



Altarpiece #3  
by  
Hilma af Klint





[Home](#) »



**MORYA FEDERATION**  
ESOTERIC SCHOOLS OF MEDITATION STUDY AND SERVICE

## Index of Morya Federation Webinar Series

### Webinar Series in Progress

- [Esoteric Astrology and the Pairs of Opposites 2020 \(Eva Smith, BL Allison\)](#)
- [Secret Doctrine Webinars \(Francis Donald\)](#)
- [Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

### Prior Webinar Series

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





0:21 / 2:01:54 [play, pause, volume, full screen, share, settings icons]

### The Secret Doctrine, Program 01 - with Francis Donald

33 views • Jun 26, 2020

3 likes 0 comments SHARE SAVE ...

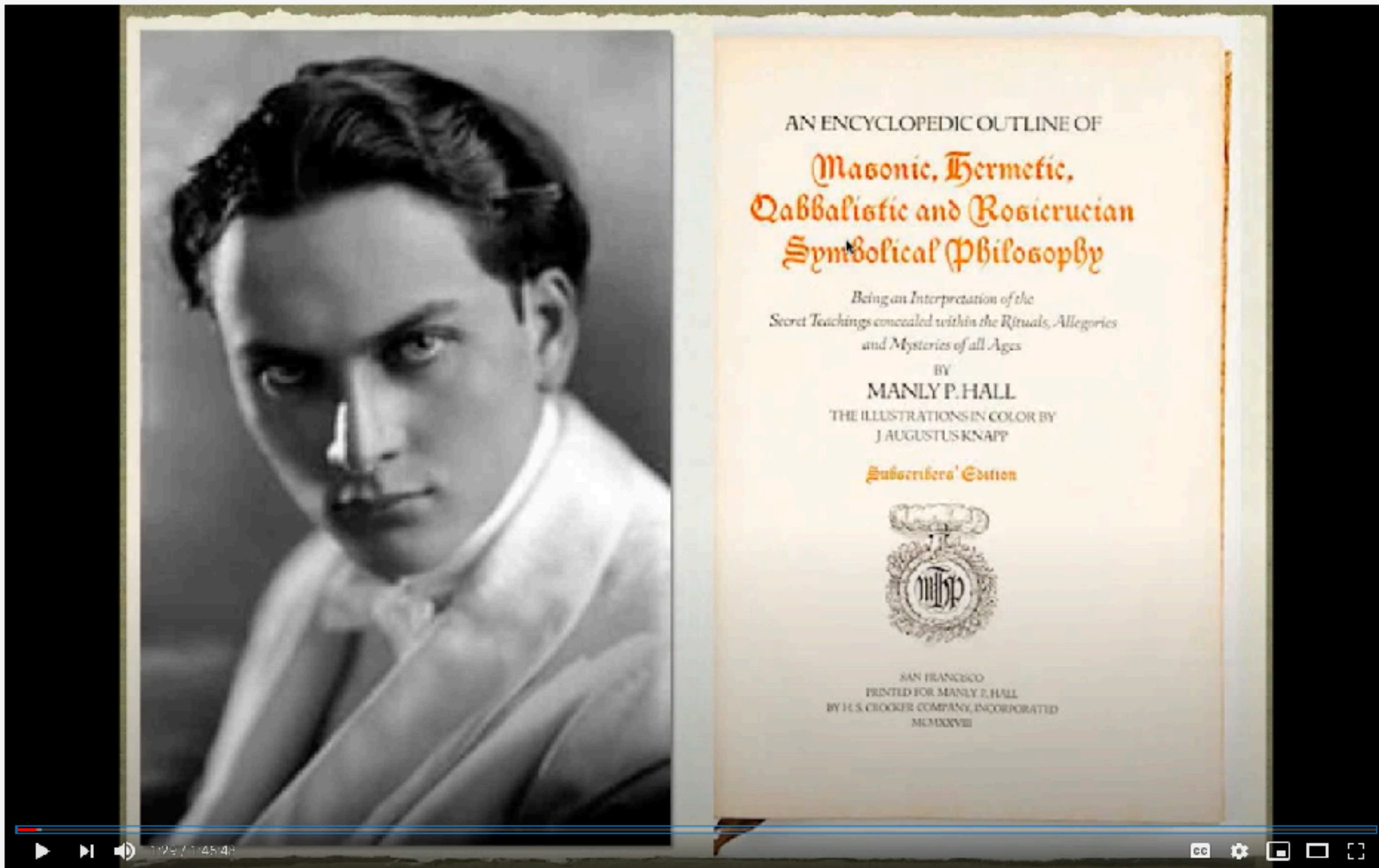


**Morya Federation Esoteric Education**  
3.04K subscribers

**SUBSCRIBE**

Screenshot





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

13 views • Jun 27, 2020

👍 1    🗨️ 0    ➦ SHARE    📌 SAVE    ...



Morya Federation Esoteric Education  
3.04K subscribers

SUBSCRIBE

Screenshot



Keynote File Edit Insert Slide Format Arrange View Play Window Share Help 00:00:00 11 100% Sun May 18 3:02:12 PM

Keynote Sacred Geometry Webinar 04 — Edited

Slides

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16

SACRED NUMBER  
AND GEOMETRY

2:08 / 1:30:42

### Sacred Geometry 1 Presented by Francis Donald

1,389 views · Jun 20, 2014

22 0 SHARE SAVE ...

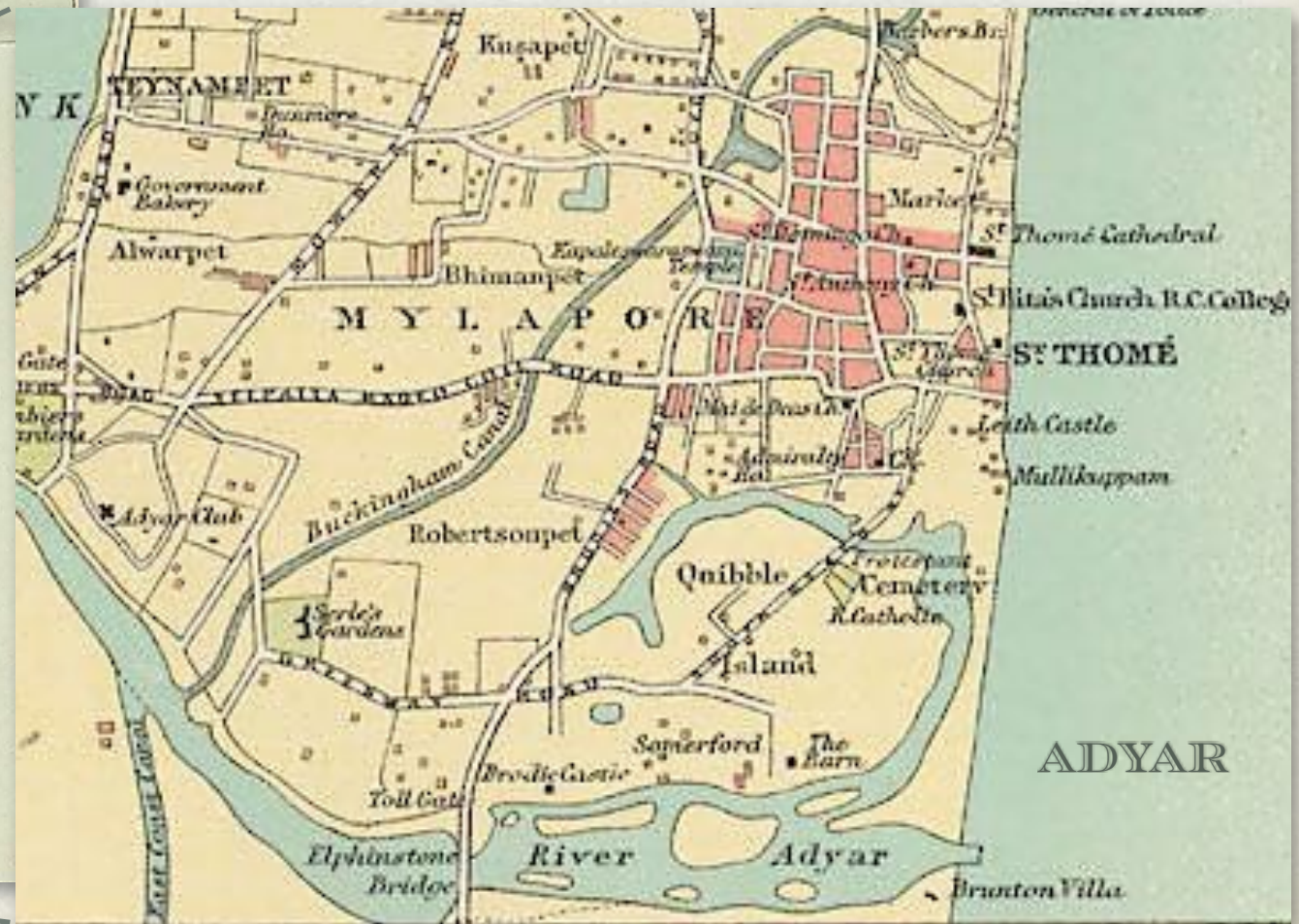
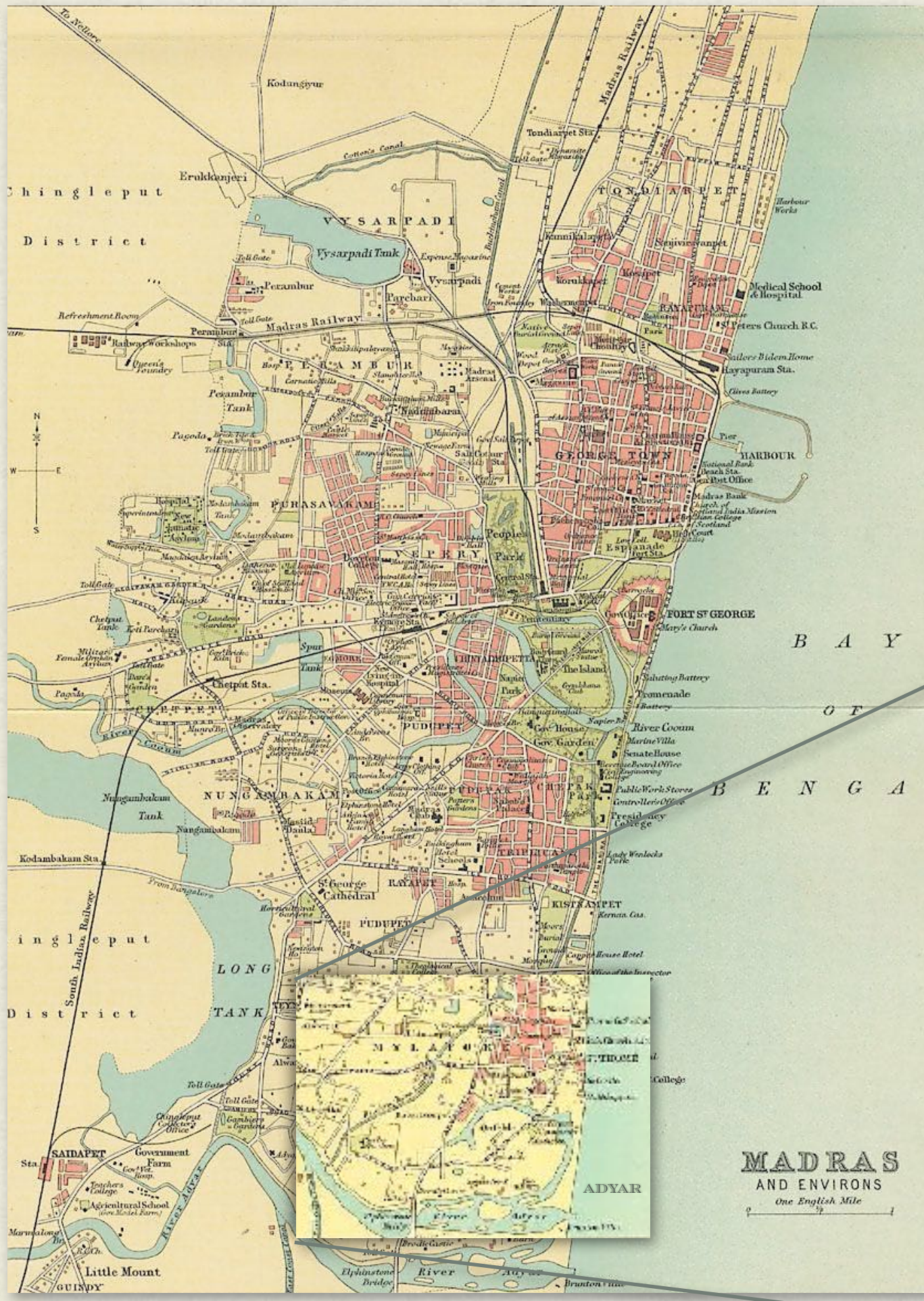


