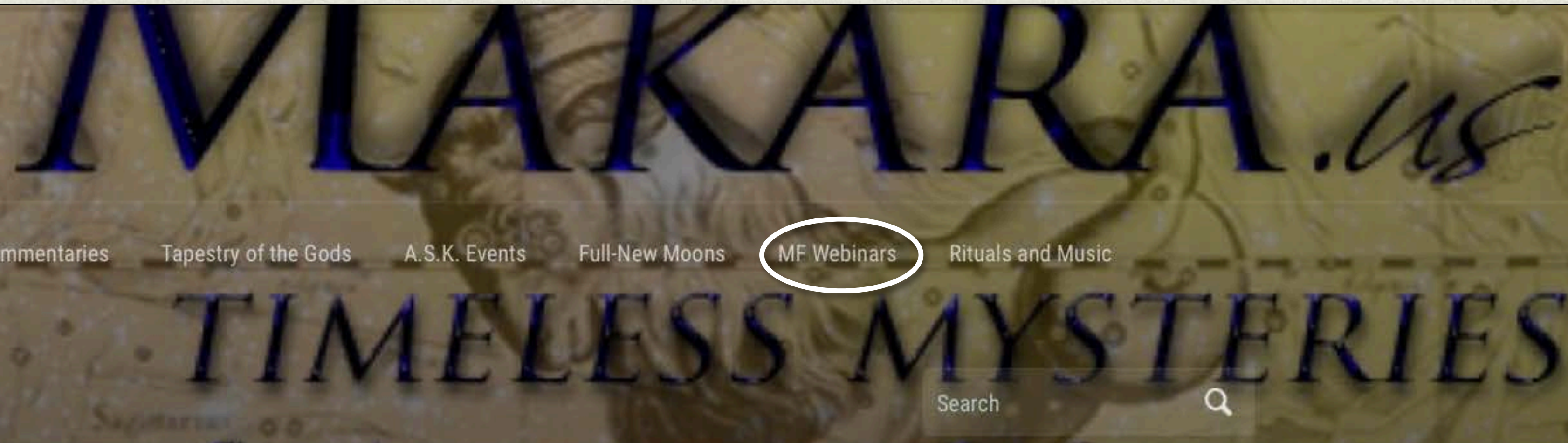


Love and Will, Olga Frobe Kapteyn
A spiritual portrait of Assagioli



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

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[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

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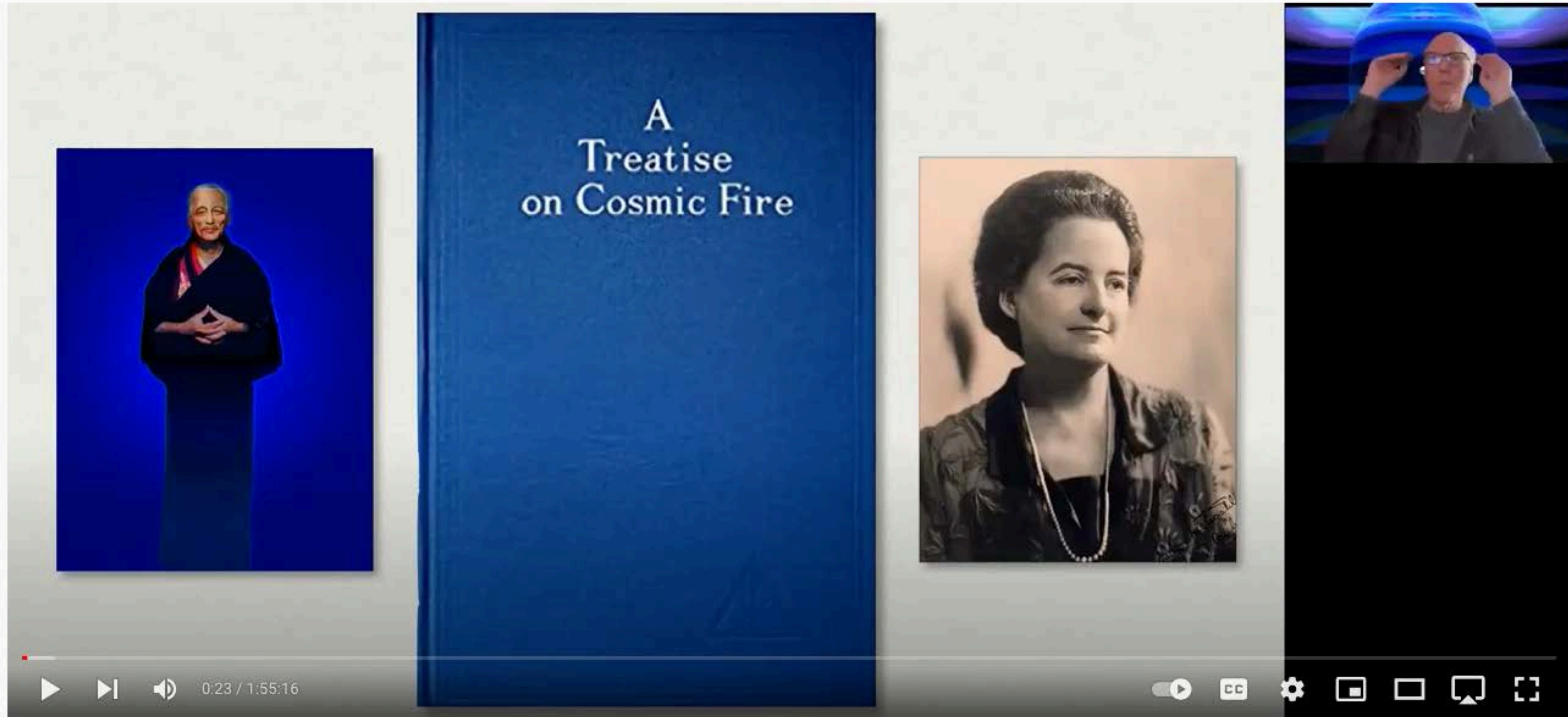
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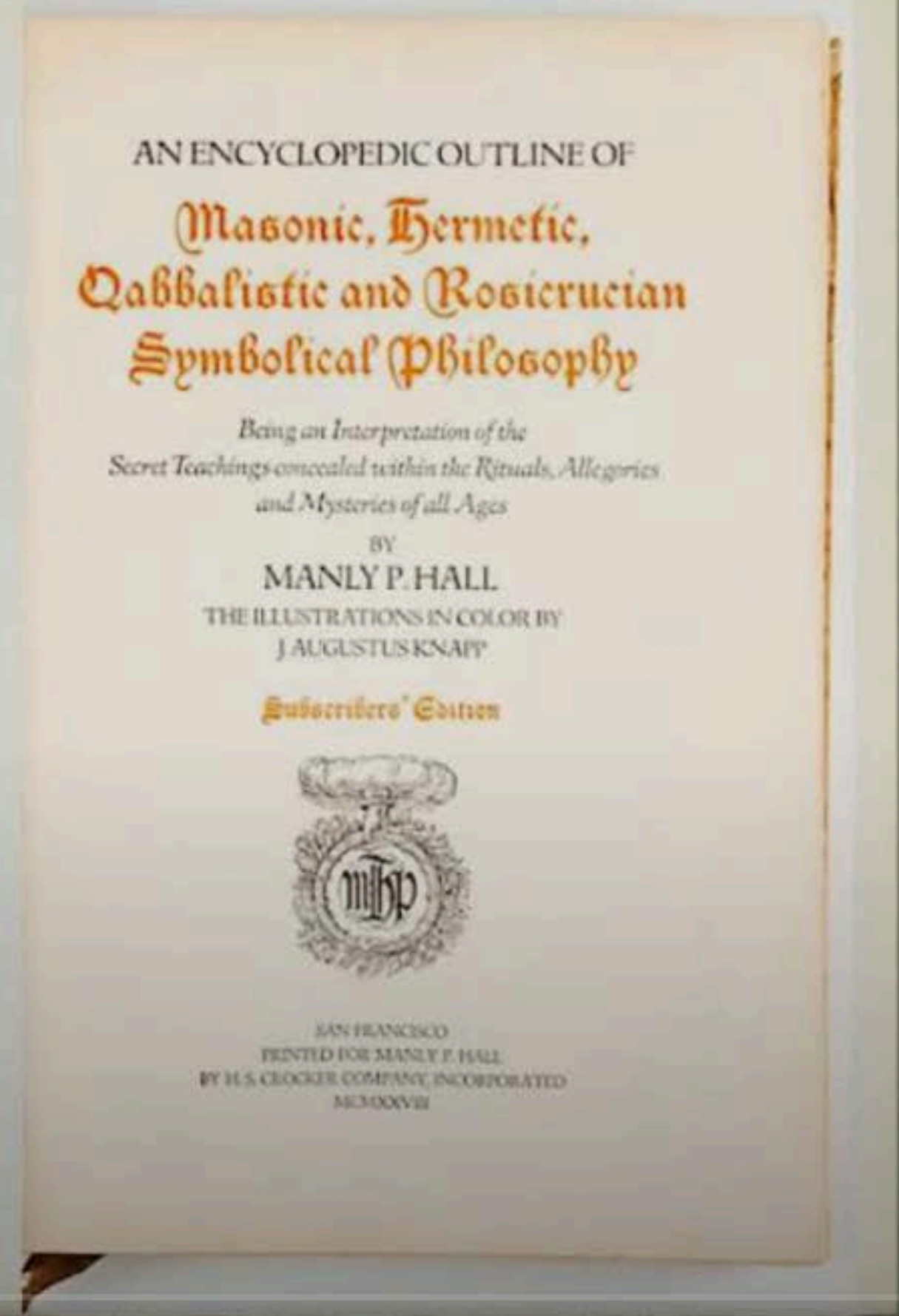
A Treatise on Cosmic Fire New Fellowship, Program 01
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Francis continues with the Etheric body [Page 84/85-87 TCF]

francis donald secret teachings



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New Events »

Webinar: The Secret Teachings of All Ages, August 7, 2022

New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT

Webinar: The Secret Doctrine, Aug 21, 2022



MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).

