



The Swan, No. 21
by
Hilma af Klint



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MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION STUDY AND SERVICE

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“Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringing H. P. B.? Where can we find a personality so remarkable and so dramatic: one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.”

ODL x-xi

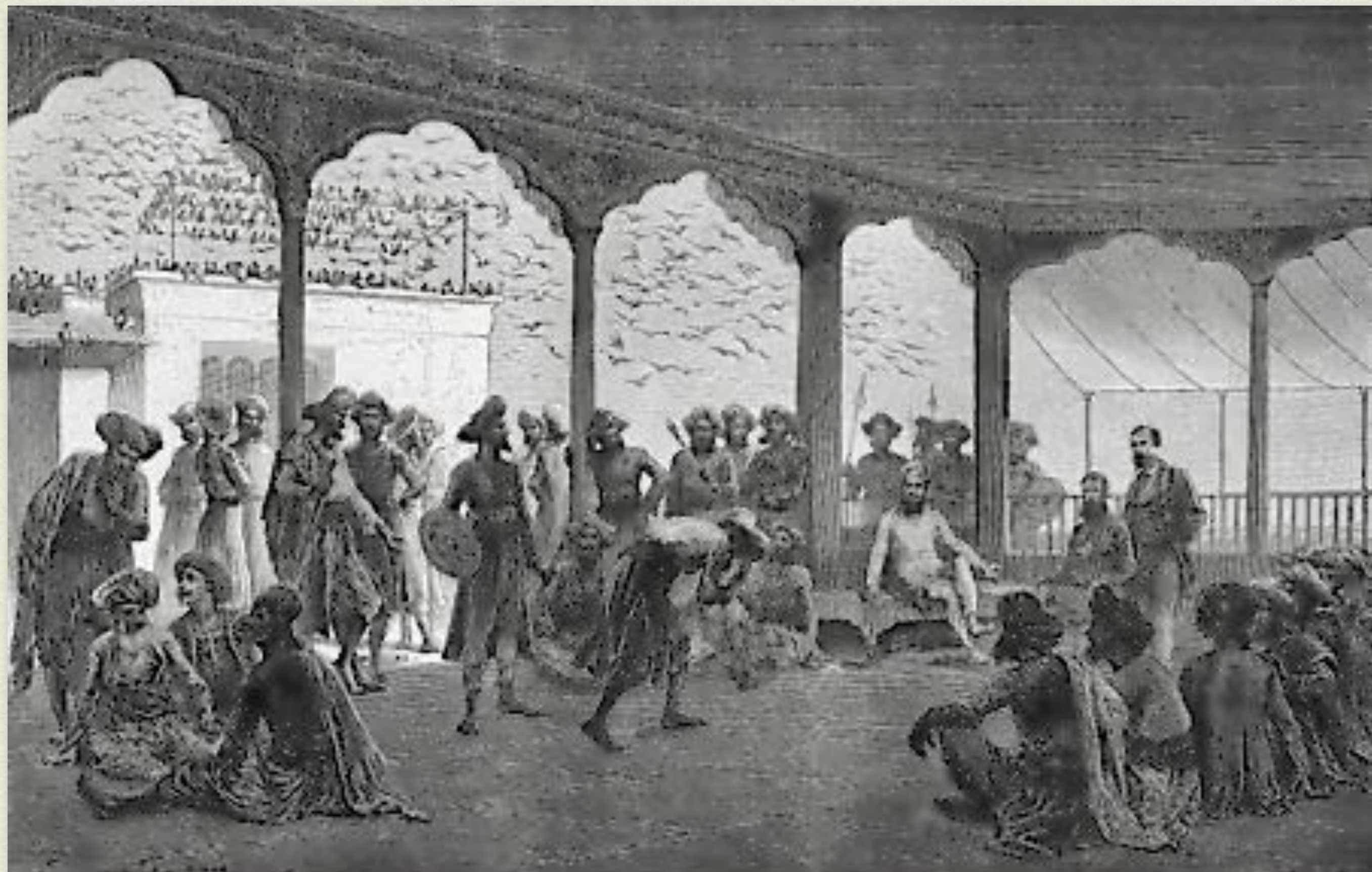
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The Secret Doctrine, Program 01 - with Francis Donald

