



[Unknown]
By Olga Frobe-Kapteyn



[Home](#) »



MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

- [Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)
- [Secret Doctrine Webinars \(Francis Donald\)](#)
- [Secret Teachings of All Ages Webinars \(Francis Donald\)](#)
- [Subjective Influences through the 10 Seed Groups \(David Hopper\)](#)

Prior Webinar Series

- [Awakening the Higher Mind \(Duane Carpenter\)](#)
- [DINA Disciples Webinars \(Elena Dramchini\)](#)
- [Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)
- [Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)
- [Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)
- [Esoteric Astrology and the Pairs of Opposites 2020 \(Eva Smith, BL Allison\)](#)
- [Great Quest Student Webinars \(Leoni Hodgson, BL Allison\)](#)
- [Journey of the Soul \(David Hopper\)](#)
- [Labours of Hercules Webinars \(BL Allison\)](#)
- [Morya Federation Inaugural Webinars](#)
- [Open Webinars](#)
- [Sacred Geometry Webinars \(Francis Donald\)](#)

The Secret Teachings of All Ages 1

View Zoom Add Slide Play Keynote Live Table Chart Text Shape Media Comment Collaborate Format Animate Document

Slide Layout

Blank Change Master

Appearance

- Title
- Body
- Slide Number

Background

Image Fill

Original Size Choose...

Scale 52%

Edit Master Slide

AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
 Qabbalistic and Rosicrucian
 Symbolical Philosophy**
*Being an Interpretation of the
 Secret Teachings concealed within the Rituals, Allegories
 and Mysteries of all Ages*
 BY
MANLY P. HALL
 THE ILLUSTRATIONS IN COLOR BY
 J AUGUSTUS KNAPP
Subscribers' Edition

SAN FRANCISCO
 PRINTED FOR MANLY P. HALL
 BY H.S. CROCKER COMPANY INCORPORATED
 MCMXXVII

1:16 / 1:46:48

Secret Teachings of All Ages, Program 01 - with Francis Donald

66 views · Jun 27, 2020

2 0 SHARE SAVE ...



Morya Federation Esoteric Education
3.25K subscribers

SUBSCRIBE



▶ ⏪ 🔊 0:00 / 2:01:54

CC ⚙️ 📺 📱 🗉

The Secret Doctrine, Program 01 - with Francis Donald

133 views • Jun 26, 2020

👍 5 💬 0 ➡️ SHARE ⋮ SAVE ⋮



Morya Federation Esoteric Education
3.18K subscribers

SUBSCRIBE

francis donald secret teachings



The Secret Teachings of All Ages 1

View Zoom Add Slide Play Keynote Live Table Chart Text Shape Media Comment Collaborate Format Animate Document

Slide Layout

Blank Change Master

Appearance

- Title
- Body
- Slide Number

Background

Image Fill

Original Size Choose...

Scale 52%

Edit Master Slide

1:16 / 1:46:48

Secret Teachings of All Ages, Program 01 - with Francis Donald

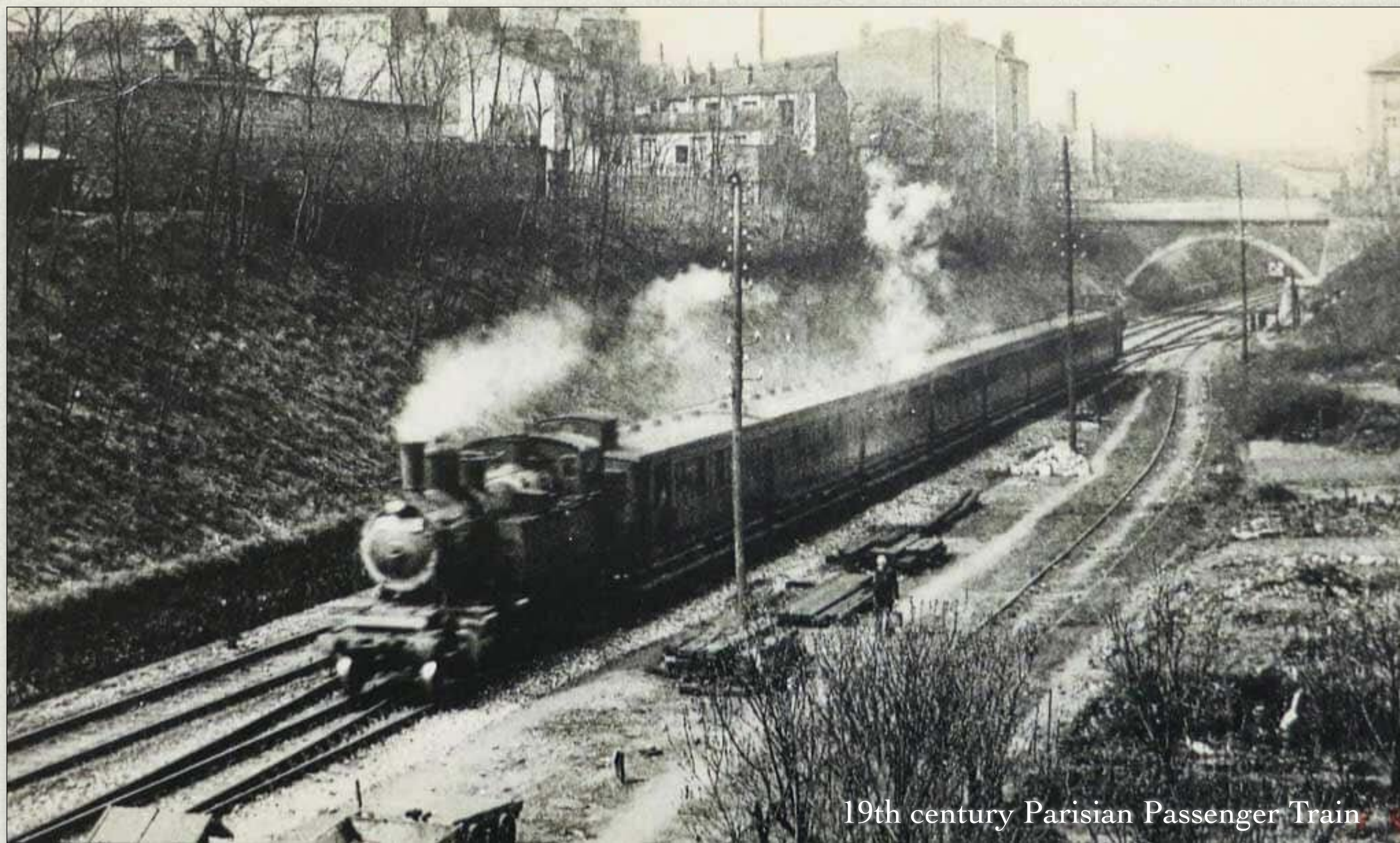
66 views · Jun 27, 2020

2 0 SHARE SAVE ...



Morya Federation Esoteric Education 3.25K subscribers

SUBSCRIBE



19th century Parisian Passenger Train



Mohini M. Chatterji

On the 5th of April I left H. P. B. and took the train for London with Mohini M. Chatterji. As a serious dispute had grown up in the London Lodge between Mrs. Anna Kingsford, Mr. Edward Maitland, and their party, on the one hand, and Mr. Sinnett and the rest of the members, on the other, about the comparatively superior value of the Indian teachings as compared with the

Christo-Egyptian teachings which she was giving out, and as it lay with me to settle it or see the members divided into two camps, as it were, I had issued from Nice a circular to each registered member of the London Lodge, asking them to send me, separately to Paris, in confidence, their views respectively on the situation. These letters I had brought with me to read in the train.

I had just come to a passage in the letter of Bertram Keightley, where he affirmed his entire confidence that the Masters would order all things well, when, from the roof of the railway carriage, above Mohini's head, a letter came fluttering down. It proved to be addressed to me and to be in the K. H. handwriting, giving me necessary advice for the treatment of the difficulty.

172 47

VIII

My dear friend: You are certainly on the right path: the path of deeds and actions not mere words — may you live long and keep on! I hope this will not be regarded by you as an encouragement to be "goody-goody" — a happy expression which made me laugh — but you indeed step in as a kind of Kalka avatar dispelling the shadows of "Kali-Yug" — the black night of the perishing I.S. and driving away before you the fata morgana of its Rules. I must cause the word fecit to appear after your name in invisible but indelible characters on the list of the General Council as it may prove some day, a secret door to the heart of the sternest of Hobilgans...

It's a good deal occupied — alas, as usual — I must contrive to send you a somewhat lengthy farewell epistle before you take up a journey that may have most important results — and not alone for our cause... You understand, do you not, that it is no fault of mine if I cannot meet you as I would? Nor is it yours, but rather that of your life-long environment and — a special delicate task I have been entrusted with since I knew you. Do not blame me then, if I do not show myself in more tangible shape, as not

Facsimile (a fragment) of the 8th letter from the Koot Hoomi

It was as if intended as a marked response to the loyal thought of the writer of the letter I was reading at the moment. I wish that everybody in the Society could realise how certain it is that those Great Brothers who are behind our work keep a vigilant eye upon all of us who with a pure heart and unselfish mind throw our energies into it. What more comforting than to know that our labors are not in vain nor our aspirations unheeded?

The trouble in our London Lodge, like all such misunderstandings, tended to increase and ultimately to disrupt the once harmonious group. It was imperative that I should put a stop to it, if possible, and this was my principal business in going over to London. If I had had the least doubt of it before, it would have been dispelled by a letter which I received phenomenally in my cabin on board the "Shannon," the day before we reached Brindisi, and in which it was said:

"Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make are from failure to do this. Let neither your personal predilections, affections,

suspicious, nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement . . . try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feeling of loyalty to the cause of truth, if not to us. Make all these men feel that we have no favorites, nor affections for persons, but only for their good acts and for humanity as a whole."

