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MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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[A Treatise on Cosmic Fire - New Fellowship Group \(Francis Donald\)](#)

[Awakening the Higher Mind \(Duane Carpenter\) \(resumed July 2023\)](#)

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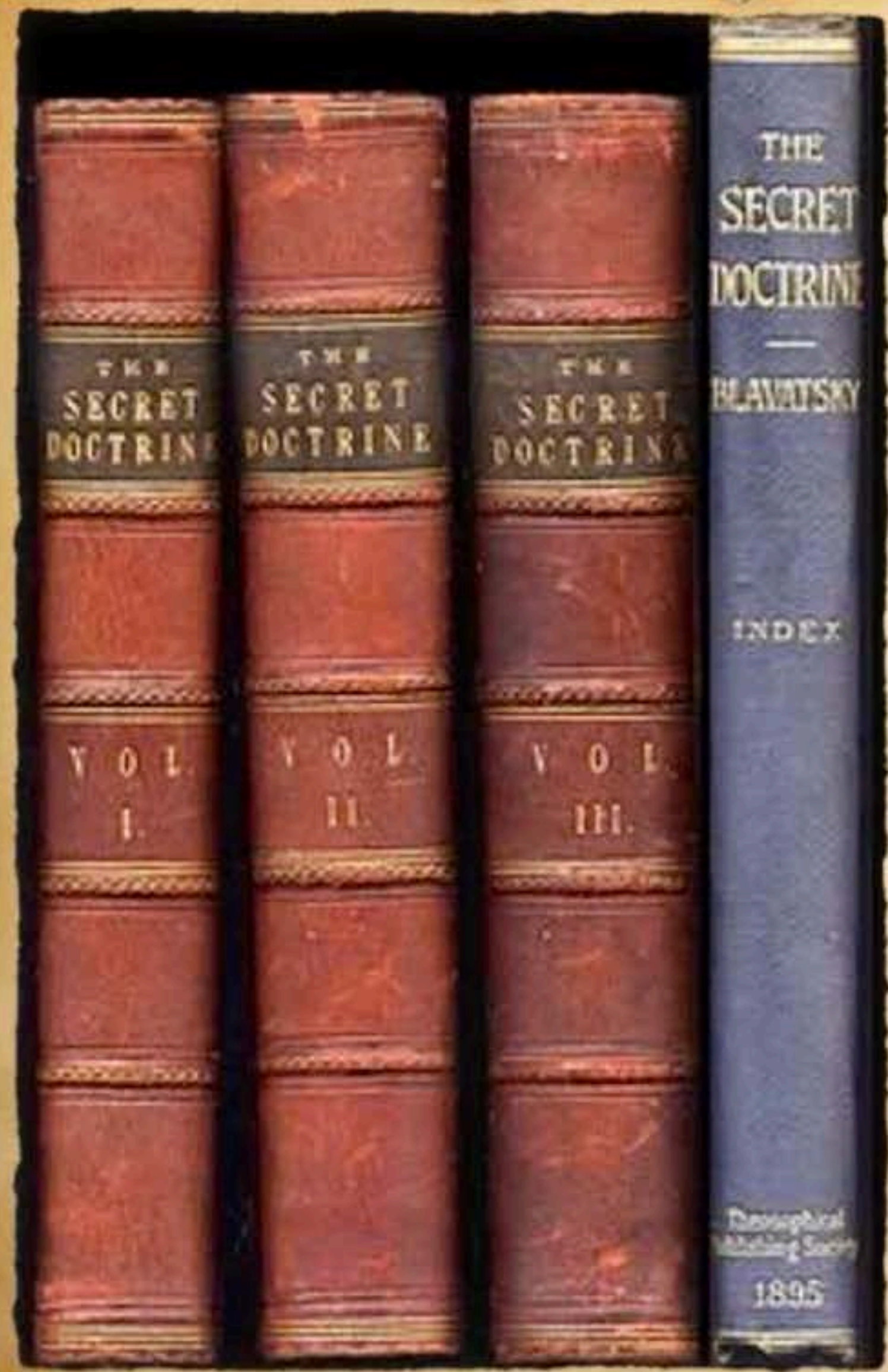
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Prior Webinar Series

[DINA Disciples Webinars \(Elena Dramchini\)](#)

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Qabbalistic and Rosierucian
Symbolical Philosophy**

*Being an Interpretation of the
Secret Teachings concealed within the Rituals, Allegories
and Mysteries of all Ages*

BY
MANLY P. HALL
THE ILLUSTRATIONS IN COLOR BY
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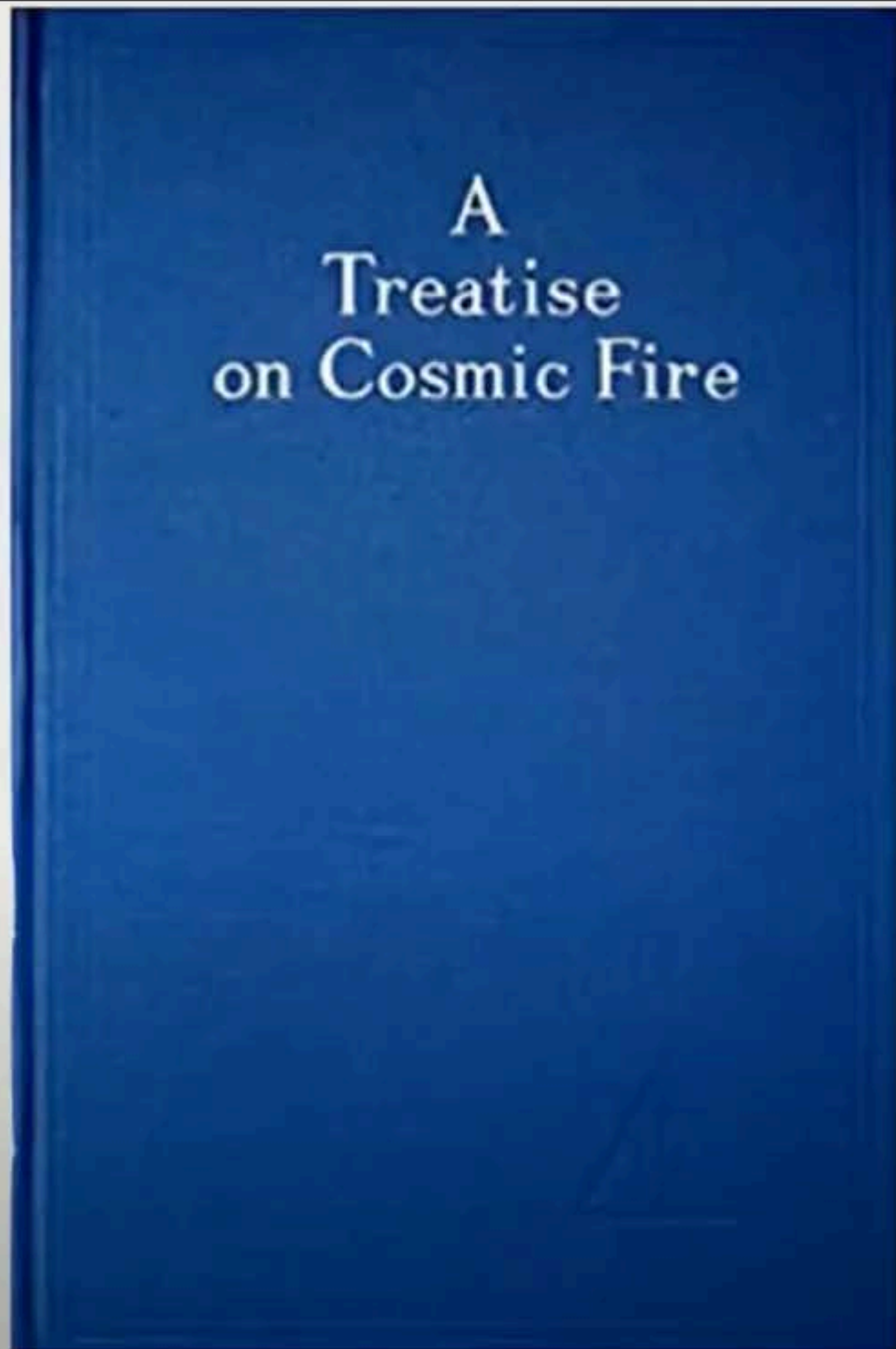
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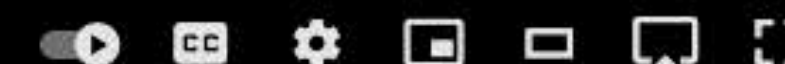
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francis donald treatise on cosmic fire program 1



