



Theosophical Anthropology of the Third Eye

by

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Do what thou wilt shall be the whole of the Law.

[The] “opened eye” is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the “third eye,” which mythological tradition ascribes to certain races of men.—H.P. Blavatsky

Describing the Adepts ability to use his or her Third Eye, Madame Blavatsky in her Secret Doctrine, refers to the spiritual vision of the “seer.” And what she’s really referring to is the ancient shamanistic tradition that in ancient the ancient Hebrew culture, was established as the Merkabah Tradition; representing an intellectual sophistication to a more primitive-seeming Magick. It’s core element was to ‘see in the spirit vision’ as is the root method of all ancient shamanism. These visions would be recorded into documents called ‘apocalypses’ from which prophecy was gleaned as medicine was practiced.


Actually, this shamanism was not primitive at all, but indicative of the pre-cambrian brain in human development. Here’s where we had the ability to ‘walk and talk with the angels’ as was ascribed to the pre-cambrian and zoharic Enoch. And it represents the development of the human mind as it moved its center of energy from cerebellum to the cerebral cortex. At this point, to contact the gods, certain extended efforts became necessary as that connection was no longer ‘natural’. These efforts led to the qabalistic tradition that mapped interior regions of consciousness through the vision generating faculty of the cerebellum while conscious; the cerebellum being our instinctual and dreaming center.

The first human gods were our deceased ancestors who were said to look down on us and protect us from the vantage point of the spiritual planes. This of course, represented the essential nature of an evolutionary schematic for humanity; born of our instinctual awareness; having developed from one of the two 'Greater Lights', the Moon (the Astral Plane—Yetzirah). These are the consciousness centers of our brain-mind awareness that belong to our pre-cambrian nature and are said by Blavatsky to be the progenitors of the race of humanity that immediately preceded our own; often referred to as 'Pitris' (fathers and grandparents) and to be of the 'Adamic' race, of which Enoch represents.

Our current race is said to be of those solar 'Pitris', referred to as the higher 'dhyanis' or gods who had attained a higher state of evolution; having mastered the physical and astral evolutionary stages and while simultaneously representing an involutionary schematic; having also developed from the other of the two 'Greater Lights', the Sun. We are said each of us to be a Dhyan Chohan or fully realized 'Ego' when we attain to a full and complete self-awareness or enlightenment (the Archetypal Plane—Briah; Archangels).

Man proceeds from the Dhyan Chohan, and is a "fallen Angel," a god in exile. There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas from incalculable *Æons* -- by the highest and earliest *Nirvanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth. These heavenly men or Dhyanis were the future *Egos* ... commissioned to inform mankind. These Dhyan Chohans do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the third Root Race.—H. P. Blavatsky

The three kingdoms are of course the material kingdoms of animal, mineral and vegetable, that belongs to the lower or Lunar Pitris and represent our evolutionary nature. These are the Daughters of Men as the Solar Pitris are the Sons of God and represent our involutionary nature. It is these Sons of God that mate with the Daughters of Men that also sets up the pseudopigraphic myth of Lucifer falling or incarnating from the heavens in order to fulfill his obligation as humanity's Guardian Angel. We are each that incarnating God as each of us is a Dhyan Chohan or spiritual monad that has involuted or involved ourselves in matter as we've involved ourselves with the Daughters of Men (physical and astral bodies).

The Dhyan Chohan is represented with four arms, another allusion to the four races. For while two are folded, the third hand holds a lotus (*Padmapani*, "the lotus-bearer"), this flower symbolizing generation, and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water  — matter, deluge — while on his brow rests the third eye (Siva's eye, that of spiritual insight). His name is "Protector" (of Tibet), "Saviour of Humanity."—H.P. Blavatsky

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven."