Morya Federation Esoteric Education  
3.04K subscribers

Screenshot

SUBSCRIBE









## Theosophical Society's Headquarters at Adyar

In my travels over India and Ceylon I had been observing places, people, and climates, with a view to selecting the best place for a permanent Headquarters for the Society. Liberal offers of houses, free of rent, had been made us in Ceylon, and, certainly, the Island presented a most charming appearance to one seeking an Asian home; but several considerations, such as its isolation from India, the cost of postage, and the backward intellectual state of the people as a whole, overweighed its loveliness and led us to choose India in preference. Up to the present time, however, no good property had been offered us, and we had made no definite plans. On 31st May, however, we two were begged by Judge Muttuswamy's sons to go and look at a property that was to be had cheap. We were driven to Adyar, and at the first glance knew that our future home was found.

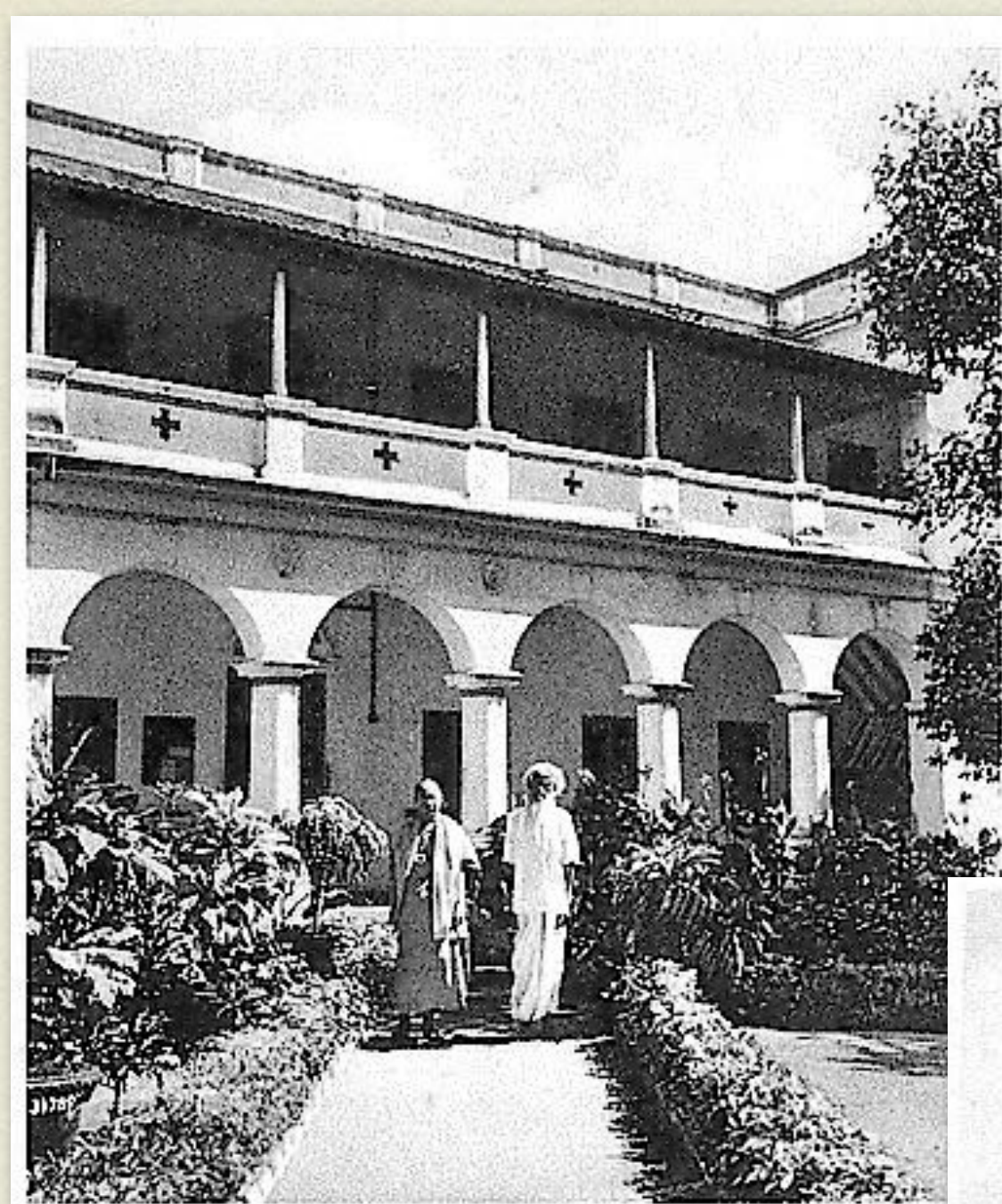




## Blavatsky's Bungalow

The palatial building, its two riverside smaller bungalows, its brick-and-mortar stables, coach-house, godowns (store-rooms), and swimming-bath; its avenue of ancient mango and banyan trees, and its large plantation of casuarinas (one of the cone-bearing trees) made up an enchanting country residence, while the price asked—Rs. 9,000 odd, or about £600—was so modest, in fact, merely nominal, as to make the project of its purchase seem feasible even for us. We accordingly decided to take it, and in due course this was effected by the noble help of P. Iyaloo Naidu and Judge Muttuswamy Chetty, the first of whom advanced part of the money and the other secured a loan of the rest, on very easy terms. An appeal was at once issued for subscriptions, and within the next year I had the satisfaction of being able to pay it all off, and receive the title-deeds. The cheapness of the price is accounted for by the fact that the opening of the railway to the foot of the Nilgiri Hills brought the lovely sanitarium of Ootacamund within a day's ride of Madras, caused the high officials to spend half the year there, and threw their grand Madras bungalows on a market without bidders. What I paid for "Huddleston's Gardens." was about the price of the old materials if the buildings should be torn down. In fact, that was what was to have happened if we had not turned up as buyers just when we did. —ODL:360-1