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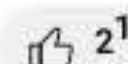
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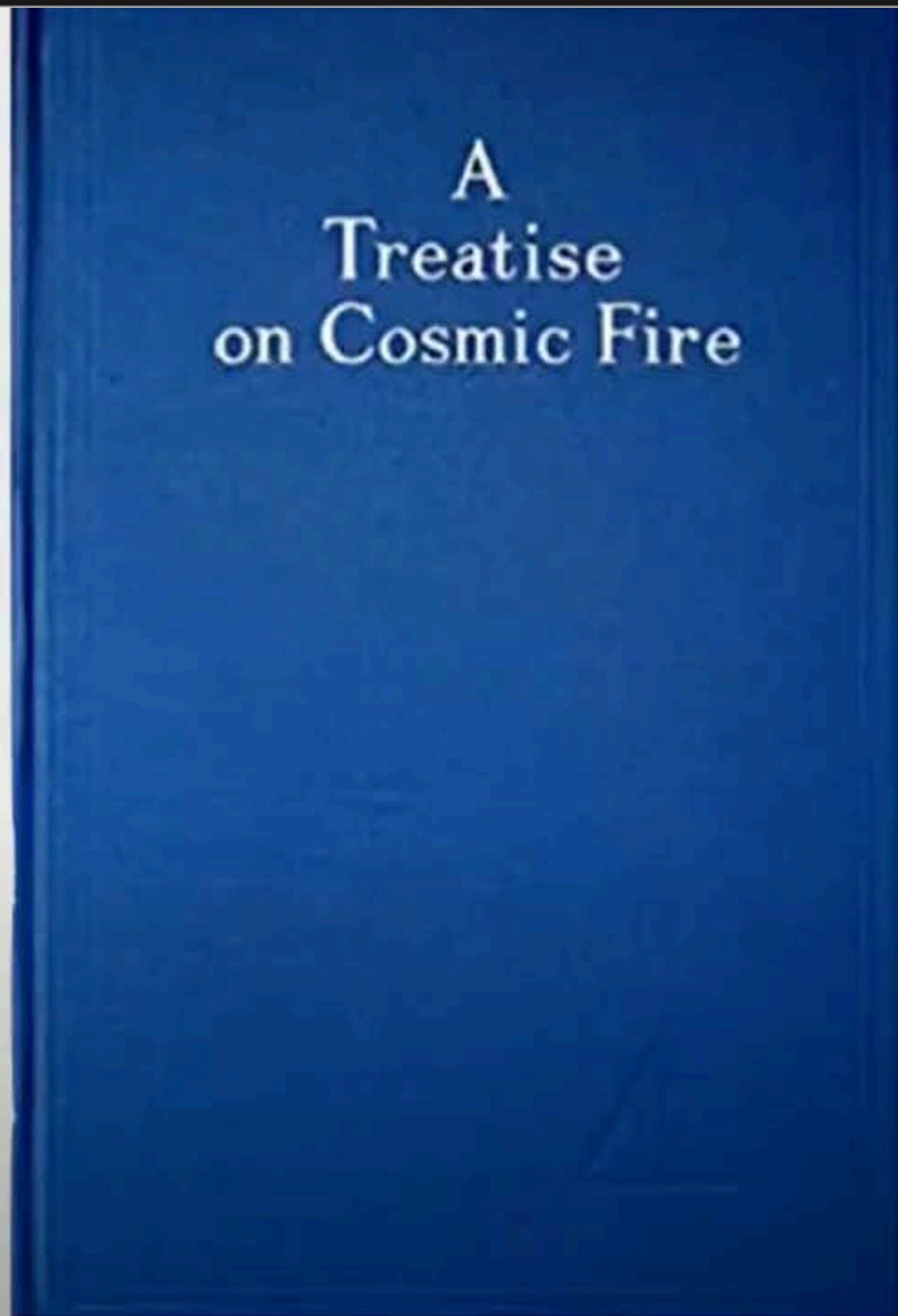
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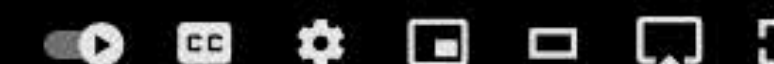
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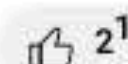
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New Events »

[Webinar: The Secret Teachings of All Ages, December 3, 2023](#)

[Webinar: Awakening the Higher Mind, December 10th, 2023](#)

[Webinar: The Secret Doctrine, 17 Dec, 2023](#)

[New Fellowship of Cosmic Fire Group, 8 December 2023, 8:00pm GMT](#)

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MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

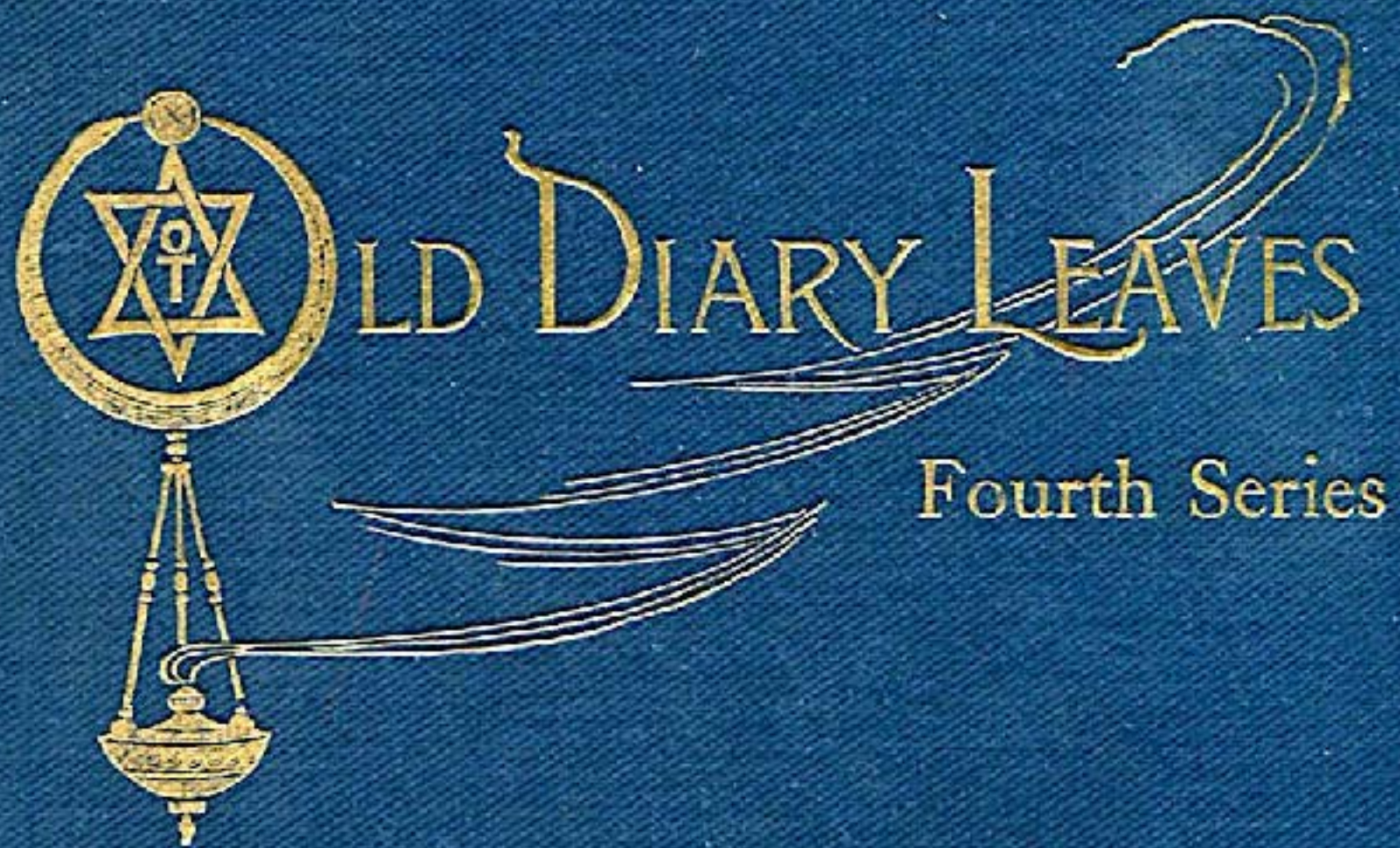
Welcome!

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.

