

Number 57

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1) 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.

2) The Dhyānis (Pitris) are those who have evolved their Dhūta (Doubles) from themselves, which Rupa (form) has become the vehicle of Monads' (Seventh and Sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then they (the Dhūta Doubles) became the men of the first human race of the Round. But they were not complete, and were semi-embodied.

3) The inner, now concealed, man was then in the

beginnings the external man. The progeny of the Ihyani (Pitris), he was the son like unto his father. Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its true formation all the forms that the physical frame of man assumed throughout the three Kalpas (Rounds) during the tentative efforts of plastic formation around the Monad by senseless, became imperfect matter in her blind wanderings. In the present age the physical embryo is a plant, a reptile, an animal before it finally becomes man, evolving with himself his own ethereal counterpart in his turn. In the beginning it was that counterpart (astral man) which being senseless, got entangled in the material matter. -

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Though the apes descend from man, it is certainly not the fact, that the human monad which has once reached the level of humanity, ever incarnates again in the form of an animal' -

Man belongs to a Kingdom distinctly separate from that of the animals -

To become self-conscious Spirit must pass through every cycle of being, culminating in its highest point on earth in man -
Spirit is an unconscious negative abstract entity.

A Ihyani has to be an Atma-Buddhi; once the Buddhi-Manas breaks loose from the immortal Atma of which it (Buddhi) is the vehicle Atman passes into Non-Being which is Absolute Being -

No Spirit can belong to the Divine Hierarchy unless Spirit is united to living soul -

Astral Light is still dual - It is the Anima Mundi the difference which exists between its 'Light' and its

"Living Fire" ought ever to be present in the mind of the Seer and the Psychic.

The Seed or World germ, viewed by Science as material particles in a highly attenuated condition, but in occult physics as spiritual particles - Supersensuous matter existing in a state of primordial differentiation.

The Central Sun causes Sobat to collect primordial dust in the form of balls, to impell them to move in converging lines and finally to approach each other and aggregate. -- Being scattered in space without order or system, the World-germs come into frequent collision until their final aggregation, after which they become Wanderers (Comets) then the battles and struggles begin. The older (bodies) attract the younger while other repel them. Many perish devoured by their stronger companions. Those that escape become worlds.

The "struggle for existence" and the survival of the fit

test reigned supreme from the moment that Prosmos manifested into being, and could hardly escape the observant eye of the Ancient Sages.

This is the basic and fundamental stone of the secret cycles. It shows that the Brahmans speculated on the creation and development of the world quite in a Darwinian way both anticipating him and his school in the natural selection, gradual development and transformation of species.

The assertion that all the worlds (stars, planets, etc) - as soon as a nucleus of primordial substance in the laya (undifferentiated) state, is informed by the freed principles of a just deceased sidereal body - become first comets, and then suns to cool down to inhabitable worlds is a teaching as old as the Rishis.

This teaching covers that there are only seven self born primordial "Gods" emanated from the trinitarian One. It means that all the worlds, or sidereal bodies, always on strict analogy - are formed one from the other after the primordial manifestation at the beginning of the

great Age is accomplished.

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of cosmic matter, suddenly launched into being begins life under the most hostile circumstances. Though a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it and like as a ship drawn into a channel dotted with reefs and sundry rocks, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and often torn within a system chiefly within the insatiable stomachs of various Suns. Those which move slower, and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity —

The abodes of Sobah are many. He places his four Fiery (electro-positive) Sons in the four circles — These circles are the equator, the ecliptic, and the two parallels of declination, or the tropics to preside over the climates of which are placed the four Mystical Entities.

Other Seven (Sons) are commissioned to preside over the seven hot and seven cold Sahas at the two ends of the Egg of Matter (our Earth and its poles) —

The agitation of the Sobatic Forces at the two cold Ends (North and South Poles) of the Earth, which results in a multicoloured radiance at night, has in it several of the properties of Ahaska (Ether), Colour and Sound as well.

Sound is characteristic of Ahaska: it generates Air, the property of which is Touch; which (by friction) becomes productive of Colour and Light. Aurora Borealis and Australis both of which take place at the very centres of terrestrial electric and mag-

netic forces. The two Poles are said to be the store-houses
the receptacles and liberators, at the same time, of cos-
mic and terrestrial Vitality (Electricity) from the
surplus of which the Earth had it not been for
these two natural safety valves - would have been
sent to pieces long ago.

The phenomenon of the solar lights is accompanied
by, and productive of strong sounds -

In its Unity - Primordial Light is the Seventh, or high-
est principle - Daiwi Praditi - the Light of the Unmanifes-
ted Logos. But in its differentiation it becomes Sobit
or the Seven Sons. The former is symbolized by the
central point in the Double Triangle; the latter by the
Hexagon itself, or the the "Six Limbs" of Microcosmos
the Seventh being Malkuth or our Earth.

The first after the One is Divine fire; the second -
Fire and Ether; the third is composed of Fire, Ether and
Water; the fourth of Fire, Ether, Water and Air. The One
is not concerned with man-bearing globes, but with the

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inner, invisible ~~spheres~~ spheres. The first born are the
life, the Heart and the Pulse of Universe; the second
are its mind or consciousness - These Elements
of Fire, Air etc - are not our compound elements -
and this "Consciousness" has no relation to our consci-
ousness. The Consciousness of the "One Manifested" if not
absolute is still unconditioned. Manas the Universal
Mind is the first production of the Brahma-Creator,
but also of Pradhana - Undifferentiated Matter -
The First order ^{are the Divine} - ^{at this divine plane are}
The Second order ^{of three} of Celestial Beings those of Fire
and Ether corresponding to Spirit and Soul, Atma-Buddhi,
whose names are legions, are still formless, but defined
by substantial. They are the prototypes of incarnating
Jivas or Monads and are composed of fiery Spirit of Light.
It is through these that passes like a pure solar beam, the
Ray which is furnished by them with its future Vehicle
the Divine Soul - Buddhi - These are directly connect-
ed with the Hearts of the higher World of our System -
The third corresponds to Atma-Buddhi - Manas
Spirit - Soul and Intellect and are called the triads

The Fourth Order are Substantial Entities. This is the highest group among the Atomic forces. It is the nursery of the human, conscious spiritual souls. They are called the Imperishable Finis and constitute, through the order below their own, the first Group of the first septenary of Host - the great mystery of human, conscious and intellectual being. For the latter is the field wherein lies concealed in its privation the germ that will fall into generation. That germ will become the spiritual potency in the physical cell, that guides the development of the embryo and that is the cause of the hereditary transmission of faculties and all the inherent qualities ⁱⁿ of man. The Darwinian theory of the transmission of acquired faculties is neither taught nor accepted in Occultism. Evolution, in the latter, proceeds on quite other lines, the physical, according to Esoteric teaching evolving gradually from the spiritual, mental and psychic. This inner soul of the physical cell the spiritual plasma that dominates the germinal plasma - it is the Key that must open one day the gates

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of the terra incognita of the Biologist -

The Modern Chemistry is forced to recognise and adopt the same ratio of progression and order in the evolution of chemical Atoms, as Occultism does for both its Dyanis and Atoms - analogy being its first law.

The first group of the Rupa - Angels is quaternary an element being added to each in descending order - So also are the atoms in the phraseology of Chemistry. Let it be remembered that the Fire, Water and Air of Occultism - Elements of Primary Creation are not the compound elements they are on earth but numerical homogeneous Elements - the spirit of the former

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Each of the various substances known to the ancient world as "elements" — generally recognized as compounds of the real elements since the eighteenth century only — was regarded as made up of particles of a certain geometrical configuration.

Philolaus explained that the "element" earth was composed of cubical particles, fire of tetrahedra (pyramidal forms) and the "ether" was identified with the dodecahedron (particles having twelve plane faces, or twelve regular pentagons). The octahedron was assigned to air and the icosahedron (a figure having twenty equilateral triangular faces) to water.

One element differs from another only in the number of electrons composing its atom.

Primal element (atom) Hydrogen

Of known species of atoms (or elements) are but compounds of the original simplest hydrogen atom consisting of one positively nuclear electron and one outlying negative electron.