And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter as a morning star, or as an evening star. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates of understanding, and one hundred and six are the seasons thereof. And the name of every season is Death.—14th Aethyr

"I saw Satan like lightning fall from Heaven" is spoken in Luke 10:18 when Jesus sends out "the seventy-two", an allusion to the Shemhamphoras, a name of God formed from 72 sets of 3 letters

taken from Exodus 14:19-21. The tale told by these verses may be interpreted to show Egypt and Israel as the factions of the ‘War in Heaven.’ This is quite credible, especially considering that the enslavement of Israel is not an historical fact; forcing a denotative interpolation of the event of Israel’s escape from bondage, which might be said to be the resting period between each Platonic cycle.

מֵאַחֲרֵיהֶם: וַיַּעֲמֵד מִפְּנֵיהֶם הָעֶנָן עֲמוּד וַיִּסַּע מֵאַחֲרֵיהֶם וַיֵּלֶךְ יִשְׂרָאֵל מִחֲנֵה לִפְנֵי הַהֶלֶךְ הָאֱלֹהִים מִלֵּאָה וַיִּסַּע

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

כָּל־הַלַּיְלָה: אֶל־זֶה זֶה וְלֹא־קָרַב אֶת־הַלַּיְלָה וַיָּאֵר וַהֲחֹשֶׁךְ הָעֶנָן וַיְהִי יִשְׂרָאֵל מִחֲנֵה וּבֵין מִצְרַיִם מִחֲנֵה | בֵּין וַיָּבֹא

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave light by night [to these]: so that the one came not near the other all the night.

וַיִּבְקְעוּ לַחֲרָבָה אֶת־הַיָּם וַיִּשָּׂם כָּל־הַלַּיְלָה זֶה־עַ קְדִים בְּרוּחַ אֶת־הַיָּם | יְהוָה וַיִּזְלַךְ עַל־הַיָּם אֶת־יָדוֹ מֹשֶׁה וַיִּטְ הַיָּם:

And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided.

The Book of Genesis is the root source for the Hebrew Qabalah. It’s very first verses show the above lines from Exodus to be a retelling of the same story, but including the ‘War in Heaven’, which subsequently gives us the *raison d’être* for this war and a development of the creation myth.

¹ In the beginning God created the heavens and the earth.

² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

³ And God said, "Let there be light," and there was light.

⁴ God saw that the light was good, and He separated the light from the darkness.

⁵ God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

⁶ And God said, "Let there be an expanse between the waters to separate water from water."

⁷ So God made the expanse and separated the water under the expanse from the water above it. And it was so.

⁸ God called the expanse "sky." And there was evening, and there was morning—the second day.

This initial act of creation is a detailing of the separation of the sea of matter from the sea of spirit; each having an infinite quality and being of the ‘Spirit of God’...ABRASAX. The Angel of the Lord that sets between the two camps; being darkness from one side and light from the other is a perfect description of the nature of the Abyss. From the evolutionary or upwards motion through the Tree-of-Life, the Abyss appears to the Adept as a dark, impenetrable cloud that by nature of his or her Initiation, he or she is cast into. This is the ruling elite of Heaven; Egypt.

The Angel of the Lord is then Satan as Choronzon for Thelemites, the Guardian of the Abyss. And this is also BABALON, the ‘Great Whore of Revelation’ and the Night of Pan (whose ‘Night’ is the space-time continuum); also Guardians of the Abyss; though we might postulate

that Babalon is the Abyss itself, with Earth being in-between the waters. That Israel is to inherit the Earth, we have a perfect allusion to the act of human incarnation. The Angel of the Lord is then Lucifer, the light-bearer. He is the Demiurge that has created our solar system and is our Guardian Angel. This process is even echoed in Liber LXV.II:1-6, as follows:

1. I passed into the mountain of lapis-lazuli, even as a green hawk between the pillars of turquoise that is seated upon the throne of the East.

The Hawk represents the Diving Monad moving between the waters of which green and turquoise are corresponding colors. The pillars would then represent the towers of the Abyss.

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

Briah is connected to Yetzirah by way of the Abyss, and Yetzirah is the starry abode.

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

The Veiled One is the mother; BABALON who is the infinite N.O.X.

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

This is the completed incarnation; no longer an involution but now traversing an evolutionary course having mated with the Daughters of Men, rising up from the deep of the Great N.O.X.

