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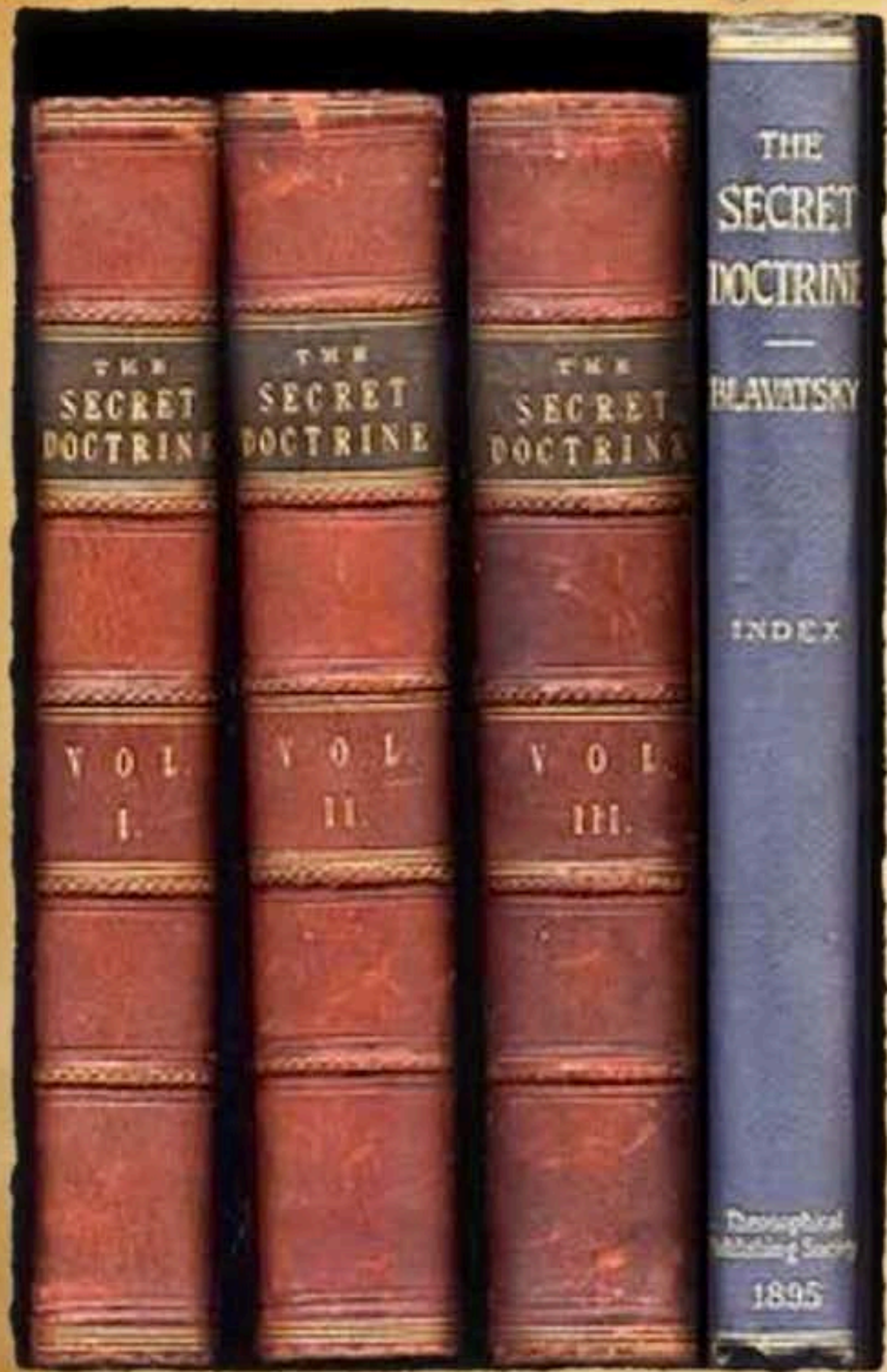
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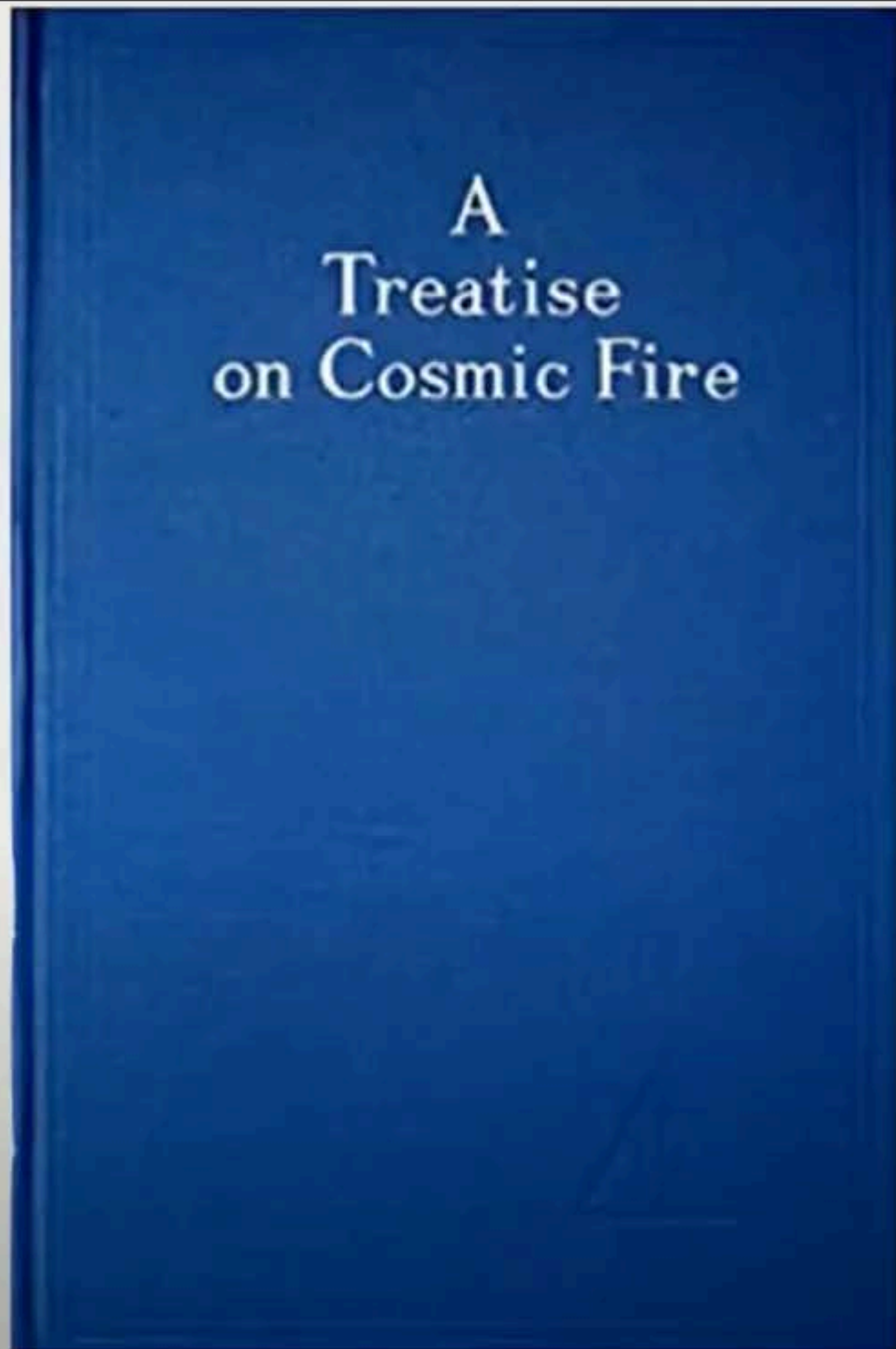
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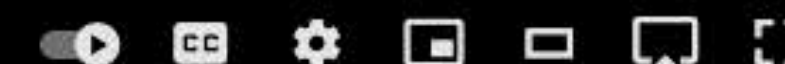
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francis donald treatise on cosmic fire program 1



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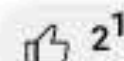
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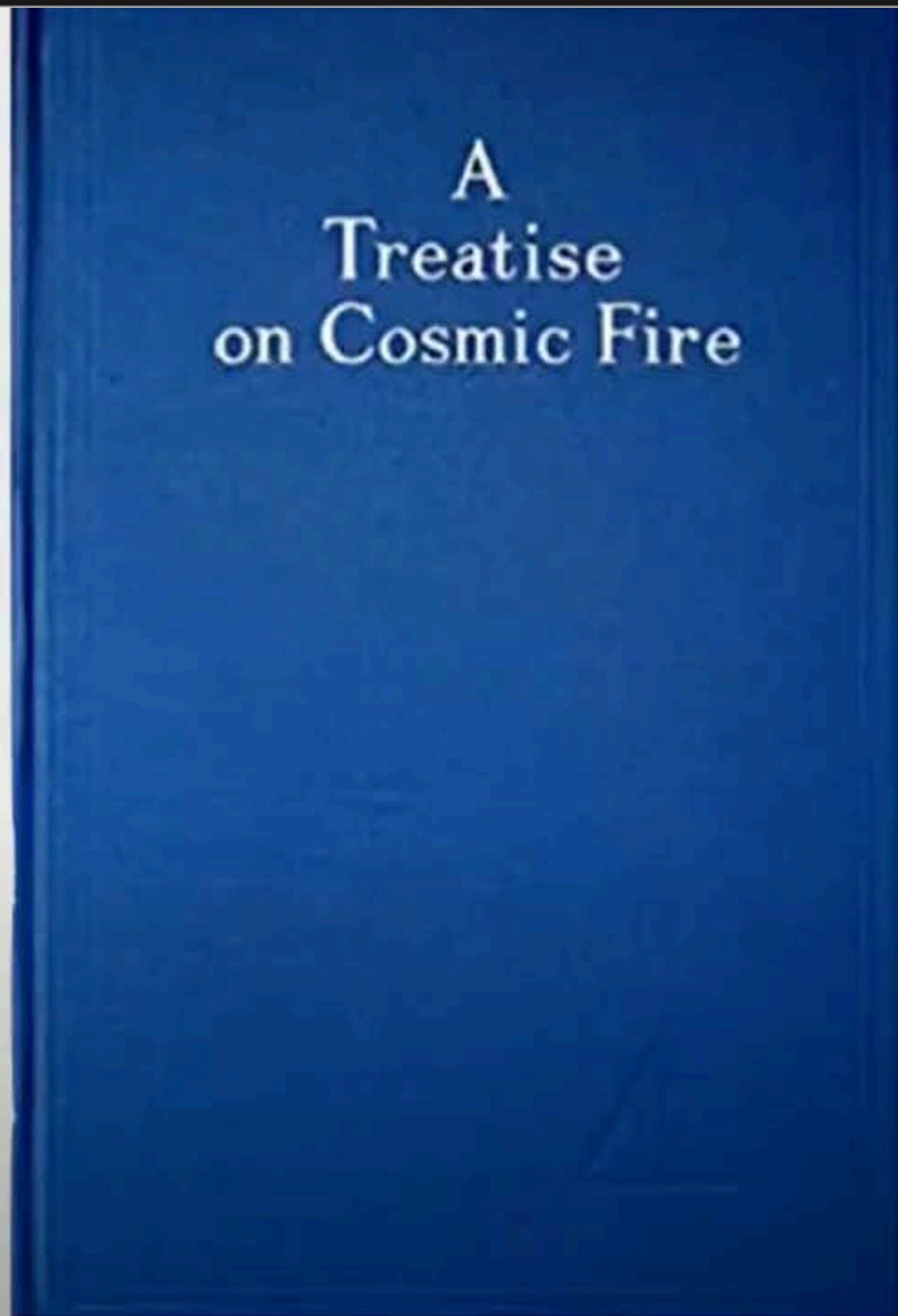


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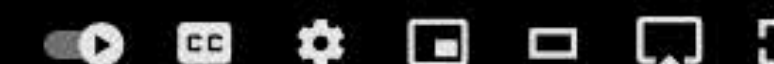
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MORYA FEDERATION

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](#).

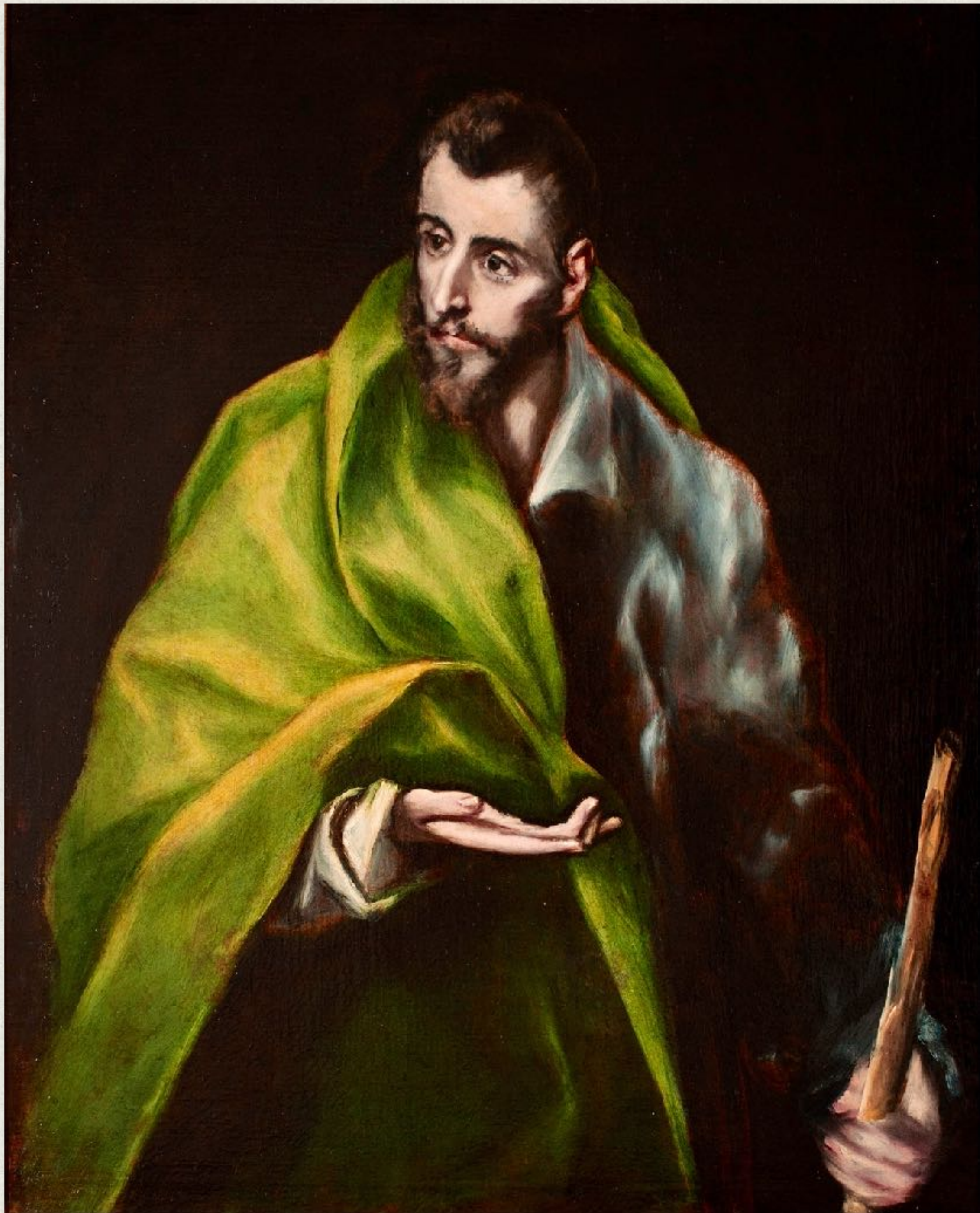


JUGGLERS.

On the 18th, Mr. Sturdy left me for Ceylon to attend to some Society business there, and on the next day, I went on with *Harisinhji* to his private estate at *Varal*. We reached the confines of the village after dusk, and a torchlight procession, with Brahmanic chants, floral showers and wreaths, escorted me to the Prince's house. Then followed sixteen days of sweet rest and friendly intercourse; by day working at correspondence and inspecting the farms and fruit-gardens, in the evening sitting together on Indian carpets laid on the grass, the air perfumed with floral scents, my friend and I smoking, his beloved wife talking to us in her soft, musical tones, and the household servants and feudal retainers grouped in the background to listen to the music and songs of the Prince's sitar player; above us the stars and the azure sky of the Indian night. On the evening of the 25th there came a troupe of Brahman jugglers and comedians, whose performances were most skillful.



There were plate-spinning on sticks, with bodily twists and contortions; dancing on naked sword-blades with the bare feet, and on wooden sandals, which had no peg or strap for the toes to catch hold of; balancing of a *goglet* (Indian decanter) of black glass on the head, and the working of it forward to the nose, backward to the nape of the neck, and sidewise to the temples, and many other feats of skill, all wonderful. I supposed this was the last of them, but the next evening, as we sat out in the starlight, there suddenly rose the cry, "Hari! Hari! Mahadeva!" at the bottom of the garden, and I saw striding towards us a tall majestic figure made up like the familiar picture of Siva himself as the Yogi: matted locks, staff, tiger-skin mantle and all, a most impressive surprise. He came to an appointed spot near us, and then we had a sort of mystery play enacted, Siva doing a number of asanas, or yogic posturings, and other gods performing their respective parts with as finished skill as our best actors could have done on our prepared stage.



James 3:15-17

15. This wisdom does not descend from above, but is earthly, sensual, demonic.

16. For where envy and self-seeking exist, confusion and every evil thing are there.

17. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. –KJV

St. James the Greater
by El Greco

VERSE 5

At the fourth (Round, or revolution of life and being around “the seven smaller wheels”) (a), the sons are told to create their images. One third refuses. Two (thirds) obey.

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

In Volume II. of *Isis* (p. 183 et seq.) the philosophical systems of the Gnostics and the primitive Jewish Christians, the Nazarenes and the Ebionites, are fully considered. They show the views held in those days—outside the circle of Mosaic Jews—about Jehovah. He was identified by all the Gnostics with the evil, rather than with the good principle. For them, he was *Ilda-Baoth*, "the son of Darkness," whose mother, Sophia Achamoth, was the daughter of Sophia, the Divine Wisdom (the female Holy Ghost of the early Christians)—Akâsa;† while Sophia Achamoth personified the lower Astral Light or *Ether*. Ilda-Baoth,‡ or Jehovah, is simply one of the Elohim, the seven creative Spirits, and one of the lower Sephiroth.

† The astral light stands in the same relation to Akâsa and Anima Mundi, as Satan stands to the Deity. They are one and the same thing seen from two aspects: the spiritual and the psychic—the super-ethereal or connecting link between matter and pure spirit, and the physical. See for the difference between **nous, the higher divine wisdom**, and psyche, the lower and terrestrial (St. James iii. v. 15-17). Vide "Demon est Deus inversus," Part II. of this volume.

‡ Ilda-Baoth is a compound name made up of Ilda, ילד, "a child," and Baoth; both from ברוצ the egg, and בהוה Baoth, "chaos," emptiness, void, or desolation; or the child born in the egg of Chaos, like Brahmâ.

only after a series of countless evolutions; the doctrine of which evolution is contained in the Kabalistic axiom: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god." (Vol. I., p. 301, note.)

The seven principles of the Eastern Initiates had not been explained when "Isis" was written, but only the three *Kabalistic Faces* of the semi-exoteric Kabala.* But these contain the description of the mystic natures of the first group of Dhyan Chohans in the *regimen ignis*, the region and "rule (or government) of fire," which group is divided into three classes, synthesized by the first, which makes *four* or the "Tetraktis." (See *Comments on Stanza VII. Book I.*) If one studies the *Comments* attentively he will find the same progression in the angelic natures, viz., from the *passive* down to the *active*, the last of these Beings being as near to the *Ahamkara* element (the region or plane wherein *Ego-ship* or the feeling of *I-am-ness* is beginning to be defined) as the first ones are near to the undifferentiated essence. The former are *Arupa*, incorporeal; the latter, *Rupa*, corporeal.

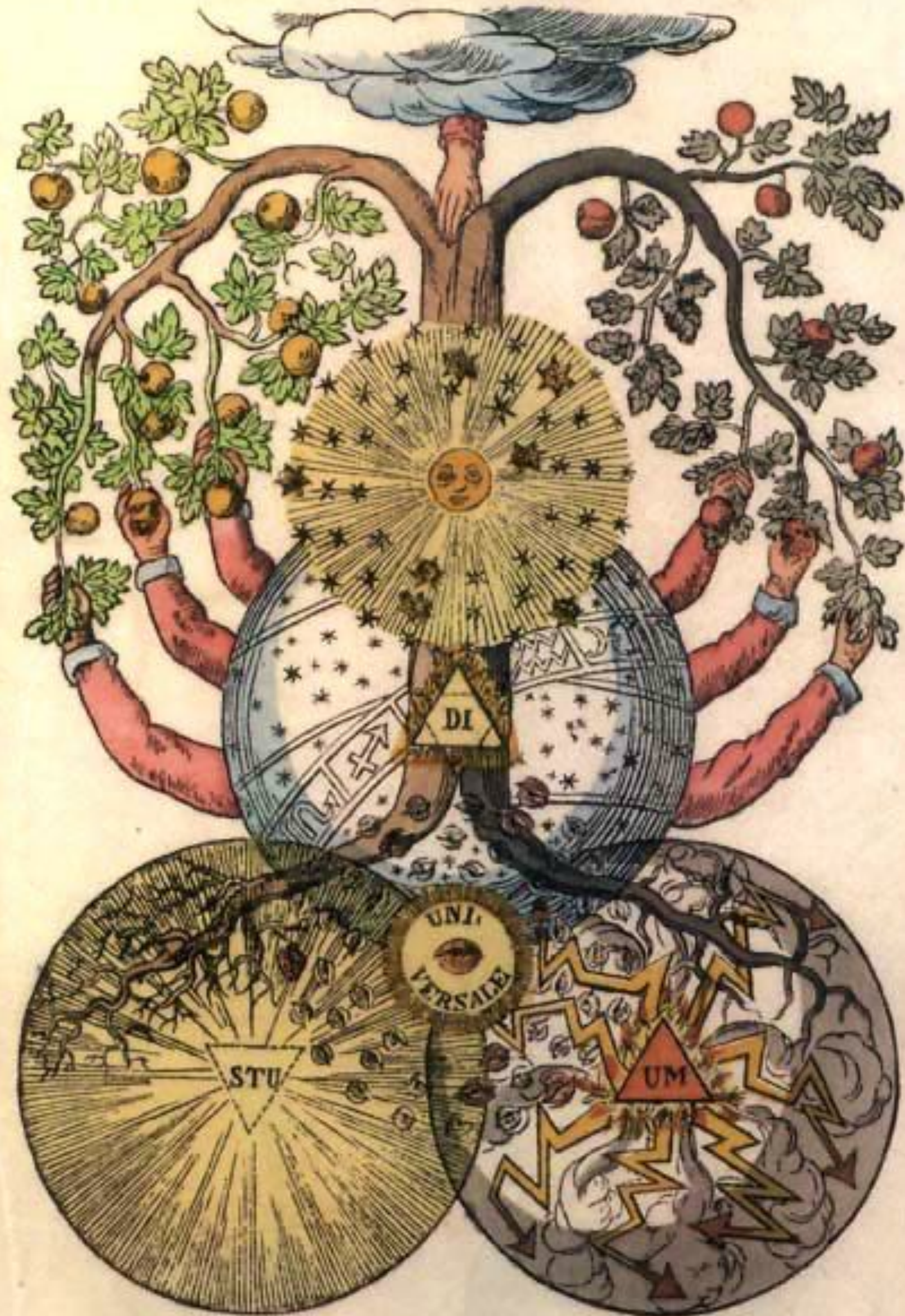
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* They are found, however, in the Chaldean Book of Numbers.