~~matter~~

Philosophy no longer regards matter as a continuous mass, the essential properties of which are incessantly transformed. It breaks them up into parts that are in themselves immutable but which continually change their relative positions. There is perpetual change in the aspect of matter and forms novel in the essence and the properties of matter. All change is reduced to change of place.

Fire is the element for excellence - (pyramidal form). Divine principle -

fire is concentrated in a central sun -

The soul of man is a portion of the world - soul a spark of celestial fire and in this sense material.

~~The solar corpuscles are moved by a spirit and the~~ also souls

The movement of the atoms (or monads) as well as the formation of the universe was produced by mind.

Atoms differ among themselves in size, form and force.

Particles (atoms) are qualitatively all alike differing only in form, by change in their number and position these qualitatively homogeneous atoms form all the various substances of earth, sea and sky.

The seeds of Anaxagoras are atoms but so far from being all alike fundamentally for him each substance was supposed to be composed of its own peculiar particles there being as many kinds of seeds as there are kinds of substances -

Nothing happens without a cause but everything with a cause and by necessity

Democritus taught that the atoms were physically indivisible but he did not claim that they were mathematically indivisible.

The variety of substances and organisms is due entirely (according to Democritus) to the infinite variety of the atoms in form, size and arrangement in space with a reference to one another — an anticipation of modern stereochemistry (the arrangement of the atoms of a molecule in space). In all other respects the atoms are alike and act on one another only by pressure or collision.

Our ideas represent our impressions and are not direct reproductions of the external objects themselves "the inner sense external of which is concealed from us"

By "atoms" we now mean electrons, etc.

constituent electrical charges which make up the atoms "of the chemist."

Differences in the number of electrons in atoms confer upon them qualitative (chemical) differences, though all atoms of any one element are chemically alike — are homogeneous. Differences in the number of spatial arrangement of these atoms (in groups or "molecules") constitute both physical and chemical differences in substances, in compounds. Quite different substances are produced by combinations of precisely the same kind of atoms but in different proportions.

Dr. Marvin, Even with our wealth of physical information we cannot yet explain by a rigorous atomistic mechanics water transforming into ice or a stick of wood burning not to mention the phenomena of living organisms

Modern science recognizes that not only different results may be obtained under different conditions but that absolutely new qualities emerge at critical moments both in the domain of chemistry and in the phenomena of biology. We talk now of emergent evolution.

"We live in a world in which there seems to be an orderly sequence of events, but the orderly sequence, historically viewed, appears to present from time to time something genuinely new -- If there be only regrouping of preexisting events and nothing more -- then there is no emergent evolution!

natural and original condition of atoms is a state of motion (vibration)

Matter was essentially active
Energy is synonymous with motion
and matter itself is but a collection of

energy units (in constant motion)

the atom of the element is a highly elastic body - highly resilient
hydrogen - selenium -) homogeneous -

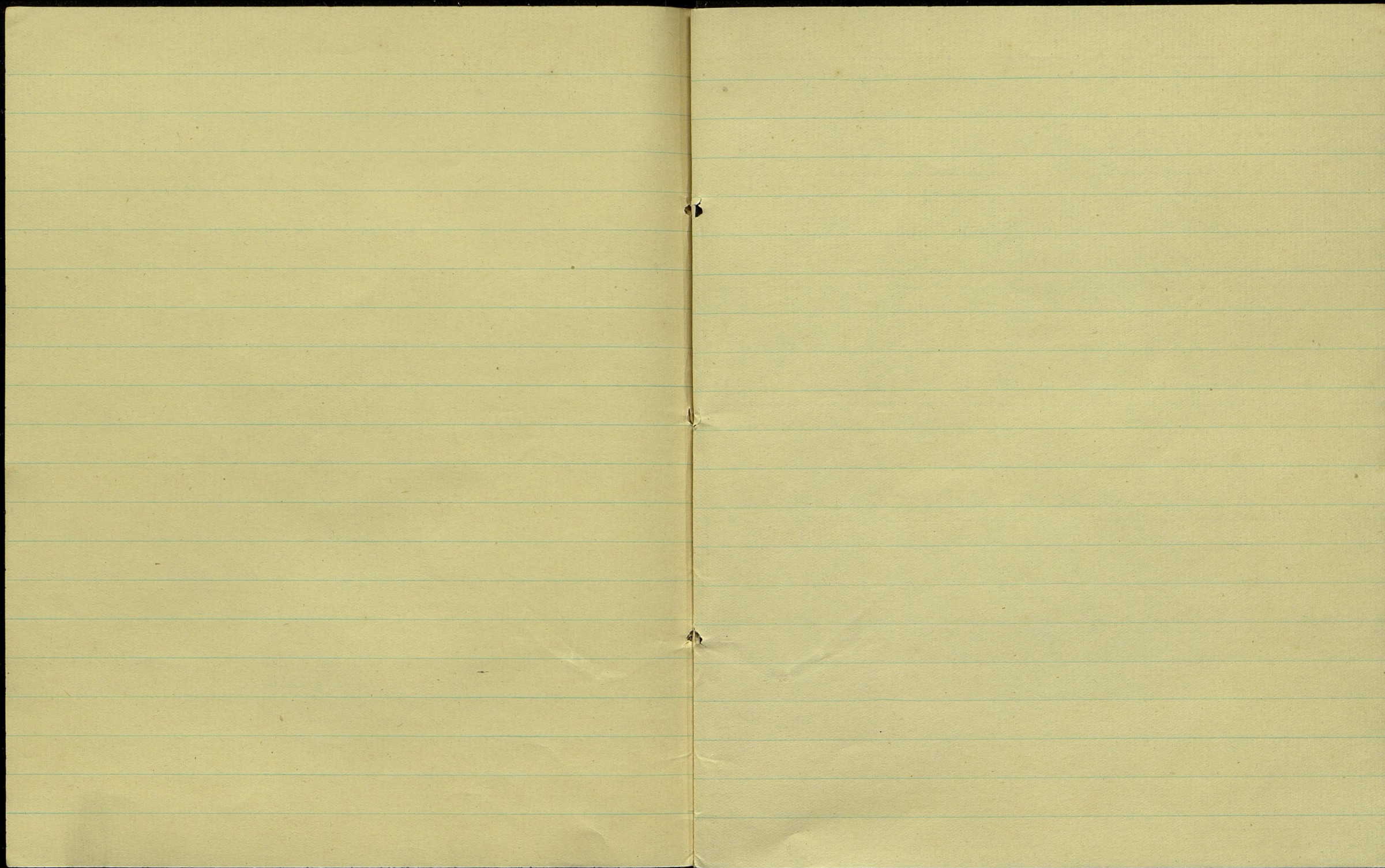
All atoms are composed of but one primitive element - the hydrogen ~~element~~ atom -
And hydrogen atom in turn is composed of - energy and energy itself is apparently of atomic structure. All energy is electrical in nature

All phenomena of life and mind are due to the motion of the mobile fiery atoms

Dalton established the fact that all elements combine only in definite proportions

atomic weight of the elements is equivalent to the number of electrons

is each atom of a given substance
The atomic number of an element arranged
in the order of their atomic weights
from (1) hydrogen - to 92 - Uranium
is an index to the number of positive
electrical charges on the atomic
nucleus around which revolve in
"planetary orbits" an equivalent
number of negatively charged electrons -
the real building stones
of the universe



19⁹ / 21 - Dia Berjaya dalam mengerjakan tugas
Tugas itu ini dia sudah dikerjakan
- Paulus dan lain-lain - dan juga sudah selesai
Ruang angkasa angkasa angkasa dan lain-lain
Kebudayaan bangsa sendiri juga sudah ada
Dan -