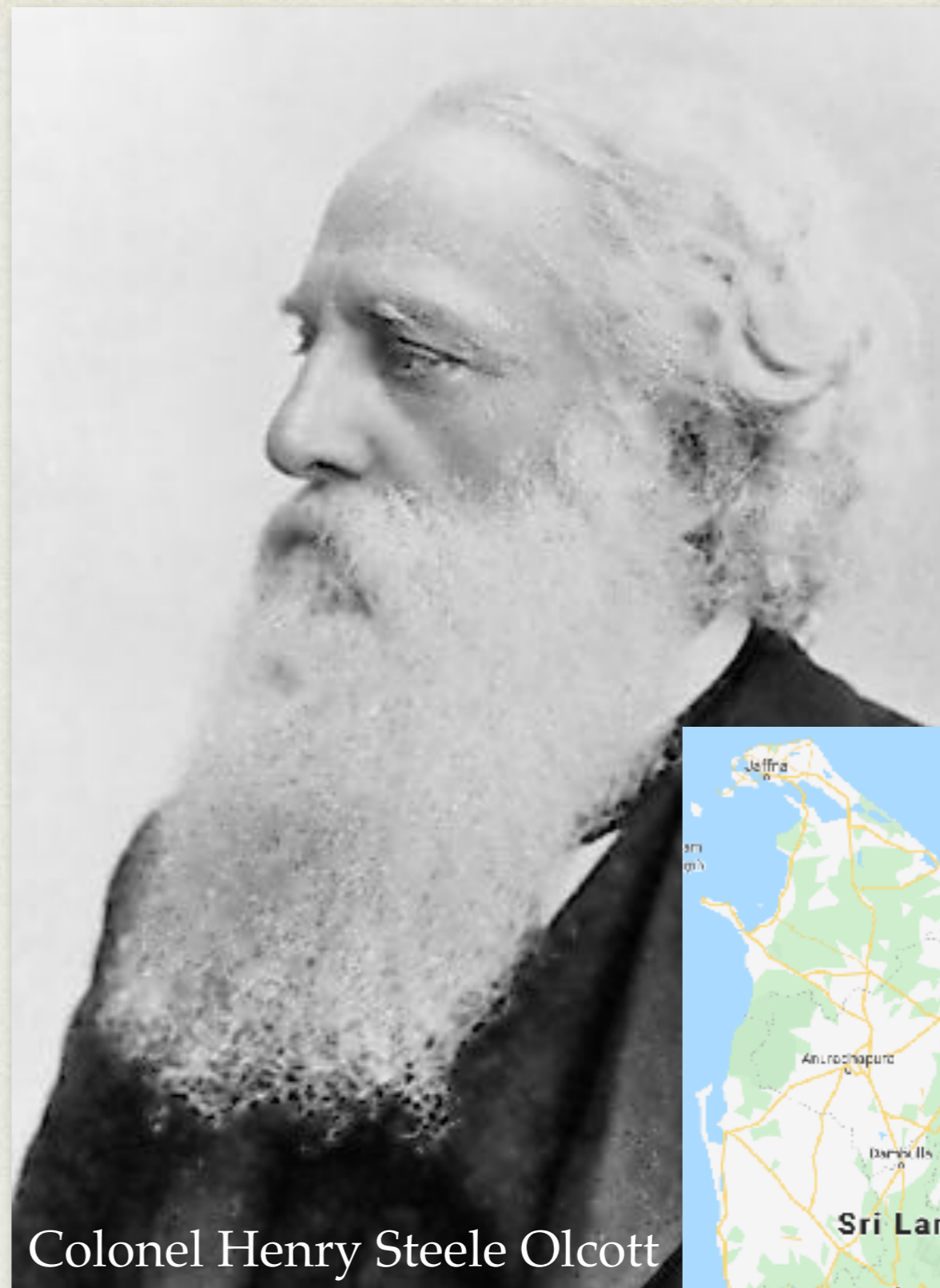
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The Royal Court at Baroda (19th century)

An incident occurred on the 29th of August, at China Garden, a quarter of Galle, which has become in Ceylon historic... A man named Cornelis Appu subscribed the sum of half a rupee, apologizing for the pettiness of the amount because of his having been totally paralyzed in one arm and partially in one leg for eight years, and therefore unable to earn his livelihood by his trade... When this half-paralyzed man of Galle was speaking of his ailment, something seemed to say to me: "Here's your chance for the holy well!" I had known all about Mesmerism and Mesmeric Healing for thirty years, though I had never practised them, save to make a few necessary experiments at the beginning, but now, moved by a feeling of sympathy (without which the healer has no healing power to radically cure), I made some passes over his arm, and said I hoped he might feel the better for it... He came back in the morning, eager to worship me as something superhuman, so much better did he feel. I treated him again, and the next day and the next; reaching the point on the fourth day where he could whirl his bad arm around his head, open and shut his hand, and clutch and handle objects as well as ever. Within the next four days he was able to sign his name with the cured hand, to a statement of his case, for publication; this being the first time in nine years that he had held a pen. I had also been treating his side and leg, and in a day or two more he could jump with both feet, hop on the paralyzed one, kick equally high against the wall with both, and run freely.



Colonel Henry Steele Olcott



As a match to loose straw, the news spread throughout the town and district. Cornelis brought a paralyzed friend, whom I cured; then others came, by twos and threes first, then by dozens, and within a week or so my house was besieged by sick persons from dawn until late at night, all clamoring for the laying on of my hands. They grew so importunate at last that I was at my wits' end how to dispose of them. Of course, with the rapid growth of confidence in myself, my magnetic power multiplied itself enormously, and what I had needed days to accomplish with a patient, at the commencement, could now be done within a half hour. A most disagreeable feature of the business was the selfish inconsiderateness of the crowd. They would besiege me in my bedroom before I was dressed, dog my every step, give me no time for meals, and keep pressing me, no matter how tired and exhausted I might be. I have worked at them steadily four or five hours, until I felt I had nothing more in me, then left them for a half hour while I bathed in the salt water of the harbor, just back of the house, felt currents of fresh vitality entering and re-enforcing my body, gone back and resumed the healing, until, by the middle of the afternoon, I had had enough of it, and then had actually to drive the crowd out of the house. My rooms were on the upper story—one flight up—and most of the bad cases had to be carried up by friends and laid at my feet. I have had them completely paralyzed, with their arms and legs contracted so that the man or woman was more like the gnarled root of a tree than anything else; and it happened sometimes that, after one or two treatments of a half hour each, I made those people straighten out their limbs and walk about.