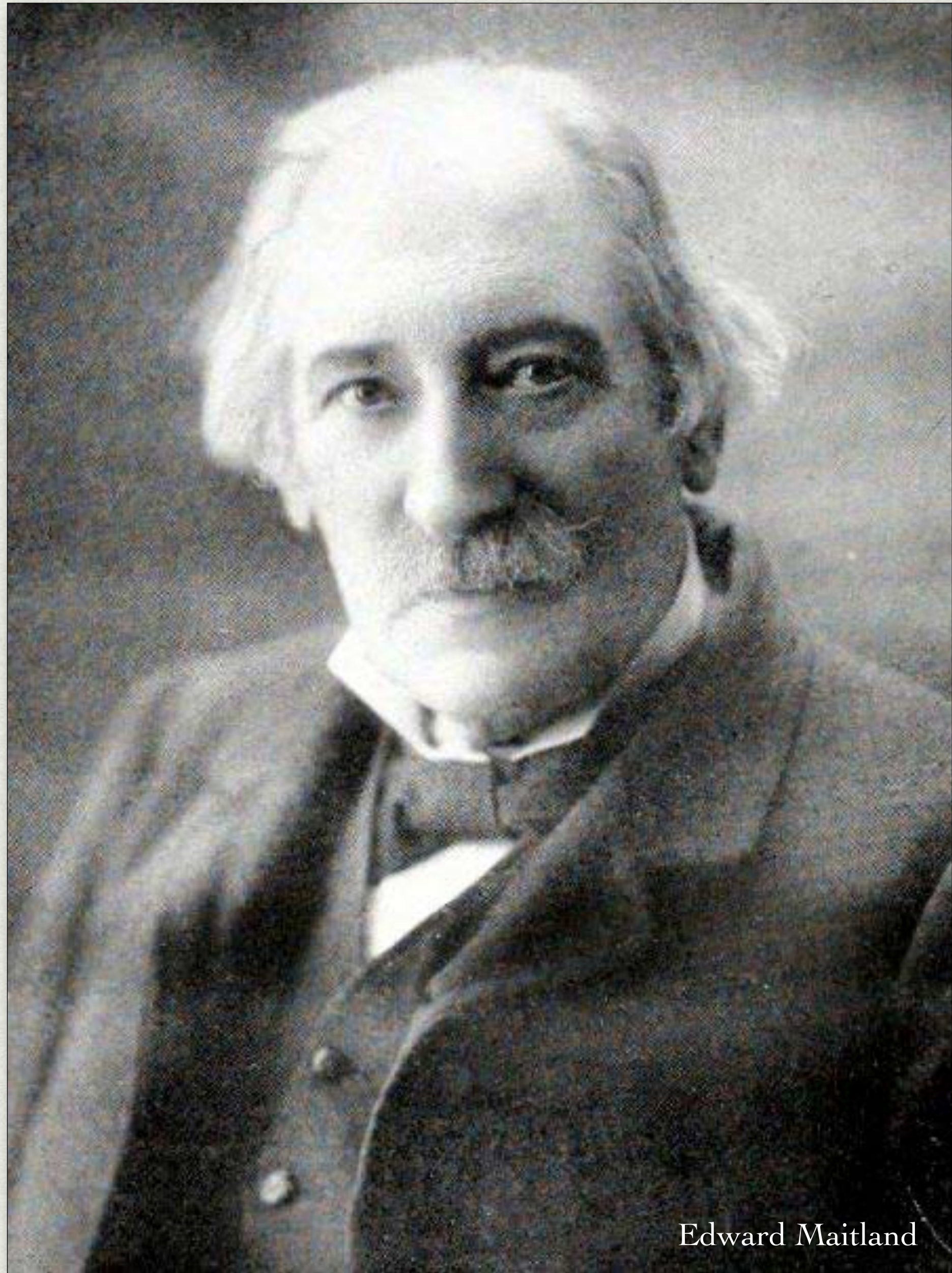
A great truth was stated in this same letter, viz.: "one of the most valuable effects of Upasika's (H.P.B.'s) mission is that it drives men to self-study, and destroys in them blind servility to persons." What a pity that some of her most ardent disciples could not have realised this, for they would have been spared the bitter pain that has been caused them and all of us by the many successful exposures of her defects of character, by opponents who accepted their foolish challenge and proved her to be the reverse of infallible. She was great enough and had quite sufficient claims upon our gratitude, without our trying to make of her a goddess, immaculate and unerring.



Anna Kingsford

In the London struggle in our Branch I had to deal with a learned, clever, self-confident woman, ambitious and eccentric: a unique personality, who believed herself the angel of a new religious epoch, the reincarnation of Hermes, Joan of Arc, and other historic characters. By canvassing the opinions of all the registered members of the London Lodge, T.S., I had ascertained that as between her teachings and those of the Indian sages, the verdict was almost unanimous against her. It was not that they did not appreciate her great qualities as they deserved, but that they valued those of the Masters more. Perhaps, also, they found her inclined to be too masterful for

British notions. The first step was naturally to call on her, which I did. I cannot say I altogether liked her, although it did not take many minutes for me to gauge her intellectual power and the breadth of her culture. There was something uncanny to me in her views about human affection. She said she had never felt love for a human being; that people had told her, before her child was born, to wait its appearance and she would feel the great gush of mother-love and the fountains of her affection would be unsealed: she had waited, the child had been shown her, but her only feeling was the wish that they should take it away out of her sight!



Edward Maitland

Yet she lavished excessive love on a guinea-pig, and, in his "Life of Anna Kingsford", Mr. Maitland's splendid pen has made us all see, as in a mental kinematograph, his great colleague carrying the little beast around with her travels, lavishing on it her caresses, and keeping the anniversary of its death as one does that of a near relative.

The annual election of officers by the London Lodge was to come off on the following day, so I had no time to lose. I made Mrs. Kingsford the offer to give her a charter for a separate Branch of her own, to be called The Hermetic T.S., first having discussed it with Mr. C. C. Massey, her sincere friend and mine. The offer was accepted, and the election passed off harmoniously; Mr. G. B. Finch being

chosen President, Mr. Sinnett, Vice-President and Secretary, and Miss Arundale, Treasurer. Things were proceeding smoothly, in the usual manner, when they were interrupted by the sensational appearance of H.P.B., whom I had left in Paris, but who took a flying trip so as to be present at this meeting. The Kingsford-Maitland party, who had notified me in advance that they would not be candidates for re-election to office in the London Lodge, T.S., presented me, before leaving, a formal application for a chapter for the new Branch, which I promised to grant. On the 9th (April) the meeting for organisation was held at the chambers of Mr. Massey, and the "Hermetic Lodge, T.S." became an established fact. -ODL3, p.94-8

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

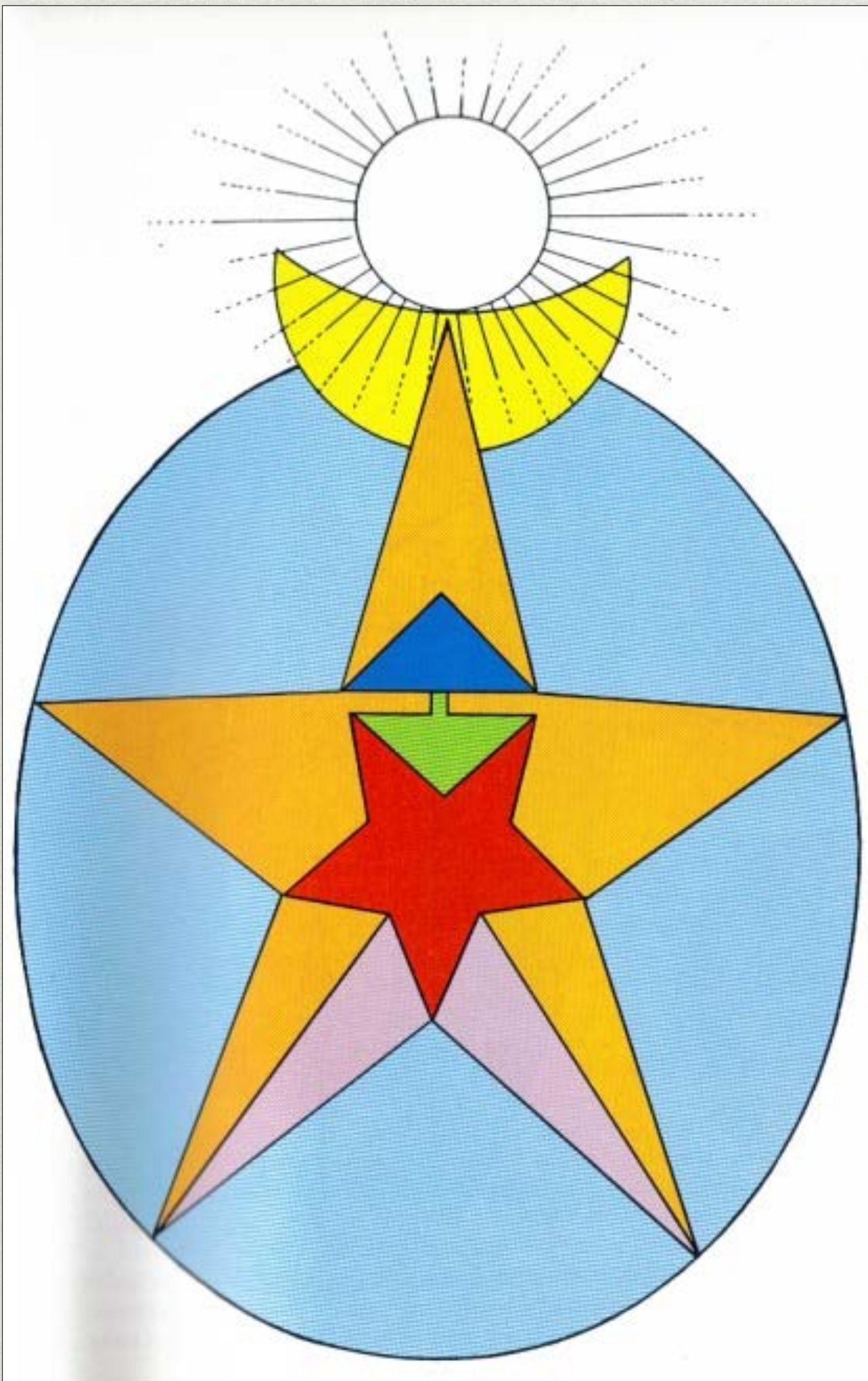
2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