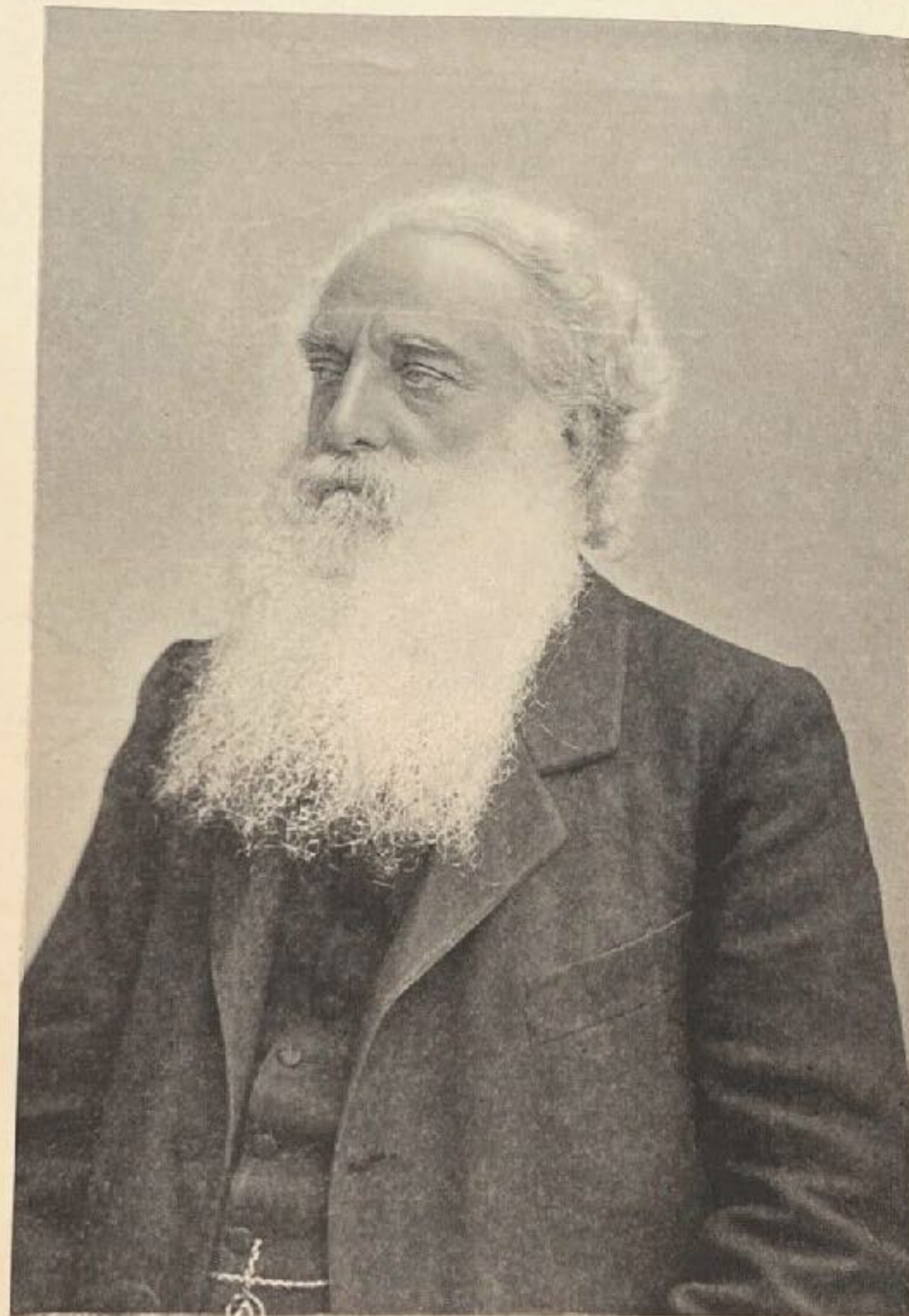
All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

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](#).

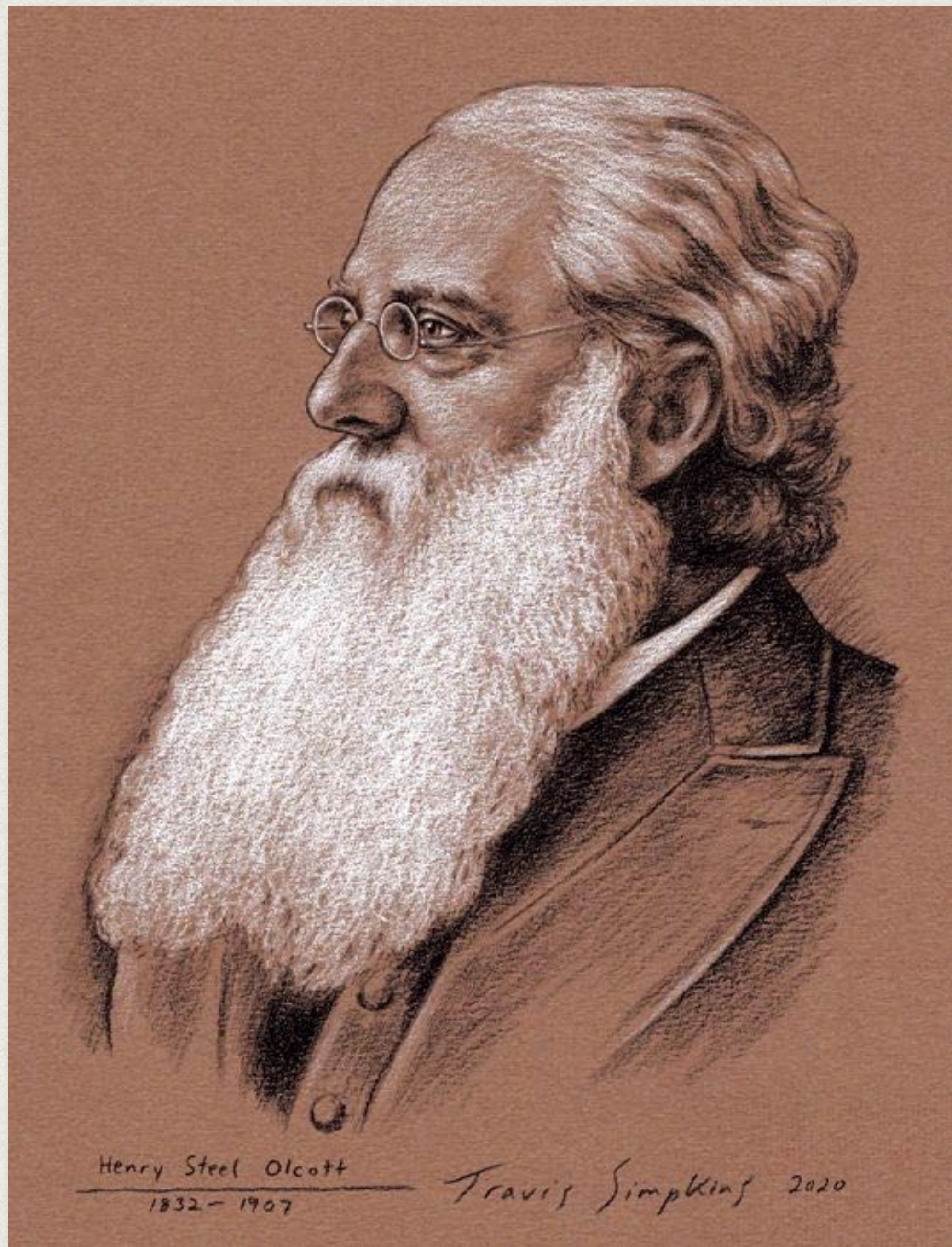


THE
TRUE HISTORY
OF THE
THEOSOPHICAL
..... SOCIETY

OLCOTT

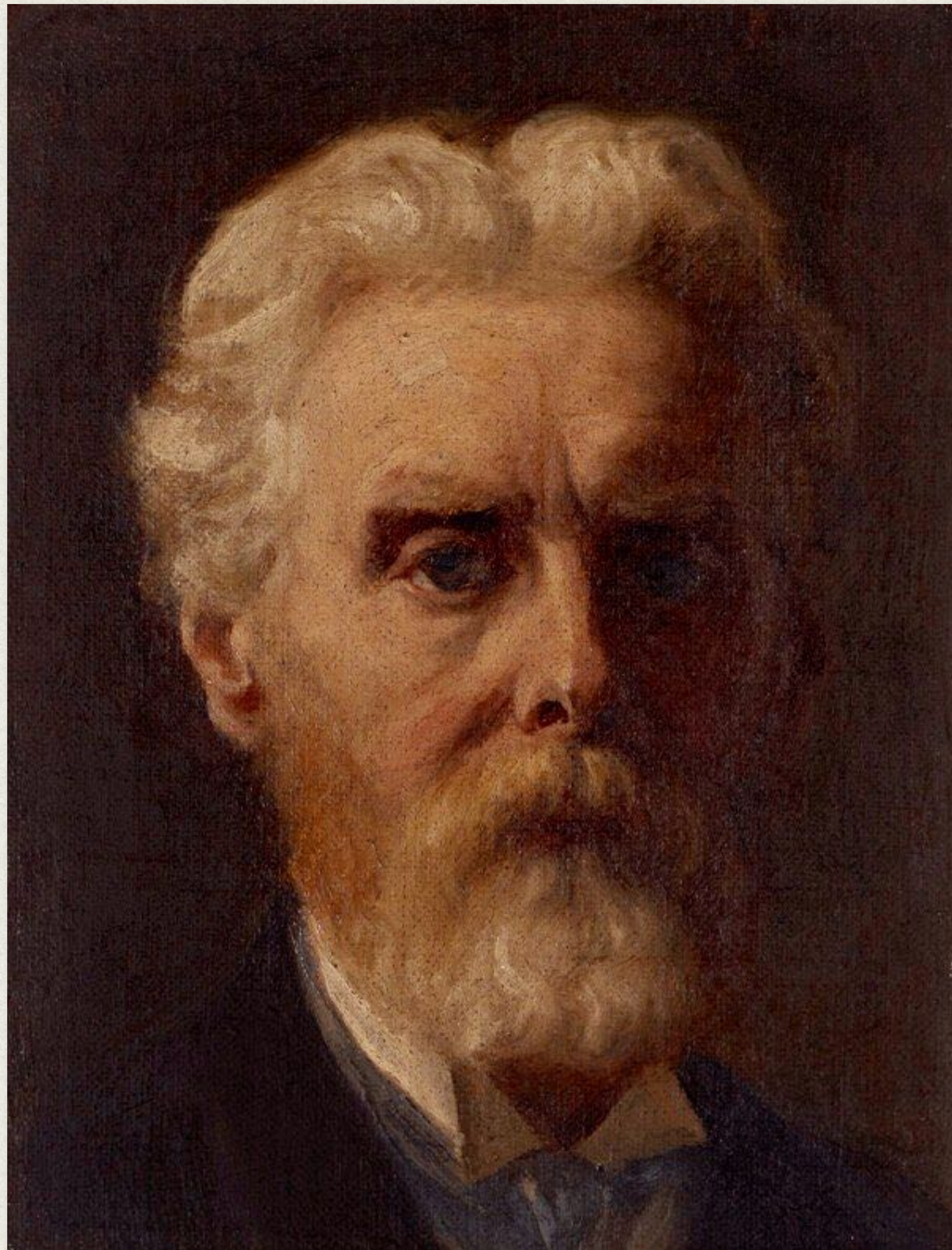


H. S. Olcott



An instructive experiment was made by Mr. Archer, R. A., at my request, which is worth reporting. We discussed the theory of "visualising," in connection with the real or pretended method ascribed to William 'Blake, the Irish painter- mystic, who, it is alleged, would paint a portrait after a single sitting; he having the faculty of visualising his sitter in the pose desired, and thus being able to paint from the astral phantom as if it were the living flesh. Mr. Archer had never tried it, but said he would if I would pose for fifteen minutes. I took my place and he steadfastly looked at me, now and again closing his eyes to fix the image the better upon his sensorium, after which I was dismissed and asked to return after three days. When I went again to his studio he had sketched in my portrait, and we were both greatly interested to see how he had retained parts of the face and lost others. As an experiment, it was valuable in its suggestiveness.

