



Agnes Pelton, Fires in Space, 1933



[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



Mr. Ewen inherits from his Scotch forebears the gift of second sight; not one that he can exercise at pleasure, but which comes sporadically; he finds he has it on awaking some morning; the next, it is gone and he cannot recall it at will, but must wait until it chooses to reappear. It is usually active

throughout the day. At that time I was, at the urgent request of the lady's husband, giving psychopathic treatment to a well-known literary lady, and, with her permission, one day brought Ewen with me. The lady was confined to her bed, and I treated her as she lay. Mr. Ewen was

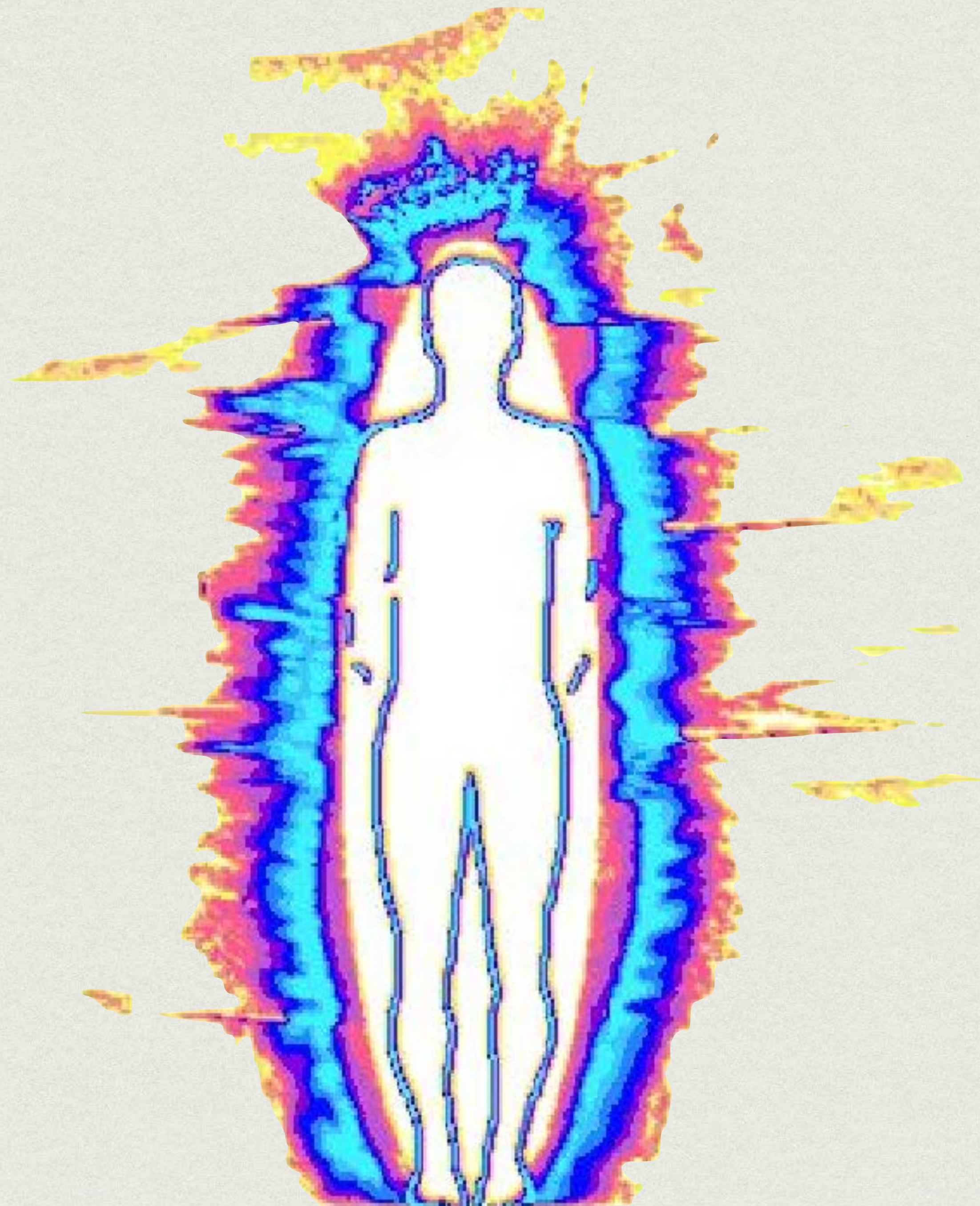
present. I made the "long passes" over her, downward from her chest towards her feet: not always, however, with "mesmeric intention"—i.e., with concentration of the will—but mechanically, yet without making the passes differently in the one case than in the other.



To my surprise, Mr. Ewen suddenly said that he could see that my mind was not always equally bent upon the work in hand; that sometimes I made the vital fluid to flow from me, sometimes not: the difference was most palpable to his clairvoyant sight. Thereupon, I

put his powers to the test, but found that he could unerringly distinguish my real from my simulated curative passes. He described it to me in this way: The patient's body was enveloped in a pale bluish aura, seemingly elastic and compressible, like a loosely-

inflated toy balloon. Over the pelvic region—the seat of her disease—the aura was of a yellowish color. When I made by will a curative pass with my hands, there flowed from my finger-tips strong, clear streams of vital force, in color a bright and clear sapphire.



This strong current, impinging upon the patient's pale blue aura, was met with a feeble resistance from the latter, but, overcoming this by its own strong rush, it mingled with the weaker aura, tinged it with its own hue, and set it into quick vibration; the result being a reinvigoration of the invalid's system, and the creating of a tendency towards convalescence. I am convinced of the accuracy of this description, and, in fact, in the case under mention, the lady, instead of lying in bed for months, as her doctor had predicted she must, was up and about within the next ten

days. The improvement was so striking, after even the first treatment, that her medical attendant was astounded at his next visit, and said she must have something uncanny about her constitution, some extra spring in her machinery that was out of the common run. This she conveyed to me in a gleeful note the next day, and said that she and her nurse were laughing together over the doctor's illusion as to the success of his remedies, and his ignorance of the fact of my having treated her and thus put in the suspected "spring" that had worked such a wonder.



Mr. Ewen's description of the luminous appearance of a thought-current was very interesting. When one concentrates his mind upon some subject, not of an exciting nature, a shimmer of light goes forth from his brain, like the pulses of light in an electrically charged cloud on a warm summer night. When, on the other hand, the mind sends its outflowing aura to a fixed spot or object, a ray darts from the brain towards its target, like the flash of lightning in a thunderstorm.

-ODL3:147-51



Kwan-yin



Vach

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:

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*.

**Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.



Subba Row

THE PHILOSOPHY OF THE BHAGAVAD-GITA

T. SUBBA ROW

BY
T. SUBBA ROW

*Four Lectures delivered at the Eleventh Annual Convention
of the Theosophical Society, held at Adyar,
on December 27, 28, 29 and 30, 1886*

(Second Edition)

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1921

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:

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. **Our old writers said that Vâch is of four kinds (see Rig Veda and the Upanishads). Vaikhari-Vâch is what we utter. Every kind of Vaikhari-Vâch exists in its Madhyama, further in its Pasyanti, and ultimately in its Para form.*** The reason why this Pranava is called Vâch is this, that the four principles of the great Kosmos correspond to these four forms of Vâch.

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

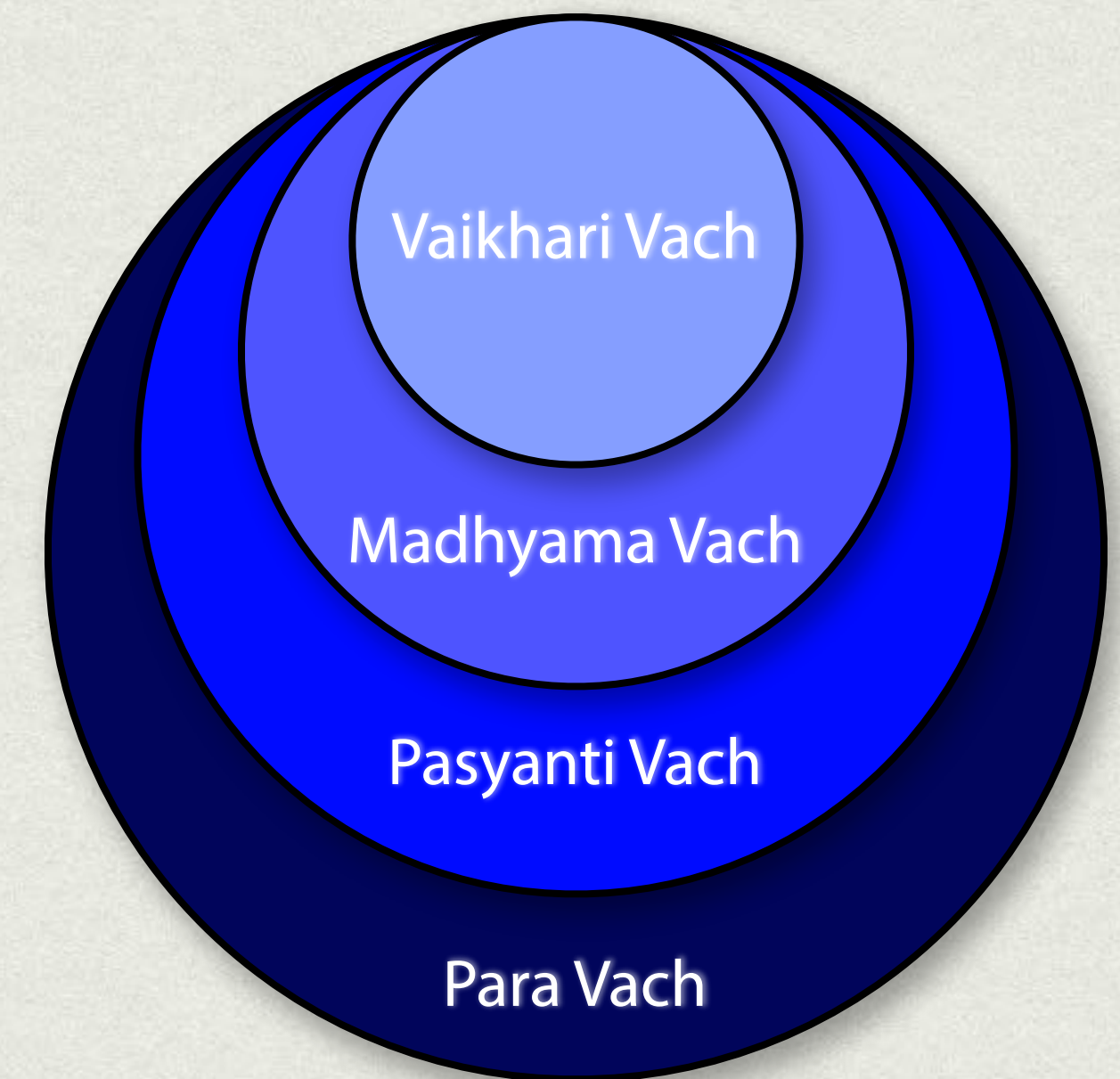
(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

Levels of Vach	Stages of the Sacred Word
Vaikhari Vach	the sound and speech comprehensible through our senses
Madhyama Vach	the light, sound and number that issues from the Logos
Pasyanti Vach	Verbum on the plane of the Logos itself
Para	latent Verbum, one with <i>Parabrahman</i> .

Levels of Vach	Stages of the Sacred Word
Vaikhari Vach	the sound and speech comprehensible through our senses
Madhyama Vach	the light, sound and number that issues from the Logos
Pasyanti Vach	Verbum on the plane of the Logos itself
Para Vach	latent Verbum, one with <i>Parabrahman</i> .



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:

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

*** *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.**

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-T’CHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

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:

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* **The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*.**

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.