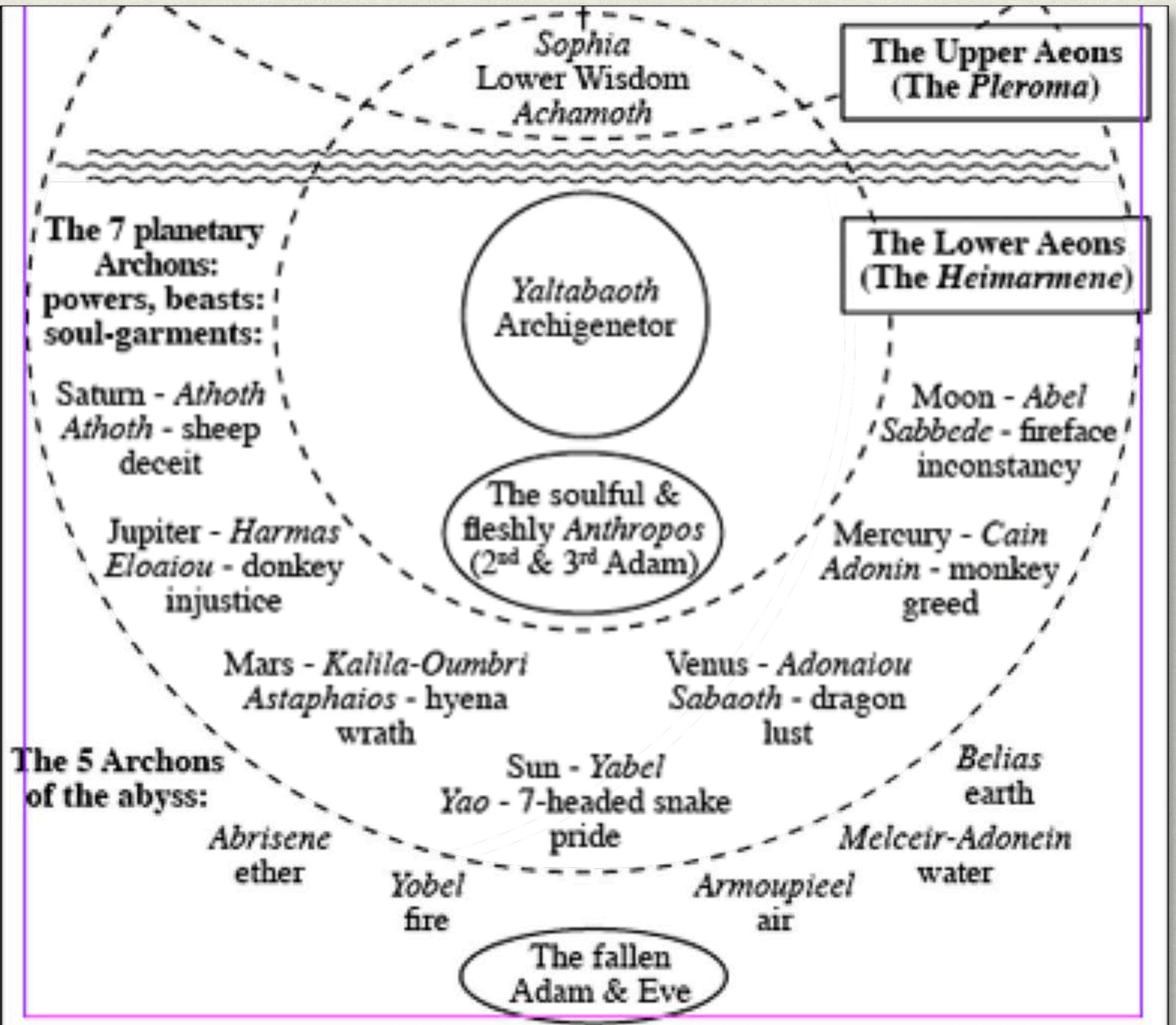
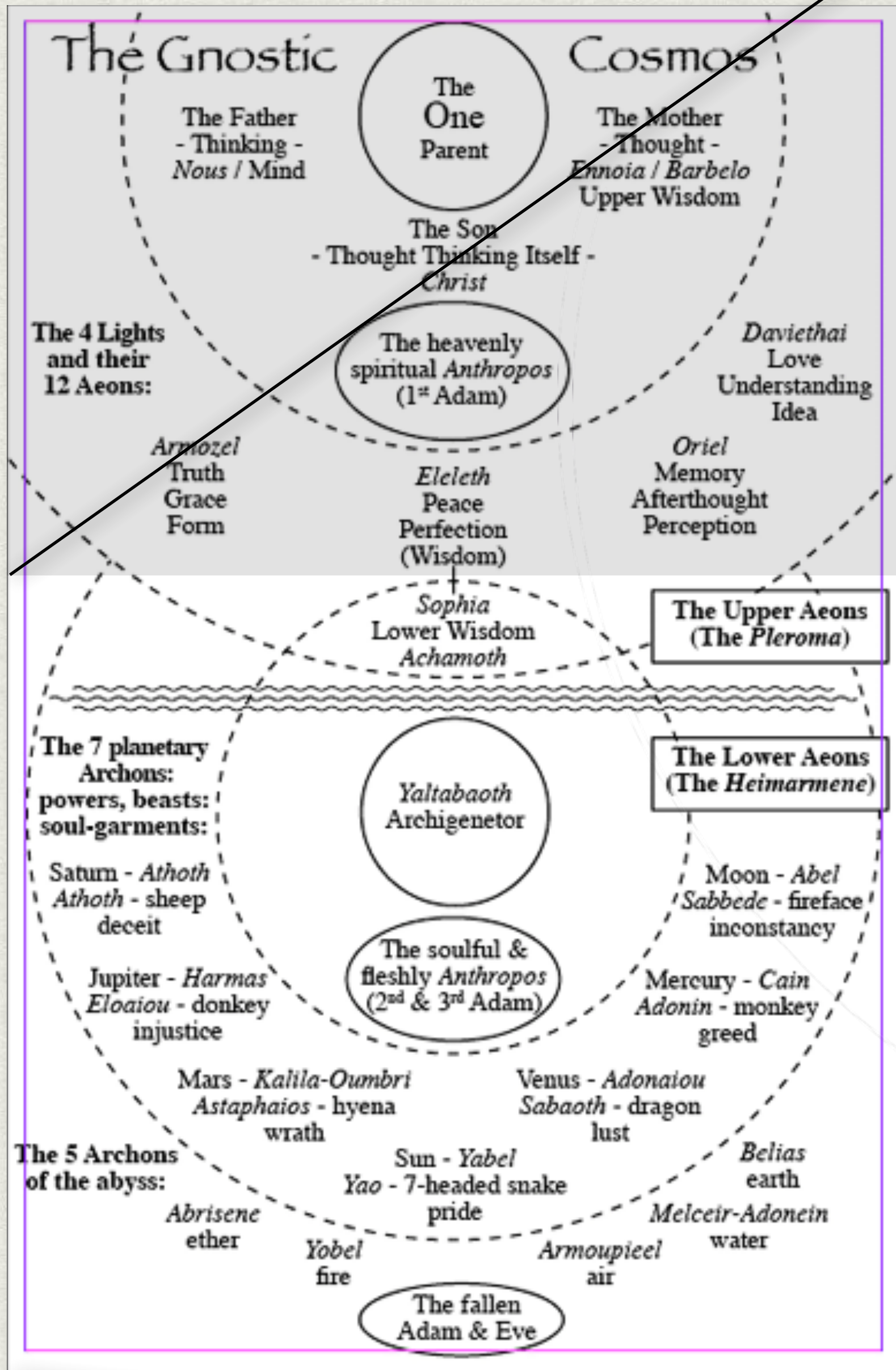
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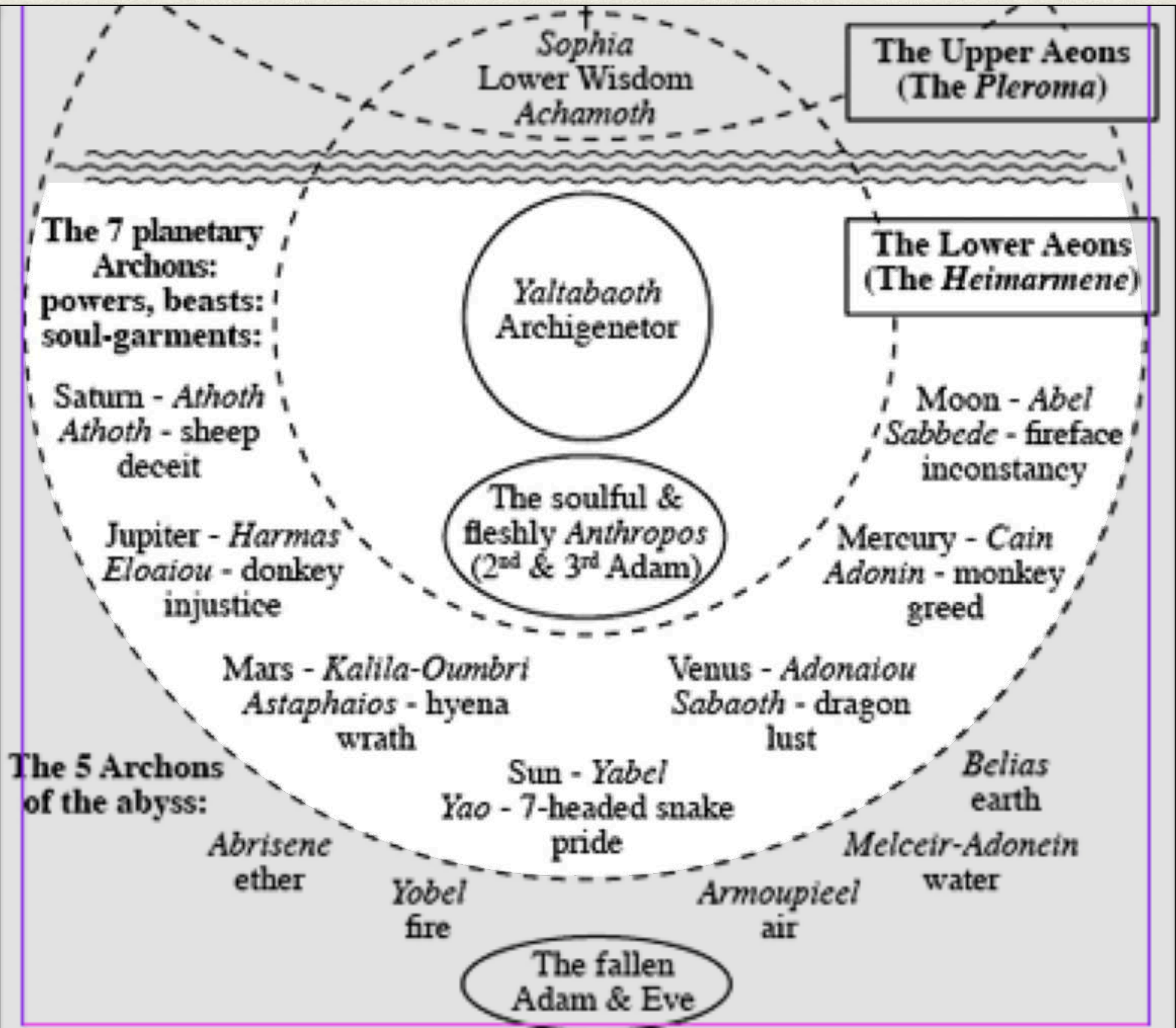
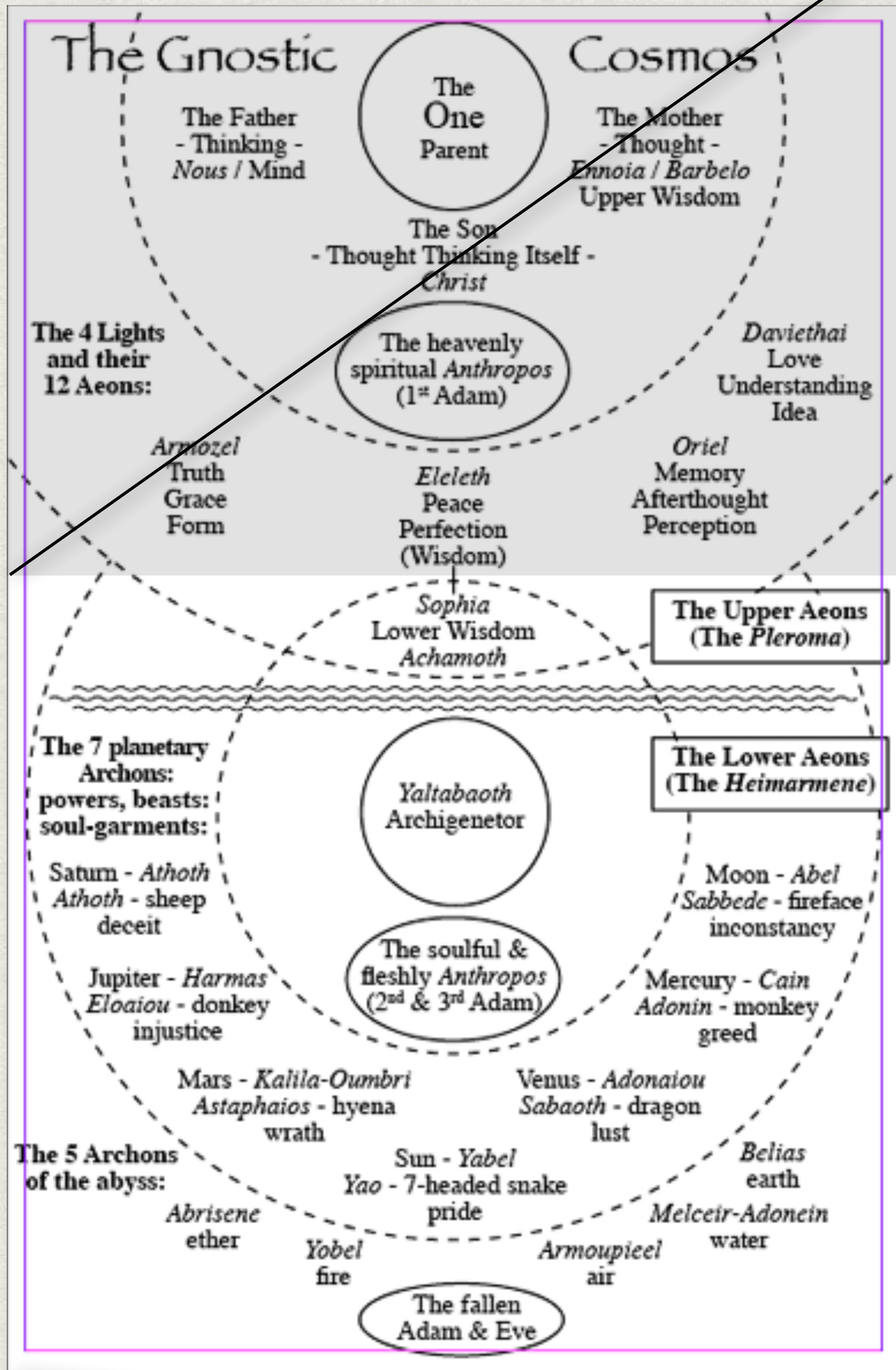
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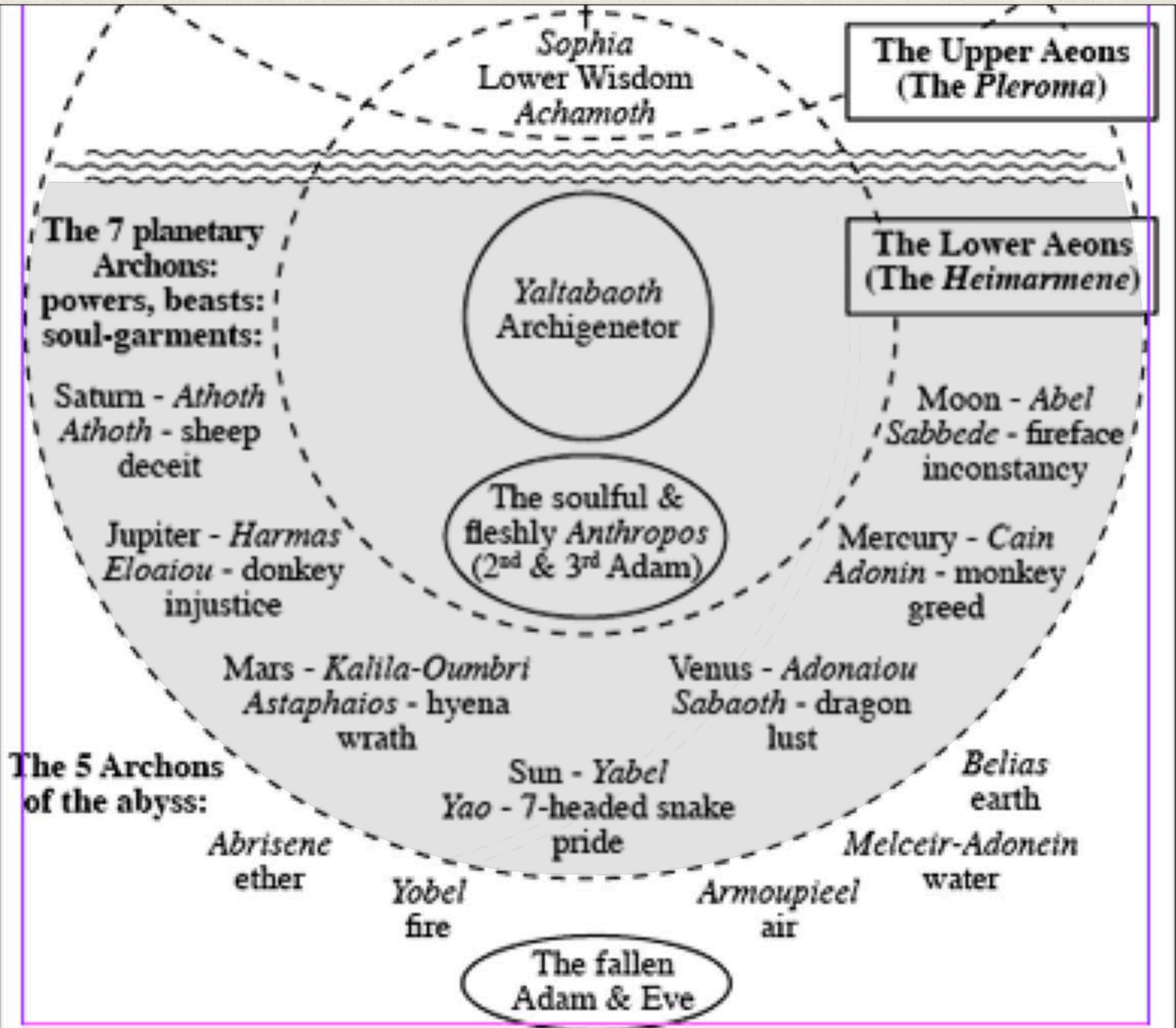
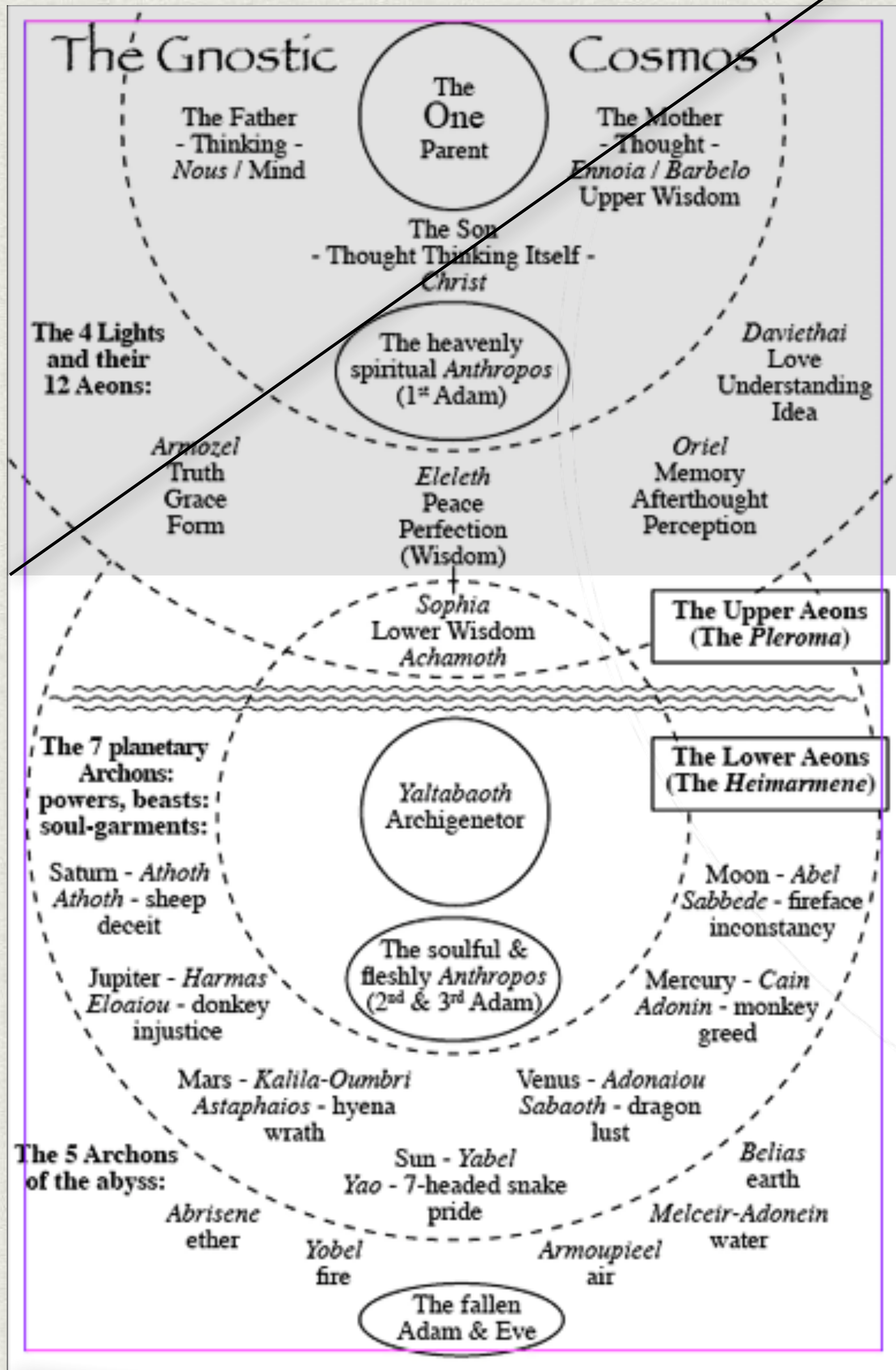
Der Baum der Erkenntniß Gutes und Böses.



They will see then that the word "darkness" does not apply to man's spiritual eyesight, but indeed to "Darkness," the absolute, that comprehendeth not (cannot cognize) transient light, however transcendent to human eyes. *Demon est Deus inversus.* The devil is now called Darkness by the Church, whereas, in the Bible he is called the "Son of God" (see Job), the bright star of the early morning, Lucifer (see Isaiah). -SD1:70







VERSE 5

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He produces from himself seven other Gods, "Stellar Spirits" (or the lunar ancestors*), for they are all the same.† They are all *in his own image* (the "Spirits of the Face"), and the reflections one of the other, and have become darker and more material as they successively receded from their originator. They also inhabit seven regions disposed like a ladder, as its rungs slope up and down the scale of spirit and matter.‡ With Pagans and Christians, with Hindus and Chaldeans, with the Greek as with the Roman Catholics—with a slight variation of the texts in their interpretations—they all were the Genii of the seven planets, as of the seven planetary spheres of our septenary chain, of which Earth is the lowest. (See *Isis, Vol. II. p. 186.*) This connects **the "Stellar" and "Lunar" Spirits with the higher planetary Angels and the Saptarishis (the seven Rishis of the Stars) of the Hindus—as subordinate Angels (Messengers) to these "Rishis," the emanations, on the descending scale, of the former.**

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Thus "SATAN," once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who made of *terrestrial* a *divine* MAN; who gave him, throughout the long cycle of Mahā-kalpa the law of the Spirit of Life, and made him free from the Sin of Ignorance, hence of death. (See the Section *On Satan* in Part II. Vol. II.)

* Jehovah's connection with the moon in the Kabala is well known to students.

† About the Nazarenes see *Isis, Vol. II. p. 131 and 132*; the true followers of the true Christos were all Nazarenes and Christians, and were the opponents of the later Christians.

‡ *Vide supra*, the diagram of the lunar ring of seven worlds, where, as in our or any other chain, the upper worlds are spiritual, while the lowest, whether Moon, Earth, or any planet, is dark with matter.

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STANZA VI.

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

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

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

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

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

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

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

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

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

VERSE 5

At the fourth (Round, or revolution of life and being around “the seven smaller wheels”) (a), the sons are told to create their images. One third refuses. Two (thirds) obey.

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STANZA VI, Continued.

6. The Older Wheels rotated downward and upward (a). . . . The Mother's spawn filled the whole (Kosmos).* There were battles fought between the Creators and the Destroyers, and battles fought for Space; the seed appearing and reappearing continuously (b).†

(a) Here, having finished for the time being with our side-issues—which, however they may break the flow of the narrative, are necessary for the elucidation of the whole scheme—the reader must return once more to Cosmogony. The phrase "Older wheels" refers to the worlds or Globes of our chain as they were during the "previous Rounds." The present Stanza, when explained esoterically, is found embodied entirely in the Kabalistic works. Therein will be found the very history of the evolution of those countless Globes which evolve after a periodical Pralaya, rebuilt from old material into new forms.