Mr. Archer finished the portrait, and it is now at our London Headquarters. -ODL4:52-3



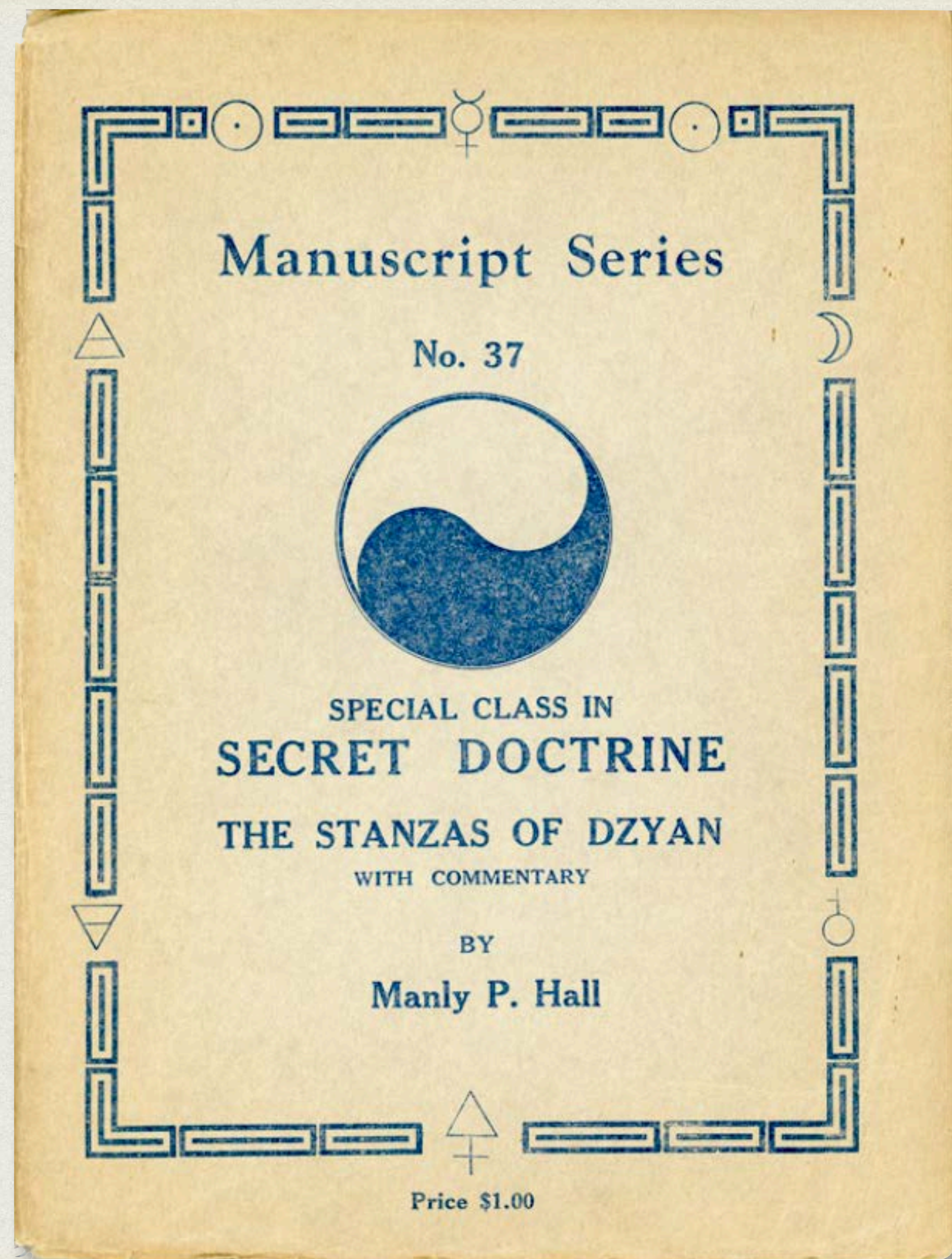
*An Indian Woman wearing a red sari,
by James Archer, R.A.*

James Archer, R.A.



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). †*



The older wheels referred to are the first three globes of our own earth chain, upon which man passed through the mineral, plant and animal stages of his growth. The Mother's Spawn are the world Germs. They battled in space for a right to exist. Many were destroyed, but finally the stronger gathered themselves into comets and became the wanderers. These comets later became suns and planets. In embryology we can see one of the most remarkable examples of primitive life and its battle for existence; in this microscopic war many lives are lost, rather it would be better to say many little creatures lose the opportunity to live in order that one may survive.

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 7

Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel (chain). Its fourth spoke is our Mother (Earth) (a). Reach the fourth "fruit" of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see (b).

Circle “*saw* their father’s songs and *heard* his Solar-selenic radiance;” is explained in the Commentary in these words: “The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) *colour* and *sound* as well.” “Sound is the characteristic of Akâsa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light.” (Vishnu Purâna.)

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural “safety-valves,” would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (But see Professor Trumholdt’s works on the Aurora Borealis, and his correspondence regarding this moot question.)

STANZA VI.—Continued.

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

(*a*) The “small wheel” is our chain of spheres, and the fourth spoke is our Earth, the fourth in the chain. It is one of those on which the “hot (positive) breath of the Sun” has a direct effect.*

* The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous*; (2) the *aeriform* and *radiant* (gaseous); (3) *Cloud-like* (nebulous); (4) *Atomic, Ethereal*