Praṇava: (Sanskrit) from *pra-nu* to utter a droning or humming sound, as during the proper pronunciation of the word Om or Aum. The mystical, sacred syllable Om or Aum, pronounced by Brahmins, Yogis, and others during meditation. In Vedanta philosophy and the Upanishads, used in another sense: *"In one sense Pranava represents the macrocosm and in another sense the microcosm. . . The reason why this Pranava is called Vach is this, that these four principles of the great cosmos correspond to these four forms of Vach— vaikhari, madhyama, pasyanti, para. These are called the four matras of pranava."*

The fact that this term is given to the mystical sacred syllable, and that it signifies a droning or humming sound, shows that anciently the word was uttered aloud, although in secret whenever possible. Modern Brahmins, however, are apt to condemn the vocal utterance of their sacred syllable, and sometimes assert that it should be uttered in silence — i.e., in the mind. -OTG

Praṇava, like Om, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyahritis*, or "Om, Bhur, Bhuva, Swar" (Om, earth, sky, heaven)— *Pranava* is the most sacred, perhaps. They are pronounced with breath suppressed. -SD1:432



Praṇava: (Sanskrit) from *pra-nu* to utter a droning or humming sound, **as during the proper pronunciation of the word Om or Aum.** The mystical, sacred syllable Om or Aum, pronounced by Brahmins, Yogis, and others during meditation. In Vedanta philosophy and the Upanishads, used in another sense: *"In one sense Pranava represents the macrocosm and in another sense the microcosm. . . The reason why this Pranava is called Vach is this, that these four principles of the great cosmos correspond to these four forms of Vach— vaikhari, madhyama, pasyanti, para. These are called the four matras of pranava."*

The fact that this term is given to the mystical sacred syllable, and that it signifies a droning or humming sound, shows that anciently the word was uttered aloud, although in secret whenever possible. Modern Brahmins, however, are apt to condemn the vocal utterance of their sacred syllable, and sometimes assert that it should be uttered in silence — i.e., in the mind. -OTG

Praṇava, like Om, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyahritis*, or "Om, Bhur, Bhuva, Swar" (Om, earth, sky, heaven)—*Pranava* is the most sacred, perhaps. They are pronounced with breath suppressed. -SD1:432



Praṇava: (Sanskrit) from *pra-nu* to utter a droning or humming sound, as during the proper pronunciation of the word Om or Aum. The mystical, sacred syllable Om or Aum, pronounced by Brahmins, Yogis, and others during meditation. In Vedanta philosophy and the Upanishads, used in another sense: *"In one sense Pranava represents the macrocosm and in another sense the microcosm. . . The reason why this Pranava is called Vach is this, that these four principles of the great cosmos correspond to these four forms of Vach— vaikhari, madhyama, pasyanti, para. These are called the four matras of pranava."*

The fact that this term is given to the mystical sacred syllable, and that it signifies a droning or humming sound, shows that anciently the word was uttered aloud, although in secret whenever possible. Modern Brahmins, however, are apt to condemn the vocal utterance of their sacred syllable, and sometimes assert that it should be uttered in silence — i.e., in the mind. -OTG

Praṇava, like Om, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyahritis*, or "Om, Bhur, Bhuva, Swar" (Om, earth, sky, heaven)— ***Pranava is the most sacred, perhaps.*** They are pronounced with breath suppressed. -SD1:432

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:

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* **The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*.**

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

Pranava Mátras	Avasthas	States of Brahman	Aspects of Parabrahman	Levels of Vach	Stages of the Sacred Word
Bhur (Earth)	Jágrata Avastha (waking)	Brahma	Sthula (gross)	Vaikhari Vach	the sound and speech comprehensible through our senses
Bhuva (Sky)	Swapna Avastha (dreaming)	Vishná	Sukshma (subtle)	Madhyama Vach	the light, sound and number that issues from the Logos
Swar (Heaven)	Sushupti Avastha (deep sleep)	Maheswara	Vija (seed)	Pasyanti Vach	Verbum on the plane of the Logos itself
Om	Turiya Avastha (Nirvana)	Sadasiva	Sakshi (witness)	Para	latent Verbum, one with <i>Parabrahman</i> .

The *Pranava* resolved into four separate entities or *Mátras*, which correspond to 1) the four *Avasthas* [states of consciousness]: *Jágrata Avastha* (waking), *Swapna Avastha* (dreaming),

Sushupti Avastha (deep sleep), and *Turiya Avastha* (Nirvana), 2) the four states of Brahman: *Brahma*, *Vishná*, *Maheswara*, and *Sadasiva*; 3) the four aspects of Parabrahman: *Sthula* (gross),

Sukshma (subtle), *Vija* (seed), and *Sakshi* (witness); 4) the four stages of the Sacred Word: *Para*, *Pasyanti*, *Madhyama* and *Vaikhari*. –Five Years of Theosophy:107-8

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:

Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the *Bhagavadgita*, referred to above).

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see *Rig Veda* and the *Upanishads*). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this *Pranava* is called *Vâch* is this, that the four principles of the great *Kosmos* correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole *Kosmos* in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested *Kosmos* is the *Verbum* manifested as *Kosmos*” (see Lecture on the *Bhagavadgita*, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven *Logoi* of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

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:

Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the Logos, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the Logos itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the Verbum manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the Logos itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

Pranava Mátras	Avasthas	States of Brahma	Aspects of Parabrahma	Levels of Vach	Stages of the Sacred Word
Bhur (Earth)	Jágrata Avastha (waking)	Brahma	Sthula (gross)	Vaikhari Vach	the sound and speech comprehensible through our senses
Bhuva (Sky)	Swapna Avastha (dreaming)	Vishná	Sukshma (subtle)	Madhyama Vach	the light, sound and number that issues from the Logos
Swar (Heaven)	Sushupti Avastha (deep sleep)	Maheswara	Vija (seed)	Pasyanti Vach	Verbum on the plane of the Logos itself
Om	Turiya Avastha (Nirvana)	Sadasiva	Sakshi (witness)	Para	latent Verbum, one with <i>Parabrahman</i> .

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:

Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, **because its energy is caught up and transferred to Cosmic matter.** . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the *Bhagavadgita*, referred to above).

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see *Rig Veda* and the *Upanishads*). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this *Pranava* is called *Vâch* is this, that the four principles of the great *Kosmos* correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole *Kosmos* in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested *Kosmos* is the *Verbum* manifested as *Kosmos*” (see Lecture on the *Bhagavadgita*, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven *Logoi* of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

Pranava Mátras	Avasthas	States of Brahma	Aspects of Parabrahma	Levels of Vach	Stages of the Sacred Word
Bhur (Earth)	Jágrata Avastha (waking)	Brahma	Sthula (gross)	Vaikhari Vach	the sound and speech comprehensible through our
Bhuva (Sky)	Swapna Avastha (dreaming)	Vishná	Sukshma (subtle)	Madhyama Vach	the light, sound and number that issues from the Logos
Swar (Heaven)	Sushupti Avastha (deep sleep)	Maheswara	Vija (seed)	Pasyanti Vach	Verbum on the plane of the Logos itself
Om	Turiya Avastha (Nirvana)	Sadasiva	Sakshi (witness)	Para	latent Verbum, one with <i>Parabrahman</i> .

Pranava Mátras	Avasthas	States of Brahma	Aspects of Parabrahma	Levels of Vach	Stages of the Sacred Word
Bhur (Earth)	Jágrata Avastha (waking)	Brahma	Sthula (gross)	Vaikhari Vach	the sound and speech comprehensible through our
Bhuva (Sky)	Swapna Avastha (dreaming)	Vishná	Sukshma (subtle)	Madhyama Vach	the light, sound and number that issues from the Logos
Swar (Heaven)	Sushupti Avastha (deep sleep)	Maheswara	Vija (seed)	Pasyanti Vach	Verbum on the plane of the Logos itself
Om	Turiya Avastha (Nirvana)	Sadasiva	Sakshi (witness)	Para	latent Verbum, one with <i>Parabrahman</i> .

Pranava Mátras	Avasthas	States of Brahma	Aspects of Parabrahma	Levels of Vach	Stages of the Sacred Word
Bhur (Earth)	Jágrata Avastha (waking)	Brahma	Sthula (gross)	Vaikhari Vach	the sound and speech comprehensible through our senses
Bhuva (Sky)	Swapna Avastha (dreaming)	Vishná	Sukshma (subtle)	Madhyama Vach	the light, sound and number that issues from the Logos
Swar (Heaven)	Sushupti Avastha (deep sleep)	Maheswara	Vija (seed)	Pasyanti Vach	Verbum on the plane of the Logos itself
Om	Turiya Avastha (Nirvana)	Sadasiva	Sakshi (witness)	Para	latent Verbum, one with <i>Parabrahman</i> .

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:

Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the *Bhagavadgita*, referred to above).

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see *Rig Veda* and the *Upanishads*). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the *Bhagavadgita*, referred to above).

STANZA VI. (Continued.)

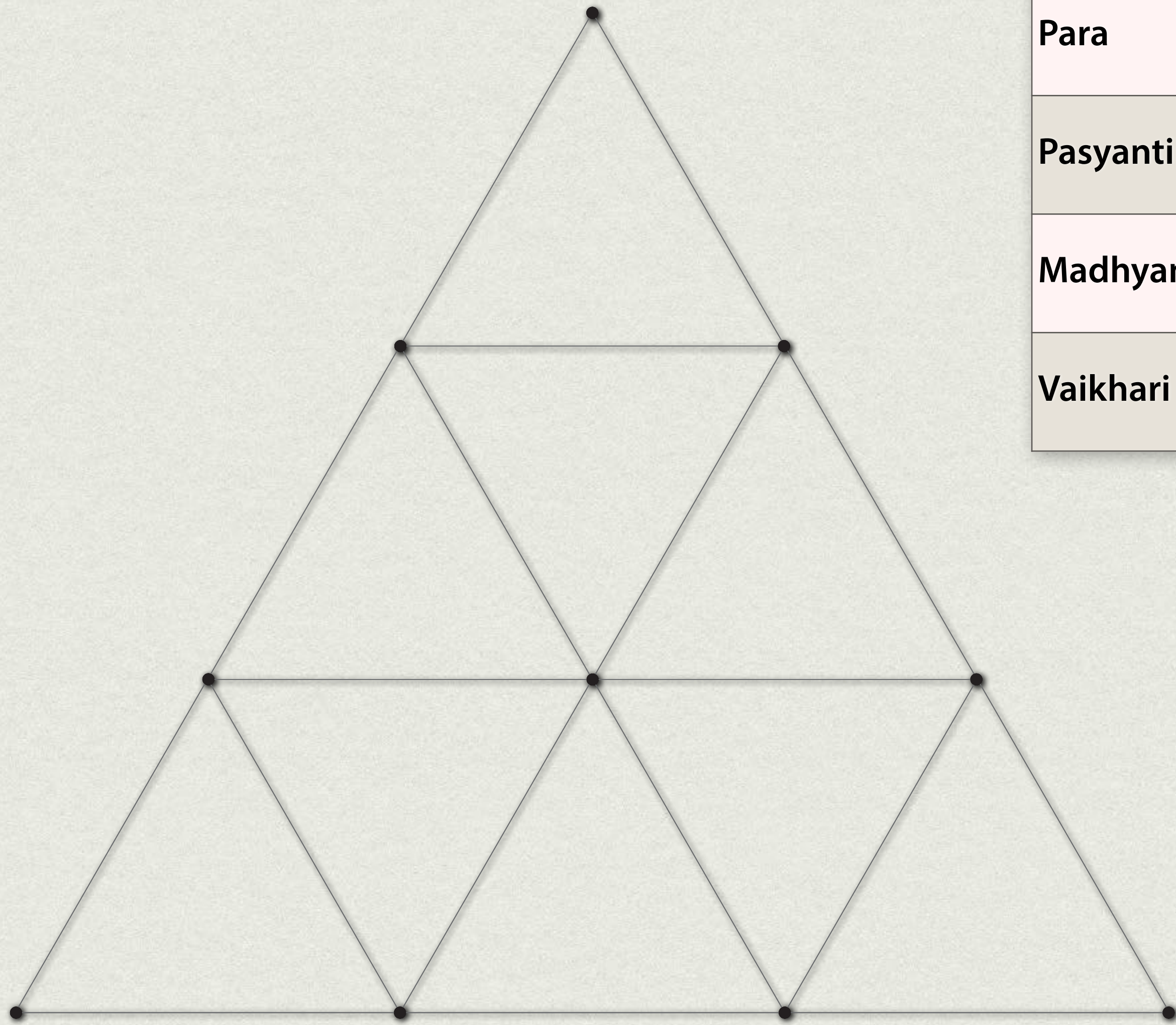
2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