D. Jika ya, ya itu saja kan, tapi itu saja
dan lain-lain, dan lain-lain dan lain-lain
dan lain-lain dan lain-lain dan lain-lain
Pol nasional dan lain-lain - dan lain-lain
- jika ada yang ingin dan lain-lain dan lain-lain
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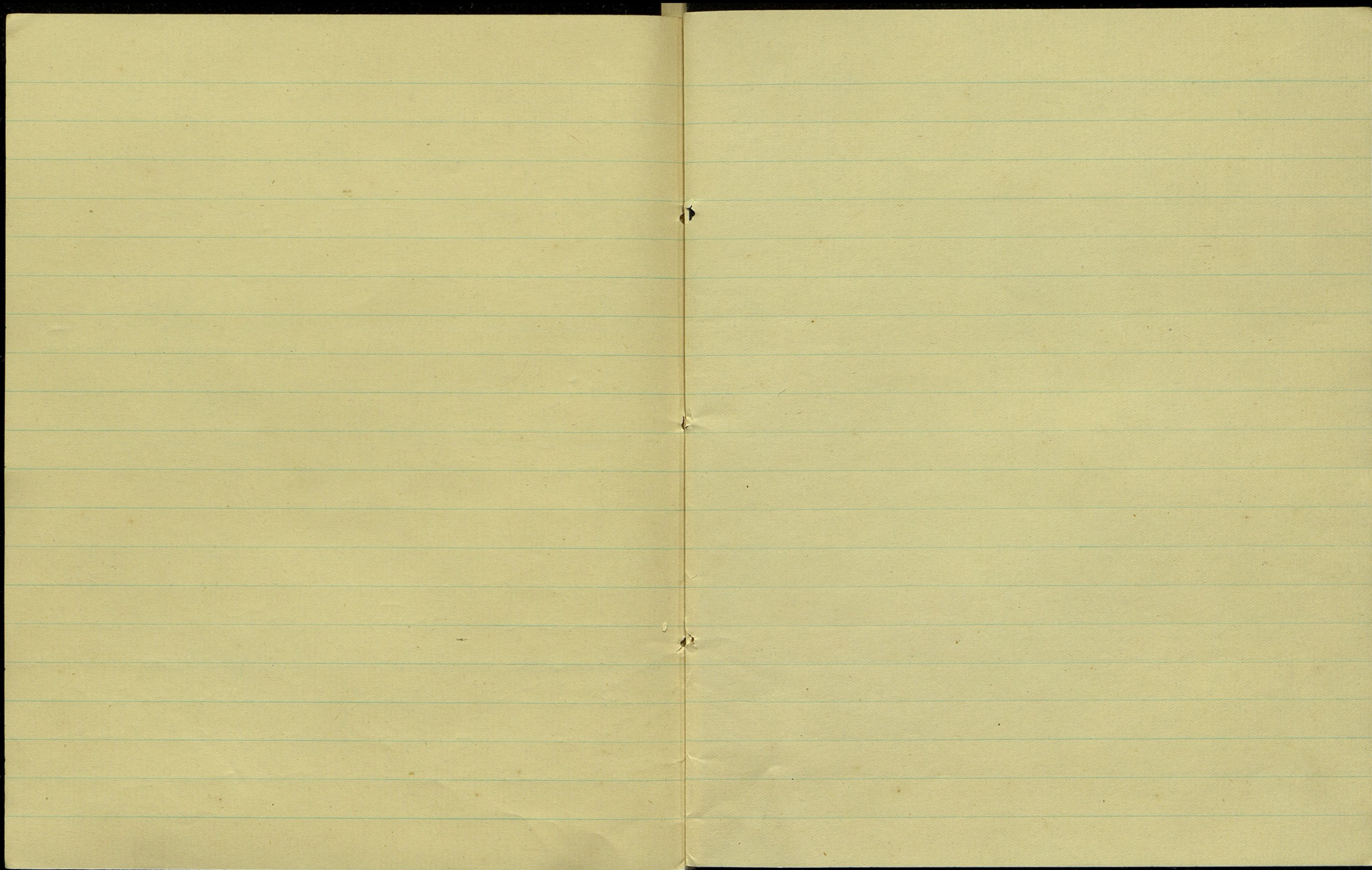
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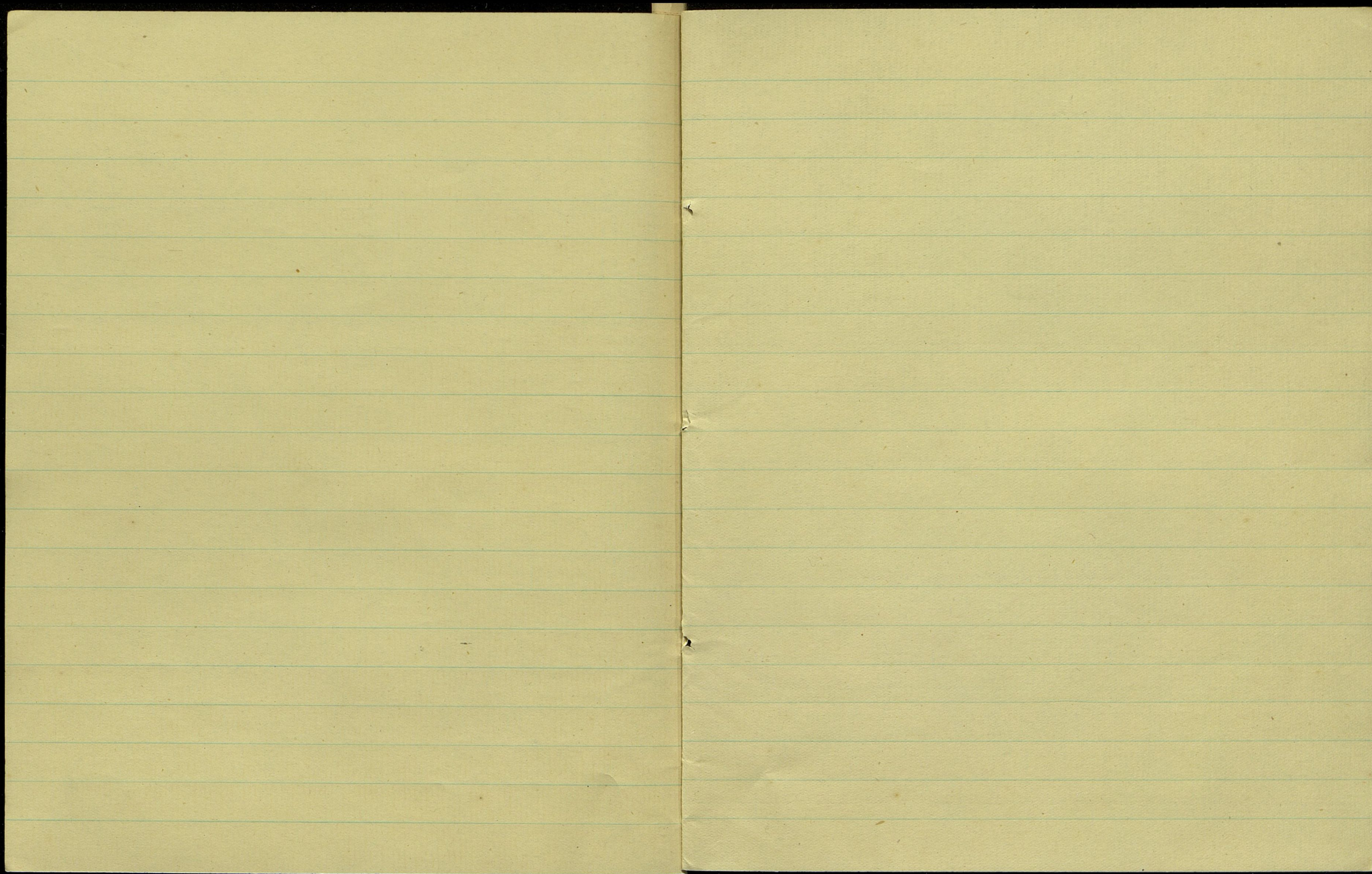
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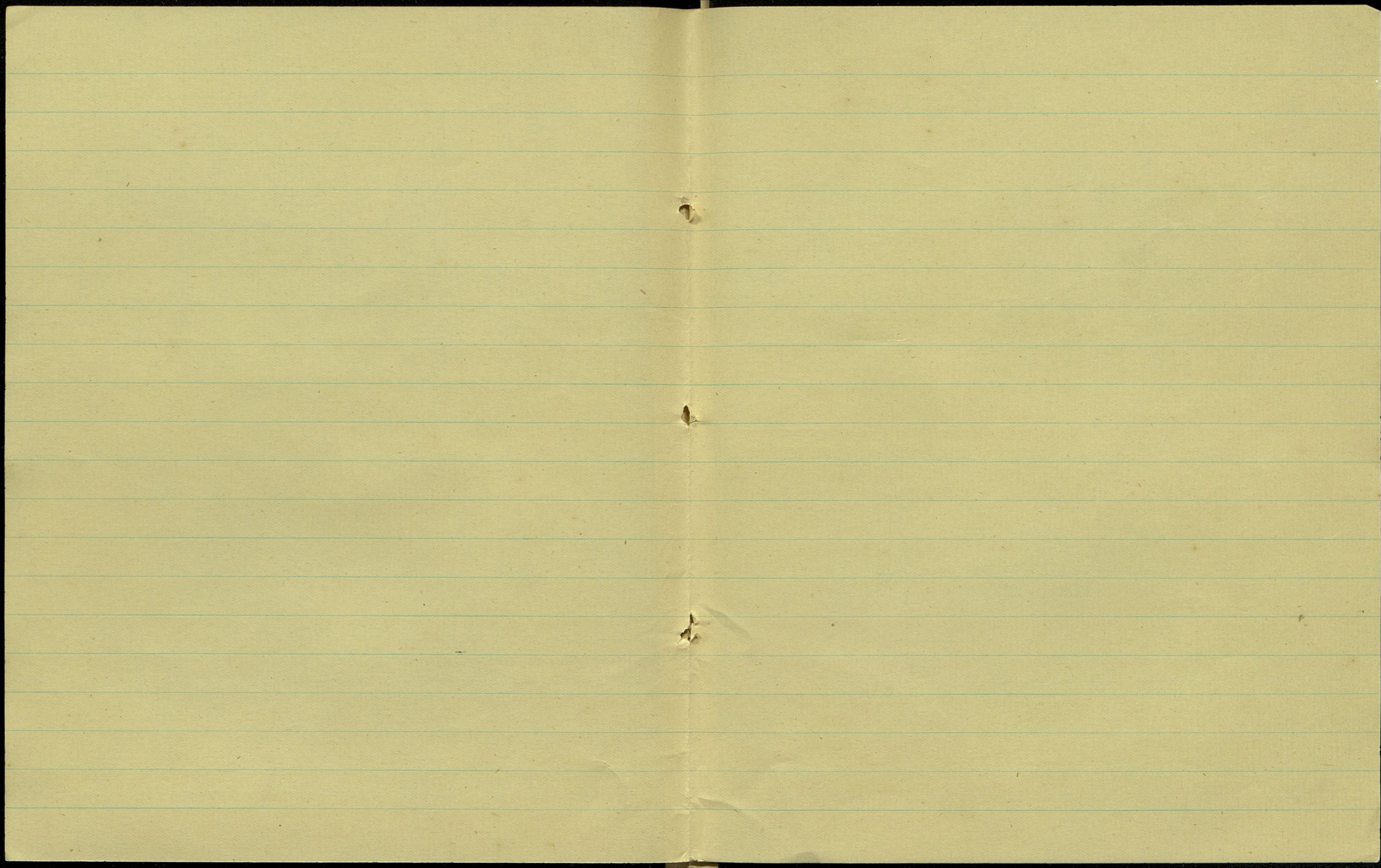