I see that the first patient that Cornelis brought me, after he was cured, had the thumb and fingers of his right hand clenched with paralysis so that they were as stiff as wood. They had been so for two and a half years. Within five minutes the hand was restored to its flexibility. The next day he returned with his hand all right, but the toes of his right foot constricted. I took him into my room and made him as good as new, within a quarter of an hour. This sort of thing went on even at the country villages on my routes through the Southern Province. I would reach my stopping-place in my travelling-cart, and find patients waiting for me on the verandahs, the lawn, and in all sorts of conveyances. An old woman afflicted with a paralyzed tongue was cured; the bent elbow, wrist, and fingers of a little boy were freed; a woman deformed by inflammatory rheumatism was made whole. At Sandravela, a beggar woman with a bent back, of eight years' standing, gave me a quarter-rupee (about 4d.) for the Fund. When I knew what she suffered from, I cured her spine and made her walk erect. -ODL:373-6

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 Septenary. 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 Oeaoohoo, 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 ○ [circle] 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.

Stanza IV

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

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Astronomers have long theorized that newly formed stars can occasionally consume their planets, but until now, they have never observed such a feeding frenzy. This artist's concept illustrates the destruction of a young planet around a star, which can knock material directly into the star itself. Astronomers generally agree that planets form out of the massive disks of leftover debris that surround most newborn stars. As these disks of gas and dust orbit their stars, small clumps of material coalesce, ultimately growing larger and larger until they eventually reach planetary status. However, not all planets make it that far. Sometimes, two nascent planets catastrophically collide — and stars apparently do not mourn their dead. In a study published July 18 in “The Astronomical Journal,” a team of researchers announced they may have, for the first time ever, witnessed a star feeding on the leftover remains of one such planetary collision. These novel observations not only show that a star can devour its own planets, but also bring astronomers one step closer to fully understanding how planets form — or in this case, are destroyed. “Computer simulations have long predicted that planets can fall into a young star, but we have never before observed that,” said lead author Hans Moritz Günther, a researcher at MIT’s Kavli Institute for Astrophysics and Space Research, in a press release. “If our interpretation of the data is correct, this would be the first time that we directly observe a young star devouring a planet or planets.” –Discover Magazine, August 2018

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The meaning of the allegory is plain, for we have both the Dzyan Commentary and modern science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. The eight Adityas, "the gods," are all formed from the eternal substance (Cometary matter * — the Mother) or the "World-Stuff" which is both the fifth and the sixth cosmic Principle, the *Upadhi* or basis of the Universal Soul, just as in man, the Microcosm, *Manas*† is the *Upadhi* of *Buddhi*.‡—SD1:100-1

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Aditi

Central Spiritual Sun

Heart of the Sun

Surya

7 Planets

Stanza IV

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Surya
त्वष्टा





Students who care to carry the symbology a little further can connect this idea with the "eye of Shiva" which sees and knows all, and records all, as does the human eye in lesser degree. –TCF:893-4

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Dyaus (Sanskrit) [*dyu* heaven, sky from *div* day, brightness from the verbal root *div* to shine] Heaven, sky; in the Vedas the sky was regarded as descending in three divisions, named from below upwards *avama*, *madhyama*, and *uttama* or *tritiya*. The sky was designated the father (dyaush-pita); the earth, the mother (dyava-prithivi); and ushas (dawn) the daughter. The term stands for “the unrevealed Deity, or that which reveals Itself only as light and the bright day — metaphorically” (TG 97). -OTG