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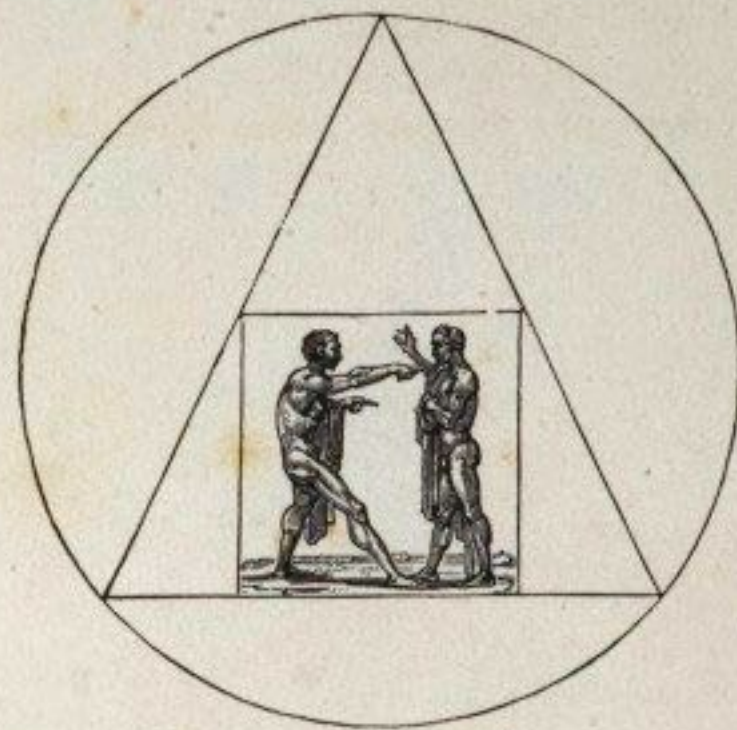
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[The Personal Identity Profile Version 3 \(PIP III\) is Here!](#)

LA
MAGIE DÉVOILÉE

OU
PRINCIPES DE SCIENCE OCCULTE

PAR
M. le Baron DU POTET



SAINT-GERMAIN
IMPRIMERIE EUGÈNE HEUTTE ET C^{ie}
80, RUE DE PARIS, 80,

—
1875

On the Wednesday we dined at Mr. Duncan's, where we witnessed and assisted in some very instructive mesmeric experiments. I recollect one which recalls some narratives in Baron Du Potêt's classical work *La Magie Dévoilée*. In the centre of the drawing-room stood a large round table, and the company sat against the walls all around the room. The subject, a Hindu servant, being in another room where he could hear nothing of our conversation, I asked Mr. Duncan to draw on the

floor with his finger an imaginary line from the table outward, and will that the subject should not be able to cross it. The company present chose the place where the line should be drawn, and then Mr. Duncan, approaching his finger tips to the carpet, but without touching it, willed that his subject should not be able to pass the invisible barrier. The subject was then sent for. On entering, he was told to walk around the table twice, after which he would be told what next to do.



He began the circumambulation, and went on well enough until he came to the enchanted spot, when he suddenly stopped, tried to lift one foot to step forward, failed,

shrank back, and said he couldn't go farther. Why? "Why, don't you see that line of fire; how could I get past it?" he answered. I told him there was nothing there; to try again. It

was quite useless, he could not advance an inch until Mr. Duncan, who had all this while been standing silent, made a dispersive sweep with his hand and said "All right!"



Having a day at command before sailing, I profited by a visit from Mr. Duncan to our house, to make further and better mesmeric experiments on his boy "Tommy". The boy was made to sit with his back against the wall of the room, just beside a large French window opening on a sunny verandah; his mesmeriser, Mr. Duncan, stood facing him, with a white handkerchief

in his hands; I stood in the verandah, out of Tommy's range of vision, with a book of samples of bright colored papers, used by book-binders and others. Mr. Duncan would say to Tommy, showing the handkerchief: "What is this?" "A handkerchief." "Color?" "White." I would then show Duncan, say, a red paper, and he, still holding the handkerchief out to

Tommy, would repeat: "Color?" "Red", the boy would answer. So color after color would be silently shown to the mesmeriser, and the next moment he mentally imparted it to the linen handkerchief, and it was seen by the hypnotised subject. This was, I fancy, about as fine a proof of the possibility of thought-transference as can be found on record.



Steamship in a Storm, 1860
Unknown Artist

While in Paris in the October preceding, Mr. Rudolph Gebhard and I had been present on the 18th at some mesmeric experiments of M. Robert, the well-known masseur-magnétiseur, on one of his clairvoyant subjects. Among other things, the latter told us that he saw us sailing in a steamer on a far-off sea; a man

falling overboard; the steamer stopped; a boat put out, and the steamer sailing in a circle. That sounded queer, as neither of us recollected the evident fact that a vessel, especially a steamer, usually does sail in a circle to pick up a person who has gone overboard; however, I made a note of it at the time, and it now came vividly

back to me, for, while crossing the Bay of Bengal on March 14, a Hindu deck passenger fell overboard, and the "Himalaya" sailed in a circle to pick him up. The coming event of March had, therefore, cast its astral shadow before it on the clairvoyant brain, five months in advance of its happening. – ODL3:220-5

VERSE 4

*He builds them in the likeness
of older wheels (worlds),
placing them on the
Imperishable Centres (a).*

*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, 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 (b).*

*Thus acts Fohat from one
twilight to the other during
seven eternities.*

We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. Such "**Seven Neutral Centres**,"* then, are produced by Fohat, who, when, as Milton has it—

"Fair foundations (are) laid whereon to build . . ."

quickens matter into activity and evolution.

*Such, we believe, is the name applied by Mr. Keely, of Philadelphia, the inventor of the famous "Motor"—destined, as his admirers have hoped, to revolutionise the motor power of the world—to what he again calls the "Ethereic Centres."

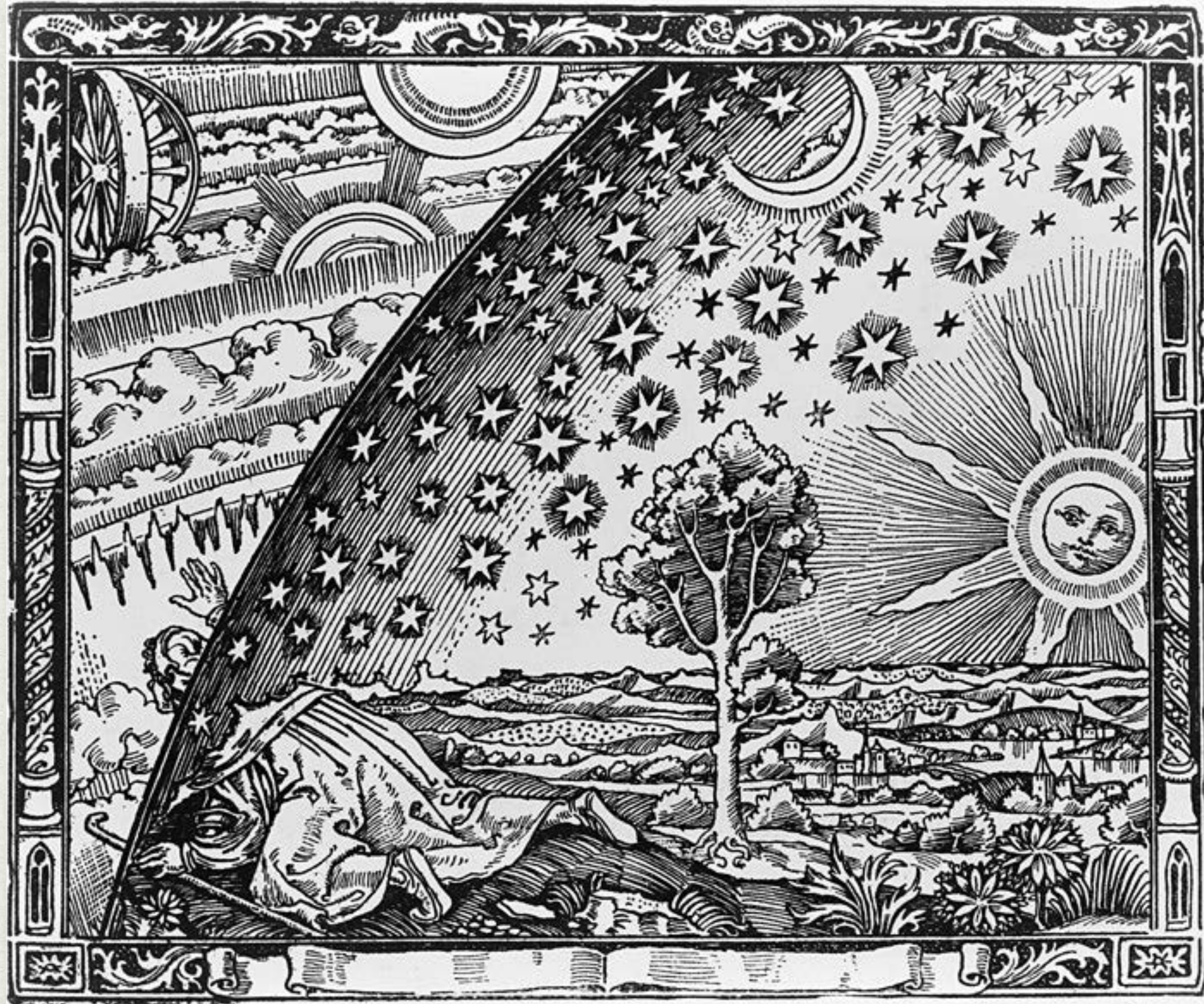
have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of the Seventh State of that which we ignorantly call and recognise as "Force"; or again the Noumenon of Undifferentiated Cosmic Substance which is itself an unreachably 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. It may serve to elucidate the meaning if we attempt to imagine a neutral centre—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. Such "Seven Neutral Centres,"* then, are produced by Fohat, who, when, as Milton has it—

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The *Primordial Atom (anu)* cannot be multiplied either in its pre-genetic state, or its primogenity; therefore it is called "SUM TOTAL," figuratively, of course, as that "SUM TOTAL" is boundless. (See Addendum to this Book.) That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist. Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of