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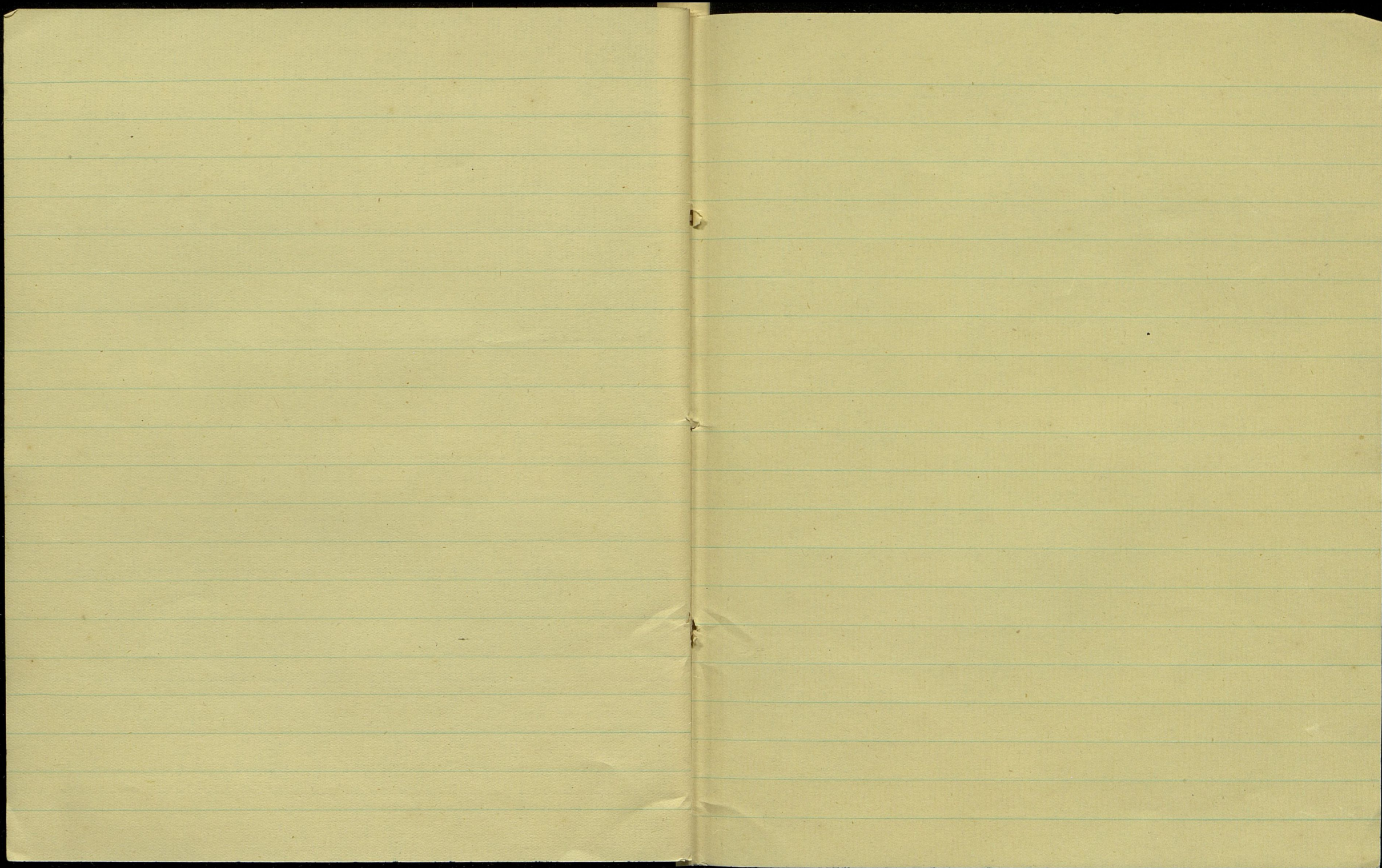
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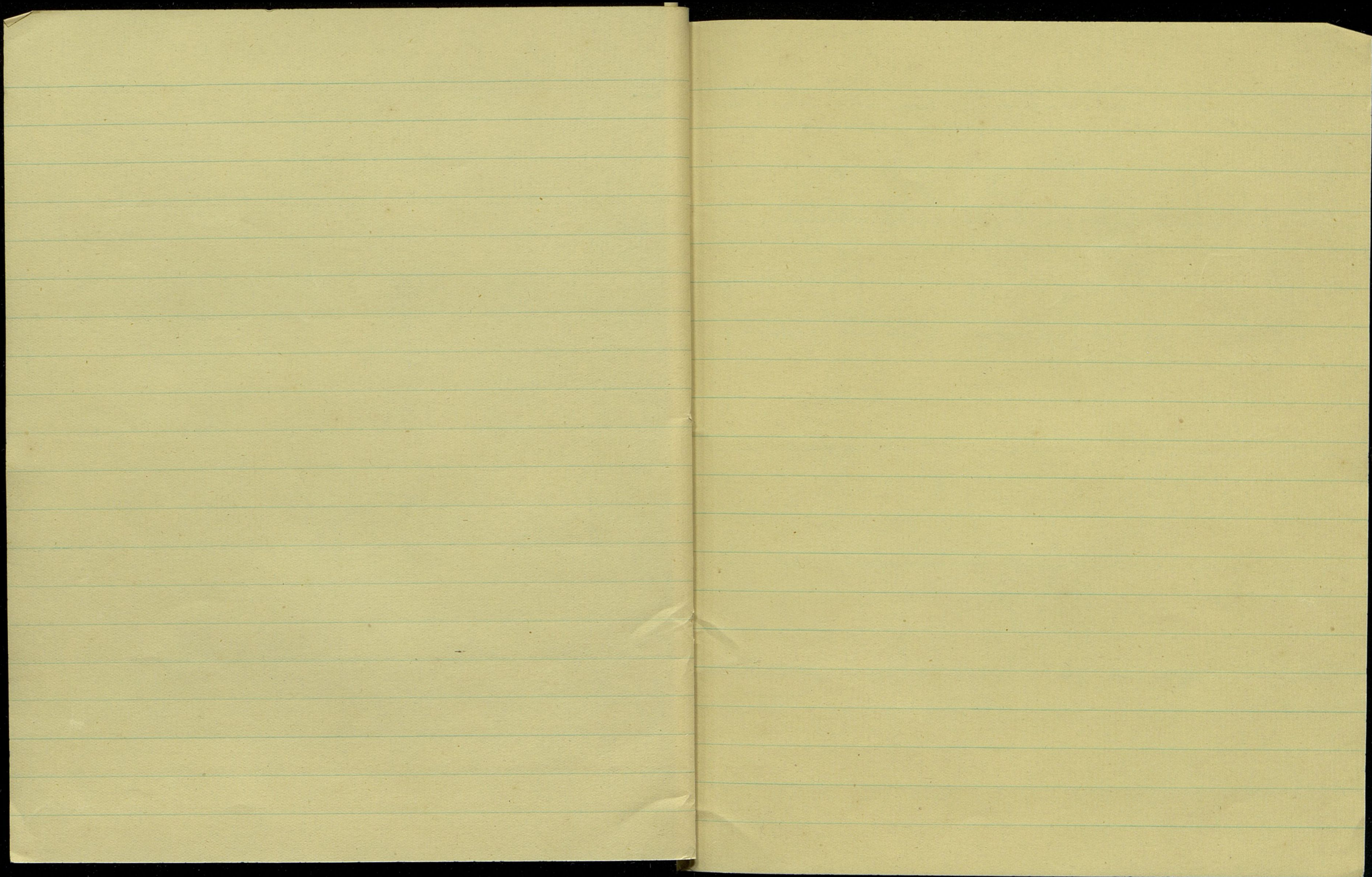
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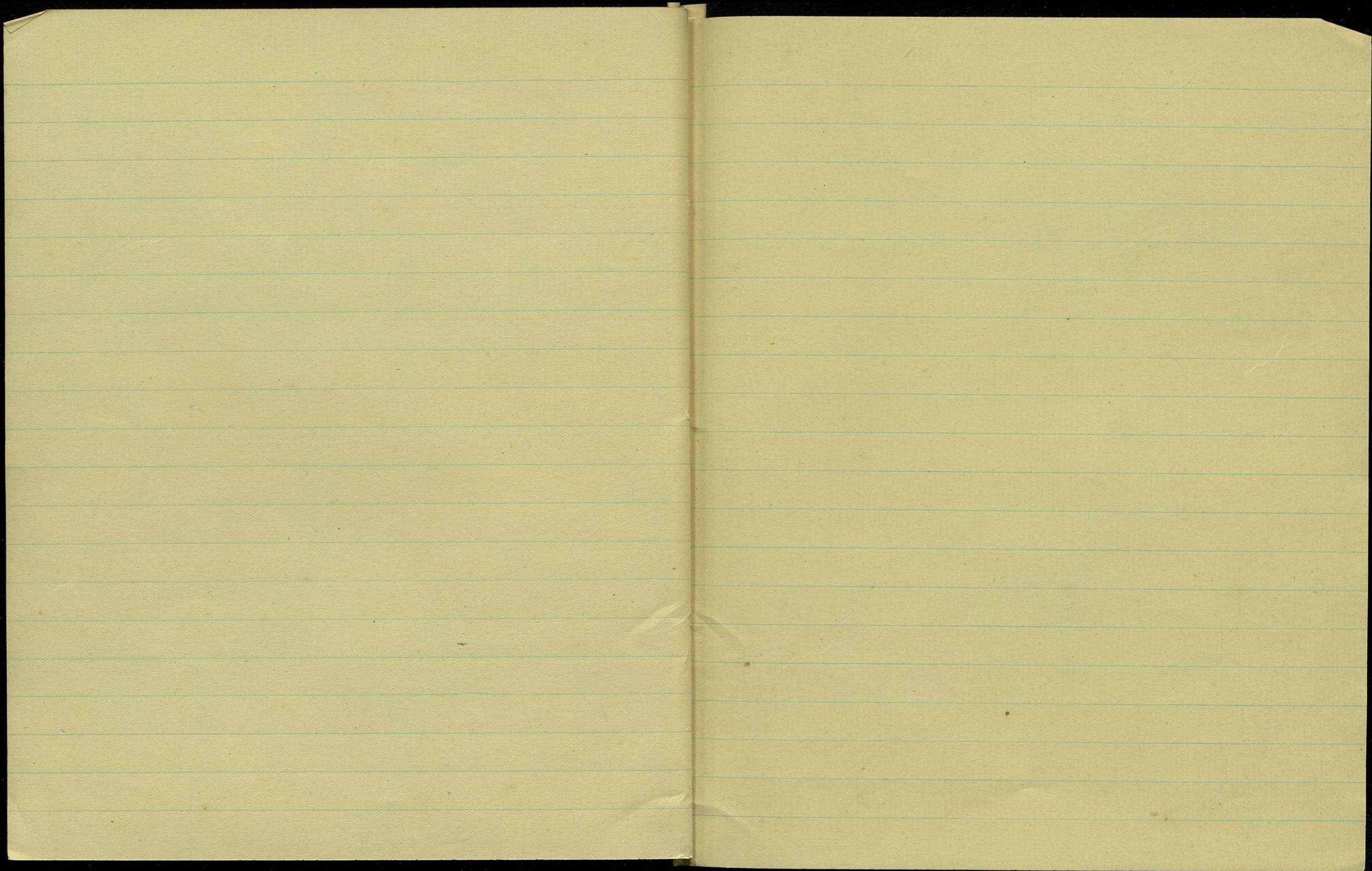


