 (S.D. I, 37-38, 435, 438)
- a. They are the intelligent forces of nature.
 - b. They are a collective host of spiritual Beings.
 - c. They act according to Law, the law of Their own Being. The laws of Brahma or Mind.
 - d. They are governed by a still higher law, the Law of Love, Wisdom, of Vishnu.

Compare *The Secret Doctrine* Vol. I, 536, Paragraph 1 (S.D. I, 493)

Therefore to sum up: ALL IS NEGATION! Time is not. Consciousness is not. Evolution is not. Spirit and matter are disassociated. Form is disintegrated. The Logos is out of incarnation. All these points can be predicated of a human being when out of incarnation.

6. The seven ways to bliss were not... S.D. I, 70, 71 (S.D. I, 38,39)

The cosmic correspondence to the seven paths of human achievement. All must be considered as non-est when viewed from the physical plane, whether systemic or cosmic.

7. The great cause of misery was not. (S.D. I, 38)

The Law of Karma on the physical plane was inactive. The cosmic Entities were out of incarnation and therefore for all lesser lives experience was not.

The immediate aim:

1. The Production or Manifestation of the Son through the bringing together of Father-Spirit and Mother-Matter.

This will result in the objective universe. S.D. I, 72 (S.D. I, 40-41)

2. The union of the two factors, Spirit and Matter, and their becoming one is the first step in Creation.

3. The complete adaptation of Matter to the needs of spirit is the work of evolution. It will result in a still more marvelous unity. Christ says: "I and my Father are One" and the work of the Mother (Matter) in the Incarnation process made this possible.

The sacred four are the sum total of manifestation. S.D. I, 94-95 (S.D. I, 65-66)

- | | | | | |
|----|--|------------|--------|---------------------|
| a. | The essential Life | Father | Spirit | Will |
| b. | The subjective Self | Son | Soul | Love |
| c. | The objective form | Holy Ghost | Body | Active Intelligence |
| d. | The sum total produced by their united work. | | | |

See *The Secret Doctrine* I, 116, 117 (S.D. I, 88, 89)

1. The Primordial Ray is the sum total of the matter of a previous solar system awaiting re-vivication into life, form and activity. This is the Holy Ghost.
2. It is impregnated or vitalized by the Divine Ray. S.D. I, 108, 378 (S.D. I, 80)
3. The primordial is the Ray and the direct emanation of the Sacred Four. S.D. II, 295 (S.D. II, 282) S.D. III, 531, 532.

The Sacred Four are:

Unity

- | | | | | | |
|----|--------|-----------|-----------|------|--------|
| a. | Father | Mahadeva. | 1st Logos | Will | Spirit |
|----|--------|-----------|-----------|------|--------|

Duality

- | | | | | | |
|----|-----|--------|-----------|-------------|--|
| b. | Son | Vishnu | 2nd Logos | Love-Wisdom | |
|----|-----|--------|-----------|-------------|--|

Trinity

- | | | | | | |
|----|--------|--------|------------|----------------------|--|
| c. | Mother | Brahma | 3rd Logos. | Intelligent Activity | |
|----|--------|--------|------------|----------------------|--|

Sacred Four

- d. The united manifestation of the three MACROCOSM

- 4. The manifested Quaternary and the seven Builders proceed from the Mother. See S.D. I, 402.
 - a. The seven Builders are the Manasaputras, the Mind-born sons of Brahma, the 3rd aspect. S.D. III, 540.
 - b. They come into manifestation to develop the second aspect. S.D. I, 108.
 - c. Their method is objectivity. Trace same in Microcosm.

- 5. The three, enclosed within the circle, are the sacred Four. S.D. I, 125-126 (S.D. I, 98-99)
 - a. Adi-Sanat, the Number, Unity. The logos, or the One in physical incarnation. God and Man function as unities on their respective physical planes.
 - b. The Voice of the Word, the Numbers, for He is One and Nine. The second aspect. The embodied Idea, consciousness.
 - c. The Formless Square, the matter aspect, substance and form. Limitation.

Trace these out in connection with:

- a. A Solar Logos in forming a solar system.
 - b. A Planetary Logos, in forming a planetary scheme.
 - c. Man in forming his bodies of manifestation.
6. The ten are the arupa universe. S.D. I, 125 (S.D. I, 98)

The emphasis here is laid upon the subjective Lives, or the Intelligent Consciousness within the form. These ten might be called:

- | | | | |
|-------------------|--------|------------|--|
| I. The 1st Logos | Shiva | Father | Will |
| II The 2nd Logos | Vishnu | Son | Love Wisdom |
| III The 3rd Logos | Brahma | Holy Ghost | Intelligence overshadowing Matter,
Mother |
-
- | | | |
|----|---------------------------------|---------|
| 1. | The Lord of Cosmic Will | 1st Ray |
| 2. | The Lord of Cosmic Love | 2nd Ray |
| 3. | The Lord of Cosmic Intelligence | 3rd Ray |

- | | | |
|----|-------------------------------|---------|
| 4. | The Lord of Cosmic Harmony | 4th Ray |
| 5. | The Lord of Cosmic Knowledge | 5th Ray |
| 6. | The Lord of Cosmic Devotion | 6th Ray |
| 7. | The Lord of Cosmic Ceremonial | 7th Ray |

They are the subjective consciousness, the cause of manifestation.

7. Then come the Sons, the seven fighters. S.D. I, 136 (S.D. I, 110)
- a. These Beings, these Lives, take form, are born, incarnate.
 - b. The rupa universe comes into being, and the Cosmic incarnation is a fact.
 - c. The microcosm follows the same process.
 - I. Man is a spiritual entity, demonstrating as:
 - a. a subjective consciousness.
 - b. a material form.

(Compare S.D. III, 59.)

8. They evolve into life (or subjectivity) by aggregation and accumulation.
- a. All existences manifest through an aggregation of sheaths and evolve through accumulation of quality.
 - b. “The Sons of Light clothed Themselves in the fabrics of darkness.”
S.D. I, 129 (S.D. I, 103)
 - c. They are Heavenly Snails.
 - d. “They allow mortals to see Their dwellings, but show Themselves only to Arhats.”

Men see the form of planetary Logos, the 3rd Aspect. An initiate contacts His consciousness, the 2nd Aspect.

9. The worlds are all subject to Rulers.
S.D. I, 295, 298, 308, 488, 518, 519, 521, 535, 647, 650 (S.D. I, 274, 277, 287, 453, 478, 479, 480, 493, 593, 594) S.D. II, 375 (S.D. II, 359)

What is predicated above by the Logos in his triple and septenary manifestation can be predicated in lessening degree of:

- | | | |
|----|--------------------|-----------------|
| a. | A Solar System | Solar Logos |
| b. | A Planetary Scheme | Planetary Logos |
| c. | A Planetary Chain | A Solar Entity |
| d. | A Globe | The Root-Manu |
| e. | A Root-Race | The Race Manu |

Each manifests through a material form, which it energizes by means of seven centres of force. Each works with intelligent purpose towards a specific goal.

What therefore have we?

1. A great Life out of incarnation therefore
 - a. Matter is unorganized.
 - b. Time is not.
 - c. Consciousness is not.
 - d. Form is non-existent.
 - e. Mind is not, and
 - f. The great Mother-Matter sleeps, overshadowed by the Holy Ghost.
 - g. The Father waits, or spirit remains inactive on the cosmic physical plane.
 - h. The Son is non-existent.
2. The Union of Spirit and Matter, producing UNITY!
 - a. Father and Mother become inter-related.
 - b. The Primordial Ray and the Divine Ray meet and blend.
3. The Son is incarnated, or the Cosmic Christ, the result of the union of Spirit and Matter, comes into existence and evolution begins.

“Spirit, Matter and the Universe, their Son.” S.D. I, 673 (S.D. I, 614)
4. The object of this evolution is to perfect the manifested Cosmic Christ or the Son of the Father. The form, given by the Mother, must become completely vitalized and brought to its full growth, through the life given by the Father. In this way the Three Persons are ONE.
5. The final event is the perfect realization of Unity, brought about through the adaptation of the body, Mother, to the needs of the Spirit. Thus, the perfected Cosmic Son of God is consummated.

Summation:

Spirit and Matter are the two facts of the Unknowable Unity, their apparently contrasted aspects depending:

- a. On the various degrees of the differentiation of matter and
- b. On the grades of consciousness attained by man himself. S.D. I, 593 (S.D. 543)

Explanations:

1. “The involution of the Spirit” — means the materialization or condensation of the spirit, or the externalization of the Spirit. The reverse process is the evolution of the Spirit — which leads to unity. That is why the sign of true spiritual groups is unity in love.
2. “Matter is spirit at its lowest point of manifestation.” *The Secret Doctrine* teaches that the creation is divided in seven Cosmic planes, thus: —

1st Plane is called: — Atomic plane, or first etheric plane.

2nd — Monadic or second etheric

3rd — Atmic or third etheric.

4th — Buddhic or fourth etheric

5th — Mental or gaseous plane.

6th — Astral — Emotional or liquid plane

7th — Physical — dense physical plane.

In its turn each one of these Cosmic planes are divided into seven subplanes, as for example the Cosmic physical plane. The densest Cosmic plane is divided into seven subplanes, thus: —

1. Divine
2. Monadic
3. Spiritual
4. Intuitional
5. Mental
6. Emotional and
7. Physical

All together form the Cosmic physical plane. It is all spirit, condensed into seven planes, or we may say it is matter in its seven states of existence.

3. “Previous Solar System.” *The Secret Doctrine* teaches that before this Solar System, there was another Solar System which in its due time entered into Pralaya — into the Rest. It was the expression of the third Ray, and for that reason the mind was very much developed in the System. Our System is *Love* System because it is the expression of the Second Ray; so its purpose is the development of love nature. The next Solar System will be Will System.
4. *The Secret Doctrine* states that there are seven ways to bliss or pure happiness, and that there is also a series of great causes of misery. All these were absent in the latency, because the minds or lives were absent.

The mention of paths or ways to bliss informs us that the minds can move on or live in seven paths of activity which lead to the state of pure happiness — or it is better to say — to Bliss.

These seven ways refer to the seven Rays — and then to the Seven Ways, in which enters a Master when He gets His Six Initiations.

The Tibetan Brother gives excellent instructions about all of these in his unpublished Book — The Nine Initiations.

The Secret Doctrine states that there are twelve causes of misery, and calls them also “the causes of being.” It refers to the wheel of existence and to the wheel of Zodiac about which you will get instructions later.

Information:

1. *Fohat* is the Cosmic Electricity.
2. The *primordial Ray* is the Third Ray which created the first Solar System.
3. *Microcosm* is the human being.

(Note: We hope that you have begun to research *The Secret Doctrine* to find other explanations. This work must be carried on mostly by your own effort.)

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

21. How many times did you meditate this month?
22. Did you enjoy this lesson? Why?
23. Are you regular in your studies and meditation?
24. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
25. Do you have any questions related to this set?
26. Did you have any sensation or experiences during or after your meditation, if so, what were they?
27. Are you applying the ideas from your lessons to your daily life? If so, what?
28. Have you noticed any changes in your life? If so, what?
29. Are you relating differently with people? How are people relating to you?
30. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 4

P.O. Box 7068 Cave Creek, AZ 85327-7068
Phone: 480-502-1909 | Fax: 480-502-0713 | Email: ttsu@tsgfoundation.org
www.tsgfoundation.org | www.TorkomSaraydarianUniversity.org

**WORK TO BE DONE
FOR FIRST SIX LESSONS**

I. Daily Meditation

1. Sound the OM seven times.

2. After you have worked for a few minutes at right alignment, I would suggest the following process:
 - a. As your morning meditation, visualize a deep rose-colored lotus. Build it with care, and from its opening heart see a stream of rosy (not red) light pouring forth and engulfing you and your group brothers.

 - b. As your noon meditation, repeat the same process, only this time your lotus is of electric blue, with its heart a golden sun.

(NOTE: visualize the lotus six inches away from your forehead. This visualization must be repeated at noon without meditation.)

3. Use the following seed thoughts:
First month:
Detachment from that which holds the Self in chains.
Second month:
Release of the imprisoned Self for service.
Third month:
The burning ground whereon pure gold is seen.
Fourth month:
Liberation of the inner light and then the treading of the Lighted Way.
Fifth month:
Radiance which evokes the light in others.
Sixth month:
Sacrifice which reveals the glory of the Self.

(NOTE: This course is preparatory for you, and it will take six months. Every month change your seed thought as it is shown. **No more than 15 minutes meditation.**)

II. Meditation Report

Answer the following questionnaire on a sheet of paper, and send it to us every month (or every second month) for six (or twelve) months. Include your name, address, date, Lesson No. and signature.

1. How many days you meditated and how long (maximum period is 15 minutes)?
2. Did you study your lesson or *The Secret Doctrine* (the book)? For how long?
3. Do you have any questions from your lesson?
4. Did you have any spiritual experience?
5. Do you see changes in the world inspired by the Teaching?

III. Study

Study your lesson. You can do additional studies and work on *The Secret Doctrine* if you so wish.

IV. Written Paper

In every lesson you will find a question or questions on certain topics which you will try to answer in a paper, and send to us at the end of your study period or at the end of one or two months.

V. Additional Work to be Done

1. Do not forget your monthly report on your meditation.
2. Write a paper on Lesson 4 summarizing and referring to different information given in this paper.

Yours,

Torkom Saraydarian

(Note: All your lessons will be monitored by Gita Saraydarian.)

Lesson 4

(The material in this lesson was taken from a copy of the Original Edition of *The Secret Doctrine* and from a copy of the Original Edition of *The Key to Theosophy*.)

Without throwing any discredit upon time-honored beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy....

From the very beginning of Aeons — in time and space in our Round and Globe¹ — the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same now invisible “heavenly men,” in geometrical figures and symbols. The keys thereto passed from one generation of “wise men” to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous “Triangle.”... S. D. I, p. 612.

Faith is a word not to be found in theosophical dictionaries: we say *knowledge based, on observation and experience*. There is this difference, however, that while the observation and experience of physical science lead the Scientists to about as many “working” hypotheses as there are minds to evolve them, our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject.... These theories may be slightly incorrect in their minor details, and even faulty in their exposition by lay students; they are *facts* in nature, nevertheless, and come nearer the truth than any scientific hypothesis. *The Key to Theosophy*, p. 87.

What science in general will never accept as proof — the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalists may get out of order; the telescope and the astronomer’s horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements. *The Key to Theosophy*, pp. 86-87.

¹ Read about the "Evolution of the Earth Chain," pp. 25-31, in *Cosmos in Man* by Torkom Saraydarian.

...Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the “*divine*,” was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round....

...[A]lthough, in its knowledge of the ultimate constitution of matter, or in the so-called ultimate analysis as opposed to the proximate in chemistry, occult science may be less well-informed as to the behavior of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the physicists and chemists of our modern day put together. S.D. I, p. 516.

The Vedic Aryans were quite familiar with all mysteries of sound and color. Mental correlations of the two senses of “sight” and “hearing” were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of chelas who has just begun reading esoterically his Vedas, can suspect what the real phenomenon means; simply — A cyclic return of human organisms to their primitive form during the 3rd and 4th root-races of what is known as the antediluvian periods. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our fifth race, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet, unexplained facts.

1. All the words indicative of human representations and conceptions of light and sound are found to have their derivation from the same roots.
2. Mythology shows, in her turn, the evident law — the uniformity of which precludes the possibility of chance — that led the ancient symbolists to represent all their sun-gods and radiant deities — such as the Dawn, the Sun, or Aurora, Phoebus, Apollo, etc: — connected in one way or the other with music and singing — with sound in short, — associated with radiancy and color.

If this is as yet but an inference, there exists a still better proof in the Vedas, for there the conceptions of the words “sound” and “light,” “to hear” and “to see” are always associated. In Hymn X, 71, verse 4, we read “One — though looking, sees not the speech, and the other seeing — does not hear it.” And again in verse 7, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side; Akshavanta and Karnavanta, or “one furnished with eyes” and

“one furnished with ears.” The latter is natural — the singer has a good ear for music, and the epithet is comprehensible in view of the musical emulation. But, what sense can the Akshavanta have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when sight and hearing were synonymous terms? Moreover, a philologist, as rising Orientalist, (Professor Ovseniko Koulikovsky) tells us the “Sanskrit verbal root arc is used to denote two meanings a) ‘to sing’ and b) ‘to shine,’ to radiate beams or rays.” The substantives *rc* and *arka*, derived from the root *arc* are used to signify 1) song, hymn, and 2) brilliancy, ray, sun.... In the conception of the ancients a speech could be seen.... he explains. What does the Esoteric Doctrine, — that universal solvent indeed of all scientific difficulties and puzzles — say to this? It sends us to the chapter on the evolution of races, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st root-race, during the fourth round on this globe. The “Theosophist” Vol. 7, p. 428.

...[T]he Occult law ... prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by “noisy” or uttered speech.... [P]ranayama, or regulation of the breath in Yoga practices ... without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, ... pertains rather to the lower Yoga. The *Hatha*, so-called, was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. S.D. I, p. 95.

...All the thoughts and emotions, all the learning and knowledge revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern “sages.” Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language, and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period. S.D. I, p. 307.

...The *power of names* is great, and was known since the first men were instructed by the *divine* masters.... S.D. 2, p. 767.

Occult alphabets and secret ciphers are the development of the old Egyptian *hieratic* writings, the secret of which was, in the days of old, in the possession only of the Hierogrammatists or initiated Egyptian priests. *The Key to Theosophy*, p. 9.

...[T]he civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldaeans, Chinese, Assyrians are the result of preceding civilizations during “*myriads of centuries*”.... S.D. II, p. 334.

Herodotus...records in Euterpe, that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millions of years elapsed since the Lemurian period? The latter, however, has not been left without witnesses, its tremendous antiquity notwithstanding. The complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the secret annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints —

1. The Realistic plane of thought;
2. The Idealistic;
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammatical* — the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the “Book of the Dead,” or the Bible, (to a degree) is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragments means, before he has mastered the meaning of every letter that composes it. S.D. II, pp. 334-335.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc., etc. — all the head-figures of the world-deluges, universal and partial, astronomical or geological — all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such deluges are based on events that took place in nature, and stand as *historical* records, therefore, whether they were sidereal, geological, or even simply allegorical, of a moral event on other and higher planes of being.... S.D. II, p. 335.

“...Under the emblematical devices and peculiar phraseology of the priesthood of old, lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line *certain*

fixed geometrical figures which are the hidden keys to such records, before he ventures on an interpretation.” S.D. II, p. 130.

...Letters, as much as numbers, were all mystic, whether in combination or each taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize WATER the great deep, in its origin.

...Ether — the fiery waters of space... ---(From a footnote of Vol. II, p. 400.)

It is mystic in all the languages, Eastern and Western, and stands as a glyph for the waves, thus: In the Aryan Esotericism, as in the Semitic, this letter has always stood for the waters; i.e. in Sanskrit MAKARA — the tenth sign of the Zodiac — means a crocodile, or rather an aquatic monster associated always with water. The letter MA is equivalent to and corresponds with number 5 — composed of a *binary*, the symbol of the two sexes separated, and of the *ternary*, symbol of the third life, the progeny of the *binary*. This, again, is often symbolized by a *Pentagon*, the latter being a sacred sign, a divine Monogram. MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki* Avatar of the Brahmins — the last MESSIAH who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis or *Divine Wisdom*; of *Mimra*, the “word” or *Logos*; and of *Mithras* (the *Mihr*), the *Monad*, *Mystery*. All these are born in, and from, the great Deep, and are the Sons of *Maya* — the *Mother*; in Egypt, *Mouth*, in Greece *Minerva* (divine wisdom), *Mary*, or *Miriam*, *Myrrha*, etc.; of the Mother of the Christian Logos, and of *Maya*, the mother of Buddha. *Madhava* and *Madhavi* are the titles of the most important gods and goddesses of the Hindu Pantheon. Finally, *Mandala* is in Sanskrit “a circle,” or an orb (the ten divisions of the *Rig Veda*.) The most sacred names in India begin with this letter generally — from *Mahat*, the first manifested intellect, and *Mandara*, the great mountain used by the gods to churn the *Ocean*, down to *Mandakin*, the heavenly *Ganga* (Ganges), *Manu*, etc., etc.

Shall this be called a coincidence? A strange one it is then, indeed, when we find even Moses — found in the water of the Nile — having the symbolical consonant in his name. And Pharaoh's daughter “called his name Moses... because,” she said, “*I drew him out of WATER.*” (Even to the seven daughters of the *Midian* priest, who, coming to draw the *water*, had Moses *water* their flock, for which service the Midian gives to Moses Zipporah (*sippara* == the *shining* wave) as wife. {see Exodus ii.,10.} All this has the same secret meaning. (Taken from footnote of S.D. I, p. 385.) Besides which the Hebrew sacred name of God *applied to this letter M* is *Meborach*, the “Holy” or the “Blessed,” and the name for the water of the *Flood* is *M'bul*. A reminder of the “*three* *Maries*” at the Crucifixion and their connection with *Mar*, the Sea or *Water*, may close this example. This is why in Judaism and Christianity the *Messiah* is always connected with Water, Baptism, the *Fishes* (the sign of the Zodiac called *Meenam* in Sanskrit), and even with the *Matsya* (fish) Avatar, and the Lotus — the symbol of the womb, or the water-lily, which is the same. S.D. I, pp. 384-385.

Maia, Maya, Maria, etc., is a generic name. Maia, in its forced derivation, has come to mean with the Greeks, “mother,” from the root ma (nurse), and even gave its name to the month of May, which was sacred to all those goddesses before it became consecrated to

Mary. (S.D. I, p. 396) [The month of] May is sacred to Maia or Vesta... — our mother-earth, our nurse and nourisher personified. Taken from footnote of S.D. I, p. 396.

...Its primitive meaning, however, was *Maya*, *Durga*, translated by the Orientalists as “inaccessible,” but meaning, in truth, the “*unreachable*,” in the sense of illusion and unreality; as being the source and cause of spells, the personification of ILLUSION. S.D. I, p. 396.

The Commentaries explain that the first Race — the ethereal or astral Sons of Yoga, also called “Self-born” — was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a “Sound-language,” to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the “Sweat-born” (the *early* Third Race). In its second half, when the “Sweat-born” gave birth to the “Egg-born” (the *middle* Third Race); and when these, instead of “hatching out” (may the reader pardon the rather ridiculous expression when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of “one language and of one lip.” This did not prevent the last two Sub-Races of the Third Race from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors, and their own already awakened minds. Let the reader also bear in mind that, as each of the seven races is divided into four ages — the Golden, Silver, Bronze and Iron Age — so is every smallest division of such races. Speech then developed, according to occult teaching, in the following order.

I) Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-race, the “golden-colored,” yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called “thought-transference,” though, with the exception of the Race called the “Sons of Will and Yoga” — the first in whom the “Sons of Wisdom” had incarnated — thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel parent, so to speak of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologists.

II) These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And, as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death, so the primitive speech of the most civilized Atlantean races — that language, which is referred to as “Rakshasi Bhasa,” in old Sanskrit works — decayed and

almost died out. While the “cream” of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America. S.D. II, pp. 198-199.

...Eve is *not* “begotten,” but is extracted out of Adam on the manner of “Amoeba A,” contracting in the middle and splitting into Amoeba B — by division. Nor has human speech developed from the various animal sounds.

Haeckel's theory that “speech arose gradually from a few simple, crude animal sounds....” as such “speech still remains amongst a few races of lower rank,” is altogether unsound, as argued by Professor Max Mÿller, among others. He contends that no plausible explanation has yet been given as to how the “roots” of language come into existence. A *human* brain is necessary for *human* speech.... S.D. II, p. 661

...Languages have their phases of growth, etc., like all else in nature. It is almost certain that the great linguistic families pass through three stages.

- (1) All words are roots and merely placed in juxtaposition (Radical languages).
- (2) One root defines the other, and becomes merely a determinative element (Agglutinative).
- (3) The determinative element (the determining meaning of which has long lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these ROOTS? Max Mÿller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the “Unconscious,” and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age. S.D, II, p. 662.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

31. How many times did you meditate this month?
32. Did you enjoy this lesson? Why?
33. Are you regular in your studies and meditation?
34. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
35. Do you have any questions related to this set?
36. Did you have any sensation or experiences during or after your meditation, if so, what were they?
37. Are you applying the ideas from your lessons to your daily life? If so, what?
38. Have you noticed any changes in your life? If so, what?
39. Are you relating differently with people? How are people relating to you?
40. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 5

P.O. Box 7068 Cave Creek, AZ 85327-7068
Phone: 480-502-1909 | Fax: 480-502-0713 | Email: ttsu@tsgfoundation.org
www.tsgfoundation.org | www.TorkomSaraydarianUniversity.org

Work to be done

FOR FIRST SIX LESSONS

I. Daily Meditation

1. Sound the OM seven times.
2. After you have worked for a few minutes at right alignment, I would suggest the following process:
 - a. As your morning meditation, visualize a deep rose-colored lotus. Build it with care, and from its opening heart see a stream of rosy (not red) light pouring forth and engulfing you and your group brothers.
 - b. As your noon meditation, repeat the same process, only this time your lotus is of electric blue, with its *ize the lotus six inches away from your forehead. This visualization must be repeated at noon without meditation.*
3. Use the following seed thoughts:

First month:

Detachment from that which holds the Self in chains.

Second month:

Release of the imprisoned Self for service.

Third month:

The burning ground whereon pure gold is seen.

Fourth month:

Liberation of the inner light and then the treading of the Lighted Way.

Fifth month:

Radiance which evokes the light in others.

Sixth month:

Sacrifice which reveals the glory of the Self.

*(NOTE: This course is preparatory for you, and it will take six months. Every month change your seed thought as it is shown. **No more than 15 minutes meditation.**)*

II. Meditation Report

Answer the following questionnaire on a sheet of paper, and send it to us every month (or every second month) for six (or twelve) months. Include your name, address, date, lesson number and signature.

1. How many days you meditated and how long (maximum period is 15 minutes)?
2. Did you study your lesson or *The Secret Doctrine* (the book)? For how long?
3. Do you have any questions from your lesson?
4. Did you have any spiritual experience?
5. Do you see changes in the world inspired by the Teaching?

III. Study

Study your lesson. You can do additional studies and work on *The Secret Doctrine* if you so wish.

IV. Written Paper

In every lesson you will find a question or questions on certain topics which you will try to answer in a paper, and send to us at the end of your study period or at the end of one or two months.

Yours,

Torkom Saraydarian

(Note: All lessons will be monitored by Gita Saraydarian)

Lesson 5

Additional Work to be Done:

1. Monthly complete your meditation report and send it to us with your paper. If you need more time continue your meditation until you are ready to complete your paper.

2. Meditation

Choose one of the following seed thoughts and meditate one month on it, or change your seed thought every fifteen days. Write a paper on one and send it to us.

— Macracosm is animated and vitalized by prana.

— How many major fires do we have? What are they?

— Fundamental identity of all souls with the Oversoul.

FUNDAMENTAL THREE

(References for this Lesson V were taken from *The Secret Doctrine*, Third and Revised edition, 1893. Page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

I. *There is a soul in the system and it is called the anima mundi.* S.D. I III, 79 See also S.D. III, 57

1. Therefore in manifestation we have:

- | | | | |
|----|--------|---------------|------|
| a. | Spirit | Soul | Body |
| b. | Life | Consciousness | Form |
| c. | God | Monad | Atom |

(S.D. I, Section XIV)

2. The anima mundi is active intelligent matter.

It is the Mother overshadowed by the Holy Ghost. It is the Life of the Third Logos, Brahma, animating substance. S.D. I, 78 Note.

In the Macrocosm

- a. This overshadowing produces the cosmic incarnation, the bringing together of the pairs of opposites, Spirit and Matter.
- b. The result of that union is the Son, the objective solar system. See S.D. I, 72 (S.D. I, 41) See S.D. I, 499 (S.D. I, 461)
- c. The Son therefore has for Body, active intelligent matter and is Himself the Spirit of Wisdom and love, utilising form for purposes of attaining consciousness. S.D. I, 81
- d. The anima mundi, for the Primordial Ray, has to be impregnated by the Divine Ray. S.D. I, 108

Trace this in the microcosm.

II. *The soul changes its nature periodically.* S.D. I, 79 (S.D. I, 48)

It progresses from one state of relative perfection to another. This is evolution. See S.D. II, 71 (S.D. II, 68) The Logos is therefore evolving the solar system along these lines. He is building macrocosmic causal body, the Logoic Ego. The microcosm is doing the same work.

- a. The divine Ray of Love and Wisdom is impregnating active intelligent matter, which is symbolised by the Personality. Man is building the causal body, the son aspect or perfecting the egoic consciousness.

III. “...everything lives and is conscious, but not that all life and consciousness are similar to those of human....” S.D. I, 79 (S.D. I, 49)

- a. Life is the one form of existence manifesting in matter.
- b. Matter is the vehicle for the manifesting of soul.
- c. Soul is the vehicle for the manifesting of spirit.

1st Logos, 2nd Logos, 3rd Logos cooperating.

Illustrations:

Life of the 3rd Logos — that animating atoms of matter.

Life of the 2nd Logos — that animating the forms, or the aggregate of atoms.

Life of the 1st Logos — that animating the composite forms.

IV. *Life synthesises this triplicity.*

Let us work this out in the Macrocosm and Microcosm.

Fohat, Prana, Electricity, Magnetic Fluid, are all terms used for this one vitalizing life.

The Microcosm is animated and vitalised by prana, and its actions controlled by the indwelling Thinker. The Divine Ray and Primordial Ray.

The Macrocosm is animated and vitalised by Fohat; its actions are controlled by the informing Intelligence we call the Logos.

Microcosm

Cells — centres — prana — Spiritual monadic entity.

Heavenly Man

Cells formed of the separated units, the microcosm.

Centres formed of Groups, egoic groups.

Magnetic Fluid blending all into coherency.

Spiritual cosmic Entity.

Grand Man, the Logos

Cells formed of groups or egos.

Centres formed of Heavenly Men.

Fohat, Spiritual Cosmic Being.

V. “*Atoms and souls were [are] synonymous terms....*”. See S.D. I, 620-622 (S.D. I, 567-568)

- a. In this solar system atoms and souls are synonymous terms. The Primordial Ray plus the Divine Ray of Wisdom.
- b. In the previous system atoms and mind were probably synonymous terms. It resulted in the Primordial Ray of active intelligent matter, the basis of the present evolution.
- c. In the next system atoms and the third factor, pure spirit may be synonymous terms. The Primordial Ray and the Divine Ray plus the third cosmic Ray will or Power.

VI “*God, Monad and Atom are the correspondences of Spirit, Mind, and Body....*” S.D. I, 679 (S.D. I, 619)

The Logos is manifesting in this mahamanvantara as Manas (the Divine Manasaputras in their totality) utilising atomic sheaths for purposes of evolution and with the aim in view of developing the second aspect of buddhi or wisdom. Wisdom must have manas, or intelligent mind for its basis. He is the sum total of Intelligence, evolving in order to develop LOVE.

SPIRIT

SOUL

BODY

Deity	Monad	Atom
God	Cosmic Mind	Solar System
Spirit	Manasaputra	Atom
Monad	Ego	Body
Ego	Mental Unit	Physical Atom
Planetary Logos	Manasaputras	Planet
Human Being	Brain	Physical Body

VII. *The Over Soul*

- 1. See S.D. I, 404 (S.D. I, 377) where it is called the “Supreme Soul.”
- 2. The Ether is the “Breath of the Universal Soul.” See S.D. I, 128 (S.D. I, 102) Akasha (another name for Ether) is the world soul. See S.D. I, 39 (S.D. I, 10)
- 3. Alaya in the *Secret Doctrine* stands for three things.

- a. The Universal Soul.
 - b. The Anima Mundi
 - c. The Self of a progressed Adept. See S.D. I, 80 (S.D. I, 49)
4. "...the Universal Soul or Anima Mundi,...was the Source of Life of all beings and of the life-principle of the three Kingdoms...." S.D II, 593 (S.D. II, 562) See S.D. I, 164 (S.D. I, 140)
 5. The Universal Soul is both the fifth and sixth Cosmic Principle. See S.D. I, 128 (S.D. I, 101)
 6. "...there is a great difference between the Logos and the Demiurgos, for one is *Spirit* and the other is *Soul*...." S.D. II, 28 (S.D. II, 25)
 - a. The Logos is the Father, the first Aspect.
 - b. The Demiurgos is the Son, the second Aspect.
 "Phillip said: Lord shew us the Father and it sufficeth us. Christ said...He that hath seen Me hath seen the Father." St. John XIV.
 7. The Soul is one of the three Fires. See S.D. II, 258. (S.D. II, 247) See S.D. I, 567 (S.D. I, 521)
 - a. Electric Fire Spirit
 - b. Solar Fire Soul
 - c. Fire by Friction Matter

VIII. *The Human Soul*

1. One of the three Persons of the Godhead forms the physical man. Another makes him a living soul. The third breathes into him the breath of Life. See S.D. II, 86, 91 (S.D. II, 81, 86, 87)
2. The living human Soul is different in degree to the animal Soul Read carefully S.D. II, 267, 268 (S.D. II, 258, 259)
3. The Soul is the sum total of all that is or can be manifested. The term is used to cover all the principles or differentiations of man. The reason being that the tiniest atom in any sheath has a soul. See S.D. I, 620-622 (S.D. I, 567-569) See S.D. II, 669 (S.D. II, 632-633)
4. As a general Law...The Oversoul of the human being (atma-buddhi) only overshadows the individual during his life for purposes of instruction and revelation. S.D. III, 57-65.
5. It is sometimes said that man has three souls.
 - a. Spiritual Soul The Christ Principle.

- b. Human Soul The mind or intellect.
 - c. Animal Soul The consciousness of the atoms in his body.
See also S.D. I, 252 note (S.D. I, 231-232 note)
Read carefully S.D. II, 631 (S.D. II, 598)
6. The totality of man, as a human soul is explained in S.D. II, 252 (S.D. II, 242)
 7. The soul expresses itself through the astral (etheric) body. See S.D. I, 255 (S.D. I, 234)
 - a. The word “astral” is used in various connotations.
Here it stands for the etheric or vital substance body.
 - b. The physical body is not regarded as a principle and is frequently omitted in speaking of man.
 8. The Spirit of man is found within the Soul. See S.D. I, 157 note (S.D. I, 132) Read also S.D. I, 80 (S.D. I, 51)
 9. The eye is the mirror of the Soul . See S.D. II, 614, 312 (S.D. II, 298)

IX. *Souls and atoms of substance.*

1. Every elemental atom...is a soul. See S.D. I, 620 (S.D. I, 567) Read S.D. II, 709 note (S.D. II, 671 note)
2. Soul...is imminent in every atom. S.D. I, 82 (S.D. I, 51) Read carefully S.D. I, 621 (S.D. I, 568)

X. *The Animal Soul*

1. “...Fohat is the Solar Energy ... the preserving fourth principle, the animal Soul of Nature, ... or—Electricity....” S.D. I, 136 (S.D. I, 111-112)
 - a. It is the life or energy found in every atom of substance which constitutes every form in all the kingdoms of nature.
 - b. It is the conscious life found in all atoms. The difference lies in the degree of consciousness.
2. “...Animals have only the latent germ of ... soul in them....” S.D. I, 218 (S.D. I, 196) See S.D. II, 206 note (S.D. II, 196 note)
3. “...the divine soul of man is in perfect intelligence with these ‘inferior’ ones’ [of the three Kingdoms].” S.D. II, 78 (S.D. II, 74)
4. The Animal Soul is found in physical man. See S.D. II, 206 (S.D. II, 196)

5. The evolution of Souls. See S.D. II, 687 (S.D. II, 652)

Notes:

Only a general idea is here given of the vastness of this subject, and the Brothers are advised to use their index and find some of the many passages in *The Secret Doctrine* which are equally important with those given here. In the mystic Mantric phrase “Om mani padme hum” (“Om, the jewel in the Lotus”) the triplicity of divine effort where the Soul of man is concerned is dealt with.

Physical plane man and his lower nature is produced by the living substance of the third, Brahma, or Holy Ghost aspect. The soul of man, the Lotus, is the work of the second, Vishnu or Christ aspect. It is the energy of the word in manifestation, Christ in us the hope of glory. The spirit, this is the “jewel in the Lotus” or the Father as revealed by the Son.

This jewel is found in the heart of every form, it is the potential factor which every form must reveal and it should be remembered that the varying degrees of consciousness in our Solar System (ranging up from the atom of substance through all the Kingdoms of nature up to God Himself) are only manifestations of one Great Reality as it reveals itself through the limiting forms. This is the theme of the Secret Doctrine.

“The fundamental identity of all souls with the ... Over Soul....” See S.D. I, 45 (S.D. I, 17) “...every atom in the Universe has the potentiality of self-consciousness in it ... and is ... a Universe in itself and *for* itself. *It is an atom and an angel.*” See S.D. I, 132 (S.D. I, 107)

The “breath of life: which every animal, down to the infusoria, share with man”...“Alaya, the Universal Soul...” (Theosophical Glossary)

“...Alaya is literally the ‘Soul of the World’ or Anima Mundi; the ‘Over Soul’ of Emerson....” S.D. I, 79 (S.D. I, 48)

“...The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper ‘Anima Mundi’! ... It hardly seems possible that science can disguise from itself much longer by the mere use of terms such as ‘force’ and ‘energy’ the fact that things that have life are living things, whether they be atoms or planets.” S.D. I, 80 (S.D. I, 49)

“The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions....” S.D. I, 82 (S.D. I, 51)

Further Notes:

“...Thus, while the Yogacharyas of (the Mahayana school) say that Alaya is ... the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe ‘like the moon in tranquil water’” S.D. I, 79 (S.D. I, 48)

Every atom is “a core of power surrounded by electrons”, the “core” being the soul. Every atom contains within its core purpose, will, and activity. The difference between an atom in the hand of a Hitler and the hand of a Kreisler is quality due to point of evolutionary development expressed in abundance of life. Atoms manifest the laws of attraction and repulsion, of progressive development of sacrifice, of conservation of energy. Atoms demonstrate the oneness of life. Vibration is caused by relationship.

In minerals, life demonstrated in attraction and repulsion and in quality, in electromagnetism, in color, in radioactivity, in plants it demonstrated as in quality, color, scent, sex, attraction and repulsion. In animals movement, instincts, emotions, memory, perception.

“The Atom, and therefore everything which exists, which is built out of atoms, is a thoughtform held together by the mind that conceived the thought...as his thoughts change, so the matter changes, and we gaze upon the change and call it evolution.”

Types of atoms:

- (a) Physical plane.
- (b) Astral Plane.
- (c) Mental Plane.
- (d) Permanent atoms.
- (e) Causal Body. (which contains the permanent atoms.)
- (f) Human being in physical incarnation.
- (g) Monads.
- (h) Planets.
- (i) Heavenly man. (Logoi of planets)
- (j) Solar Ring-pass-not . (solar systems)
- (k) Solar Logoi.

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T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

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THE TORKOM SARAYDARIAN UNIVERSITY



Meditation Course

The Secret Doctrine



Lesson 6

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WORK TO BE DONE FOR FIRST SIX LESSONS

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Sixth month:

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*NOTE: This course is preparatory for you, and it will take six months. Every month change your seed thought as it is shown. **No more than 15 minutes meditation.***

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4. Did you have any spiritual experience?
5. Do you see changes in the world inspired by the Teaching?

III. Study

Study your lesson. You can do additional studies and work on *The Secret Doctrine* if you so wish.

IV. Written Papers

In every lesson you will find a question or questions on certain topics which you will try to answer in a paper, and send to us at the end of your study period or at the end of one or two months.

Yours,

Torkom Saraydarian

(Note: All lessons will be monitored by Gita Saraydarian)

Lesson 6

Additional Work to be done:

Write a paper about the following questions, not more than three pages.

1. What do the terms “Involutionary arc” and “Evolutionary arc” mean?
2. Is there any relation between speech and sex? Why and how?
3. What are the Races?

FUNDAMENTAL FOUR

(References for this Lesson VI were taken from *The Secret Doctrine*, Third and Revised edition, 1893. Page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

A basic statement:

“Every form on earth, and every speck (atom) in space strives in its efforts towards self-formation to follow the model placed for it in the ‘Heavenly Man’ ... Its (the atom’s) involution and evolution, its external and internal growth and development, have all one and the same object — MAN; MAN as the highest physical and ultimate form on this Earth; the ‘Monad’ in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.”