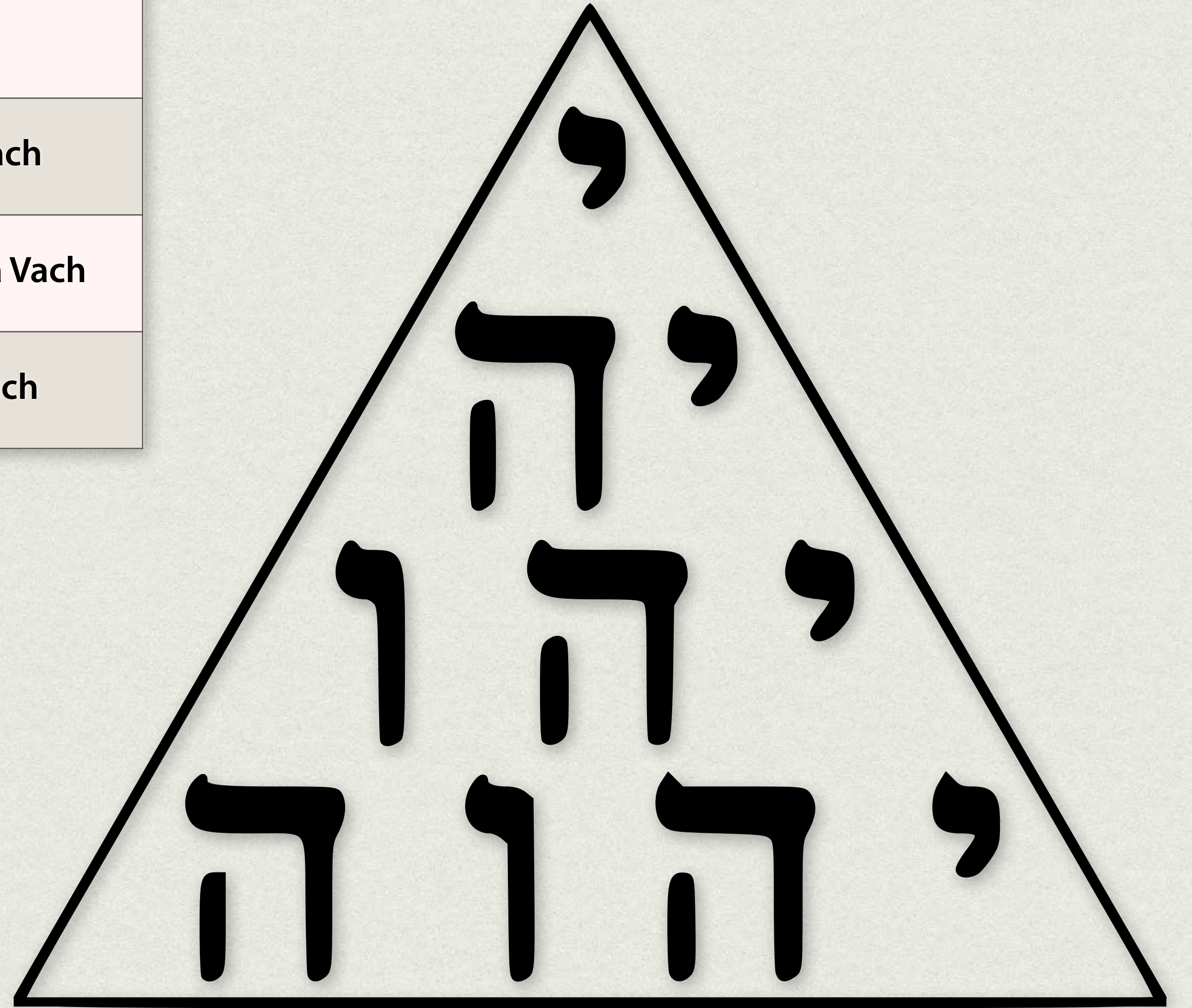
* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

Pranava Mátras	Avasthas	States of Brahman	Aspects of Parabrahman	Levels of Vach	Stages of the Sacred Word
Bhur (Earth)	Jágrata Avastha (waking)	Brahma	Sthula (gross)	Vaikhari Vach	the sound and speech comprehensible through our senses
Bhuva (Sky)	Swapna Avastha (dreaming)	Vishná	Sukshma (subtle)	Madhyama Vach	the light, sound and number that issues from the Logos
Swar (Heaven)	Sushupti Avastha (deep sleep)	Maheswara	Vija (seed)	Pasyanti Vach	Verbum on the plane of the Logos itself
Om	Turiya Avastha (Nirvana)	Sadasiva	Sakshi (witness)	Para	latent Verbum, one with <i>Parabrahman</i>.



Para
Pasyanti Vach
Madhyama Vach
Vaikhari Vach



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

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:

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

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:

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

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:

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

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

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:

"...from the purely occult and Cosmical, "Fohat,* the "Son of the Son," the androgynous energy resulting from this "Light of the Logos," manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity."

*Evolution is commenced by the intellectual energy of the Logos, not merely on account of the potentialities locked up in Mulaprakriti. This light of the Logos is the link . . . between objective matter and the subjective thought of Eswara (or Logos). It is called in several Buddhist books Fohat. It is the one instrument with which the Logos works. –SD1:136-7

VERSE 1

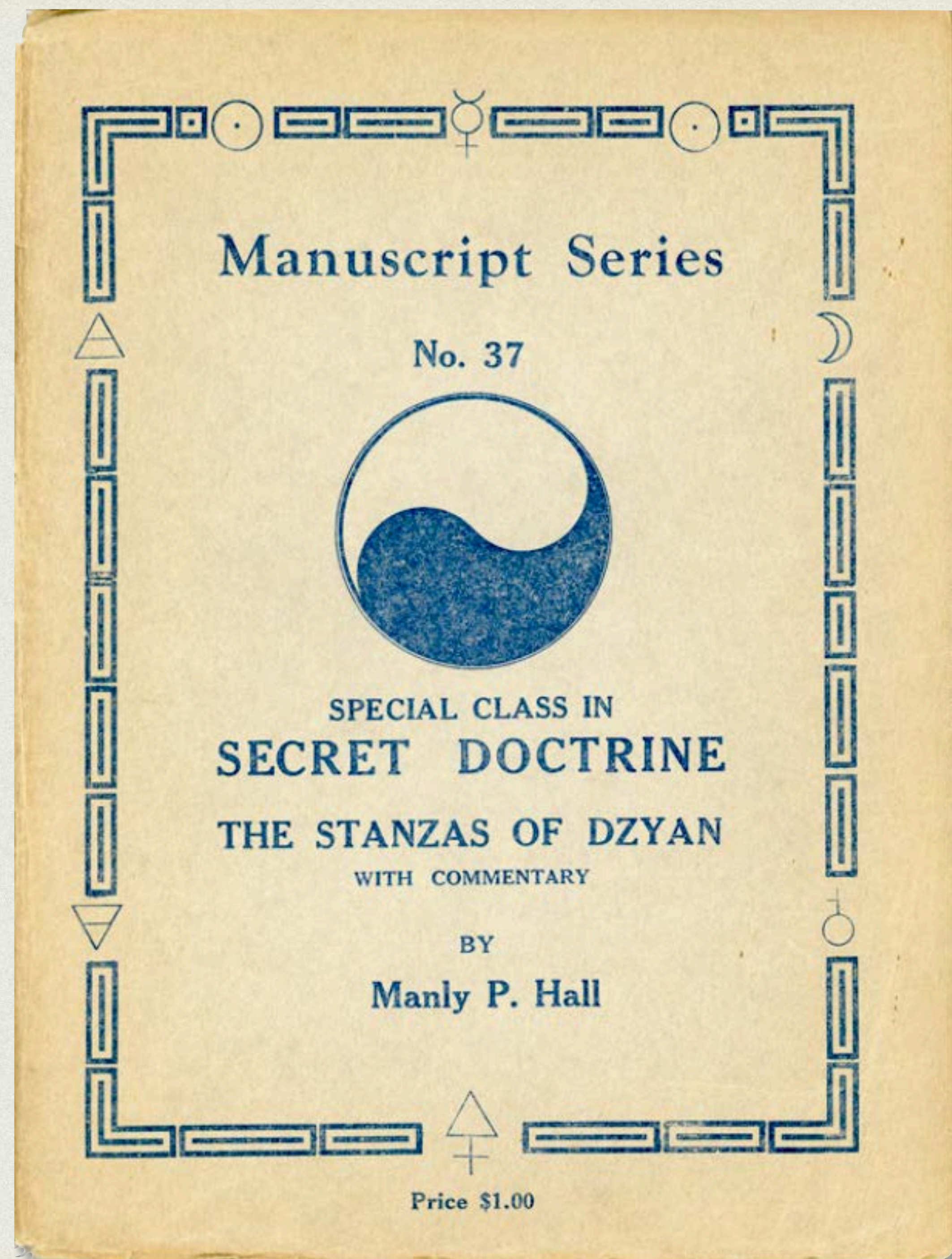
*By the power of the Mother
of Mercy and Knowledge (a) —
Kwan-Yin — the “triple” of
Kwan-shai-Yin, residing in
Kwan-yin-Tien, (b) Fohat, the
Breath of their Progeny, the
Son of the Sons, having called
forth, from the lower abyss
(chaos), the illusive form of
Sien-Tchang (our Universe)
and the Seven Elements:*

"...from the purely occult and Cosmical,
"Fohat,* the "Son of the Son," the
androgynous energy resulting from this
"Light of the Logos," manifests in the
plane of the objective Universe as the
hidden, as much as the revealed,
Electricity."

*Evolution is commenced by the intellectual
energy of the Logos, not merely on account
of the potentialities locked up in
Mulaprakriti. This light of the Logos is the
link . . . between objective matter and the
subjective thought of Eswara (or Logos). It is
called in several Buddhist books Fohat. It is
the one instrument with which the Logos
works. –SD1:136-7

VERSE 1

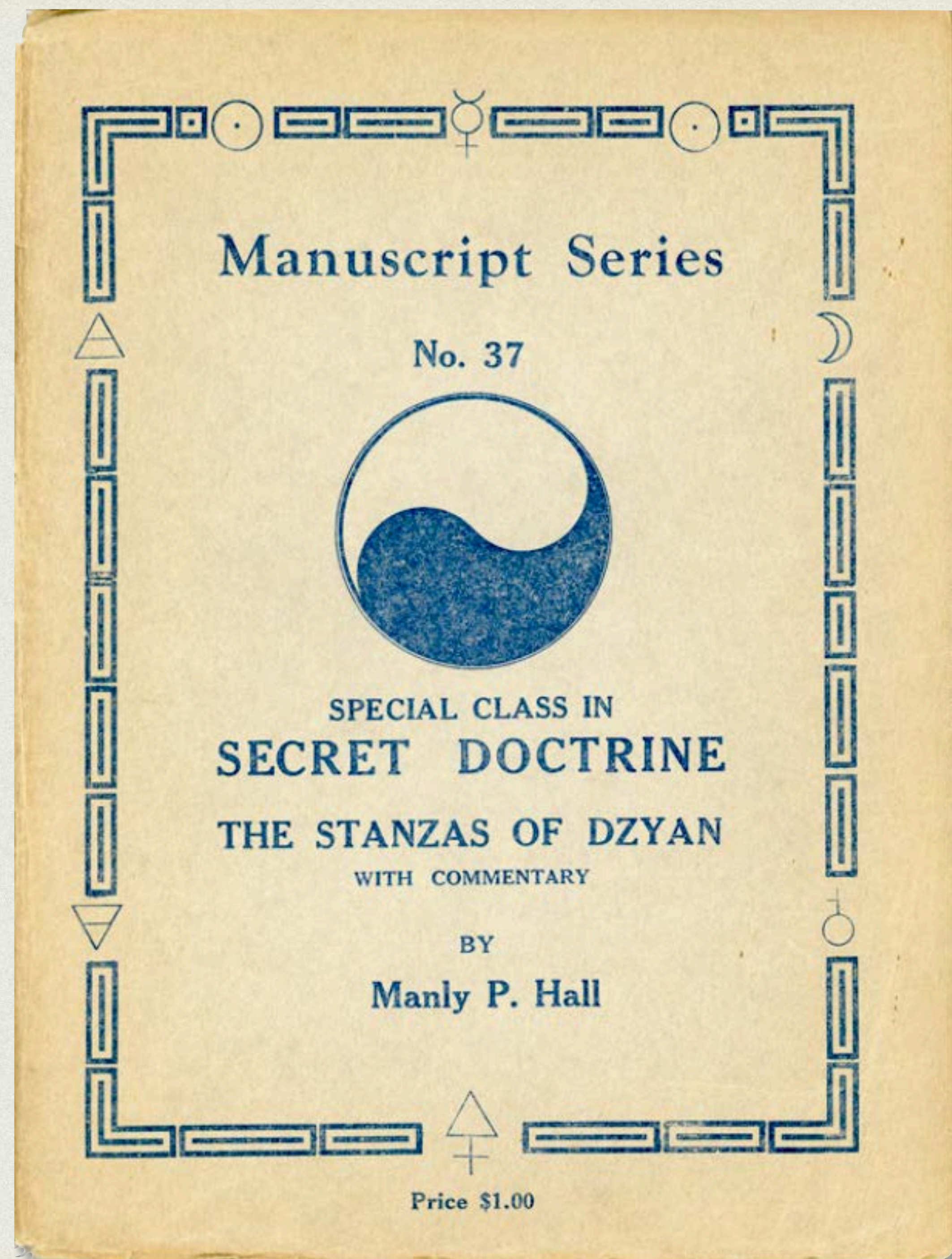
By the power of the Mother of Mercy and Knowledge (a) — Kwan-Yin — the “triple” of Kwan-shai-Yin, residing in Kwan-yin-Tien, (b) Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss (chaos), the illusive form of Sien-Tchang (our Universe) and the Seven Elements:



By means of the invisible, concealed Mother of Nature, Kwan-Yin and the material body of Nature, her consort, and Fohat, the child of their frictions, the shadow of the material universe was called forth out of the lower abyss, and the seven material elements appeared as crystallizations of their spiritual causes. The previous stages discussed were invisible, and while they dealt with substances these substances were too fine and attenuated to be cognized by such senses as we possess today. The subtle elements of Nature were moved long before the dense physical particles could be made to respond.

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:



By means of the invisible, concealed Mother of Nature, **Kwan-Yin and the material body of Nature, her consort, and Fohat, the child of their frictions**, the shadow of the material universe was called forth out of the lower abyss, and the seven material elements appeared as crystallizations of their spiritual causes. The previous stages discussed were invisible, and while they dealt with substances these substances were too fine and attenuated to be cognized by such senses as we possess today. The subtle elements of Nature were moved long before the dense physical particles could be made to respond.

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:

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

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

VERSE 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 (b).

VERSE 2

*The Swift and Radiant One
produces the Seven Layat (a)
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 (b).*

† From the Sanskrit *Laya*, the point of matter
where every differentiation has ceased.

“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Laya* †
(a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY
“BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDA-
TIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Laya* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(a.) **The seven *Layu* centres are the seven Zero points**, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

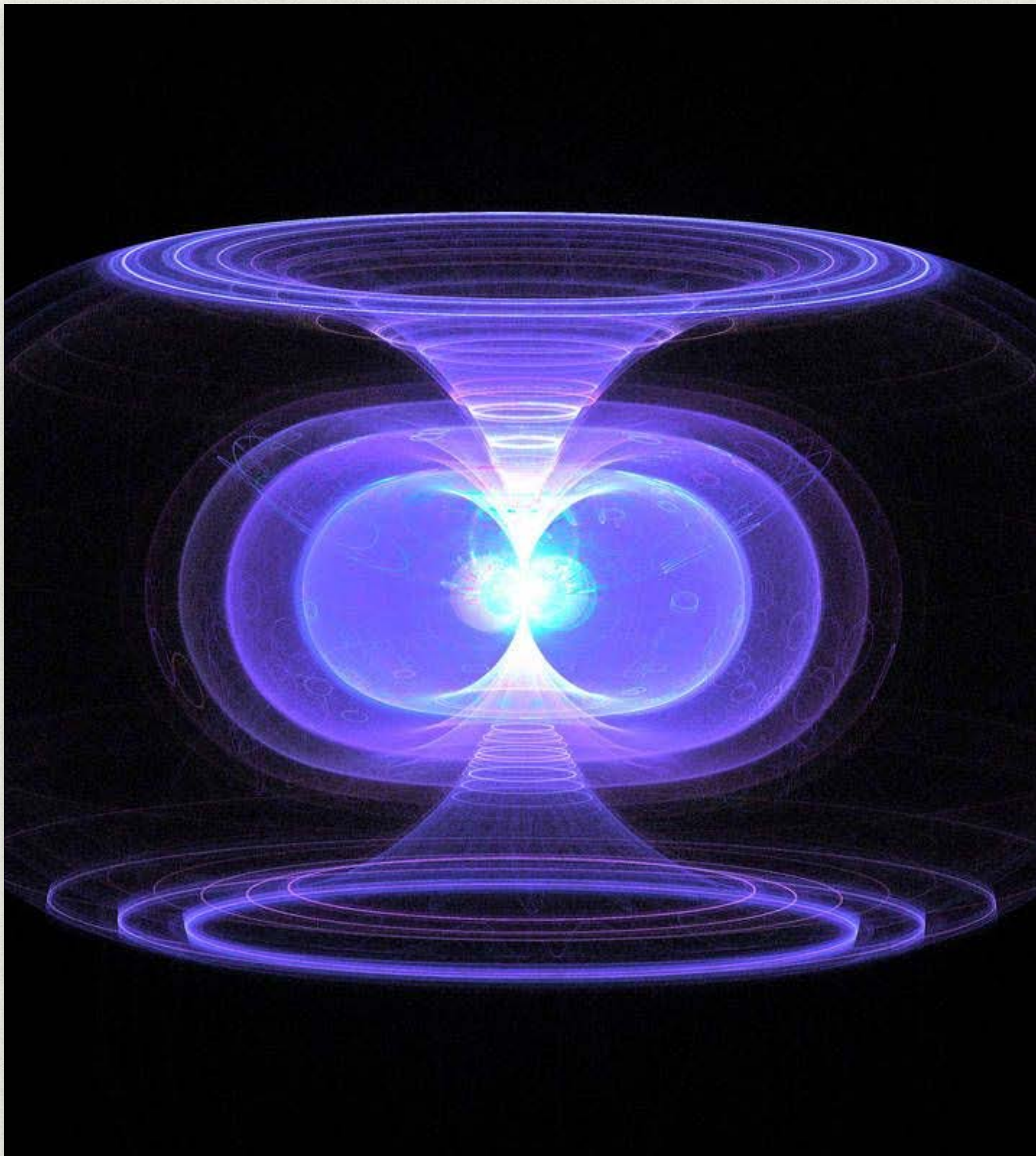
2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

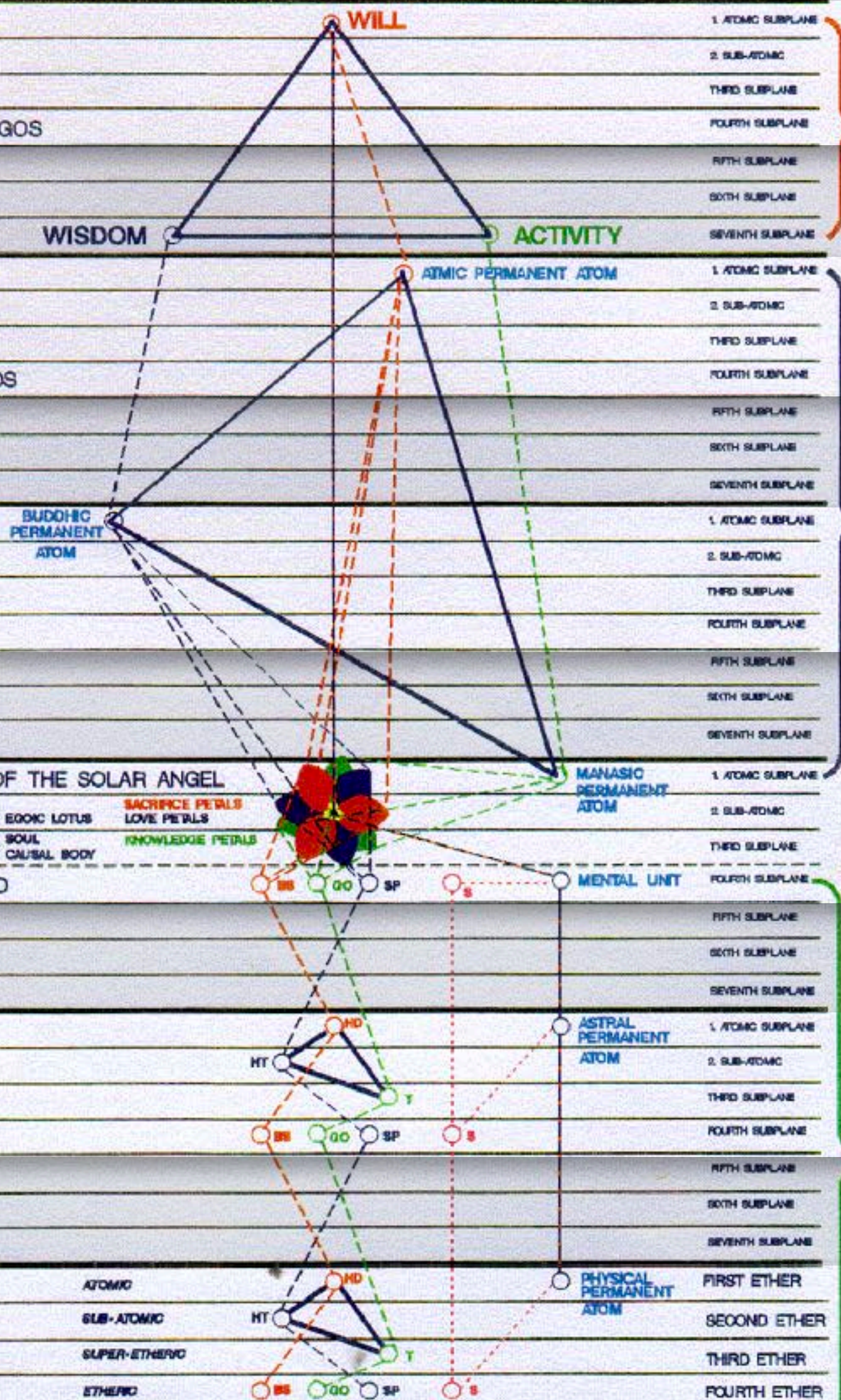
the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."