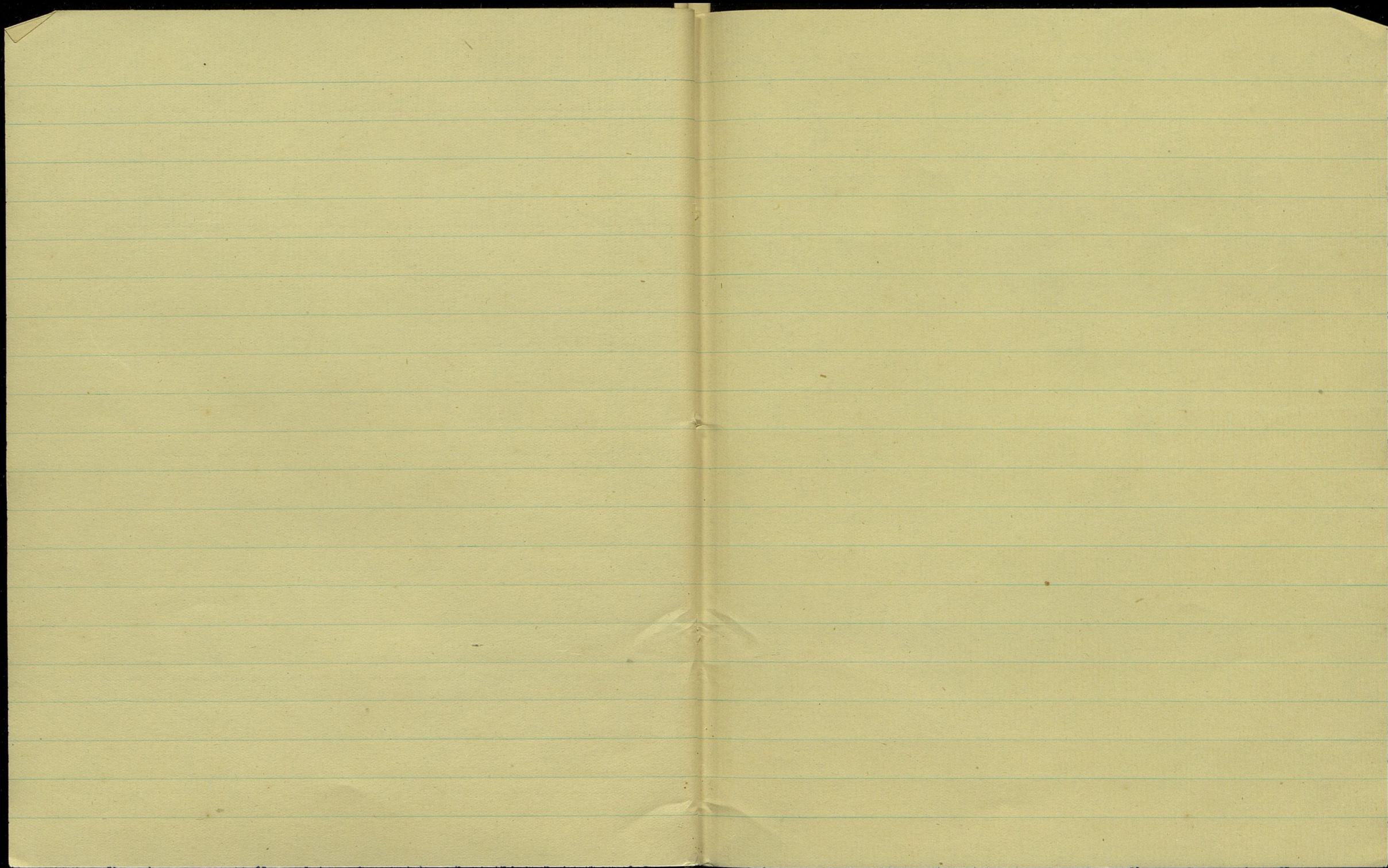


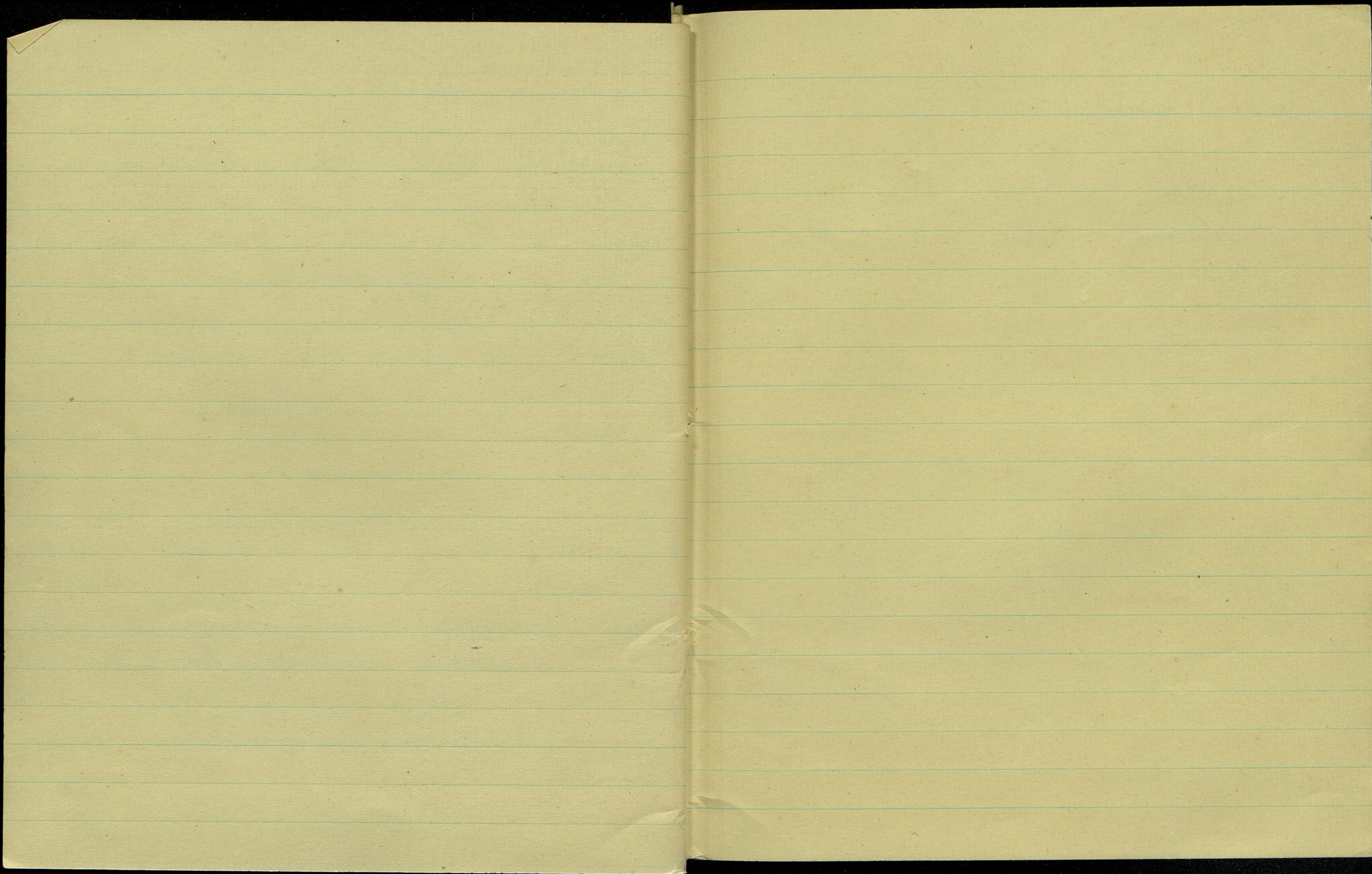


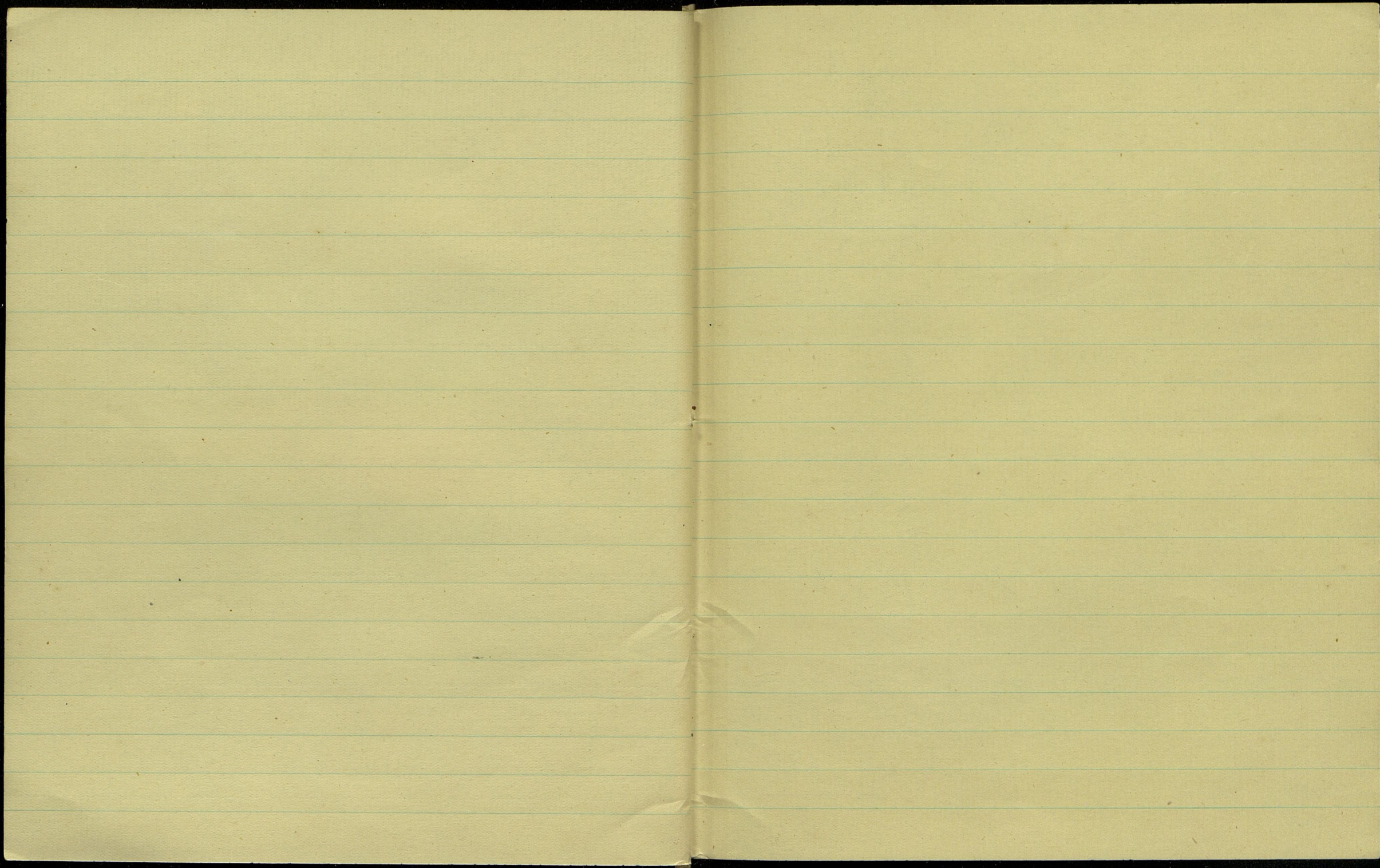


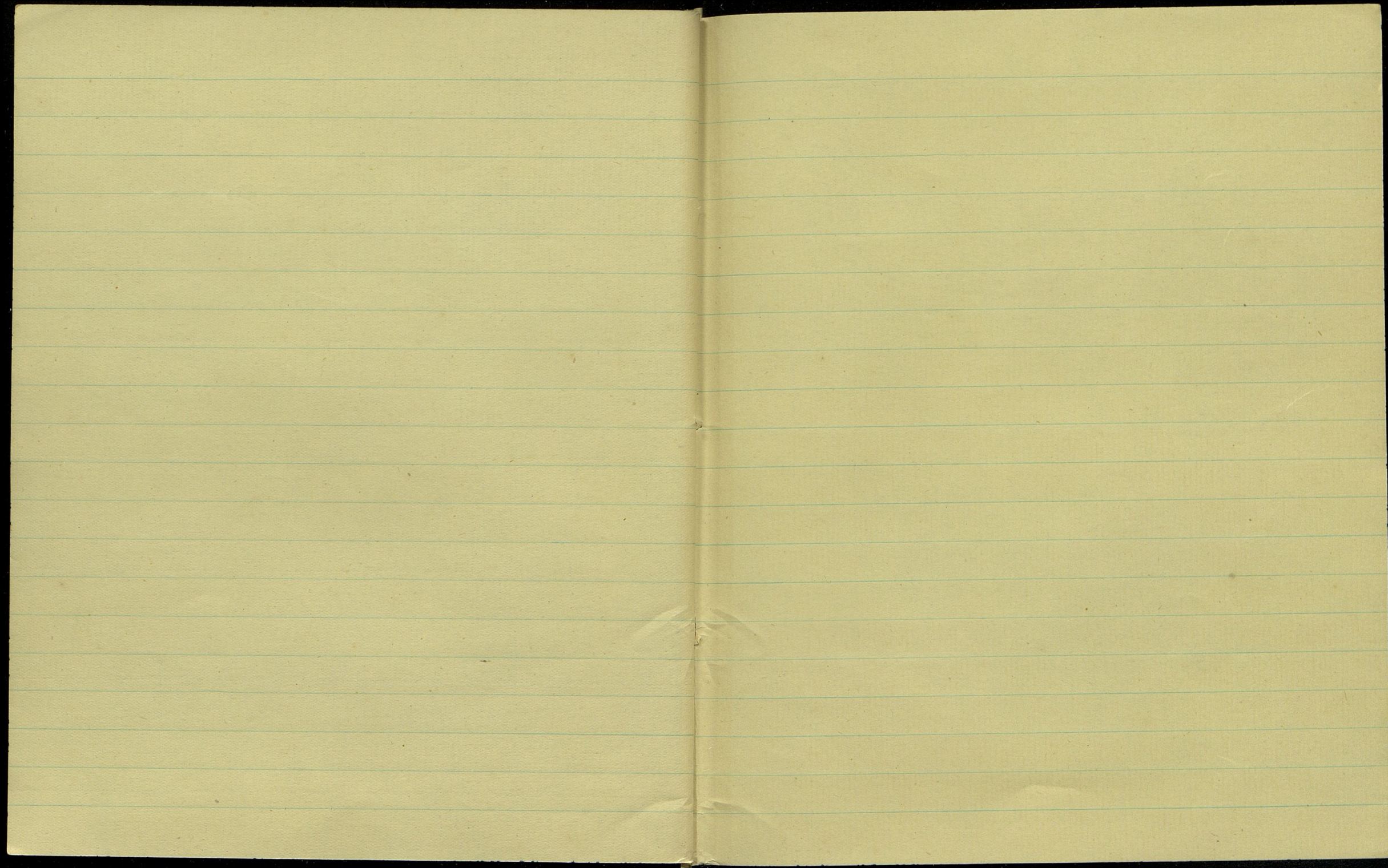


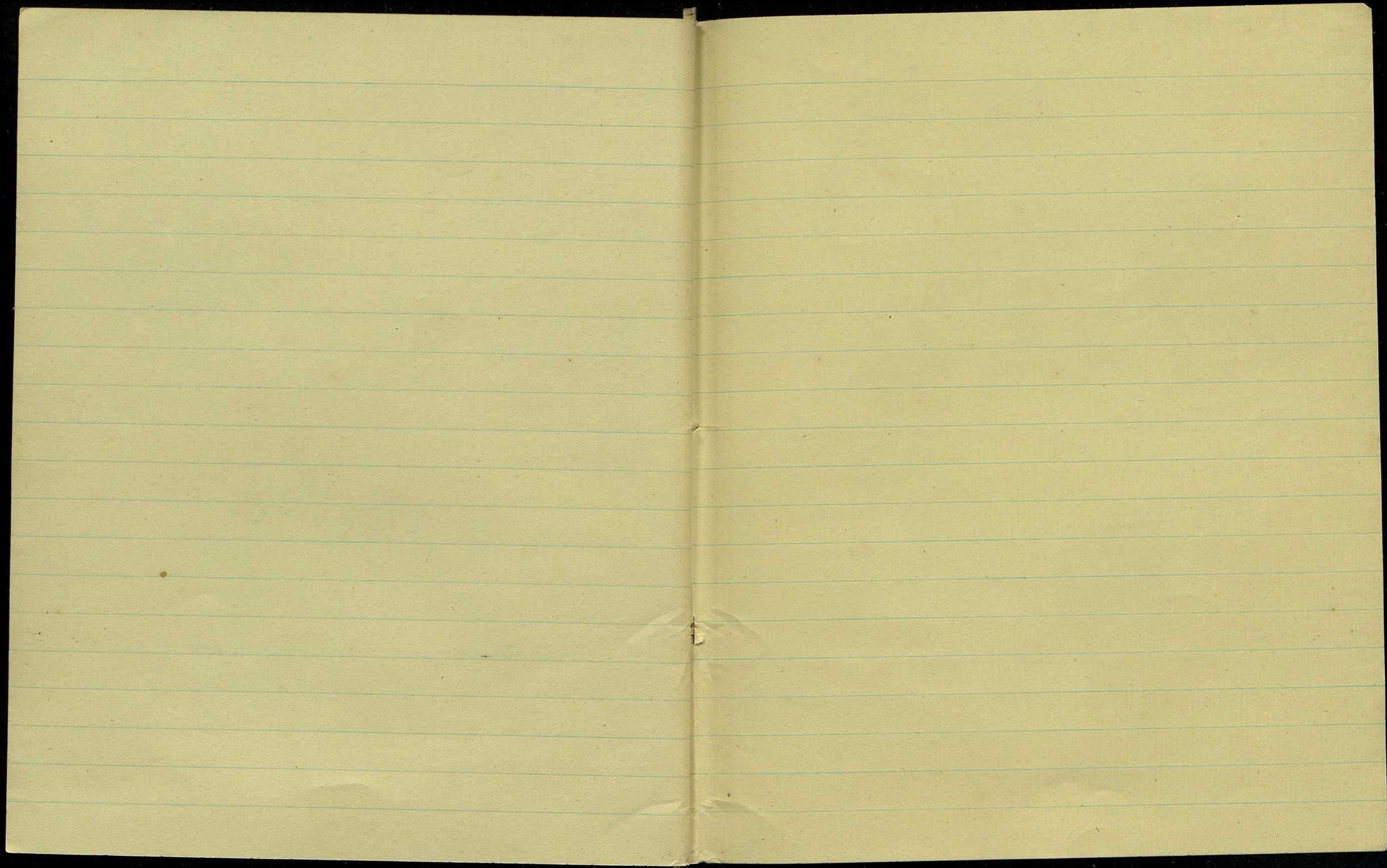












сохранении. Не потому известное население Шведов
в известное время, что тогда оно не было при
туда но с другой стороны, а потому ^{что} не было
известное население, что Шведы не у себя в Швеции
и в Швеции и тогда в Швеции и в Швеции
и в одной и той же Швеции, как в Швеции. —

Идеи Демократии устанавливая необходимость
создания новых, отменяя старые, подают
руководящие указания, не только не удовлетворяют ни раз-
на, ни величину земель, ни озера и в Швеции.
Собор Каролина, тогда при демократии
везде и везде отменяет и устанавливает
а не устанавливает это право на свободу воле.
Книга обзоры и идеи демократии
и не устанавливает форму и величину в Швеции.
Демократия, как устанавливает и не устанавливает
и не устанавливает, устанавливает и не устанавливает
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и не устанавливает, устанавливает и не устанавливает

Свобода есть необходимость.
(Шведы)

Демократия не только не устанавливает
и не устанавливает, устанавливает и не устанавливает
и не устанавливает, устанавливает и не устанавливает
и не устанавливает, устанавливает и не устанавливает

Идеи Демократии устанавливая необходимость
создания новых, отменяя старые, подают
руководящие указания, не только не удовлетворяют ни раз-
на, ни величину земель, ни озера и в Швеции.
Собор Каролина, тогда при демократии
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и не устанавливает, устанавливает и не устанавливает
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и вкрасота —

Делан' дво овородат гласноа зеним, ремиад едаган
"оно нол" и камен гостанолан промак модан волерл
ице ауг и сти аетиннак овалателан гандарстор
одуценле Ом едотдар преминанем? Лоис и гбуимл,
он едотдар ерпаданм и гфасл, гзери да кемберемб ма