Stanza IV

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1. Motion is the invisible deity, the “Father,” which is the eternally dark, invisible FIRE.
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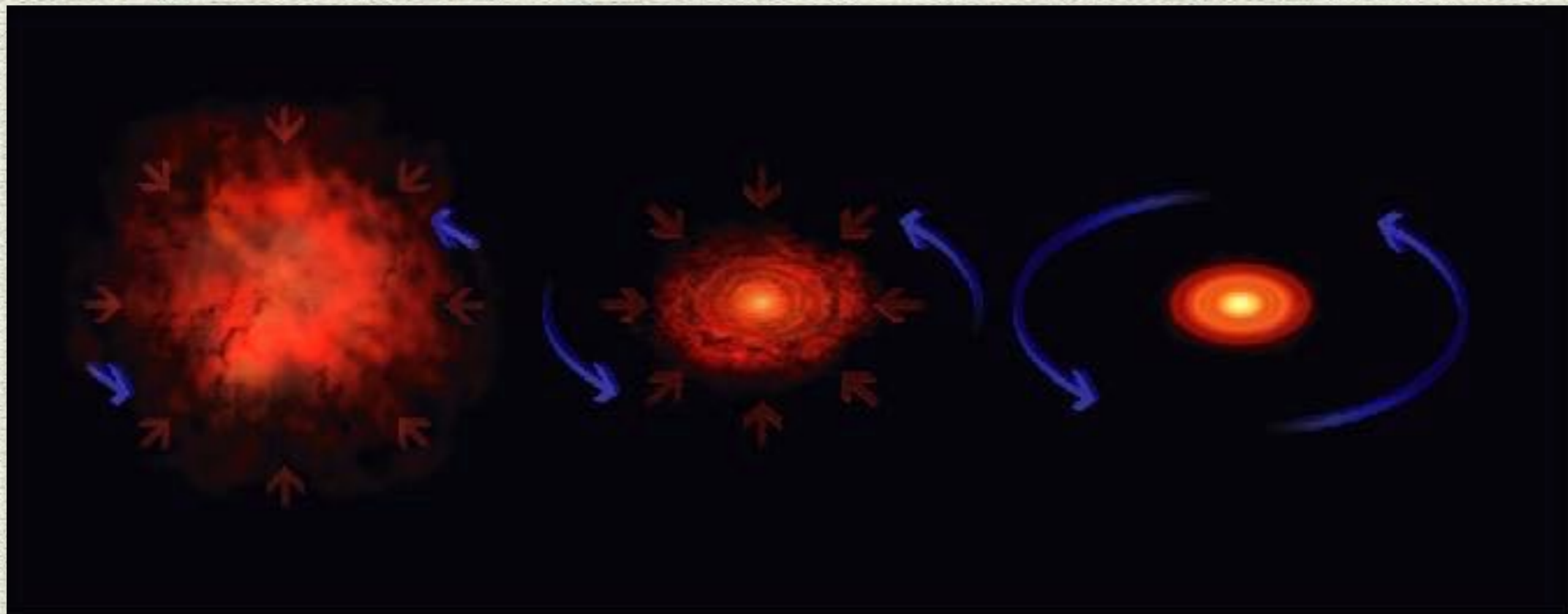
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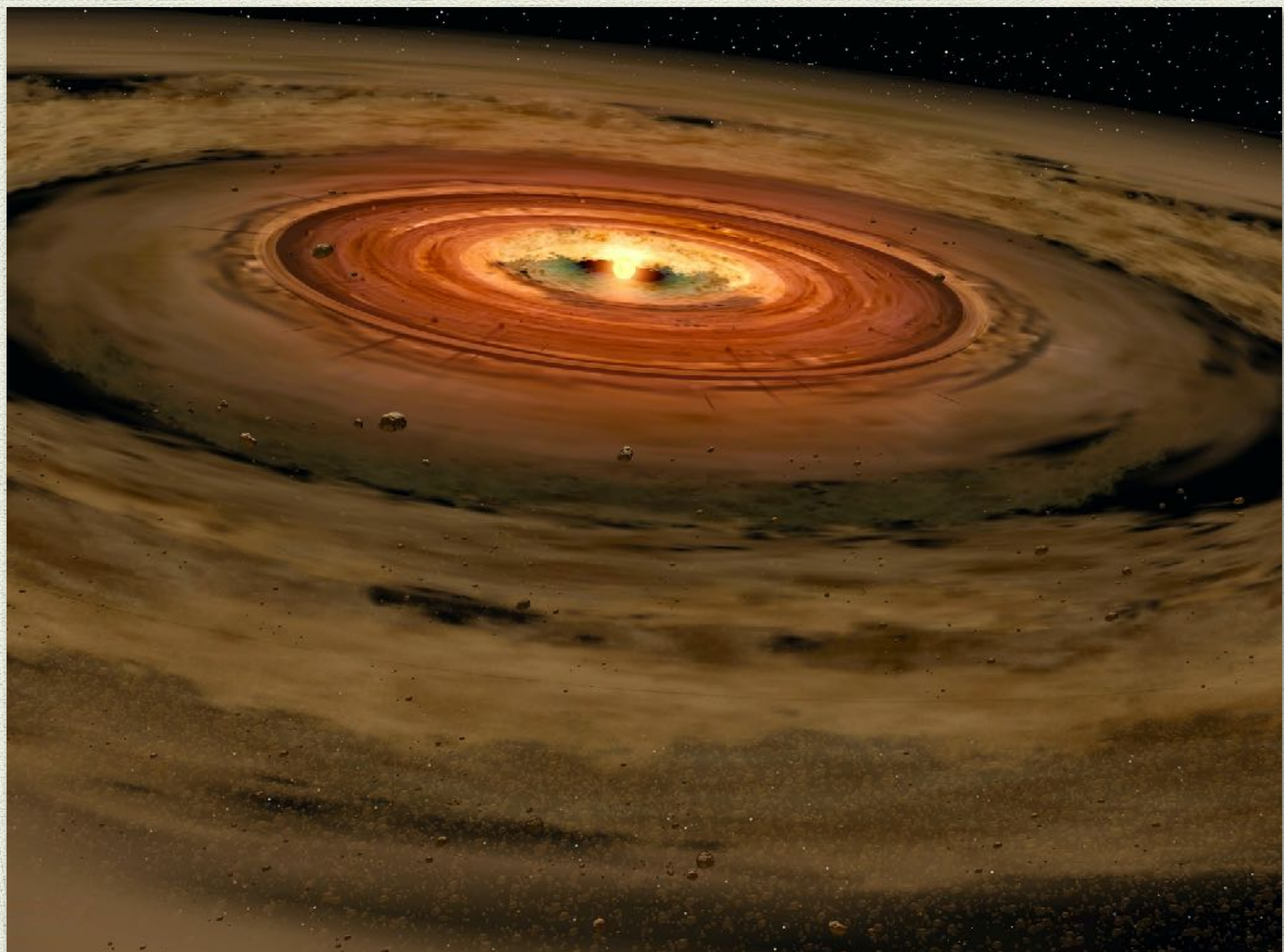
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Nebular Theory (cont). In the theosophic view, not only the galaxy itself is alive — an animate organism — but likewise each and every solar system comprised in it is likewise alive and therefore an organism. The term *alive* comprises mind or intelligence and spirit. Thus not only is the sun alive, because it is the body of a divinity, but likewise every one of the planets (excepting the moons) in the solar system is likewise an individual living entity, of which only the grossest or physical globe is apparent to our vision. The solar system, therefore, is a composite unit, formed of component individuals.