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Plenum (Latin) Full, fullness, as opposed to void or so-called empty space; the plenitude of fullness of matter in space which in fact forms space. Space in this sense is a plenum or pleroma, not a vacuum; yet philosophically, because of the nature of *mahamaya*, all manifested existence is illusory and hence empty in the mystical sense. Therefore those great systems of thought which have remained most faithful to the ancient wisdom, such as Northern Buddhism, speak of space and all the vast variety of existence as *sunyata* (the void). -OTG

Cosmos, Wood engraving
by Flammarion

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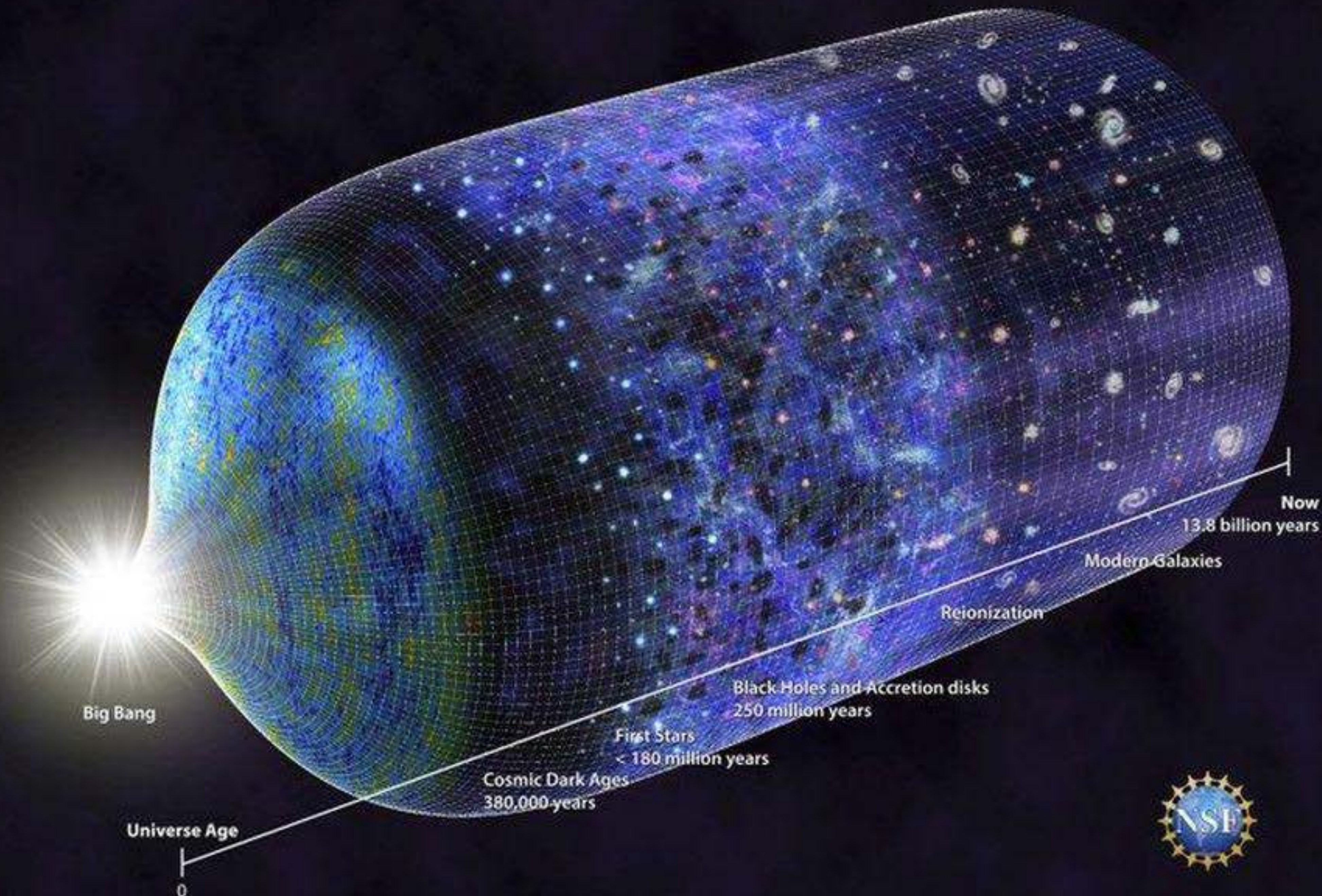
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Big Bang

Universe Age

0

Cosmic Dark Ages
380,000 years

First Stars
< 180 million years

Black Holes and Accretion disks
250 million years

Reionization

Modern Galaxies

Now
13.8 billion years



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Another point which should here be noted is that the influence of the moon is purely symbolic in nature and in effect and is simply the result of ancient thought and teaching (descended to us from Lemurian times) and is not based upon any true radiation or influence. In those far off times, antedating even Lemuria and constituting in Lemurian days simply an ancient tradition, the moon appeared to be a living vital entity. But I would have you bear definitely in mind that today the moon is nothing more than a dead form. It has no emanation and no radiation of any kind and, therefore, has no effect of any kind. The moon, from the angle of the esoteric knower, is simply an obstruction in space—an undesirable form which must some day disappear. In esoteric astrology, the effect of the moon is noted as a thought effect and as the result of a powerful and most ancient thoughtform; nevertheless, the moon has no quality of her own and can transmit nothing to the Earth. Let me reiterate: The moon is a dead form; it has no emanation at all. —EA:13



What causes the apparent deadness of the Moon? Is there deva life upon it? Does solar prana have no effect there? What constitutes the difference between the apparently dead Moon, and a live planet, such as the Earth?

Here we touch upon a hidden mystery, of which the solution lies revealed for those who seek, in the fact that human beings and certain groups of devas are no longer found upon the Moon. Man has not ceased to exist upon the Moon because it is dead and cannot therefore support his life, but the Moon is dead because man and these deva groups have been removed from off its surface and from its sphere of influence. Man and the devas act on every planet as intermediaries, or as transmitting agencies. Where they are not found, then certain great activities become impossible, and disintegration sets in. –TCF:92-3



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Thus acts Fohat from one twilight to the other during seven eternities.

They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and astronomy does not seem to be acquainted with many such dead planets.* The query [why is the Kosmos not a huge inert mass?] is unanswerable. But apart from this it must be noted that the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA.

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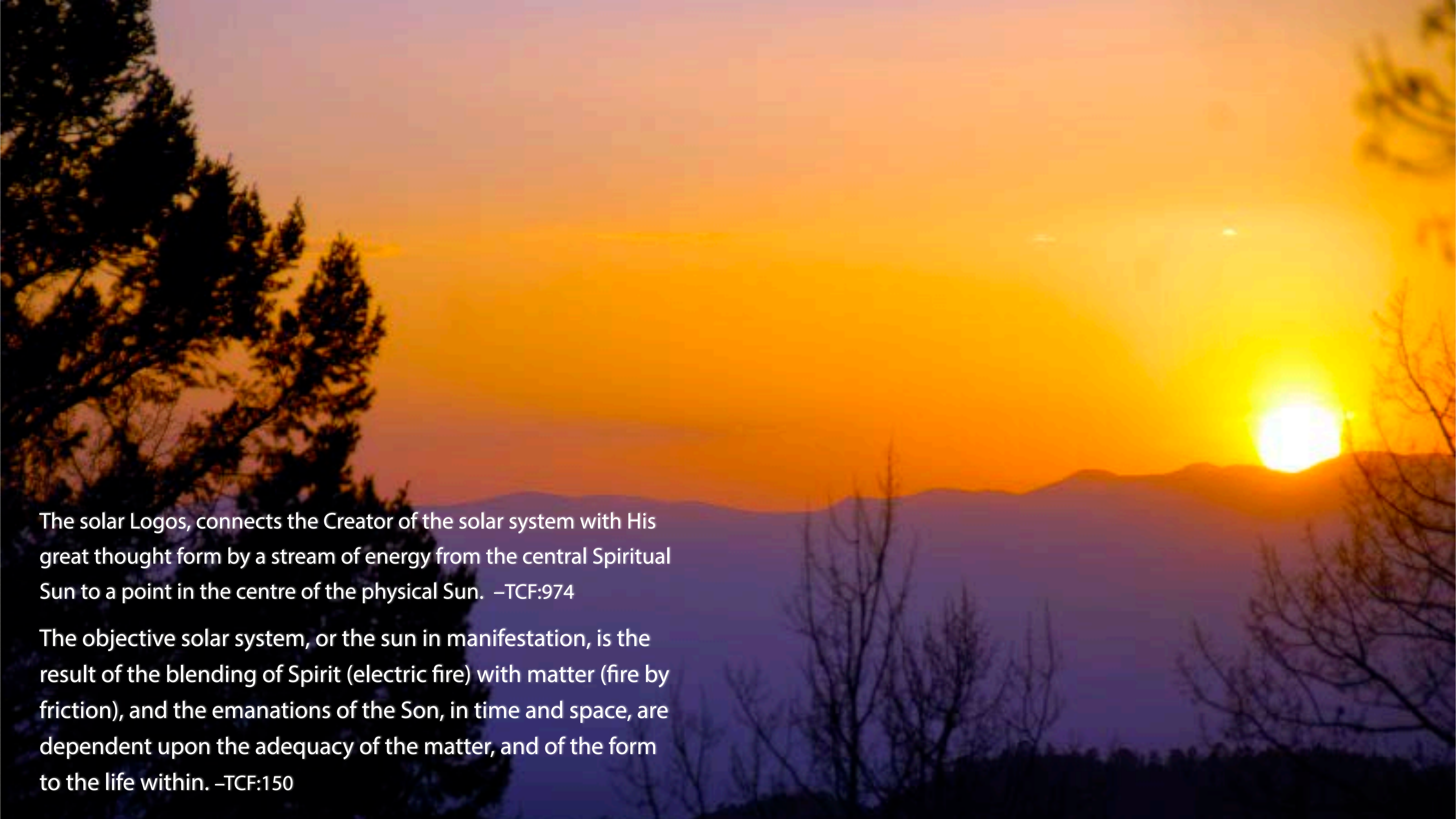
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The solar Logos, connects the Creator of the solar system with His great thought form by a stream of energy from the central Spiritual Sun to a point in the centre of the physical Sun. –TCF:974