VERSE 6

*The Older Wheels rotated downward and upward (a)....
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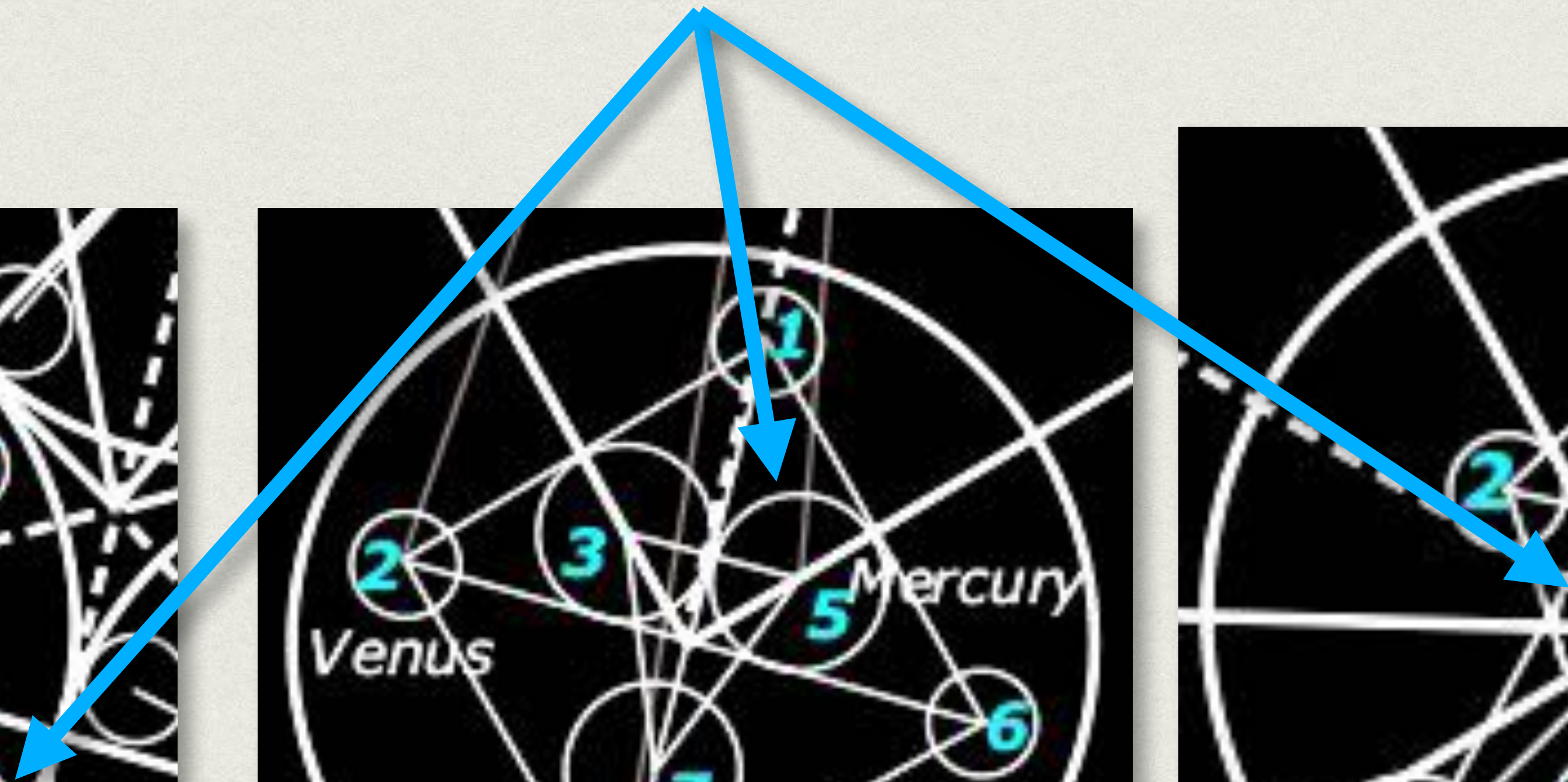
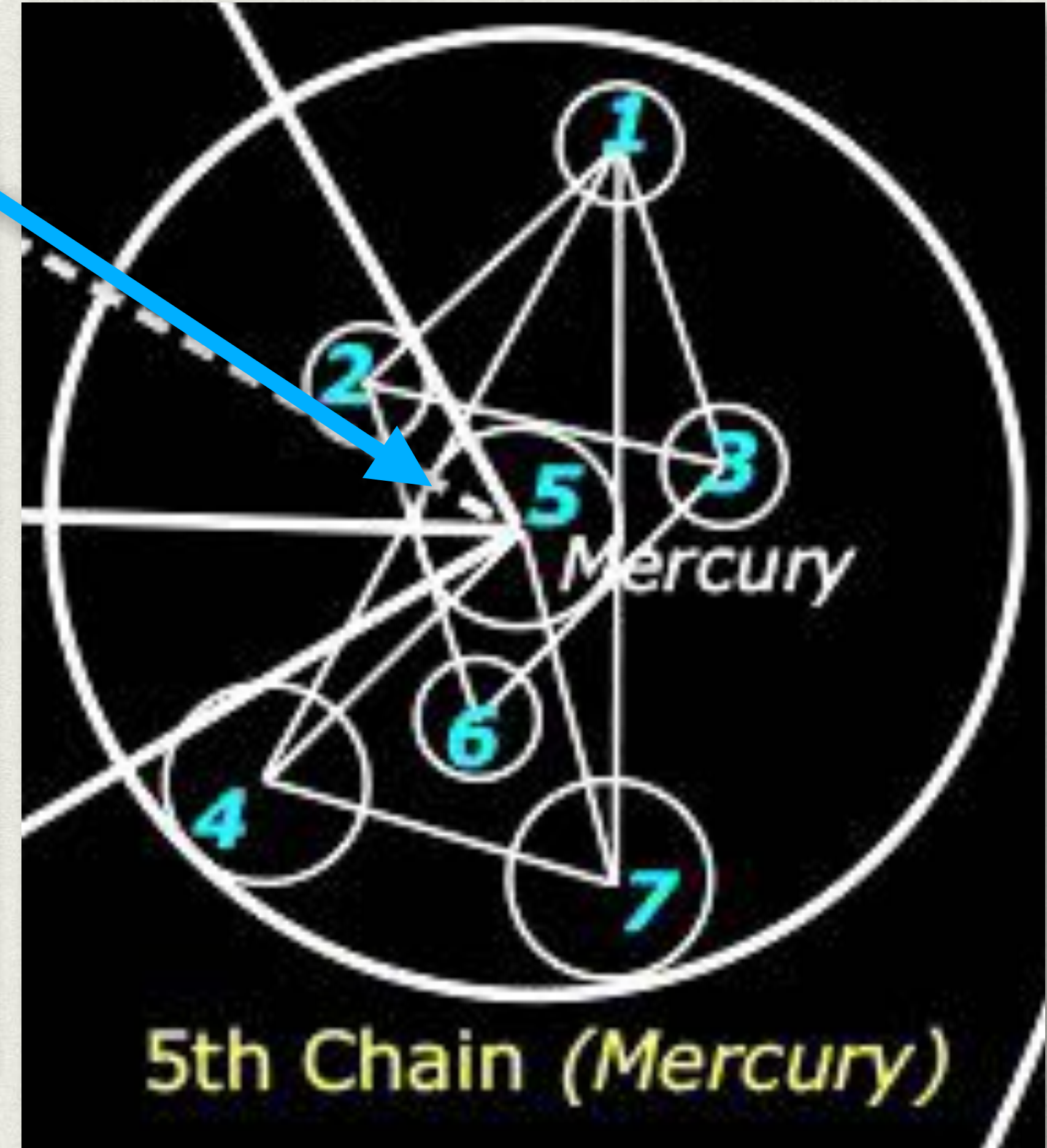
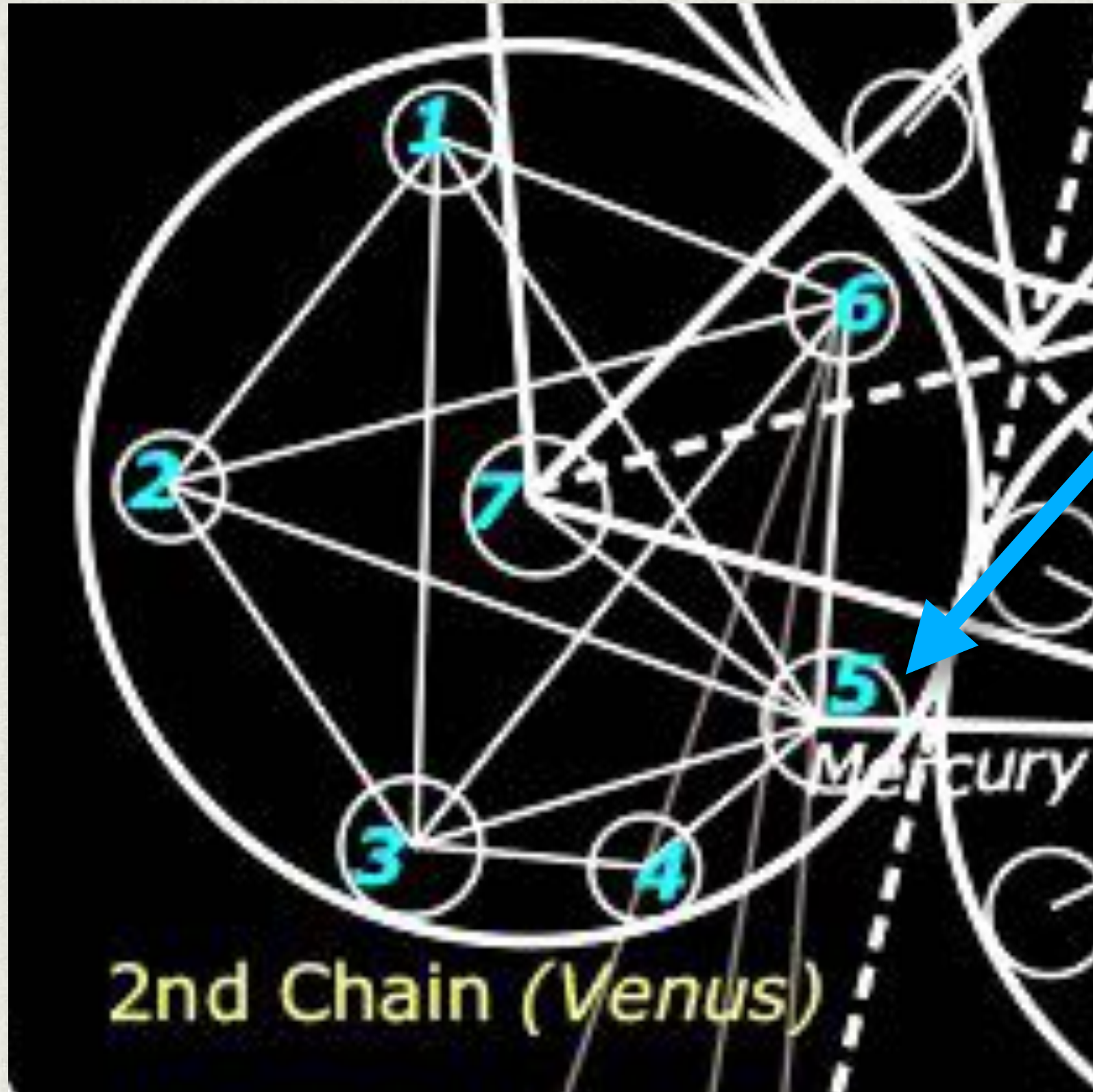
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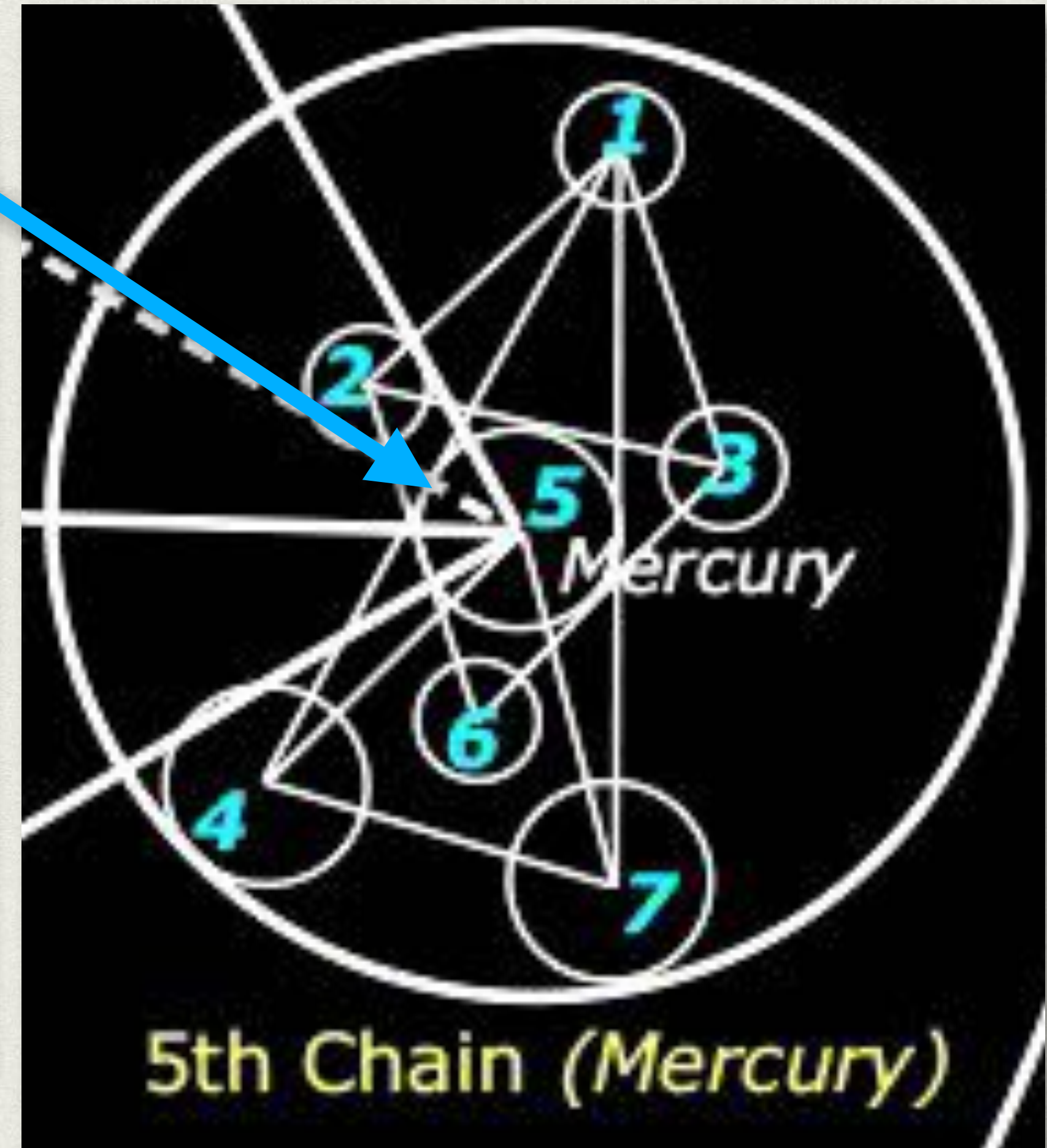
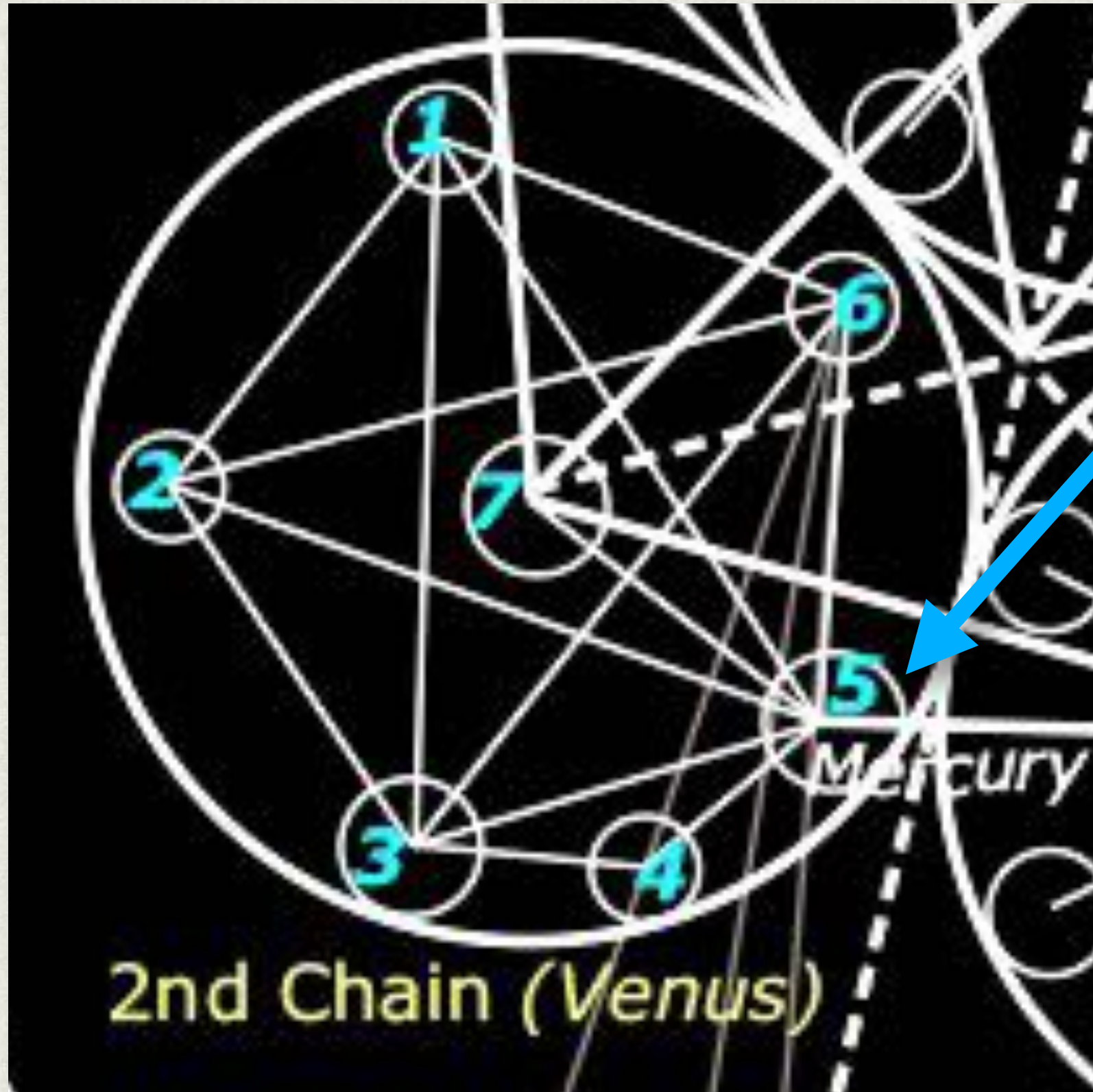
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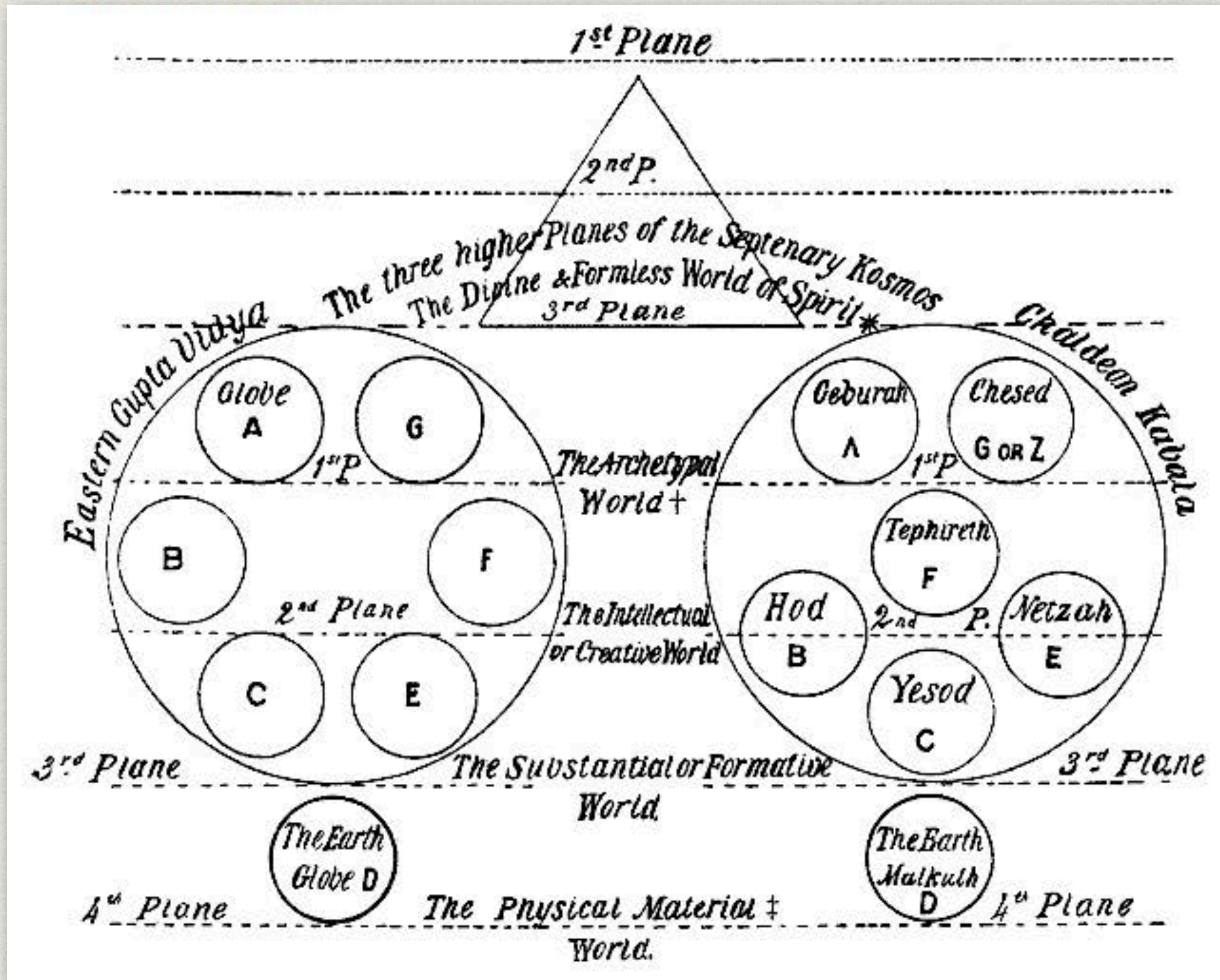
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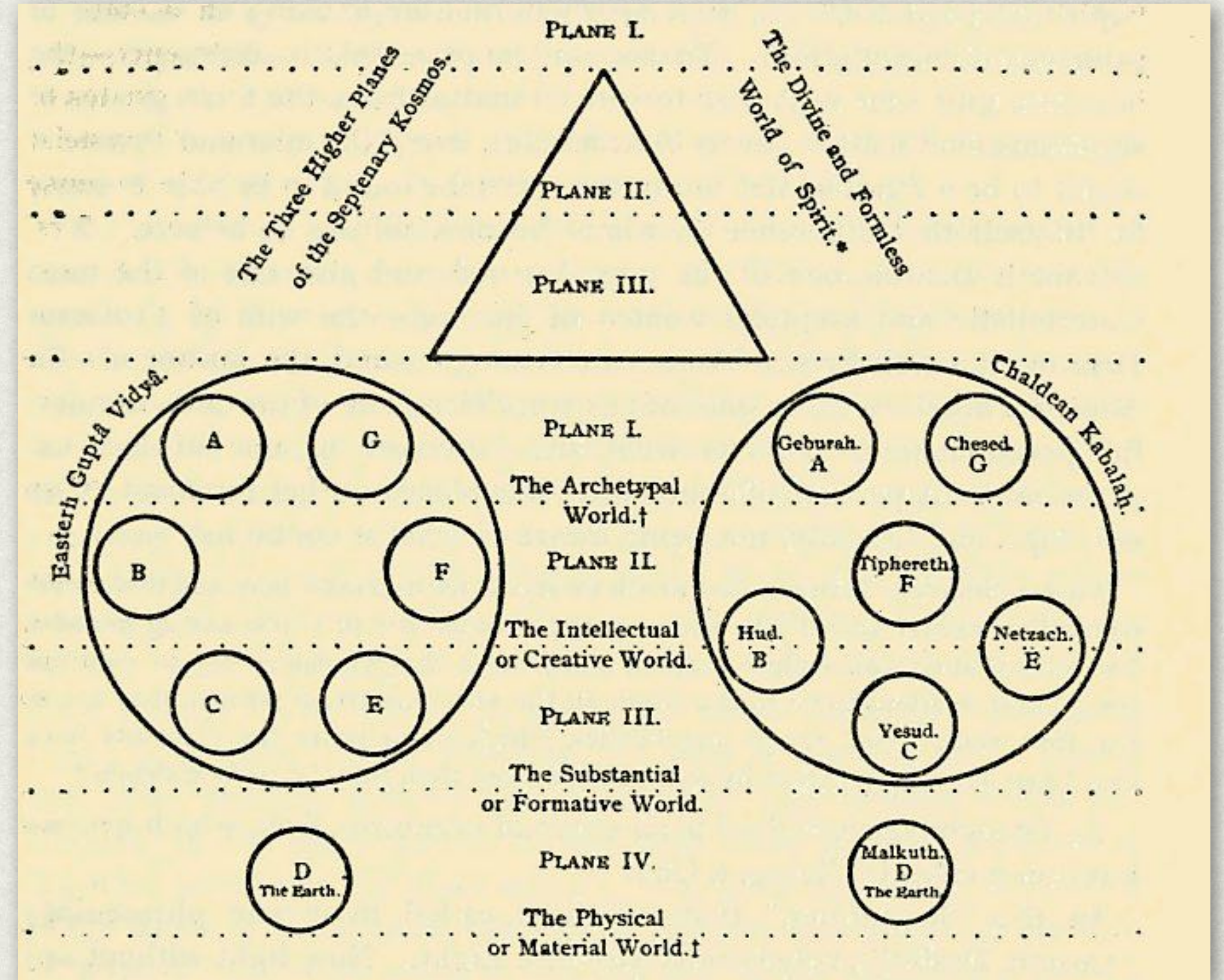
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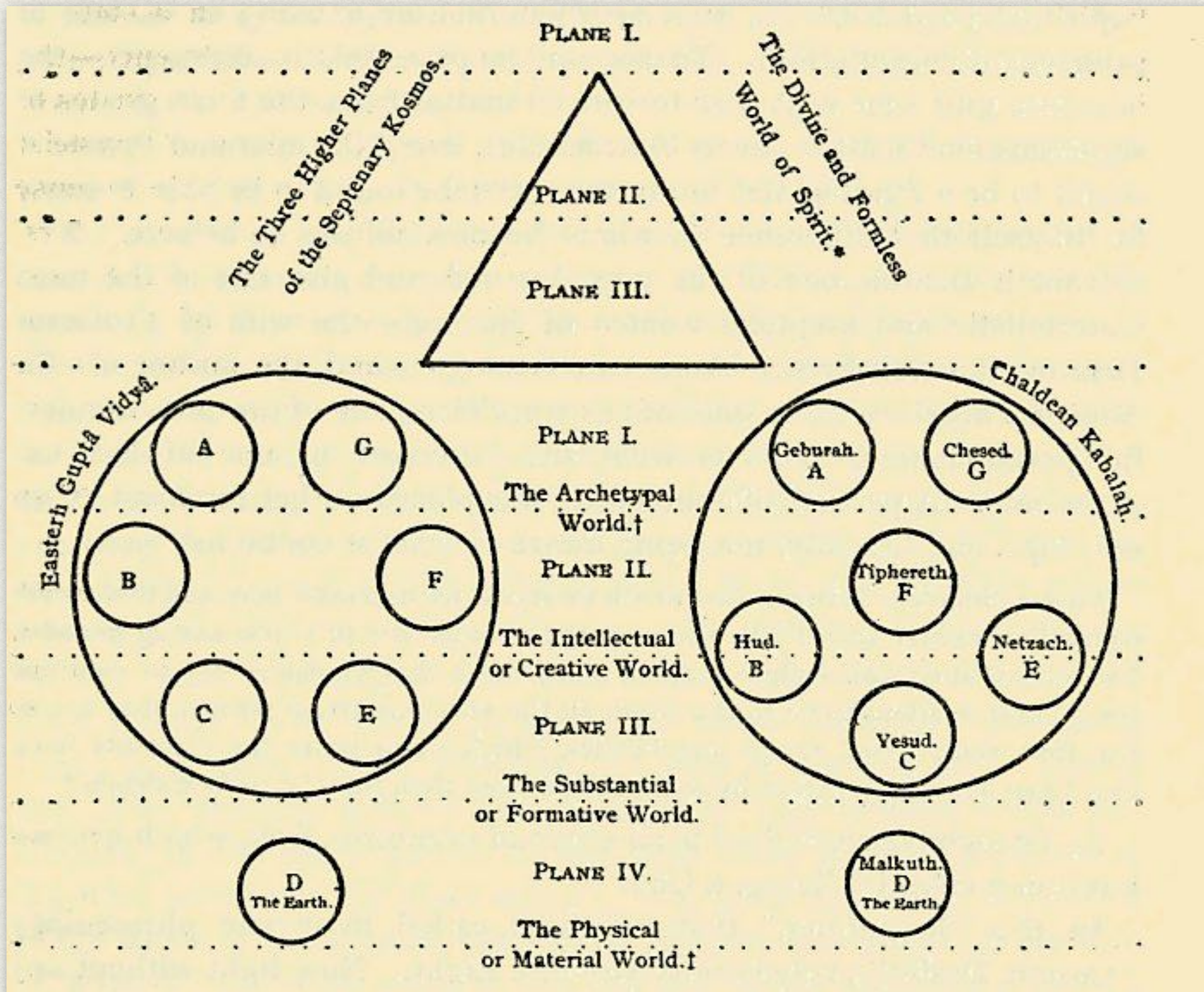
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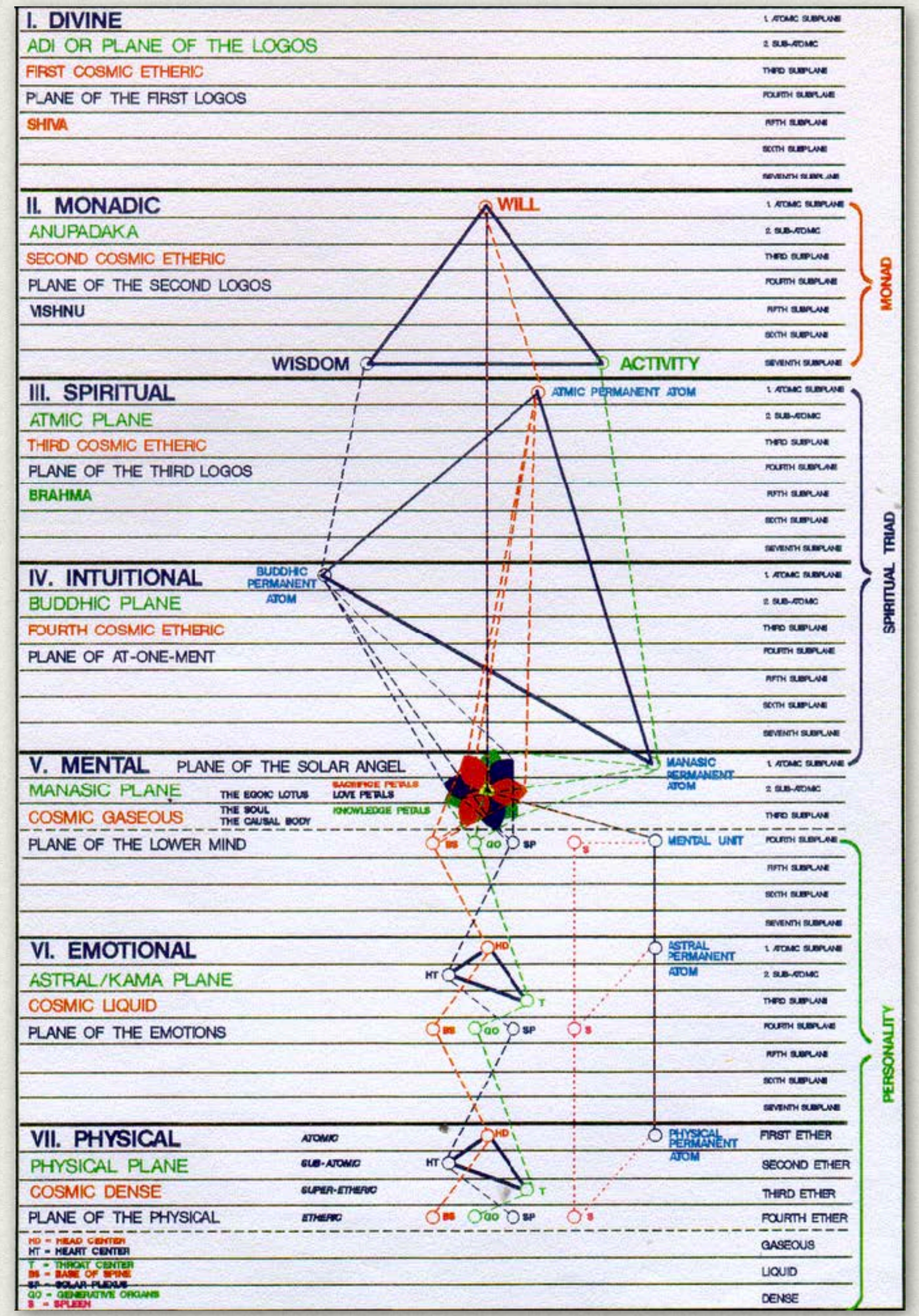
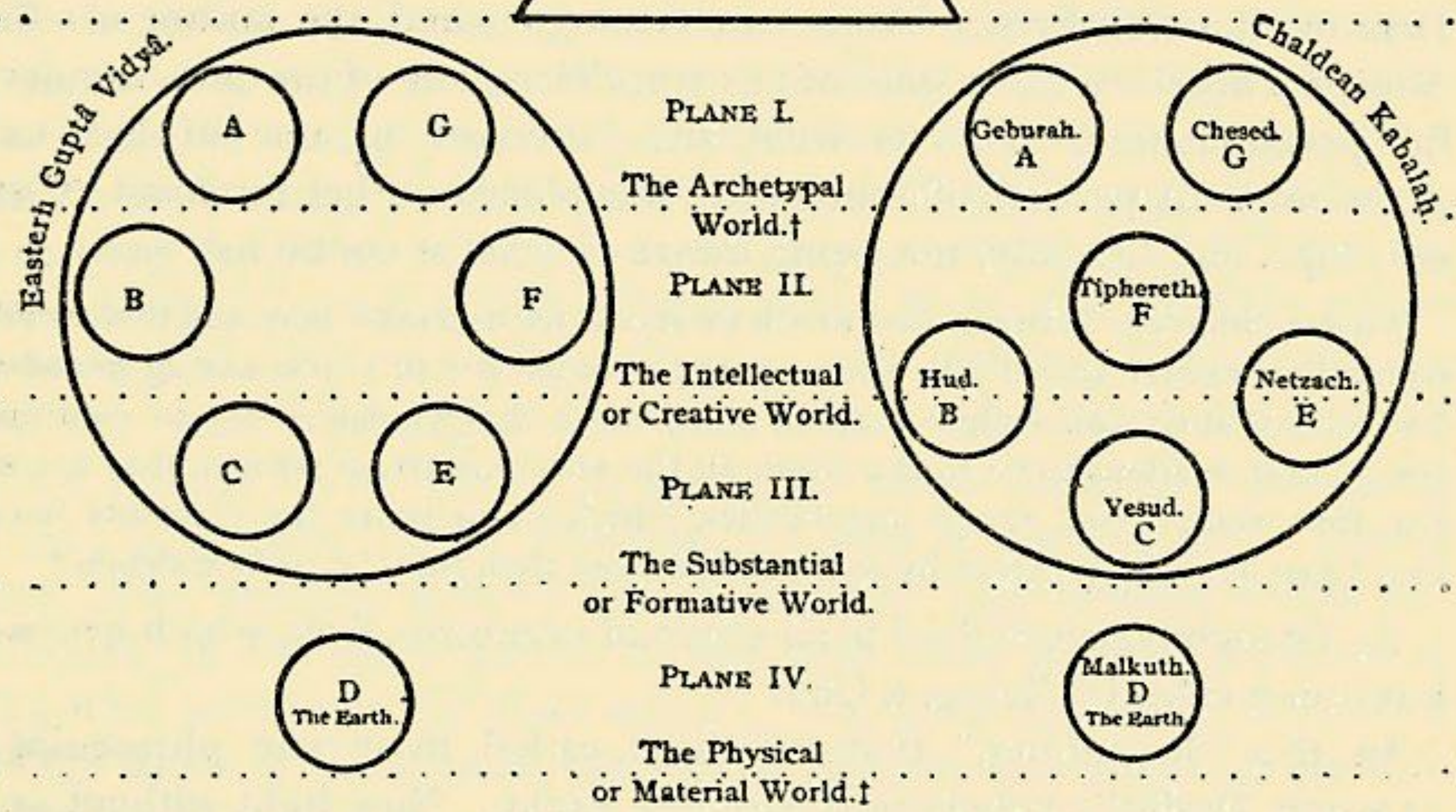
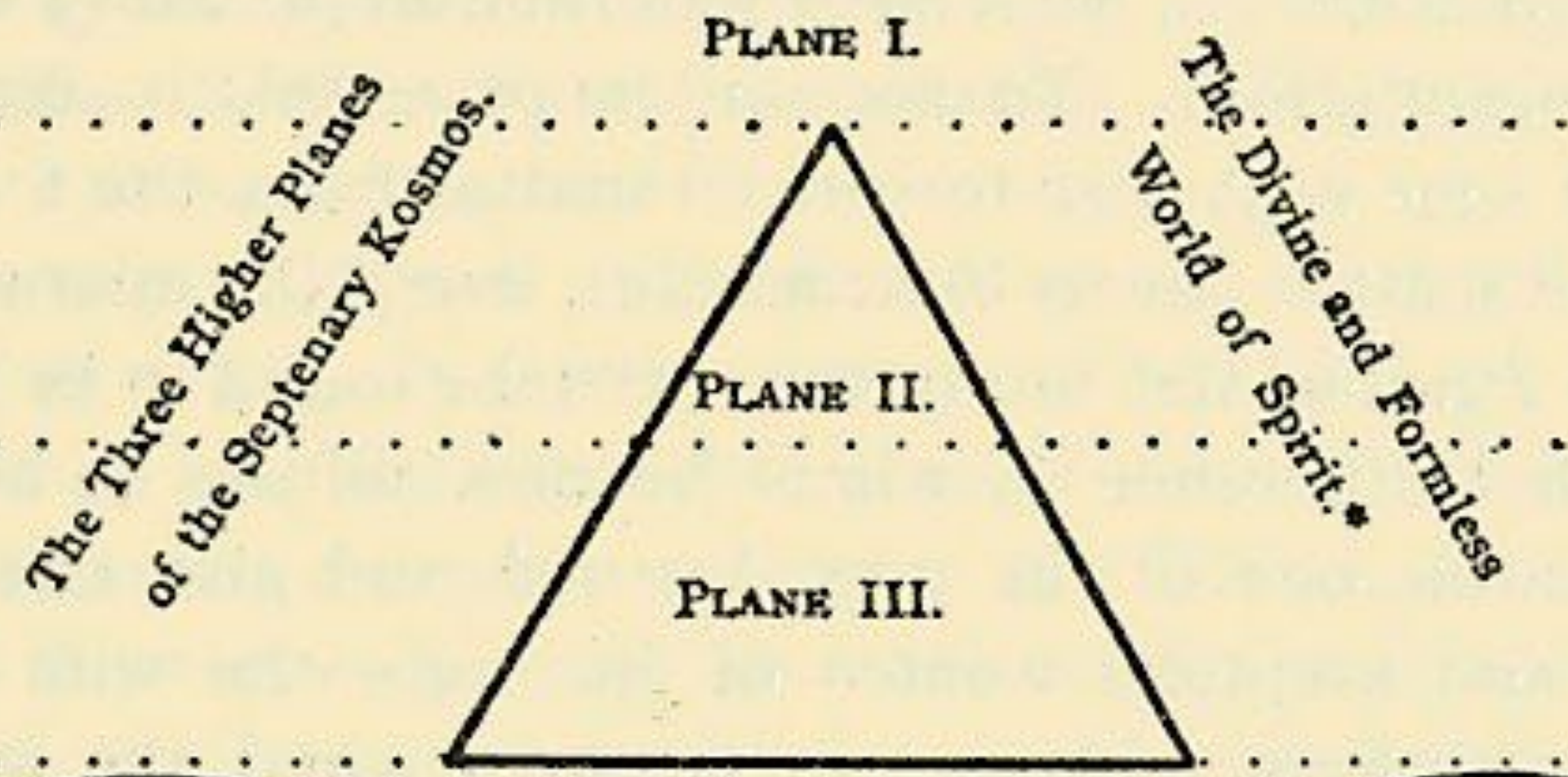