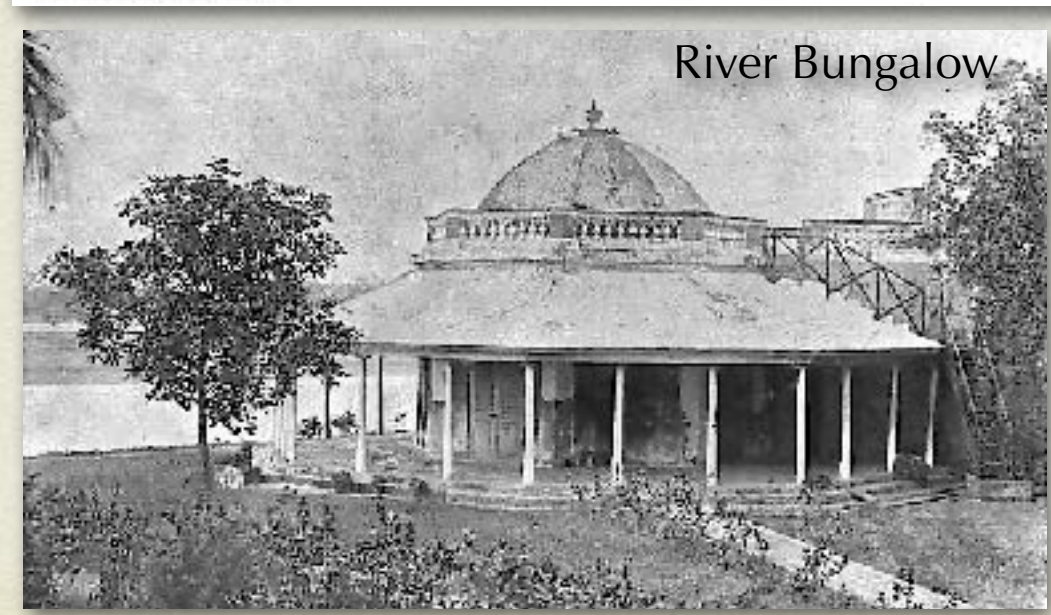




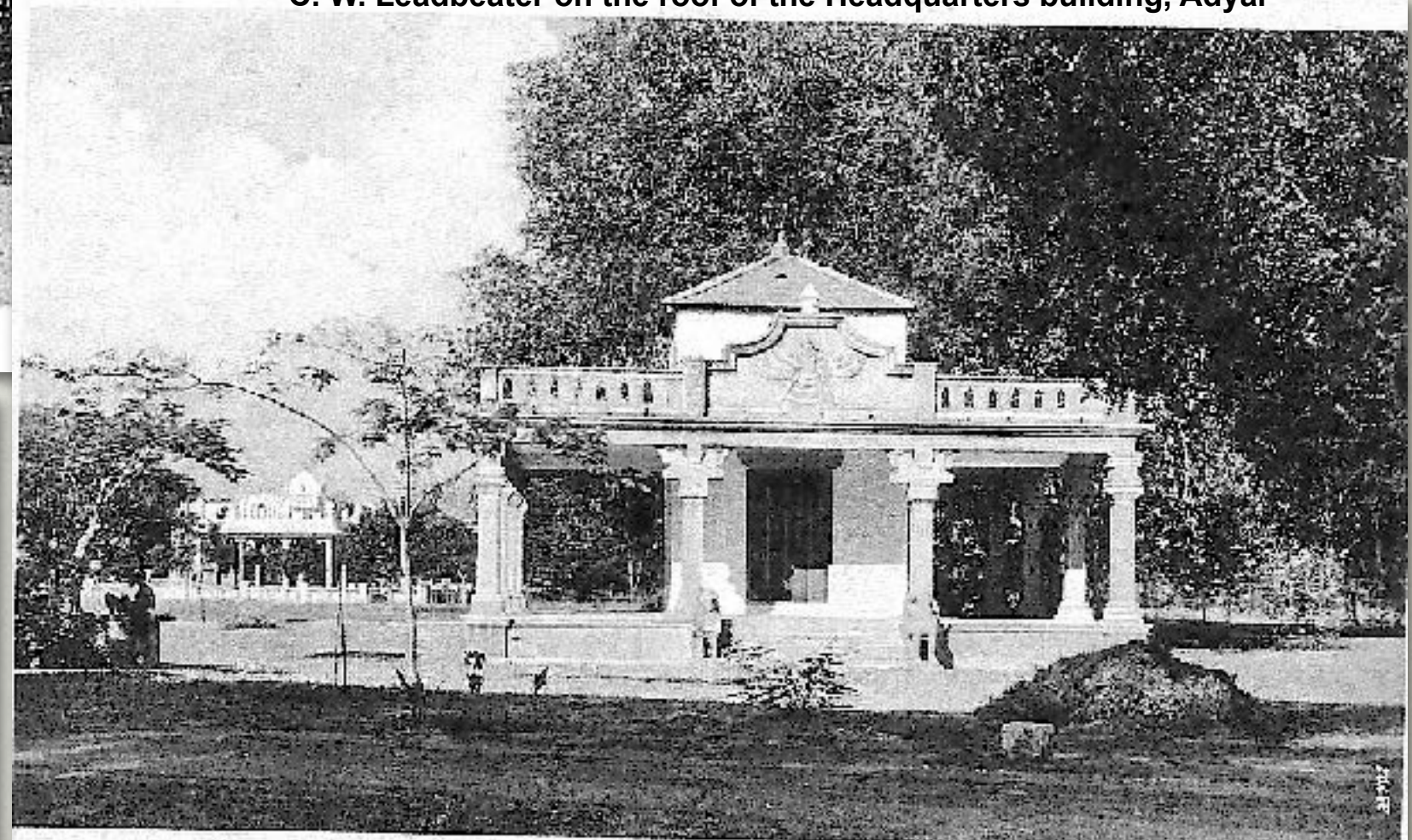
Bodjanasala



C. W. Leadbeater on the roof of the Headquarters building, Adyar



River Bungalow



Zoroastrian Temple



## Stanza IV

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyan Chohans): the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b). And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless), the rupa (with bodies), and the force or divine man—the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the *Pitris*) within the holy four.

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

The “Sacred Animals” are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that “God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim,\* the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation.” Thus was the world made “through three Seraphim—Sepher, Saphar, and Sipur,” or “through Number, Numbers, and Numbered.” With the astronomical key these “Sacred Animals” become the signs of the Zodiac.

\*This is the literal translation from the IXth and Xth Sections: “Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!” Which words “founded his dwelling” show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now. —SD1:92



## Stanza IV

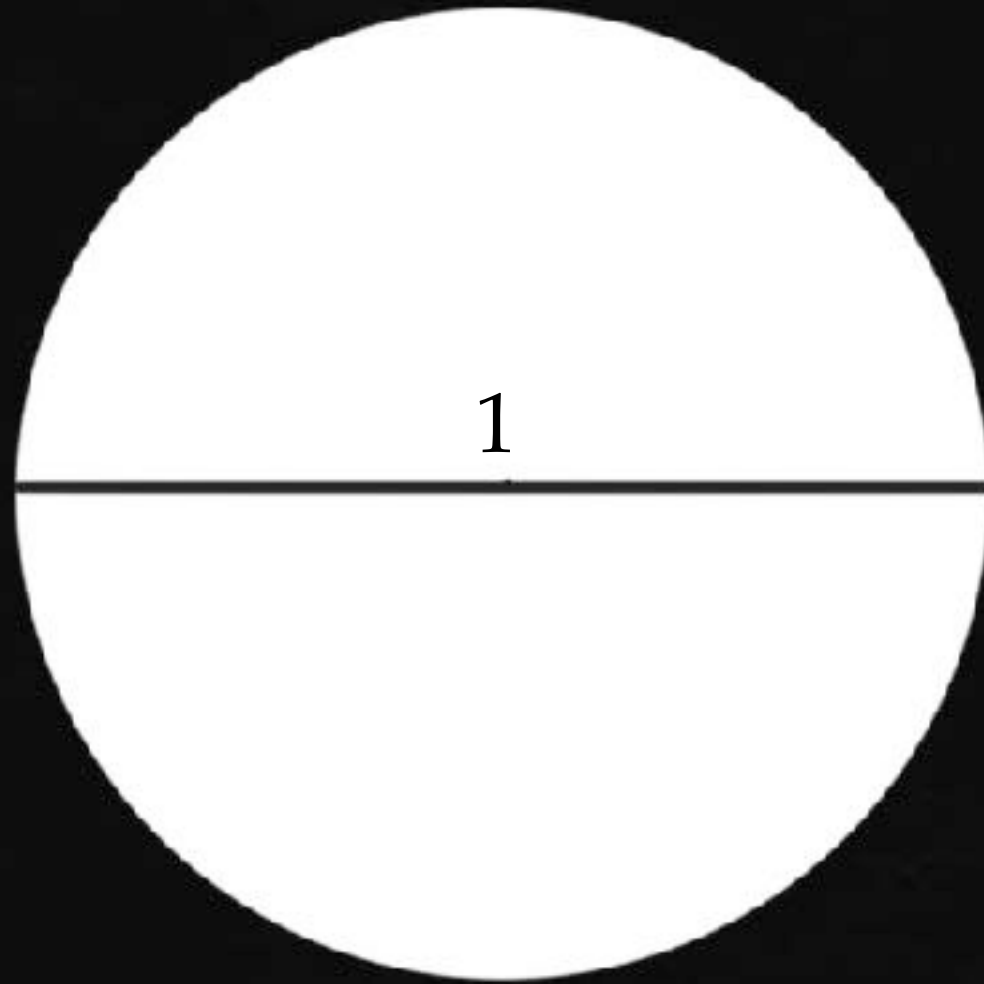
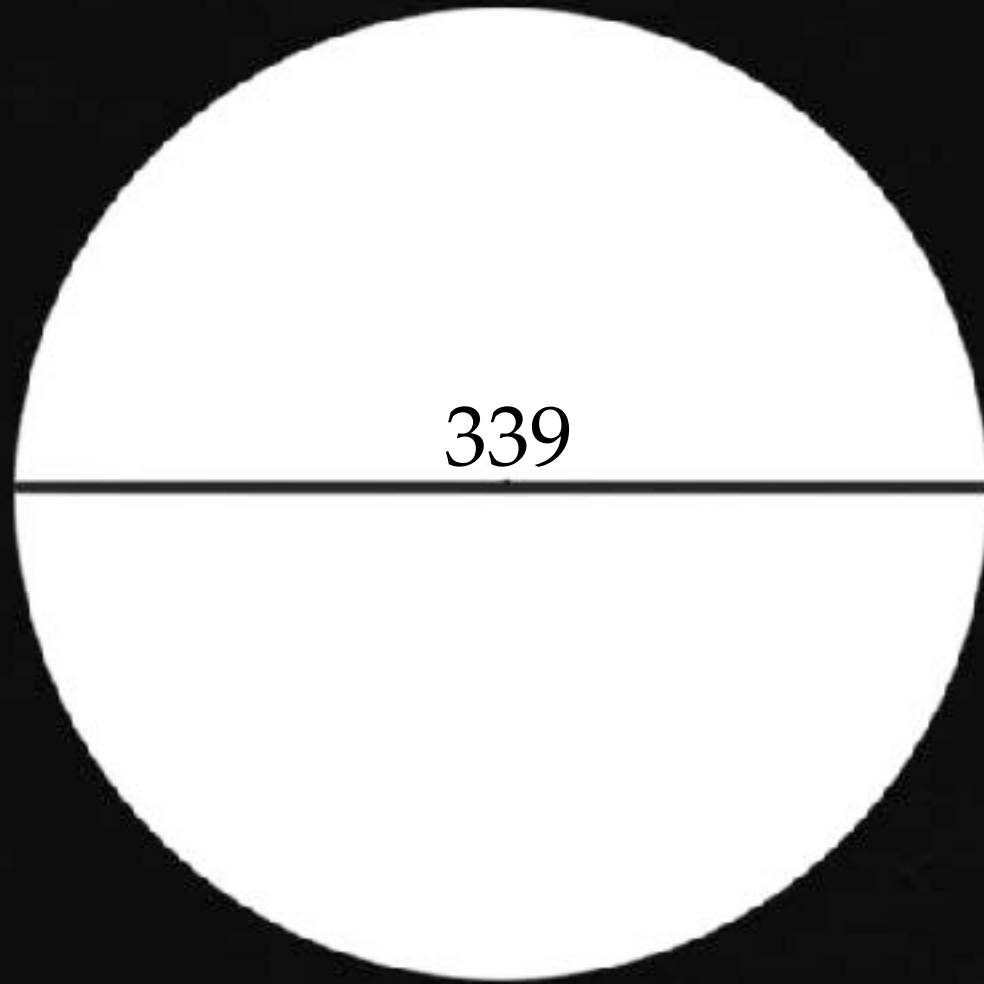
3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyan Chohans): **the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b).** And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless), the rupa (with bodies), and the force or divine man—the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the *Pitris*) within the holy four.

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

The “Sacred Animals” are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that “God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim,\* the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation.” Thus was the world made “through three Seraphim—Sepher, Saphar, and Sipur,” or “through Number, Numbers, and Numbered.” With the astronomical key these “Sacred Animals” become the signs of the Zodiac.

\*This is the literal translation from the IXth and Xth Sections: “Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!” Which words “founded his dwelling” show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now. —SD1:92





1

0

6

5,

3

1

4

1

5

“...the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five...”



The number of the deva evolution is six, as that of man is now five... -TCF:914



## Stanza IV

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyān Chohans): the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b). **And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless), the rupa (with bodies), and the force or divine man—the sum total.** And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the *Pitris*) within the holy four.

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

The “Sacred Animals” are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that “God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim,\* the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation.” Thus was the world made “through three Seraphim—Sepher, Saphar, and Sipur,” or “through Number, Numbers, and Numbered.” With the astronomical key these “Sacred Animals” become the signs of the Zodiac.

\*This is the literal translation from the IXth and Xth Sections: “Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!” Which words “founded his dwelling” show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now. —SD1:92



3

1

4

1

5

B  
s r e a i u

Π  
s e c n e s

Π  
s t n e e

Π  
s e e a

N  
s r e b e u



## Stanza IV

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies (Dhyān Chohans): the one from the egg, the six and the five (a); then the three, the one, the four, the one, the five—the twice seven, the sum total (b). **And these are: the essences, the flames, the elements, the builders, the numbers, the arupa (formless), the rupa (with bodies), and the force or divine man—the sum total.** And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers (the *Pitris*) within the holy four.

(c) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

The “Sacred Animals” are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that “God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim,\* the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation.” Thus was the world made “through three Seraphim—Sepher, Saphar, and Sipur,” or “through Number, Numbers, and Numbered.” With the astronomical key these “Sacred Animals” become the signs of the Zodiac.

\*This is the literal translation from the IXth and Xth Sections: “Ten numbers without what? One: the spirit of the living God . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!” Which words “founded his dwelling” show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now. —SD1:92



## Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
  - I. The *Adi-Sanat*, the number, for he is one.
  - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.
  - III. The “formless square.”And these three enclosed within the O are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.





Saraswati



The greater the progress that is made along the path of approach to the Mysteries, the greater the care [in speech] must be taken by the aspirant. This is necessary for three reasons:

First, owing to his stage in evolution, he is able to enforce his words in a manner which would surprise him could he but see on the mental plane. He builds more accurately than the average man, his subsequent thought-form is more strongly vitalised, and it performs the function whereon it is sent by the "Sound" or speech with greater precision.

Second, **any word spoken and consequent thought-form built (unless along the higher path and not based on personality impulses) is apt to cause a barrier of mental matter between a man and his goal.** This matter or separating wall **has to be dissipated before further advance can be made**, and this process is karmic and unavoidable.