дмо лугефогл да лотд и гаканалана пол, дудуга да елова
дурфанм? Не аугеаине анов одманеуоде! да роудир,
еене гадудене, оно нуде геване гренадирфанм веен,
а гениад нудонг! —

Бубингазун гозем ивект, сем она губингазун еда
асемд иед иотиниесдин гостоданем неалумемла —
Волог о галии носте тода лугей он гал тода адеи
едманеверн. Вилог елвеманем с кауповд неитоние

Келгид расуфдан о дуге мов' аенд в касмо мии
неисидице проуеел. Проуеел нугм доефен еомо динл
именно в том, мид ефосимд обуге ивораи теорин и
гилософиде роервенд о том, оно модле дуге "ису-

иен роеталинд не каулагуи нолву ауглене еродмил
тарадмерузугоуе не иин дуге неисидице проуеел —
"В мерене 18 ми — иворини ахемане" гугуевоа Вал-
иоб, да и рагу не нолгродат гениа деме не левенд голанд
ри евои маедолоане неисидице мидице еоофакемидан,
фугуевоице нолга фубитнак не гугефа не на нолемин
евогане еметинноа нолва еемемлогане, лотроад ефед-
нево нерд веен камен готажуаеи ево адеманевоа ерл-
ноетд и дугранидуга мидовоетд. Каугду ефдун модле фл
рофраноуе оидринид и кеми модат фе гезвелеане ланм
каг веенем' крлвои' еметинноа, лотроке не гемгидан дугевоа
гвоофемидан еемемлогане. —

~~Ауге~~ гугадаиб оромне гналене ауглене еродмол, лугеи,
тогу лотроке еомлеминугеи тод агеи лотдремноа гел'
инд а миданеетд, емола, ^{игола} ад и мико он еродмол, оид-
рланм не лотроке обуге нолефенд а не нолефони, кад
ноетуг наин каин еуб'идмелвеме, ад ото елвремне адеи-
родман, лудуманнек ерорини ерорене, подивиданм тод
ани "лорне" ероринугеи еублжо фогат с ее лотдремане

глумит, не унаре сад тогадо в промислене и време -
Промислене студент огрун и дупена глуми Ганд
 темереде предметне о промислене и време отко-
 меина, но и дит о промислене предметне ина-
 галаент абсолютен иеине. Оти откометнеке пред-
 етнеке, прабилател и дит но иеине абсолютен ие-
 меина, прабилател и ие. Ученедеке темереде пред-
 етнеке о промислене и време маде маде откомет-
 раент об'едмелуно фантосит нове и дитро ке ке иеине-