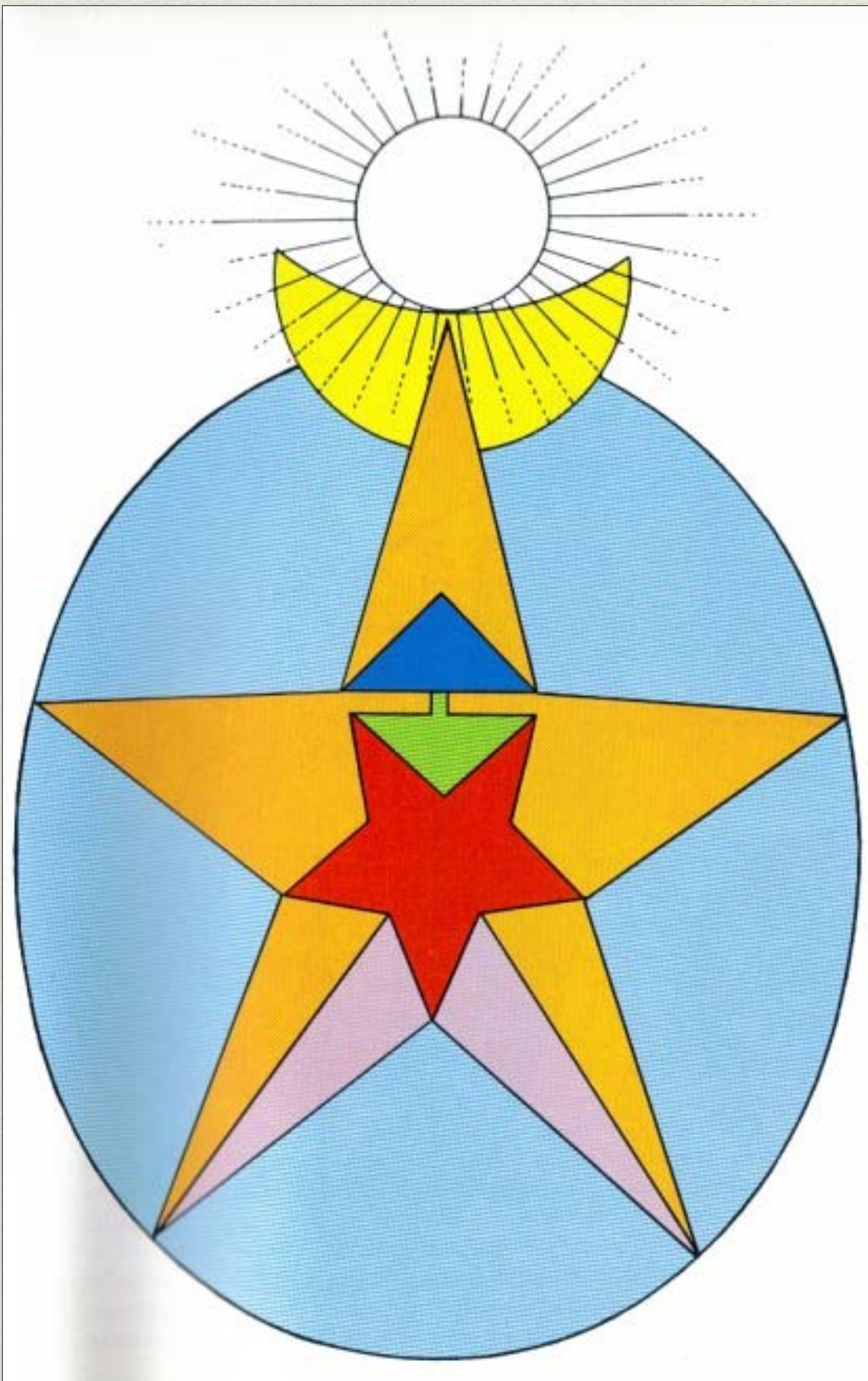
6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.



You find here *Paramātman*, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow— the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

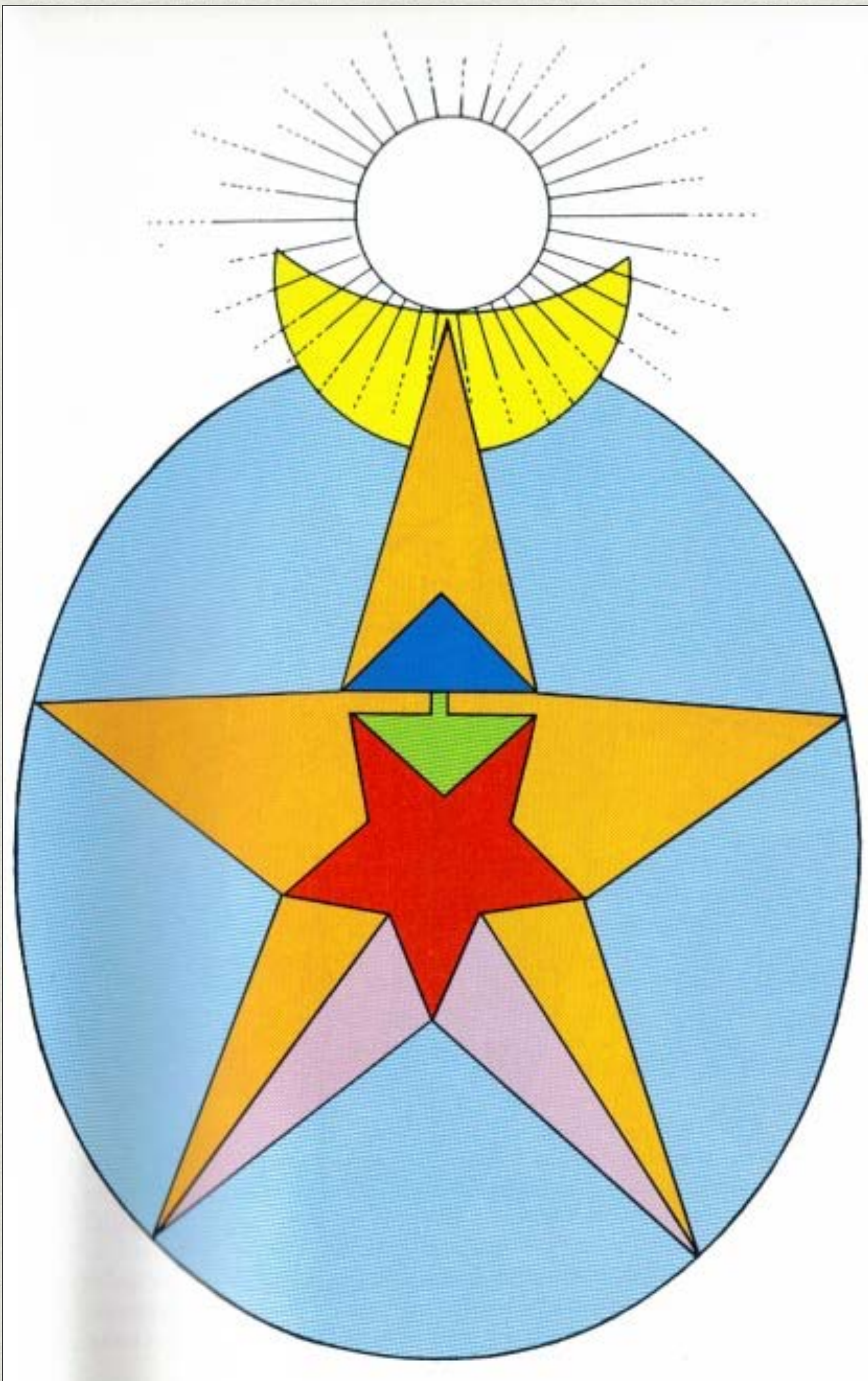
The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Atman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocosmic

pentacle of LIFE, Prāṣa, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only. —HPB's Collected Works, v.XII, p. 623



You find here Paramātman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow--the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time. The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Atman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find **the orange**

macrocosmic pentacle of LIFE, Prāṣa, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.-HPB's Collected Works, v.XII, p. 623



You find here Paramātman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow--the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time. The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Atman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find **the orange**

macrocosmic pentacle of LIFE, Prāṣa, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. **The orange pentacle may be taken for both the universe and man;** but for the present we shall consider the latter only.--HPB's Collected Works, v.XII, p. 623

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

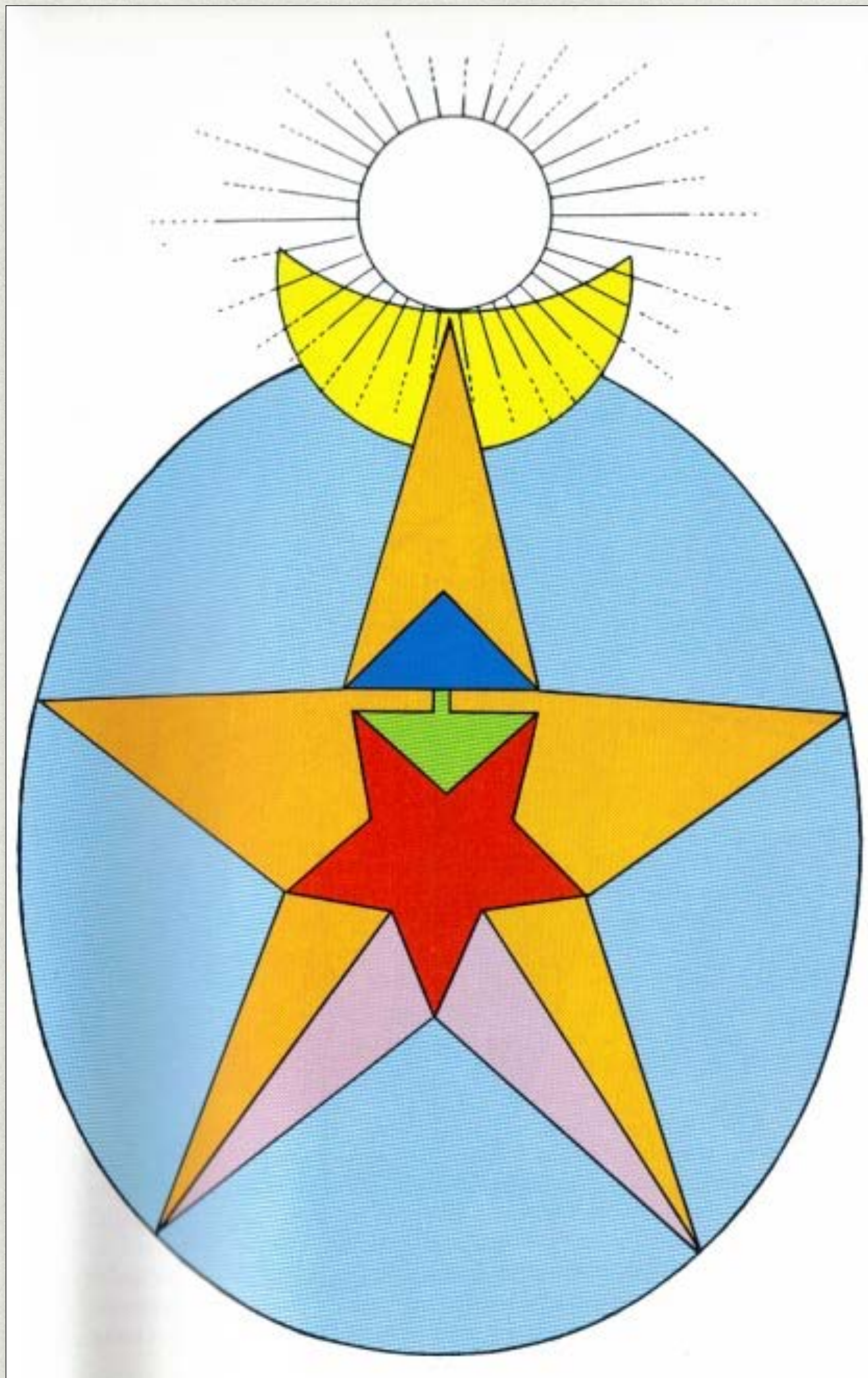
2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.