The nebular hypothesis was mainly rejected by the Masters and Blavatsky because of its typical materialistic and mechanical character. It is a fact that the solar system was originally formed from a vast nebula consolidating into the physical world from inner worlds — astral matter becoming physical matter — but guided by innate mind and life; and the various motions within the solar system arise from the innate vitality within it. Furthermore, although the planetary chains were originally born from this nebula, their respective lifetimes are far shorter than that of the solar system itself, so that these planetary chains have their many reimpodiments during the life period of the solar system. Comets, if they survive, are usually destined to become planetary bodies in the solar system in their turn, running their life period, and then dying, to reappear as comets again after long ages of rest in inner worlds. —OTG



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Comet [from Greek *komet* long-haired, alluding to the cometary tail] A stage in the formation of globes from the primordial world-stuff, following the state known as the cosmic curds and preceding the formation of suns and planets. “What does Science know of Comets, their genesis, growth, and ultimate behaviour? Nothing . . . And what is there so impossible that a laya centre — a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!” (SD 1:204). They are called wanderers, and some of them become suns, others planets. Some become attracted to solar systems and pursue closed orbits because they are reembodying planets; others have not yet assumed periodic form; more are either broken up or absorbed by the influence of neighboring suns or globes. The matter of which they are composed, though on the same plane albeit in its higher portions, as our senses (otherwise they would not be visible to us), is not of the same kind as our terrestrial matter, but they are on their way towards it during their ages of condensation. –OTG

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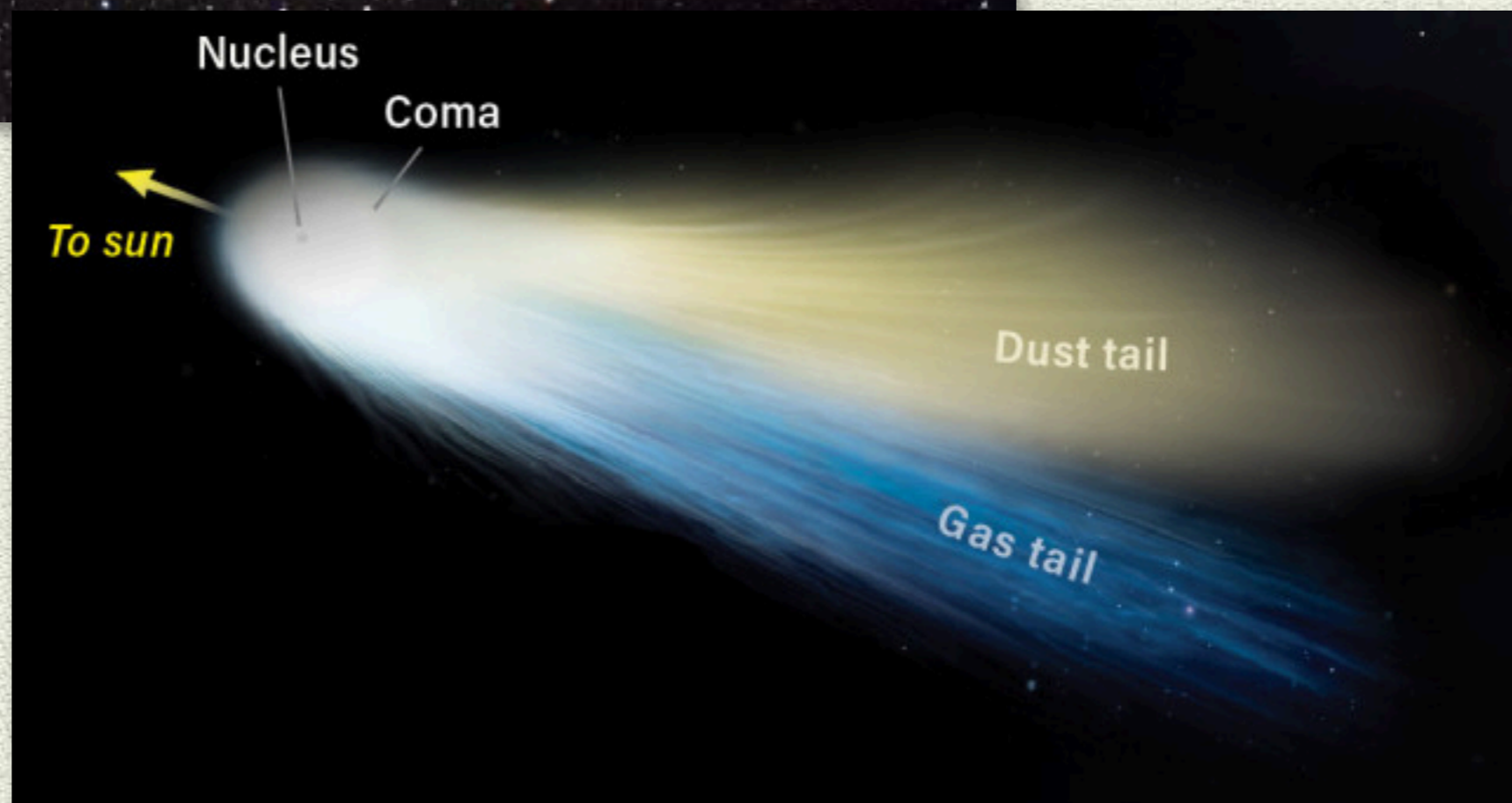
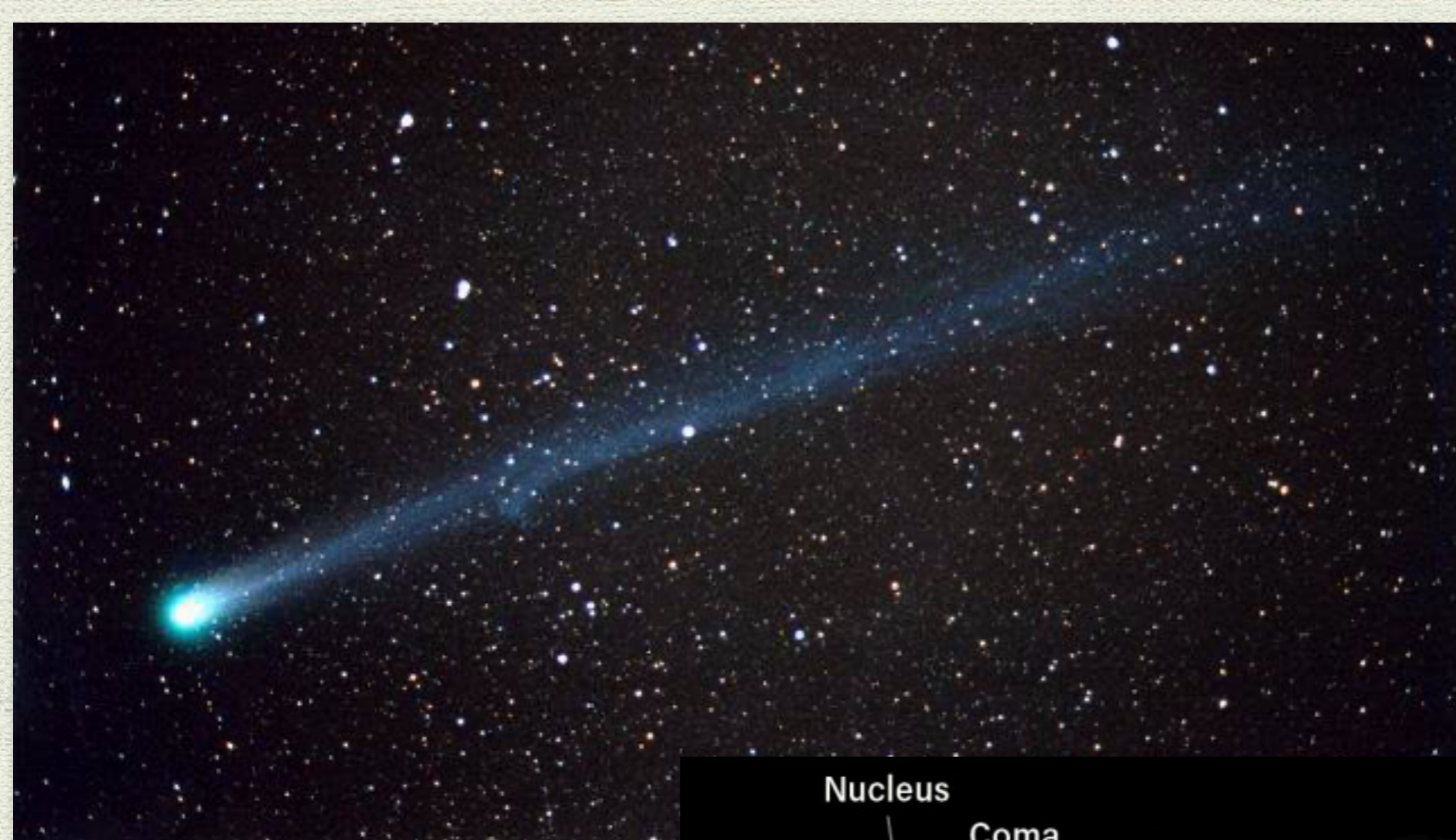
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The solid nucleus or core of a comet consists mostly of ice and dust coated with dark organic material, according to NASA, with the ice composed mainly of frozen water but perhaps other frozen substances as well, such as ammonia, carbon dioxide, carbon monoxide and methane. The nucleus may have a small rocky core. –from space.com