Third, speech is very largely a mode of communication on the physical levels; on the subtler levels whereon the worker stands, and in his communications with his fellow workers and chosen co-operators it will play an ever lessening part. Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples... –TCF:977-8



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) "Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

**The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle.** The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded.

In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties.\* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other.

\* Anugâtâ forms part of the Asvamedha Parvan of the "Mahâbhârata." The translator of the Bhagavatgîtâ, edited by Max Muller, regards it as a continuation of the Bhagavatgîtâ. Its original is one of the oldest Upanishads.—SD1:94



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) "Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. **It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded.**

In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties.\* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other.

\* Anugâtâ forms part of the Asvamedha Parvan of the "Mahâbhârata." The translator of the Bhagavatgîtâ, edited by Max Muller, regards it as a continuation of the Bhagavatgîtâ. Its original is one of the oldest Upanishads.—SD1:94





©Atala Toy





The Brâhmana said: On this, too, they relate this ancient story. Learn now of what description is the institution of the ten sacrificial priests. The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, speech, the genital organ, and the anus, these, verily, are ten sacrificial priests, O beautiful one! Sound, touch, colour, and taste, smell, words, action, motion, and the discharge of semen, urine, and excrement, these are the ten oblations. The quarters, wind, sun, moon, earth and fire, and Vishnu also, Indra, Pragâpati, and Mitra, these, O beautiful one! are the ten fires. The ten organs are the makers of the offerings. the offerings are ten, O beautiful one! Objects of sense, verily, are the fuel; and they are offered up into the ten fires. The mind is the ladle; and the wealth is the pure, highest knowledge. Thus we have heard, was the universe duly divided. –Anugita:261



<b>The 10 Sacrificial Priests</b>	→	<b>The 10 Oblations</b>	→	<b>The 10 Fires</b>
The ears	→	Sound		The Quarters
The skin	→	Touch		Wind
The two eyes	→	Colour		Sun
The tongue	→	Taste		Moon
The nose	→	Smell		Earth
The two feet	→	Motion		Fire
The two hands	→	Action		Vishnu
Speech	→	Words		Indra
The genital organ	→	The discharge of semen and urine		Pragâpati
The anus	→	The discharge of excrement		Mitra

The Brâhmana said: On this, too, they relate this ancient story. Learn now of what description is the institution of the ten sacrificial priests. The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, speech, the genital organ, and the anus, these, verily, are ten sacrificial priests, O beautiful one! Sound, touch, colour, and taste, smell, words, action, motion, and the discharge of semen, urine, and excrement, these are the ten oblations. The quarters, wind, sun, moon, earth and fire, and Vishnu also, Indra, Pragâpati, and Mitra, these, O beautiful one! are the ten fires. The ten organs are the makers of the offerings. the offerings are ten, O beautiful one! Objects of sense, verily, are the fuel; and they are offered up into the ten fires. The mind is the ladle; and the wealth is the pure, highest knowledge. Thus we have heard, was the universe duly divided. –Anugita:261



<b>The 10 Sacrificial Priests</b>	→	<b>The 10 Oblations</b>	→	<b>The 10 Fires</b>
The ears	→	Sound		The Quarters
The skin	→	Touch		Wind
The two eyes	→	Colour		Sun
The tongue	→	Taste		Moon
The nose	→	Smell		Earth
The two feet	→	Motion		Fire
The two hands	→	Action		Vishnu
Speech	→	Words		Indra
The genital organ	→	The discharge of semen and urine		Pragâpati
The anus	→	The discharge of excrement		Mitra

The Brâhmana said: On this, too, they relate this ancient story. Learn now of what description is the institution of the ten sacrificial priests. The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, speech, the genital organ, and the anus, these, verily, are ten sacrificial priests, O beautiful one! Sound, touch, colour, and taste, smell, words, action, motion, and the discharge of semen, urine, and excrement, these are the ten oblations. The quarters, wind, sun, moon, earth and fire, and Vishnu also, Indra, Pragâpati, and Mitra, these, O beautiful one! are the ten fires. The ten organs are the makers of the offerings. the offerings are ten, O beautiful one! Objects of sense, verily, are the fuel; and they are offered up into the ten fires. **The mind is the ladle; and the wealth is the pure, highest knowledge.** Thus we have heard, was the universe duly divided. –Anugita:261



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) "Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. The esoteric theogony 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded.

In the Anugîtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties.\* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. “Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other.

\* Anugîtâ forms part of the Asvamedha Parvan of the "Mahâbhârata." The translator of the Bhagavatgîtâ, edited by Max Muller, regards it as a continuation of the Bhagavatgîtâ. Its original is one of the oldest Upanishads.—SD1:94



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) "Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number" — the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered — the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded.

In the Anugîtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties.\* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other.

**\*Anugîtâ forms part of the Asvamedha Parvan of the "Mahâbhârata." The translator of the Bhagavatgîtâ, edited by Max Muller, regards it as a continuation of the Bhagavatgîtâ. Its original is one of the oldest Upanishads.—SD1:94**



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation.” “The goddess Speech” (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), “verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, “Be pleased, O venerable sir!” Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable.” –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the *Anugîta* a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjuna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the *Anugâtâ* a conversation is given (ch. vi., 15) **between a Brahmana and his wife**, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the *Apâna* (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of *Apâna*, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to *Prajâpati*, according to the commentator *Arjuna Misra*), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, *Sarasvati*! you shall never speak after (hard) exhalation." "The goddess Speech" (*Sarasvati*, a later form or aspect of *Vâch*, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the *Prâna* and the *Apâna*. But O noble one!— going with the *Apâna* wind (vital air), though impelled, without the *Prâna* (expirational breath), she ran up to *Prajâpati* (*Brahmâ*), saying, 'Be pleased, O venerable sir!' Then the *Prâna* appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the *Prâna*, and which then goes (is transformed) into *Apâna*, and then becoming assimilated with the *Udâna* (physical organs of Speech) . . . then finally dwells in the *Samâna* ('at the navel in the form of sound, as the material cause of all words,' says *Arjûna Misra*). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95







## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks **how Speech came into existence, and which was prior to the other, Speech or Mind.** The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the **Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind.** Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



The Prâna and the Apâna, the Udâna, the Samâna, and the Vyâna, these five winds also are joined to the inner self, and together with speech, mind, and understanding make the eight constituents of the universe... –Anugita:336



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the **Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind.** Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, **a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra)**, and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjuna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide **which of them preceded and was superior to the other**. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." -SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that **there are two minds, the 'movable' and the 'immovable.'** 'The immovable is with me,' he said, 'the movable is in your **dominion' (i.e. of Speech) on the plane of matter.** To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." **"The goddess Speech"** (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), **"verily, dwelt always between the Prâna and the Apâna.** But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." -SD1:95



“...the Prâna and Apâna, and between them is the fire, that is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That which exists and that which does not exist are a pair, between them is the fire, etc.,” and after every such contrast Narada adds, “That is the excellent seat of the Udâna as understood by Brâhmanas.” –SD2:567

“Prâna and Apâna, though shown as subordinate, have the FIRE between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for “that which exists and that which does not exist”; all these ‘pairs’ have fire between them, i.e., esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.” –SD2:569



“...the Prâna and Apâna, and between them is the fire, that is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That which exists and that which does not exist are a pair, between them is the fire, etc.,” and after every such contrast Narada adds, “That is the excellent seat of the Udâna as understood by Brâhmanas.” –SD2:567

“Prâna and Apâna, though shown as subordinate, **have the FIRE between them: the Self and the secret knowledge possessed by that Self.** So for the good and evil, and for “that which exists and that which does not exist”; all these ‘pairs’ have fire between them, i.e., esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.” –SD2:569



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. **It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech)** . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95