1. “Modern Science insists upon the doctrine of evolution; so do human reason and the ‘secret doctrine’” *Isis Unveiled* I, 152.
 - a. This involves the comparison of the evolution of a flower from a bud, and the bud from a seed.
 - b. It necessitates the consideration of the invisible forces, the spiritual essences, which bring this to pass.
 - c. Compare the ‘Secret Doctrine’. S.D. II, 271 (S.D. II, 260)
 - d. Note the differences stated in S.D. II, 167 (S.D. II, 157)
2. The occultist believes in evolution; the law of inherent development.
3. There are seven great stages in the evolutionary process.

See. S.D. I, 48, 174, 288, 626 (S.D. I, 20, 151, 267-268, 573)
Everything is Septenary. See S.D. II, 32 (S.D. II, 28-29)

For a solar Logos.....a solar system.....7 planetary schemes

For a planetary Logos....a planetary scheme.....7 chains

For man.....physical incarnation7 manvantara.

4. “...Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical....” *Isis Unveiled* I, p. 352.
 - a. “Esoteric philosophers held that everything in nature is but a materialisation of spirit....” *Isis Unveiled* I, p. 428. See S.D. I, 267 (S.D. I, 247)
 - b. “ Spirit is matter *on the seventh plane*; [the highest]
 - c. matter is Spirit — on the lowest point;.... and
 - d. both are MAYA....” S.D. I, 693 (S.D. I, 633)

5. “...there exists in Nature a triple evolutionary scheme for the formation of the three *periodical Upadhis*....[vehicles].” S.D. I, 203 (S.D. I, 181)
 1. The Monadic.....Spiritual.
 2. The Intellectual.....Man, the real Thinker.
 3. The Physical.....the sub-human kingdoms.

This triple evolution may be formulated as a Law:

- a. A descent of Spirit into matter. This is equivalent to an ascent in physical evolution.
- b. A re-ascent from materiality to the status quo ante.
- c. A corresponding dissipation of the concrete form.

See S.D. I, 231, 239 (S.D. I, 210, 219) for the formulation of the process.

See S.D. I, 498 (S.D. I 460) for another enumeration. Also S.D. I, 680, 74 (S.D. I, 619, 43)

6. “...Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and from this point begins its work spirit-ward....” S.D. I, 253 (S.D. I, 232)
 - a. On the descending arc evolution materializes.
 - b. On the ascending arc evolution spiritualizes, and etherealizes. See S.D. II, 190 (S.D. II, 180) S.D. I, 702, 271 (S.D. I, 639, 250-251)
 - c. “Man ... is in his outward form, simply an animal....” S.D. I, 254, 698 (S.D. I, 234, 637)
 - d. All antiquity was imbued with the philosophy which teaches the involution of spirit into matter.
 - e. The spiritual becomes transmuted into the material and the physical.

Compare S.D. I, 271 (S.D. I, 251) S.D. II, 85 (S.D. II, 81)

We see from these passages that the present point in evolution is one of equilibrium. See S.D. I, 132, 271 (S.D. I, 107, 251)

Yet this is not altogether so for individual men. They have to repeat the evolutionary process. S.D. II, 116, 88, 768 (S.D. II, 110, 84, 728)

7. "It is the spiritual evolution of the *inner* immortal Man that forms the fundamental tenet of the Occult Sciences...." S.D. I, 695 (S.D. I, 634) See S.D. II, 438

This involves a belief in and understanding of:

- a. The one universal Life.
 - b. The Intelligences that animate all manifestation.
 - c. The nature of the inner man. See S.D. II, 259 (S.D. II, 248)
 - d. " the evolution of the *internal* ... Man is purely spiritual...." S.D. I, 198 (S.D. I, 175)
 - e. The reason for this. See S.D. I, 215 (S.D. I, 193) Compare: S.D. I, 242, 79, 80, 703, 704 (S.D. I, 222, 48, 49, 641, 642)
8. The lines of evolution for man are:
- a. Spiritual.....the acquirement of full divine self-consciousness. See S.D. II, 253 (S.D. II, 243)
 - b. Psychic.....The acquirement of powers or faculties.
 - c. Intellectual...The acquirement of knowledge. See S.D. II, 243, 83, 176, 357, 359 (S.D. II, 233, 79, 167, 341, 344)
 - d. Animal.....The acquirement of responsiveness. See S.D. II, 92, 115 (88, 109)
9. "...the physical, according to the esoteric teaching, evolves gradually from the spiritual, mental, and psychic...." See S.D. I, 238 (S.D. I, 219)

The microcosmic illustration of this might be considered as follows:

- a. The spiritual.....The Thinker.....Mental plane (abstract)
- b. The mental.....The idea of thought.....Mental plane (concrete)
- c. The psychic.....Desire.....Emotional Plane
- d. Physical.....Concretion.....Manifestation

(Physical Plane)

On the ascending arc the evolutions parallel each other. See S.D. II, 307 (S.D. II, 294)

Compare S.D. I, 298 (S.D. I, 277) S.D. II, 180 (S.D. II, 171)

10. "...Evolution proceeds in cycles...." See S.D. II, 190, 462 (S.D. II, 180, 443) Study II b of Fundamental Two.

11. The Macrocosm and the Microcosm.

- a. The sum total of nature is the Macrocosm for man. S.D. I, 204, 367 (S.D. I, 180, 343) S.D. II, 723 (S.D. II, 685)
 - b. Man is the macrocosm for the subhuman kingdoms. See S.D. II, 187, 179 (S.D. II, 177, 169)
 - c. Each kingdom is the microcosm for its higher macrocosm. See S.D. I, 288 (S.D. I, 268)
 - d. Our solar system is the microcosm of a still higher macrocosm. See S.D. I, 650 (S.D. I, 594)
 Conclusion S.D. I, 662 (S.D. I, 605) S.D. II, 69 (S.D. II, 66)
12. "...the upward progress of the Ego is a series of progressive awakenings." See S.D. I, 71 (S.D. I, 40)
- a. The pivotal doctrine is the progressive development of man. See S.D. I, 45, 84, 132, 215, 242 (S.D. I, 17, 54, 106, 193, 222)
 - b. Hence the reason for differences in people. See S.D. II, 299 (S.D. II, 286)
 - c. Man must be self-redeemed. See S.D. II, 438, 578, 621 (S.D. II, 420, 548, 587)
 - d. How. See S.D. II, 59, 60, 61, 62, 63 (S.D. II, 56, 57, 58, 59, 60)
13. The Secret Doctrine teaches that everything lives and is conscious. Grades of consciousness differ however. See S.D. I, 79, 295 (S.D. I, 49, 274) S.D. II, 742. note (S.D. II, 702 note)
- a. See S.D. II, 279 (S.D. II, 267)
 - b. The conscious ego must experience on every plane. See S.D. I, 351 (S.D. I, 329)
 - c. There are seven types of consciousness.
14. There are seven forms of matter or seven principles. See S.D. I, 482 (S.D. I, 446)
- a. Why? See S.D. I, 448 (S.D. I, 417)
 - b. For a definition of form see S.D. I, 666 (S.D. I, 608)
 - c. For the origin of forms see S.D. I, 683 (S.D. I, 623) S.D. II, 697 note (S.D. II, 660 note)

Further Notes

Refer to S.D. II, 745, (S.D. II, 705)

"The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms...." See S.D. I, 74 (S.D. I, 43)

Involution is the descent into matter, evolution the ascent out of matter.

Our earth, at the beginning of manifestation, after the sleep called Pralaya, was a long trail of fire mist; it then evolved into a ball of liquid fire with a nucleus of intelligent primeval substance. Like every other star, it has to pass through seven stages of density.

Seven geological ages, each separated from the next by a cataclysm.

The First Round developed one element, Fire, and a nature and humanity in ONE Dimension. Fire was not the fire we know in this FOURTH ROUND, but was pure

Akasha, called astral Light. The Second Round brought forth a second element, Air, and further developed the first one, Fire and its humanity and nature became TWO-Dimensional. Air was simply nitrogen.

The Third Round centers of consciousness arrived at a perception of the third element Water. Water was then “that primordial fluid which was required to make a living soul.”

The FOURTH ROUND developed the earth (and the corresponding principle in man, who became dense) by transforming the gaseous fluids and plastic form of the globe into the hard earth of our present acquaintance. The earth still, however, is in its kamic-rupic (desire form) state, being largely covered by water, water being the emotional element of the earth and our astral bodies.

The Fourth Round also is in process of developing the *Fourth dimension, which is the permeability of matter*. The earth was fiery, cool, and radiant during the First Round, luminous and more dense and heavy during the Second Round, watery during the Third Round, and metallic in this present Fourth Round.

The Earth was visited by monads from the Moon Chain, where the monads had passed through the three lower kingdoms (mineral, plant, and animal) and those monads were the beginning of humanity on this earth.

A Round is a wave of Monads, because the stream of Monads goes the round of all seven globes in a chain in seven waves. Every time a wave of Monads comes to a globe, it passes through seven stages called Races, and each Race is subdivided into seven subraces. As an example; our Aryan Race is the Fifth Root Race of the Fourth Round; and the Nordic Race is the fifth subrace of this Aryan Root Race. The new young people and children, called Aquarians, are forerunners of the sixth subrace of our Aryan Root Race. The evolution of these Races, their formation and development, proceeded on parallel lines with the evolution, formation and development of three geological strata.

Now for the Fourth Round, our present Round, in more detail, with descriptions of its Races. Each race is given numerous descriptive names in the Secret Doctrine.

Race I beings (of the Fourth Round) were oozed out the bodies of the Elder Brothers (Who were called Divine Progenitors, Self-Existent. Spiritual Lives, Seed Manus, Pitris.) These Race One beings that oozed out had three dimensions but were extremely different from the humanity today. They were very immaterial, transparent, ethereal, spiritual but mindless. Having no minds there was no link between Monad and body. There was no death. Propagation was by oozing, just as ectoplasm oozes out of the body of a medium. Their continent is called The Imperishable Sacred Land, situated at the North Pole, where it remains today and will exist until the end of this Round, with never a change. It was eternal summer, the Garden of Eden. It is the fountain of life and the blood of earth and will be the home of the Seventh Root Race ages hence.

From the First Race, emanated the *Second Race* which was propagated by means of building, like an amoeba. This Second Race was called the Boneless, the Sweat-Born Sons of Passive Yoga. This Race was less spiritual and more material than the first: it was astral, with a faint spark of mind. Speech was chant-like sounds composed of vowels. Their continent was the Hypeborean, extending from the North Pole southward across what is now Northern Asia. Still no winter. “...The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-human*, and, consequently, it is easy to account for the general resemblance between their embryonic

stages and those of Man, who necessarily embraces in himself and epitomizes in his development the feature of the group he originated....” S.D. II, 723 (S.D. II, 684) Our animals have taken their structure from us, not vice versa as the orthodox scientists claim.

The Second Race disappeared into the Third Race, the Lemurians. These were called the Egg-Born. Physically dense giants, ape-like in appearance, but *giving their physiognomy to the apes*; they were yellow animal-men ruled at the beginning by Divine Dynasties. Their speech was an improvement over sound in nature, still no connection between Monad and the body, *because mind was a mere spark*. They were androgynies, having both sexes in one body. As they became denser they developed bones, as the earth itself developed rocks. They inhabited the Continent of Lemuria, which was destroyed by volcanoes and sinking. Relics are on the Easter Islands.

In the middle of this Third Race, approximately 18,000,000 years ago, there occurred the most tremendous event so far in the history of humanity, the so-called Fall of Lucifer. Lucifer, “Star of the Morning,” “Light Bearer” was a host of Angels, Angels who had attained Nirvana in a previous Manvantara, who “fell” from their state of purity, impelled by Karmic Law by incarnating in these animal men in order to endow these animal-men with souls to bridge the gap between Monads and bodies. Some Angels refused to incarnate, saying the bodies “were not ready” and their refusal was the first, the “original” sin.

They came on latter. All Angels came on in waves, which fact accounts for the great differences in development of Humanity of today. They are the Solar Angels, Mind-born sons of Brahman, Angels of the Presence. By incarnating, They endowed infant humanity with mind. This is the “individualisation” of which the Tibetan speaks in His Books. With mind there developed speech and sex. (Some animal-men cohabited with animals, and this act gave rise to the existence of ancestors of the anthropoid apes.) Language was a monosyllabic speech. Their speech was the vowel parent of the languages still in use among the yellow races. The bushmen of Australia and a few of the undeveloped savages of Africa are the only pure descendants, the others being mixtures of Lemurians and Atlanteans. The last two subraces of the Lemurians built cities and sowed the first seeds of civilization under the guidance of their divine instructors and their own awakened minds. Their Yoga was Hatha, developing the physical body. The Third Eye developed, giving the good ones a true religion but the bad became very wicked. Geologically it was the Secondary Age, highest point of development in the Eocene Age, destroyed by volcanoes and sinking.

Race IV comprised the Atlanteans, the first human and terrestrial race. They were giants, developed a glutinative speech. They developed astronomy and astrology under the guidance of the Divine Dynasties. They invented writing (which was not invented by the Phoenicians, as we are told.) They developed the emotional nature, and Bhakti was their Yoga, union through adoration, the astral body stimulating the buddhic. The mental body was not yet evolved. Great selfishness and wickedness developed. War resulted between the Forces of Light and the forces of Darkness (written of in the Mahabharata, epic poem of India). Evil triumphed, destroying the continent. It disappeared by conflagration and submergence, the last island, Poseidonsis, disappearing beneath the waves 12,000 years ago.

The Fifth Race, the Aryan, was destined to develop intellectually to round out the mental body. Vaivasvata Manu incarnated in Central Asia. His descendants crossed over the Himalayas 12,000 years ago into the planes of northern India in order to inaugurate the new Race. The country was called Aryavarta. In order to keep the race pure, the caste

system was instituted to prevent intermarriage with the Dravidian inhabitants. The first Language was inflectional, the root of Sanskrit, now the mystery tongue of the Initiates. Sanskrit was developed, and later the “Indo-European” languages. In India they developed mathematics, astronomy, astrology, philosophy, alchemy, and printing was invented. The cross was used as a symbol of the descent of spirit into matter, and from it came the swastika, the holiest of all the symbols. They developed Raja Yoga and great works of literature. The Hindus formed the first subrace of the Aryan Root Race, the second subrace of the Persians. The third the Semitic Races, the fourth the Celts, the fifth Nordics, sixth the Aquarians. These divisions represent developments of consciousness, not place of birth. We have many people of Atlantean consciousness inhabiting Nordic and other bodies, just as we have negroes with Aryan development.

Note: Read *Cosmos in Man*, pages 25-61; *The Science of Meditation*, pages 47-63.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

51. How many times did you meditate this month?
52. Did you enjoy this lesson? Why?
53. Are you regular in your studies and meditation?
54. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
55. Do you have any questions related to this set?
56. Did you have any sensation or experiences during or after your meditation, if so, what were they?
57. Are you applying the ideas from your lessons to your daily life? If so, what?
58. Have you noticed any changes in your life? If so, what?
59. Are you relating differently with people? How are people relating to you?
60. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 7

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LESSON 7

WORK TO BE DONE

1. Please define in your own words the terms:
The Law of Analogy
The Law of Correspondences
2. In what respect is man “made in the image of God?”
3. **Daily Meditation**
 - a. Relax.
 - b. Say three OMs with concentration.
 - c. Say the *Great Invocation* with fixed attention.
 - d. Think about the Law of Analogy for fifteen days and on the Law of Correspondences in the remaining days of the month.
 - e. After ten to twelved record your discoveries.
 - f. After your recording ends, say the *Mantram of Unification*.
The sons of men are one and I am one with them.
I seek to love not hate;
I seek to serve and not exact due service;
I seek to heal not hurt.

Let pain bring due reward of light and love,
Let the Soul control the outer form,
and life and all events,
And bring to light the love
that underlies the happenings of the times.

Let vision come and insight,
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail,
Let all men love.
 - g. End with three OMs.
4. Fill your report regularly every month. (Your report should be a one page commentary on one of the laws from above as well as a completed questionnaire).

Yours,
Torkom Saraydarian
(Note: All lessons will be monitored by Gita Saraydarian)

(Note: Page numbers in parentheses are corresponding page numbers for the Facsimile Edition)

Basic Statement:

“Everything in the Universe follows analogy. As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual...” S.D. I, 200 (S.D. I, 177)

I. Definitions:

Analogy: Greek “ana” according to; “Logos” word or ratio. Corresponding in some particulars, while differing in others. Alike in function, but not in plan or structure.

Correspondence: Latin “com” together; “re” again; “spondere” to promise.

Law: That which lies, or is fixed or set.

Thing: Many old languages have this, or a similar sounding word. Probably originated from the Gothic word “theiths” or “thinkhs” time; that which has objective existence in time.

II. The Law of Analogy:

1. The study of this law advocated by the Master. S.D. I, 210 (S.D. I, 187) S.D. II, 265 (S.D. II, 254)
2. Everything in nature has to be guided by analogy. S.D. I, 200 (S.D. I, 177)
 - a As above, so below.
 - b Man is the Microcosm of the Macrocosm.
Illustration: The Lotus and its seeds. S.D. I, 407 (S.D. I, 379)
 - c That which takes place on the spiritual plane, repeats itself on the cosmic. H.P.B. uses the word “cosmic” in three senses:
 - 1) It stands for the universe, the totality of solar systems.
 - 2) It stands for our own special solar system.
 - 3) It stands for the physical, as in this case. S.D. II, 69
3. “Analogy is the guiding Law in nature....” S.D. II, 162 (S.D. II, 153) S.D. I, 174 (S.D. I, 150)
 - a. It is the most important key.
 - b. It has to be turned seven times.
 - c. It does not necessarily bear upon finite condition.
 - d. It must be studied in its minutest details.
 - e. It is a fundamental Law in nature. S.D. I, 640

4. "...The Law of Analogy is the first key to the world problem...." S.D. I, 662 (S.D. I, 604)
 - a. Analogy is the first Law. S.D. I, 239
 - b. It is the immutable Law. S.D. I, 592 (S.D. I, 542)
 - c. It may not hold good outside our solar system. S.D. II, 740 (S.D. II, 700)

III. Illustrations of the Law of Analogy

1. "...God, Monad, and Atom are the correspondences of Spirit, Mind, and Body ... in man...." S.D. I, 679 (S.D. I, 619)

Man

Spirit	Monad	Will
Mind	Ego	Love Wisdom
Body	Personality	Activity

The Logos

Spirit	Will	Father	Universal Life
Mind	Love	Son	Consciousness
Body	Activity	Mother	Substance

2. There are four great manifestations:
 - a. A solar system
 - b. A planetary scheme
 - c. Man
 - d. An atom
3. Each of these is a vehicle for a life.
 - a. A solar system....God....Spirit....Solar Logos
 - b. A Planet....Planetary Logos, a Heavenly man
 - c. Man.....Divine Monad
 - d. Atom.....Elemental life.
4. Each of these lives is conscious. From the standpoint of man, the consciousness seen are:
 - a. Solar Logos.....Absolute consciousness, God consciousness.
 - b. Planetary Logos...Group consciousness
 - c. Man.....Self consciousness
 - d. Atom.....Consciousness
5. All lives incarnate. S.D. III. 440
 - a. Solar System..... The sum total of all life and of all states of consciousness.
 - b. Planetary Logos.. Group consciousness

- c. Man..... The Macrocosm of the three lower kingdoms
- d. Atoms..... A life with potential self-consciousness

6. All lives die. S.D. I, 196 (S.D. I, 173)

- a. There is solar and planetary pralaya or obscuration
- b. There is the death of the human body
- c. An atom becomes radioactive in time and dissipates

Death is the discarding of a body and functioning on another plane.

7. All lives manifest alike

- a. As a unity
- b. As a triplicity. The Trinity Man. S.D. I, 183 (S.D. I, 158)
- c. As a septenary. S.D. I, 182 (S.D. I, 157-158) S.D. II, 628 (S.D. II, 594-595) S.D. I, 174 (S.D. I, 152)

IV. "Evolution proceeds on the laws of analogy...." S.D. II, 69 (S.D. II, 66)

1. There is a perfect correspondence between the birth of a Kosmos, or Solar Being, a world, or planetary being, and a child of earth. S.D. III, 440.
2. "...The Law of Analogy ... is the first and most important key to cosmic physics...." S.D. I, 174 (S.D. I, 150) S.D. II, 162 (S.D. II, 153)
3. The science of correspondence has for its epigraph: "God ordered all things in number, weight and measure. Absolute Unity within number and plurality."
4. " Analogy is ... the surest guide to the comprehension of the Occult teachings." S.D. I, 196, 220, 662 (S.D. I, 173)

V. One of the best ways to begin the study of correspondences of the law of Analogy is through the consideration of the numerical correspondences and relationships. An illustration of this can be seen in a brief consideration of the number four.

The sacred Tetraktys	The Manifested Logos
The Fourth Creative Hierarchy	The Human
The Fourth Principle	Lower Mind
The Fourth Race	Atlantean
The Fourth Element	Water. S.D. I, 640 (S.D. I, 585 note)
	S.D. I, 95 (S.D. I, 66)
The Four Truths	S.D. I, 70
The Four Propositions	S.D. I, 107
The Four Initiations	S.D. I, 227 (S.D. I, 206)
The Fourth Plane	Buddhi, fourth cosmic ether
The Fourth Physical Sub-Plane	The Fourth Ether
The Fourth Round	The present

Further Notes on Fundamental V

Fundamental V — “...Analogy ... is the surest guide to the comprehension of the Occult teachings.” S.D. I, 196 (S.D. I, 173)

Definitions: Analogy is “a relation of likeness between two things; or one thing *to* or *with* another consisting in the resemblance not of the things themselves but of two or more attributes, circumstances; similarity of *relation*.

Examples:

Sleep and death.
Day and manvantara.
Night and pralaya
Seven notes and seven planes.
Seven rays and seven colors.
Human mother and mother earth.
Atom and solar system.
Clock and Zodiac.
Reincarnation and Wheel of rebirth.

Allegories and proverbs are based upon analogy, also symbols, “as above so below.”

When we employ a symbol we are using analogies (observing the Law of Analogy.) The figure of speech called metaphor and similes afford other examples. An example is when we say that the heat of summer is like a bake oven. Myths are based upon the Law of Analogy. For instance, the myth of a hero slaying a dragon and drinking his blood, the “dragon” represents wisdom, and by drinking his blood the hero imbibes wisdom. The resemblance of a dragon or snake or serpent to kundalini cause the use of a dragon to signify wisdom; when kundalini is aroused and working freely we have the wisdom of the adept. The biblical parables are all examples of analogy, as for example the (five) wise virgins and the (five) foolish. Lighted candles represent the Light in the head.

The Tibetan states in *Initiation, Human and Solar* that “...the only way in which we can find the clue to the mystery of the rays, systems and hierarchies, lies in the study of the law of correspondences or analogy. It is the one thread by which we can find our way through the labyrinth, and the one ray of light that shines through the darkness of the surrounding ignorance.... In the study of this Law we need to remember that the correspondence lies in its essence, and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible to the average student. The

moment he attempts to reduce to chart form and to tabulate *in detail* he enters realms where he is bound to err, and staggers through a fog that will ultimately overwhelm him.¹

The episodes in the life of Christ are intended to represent the five initiations, and the movements of the sun northward and then southward is interpreted allegorically. Numerology is based upon analogy so also is astrology, both exoteric and esoteric. Cosmology is another example. The factual, literal-minded occidental student is faced with the necessity of learning to read symbols of various kinds, diagrammatic, numerological and myths. Without symbols, the expression and acquisition of truth is impossible.

Wisdom consists in the spiritual interpretation of symbols. The *Bhagavad Gita* and the Bible are composed entirely of analogical teaching. Allegories in the form of myths were required for the teaching of early humanity, we use the same method for our children and sublime metaphysical teaching of the Upanishads use the same methods for results in expressing abstruse truths for intellectual adults. The seventh Ray method of teaching disciples uses many esoteric symbols as necessary requirements, and indispensable for white magic.

¹ Bailey, Alice A., *Initiation, Human and Solar*, pp. 6-7.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

61. How many times did you meditate this month?
62. Did you enjoy this lesson? Why?
63. Are you regular in your studies and meditation?
64. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
65. Do you have any questions related to this set?
66. Did you have any sensation or experiences during or after your meditation, if so, what were they?
67. Are you applying the ideas from your lessons to your daily life? If so, what?
68. Have you noticed any changes in your life? If so, what?
69. Are you relating differently with people? How are people relating to you?
70. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 8

P.O. Box 7068 Cave Creek, AZ 85327-7068
Phone: 480-502-1909 | Fax: 480-502-0713 | Email: ttsu@tsgfoundation.org
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Daily Meditation

1. Relax.
2. Say *The Great Invocation*.
3. Three OMs.
4. Choose a seed thought from this set and meditate for fifteen minutes.
5. Close with *Unification Mantram*.

The sons of men are one and I am one with them.
I seek to love not hate;
I seek to serve and not exact due service;
I seek to heal not hurt.

Let pain bring due reward of light and love,
Let the Soul control the outer form,
and life and all events,
And underlies the happenings of the times.

Let vision come and insight,
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail,
Let all men love.

6. Three OMs

WORK TO BE DONE

Questions:

Please define the relation between:

1. The senses and the external world.
2. The senses and the Solar Angel.
3. The senses with each other.
4. What are the sixth and seventh senses - please explain.

(Send a one page report from your meditations and the completed questionnaire)

Note: Study *The Psyche and Psychism* about senses.

FUNDAMENTAL SIX

(Note: Page numbers in parentheses are corresponding page numbers for the Facsimile Edition)

“Consciousness is the cosmic seed of supercosmic omniscience. It has the potentiality of budding into divine consciousness.” S.D. III, 555

“Consciousness:- ‘Con’ with, and ‘scire’ to know involves a triple thought:

- a. The One who thinks and is conscious...The Self
- b. The vehicle of individualization.....The Not-Self
- c. Fohat....The intelligent principle.....The Relation between

See S.D. I, 43, 44, 45 (S.D. I, 15, 16, 17)

I. Types of consciousness:

1. "...Absolute Consciousness contains the cognizer, the thing cognized, and the cognition, all three within itself, and all three *one*...." S.D. I, 86 (S.D. I, 56) See *Study in Consciousness.*, Pages 38, 39 Compare Bhagavad Gita, Book XIII.
2. Universal Consciousness. Consciousness thinking in time and space. See S.D. I, 254 (S.D. I, 232-233) S.D. II, 742 (S.D. II, 702 note)
3. Individual Consciousness. That much of the Universal consciousness as a separate identity can completely think. The self-conscious unit man an instance of this.
4. Consciousness. Such as that seen in the three kingdoms of nature that are below the human. See. S.D. I, 79 (S.D. I, 49)

Illustrate by human being so as to get some idea of these different degrees.

- a. Consciousness of cell..atomic consciousness, individual.
- b. Consciousness of body...universal consciousness to cell.
- c. Consciousness of Man on his own plane...Absolute consciousness to cell.

These types of consciousness might be called from the human standpoint:

1. Consciousness.
2. Self-consciousness...I am.....Human
3. Group-consciousness...I am that.....Consciousness of Planetary Logos.
4. God-consciousness.....I am that I am....Consciousness of Solar Logos.

II. Consciousness and the system.

1. "...universe is in reality but a huge aggregation of various states of consciousness...." S.D. II, 633 (S.D. II, 598) S.D. I, 626 (S.D. I, 573) S.D. I, 70
2. Spirit and consciousness are synonymous terms. S.D. I, 43, 595, 593, 125, 349, 350 (S.D. I, 15, 568, 543, 327-328, 329)
3. Every atom in the universe is endowed with consciousness. S.D. I, 105 (S.D. I, 76) S.D. II, 742, 709 (S.D. II, 702, 671)

III. Six types of consciousness as embodied in the Kingdom of Nature on the five planes of Human Evolution. S.D. I, 123 (S.D. I, 96) S.D. II, 678 (S.D. II, 640-641)

- a. The Mineral Kingdom.
Intelligent activity. All atoms show ability to select, to discriminate intelligently under the law of Attraction and Repulsion. S.D. I, 295
- b. Vegetable Kingdom.
Intelligent activity plus embryo sensation or feeling.

c. Animal Kingdom.

Intelligent activity, sensation plus instinct, or embryo mentality.

These embody the sub-human consciousness.

d. Human consciousness.

Intelligent activity, love or perfected feeling or realization and will, or intelligent purpose. The three aspects. S.D. I, 215, 231 (S.D. I, 192-193, 210-211)

This is self-consciousness — the middle point.

e. Spiritual Consciousness.

Buddhic realization. The unit is aware of his group. The separated unit identifies himself with his ray or type.

f. Atmic Consciousness.

The consciousness of the unit of the Septenary Solar System. S.D. II, 673 (S.D. II, 636)

These two embody super-consciousness.

The Seventh type embraces them all and is God Consciousness.

Study:

S.D. I, 300, 301, 183 (S.D. I, 281, 282, 159)

S.D. I, 221 (S.D. I, 200)

S.D. I, 623 (S.D. I, 570)

S.D. II, 32 note (S.D. II, 29 note)

S.D. II, 741 (S.D. II, 701)

S.D. II, 552 note (S.D. II, 525 note)

S.D. III, 573, 574, 558, 557, 584

IV. The seven senses or the avenues of perception or of consciousness. (S.D. I, 489, 490 (S.D. I, 453, 454)

1. The third or Indriya Creation. S.D. III, 537.

Indriya: The control of the senses is yoga practice. These are the ten external agents; the five senses which are used for perception are called “Jnana-indriya” and the five used for action “karma-indriya.” Theosophical Glossary.

“Jnana-indriyas” — literally knowledge-senses...by which knowledge is obtained.... They are the avenues inward.

“Karma-indriyas”...literally action senses...these producing action. They are the avenue outwards. *Study in Consciousness*, 166-167

- a. Hearing. Disputed derivation. Element is ether. Organ is ear.
- b. Touch. To perceive an object by means of physical contact. Element is air. Organ is skin.
- c. Sight. From same Latin word as “see” probably. Meaning “to follow with the eyes.” Element is fire. Organ is eye.
- d. Taste. Italian “tastare” to probe, try, test, touch, handle. Conveys the idea of intention to find out. Element is water. Organ is tongue.
- e. Smell. from Dan: “Smul,” dust, power. Corresponding element is earth. Organ is nose.

2. The idea of consciousness now involves:

- a. The Self or Knower...The one Who Perceives.
- b. The Not-Self or the Field of Knowledge...That which is perceived.
- c. The senses...The avenues of perception. “The windows of the soul”

See here S.D I, 31 (S.D. I, 1) Analysis of note:

- a. Mind is resolvable into states of consciousness.
- b. States of consciousness rest upon sensation.
- c. Sensation is necessarily limitation.

3. Sensation is latent in every atom of substance. S.D. II, 710 (S.D. II, 673)

- a. The Sun is the heart of the system and sensation emanates from there. It is due to Solar radiation. S.D. I, 590, 662 (S.D. I, 541)
- b. Knowledge is the end of sense. S.D. I, 300 (S.D. I, 279)
- c. There is a double set of senses, spiritual and material. S.D. I, 582 (S.D. I, 534) S.D. II, 307, 308 (S.D. II, 294, 295) This finds its reflection in the double set of physical senses noted in defining the indriyas.

4. The senses might be enumerated as follows: See S.D. II, 674, 675 (S.D. II, 638, 639) S.D. I, 583 and note (S.D. I, 535 and note) S.D. II, 600 (S.D. II, 568)

These are the two higher senses. The five lower are:

- a. Hearing
- b. Touch
- c. Sight
- d. Taste
- e. Smell S.D. I, 186
- f. Manas S.D. I, 123. (S.D. I, 96)

The sixth sense awakens the seventh. S.D. III, 505, S.D. II, 130 note
Mind serves for sense and actions. S.D. I, 356 (S.D. I, 334)

It is that which buddhi perceives.

It is that which produces action in the lower.

The power of Manas consists largely in... S.D. I, 312 (S.D. I, 292)

Power to interpret sensation.

Power to correlate groups of sensations, and thus give an idea of external objects.

Power to link together ideas which results in memory, and produces the notion of self-hood and individuality.

g. Buddhi. S.D. II, 676 (S.D. II, 639)

This is the seventh sense but the sixth principle. As buddhi develops the permeability of matter will become apparent. S.D. I, 278 (S.D. I, 258)

Buddhi is a feeling within inexpressible in words. S.D. III, 567

Buddhi needs Manas in order to become conscious on this plane, S.D. III, 505

5. The elements are the progenitors of the senses. S.D. II, 112, 113 (S.D. II, 107)

- a. Ether...Hearing....Sound....*Atmic Plane*
- b. Air.....Touch.....Sound, touch, *Buddhic Plane*
- c. Fire....Sight.....Sound, touch, sight, *Mental Plane*
- d. Water..Taste.....Sound, touch, sight, *Astral Plane* taste
- e. Earth...Smell....Sound, touch, sight, taste, smell, *Physical Plane*

(In connection with the races and with infants the order is found reverse. See *Study in Consciousness*, 168-169)

6. Action in average man based on....S.D. I, 706 (S.D. I, 644)

- a. Impulses from without.
- b. Produced by the senses.

7. Every sense pervades every other sense. S.D. III, 569

There is no universal order.

All are on all planes. S.D. III, 550

8. The senses correspond with every septenate in nature. See S.D. III, 448. Compare S.D. III, 497. Practical reading. S.D. I, 288 (S.D. I, 267-268)

V. The Field of Knowledge.

Read *The Voice of Silence* concerning the three Halls:

- a. The Hall of Ignorance...The phenomenal world of senses.
- b. The Hall of Learning...The Hall of probationary learning.
- c. The Hall of Wisdom ...The Hall of union, or at-one-ment.

d. Definition of Knowledge.

“There was in every ancient country having claims to civilization, an Esoteric Doctrine, a system which was designated WISDOM, and those who are devoted to its prosecution were first denominated sages or wise men...Pythagoras termed this system...the gnosis or knowledge of things as they are.

“Under the noble designation of WISDOM the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, and hierophants of Egypt and Arabia, and the philosophers of Greece and the west, included all knowledge which they considered as essentially divine; classifying part as esoteric and the remainder as exterior.” S.D. III, 55

1. There are seven branches of knowledge mentioned in the Puranas. S.D. I, 192 (S.D. I, 168)

Correspondence can here be worked out in connection with:

- a. The Seven Rays, the Lord of Sacrifice, Love and Knowledge.
 - b. The Seven states of consciousness.
 - c. The Seven states of matter or planes.
 - d. The Seven types of forces.
 - e. The Seven Initiations, and many other septenates.
2. The Gnosis, the hidden knowledge, is the seventh Principle. S.D. I, 299 (S.D. I, 278)
 - a. The School of Logic...Proof of right perception.
 - b. The atomic school.....System of particulars. Elements Alchemy and chemistry.
 - c. The Sankhya school....System of numbers. The materialistic school. The theory of the seven states of matter or prakriti.
 - d. The School of Yoga....Union. The rule of daily life Mysticism.
 - e. The School of Ceremony and Ritual. Worship of the devas or Gods. Monial religion.
 - f. The Vedanta School....Has to do with non-duality. Deals with the relation of Atman in man to the Logos.

The Gnosis or hidden knowledge is the same as atnavidya, or Theosophy, and includes the other six.

- VI. There are four branches of knowledge to which H.P.B. specially refers: S.D. I, 192 (S.D. I, 168-169)

These four are probably those with which man has dealt the most, in this fourth round, and fourth chain. Compare S.D. I, 70, 227, 95 (S.D. I, 39, 206, 66) The four Noble Truths. The four Vedas. The four Gospels. The four basic admissions. The four ready Elements. The four grades of Initiations.

1. Yajna Vidya. The performance of religious rites in order to produce certain results. Ceremonial magic is concerned with Sound, therefore with the Akasa or the ether of space. The “Yajna” in the invisible deity who pervades space. Perhaps this concerns the physical plane?
2. Mahavidya. The great magic knowledge. It has degenerated into Tantrika worship. Deals with the feminine aspect, or the matter (mother) aspect. The basis of black magic. True mahayoga has to do with the form (second aspect) and its adaptation to spirit and its needs.
3. Guyha vidya. The science of mantrams. The secret knowledge of mystic mantrams. The occult potency of sound, of the word. Perhaps this concerns the mental plane?
4. Atmanvidya. True spiritual wisdom.

VII. Knowledge of truth is a common inheritance. S.D. II, 47, 3

1. The revelation was originally given by Divine Teachers to infant humanity during the period of ‘lip and word.’
2. Man’s own intuition expanded it later on.
3. Still later it was hidden from profanation under adequate symbology. See S.D. I, 666
4. Later some of it was withdrawn and only revealed to those who were disciples or pledged initiates. See S.D. I, 291, 292 (S.D. I, 270, 271)

VIII. The tree is the symbol for sacred and secret knowledge. See S.D. I, 153 (S.D. I, 128-129 note) S.D. II, 622 (S.D. II, 587)

Read carefully S.D. II, 226, 227 (S.D. II, 216, 217) (S.D. II, 216 note also)

This tree:

- a. Is hidden between three mountains-the upper Triad.
- b. Ascends above, -the adepts knowledge aspires upwards.
- c. Descends below-lower self receives it.
- d. Is revealed to an enlightened mind.
- g. The tree of knowledge becomes the tree of life. S.D. II, 621 (S.D. II, 587)
- h. The tree and the Cross are one.
- i. Each atom contains germs from which may be raised the tree of knowledge. S.D. II, 622 (S.D. II, 588)

IX. Space in its abstract sense, is called the ‘realm of divine knowledge.’ S.D. II, 527 S.D. II, 502)

- a. Because in space dwell the intelligent powers.
 - b. Because man is but an atom in the body of a greater Whole to whose purposes and plans he aspires as knowledge.
- X. The manasic Spirit is the spirit of eternity and of all knowledge. S.D. II, 296, 30 (S.D. II, 283, 26-27 note)

The three serpents who are but one serpent:

- a. The serpent of knowledge, or manas.
 - b. The serpent of wisdom.
 - c. The serpent of matter.
- XI. All the pairs of opposites have fire between them, i.e. esoteric knowledge, the wisdom of the divine Self. S.D. II, 601 (S.D. II, 569)

The function of this fire of knowledge is:

- a. To balance the pairs of opposites and produce equilibrium.
 - b. To link together the dualities, the Self, the Not-Self and the linking Intelligence.
 - c. To burn up the prison house of Spirit.
- XII. The right and left hand Paths of knowledge became apparent in the fourth root-race. S.D. I, 214 (S.D. I, 192 note)

This was owing to:

- a. The selfish feeling prevailing among even the Sons of God.
 - b. A physiological - spiritual adjustment.
 - c. Therefore a crisis between the solar and lunar Lords. (Note: The follower of the Right hand path works with the solar Pitris. The follower of the left hand Path works with the Lunar Pitris.)
- XIII. Knowledge is a relative subject, and varies according to the grade achieved.

- a. Ranges of further knowledge open up before a Planetary Logos. S.D. II, 740 (S.D. II, 700)
- b. The four truths can be arrived at by unaided man. S.D. III, 420
- c. Even a Nirmanakaya may make a mistake.

CONCLUSION:

1. Knowledge and God are one. S.D. I, 453 (S.D. I, 421 note)

Man becomes as a God through acquired knowledge. S.D. I, 297 (S.D. I, 276)

2. Knowledge and wisdom are two separated aspects. S.D. II, 89 (S.D. II, 85)

There are three words used by people.

- a. Knowledge. S.D. I, 300 (S.D. I, 279) Knowledge is the end of sense.
- b. Wisdom. S.D. II, 556 (S.D. II, 528) Male Wisdom and female knowledge of consciousness create all.
- c. Understanding. S.D. III, 431 The lamp of inner understanding.

The Blessed Workers have received the knowledge of guiding the impulses of cosmic energy in the right direction. S.D. I, 696 (S.D. I, 635)

Apply this thought to the practical issues in daily life.

- a. The right direction of the energy of thought.
- b. The right direction of the energy of speech.
- c. The right direction of the energy of effort.

Consider the fundamental Law of the Conservation of Force and its daily application. These 'Maha Yogis...through penance and abstract meditation gain...the highest spiritual knowledge.' S.D. II, 648 (S.D. II, 613)

Note here the method of achievement:

- a. Asceticism
- b. Austere penance
- c. Abstract meditation

Note what is achieved

- a. Highest perfection
- b. Unlimited powers
- c. Ability to work miracles
- d. Highest spiritual knowledge
- e. Union with the great Spirit of the universe.