$\pi=3.1415$

Plate I from v. XII of HPB's Collected Works

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVÂBHÂVAT :—

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVÂBHÂVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE  ARE THE SACRED FOUR ;

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.



“...THE EKA (one) IS CHATUR (four), AND
CHATUR TAKES TO ITSELF THREE, AND THE
UNION PRODUCES THE SAPTA (seven)...”

-Stanza 3, verse 4,



Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One" – the ECHOD, the EKA, the AHU – then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." -SD1:113

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.

$$7 \times 7 \times 7 = 343 = 10$$

It must be remembered that 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.

-TCF:366-7

Just as each plane has its seven subplanes, so likewise each subplane can be subdivided, thus making forty-nine fires on every plane, or the three hundred and forty-three fires of the solar system. Herein can be found the clue to the mystery of the "fourth between the three" which has at times bewildered students of the occult records. There are several ways of reading these figures, 3 4 3, but the only occult method which can be hinted at here, lies in the recognition of the three higher planes, the three lower planes, the fourth plane of meeting between them. This fourth plane has occultly been called "the meeting place." When it is remembered that the goal for these gaseous devas is the fourth cosmic ether, or the buddhic plane and that they (in their major and minor groups) are the internal macrocosmic and microcosmic fires, some idea may be gained as to the true significance of the eventual at-one-ment between the two lines of evolution, for the goal for man likewise is the buddhic plane. -TCF:905-6

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

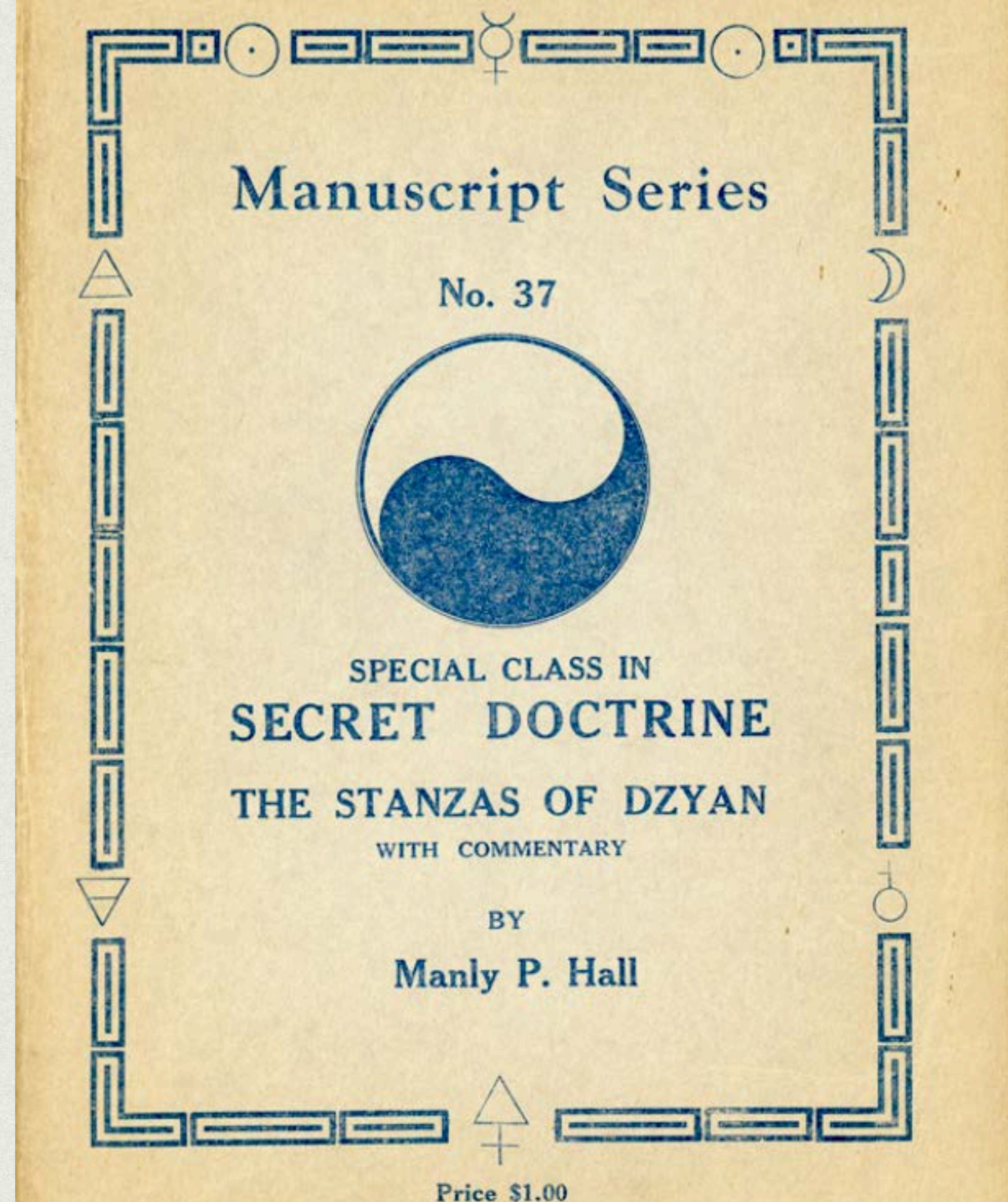
4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

VERSE 6

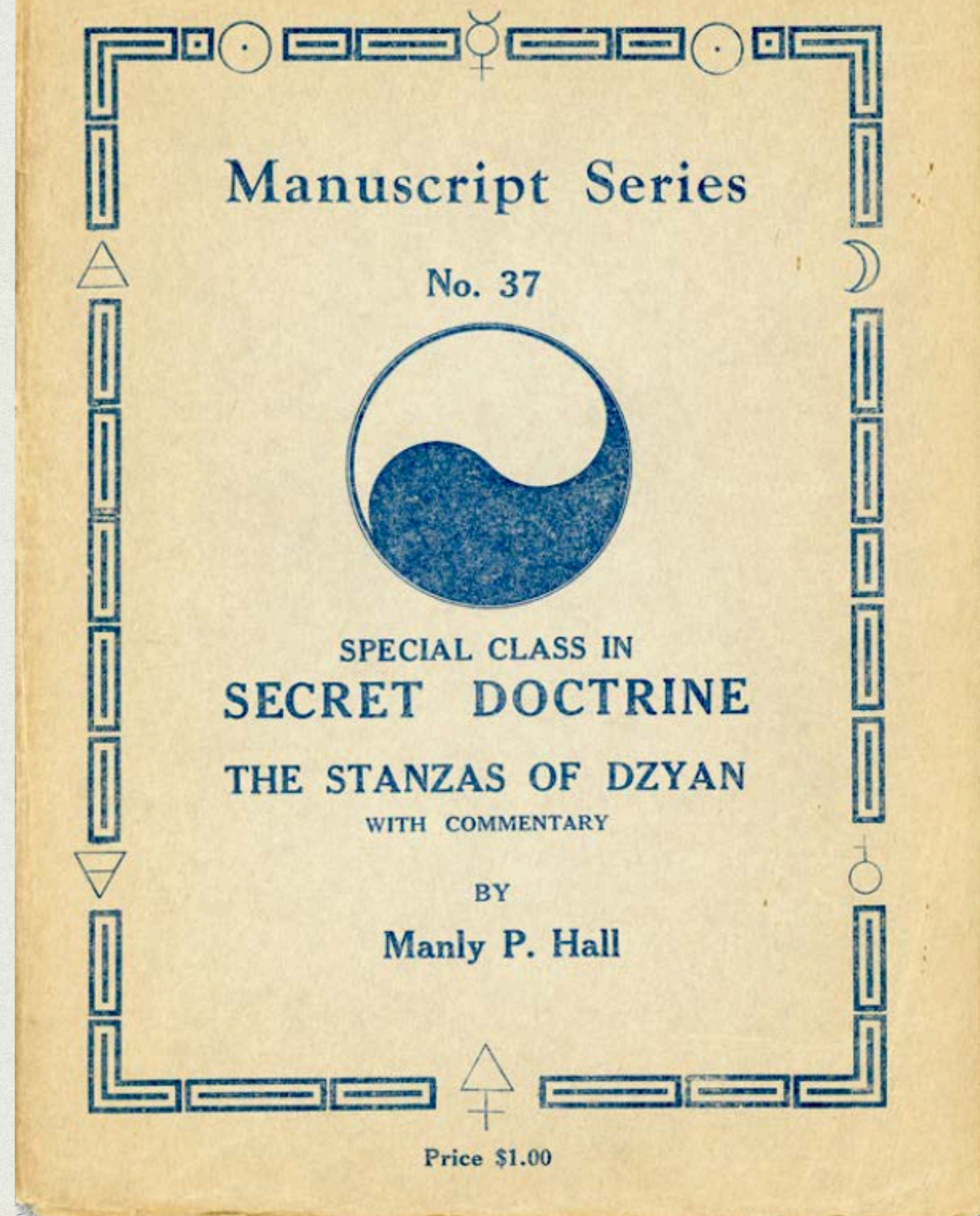
The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."