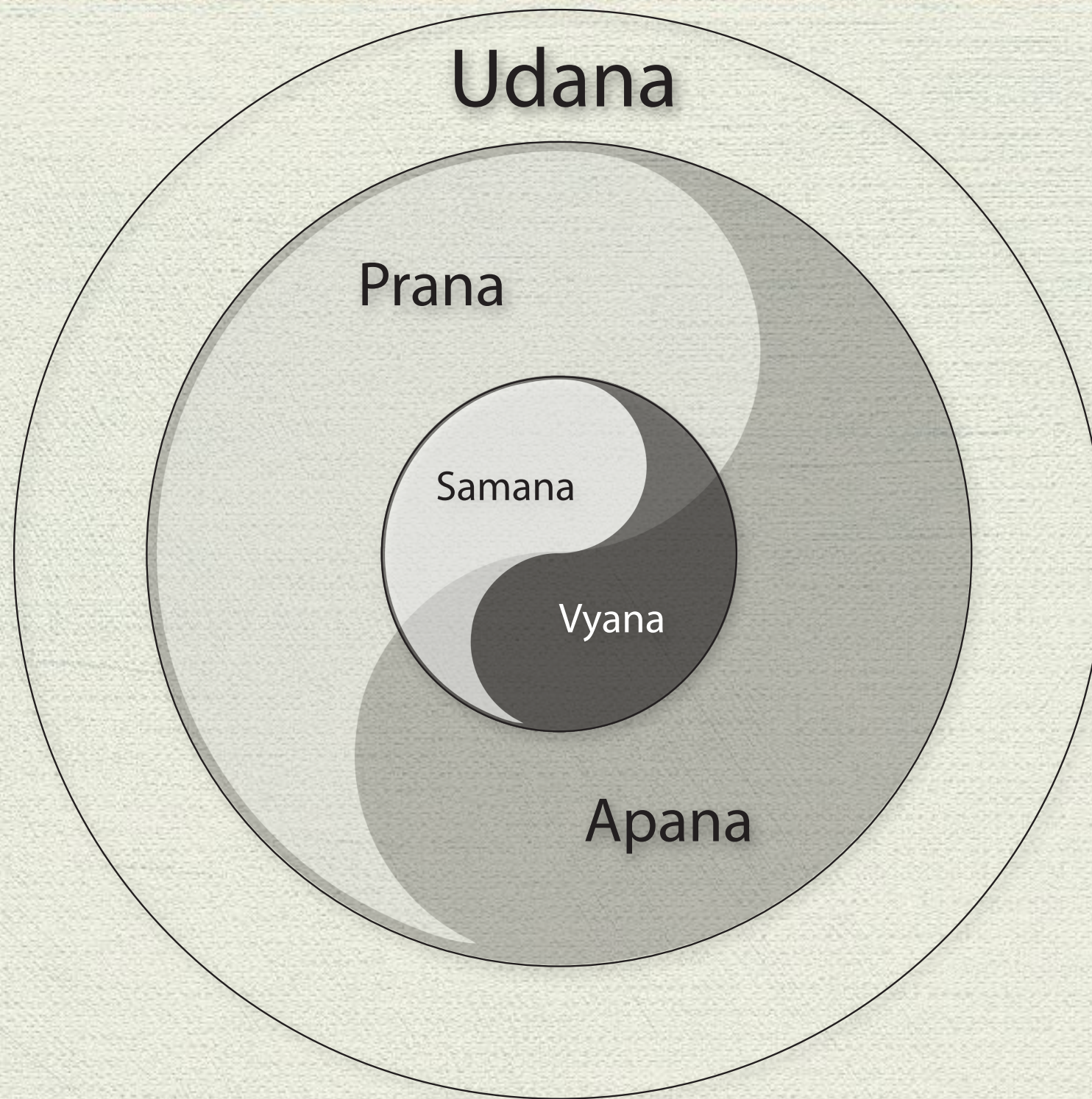


## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

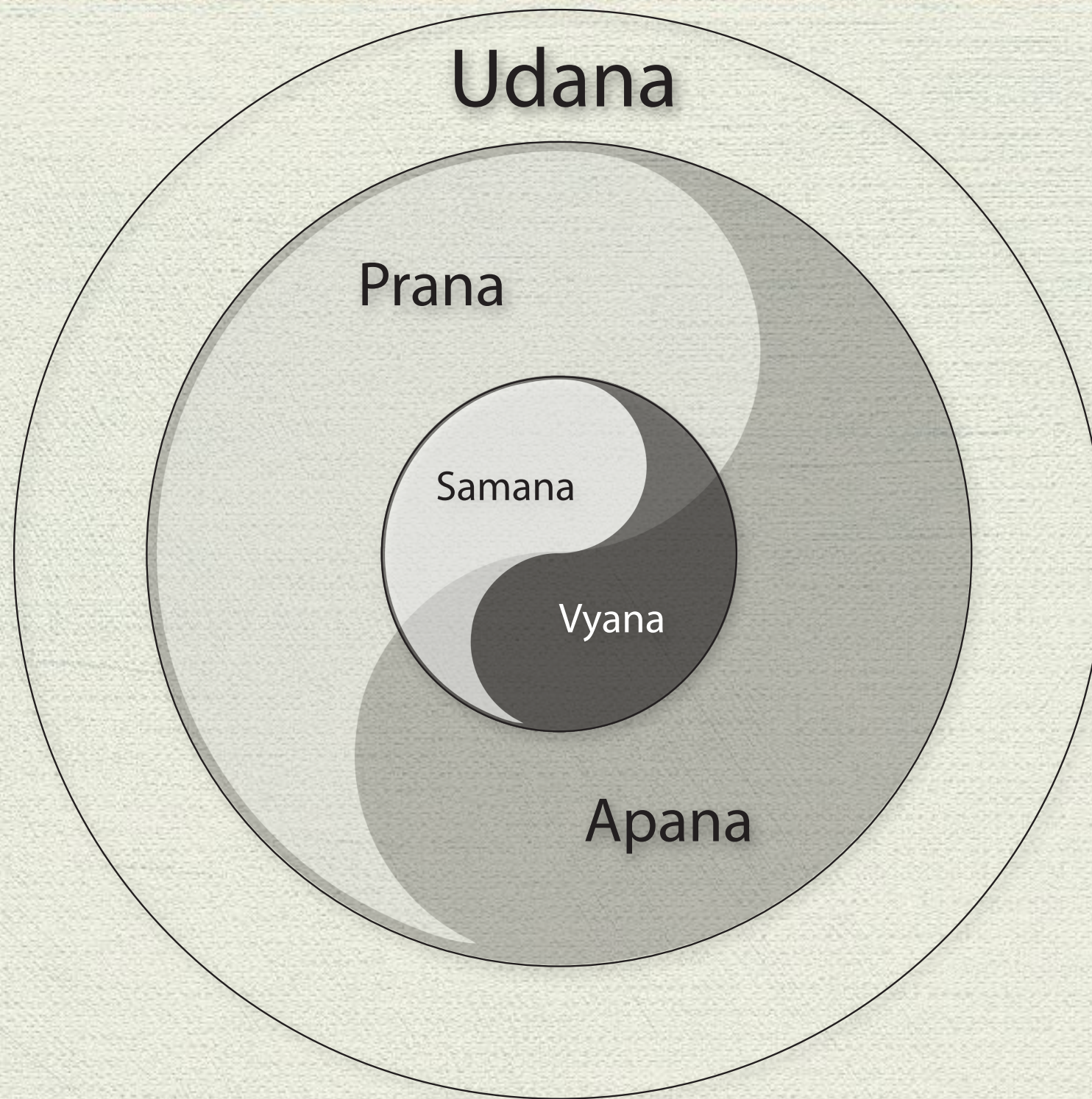
(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjuna Misra). So Speech formerly spoke. Hence **the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable.**" –SD1:95





The course of worldly life is due to the operations of the life-winds which are attached to the self and lead to its manifestations as individual souls. Of these, the *Samana* and *Vyana* are controlled and held in check by the *Prana* and *Apana*, into which latter the former are absorbed in sleep. The latter two are held in check and controlled by the *Udana*, which thus controls all. And the control of this, which is the control of all the five, and which is otherwise called penance, destroys the course of worldly life, and leads to the supreme self. –Anugita:258-9fn





The course of worldly life is due to the operations of the life-winds which are attached to the self and lead to its manifestations as individual souls. Of these, the *Samana* and *Vyana* are controlled and held in check by the *Prana* and *Apana*, into which latter the former are absorbed in sleep. The latter two are held in check and controlled by the *Udana*, which thus controls all. And the control of this, which is the control of all the five, and which is otherwise called penance, **destroys the course of worldly life, and leads to the supreme self.** –Anugita:258-9fn



Udana

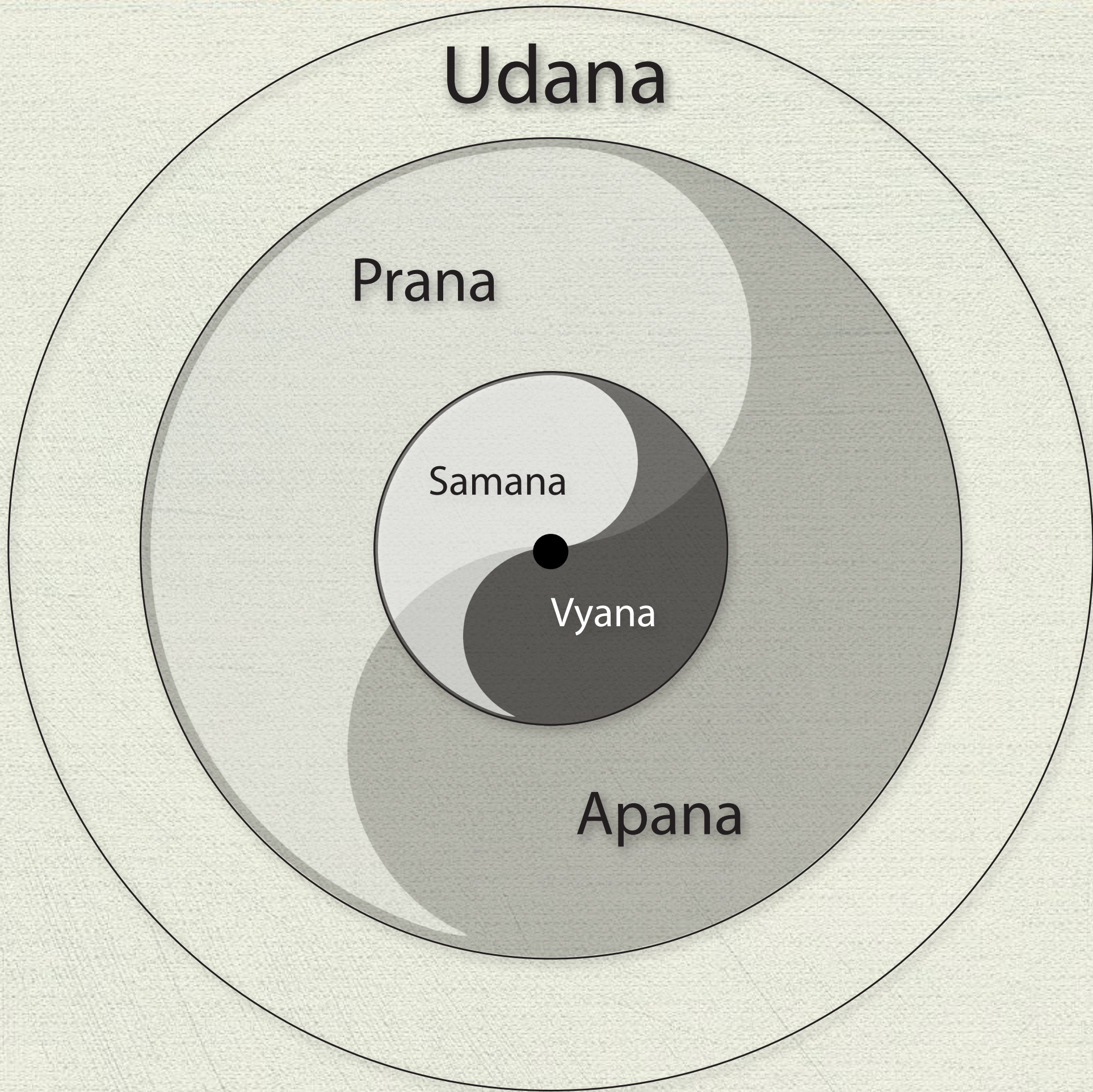
Prana

Samana



Vyana

Apana





## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the *Anugâtâ* a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjuna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, **the Self told her that there are two minds, the 'movable' and the 'immovable.'** 'The immovable is with me,' he said, 'the movable is in your **dominion**' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the *Anugâtâ* a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the **Apâna** (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of **Apâna**, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the **Prâna** and the **Apâna**. But O noble one!— going with the **Apâna** wind (vital air), though impelled, without the **Prâna** (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the **Prâna** appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the **Prâna**, and which then goes (is transformed) into **Apâna**, and then becoming assimilated with the **Udâna** (physical organs of Speech) . . . then finally dwells in the **Samâna** ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



**“...the Prâna and Apâna, and between them is the fire, that is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That which exists and that which does not exist are a pair, between them is the fire, etc.,”** and after every such contrast Narada adds, **“That is the excellent seat of the Udâna as understood by Brâhmanas.”** –SD2:567

“Prâna and Apâna, though shown as subordinate, have the FIRE between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for “that which exists and that which does not exist”; all these ‘pairs’ have fire between them, i.e., esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.” –SD2:569



**“...the Prâna and Apâna, and between them is the fire, that is the excellent seat of the Udâna** as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That which exists and that which does not exist are a pair, between them is the fire, etc.” and after every such contrast Narada adds, “That is the excellent seat of the Udâna as understood by Brâhmanas.” –SD2:567

“Prâna and Apâna, though shown as subordinate, have the FIRE between them: **the Self and the secret knowledge possessed by that Self**. So for the good and evil, and for “that which exists and that which does not exist”; all these ‘pairs’ have fire between them, i.e., esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.” –SD2:569



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) In the *Anugâtâ* a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjuna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by “noisy” or uttered speech. This chapter of Anugâtâ explains, says Arjuna Misra, *Prânâyâma*, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). The Brâhmana speaks in it "of the institution of the seven sacrificial Priests (Hotris). He says: "The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed"; and which "dwelling in a minute space (still) do not perceive each other" on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."\*

\* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity. –SD1:95-6



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of Anugâtâ explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. **This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga.** The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). The Brâhmana speaks in it "of the institution of the seven sacrificial Priests (Hotris). He says: "The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed"; and which "dwelling in a minute space (still) do not perceive each other" on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."\*

\* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity. –SD1:95-6



## MICROCOSMIC SENSORY EVOLUTION

### Physical.....

### Subplane

- |                   |                   |
|-------------------|-------------------|
| 1. Hearing        | 5th gaseous       |
| 2. Touch, feeling | 4th first etheric |
| 3. Sight          | 3rd super-etheric |
| 4. Taste          | 2nd sub-atomic    |
| 5. Smell          | 1st atomic        |

### Astral.....

- |                       |     |
|-----------------------|-----|
| 1. Clairaudience      | 5th |
| 2. Psychometry        | 4th |
| 3. Clairvoyance       | 3rd |
| 4. Imagination        | 2nd |
| 5. Emotional idealism | 1st |