4.7 miles



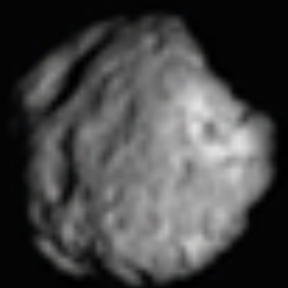
9P/Tempel 1
(*Deep Impact*)

5.4 miles



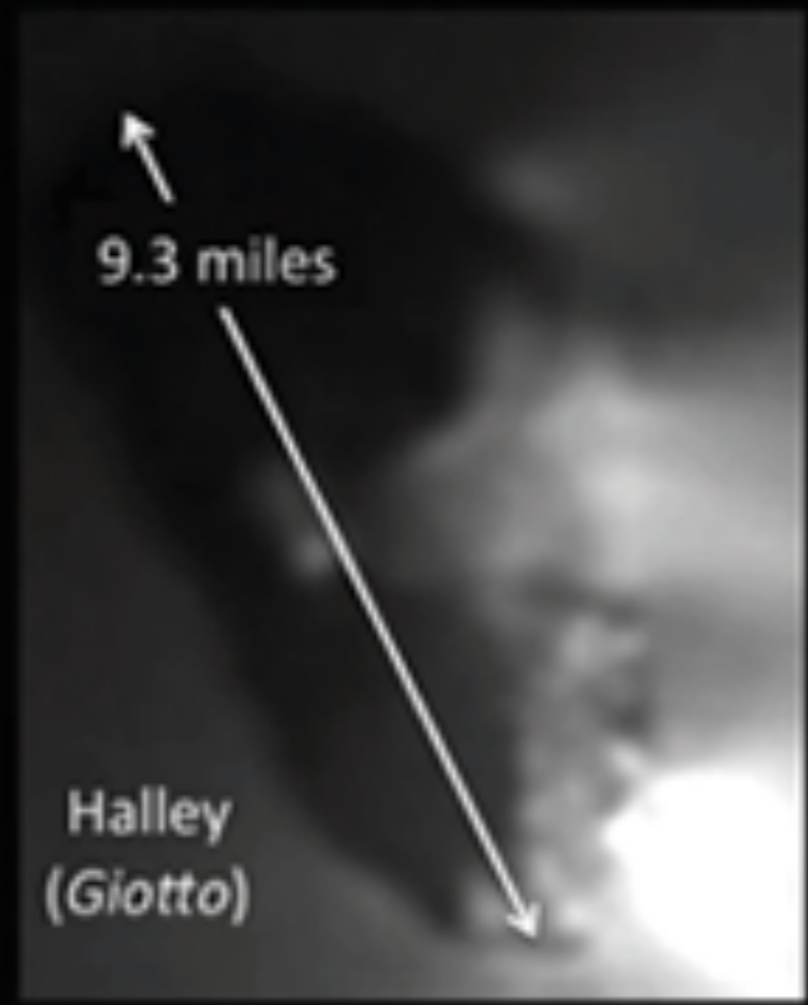
Borrelly
(*Deep Space 1*)