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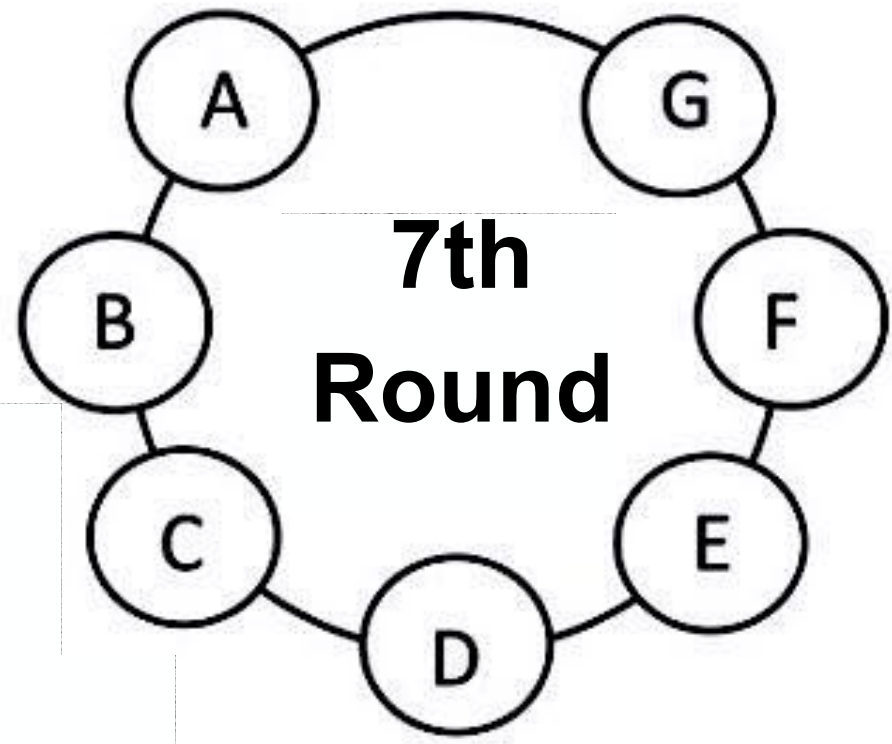
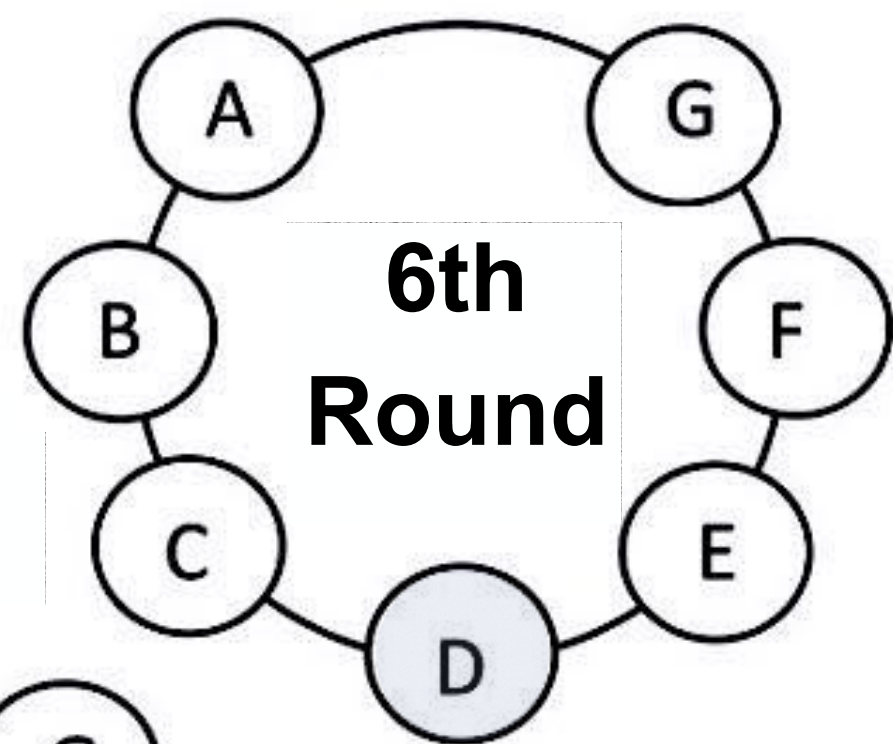
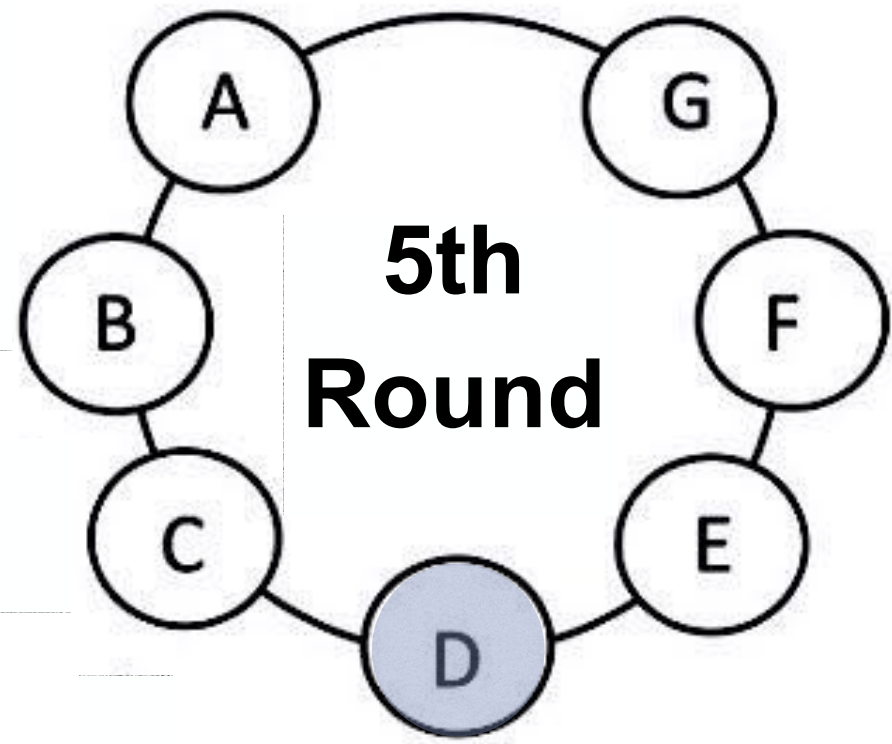
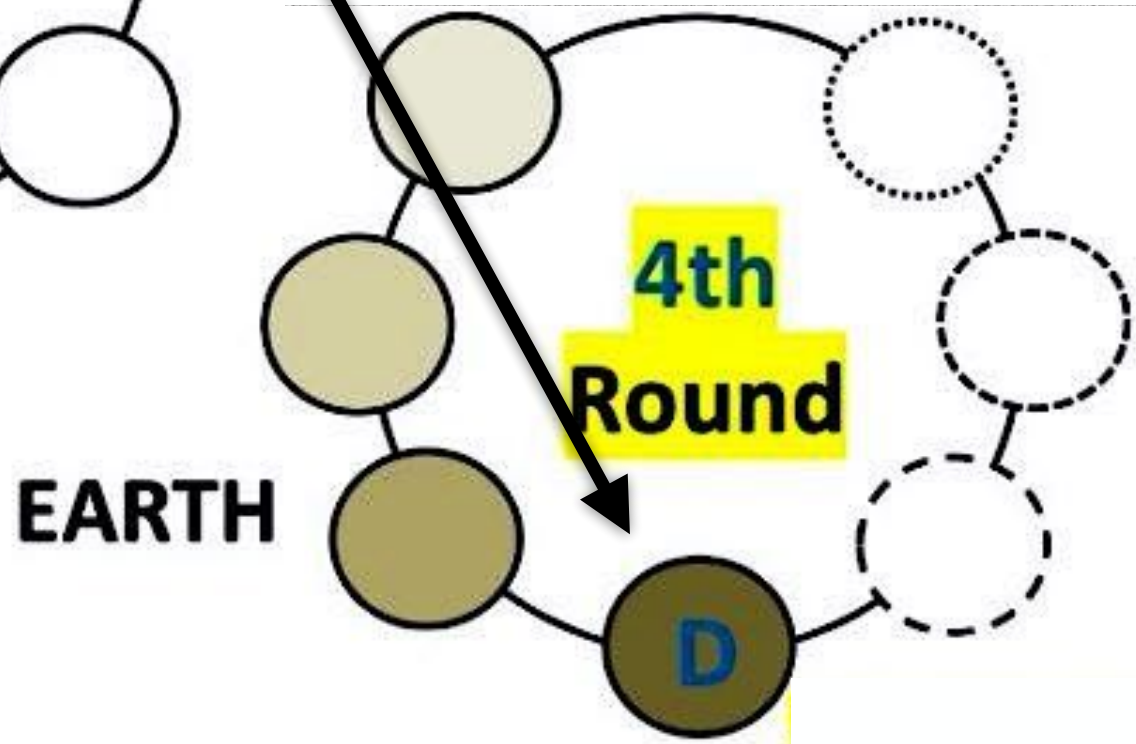
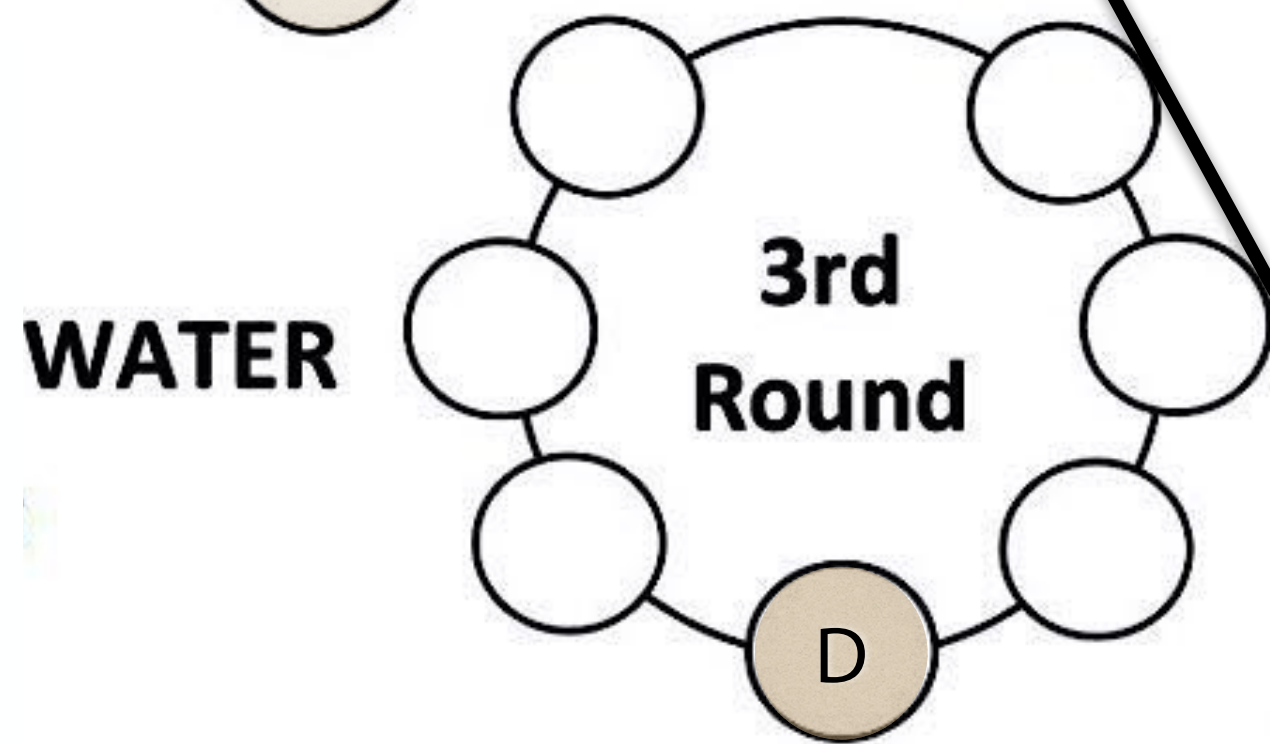
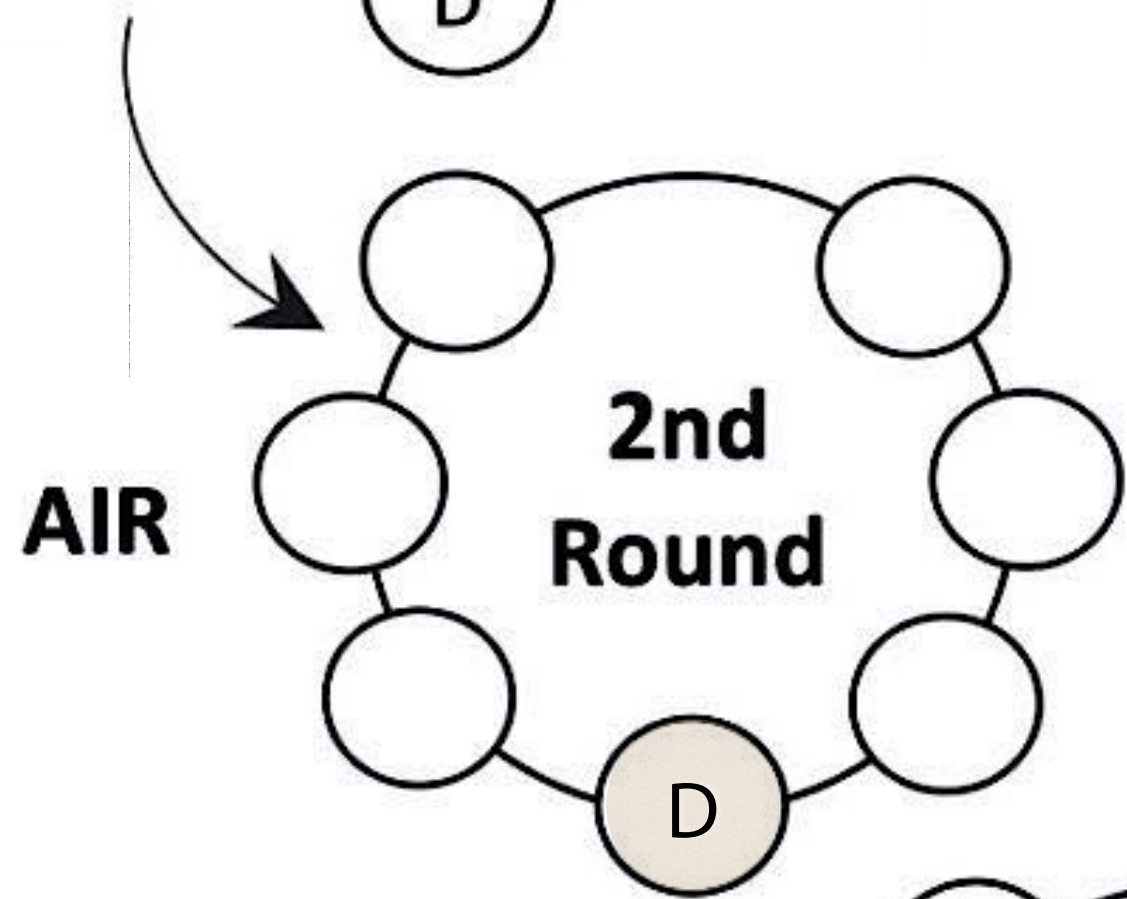
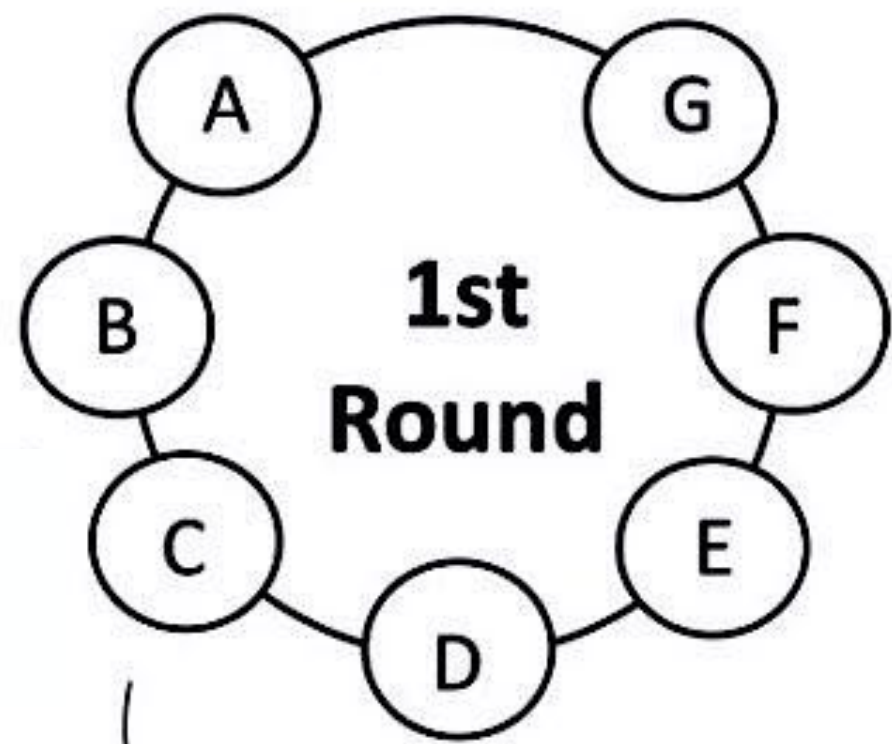
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EVOLUTION