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

The Goat is of course, Satan or the dark cloud of ignorance. He that gives the deadly embrace of the Snake is Ophiuchus, as shown in my article, [The Starry Gnosis](#):

Ophiuchus (The Serpent Bearer)

Or Serpentarius, a human figure grasping the serpent, treading on the scorpion

This is the man delineated above, whose heel is being stung by the scorpion. He is the Serpent (connected to Serpens Cauda and Serpens Caput—tail and head of the snake; Draco, which spans one-third of the constellations from Sagittarius to Virgo) that has been depicted as tempting Eve to eat of the Tree-of-Knowledge. Note the prophesy by Isaiah, that in the future age, the cobra and viper will become the harmless companions of children.

His Latin name is 'Serpentarius' and he is depicted as seizing the serpent with two hands while treading on the heart of the scorpion. The Greek name of this man is derivative of the Hebrew and Arabic name 'Afeichus', which means 'the serpent' or 'held'. The second brightest star (b) in this constellation is found in the jaw and is named in Arabic, 'Cheleb or Chelbalrai', which means 'the serpent enfolding'. Next comes 'Triophas', which means 'treading under foot'. 'Saigh' is found in the foot and means 'bruised'. And 'Carnebus' means 'the wounding' followed by 'Megeros', which means 'contending'. The brightest star (a) in this constellation is found in the head and is called 'Ras al Hagus' in Arabic, which means 'head of him who holds'.

In Greek myth, Ophiuchus is referred to as Aesculapius, the son of Apollo. He is credited with having restored Hippolytus to life and was subsequently worshipped as the god of health. It is from this that the Cadeucus is derived as a symbol of the practice of medicine. The Serpent then is that rod, held with both hands, that brings redemption or regeneration to the earth. This theme is recursively embedded in the story of the stars several times as the story keeps folding in on itself.

Draco is the serpent/dragon in spanning the entire zodiac is the operative principle of manifestation. In Occult lore, when one dies, the soul travels to Draco and if it has evolved in its last life, it is cast into the heavens; coming out of the head of the dragon (Serpens Caput). If it is to be reborn on Earth, it is cast out the tail of the dragon (Serpens Cauda).

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

Indeed, entering into the darkly splendid abode is a clear connotation of the involutory process of incarnation.

It then becomes peculiarly interesting that in the Gospel of Luke, where the quote is given of Satan falling like lightning from Heaven, that the symbol of the scorpion is also included as found being trampled by Serpentarius in the constellation of Ophiuchus (and for that matter, that the Rosicrucians found so much importance in their witnessing of a supernova explosion in this constellation). Note Luke 10:18-20, as follows:

¹⁸He replied, "I saw Satan fall like lightning from heaven.

¹⁹I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.

²⁰However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

This quote is also connected with Revelation 12.1-9:

¹And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

²And she being with child cried, travailing in birth, and pained to be delivered.

She is Isis, the Gate of Initiation; BABALON from whom all things come and to whom all things return; the Great N.O.X. being that source in contrast with the L.V.X., which alas is the place of No-Thing.

³And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

⁴And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

This is the snake, Draco, grasped firmly by Serpentarius; the pathway that moves the Soul between the Elemental and the Astral Planes. The reference to seven and ten are here as an allusion to the Prajapati and confirming its nature as the Demiurge. Prajapati is a name which is often used in the plural (Prajapatis or 'progenitors' PAN), and refers to seven and also to ten different beings; referring to the seven planetary 'Logoi' and ten qabalistic 'Sephiroth'. They are the producers and givers of life of all on earth and, indeed, on the earth's planetary chain.

"First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and [LAW](#), at the dawn of every rebirth of the worlds. These LIVES are the divine 'Sishta,' (the seed-Manus, or the Prajapati and the Pitris)" As progenitors of the various human root-races, pitris refer pointedly to the life-waves, manus, prajapatis, and sishtas.—H.P. Blavatsky

Manus is the Demiurge and represents a grade in the theosophical hierarchy below the Prajapati or 'progenitors'. The charge given to *Manus* is that of forming the different races of humanity and guiding humanity's evolution. Each race has its own *Manu*, who represents the racial type. These are the ruling egregores often anthropomorphosized by the superstitious, which is why religions have become the dispensary of moral and spiritual law.