The objective solar system, or the sun in manifestation, is the result of the blending of Spirit (electric fire) with matter (fire by friction), and the emanations of the Son, in time and space, are dependent upon the adequacy of the matter, and of the form to the life within. –TCF:150

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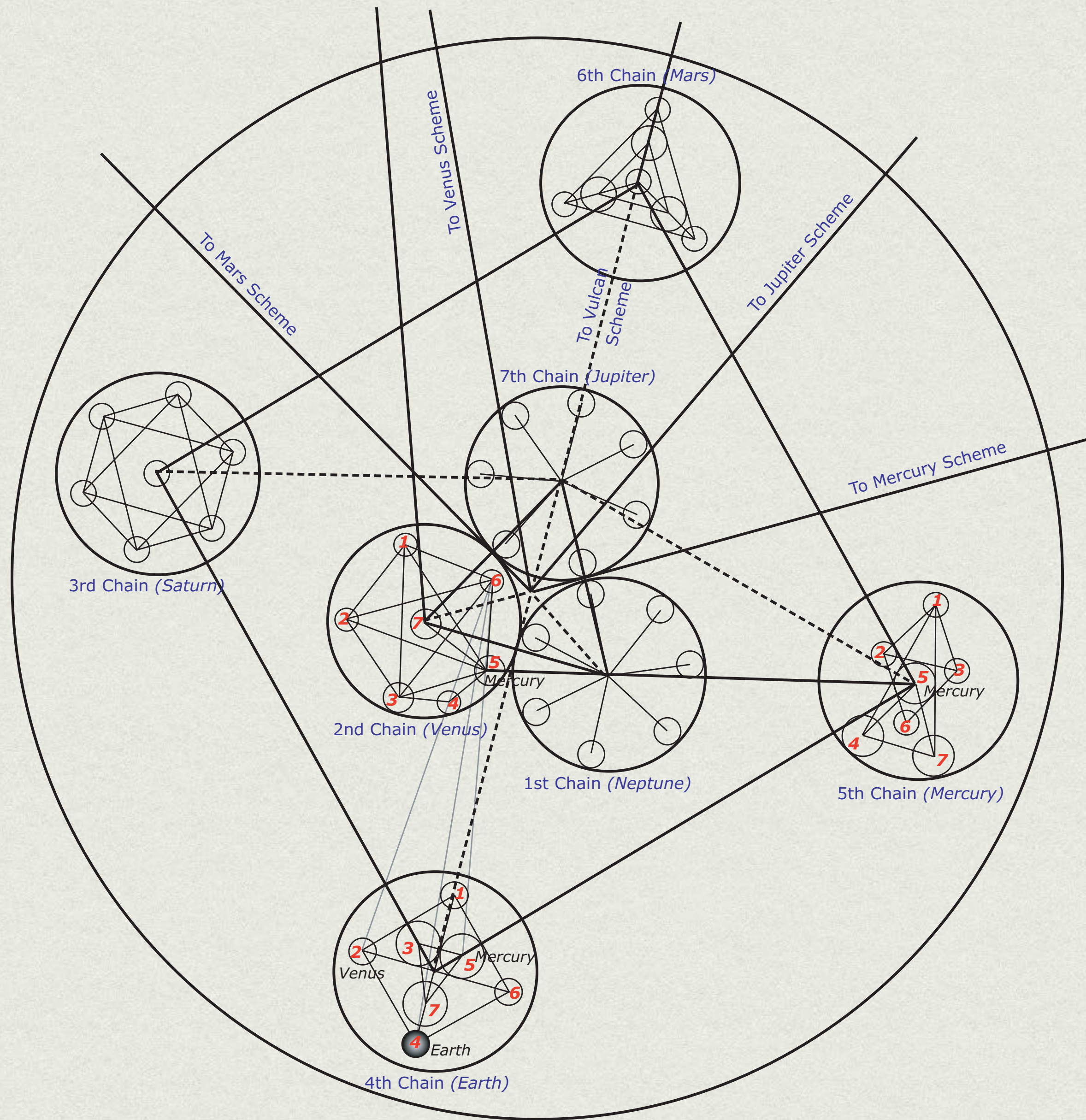
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Detail of Earth Scheme (TCF385)

Cyclic evolution is entirely the result of the activity of matter, and of the Will or Spirit. It is produced by the interaction of active matter and moulding Spirit. Every form holds hid a Life. Every life constantly reaches out after the similar life latent in other forms. When Spirit and matter sound the same note evolution will cease. When the note sounded by the form is stronger than that of Spirit, we have attraction between forms. When the note sounded by Spirit is stronger than that of matter and form, we have Spirit repelling form. Here we have the basis for the battlefield of life, and its myriads of intermediate stages... -TCF:275

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Matter is, in the widest sense, the negative pole of the one universal life regarded as a duality. The manifested One, considered as a unit, is called the manifested Logos; and as a duad it becomes spirit-matter or life. Matter is thus co-eternal with spirit, forming the vehicular or passive aspect of every plane. It is equivalent to *prakriti* (or *sakti, maya, or pradhana*), and just as there are seven, ten, or twelve *prakritis*, so there are seven, ten, or twelve matters: the root-essence of all the series is what the Hindus called *mulaprakriti* (root-nature). Equivalently, matter may also be

defined as the illusory aggregate of veils surrounding the fundamental essence of the universe.

Matter in the scientific sense is a percept resulting from the interaction of our physical senses with the physical plane of *prakriti*. Formerly regarded as having an existence independently of the observer, its illusory nature is now better recognized. In attempting to conceive of matter in a general sense, the mind must be relieved of familiar notions of physically extended space, of resistance, mass, bulk, etc. — properties peculiar to the physical plane of consciousness,

but which we are apt to transfer unwittingly to our notions of other kinds of matter. We may speak of mind-stuff as the scene of mental activity and the vehicle of thought-force; but we can hardly view this as a kind of rare gas. Grossness, inertness, and immobility are attributes of the physical plane, rather than of matter itself. Yet the word matter has come to be significant of grossness, animalism, and materialism, although it is but the shadow or veil of cosmic spirit, spirit concreted or manifesting under the multifarious forms of the planes of the universe. —OTG

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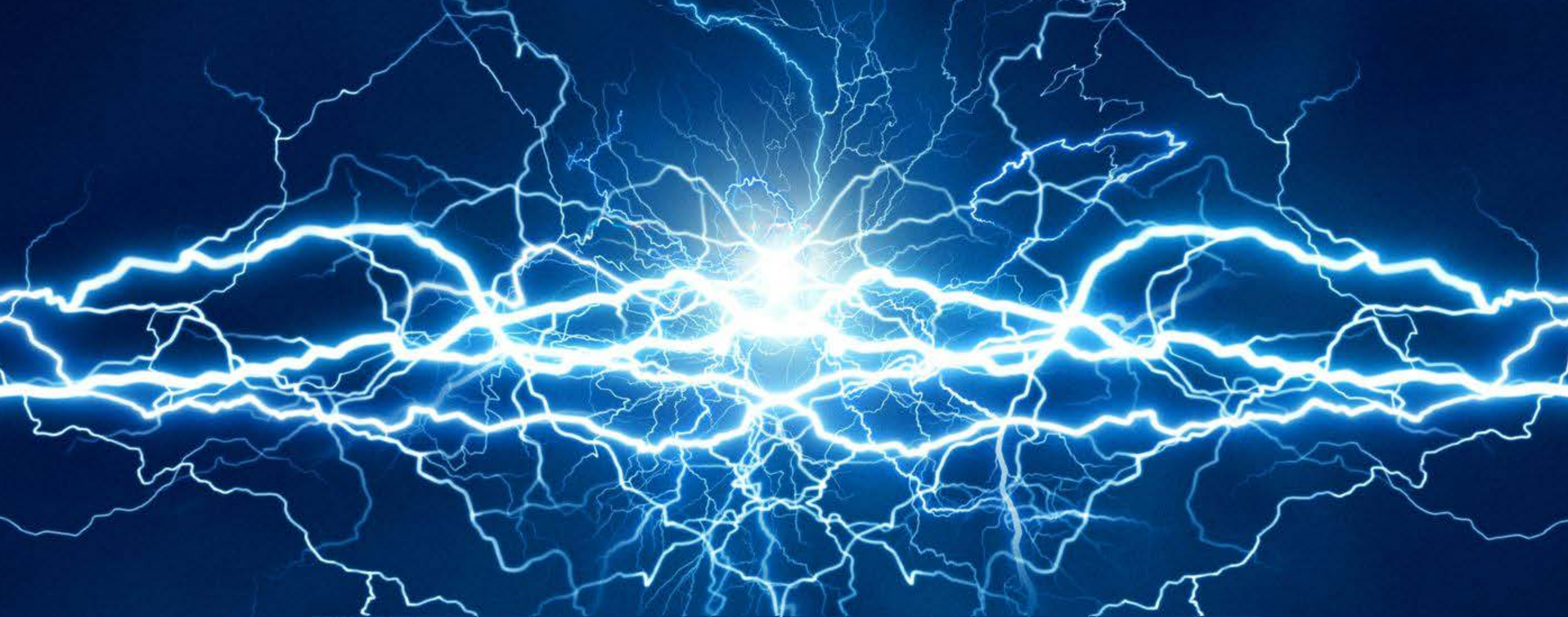
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If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far thicker in space than the grains on the ocean shore—may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption.