A blue arrow pointing upwards from the 4th Round towards the 7th Round, indicating the progression of evolution.

VERSE 7

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fourth path of knowledge that
leads to Nirvana, and thou
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shalt see (b).*

To calculate its age, however, as the pupil is asked to do in the Stanza, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these. "The older wheels rotated for one Eternity and one half of an Eternity," it says. **We know that by "Eternity" the seventh part of 311,040,000,000,000 years**, or an age of Brahmâ is meant. But what of that? We also know that, to begin with, if we take for our basis the above figures, we have first of all to eliminate from the 100 years of Brahmâ (or 311,040,000,000,000 years) two *years* taken up by the Sandhyas (twilights), which leaves 98, as we have to bring it to the mystical combination 14 x 7. But we have no knowledge at what time precisely the evolution and formation of our little earth began.

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(b) There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Sçrôtâpanna," "Sagar-dagan," "Anagamin," and "Arhan" the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher

(beginning of motion, hence of differentiation); (5) *Geminal, fiery*, (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light).

* This cannot be so very *unscientific*, since Descartes thought also that "the planets rotate on their axes because they were once lucid stars, the centres of Vortices."



Brahma

One of the secrets of initiation is concerned with the apprehension of cycles, and with their duration, and the following terms have to be appreciated, their duration recognised, and their antithesis (an intervening pralaya) duly considered before a man is considered a true occultist.

a. 100 years of Brahma. An occult century. The period of a solar system.

b. One year of Brahma. The period of seven chains, where the seven planetary schemes are concerned.

c. One week of Brahma. The period of seven rounds in one scheme. It has a chain significance.

d. One day of Brahma. The occult period of a round.

e. One hour of Brahma. Concerns interchain affairs.

f. One Brahmic minute. Concerns the planetary centres, and therefore egoic groups.

g. One Brahmic moment. Concerns an egoic group, and its relation to the whole.

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 7

Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel (chain). Its fourth spoke is our Mother (Earth) (a). Reach the fourth "fruit" of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see (b).

Circle “*saw* their father’s songs and *heard* his Solar-selenic radiance;” is explained in the Commentary in these words: “The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) *colour* and *sound* as well.” “Sound is the characteristic of Akâsa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light.” (Vishnu Purâna.)

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural “safety-valves,” would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (But see Professor Trumholdt’s works on the Aurora Borealis, and his correspondence regarding this moot question.)

STANZA VI.—Continued.

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

(*a*) The “small wheel” is our chain of spheres, and the fourth spoke is our Earth, the fourth in the chain. It is one of those on which the “hot (positive) breath of the Sun” has a direct effect.*

* The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous*; (2) the *aeriform* and *radiant* (gaseous); (3) *Cloud-like* (nebulous); (4) *Atomic, Ethereal*

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Sçrôtâpanna (Sotâpanna) has significantly weakened the first three fetters to enlightenment, which are:

1. *Sakkâya-diṭṭhi*: Belief in a permanent (personality-oriented) self.
2. *Vicikicchā*: Doubt or uncertainty, especially regarding the Buddha's teachings.
3. *Sīlabbata-parāmāsa*: Attachment to rites and rituals.



Sagardagan (Sakadāgāmi) has significantly weakened the 4th and 5th fetters to enlightenment, which are:

4. *Kāmacchanda*: Sensual desire.

5. *Vyāpāda*: Ill will



An Anāgāmi has eradicated the first five of the ten fetters that bind beings to the cycle of rebirth (samsara). These five fetters are:

1. Sakkāya-diṭṭhi: Belief in a permanent self.
2. Vicikicchā: Doubt or uncertainty, especially regarding the Buddha's teachings.
3. Sīlabbata-parāmāsa: Attachment to rites and rituals.
4. Kāmacchanda: Sensual desire.
5. Vyāpāda: Ill will

An Anāgāmi will not be reborn in the human realm or any lower realms but will be reborn in a higher, more refined realm called the Pure Abodes (*Suddhāvāsa*), where they will attain full enlightenment (Arahantship) without returning to the human world.



An Arhat has completely eradicated all ten fetters that bind beings to the cycle of rebirth (samsara) and has attained Nirvana. The final five fetters are:

6. *Rūparāga*: Craving for fine-material existence (passion for form).

7. *Arūparāga*: Craving for immaterial existence (passion for what is formless).