THE SENSES AND ORGANS

“The principle that we have to consider next is that of Egoism. It is the principle to which all notions of the ‘I’ are due. It corresponds with Kant’s ‘apperception’ and Hamilton’s ‘self-consciousness’; that is to say the notion of self in every form of consciousness: the idea that ‘I have the consciousness,’ ‘I feel etc.’ As immediate effects of this principle of Egoism we have the eleven sense-organs and the five subtle elements. The eleven sense-organs consist of the five intellectual (subjective) senses — the eyes, the ears, the nose, the tongue, the skin: and the five action (objective) viz; the hands, the feet, speech, the excretory organ and that of generation. The eleventh sense is Manas (mind). The five subtle elements are those of smell, touch, taste, color and sound. From these latter again proceed the five gross elements — Earth, Air, Water, Fire and Akasa; and these have

the subtle elements for their properties. Before proceeding any further we must consider the nature of the eleventh sense-organ, the mind or the reflective principle. Here first of all we must consider why we should call mind a sense at all. The answer is not far to seek. The sankhyas define sense as the immediate effect of the principle of Egoism under the influence of the attribute of Goodness; and this differentia we find in Manas as well as in the ten organs generally accepted as senses.

“Next let us consider what are the functions of this eleventh sense? Manas then is the only faculty that partakes of the nature of both kinds of senses — the objective and the subjective. If it were not so, none of the senses would act, for it is only when these are influenced by the operation of the mind that they act towards their various objects. It would not be quite accurate to say that the senses do not act. Act they do, but these operations are not taken cognizance of by the agent, and as such having their actions purposeless, they may for all intents and purposes, be said to be without action. The function of this principle is technically called in Sankhya ‘reflection’ or ‘thinking’. This is further explained — when we first look upon an object the first impressions in connection therewith are all indefinite and without qualifications. This indefinite and vague impression is very soon rendered definite; and this definiteness and the different qualifications are imparted to it by the reflection (or thinking) of the Mind. This process follows so instantaneously that one can scarcely mark the process and thinks that the first impression he has had was all along definite, just as he latterly comes to perceive it.

“It need not be repeated that the multifariousness of creations is due to the diverse actions of the Attributes.

“The next question that is started is — whence proceeds the action of the senses? If their action were eternal then the creation would never cease. If not eternal, what is it that causes the operations to begin? The reply given is that all these organs have a certain sort of anxiety for the fulfillment of each other’s actions; and this anxiety leads to the action of each of them. There is no external impetus save that of the purpose — discriminative wisdom and hence emancipation — of the Purusha. If there were no action of the different emanation from Prakriti, the Spirit would be at a loss to discriminate between itself and the inanimate Prakriti. So we see that the only impetus from without is supplied to the senses by the purpose of the Spirit, and thence forward they are led on in their active path by their own anxiety.

“Altogether then we see that there are thirteen organs — three internal, Buddhi, Ahankara and Manas, and the ten external — the ten sense organs. Of these the latter operate only in the present time, whereas the former act with regard to the past, present and future. Of the external organs, the five subjective senses operate towards subtle as well as gross substances, whereas the objective ones only towards gross ones.

“Of the thirteen organs, the palm of supremacy is given to the internal ones, since these are applicable to all kinds of substances; and another cause of supremacy we have already noted — viz., the one with regard to time. Of these internal organs again, the Buddhi is supreme since the principle of Egoism and Reflection operate towards their objects and then present these experiences to the Buddhi, which finally presents them with its own additions and alterations to the discriminating eye of the Spirit. Thus we find that

Buddhi is the chief agent of the Spirit and brings about all his worldly enjoyment, finally leading to His discrimination of self from the emanations of Prakriti and thence to final liberation. Thus of all the organs, Buddhi is supreme.”

From an English Translation of the *TattvaKaumud*
by Ganganatha Jha. M.A. F.T.S.

Further Notes

“The Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal being.”

“Consciousness is a quality of the sentient principle, or, in other words, the soul: and the latter often displays activity even while the body is asleep or paralysed.” *Isis Unveiled*

Consciousness of the various kingdoms, principles, etc.

1. Mineral kingdom-radio activity, which is the goal of all minerals. (Tibetan)
2. Plant kingdom — excitement and depression, as shown by scientific investigations of people such as the Hindu scientist Bose. The correspondence to radio activity is perfume. (Tibetan)
3. Animal kingdom-instincts, emotions, memory. “Orientation towards understanding.” *Isis Unveiled*
4. Atoms —Energy intelligence, ability to select and reject, to attract and repulse. (A.A. Bailey)
5. Matter — Life is nothing but consciousness using matter for its purpose. Bergson

“Consciousness is action that continually creates and multiplies, while matter is action that continually unmakes itself and wears out.” Bergson

“The primordial Electric Entity ... electrifies into life and separates primordial stuff of pregenetic matter into atoms, themselves the source of all life and consciousness.” *The Secret Doctrine*

6. Personalities — “The passage of consciousness through matter is destined to bring to precision — in the form of distinct personalities — tendencies of potentialities which at first were confused, and also to permit these personalities to test their force whilst at the same time increasing it by an effort of self-creation.” Bergson
7. Soul — the middle principle in man. “Consciousness is a quality of the sentient principle or in other words, the soul; and the latter often displays activity even while the body is asleep or paralyzed. *Isis Unveiled*

"The Higher Self or the Soul is the sumtotal of the consciousness of the Monad, again in time and space. The lower self or soul is, for our purpose, as much of that sumtotal as any one person in any one life can use and express." *Education in the New Age*

"As men learn to live consciously as souls, as they also learn to focus themselves on soul levels and begin to regard the form or forms as simply modes of expression, all the old sorrowful ideas anent death will gradually disappear. *Esoteric Healing*

8. "The monad emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes — too near the Absolute to permit of any correlation with anything on a lower plane — it gets into the plane of mentality. *The Secret Doctrine*
9. Physical — the consciousness principle, located within the brain, uses the nervous system as its instrument, with the intricate extensions of the organ of sensitivity, the spinal column. *Body. Education in the New Age*
10. Soul — the consciousness of the soul itself, aware of no separation, instinctively active, spiritually obsessed by the plans of the kingdom of God, and completely free from lure of the faintest control of matter-form....*Esoteric Healing*
11. Astral — sensory, emotional (passionate or aspirational)
12. Mental — Endless gradation of perceptions, interpretations, concepts, analyses, creations.
13. Group awareness of being a corporate part of a greater whole, blending with group interested activities and objectives. Love leading to wisdom which is love in manifested activity, Love of those around us. *Education in the New Age.*
14. Devachan — In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied Monads. *The Secret Doctrine*
15. Spiritual — Oneness, bliss, ecstasy. Ecstasy is liberation of the mind from its finite consciousness, becoming one with the Infinite. *The Secret Doctrine*
16. Sleep — in his sleeping hours he has developed a field of active service and of learning. *Esoteric Healing*
17. Christ consciousness. Atma-Buddhi, or Atma-Buddhi-Manas. The reason that three definitions of the Christ-Consciousness occur in Blavatsky is that Atma is inner and unable to express itself without Buddhi and that Buddhi needs Manas for its expression.
18. Dhyān Chohans — These are discarnate Beings, intermediaries between Hierarchy and Shamballa.

19. Logos — As the Logos is the manifested deity. His consciousness is the sumtotal of the individual consciousness of all parts in His being. However, as God is eminent as well as immanent in His creation, the consciousness of the Logos is not confined to the consciousness of the sumtotal of His being, but He receives from Beings greater than Himself.
20. Planets — Since no single atom in the entire Kosmos is without life and consciousness how much more then its mighty globes be filled with both. *The Secret Doctrine*.
21. Absolute or God — the finite cannot conceive the infinite. *The Secret Doctrine*
22. In *Bhagavad Gita* we read:—This body is called the Field, That which knoweth it is called the knower of the field... and between these we have the knowledge, or consciousness.
23. Apperception: — Simple observation is perception. Observation with self-knowledge is apperception.

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The Torkom Saraydarian University

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ttsu@tsgfoundation.org

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Cave Creek, AZ 85327-7068 USA

Your Name: _____
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LESSON 9

Daily Meditation

1. Say *The Great Invocation*.
2. Sound three OM's.
3. Choose one of the paragraphs in your lesson and meditate for seven days. Then choose another one for the next week and so on.
4. Say *The Mantram of Unification*.

The sons of men are one and I am one with them.
I seek to love not hate;
I seek to serve and not exact due service;
I seek to heal not hurt.

Let pain bring due reward of light and love,
Let the soul control the outer form,
And life, and all events,
And bring to light the love
That underlies the happenings of the time

Let vision come and insight,
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail,
Let all men love.

5. Sound three OM's.
6. Record. Stay where you are and record all the ideas you had in meditation.

Yours,

Torkom Saraydarian

(Note: All lessons will be monitored by Gita Saraydarian)

WORK TO BE DONE

1. At the end of the month, organize your notes and send a one page paper to us. (Also send the questionnaire)
2. Define the three characteristics of matter.

Note: It will be very useful if you often read the references in *The Secret Doctrine*.

LESSON 9

(References for this Lesson 9 were taken from *The Secret Doctrine*, Third and Revised edition, 1893. Page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

The atoms are eternal within the bosom of the One Atom, "The atom of Atoms." S.D. I, 636, 281

1. It is on the doctrine of the illusive nature of matter and the infinite divisibility of the atom that the whole science of occultism is built. S.D. I, 566 (519)
 - a. There is one universal element which is infinite, unborn and undying; all the rest, as in the world of phenomena, are so many various differentiated aspects and transformations of that One. S.D. I, 294 (274)
 - b. Spirit or cosmic Ideation and cosmic Substance are one and include the elements. S.D. I, 362 (339)
 - c. The occultist sees in the manifestation of every force in nature the action of the quality or the special characteristic of its Noumenon; which Noumenon is a distinct and intelligent Individuality on the other side of the manifested mechanical universe. S.D. I, 298 (277-278)
 - d. Unconscious nature is in reality an aggregate of forces, manipulated by semi-intelligent beings (elementals) guided by high planetary Spirits, Whose collective aggregate forms the manifested Verbum of the Unmanifested Logos. S.D. I, 298 (278)
 - e. The whole universe is ruled by intelligent and semi-intelligent forces and powers. S.D. I, 298 (278)
 - f. Man himself is the separator of the One into various contrasted aspects. S.D. II, 286 (274)
2. An atom is a concrete manifestation of the Universal energy which itself has not yet become individualized. S.D. I, 201 (178)
 - a. Deity is within every atom. S.D. I, 89 (59)
 - b. Absolute intelligence thrills through every atom. S.D. I, 298 (278)
 - c. Wherever there is an atom there is Life. S.D. I, 278, 282, 269, 245 (260, 261, 250, 225)
 - d. There is consciousness in every atom. S.D. II, 742

- e. There is heat internal and heat external in every atom. S.D. I, 112 (84)
3. An atom is an entified abstraction. S.D. I, 559, 560 (513)
 - a. Every atom is the expression of a life and demonstrated quality.
 - b. Invisible Lives inform every atom. S.D. I, 281 (261)
 - c. The human Tabernacle is built by countless lives. S.D. I, 281 (260)

Illus:

- a. The Solar Atom The Solar Logos
 - b. The Planetary Atom One of the seven spirits
 - c. The Human Atom The re-incarnating Jiva
 - d. The Atom of Matter A Lunar Life of some kind
 - e. Every atom is a centre of potential vitality. S.D. I, 630, 696 (635)
4. *Atoms are inseparable from Spirit.* S.D. I, 637 (582)
 - a. Spirit is enshrined in every atom. S.D. I, 621 (568)
 - b. There is a germ of divinity in every atom. S.D. II, 622, S.D. I, 87 (588-589, 57)
 - c. Spirit permeates an atom. S.D. I, 361 (339))
 - d. When the spirit withdraws the atoms die. S.D. I, 602 (551-552)
 - e. Matter is spirit at its lowest point. S.D. I, 693, 687, 604 (633, 627, 552)
 - f. Atoms and souls are synonymous terms. S.D. I, 620-622 (567-568)
 5. Every Atom has seven planes of being. S.D. I, 174, 696
 - a. Every atom is doomed to incessant differentiation. S.D. I, 167 (143)
 - b. Science of occultism built on divisibility of atoms. S.D. I, 566, 688 (519, 628)
 6. Every atom has the potentiality of self-consciousness in it. S.D. I, 132 (107)
 - a. It is an atom and an angel.
 - b. Every atom tends to become a God. S.D. I, 183 (159)
 - c. Every atom may attain knowledge and immortality. The Goal for the atom is stated. S.D. I, 205 S. D., II, 622 (183, 588)
 - d. All atoms are therefore conscious.
 7. The method of evolution is the same for all atoms.
 - a. They all rotate on their axis. S.D. I, 142 (116)
 - b. They have a cycle of manifestation and then disappear.
 8. The matter of the solar system is atomic and in seven grades. S.D. I, 696 (635)

9. Matter has three qualities; every atom of matter has these three characteristics.

- | | |
|-------------|------------------------------------|
| a. Inertia | Present at inception |
| b. Mobility | Present during evolution |
| c. Rhythm | Present as the result of evolution |

In a solar system inertia gives place to mobility with the aim in view of attaining rhythm.

In the monad inertia gives place to mobility with the aim in view of attaining rhythm.

In the ultimate atom of the physical plane inertia gives place to mobility with the aim in view of attaining rhythm.

An illustration of this in the microcosm can be seen:

- | | |
|-------------|---------------------------------------|
| a. Inertia | The mineral kingdom |
| b. Mobility | The human kingdom |
| c. Rhythm | The Spiritual kingdom, or super-human |

10. The formation of the atom has three stages.

- The fixing of the limit within which the ensouling life will vibrate. The fixing of the measure. The rate of rhythm. Its vibration, key or note.
- The fixing of the axes of growth. The lines which determine its shape, literally its inherent quality.
- The fixing of the form. Its periphery, surface or wall.

We have therefore:

- | | | |
|-----------------------|--------|---------|
| a. The rate of rhythm | sound | Spirit. |
| b. Inherent quality | color | Soul. |
| c. Periphery | matter | Form. |

Macrocosm

- | | | |
|---------------------|------------------------|----------------|
| a. Rate of rhythm | sound | Sacred Word |
| b. Inherent quality | color | seven-fold Ray |
| c. Periphery | Objective solar system | |

Microcosm

- | | | |
|-------------------|-------|--------------|
| a. Rate of rhythm | Sound | Monadic note |
|-------------------|-------|--------------|

- | | | |
|---------------------|-------------|------|
| b. Inherent quality | Color | Ray |
| c. Periphery | Causal Body | Form |

11. The appearance of an atom.

- a. Three large rings or whorls, formed of three streams of force. These three streams are related to the Solar Logoi.
- b. Seven smaller rings or whorls. These lesser streams are related to the Planetary Logoi.

Therefore:

- a. All atoms are a direct reflection of the solar system, and demonstrate the three aspects and seven rays perfectly.
- b. The seven spirillae which compose the atoms are animated by the life force of the one particular plane.
- c. Atoms are evolving. At present only four Spirillae are normally developed.
- d. Atoms are of two kinds, negative and positive. They are governed by the Law of Attraction, also Repulsion.

12. An atom has three movements of its own.

- a. Rotation on its axis. S.D. I, 142 (116)
- b. Orbital movement
- c. Pulsation-contraction and expansion.

In the *Macrocosm*

- | | | |
|-------------------|-----------------|----------------------|
| a. Rotation | Activity aspect | Manifested Existence |
| b. Orbital Motion | Psychic Aspect | Egoic Existence |
| c. Pulsation | Will Aspect | Spirit |

In the *Microcosm*

- | | | |
|-------------------|-----------------|--------------|
| a. Rotation | Activity aspect | Personality |
| b. Orbital motion | Love Aspect | Ego |
| c. Pulsation | Will Aspect | Monadic Will |

In the *Personality*

- | | |
|-------------------|--------------------------------|
| a. Rotation | Physical body function |
| b. Orbital motion | Cycle of life, governed by Ego |
| c. Pulsation | Will to manifest |

Some Further Notes

Definitions:

That which makes up the substance of anything,corporeal substance.

“That totality of existences in the Cosmos which falls within any of the planes of possible perception.” (*The Secret Doctrine*)

“The condition, the necessary basis or vehicle for the manifestation of forces or agents on this plane.” (*The Secret Doctrine*)

“Spirit at its lowest point of expression.”(*The Secret Doctrine*)

“Vehicle for the manifestation of soul” (*The Secret Doctrine*)

“The most remote effect of the emanative energy of the deity.” (*Isis Unveiled*)

“Matter is the condition, the necessary basis or vehicle...for the manifestation of these Forces” (light, heat, electricity) “or Agents on this plane.” (*The Secret Doctrine*)

“Matter is action that continually unmakes itself and wears out.”

Nature of Matter:

Eternal and indestructible (so known to the Ancients). (*Isis Unveiled*)

Mass and extension in space.

Four elements (many others found by modern science)

Three gunas — inertia, activity, rhythm.

Little solar systems.

Feminine—not a principle, because principle originate, but receptive, when it is the dense matter of the physical plane which is being considered. The matter of the higher planes also receptive, each receptive to that which is above; as etheric is receptive to astral, astral to mental, mental to buddhic, buddhic to atmic. Astral is also receptive to buddhic and mental to atmic.

Mayavic - illusive

To be distinguished from Primordial Substance, Root Matter, which is neuter.

Its Noumenon. A Noumenon is the pattern in the Mind of God from which a thing has been made. “A germ exists in the center of every atom, and these collectively form a noumenon of eternal and indestructible Matter. Every Atom has at its heart, a spark of Buddhi, which is its soul.”

Production: “The great Universal Idea willed, and the cosmos sprang into existence.” (*Isis Unveiled*)

“The world-old philosophy that matter was vivified and fructified by the eternal idea, or imaginator—the abstract outlining and preparing the model for the concrete” (*Isis Unveiled*)

“The will creates; for the will in motion is *force*, and force produces *matter*.” (*Isis Unveiled*)

“Every exertion of will results in force and....the manifestation of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will.” (*Isis Unveiled*)

“Matter is uncreatable as well as indestructible. Therefore, what appears as an increase in one place or moment is necessarily due to a decrease in another place and moment, or vice versa.” (*Bhagavan Das.*)

Effects: “The visible effects of matter are but the effects of force.” (*Isis Unveiled*)

“Spirit is enabled to enhance its vibration through the medium of its experience in matter.” (*A Treatise on White Magic*)

Every plane is a vehicle for the expression of the next higher. Maya, glamour, illusion, but maya, glamour and illusion do not mean nonexistence, but temporary nature, change.

“The Hermeticists and later Rosicrucians held that all things visible and invisible were produced by the contention of light and darkness, and that every particle of matter contains within itself a spark of the divine essence — or light, *Spirit* — which, through its tendency to force itself from its entanglements and return to the central source, produced motion in its particles, and from motion forms were born.” (*Isis Unveiled*)

Every atom contains a core of power, which is evidently the seat of the spark of Buddhi, the soul of the atom.

We have entered the Atomic Age, which according to the Master D.K., will change our whole civilization. They have already been investigating the beneficent uses of atomic power.

Illusive nature of matter: — Matter appears dense and solid, and yet is made up of charges of electricity. It seems to be stable, and yet is constantly changing. Cells die and are replaced; and change appearance in growth. Disease attacks a part or a whole, is conquered or conquers. Deceptive appearance also seen in mistaken identity, mirages. Penetration by sound waves and television and x-rays. Radioactivity. Purification. Disintegration. Recombination in different forms. Atomic and molecular attraction and repulsion. Development of new organs.

In 1888, when *The Secret Doctrine* was published, and for some years thereafter, in the first decade of the 20th Century, the atom was defined as “The smallest particle into which anything can be divided,” and was hard, dense.

The science of occultism is built on the doctrine of the illusive nature of matter because: —

1. Something really solid could not be acted upon and changed:
2. An object must be partly ideational to be acted upon by ideation.

Matter is viewed as a manifestation of forces. It can be transmuted (alchemy), penetrated (astrology, telepathy, x-rays, television, radio, telephone, etc.) controlled (yoga), numbered (Kabalah), transformed and vivified (healing).

Pairs of opposites:

Soft, hard; rough, smooth; cold, hot; straight, crooked; up, down; fine, coarse; near, far; high, low; over, under; long, short; in, out; fat, thin; early, late; beginning, end; better, worse; fast, slow; attraction, repulsion; crude, refined; dark, light.

We have dealt principally with dense physical matter, but all our seven planes are composed of matter at differing intensities and rates of vibration, the matter of the seven planes interpenetrating one another.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

81. How many times did you meditate this month?
82. Did you enjoy this lesson? Why?
83. Are you regular in your studies and meditation?
84. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
85. Do you have any questions related to this set?
86. Did you have any sensation or experiences during or after your meditation, if so, what were they?
87. Are you applying the ideas from your lessons to your daily life? If so, what?
88. Have you noticed any changes in your life? If so, what?
89. Are you relating differently with people? How are people relating to you?
90. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 10

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WORK TO BE DONE

QUESTIONS

1. What is matter?
2. What do we mean by substance?
3. What is the relation between matter, vibration, radiation and consciousness?

MEDITATION

1. Relax and breathe deeply for a few seconds.
2. Say *The Great Invocation*.
3. Meditate on a verse from your set on *The Secret Doctrine* for fifteen minutes — changing your seed thought every five days.

4. Say *The Affirmation of a Disciple* within a greater Light.
I am a strand of loving energy within the stream of Love divine.
I am a point of sacrificial fire, focused within the fiery will of God.
And thus I stand.

I am a way by which men may achieve.
I am a source of strength, enabling them to stand.
I am a beam of light, shining on their way.
And thus I stand.

And standing thus, revolve,
And tread this way, the ways of men,
And know the ways of God.
And thus I stand.

5. Three OMs.

Send a report about your meditation at the end of the month.

LESSON 10

(References for this Lesson X were taken from *The Secret Doctrine*, Third and Revised edition, 1893. Page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

- I. Spirit is the matter of the seventh plane; matter is Spirit at the lowest point of the cyclic activity and both are MAYA S.D. I, 693 (633)

This is the basic tenet of the Ageless Wisdom, the cause of evolution and includes cause, growth and conclusion.

- a. Ether, matter, energy — the sacred hypostatical trinity, the three principles of the truly unknown God of science. S.D. I, 731 (668)
 - b. Matter after all is nothing more than the sequence of our own states of consciousness and Spirit — an idea of psychic intuition. S.D. I, 592 (542)
 - c. Matter to the occultist is the totality of Existences in the cosmos which falls within any of the planes of possible perception. S.D. I, 560 (514)
 - d. Matter is regarded by the occultist as the eternal Root of all...the radiations from this are periodically aggregated into graduated forms from pure spirit to gross matter. S.D. III, 223
 - e. On the descending arc it is the Spirit which gradually transforms into the material. On the middle line of the base, spirit and matter are equilibrated in man. On the ascending arc, Spirit is slowly asserting itself at the expense of the physical, or matter. S.D. II, 191 (180)
- II. There is one Universal Element which is infinite, unborn and undying, and all the rest — as in the world of phenomena — are so many differentiated aspects of that one. S.D. I, 194

- a. There is one universal element with its differentiation.
 1. The One is the Ring as also the Rings that are within the Ring. S.D. I, 40 (11)
 2. The One is the source of the Elements. S.D. I, 41 (13)
 3. The Method is given in S.D. I, 269 (250)
- b. The one element is differentiated into seven. S.D. I, 95 (66)
 1. See S.D. I, 40 (12)
 2. Elements are the sheaths.
 3. It is called fire. S.D. I, 127 (101)
- c. Only four elements are as yet ready.

1. The fifth will manifest in the next round. S.D. I, 165 (140)

This is UNITY

- d. Matter is...the eternal Root of all...the radiations from this are periodically aggregated into graduated forms from pure Spirit to gross matter. S.D. III, 223 S.D. I, 362 (339)
 1. Spirit and matter are the two poles of the same Homogeneous substance, the Root-Principle of the Universe. S.D. I, 268 (248)
 - a. This is Duality
 - b. These are the pairs of opposites
 - c. This is Father — Mother.
 2. The first and fundamental dogma of occultism is Universal Unity under three aspects. S.D. I, 88 (58)
 - a. This is Triplicity
 - b. This is the three Persons of the Trinity in nature.
 - c. This is Father — Mother — Son.
 3. Seven Self-born primordial Gods emanated from the Trinitarian One
 - a. This is the Septenate
 - b. Each was, is or prepares to be a man. S.D. I, 295 (275)
 - c. See and study carefully S.D. I, 310 (288)

III. Spirit or Cosmic Ideation and Cosmic Substance are one and include the elements.

- a. Spirit is the matter of the seventh plane; matter is spirit at the lowest point of its cyclic activity, and both are Maya. S.D. I, 693 (633) Compare S.D. II, 191
- b. Cosmic Ideation focuses in a Principle and produces consciousness.
- c. See summation in S.D. I, 499 (461-463)
- d. Spirit and Matter are two facets of the Unknowable Unity. S.D. I, 593 (543)

IV. Matter, after all, is nothing more than the sequence of our own states of consciousness and Spirit and Idea of psychic intuition. S.D. I, 592 (542)

- a. The capacity for perception exists in seven different aspects according to the seven conditions of matter. S.D. I, 163 (140)
- b. Man himself is the separator of the one into various contrasted aspects. S.D. II, 286 (274-275)

V. Matter...is the totality of existences in the cosmos which falls within any of the planes of possible perception. S.D. I, 560 (514)

- a. This is the Hylozoistic Theory:

Note the definitions:

Entity: From Lat:..."ens, esse" to be. That which is. Being. The abstract name, corresponding to the concrete ens, or thing.

Divine: From Lat: "divis" a deity. That which foreknows, divines or prophesies. The Past, Present and the Future in the One.

Hylozoism: From Greek "ule" matter; "zoon" animal and "ism." Ism is a suffix embodying the doctrine or abstract idea of the noun to which it is attached. Hylozoism is the doctrine that all matter is endowed with life. "When we have attained to the conception of hylozoism of a living material universe, the mystery of nature will be solved." Standard Dictionary.

b. Who are these existences? S.D. I, 689 (629)

Entities are of three types. S.D. I, 470 (436-437) S.D. I, 152-153 (127-128)

1. Cosmic or extra-systemic. S.D. II, 243 (233) S.D. I, 120. Examples of these are: The Three Logoi, the Lipika Lords, the Seven Heavenly Men.

2. Solar or intra-systemic. The armies of the Voice. S.D. I, 121-122 (95)

c. Lunar, or interplanetary — the Progenitors of Humanity. S.D. II in many places.

d. The Absolute, Parabrahm. S.D. II, 633 (598) The grand total of all the states of Consciousness.

e. Space itself. S.D. I, 583, 584 (535, 536) The embodied quality of sound.

f. The Logoi. S.D., I, 108, 110 (80, 82)

Fire	The First Logos	Electric Fire.
Light	The Second Logos	Solar Fire. "I am the Light."
Flame	The Third Logos	Fire by Friction.

g. The four Lipika Lords. They stand between the first and second plane. S.D. I, 155 (130)

1. They can pass the ring-pass-not. S.D. I, 157 (132-133)

2. They are connected with karma. S.D. I, 153 (129)

3. They are concerned with the Hereafter. S.D. I, 151 (126)

4. They are in three groups. S.D. I, 153 (128)

5. They are the spirits of the Universe. S.D. I, 153 (128)

h. Fohat, or electricity is an Entity.

1. He is the Primordial electric Entity. S.D. I, 105 (76)

2. He...Will S.D. I, 136 (110)

3. He is...Love Wisdom S.D. I, 144,100 (119, 71)
4. He is...Active Intelligence S.D. I, 136, 155 (110)

Therefore he is God...S.D. I, 167 (143)

He is the sum-total of the energy of the Seven spirits Who are the sum-total of the Logos. S.D. I, 169 (145)

- i. The Seven Heavenly Men. In their totality they make up the body of the Grand Man of the Heavens, the Logos.

Other names for these Beings?

1. The seven Planetary Logoi or Spirits.
2. The Prajapatis
3. The seven Lords of the Rays.

They are the informing Entities of the Divine Ray, the Ray of the Second Logos, in much the same sense as Fohat and his seven Brothers are the totality of the Primordial Ray. See S.D. I, 108, 100, 155 (80, 71, 130)

- j. Men, the Monad, the Units of Consciousness. They, in their totality, make up the Bodies of the Seven Heavenly Men. Each Monad is found upon one of the seven rays. See S.D. I, 197, 285, 624 (174, 267, 571) S.D. II, 85, 186 (81)

- k. Devas. S.D. I, 308 (288 Note) S.D. II, 107

Such Devas are for instance:

1. The deva Lord of a plane. The sphere of his body is the entire plane.
 2. Groups of building devas.
- l. Entities involved in the mineral, vegetable and animal kingdoms. S.D. I, 210 (187), 298 (277 Note)
 1. The Life of the third Logos—the atom of matter.
 2. The Life of the second Logos—Groups of atoms built into forms. Plant, animal.
 3. The Life of the first Logos—the forms indwelt by highest spirit.

- m. The Spirit of a planet. S.D. I, 178, S.D. II, 251, 500. He is the sum-total of the many involutory lives upon a planet.

- n. The atom. S.D. I, 559, 620-622 (513, 567-569)

Summing up — The purpose and the goal is S.D. I, 132, 70 (107, 39)

- VI. "...there are seven primary and seven secondary creations; the former being the forces self-evolving from the one causeless force; the latter showing the manifested universe, emanating from the already differentiated divine elements. S.D. I, 481 (445-446)

- a. Read carefully. S.D. I, 536, 155 (495, 130)
- b. These two groups are defined for us in S.D. I, 115,116 (88)
- c. The first groups are the Forces, the Spiritual entities responsible for creation. They are:
 1. The seven Spirits before the Throne.
 2. The seven Prajapatis.
 3. The seven Rays.
 4. The seven Shaktis.
 5. The seven Planetary Logoi.
 6. The seven greater Builders.
 7. The seven Angels of the Presence.
- d. The first group form the aggregate of the Divine ray, the Son in manifestation, the Cosmic Christ. The second group is the Primordial Ray which provides the vehicle for the first. It is the Holy Ghost and the Virgin Mary. S.D. I, 108 (80, 81 Note) Also (74, 75)
- e. Each principle in man has its source in the nature of these great beings. S.D. I, 158 (132)
 1. Man is a compound of all the essences of these celestial Hierarchies. S.D. I, 297 (276)
Summation of the whole theory. S.D. I, 298 (278)

VII. The six are the six forces of Nature.

- a. What are these six forces? See S.D. I, 31
 1. They are types of energy.
 2. They are the dynamic quality or characteristic of a Planetary Logos.
 3. They are the life force of a Heavenly Man directed in a certain direction.

These “shaktis” are as follows:

- a. Parashakti: Literally, the supreme force, energy and radiation in and from substance. Perhaps the energy of the Logos of the Second Ray, or Love-wisdom.
- b. Jnanashakti: The force of intellect or mind. The manasic aspect as synthesizing. Perhaps the energy of the Logos of the Third Ray, which synthesizes the four minor rays, the Ray of Active Intelligence.
- c. Ichchhashakti: The power of will, or force in producing manifestation. Perhaps the energy of the Lord of the Fifth Ray of Concrete Knowledge.
- d. Kriyashakti: The force which materializes the ideal. Perhaps the energy of the Logos of the Sixth Ray of Devotion or Idealism.

- e. Kundalinishakti: The force which adjusts internal relations to the external. Perhaps the energy of the Logos of the Seventh Ray of Ceremonial Magic which adapts form and essence to each other on the physical plane.
 - f. Mantrikashakti: The force latent in sound, speech and music, perhaps the energy of the Logos of the Fourth Ray of Harmony, art, etc.
- b. These six are synthesized by their Primary, the Seventh. See S.D. I, 357 (335)
- 1. In the same sense as the Logos is the sum-total of all His Principles.
 - 2. The Monad is the synthesis of the seven principles.
- c. Each of these forces has a living conscious Entity at its head, of which Entity it is an emanation. S.D. I, 313 (293)
- 1. It is the magnetic radiation.
 - 2. It is the Life-interest.
 - 3. It is the intelligent activity.

all viewed from the standpoint of the effect of emanation on other units and other bodies.

Subba Rao says in *Five Years of Theosophy*, page 102, “As a general rule, whenever seven entities are mentioned in the ancient occult science of India in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or monad. To take a familiar example, the seven colored rays in the solar ray are evolved out of three primary colored rays; and the three primary colors coexist with the four secondary colors in the solar ray. Similarly the three primary entities which brought men into existence coexist in him with the four secondary entities which arose from different combinations of the three primary entities.”

Read S.D. I, 190 (167)

- d. Force is a quality and every quality must belong to a something or to a somebody. S.D. I, 555 (509)

Summations S.D. I, 294 (274-275)

WHAT ARE ITS NAMES
 “OUR GOD IS A CONSUMING FIRE!”

VIII. The One element, undifferentiated, becomes the differentiated. The Homogeneous becomes the heterogeneous. The One becomes the many. Unity becomes diversity.

Undifferentiated Substance

Differentiated Substance

a. Undifferentiated cosmic substance	The differentiated aspects.
b. The Akasha	The Astral Light
c. Aether	Ether
c. Mulaprakriti	Prakriti
e. Primordial Ether	Sea of Fire
f. Primordial Electric Entity	Electricity
g. Super-astral Light	Atomic Matter
h. Fiery Serpent	Serpent of Evil
i. Precognetic Matter	Ether with its four divisions
j. Purusha, Spirit	Prakriti, Matter.

See S. D. I, 105 on Fire (76)

IX. The names of the Fire are below:

- a. Light is matter and darkness pure Spirit. S.D. I, 101 (71-72)
 - 1. Cosmic desire evolves into Absolute Light. S.D. I, 222 (201)
 - 2. Primordial Light is the seventh or Highest Principle. S.D. I, 236 (216)
- b. The Absolute Essence. S.D. I, 294 (273-274)
- c. Aether is the quintessence of energy. S.D. I, 554 (507)
The Astral Light. S.D. I, 103, 219 (74-75, 197)
- d. Akasha is the synthesis of ether. S.D. I, 354 (332)
- e. Sea of Fire is the super-astral S.D. I, 104 (75)
- f. Primordial Entity. S.D. I, 105 (76)
- g. Fire is a deity presiding over time. S.D. I, 114 (86-87)
- h. Ether is the soul of matter. S.D. I, 87 (57)
- i. Electricity. S.D. I, 109 (81)
- j. Anima Mundi, the Universal Soul. S.D. I, 499 (461)

WHAT ARE ITS DIVISIONS?

- X. "It is on the doctrine of the illusive nature of matter and the infinite divisibility of the atom that the whole science of occultism is built. S.D. I, 566 (519)
 - a. The Concealed Deity is called Anu, the Atom. S.D. I, 381 (357)

b. Matter is found divided into three main groups, Energy, Ether, Matter. S.D. I, 731 (668)

c. Matter is divided into seven divisions. S.D. I, 309 (289)

1. Fohat is entity.
2. Fohat hardens and scatters the seven brothers. S.D. I, 350, 163 (328, 139)
3. These seven brothers are the seven planes of manifestation.
4. Fohat works through the Akasha.

1. Plane of divine Life	Sea of Fire	Father	Will
2. Plane of monadic life	Akasha	Son	Love
3. Plane of Spirit or Atma	Aether	Holy Ghost	Intelligence
4. Plane of buddi	Air	Intuition	At-one-ment
5. Plane of mind	Fire	Manas	Mentality
6. Plane of desire	Astral light	Kama	Emotion
7. Plane of physical man	Ether	Prana	Vitality

S.D. I, 104, 105, 109, 135 (75, 76, 81, 109)

d. The method whereby this division is brought about:

1. Through the action of Fohat. S.D. I, 135 (109)
2. Through auto-generation. S.D. I, 428, 472 (400, 438)
3. Through the factors of Light, Sound, Number. S.D. I, 466 (432-433)

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

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Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

91. How many times did you meditate this month?
92. Did you enjoy this lesson? Why?
93. Are you regular in your studies and meditation?
94. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
95. Do you have any questions related to this set?
96. Did you have any sensation or experiences during or after your meditation, if so, what were they?
97. Are you applying the ideas from your lessons to your daily life? If so, what?
98. Have you noticed any changes in your life? If so, what?
99. Are you relating differently with people? How are people relating to you?
100. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 11

P.O. Box 7068 Cave Creek, AZ 85327-7068
Phone: 480-502-1909 | Fax: 480-502-0713 | Email: ttsu@tsgfoundation.org
www.tsgfoundation.org | www.TorkomSaraydarianUniversity.org

Instructions and Meditation

Dear Co-student,

- A. This is Lesson XI of the *The Secret Doctrine* course. It is not an easy one but your *interest and perseverance* will cognize it.

You can look for certain words in an esoteric dictionary or in the book, *The Secret Doctrine*, itself. Try not to pass a paragraph until you understand its meaning.

- B. Your *meditation* will be as follows:

1. Relax.
2. Take your lesson set and read a paragraph, think about it and then write your thoughts.
3. Say *The Great Invocation*, and visualize a five-pointed star above your head.
4. Send blessings all over the world.
5. Sound three OM's.

- C. Send your report at the end of the month with your notes.

Report to us anything related to your studies and experiences.

Yours truly,

Co-students of *The Secret Doctrine*

(Note: All lessons will be monitored by Gita Saraydarian)

The Secret Doctrine

Lesson 11

Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them — those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Muller tells us in his *Science of Thought*, “Thought and language are identical.” To add to this the reflection that thoughts *which are too deep for words, do not really exist at all*, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanskrit Vach, “the immortal (intellectual) ray of spirit.” and the fact that Vach (as Devasena, an aspect of Saraswati, the goddess of Hidden Wisdom) is the spouse of the eternal celibate *Kumâra*, unveils a suggestive, though veiled, reference to the *Kumâras*, those “who refused to create,” but who were compelled later on to complete *divine* Man by incarnating in him

S.D. II, 199 (note). S.D. III, p. 204 (note).

“In the Krita age, Vishnu, in the form of Kapila and other (inspired sages)...imparts true wisdom [as Enoch did]. In the Tretâ age he restrains the wicket, in the form of a universal monarch (Chakravartin the Dwâpara age, in the person of Veda-Vyâsa, he divides the one Veda into four and distributes it into hundreds (Sata) of branches.”

Truly so; the *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the new existing old religions.... And at the end of the Kali, our present age, Vishnu, or the “Everlasting King”, will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal.

“The men who are thus changed by virtue of that peculiar time (the Sixth Race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of Krita age of purity”; i.e., it shall be the Seventh Race, the Race of “Buddhas,” the “Sons of God,” born of *immaculate* parents.

S.D. II, p. 483. S.D. IV, p. 51.

...Nowhere is the metaphysical truth more clear, when explained Esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade it than in the *Upanishads*, the esoteric glossaries of the Vedas. The Rig-Veda, as Guignault characterized it, “is the most sublime conception of the great highways of Humanity.” The *Vedas* are, and will remain for ever, in the Esotericism of the Vedanta and the Upanishads, “The mirror of the Eternal Wisdom.”

S.D. II, p. 484. S.D. IV, p. 57.

...The Initiates who recorded the Vedas — or the Rishis of our Fifth Race — wrote at a time when Atlantis had already gone down.

S.D. II, p. 606, (note).

...The books of the *Vedanta* (the “last word of human knowledge”) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the — *Upa-*

ni-shad being a compound word meaning “the conquest of ignorance by the revelation of *secret, spiritual* knowledge” — requires now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

S.D. I, p. 313.

The name, “*Upanishads*,” is usually translated “esoteric doctrine.” These treatises form part of *Struti* or “revealed” Knowledge. Revelation, in short, and are generally attached to the *Brahmana* portion of the Vedas, as their third division.

S.D. I, PP. 269-270. S.D. I, p. 313.

...”The Vedas have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the *swara* — intonation — which are the life of the Vedas.... Learned Pandits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets.”

S.D. I, p. 270 (note). S.D. I, p. 313 (note).

