

## Hierarchy of Beings - Part Three – The Lipika

Compiled by Joe Hasiewicz

Q. What is the relation of the Lipika, the "Second Seven" to the "Primordial Seven" and to the first "Sacred Four"? [0]

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus [1] down to the highest and noblest of them, the so-called PISTIS-SOPHIA [2]. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Aeôns, the primeval, the second and the third series of Syzygies [3]. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svabhavat [4]. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be." Let us compare his system with ours. In a passage quoted from his works by the author of *Philosophumena*, we read: —

"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies<sup>[3]</sup>, i.e., they radiated out of the flame two by two, one being active, the other the passive principle." These Simon named Nous and Epinoia, or Spirit and Thought, Phone and Onoma, Voice and Name, and Logismos and Enthumesis, Reasoning and Reflection. And again: — "In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (*Philosophumena*, p. 250).

[0] Tetraktys (*Gr.*) or the *Tetrad*. The sacred "Four" by which the Pythagoreans swore, this being their most binding oath. It has a very mystic and varied signification, being the same as the Tetragrammaton. First of all it is Unity, or the "One" under four different aspects; then it is the fundamental number Four, the Tetrad containing the Decad, or Ten, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. (TG)

[1] Simon Magus. A very great Samaritan Gnostic and Thaumaturgist, called "the great Power of God". (TG)  
Thaumaturgy - Wonder or "miracle-working"; the power of working wonders with the help of gods. From the Greek words *thauma*, "wonder", and *thergia*, "divine work". (TG)

[2] Pistis Sophia (Sk.). "Knowledge-Wisdom." A sacred book of the early Gnostics or the primitive Christians. (TG)

[3] Aeôns emanate, often in male-female pairings called syzygies. (<http://en.wikipedia.org/wiki/Gnosticism#Aeons>)

[4] Svabhavat or 'root substance' is a state or condition of cosmic consciousness-substance, where spirit and matter, which are fundamentally one, no longer are dual as in manifestation, but one: that which is neither manifested matter nor manifested spirit alone, but both are the primeval unity — spiritual Âkâśa — where matter merges into spirit, and both now being really one, are called "Father-Mother," spirit-substance. Svabhavat never descends from its own state or condition, or from its own plane, but is the cosmic reservoir of being, as well as of beings, therefore of consciousness, of intellectual light, of life; and it is the ultimate source of what science, in our day, so quaintly calls the energies of nature universal. (OG Purucker)

He shows that whether these Aeôns belong to the superior, middle or lower world, they are all one, except in material density, which determines their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of — "as above, so below." They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyāni-Chohan. In the hierarchies of Aeôns, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another. (CW 10, 404) (TBL Stanza IV, śloka 6: 148)

### **Mysterious Agents of Karma - Purucker**

Is there a single student in the T.S., or indeed in the E.S., who would be able upon request give a clear, succinct outline or sketch of those highly mysterious Beings or Occult Agencies in Nature to which H.P.B. has given the name 'Lipikas' taken from the Sanskrit? I very much doubt it; and the reason probably is that neither H.P.B. nor myself nor anyone else as far as I am aware has ever given explicit – and scarcely even implicit – descriptive teaching concerning these mysterious Agents of Karman<sup>[1]</sup>.

The reason for such reticence lies solely in the in the fact of the extreme difficulty of explaining in halting and almost colorless words the nature characteristics and functions of these most obscure Beings or Entities. H.P.B has dropped a hint here, and uncovered a trace of Occult teaching there, about the Lipikas; but almost immediately, as it were, and with what might seem to be a persistent perversity, she has almost as rapidly drawn the veil again. (HDE, 86)<sup>[2]</sup>

The Lipika ... are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most occult portion of Cosmogony, which cannot be given here. Whether the Adepts (even the highest) know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would incline rather to the latter supposition. Of its highest grade one thing only is taught: the Lipika are connected with Karma — being its direct Recorders. <sup>[3]</sup> (SD I: 128)

[1] (Karman, Sanskrit) this is a noun-form coming from the root *kri* meaning "to do," "to make." Literally karma means "doing," "making," action.

[2] HDE = G. de Purucker, *Esoteric Teachings V - Hierarchies and the Doctrine of Emanations*, Point Loma Publications, 1987

[3] The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. Hence the word Lipika, the "writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.

## Hierarchy of Lipikas – Purucker [1]

When H.P.B. points out that the Lipikas are "the Spirits of the Universe," she informs us at once that they are a hierarchy, septenary or even duodenary (*relating to the number 12*) in their divisions, belonging to the very highest cosmic plane of a universe. They are not merely four, as might be supposed from one or two of her remarks to the effect that the Lipikas stand at the four quarters of the world. Actually, there are armies of Lipikas, the four quarters having reference to the polar magnetisms in any globe or chain or solar system, which cross each other producing the mystic North, South, East, and West. This is because of the concentration of focal energy-points at these quarters.