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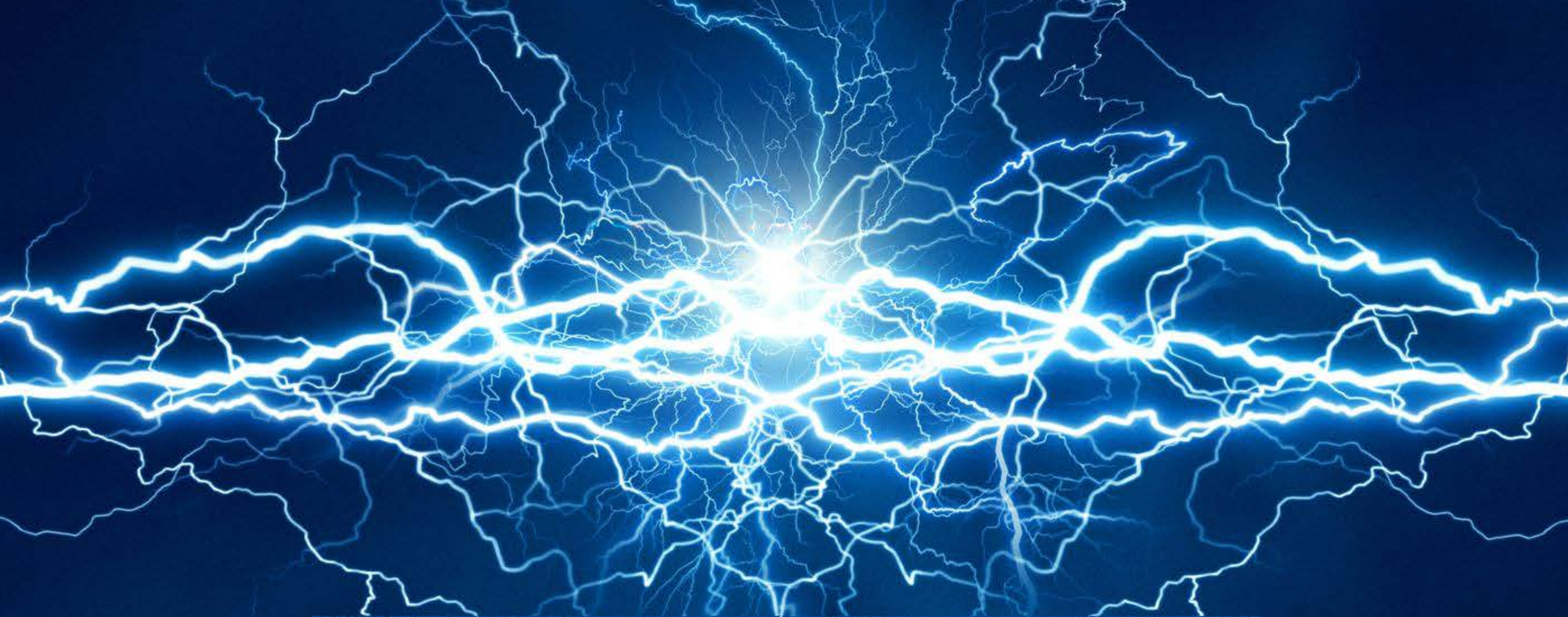
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* The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brahmanical teachings and even some Hindu calendars declare.



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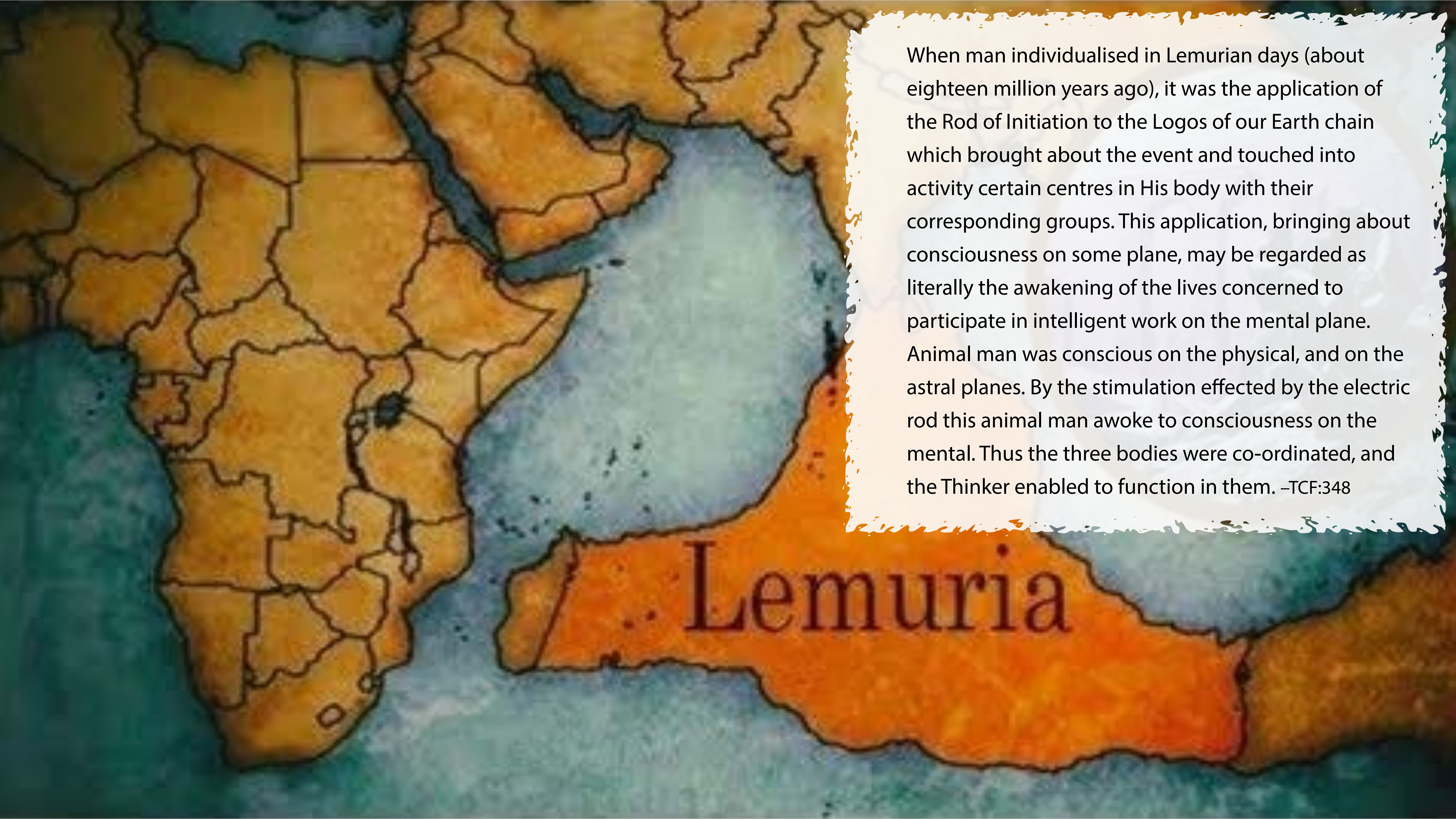
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When man individualised in Lemurian days (about eighteen million years ago), it was the application of the Rod of Initiation to the Logos of our Earth chain which brought about the event and touched into activity certain centres in His body with their corresponding groups. This application, bringing about consciousness on some plane, may be regarded as literally the awakening of the lives concerned to participate in intelligent work on the mental plane. Animal man was conscious on the physical, and on the astral planes. By the stimulation effected by the electric rod this animal man awoke to consciousness on the mental. Thus the three bodies were co-ordinated, and the Thinker enabled to function in them. -TCF:348

Lemuria

The background of the image shows ancient stone ruins on a hillside. The ruins consist of several rectangular structures with thick walls, some of which are partially collapsed. The stone is a reddish-brown color. In the foreground, there is a grassy area. In the background, there are more ruins and a view of a valley with green hills and a blue sky. The text is overlaid on a white, torn-edge paper-like background.

It was decided about seventeen million years ago (the coming of the Hierarchy and the founding of Shamballa being about eighteen and a half million years ago) to have on the dense physical plane an organization and a headquarters for the mysteries, and to have a band of Adepts, and Chohans who would function in dense physical bodies and thus meet the need of the rapidly awakening humanity.

The first outpost for the Shamballa Fraternity was the original temple of Ibez and it was located in the centre of South America, and one of its branches at a much later period was to be found in the ancient Maya institutions, and the basic worship of the sun as the source of life in the hearts of

all men. A second branch was later established in Asia, and of this branch the Himalayan and southern Indian adepts are the representatives, though the work is materially changed. At a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. As the mysteries of central Asia in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed.

-TWM:378-9

VERSE 4

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Thus acts Fohat from one twilight to the other during seven eternities.

The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition that "the Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations" on this one-sided physical enunciation that "it is a necessity of Nature to run down?"

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules far thicker in space than the grains on the ocean shore may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology.* The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be

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* The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brahmanical teachings and even some Hindu calendars declare.