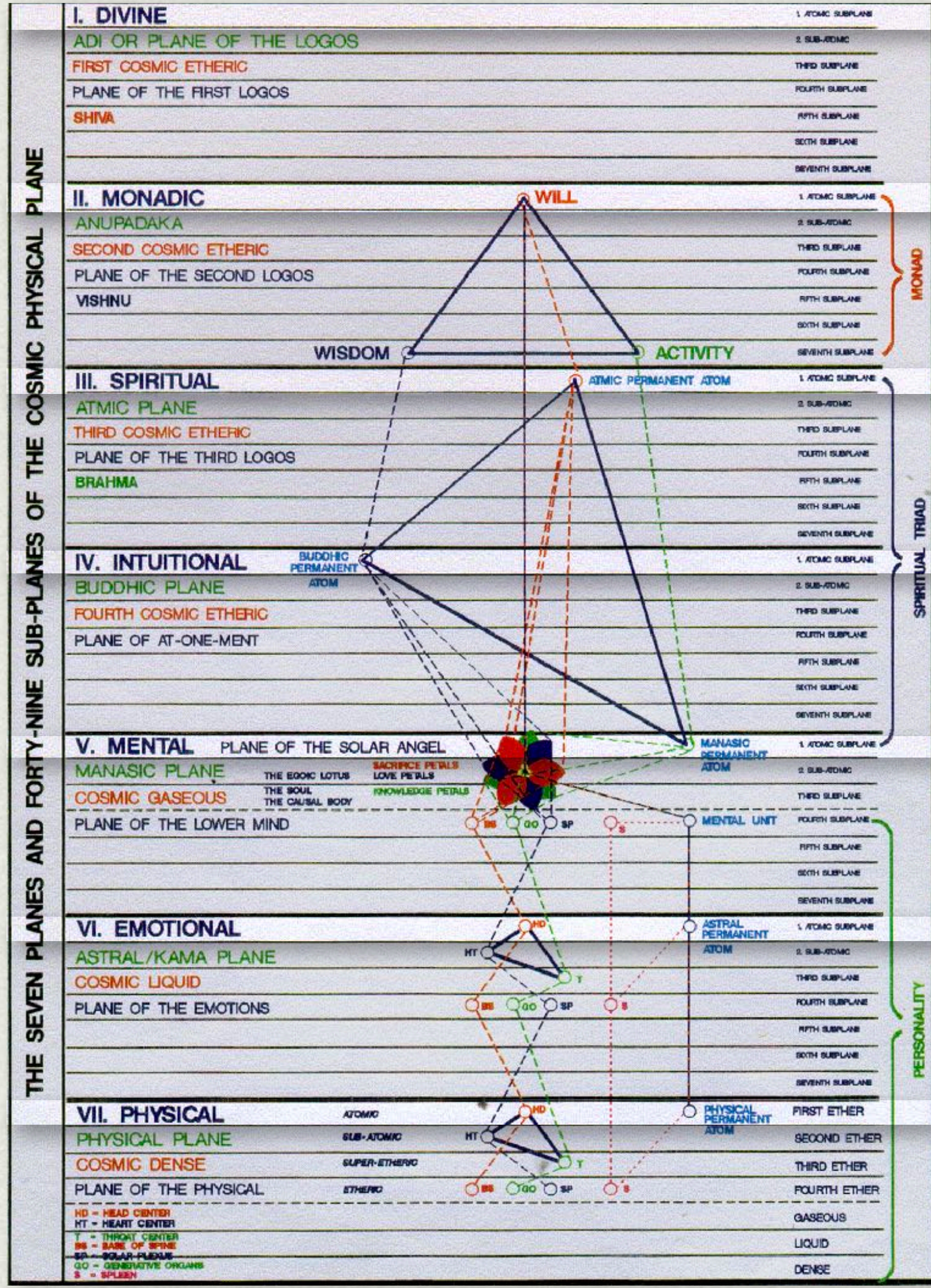
When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. "*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara*" (Occult Catechism). -SD1:147

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

I. DIVINE			1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS			2. SUB-ATOMIC
FIRST COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE FIRST LOGOS			FOURTH SUBPLANE
SHIVA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
II. MONADIC			1. ATOMIC SUBPLANE
ANUPADAKA			2. SUB-ATOMIC
SECOND COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE SECOND LOGOS			FOURTH SUBPLANE
VISHNU			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
III. SPIRITUAL			1. ATOMIC SUBPLANE
ATMIC PLANE			2. SUB-ATOMIC
THIRD COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE THIRD LOGOS			FOURTH SUBPLANE
BRAHMA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
IV. INTUITIONAL			1. ATOMIC SUBPLANE
BUDDHIC PLANE			2. SUB-ATOMIC
FOURTH COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF AT-ONE-MENT			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
V. MENTAL		PLANE OF THE SOLAR ANGEL	1. ATOMIC SUBPLANE
MANASIC PLANE		THE EGGIC LOTUS	2. SUB-ATOMIC
COSMIC GASEOUS		THE SOUL	THIRD SUBPLANE
PLANE OF THE LOWER MIND		THE CAUSAL BODY	FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VI. EMOTIONAL			1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE			2. SUB-ATOMIC
COSMIC LIQUID			THIRD SUBPLANE
PLANE OF THE EMOTIONS			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VII. PHYSICAL			FIRST ETHER
PHYSICAL PLANE			SECOND ETHER
COSMIC DENSE			THIRD ETHER
PLANE OF THE PHYSICAL			FOURTH ETHER
			GASEOUS
			LIQUID
			DENSE



HD = HEAD CENTER
 HT = HEART CENTER
 T = THROAT CENTER
 BS = BASE OF SPINE
 SP = SOLAR PLEXUS
 GO = GENITATIVE ORGANS
 S = SPLEEN



Mr. B. Keightley: In connection with the seven relative Laya points, are we to conceive of matter existing simultaneously on all the seven planes, or does it pass through the seven Laya centers from one state to another? Or only relatively to our perceptions, or to the perceptions of beings on the other planes?

Mme. Blavatsky: During Mahâpralaya there are no planes of matter, of course as nothing exists. For the absolute Laya point is infinite. During Manvantara the seven planes of matter emanate, the one from the other in a regular order and succession, and embraces very naturally untold series of eons, with the exception of Manvantaric deities—a mystery, if you please. The beings on other planes must come down in the natural order of evolution, and to our plane, someday. All beings begin and end at the Laya point. Happy those

who merge into it (I wish to goodness I was one of them!), for they will have no rebirth during that Manvantara. They begin on the higher plane and descend in regular sequence from plane to plane, the planes of all being *pari passu* with their descent. And let us add: these planes of divine substance and consciousness are but the creations of these very beings. Now do you understand?— from the first, the highest, to the seventh, or the lowest state of consciousness. —Secret Doctrine Dialogues:428-30

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(a.) The seven *Layu* centres are the seven Zero points, **using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins.** From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

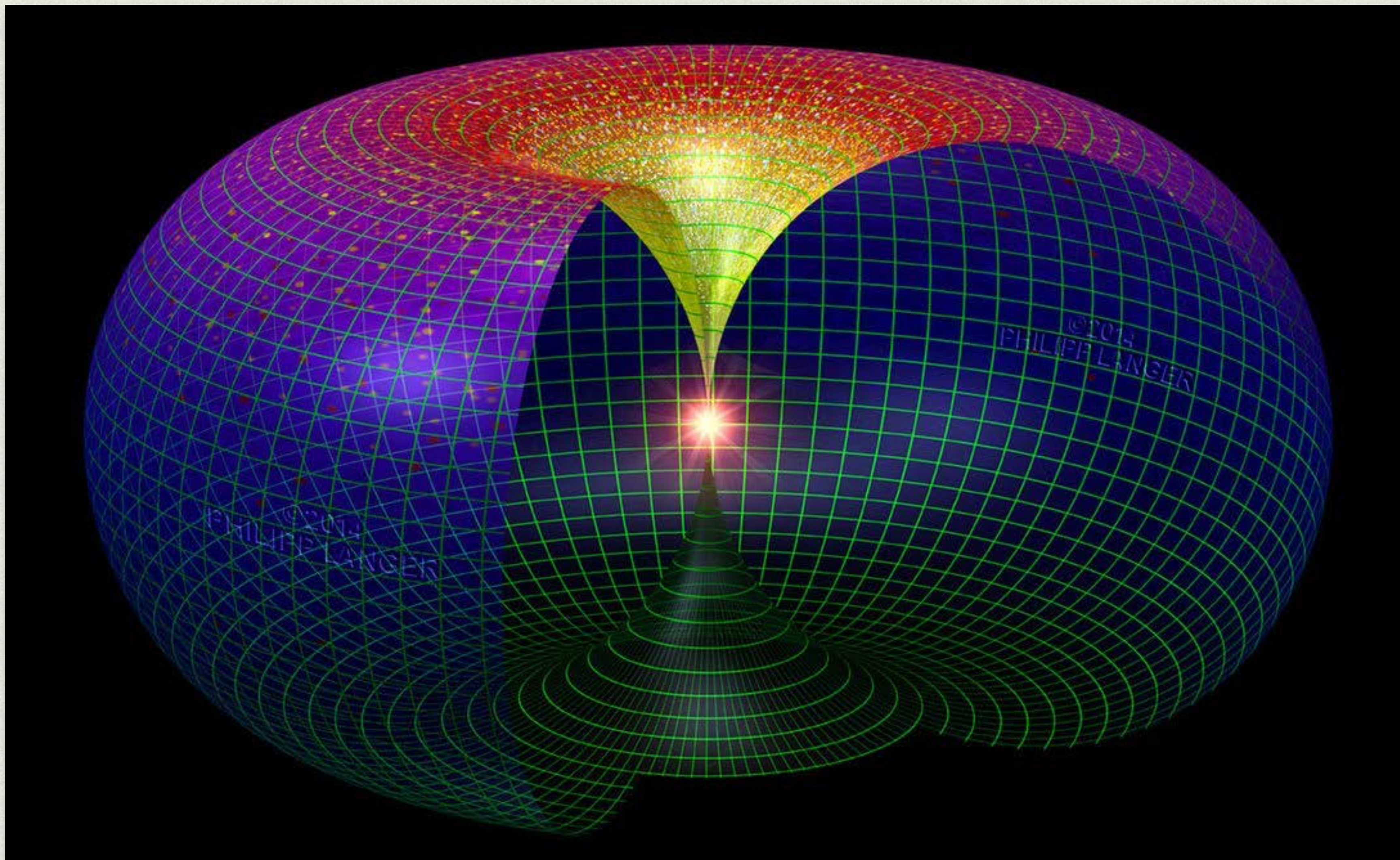
2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."



We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of

the Seventh State of that which we ignorantly call and recognise as "Force"; or again the Noumenon of Undifferentiated Cosmic Substance which is itself an unreachable and

unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre. –SD1:148

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. **From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our Solar System.** It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our Solar System. **It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions.** The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. **The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (Fohat) emanates."**

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI. (Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* † (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

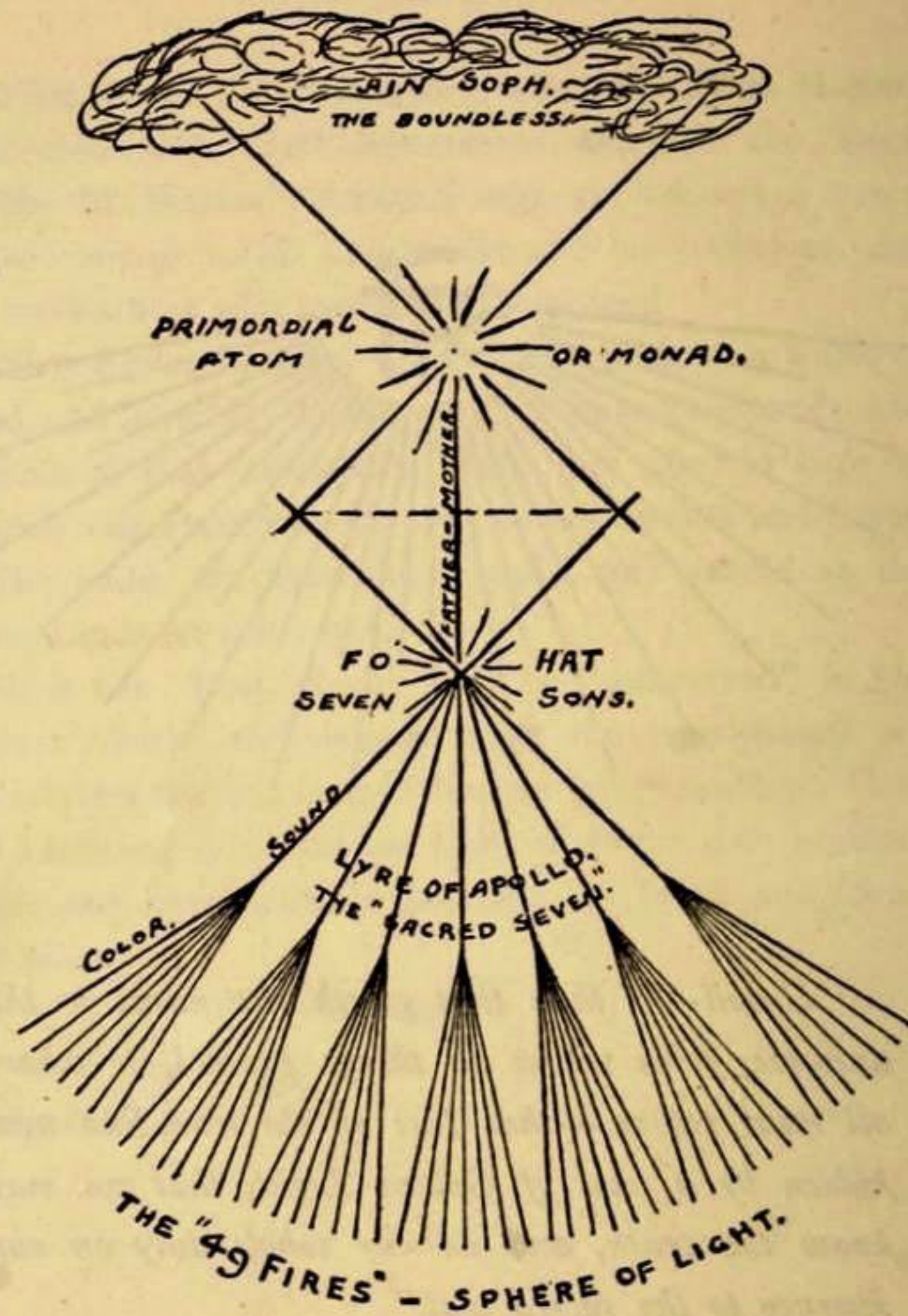


PLATE I.