### Mental.....

### Subplane

- |                             |              |
|-----------------------------|--------------|
| 1. Higher clairaudience     | 7th FORM     |
| 2. Planetary psychometry    | 6th FORM     |
| 3. Higher clairvoyance      | 5th FORM     |
| 4. Discrimination           | 4th FORM     |
| 5. Spiritual discernment    | 3rd FORMLESS |
| Response to group vibration | 2nd FORMLESS |
| Spiritual telepathy         | 1st FORMLESS |

### Buddhic.....

- |                  |     |
|------------------|-----|
| 1. Comprehension | 7th |
| 2. Healing       | 6th |
| 3. Divine vision | 5th |
| 4. Intuition     | 4th |
| 5. Idealism      | 3rd |

### Atmic.....

- |                   |     |
|-------------------|-----|
| 1. Beatitude      | 7th |
| 2. Active service | 6th |
| 3. Realisation    | 5th |
| 4. Perfection     | 4th |
| 5. All knowledge  | 3rd |



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of Anugâtâ explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. **This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental.**

The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). The Brâhmana speaks in it "of the institution of the seven sacrificial Priests (Hotris). He says: "The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed"; and which "dwelling in a minute space (still) do not perceive each other" on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."\*

\* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity. –SD1:95-6



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of Anugîtâ explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). The Brâhmana speaks in it of the institution of the seven sacrificial Priests (Hotris). He says: “The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed”; and which “dwelling in a minute space (still) do not perceive each other” on this sensuous plane, none of them except mind. For mind says: “The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves.”\*

\* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity. —SD1:95-6



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of Anugîtâ explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). **The Brâhmana speaks in it "of the institution of the seven sacrificial Priests (Hotris).** He says: "The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed"; and which "dwelling in a minute space (still) do not perceive each other" on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."\*

\*This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity. —SD1:95-6



“Speaking of the seven senses symbolised as Hotris, priests, the Brahmana says in Anugîtâ: “Thus these seven (senses, smell and taste, and colour, and sound, etc., etc.) are the causes of emancipation;” and the commentator adds: “It is from these seven from which the Self is to be emancipated. 'I' (am here devoid of qualities) must mean the Self, not the Brâhmana who speaks.” (“Sacred Books of the East,” ed. by Max Müller, Vol. VIII., 278.)” –SD1:87





The Brâhmana said: On this, too, they relate this ancient story. Learn now of what description is the institution of the ten sacrificial priests. **The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, speech, the genital organ, and the anus, these, verily, are ten sacrificial priests, O beautiful one!** Sound, touch, colour, and taste, smell, words, action, motion, and the discharge of semen, urine, and excrement, these are the ten oblations. The quarters, wind, sun, moon, earth and fire, and Vishnu also, Indra, Pragâpati, and Mitra, these, O beautiful one! are the ten fires. The ten organs are the makers of the offerings. the offerings are ten, O beautiful one! Objects of sense, verily, are the fuel; and they are offered up into the ten fires. The mind is the ladle; and the wealth is the pure, highest knowledge. Thus we have heard, was the universe duly divided. –



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of Anugîtâ explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The Hâtha so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). The Brâhmana speaks in it "of the institution of the seven sacrificial Priests (Hotris). He says: "The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed"; and which "dwelling in a minute space (still) do not perceive each other" on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (i.e., senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."\*

**\* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity. —**



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to **mind on the sensuous plane**. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) In the Anugâtâ a conversation is given (ch. vi., 15) between a Brahmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brahmana tells her that the Apâna (inspirational breath) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (i.e., to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjuna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: 'Mind is Superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that **there are two minds, the 'movable' and the 'immovable.'** 'The immovable is with me,' he said, 'the movable is in your **dominion**' (i.e. of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, i.e. proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one!— going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech) . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable." –SD1:95



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeahoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. **Spiritual mind (the upper portion or aspect of the impersonal MANAS)** takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeahoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (**life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF**). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeahoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is **the Synthesis of the Seven Senses**, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and **the "Army of the VOICE."**

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was **the army of the voice—the divine mother of the seven**. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and **the "Army of the VOICE."**

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). **These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).**

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) **Next we see Cosmic matter scattering and forming itself into elements;** grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manwantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manwantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahmâ, or Manvantara). . . . “ –SD1:12



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) **Next we see Cosmic matter scattering and forming itself into elements;** grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



**When it expands the mother diffuses and scatters;** when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manwantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manwantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahmâ, or Manvantara). . . . “ –SD1:12



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; **grouped into the mystic four** within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7

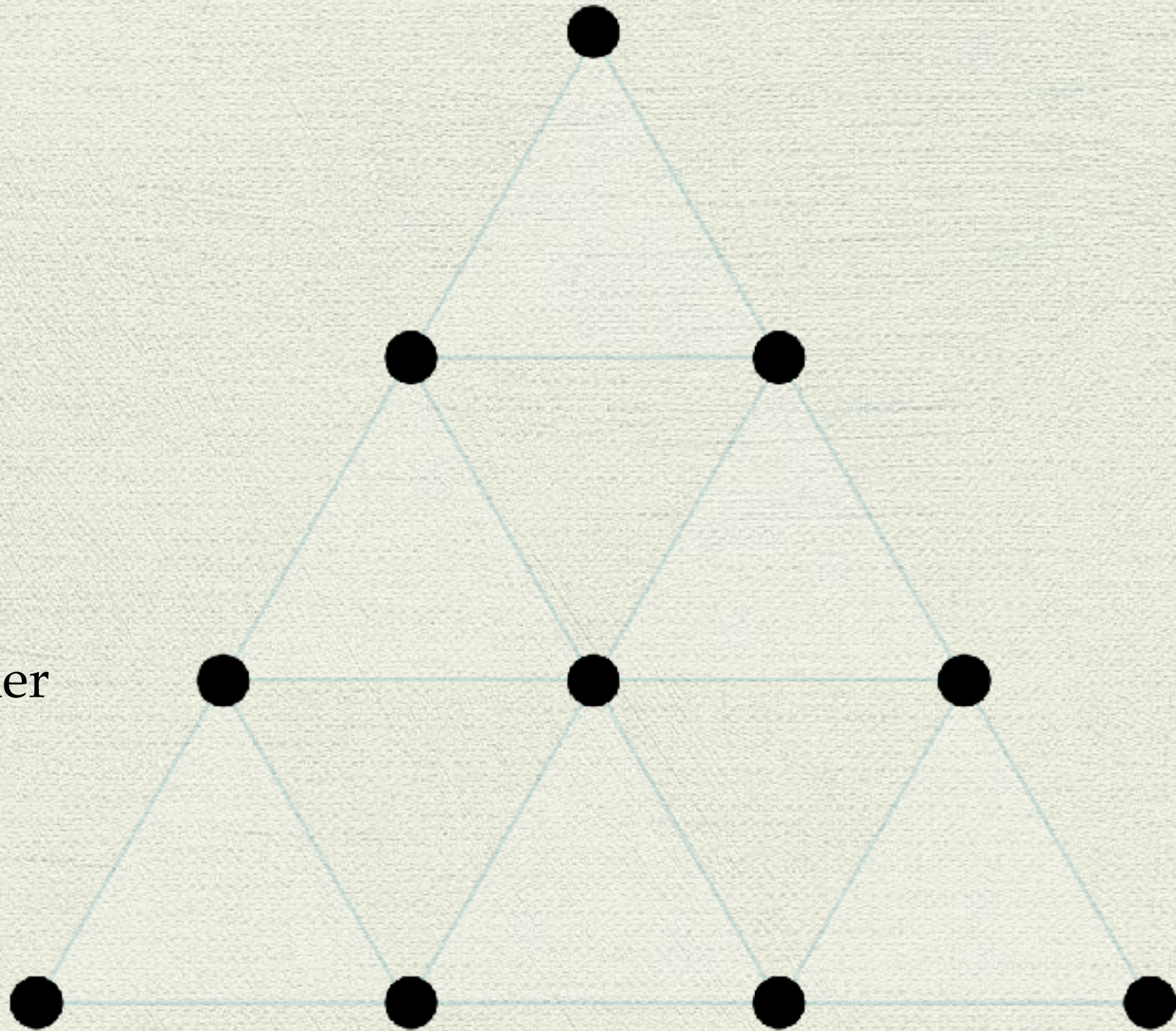


# The Concealed

AIR: The Father

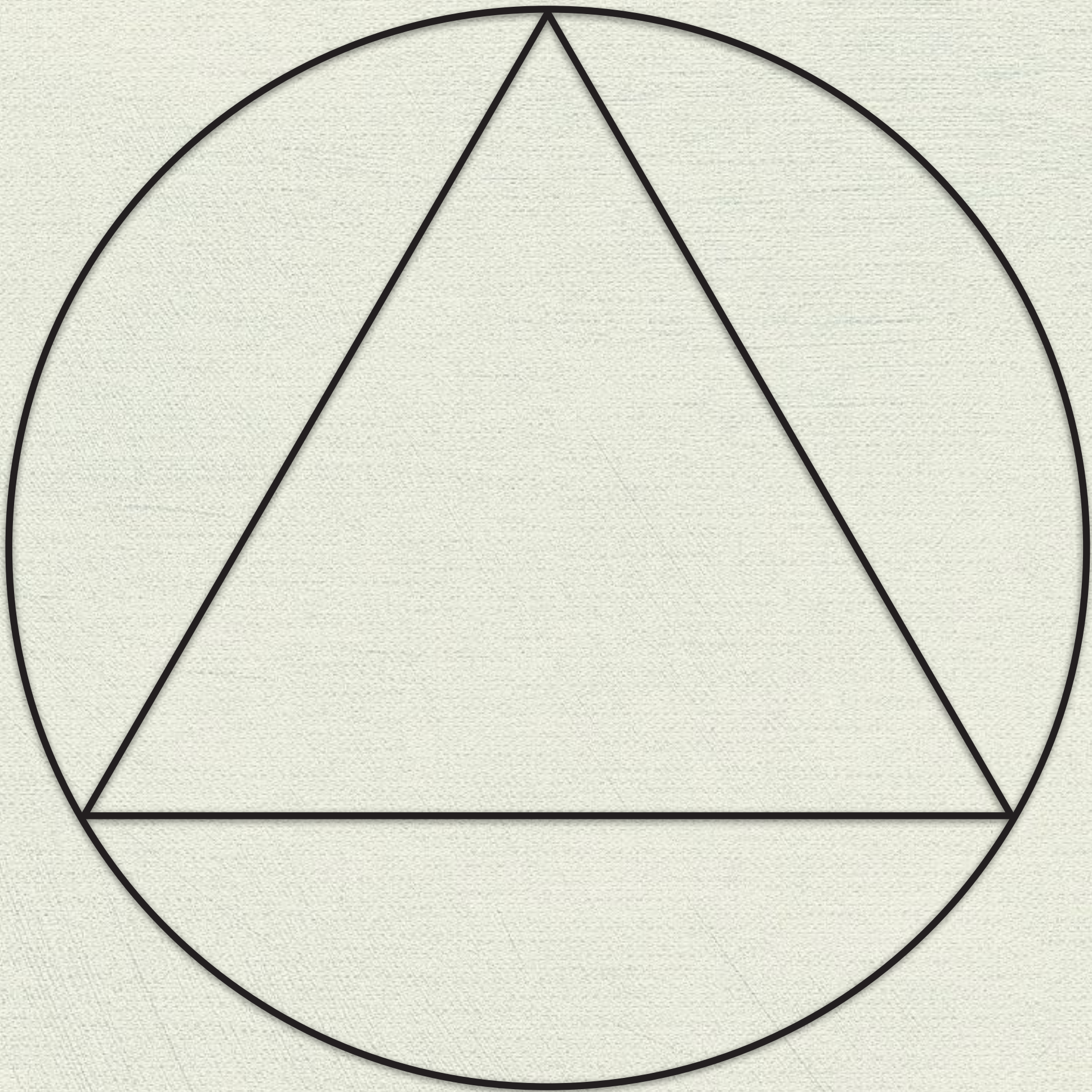
WATER: The Mother

Ether or Fire



First from ONE emanated number TWO, or Air (the Father), the creative element; and then number THREE, *Water* (the Mother), proceeded from the air; *Ether* or *Fire* completes the mystic four, the Arba-il. "When the Concealed of the Concealed wanted to reveal Himself, he first made a point (primordial point, or the first Sephiroth, air, or Holy Ghost), shaped into a sacred form (the ten Sephiroth, or the Heavenly man), and covered it with a rich and splendid garment, *that is the world.*" –SD1:337