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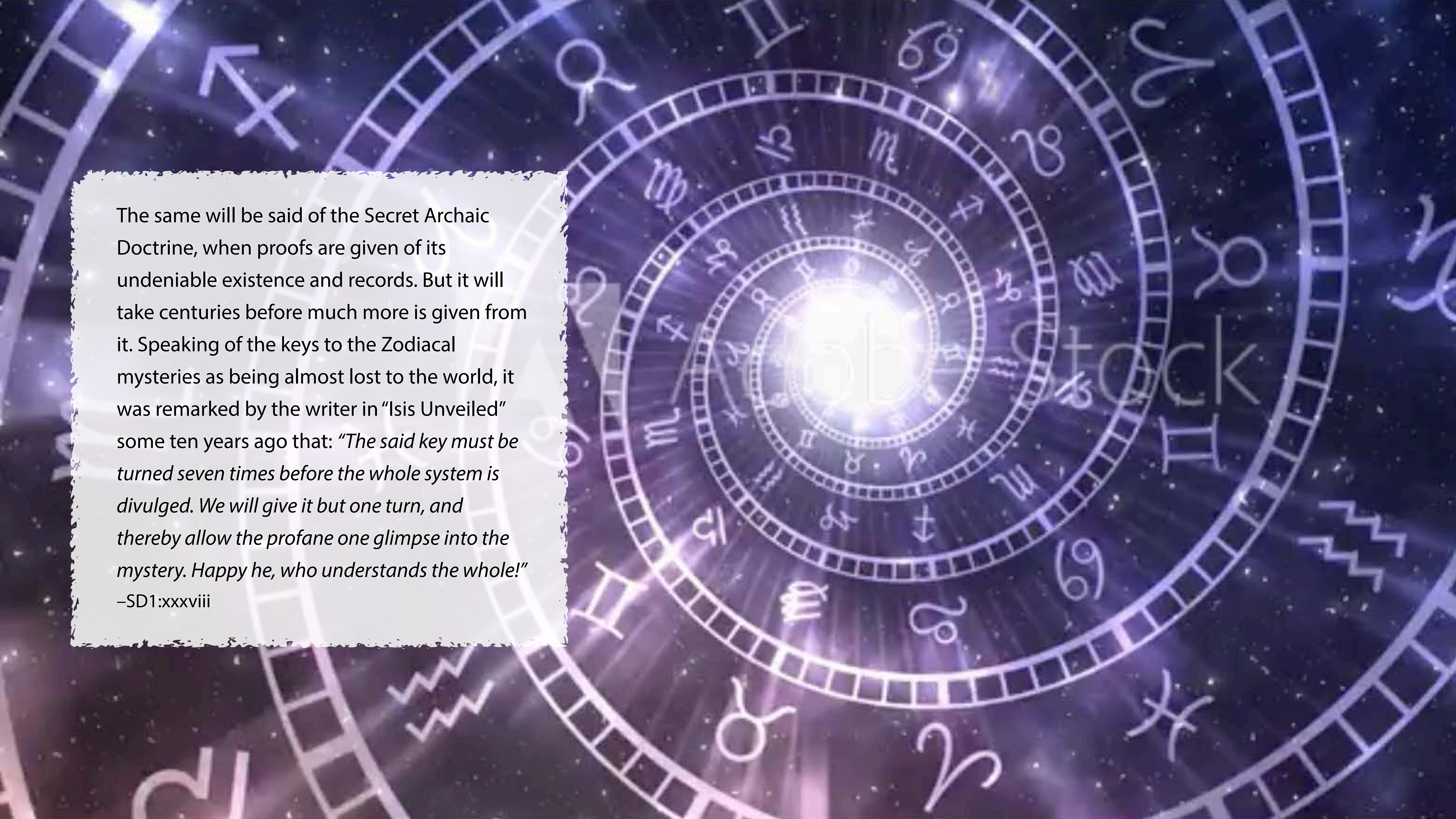
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The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it. Speaking of the keys to the Zodiacal mysteries as being almost lost to the world, it was remarked by the writer in "Isis Unveiled" some ten years ago that: *"The said key must be turned seven times before the whole system is divulged. We will give it but one turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!"*

–SD1:xxxviii

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

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STANZA III

The great Wheel turned upon itself. The seven lesser wheels rushed into being. They revolve like their Mother, around, within and forward. All that existeth was.

The wheels were diverse, and in unification, one. As evolved the great Wheel, the inner fire burst forth. It touched into life wheel the first. It circulated. A million fires rose up. The quality of matter densified, but form was not. -TCF:15

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(a) The Worlds are built "in the likeness of older Wheels"—*i.e.*, those that existed in preceding Manvantaras and went into Pralaya, because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws. The "imperishable Laya Centres" have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The worlds are built neither *upon*, nor *over*, nor *in* the *Laya* centres, the zero-point being a condition, not any mathematical point.

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(b) Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahmā "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 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. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. To attempt a description of such ENTITIES would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a great *Illusion*, the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality*, as being removed the farther

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Thus acts Fohat from one twilight to the other during seven eternities.

The Occultists, who do not say—if they would express themselves correctly—that *matter*, but only the *substance or essence* of matter, is indestructible and eternal, (*i.e.*, the Root of all, *Mulaprakriti*): assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse, i.e.*, in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (*See Proem*). 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).

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VERSE 4

He builds them in the likeness of older wheels (worlds), placing them on the Imperishable Centres (a).

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, 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 (b).

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VERSE 3

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

But this first stage of Evolution was in due course of time followed by the next. No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval *Ilus*, resting in *Laya*. The latter term is a synonym of Nirvana. It is, in fact, the Nirvanic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter *that was*, the realm of negativeness—wherein lie latent during their period of rest the active Forces of the Universe. Now, speaking of Elements, it is made the standing reproach of the Ancients, that they "supposed their Elements simple and undecomposable."* Once more this is an unwarrantable statement; as, at any rate, their initiated philosophers can hardly come under such an imputation, since it is they who have invented allegories and religious myths from the beginning.

STANZA VI. *Continued.*

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

(*a*.) Although these Stanzas refer to the whole Universe after a Mahapralaya (universal destruction), yet this sentence, as any student of Occultism may see, refers also by analogy to the evolution and final formation of the primitive (though compound) Seven Elements on our Earth. Of these, four elements are now fully manifested, while the fifth—Ether—is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, were of course, as germs, primarily evolved from the ONE Element in its second stage ("Father-Mother," the differentiated World's Soul, not what is termed the "Over-Soul" by Emerson), whether we call it, with modern Science, Cosmic dust and Fire Mist, or with Occultism Akâsa, Jivâtma, divine Astral Light, or the "Soul of the World." But this first stage of Evolution was in due course of time followed by the next. No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval *Ilus*, resting in *Laya*. The latter term is a synonym of Nirvana. It is, in fact, the Nirvanic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter *that was*, the realm of negativeness—wherein lie latent during their period of rest the active Forces of the Universe. Now, speaking of Elements, it is made the standing reproach of the Ancients, that they "supposed their Elements simple and undecomposable."* Once more this is an unwarrantable state-

* The shades of our pre-historical ancestors might return the compliment to modern physicists, now that new discoveries in chemistry have led Mr. Crookes, F.R.S., to admit that Science is yet a thousand leagues from the knowledge of the compound nature of the simplest molecule. From him we learn that such a thing as a really simple

ment; as, at any rate, their initiated philosophers can hardly come under such an imputation, since it is they who have invented allegories and religious myths from the beginning. Had they been ignorant of the

VERSE 4

He builds them in the likeness of older wheels (worlds), placing them on the Imperishable Centres (a).

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, 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 (b).

Thus acts Fohat from one twilight to the other during seven eternities.

STANZA VI.

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

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

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

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

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

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

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

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

7. MAKE THY CALCULATIONS, LANOO, IF THOU 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

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are cold—he makes them hot.**
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cools them (b).*

*Thus acts Fohat from one
twilight to the other during
seven eternities.*

Faster revolved the greater Wheel, blue white
emerged the flame. The Sons of God again
came down and a lesser wheel revolved. Seven
times the revolution, and seven times great the
heat. More solid grew the formless mass, and
deeper sank the Stone. To the heart of inmost
fire the sacred Stone went down. -TCF:15

STANZA VI.

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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

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Occult Science teaches that “Mother” lies stretched in infinity (during Pralaya) as the great Deep, the “dry Waters of Space,” according to the quaint expression in the Catechism, and becomes wet only after the separation and the moving over its face of *Narayana*, the “Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation.” –SD1:625-6

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.

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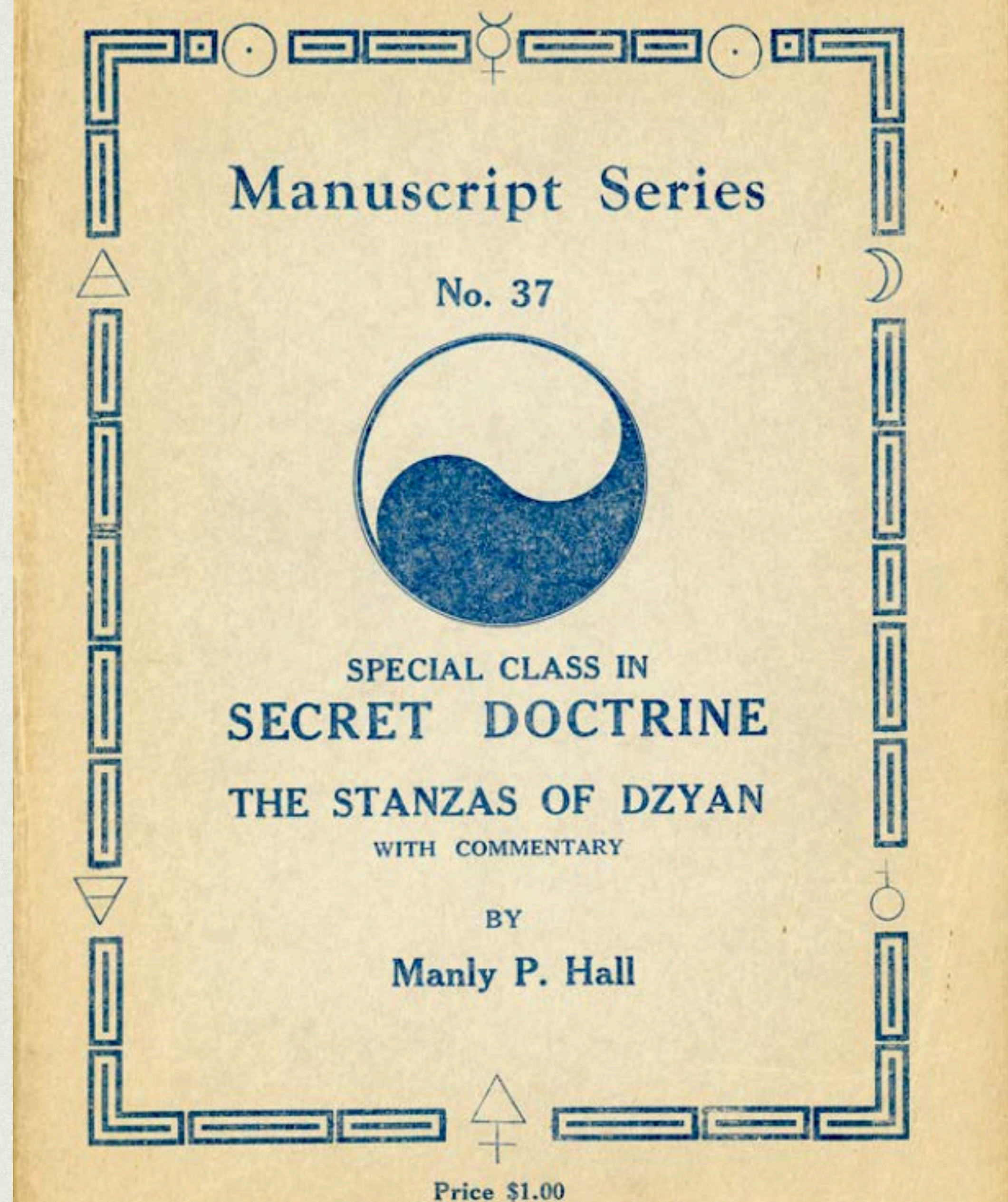
“From the ONE LIFE formless and Uncreate,
proceeds the Universe of lives. First was
manifested from the Deep, cold luminous fire,
which formed the curds in Space. These fought,
and a great heat was developed by the
encountering and collision, which produced
rotation. Then came the first manifested
MATERIAL, Fire, the hot flames, the wanderers in
heaven; heat generates moist vapour; that
forms solid water; then dry mist, then liquid
mist, watery, that puts out the luminous
brightness of the pilgrims (comets) and forms
solid watery wheels. Bhumi (the Earth) appears
with six sisters. These produce by their
continuous motion the inferior fire, heat, and an
aqueous mist, which yields the third World-
Element — WATER; and from the breath of all,
AIR is born. These four are the four lives of the
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three last will follow.” –SD1:250