 кеит награна знаент, ефемент, и фомеке дитраке на-
 тире ке откометраент об'едмелуно фантосит и иеине
 оти иеи.

Задон неименте комментелуеи затонар иеиде, но в
 кафде законе иоменте наие неименте ке адделам
 но откометраент оти нокедиле - Темереде пондме
 откометраент и еидементелуеи кеиде кеидеде иеидементе
 об'едмелуно кеиде дитраке иеиде, иеиде прабилател
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де реинтеграция формализма -

Вспомогательные функции нам нужны совсем иные, нежели следуют из
ваши все науки. Наука философии - это наука о науке, о
том, что такое наука, о том, как наука развивается. И вот тогда, когда
мы можем сказать, что наука развивается.

Отстаивание теории от практики при помощи
классической и эмпирической проблем с их объяснением.
Общая, философская и логическая проблематика
проблема отношения теории и практики -

Диалектический материализм не догматичен, и
не ставит предметных вопросов априорно и всего
в теории познания, так и во всех других областях науки
сведет к решению диалектического, т.е. не предположит
готовых и неизменных наших познаний.

Итак сего процесса, процесс диалектический. Наши пред-
меты не априорно отражают вещи, наши знания
приспосабливаются к вещам, но в каждом по-своему данным объекте
не приспосабливаются к ним вообще. Маркс диалектике, имп-
риально процесса -

Объективная истина не есть нечто вне вещи а
состоит

Относительная истина состоит в том что она не является абсолют-
ной истиной всегда. Из относительных истин
состоит Абсолютная Истина. Относительная

...afgevoerd en aldus veldgeden men
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In the evening of the 21st
 I spent some time in the
 study and wrote a few lines
 on the book, which is now
 in my possession. I have
 been reading it with
 interest and have found
 it very interesting. I
 have also been reading
 the book on the history
 of the world, which is
 also very interesting.
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