The Lipikas begin the process of organizing. They also separate the permanent from the impermanent, giving to each its appointed place. They build the ring "Pass Not," which is to separate Cause and Effect. This ring also is the outer boundary of Kosmos, and separates the gleaming, glistening bubble from the dark space that surrounds it. It can be called the Invisible Shell, which nothing can pass through until the Great Day be with us. Each of the primitive Seven Great Lights casts off seven Suns. Each of these casts off seven planets. Each of these planets differentiates seven globes within their own bodies. The globes and the wheels face the ring, prepared to follow the orders of the Central Light, which is their Cause and Ultimate.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."



The Lipikas begin the process of organizing. They also separate the permanent from the impermanent, giving to each its appointed place. They build the ring "Pass Not," which is to separate Cause and Effect. **This ring also is the outer boundary of Kosmos, and separates the gleaming, glistening bubble from the dark space that surrounds it.** It can be called the Invisible Shell, which nothing can pass through until the Great Day be with us. Each of the primitive Seven Great Lights casts off seven Suns. Each of these casts off seven planets. Each of these planets differentiates seven globes within their own bodies. The globes and the wheels face the ring, prepared to follow the orders of the Central Light, which is their Cause and Ultimate.

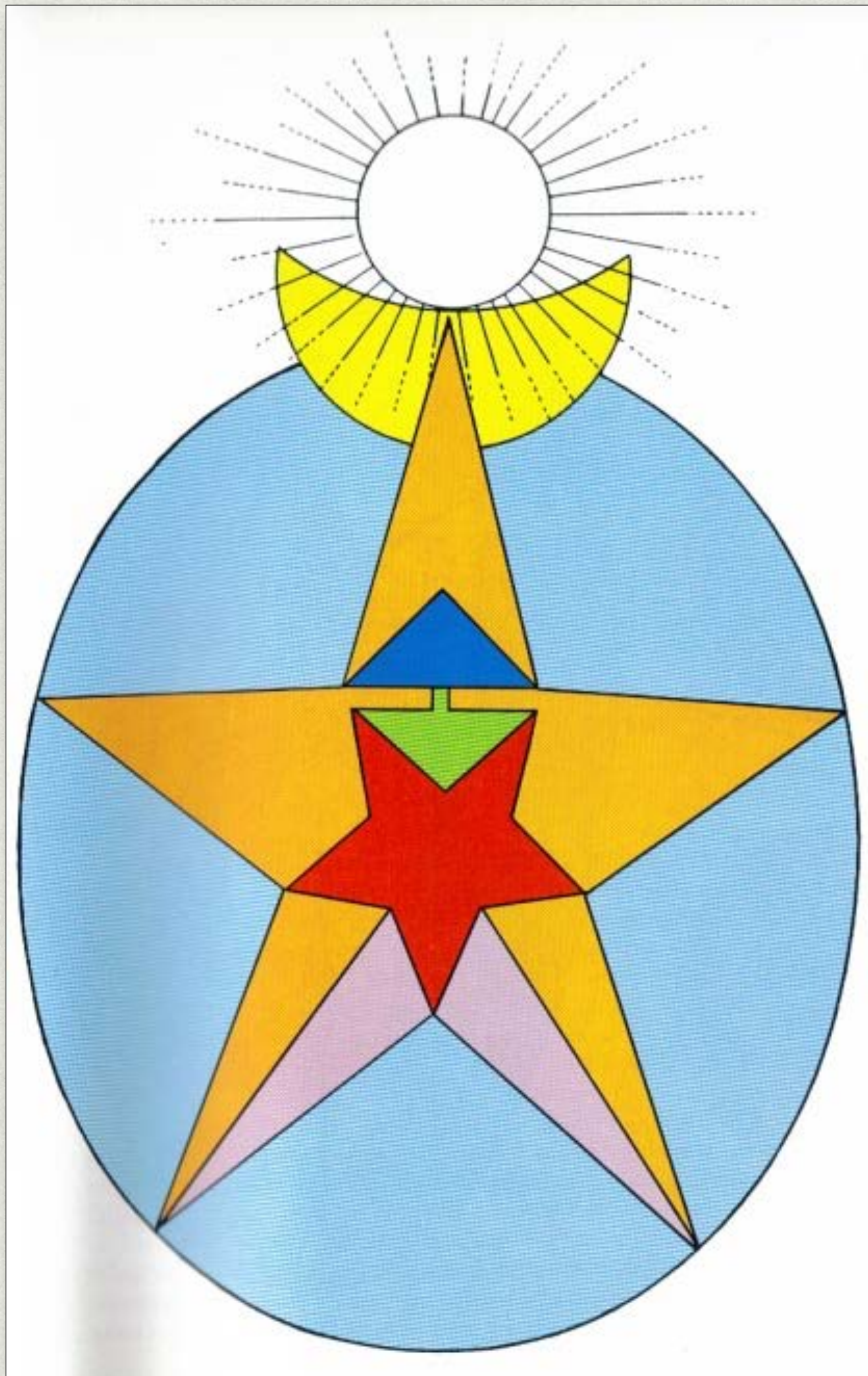
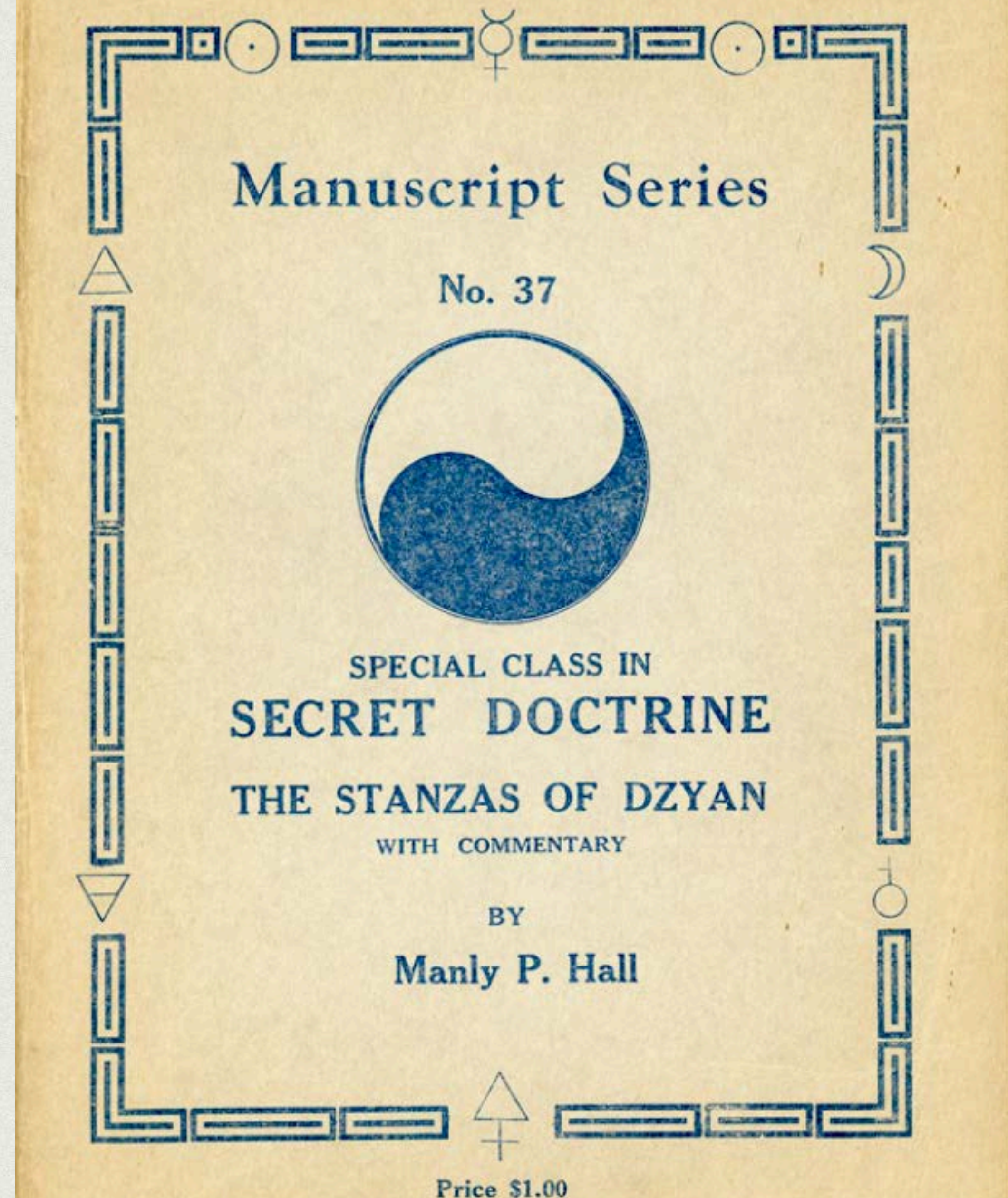


Plate I from v. XII of HPB's Collected Works

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."