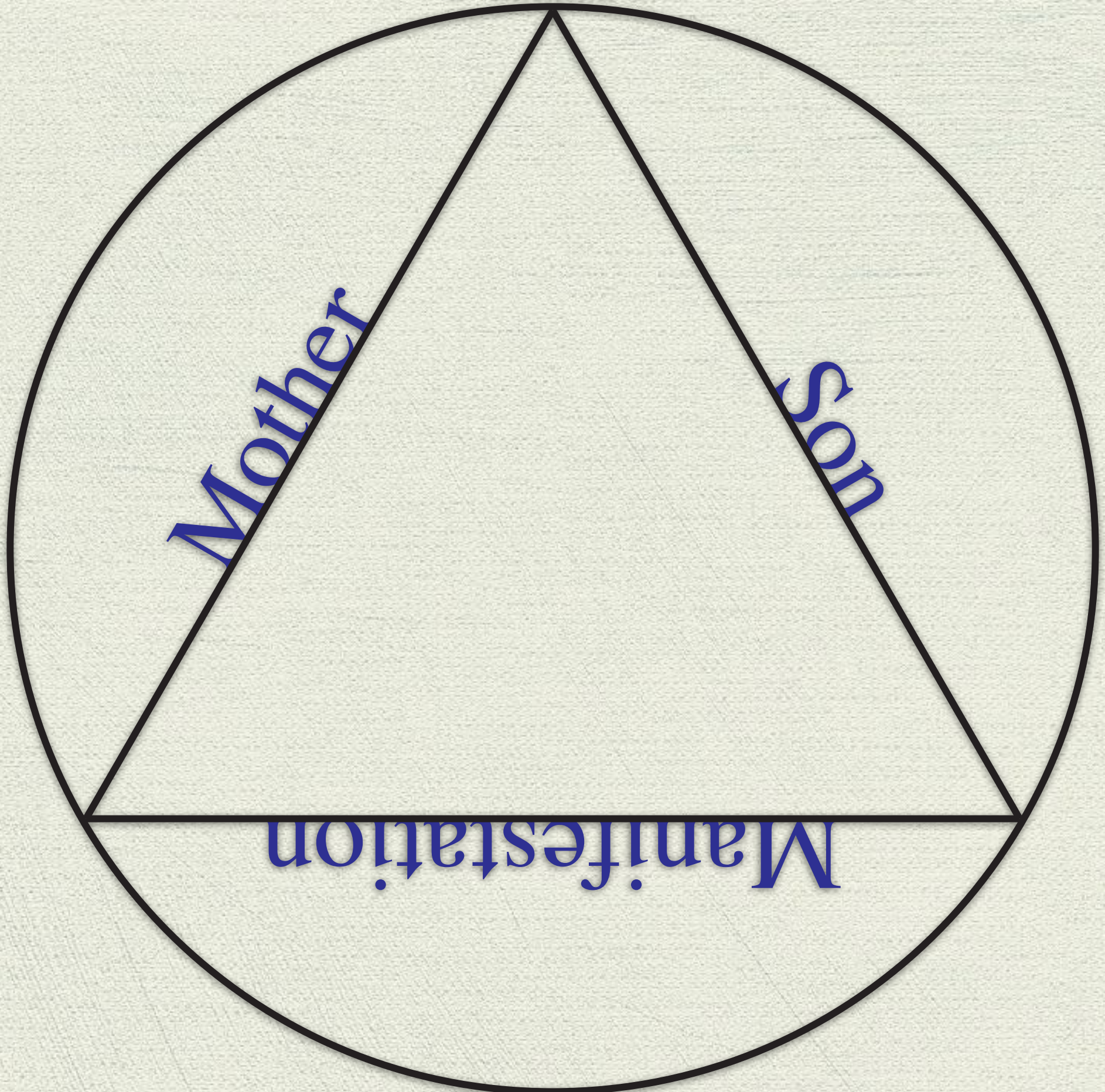


Father

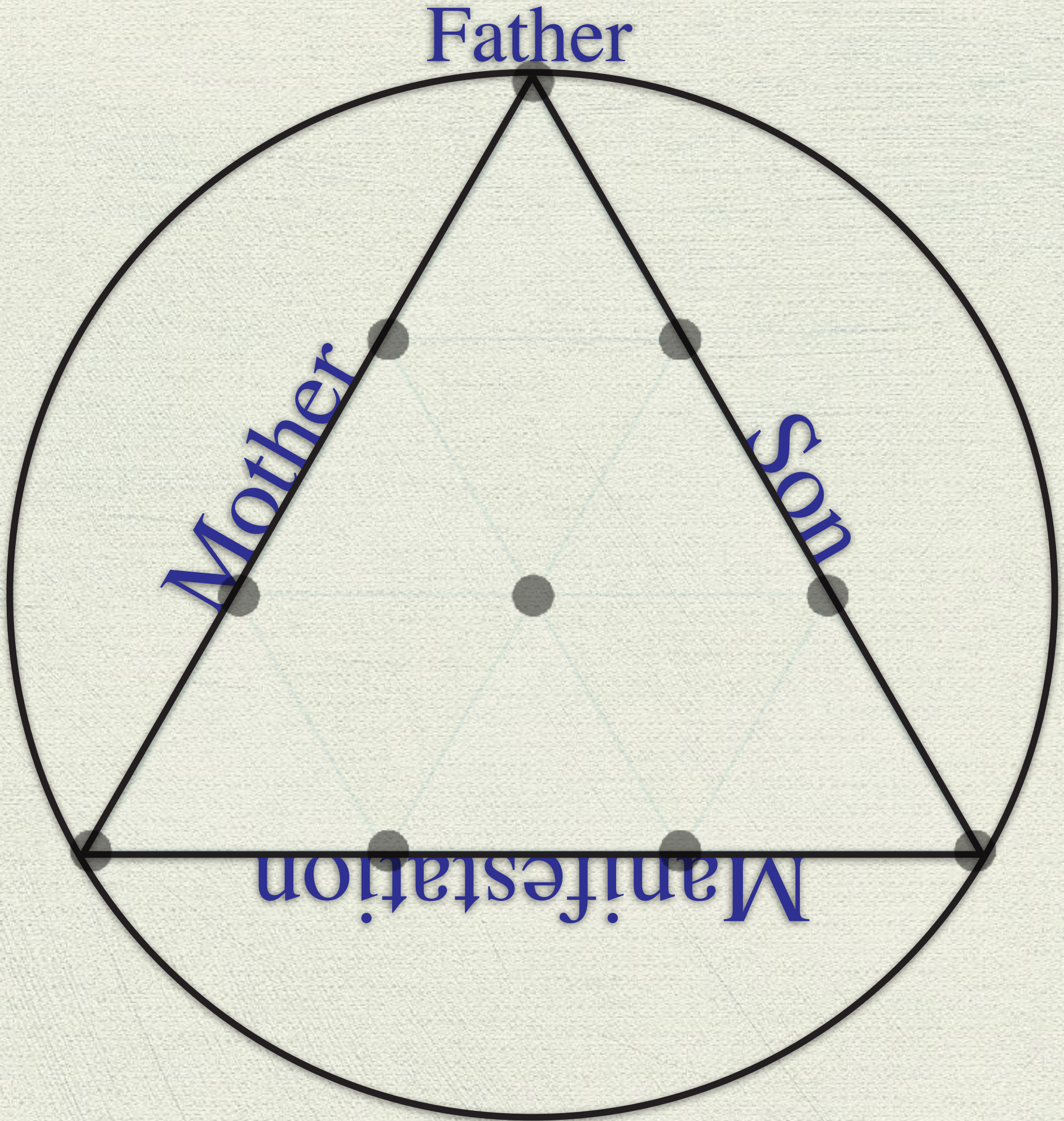
Mother

Son

Manifestation









## Stanza IV

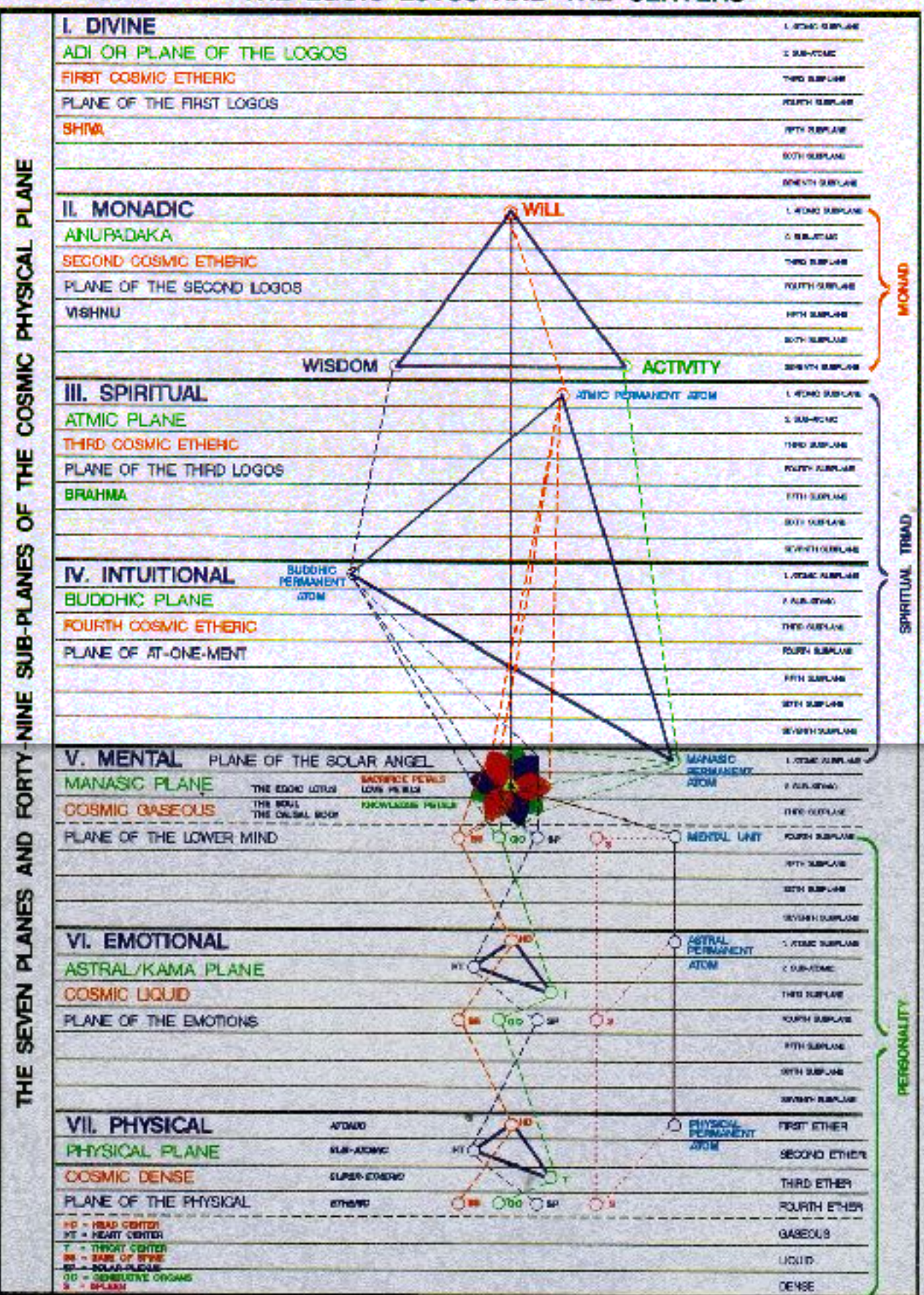
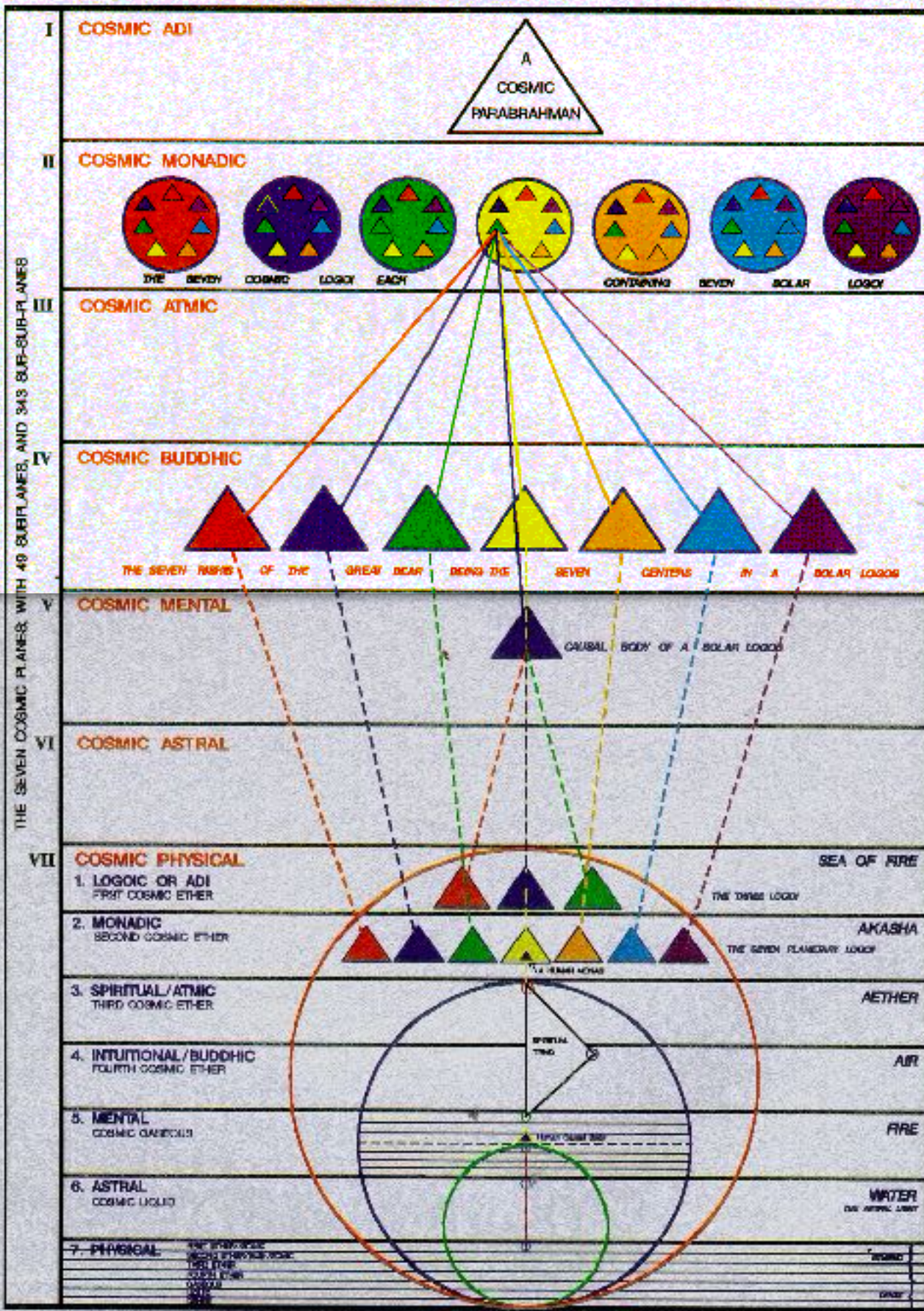
4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four **within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos.** "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7







## 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.

"AUM," said the Mighty One. "Let now the work proceed. Let the Builders of the air continue with the plan."

The Deva-Lord and Builders upon the plane of air worked with the forms within that sphere which is reckoned mainly theirs. They wrought for union, each in his group assigned. The moulds grew fast beneath their hands.

The sacred plane of juncture, the fourth great plane, became the sphere within the greater circle which marked the goal for man... –TCF:12



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. **"Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations.** There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). **These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).**

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. **It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\*** That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. —SD1:96-7



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). **These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaofoo) (b).**

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time.

**\*It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, the transport of objects from one place to another. —SD1:96-7**







## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). **These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).**

(a) This, of course, with regard only to mind on the sensuous plane. Spiritual mind (the upper portion or aspect of the impersonal MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also — may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the 'Yoga inhalation,' so called, which is the breath of the One or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (pneuma?) is the Synthesis of the Seven Senses, noumenally all minor deities and esoterically — the septenary and the "Army of the VOICE."

(b) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres" — why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.\* **That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form — as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time.**

\*It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, the transport of objects from one place to another. —SD1:96-7



## The Law of Conservation of Matter

Matter is neither created nor destroyed, therefore there must exist the same number and type of atoms after the chemical change as were present before the chemical change.



### The Law of Conservation of Matter

Matter is neither created nor destroyed, therefore there must exist the same number and type of atoms after the chemical change as were present before the chemical change.

### The Law of Conservation

A particular measurable property of an isolated physical system does not change as the system evolves over time. Exact conservation laws include conservation of energy, conservation of linear momentum, conservation of angular momentum, and conservation of electric charge.



## The Law of Conservation of Matter

Matter is neither created nor destroyed, therefore there must exist the same number and type of atoms after the chemical change as were present before the chemical change.

## The Law of Conservation

In physics, a conservation law states that a particular measurable property of an isolated physical system does not change as the system evolves over time. Exact conservation laws include conservation of energy, conservation of linear momentum, conservation of angular momentum, and conservation of electric charge.

## The Law of Economy

This law is the law governing the matter aspect of manifestation, and is the law characterising the work of the third Logos, and of the entities who are the embodiment of His will and the agents of His purposes... The Law of Economy governs the scattering of the atoms of matter and their dissociation from one another, wide distribution, vibratory rhythm, heterogeneity and quality and their inherent rotary action. This Law of Economy causes matter always to follow the line of least resistance, and is the basis of the separative action of atomic matter. It governs matter, the opposite pole of spirit. –TCF:214-5



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the **ancient Commentary**† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

- Stanzas of Dzyan in Senzar
- Commentaries available to HPB
- Glossaries that helped HPB decipher these commentaries
- Stanzas of Dzyan translated into English
- HPB's commentaries on the Stanzas



†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