...There are over 150 *Upanishads* enumerated by Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. the *Upanishads* are to the Vedas what the Kabala is to the Jewish Bible. The treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and the spirit and soul, as also of the metaphysical connection of Mind and Matter. In a few words: They CONTAIN *the beginning and the end of all human knowledge, but they have now ceased to REVEAL it*, since the days of Buddha. If it were otherwise, the *Upanishads* could not be called esoteric, since they are now openly attached to the Sacred Brahmanical books, which have, in our present age, become accessible even to the *Mlechchhas* (out-castes) and the European Orientalists. One thing in them — and this, in all the *Upanishads* invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them were rewritten and abridged. “The great Teachers of the higher Knowledge and the Brahmans are continually represented as going to Kshatriya (military caste) kings to become their pupils.” As Professor Cowell pertinently remarks, the *Upanishads* “breathe and entirely different spirit (from other Brahmanical writings), a freedom of thought unknown in an earlier work except in the Rig Veda hymns themselves.” The second fact is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the *Upanishads* were originally attached to their Brahmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmans, a few centuries after the invasion of India by the “Twice-born.” They were complete in those days, and were used for the instruction of the chelas who were preparing for Initiation.

S.D. I, p. 270. S.D. I, p. 314.

...[F]ar back in the mists of a forgotten past there was among the Hindus only “One Veda, One Deity, One Caste.”

S.D. I, p. 79. S.D. I, p. 145.

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmans — while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the Rahasya or the *Upanishads*, and finding that the teachings differed little, if at all from those of the “Teachers of Life” inhabiting the snowy ranges of the Himalayas, the Disciple of the Brahmanas, feeling indignant because the Sacred Wisdom was thus withheld from all but the Brahmanas, determined to save the whole world by popularizing it. Then it was that the Brahmanas, seeing that their Sacred Knowledge and Occult Wisdom was falling into the hands of the “*Mlechchhas*,” abridged the texts of the *Upanishads*, originally containing thrice the matter of the Vedas and the Brahmanas from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brahmanical secret code remained henceforth with the Initiates alone, and the Brahmanas were thus in a position to publicly deny the correctness of Buddha’s teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

S.D. I, p. 271 (note). S.D. I, pp. 314-315 (note).

Sri Sankarácárya, the greatest Initiate living in the historical ages, wrote many a Bhâshya (commentary) on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his monasteries. (*mathams*). And these are still weightier reasons to believe that the priceless Bhâshyas (Commentaries) on the Esoteric Doctrine of the Brahmanas, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smârta* Brahmanas. This sect, founded by Sankaracharya. (which is still very powerful in Southern India), is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhashyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the Sringa-giri,” in the Western Ghats of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmanas, more exclusive than is the *Smârta*; and the reticence of its followers to say what they may know of the Occult sciences and the Esoteric Doctrine is only equaled by their pride and learning.

S.D. I, pp. 271-272. S.D. I, p. 315.

...[E]very theology, from the earliest down to the latest, has sprung, not only from a common source of abstract beliefs, but from one universal Esoteric, or “Mystery” Language. ... The great archaic system known from prehistoric ages as the sacred Wisdom-Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language ,, — the language of the Hierophants, which has seven “dialects,” so to speak, each referring, and being specially appropriate, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fullness or viewed from one of its special aspects.

S.D. II, p. 22.

...[A]ll the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is not intelligible only to the few. Like the Arabic figures which are understandable to man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign & — so all the words of the Mystery

Language signified the same thing to each man of whatever nationality....

S.D. I, p. 310. S.D. II, p. 22.

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berossus. As for the Hebrews, in all their writings, they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing the human, and especially the *physiological* functions. They never had the higher keys.

S.D. I, p. 311. S.D. II, p. 23.

...[T]he Mystery language, that of the prehistoric races, IE is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fullness to the very few, having become with the masses for more than 5,000 years and absolutely dead language. Yet, most of the learned Gnostics, Greeks and Jews knew it, and used it, though very differently. A few instances may be given.

S.D. II, . 145.

On the plane above, the Number is not Number but a *nought* — a CIRCLE. On the plane below, it becomes *one* — which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*. The number 1 signified with the Alexandrian Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the 1 a head, it was transformed into a “P,” a symbol of *paternity*, of the creative potency; while “R” signified a “moving man,” one on his way. Hence PATER ZEUS had nothing sexual or phallic either in its sound or the form of its letters; ...

S.D. II, p. 574. S.D. IV, p. 145.

...The Arabs had their figures from Hindustan, and never claimed the discovery for themselves....

S.D. I, p. 361. S.D. II, p. 76

...Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries; Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven keys*.

S.D. I, p. 318. S.D. II, p. 30.

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychic or physiological, etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea.

S.D. II, P. 539. S.D. IV, P. 108.

...[T]he Secret Records hold the said SEVEN Keys to the mystery of the genesis of man....
S.D. I, p. 323. S.D. II, p. 35.

...Every symbol has Seven Keys to it... *The Key to Theosophy*, p. 187 (note).
...Geometry the *fifth* Divine Science (“fifth” — because it is the *fifth key* in the series of the Seven Keys to the Universal Esoteric Language and Symbology....
S.D. II, p. 471. S.D. IV, p. 39.

...The SEVEN KEYS open the mysteries, past and future, of the seven great Root-Races and of the seven Kalpas....
S.D. I, 325. S.D. II, pp. 37-38.

...but...that day, when all the SEVEN KEYS shall be delivered unto science, or rather the men of learning and research in the symbolological department, has not yet dawned?....
S.D. I, p. 323. S.D. II, p. 35.

...[the] so-called “myths,” in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing Materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by the skepticism and uncharitable thoughts. No one believed more in Gods — or, we may call them the Spiritual and now invisible Powers, or Spirits, the *Noumena* of the *phenomena* — than they did; and they believed simply *because they knew*. After initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation....
S.D. II, p. 517-518. S.D. IV, pp. 86-87.

...[N]o Theosophist, *not even as an accepted chela* — let alone lay students — could expect to have the secret teachings explained to him *thoroughly and completely*, before *he had irretrievably pledged himself to the Brotherhood and passed through at least one Initiation*, because no figures and numbers could be given to the public, for figures and numbers are the key to the Esoteric system.

S.D. I, p. 164. S.D. I, p. 218.

This in answer to the questions; “If we are right, then the total existence prior to the man-period is 637,” etc. To all the queries relating to figures, the reply was, “Try to solve the problem of 777 incarnations.... *Though I am obliged to withhold information ... yet if you should work out the problem by yourself, it will be my duty to tell you so.*

S.D. I, p. 221.

Even the teaching about the Septenary constitution of the sidereal bodies and the

macrocosm — from which the septenary division of the Microcosm, or Man — has until now been among the most esoteric. In olden times it used to be divulged only at the Initiation and along with the most sacred figures of the cycles. Now, as stated in one of the Theosophical journals, the revelation of the whole system of Cosmogony had not been contemplated, nor even thought for one moment possible, at a time when a few bits of information were sparingly given out in answer to letters written by the author of *Esoteric Buddhism*, in which he put forward a multiplicity of questions. Among these were questions on such problems *as no MASTER, however high and independent he might be, would have the right to answer, thus divulging to the world the most time-honored and archaic of the mysteries of the ancient college-temples.* Hence only a few of the doctrines were revealed in their board outlines....

S.D. I, p. 168. S.D. I, p. 222.

...As individuals, [Enoch with Thoth of Memphis, the Greek Hermes, and even the Latin Mercury] all ... are distinct one from the other; professionally — if one may use this word, now so limited in its sense — they belong one and all to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the Qúrân (see Surât XIX) are generically termed the *Edris*, or the “Learned” (the Initiated), bore in Egypt the name of “Thoth,” the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews *Edris* became “Enoch,” who, according to Bar-Habræus, “was the first inventor of “writing,” books, Arts, and Sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. The number seven being attached to, and connected with, each of those primitive Initiators, as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *Phorminx*, the 7-stringed lyre, which is the seven-fold mystery of Initiation, Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar Boat, the 365 degrees, jumping out every fourth (leap) year for one day, Finally, Thoth-Lunus is the septenary God of the seven days, or the week. Esoterically and spiritually, *Enoichion* means the “Seer of the Open Eye.

S.D. IV, pp. 98-99

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious Rolls or Books, is the same as that told of Hermes, “the Father of Wisdom,” who concealed his Books of Wisdom under a pillar and then discovering the two pillars of stone, found the Science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel’s unmerited glorification, and though he does attribute that Science (of Wisdom) to the *Jewish* Enoch — writes *history*. He shows these pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom — Teth, Set, Thoth, Tat, Sat (the later *Sat-an*), or Hermes, who are all one, — but by the “Sons of the Serpent-God,” or “Sons of the Dragon,” the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefather, the Atlantians.

S.D. I p. 91.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of

the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and thus became the source of its Wisdom and exceptional learning. These two “pillars,” however, are the prototypes of the two “tables of stones” hewn by Moses at the command of the “Lord.” Hence, in saying that all the great Adepts and mystics of antiquity — like Orpheus, Hesiod, Pythagoras and Plato — go the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known*, but not universal, Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the “white Oriental porphyry stone” of the Masonic legend — which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth — were simply the more or less symbolical and allegorical copies from the primitive Records. The “Book of Enoch” is one of such copies, and is a Chaldean, now very incomplete, compendium....

S.D. I, p. xxxiv. S.D. I, p. 56.

The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temples, wherein MYSTERIES have ever been made a discipline and stimulus to virtue....

S.D. I, P. xxxv. S.D. I, p. 57.

...Doctrines as the Planetary Chain, or the seven Races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race, and the human principles are, on every plane, correlated to seven-fold occult forces — those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity;...

S.D. I, pp. xxxiv-xxxv. S.D. I, 57.

...Genesis, and the mysteries upon which it was fabricated, came from Egypt....

S.D. II, p. 2 (note). S.D. III, p. 15 (note).

The Purânas on the one hand, and the Jewish Scriptures on the others, are based on the same scheme of evolution, which, if read esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final ford of recent discovery. the only difference between the two schemes is, that the Purânas, giving as much, and perhaps more attention to the causes than to the effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called Creation, whereas the Bible, after saying only a few words on the former period, plunges forthwith into material genesis, and, while nearly skipping the *pre-Adamic* races proceeds with its allegories concerning the Fifth Race.

S.D. II, pp. 251-252. S.D.. III, p. 54.

...Who can doubt ... that Genesis was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical — based upon and inseparably connected

with Astronomy and Cosmolatry.

S.D. II, p. 77. S.D. III, p. 86.

...[T]he Kabala never originated with the Jews, who got their ideas from the Chaldeans and the Egyptians.

S.D. II, p. 240. S.D. III, p. 242.

...The original Kabala was entirely metaphysical, and had no concern with animal, or terrestrial sexes; the later Kabala has suffocated the divine ideal under the heavy phallic element....

S.D. II, p. 457. S.D. IV, pp. 24-25.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

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Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

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110. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 12

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Instructions

Dear Co-student,

This is your 12th Lesson, a wonderful set to reflect upon and to enjoy its depth.

We suggest that you read it carefully every day for a period of at least thirty minutes, and ponder upon a paragraph and then take notes of your response.

At the end of the month send us your monthly report with your notes.

If you want to read further you can take The Secret Doctrine and read about related subjects.

Another labor that we suggest is to make an index for this lesson. It does not matter if it is nonprofessional. This will be fun for you.

Hoping that you will enjoy this set.

Yours truly,

Co-students of The Secret Doctrine

(Note: All lessons will be monitored by Gita Saraydarian)

Meditation

With this set we suggest that you engage yourself with a proper form of meditation. Every morning or at sunset, sit at a proper place and:

1. Relax your body.
2. Relax your emotions.
- 3, Empty your mind from all disturbing thought forms.
4. Say The Great Invocation.
5. Sound three OM's
6. Meditate on a sentence chosen from this set. (Change the sentence every four days and record it in your report to us.)

Meditation will take no more than fifteen minutes.

7. Record on paper your discovered new ideas.

Relax for five minutes and offer yourself to the service of the world.

THE SECRET DOCTRINE

Lesson 12

(Note: page numbers in parentheses are corresponding page numbers for the Facsimile Edition.)

1. Occultism teaches that no form can be given to anything either by nature or by man, whose ideal type does not exist on the subjective plane. S.D. I, p. 203

a. "An eda is a Being incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation." S.D. I, p.683 (622)

b. This is the order given in the exoteric texts. According to esoteric teaching there are seven Primary, and seven Secondary "Creations"; the former being the Forces self-evolving from the one causeless FORCE; the latter, showing the manifested Universe emanating from the already differentiated divine Elements. S.D. I, p. 481 (446)

c. [e]very "Power" among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it;....S.D. II, p. 375. (359)

FORM AND ITS USES

1. [d]ivine Ideation passing from the abstract into the concrete, or visible form.

a. ...[t]he emanation of the objective from the subjective.... S.D. I, 407 (380)

b. Impulse is spirit energy causing objectivity. S.D. I, p. 683, 349.

c. The Logos renders in objective expression concealed thought. See S.D. II, p. 28. (25)

2. Three things are required before any form of energy can become objective. See S. D. II, p. 28.

1. Privation __ Separation. Initial impulse. Energy. Will.

2. Form __ Quality or shape. Nature. Love.

3. Matter __ Objective sphere. Intelligent Activity.

It is expressed here as:

1. Imagination. The formation of a mental image. Use of Meditation.
Thus creation is brought about.

2. Will Dynamic energy producing concretion.

3. Life precedes form, ... S.D. I, p. 242 (222)

a. The Thinker ever remains. S.D. II, p. 28.

b. Force of life is the transformation into energy of the thought of the Logos. See S.D. III, p. 179.

4. The Breath needed form; ... S.D. II, pp. 10, 110, (81-82)

Read carefully: S.D. I, pp. 198, 200, 201. (175, 177, 178)
S.D. II, pp. 233, 702. (222, 664-645)

5. Spirit evolves through form and out of form. S.D. I, p. 680 (see 620)

a. Spirit has to attain full self-consciousness S.D. I, p. 215. (see 193)

b. Form imprisons spirit. S.D. II, p. 775. (see 733)

c. The principle of limitation is form: S.D. III, p. 561.

d. Spirit informs all sheaths.. S.D. I, p. 669, note. (See 610, note)

e. Spirit passes through the cycle of Being. S.D. I, p. 160

6. The devas are the origin of Form....S.D. I, p. 488.

They exist in two great groups:

a. The Ah-Hi are the Vehicle of Divine Thought and Will. S.D. I, p. 70. (see 38)

b. The "Army of the Voice." S.D. I, p. 124. (96)

They are the sum-total of the substance of the four higher planes and of the three lower.

7. "There is a Form which combines all forms." S.D. I, p. 118, S.D. I, p. 77.

This form is the sum-total of all that is manifested, or the entire solar sphere of system.
This contains:

a. The ten planetary schemes and all that is therein.

b. all the lesser interplanetary bodies.

c. The deva and human evolutions.

d. The kingdoms of nature everywhere.

e. The involutory and evolutionary Gods.

f. Every atom of substance on every plane.

8. All forms are destroyed periodically.

Read carefully S.D. I, pp. 397-401. (370-374)

9. Every form on earth and every atom Strives towards self-formation. S.D. I, pp. 205-206.
(183)

a. Everything is, was and will be, even the countless forms S.D. I, p. 303. (282)

b. There are seven Forms of Matter of seven Principles. S.D. I, p. 482.

10. All forms are inherently divine. S.D. II, p. 122. (see 115)

- a. God --- the sum-total of all forms. S.D. II, p. 122. (see 115)
- b. The body ... the tool of the psychic, if not the "Spiritual Man." S.D. II p. 316. (302)
- c. No Being can become God ... unless he passes through the human Cycles. S.D. II, p. 336. (322)
- c. Forms ___ the radiation's from pure matter. S.D. III, 223.

The taking of forms

1. Microcosmically or Man.

- a. The Spiritual Entity, the Self, Will-to-be.
- b. He takes to himself matter of the mental plane, and thus reflects the will aspect. This is the first Person of the Microcosmic Trinity.
- c. He takes matter of the astral or emotional plane; thus reflecting the love wisdom aspect.
- d. He takes matter of the physical plane, thus reflecting the active intelligence aspect. This is the third Person of the Microcosmic Trinity, the Brahma aspect.

The Microcosm is therefore an Entity or Spirit, in manifestation on three planes by means of three aspects or sheaths. These three, and the vitalizing Life within, make a coherent whole or a Sacred Four.

2. Macrocosmically, or the Logos.

The same process takes place in connection with the logos. He is a spirit manifesting by means of three aspects or persons, Who with the Self or vitalizing Life within are the Sacred Four or the Tetraktys.

In both these cases we are dealing with PHYSICAL manifestation.

3. Microcosm:

- a. The Brahma aspect in man is the physical body.
- b. The Entity functions in the physical body by means of seven force centers, or focal points for energy.
- c. These seven centers are in the etheric body, and not in the dense physical.
- d. They are divided into the three major centers and the four minor.
- c. The three major centers are:

- 1. The Head center ___ the will aspect.
- 2. The Heart center ___ the love-wisdom aspect..
- 3. The Throat center ___ the active intelligence aspect.

f. The four minor centers are:

- 4. The solar plexus
- 5. The spleen
- 6. The organs of generation
- 7. The base of the spine.

(of these five concern us at this stage primarily: 1. The head. 2. The heart. 3. The throat. 4. The solar plexus. 5. The base of the spine. The other two are purely physical and do not count in the evolution of the spiritual man.)

g. Through these centers the energy, which the ego is using and that which he is absorbing from elsewhere, flows.

h. The purpose of this energy is two-fold.

1. To hold the form together coherently for purposes of expression.

2. To vitalize and animate.

i. The four lower centers have to be transmuted or absorbed into the higher three.

j. The lower four are synthesized by the throat center.

k. The heart represents the Entity within the form. The throat represents the matter aspect. The two together form the duality of man.

1. The head center contains seven centers, of which the others are reflections. So that you have in your

a. Primary creation __ the seven head centers.

b. Secondary creation __ the seven centers in the body, making the fourteen needed.

4. Now take each of these points, and work them out in connection with the Macrocosm, or the Logos, remembering the following points:

a. We are dealing with physical manifestation, therefore primarily with the Brahma aspect. Our seven planes are the seven subplanes of the Cosmic physical.

b. The seven centers of the Logos, or the seven Heavenly Men are centers in etheric matter, cosmic ethers and therefore on one or the other of the four higher planes.

c. The three planes __ mental, astral and physical, are the Logoic dense physical, and therefore do not count as principles.

d. The seven Heavenly Men on their own plane make the Logoic Head center.

e. They are reflected in the seven centers of His Body, or in the Brahma aspect, making the necessary fourteen we are studying.

The lives and the forms

Planet: from Greek "Planetos," wandering, that which wanders. Applied by ancients to these stars which appear to go around the sun. The planets are called "the divine pilgrims" just as are the sons of men. They are likewise prodigals.

Thought: from a number of old roots meaning to think, O.E. defines mental concentration on ideas as distinguished from sense perceptions and emotions.

Idea: from Greek "idein" to see, Latin "videre" to see, from Sanskrit "vid" to know.

Wisdom from the same root, for A.S. Witan, knowledge, is from Sanskrit "vid," to know.

Thinker: same roots as thought but meaning literally "to cause to seem." That which the thinker thinks to be. The basis of illusion.

- d. The Primordial Seven. S.D. I, p. 116. (88)
- e. The Seven Builders. S.D. I, pp. 152, 153. (127, 128)
- f. Seven Intellectual breaths. S.D. II, p. 332, note. (318)
- g. The seven Manus. S.D. I, p. 448. (412)
- h. The Flames. S. D. II, p. 258. (247-248)

They came from previous kalpas S.D. II, . 99 (94)
Their nature is Knowledge and Love. S.D. II, 257 (see 246)

The seven sacred planets are:

- 1. Saturn
- 2. Jupiter
- 3. Mars
- 4. Sun (substitute for another)
- 5. Venus
- 6. Mercury
- 7. Moon (substitute for another)

Note:

Neptune and Uranus are not here enumerated, nor Vulcan. The orbit of Neptune includes apparently the entire ring-pass-not.

Vulcan is within the orbit of Mercury.

Mars, Earth and Mercury are the three physical planets of our chain.

A PLANETARY CHAIN

One of the Heavenly Men ... a chain of seven globes. All the seven Logoi influence a chain, but one of them is the incarnating Entity. They influence:

- a. Some globe in chain.
- b. Some plane.
- c. Some round.
- c. Some world period.
- e. Some rootrace.
- f. Some subrace.
- g. Some branch race.
- h. Some group.
- i. Some human unit.

MAN IN INCARNATION:

Occupies a series of bodies, just as a Planetary Logos occupies a series of globes, and a Logos a series of systems. Each man manifests through seven principles.

CYCLIC FORM - TAKING

The ever-recurring phases which characterize the forward movement of all evolution upon the spiral of the great manvantaric cycle, are reflected again and again throughout the progress of every differentiated aspect of the One Life manifesting through form.

From the standpoint of materialism, cycles are regarded as scientific divisions of time, the word division as thus employed apparently being significant of the fact that each of these divisions will, by a process of mathematical calculation, divide equally and logically into the next greater division.

Cycles are not measures of time, but measures of evolutionary processes. Does the cycle of one revolution of the Earth upon its axis make a day? Or is that measure of time we call a day merely incident of the Earth's rotation? In time and space, where we are placed for the specific purposes of acquiring proficiency in punctuality and detail, the fact that all known cycles recur with unvarying regularity in measures of time, is no identification of time as a cosmic factor, but only a testimonial to the punctuality of the functioning of the law.

The concept of time arose from the discovery of the orderly relation of the motions of the celestial bodies, one to another __ is based upon this observed relation, and has no more bearing or influence upon cosmic affairs than would the mere measuring of an orange have upon the evolution of oranges: the measurement would constitute an observed mathematical fact, and the orange would remain an orange.

Time then, is the measure of the observed cyclic rotation of the sidereal bodies, and when applied to lesser or greater cycles of evolutionary progression, but gives us the idea of the relation of cycles, one to another, in terms of duration. Its usefulness as a measure of cyclic effluxion consists in its ability to forecast for us what we may expect next to happen, based upon the record of past experiences, and according to the knowledge we bring to focus upon the interpretation. Time exists as a mental concept in the three worlds, and is dependent for its very existence as such, upon the peopling of the three worlds by thinking entities; hence it is rightly said that when consciousness transcends this lower realm, time is not.

From the viewpoint of that consciousness of eternal duration which, beyond the three worlds in which we live, displaces the concept of time in space, the cyclic activities which appear to us as day and night and life and death, must appear as an infinite and uninterrupted panorama of dual spiral cyclic motion, one evolution turning outward from the center as cause and its complementary product turning inward from the periphery as effect, the whole passing in its continuous cyclic motion from the more back/ tenuous to the denser planes, and/ again toward its source, each time being carried by the spiral movement through states less dense at the nadir and more tenuous at the zenith, hence ever gaining momentum because of lessened resistance. For this same reason entities evolving on denser levels vibrate less rapidly than those evolving on more tenuous levels, thus

resulting in the denizens of the several planes being in non-rapport, and thereby producing the phenomena of the impenetrability of higher planes because of vibratory limitation.

In time and space, the Law of Periodicity brings all phases of evolution under orderly cyclic progression. Within the Solar cycle proceed, each within the other, as wheels within wheels, the basic cycles of the macrocosmic evolution. The greater these cycles and their relationship each to the other, might be outlined as follows:

Within the cycle of each	There recur the cycles of
Solar System	Seven Planetary Schemes
Planetary Scheme	Seven Planets
Planet	Seven Globes
Globe	Rounds
Round	Seven Root Races
Root Race	Seven-races

The macrocosmic evolution carries with it in its course, as its atomic constituency, all the evolving kingdoms of nature, the first, second and third elemental kingdoms, the mineral, vegetable, animal, human and superhuman kingdoms, together with the myriad orders of the devas. Within the greater cycles, the units of these kingdoms pursue their respective cycles, great and small; some interrelated with respect to duration and immediate interdependency; others bearing little or no relation within the comprehension of ourselves as three-space entities.

Concurrently, other cycles of the greater cosmos pass continually some are of their greater purpose through the Solar system, bring within our ring-pass-not, influences which forecast our destiny as a system.

"As above, so below." There is but one pattern divine after which all things were fashioned; one plan upon which were built worlds and beetles—the difference between but measure the development of the informing consciousness; out of one substance all things that Be were made. Hence it is but fitting that all should be governed by one inflexible law, which in its application requires that consciousness pass from form to form in the quest for perfection.

Every phase of cyclic activity is but the reflection of the operation of this law in the eternal selection of forms adequate to the needs of the indwelling consciousness. The quality of the evolving consciousness attracts under Karmic limitation the grades of matter best adapted to its immediate further evolvment. The form is molded by the building devas, comes into the full fruition of its purpose, passes from the apex of efficiency into adequacy, until having fulfilled its purpose to the limit of its capacity, its is discarded, and dissolves under the Law of Repulsion, into its component elements; thus producing in the objective world the cyclic phenomena of birth, growth, old age and death.

The Secret Doctrine contains many references to the operation of the Law of Periodicity, outstanding among which are:

Vol I, pp. 45, 294, 302-303, 698-699, 703 (18, 273-274, 282-283, 628-629, 641)

Vol. II, pp. 53, 78, 190, 245, 272-273, 288, 462, 663-664, 684, 763, 824. (49, 75, 180, 235, 260-261, 276, 443, 627-628, 648, 723, 780)

Vol. III, pp. 306, 345-346.

Cyclic Form-Taking (continued)

Passing from generalities to particulars, we may consider the application of the Law of Periodicity to the evolution of the Monad. It is an axiom that no entity can function on any plane without taking a form built of the substance of that plane. Its cycle of necessity requires that the Monad, for the purposes of its evolution, acquire experience upon the densest planes of substance on which the human life wave may be then evolving.

Projecting outward from its plane of consciousness, the Monad, toward the next denser plane, the Atmic, an extension of its own being—the Sutratma or Thread Soul—it acquires in the process a sheath of Atmic matter. Continuing its course toward density, it acquires in turn, sheaths of the Buddhic and Higher Manasic planes. Upon the plane of Higher Manas is established a force center around which the Agnishvattas build of their own essence, a form which we know as the causal body, and which serves as a vehicle of manifestation for the Ego—the outpost of the Monad's consciousness. Thus is created a form to fill the need, and thus begins the cycle of the causal body, as the Egoic consciousness expands by reason of experience, its form, the causal body becomes a perfected vehicle. From this point forward in the evolution of the Monad, the causal body becomes more and more a limitation to the expanding Egoic consciousness, until through the application of the Rod of Power at the fourth initiation, it is consumed by the heat generated by the now unsheathed "Jewel in the Lotus", and that consciousness which was the Ego before being thus unsheathed, merges into its source—the Monad. In this we see the operation of cyclic law, process analogous to the cycle of birth, growth, maturity, inadequacy and dissolution.

Following further the evolution of the Monad from the point of digression: After establishing the Ego as a force center on the plane of Higher Manas, the Sutratma drops down once more, taking sheath on sheath in its descent, as plane by plane it establishes force centers on the Mental, Astral and Physical (Etherical) planes. Round about these centers the Ego builds its lower vehicles, thus producing the manifestation in objectivity which we know as birth; whence ensues that best observed and perhaps least understood of all cycles upon which men have pondered—birth, growth, maturity old age and death. Once again we see the cycle of a form built adequate to the need, developed to its fullest capacity, and then, when it fails longer to keep pace with the evolution of the informing consciousness, falls into inadequacy and is eventually abandoned.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

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Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

111. How many times did you meditate this month?
112. Did you enjoy this lesson? Why?
113. Are you regular in your studies and meditation?
114. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
115. Do you have any questions related to this set?
116. Did you have any sensation or experiences during or after your meditation, if so, what were they?
117. Are you applying the ideas from your lessons to your daily life? If so, what?
118. Have you noticed any changes in your life? If so, what?
119. Are you relating differently with people? How are people relating to you?
120. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 13

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Lesson 13

A course on The Secret Doctrine

Table of Contents

Work to Be Done

Meditation

Lesson XIII

Exoteric and Esoteric

The Esoteric System

The Mystery Language

The Seven Keys

The Seven Ways to Bliss

The Classification of Keys

Turning of the Keys

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The Secret Doctrine
Lesson 13

Work to Be Done

1. Please read this set at least four times with understanding.
2. At the end of the month write a paper:
 - a. What does esoteric mean?
 - b. Can you comment about the seven paths of bliss?
 - c. What are the seven keys?
3. Do the following meditation:

Meditation

1. Sit relaxed.
2. Say three OM's
3. Say the Great Invocation.
4. Meditate on any sentence taken from your set for at least fifteen minutes.
5. Take some notes after your meditation.
6. Say the Great Invocation.
7. Say three OM's.

Note: Every month mention your seed thoughts in your report.

1. Exoteric and Esoteric

It is well known that words have more meaning than one. This being a fact, the same word can be differently interpreted and understood, not only by different people, but also by the same one at different times, when the word is differently associated and connected. For instance, the word esoteric, which means "the inner" and "the hidden" is by some people thought to be nothing but the label for any statement made by clairvoyants of what they have experienced, or for any interpretation offered of things exoteric. When *Esoteric Buddhism* was published, there were many who thought that facts publicly stated and printed, broadcast, i.e. made exoteric in it, were still esoteric, and that things openly divulged still remain hidden.

Mme. Blavatsky dispelled this illusion in the opening pages of her *Secret Doctrine*, Vol. I, where she made it plain that anything openly told no longer could remain esoteric and that Brother Sinnett in his book had given us the nucleus of all true religions, not of Buddhism alone. She told too, that when she named her book the *Secret Doctrine*, this did not mean what was published for everybody to read still remained a secret, only that she made exoteric some parts of the doctrine hitherto hidden from the multitude, at the same time giving hints of how to find more of what was concealed.

An esotericist, who wants to make exoteric some of his knowledge, no longer calls that esoteric which is plainly told. An exotericist puts up various problems for solution and gives hints on how to solve them. Of such problems and such hints there is an immense number in H.P.B.'s great standard work, and for this reason, if for no other, its name is appropriate, and well chosen. In a letter to Brother Sinnett, the Master K.H. told quite plainly the method of esoteric teaching. He said that "the traditional modes of teaching by the Brotherhood to which he belonged was 'by provoking the perplexity,' by making the neophyte seek and find." And he added: "If you should work out the problem by yourself it will be my duty to tell you so."

Esoteric is to us any problem that we have not yet solved, anything that is still a secret to us, any hint given that we have not yet taken up and investigated. And exoteric is to us all the problems we have solved, all the secrets that we have found, all the hints that we have followed up. The less we know, the greater the number of things that are esoteric to us; the more we know the less the number of things hidden.

II. The Esoteric System

"Figures and Numbers are Keys to the Esoteric System." In these few words Mme. Blavatsky gave us the most valuable hint for our study of esotericism. Let us here call to our mind the fact that every word is a figure of speech, that every word also is a number, being either a singular or plural, and that every letter of a word corresponds to a certain number. Hence every word in a sentence is a key to the Esoteric System and every sentence is a number of such keys.

Another thing also becomes clear; there are more keys than one. The different association of words give different meanings to the words used. Take for instance the adjective "blue."

Standing alone, it means a certain color vibration. Put the noun "sky" beside it, and its application is clear. It describes the color of the firmament. Put the noun "flower" next to it, and application is changed. Put the words "I feel" ahead of it, and you have the description of a sensation of a feeling of the cold, gloomy kind, because blue is a cold, quiet, somber color in comparison to red, orange and yellow, which are exciting, warm and bright.

In his book *With the Adepts*, Dr. Franz Harmann gives a fine explanation of the numerical foundation of the keys, which is here quoted in full:

"You know that each occult symbol and sign, from a mere point to the double-interlaced triangle, to the Rose and the Cross, has three significations. The first is the exoteric meaning which is easily understood; the second is the esoteric or secret signification, which may be intellectually explained; the deepest and most mysterious one is the third, the spiritual meaning, which cannot be explained, but which must be spiritually experienced within yourself. This practical, internal experience is arrived at by the power of intuition, or by the faculty by which the soul feels the presence of things which one cannot see with the bodily senses. If a person once feels interior things with his heart, sees them by his internal sight, and understands their attributes, then such a person has become illuminated, and is practically an Adept.

"As the number Three grows out of the One, likewise the Seven grows out of the Three; because by a combination of three numbers or letters four complications arise, forming with the original Three the number Seven, and then there are not merely three, but seven explanations of each symbol. You see therefore, that the matter is very complicated, and requires deep study." (*With the Adepts*, pp. 118-119.)

Mme. Blavatsky mentions the septenary system of keys in all her work. In one of the first pages of her *Secret Doctrine*, Vol. I. she says:

"Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that 'the said key must be turned several times before the whole system is divulged. We will give it but one turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole.'

"The same may be said of the whole Esoteric System. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work is written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth some disciples more informed, and far better fitted, may be sent, by the Masters of the Wisdom, to give final and irrefutable proofs that there exists a science called Gupta Vidya; and that, like the once mysterious sources of the Nile, the source of all religions, and philosophies now made known to the world has been for many ages forgotten, but it is at last found."

III. The Mystery Language.

The different keys are sometimes, and for a very good reason, spoken of as dialects of the one universal language. We know that every word in a language is a symbol of something,

and not the thing itself. When we speak of a flower, the word that symbolizes and signifies the flower is not the flower itself; it is its figure, its symbol in our speech. Every word, in every language, is a symbol; every language is a collection of symbols. Knowing what the different figures and symbols in a language signify is to know that language. The Senzar language—or rather the figures and symbols which were given that name—consisted entirely of a certain kind of hieroglyphics, signifying objects and thoughts and feelings Mme. Blavatsky told us. And about the dialects of the one universal language she says:

"The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language -- suspected by the Mason Ragon in language of Hierophants, which has seven 'dialects' so to speak, each mysteries of nature. Each had its own symbolism. Nature could thus be either read in its fullness, or viewed from one of its special aspects.

The seven Keys to the Mystery Tongue....(have) always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers -- ex-Initiates of the Temples -- into the hands of the new sect of the Nazarenes....

"It is maintained that India --not confined to its present limits, but including its ancient boundaries -- is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the Key to the entire system." (S.D. I., P. 330) (1st Edition, p. 311)

In one place Mme. Blavatsky mentions by name three sub-keys of a certain key. She says:

"Chaldea has preserved only three (keys) in the days of Berossus. As for the Hebrews, in all their writings they show no more than a through knowledge of the astronomical, geometrical and numerical systems of symbolizing the human, and especially the physiological functions. They never had the higher keys." (S.D. I, p. 330) (1st Edition, p. 331)

In another place we read:

"The Secret Records hold the said Seven Keys to be the mystery of the genesis of man." (S.D. I, p. 344) (1st Edition, p. 325)

"The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas."

IV. The Seven Keys.

While the seven keys to the mystery of a special kind, that of the genesis of man, must be looked upon as minor keys of the same general type, the anthropogenesis, and while these can be found, as we are told, through the Secret Records of the seven time and change measures of humanity, there are other major keys that unlock the doors to entirely different mysteries. The circumstances under which they are used by human minds correlate them

all; still, they are separate keys and applied to separate branches of knowledge, as the following quotations will show:

"As truly stated by Ragon: 'The Ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys.' They can only be *approximately* interpreted, even if one finds three out of these seven systems, the *anthropological*, the *psychic* and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the *prehistoric* Hierophants, with whom that which has now become purely or (impure) phallic, was a science as profound and as mysterious as biology and physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative God (Theogony) and with creative man; i.e., the ideal and the practical Mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth -- theogony in relation to anthropogeny—were almost impossible to fathom. We find the proofs of this in Jewish " Holy Writ" (S.D. I, p. 389) (1st Edition, p. 363)

"While the Eastern Occultists have seven modes of interpretation, the Jews have only four--namely, the real-mystical; the allegorical, the moral; and the literal, or *Pashut*. The latter is the key of the exoteric Churches and not worth discussion." (S.D. I, p. 401) (1st Edition, p. 374)

Mme. Blavatsky gave often as a warning, that what information she offered should not be taken as the immutable and infallible truth, which would simply create a new orthodoxy instead of the old, but only as her understanding of what she had been taught. She says:

"The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol and allegory, a meaning which may not be suitable, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical."

The geometrical is mentioned as one of the Keys:

"Geometry the *fifth* divine Science -- 'fifth' in the series of the Seven Keys to the universal Esoteric Language and Symbology was desecrated by the Talmudic Jews, applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded." (S.D., p. 494) (st. Edition, p. 471)

The Seven Keys opened the doors to the secret Knowledge of the ancients, we are told:

"Aye, there existed, indeed, a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by geometry and the Kabbalah alone; for there are seven keys to the large entrance-door, and not one, nor even two keys can ever open it sufficiently to allow more than glimpses of what lies within."

(S.D. III, 178)

V. The Seven Ways to Bliss.

In the *Stanzas of Dzyan*, upon which the two first volumes of the *Secret Doctrine* were found and to which these volumes were commentaries, we learn more about the fundamental septenary division of existence, which underlies the division of the universal language into seven dialects, and the system of seven keys for opening the doors to universal knowledge. In the first stanza is described a pralaya, a world slumber, when everything in a certain world is asleep, is potential, not yet actual, not yet awake and active. The fourth verse reads;

"The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.

The sixth verse gives this added information:

"The Seven Sublime Lords and the Seven Truths had ceased to be."

The Seven Sublime Lords here spoken of are more often called the Seven Planetary Logoi, and the Seven Lords or Rulers of the Seven Hierarchies, into which the cosmic existence is divided. Each Hierarchy has a certain fact, a certain Truth, also called a "Way to Bliss," to give to the world. And the opposite to every Fact is an illusion, to every Truth is an Untruth, to every "Way to Bliss" is a "Great Cause of Misery."

It is a well-known fact, that where there is any division there are always differences between the things divided. We find it already in the atom, where negative electrons circle around a positive nucleus of protons, like the comets and planets around their sun -- a veritable solar system in miniature.

Substance plus form give individual existence as a sun; father and mother issue the child as their product. In Stanza II. Substance of Father is called the Ray; form or Mother, the Germ; and the Kosmos ready to receive the product is called Matripadma, the Mother-Lotus. We quote the third verse;

"The Hour had not yet struck; the Ray had not yet flashed into the Germ; the Matripadma had not yet swollen."

To make it somewhat plainer, let us re-translate, using synonyms:

"The Time was not yet at hand; the Active Force had not yet entered into the Passive Receptacle; the Mother-Lotus was not yet ready to bear fruit."

"Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the lap of Maya."

Once more let us re-translate, so as to make it somewhat easier to grasp;

"Her Buddhi, Spiritual Receptivity, had not yet opened its doors for Atma, Spiritual Activity, to enter, thence to evolve as Three-Fold spirit -- Atma, Buddhi, Mana -- into Four-Fold Mother on the plane of Illusion.

The Fifth verse of the Stanza reads:

"The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svabhavat; Svabhavat was in Darkness."

This means: "The Seven Lords of Hierarchies were not yet differentiated from the Foundations of Life — Potentiality alone was Father-Mother, the Plastic Essence; and the Plastic Essence was in Inactivity."

VI The Classification of Keys.

The two great divisions; Spirit and Matter, Active and Passive, Positive and Negative, appear along the Keys to the Cosmic Mysteries. Mme. Blavatsky calls the Two great divisions the Theogonical and the Anthropogonical. The first named, she says, has to do with things divine, the ideal mysteries, the second with things human, with the practical mysteries, those of the genesis of man.

The Seven Keys, as given in the quotations above, can be classified thus:

1. The Spiritual Key
2. The Astronomical Key
3. The Metaphysical Key
4. The Anthropological Key
5. The Geometrical Key
6. The Psychic Key
7. The physiological Key

And for every major key there are seven minor keys. Those belonging to the seventh and lowest are enumerated thus:

- a. The Astronomical
- b. The geometrical
- c. The numerical (S.D. I p. 330) (1st Edition, p. 311)
- d. The real-mystical
- e. The allegorical
- f. The moral
- g. The literal (S.D. I, p. 401) (1st Edition, p. 347)

There are seven subdivisional or minor keys to every major key. In the Physiological Key its astronomical minor key opens up those Zodiacal mysteries that refer to the human body and its functions, where Aries signifies the head and face; Taurus the throat, neck and ears; Gemini the arms, shoulders and lungs; Cancer the breasts and stomach; Leo the heart and back; Virgo the bowels, liver and pancreas; Libra the groin and kidneys; Scorpio the genitals; Sagittarius the hips and thighs; Capricorn the knees; Aquarius the calves and

ankles and Pisces the feet. In her *Isis Unveiled* Mme. Blavatsky turned that key once, as she explains. Six more turns will open it fully.