8. *Māna*: Conceit.

9. *Uddhacca*: Restlessness.

10. *Avijjā*: Ignorance

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Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present life-cycle. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English—"the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively "the Sons of *Passive* Yoga," i.e., it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc.

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The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

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The Heavenly Man of our chain is vibrating somewhat to the fifth principle, or rather is in process of awakening it to life. His fourth vibration or principle in this fourth round or cycle, and on this fourth globe, is awakened, though not functioning as it will in the fifth round. -TCF:253

VERSE 7

*Make thy calculations, O
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the correct age of thy small
wheel (chain). Its fourth spoke
is our Mother (Earth) (a).*

*Reach the fourth "fruit" of the
fourth path of knowledge that
leads to Nirvana, and thou
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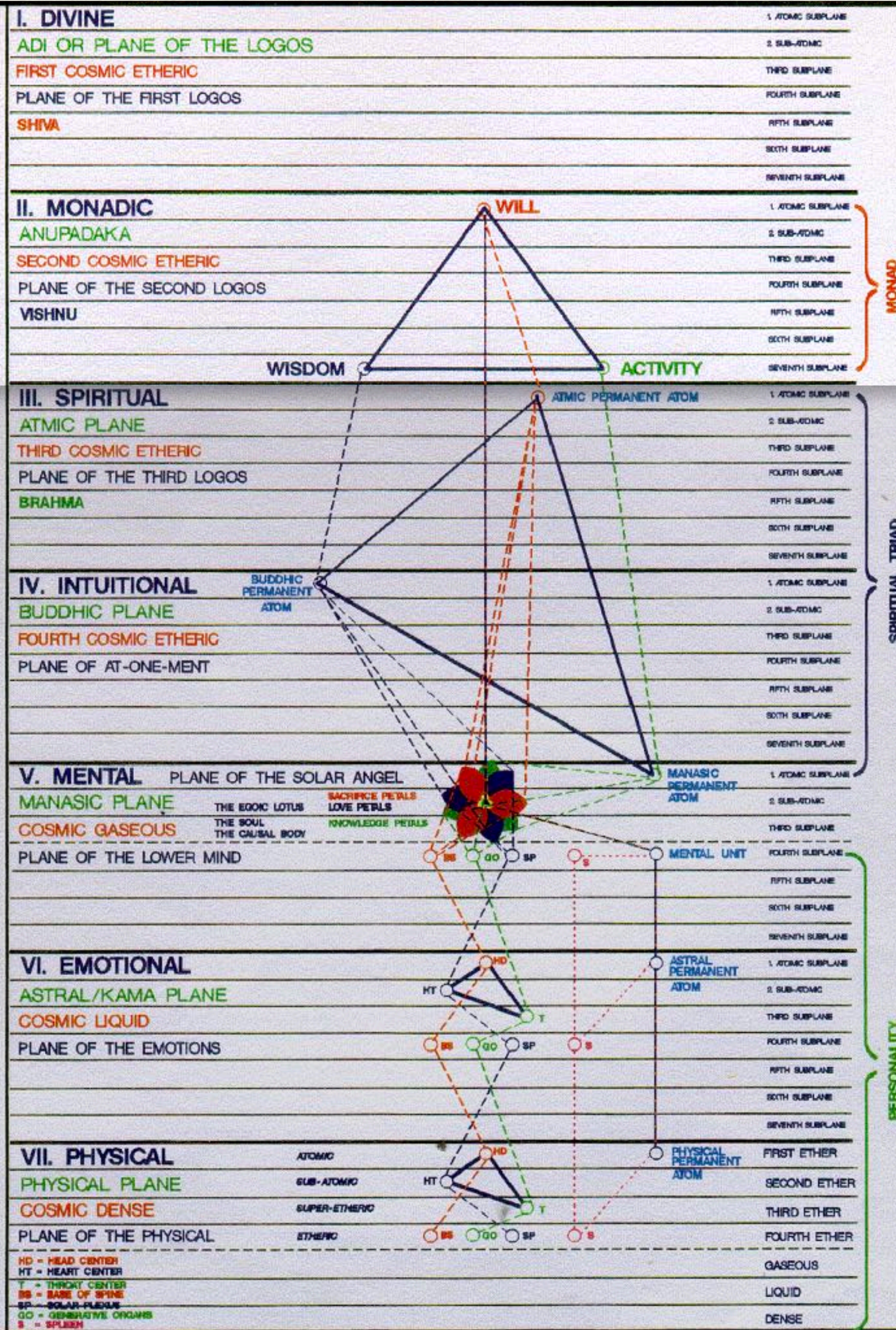
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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



Here on the second plane, the sea of electrical fire, which distinguished the first plane, is transformed into the akasha, or burning etheric matter. It is the plane of the flaming Sun, just as the first plane is that of the fire mist or the nebulae. --TCF:311-2

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At the seventh Initiation he dominates the entire sphere of matter contained in the lowest cosmic plane, escapes from all etheric contact, and functions on the cosmic astral plane. -TCF:121

The dynamic electricity of the first Logos is felt at the seventh Initiation. -TCF:433

At the seventh Initiation he has power on all the seven planes and within the entire number of schemes; all the Sacred Words are then his and he can work in matter of all grades, sound all notes, and control all types of force. He stands ready then to guide the life to regions outside the solar sphere of influence. -TCF:451

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The absolute self, our Father in Heaven, is but the Absolute of our hierarchy, its crown, its summit, its glory; or, considering it as the beginning of manifested beings, the root or the seed thereof. And, as all nature works in bipolar phases, "absolute matter," therefore, is the ultimate depth to which a spiritual impulse can reach in that particular manvantaric cycle. Below it are other complete hierarchies; while above our hierarchical Father in Heaven is the lowest plane of another but superior hierarchy, one of innumerable multitudes of hierarchies, which in their aggregate comprise the universal kosmos.

–Fundamentals of Esoteric Philosophy:293



Now this Wondrous Being is a spiritual banyan. To say that it is our higher self would be to use a misleading phrase; it would be doing violence to the facts. Notwithstanding this, however, in one sense it *is* our higher self, our Paramatman. From it we spiritually spring; and when, in the course of the cycles, the life-wave shall have run its rounds on this planetary chain, into the hierarchical banyan again we shall be withdrawn. It is in very truth, so far as this planet is concerned, and so far as its thinking entities more particularly are concerned, our Father in Heaven. The Wondrous Being referred to here must not be confused with its lower copy, the supreme Initiator, the Great Sacrifice, the Head of the spiritual-psychological hierarchy of Adepts, and the more immediate subject of our present study. –Fundamentals of Esoteric Philosophy:292-3

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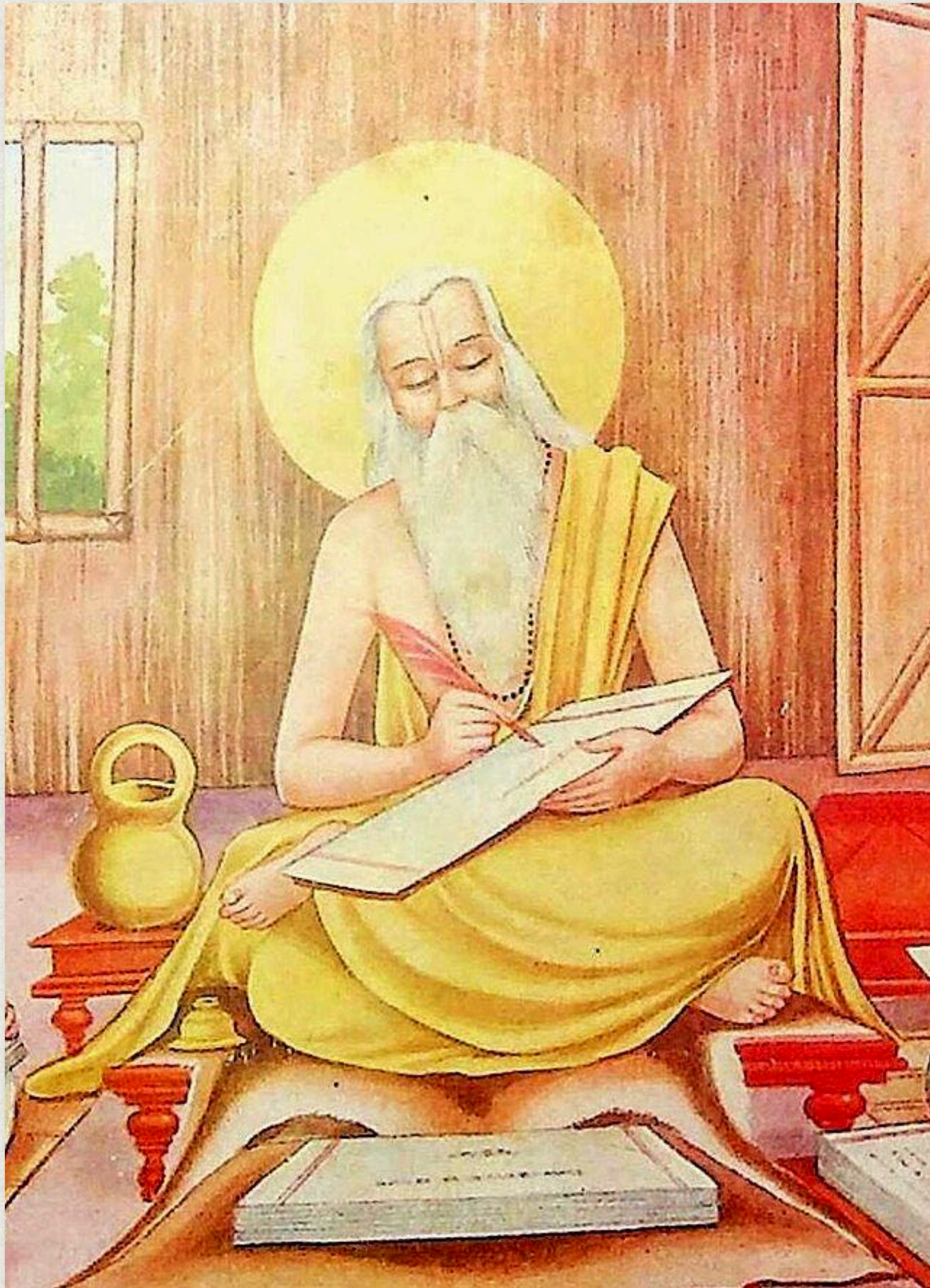
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Vishnu — as the many-formed Brahmâ, and as Brahma (neuter) — is one, and yet he is said to be all the 28 *Vyasa*s (Vishnu Purâna).“ In every *Dvapara* (third) age, Vishnu, in the person of *Vyasa*, divides the Veda, which is one, into four and many portions. Twenty-eight times have the Vedas been arranged by the great Rishis in the *Vaivasvata Manvantara*, in the *Dvapara* Yuga . . . and, consequently, twenty-eight *Vyasa*s have passed away . . . they who were all in the form of *Veda-Vyasa*s, who were the *Vyasa*s of their respective eras. . . .” –SD2:146fn