The Lipikas begin the process of organizing. They also separate the permanent from the impermanent, giving to each its appointed place. They build the ring "Pass Not," which is to separate Cause and Effect. This ring also is the outer boundary of Kosmos, and separates the gleaming, glistening bubble from the dark space that surrounds it. It can be called the Invisible Shell, which nothing can pass through until the Great Day be with us. Each of the primitive Seven Great Lights casts off seven Suns. Each of these casts off seven planets. Each of these planets differentiates seven globes within their own bodies. **The globes and the wheels face the ring, prepared to follow the orders of the Central Light, which is their Cause and Ultimate.**

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL. THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

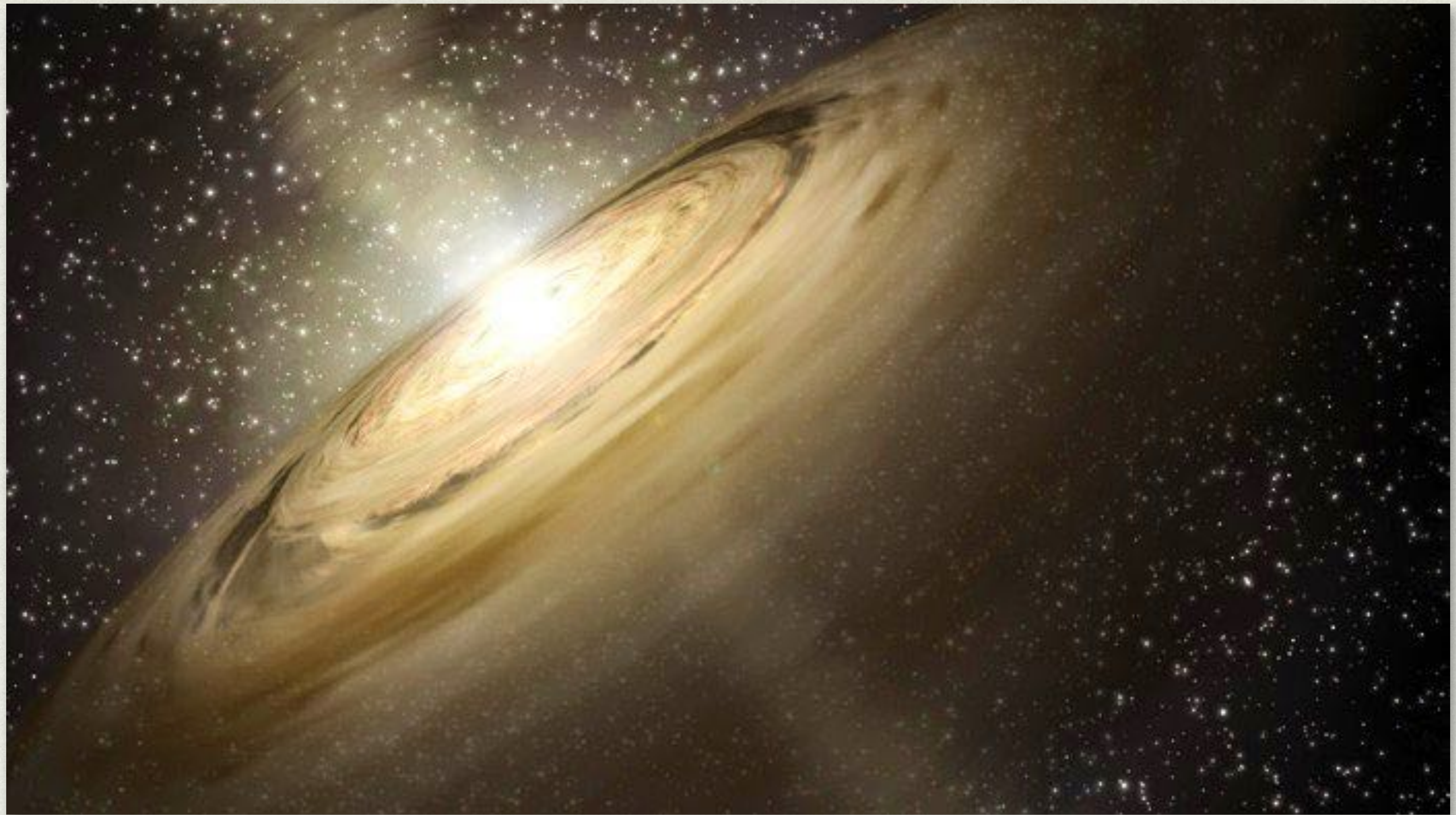
HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WoulDEST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE



In Stanza V the process of world-formation is described: First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula

condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be. The subsequent stages in the formation of a

"World" are indicated in Stanza VI, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living. -SD1:22

1. By the power of the Mother of Mercy and Knowledge — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss, the illusive form of Sien-Tchang and the Seven Elements: *

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

2. The Swift and Radiant One produces the Seven Laya Centres, against which none will prevail to the great day “Be-with-Us,” and seats the Universe on these Eternal Foundations surrounding Tsien-Tchan with the Elementary Germs.

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

3. Of the Seven — first one manifested, six concealed, two manifested, five concealed; three manifested, four concealed; four produced, three hidden; four and one tsan revealed, two and one half concealed; six to be manifested, one laid aside. Lastly, seven small wheels revolving; one giving birth to the other.

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

4. He builds them in the likeness of older wheels, placing them on the Imperishable Centres.

How does Fohat build them? He collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during Seven Eternities.

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

5. At the fourth, the sons are told to create their images. One third refuses — two obey.

The curse is pronounced; they will be born on the fourth, suffer and cause suffering; this is the first war.

6. The older wheels rotated downwards and upwards... The mother's spawn filled the whole. There were battles fought between the Creators and the Destroyers, and battles fought for space; the seed appearing and re-appearing continuously.

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

7. Make thy calculations, Lanoo, if thou wouldst learn the correct age of thy small wheel. Its fourth spoke is our mother. Reach the fourth "fruit" of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE “DIVINE ARUPA” REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED “PASS NOT” FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY “BE WITH US.” THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING.

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS:*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

*This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vach* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

STANZA VI.

I. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER ABEYSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

(a.) The Mother of Mercy and Knowledge is called “the triple” of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*, just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” the *Sakti* or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiiviprakriti*, the Light manifested through Esvara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the *Logos* or *Verbum* of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—“the MOTHER” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature;—from the metaphysical standpoint, a correlation of *Adi-Bhûta*, manifested in the *Logos*, *Avalokitêshwâra*;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vâch* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The “Theosophist” of February, 1887, p. 305, first lecture on the *Bhagavadgita*.

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

***This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved.** The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vach* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

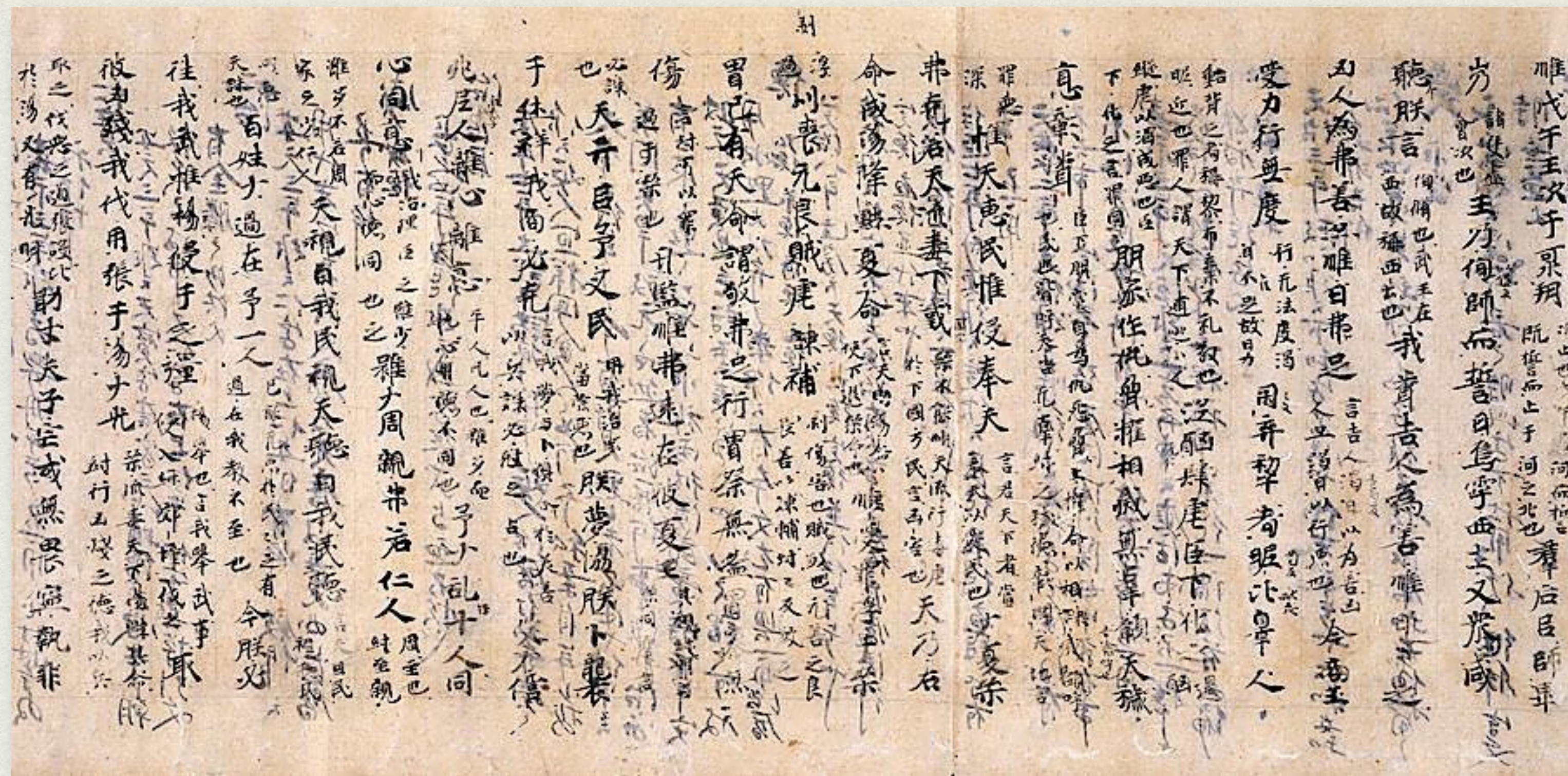
STANZA VI.

I. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER ABEYSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

(a.) The Mother of Mercy and Knowledge is called “the triple” of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*, just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” the *Sakti* or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiiviprakriti*, the Light manifested through Esvara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the *Logos* or *Verbum* of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—“the MOTHER” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature;—from the metaphysical standpoint, a correlation of *Adi-Bhûta*, manifested in the *Logos*, *Avalokitêshwâra*;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vâch* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The “Theosophist” of February, 1887, p. 305, first lecture on the *Bhagavadgita*.