Let us try to understand that minor astronomical key a little better and see how comprehensive it is. The twelve signs of the Zodiac and the twenty-four parts of the human body to which they refer are correlated by the seven celestial rulers of the signs; Mars representing Aries and Scorpio; Venus, Taurus and Libra; Mercury, Gemini and Virgo; the Moon, Cancer; the sun, Leo; Jupiter, Sagittarius and Pisces; Saturn, Capricorn and Aquarius. Color being, with form, the Characteristic of the visible world, red, the color of Mars, symbolizes not only the planet but both its houses, Aries and Scorpio, and all Martian traits; orange, the solar color, stands for the Sun's house Leo, and for everything bright and sunny; yellow, the color of Mercury, is also that of the signs Gemini and Virgo, and of all Mercurian peculiarities; green, the Saturnian color, refers to the signs Capricorn and Aquarius, as well as all Saturnine Characteristics; blue, the color of Jupiter, is also that of his signs Sagittarius and Pisces, and of jovial temperament; indigo, the color of Zeus, also belongs to his signs, Taurus and Libra; and violet the lunar color, is also that of the lunar sign Cancer, and of lunar traits. As to form; sharp angles and barbs, and pointed fine straight lines stand for Mars and his signs; regular circles, full curves and heliacal scrolls stand for the Sun and his sign; short, incisive lines and slender curves signify Mercury and his signs; hard, clear-cut outlines, straight lines, and cramped forms characterize Saturn and his signs; full generous curves are those of Jupiter and his signs; curved lines and rhythmical scrolls signify Venus and her signs; and irregular curves and crooked lines characterize the Moon and her sign.

VI. Turning of the Keys.

Let us now see how this key can be used. We must remember, that anything belonging to a separate part of the septenary system can be made to symbolize anything else within its own sphere. For instance, still using the minor astronomical key to the Physiological, when Mars is named, it may mean many things, from the highest sphere, the Spiritual astronomical, the Dhyana-Chohan Ruler of the red planet, its Logos, to the Physiological the head and face, thought-creating, in one aspect, the genital organs, physical creative vehicles, in another. It may mean by the Martian houses, Aries, and Scorpio, together or separate. It may mean by the geometrical key sharp angles, barbs, fine and pointed straight lines; by the number I; by the real-mystical key, the creative faculty; which in the male is always connected with fighting rivals; by the allegorical key, the red color to the eye, the note Do or C to the ear, hot acids, pungent odors, and burning astringents to the smell and taste, the masculine among sexes, hot as to temperature, the wolf among mammals, the vulture among birds, the pike among fishes, the red fighters among insects, the thistle among flowers, the ruby among gems and iron among metals. By the moral key it means courage, the father of all the virtues. What the words "Mars" or "red" or "do," or "pungent odor," or "hot," or "thistle," or "iron," or any other of the above mentioned Martian symbols, mean to an Occultist at a special moment, depends entirely on the temporary application, for each and all of these symbols are convertible and interchangeable, within their own type -- in this case the Martian. The Law of Correspondence is back of all the Keys, big and small alike.

In conclusion, let us take two well-known verses from two different sacred books, belonging to two different religions, and use the seven Major Keys on them to demonstrate

how the keys are turned and what the result of such a turning is.

Genesis opens with this statement:

In the beginning God created Heaven and Earth." (Gen. I.I.) Using the first, the Spiritual key, this means that the Divine-specialized as the seven Elohim-started cooperative activity, dividing it into the positive and negative, with the result that God's own image active and passive, came forth out of potentiality into activity, and this was the beginning of their period of existence. Using the second, the Astronomical key, it means the starting of a particular period in some parts of space, when from the undivided separated the active, --the Sun, -- and the passive -- the comets, the planets and the moons; the passive to be circumferences, to encircle the active, their solar center. The Metaphysical key opens the beginning of all things as separate from the One Life, is when in conjunction with the negative, or passive, the positive, or active principle, starts to propagate their own kind in new vehicles. The Anthropological key takes us to the division of activity between two dots as the first attempt at division by motion and expansion. The Psychic key unfolds to us the psyche of man working through the mental Astral planes, those two cooperating, one being positive and giving, the other negative and receiving, to its companion. The Physiological key takes us down to Nature's workshop, to the fashioning of the male and female procreative organs by nature spirit workers under the supervision of Divine Builders.

In the *Bhagavad Gita*, the second discourse, Shri Krishna, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual key on this, it means: "You are divine" to act like a divine being is your proper work; therefore do your divine duty,, O divine one!" Using the Astronomical key it means: "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten everything within his circle; therefore vivify and brighten, O sun!" The Metaphysical key will give this result; "You are a triangle; the duty of a triangle is to enclose and to guard a space; therefore enclose and guard your space, O. Triangle!" The Psychic key offers this translation: "You are a constructive thinker! the duty of such a one is to think constructive thoughts: therefore think constructive thoughts, O constructive thinker!" And the Physiological key gives this result; "You are the masculine: the duty of the masculine is to become a father; therefore do your paternal duty, O masculine!"

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

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Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

121. How many times did you meditate this month?
122. Did you enjoy this lesson? Why?
123. Are you regular in your studies and meditation?
124. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
125. Do you have any questions related to this set?
126. Did you have any sensation or experiences during or after your meditation, if so, what were they?
127. Are you applying the ideas from your lessons to your daily life? If so, what?
128. Have you noticed any changes in your life? If so, what?
129. Are you relating differently with people? How are people relating to you?
130. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 14

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THE SECRET DOCTRINE

LESSON 14

Dear Fellow Students,

This lesson is for two months. Try to assimilate it as much as you can.

Your **work to be done** is a general paper on the keynote.

Your meditation during these two months will be as follows:

1. Relax.
2. Say the *Great Invocation*.
3. Take five deep breaths and relax in each exhalation.
4. Choose a verse from your study set and think about it for fifteen to twenty minutes.
5. Say

*Lead me, Oh Lord,
from darkness to Light
from the unreal to the Real
from death to Immortality
from chaos to Beauty
from the individual to Universal
from the many to the One Life
from manifestation to Space.*

- b. For one minute, visualize a triangle in orange color.

7. OM. OM. OM.

Record any new idea or experience you have.

Send your monthly report and at the end of two months, send your report and paper together for this lesson.

(The page numbers in parentheses are from
The Secret Doctrine, second edition.)

THE KEYNOTE

The Sun is the storehouse of Vital Force, which is the Noumenon of Electricity.

- a. Eastern Occultists insist that electricity is an Entity. S.D. I, 105. (76)
- b. The Sun is the Heart of the Solar World, and its brain is hidden behind the [visible] Sun. S.D. I, 590. (541)
- c. The Solar System is as much the Microcosm of the One Macrocosm as man is the former when compared with his own little solar cosmos. S.D. I, 650. (594)

THE FIRE AND POTENCIES

1. Agni is the Lord of Fire, and rules over all the fire elementals and devas on the three planes of human evolution, the physical, the astral, and the mental, and rules over them not only on this planet, called the Earth, but on the three planes in all parts of the system.

He is one of the Seven Brothers ... Who each embody one of the seven principles, or Who are in Themselves the seven centers in the body of the cosmic Lord of Fire ... "Fohat." He is that active fiery Intelligence, who is the basis of the internal fires of the Solar system. On each plane one of these Brothers holds sway, and the three elder Brothers ... rule on the first, third and fifth planes, or on the plane of adi, atma, and manas. It is urgent that we here remember that They are fire viewed in its third aspect, *the fire of matter*. In Their totality these seven Lords form the essence of the cosmic Lord, called ... Fohat. *A Treatise on Cosmic Fire*, pp. 65-66

2. These major seven planes of our solar system being but the seven subplanes of the cosmic physical plane ... matter and ether when undifferentiated ... primordial pre-genetic substance, and when differentiated by Fohat (or the energising Life, the third Logos or Brahma) is termed prakriti or matter. *A Treatise on Cosmic Fire*, p. 118.

3. ...the Lord Agni shows forth His fiery life on the atomic subplane of each plane; He shows forth as solar fire on the second, third and fourth, and as "fire by friction" on the fifth, sixth, and seventh. From the point of view of the microcosm, the spark in the Flame, man demonstrates as electric fire on the second plane, or the second cosmic ether; as solar fire on the third, fourth and the three higher subplanes of the fifth plane, and as fire by friction on the lower subplanes of the fifth, on the sixth and seventh planes. *A Treatise on Cosmic Fire*, pp. 521-522.

4. He [Agni] is Vishnu and the Sun in His glory; He is the fire of matter and the fire of mind blended and fused; He is the intelligence which throbs in every atom; He is the Mind that actuates the system; He is the fire of substance and the substance of the fire; He is the Flame and that which the Flame destroys.

...Agni is the Lord of mental plane. *A Treatise on Cosmic Fire*, p. 602

5. Fohat is one thing in the yet Unmanifested Universe, and another in the phenomenal and Cosmic World. In the latter, He is that Occult, electric, Vital Power, which under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which becomes in time law. S.D. I, p. 134

6. But in the Unmanifested Universe, ... He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative Power, in virtue of whose action the Noumenon of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative Ray.

When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three -- on the Cosmic plane of manifestation. The triple One differentiates into the Many, and then Fohat is transformed

into that force which brings together the elemental atoms, and makes them aggregate and combine. S.D. I, 135. (109)

7. "Fohat is the Cosmic Electricity." "Fohat hardens and scatters the Seven Brothers;" which means that the primordial Electric Entity -- for the Eastern Occultists insist that Electricity is an Entity --electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. S.D. I, 105. (76)

8. Fohat, then, is the personified electric vital power, the transcendental binding Unity of all cosmic energies, on the unseen as on the unmanifested planes, the action of which resembles -- on an immense scale -- that of a living force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels, it to action.

Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultist an Entity -- the forces he acts upon being cosmic, human, and terrestrial, and exercising their influence on all those planes respectively. S.D. I, 136. (111))

9. ... Each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestation.

The individual Fohats make one Universal, Collective Fohat --- the aspect -- Entity of the one absolute Non-Entity, which is absolute Be-ness, SAT. S.D. I, 167 (143 Footnote)

10. ..., the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung ... "from the Brain of the Father and the Bosom of the Mother" and then to have metamorphosed himself into a male and a female ...i.e., polarized. into positive and negative electricity. He has *Seven Sons* -- who are *his Brothers*.

Fohat is forced to be born, time after time, whenever any two of his "Sons Brothers" *indulge in too close contact* --whether an embrace or a fight. To avoid this, he binds and unites together those of unlike nature, and separates those of similar temperaments.

This, relates, as any one can see, to electricity generated by friction, and to the law of attraction between two objects of unlike, and repulsion between those of like polarity. The Seven "Sons-Brothers," however, represent and personify the seven forms of Cosmic magnetism, called in *Practical Occultism* the "Seven Radicals" whose cooperative and active progeny are, among other energies Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of sense; the former requiring abnormal faculties to perceive them -- the latter our ordinary physical senses. S.D. I, 169. (145)

11. It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another-child-star.

When a planet dies, its informing principles are transferred to a laya or sleeping center, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. S.D. I, 170. (147)

12. The Sun is the heart of the Solar system, and its brain is hidden behind the [visible] Sun. S.D. II, 590. (541)

13. Agni, who is the source of all that gives light and heat. So that there are different species of Agni (fire)....

Agni has three Sons -- the one is Solar fire. The second fire by friction. The third is electric fire. The sources of these three fires constitute the three principle deities...The Sun, representing the Solar Fire, Indra, the electric fire, and Agni, the fire by friction. *A Treatise on Cosmic Fire*, p. 602 Footnote, S. D. II, 258. (247)

14. Fohat is the key in Occultism which opens and unriddles the multiform spirit, soul and body. S.D. II, 258. (247)

15. Our earth and man are the products of the three Fires...These fires are Spirit, Soul and Body.... S.D. II, 258. (247)

16....To Agni-Abhimanin, his three sons, and their sons -- constituting the Forty-nine Fires.... S.D. II, 548. (521)

17. The Spirit, beyond Manifested Nature, is the Fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial God.

And in, on and around the Earth, the fiery spirit thereof -- Air, Fluidic Fire; Water, liquid Fire; *Earth*, solid Fire. All is fire -- The primitive names of the Gods are all connected with Fire, from *Agni*, the Aryan, to the Jewish God "who is a consuming fire."

...the three chief Vedic Gods are Agni (Ignis) Vayu and Surya -- Fire, Air, and The Sun, three Occult degrees of Fire. S.D. II, 120 (114)

18 Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE' ... S.D. I, 146. (121)

THE THREE FIRES

19.

- a. The Internal Fire or Fire by Friction. There is heat internal and heat external in every atom, the Breath of the Father (Spirit) and the Breath (or Heat) of the Mother (Matter). S.D. I, 112. (84)
- b. The Fire of Mind or Solar Fire. "The fire of knowledge burns up all action on the plane of illusion. ... Therefore those who have acquired it and are emancipated are called 'Fires" S.D. I, 114. (87)
- c. The Fire of Spirit or Electric Fire. "Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, Oh Gurudeva, I see countless undetached sparks shining in it" S.D. I, 145. (120)

20. Fohat hardens the Atoms; i.e., by infusing energy into them, he scatters the Atoms, or Primordial Matter. "He scatters himself while scattering Matter into Atoms."

It is through Fohat that the ideas of the Universal Mind are impressed upon Matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but, to the commonly known properties of electricity must be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. S.D. I, 113. (85)

21. There are two "Fires" and a distinction is made between them. The first, the purely *formless* and *invisible* Fire, concealed in *the Central Spiritual Sun*, is spoken of as "Triple," while the Fire of the Manifested Kosmos is Septenary, throughout both the Universe and our Solar System. S.D. I, 115. (87)

22. Evolution is commenced by intellectual energy of the *Logos*, not merely on account of the potentialities locked up in *Mulaprakriti*. This light of the Logos is the link ... between objective matter and the subjective thought of Ishvara (or Logos). It is called in several Buddhist books **FOHAT**. It is the one instrument with which the *Logos* works. S.D. I, 162. (137 Footnote)

23. Mulaprakriti -- The "Robes" stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense ... It is the Soul, so to say, of the ONE Infinite Spirit. The Hindus call it Mulapakriti, and say that it is the primordial Substance It is the source from which Akasa radiates. S.D. I, 67. (35)

24. AKASA

a. Akasa is the Celestial Virgin and Mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action S.D. I, 354. (332)

b. Akasa ... is the Universal Soul ... from which all that exists is born by separation or *Differentiation*. II, 538. (511)

Fohat is divine thought of Energy as manifested on any plane of cosmos; it is the interplay between Spirit and matter. The seven differentiation's of Fohat are:--

1. The plane of divine life	Ado	Sea of Fire
2. The plane of monadic life	Anupadaka	AKASHA
3. The plane of Spirit	Atma	Aether
4. The plane of intuition	Buddhi	Air
5. The plane of mind	Mental	Fire
6. The plane of desire Astral	Astral	Light

7. The plane of density Physical Ether

c. Akasha: - is the third Logos in manifestation.

d. ...Akasha is the first differentiation of pre-genetic matter. Akasha, in manifestation, expresses itself as Fohat, or divine Energy, and *Fohat* on the different planes is known as aether, air, fire, water, electricity, ether, prana ...It is sumtotal of that which is active, animated or vitalized, and of all that concerns itself with the adaptation of the form to the needs of the inner flame of life.

It might here be useful to point out that *magnetism* is the effect of the divine ray in manifestation in the same sense that electricity is the manifested effect of the promordial ray of active intelligence ... *A Treatise on Cosmic Fire*, p. 43 - 44

25. *Primordial Matter* -- before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but a "cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect." ... S.D. I, 100. (82)

26. Everything has come out of Akasa in obedience to a law of motion inherent in it S.D. I, 697. (635-636)

27. Akasa is the sounding-board of Nature.... Akasa is the bridge between nerve cells and mental powers. S.D. III, 549, 550.

28. ...The Sun is the store-house of Vital Force, which is the Noumenon of Electricity ... and it is from its mysterious, never-to-be fathomed depths, that issue those life-currents which thrill Space, as through the organisms of every living thing on Earth. ...S.D. I, 579. (531)

29. Fohat, running along the seven principles of AKASA, acts upon manifested Substance, or the One Element ... and by differentiating it into various centers of Energy, sets in motion the law of Cosmic Evolution, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centers. S.D. I, 135-136. (109-110)

30. Fohat ...metaphysically, the objectivised Thought of the Gods, the "Word made flesh" on a lower scale, and the messenger of cosmic and human Ideation; the active force in Universal Life. In his secondary aspect, Fohat is the Solar energy, the electric vital fluid and the preserving Fourth Principle ... or Electricity. S.D. I. 136. (110-112)

31. ... Fohat is connected with Vishnu and Surya .. of Rig Veda. S.D. I, 136. (112)

32. Fohat has several meanings, as already shown. He is called the "Builder of the Builders," The Force that he personifies having formed our Septenary Chain. He is One and Seven and on the Cosmic plane is behind all such manifestation as light, heat, sound, adhesion, etc., and is the "spirit" of Electricity, which is the Life of the Universe.

As an abstraction, we will call it the **ONE LIFE**; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable **CAUSALITY**, and ends as Omnipresent Mind and Life, imminent in every atom of Matter.

Thus, while Science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *Intelligent* Law and *sentient* **LIFE**, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all but the emanation of those other Powers behind him.... S.D. I, 163. (139)

33. The Brothers or *Sons* of (Fohat) are in Occult parlance the *seven primary forces* of Electricity, whose purely phenomenal, and hence grossest, effects are alone cognizable ... as Sound, Light, Colour....S.D. I, 605 (554)

34. The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. ... S.D. I, 222-223. (201)

Seven Senses and Planes

<i>35. Planes</i>	<i>Senses</i>
Physical	Hearing
Astral	Touch - feeling
Mental	Sight
Buddhic	Taste
Atmic	Smell
Monadical	Mind
Divine	Intuition

A Treatise on Cosmic Fire, pp. 188, 1126

36. The Fire of the manifested Cosmos is Septenary.

The Threefold God manifests through the seven Fires:

1. Electric fire, -- The seven Heavenly Men.
2. Solar Fire -- Evolution of the seven Entities through their vehicles developing the seven principles.
3. The fire by Friction ... The seven chains. They are the seven centers of the Logos.

A Heavenly Man manifests through a chain:

1. He is electric fire The seven solar entities who inform each globe.
2. He is solar fire Evolution of the life through the forms, developing the seven principles.

3. He is solar fire.... The seven globes.

Each Heavenly Man has seven principles.

A Man, the Microcosm, manifests through his vehicles:

1. He is electric fire The monad, a solar entity.
2. He is solar fire Evolution of the life through the vehicles in order to develop the seven principles.
3. He is fire by friction The seven sheaths:

1. Atmic
2. Buddhic
3. Causal
4. Mental body
5. Astral body
6. Etheric body
7. Physical body

Physical Plane man manifests in the three worlds:

1. Electric Fire The Higher self.
2. Solar Fire The seven centers.
3. Fire by friction The sheaths.

A Treatise on Cosmic Fire, pp. 204, 205.

37.He [Agni] is the animating life of the solar system, and that life is the life of God, the energy of the Logos, and the manifestation of the radiance which veils the Central Sun. Only as He is recognized as Fohat, the energy of matter, as Wisdom, the nature of the Ego and its motivation, and as essential unity, can any due conception be arrived at as to His nature or being. He is not the solar Logos on the cosmic mental plane, for the egoic consciousness of the Logos is more than His physical manifestation, but *Agni is the sumtotal of that portion of the logoiic Ego which is reflected down into His physical vehicle; He is the life of the logoiic Personality, with all that is included in that expression.* He is to the solar Logos on His own plane what the coherent personality of a human being is to his Ego in the causal body ... His is the life that fuses and blends the threefold nature of the Logos when in physical incarnation; His is the coherent force that makes a unity of the triple logoiic Personality *A Treatise on Cosmic Fire*. pp. 602-603.

Later, as man comes to comprehend the nature of his Monad, the spiritual or essential life which is developing consciousness by means of the sheaths, he will discover the nature of Agni as He shows forth as pure electricity.

38. ... Agni, is life itself, and the driving force of evolution, of psychic development and consciousness....

39. Man's just apprehension of this mystery of electricity will only come about as he

studies himself, and knows himself to be a triple fire, manifesting in many aspects. *A Treatise On Cosmic fire*, p. Wood.

1. Life, properly to be stated as neither mind nor matter, but something more, which depends upon the first Logos, their inter-relatedness. Every one of its successive incidents contains something of both the matter-side and the mind-side, meeting in a relation permitted and vitalized by the Fohat. So the Third Logos is the matter-power, the Second the mind-power, and the first, the Life-power. Also they respectively wield variety, harmony and unity.

2. The term "electric vital fluid" refers to what is often termed the prana in our bodies, which exists in fullest effect when there is great harmony between the dense physical part, used in accord with the laws of health, and the etheric part not spoiled by bad thoughts and desires -- the last being on this account a prolific source of psychosomatic diseases. That prana is an analogue of the first principle, the "etheric double" of the second, and the dense body of the third.

3. In 1888 H.P. Blavatsky stated that Electricity is matter Electricity is not only substance but ... it is an emanation from an entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal law of Karma.

4. We have seen that Fohat does not do anything mental or physical. He only empowers the hosts of the Second and Third Logos to act upon each other -- in their own ways. He has therefore nothing to do with either past or future. But as we have already read, "He lifts his voice, and calls the innumerable sparks 'atoms' and joins them together," and next our text says, "He is their guiding spirit and leader."

5. Fohat is the expression of the First Logos in manifestation. The Seven in the First Logos always lie concealed, never manifest. So Fohat does not appear as seven, but as one only, while the Second and Third Logos appear as sevens.

6. It should be remembered that every man is fire, flame and spark on the mind-side of being. The Second Logos is the collective flame of all the mind-sparks, not a separate King-Spark ruling over all other sparks. In its essential nature every consciousness is related to the First Logos, or God, if we use the word God purely metaphysically and metamentally.

7. Our ordinary life or living involves the "hidden electricity," which sparks across when mind meets matter, which it is doing in every conscious moment of our lives.

8. All phenomena and forces of nature are fundamentally electrical and all matter is theoretically resolvable into electricity. Just as there is no mind without matter, so also there is no matter in the absence of mind.

The highest or finest point of matter, or matter by itself, is called Akasha; but Akasha is the vanishing point of matter, just as Atma is the vanishing point of mind. This Akasha is in a sense incarnates in all forms, as their materiality.

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The Torkom Saraydarian University

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P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

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Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

131. How many times did you meditate this month?
132. Did you enjoy this lesson? Why?
133. Are you regular in your studies and meditation?
134. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
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138. Have you noticed any changes in your life? If so, what?
139. Are you relating differently with people? How are people relating to you?
140. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 15

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THE SECRET DOCTRINE

LESSON 15

Dear Fellow Students,

WORK TO BE DONE

1. Continue with the meditation given in Lesson 14.
2. Prepare a paper answering the following questions:
 - a. What is a chain?
 - b. What is a scheme?
 - c. What is a globe?
 - d. What do you think Space is ?
3. This lesson is for two months. Please study well.

... every scheme has seven chains; that each chain has seven globes, making a totality of forty-nine globes; that each globe is again in turn occupied by the life of the Logos during what we call seven rounds, making literally three hundred and forty-three incarnations, or fresh impulses to manifest. *A Treatise on Cosmic Fire*, pp. 366-367.

a. Globe 1, is that of ultimate abstraction, and of origination. It is the initial globe of manifestation.

b. Globe 2, is the first sheath in which a Heavenly Man embodies Himself.

c. Globes 3, 4, 5, are those through which He demonstrates the possession of the manasic principle.

d. Globes 6 and 7, are the ones through which He manifests buddhi, through forms built by means of the manasic principle. *A Treatise on Cosmic Fire*, pp. 376-377.

GLOBES

1. ... Before our globe became egg-shaped ... a long trail of Cosmic dust (or fire mist) moved and writhed like a serpent in Space. ...S.D. I, 103. (74)

2. ... through the countless millions of years that have rolled away since that dust aggregated and formed the globe we live in round its *nucleus* of *intelligent* Primeval Substance, ... S.D. I, p. 667. (609)

3. ...every Globe is a Septenary Chain of Worlds -- of which only one member is visible ... S.D. II, p. 739 (699)

4. ... the Earth was in a comparatively ethereal condition before it reached its last consolidated state ... S.D. II, p. 261. (250)

5. Invisible worlds do exist. ... Inhabited as thickly as is our own, they are scattered through apparent Space in immense numbers, some far more material than our world, others gradually etherealizing until they become formless and are as "breaths." S.D. I, p. 644.

6. As the solid Earth began by being a ball of liquid fire, fiery dust and its protoplasmic phantom, so did man. S.D. I, p. 214. (191)

7. ... *Bhumi (the Earth) appears with six sisters.* S.D. I, p. 269. (250)

It is a Vedic teaching that "there are three Earths corresponding to Heavens, and our Earth (the fourth) is called Bhumi." This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning, and allusion to it in the Vedas, is that it refers to our Planetary Chain; "three Earths" on the descending arc, and "three Heavens", which are the three Earths or Globes also, only far more ethereal, on the ascending or spiritual arc: By the first three we descend into Matter, by the other three we ascend into Spirit; the lower one, *Bhumi*, our Earth, forming the turning point, so to say, and containing *potentially*, as much of Spirit as it does of Matter. S.D. I, pp. 270-271. (250 Footnote)

8. ... Occultism ... shows that there never was a time when the Earth was without life upon it. Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious. S.D. I, 277-278. (258)

9. Every Life Cycle on Globe D. (our Earth) is composed of seven Root-Races. They commence with the Ethereal and end with the spiritual, on the double line of physical and moral evolution, -- from the beginning of the Terrestrial Round to its close. One is a "Planetary Round" from Globe A. to Globe G, the seventh; the other, the Globe Round," or the *Terrestrial*. S.D. I, 183 (160)

10. There are seven ROUNDS in every Manvantara; this one is the Fourth, and we are in the Fifth Root-Race, at present.

Each Root-Race has seven sub-races. S.D. II, 452. (434)

11. ...evolution in general, events, mankind, and everything else in Nature proceed in cycles. ... every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding Pace. ... The Human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. S.D. II, 462-463. (443-444)

12. ... every sidereal body, every planet, whether visible or invisible is credited with six companion Globes. The evolution of life proceeds on these seven Globes or bodies, from the 1st to the 7th, in Seven ROUNDS or Seven Cycles.

...When the Seventh and last Round of one of such Rings has been entered upon, the highest or first Globe, "A," followed by all the others down to the last, instead of entering upon a certain time of rest -- or "obscuration," as in the previous Rounds -- begins to die out. The "planetary" dissolution (*Praylaya*) is at hand, and its hour has struck; each Globe has to transfer its life and energy to another planet. S.D. I, 182. (158-159)

13. ... our Globe is subject to seven periodical *entire* changes which go *pari passu* with the Races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestria *Pralayas*, occasioned by the change in the inclination of the Earth's *axis*. S.D. II, 344. (329)

14. ...What is generally meant by "Earths." and "Worlds," relates (*a*) to the "rebirths" of our Globe after each Manvantara and a long period of "Abscuration," and (*b*) to the periodical entire changes of the Earth's surface when Continents disappear, to make room for Oceans, and Oceans and Seas are violently displaced and sent rolling to the poles, to cede their emplacements to new Continents. S.D. II, 743. (703)

15. Our Earth, as the visible representative of its invisible superior fellow globes, its "Lords" or Principles" has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form: it is spiritualised, so to say. S.D. I, 183. (159)

16. Its Humanity develops fully only in the Fourth -- our present Round. Up to the Fourth Life-Cycle, it is referred to as "Humanity": only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth, in the present series of Life-Cycles and Races, MAN, is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms -- even the latter *having to develop and continue its further evolution through man.* ... During the three Rounds to come, Humanity, like the Globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyani Chohan Host. Man tends to become a God and then --GOD, like every other Atom in the Universe. S.D. I, 183, (159)

18. ... by a "Round" is meant the serial evolution of nascent material Nature, of the seven Globes of our Chain, with their mineral, vegetable and animal kingdoms; man being included in the latter and standing at the head of it during the whole period of a Life Cycle. The latter would be called by the Brahmans "a Day of Brahma." It is, in short, one revolution of the "Wheel" (our Planetary Chain), which is composed of seven Globes (or seven separate "Wheels," in another sense this time). When evolution has run downward into matter, from planet A to planet G, of Z, as the Western students call it, it is one Round. "Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward."

Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every Globe -- down to our Fourth Sphere (the actual earth) -- is grosser and more material copy of the more shadowy Sphere which precedes it, in their successive order, on the three higher planes. On its way upwards, on the ascending arc, Evolution spiritualizes and etherealises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin Globe on the opposite arc is placed; the result being, that when the seventh Globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point --plus, every time a new and superior degree in the states of consciousness. S.D. I., 252-253 (231-232)

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Meditation Course

The Secret Doctrine



Lesson 16

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Dear Fellow Students,

WORK TO BE DONE

1. Read and ponder on the words of this lesson, and see how they affect your daily speech. Report to us if you see changes in your daily speech.
2. At the end of the month write a paper about Speech and sound.
3. Choose six seed thoughts and meditate on each seed thought for fifteen minutes a day.

For five days, use the following form:

1. Relax..
2. Breathe deeply.
3. Say the Great Invocation.
4. Focus your mind in your head.
5. Meditate.
6. End with three OMs.

1. Om sounded forth, with intent thought behind it, acts as a disturber, a loosener of the coarse matter of the body of thought, of emotion, and of the physical body. When sounded forth with intense spiritual aspiration behind it, it acts as an attractive medium, and gathers in particles of pure matter to fill the places of those earlier thrown out. Students should strive to have these two activities in their minds as they use the Word in their meditation. This utilisation of the Word is of practical value and results in the building of good bodies for the use of the soul.

2. The use of the OM serves also to indicate to the workers on the universal planes, and to those in the outer world who are gifted with spiritual perception, that a disciple is available for work and can be utilized actively in the needy places of the earth. This should be borne in mind by the aspirants in the Disciples Degree, and should serve as an incentive in making the outer phenomenal life coincide with the spiritual impulse.

3. The use of the Sacred Word has its place also in the magical work of the Hierarchy. Thought-forms are created for the embodiment of ideas and these embodied forms are sent forth to contact the minds of the disciples who are responsible in the group of a Master for the carrying forward of the plan.

Through the cultivated receptivity of the developed and controlled mental body, aspirants become aware of the ideas which the Masters bring through from the plane of the Universal Mind, and hence are in a position to co-operate intelligently. They, in their turn, as this Rule seeks to indicate, create thought forms of those received ideas, and utilize them in their groups for the helping of the world. The main work of a disciple on the mental plane is to train himself to do four things.

1. To be receptive to the mind of the Master
2. To cultivate a right intuitive understanding of the thoughts sent him by his Master.
3. To embody the ideas received in such form as will be suitable for those he is engaged in helping.
4. Through sound, light and vibration to make his thought form active (embodying as much of the universal thought as is desirable) so that other minds may contact it.

Thus are groups gathered, organized, taught and lifted, and thus the Hierarchy of Adepts can reach the world.

There are many other uses, of course, but if the students will ponder on these three they will make it possible for further uses to be imparted later.

May I add, brother of mine, that the sound is only truly potent when the disciple has learnt to subordinate the lesser sounds. Only as the sounds he sends forth normally into the three worlds are reduced in volume and in activity, as well as in quantity will it be possible for the Sound to be heard, and so to accomplish its purpose. Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the Word to make its power felt on the physical plane. Only when the many voices of the lower nature

and of our environment are silenced, will the "Voice that speaketh in the stillness" make its presence felt. Only when the sound of many waters dies away in the adjustment of the emotional nature, will the clear note of the God of the waters be heard.

The second word of importance in this fourth Rule is **LIGHT**. First the sound and then the first effect of sound, the pouring forth of light, causing the revelation of the thought-form.

Light is known by what is revealed. The absence of light produces the fading away, into apparent non-existence, of the phenomenal world.

The thought form created by the Sound is intended to be a source of revelation. It must reveal Truth, and bring an aspect of reality to the cognizance of the onlooker. Hence the second quality of the thought form in its highest use is that it brings light to those who need it, to those who walk in darkness.

I deal not here with light as the Soul, cosmically or individually. I touch not upon light as the universal second aspect of divinity. I seek only in these letters to deal with that aspect of truth which will make the aspirant a practical worker and so enable him to work with intelligence. His main work (and increasingly he will find this to be so) is to create thought forms to carry revelation to thinking human beings. To do this he must work occultly, and through the sound of his breathed forth work. through the truth revealed in form, will he carry light and illumination into the dark places of the earth.

Then he finally makes his thought form live through the power of his own assurance, spiritual understanding and vitality. Thus the significance of the third word. **VITALITY**, appears. His message is heard, for it is sounded forth; it carries illumination, for it conveys the Truth and reveals Reality; it is of vital import, for it vibrates with the life of its creator, and is held in being as long as his thought and sound and intelligence animate it. This is true of a message, of an organization, and of all forms of life, which are but the embodied ideas of a cosmic or a human creator.

Students would find it of value to take these three vital words and trace their relation to all embodied thought forms -- a cosmos, a plane, a kingdom in nature, a race, a nation, a human being. Consider the diverse groups of creating agencies -- solar logoi, Sons of Mind, human beings, and others. Consider the spheres of the creative process and see how true Old Commentary is when it says --

"The sound reverberated amidst varying wheels of uncreated matter; and lo, the sun and all the lesser wheels appeared. The light shone forth amidst the many wheels, and thus the many forms of God, the diverse aspects of His radiant robe, blazed forth.

"The vibrant palpitating wheels turned over. Life, in its many stages and in its many grades commenced the process of unfolding, and lo, the law began to work. Forms arose, and disappeared, but life moved on. Kingdoms arose holding their many forms which drew together, turned together, and later separated, but still the life moved on.

"Mankind, hiding the Son of God, the Word incarnate, broke forth into the light of revelation. Races appeared and disappeared. The many forms, veiling the radiant soul,

emerged, achieved their purpose and vanished into the night and lo, the life moved on, blended this time with light. Life merged with light, both blending to reveal a beauty and a power, an active liberating force, a wisdom and a love that we call a Son of God. Through the many Sons of God, who in their inmost center are but one, God in his Fatherhood is known. Yet still that lighted life moved on to a dread point of power, of force creative concerning which we say, it is the All, the Container of the Universe, the persistent center of the Spheres, the One."

Brother of mine, this sufficeth for today and though the letter this month is brief yet its understanding will carry the student into increased realization.

That none may rest content with knowledge but may pass on to realization is the ardent longing of

The Tibetan Brother

THE OCCULT SIGNIFICANCE OF SPEECH

(The page numbers in parentheses are taken from *The Secret Doctrine*, Facsimile of First Edition.)

INTRODUCTION

1. All cosmologies predicate creation by sound.
 - a. "In the beginning was the Word and the Word was with God....without Him was not anything made that was made,"
 - b. Lord Vishnu is called the Voice because He dwells in speech, He is a Revealer.
 - c. The Great Singer has built the Worlds and Universe by His Son.
 - d. We are God's Poem.
2. The meaning of the word "Logos."

"The esoteric meaning of the word Logos (Speech or Word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought." S.D. II, 28. (25)

"It is only through the Word that we become aware of God." S.D. II, 29

3. Sound and Speech.

- a. Sound is the most tremendous Occult power.
- b. It creates i.e. Solar System, World and things.
It destroysi.e. Wall of Jericho. Shattering of People.
- c.

Sound	unity	divine
Speech	diversity	human
Sound	the Word	the Army of the Voice

POINT I. THE PURPOSE OF SPEECH S.D.I, 121, (95)

1. To evoke a thought and make it present
2. To produce objective manifestation. "Things are that which the Word makes them in naming them."
3. To produce magical effects. This refers to true and divine Speech.
4. It is the first of the keys which opens the door of communication between mortals and immortals.

5. Yet we are told in occult words that

"The speech of the men of the Earth cannot reach the Lords...." The magic ... consisted ... in addressing their Gods in their own language. S.D. I, 502 (464)

POINT II. THE MEDIUM OF SPEECH

1. The medium of Speech is Substance

- a. Every word or sound uttered affects the atoms of matter.
- b. According to the quality of the energies back of the spoken word so is the result.
- c. The Speech of the men of the earth being prompted by desire energies, and not thought energies, cannot reach the Lords.

2. The Law of speech.

- a. Words are governed by the Law of Attraction and Repulsion.
- b. Every word spoken or phrase enunciated builds a thought form.
- c. How did the Logos or Word work in the Creative process?

1. He separated of the needed qualitative material.
2. He built the material into form.
3. He energized the constructed form with His life. This was all the result of thought or meditation.

d. We can therefore predicate the Creative process as follows:

1. Meditation. "Brooding."
2. Visualization.
3. The Word spoken
4. The material attracted.
5. The thought form constructed.
6. The form vitalized.
7. Persistence of form for as long as thought is held.
8. Obscuration or dissipation of form.

POINT III. THE EGO AS CREATOR

Trace similar process.

CONCLUSION:

"Before the voice can speak in the Presence of the Master it must have lost the power to wound."

"Speech comes only with knowledge. Attain to knowledge and you will attain to speech."

SOUND AND SPEECH

Key Thought

"I am thy Thought, thy God ... the *light that radiates within Darkness* and the shining *Word of God* is the Son of the Deity." S.D. II, 113 (107)

SOUND is the expression of the Macrocosm, God.
Sound.....unity.....divine.....the sum-total.

SPEECH is the expression of the Microcosm, man.
Speech.....diversity.....human.....the sum-total of the four kingdoms.

I. MACROCOSM. The Sound, Verbum, Logos, Word, son, God, Great Singer

"In the beginning was the Word; the Word was with God, the Word was God ...without Him was not anything made that was made."

The Lord Vishnu is called the Voice because He dwells in speech. He is the revealer.

The Great Singer has built the Worlds and the Universe is His song.

1. Sound and the Logos, are synonymous terms. S.D. I, 589. (see 539)
2. ...the World had been called forth out of Chaos by Sound...S.D. I 467, (433)
3. The Point in the Circle corresponds to Absolute Life and Absolute sound. S.D. III, 477.

THE CREATIVE TRIPLICITY

4. Fire, light, and sound are the three aspects of divinity. S.D. II, 671. (634)
5. It is only through the Word that we become aware of God. S.D. II, 29.
6. The Creative force produces color, sound and numbers. S.D. III, 463.
7. Light Sound, Number are the three factors of creation in the Kabbalah. S.D. I, 466, 482. (433)
8. "The esoteric meaning of the word Logos (Speech or Word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought." S.D. II, 28. (25) See also S.D. I, 161. (137)

9. Every sound corresponds to a color and a number (potency spiritual, psychic or physical) and to a sensation on some plane. S.D. III, 451.

THE CREATIVE SEPTENATE

10. ...color and sound are two out of the seven correlative aspects, on our plane, of one and the same thing, Nature's first differentiated Substance. S.D. II, 508.

11. Sound is a product of one of the seven forms of cosmic magnetism. S.D. I, 169. (145)

12. Sound is sevenfold. S.D. II, 594, See also. S.D. I, 586. (537). S.D. II, 664.

13. There are seven primordial Mysteries instituted according to

- a. The Seven secret Emanations.
- b. The seven Sounds.
- c. The Seven Rays.

the spiritual and sidereal models of the seven thousand times seven copies of them in later aeons. S.D. II, 648. (613)

THE MEDIUM OF SOUND

14. ...the Cause of light, heat, sound, cohesion, magnetism, etc., etc., a Substance. Substance. S.D. I, 560, (514)

15. Ether is the medium of sound. S.D. I, 585 (536), 315 (see footnote 296). S.D. II, 113, (107)

a. Sound is the characteristic of the ether. S.D. I, 586 (536), 641, (587)

b. ...sound and rhythm are closely related to the four Elements... S.D. I 325. (307)

16. Akasha is at the root of the manifestation of all sounds.

a. Sound is the expression and manifestation of that which is behind it...

- b. All Nature is a sounding board ;
- c. Akasha is the sounding-board of Nature.
- d. .Sound can have no lend. S.D. III, 549, 550.