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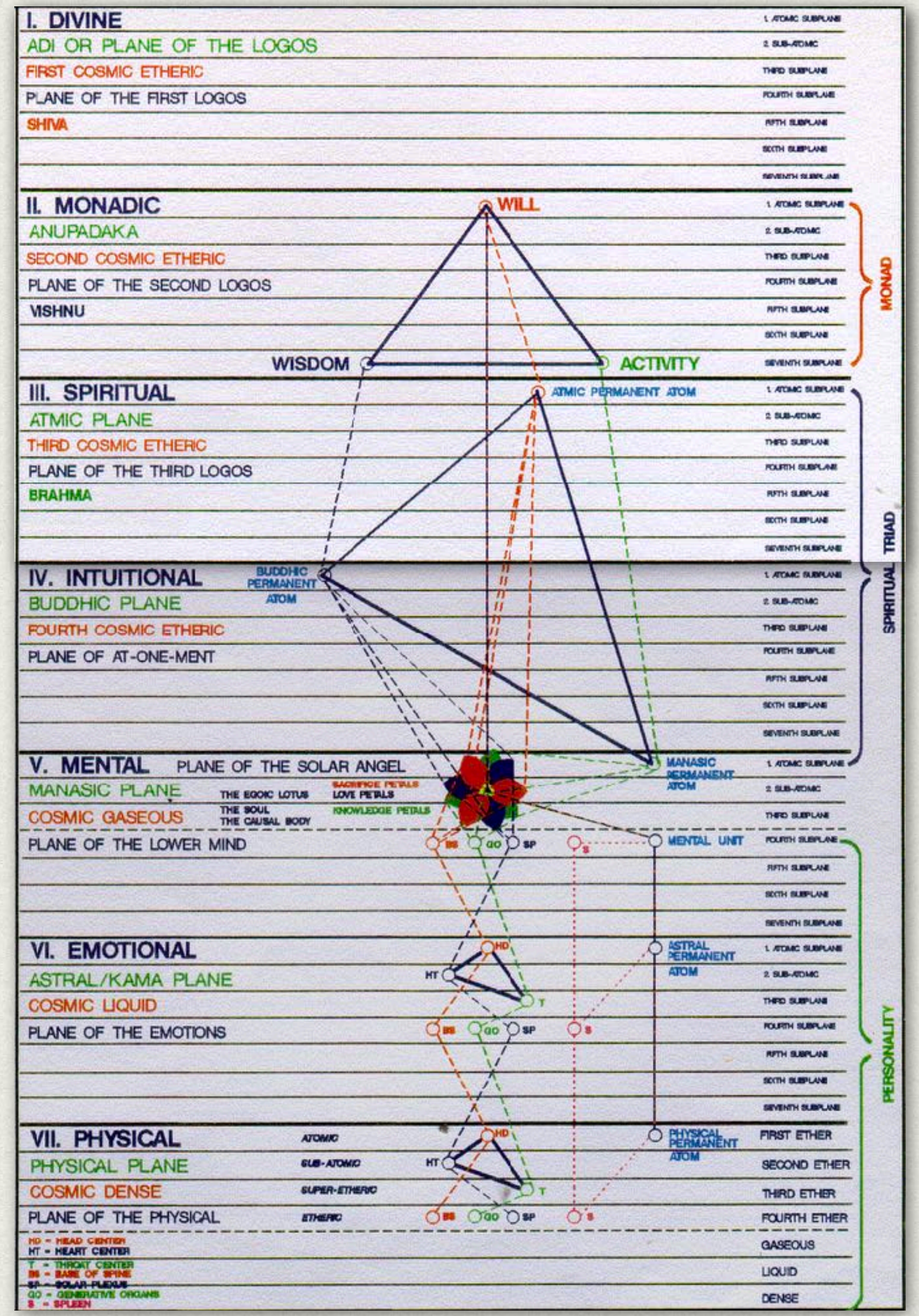
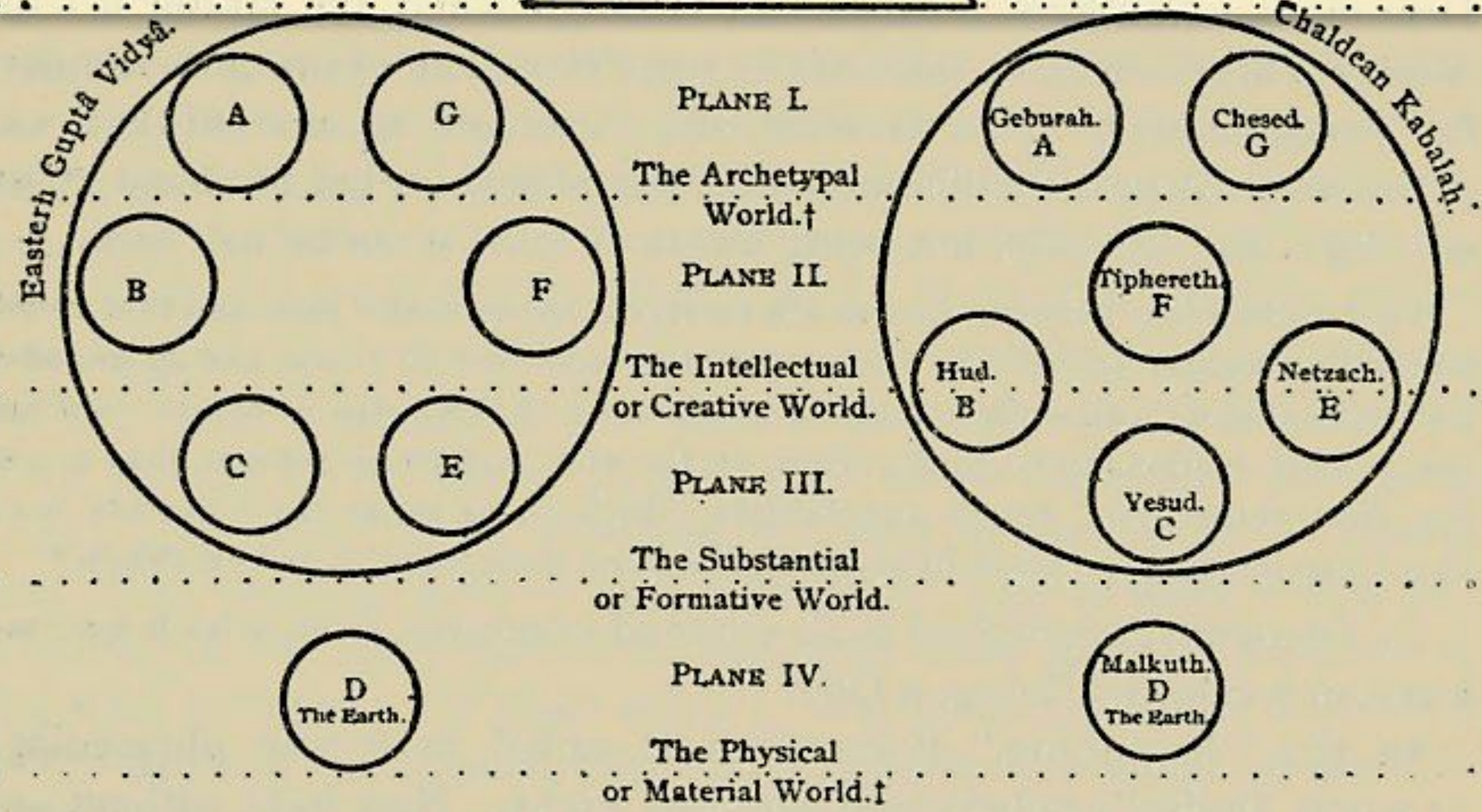
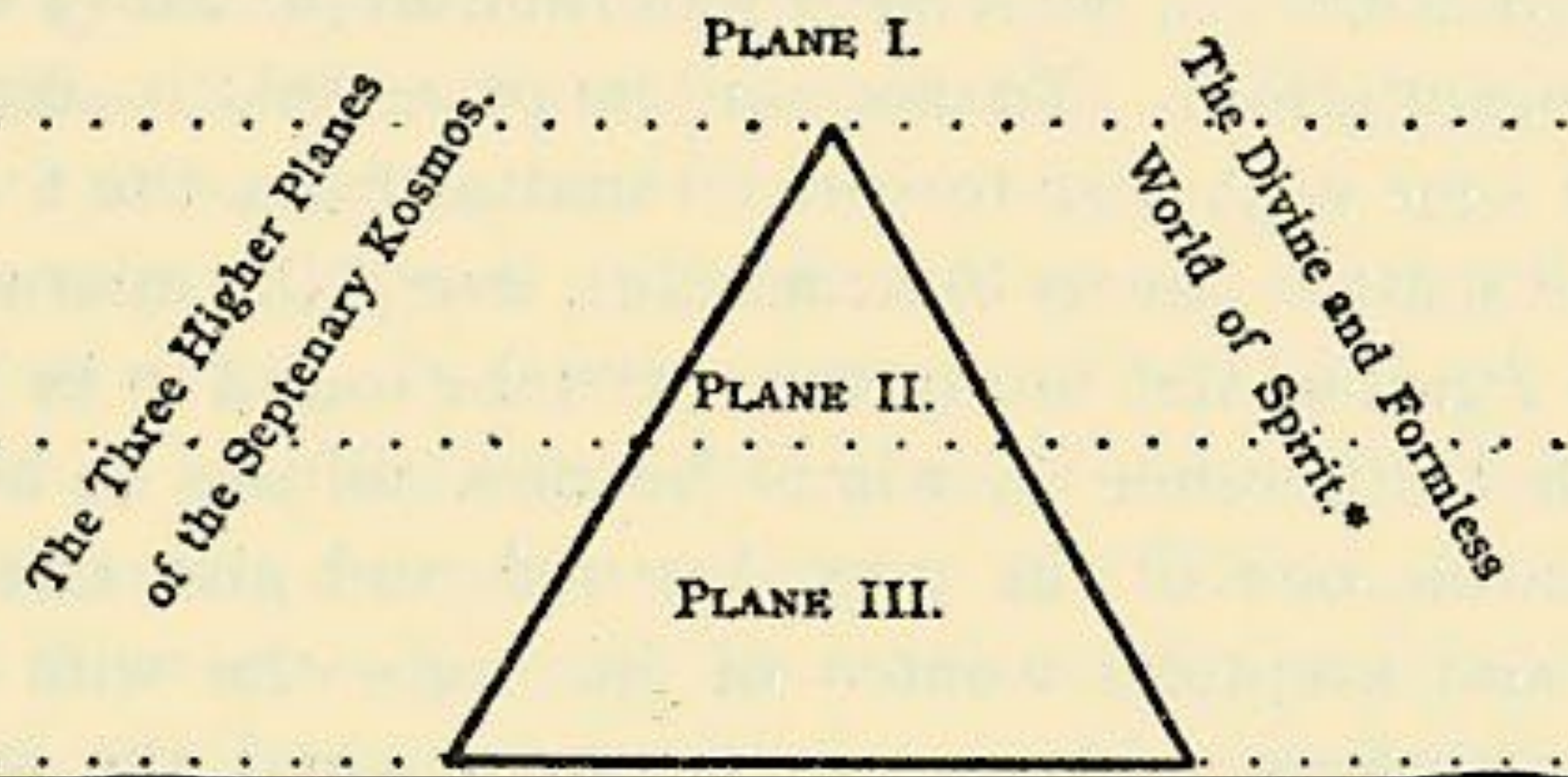


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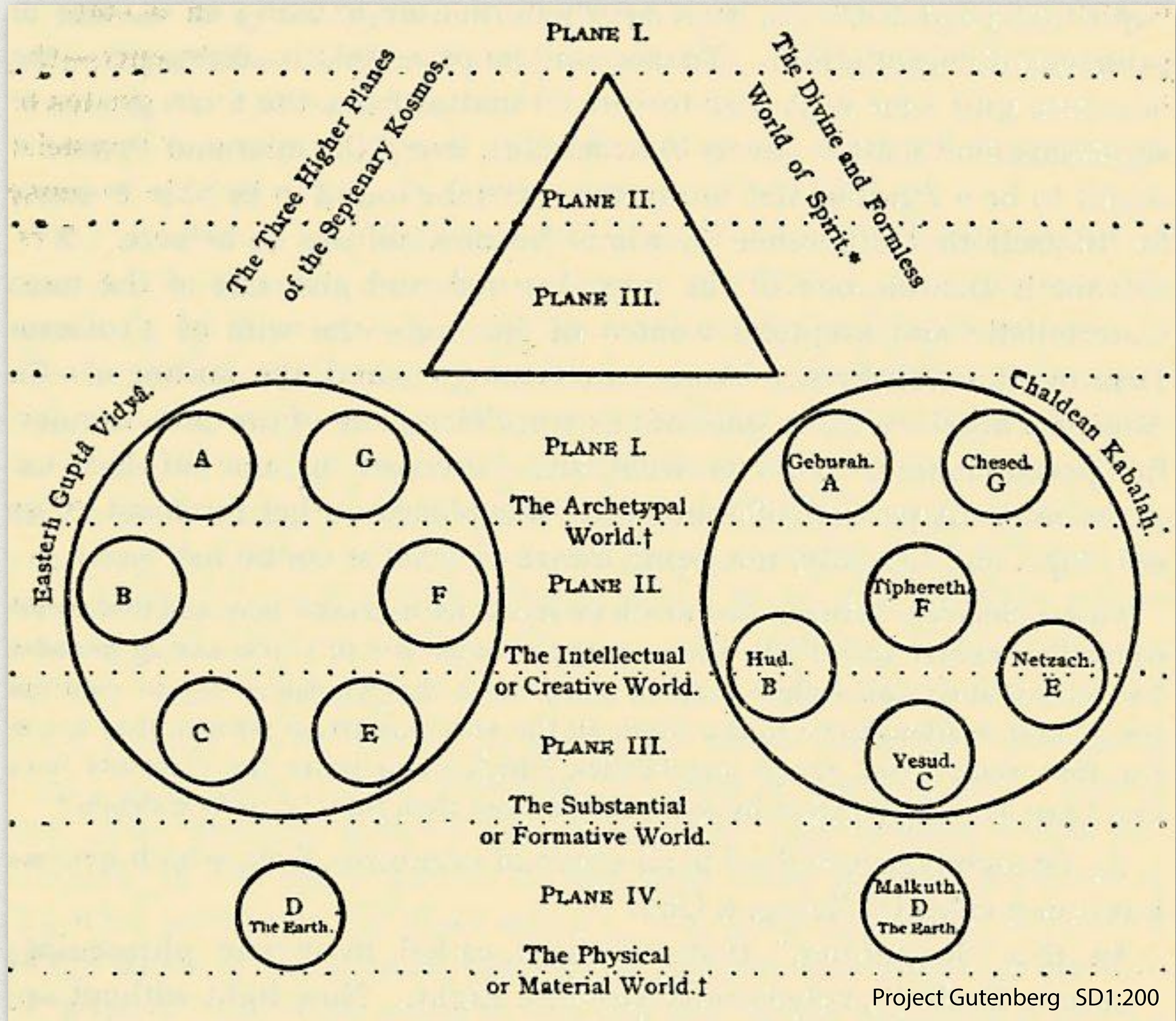
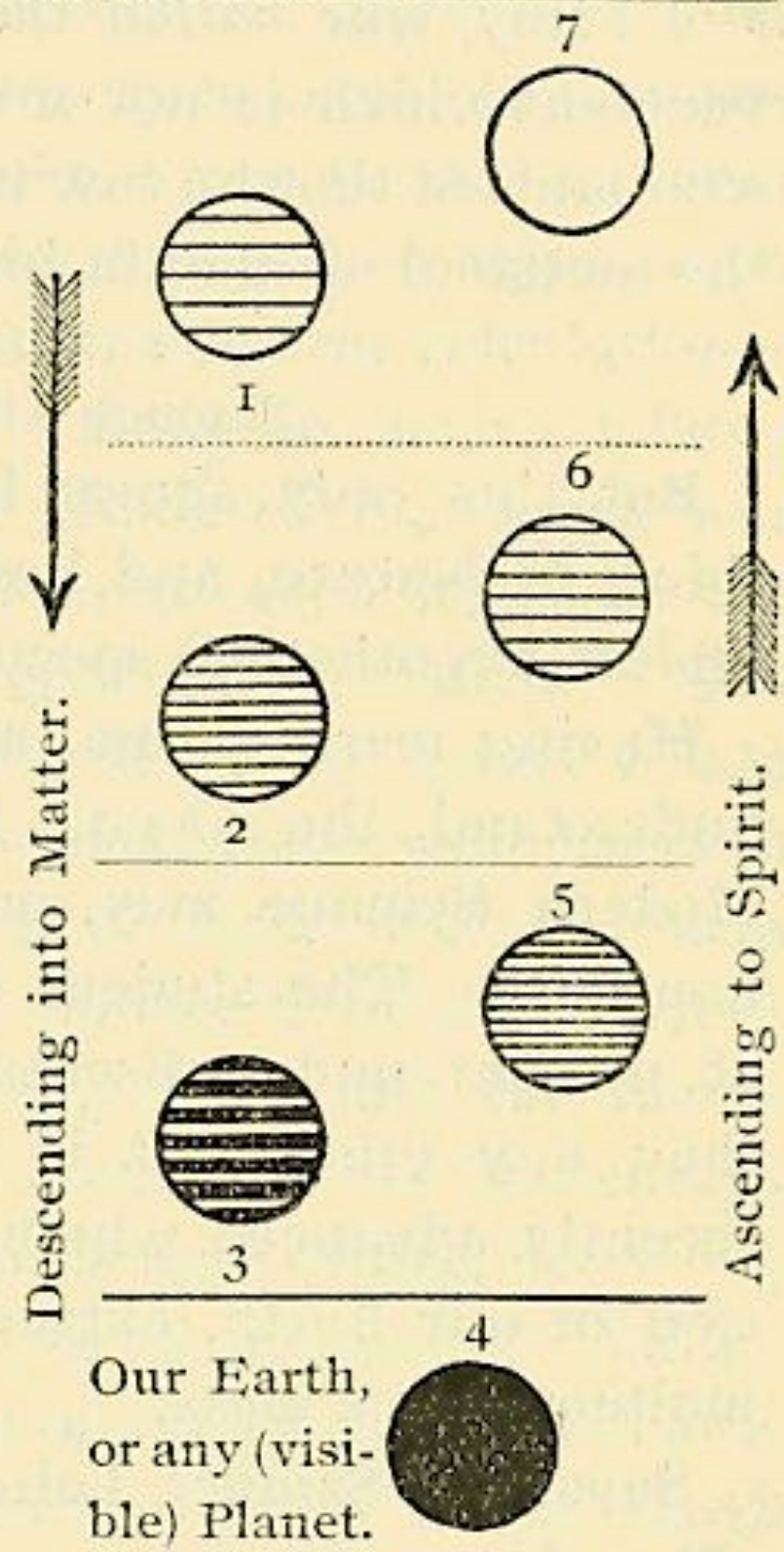
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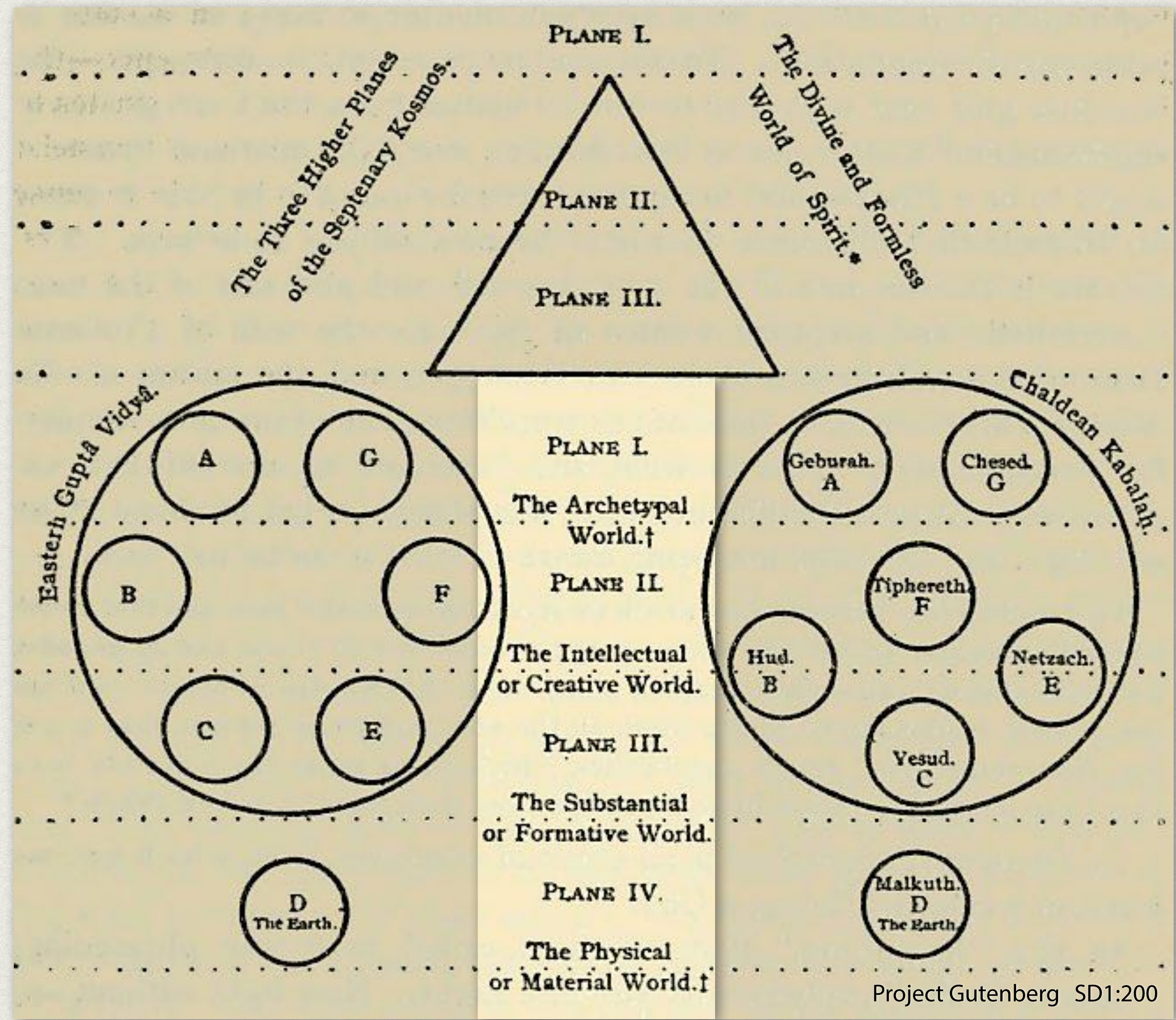
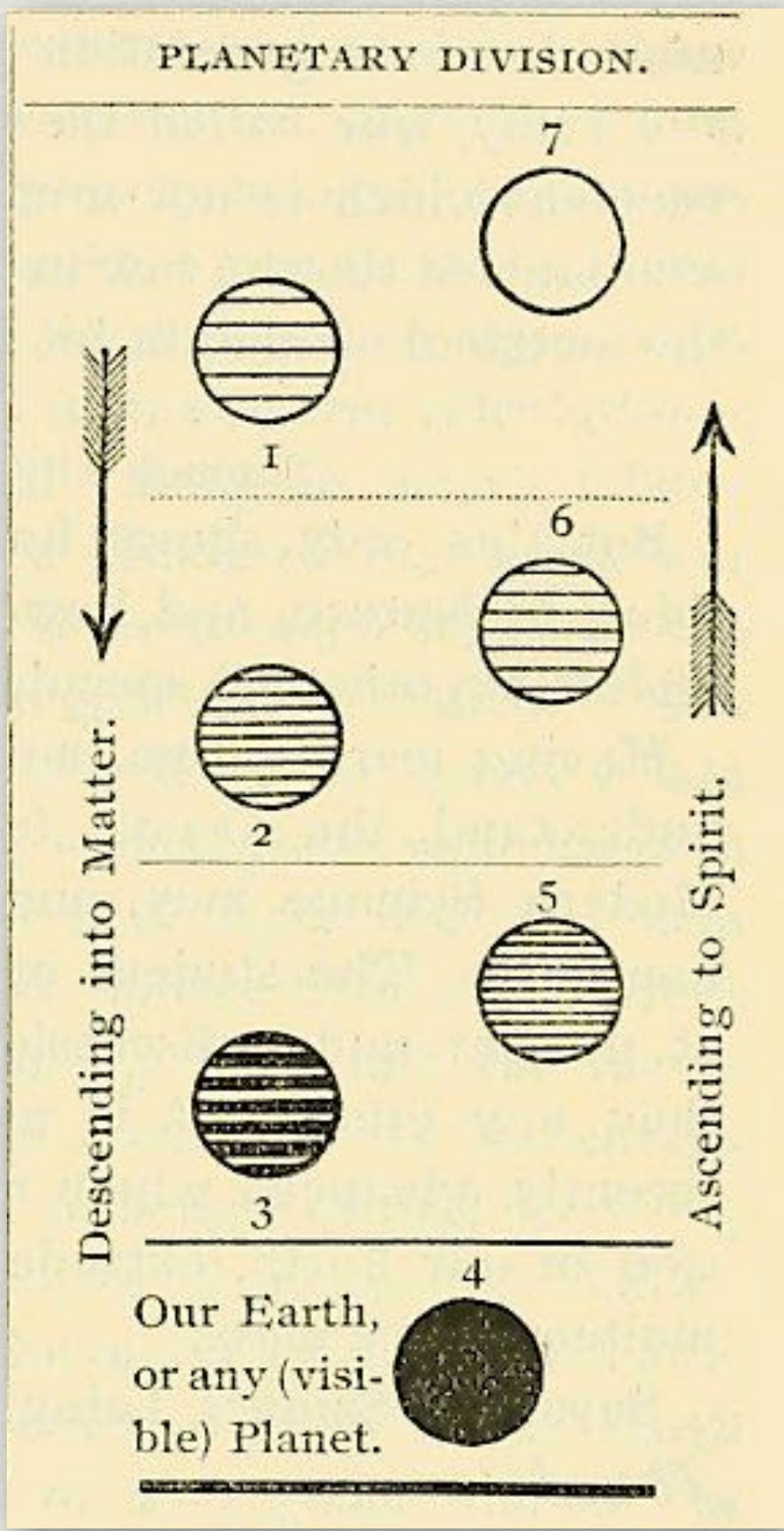