Each universe has its own hierarchy of Lipikas, which are to be radically distinguished both in their nature and in their functions from the lower hierarchies of demiurgic or world-forming beings, the *builders*. In fact, we may speak of the Lipikas as the highest group of the *architects*; and one of the reasons they are called the agents of karma is that, acting under the impulse of that universal and mysterious law, they lay down the architectural or karmic plan of the structure of a universe when it is coming out of its mahāpralaya. As soon as the Lipikas have outlined the plan and impressed it by cosmic ideation on the lower hierarchies of builders, these in turn immediately proceed in their labor of world-building.

The point here is that precisely because the Lipikas are the agents of karma, and the very highest group of the cosmic architects, they are the lofty intelligences almost automatically impressing cosmic ideation upon all 'beneath' them, it being obvious that both cosmic ideation and their own characteristics are typically expressive of the karmic history and background of such a universe. (FSO, 217 -218)<sup>[2]</sup>

### General

The Lipikas or Lipika are the celestial recorders, those who record every word and deed, thought said or done by man while on this earth. They are the agents of Karma.

(<http://www.tswiki.net/mywiki/index.php?title=Lipika>)

The *Lipikas*, from the word *lipi*, "writing," means literally the "Scribes."<sup>[1]</sup> Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in *Isis Unveiled* (I, 343), this divine and unseen canvas is the Book of Life. (SDI, 103)

The word *Lipika* is a Sanskrit noun formed from a Sanskrit verbal root *lip* signifying 'to paint,' 'to besmear,' 'to outline in colors' also derivatively 'to draw' or 'to write' a word taken from the ancient usage of writing, not with a pen as we Occidentals do but as the Chinese do ... with a brush. (HDE)

[1] Gottfried de Purucker, born on January 15, 1874, at Suffern, New York; Leader of the Theosophical Society from 1929 to 1942, revived the Society's public work and sought to promote brotherhood in the theosophical movement. His greatest contribution, however, was his elucidation of the concepts found in H. P. Blavatsky's writings. He died in Covina, California, on September 27, 1942.

[2] FSO = G. de Purucker, *Fountain-Source of Occultism*, Theosophical University Press, 1974

## **The Ring-Pass-Not**

Those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal Ego and the impersonal Self, the Noumenon <sup>[1]</sup> and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the Ring "Pass-Not." ... The Lipika separate the world (or plane) of pure spirit from that of Matter. Those who "descend and ascend" — the incarnating Monads, and men striving towards purification and "ascending," but still not having quite reached the goal — may cross the "circle of the Pass-Not," only on the day "Be-With-Us"; that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the Universal Ego (Anima Supra-Mundi), merges thereby into the One Essence to become not only one "with us" (the manifested universal lives which are "one" life), but that very life itself. (SD I, 129 -130)

The Lipikas, are the cosmic agents responsible for circumscribing the manifested worlds with the various Rings-Pass-Not which are merely the karmic boundaries defining and limiting the various spheres of action of the minor hierarchies and their included individuals. (FSO, 218)

Ring-Pass-Not - A profoundly mystical and suggestive term signifying the circle or bounds or frontiers within which is contained the consciousness of those who are still under the sway of the delusion of separateness - and this applies whether the ring be large or small. It does not signify any one especial occasion or condition, but is a general term applicable to any state in which an entity, having reached a certain stage of evolutionary growth of the unfolding of consciousness, finds itself unable to pass into a still higher state because of some delusion under which the consciousness is laboring, be that delusion mental or spiritual. There is consciously a ring-pass-not for every globe of the planetary chain, a ring-pass-not for the planetary chain itself, a ring-pass-not for the solar system, and so forth. It is the entities who labor under the delusion who therefore actually create their own rings-pass-not, for these are not actual entitative <sup>[2]</sup> material frontiers, but boundaries of consciousness. A ring-pass-not furthermore may perhaps be said with great truth to be somewhat of the nature of a spiritual laya-center <sup>[3]</sup> or point of transmission between plane and plane of consciousness. The rings-pass-not as above said, however, have to do with phases or states of consciousness only. For instance, the ring-pass-not for the beasts is self-consciousness, i.e., the beasts have not yet been enabled to develop forth their consciousness to the point of self-consciousness or reflective consciousness except in minor degree. A dog, for example, located in a room which it desires to leave, will run to a door out of which it is accustomed to go and will sit there whining for the door to be opened. Its consciousness recognizes the point of egress, but it has not developed the self-conscious mental activity to open the door. A general ring-pass-not for humanity is their inability to self-consciously participate in spiritual self-consciousness. (OG)

[1] The true essential nature of being as distinguished from the illusive objects of sense. (TG)

[2] Entitative - considered as pure entity; abstracted from all circumstances.