3.4 miles



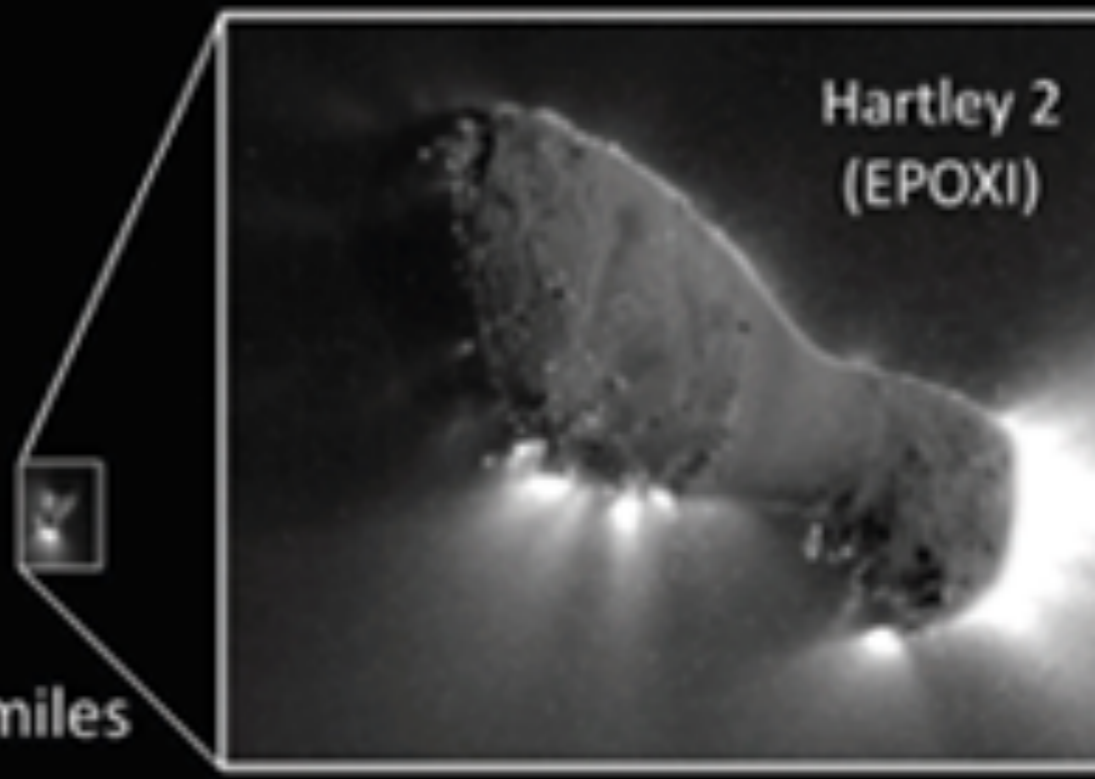
Wild 2
(*Stardust*)

9.3 miles



Halley
(*Giotto*)

1.25 miles



Hartley 2
(*EPOXI*)

Stanza IV

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5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The "formless square." (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*)

(c cont.) Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" (our planetary world), and he is one of the three chief deities. He is called indifferently the Son of *Dyaus* and of *Aditi*, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This "One Element" is called figuratively "FIRE." The Vedas (Aitareya-Brâhmana of Haug also; p. i) teach "that the fire verily is all the deities." (Narada in Anugâtâ).

The meaning of the allegory is plain, for we have both the Dzyan Commentary and modern science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. **The eight Adityas**, "the gods," are all formed from the eternal substance (Cometary matter* — the Mother) or the "World-Stuff" which is both the fifth and the sixth COSMIC Principle, the Upadhi or basis of the Universal Soul, just as in man, the Microcosm, Manas† is the Upadhi of Buddhi.‡

*This Essence of Cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which modern science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region, vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, heterogeneous only in our manifested world.