I. DIVINE					1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS					2. SUB-ATOMIC
FIRST COSMIC ETHERIC					THIRD SUBPLANE
PLANE OF THE FIRST LOGOS					FOURTH SUBPLANE
SHIVA					FIFTH SUBPLANE
					SIXTH SUBPLANE
					SEVENTH SUBPLANE
II. MONADIC					1. ATOMIC SUBPLANE
ANUPADAKA					2. SUB-ATOMIC
SECOND COSMIC 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 EGOTIC LOTUS	SACRIFICE PETALES			2. SUB-ATOMIC
COSMIC GASEOUS	THE SOUL	LOVE PETALES			THIRD SUBPLANE
	THE CAUSAL BODY	KNOWLEDGE PETALES			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	ATOMIC				FIRST ETHER
PHYSICAL PLANE	SUB-ATOMIC				SECOND ETHER
COSMIC DENSE	SUPER-ETHERIC				THIRD ETHER
PLANE OF THE PHYSICAL	ETHERIC				FOURTH ETHER
					GASEOUS
					LIQUID
					DENSE



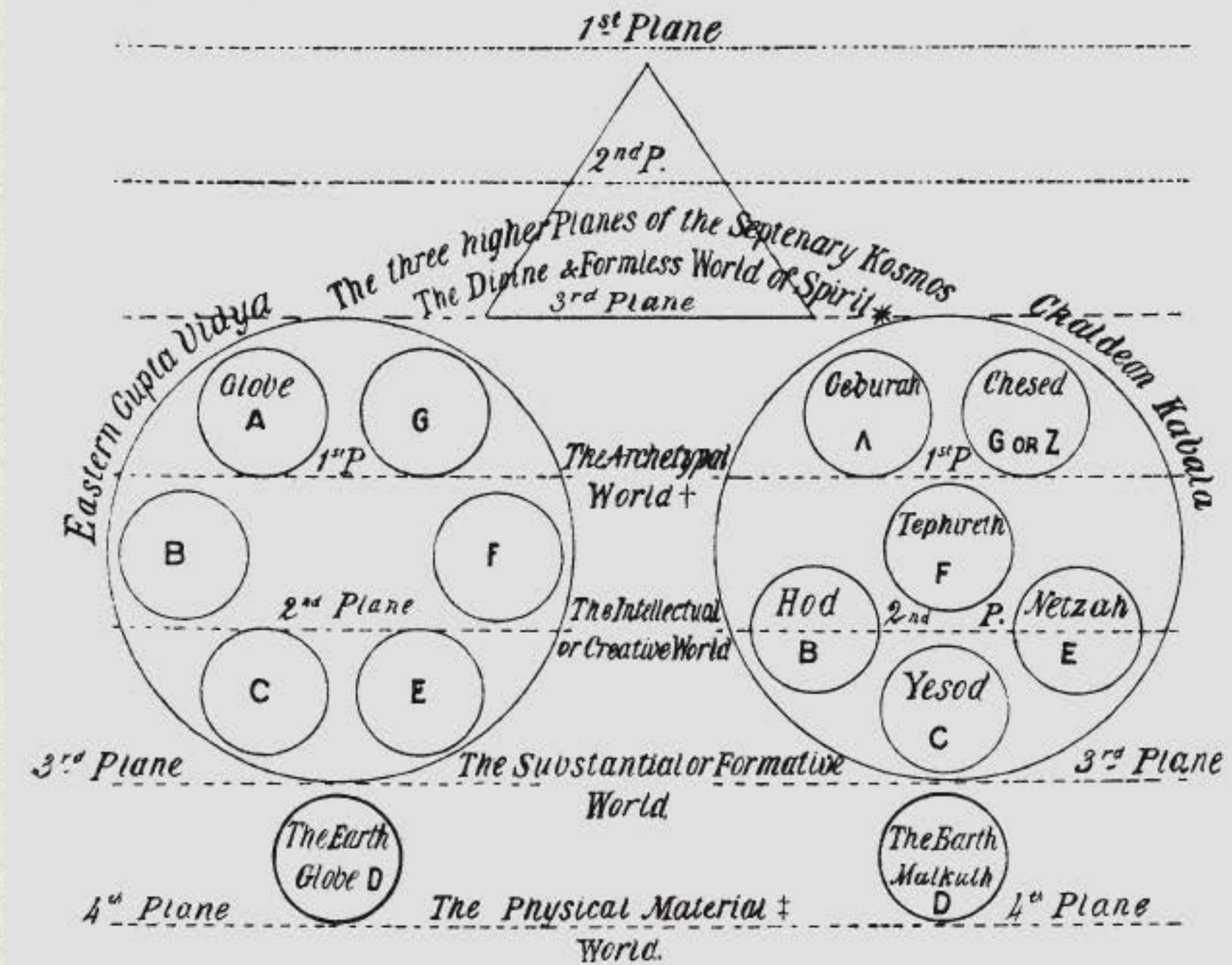