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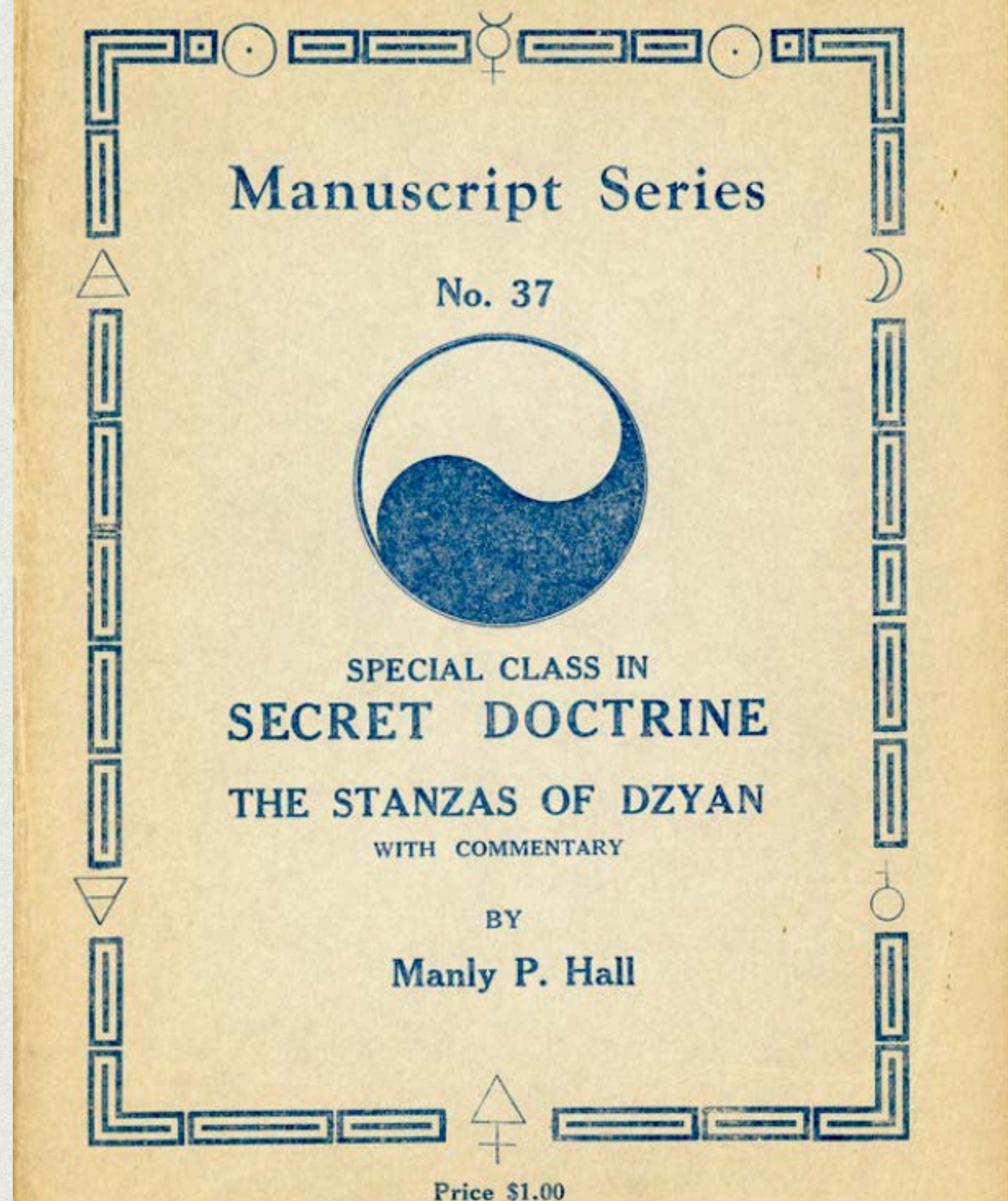
Fohat, the Voice of the Progeny, built these wheels in the likeness of the Great Wheel, and according to the plan that had been established aeons before. The imperishable center he used as the axis or thread, and upon these centers he strung the wheels or beads. They were capable of being destroyed, but the thread was imperishable. Fohat gathered the flaming sparks of space; he made balls of fire (nebulae); he ran through them, impregnating them with his energy; he gave them his power, which is motion; they turned in different directions, according to the work they had to accomplish. They were cold and dark (the mental air mist); he made them hot (the astral fire mist). He made them moist (humid water ether). He cooled them into solids (chemical dense substances). Thus acts the spirit of Fohat, the Lord of Change, from the dawn of creation till the twilight, his labors taking seven eternities.

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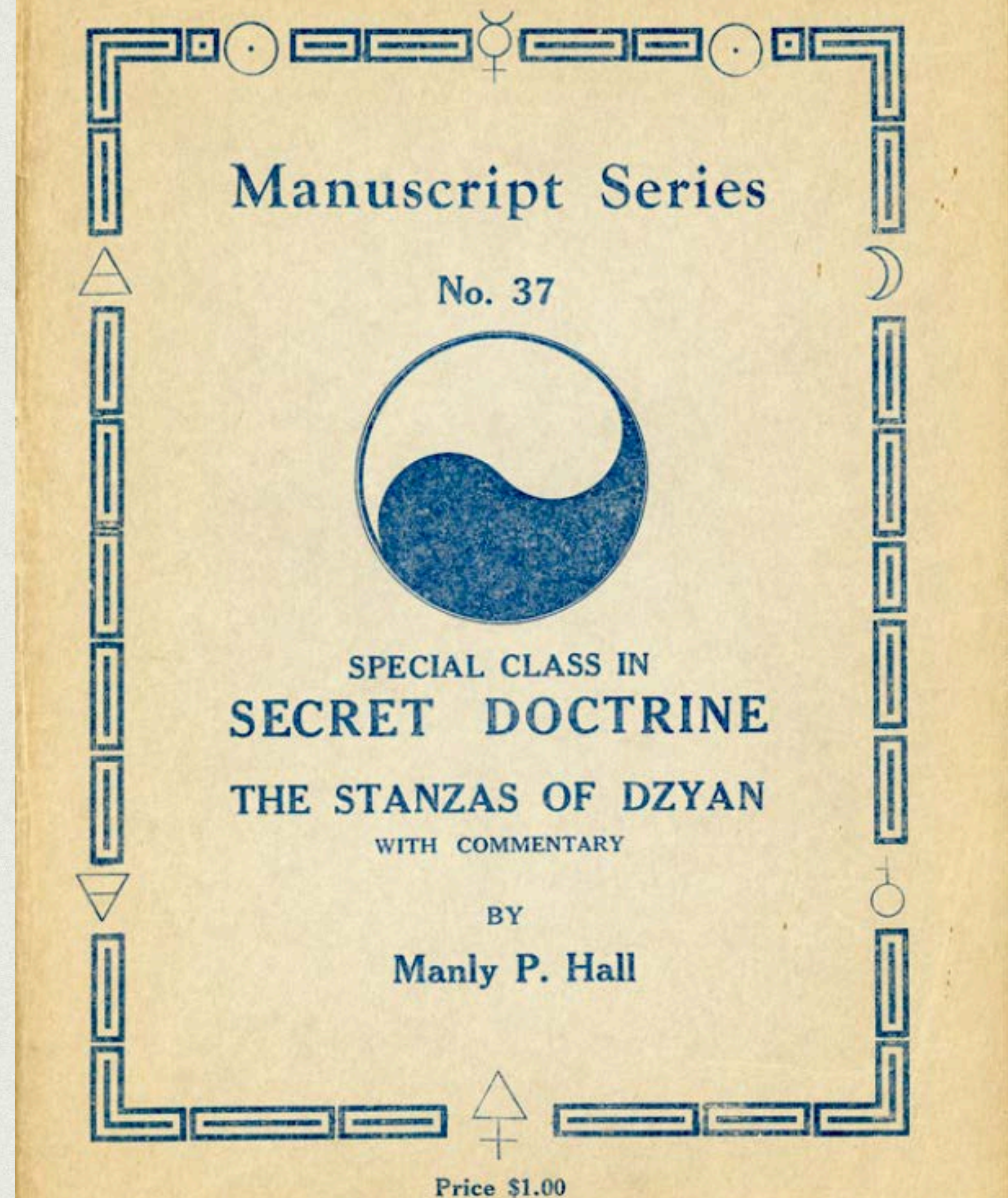
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With these verses — the 4th Sloka of Stanza VI. — ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Mahapralaya or Universal destruction, which, when it comes, sweeps out of Space every differentiated thing, Gods as atoms, like so many dry leaves. From this verse onwards, the Stanzas are concerned only with our Solar System in general, with the planetary chains therein, inferentially, and with the history of our globe (the 4th and its chain) especially. All the Stanzas and verses which follow in this Book One refer only to the evolution of, and on, our Earth. With regard to the latter, a strange tenet — strange from the modern scientific standpoint only, of course — is held, which ought to be made known.