⁵And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

This is the racial archetype or Adam Kadmon of the Qabalah and Jesus of the New Testament.

⁶And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days.

That this verse states “that they should feed her there” as an action of God; a word given in singular form but referred to as “they” is an overt reference to the Elohim. One thousand two hundred and threescore is 1260, which gives us the Hebrew word, Tarshishim (תַּרְשִׁישִׁים), the Angelic Choir of Netzach, which also is called Elohim (לְהִים) equaling 86, which in the EQ equals ‘Not thou’) and is also (86) equal to the word for Cup (a symbol of the vagina and also the Cup of the Covenant for Christians), suggesting BABALON. Indeed, Netzach is the lower manifestation of Binah.

⁷And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

⁸And prevailed not; neither was their place found any more in heaven.

Michael is the archangel whose office was given by God to Enoch-the pre-cambrian or cerebellum-centered human as the dragon then represents the post-cambrian human or the emerging race whose consciousness is centered in the cerebrum. The war in heaven is thus a myth that records this moving from one psychic center to the other.

⁹And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

This is addressed seemingly directly by Liber B vel Magi:

**LIBER B VEL MAGI
SUB FIGURA I.**

00. One is the Magus: twain His forces; four His weapons. These are the seven Spirits of Unrighteousness; seven vultures of evil. This is the art and craft of the Magus but glamour. How shall He destroy Himself?

0. Yet the Magus hath power upon the Mother both directly and through love. And the Magus is Love, and bindeth together That and This in His Conjunction.

1. In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.

2. By his Wisdom made He the Worlds: the World that is God is none other than He.

3. Now then shall He end His Speech with Silence? For He is Speech.

4. He is the First and the Last. How shall He cease to number Himself?

5. By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other Understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is of All Truth.

6. Nevertheless it is written; for there be times of darkness, and this as a lamp therein.

7. With the Wand createth He.

8. With the Cup preserveth He.

9. With the Dagger destroyeth He.

10. With the Coin redeemeth He.

11. His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.

12. From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to that which existeth without Form.

13. And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.

14. Let Him beware of abstinence from action. For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled. And according to His Original Nature will that law be shapen, so that one may declare gentleness and quietness, being an Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation — how much less then by reason! — but by the method which shall have been given unto Him in His initiation to the Grade.
17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, “Here is Nothing under its three forms.”
18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapatti.
19. And woe, woe, woe, yea woe, and again woe, woe, woe, unto seven times be His that preacheth not His law to men!
20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the Attainment thereof.
21. And in the word CHAOS let the book be sealed, yea, let the Book be sealed.

The Soul is both the product and the proof of our sentient consciousness with the or seed-monad or Spirit being beyond egoic identification and hence, sentience. The ancient teaching as revealed by the Zohar is that “the *real* man is the Soul, and his material frame no part of him”, though this teaching is much older than the Zohar. This also provides a key to the rituals of the Egyptian Book of the Dead and is the central mystery of the A.’A.’ as revealed in Liber Mysteriorum. The individualized monad is described as involuting from the archetypal or Briatic realm as a Dhyana Chohan, which then takes on its astral nature in Yetzirah; becoming a Soul with its many qualities as described by the archetype of Adam Kadmon in the Qabalah..

Connected with Yetzirah are what have been called the seven pillars of the world; seven ‘*Rectores*’, ‘*Progenitors*’ or “*Sephiroth*” denoting seven orders of Angels in the spheres of the seven planets,” one of which, the Elohim of Netzach (discussed above) begets a race of giants known to us as the Nephilim; referred to in Genesis and of pseudoegegraphic lore. Indeed, excavations on the North American continent have led to the discovery of groups of skeletons of nine and twelve feet high. These are said by Blavatsky to belong to tribes of the early Fifth Race that must still exist as she claims that it is “now degenerated to an average size of between five and six feet.” These would be our aboriginal cultures, though Blavatsky notes that the origin of these creatures is in the Fourth or Atlantean race.