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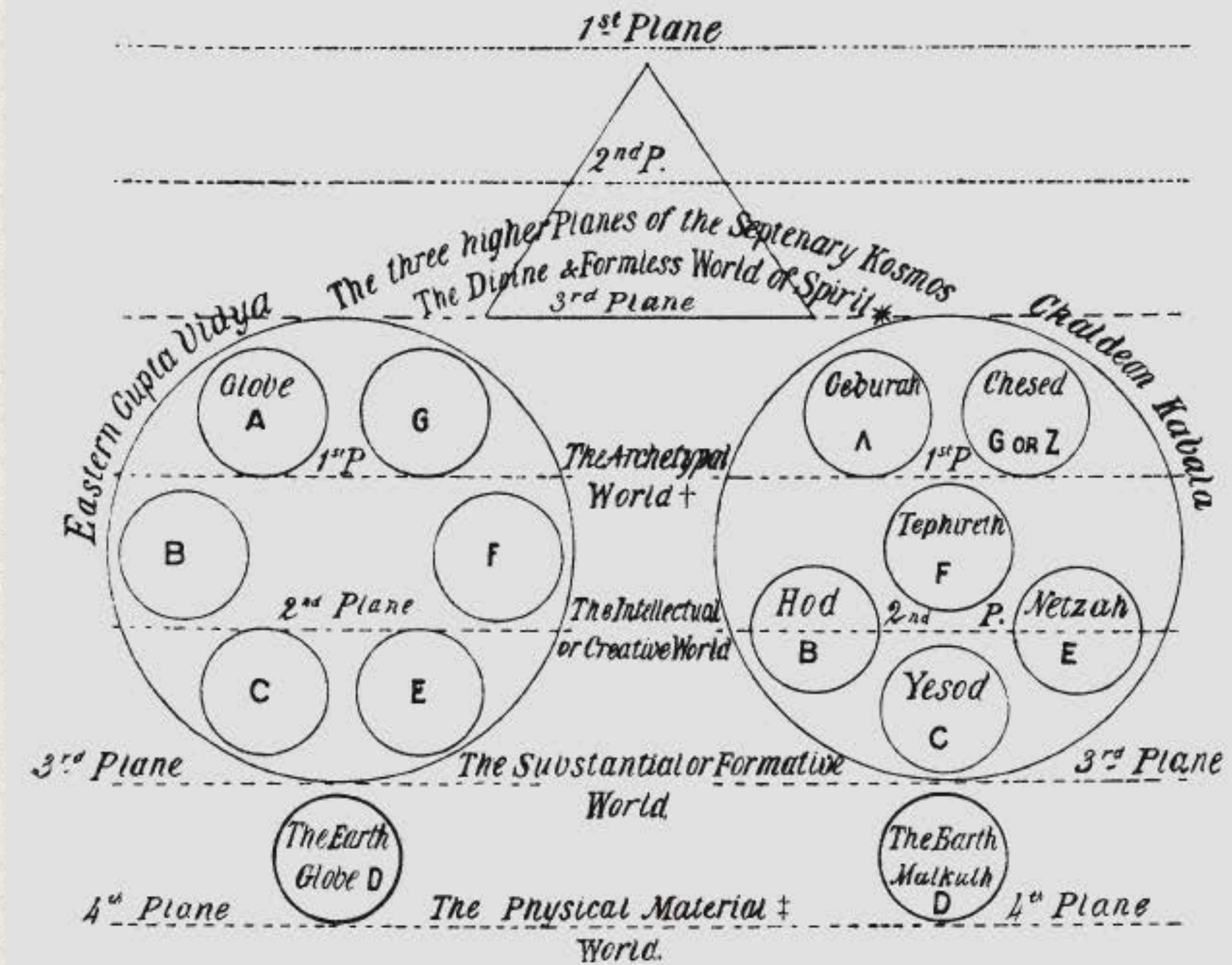
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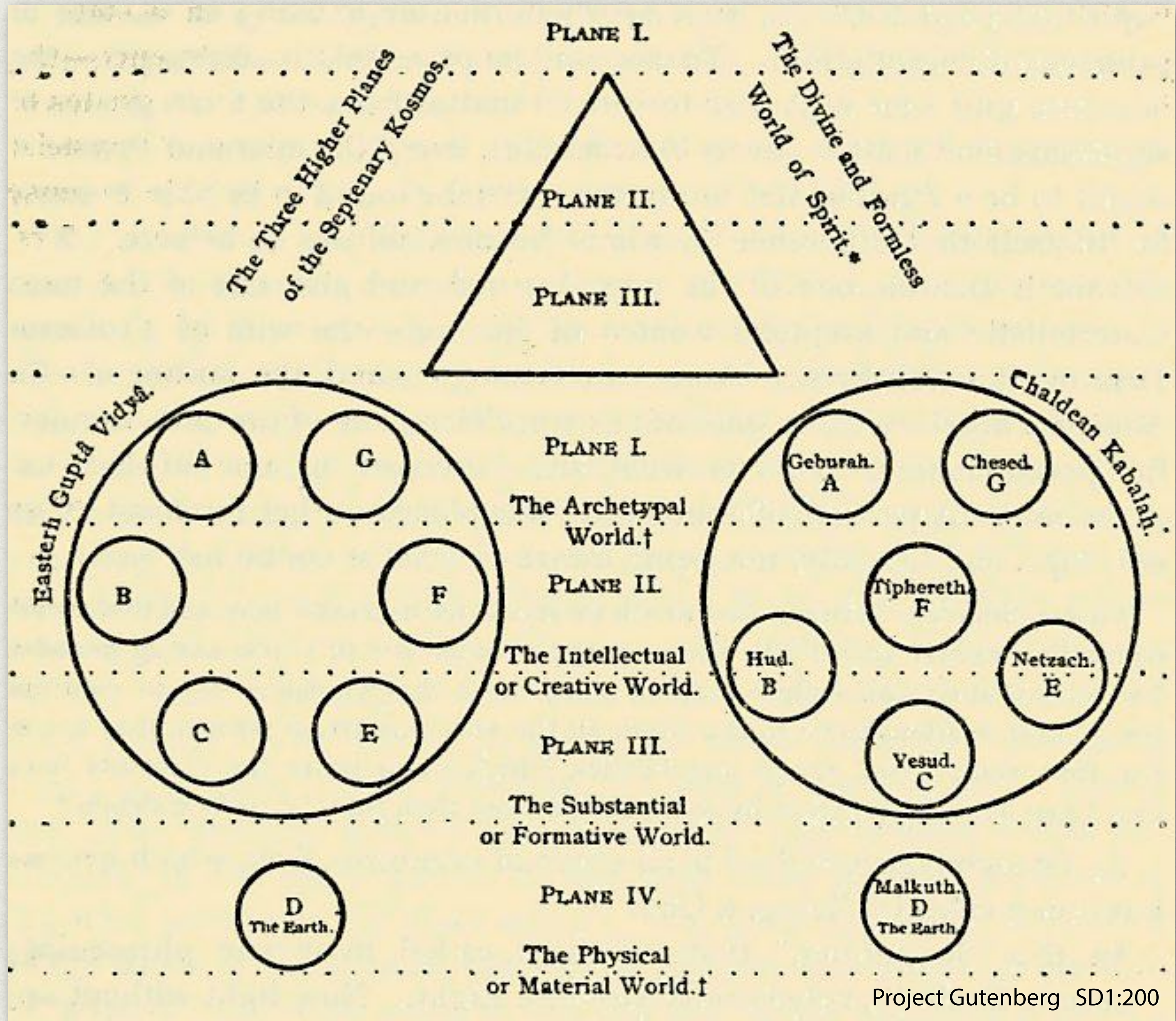
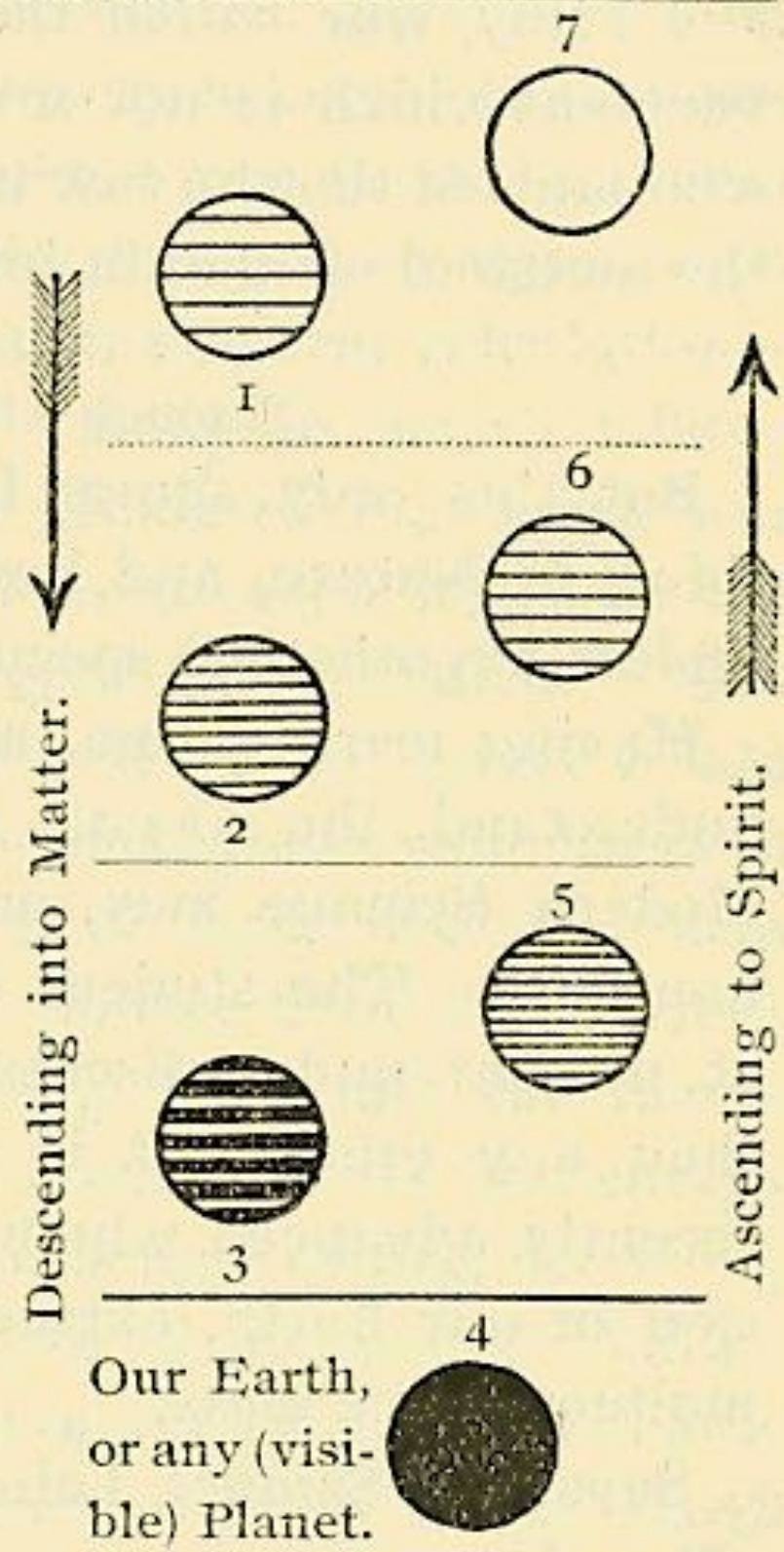
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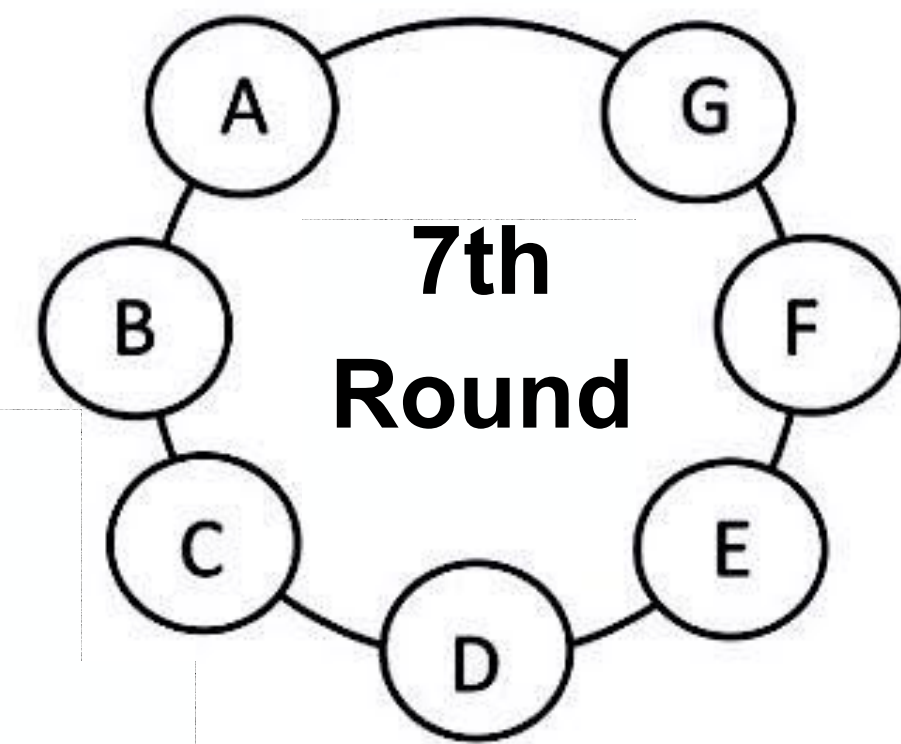
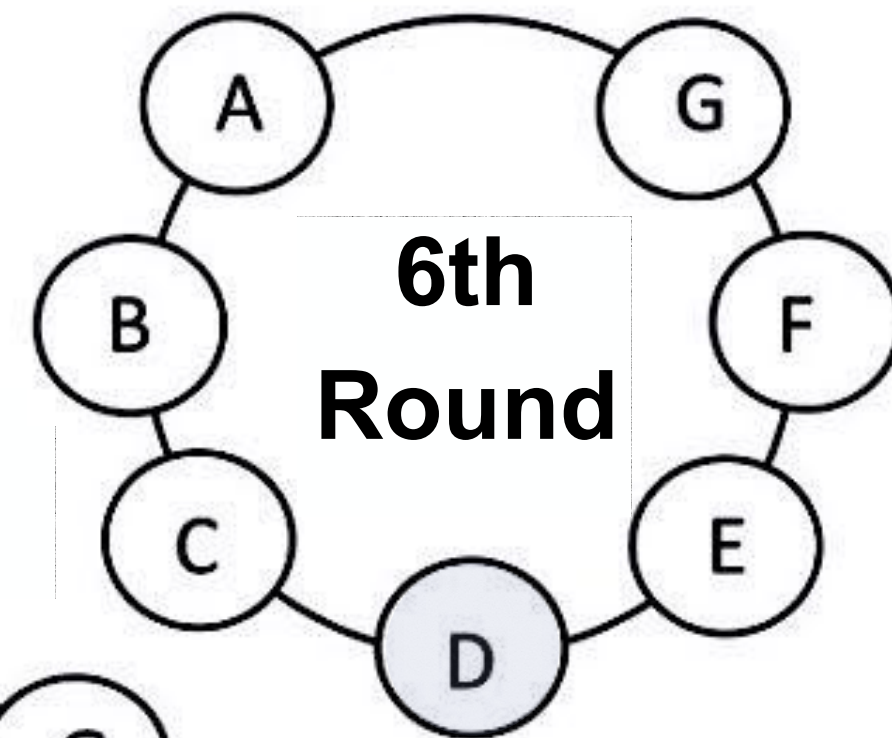
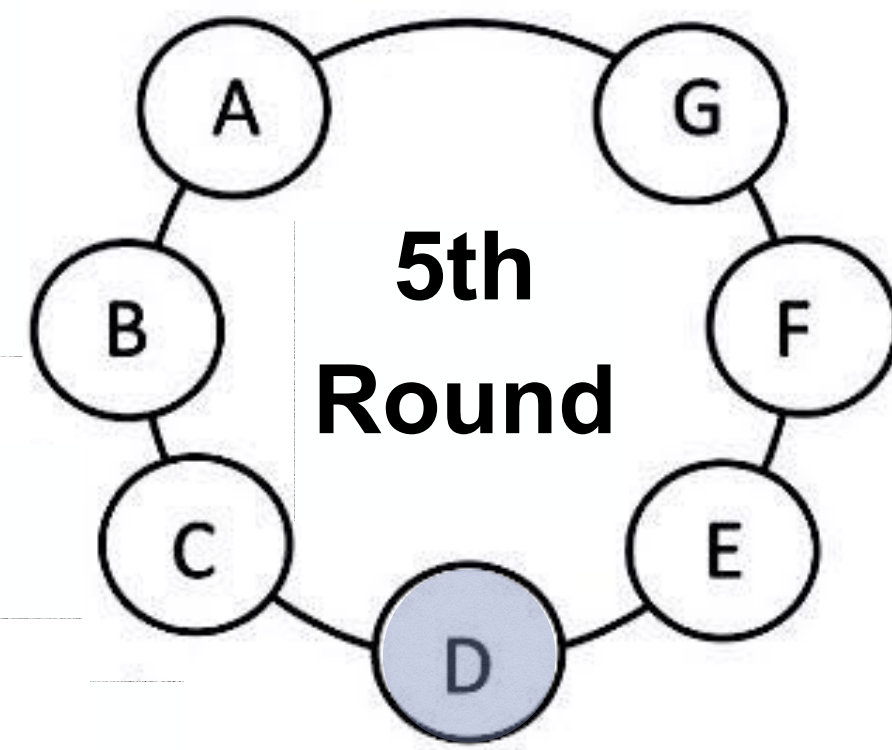
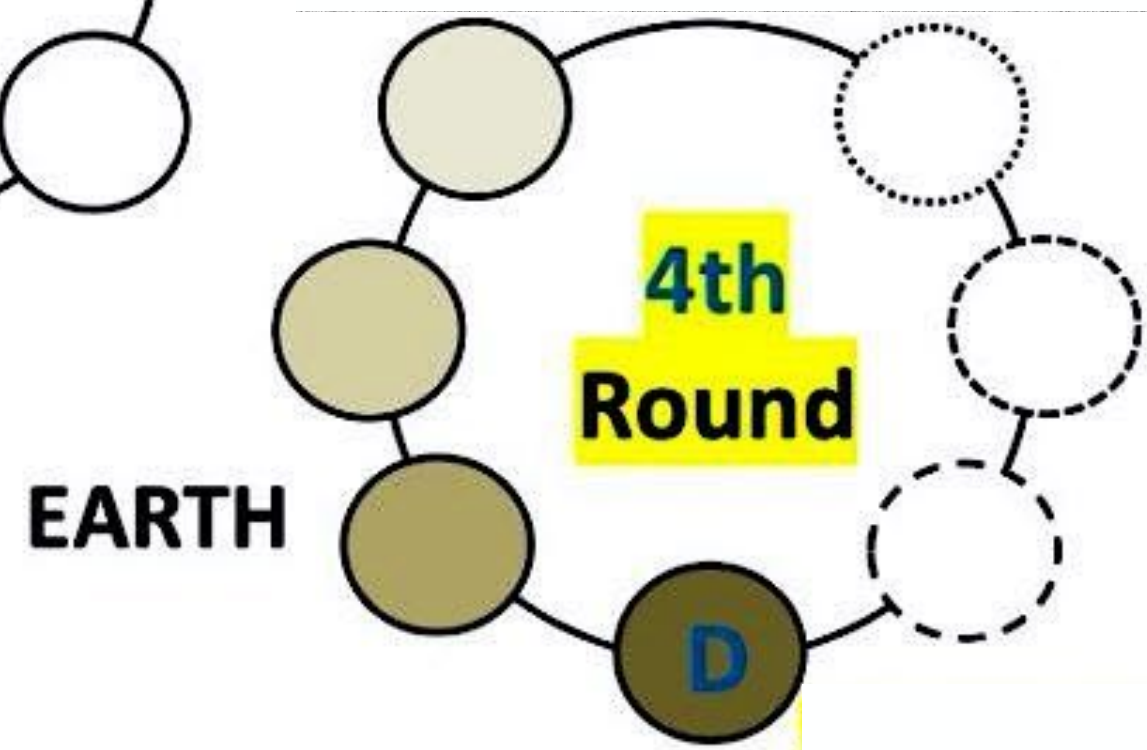
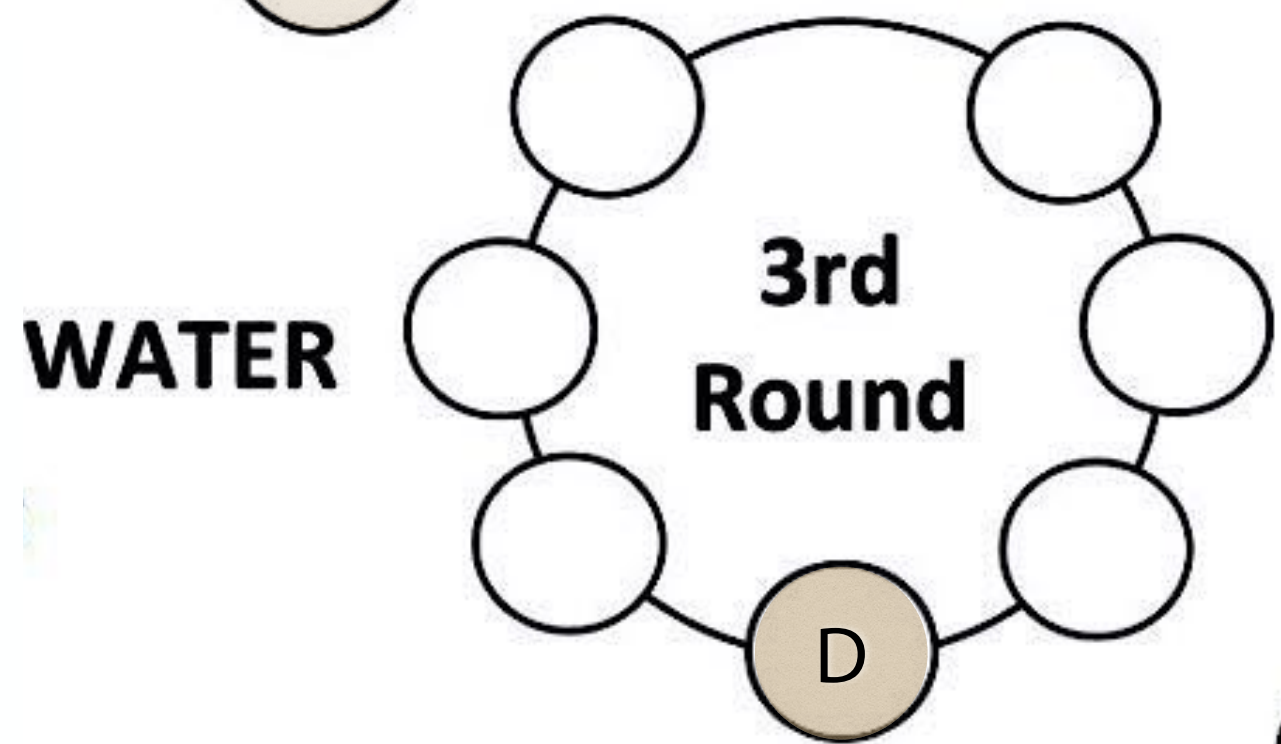
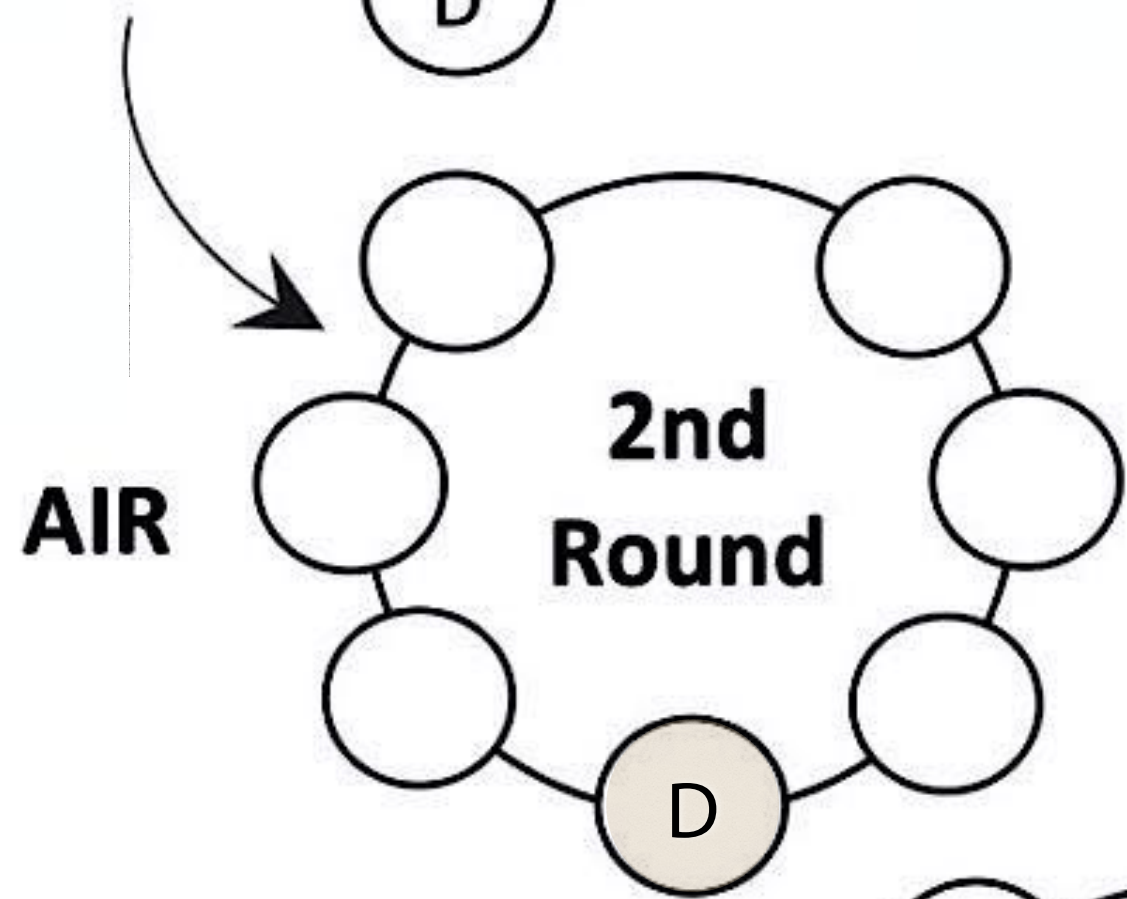
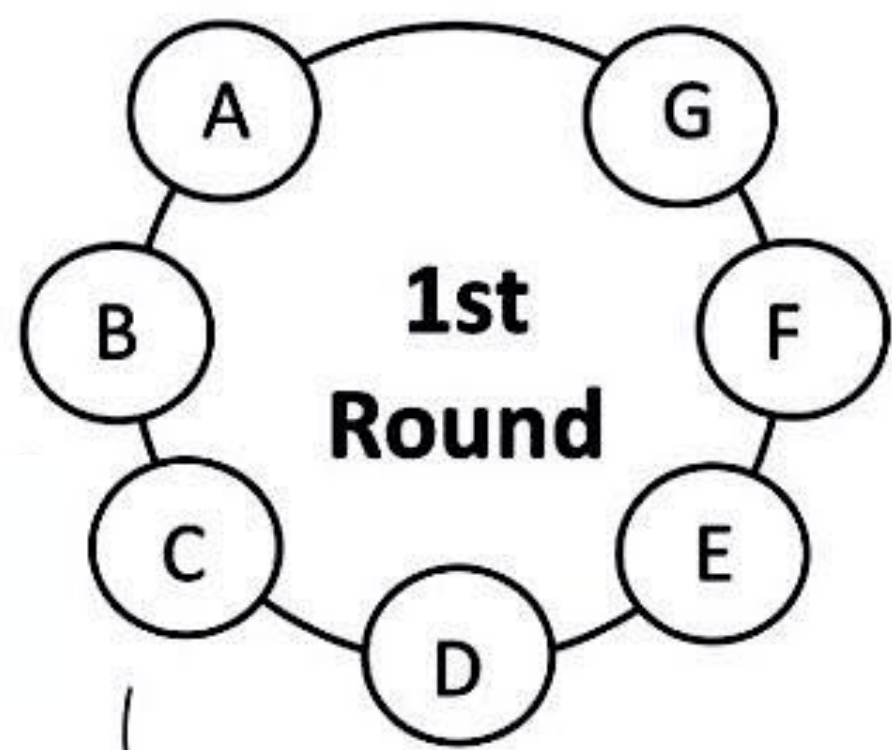
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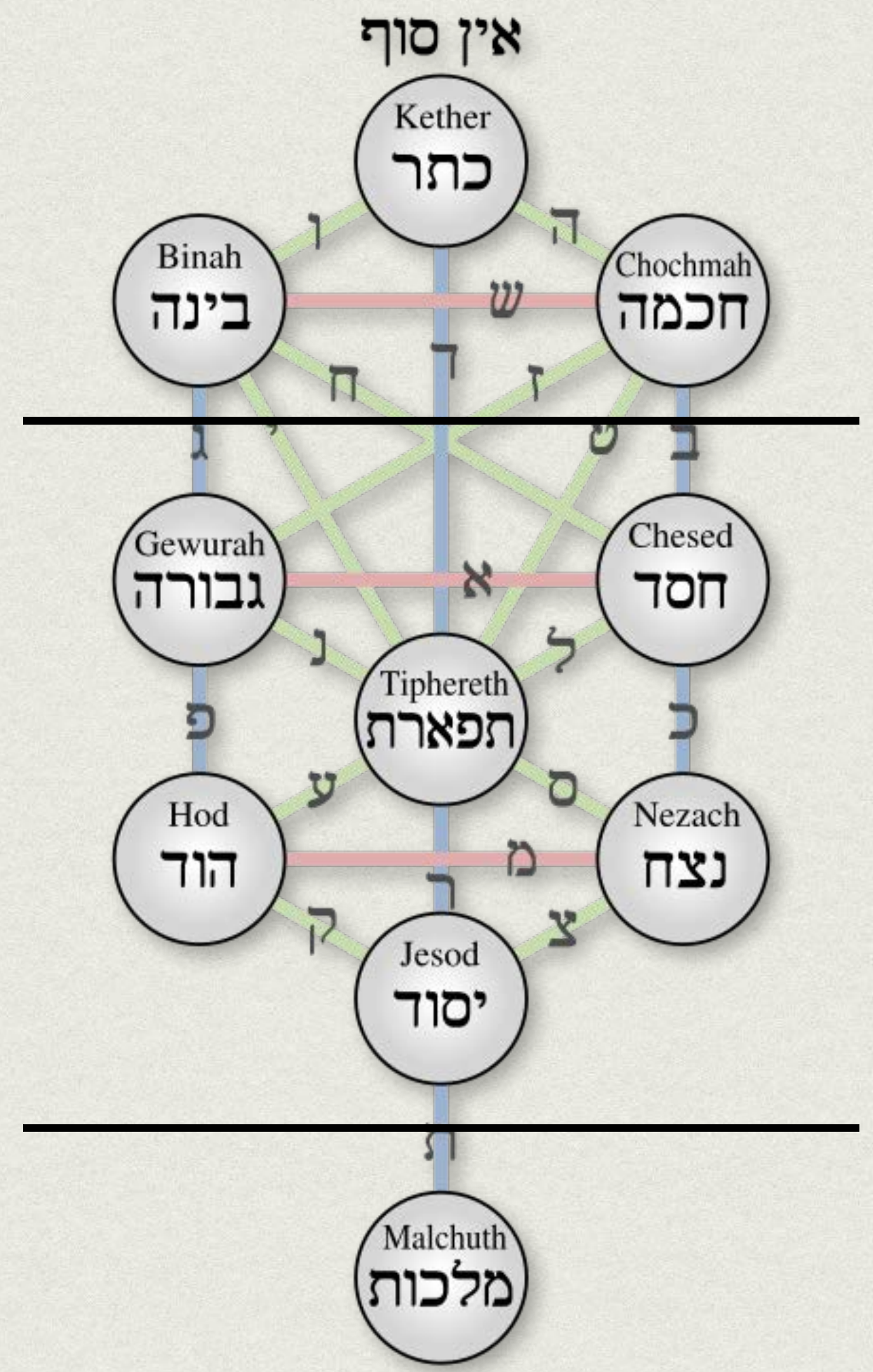
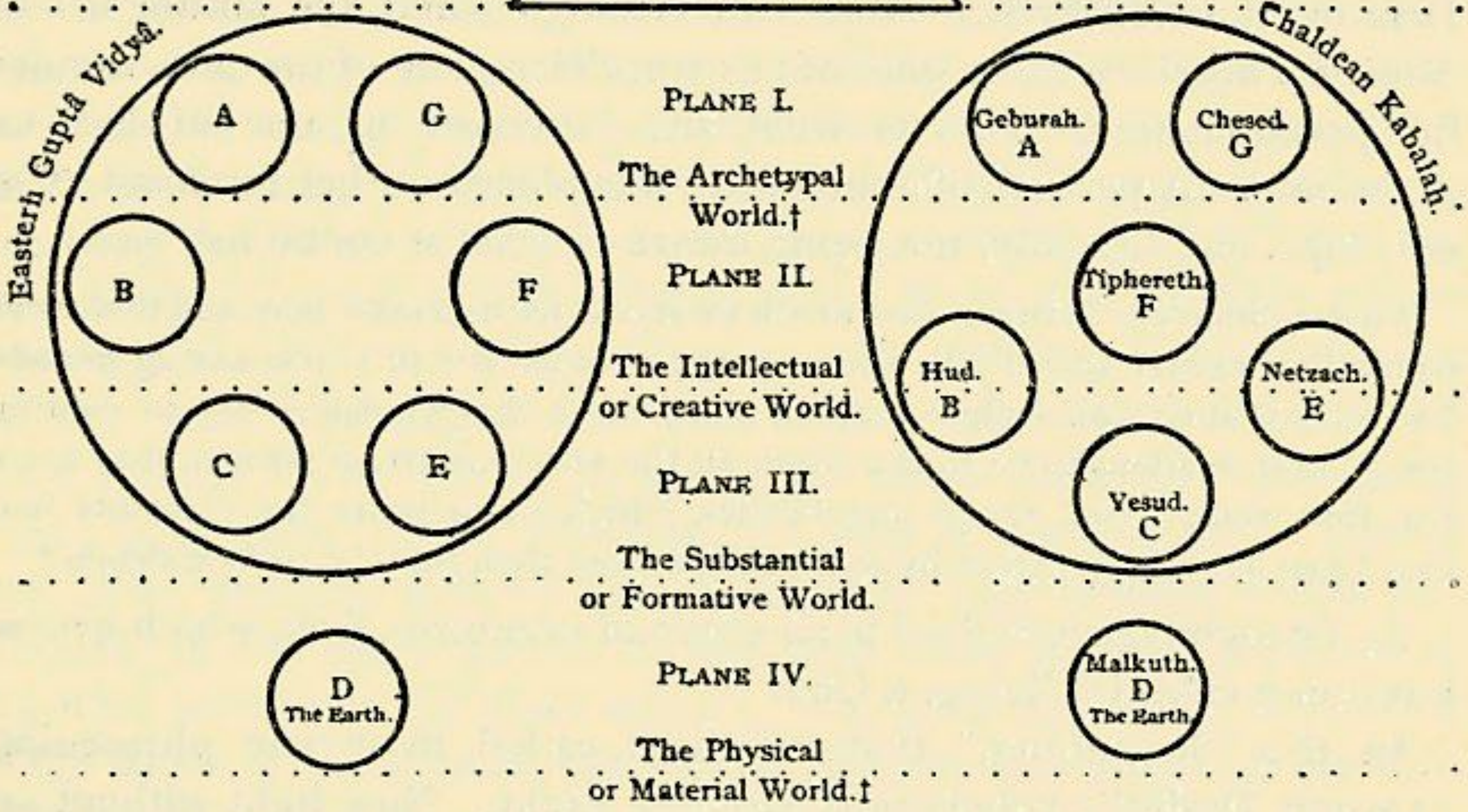
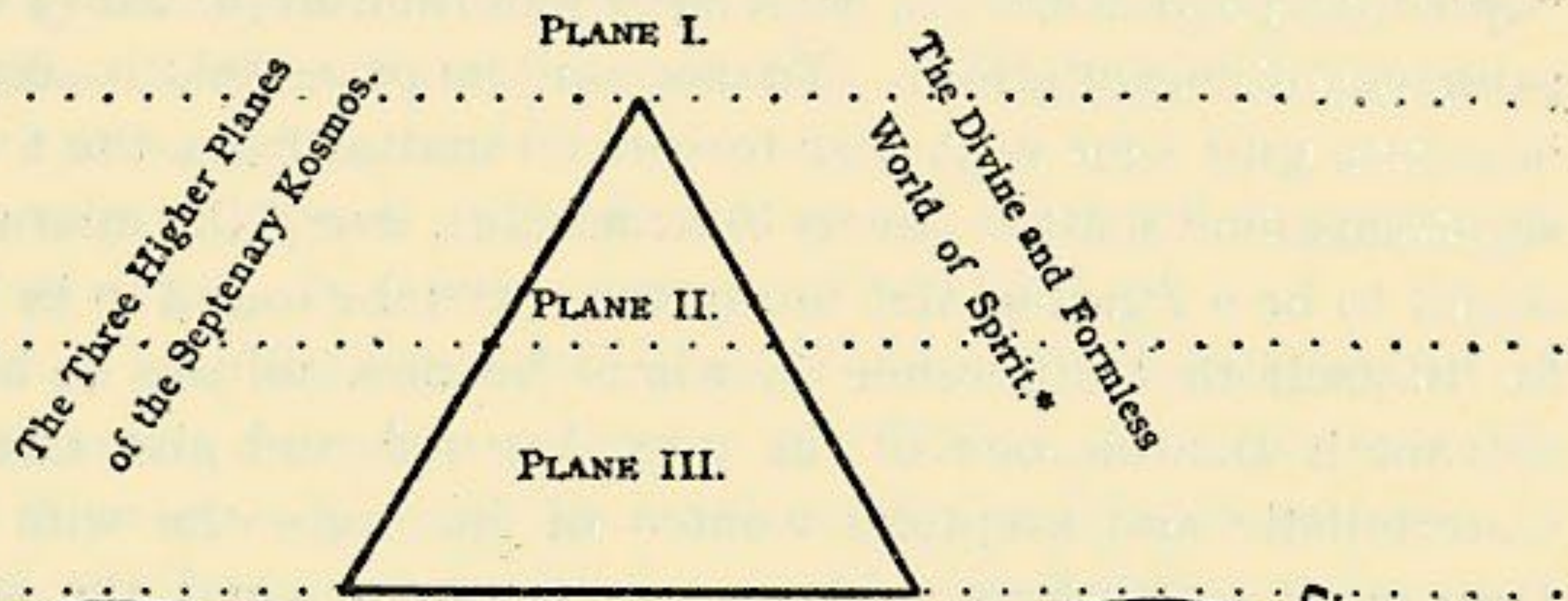
PLANETARY DIVISION.