17. ...**SOUND**... is a tremendous Occult power... S.D. I,606. (555)

18. The *pleades* ... are connected with *sound* and other mystic principles in Nature. S.D. I. (648 note)

19. Students therefore should remember the following points:

- a. "Colors are psychic and sounds are spiritual." III, 550.
- b. In the realm of hidden Forces, an audible sound is a subjective color; and a perceptible color, is an inaudible sound. S.D. III, 508.
- c. High Manas to sound have a correspondence. S.D. III, 566
- d. The sixth and seventh senses will merge into Akashic Sound. S.D. III, 550

II. MICROCOSM ...Speech. Words...

1. The origin of speech. S.D. II, 208-211. (198-201)
2. Nor has human speech developed from the various animal sounds. S.D. II, 698. (661)
3. "To pronounce a word is to evoke a thought, and make it present: the magnetic potency of human speech is the commencement of every manifestation in the Occult World...." S.D. I, 121. (93)
4. "...speech,...becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception...." S.D. I, 465, (432)
5. "The speech of the men of the Earth cannot reach the Lords....," ...{for} Magic ... consisted ... in addressing *their Gods in their own language*. S.D. I 502. (464)
6. "...mystic speech," by whom Occult Knowledge and Wisdom are communicated to man,..." S.D. I 464. (430)
 - a. ...knowledge of certain secret and invisible things, perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. S.D. I, 122. (95)
 - b. ..."still small voice" {speaking to the aspirant.} S.D. I, 301. (280)
 - c. There is the divine Voice of the Soul, ... the Voice that speaks audibly to the Initiate." S.D. I, 465.
7. Ila, goddess of speech. S.D. II, 156. (see 147-148)
8. MANTRIKA-SAKTI. the force or power of letters, speech or music. S.D. I, 312. (293)

This is one of the seven shaktis

The problem of the aspirant is to cease from speech and to learn to speak in the occult sense.

III. OCCULT SPEECH SIGNIFIES:

1. The power of divine communication

- a. The ignorant says, "I know.:"
- b. The disciple says, "Thus have I learned."
- c. The Master says, "Thus saith the law."

2. The gift accompanying knowledge and power.

a. The power to ask questions.

This in the esoteric teaching is a primary essential. "Ask and ye shall receive." This involves:

1. The freeing of the mind from authority. The aspirant answers his own queries.

2. Conscious use of the mental processes. "The Adept is the rare efflorescence of a generation of engineers." (*Mahatma Letters*)

b. The power to answer questions:

1. From himself.

2. From the Master.

3. From his fellow men.

IV. WHEN RIGHT SPEECH BECOMES POSSIBLE

1. When the disciple has learnt to be dumb.

2. When he has lost the power to wound. "Before the voice can speak in the Presence of the Master, it must have lost the power to wound." (*Light on the Path.*) This power to wound is based on:

a. Instinct of self-defense.

b. Criticism and condemnation.

c. Attitude of superiority.

d. Cruelty.

e. Self-love.

f. Hastiness.

g. Untruthfulness.

3. When his words have no karmic results.

4. No voice with discord in it can reach the Master.

5. When he is singing the Song of Life.

6. When he makes no complaint.

V. WHAT RIGHT SPEECH IS BASED ON

1. Based on hearing the Voice of the Silence.

"Give me the ear of the learner that I may know how to speak."

2. Based on meditation.

"Through meditation we rectify the mistakes of wrong singing.

VI WHO HEARS THE VOICE WE UTTER AND OUR SOUND?

1. "The speech of the men of the Earth cannot reach the Lords. Magic consists in addressing the God in their Own language."

See S.D. III, 17.

2. "The Great One foremost on the Ray of Knowledge on which a man has entered."

3. The Masters.

4. Our own Monad.

5. Humanity.

"The first task of the speaking soul is to let the men around him now that he has spoken."

SOME NOTES ON THE VOICE

1. "This Breath, Voice, Self, or Wind ... is the Synthesis of the Seven Senses.... S.D. I, 123. (96)

2.. The voice the aspirant seeks to hear is:

- a. The Voice of the Silence.
- b. The voice that speaks from the clouds.
- c. The still small voice.

3. The sense of occult hearing has to be developed.

- a. It is the first occult sense developed.
- b. It corresponds to the first activity of God. "God spoke,"
- c. It precedes vision.

"I have heard of Thee by the hearing of the ear but now mine eye seeth Thee." (Job.)

"Unless thou hearest, thou canst not see."

4. Unless the voices are stilled the Voice cannot be heard.

- a. The voices of the world around. Physical plane sounds.

- b. The voices of our desires.
- c. The voices of other men.

1. "They say. What do they say? Let them say!"
2. The voice of opinion and doctrine in the realm of religion, science, or philosophy.
3. The voice of our thoughts.

Therefore,

Speech has to become **SOUND**.
Words have to become the **WORD**.

...Destiny is guided either by the heavenly voice of the invisible *Prototype* outside of us, or by our more intimate *astral*man...S.D. II 700. (639)

THE POTENCY OF THE WORD

People seldom realize the potency of a word, yet it is stated, "In the beginning was the Word, and the Word was with God. Without Him was not anything made that was made." When therefore we read those words our minds go back to the dawn of the creative process when, through the medium of sound, God spoke and the worlds were made.

It has been said that, "the chief agency by which Nature's wheel is moved in a phenomenal direction is sound," for the original sound or word set in vibration the matter of which all forms are made and initiated that activity which characterizes even the atom of substance.

The literature and the scriptures of all the ancient nations and great religions bear testimony to the efficacy of sound in producing all that is tangible and visible. The Hindus say very beautifully that "the Great Singer built the Worlds, and the Universe is His Song." This is another way of expressing the same idea. If this is realized and the science of this concept somewhat understood, the significance of our own words and the utterance of sound in speech, becomes almost a momentous happening.

Sound or speech and the use of words has been regarded by the ancient philosophers (and is increasingly so regarded by modern thinkers) as the highest agent used by man in molding himself and his surroundings. Thought, speech and the resultant activity on the physical plane complete the triplicity which make a man what he is, and place him where he is.

The purpose of all speech is to clothe thought and thus make our thoughts available for others. When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. Without realizing this however, ceaselessly and irresponsible day after day, we speak; we use words; we multiply sounds, and surround ourselves with form worlds of our own creation. Is it not essential, therefore, that before we speak we should think; thus remembering the injunction, "You must attain to knowledge ere you can attain

to speech " Having thought, let us then choose the right words to express the right thought, attempting to give correct pronunciation, proper values, and true toned quality to every word we utter.

Then will our spoken word create a thought form which will embody the idea we have in our minds. Then too will our words carry no discord, but will add their quota to that great harmonizing chord or unifying word which it is the function of mankind ultimately to utter. Wrong speech separates, and it is interesting to bear in mind that the Word, the symbol of unity, is divine, whereas speech, in its many diversifications, is human.

As evolution proceeds, and the human family rises into its true position in the great plane of the universe, right and correct speech will be increasingly cultivated, because we shall think more before we utter words, or, as a great teacher has said, "Through meditation we shall rectify the mistakes of wrong speech; and the significance of word-forms, true and correct sounds, and vocal quality will become ever more apparent."

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

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P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

151. How many times did you meditate this month?
152. Did you enjoy this lesson? Why?
153. Are you regular in your studies and meditation?
154. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
155. Do you have any questions related to this set?
156. Did you have any sensation or experiences during or after your meditation, if so, what were they?
157. Are you applying the ideas from your lessons to your daily life? If so, what?
158. Have you noticed any changes in your life? If so, what?
159. Are you relating differently with people? How are people relating to you?
160. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 17

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THE SECRET DOCTRINE
LESSON 17

Dear Fellow Students,

WORK TO BE DONE

A. *Meditation*

1. Relax.
2. Say *Great Invocation*.
3. Sound three **OM's**
4. Meditate upon any sentence from your lesson set, and do your meditation for 10-15 minutes for five days on each sentence.
5. After meditation record your ideas and thoughts.

B. Do not forget to send your monthly report.

C. At the end of the month create a paper about the meaning of *cycles* looking at them from various viewpoints.

D. Read your lesson set at least seven times during the month.

THE SECRET DOCTRINE
LESSON 17

(The page numbers in parentheses are taken from *The Secret Doctrine*, a Facsimile of the Original Edition of 1888)

1. According to the teaching of the Ageless wisdom the One Great Existence manifests or comes into objective being periodically or cyclically.
2. This Law of Cycles governs the manifestation of all forms of life, i.e.
 - a. The atom of substance is built into a form.
 - b. The form serves its purpose as the expression of a life.
 - c. The form crystallizes, dies and disintegrates.
 - d. The atom persists. The life is liberated, the form alone has gone.
 - e. This is equally true of all forms in all the kingdoms of nature, of the planet, and all that is found on it, and of a solar system and all that is contained within the solar ring-pass not.

3. H.P.B. says:

It must be remembered that every cosmogony has a *trinity* of workers at its head -- Father, spirit; Mother, nature or matter, and the manifested universe, the Son or result of the two. The universe, also, as well as each planet which comprehends, passes through *four* ages, like man himself. All have their infancy, youth, maturity, old age, and these four added to the other three make the sacred seven again. *Isis Unveiled*, Vol. II, page 420-421

Read also Chapter 4 of Vol. II

4. The great cycles of a Solar Logos mark the appearance and disappearance of a solar system. They are called the "days and nights" of Brahma.
5. When spoken of the cycle life of a planet they are called manvantaras.
6. When applied to human beings we speak of incarnation, death and reincarnation.
7. The technical name for the periods of dissolution or disappearance and the consequent quiescence is **PRALAYA**.

...[a law] of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. S.D. I, p. 135. (p. 110)

- a. Read with care S.D. I, pages 302-303. (282-283)
 - b. Translate in terms of the Microcosm, or of the Ego on its own plane.
 - c. Study S.D. I, pages 228-229. (208-209)
9. Evolution proceeds in Cycles. S.D. II, pp. 190, 462, (180) (443) and S.D. II, p 272. (261)
 - a. The descending arc in which the Spirit is transformed into the material.

b. The middle line of the base in which Spirit asserts itself at the expense of the physical. See also S.D. II, pp. 67, 284, (64) (271) and S.D. II, p. 179. (170)

10. The Universe is the periodical manifestation of this unknown Absolute Essence. S.D. I, p. 294. (273)

11. There is an Eternal Cyclic Law of Re-births....S.D. II, p. 242. (232)

...The First Cause of the Hebrew Bible, the Pythagorean Monad, the One Existence of the Hindu philosopher, and the kabbalistic En-Soph --The *Boundless* -- are identical. The Hindu Bhagavant does not create; He enters the egg of the world; and emanates from it as Brahm, in the same manner as the Pythagorean Duad evolves from the highest and solitary Monas ... Brahma, as Prajapati, manifest himself first of all as twelve bodies, or attributes, which are represented by the twelve Gods ... After, Brahma dissolves Himself into the Visible Universe, every atom of which is himself. When this is done, the not-manifested, indivisible, and indefinite Monas retires into the undisturbed and majestic solitude of its unity. *The* manifested deity, a duad at first, now becomes a triad; its triune quality emanates incessantly spiritual powers, who become immortal gods (souls). Each of these souls must be united in its turn with a human being, and from the moment of its consciousness it commences a series of births and deaths. *Isis Unveiled*, Vol. I, pp. 347-348.

12. [There is a] cyclic, never varying Law in Nature ... acting on a uniform plan that ... deals with the land worm as it deals with man.... S.D. II, p. 272. (261)

13. There is an absolute universal Law of Periodicity. S.D. I, 294. (273) See also S.D. II, p. 244 (234) and S.D. I, pp. 287-289. (266-268)

14. Types of cycles are mentioned in S.D. I, pp. 698-699. (638)

- a. Cycles of matter
- b. Cycles of Spiritual evolution
- c. Racial, national and individual cycles.
- d. The Grand Cycle. S.D. I, p. 703. (642)

15. See S.D. II p. 53 (49)

16. Evolution is an eternal cycle of becoming. S.D. I, p. 179-180. (155-157)

17. The Occultists believe in an *inherent law* of progressive *development*. S.D. II, p. 271. (260)

18. ...the number **SEVEN** govern periodicity of the phenomena of life. ... S.D. II, p. 663. (627)

Notes:

Periodicity At stated periods. (Dictionary)

Periodical: Having a period of recurrence; performing cycles in equal times; taking place at fixed intervals.

Cycle: A round of years or periods of time in which the same course begins again.

Example:

Days, weeks, months, years.
Phases of the moon and tides.
Zodiacal signs: Aries, Taurus, Gemini.
States in an insect's life: egg, larva, pupa, adult.
Rhythmic beat of the heart and the lungs.
Seven geologic stages of the Earth.

Music: Octaves, beat.
Poetry: Beat and rhythm.
Colors of the spectrum.
Numbers: 1-2-3-4-5-6-7-8-9-10
20-30-40-50-60-70-80-90-
100-200-300-400-500-600-700-800-900-1,000

365 mortal days make	1
Krita Yuga has	1,728,000
Treta Yuga has	1,296,000
Dvapara-Yuga has	864,000
Kali-Yuga has	432,000
Maha-Yuga (the four presiding)	4,320,000
71 Maha Yugas (forming the reign of 1 Manu) has	306,720,000
14 Manus are	4,294,080,000
Add the dawns or twilight's between each Manu	25,920,000
These reigns and dawns make 1000 Maha-Yugas or day of Brahma	4,320,000,000
Brahma's night equals His day and day and night equal together	8,640,000,000
360 of these days make Brahma's year	3,110,400,000,000
100 of these years make Brahma's life	311,040,000,000,000

We entered Kali Yuga at the time of Krishna's death 3102 B.C. The first 5000 years of all Kali Yuga ended in 1897 or 1898. These figures are those of the Brahmana.

The moon cycle "is a period of about 19 years, which being completed the new and the full moons return on the same days of the month." "The cycle of the sun is a period of 28 years, which having elapsed the Dominical or Sunday letters return to their former place and proceed in the former order according to the Julian calendar."

The great Sideral year is the period taken by the equinoctial points to make in their procession a complete revolution of the heavens. It is composed of 25,868 solar years almost.

"Affecting man especially are the spiritual, psychic, and moral cycles and out of these grow the national, racial and individual cycles. Race and national cycles are both historical. The individual cycles are of reincarnation, of sensations and of impression But man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles

mark the periods when mankind as a whole will undergo change.... Ages ago the Masters of Wisdom worked out all the problems in respect of man and found in the heavens the means for knowing the exact dates when events are sure to recur, and then, by imprinting in the minds of older nations the symbology of the Zodiac, were able to preserve the record and the prophesy. Thus, in the same way that a watchmaker can tell the hour by the arrival of the hands of the watch at certain fixed points, the sages can tell the hour for events by the zodiacal clock.

"Reincarnation being the great law of the life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth and thus bring back to the globe the arts, civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization the soul every retaining in Manas the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mold the race from time to time." (From W.Q. Judge's Ocean of Theosophy)

Biblical references to reincarnation (Made by W.Q. Judge)

1. Solomon says he was with the Creator from the Beginning.
2. "And they will serve Jehovah their God and David their king whom I shall reawaken for them."
3. "Before I formed thee in the belly I know thee; and before thou comest out of the womb I sanctified thee."
4. Of the "children not yet born, Jacob have I loved and Esau I hated."
5. " Elias was yet to first come."
6. Some of the prophets were there in Jesus or John.
7. Jesus asked the disciples, "Whom the men think that I am?"
8. "This is Elias which was for to come."
9. "Elias truly shall first come and restore all things. But I say unto you that Elias is come already and they knew him not but have done to him whatsoever they listed."

10. "Who do men say that I am?" And they said, "Some say that thou art John the Baptist, some Elias, and other jeremiad or one of the prophets."

11. "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out."

The doctrine of reincarnation was taken out of the church at one of the Councils of Constantinople, when, perhaps in **515 A.D.** When Christianity having been made the state religion of the Roman Empire the Ancient Wisdom taught by Arius lost out against the teaching of the ignorant bigoted Athanasius who had the uneducated rabble behind him. Arius thought that Jesus was a prophet and one of the many sons of God. Athanasius thought that he was the only son of God and the only son that was divine. The "Athanasian Creed" has been subscribed to by both Catholic and Protestant churches ever since. **H.P. Blavatsky** has interesting tales to tell of the early church in both *Isis Unveiled* and the third volume of the *Secret Doctrine*.

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Lesson 18

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THE SECRET DOCTRINE

LESSON 18

Dear Fellow Students,

WORK TO BE DONE

1. Please fill out your report and send to us at the end of every month.
2. Write a paper (two typed pages only) about: Who are Bodhisattvas and who is the highest Hierarch?
3. Meditation:
 - a. Sit calm and relaxed.
 - b. Say the *Great Invocation*.
 - c. Sound the **OM** three times
 - d. Meditate for fifteen minutes once daily about a verse, a sentence, or a paragraph chosen from your study set. Let us know in your report what you chose.
 - e. After ten to fifteen minutes, open your notebook and record some ideas you discovered or some experiences you had.
 - f. Say the *Great Invocation*.
 - g. Close your meditation with three **OM's**

The recording time in your notebook must not be considered as part of your meditation time. Your meditation period (ten to fifteen minutes) is related only to letter (d)

We wish you great success.

THE SECRET DOCTRINE

LESSON 18

(The page numbers in parentheses are taken from the Secret Doctrine. A Facsimile of the Original Edition of 1888.)

Part I

ARCHANGELS WERE AND ARE MEN

Michael the Archistrategist

The Seven Sublime Lords are the Seven Creative Spirits, the Dhyan-Choans, who correspond to the Hebrew Elohim. It is the same Hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in the Christian theology. Only while St. Michael, for instance, is allowed in dogmatic Latin theology to watch over all the promontories and gulfs, in the Esoteric system, the Dhyanis watch successively over one of the Rounds and the great Root-Races of our Planetary Chain. They are, moreover, said to send their Bodhisattvas, the human correspondents of the Dhyan-Buddhas during every Round and Race. Out of the 'Seven Truths' and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far "There are only Four Truths, and Four Vedas" -- say the Hindus and Buddhists. For a similar reason Irenaeus insisted on the necessity of Four Gospels. But as every new Root-race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on. S.D. I, pp. 73-74. (42)

With the Gnostics, Christ, as well as Michael, who is identical with him in some respects, was the "Chief of the Aeons." S.D. I, p. 217 (footnote) (195)

...Michael is the Angel of the Vision in Daniel the Son of God, "who was like unto a Son of Man." ...S.D. II, p. 505. (481)

...Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the "Dragon's" Angels -- since one of his names is *Jishnu* "leader of the (celestial) Host." ... S.D. II, p. 523. (498)

Armageddon has already begun -- the end of the year 1931 began the Great Battle, which I did not hide from you; therefore the end of the Battle cannot now take place until the victorious decision. Of course, all the sensations of the battle react upon the heart, when the flaming Pentagram must be upraised like a shield.

One must not be astonished as to how the events accumulate, for the earthly battle follows a heavenly one. Much has been said of the Heavenly Host, of Michael the Archistrategus, of the manifestation of an affirmed Leader and all calamities. Therefore I say ---Caution!
Heart, Verse 176

...We are now in the midst of the Great Battle predicted in all the most ancient prophecies and in the writings of all peoples. We are approaching the great decisive battle between the Armies of Light, led by the Archistrategist Michael, and the hordes of the Prince of this World. We are approaching the Great Day of Judgment, when the whole army of Gog must be exterminated. But immutable is the Law of Light, and darkness shall be defeated. *Letters of Helena Roerich*, Vol. I, p. 268

I must also remind you that all the Archangels and Angels had to go through human evolution. And the Archangel Varahael, or Uriel, was and is a *Man*.. Likewise the Archangel Michael, thought ranking amongst the Highest Archangels, nevertheless walked on our sinful Earth, bringing salvation. If these greatest Spirits who gave the impetus to the creation and development of thought at the dawn of our earthly physical humanity and who continued to impel the evolution of the human consciousness throughout the entire span of this most difficult and lengthy process had not done so, our earthly humanity, even up to this day, would have remained at the caveman stage. Precisely, the great Archangels are those Seven Kumaras who, including the Highest One among Them are spoken of in the Eastern Scriptures and *The Secret Doctrine*. They came from the higher worlds, and they made the greatest sacrifice by incarnating as the great Founders of religions, kingdoms and philosophies, during all the turning points in the history of the planet, in order to quicken the evolution of humanity. So, the Archangel Michael is now guarding the destiny of our planet. He is destined to fight the last Battle with the Prince of this world. (This also is stated in the Bible.) *Letters of Helena Roerich*, Vol. I, pp. 350-351

And so, do not feel unhappy about the loss of the anthropomorphous God. Instead of an Inaccessible and Incomprehensible Image, since "no one at any time has seen God," there will arise before you the Majestic Chain of the Hierarchy of the Forces of Light, which directly guards and guides the whole of humanity toward the Good. And one more thing of which I wish to remind you is that even our church, after it had made God out of Jesus, recognized the Archangel Michael, the Leader of all the Hosts of Heaven, as the greatest after this God. Moreover, in the most ancient Jewish Scriptures, the Archangel Michael is called "Godly reflection of God" and even God; whereas Satan is his adversary or his shadow. Hence the image of the Archangel Michael destroying the dragon. Why then have we who have taken our religion from the Jews and who have accepted the Bible, the Prophets and the Tablets of Moses, forgotten about so many remarkable lines and details in their most ancient Scriptures? Christ Himself said: "Think not that I am come to destroy the law, or the prophets: I have not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Christ spoke as a true Initiate who knew of the One Law given at the dawn of our earthly physical humanity by the Greatest Spirits who came from the Higher Worlds. And so, choose that Light-bearing Hierarch who is nearest to your spirit and surrender yourself to His Guidance, for, verily, each Great Hierarch of Light is the reflection of God upon Earth.

In the joy of service for the Great Welfare and the evolution of humanity, let us give all our thoughts and strivings of the heart to the chosen Hierarch. *Letters of Helena Roerich*, Vol. I, pp. 392-393

Bible references:
Daniel, chapter 10
Jude, Verse 9
Revelation, 12:7

BODHISATTVAS

The term 'Anupadaka,' "parentless," or without progenitors, is a mystical designation having several meanings in our philosophy. By this name Celestial Beings, the Dhyani-Chohans, or Dhyani-Buddhas, are generally meant. These correspond mystically to the human Buddhas and Bodhisattvas, known as the "Manushi (Human) Buddhas," the latter are also designated "Anupadaka," once that their whole personality is merged in their compound Sixth and Seventh Principles -- or Atma-Buddhi, and they have become the "Diamond-Souled" (Vajra-sattvas), or full Mahatmas). The "Concealed Lord" (Sangbai Dag-po), "the one merged with the Absolute," can have no parents since he is Self-Existent, and one with the Universal Spirit (Svayambhu), the Svabhavat in its highest aspect. The mystery in the Hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Manushi-Buddha: and even every Soul-endowed man is an Anupadaka in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the "Builders" -- the expression, "the great Universe wheel was Anupadaka." S.D. I, pp 82-83. (52)

No teaching foresaw the future with such precision as Buddhism. Parallel with reverence for Buddha, Buddhism develops the veneration of Bodhisattvas -- future Buddhas. According to the tradition, Gotama, before reaching the state of Buddha, had been a Bodhisattva for many centuries. "The word Bodhisattva comprises two concepts: Bodhi -- enlightenment or awakening, and Sattva -- the essence. Who are these Bodhisattvas? The disciples of Buddhas, who voluntarily have renounced their personal liberation and, following the example of their Teacher, have entered upon a long, weary, thorny path of help to humanity.

Such Bodhisattvas appear on earth in the midst of the most varying conditions of life. Physically indistinguishable in any way from the rest of humanity, they differ completely in their psychology, constantly being the heralds of the principle of the common welfare,"

Buddha, directing all possibilities toward the affirmation of evolution, bade his disciples venerate the future Buddhas more than the Buddhas of the past. "Thus as the new moon is worshipped more than the full moon, so those who have faith in Me must reverence Bodhisattvas more than Buddhas."

History has not revealed to us elsewhere such a living example of self-denial. According to tradition, the Blessed One preordained the Bodhisattva Maitreya as his successor.

"And the Blessed One said to Ananda, 'I am not the first Buddha who has come upon Earth, nor shall I be the last. In due time another Buddha will arise in the world, A Holy One, a supremely enlightened One, endowed with wisdom in conduct, embracing the Universe, an incomparable leader of men, a ruler of devas and mortals. He will reveal to you the same eternal truths, that I have taught you. He will establish his Law, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a righteous life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousands while mine number many hundreds.'

"Ananda said, 'How shall we know him?'

"The Blessed One said, 'He will be known as Maitreya!'"

The future Buddha, Maitreya, as his name indicates, is the Buddha of compassion and love. This Bodhisattva, according to the power of his qualities, is often called Ajita -- The Invincible.

It is interesting to note that reverence of many Bodhisattvas was accepted and developed only in the Mahayana school. Nevertheless, the reverence of one Bodhisattva, Maitreya, as a successor chosen by Buddha himself, is accepted also in the Hinayana. Thus, one Bodhisattva, Maitreya, embraces the complete scope being the personification of all aspirations of Buddhism.

"What qualities must a Bodhisattva possess? In the Teaching of Gotama Buddha and in the Teaching of Bodhisattva Maitreya, given by Him to Asanga, according to tradition in the fourth century (Mahayana-Sutralankara), the maximum development of energy, courage, patience, constancy of striving, and fearlessness were underlined first of all. Energy is the basis of everything, for it alone contains all possibilities.

"Buddhas are eternally in action; immovability is unknown to Them. Like the eternal motion in space the actions of the Sons of Conquerors manifest themselves in the worlds."

"Mighty, valiant, firm in His step, not rejecting the burden of an achievement for the General Good."

"There are three joys of Bodhisattvas; the joy of giving, the joy of helping, and the joy of eternal perception. Patience always, in all, and everywhere. The Sons of Buddhas, the Sons of Conquerors, Bodhisattvas in their active compassion are mothers to All-Existence."

Throughout the entire Buddhist world the rocks on the roadsides, with the images of Maitreya, point out the approaching future. From the most ancient times until now this Image has been erected by Buddhists who know the approach of the New Era. In our day, venerable lamas, accompanied by disciples, painters, and sculptors, travel through the Buddhist countries, erecting new images of the symbol of aspirations toward the radiant future. *Foundations of Buddhism*, pp. 1390-142. (Partially quoted in *Letters of Helena Roerich*, Vol. I, pp. 365- 366)

"Are not these Bodhisattvas leading that hundred who are to be found on our planet? But burdensome is the lot of these Bodhisattvas; no one has endured (and They continue to endure) so much slander and persecution as these true Saviours of the human race. From among their number came the Founders of great kingdoms, great religions and philosophies, many alchemists and several saints. But do not look for Them among the narrow dogmatists! They are Founders of the living religion of the Heart, but not of enslaving dogma. They are the Founders and the Fiery Purifiers of religions ..." *Letters of Helena Roerich*, Vol. I, p. 366.

References: Agni Yoga, Verse 332, Bodhisattvas
Hierarchy, Verse 14, Man-God

THE HIGHEST HIERARCH OF OUR PLANET

You ask for advice on how to be most successful in work and in personal development. But, meanwhile, you have the books of the Living Ethics, in which are given the most precise indications and advice, and if at least one tenth of this is applied, good results will not be long in coming. I can only add that for the quickest self-perfecting and development of spirituality the most essential is a constant thought about the Highest Hierarchy; this is the sacred concentration about which so much is written and which so often is misunderstood. Remembering the Luminous Image every moment of the day and night and doing all our work in His Name, we are gradually establishing the sacred union, which will finally give us the great power of Hero-inspiration. *Letters of Helena Roerich*, Vol. I, pp. 187-188

And now, regarding those who turn aside. You know how all the ancient Teachings looked upon the breaking of the one bond with the single Teacher and the replacing of Him by another. Once the connecting cord is rent, nobody can repair it. Only the one who fell away himself, after many hardships and efforts to perfect himself, completely realizing his fault, may ask the Teacher to accept him again -- but no one else can do it for him. Therefore, it is necessary to warn the newcomers who are striving for spiritual advancement. They must first decide whether they are ready to give themselves completely and unconditionally to the High Guidance. Often a person, in the desire to advance immediately and to acquire great knowledge, runs after other Teachings and Teachers, and thus divides himself twice and sometimes thrice, and loses what he has already gained. But the fundamental rule of every Teaching requires the affirmation of one particular Teacher, and then reverence to all the links of the Chain of Hierarchy. The High Hierarchy has his own trusted ones, and not one of the approaching disciples can leap over or omit the nearest link without the danger of losing his place in the whole chain. But all this concerns only the serious seekers and those who have firmly decided to walk the path of Great Service. The rest may draw benefit from the books of the Teaching, without pretending to enter the path of discipleship or to receive special Guidance. They need not even be aware of the Source of the Teaching! It was said that many will read the Teaching on retiring, taking it as a soporific. We know of such people, and never do they think about the origin of the Teaching. Thus, those who choose the quicker way of broadening their consciousness should assimilate the law of Hierarchy; otherwise no real progress is possible. The Ladder of Jacob is a great Reality and the foundation of the whole Cosmos. *Letters of Helena Roerich*, Vol. I, pp. 235-236.

...The Cosmic Intelligence is the Hierarchy of Light or the Ladder of Jacob. In addition, the Crown of this Hierarchy consists of the Spirits or Intelligences who have completed their human evolution in this or another solar system, the so-called Planetary Spirits, the Creators of the worlds. These Creators of worlds or planets are the Master Builders of the present and the future Universe. In the days of the Pralaya They are in charge of the great Vigil of Brahman and They mark the next cosmic evolution. Therefore, the Crown of Cosmic Intelligence does not depend on the Manvantaras; *verily, They exist in the dimension of Infinity*. Thus, the Highest Hierarch of our planet is one of the most resplendent Gems in the Crown of Cosmic Intelligence.

The Cosmic Magnet is the Cosmic Heart, or the consciousness of the Crown of the Cosmic Intelligence -- the Hierarchy of Light. Precisely, the Cosmic Magnet is the bond with the higher worlds in the order of Be-ness. The bond of our heart with the Heart and Consciousness of the Highest Hierarch of our planet leads us into the majestic current of the Cosmic Magnet.

...Let us remember those Seven Great Spirits or Kumaras who are mentioned in *The Secret Doctrine*. Precisely these Seven, and among Them the Highest One, who accepted the Guardianship of the World, have appeared during all the turning points in the history of our planet. Their consciousness has nourished the consciousness of humanity with the One Truth, presented by Them under the guises of various philosophies and religions which suited the times...*Letters of Helena Roerich*, Vol. pp. 339-340

Part 4

THE GREAT ADVENT

...The Great Advent predicted by all the ancient scriptures means the ending of Armageddon and the arrival of the Epoch of the regeneration of the spirit, which is linked with the formation of the sixth race.

Of course, none of the Great Lords will appear in a physical body. But the spiritual power of the Three Lords will be manifested on the earthly plane at the crucial hour. Remember, it is said that the Son of Man will appear in thunder and lightning and in a trice. *Letters of Helena Roerich*, Vol. 1, p. 333.

In answer to your letter, I can only repeat my affirmation which still stands in its original strength and truth; the Great Advent cannot be manifested in an ordinary way, and it cannot take place in the physical body. One should understand that the Great Lords take on or maintain this or that Image, according to the needs of the world. Why is it so difficult to imagine that a Great Individuality does not require a physical body to manifest very close to us? Moreover, the facts of the past, with examples in modern times, show how strangely the appearance of Great Spirits is taken by ignorant humans. At best they have been given the epithet of charlatan or spy, or both. Generally, people attribute their own vices to others. It would be most edifying to read the historical facts of the life of Count Saint-Germain, the envoy of the White Brotherhood. But even if Christ Himself appeared now among us, would He be able to escape imprisonment, or even execution? Please reread

Dostoyevsky's "The Grand Inquisitor." One must realize that the Greatest Individuality cannot be manifested now, in the midst of chaotic thinking and the vibrations of depraved crowds. The Great Lords apply in everything the great *Law of Goal-fitness*. Please realize that in view of the level of contemporary humanity, the Advent in a physical form is entirely impossible and would be only disastrous for the whole of evolution. The Great Individuality--invisible *Laboratory*.

...That Individuality which, in the Eastern conception, took on the Image of Maitreya, became a Buddha long ago.... ...the reign of the Lord of Shamballa does not imply that He will come and take part physically in the last battle; this is the mistake that the most ignorant of Buddhists make. The Lord of Shamballa, according to the most ancient chronicles, will fight the Prince of Darkness himself. This battle, first of all, takes place in the subtle spheres; whereas, here the Lord of Shamballa acts through his earthly warriors. As for Himself, He can be seen only in the most exceptional cases, and certainly would never appear in a crowd or among the curious. As for his manifesting in a Fiery Image, this would be disastrous for all and everything, as his aura is charged with energies of tremendous power. In the Gospel of St. Matthew (24:27-39) the Advent and the Judgment Day awaiting our planet are described fairly accurately. However, you will have plenty of time to grow old before this event, but partial catastrophes may take place sooner. *Letters of Helena Roerich*, Vol. I, pp. 424-425

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

171. How many times did you meditate this month?
172. Did you enjoy this lesson? Why?
173. Are you regular in your studies and meditation?
174. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
175. Do you have any questions related to this set?
176. Did you have any sensation or experiences during or after your meditation, if so, what were they?
177. Are you applying the ideas from your lessons to your daily life? If so, what?
178. Have you noticed any changes in your life? If so, what?
179. Are you relating differently with people? How are people relating to you?
180. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 19

P.O. Box 7068 Cave Creek, AZ 85327-7068
Phone: 480-502-1909 | Fax: 480-502-0713 | Email: ttsu@tsgfoundation.org
www.tsgfoundation.org | www.TorkomSaraydarianUniversity.org

THE SECRET DOCTRINE

LESSON 19

WORK TO BE DONE

1. We suggest that you study this set for two months, daily spending at least 30 minutes on it, and also read the related topics in *The Secret Doctrine*. Alice Bailey and Helena Roerich did extreme studies in *The Secret Doctrine* before they engaged thinking for a greater field of service.
2. Write a paper about number 6, "Man is the "Tabernacle," "the building" only, of his God." with more than three typed pages. Prepare your paper before the two months end, so that you are ready to present it to us with your two-month meditation report.
3. Keep a spiritual diary.
4. Meditation

This meditation must be done 20 minutes daily for two months. Do meditations for five days on each seed thought. You choose your seed thoughts from your set.

The form of Meditation:

- a. Relax
- b. Breathe deeply for a few times
- c. Say the *Great Invocation*
- d. **3 OMs**
- e. Meditation on seed thought
- f. **OM**
- g. The *Great Invocation*

The Secret Doctrine

LESSON 19

FUNDAMENTAL 9

HUMAN STATE

1. The doctrine teaches that in order to become a divine fully conscious God, the Spiritual Primeval Intelligences must pass through the human stage. S.D. I, p. 132

a. ...Man is identical in spiritual and physical essence with both the absolute Principle and with God in nature; ...S.D. III, p. 439.

b. Man tends to become a God and then-God, like every other Atom in the Universe. S.D. I, p. 183.

c. It is the spiritual evolution of the inner immortal Man that forms the fundamental tenet of the Occult Sciences. S.D. I, p. 695

d. Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. S.D. II, p. 45.

e. Man is the Macrocosm for the three lower kingdoms under him. S.D. I, p. 279.

DEFINITIONS OF MAN

2. ...Man is an animal, plus a living God, within his physical shell? S.D. II, p. 85, 284.

a. ...Man is the Macrocosm for the animal, therefore he contains all that is meant by the term animal. S.D. II, p. 187, 179.

b. The heavenly Man is the Macrocosm for Man. S.D. I. 295, 288.

c. Divine consciousness is received from the living God. S.D. II, p. 103.

Compare the Biblical theory that man's lower nature must be controlled by the higher or divine nature.

d. The animal forms the basis and the contrast for the divine. S.D. II. 100.

e. ...The Light of the Logos is awakened in animal man. S.D. II, p. 45.

3. Man has been defined as the "Life and the Lives" S.D. I, p. 269.

THE MICROCOSM

It is the manifestation of the Great Life (of the Logos) through the medium of the countless lesser lives. From the One Life proceeds the universe of lives. This One Life manifests through three groups of lives. S.D. I, p. 693.

- a. The group energized by Shiva, God the Father.
- b. The group energized by Vishnu, God the Son.
- c. The group energized by Brahman, God the Holy Ghost.

4. Each human being is an incarnation of his God. S.D. III, p. 449. Compare S.D. III, p. 475 S.D. II, p. 541.

The Biblical Words:

"I have said Ye are Gods"
"Know ye not that Ye are the
Temple of the Holy Spirit?"

Note:

a. No Being can become God or Deva without passing through the human Cycles. S.D. II, p. 336.

b. Man therefore, is like God in that He represents the pair of opposites, good and evil, light and darkness, male and female, etc. He is a duality. He represents also God in that He is a Triplicity being 3 in 1, and 1 in 3.

5. But by "Man" the Divine Monad is meant, ...S.D. II, p. 196.

The Monad is both a human monad and a divine. It ceases to be human only when it becomes absolutely divine.

6. "Man is the "Tabernacle," "the building" only, of his God." ...S.D. III, p. 66, S.D. II, p. 316, S.D. I p. 281, p. 233. Compare S.D. II p. 174. Read Proverb VIII. Study Biblical description of Tabernacle:

- a. Outer court, the place of animal sacrifice, and purification.
- b. The Holy place, the place of consecration and service.
- c. The Holy of Holies.

The first corresponds to the life of personality.
The second to the Ego, or Higher Self.
The last to the Monad, or Divine Self.

7. Man The Shadow. S.D. I, p. 285.

- a. The Watcher, the Monad, Atma, is on the upper rung of the ladder.
- b. The Man, the Shadow is at the other end of the ladder.
- c. The method of development of approach is the reincarnation of the same spiritual Individual in a long series of Personalities.
S.D. II, p. 320.

Study S.D. III, p. 514.

Note the definition there given of the Personality and of the process whereby the Monad avails itself of the shadow.

8. Man contains in himself every element found in the Universe. S.D. II, p. 584, S.D. I, p. 619.

- a. ... All in Nature tends to become Man. S.D. II, p. 179.
 - b. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point -- Man. S.D. II 179.
 - c. Man is the "storehouse" ...He unites in himself all forms. S.D. II, p. 303.
 - d. The potentiality of every organ useful to animal life is locked in Man. ... S.D. II, p. 723.
9. Man tends to become a God and then-God, like every other Atom in the Universe. S.D. I, p. 183

Compare the atom and the Microcosm, Man.

Illustrations: S.D. I, p. 174. Every atom has 7 planes of Being. S.D. I. p. 205.

Read S.D. I, p. 201.

- a. Every atom contains the germ from which he may raise the Tree of Knowledge. (Of good and evil, therefore conscious discrimination). S.D. II, p. 622.
- b. It is the spiritual evolution of the inner immortal Man that forms the fundamental tenet of the Occult Sciences. S.D. I, p. 694.
- c. Atoms and souls were synonymous terms in the language of the Initiates. S.D. I, p. 620, 621.

10. Human beings .. are those Intelligences who have reached the appropriated equilibrium between spirit and matter. ...S.D. I, p. 132.

Read also carefully S.D. II, p. 190, S.D. I, p. 267, 449.

- a. On the descending arc Spirit becomes material. S.D. I, p. 693.
- b. On the middle turn of the base both meet in man. S.D. I, 21, 271.
- c. On the ascending arc Spirit asserts itself at the expense of the material. This is true of Gods and of man. S.D. II, p. 88.
- d. Man is therefore a compound of spirit and matter.
- e. In man the intelligence links the two. S.D. II, p. 102, 103.

See note to S.D. II, p. 130.
Compare S.D. II, p. 394.

11. Man is a self-conscious entity. S.D. II, p. 3.

- a. The object of man's evolution. S.D. I, p. 215
- b. The atom is also potentially self-conscious. S.D. I, p. 132.
- c. Man has divine intelligence. S.D. II, p. 108.
The animal has instinctual faculty alone.
Read with care: S.D. II 438-439, S.D. I, p. 495.
- d. The Goal for all subhuman lives is **MAN**. S.D. I, p. 297, 298, 288.

Read as a summation of the lesson: S.D. I, p. 508.
Read for its practical helpfulness: S.D. I, p. 301.

12. The Pythagorean Decade was at first applied to the Macrocosm, after which it descended to the Microcosm, Man. Comp: S.D. I 236-5, S.D. I p. 605.