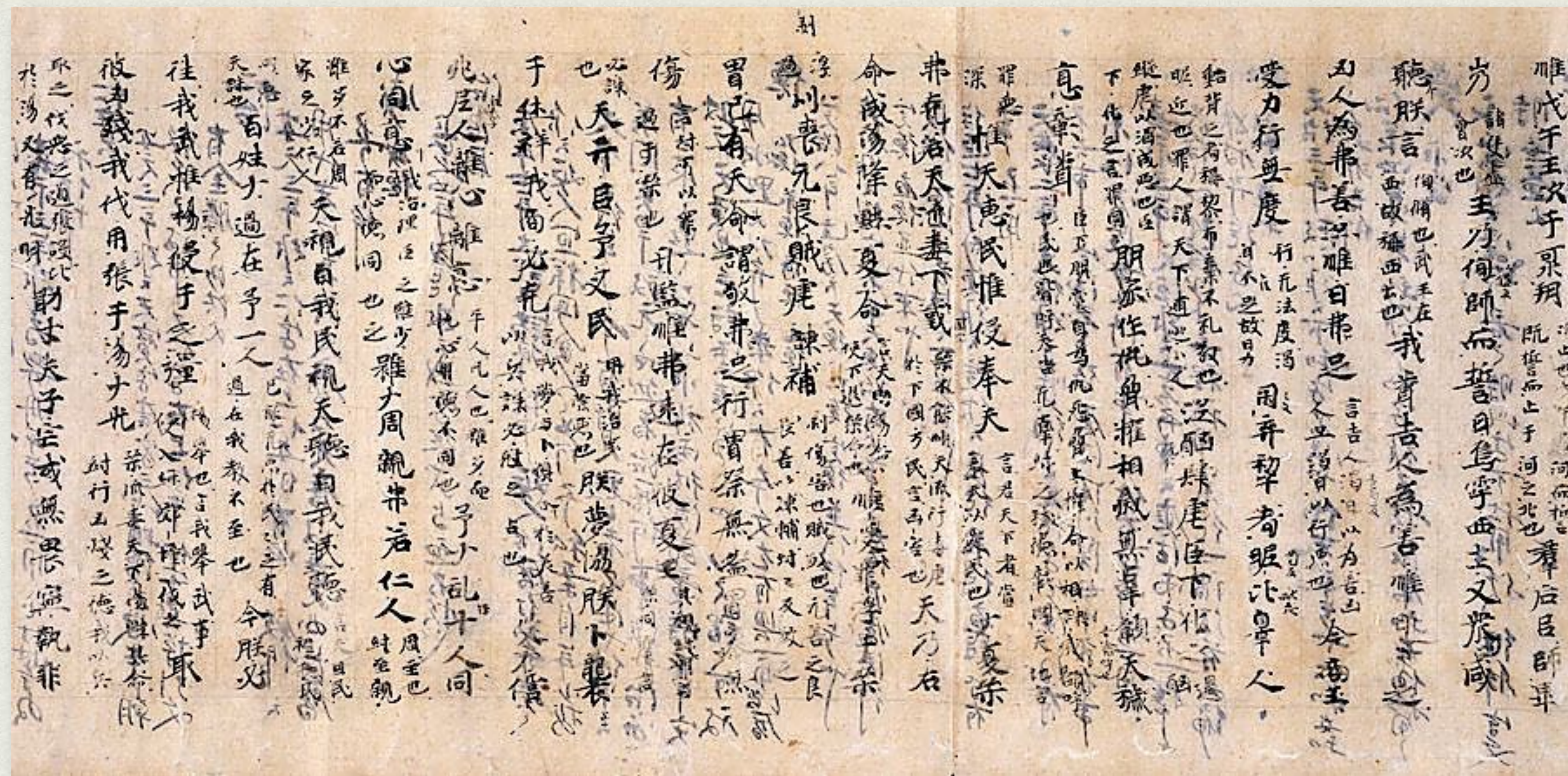


Old script *Guwen Shangshu*

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: "How can the statements contained in them be verified?" True, if a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes are known to some Orientalists, the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The Book of Dzyan (or "Dzan") is utterly unknown to

our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their interpretations, as usual,—others still

awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (new to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally: yet even those are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple-literature. -SD1:xxii-iii



Old script Guwen Shangshu

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: “How can the statements contained in them be verified?” True, if **a great portion of the Sanskrit, Chinese, and Mongolian works quoted** in the present volumes are known to some Orientalists, the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The Book of Dzyan (or “Dzan”) is utterly unknown to

our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. **The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS.**, some already translated—disfigured in their interpretations, as usual,—others still

awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (new to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally: yet even those are in every instance hinted at in the almost **countless volumes of Brahminical, Chinese and Tibetan temple-literature.** –SD1:xxii-iii

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

***This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved.** The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vach* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

STANZA VI.

I. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER ABEYSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

(a.) The Mother of Mercy and Knowledge is called “the triple” of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*, just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” the *Sakti* or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiiviprakriti*, the Light manifested through Esvara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the *Logos* or *Verbum* of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—“the MOTHER” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature;—from the metaphysical standpoint, a correlation of *Adi-Bhûta*, manifested in the *Logos*, *Avalokitêshwâra*;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vâch* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The “Theosophist” of February, 1887, p. 305, first lecture on the *Bhagavadgita*.

"What is that which was, is, and will
be, whether there is a Universe or not;
whether there be gods or none?" asks
the esoteric Senzar Catechism. And
the answer made is — SPACE. -SD1:9



Coulomb stole a “queer looking paper” and gave it to the missionaries with the assurance this was a cipher used by the Russian spies (!!)

They took it to the Police Commissioner, had the best experts examine it, sent it to Calcutta for five months moved heaven and earth to find out what the cipher meant and—now gave it up in despair. “It is one of your flapdoodles” says Hume. “It is one of my Senzar MSS,” I answer. I am perfectly confident of it, for one of the sheets of my book with numbered pages is missing. I defy any one but a Tibetan occultist to make it out, if it is this. At all events, the missionaries have done their best to prove me a Russian spy and have failed— while Mr. Hodgson has proclaimed me one publicly. —The Letters of H.P. Blavatsky to A.P. Sinnett:76

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

*This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. **The real esoteric nomenclature cannot be given, as it would only confuse the reader.** The Brahmanical doctrine has no equivalent to these. *Vach* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

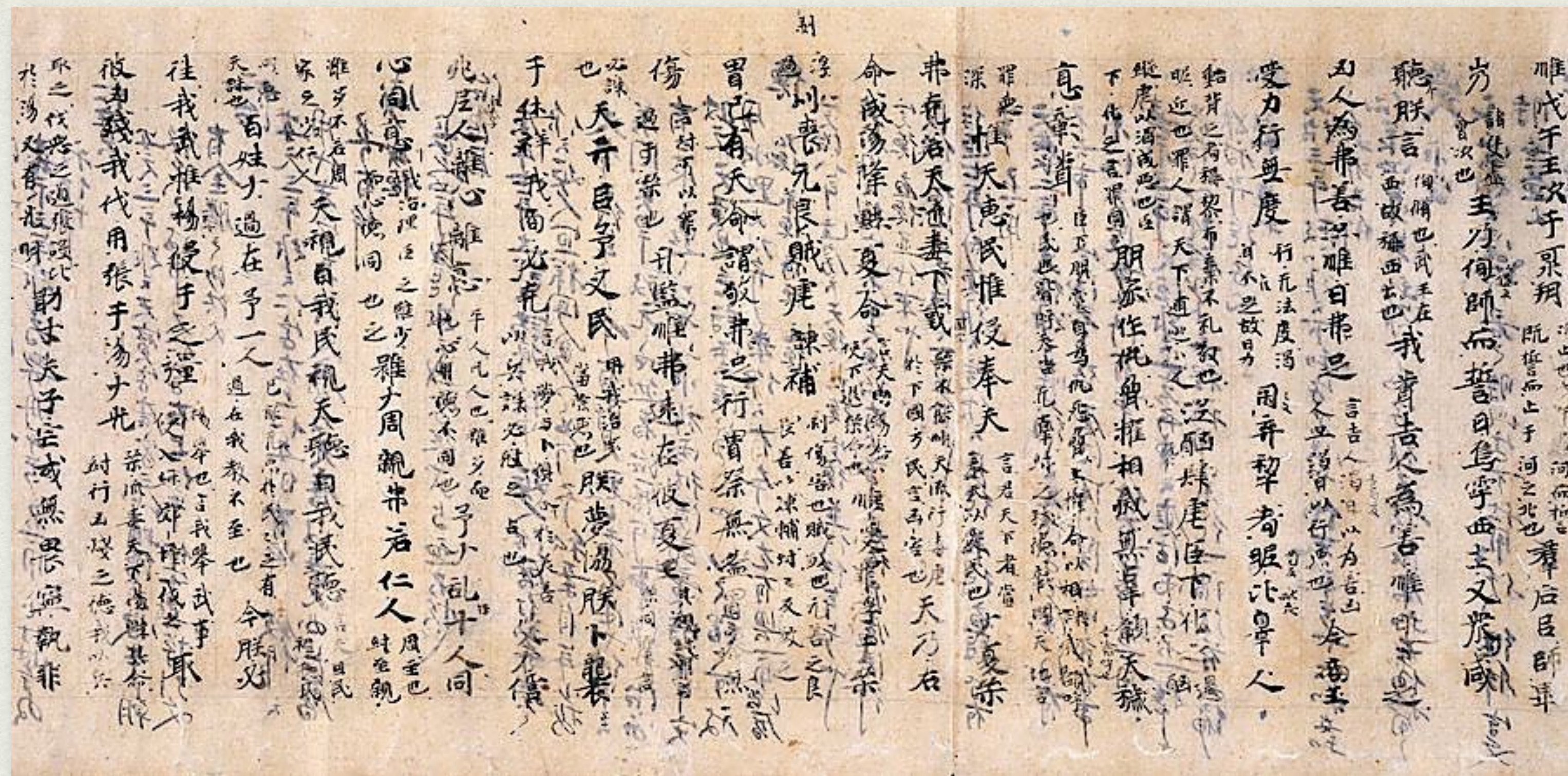
STANZA VI.

I. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER AEBSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

(a.) The Mother of Mercy and Knowledge is called “the triple” of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*, just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” the *Sakti* or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through Esvara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the *Logos* or *Verbum* of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—“the MOTHER” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature;—from the metaphysical standpoint, a correlation of *Adi-Bhûta*, manifested in the *Logos*, *Avalokiteshwâra*;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vâch* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The “Theosophist” of February, 1887, p. 305, first lecture on the *Bhagavadgita*.



Old script Guwen Shangshu

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: "How can the statements contained in them be verified?" True, if a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes are known to some Orientalists, the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. **The Book of Dzyan (or "Dzan") is utterly unknown to**

our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their interpretations, as usual,—others still

awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (new to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally: yet even those are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple-literature. -SD1:xxii-iii

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

*This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. **The real esoteric nomenclature cannot be given, as it would only confuse the reader.** The Brahmanical doctrine has no equivalent to these. *Vach* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

STANZA VI.

I. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER AEBSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

(a.) The Mother of Mercy and Knowledge is called “the triple” of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*, just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” the *Sakti* or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through Esvara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the *Logos* or *Verbum* of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—“the MOTHER” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature;—from the metaphysical standpoint, a correlation of *Adi-Bhûta*, manifested in the *Logos*, *Avalokiteshwâra*;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. *Vâch* seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of *Vâch* under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The “Theosophist” of February, 1887, p. 305, first lecture on the *Bhagavadgita*.

VERSE 1

*By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements: **

*This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. **Vach seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of Vâch under this name in India, as there is of Kwan-Yin in China.** No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

STANZA VI.

I. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE “TRIPLE” OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER ABEYSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

(a.) The Mother of Mercy and Knowledge is called “the triple” of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*, just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” the *Sakti* or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through Esvara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the *Logos* or *Verbum* of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—“the MOTHER” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature;—from the metaphysical standpoint, a correlation of *Adi-Bhûta*, manifested in the *Logos*, *Avalokiteshwâra*;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. Vâch seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of Vâch under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The “Theosophist” of February, 1887, p. 305, first lecture on the *Bhagavadgita*.

VERSE 6

The Lipika circumscribe the Triangle, the first One, (the vertical line or the figure 1.), the Cube, the second One, and the Pentacle within the Egg (circle) (a). It is the ring called "Pass Not," for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the great Day "Be with us."(b). . . . Thus were formed the Arupa and the Rupa (the Formless world and the world of Forms); from One LIGHT, seven Lights; from each of the seven, seven times seven lights. The wheels "watch the RING."

5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVÂBHÂVAT :—

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVÂBHÂVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

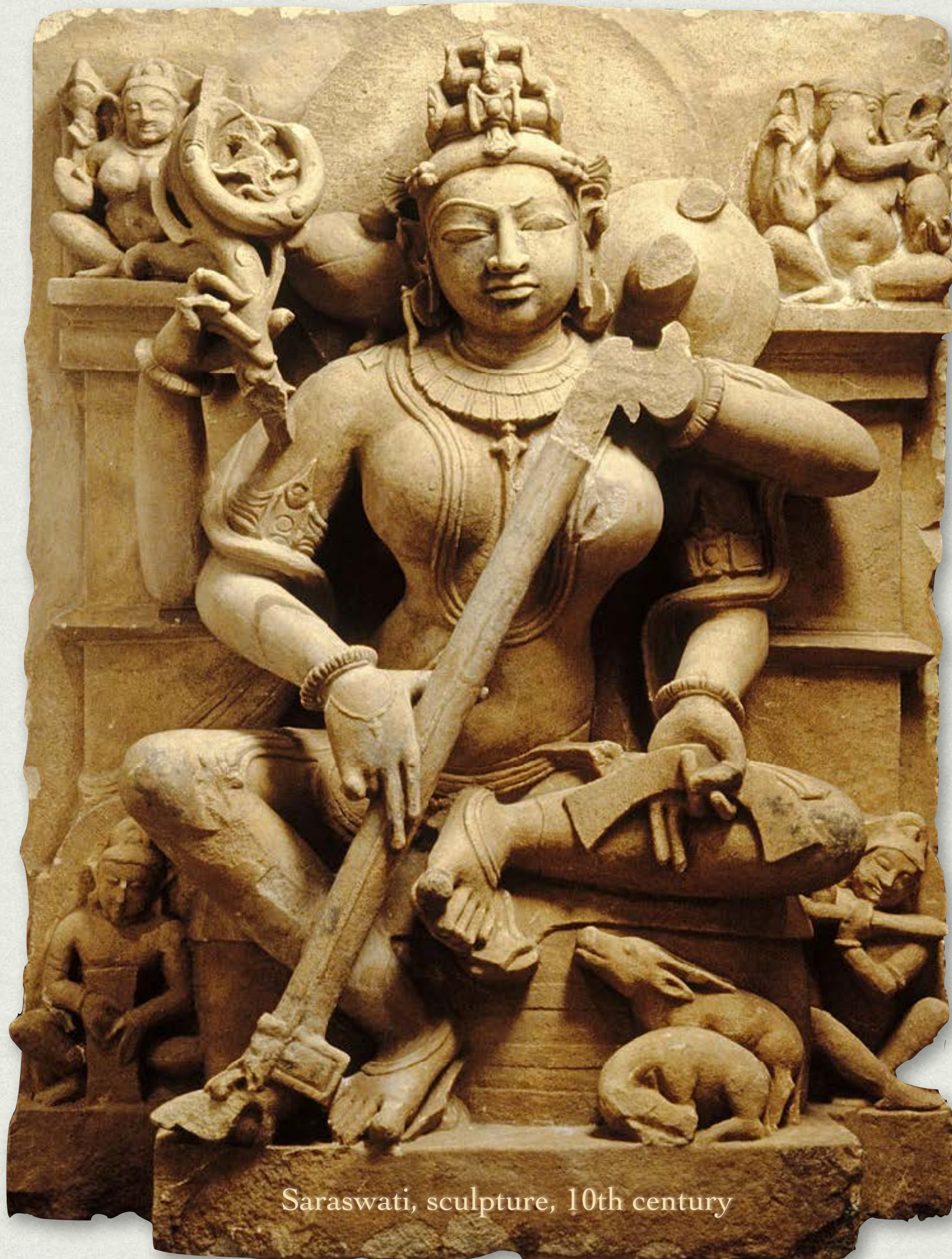
III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE  ARE THE SACRED FOUR ;



Vach: (Sanskrit) *Vāc* Sound, voice, word, the mystic sound (*svara*) or essence of spirit of the divine creative activity, the vehicle of divine thought; and of this the Word is the manifested expression. *Vach*, or its equivalents in other cultures, is always considered feminine. Cosmically she is the carrier or mother of the Third Logos — the Word or Verbum — because of carrying perpetually within her the essence of divine thought, the First Logos; and hence *Vach* is the Second Logos, equivalent to the early Christian Holy Spirit or Holy Ghost. In Hindu mythology *Brahma* separates his body into masculine and feminine, the feminine becoming *Vach*, in whom he creates *Viraj*, who is himself again *Brahma*. Here we have the three Logoi: *Brahma*, the

First Logos, the divine thought; *Vach*, the Second Logos, the divine voice; and *Viraj*, the Third Logos, or the divine word, the philosophical equivalent of the Son of the Christian Trinity. Hence *Vach* is associated with the work of creation, with the *prajapatis*. She calls forth the *mayavi* form of the universe out of abstract space or Chaos, of which the first cosmogonical stage are the seven cosmic elements. It is through her power that *Brahma* produced the universe. Blavatsky points out that *Brahma* produced through *Vach* in the same way that the incomprehensible assumes a tangible form through speech, words, and numbers (cf SD 1:430). *Vach* through her productive powers produced what Pythagoras called the music of the spheres.



The teachings of Pythagoras also speak of the hierarchies of the heavenly host as numbered and expressed in numbers. Vach is equivalent, in some aspects, to Isis, Aditi, *mulaprakriti*, the waters of space, chaos, and the Qabbalistic *Sephirah*. “Whether as Aditi, or the divine Sophia of the Greek Gnostics, she is the mother of the seven sons: the ‘Angels of the Face,’ of the ‘Deep,’ or the ‘Great Green One’ of the ‘Book of the Dead’” (SD 1:434). These feminine logoi are all correlations of light, sound, and ether. In many aspects Vach approaches *Kwan-yin*, she of the melodious voice. *Sarasvati*, the goddess of divine wisdom, is a later form of Vach. The Hebrew *Lahgash* is nearly identical in meaning with Vach as the hidden power of the mantras, the divine sound. “But Vach being also spoken of as the daughter of Daksha — ‘the god who lives in all the Kalpas’ — her Mayavic character is

thereby shown: during the pralaya she disappears, absorbed in the one, all-devouring Ray” (SD 1:430-1). Vach is also called *Savitri* (the generatrix), the mother of the gods and of all living. She is identical in the human range with Eve, who is also called the mother of all living. Vach is often called *Sandhya* (twilight), also *Satarupa* (a hundred forms) to describe the feminine logos unfolded into the ten planes and subplanes of the universe. The cow is a symbol of Vach, for the cow has always been the emblem of the passive generative power of nature. Vach is also mystic speech “*by whom Occult Knowledge and Wisdom are communicated to man, and thus Vach is said to have ‘entered the Rishis.’ . . . she is called ‘the mother of the Vedas,’ since it was through her power (as mystic speech) that Brahma revealed them . . .*” (SD 1:430). -OTG



Kwan-yin: (Chinese) The Chinese Buddhist goddess of compassion, the female aspect of Kwan-shai-yin, referred to in the Stanzas of Dzyan as the triple of Kwan-shai-yin, residing in Kwan-yien-tien, “because in her correlations, metaphysical and cosmical, she is the ‘Mother, the Wife and the Daughter’ of the Logos, just as in the later theological translations she became ‘the Father, Son and (the female) Holy Ghost’ – the Sakti or Energy – the Essence of the three. Thus in the Esotericism of the Vedantins, Daiviprakriti, the Light manifested through Eswara, the Logos, is at one and the same time the Mother and also the Daughter of the Logos or Verbum of Parabrahmam; while in that of the trans-Himalayan teachings it is – in the hierarchy of allegorical and metaphysical theogony – ‘the Mother’ or abstract, ideal matter,

Mulaprakriti, the Root of Nature . . . a correlation of Adi-Bhuta, manifested in the Logos, Avalokiteshwara; and from the purely occult and Cosmical, Fohat, the ‘Son of the Son,’ the androgynous energy resulting from this ‘Light of the Logos’ ” (SD 1:136-7). Kwan-yin is the Chinese counterpart from one point of view of the Egyptian Isis, the Hebrew Bath-Qol – the “daughter of the (Divine) Voice” – and of the Hindu Vach. “She is male and female ad libitum, as Eve is with Adam. And she is a form of Aditi – the principle higher than Ether – in Akasa, the synthesis of all the forces in Nature; thus Vach and Kwan-Yin are both the magic potency of Occult sound in Nature and Ether – which ‘Voice’ calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements” (SD 1:137). -OTG