Myths are often derived from long-forgotten historical fact, we can easily find in ancient mythology, the Greek Titans, of which the Cyclops remains well-known. As well, there is the famous biblical tale of Davey and Goliath. Blavatsky asserts that these giants were “men of a superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times — and of actual Cyclopes — three-eyed mortals.”

Spiritual involution (L.V.X.) proceeds simultaneously with physical evolution (N.O.X.), from which we can see that both today’s Darwinists and their adversarial Creationists have the wrong idea. As the Sons of God (Anakim) involved themselves in matter, so their progeny, the Nephilim, found their inner vision begin to atrophy as they took on material bodies (the result of their mating or involving themselves with the Daughters of Men—material bodies) and their outer senses began to develop.

The third eye finally retracted deep into the brain and is known today as the Pineal Gland that still functions to bring the visions of the cerebellum into the cerebral cortex. This post-cambrian mind then required that the inner vision be awakened by artificial stimuli, the process of which

was known to the old sages and is today called Magick and specifically involves the use of the vision-generating pineal gland. Humanity would then develop mystery schools that would provide the necessary training and initiation.

Interestingly enough, Blavatsky says of this now “petrified” eye or pineal gland, that it is a small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, [and] said to almost invariably contain *mineral concretions* and *sand*, and “nothing more.” For those studying Alchemy, here’s a most interesting clue to its Great Work and which obviously involves visionary practices as shown in alchemical art.

Sexual activity utilizes the nerves of the spinal cord, at the top of which is the cerebellum, which then affects and/or is affected by the pineal gland and is the essence of the entire working theory of sexual Magick. Blavatsky then quotes Quain’s Anatomy: (*Vol. II. ninth edit., pp. 830-851. “Thalamencephalon” Interbrain*):

“It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The *thalamus opticus* of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . The hinder part of the roof is developed by a peculiar process, to be noticed later, into the pineal gland, which remains united on each side by its pedicles to the *thalamus*, and behind these a transverse band is formed as posterior commissure.

“The lamina *terminalis* (*lamina cinerea*) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the *sella turcica* with the tissue adjoining the posterior lobe of the pituitary body.

“The two *optic thalami* formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (*corpora quadrigemina*). Soon, however, by increased deposit taking place in their interior, behind, below, and at the sides, the *thalami* become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the peduncles of the pineal gland. . . .

“At an early period the *optic tracts* may be recognised as hollow prolongations from the outer part of the wall of the *thalami* while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the *corpora quadrigemina*.

“The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the *Thalamencephalon*.”

Blavatsky then says:

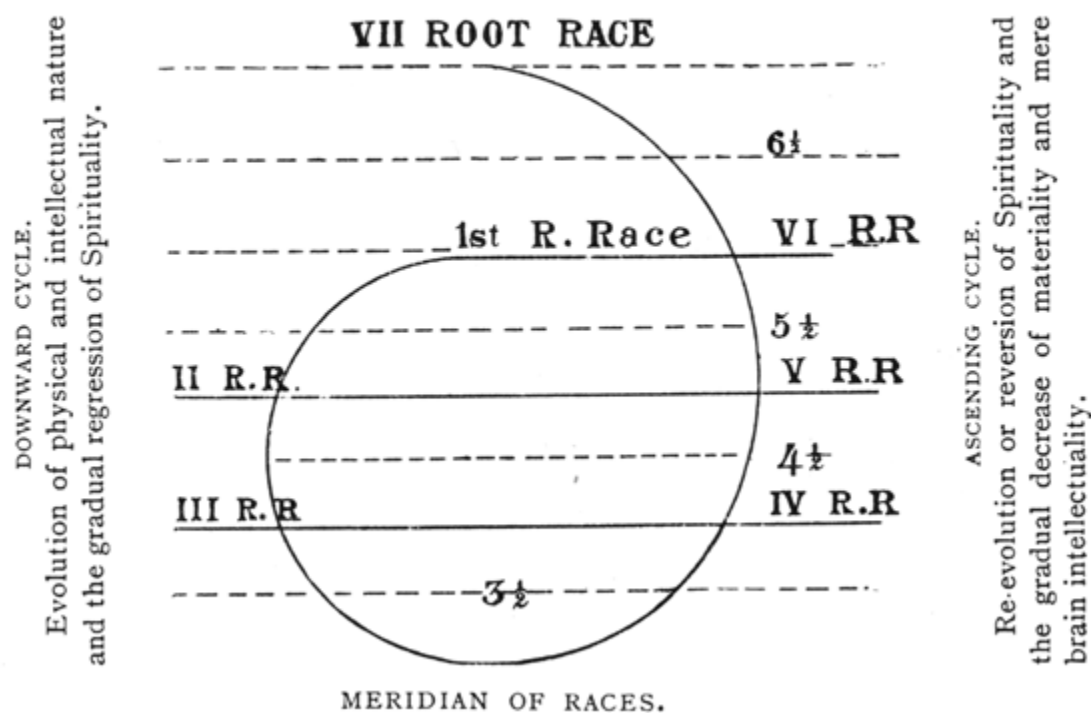
Let us remember that the *First Race* is shown in Occult sciences as spiritual within and ethereal without; the *second*, psycho-spiritual mentally, and ethero-physical bodily; the *third*, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the “third eye” “*embraces eternity*.”

Revealing the nature of the first three races, we have first the involuting race; the Dhyan Chohans dwelling on the Earth as spirits. The second race then takes on a psyche; adding mentalism to disturb its quiet silence. The emerges from the etheric body that the spirit takes on, which sends emotional signals to the mind. This taking on of a physical body is described metaphorically as the Sons of God mating with the Daughters of Men. This pivotal moment in

the development of our race, from the first to second root race is described by Blavatsky illustrated by a chart that shows the various races in the fourth manvantara.

We (the Fifth Root-Race) in our first half (of duration) onward (on the now ascending arc of the cycle) are on the mid point of (or between) the First and the Second Races — falling downward (i.e., the races were then on the descending arc of the cycle)... we find that during that transitional period — namely, in the second half of the First Spiritual ethero-astral race — nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending*, we are, evolution of root races in the fourth round therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter — or that equilibrium between brain intellect and Spiritual perception.

EVOLUTION OF ROOT RACES IN THE FOURTH ROUND.



We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the Universal mahat — a ray unimpeded by matter — will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again — the oldest — having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

The connection of our race whose elders are the Nephilim, having been born of the Choir of Angels in Netzach with the path of Peh is intimately connected with the oracular nature of sexual Magick, which has led Crowley to contact with various intelligences that I have speculated to be these Nephilim. Etymologically, the word 'prophecy' originates from the Hebrew "peh v'ro'eh phan'ya" meaning "speak and see addressing/entreating".

This comes to us by way of the apocalyptic or merkabic experience of 'crying for a vision' as the American Indians would have called it. One would do well to read Lame Deer: Seeker of Visions and Black Elk Speaks in order to get a more general understanding of the nature of prophecy. But of course, the many apocalypses of the Hebrew and Christian sages will also suffice.

The Initiate, in learning both to engage and pineal gland in making conscious visualizations, and in being trained to deeper spiritual insight through yogic and ritual practices, as well as such visual practices as comes with working with the Tarot and other visionary tasks of the A.'.A.'. will then find a depth of insight that will also prove to be profound in synchronicities that will prove one reaching contact with these Nephilim or Secret Chiefs.

These visions have affected all of Western religion and indeed have had an important impact on and continue to serve aboriginal spirituality, medicine and culture. In terms of Western culture, without prophecy and the skrying in the spirit vision, there would be no Torah, no Bible, no Koran; no pseudopigrapha and no apogripha. And worst of all for we Thelemites, that grand continuation of the Merkabic and Enochian traditions, Liber 418.

Love is the law, love under will.