Nine and Unity is the number of Man.

- a. The three-fold Monad: Divine Self.
Will-Wisdom-Active Intelligence.
- b. The three-fold Ego: Higher Self.
Atma-Buddhi-Manas.
- c. The three-fold Personality: Lower Self.
Mental-Emotional-Physical.

It embraces all the other numbers.

The Deity	Unity.
The Universe	Diversity.
Man	The Three in One and the One in Three.

S.D. III, p. 455.

13. The whole of the Microcosm is potentially contained in the Liquor Vitae ... in which is contained the nature, quality, character and essence of beings. S.D. I, p. 581.

I. The Nature	Divine	1st or Will Aspect.
II. The Quality	Egoic	2nd or Love Aspect.
III. The Character	Personality	3rd or Lower Aspect.
		The point in evolution a man may have reached.

IV. The Essence The sum-total of the above three. Here is a hint as to the significance of the Sacred Tetrakty, the three Who are the Four.

14. Man is the microcosm of the great Macrocosm; it is the union of the three streams in him (the Monadic, the Intellectual, the Physical) which makes him the complex being that he is. S.D. I, p. 204.

- a. There exists in nature the triple evolution. S.D. I, p. 203.
- b. This involves three separate schemes of evolution.
- c. These three are the finite aspects or reflections of the One Reality, Spirit.
- d. These three systems are:
 - I. The Monadic Concerns the Spirit Aspect.
 - II. The Intellectual Concerns the Consciousness Aspect.
 - III. The Physical Concerns the Body Aspect.

Each of these three systems has its own laws, and is ruled and guided by different sets of gods. Compare S.D. I, p, 153.

In their totality these are:

Spirit	and	Matter	Linking intelligence.
The Self	and	Not-Self	The relation between.
Life	and	Form	Energy

Read carefully S.D. I. 366, 367

15. Man is the Microcosm of the Macrocosm ... he becomes the Macrocosm in the three lower kingdoms under him. S.D. II, p. 187, p. 179, S.D. I, p. 288.

- a. Each kingdom in nature is the Macrocosm for those preceding it.
- b. Man, the miniature copy of the Macrocosm, is the living witness to the universal law, that the Universe is worked and guided from within outwards. Read the whole paragraph carefully.

It is very interesting to note that people not only have fear of death, but also due to their

painful experiences, **fear of living life again**

Of course, this fear is eliminated at the new birth, because the incarnating Soul sees his coming life from beginning to end and decides to live again to put things in better order.

On this path, O Arjuna, there is but a single, one-pointed determination(2:41)

The whole secret of achievement is the one-pointed determination which is influenced by neither pleasure nor pain, neither victory nor defeat, and neither gain nor loss.

What is this determination? Determination is the response to the call of our Soul, to the call of our Master, to the Call of the Cosmic Magnet. Once this call is heard and answered, the conscious blooming of the human soul starts, and whatever the man does, he does it as if it were his duty.

Determination is the result of an inner contact with the future, with the vision of our unfolding state of being, with the vision of our part in the great service.

Determination is the decision of the human soul to go ahead in spite of all conditions.

After giving the preceding hints to Arjuna, the great Master adds:

...The goals of those who have no determination are many and endlessly diverse. (2:41)

There is no goal-fitness in their actions or activities. They are aimless; the pleasures and pains condition their paths, and they are victims of conditions and circumstances. One can see how an average man wastes his precious time in the pleasures of his physical body, running here and there to satisfy his lower self; how he works hard to make money for the sake of money, and entertains the lower selves of his friends and family, and eventually arrives at the door of death with great regrets.

Most human beings lack determination, the inner direction towards their spiritual goal, and this causes wasted lives. Once I saw a drama that can further explain this point:

There were three people on stage, symbolizing the three natures of man: physical, emotional, and mental. They had the urge to build a room. The first one carried and collected the bricks; the second one put them upon each other; the third one took them away. The interesting point was that they always changed their roles, and this drama went on without words, but with mechanical music. In one hour, or in one life, nothing was constructed. They were tired, sleepy, and the night was upon them.

This is the situation in which most of us live, because we have many diverse goals which are not the goals of our supreme determination.

Krishna further explains in verse 42-44 of the Bhagavad Gita that:

...those who are attached to pleasure and power, they cannot have firm determination...

because attachment causes identification, and identification diminishes our awareness of

Self to such a degree that pleasure and power become the supreme goal for which we sacrifice our virtues and spiritual destiny.

In esoteric literature pleasure and power are called the great traps in which man may be caught for centuries on the path of his everlasting journey.

Notes on Vedas

The Veda is the most ancient scripture of the Aryan Race. There are four Vedas:

1. Rig Veda
2. Some Veda
3. Youjur Veda
4. Atharva Veda

These Vedas contain hymns, chants, and magical charms. The hymns were brought to their present form between **1500-1000 B.C.**

Some sages in India claim that the Veda was taught for many thousands and thousands of years, and then was compiled by a sage called Veda Vyasa, or by another sage, Panini, in Tibet near a lake called Mamaso-Sarovora.

The word **Veda** comes from a Sanskrit root, "Vid," which means: **to know**. The **Rig Veda** is the knowledge of the hymns. It is the oldest Veda, and it has about 10,600 stanzas. All the hymns are directed to various powers in nature, to the sun, and nature itself. Through the knowledge of these hymns, the ancestors of the Hindus tried to communicate with the sun, earth, and nature.

Soma Veda -- the knowledge of the songs. It contains 1800 verses. Some particular ones are recited at a ceremony which is called *Soma Sacrifice* in which is offered the sap of the Soma plant, mixed with barley and milk.

Yojur Veda is the knowledge of prayers used on various occasions by the priests or laymen.

Atharva Veda is the book of incantations or mantrams, a very powerful book, the mantrams of which give great power into the hands of priests who know how to use incantations.

...The ignorant ones think that by performing the ceremonies indicated in the Vedas, they reach the goal of liberation, and they think also, that there is nothing else to do. They are full of desire for heaven; heaven is their highest goal, and they argue that there is nothing beyond heaven. They perform various ceremonies to attain pleasure and prosperity, which result in continuous rebirth. Such people cannot be firm in Samadhi. (2:42-44)

- | | | |
|------------------------|----------|-------------------------------------|
| a. The thread | Sutratma | Read S.D. II p. 540, S.D. I p. 669. |
| b. Object of Existence | | S.D. I, p. 45. |

astral, and the physical." *A Treatise on Cosmic Fire*.

"The two aspects concerned, spirit and matter, are brought thus into a close rapport, and necessarily exert an effect upon each other, Matter, so-called, is 'lifted up', in the occult sense of the term, by its contact with spirit so-called. Spirit, in its turn, is enabled to enhance its vibration through the medium of its experience in matter." *A Treatise on White Magic*

CENTRES: Vortices of force carrying pranic energy in close relation to the nervous system.

1. Base of spine. Energy of matter. 4 petals, Saturn.
2. Sacral. 6 petals. Jupiter.
3. Solar plexus. 10 petals. Mars.
4. Heart. 12 petals. Venus.
5. Throat. 16 petals. Mercury.
6. Ajna (forehead) 96 petals.
7. Sahasrara (called also Brahmanandha or crown chakra. 960 plus 12 petals.)

Kundalini, the fire of matter, is coiled at the base of the spine.

INCARNATION: "When the reincarnating unit has reached a point where he can consciously choose his mode of expression, he will first review his past lives, and, from the knowledge gained thereby, he will guide his choice for the next." *Letters on Occult Meditation*

"At each fresh incarnation, a body is taken of the exact quality ... as the one previously discarded at death. Hence time is to come into incarnation. The note attracts around the permanent atoms or never lost on building.." *Letters on Occult Meditation*

"The Ego sounds the egoic note in the three worlds and prepares to manifest or to come into incarnation. The note attracts around the permanent atoms is nuclei adequate matter for the purpose of manifestation ..." *Letters on Occult Meditation*.

"The soul of his Heavenly Father is incarnated in him. This soul is himself, if he be successful in assimilating the Divine individuality while in his physical animal shell." *The Secret Doctrine*.

HEREDITY: " It is unquestionable that, in the case of human incarnations, the Law of Karma, racial or individual, overrides the subordinate tendencies of heredity, its servant." *The Secret Doctrine*.

FORMS: "Nature (in man) must become a compound of Spirit and Matter before he becomes what he is: and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable, and animal forms before the Light of the Logos is awakened in animal-man. Therefore, till then, the latter cannot be referred to as a "Man," but has to be regarded as a Monad imprisoned in everchanging forms. " *The Secret Doctrine*.

"Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form in the beginning evolve from within". *The Secret Doctrine*.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

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Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

181. How many times did you meditate this month?
182. Did you enjoy this lesson? Why?
183. Are you regular in your studies and meditation?
184. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
185. Do you have any questions related to this set?
186. Did you have any sensation or experiences during or after your meditation, if so, what were they?
187. Are you applying the ideas from your lessons to your daily life? If so, what?
188. Have you noticed any changes in your life? If so, what?
189. Are you relating differently with people? How are people relating to you?
190. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 20

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THE SECRET DOCTRINE

LESSON 20

WORK TO BE DONE

1. We suggest that you study this set for two months, doing additional research if necessary on the *Secret Doctrine*.
2. Prepare a lecture on this set, as if you were going to talk to an audience. Send that lecture to us at the end of two months.
3. Keep a spiritual diary.
4. Your special meditation is as follows.

On the Self and Its Form

"The mysteries of the Conscious Soul are great.

The Esoteric name of these Solar Angels is, literally, the "Lords of persevering ceaseless devotion" S.D. II, p. 92. Again they are called "the Fiery Angels, whose nature is Knowledge and Love." S.D. II, p. 257.

Stages.

1. Alignment
 - a. Physical: sound the Word, energizing the throat center.
 - b. Emotional: sound the Word and salute the Master, energizing the Heart Center, and using the following salutation:

"Salutations to that glorious Master, who by giving knowledge of the Self, burns up the bounds of the accumulated Karma of many births.
Salutations to such a Master."

- c. Mental: sound the Word, energizing the head center and say:

*More Radiant than the sun,
Purer than the snow,
Subtler than the ether,
Is the Self, the spirit within my heart.
I am that self, that Self am I.*

2. Meditation for five minutes on the monthly seed verse, taken from your set XX.

II. The stage of Equilibrium.

1. Sound the Word mentally seven times.

2. Repeat Obligation.

I call upon my Higher Self to witness that I, the Immortal Ego, do here and now, vow and dedicate not only this present life, but all future lives on each and every plane till the end of endless time, as a servant of the Creator and of the great Masters of the Wisdom and Lords of Love and Compassion. Those selves are dedicated to co-operate with the Creator in His work of evolution.

I invoke the full power and authority of my Higher Self to prevent me from every forgetting or disavowing this present dedication of my life as a servant of the blessed Ones, and Saviour-Servant of those below me in evolution. At moments when the tide of worldly existence temporarily blinds me, may my Higher Self hold me steadfast and immovable till the Light shall dawn again.

I pledge to my Higher Self that I will devote the full strength of my enlightened consciousness to eradicating whatever hinders or impedes my spiritual development, and that I shall endeavor to live the God ideal in my present life in the three lower worlds, dedicating all in service, perfect faith, and uttermost surrender, and in the Master's Name.

3. Meditate on one phrase chosen out of it.

4. Contemplate the Self as either:

a. Knowledge

b. Love

c. Sacrifice

III. The stage of Descent.

1. See that Self reflected in:

a. The thousand-petaled head center.

b. The point within the brain which we call the pineal gland.

c. The Heart center.

2. Invocation

O, Thou Who givest sustenance to the Universe,

From whom all things proceed, to whom all things return,

Unveil to us the face of the true Spiritual Sun

Hidden by a disk of Golden Light.

That we may know the Truth, and do our whole duty

As we journey to Thy Sacred Feet.

Before you start, study it well.

Torkom Saraydarian

THE SECRET DOCTRINE

LESSON 20

The *Rishi-Prajapati*, literally "revealers" are holy sages in the religious history of Aryavarta. Esoterically the highest of them are the Hierarchies of "Builders" and Architects of the Universe and of living things on earth; they are generally called Dhyani Chohans, Devas and gods. In Vedic literature the term Rishis is employed to denote those persons through whom the various Mantras were revealed. Theosophical Glossary.

They [*Rishis*] are sometimes seven, sometimes ten, when they become Prajapati "the Lords of Beings": then they rebecome the seven and fourteen manus cycles of Existence, (Days of Brahma); thus answering to the seven Aeons, when at the end of the first stage of Evolution they are transformed into the seven stellar Rishis, the Saptarishis; while the *human* doubles appear as heroes, Kings, and Sages on this earth. S.D. I, p. 442.

The Creators are the Rishis; most of whom are credited with the authorship of the Mantras or Hymns of the Rig Veda. S.D. I, p. 442.

Parashara, the Vedic Rishi Who received the Vishnu Purana from *Pulastya* and taught it to *Maitreya* Note 676. S.D. I, p. 456.

Parashara, the Aryan "Hermes" who instructs *Maitreya*, the Indian Asclepios ... S.D. I, p. 286.

Pulastya, a "Son of God", one of the first progeny, is made the progenitor of Demons, the *Rakshasas* ... S.D. I, p. 415.

Pulastya is the father of *all the Serpents and Nagas*, an oviparous brood; ... S.D. II p. 181.

While it is very probable that the *Gibborim* (giants), of the Bible are the *Rakshasas* of the Hindus, it is still more certain that both are Atlanteans, and belong to the submerged races. ... S.D. I, p. 415.

... *Maitreya* is the secret name of the Fifth Buddha, and the Kalki Avatara of the Brahmins; the last **MESSIAH** who will come at the culmination of the Great Cycle. S.D. I, p. 384.

... He will appear as *Maitreya Buddha*, the last of the Avatars and Buddhas, in the Seventh Race. S.D. I, p. 470.

... The Kabiri, who are the Titans, are also called Manes and their mother, Mania, according to Arnobius. The Hindus can therefore claim with far more reason that the Manes mean their Manus, and that Mania is the *Female* Manu. (See Ramayana). Mania is Ila or Ida, the wife and daughter of Viavasvata Manu, from whom "he begat the race of Manus." Like Rea, the mother of the Titans, she is the Earth (Sayana making her the Goddess of the Earth) and she is but the second edition and repetition of Vach. ... the female *Viraj*," turning into a woman in order to punish the Gandharvas; one version referring to cosmic and divine Theogony, the other to the later period. The Manes and

Mania of Arnobius are names of Indian origin, appropriated by the Greeks and Latins and disfigured by them. S.D. II, p. 143.

...Xisuthrus, the Chaldean Noah, is saved and translated *alive* to heaven -- like Enoch -- with the seven Gods, the *Kabirim*, or the seven divine Titans. The Chinese *Yao* has *seven* figures which sail with him and which he will *animate* when he lands, and use for "human seed." Osiris, when he enters the Ark, or Solar Boat, takes *seven* Rays with him, etc. S.D. II, p 141.

...The Titans, who are seven, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu. They are the sons of Kronos, (Time), and Rhea (The Earth); and as Agruerus, Saturn and sydyk are one and the same personage, and as the seven Kabiri are said to be the sons of Sydyk or Kronos-Saturn; the Kabiri and Titans are identical. ... S.D. II, p. 142

The title of Kabiri was generic; (the *mighty* Gods as well as mortals) were of both sexes, as also terrestrial, celestial and kosmic. While in their later capacity of Rulers of sidereal and terrestrial powers, a purely geological phenomenon (as it is now regarded) was symbolized in the persons of those rulers; they were also, in the beginning of time, the Rulers of Mankind. When, incarnated as Kings of the "Divine Dynasties," they gave the first impulse to civilization, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men and as such they lived for ages in the memory of nations. To them - the Kabiri or Titans - is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the Gods), of laws and legislature, of architecture, as of the various modes of magic, so-called; and of the medical use of plants. Hermes, Orpheus, Cadmos, Asclepius, all those Demi-gods and Heroes, to whom is ascribed the revelation of sciences to men, ... are all generic names.

It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class. S.D. II, pp. 363-364.

The Secret Doctrine teaches that those "Inventors" were Gods and Demi-gods (Devas and Rishis) who had become - some deliberately, some forced by Karma - incarnated in man. **NOTE;** S.D. II, p. 373.

When the world had ceased to be so governed and the Gods retired, "ferocious beasts devoured a portion of mankind," "Left to their own resources and industry, Inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them ,,,"

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

"Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom; for the benefit of those they ruled -- from other lokas (spheres) ... say the Commentaries." S.D. II, p. 373

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader that *wheat has never been found in the wild state; it is not a product of the earth*. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. S.D. II, p. 373-374.

The book of the Chinese Y-King attributes the discovery of agriculture to "the instruction given to men by celestial genii." S.D. II, p 374.

"I am the Queen of these regions," says the Egyptian Isis; "I was the first to reveal to mortals the mysteries of wheat and corn ... I am she who rises in the constellation of the dog ...(Dog-star) ... Rejoice, O Egypt! thou who wert my nurse." Sirius was called the *Dog-Star*. It was the star of Mercury of Budha, called the great instructor of mankind, before other Buddhas. S.D. II, p. 374.

... The Kabiri were the instructors of mankind in agriculture, because they were the *Regents* over the seasons and Cosmic Cycles. Hence it was they who regulated, as Planetary Spirits or "Angels" (Messengers) the *mysteries* of the art of agriculture." note 1014. S.D. I, p. 642.

Geography was part of the Mysteries, in days of old. Says the *Zohar*:" "These secrets (of land and sea) were divulged *to the men of the secret science*, but not to the geographers." S.D. II, p. 9.

...The Druidical circles, the Dolmens, the Temples of India, Egypt and Greece, the Towers, and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." Note 262. S.D. I, p. 209.

Thus we are taught that the great Pyramids were built under their direct supervision, "when *Dhruva* (the then Pole-Star) was at his lowest culmination, and the *Krittikas* (Pleiades) looked over his head (were on the same meridian but above) to watch the work of the giants." Thus, as the first Pyramids were built at the beginning of a Sideral year, under *Dhruva* (Alpha Polaris), it must have been over 31,000 years (31,105) ago.....S.D. I, p. 435.

Astronomy was imparted to the Fourth Race by one of its divine kings of the Divine Dynasty.

"Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah," says the Midrash Pirkah; R. Eliezar (cap. viii) referring to Enoch that which others did to Hermes Trismegistus, because the two are identical in their esoteric meaning. " Hanokh" in this case, and his "Wisdom," belong to the cycle of the 4th Atlantean Race, Says the *Zohar*, "Hanokh had a book which was one with the Book of the Generation of Adam, this is the Mystery of Wisdom." Note 1131. S.D. II, p. 532 and Noah to that of the Fifth. Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race. Note 1131. S.D. II, p. 532. In this case both represent the Root-Races, the

present one and the one that preceded it. ... S.D. II, p. 532.

How much more would palaeontology have learned had not millions of works been destroyed! We talk of the Alexandrian literary lore, which has been thrice destroyed namely, by Julius Caesar B.C. 48, in A.D. 390, and lastly in the 640, A.D. by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again the destruction of the countless Chinese books by command of the founder of the Imperial tsin dynasty, Tsin She Hwang-ti, in 213 B.C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections could have never contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world. S.D. II, p. 692.

...the Ancients knew as well, and better perhaps than the moderns do astronomy, geognosy, and cosmography in general,... S.D. II, pp. 534-535.

...the ancient Hindu astronomers were all Initiates. Note S.D. II, p. 500. note 1049.

When Abul Feda says in his "Historia Anteislamitica" that the "Sabean Language" was established by Seth and Edris (Enoch) - he means by "Sabean language" astronomy. ... S.D. II, p. 366.

Puranic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms ... far more correct than Europeans have even now -- for chronological and other purposes, were known in India to perfection. S.D. II, p. 253.

...the Occult doctrine, jealously guarding its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race -- gives clear information upon one point only -- the age of Vaivasvata Manu's humanity." ... it is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed -- save the little island mentioned by Plato. S.D. II, p. 693

Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868) years) the Kabeiri or Kabarim received their name in Chaldea, as it means the *measures of Heaven*, from *Kob* -- measure of, and *Urim* -- Heavens. Note 621. S.D. Vol. I, p. 435.

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191. How many times did you meditate this month?
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Meditation Course

The Secret Doctrine



Lesson 21

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Dear Fellow Students,

WORK TO BE DONE

1. Read Lesson 21 as many times as possible that is needed for you to digest it.

2. Write a paper:

a. About the personality being dead."

How did this happen?

b. What are the mysteries?

3. Send your Meditation report at the end of every month, even if you delay for two months your written work.

4. Do the same meditation given in Lesson 20

THE SECRET DOCTRINE

MYSTERIES

LESSON 21

We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the CURATES, the DACTLYI, the worship of Adonis, of the Kibiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius, the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in the primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era.

Lucifer, Vol. 4, p. 231.

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.) of drawing

from the ELEUSINIA a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold, laymen -- and even priests themselves -- while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rend made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the INNER programme, limiting the full knowledge thereof but to the few. It is those SET APART who soon became the only custodian of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his "Golden Ass" a bitter satire against the hypocrisy and debauchery of certain orders of HALF-initiated priests. It is through him also, that we learn that in his day (IInd Century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men women, and children, all were INITIATED! Initiation had become as necessary in his day as baptism has since become with the Christians; and as the latter is now, so the former had become then -- i.e. meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The EPOPTAE, they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The MYSTAE (from MYSTES "or veiled") they who see things only as they appear remained very soon alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets, it is the Mystae, those who knew them only superficially, who laid the first foundation stone of modern masonry; and it is from this half pagan, half converted, primitive fraternity of Masons, that Christian ritualism and most of dogmas were born. Both the EPOPTAE and the MYSTAE are

entitled to the name of MASONS; for both carrying out their pledge to, and the injunction of their long departed Hierophants and ... "kings" REBUILT the Epoptaie, their "lower," and the Mystae, their "upper" TEMPLES. For such were the irrespective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the "Electra" (Act 2) of the foundations of Athens -- the site of the Eleusinian Mysteries -- as being the "sacred edifice of the gods," i.e. built by the GODS. Initiation was spoken of as "walking into the temple," and "cleaning" or REBUILDING THE TEMPLE referred to the BODY of an initiate on his last and supreme trial.
(Vide St. John's Gospel. ii.19)

The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To BUILD A TEMPLE meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the LOWER Temple, or the CRYPT, the sacred place of initiation, are the only custodians of the true MASONIC secrets now lost to the world.
Lucifer, Vol. 2, p. 227.

The misunderstood allegory known as the Descent into HADES, has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending INTO THE INFERNAL REGIONS; the journey thither of Orpheus, who found his way by the power of his lyre (Ovid Metam.); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead" -- was twisted out of recognition by the non-initiated ADAPTERS of pagan rites and transformers thereof, into church rites and dogmas.

Astronomically, this DESCENT INTO HELL symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions -- there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a TEMPORARY DEATH and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypts, ALL DESCENDED INTO HELL AND ASCENDED THENCE ON THE THIRD DAY, for all were initiates and "Builders of the lower Temple."
Lucifer, Vol. 4, p. 228.

The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus -- i.e. bound by ignorance to his physical body and devoured therefore by the vultures of passion -- apply to every neophyte, to every CHRESTOS on trial. "To such labours look thou for no termination until the (or a) god shall appear as a substitute in the pangs, and shall by willing to go both to gloomy Hades and to the murky depths around Tartarus." (Aeschylus: Prometheus, 1027 ff.) They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals. (The dark region in the crypts, into which the candidate under initiation was supposed to throw away forever his worst passions and lusts.) Hence the allegories by Homer, Ovid, Virgil, etc. all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man BORN ANEW. He had left in the dark stream the old

sinful man forever, and issued on the third day, from Tartarus, as an INDIVIDUALITY, the PERSONALITY being dead. Such characters as Ixion, Tantalus, Sisyphus etc. are each a personification of some human passion.

AEschylus as a pledge Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong pre-conception, in his immortal satire on Heracles' DESCENT INTO HELL. (Frongs) There we find the chorus of the "blessed ones" (the initiated) with Heracles, the reception with lighted torches, emblems of NEW LIFE AND RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge -- eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

"Wake, burning torches ... for thou comest
Shaking them in thy hand, Iacche,
Phosphoric STAR OF THE NIGHTLY RITE."

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a FULL INITIATE.

Lucifer, Vol. 4, p. 229

At the AMBARVALES, the festivals in honour of Ceres, the ARVAL (the assistant of the High Priest) clad in pure white placing on the HOSTIA (sacrificial heap) a cake of corn, water and wine, tasted the wine of LIBATION and gave to all others to TASTE. The OBLATION (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature -- the cake of corn (vegetable kingdom), the sacrificial vase of CHALICE (mineral), and the PALL (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar etc. and going to the altar washes his fingers saying, "I will wash my hands AMONG THE INNOCENT and encompass thy altar, O Lord," He does so, because the ancient and PAGAN priest did the same, saying, "I wash (with lustral water) my hands among the INNOCENT (the fully initiated Brethren) and encompass thy altar, O great Goddess." (Deres). Thrice went the high priest around the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin.

The consecrated vestment worn by the Pope, the PALL, "HAS THE FORM OF A SCARF MADE OF WHITE WOOL, embroidered with purple crosses." In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine service "O REDEMPTOR MUNDI" to Apollo "the Sun" his MATER SALVATORIS, and pronounced SEVEN TERNARY COMMEMORATIONS.

Heark'n O Mason!

The ternary number, so revered in antiquity, is as revered now, and is pronounced five times during the mass. We have three INTROITO, three KYRIE ELEISON, three MEA CULPA, three AGNUS DEI, three COMINUS VOBISCUM. A true masonic series! Let us add to this the three ETCUM SPIRITUTUO, and the Christian mass yields to us the same SEVEN TRIPLE COMMEMORATIONS.

PASANISM, MASONRY, and THEOLOGY -- such is the historical trinity now ruling the world SUB ROSA.

Lucifer, Vol. 4, p. 236.

The word "mass," comes from the Latin "Mensis" -- "harvest," whence the noun MESSIAS, He who ripens the harvest." "Christ, the sun."

The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in Loga (Loka, in Sanskrit) a locality and a WORLD, and in Greek LOGOS, the Word, a discourse; signifying in its full meaning " a place where certain things are discussed."

These assemblies of the LOGOS of the primitive INITIATED masons came to be called SYNAXIS, "gatherings" of the Brethren for the purpose of praying and celebrating the COENA (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called HOSTIAE or sacred and pure HOSTIES, in contrast to the impure sacrifices (as the prisoners of war, HOSTES, whence the word HOSTAGE.) As the offerings consisted of the harvest fruits, the first fruits of MESSIS thence the word "mass." Since the father of the Church mentions, as some scholars would have it, that the word MASS comes from the Hebrew MASSAH (OBLAYUM offering) one explanation is as good as the other For an exhaustive enquiry on the word MISSA and MIZDA, see Kings's Gnostics, pp. 124 et sequence.

Now the word SYNAXIS was also called by the Greeks AGYROMS (a collection of men) assembly. It referred to initiation into the Mysteries. Lucifer, Vol. 4, p. 235.

During the Mysteries of Eleusis, wine represented Bacchus and Ceres -- wine and bread, or corn. Now Ceres or Demeter was the female PRODUCTIVE PRINCIPLE of the Earth; the spouse of Father Aether, or Zeus' and Bacchus, the son of Zeus-Jupiter, was his father manifested; in other words. Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The Hierophant Initiator presented symbolically, before the final REVELATION of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter; i.e. the divine wisdom of the Higher Self was to enter into and take possession of inner Self or Soul through what was to be revealed to him.

Lucifer, Vol.4, p. 231

From time immemorial every initiate before entering on his supreme trial of initiation in antiquity, as at the present time, pronounces these sacramental words ... "And I swear to give up my life for the salvation of my brothers, which constitute the whole if called upon, and to die in the defense of truth." Lucifer, Vol. 4, p. 23.

...altruism is an integral part of self-development. But we have to discriminate. A man has

no right to starve himself to death that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that is wholly his own, and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.
the Key to Theosophy, pp. 239-240.

[The highest standard of Theosophy is] the giving to others *more* than to oneself -- *self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity -- e.g., Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them. We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only to have been in vain, but even harmful. One of the fundamental rules of Theosophy is, justice to oneself -- viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the one self we can benefit the many.
The Key to Theosophy, pp. 237-238.

Nothing of that which is conducive to help man, collectively or individually, to live -- not "happily" -- but less UNHAPPILY in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his worldly or spiritual progress; his first duty is to be every ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of simple bread of life to the wretches they meet -- whether these are starving physically or morally -- that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in "Socialism" and the third in a "longing only for eternal peace," there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about "cosmology," the evolution of man and of the Universe.

One, who while "yearning to be delivered from all selfishness" directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very selfish but is guilty of prejudice and partiality. Lucifer, Vol. 3, p. 157.

To feel "compassion" without an adequate practical result ensuing from it is not to show oneself as an "altruist" but the reverse. Real self-development on the esoteric lines is action. Inaction in a deed of mercy becomes an action in a deadly sin
Lucifer, Vol. 5, p. 158.

In order that one should fully comprehend individual life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fevour of unselfish

philanthropy and love for his brother men, to studying and knowing collective life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand, and remember the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own Self.
Lucifer, Vol. 5, p. 175.

Real Theosophy is altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed.
Lucifer, Vol. 4, p. 188.

The "Wisdom-Religion" was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused.
The Key to Theosophy, p. 4.

Plato regarded the *mysterics* as most sacred, and Clemen, Alexandrinus, who had been himself initiated into the Eleusinian Mysteries, has declared "that the doctrines taught therein contained in them the end of all human knowledge."
The Key to Theosophy, p. 37 (footnote).

Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe -- the homogeneity of eternal GOOD; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more.
The Key to Theosophy, p. 56.

Theosophy is "divine" or "god-wisdom." Therefore, it must be the life-blood of that system (philosophy) which is defined as "the science of things divine and human and the causes in which they are contained" (Sir W. Hamilton) Theosophy alone possessing the keys to those "causes." Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after wisdom, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws." (Encyclopedia) When applied to god or gods, it becomes in every country Theology; when material nature, it was called physics and natural history; concerned with man, it appeared as Anthropology and Psychology and when raised to the higher regions it becomes known as Metaphysics. Such is philosophy -- "the science of effects by their causes" -- the very spirit of the doctrine of Karma, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called "the science of things possible, inasmuch as they are possible. This applies directly to theosophical doctrines, inasmuch as they reject miracle; but it can hardly apply to theology or any dogmatic religion, every one of which enforces belief in things impossible; nor to

the modern philosophical systems of the materialists who reject even the "possible" whenever the latter contradicts their assertions.
The Theosophist, Vol. 5, p. 88.

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all -- in their exoteric form very often in their hidden spirit invariable -- is the result of no mere coincidence, but of a concurrent design; and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds, or sects, but when every man was a priest unto himself. And, if it is shown that already those early ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that that thought, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

The Secret Doctrine, Vol. I, p. 341.

Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless aeons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though "the book volume" of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye. It is this soul-voice, perhaps which tells those who believe in tradition more than in written History, that what is said below is all true, and relates to pre-historic facts. *The Secret Doctrine*, Vol. II, p. 424.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

ttsu@tsgfoundation.org

T.S.G. Publishing Foundation
ATT: Gita/Meditation
P.O. Box 7068
Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

201. How many times did you meditate this month?
202. Did you enjoy this lesson? Why?
203. Are you regular in your studies and meditation?
204. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
205. Do you have any questions related to this set?
206. Did you have any sensation or experiences during or after your meditation, if so, what were they?
207. Are you applying the ideas from your lessons to your daily life? If so, what?
208. Have you noticed any changes in your life? If so, what?
209. Are you relating differently with people? How are people relating to you?
210. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 22

P.O. Box 7068 Cave Creek, AZ 85327-7068
Phone: 480-502-1909 | Fax: 480-502-0713 | Email: ttsu@tsgfoundation.org
www.tsgfoundation.org | www.TorkomSaraydarianUniversity.org

THE SECRET DOCTRINE

LESSON 22

Dear Fellow Students,

WORK TO BE DONE

1. Why is the race of men decreasing in stature? What is the moral conclusion?
2. What do you think Kali Yuga is? Give some characteristics.
3. What are the mysteries and their goal?
4. How did the secret schools come into being? Explain “dual transformation.”
5. Study the form of meditation and meditate accordingly.

First month, you must send your meditation report only.

Second month, send your meditation report and written paper together.

Make your written paper not more than four typed pages or less.

THE SECRET DOCTRINE

SOUL ALIGNMENT

(Its effect)

LESSON XXII

Theme:

The alignment usually carried forward is that of the personality with the Soul. The result of that is the calling of the power which flows from the outer petals of the ageic lotus (speaking symbolically) from the knowledge petals to the brain ... This meditation has the objective of evoking the energy of the second tier of petals, those of love-wisdom. It is the inflow of this energy to the personality which is here sought. This will demonstrate as wisdom expressing love.

1. Raise the consciousness as high as possible lifting it to a high point in the head, and then centre it and stabilize it there.
2. Sound the OM six times inaudibly as the soul, breathing it forth into the waiting personality, infusing it with souls life and reducing its rhythm to quiescence.
3. Then say the mantram:

*May the energy of the Divine Self inspire me,
and the light of the Soul direct.*

May I walk in that Light.

May that Light shine upon my way.

May I pour that Light on others.

4. Then raise the consciousness higher until, and holding the mind steady in the light, seek to unify the personality with the soul. This is the reverse of the exercise covered in points one, and two, wherein the soul sought to quiet the personality.
5. Having thus achieved a point of union, and having thus sought to re-identify yourself with the soul, taking one each every two weeks.

1. *Service*
 - a. In the home.
 - b. In the immediate environment.
 - c. To your co-workers.
 - d. To the N.G.W.S.
 - e. To the Plan.

2. *The Plan*
 - a. In the past
 - b. Today
 - c. In the *immediate* future

3. *The Purpose*

As it underlies the soul for you
As it underlies the plan of the Hierarchy for humanity.

4. *Consecration*

To the work of discipleship (Read *Challenge for Discipleship*.)

5. *Radiation*

Of Light upon the world. Meditate upon the words “Let your light shine.”

6. *Magnetic Power*.....This power belongs to the Soul. It constitutes a most powerful agent in the service of the Plan.

7. Thus dedicating yourself to the service of the Plan, sound the OM seven times very softly but audible.
 - a. Out into the world to swell the tide of blessing from the Hierarchy.
 - b. Out to your co-workers and to the Hierarchy, thus blending your note with theirs.
 - c. To your immediate circle, stimulating each whom it reaches to greater understanding and usefulness.
 - d. Four times to “all beings,” letting the power of the soul reach forth in ever widening circles.

At the close of your meditation, write down any thoughts that may come to you on your meditation theme for the month or week and send in these thoughts with your meditation report.

THE SECRET DOCTRINE

THE ORIGIN OF THE MYSTERIES

LESSON XXII

(This lesson is taken from *The Secret Doctrine*, Volume III, pp. 258-269.)

...The Mysteries were imparted to the elect of that Race [4th Root Race] when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. Their establishment is attributed in the Secret Works to the King-Initiates of the divine dynasties, when the “Sons of God” had gradually allowed their country to become Kookarma-des (the land of ice).

The antiquity of the Mysteries may be inferred from the history of the worship of Hercules in Egypt. This Hercules, according to what the priests told Herodotus, was not Grecian, for he says:

Of the Grecian Hercules I could in no part of Egypt procure any knowledge:....the name was never borrowed by Egypt from Greece....Hercules,....as they [the priests] affirm, is one of the twelve (great Gods), who were reproduced from the earlier eight Gods 17,000 years before the year of Amasis.

Hercules is of Indian origin, and — his Biblical chronology put aside — Colonel Tod was quite right in his suggestion that he was Balarama or Baladeva. Now one must read the Puranâs with the Esoteric key in one's hand in order to find out how on almost every page they corroborate the Secret Doctrine. The ancient classical writers so well understood this truth that they unanimously attributed to Asia the origin of Hercules

A section of the *Mahâbhârata* is devoted to the history of the Hercûla, of which race was Vyasa....Diodorus has the same legend with some variety. He says: “Hercules was born amongst the Indians and, like the Greeks, they furnish him with a club and lion's hide.” Both [Krishna and Baladeval] are (lords) of the race (cûla) of Heri (Heri-cul-es) of which the Greeks might have made the compound Hercules.¹

The Occult Doctrine explains that Hercules was the last incarnation of one of the seven “Lords of the Flame,” as Krishna's brother, Baladeva. That his incarnations occurred during the Third, Fourth, and Fifth Root-races, and that his worship was brought into Egypt from Lanka and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain,

¹ Tod's *Rajasthan*, i. 28.

the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos. Now we find in the *Vishnu Purâna* a complete corroboration of the statement made in the Secret Teachings, of which Purânic allegory the following is a short summary:

Raivata, a grandson of Sharyâti, Manu's fourth son, finding no man worthy of his lovely daughter, repaired with her to Brahma's region to consult the God in this emergency. Upon his arrival, Hâhâ, Hûhû, and other Gandharvas were singing before the throne, and Raigata, waiting till they had done, imagined that but one Muhurta (instant) had passed, whereas long ages had elapsed. When they had finished Raivata prostrated himself and explained his perplexity. Then Brahma asked him whom he wished for a son-in-law, and upon hearing a few personages named, the Father of the World smiled and said: "Of those whom you have named the third and fourth generation [Root-Races] no longer survive, for many successions of ages [Chatur-Yuga, or the four Yuga cycles] have passed away while you were listening to our songsters. Now on earth the twenty-eight great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore bestow this virgin-gem upon some other husband. For you are now alone."

Then the Râja Raivata is told to proceed to Kushasthalî, his ancient capital, which was now called Dvaraka, and were reigned in his stead a portion of the divine being (Vishnu) in the person of Baladeva, the brother of Krishna, regarded as the seventh incarnation of Vishnu Whenever Krishna is taken as a full divinity.

"Being thus instructed by the Lotus-born [Brahmâ], Raivata returned with his daughter to earth, where he found the race of men dwindled in stature [see what is said in the Stanzas and Commentaries of the races of mankind gradually decreasing in stature]; ... reduced in vigour, and enfeebled in intellect. Repairing to the city of Kushasthali, he found it much altered," because, according to the allegorical explanation of the commentator, "Krishna had reclaimed from the sea a portion of the country," which means in plain language that the continents had all be changed meanwhile — and "had renovated the city" — or rather built a new one, Dvârakâ; for one reads in the

*Bhagavad Purânâ*² that Kushasthali was founded and built by Raivata within the sea; and subsequent discoveries showed that it was the same, or on the same spot, as Dvârakâ. Therefore it was on an island before. The allegory in *Vishnu Purâna* shows King Raivata giving his daughter the “the wielder of the ploughshare” — or rather “the plough-bannered” — Baladeva, who “beholding the damsel of excessively lofty height, . . . shortened her with the end of his ploughshare, and she became his wife.”³

This is a plain allusion to the Third and fourth Races — to the Atlantean giants and the successive incarnations of the “Sons of the Flame” and other orders of Dhyân Chohans in the heroes and kings of mankind, down to the Kali Yuga, or Black Age, the beginning of which is within historical times. Another *coincidence*: Thebes is the city of a hundred gates and Dvârkâ is so called from its many gateways or doors, from the Word “Dvâra,” “gateway.” Both Hercules and Baladeva are of a passionate, hot temper, and both are renowned for the fairness of their white skins. There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the Theban and the Hindu Hercules, the latter being worshipped by the Suranseni who built Methorea, or Mathûrâ, Krishna’s birthplace. The same writer places Sandracottus (Chandragupta, the grandfather of King Asoka, of the clan of Morya) in the direct line of the descendants of Baladeva.

There were no Mysteries in the beginning, we re taught. Knowledge (Vidyâ) was common property, and it reigned universally throughout the Golden Age (Satya Yuga). As says the Commentary;

Men had not created evil yet in those days of bliss and purity, for they were of God-like more than of human nature.

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those *who knew*. Thus arose Initiation.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and innocent in their incipient stage — like a historical event arranged in the form of a fairy tale, adapted for and

² *Op. cit.*, ix. Iii. 28.