DESCENT OF SPIRIT INTO MATTER.

"All Things From One."

Fohat, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gæa, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught

to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic super-sensuous act, and emit the creative ray. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE — on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching in early Greek mythology. —SD1:109-10

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

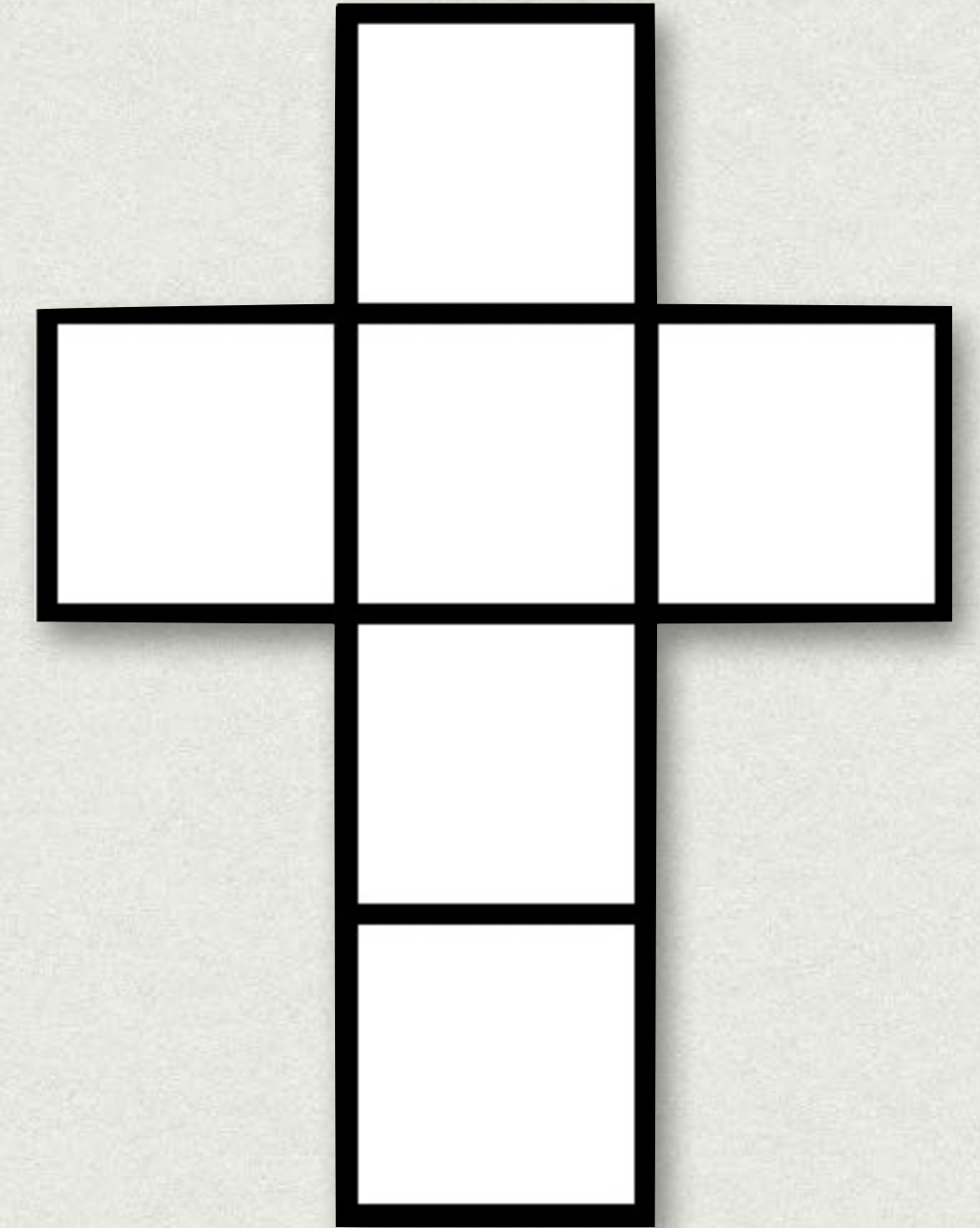
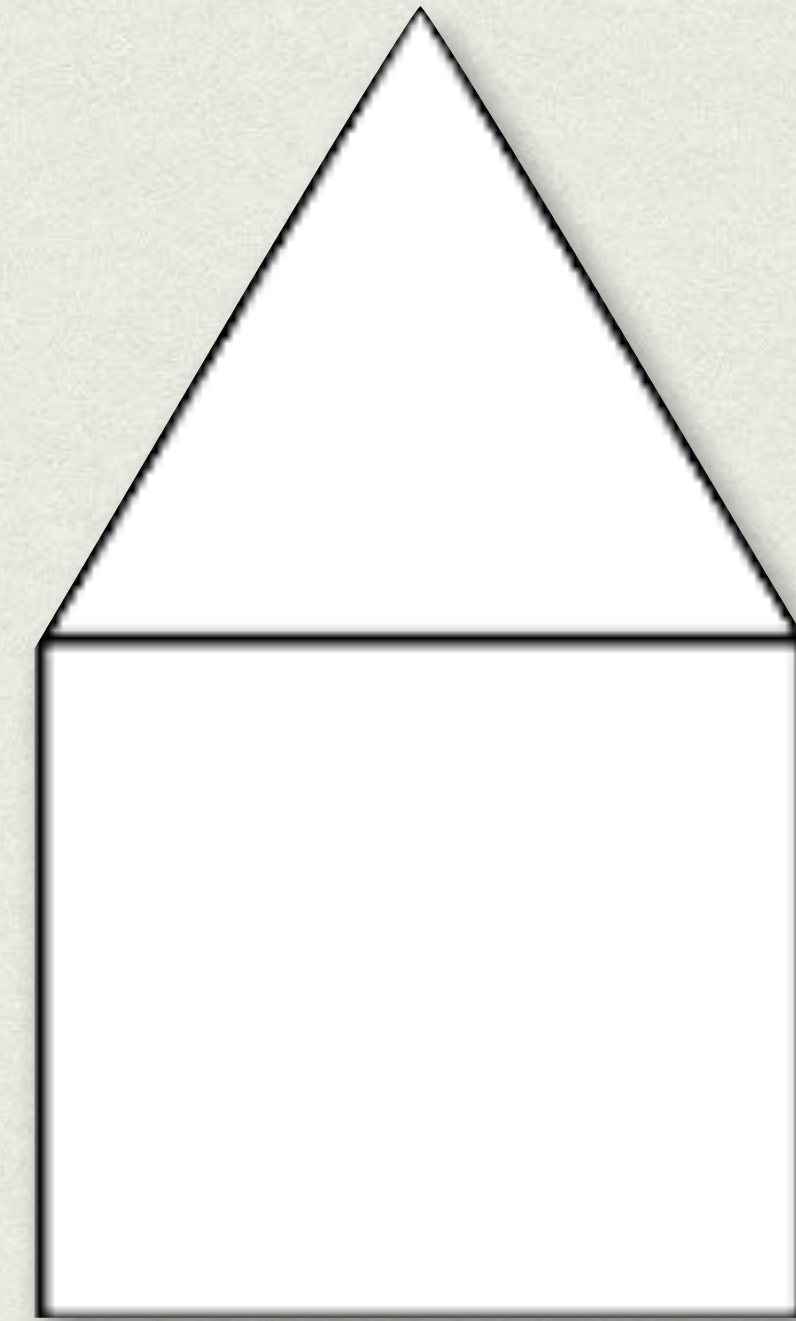
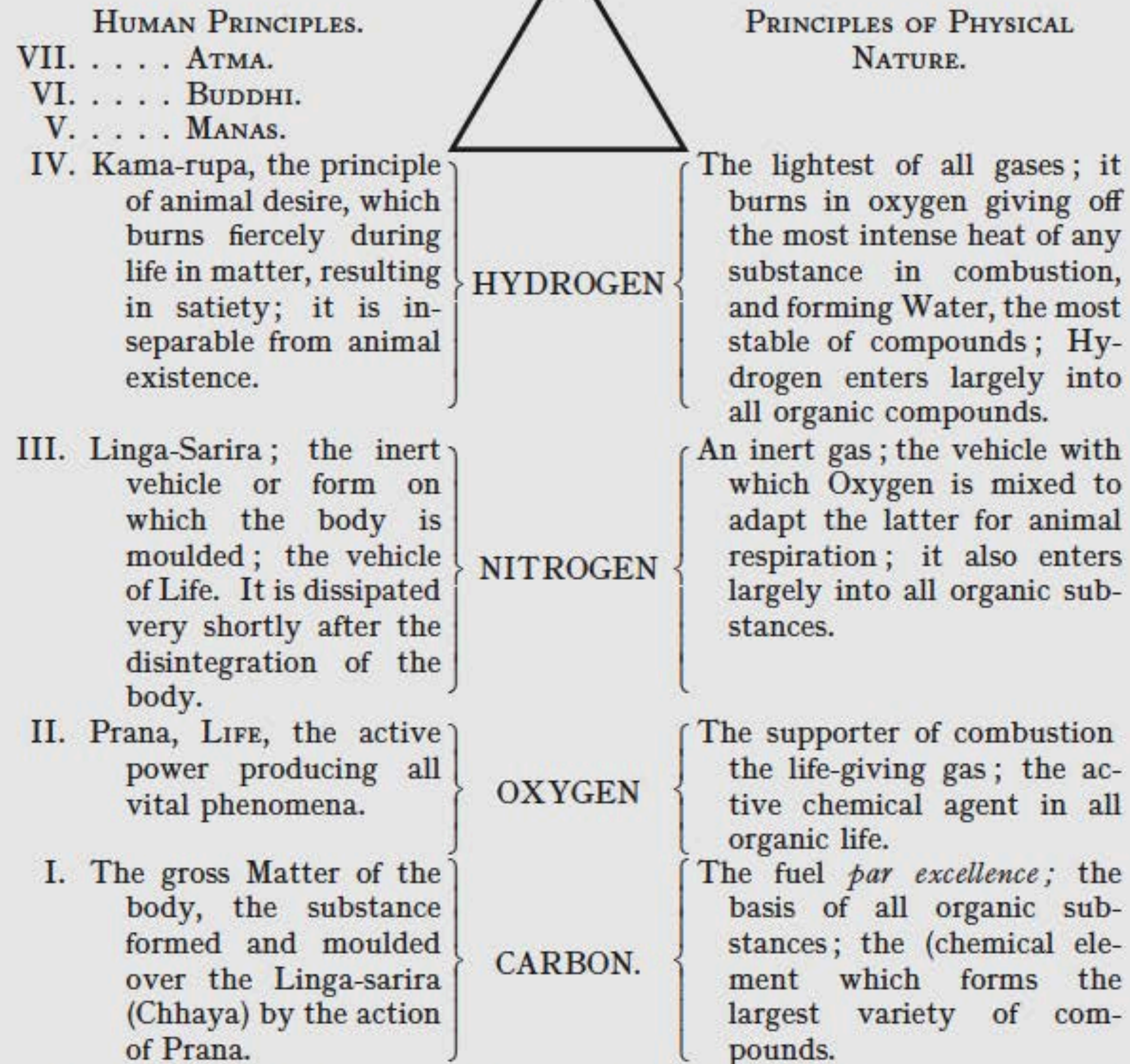
* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

4	4	Kama (Desire), <i>Animal Soul</i>	Cosmic Energy (Chaotic)	Cosmic Kama, <i>Womb of Fohat</i>
3	5	Prana, <i>Life-essence, Vitality</i>	Cosmic Life-Essence or Energy	Cosmic Jiva
2	6	Linga-sarira, <i>Model-body</i>	Astral Ideation, <i>reflecting terrestrial things</i>	Cosmic Ether, <i>Astral Light</i>
1	7	Sthula-sarira, <i>Physical body</i>	Cosmos, <i>Physical universe</i>	Sthura- or Sthula-sarira

IV. Kama-rupa, the principle of animal desire, which burns fiercely during life in matter, resulting in satiety; it is inseparable from animal existence.	HYDROGEN	The lightest of all gases; it burns in oxygen giving off the most intense heat of any substance in combustion, and forming Water, the most stable of compounds; Hydrogen enters largely into all organic compounds.
III. Linga-Sarira; the inert vehicle or form on which the body is moulded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body.		
II. Prana, LIFE, the active power producing all vital phenomena.	OXYGEN	The supporter of combustion the life-giving gas; the active chemical agent in all organic life.
I. The gross Matter of the body, the substance formed and moulded over the Linga-sarira (Chhaya) by the action of Prana.		

mists have it:—"When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle," (or Triad, *i.e.*, the face of one of its plane surfaces becoming the middle face of the other), "and becomes a cube; then only does it (the cube unfolded) become the vehicle and the number of LIFE, the Father-Mother SEVEN."