- **Stanzas of Dzyan in Senzar**
- Commentaries available to HPB
- Glossaries that helped HPB decipher these commentaries
- Stanzas of Dzyan translated into English
- HPB's commentaries on the Stanzas



†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

- Stanzas of Dzyan in Senzar
- **Commentaries available to HPB**
- **Glossaries that helped HPB decipher these commentaries**
- Stanzas of Dzyan translated into English
- HPB's commentaries on the Stanzas



†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

- Stanzas of Dzyan in Senzar
- Commentaries available to HPB
- Glossaries that helped HPB decipher these commentaries
- **Stanzas of Dzyan translated into English**
- **HPB's commentaries on the Stanzas**



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

- Stanzas of Dzyan in Senzar
- **Commentaries available to HPB**
- Glossaries that helped HPB decipher these commentaries
- Stanzas of Dzyan translated into English
- HPB's commentaries on the Stanzas



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



"In ancient theologic or mystical thought, fish is cognate with water and the matrix." -OTG



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. **She scatters her spawn and the Breath (Motion) heats and quickens it.** The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. **The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space).** The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



12. Then Svabhavat sends Fohat to **harden the atoms**. Each is a part of the Web. Reflecting the "Self-existent Lord" like a mirror, each becomes in turn a world. –SD1:30



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). **The larger lumps coalesce and receive new spawn** —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



"Vishwanara is not merely the manifested objective world, but the one physical basis (the horizontal line of the triangle) from which the whole objective world starts into existence." And this is the Cosmic Duad, the androgynous Substance. Beyond only, is the true Protyle. –SD1:621



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in **fiery dots**, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



12. Then Svabhavat sends Fohat to harden the atoms. Each is a part of the Web. **Reflecting the "Self-existent Lord" like a mirror, each becomes in turn a world.** –SD1:30



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and **cubes**, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, **which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form**, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaofoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. **After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation.**" ‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in **the Addendum**. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97



BOOK II. — PART III.  
ADDENDA.  
SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

I. ARCHAIC, OR MODERN ANTHROPOLOGY? ... 645

The Occult and the Modern Doctrines ... 649

Science is Silent on every Problem ... 653

xiii

II. THE ANCESTORS MANKIND IS OFFERED BY SCIENCE ... 656

Various Modes of Reproduction ... 659

A Pithecoïd Man Wanted ... 669

Plastidular Souls and Conscious Nerve-Cells ... 670

The atoms of our "Father-Bathybius" ... 674

III. THE FOSSIL RELICS OF MAN AND THE ANTHROPOID APE ... 675

Insurmountable difficulties for the Darwinians ... 677

The Argument of "Rudimentary Organs" ... 683

"Epitomized History" in the Foetus ... 684

The Evidence of Skulls ... 687

IV. DURATION OF THE GEOLOGICAL PERIODS, RACE CYCLES, AND THE ANTIQUITY OF MAN ... 690

Sayce's Sketch of Chronology ... 691

(a) Speculations on the Age of the Globe ... 694

The Adept-Astronomer ... 698

(b) *On Chains of Planets and their Plurality* ... 699

States of Consciousness ... 701

Worlds mentioned in the Bible ... 703



Q: Why do planets rotate? I have been told the effects of their spinning, but never why they spin in the first place.  
— Carson Lee Fifer Jr., Alexandria, Va.

A: Most experts believe planets acquired their spin when clumps of matter collided during the planets' formation about 4.5 billion years ago.

But why do they spin in the same direction? When our solar system was nothing but a cloud of gas and dust, what was likely a shock wave from a nearby supernova bounced up against it and caused it to collapse. As it collapsed, its own gravitational forces pulled it into a flat, spinning disk. And since everything in our solar system was formed from that same disk, its momentum sent nearly everything spinning in the same direction. (Notable exceptions include Uranus and Venus, whose odd spins probably stem from subsequent collisions with asteroids.) –  
[discovermagazine.com](http://discovermagazine.com)



## Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. **It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind."** A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97