[3] Laya-Center - A "point of disappearance" — which is the Sanskrit meaning. Laya is from the Sanskrit root li, meaning "to dissolve," "to disintegrate," or "to vanish away." A laya-center is the mystical point where a thing disappears from one plane and passes onwards to reappear on another plane. It is that point or spot — any point or spot — in space, which, owing to karmic law, suddenly becomes the center of active life, first on a higher plane and later descending into manifestation through and by the laya-centers of the lower planes. (OG)

## **Day-Be-With-Us**

When the mahāmanvantara [3] of a universe is drawing to its end, and the world is being progressively infolded into the higher cosmic planes, the time comes at the opening of mahāpralaya when all subordinate beings and things have become at one with the highest hierarchies of the universe in and upon its highest cosmic plane. In other words, all entities have become at one with the Lipikas themselves, that is, are indrawn into their essence or substance. This consummation of karmic destiny is sometimes called the Day-Be-With-Us, when “everything becomes one; all individualities are merged into one, yet each knowing himself.”

## **Permeation by Lipikas**

The Lipikas, considered as the most powerful in their own universe, infill it with their combined intelligence and vital powers so that all entities therein are continuously permeated by their essence. Consequently, whatever happens within such universe is instantaneously and forever ‘recorded’ or stamped upon the vital essence or fluids of the Lipikas.

It is this fact that gives to them the name of Recorders because they react to every thought feeling and action of all the multitudinous hosts of beings *included within them*; [1] and thus the Lipikas carry indelibly engraved in their essences all that takes place in the hierarchies subordinate to their sway and which they enclose with their all-encompassing, vital-intelligent essence or substance.

This is exemplified by the astral light of our earth, sometimes called the astral picture gallery. The astral light is the *linga-śarīra* [2] of the earth, it is completely within the vital essence and intelligent fluid of the Lipikas just as is any other principle or element of our earth. (FSO, 218)

## **Lipikas Open and Close Manvantara**

In relation to a smaller universe, such as our planetary chain, HPB says “The Lipika are on the plane corresponding to the highest plane of our chain of globes.” As the Lipikas open a manvantara and close it, and are the first to appear and the last to vanish because of the progressive unfolding and infolding at the beginning and end of every period of activity, they are the agents of karma because they carry all the karmic seeds within themselves until the next manvantara or mahāmanvantara opens. And then, having thus recorded all of the karma of a universe within themselves, they begin to emanate it *pari passu* [4] with the evolving planes and hierarchies of that universe when its new mahāmanvantara begins.

[1] Recall - the pattern of the hierarchal scheme, under which a cosmos functions, namely, every entity lives its life in the field, or sphere, of a greater being – the greater being providing a “home” for the lesser being. It should be emphasized that the unity is made to apply not only to spiritual and intellectual worlds but physical worlds as well. (DP 44)

[2] *linga-śarīra* - The sixth substance-principle, counting downwards, of which man's constitution is composed. The model-body, popularly called astral body, because it is but slightly more ethereal than the physical body, and is in fact the model or framework around which the physical body is builded, and from which, in a sense, the physical body flows or develops as growth proceeds. (OG)

[3] A Day of Brahma or a mahāmanvantara is composed of seven rounds, a period of 4,320,000,000 terrestrial years; this period is also called a kalpa. A Night of Brahma, the planetary rest period, which is also called the paranirvanic period, is of equal length.

[4] *pari passu* - At an equal pace; side by side

DP = Geoffrey Barborika, *The Divine Plan* (Wheaton, IL: Theosophical Publishing House, 2002)  
SD I = Helena Petrovna Blavatsky, *The Secret Doctrine* vol. I, (Wheaton, IL: Theosophical Publishing House, 1993)  
SD II = Helena Petrovna Blavatsky, *The Secret Doctrine* vol. II, (Wheaton, IL: Theosophical Publishing House, 1993)  
TBL = Helena Petrovna Blavatsky, *Transactions of the Blavatsky Lodge* (Los Angeles, CA: The Theosophy Company, 1987)  
CW = Helena Petrovna Blavatsky, *Collected Works* vol. X  
[http://www.katinkahesselink.net/blavatsky/articles/v10/y1889\\_006.htm](http://www.katinkahesselink.net/blavatsky/articles/v10/y1889_006.htm)  
HDE = G. de Purucker, *Esoteric Teachings V - Hierarchies and the Doctrine of Emanations*, (Point Loma Publications, 1987)  
FSO = G. de Purucker, *Fountain-Source of Occultism*, (Theosophical University Press, 1974)  
OG = G. de Purucker, *Occult Glossary*, <http://www.theosociety.org/pasadena/ocglos/og-a.htm>  
TG= Helena Petrovna Blavatsky, *Theosophical Glossary*, <http://www.phx-ult-lodge.org/Thegloss.htm>