The following diagram will perhaps assist the student to grasp these parallelisms.



When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle," (or Triad, *i.e.*, the face of one of its plane surfaces becoming the middle face of the other), "and becomes a cube; then only does it (the cube unfolded) become the vehicle and the number of Life, the Father-Mother Seven." -SD2:593

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; **and it is stated by the same authority that "Pragna, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (Personal and impersonal God).** For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "Pragna, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

<u>“Esoteric Buddhism</u>	<u>Vedānta</u>	<u>Tāraka Rāja Yoga</u>
1. Sthūla śarīra	Annamaya-kośa	Sthūlopādhi
2. Prāna	Prānamaya- kośa	
3. The Vehicle of Prāna		
4. Kāma Rūpa	Manomaya- kośa	Sūkshmopādhi
5. Mind (a) Volitions Feelings etc. (b) Vijnāna	Vijnānamayakoś• a Sūkshmopādhi	
6. Spiritual Soul	Ānandamaya-kośa	Kāranopādhi
7. Ātmā	Ātmā	Ātmā

The real esoteric seven-fold classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of

Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied

to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of human consciousness.” –SD2:636

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). **For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*).** So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe.

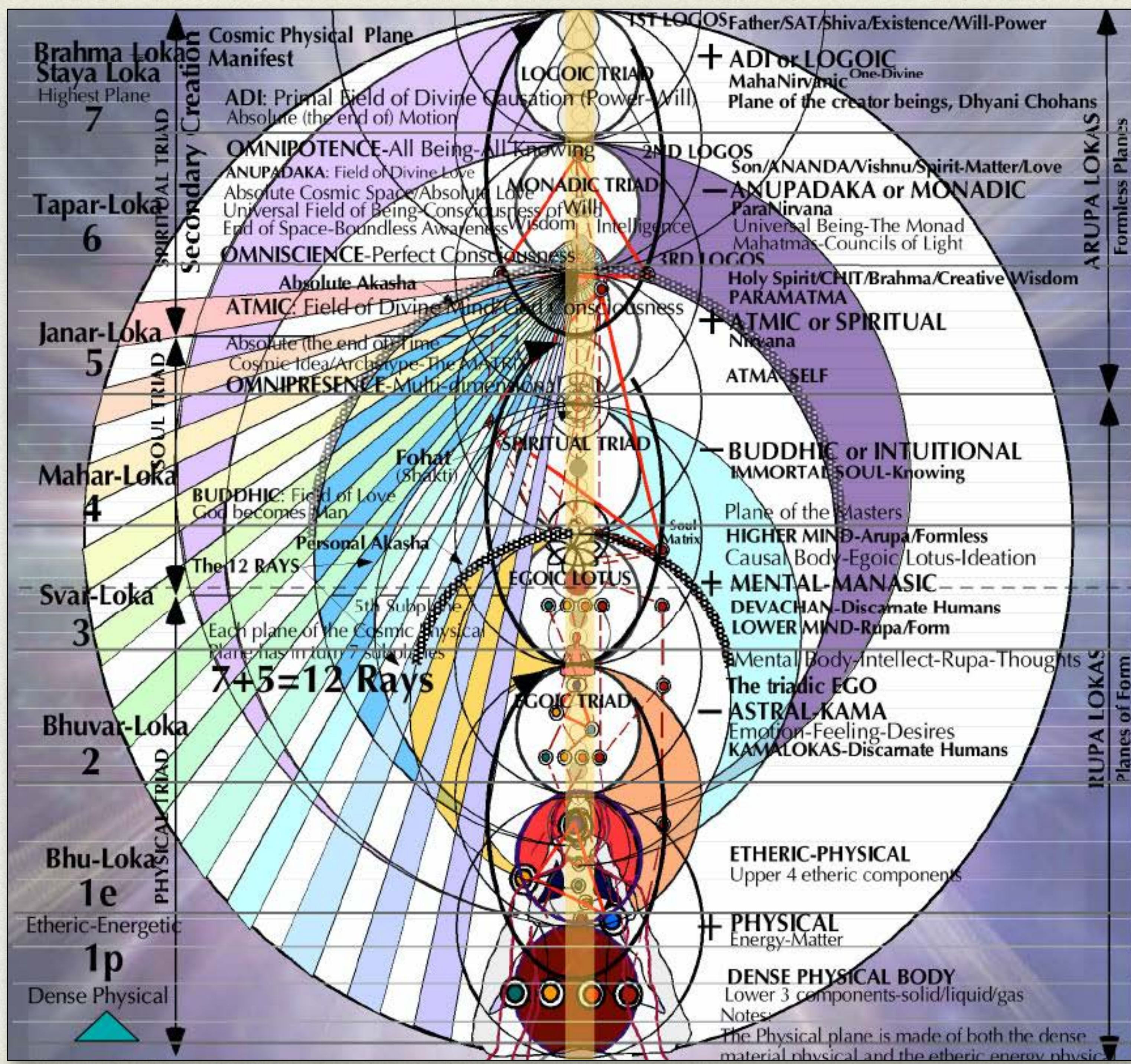
* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates."

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.



VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). **So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe.**

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.



Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahmâ “from the brain of the Father and the bosom of the Mother,” and then to have metamorphosed himself into a male and a female, i.e., polarity, into positive and negative electricity. He has seven sons who are his brothers; and Fohat is forced to be born time after time whenever any two of his son-brothers indulge in too close contact — whether an embrace or a fight. To avoid this, he binds together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as any one can see, to electricity

Tribal sculpture suggestive of Fohat and his seven son-brothers (note the dual serpents)

generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity. The Seven “Sons-brothers,” however, represent and personify the seven forms of Cosmic magnetism called in practical Occultism the “Seven Radicals,” whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them — the latter, our ordinary physical senses. –SD1:145

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe.

*** "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.**

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary et infra). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

As an abstraction, we call it [Fohat] the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

As an abstraction, we call it [Fohat] the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

VERSE 2

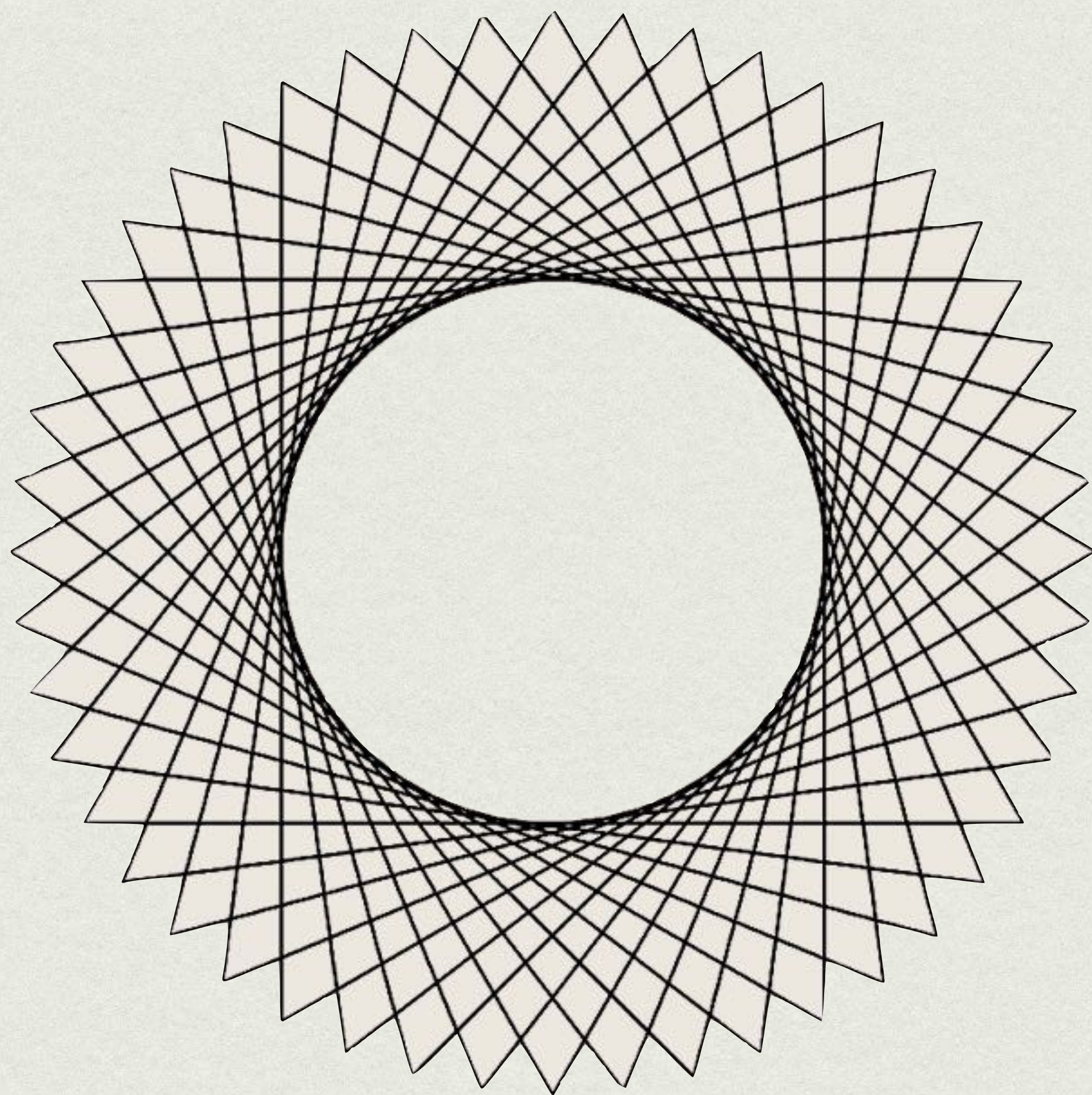
The Swift and Radiant One produces the Seven Layat (a) Centres, against which none will prevail to the great day "Be with Us"—and seats the Universe on these Eternal Foundations, surrounding Tsien-Tchan with the Elementary Germs (b).