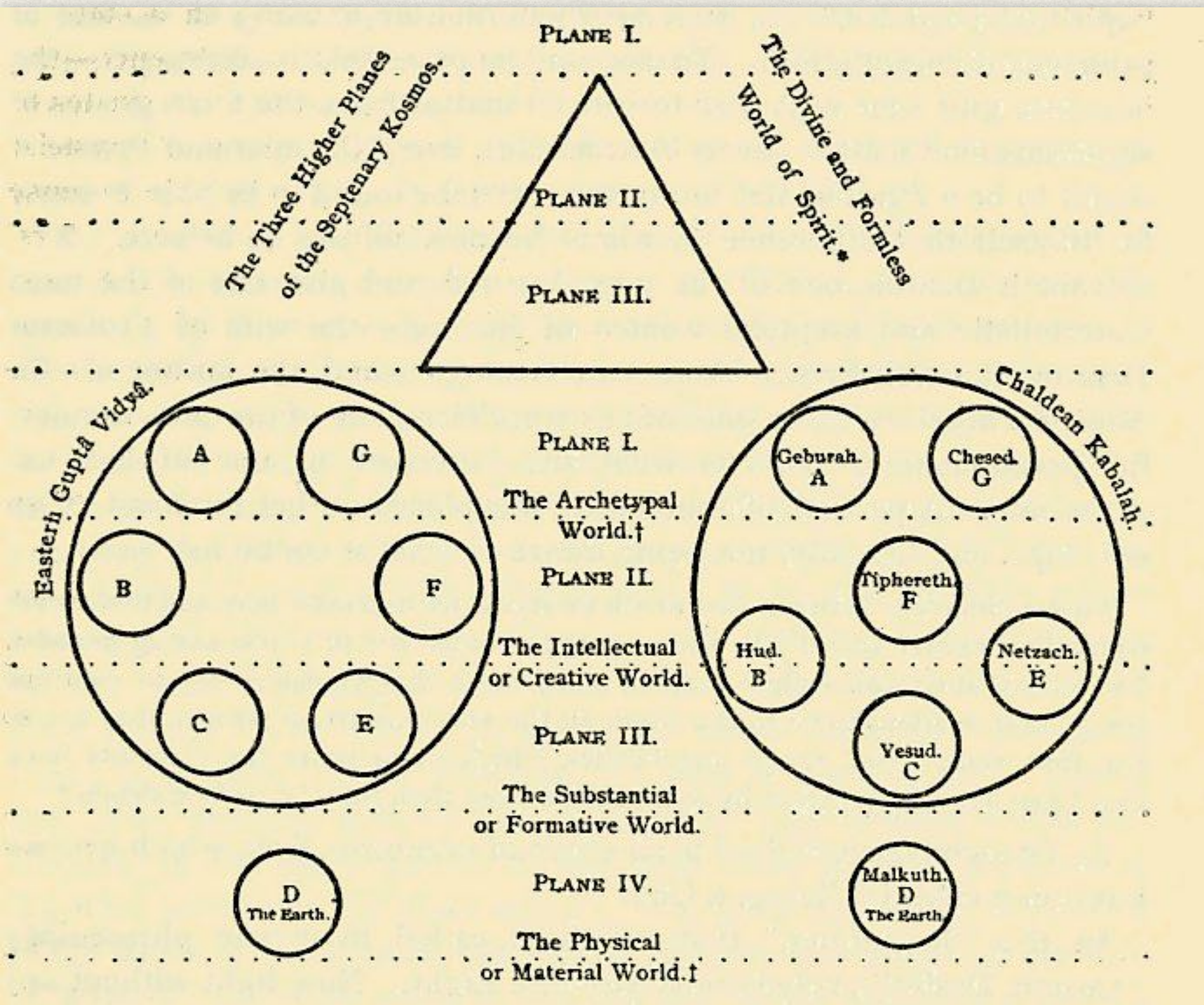




EVOLUTION

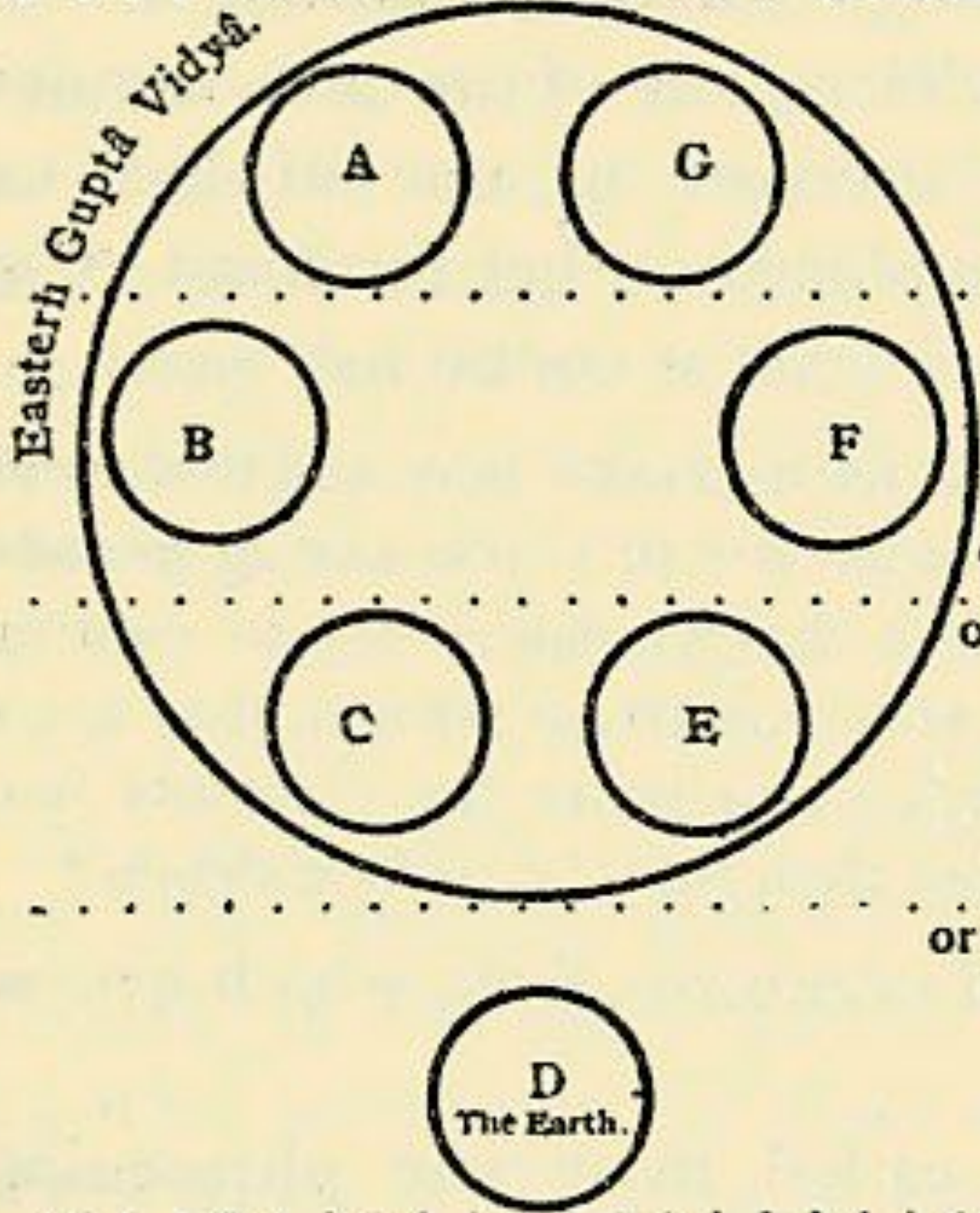
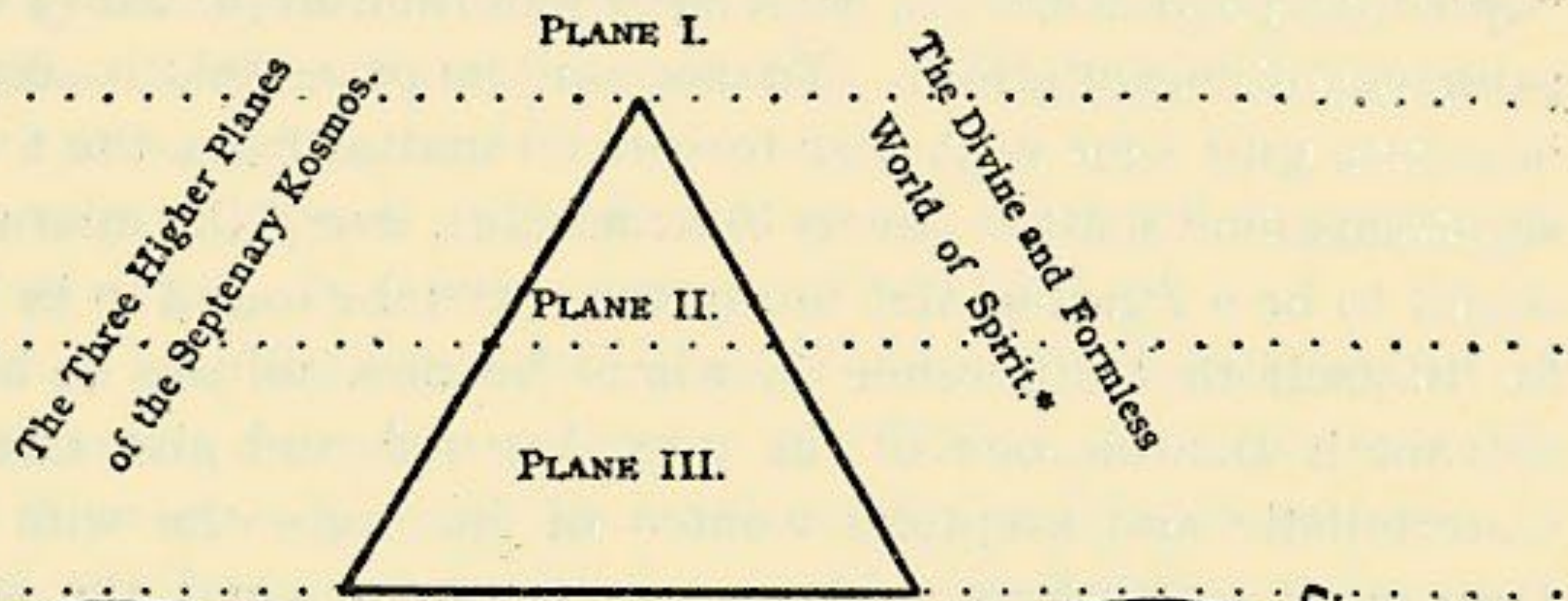
A blue arrow pointing upwards from the word "EVOLUTION" towards the 7th Round diagram.





The following comparative diagram shows the identity between the two systems, the Kabalistic and the Eastern. The three upper are the three higher planes of consciousness, revealed and explained in both schools only to the Initiates, the lower ones represent the four lower planes—the lowest being our plane, or the visible Universe.

These seven *planes* correspond to the seven states of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of Atma-Vidya (Spirit-Knowledge), or what is called by the Sufis, *Rohanee!*

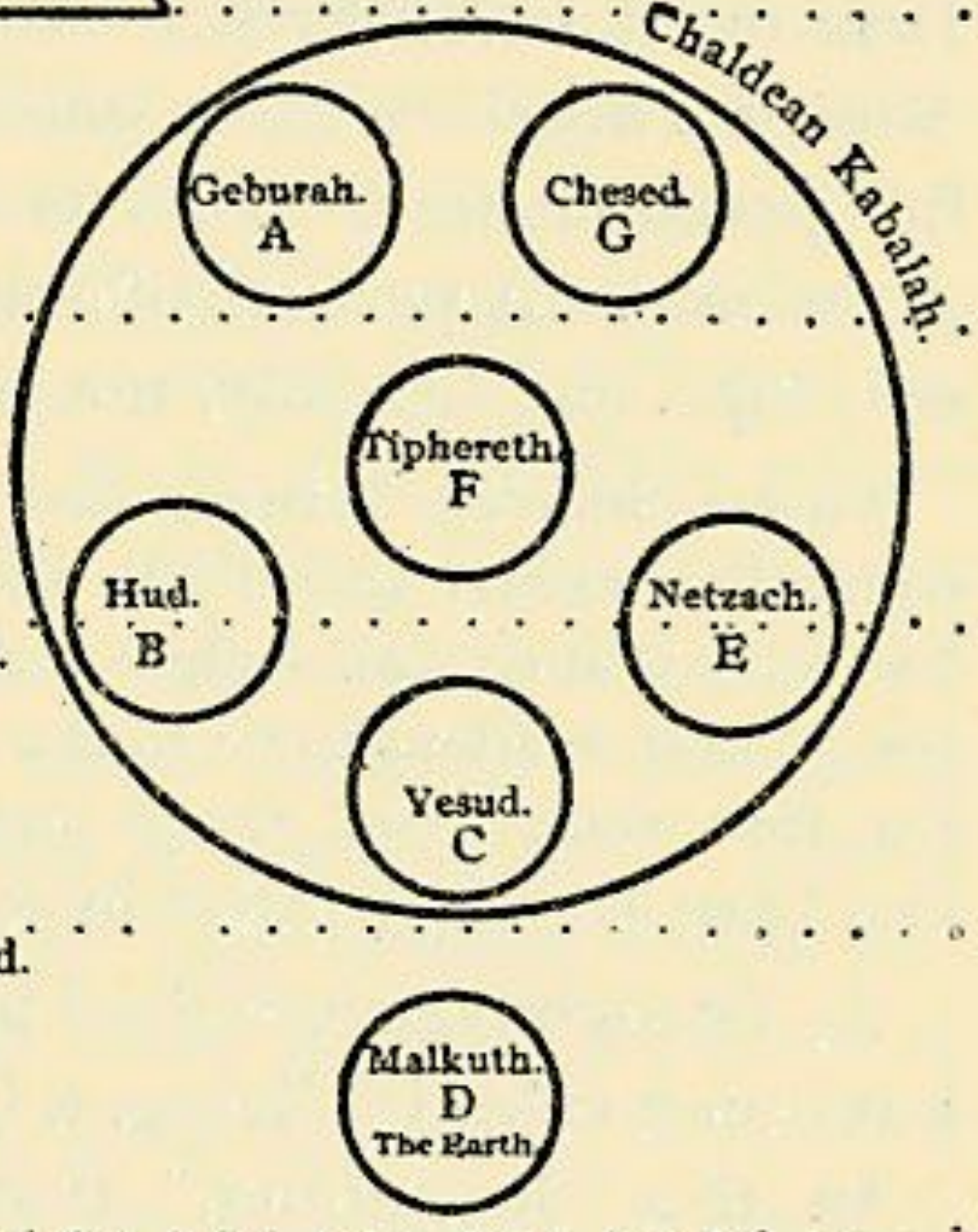


PLANE I.
The Archetypal World.†

PLANE II.
The Intellectual or Creative World.

PLANE III.
The Substantial or Formative World.

PLANE IV.
The Physical or Material World.†



- | | |
|--|--|
| Divine Monad
(Monadic Essence) | } Inner God |
| Divine Ego
(Cosmic Isvara) | |
| Divine Soul
(Monadic Envelope) | |
| Spiritual Monad
(Monadic Ray) | } Buddhi |
| Spiritual Ego
(Individuality) | |
| Spiritual Soul | |
| Manasic or Chain Monad
(Higher Human Monad) | } Lower Buddhi
Higher Manas |
| Higher Human Ego
(Reimbodying Ego) | |
| Higher Human Soul | |
| Psychic or Globe Monad
(Lower Human Monad) | } Lower Manas
Kama
Prana |
| Lower Human Ego
(Astral Personal Ego) | |
| Lower Human Soul (Man) | |
| Beast Monad | } Kama
Prana |
| Beast Ego
(Elementary Ego) | |
| Vital-Astral Soul | |
| Astral-Physical Monad | } Prana
Linga-sarira
Sthula-sarira |
| Elemental Ego
(Elemental) | |
| Physical Soul | |
| (Physical Body) | |



Arabic: Ruh
Hebrew: Ruah
Egyptian: Ru



Ru: Egyptian; A gate, outlet; when referred to the heavens, that place in the northern sky in which the sun is said to be reborn; mystically, that place whence proceeded the primeval light, "synonymous with 'cosmic womb' -TG

Egyptian False Door

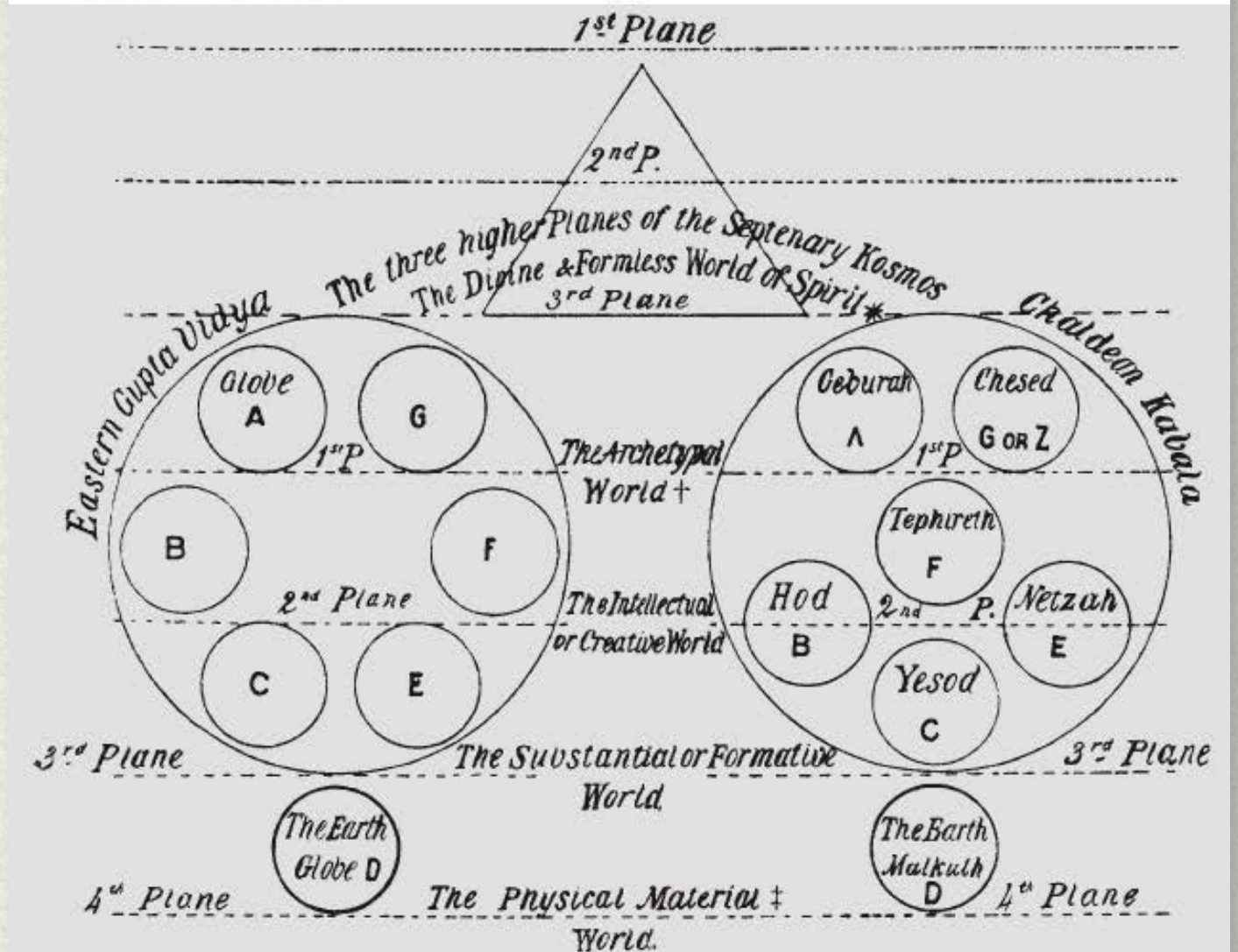
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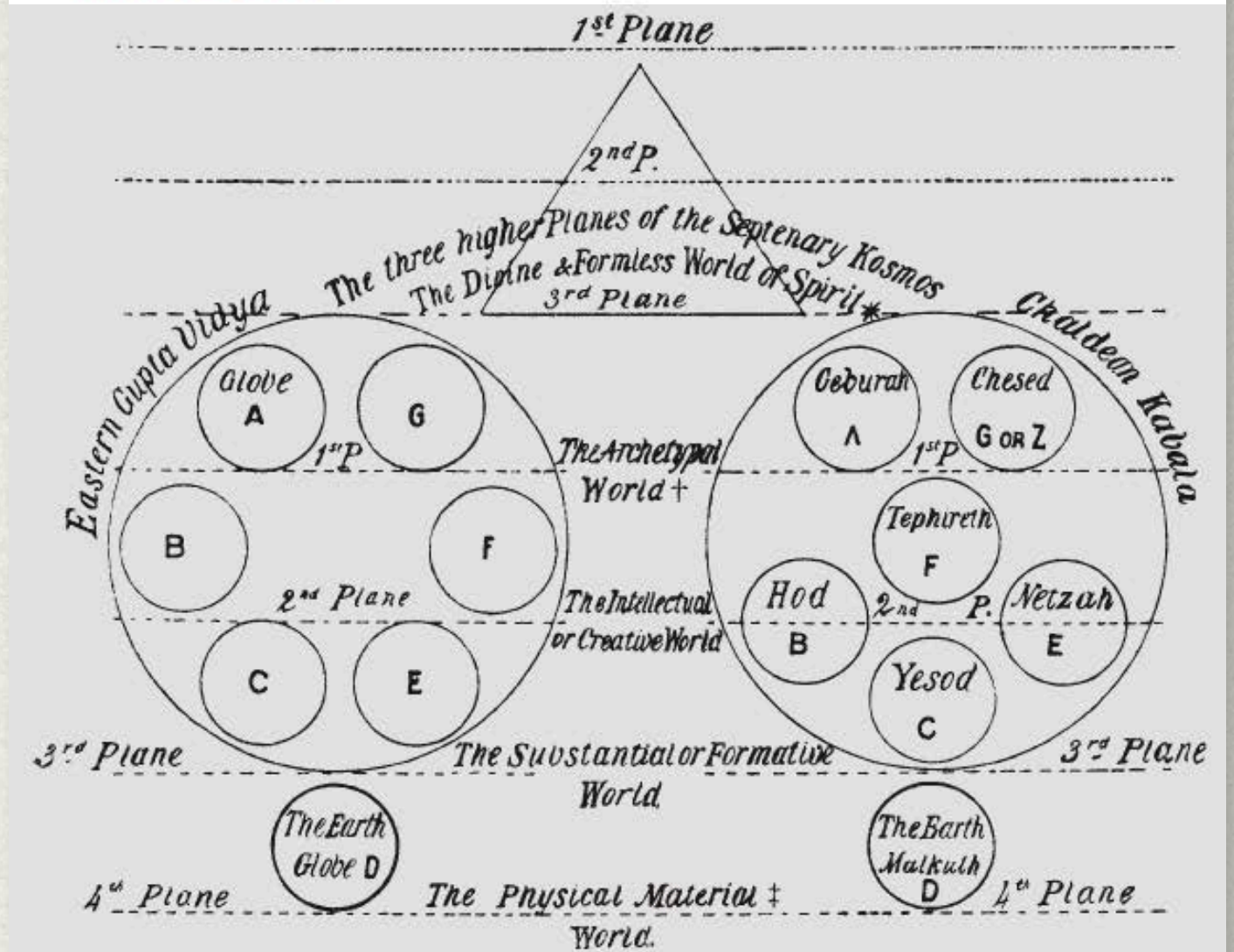
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STANZA VII

(3) When the one becomes two — the “three-fold” appears (a). The three are (linked into) one; and it is our thread, O Lanoo, the heart of the man-plant, called Saptaparna (b).



Saptaparna

The concluding sentence of this *sloka* shows how archaic is the belief and the doctrine that man is seven-fold in his constitution. The thread of being which animates man and passes through all his personalities, or rebirths on this Earth (an allusion to Sutratma), the thread on which moreover all his “Spirits” are strung — is spun from the essence of the “threefold,” the “fourfold” and the “fivefold”; which contain all the preceding...

Meanwhile it is evident that “the Man-Plant,” *Saptaparna*, thus refers to the seven principles, and man is compared to the seven-leaved plant of this name so sacred among Buddhists. –
SD1:231, 236

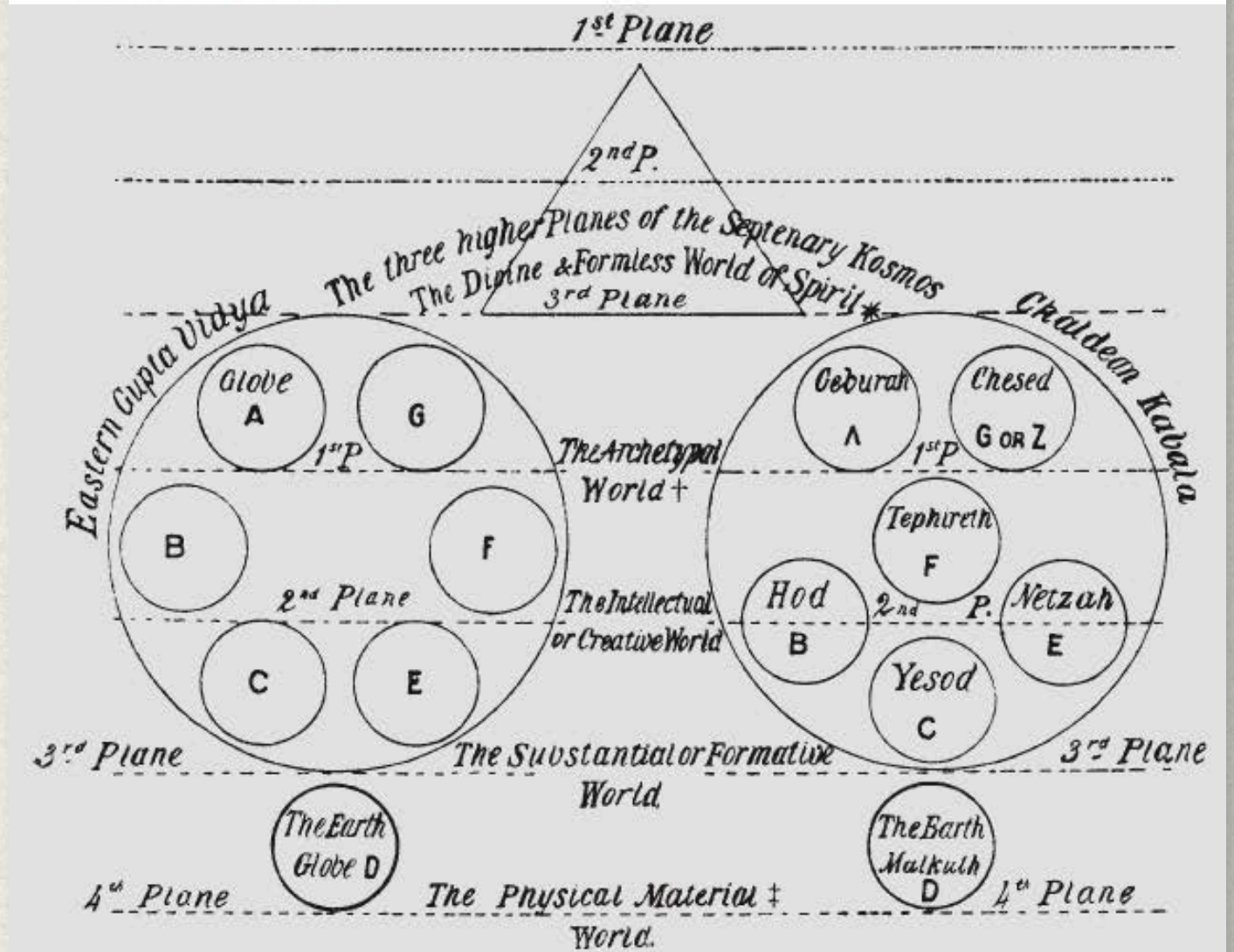
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§ XXV.

THE MYSTERIES OF THE HEBDOMAD.

WE must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of *Light, Life, and Union*—especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brahmin learned in the Upanishads—so full of the secret wisdom of old, why “he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna*,” as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahmin *trisuparna*—very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

“When the first ‘Seven’ appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second ‘Seven,’ who, guiding the Jivas of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third ‘Seven’ evolved their Chhâyas. . . . The fifth ‘Seven’ imprisoned their ESSENCE. . . . Thus man became a *Saptaparna*.” (Commentary.)

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Such is the name given in Occult phraseology to man. It means as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek “myths.” The T, or **T** (*tau*), formed from the figure 7, and the Greek letter Γ (*gamma*), was (see § “*Cross and Circle*”) the symbol of life,

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and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*gaia*)*; and of “life eternal,” because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being:—



a triangle and a quaternary, the symbol of *septenary* MAN.

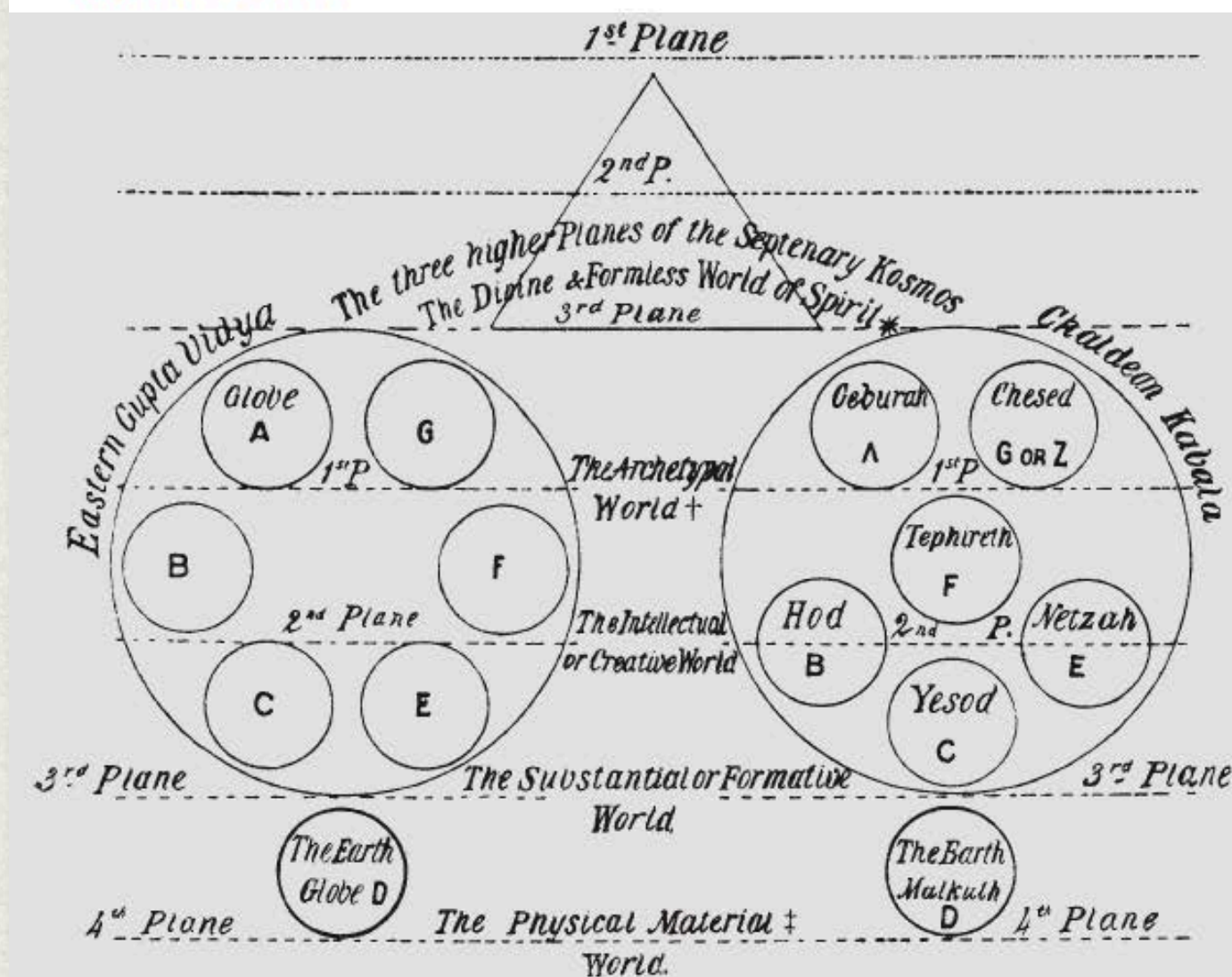
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World-germs: A metaphor for cosmic monads, fundamental elementary principles of all ancient religious and philosophical systems. Each monad is an eternal cosmic unity, albeit they appear, disappear, and reappear during the eternally revolving cosmic cycles. In themselves they are divine consciousness-centers, divine-spiritual particles, points of abstract, conscious, cosmic substance existing during manvantaras in a state of primeval differentiation. The world-germs, are scattered like spawn throughout space. Each one pursues its karmic destiny, descending from a state of pure spirit through various phases by emanating from itself a series of sheaths or veils until the karmic limit has been reached, when each has become the cosmic spirit of a

universe, world, sun, planet, etc., as the case may be. The spiritual essence of any world-germ or cosmic monad at no time actually descends or leaves its own high plane or status, but in the words of Krishna in the Bhagavad-Gita, each establishes a world, universe, or hierarchy with karmically destined portions of itself, and yet remains separate, transcendent.