Vyasa



...the statement that the great Kumara or the One Initiator came to this planet from Venus is true in so far as it embodies the fact that He came to this dense planet (the fourth) in the fourth chain from that chain in our scheme which is called the "Venus" chain, and which is the second chain. He came via the second globe in our chain; His scarcely felt vibration was sensed (occultly) in the second round, but only in the third root-race of the fourth round did conditions permit of His physical incarnation and of His coming as the Avatar. Very reverently might it be said that the first three rounds and the two succeeding root-races in this chain correspond to the period prior to birth; and that His coming in the fourth round with the subsequent awakening of manas in the human units find their analogy in the awakening of the life principle in the unborn infant at the fourth month. -TCF:371

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We might now briefly trace the correspondence in the second round and the second root-race, showing how the Law of Cohesion was specially active at these periods. A condition of nebulosity of a pronouncedly volatile condition, marked the first round and race. Movement, and the accompaniment of heat, is their distinguishing quality, much as in System I, but in the second round, and also in the second race, a definite cohesion is noticeable, and form is more clearly recognisable in outline. -TCF:579

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Is not "Old Time" of the Greeks, with its scythe and sand-glass, identical with the "Ancient of Days" of the Kabalists, the latter "Ancient" being one with the Hindu "Ancient of Days," Brahmâ (in his triune form), whose name is also "Sanat," the Ancient? Every Kumâra bears the prefix of Sanat and Sana; and Sanaischara is Saturn, the planet (Sani and Sarra), the King Saturn whose Secretary in Egypt was Thot-Hermes the first. -SD1:459

Chronos and his Child
by Giovanni Francesco Romanelli



The Planetary Logos of our earth scheme, one of the Seven Spirits before the throne, took physical incarnation, and, under the form of Sanat Kumara, the Ancient of Days, and the Lord of the World, came down to this dense physical planet and has remained with us ever since. Owing to the extreme purity of His nature, and the fact that He is (from the human standpoint) relatively sinless, and hence incapable of response to aught on the dense physical plane, He was unable to take a dense physical body such as ours, and has to function in His etheric body. He is the greatest of all the Avatars, or Coming Ones, for He is a direct reflection of that great Entity who lives, and breathes, and functions through all the evolutions on this planet, **holding all within His aura or magnetic sphere of influence.** In Him we live and move and have our being, and none of us can pass beyond the radius of His aura. He is the Great Sacrifice, Who left the glory of the high places and for the sake of [Page 29] the evolving sons of men took upon Himself a physical form and was made in the likeness of man. – IHS:28



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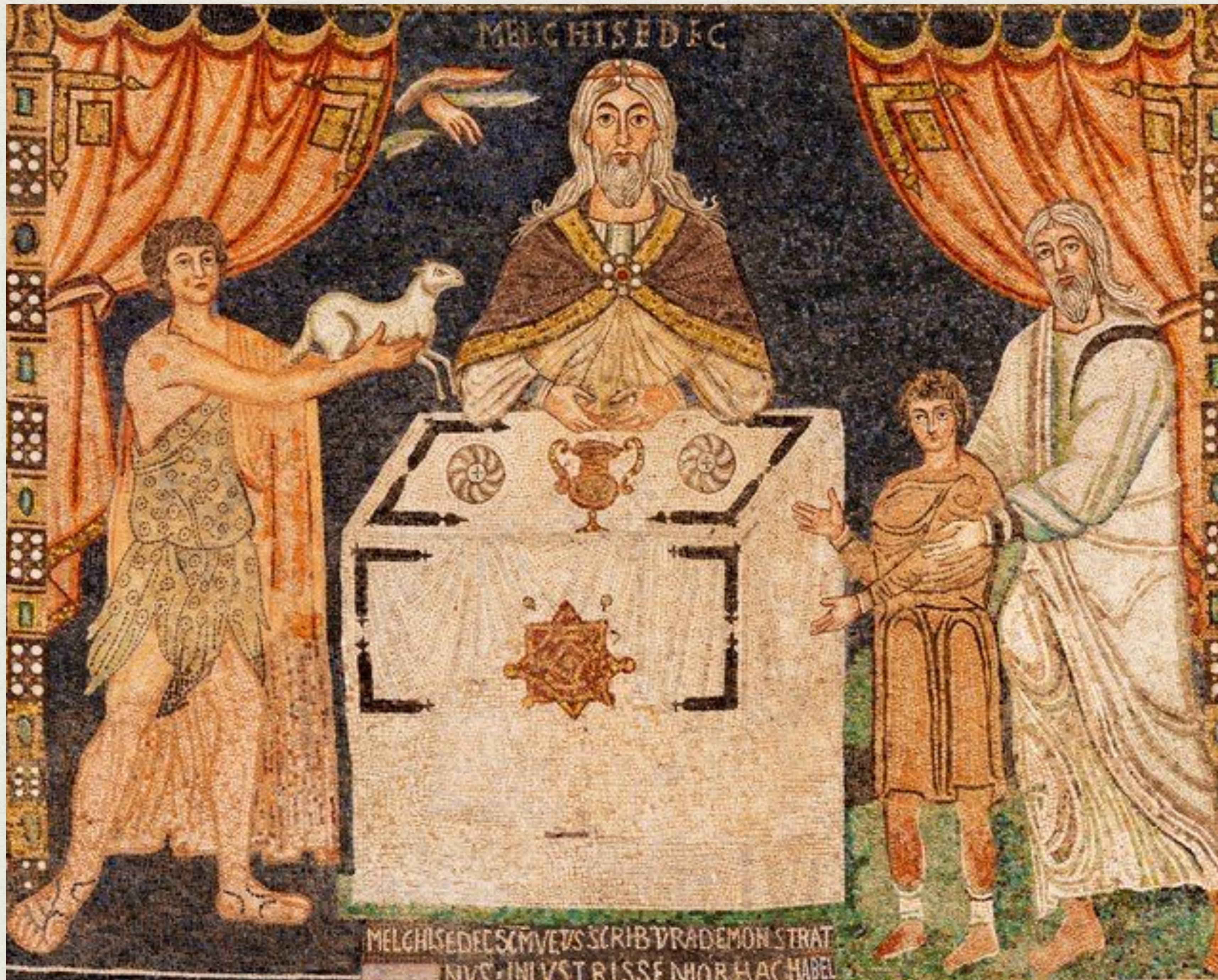
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...frequently the force, energy, purpose or will of a cosmic Entity will utilise the vehicles of an adept in order to contact the physical planes. This method whereby cosmic Existences make Their power felt can be seen working out on all the planes of the cosmic physical plane. A striking instance of this can be seen in the case of the Kumaras, Who, under certain planetary forces, and through the formation of a systemic triangle, gave the impulse to the third kingdom which produced the fourth by bringing it into conjunction with the fifth. These Kumaras, Sanat Kumara and His three pupils, having achieved the highest initiation possible in the last great cycle, but having as yet (from Their standpoint) another step to take, offered Themselves to the planetary Logos of Their Ray as "focal points" for His force, so that thereby He might hasten and perfect His plans on Earth within the cycle of manifestation. They have

demonstrated three out of the four methods. They are overshadowed by the planetary Logos, and He works directly as the Initiator (in relation to man) through Sanat Kumara, and with the three kingdoms in nature through the three Buddhas of Activity,—Sanat Kumara, being thus concerned directly with the ego on the mental plane, and His three Pupils being concerned with the other three types of consciousness, of which man is the summation. At the moment of initiation (after the second Initiation) Sanat Kumara becomes the direct mouthpiece and agent of the Planetary Logos. That great Entity speaks through Him and for one brief second (if one can use such a term in connection with a plane whereon time, as we understand it, is not) the planetary Logos of a man's Ray consciously—via His etheric brain—turns His thought upon the Initiate, and "calls him by His Name." —TCF:751-2

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