³ *Vishnu Purana*, iv. I. Wilson’s translation, iii. 248-254.

comprehensible to the child's mind — in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths — provided he approaches the threshold of observation unbiased by preconception and sees with his spiritual eye before he looks at things from their physical aspect — does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unraveled and assimilated only through Its manifestations by the secondary “Gods,” Its acting powers. While the One and Universal Cause has to remain forever *in abscondito*, Its manifold action may be traced through the effects in Nature. The latter alone being comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Âryan Race, some unscrupulous priests began to take advantage of the too-easy beliefs of the people in every country, and finally raised those secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes.⁴

Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

The Mysteries had their weak points and their defects, as every institution welded with the human element must necessarily have. Yet Voltaire has characterized their benefits in a few words:

In the chaos of popular superstitions there existed an institution which has ever prevented man from falling into absolute brutality: it was that of the Mysteries.

Verily, as Ragon puts it of Masonry;

Its temple has Time for duration, the Universe for space. . . . “Let us divide that we may rule,” have said the crafty; “Let us unite to resist,” have said the first Masons.⁵

Or rather, the Initiates whom the Masons have never ceased to claim as their primitive and direct Masters. The first and fundamental principle of moral strength and power is association and solidarity of thought and purpose. “The Sons of Will and Yoga” united in the beginning to resist the terrible and evergrowing iniquities of the left-hand Adepts, the Atlanteans. This led to the foundation of still more Secret Schools, temples of learning, and of Mysteries inaccessible to all except after the most terrible trials and probations.

⁴ There were no Brâhmans as a hereditary caste in days of old. In those long-departed ages a man became a Brâhman through personal merit and Initiation. Gradually, however, despotism crept in, and the son of a Brâhman was created a Brahman by right of protection first, then by that of heredity. The rights of blood replaced those of real merit, and thus arose the body of Brâhmans, which was soon changed into a powerful caste.

⁵ *Des Initiations Anciennes and Modernes*, “The mysteries.” Says Ragon, “were the gift of India.” In this he is mistaken, for the Âryan Race had brought the mysteries of Initiation from Atlantis. Nevertheless he is right in saying that the mysteries preceded all civilisations, and that by polishing the mind and morals of the people they served as a base for all the laws — civil, political, and religious.

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

An Initiate must practice all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack.⁶

Ragon says:

When the Egyptian priests said: “All for the people, nothing through the people.” They were right: in an ignorant nation truth must be revealed only to trustworthy persons. . . . We have seen in our days, “all through the people, nothing for the people,” a false and dangerous system. The real axiom ought to be: “All for the people and *with* the people.”⁷

But in order to achieve this reform the masses have to pass through a dual transformation: (*a*) to become divorced from every element of exoteric superstition and priestcraft, and (*b*) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were “priests,” we may be told — at any rate, all the Hindu, Egyptian, Chaldaean, Greek, Phoenician, and other Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds. To this the answer is possible: “The cowl does not make the friar.” If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the “priests” of India, the most conservative nation in the world, it becomes quite certain the Egyptian priests were no more priests in the sense we give to the word than are the temple Brahmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

The priests of Egypt were not, strictly speaking, ministers of religion. The word “priest,” which translation has been badly interpreted, had an acceptance very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word “priest” is synonymous with that of “philosopher.” . . . The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to centre the domain of truth, modulate its propagation, and arrest its too dangerous dispersion.⁸

The Egyptian Priests, like the Brâhmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days — the word “patriarch”

⁶ *De Off.*, i. 33.

⁷ *Des Initiations*. P. 22.

⁸ *Essais Historiques sur la Franc-Maconnerie*, pp. 142, 143

applying in its first original sense to the Progenitors of the human race,⁹ the Fathers, Chiefs, and Instructors of primitive men — became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind — the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind. No Initiate was one if he could not heal — aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy.¹⁰ Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the “Gods.”

The later royal privilege descended to our Fifth Race kings through the kings of Egypt. The latter were all initiated into the mysteries of medicine, and they healed the sick, even when, owing to the terrible trials and labours of final Initiation, they were unable to become full Hierophants. They were healers by privilege and by tradition, and were assisted in the healing art by the Hierophants of the temples, when they themselves were ignorant of Occult curative Science. So also in far later historical times, we find Pyrrhus curing the sick by simply touching them with his foot; Vespasian and Hadrian needed only to pronounce a few words taught to them by their Hierophants, in order to restore sight to the blind and health to the cripple. From that time onward history has recorded cases of the same privilege conferred on the emperors and kings of almost every nation.¹¹

That which is known of the Priests of Egypt and of the ancient Brahmans, corroborated as it is by all the ancient classics and historical writers, gives us the right to believe in that which is only traditional in the opinion of skeptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous “Four,” the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of Occult numbers. It was in Memphis that Orpheus popularized his too-abstruse Indian metaphysics for the use of Magna Grecia; and thence Thales, and ages later Democritus, obtained all they knew. It is to Saïs that all the honour must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both

⁹ The word “patriarch” is composed of the Greek word “Patria” (“family,” “tribe,” or “nation”⁰ and “Archos: (a chief”), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs, yet they were no priests, but were simply the heads of their tribes, like the Indian Rishis.

¹⁰ There is no need to observe here that the resurrection of a really dead body is an impossibility in Nature.

¹¹ The kings of Hungary claimed that they could cure the jaundice; the Dukes of Burgundy were credited with preserving people from the plague; the kings of Spain delivered those possessed by the devil. The prerogative of curing the king’s evil was given to the kings of France, in reward for the virtues of good King Robert. Francis the First, during a short stay at Marseilles for his son’s wedding, touched and cured of that disease upwards of 500 persons. The kings of England had the same privilege.

remain objects of admiration for generations to come. And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics.¹²

The great modern writer on the Mysteries of Egyptian Initiation — one, however, who knew nothing of those in India — the late Ragon, has not exaggerated in maintaining that:

All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldaea, Sydonia, and the priests of Babylonia, [on the secrets of Nature], was known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldaea and ancient Persia, gave rise to the doctrine of Egyptian Mysteries.¹³

The Mysteries preceded the hieroglyphics.¹⁴ They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy¹⁵ that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

Initiation, though it contained neither rules and principles, nor any special teaching of Science — as now understood — was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion — that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things — *i.e.*, those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess — became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do

¹² See Laurens' *Essais Historiques* for further information as to the world-wide, universal knowledge of the Egyptian Priests.

¹³ *Des Initiations*, p. 24..

¹⁴ The words comes from the Greek "hieros" ("sacred") and "glupho" ("I grave"). The Egyptian characters were sacred to the Gods, as the Indian Devanagari is the language of the Gods.

¹⁵ The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word "philosophy," which is interpreted "love of wisdom," and is nothing of the kind. The philosophers were scientists, and philosophy was a real science — not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as "wisdom of love." Now it is in the last word, "love," that lies hidden the esoteric significance: for "love" does not stand here as a noun, nor does it mean "affection" or "fondness," but is the term used for Eros, that primordial principle in divine creation, synonymous with ?OGOS, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means "divine love," that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The "wisdom of love" (or "philosophia,") meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship — love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, and aspirant to philosophy, or to Wisdom of Love — love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed the threshold of their sacred Adytum?

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldaea, and thus spread all over the world. All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the “atheist,” who taught that “he who loves not his brother has no virtue in him,” and in the *Old Testament* precept, “he who loves not his brother has no virtue in him,” and in the *Old Testament* precept, “Thou shalt love thy neighbour as thyself.”¹⁶ The greater Initiates became like unto Gods, and Socrates, in Plato’s *Phaedo*, is represented as saying:

The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

It is quite apparent that those who have established the Mysteries, or the secret assemblies of the Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues, will be received in the abode of the Gods.

Said Clemens Alexandrinus, referring to the Mysteries:

“Here ends all teaching. One sees Nature and all things.”

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), “a man of eminent virtues,” who remarked that to deprive the Greeks of the sacred Mysteries which bind in one of the whole of mankind,” was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been initiated, as by the Initiates themselves. Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had *revealed*, exoteric religions, beginning with that of Moses, revealed and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre (“Potiphar” — he who belongs to Phre,” the Sun-God), priest of Heliopolis and governor of On.¹⁷ Every truth *revealed* by

¹⁶ *Lev.*, xix. 18.

¹⁷ “On,” the “Sun,” the Egyptian name of Heliopolis (the “City of the Sun”).

Jesus, and which even the Jews and early Christians understood, was *reveiled* by the Church that pretends to serve Him. Read what Seneca says, as quoted by Dr. Kenealy:

“The world being melted and having reëntered the bosom of Jupiter [or Parabrahman], this God continues for some time totally concentrated in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him. . . . An innocent race of men is formed.” And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos.

One might fancy oneself reading the Purânic account by Parâshara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? Let the reader open any English *Bible* and read chapter iii. Of the *Second Epistle of Peter*, and he will find there the same ideas.

There shall come to the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are . . . reserved unto fire, . . . in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat . . . Nevertheless we . . . look for new heavens and a new earth.

If the interpreters chose to see in this a reference to a creation, a deluge, and a promised coming Christ, when they will live in a New Jerusalem in heaven, that is no fault of Peter. What he meant was the destruction of the fifth Race and the appearance of a new continent for the Sixth Race.

The Druids understood the meaning of the Sun in Taurus, therefore when all the fires were extinguished on the 1st of November their sacred and inextinguishable fire remained alone to illumine the horizon like those of the Magi and the modern Zoroastrian. And like the early Fifth Race and the later Chaldaeans and Greeks, and again like the Christians (who do it to this day without suspecting the real meaning), they greeted the “Morning-Star,” the beautiful Venus-Lucifer. Strabo speaks of an island near Britannia where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this was the sacred Ierna, where a perpetual fire was lit. The Druids believed in the rebirth of man, not, as Lucian explains,

That the Spirit shall animate a new body, not here, but in a different world,

but in a series of reincarnations in this same world; for an Diodorus says, they declared that the souls of men after a determinate period would pass into other bodies.¹⁸

These tenets came to the Fifth Race Aryans from their ancestors of the fourth Race, the Atlanteans. They piously preserved the Teachings, while their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, were gradually approaching their end.

¹⁸ There was a time when the whole world, the totality of mankind, had one religion, as they were of “one lip.” “All the religions of the earth were at first one, and emanated from one center,” says Faber.

Monthly Meditation Report
The Torkom Saraydarian University

Please complete the following report at the end of each lesson and email or use the online response form

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Cave Creek, AZ 85327-7068 USA

Your Name: _____
Date: _____
Meditation Course Name: _____
Which lesson number are you completing? Lesson #: _____

Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

211. How many times did you meditate this month?
212. Did you enjoy this lesson? Why?
213. Are you regular in your studies and meditation?
214. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
215. Do you have any questions related to this set?
216. Did you have any sensation or experiences during or after your meditation, if so, what were they?
217. Are you applying the ideas from your lessons to your daily life? If so, what?
218. Have you noticed any changes in your life? If so, what?
219. Are you relating differently with people? How are people relating to you?
220. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 23

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Work to be Done

1. Please answer the following questions:
 - a. What is the relationship of the Son to the Sun?
 - b. What impresses you the most in this lesson?
 - c. Can you tell us how you can use this information in some practical ways?

2. This set will be your study for *three months*. Your meditation will also take three months. At the end of these three months, please send:
 - a. Three meditation reports.
 - b. Your written paper not more than two typed pages.

Meditation

On the Spiritual Charging of the Personality

1. Alignment. Achieved consciously, and as rapidly as possible.

2. Meditation on the following seed thoughts:

First week Lift UP thine eyes. Look not upon the ground.

Second week Recognize the group of fellow climbers and not just the two or three.

Third week Let thy feet be swift, and hampered not by earthly friendships.

Fourth week Let thy heart be full of love, and love the many.

Fifth week Stretch out a hand to all, and aid the stumbling on the way.

Sixth week Give strength to those who work for others, and work thyself.

Seventh week I think no thought, I dream no dreams, that could harm my brother, and thereby dim his light.

Eighth week I see my brother in the light and walk with him on the Path.

Ninth week I say no word that might direct the thoughts of other men and thus bring harm. I shield my brothers from every harmful word.

Tenth week I hear my brother's note and with it blend my own.

Eleventh week Unto my Group I give the gain of all the past, my love and understanding.

Twelfth week That wisdom which is mine, that strength and power belong to all. This I must deepen and with love contribute to the whole.

3. Then, in your own words, holding the mind steady in the light and focusing yourself as high in the head as possible, offer yourself to the soul for re-charging.
4. Follow this by three minutes (for this is quite a long time) of *complete* silence, preserving, if you can, an unmoved consciousness. The charging with the spiritual light and force can then take place. How is this done? It is done by the soul, your true self, gathering you, its personality, into ITSELF, — a process of identification for which you must strive. This is what the mystics of the Catholic Church call the “true quiet of union.”
5. To this should succeed a moment, wherein you seek to realize that that which the soul has done is a fact. This involves the renewed activity of the mental processes.
6. Then, by the use of the creative imagination, carry this electrification (if I might use such a word,) this stimulation, and this illumination, down to the emotional body, purifying it and endeavoring to dispel its illusions. Let it sweep through the astral body.
7. Then in the physical brain consciousness, regard yourself as the conscious recipient of the strength and the wisdom which you need in service.
8. Sound the Om seven times inaudibly and seven times audibly.

The Secret Doctrine

Lesson XXIII

Matter, it must be remembered, is that totality of the Existences in the Kosmos which falls within any of the planes of possible perception. S.D. I, 560.

These existences might be enumerated as follows:

1. The seven Heavenly Men. In their totality they make up the Body of the Grand Man of the Heavens, the Logos.

Other Names for these Beings:

- a. The seven planetary Logoi or Spirits.
- b. The Prajapatis.
- c. The seven Lords of the Rays.
- d. The Dyhan Chohans.
- e. The seven Spirits before the Throne.
- f. The seven Archangels.
- g. The seven Logoi.
- h. The seven builders. S.D., I, 115, 130, 152, 535.

They are the informing Entities of the Divine Ray, the Ray of the second Logos, in much the same sense as Fohat and his seven Brothers are the totality of the Primordial Ray. S.D., I, 100, 108, 155.

- a. *Matter* is fecundated by the Primordial Ray of Intelligence. This is the anima mundi, the soul of the world.
- b. The Primordial Ray is the vehicle for the Divine Ray of Love and Wisdom. The merging of these two is the aim of evolution.
- c. The Divine Ray is sevenfold. It brings in seven Entities.
- d. These seven are:
 1. The Logos of Will or Power.
 2. The Logos of Love and Wisdom.
 3. The Logos of Activity.
 4. The Logos of Harmony.
 5. The Logos of Concrete Science.
 6. The Logos of Devotion or Abstract Idealism.
 7. 7.The Logos of Ceremonial Law or Order.

2. Men, the Monad, the Units of Consciousness. They, in their totality, make up the Bodies of the seven Heavenly Men. Each Monad is found upon one of the seven Rays. — S.D., I, 197, 285, 624; S.D., II, 85, 176, 196.

3. Devas—S.D., I, 308; S.D., II, 107.

Such devas are, for instance:

- a. The deva Lord of a plane. The sphere of his body is the entire plane.
- b. Groups of building devas.

4. Entities involved in the mineral, vegetable, and animal kingdoms.— S.D. I, 210, 298.

- a. The life of the Third Logos—the atom of matter.

- b. The life of the second Logos—groups of atoms building into forms, plant, animal.
 - c. The life of the first Logos—the forms indwelt by highest Spirit.
5. The spirit of a planet.—S.D., I, 178; S.D. II, 251, 500.
He is the sum-total of the many involutory lives upon a planet.
6. The atom.—S.D. I, 559, 620-622.

Summing Up: For the purpose and the goal see S.D., I, 70, 132.
(Taken from *A Treatise on Cosmic Fire* notes, pp. 233-234.)

What is the Relationship of the Son to the Sun?

This question brings us primarily to a consideration as to Who is the Son, and what is His function? Two factors are universally recognized in all systems that merit the name of philosophy; they are the two factors of spirit and matter, of purusha and prakriti. There is at times a tendency to confound such terms as “life and form,” “consciousness and the vehicle of consciousness” with the terms “Spirit and matter.” They are related, but clarity of view would be facilitated if it were realized that *prior to manifestation*, or to the birth of a solar system, it is more correct to utilize the words, Spirit and matter. When these two are interrelated *during manifestation*, and after the cessation of the pralayaic interval or interlude between two systems, then the terms, life and form, consciousness and its vehicles, are more correct, for during the period of abstraction consciousness is not, form is not, and life, demonstrating as an actual principle, is not. There is Spirit-substance but in a state of quiescence, of utter neutrality, of negativity; and of passivity. In manifestation the two are approximated; they interact upon each other; activity supersedes quiescence; positivity replaces negativity; movement is seen in place of passivity, and the two primordial factors are no longer neutral to each other, but attract and repulse, interact and utilize. Then and only then, can we have form animated by life, and consciousness demonstrated through appropriate vehicles.

How can this be expressed? In terms of fire, when the two electric poles are brought into definite relationship we have demonstrated, along the line of occult sight and of occult feeling, both heat and light. This relationship is bought about and perfected during the evolutionary process. This heat and light are produced by the union of the two poles, or by the occult marriage of male and female, of Spirit (father) and matter (mother). In terms of the physical, this union produces the objective solar system, the Son of the Father and the Mother. In terms of the subjective, it produces the Sun, as the sum total of the qualities of light and heat. In terms of fire, by the union or at-one-ment of electric fire (Spirit) and fire by friction (energized matter) solar fire is produced. This solar fire will be distinguished above all else by its evolutionary development, and by the gradual intensification of the heat to be felt, and of the light to be seen.

For a clearer comprehension of this abstract matter, we might consider the microcosm, or man evolving in the three worlds. Man is the product of the approximation (at present imperfect) of the two poles of Spirit (the Father in Heaven) and of matter (the Mother). The result of this union is an individualized Son of God, or unit of the divine Self,

an exact replica in miniature on the lowest plane of the great Son of God, the All-Self, who is in Himself the totality of all the miniature sons, of all the individualized Selves, and of each and every unit. The microcosm, expressed in other terms or from the subjective point of view, is a miniature sun distinguished by the qualities of heat and light. At present that light is “under the bushel,” or deeply hidden by a veil of matter, but in due process of evolution it will shine forth to such an extent that the veils will be lost from sight in a blaze of exceeding glory. At present the microcosmic heat is of small degree, or the magnetic radiation between the microcosmic units is but little *felt* (in the occult significance of the term), but as time proceeds, the emanations of heat,—due to intensification of the inner flame, coupled with the assimilated radiation of other unites—will increase, and become of such proportions that the interaction between the individualized Selves will result in the merging to perfection of the flame within each one, and a blending of the heat; this will proceed until there is “one flame with countless sparks” within it, until the heat is general and balanced. When this is the case and each Son of God is a perfected Sun, characterized by perfectly expressed light and heat, then the entire solar system, the greater Son of God, will be the perfected Sun.

The system will then be characterized by a “blaze of refulgent glory,” and by a radiation that will link it up with its cosmic center, and thus effect the liberation of the Son, and His return to the far distant source from whence the primal impulse originated. Therefore, bear in mind:

First, that the Son is the radiant result of the union of Spirit and Matter, and may be considered as the totality of the solar system, the Sun and the seven sacred planets.

Second, that the Son manifests through his qualities of light and heat, as does the solar Sun.

Third, that the Son is the product of the electrical union of “fire by friction” and electric fire, and is Himself “solar fire” or the manifestation of the other two, hence *that which is seen and that which is felt*.

Finally, that the Son, therefore, is the middle manifestation, and is produced by that which is above, and that which is below, in the occult sense. Therefore, the Son on His own plane (the cosmic mental plane), is the egoic body of the Logos in the same sense as the egoic body of the microcosm is the product of the union of the Monad, or Spirit, and matter. Just as the body egoic of man (that which is called the causal body) is the only in process of formation, and is not yet perfected, so we may predicate the same of the solar system, as it expresses the Life of god. It is in process of perfecting. The Son, manifesting through the Sun and its sphere of influence, is yet in a state of gradual development, and not until each cell within His body is fully alive and vibrating to a uniform measure, will He be “full grown” and perfected. Not until His radiation and His display of light is perfectly seen and felt, will His place among the heavenly constellations (the Son of God in a cosmic sense) be fully achieved.

Not until each cell in His body is a sphere of radiant glory—a blaze of fire and light, and a source of magnetic radiation or heat, occultly expressed, will the Son in the Heavens “shine forth.” From the cosmic point of view, as we know, our sun is but of the

fourth order, and on the lowest cosmic plane. When the Son has, through the Sun, attained full expression (that is, perfected His display of light and heat) then He will shine forth upon another plane, that of the cosmic mental. We have the analogy in the microcosm or man. When a man's light fully shines forth, when his magnetic radiation has reached the stage of vivid interaction or group activity, then he has attained full self-expression, and has included within his sphere of influence and control the mental plane. He is then considered a Master. He also is of the fourth order; he is the quaternary. The etheric plane is the center of his life in the physical sense, just as we are told that the sun and the planets esoterically are considered as existing in etheric matter. As above, so below, is the occult law. Therefore, the relationship of the Son of the Father, and of the Mother, is to the Sun the same as man's relationship to the vehicle through which he functions. It is His mode of enterprise, His vehicle of expression; it is the form which His life animates for the specific purpose of:

- a. Gaining experience.
- b. Making contact.
- c. Developing full self-knowledge.
- d. Achieving full mastery or control.
- e. Attaining "manhood" cosmically. The cosmic Christ must measure up to the stature "of a full grown man," as it is expressed in the Christian Bible.¹⁹
- f. Expanding His consciousness.

All these stages have to be achieved on cosmic levels, in exactly the same sense as the microcosm, on systemic levels, likewise strives for similar ideals.²⁰

¹⁹ Bible Ep., 4:13.

²⁰ Alice A. Bailey, *A Treatise on Cosmic Fire* pp. 221-234.

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The Torkom Saraydarian University

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Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

221. How many times did you meditate this month?
222. Did you enjoy this lesson? Why?
223. Are you regular in your studies and meditation?
224. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
225. Do you have any questions related to this set?
226. Did you have any sensation or experiences during or after your meditation, if so, what were they?
227. Are you applying the ideas from your lessons to your daily life? If so, what?
228. Have you noticed any changes in your life? If so, what?
229. Are you relating differently with people? How are people relating to you?
230. Are you seeing a clearer direction in your life?



Meditation Course

The Secret Doctrine



Lesson 24

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WORK TO BE DONE

Meditation Report

1. We suggest that you periodically refer to the *Secret Doctrine* lessons to discover deeper layers of meanings.
2. How much time did you give to this lesson?
3. Answer the following question:

What can you say more about the symbology of the egg?
4. Meditate regularly on any sentence taken from this course.
5. This set is for three months. After you send in your third report and paper, the course is over.
6. If you are ready for further study let us know.

THE SECRET DOCTRINE

LESSON 24

The Mundane Egg

Whence this universal symbol? The Egg was incorporated as a sacred sign in the cosmogony of every people on the Earth, and was revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most successfully the origin and secret of being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing nought save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all a self-generated, and self-created being — must have been a standing miracle from the beginning.

The secret teaching explains the reason for this reverence by the Symbolism of the prehistoric races. The “First Cause” had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, “the swan in (Space and) Time.” He became the “Swan of Eternity,” who lays at the beginning of each Mahamanvantara a “Golden Egg.” It typifies the great Circle, or O, itself a symbol for the universe and its spherical bodies.

The second reason for its having been chosen as the symbolical representation of the Universe, and of our earth, was its form. It was a Circle and a Sphere; and the ovoid shape of our globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an egg, was the most widely diffused belief of antiquity. As Bryant shows (iii., 165), it was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In chap. liv. Of the Egyptian Ritual, Seb, the god of Time and of the Earth, is spoken of as having laid an egg, or the Universe, “an egg conceived at the house of the great one of the dual Force.” (Sec., V., 2, 3, etc.)

Ra is shown like Brahmâ gestating in the Egg of the Universe. The deceased is “resplendent in the Egg of the land of mysteries” (xxii., 1). For, this is “the Egg to which is given life among the gods” (xlii., 11). “It is the Egg of the great clucking Hen, the Egg of Seb, who issues from it like a hawk” (lxiv., 1,2,3; lxxvii., 1).

With the Greeks the Orphic Egg is described by Aristophanes, and was part of the Dionysiac and other mysteries, during which the Mundane Egg was consecrated and its significance explained; Porphyry showing it a representation of the world. ... Faber and Bryant have tried to show that the egg typified the ark of Noah, which, unless the latter is accepted as purely allegorical and symbolical, is a wild belief. It can have typified the ark only as a synonym of the moon, the *argha* which carries the universal seed of life; but had surely nothing to do with the ark of the Bible. Anyhow, the belief that the universe existed in the beginning in the shape of an egg was general. And as Wilson has

it: “A similar account of the first aggregation of the elements in the form of an egg is given in all the (Indian) Purânas with the usual epithet Haima or Hiranya, ‘golden’ as it occurs in Manu.” Hiranya, however, means “resplendent,” “shining,” rather than “golden,” as proven by the great Indian scholar, the late Swami Dayanand Sarasvati, in his unpublished polemics with Professor Max Müller. As said in the Vishnu Purâna: “Intellect (Mahat) ... the (unmanifested) gross elements inclusive, formed an egg ... and the lord of the universe himself abided in it, in the character of Brahma. In that egg, O Brahman, were the continents, and seas and mountains, the planets and divisions of the universe, the gods, the demons and mankind.” *Book I, ch. 2.*) Both in Greece and in India the first visible male being, who united in himself the nature of either sex, abode in the egg and issued from it. This “first born of the world” was Dionysius, with some Greeks; the god who sprang from the mundane egg, and from whom the mortals and immortals were derived. The god Ra is shown in the *Ritual* (Book of the Dead, xvii., 50) beaming in his egg (the Sun), and he starts off as soon as the god *Shoo* (the Solar Energy) awakens and gives him the impulse. “He is in the Solar egg, the egg to which is given life among the gods.” (*Ibid.*, xlii., 13). The Solar god exclaims: “I am the creative soul of the celestial abyss. None sees my nest, none can break my egg, I am the Lord!” (*Ibid.*, LXXXV.).

In view of this circular form, the “I” issuing from the “O,” or the egg, or the male from the female in the androgyne, it is strange to find a scholar saying — on the ground that the most ancient Indian MSS, show no trace of it — that the ancient Aryans were ignorant of the decimal notation. The 10, being the sacred number of the universe, was secret and esoteric, both at the unit and cipher, or *zero*, the circle. Moreover, Professor Max Müller says that “the two words *cipher* and *zero*, which are but one, are sufficient to prove that our figures are borrowed from the Arabs. Cipher is the Arabic “cifron,” and means *empty*, a translation of the Sanscrit name of nought “synya,” he says. The Arabs had their figures from Hindustan, and never claimed discovery for themselves. As to the Pythagoreans, we need but turn to the ancient manuscripts of Boethius’s *Geometry*, composed in the sixth century, to find among the Pythagorean numerals the 1 and the *nought*, as the first and final ciphers. And Porphyry, who quotes from the Pythagorean *Moderatus*, says that the numerals of Pythagoras were “hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things,” or the origin of the universe.

Now, if, on the other hand, the most ancient Indian manuscripts show as yet no trace of decimal notation in them, and Max Müller states very clearly that until now he has found but nine letters (the initials of the Sanscrit numerals) in them; on the other hand, we have records as ancient to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as to allow the *Neo-Pythagoreans* to have been the first teachers of “ciphering,” among the Greeks and Romans; that “they at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean abacus” (our figures). This cautious admission implies that Pythagoras himself was acquainted with but *nine* figures. Thus we might reasonably answer that, although we possess no certain proof (*exoterically*) that the decimal notation was known by Pythagoras, who lived on the very close of the archaic ages, we have yet

sufficient evidence to show that the full numbers, as given by Boethius, were known to the Pythagoreans, even before Alexandria was built. This evidence we find in Aristotle, who says that “some philosophers hold that ideas and numbers are of the same nature, and amount to TEN in all.” This we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries B.C., for Aristotle does not seem to treat the question as an innovation of the “Neo-Pythagoreans.”

But we know more than that: *we know* that the decimal system must have been known to the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles, and since the Pyramid of “Cheops” is built upon the measures of this decimal notation, or rather upon the digits and their combinations with the *nought*. Of this, however, sufficient was said in *Isis Unveiled*, and it is useless to repeat and return to the same subject.

The symbolism of the Lunar and Solar Deities is so inextricably mixed up, that it is next to impossible to separate such glyphs as the egg, the lotus, and the “sacred animals from each other. The *ibis*, for instance, sacred to Isis, who is often represented with the head of that bird, sacred also to Mercury or Thoth, because that god assumed its form while escaping from Typhon, — the *ibis* was held in the greatest veneration in Egypt. There were two kinds of ibises, Herodotus tells us (Lib. II. C. 75 *et seq.*) in that country: one *quite black*, the other black and white. The former is credited with fighting and exterminating the winged serpents which came every spring from Arabia and infested the country. The other was sacred to the moon, because the latter planet is white and brilliant on her external side, dark and black on that side which she never turns to the earth. Moreover, the ibis kills land serpents, and makes the most terrible havoc amongst the eggs of the crocodile, and thus saves Egypt from having the Nile infested by those horrible Saurians. The bird is credited with doing so in the moonlight, and thus being helped by *Isis*, as the moon, her sidereal symbol. But the nearer esoteric truth underlying these popular myths is, that Hermes, as shown by Abenephius (*De cultu Egypt.*), watched under the form of that bird over the Egyptians, and taught them the occult arts and sciences. This means simply that the *ibis religiosa* had and has “magical” properties in common with many other birds, the albatross pre-eminently, and the mythical white swan, the swan of Eternity of Time, the KALAHANSA.

Were it otherwise, indeed, why should all the ancient peoples, who were no more fools than we are, have had such a superstitious dread of killing certain birds? In Egypt, he who killed an *ibis*, or the golden hawk — the symbol of the Sun and Osiris — risked and could hardly escape death. The veneration of some nations for birds was such that Zoroaster, in his precepts, forbids their slaughter as heinous crime. We laugh in our age at every kind of divination. Yet why should so many generations have believed in divination by birds, and even in zoomancy, said y Suidas to have been imparted by Orpheus, who taught how to perceive in the yolk and white of the egg, under certain conditions, that which the bird born from it would have seen around it during its short life. This occult art, which demanded 3,000 years ago the greatest learning and the most abstruse mathematical calculations, has now fallen into the depths of degradation; it is old cooks and fortune-tellers who read their future to servant-girls in search of husbands, by means of the white of an egg in a glass.

Nevertheless, even Christians have to this day their sacred birds; for instance, the dove, the symbol of the Holy Ghost. Nor have they neglected the sacred animals. The *Evangelical* zoolatry — the Bull, the Eagle, the Lion, and the Angel (in reality the Cherub, or Seraph, the fiery-winged Serpent, is as much pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the four elements, and of the four *lower* principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the *suite* or *cortege* of the Solar God, and occupy during the winter solstice the four cardinal points of the zodiacal circle. These four “animals” may be seen in many of the Roman Catholic New Testaments where the *portraits* of the evangelists are given. They are the animals of Ezekiel’s Mercabah.

As truly stated by Ragon, “the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys.” They can be only *approximately* interpreted, even if one finds out three out of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the dominion of the profane. Thus far, with regard only to the *pre-historic* Hierophants, with whom that which has now become purely (or impurely) phallic, was a science as profound and as mysterious as biology and physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the creative gods (theogony), and with creative man, *i.e.*, the ideal and the practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth — theogony in relation to anthropogony — were almost impossible to fathom. We find the proofs of this in the Jewish “Holy Writ.”

It is owing to the serpent being oviparous, that it became a symbol of wisdom and an emblem of the Logoi, or the *self-born*. In the temple of Philœ in Upper Egypt, an egg was artificially prepared of clay made of various incenses, and it was made to hatch by a peculiar process, when a *cerastes* (the horned viper) was born. The same was done in antiquity for the cobra in the Indian temples. The *creative* God emerges from the egg that issues from the mouth of Kneph — as a winged serpent — because the Serpent is the symbol of the All-wisdom. With the Hebrews he is glyphed by the “flying or fiery serpents” of the Wilderness and Moses, and with the Alexandrian mystics he becomes the Ophio-Christos, the Logos of the Gnostics. The Protestants try to show that the allegory of the Brazen Serpent and the “fiery serpents” has a direct reference to the mystery of Christ and Crucifixion; but it has a far nearer relation, in truth, *to the mystery of generation*, when dissociated from the egg with the central germ, or the *circle with its central point*. The *brazen Serpent* had no such holy meaning as that; nor was it, in fact, glorified above the “*fiery serpents*” *for the bite of which it was only a natural remedy*. The symbolical meaning of the word “brazen” being the feminine principle, and that of fiery or “gold,” the male one.

In the *Book of the Dead*, as just shown, reference is often made to the Egg. Ra, the mighty one, remains in his Egg, during the struggle between the “children of the rebellion” and *Shoo* (the Solar Energy and the Dragon of Darkness) ch. xvii.). The deceased is resplendent in his Egg when he crosses to the land of mystery (xxii.). He is the Egg of Seb (liv. 1-3.... The Egg was the symbol of life in *immortality* and eternity; as also the glyph of the generative matrix; and the *tau*, associated with it, only of life and birth in *generation*. The Mundane Egg was placed in *Khnoom*, the “Water of Space,” or the feminine *abstract* principle Ammon, the *creative* God); and when *Phtah*, the “fiery god,” carries the Mundane egg in his hand, then the symbolism becomes quite terrestrial and concrete in its significance. In conjunction with the hawk, the symbol of Osiris-Sun, the symbol is dual: it relates to both lives — the mortal and the immortal. In Kircher’s (*Edipus Egyptiacus* (vol. iii., p. 124) one can see, on the papyrus engraved in it, an egg floating above the mummy. This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead; his Soul, after due purification in the Amenti, will gestate in this egg of immortality, to be reborn from it into a new life on earth. For this Egg, in the esoteric Doctrine, is the *Devachan*, the abode of Bliss; the winged scarabeus being alike a symbol of it. The “winged globe” is but another form of the egg, and has the same significance as the scarabeus, the *Khopiroo* (from the root *Khoproo* “to become,” “to be reborn,”) which relates to the rebirth of man, as well as to his spiritual regeneration.

In the Theogony of Mochus, we find Æther first, and then the air, from which Ulom, the *intelligible* ... deity (the visible Universe of Matter) is born out of the Mundane Egg. (Mover’s *Phoinizer*, p. 282.)-

In the *Orphic Hymns*, the Eros-Phanes evolves from the divine Egg, which the *Æthereal Winds* impregnate, wind being “the Spirit of the unknown Darkness” — “the spirit of God” (as explains K.O. Müller, 236); the divine “Idea,” says Plato, “who is said to move Æther.

In the Hindu *Katakopanishad*, Purusha, the divine spirit, already stands before the original matter, “from whose union springs the great soul of the world,” Maha-Atma, Brahmâ, the Spirit of Life, etc. Besides this there are many charming allegories on this subject scattered through the sacred books of the Brahmins. In one place it is the female creator who is first a germ, then a drop of heavenly dew, a pearl, and then an egg. In such cases — of which there are too many to enumerate them separately — the Egg gives birth to the four elements within the fifth, Ether, and is covered with seven coverings, which become later on the seven upper and the seven lower worlds. Breaking in two, the shell becomes the heaven, and the meat in the egg the earth, the white forming the terrestrial waters. Then again, it is Vishnu who emerges from within the egg with a lotus in his hand. Vinata, a daughter of Daksha and wife of Kasyapa (“the Self-born sprung from Time,” one of the seven “creators” of our world), brought forth an egg from which was born Garuda, the vehicle of Vishnu, the latter allegory having a relation to our Earth only, as Garuda is the Great Cycle.

The egg was sacred to Isis; the priests of Egypt never ate eggs on that account.

Diodorus Siculus states that Osiris was born from an Egg, like Brahmâ. From Leda's Egg Apollo and Latona were born, as also Castor and Pollux — the bright Gemini. And though the Buddhists do not attribute the same origin to their Founder, yet, no more than the ancient Egyptians or the modern Brahmins, do they eat eggs, lest they should destroy the germ of life latent in them, and commit thereby Sin. The Chinese believe that their first man was born from an egg, which *Tien*, a god, dropped down from heaven to earth into the waters. This symbol is still regarded by some as representing the idea of the origin of life, which is a scientific truth, though the human *ovum* is invisible to the naked eye. Therefore we see respect shown to it from the remotest past, by the Greeks, Phœnicians, Romans, the Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands.

With the Egyptians, the concealed god was Ammon (*Mon*). All their gods were dual: the scientific *reality* for the Sanctuary; its double, the fabulous and mythical Entity, for the masses. For instance, as observed in "Chaos, Theos, Kosmos," the older Horus was the *Idea* of the world remaining in the demiurgic mind "born in Darkness before the creation of the world"; the *second* Horus was the same *Idea* going forth from the *Logos*, becoming clothed with matter and assuming an actual existence. (Compare Möver's "*Phoinizer*," p. 268.) The same with Khnoum and Ammon; both are represented ram-headed, and both often confused, though their functions are different. Khnoum is "the modeler of men," fashioning men and things out of the Mundane Egg on a potter's wheel; Ammon-Ra, the generator, is the secondary aspect of the concealed deity. Khnoum was adored at Elephanta and Philœ, Ammon at Thebes. But it is Emept, the One, Supreme *Planetary* principle, who blows the egg out of his mouth, and who is, therefore, Brahmâ. The shadow of the deity, Kosmic and universal, of that which broods over and permeates the egg with its vivifying Spirit until the germ contained in it is ripe, was the *mystery* god whose name was unpronounceable. It is Phtah, however, "he who opens," the opener of life and Death, who proceeds from the egg of the world to begin his dual work. (*Book of Numbers*.)

According to the Greeks, the phantom form of the Chemis (*Chemi*, ancient Egypt) which floats on the ethereal waves of the Empyrean Sphere, was called into being by Horus-Apollo, the Sun god, who caused it to evolve out of the Mundane egg.

In the Scandinavian Cosmogony — placed by Professor Max Müller, in point of time, as "far anterior to the Vedas" in the poem of Voluspa (the song of the prophetess) the Mundane egg is again discovered in the phantom-germ of the Universe, which is represented as lying in the *Ginnungagap* — the cup of illusion (*Maya*) the boundless and void abyss. In this world's matrix, formerly a region of night and desolation, *Nebelheim* (the mist-place, the *nebular* as it is called now, in the astral light) dropped a *ray of cold light* which overflowed this cup and froze in it. Then the *Invisible* blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters (chaos), called the streams of *Elivagar*, distilling in vivifying drops, fell down and created the earth and the giant *Ymir*, who only had "the semblance of man" (the Heavenly man), and the cow, *Audhumla* (the "mother" or astral light, Cosmic Soul) from whose udder flowed *four* streams of milk (the four cardinal points: the four heads of the four rivers of Eden, etc., and which "four" allegorically are symbolized by the *cube* in all its various and mystical meanings.

The Christians — especially the Greek and Latin Churches — have fully adopted the symbol, and see in it a commemoration of life eternal, of salvation and of resurrection. This is found in and corroborated by the time-honoured custom of exchanging “Easter Eggs.” From the *anguinum*, the “Egg” of the “pagan” Druid, whose name alone made Rome tremble with fear, to the red Easter Egg of the Slavonian peasant, a cycle has passed. And yet, whether in civilized Europe, or among the abject savages of Central America, we find the same archaic, primitive thought; if we only search for it and do not disfigure — in the haughtiness of our facied mental and physical superiority — the original idea of the symbol.

The Secret Doctrine, Verbatim with the Original Edition, 1888) pp. 3599-368.

The Secret Doctrine, Vol. I, (Third Edition, 1893) pp., 384-394.

Monthly Meditation Report
The Torkom Saraydarian University

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Please answer the following questions as fully as you can. Keep a copy for your own records so that you can track your questions and progress. You can use a separate sheet or write on back of this paper.

231. How many times did you meditate this month?
232. Did you enjoy this lesson? Why?
233. Are you regular in your studies and meditation?
234. Do you have one special part of this lesson that you truly loved and resonated with? Which part is it and why?
235. Do you have any questions related to this set?
236. Did you have any sensation or experiences during or after your meditation, if so, what were they?
237. Are you applying the ideas from your lessons to your daily life? If so, what?
238. Have you noticed any changes in your life? If so, what?
239. Are you relating differently with people? How are people relating to you?
240. Are you seeing a clearer direction in your life?