As an abstraction, we call it [Fohat] the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to intelligent LAW and sentient LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to intelligent LAW and sentient LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

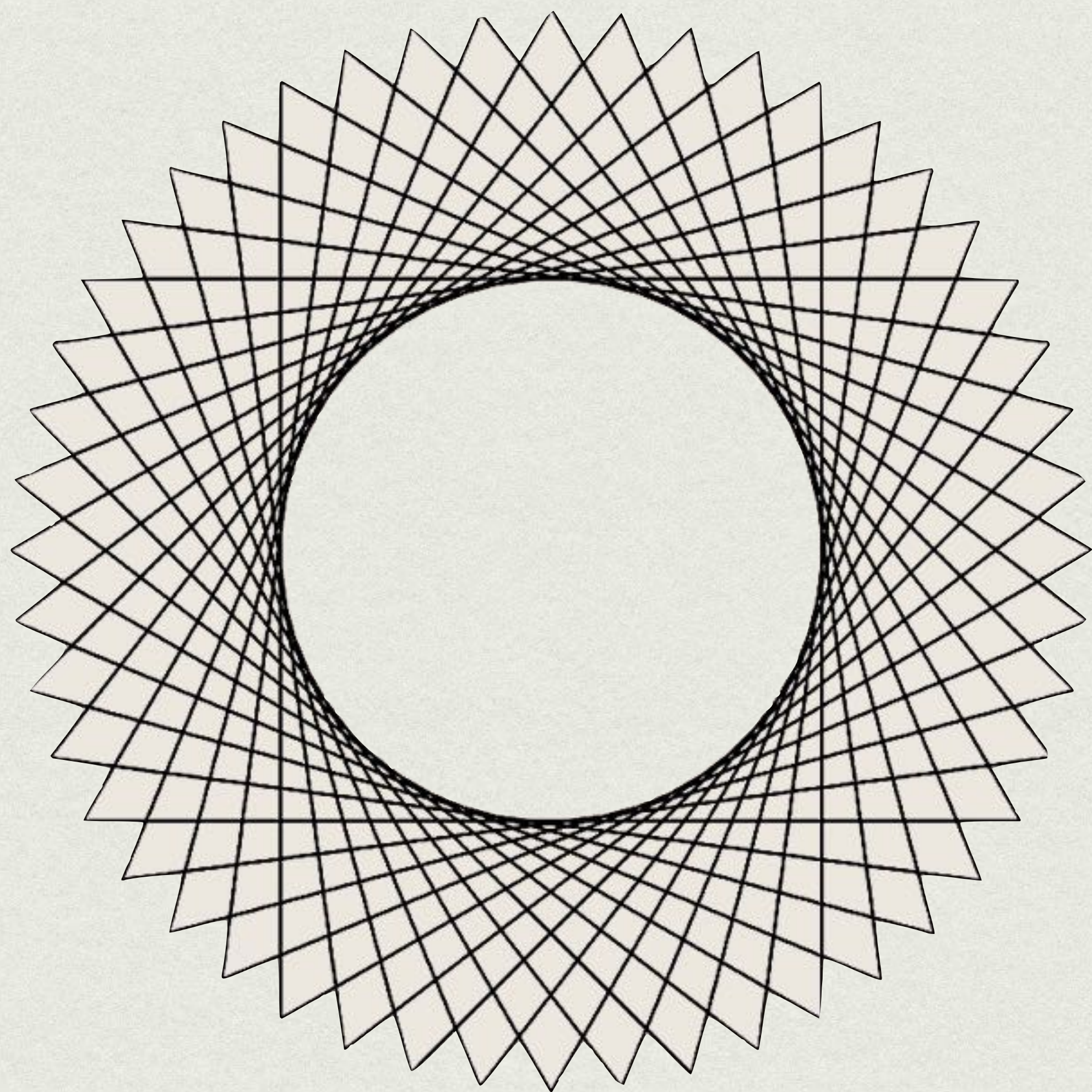
* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.



The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation." But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic

energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyan Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. —SD1:15-6



The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation." But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. **It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance** as the "laws of Nature." Fohat is thus the dynamic

energy of Cosmic Ideation; or, regarded from the other side, **it is the intelligent medium**, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. —SD1:15-6

VERSE 2

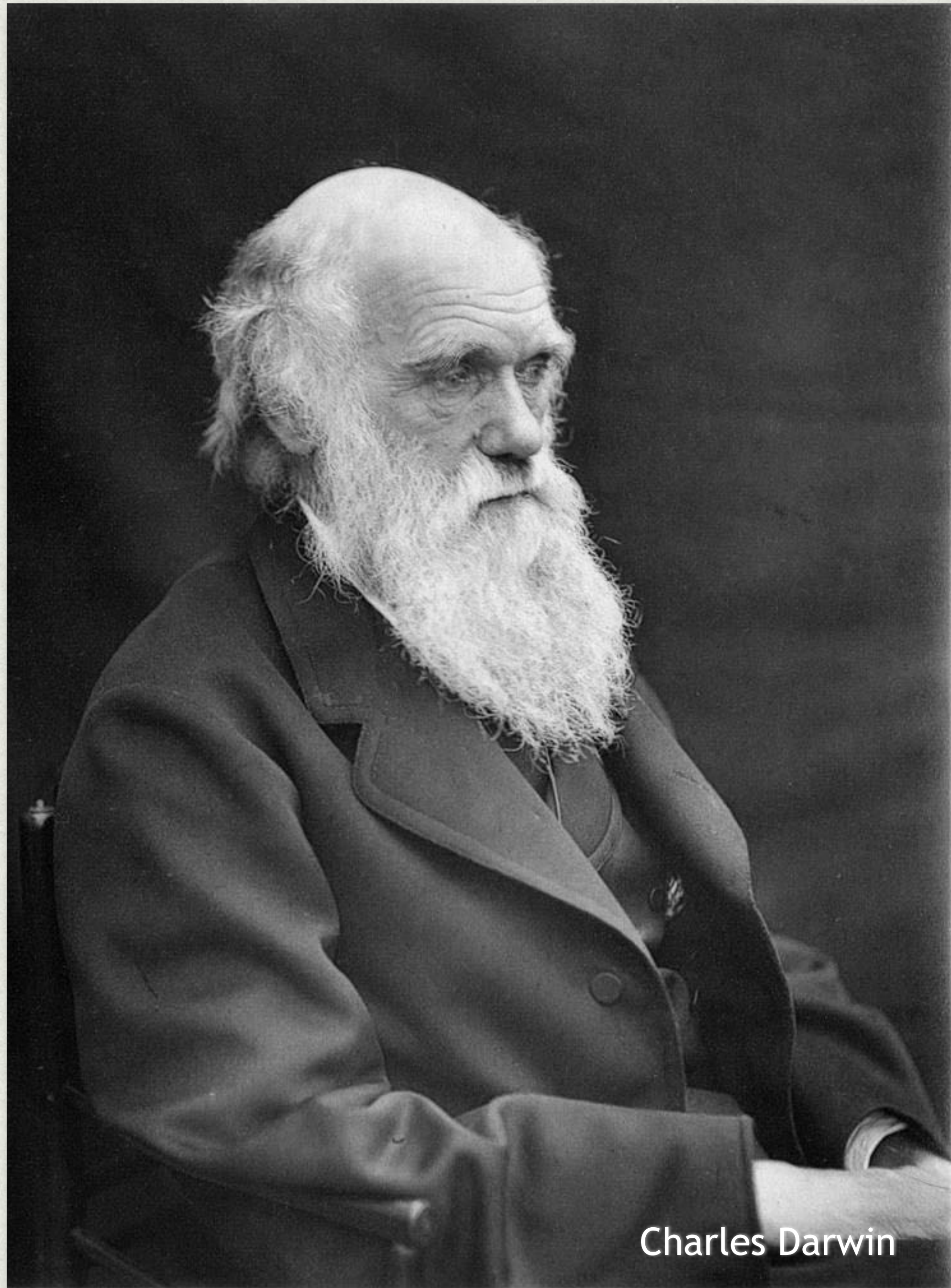
The Swift and Radiant One produces the Seven Layat (a) Centres, against which none will prevail to the great day "Be with Us"—and seats the Universe on these Eternal Foundations, surrounding Tsien-Tchan with the Elementary Germs (b).

As an abstraction, we call it [Fohat] the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. **Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to intelligent LAW and sentient LIFE, and add that Fohat is the guiding Spirit of all this.** Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

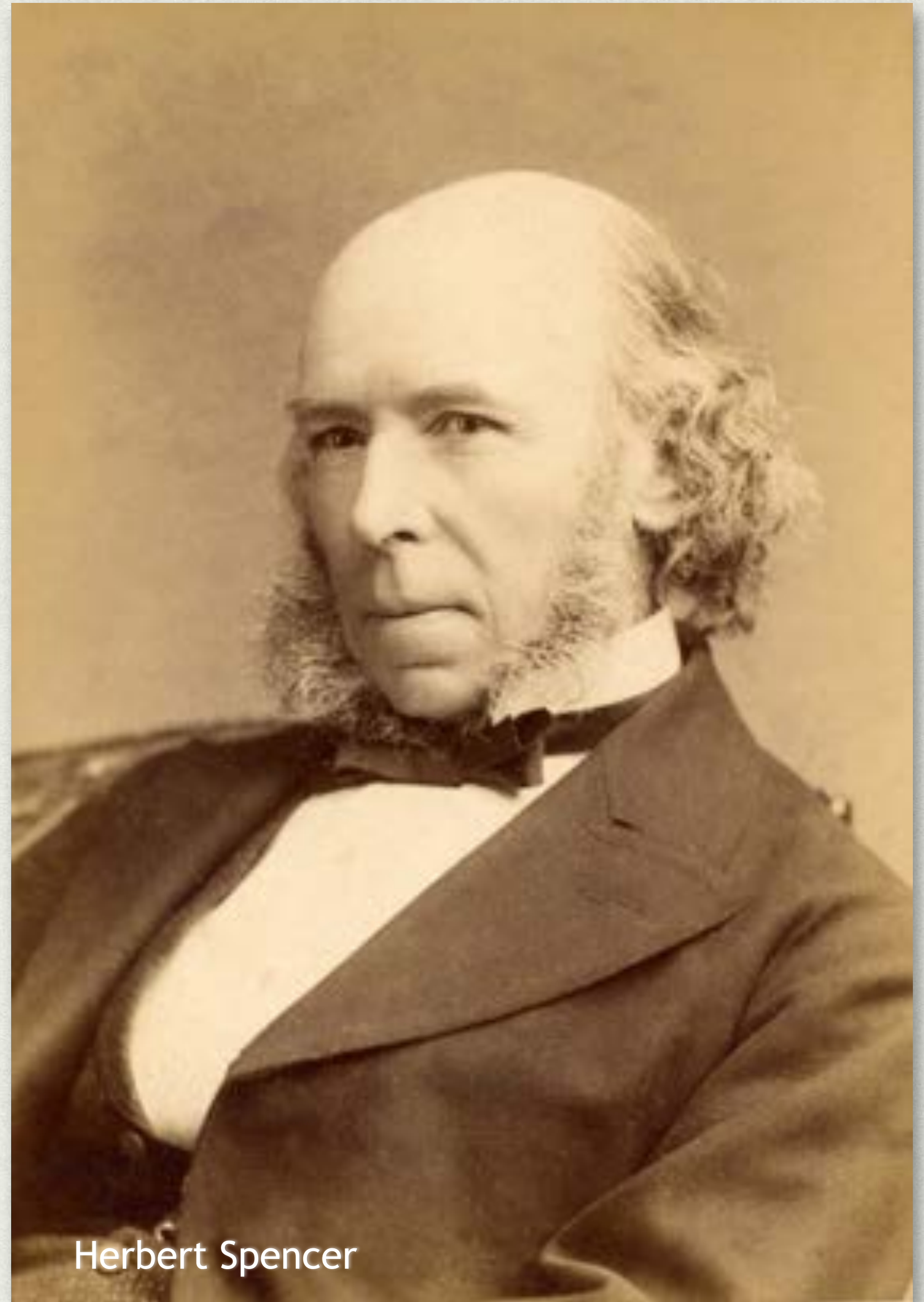
the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent LAW and sentient LIFE*, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.



Charles Darwin



Herbert Spencer

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

As an abstraction, we call it [Fohat] the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. **Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."**

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

VERSE 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

As an abstraction, we call it [Fohat] the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

VERSE 2

*The Swift and Radiant One
produces the Seven Layat (a)
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 (b).*

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

Vâch 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. –SD1:138



Kwan-yin



Vach

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

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 2

The Swift and Radiant One produces the Seven Layat (a) 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 (b).

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.