During the course of this descent into manifestation, foat sets in motion the primordial world-germs, the aggregation of cosmic atoms and matter, some one way, some another. The world-germs come into frequent meetings and separations, or collisions and partings, until forming their final cosmic aggregation; afterwards as individuals they pass through the nebular phase and then become comets in space. -TG

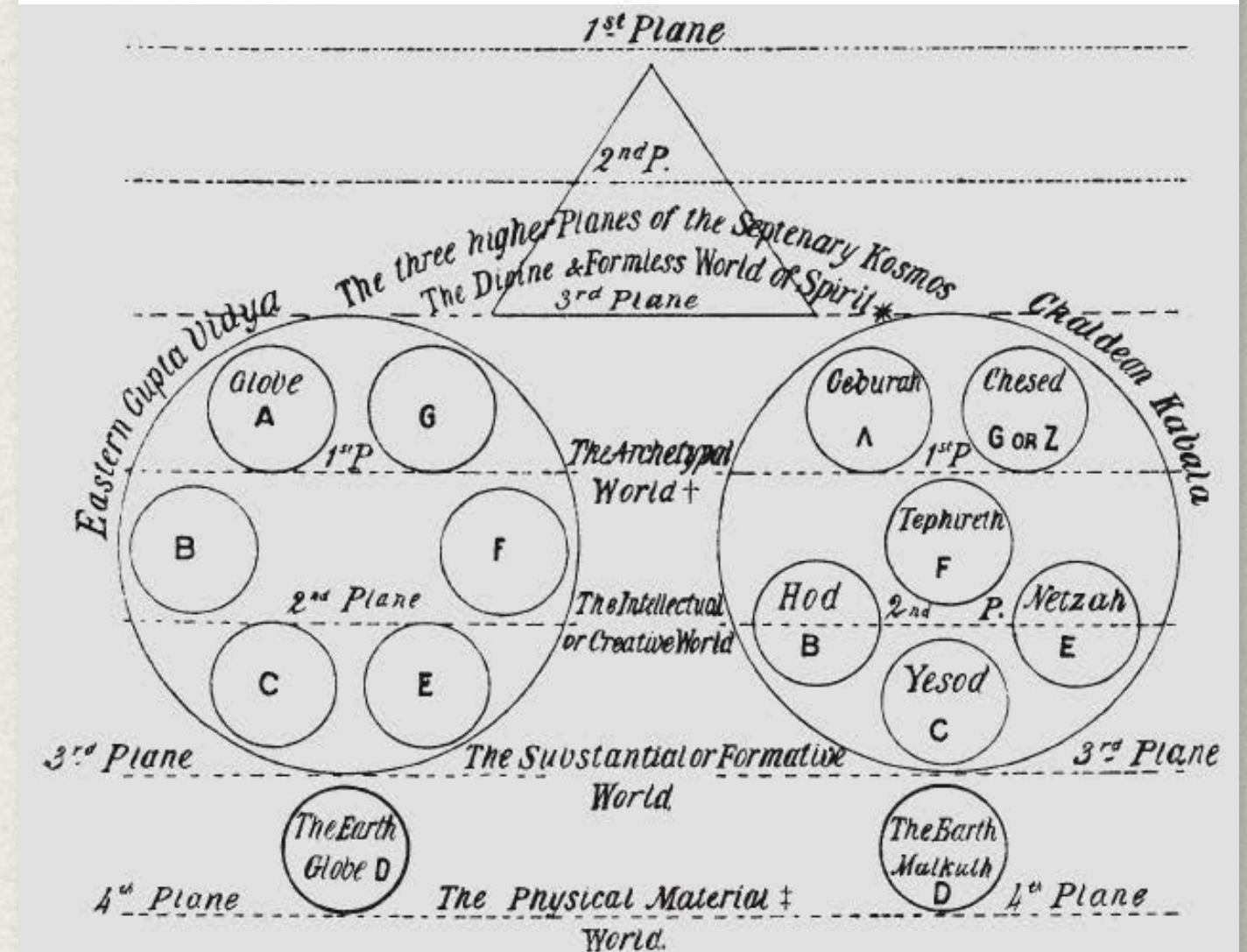
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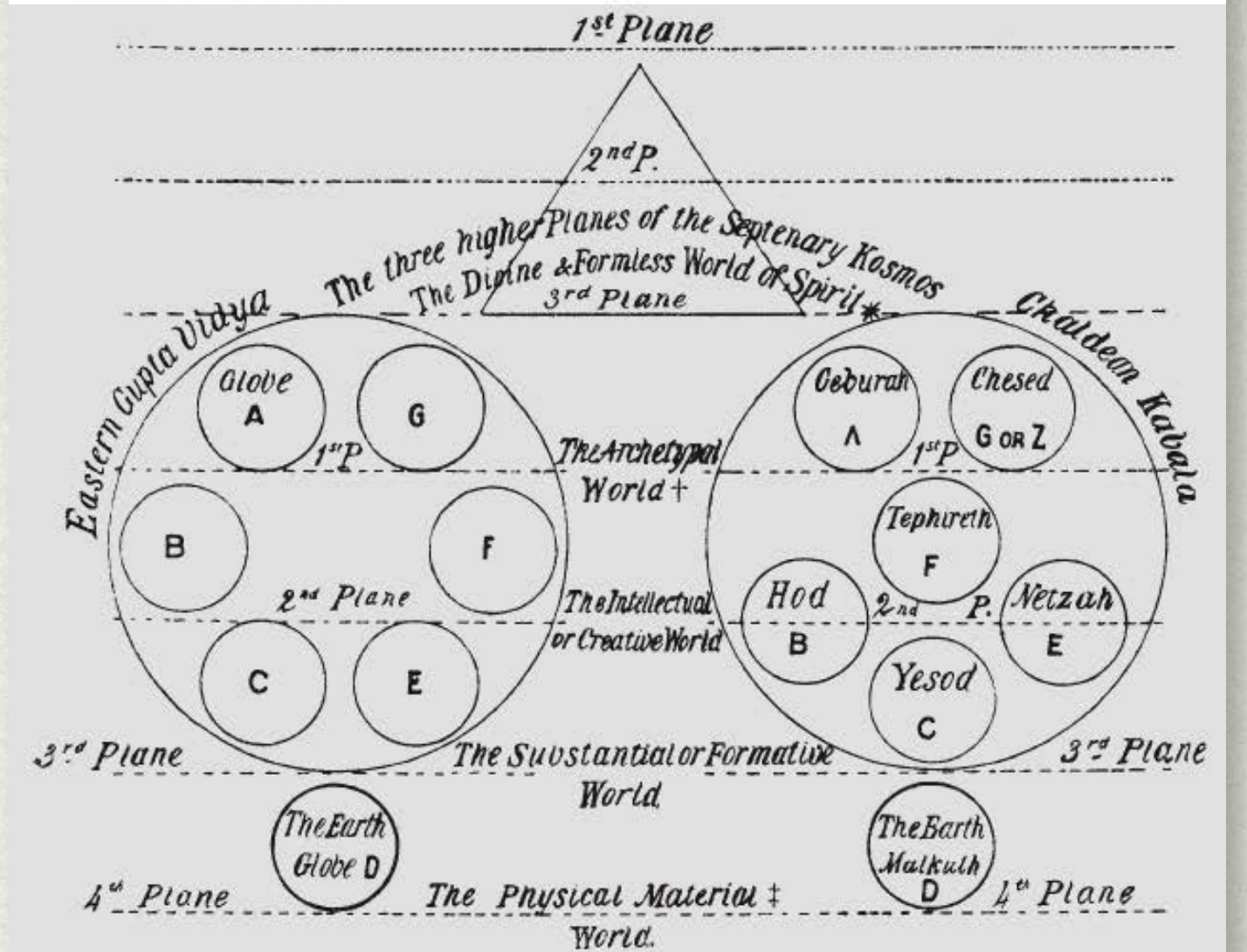


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In the "beginning," that which is called in mystic phraseology "Cosmic Desire" evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized—if one likes—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it:

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (*Book of Dzyan*) "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." †

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"What a difference between that which we recognise as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard that as by so much the more than this, the real existence." (*Vol. III. p. 345-6.*)

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The astral light is nature's storehouse of the images of events, and contact with the object puts the psychometer in rapport with the impressions concerned. The psychometer brings his inner self in contact with the "soul" of the object. But as the phenomena involve the properties of planes other than the physical, any attempt to explain them in terms of the physical plane must necessarily be limited. -TG

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THE
SOUL OF THINGS;
OR,
PSYCHOMETRIC
RESEARCHES AND DISCOVERIES

BY
WILLIAM AND ELIZABETH M. F. DENTON.

*of Boston U.S.A.
Lecturer in Geology at
Boston U.S.A.*

"Enter into the soul of things."
Worcester.

EIGHTH EDITION, REVISED.

WELLESLEY, MASS.:
DENTON PUBLISHING COMPANY.

1888.

VERSE 6

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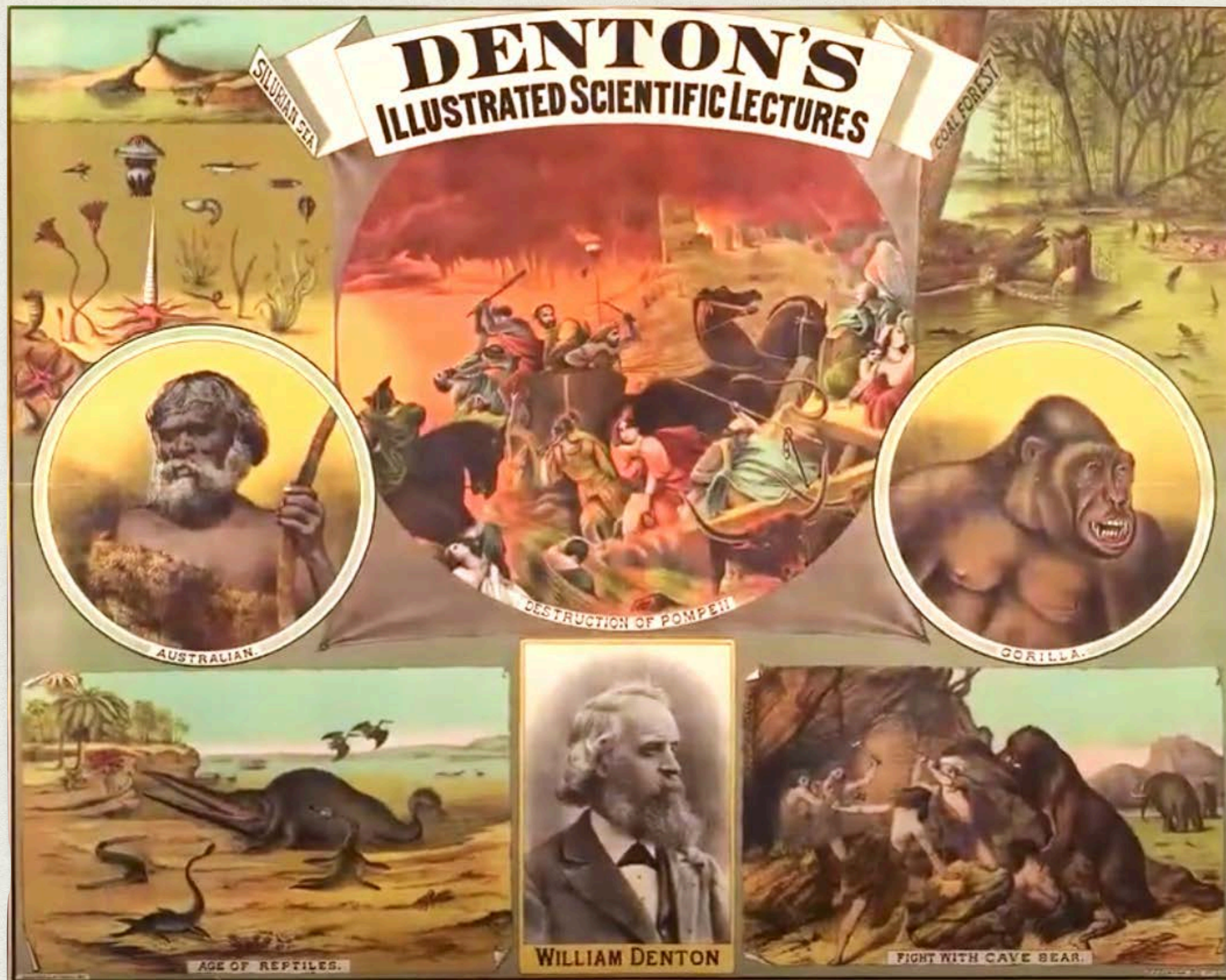
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1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness : the darkness that breathes Over the slumbering waters of life. . .

3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg the ray causes the eternal egg to thrill, and drop the noneternal germ, which condenses into the world-egg.

4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life.

5. The root remains, the light remains, the curds remain, and still Oeaoohoo is one. -SD128-9





Mr. B. Keightley: Can you give us something more definite on what is meant here by “Cosmic Desire” which “evolves into absolute Light”?

Mme. Blavatsky: Now *there* is a question for a modest young woman... Nevertheless, I will attempt to explain it *again* in a few words. Pure force is the principle of creation and is identical with Brahmâ’s will to create. Chaos is absolutely limitless, it is the dark shoreless cloud of vapors, which gives birth to the universe.

Now, if you remember that the first of the three primordial elements at the first flutter of differentiation were and are Chaos and Eros, elements that were never conceived (as they were co-existent potentiality in all eternity), you will perhaps understand that which I say... He (Eros) who is now the god of human love was simply an abstract idea, an image of the Divine creative force—that universal force of attraction which causes particles to congregate, combine, and correlate, and to produce a triad. Well, that creative force is our Fohat, who neither creates, nor does he produce anything *per se* by himself, but in virtue of his action, elements, as well as beings, seek to unite in polarity; from which unison results life. Remember that in the first cosmogony out of Chaos are born *Erebos*, and *Nyx*: primordial and already differentiated darkness divided into two principles, male and female, *from* which emanate the other two, *Aether* and *Hermera*, the light of the superior regions and that inferior or terrestrial atmosphere. Light is born of darkness number two (*Nyx*), darkness on the differentiated plane,

and that darkness begets light under the influence of creative love, or that which is called “cosmic desire”; or again Fohat, the electric creative principles which make of all one, and which produces the three, the correlation.

Mr. B. Keightley: What you have said there is very good, and it is a great deal more than you have said anywhere in *The Secret Doctrine*.

Mme. Blavatsky: But I thought you stood there over me when I was writing!

–SD Dialogues:449-50



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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			1. ATOMIC SUBPLANE
PLANE OF THE SOLAR ANGEL			2. SUB-ATOMIC
MANASIC PLANE			THIRD SUBPLANE
COSMIC GASEOUS			FOURTH SUBPLANE
PLANE OF THE LOWER MIND			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

WILL

WISDOM **ACTIVITY**

BUDDHIC PERMANENT ATOM

ATOMIC PERMANENT ATOM

MANASIC PERMANENT ATOM

ASTRAL PERMANENT ATOM

PHYSICAL PERMANENT ATOM

HD - HEAD CENTER
HT - HEART CENTER
T - THROAT CENTER
SS - BASE OF SPINE
PS - SOLAR-PLEXUS
GO - GENITRATIVE ORGANS
S - SPLEEN

MONAD

SPIRITUAL TRIAD

PERSONALITY

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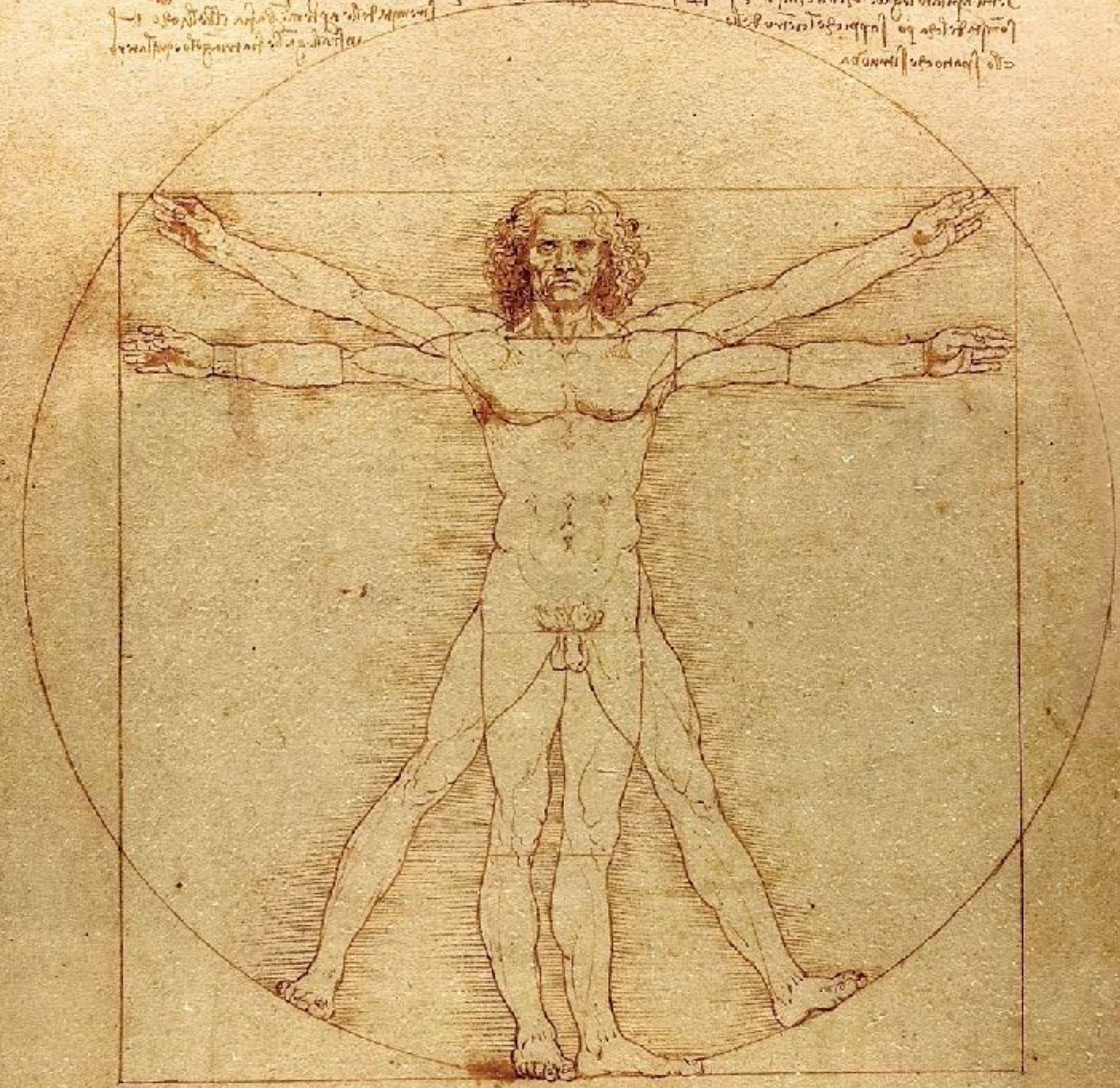
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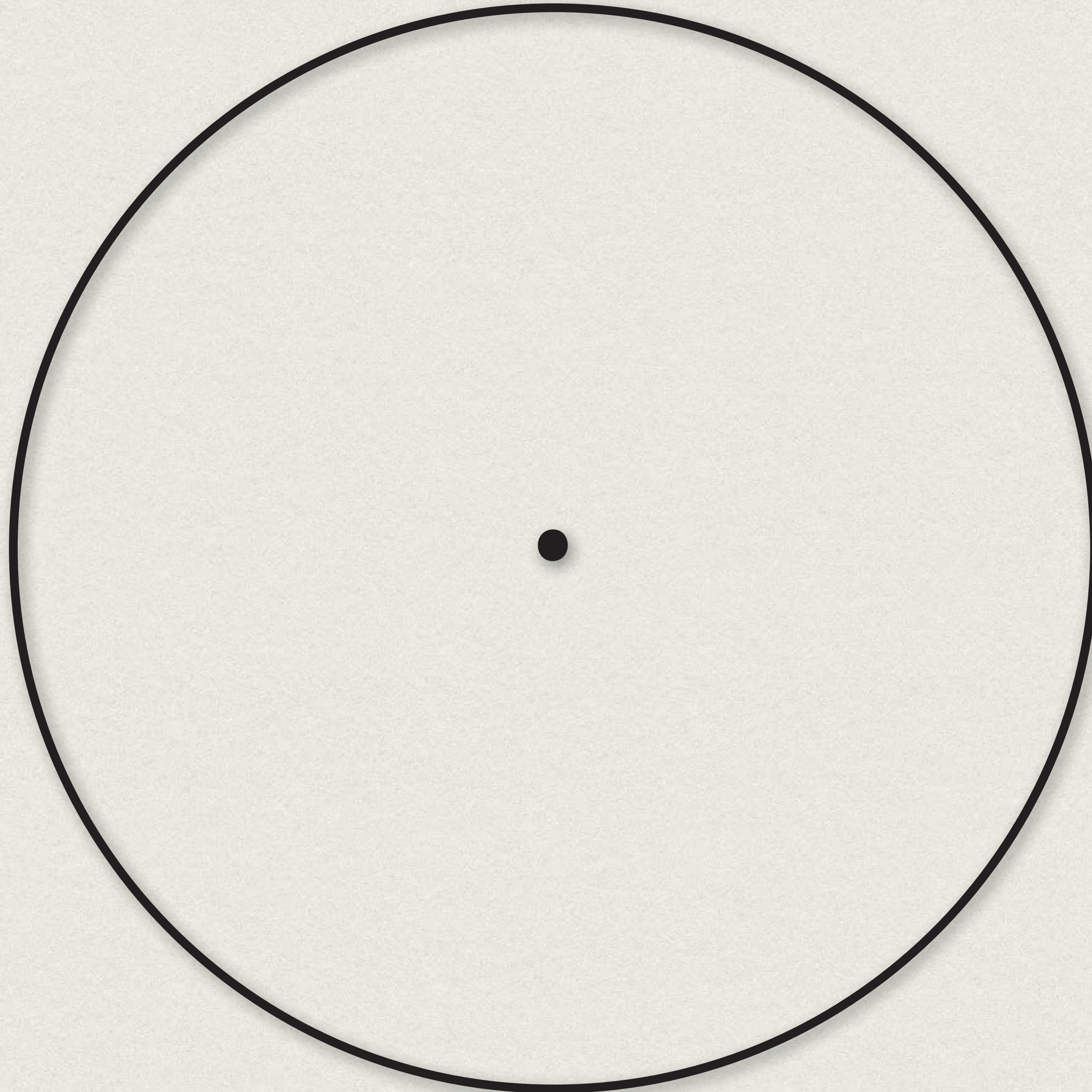
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Handwritten text in Italian script at the bottom of the page, including a scale bar and a signature.

In Taylor's translation, Plato's discourse upon creation is rendered so as to make him say of this universe that "He caused it to move with circular motion... When, therefore, that God who is a perpetually reasoning Divinity, cogitated about that God (man) who was destined to subsist at some certain period of time, He produced his body smooth and even, and every way even and whole from the centre, and made it perfect. This perfect circle of the created God, He decussated in the form of the letter X." –Isis Unveiled v.2, p.469

Vitruvian Man, Leonardo da Vinci, 1490



A man is spheroidal in form, he can be seen as a circular ring-pass-not, a sphere of matter with a nucleus of life at the centre. In predicating this we are considering the true man in his fundamental position as the Ego, with his sphere of manifestation, the causal body, —that body which forms the middle point between Spirit and matter. —TCF:248-9

As nine vibrations, emanating from a central point, which, in its pulsation or radiations produces three major vibrations of great force pursuing a circular activity around the centre; the nine vibrations pursue a diagonal path until they reach the periphery of the egoic sphere of influence. At this point they swing around, thus forming the well-known spheroidal form of the causal body. —TCF:818

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In the "beginning," that which is called in mystic phraseology "Cosmic Desire" evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized—if one likes—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it:

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate." (Book of Dzyan) "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." †

* To see and appreciate the difference—the immense gulf that separates terrestrial matter from the finer grades of supersensuous matter—every astronomer, every chemist and physicist ought to be a psychometer, to say the least; he ought to be able to sense for himself that difference in which he now refuses to believe. Mrs. Elizabeth Denton, one of the most learned, and also one of the most materialistic and sceptical women of her age—the wife of Professor Denton, the well-known American geologist and the author of "The Soul of Things"—was, nevertheless, one of the most wonderful psychometers some years ago. This is what she described in one of her experiments; with a particle of a meteorite placed on her forehead, in an envelope, the lady, not being aware of what it contained, said:

"What a difference between that which we recognise as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard that as by so much the more than this, the real existence." (Vol. III. p. 345-6.)

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VERSE 6

The Older Wheels rotated downward and upward (a)....

The Mother's spawn filled the whole (Kosmos). There were battles fought between the Creators and the Destroyers, and battles fought for Space; the seed appearing and reappearing continuously (b). †*

[Fohat] is the sumtotal of that which is active, animated, or vitalized, and of all that concerns itself with the adaptation of the form to the needs of the inner flame of life. -TCF:44-5

STANZA II

"AUM," said the Mighty One, and sounded forth the Word. The sevenfold waves of matter resolved themselves, and varied forms appeared. Each took its place, each in the sphere ordained. They waited for the sacred flood to enter and to fill.

The Builders responded to the sacred sound. In musical collaboration they attended to the work. They built in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary...

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