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This may give rise to the idea that there is a decided contradiction between the expounders of the same doctrine; whereas the difference, in reality, arises from the incompleteness of the information given to earlier writers, who thus drew some erroneous conclusions and indulged in premature speculations, in their endeavour to present a complete system to the public. Thus the reader, who is already a student of Theosophy, must not be surprised to find in these pages the rectification of certain statements made in various Theosophical works, and also the explanation of certain points which have remained obscure, because they were necessarily left incomplete. Many are the questions upon which even the author of "Esoteric Buddhism" (the best and

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With these verses—the 4th Sloka of Stanza VI.—ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Mahapralaya or Universal destruction, which, when it comes, sweeps out of Space every differentiated thing, Gods as atoms, like so many dry leaves. From this verse onwards, the Stanzas are concerned only with our Solar System in general, with the planetary chains therein, inferentially, and with the history of our globe (the 4th and its chain) especially. All the Stanzas and verses which follow in this Book I. refer only to the evolution of, and on, our Earth. With regard to the latter, a strange tenet—strange from the modern scientific standpoint only, of course—is held, which ought to be made known.

But before entirely new and rather startling theories are presented to the reader, they must be prefaced by a few words of explanation. This is absolutely necessary, as these theories clash not only with modern science, but contradict, on certain points, earlier statements made by other Theosophists, who claim to base their explanations and renderings of these teachings on the same authority as we do.*

This may give rise to the idea that there is a decided contradiction between the expounders of the same doctrine; whereas the difference, in reality, arises from the incompleteness of the information given to earlier writers, who thus drew some erroneous conclusions and indulged in premature speculations, in their endeavour to present a complete system to the public. Thus the reader, who is already a student of Theosophy, must not be surprised to find in these pages the rectification of certain statements made in various Theosophical works, and also the explanation of certain points which have remained obscure, because they were necessarily left incomplete. Many are the questions upon which even the author of "Esoteric Buddhism" (the best and

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VERSE 4

*He builds them in the likeness
of older wheels (worlds),
placing them on the
Imperishable Centres (a).*

*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, 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 (b).*

*Thus acts Fohat from one
twilight to the other during
seven eternities.*

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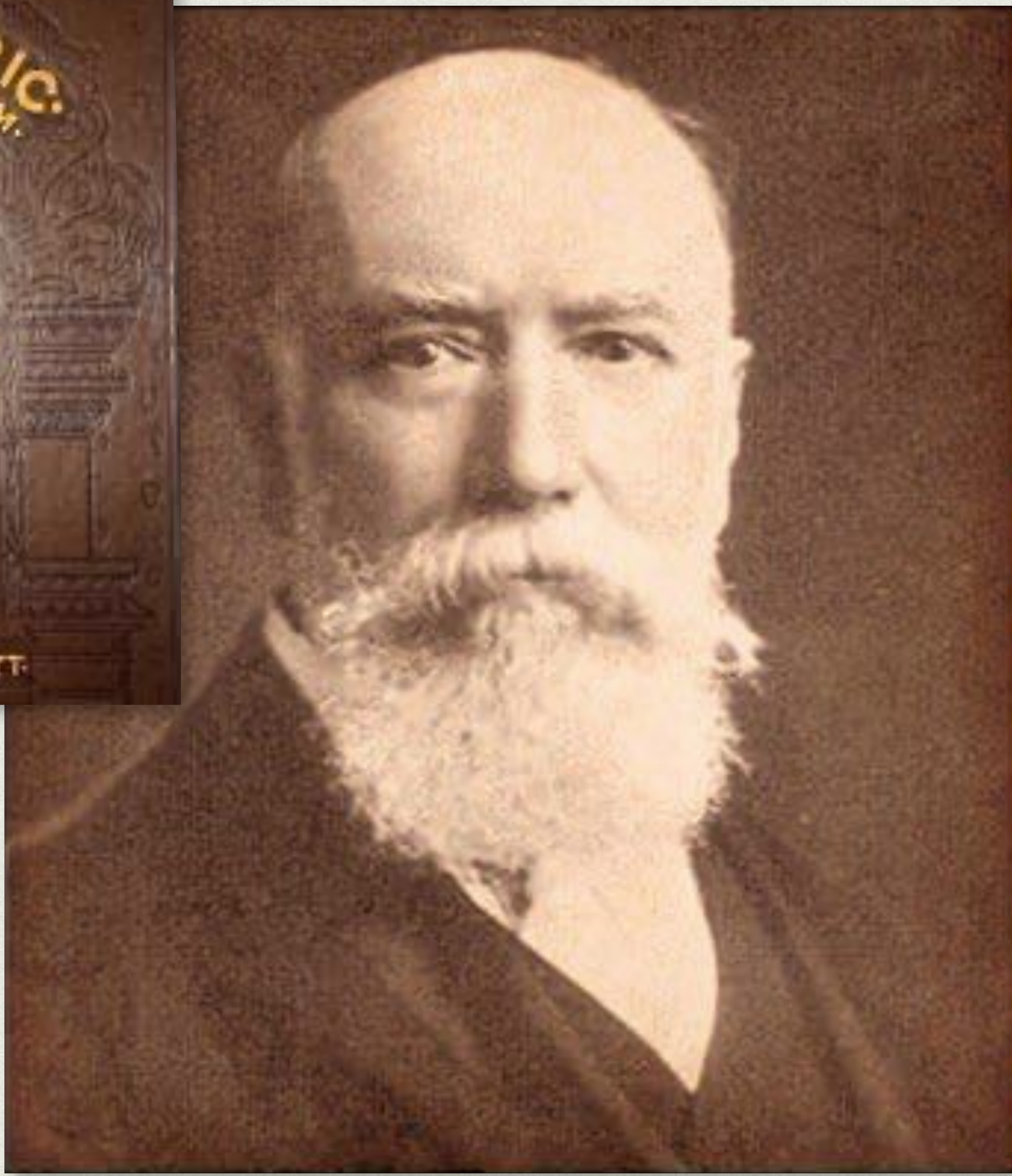
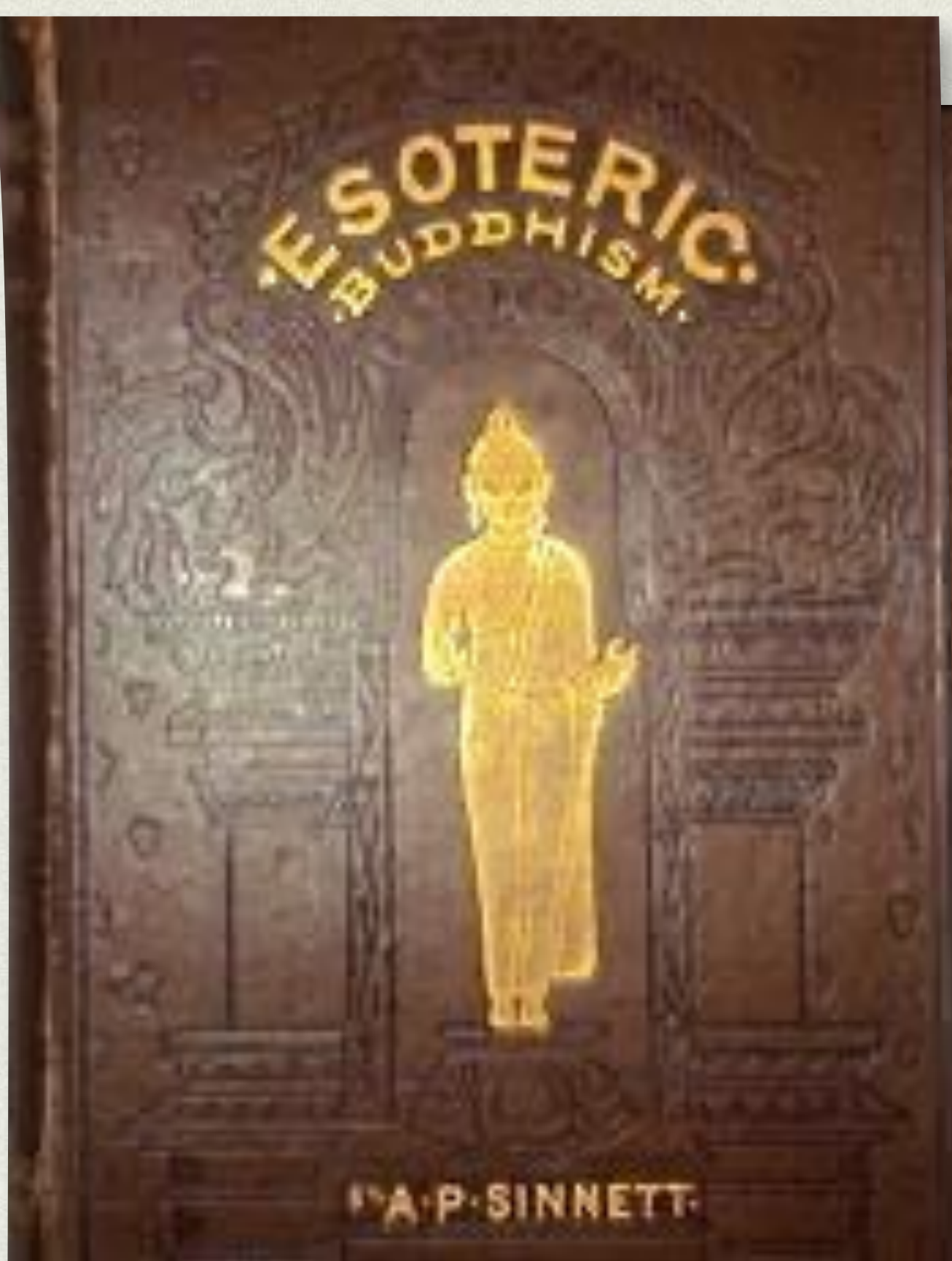
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BY
A. P. SINNETT

AUTHOR OF "THE OCCULT WORLD"
PRESIDENT OF THE LONDON LEGIS OF THE THEOSOPHICAL SOCIETY

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L. FISHER UNWIN