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Adivi

Mother-Space

Darkness

The Mother of the Gods

DEVA-MATRI

The Eternal substance

Cometary Matter

World-Stuff

Akâsa is Aditi in the allegory, and the mother of Marttanda (the sun), the *Deva-matri*—"Mother of the gods." In the solar system, the sun is her Buddhi and *Vahan*, the Vehicle, hence the 6th principle; in Kosmos all the suns are the Kama rupa of Akâsa and so is ours. It is only when regarded as an individual Entity in his own Kingdom that Surya (the sun) is the 7th principle of the great body of *matter*. –SD 1:527

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Sixth Principle: Buddhi in the ascending scale of the seven human principles. Cosmically, Brahma is called the sixth principle, the seventh being Brahman (SD 1:18). In the solar system the sun, considered as the ruler of his own kingdom, is, because of his spiritual effulgence, the buddhi or sixth principle of that kingdom, being the son of akasa, Aditi, Deva-matri (SD 1:527), three names for the same cosmic generative principle. That the sun is the buddhi principle in his own kingdom does not interfere with the fact that all the suns together form the kama-rupa of the galaxy or Milky Way. —OTG

Aditi

Mother-Space

Darkness

The Mother of the Gods

DEVA-MATRI

the eternal substance

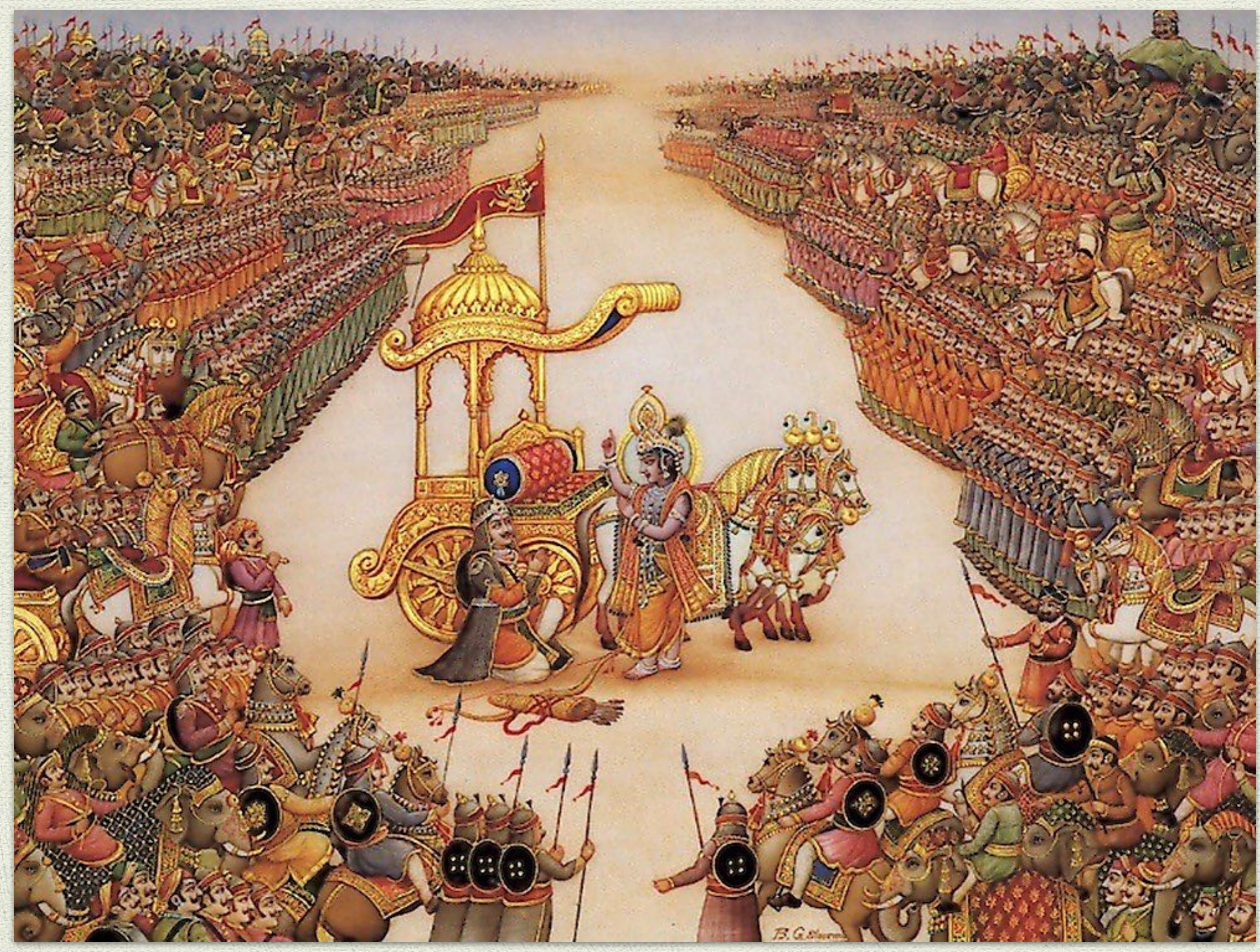
Cometary matter

World-Stuff

Akasa



त्वष्टा



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Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the **light-maker** (*Bhâskara*) (d).

(d) There is a whole poem on the pre-genetic battles fought by the growing planets before the final formation of Kosmos, thus accounting for the seemingly disturbed position of the systems of several planets, the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an appearance of retrograde motion. These planets are called the warriors, the Architects, and are accepted by the Roman Church as the leaders of the heavenly Hosts, thus showing the same traditions. Having evolved from Cosmic Space, and before the final formation of the primaries and the annulation of the planetary nebula, the Sun, we are taught, drew into the depths of its mass all the Cosmic vitality he could, threatening to engulf his weaker "brothers" before the law of attraction and repulsion was finally adjusted; after which he began feeding on "The Mother's refuse and sweat"; in other words, on those portions of Ether (the "breath of the Universal Soul") of the existence and constitution of which science is as yet absolutely ignorant. A theory of this kind having been propounded by Sir William Grove (see "*Correlation of the Physical Forces*," 1843, p. 81; and "*Address to the British Association*, 1866"), who theorized that the systems "are gradually changing by atmospheric additions or subtractions, or by accretions and diminutions arising from nebular substances" . . . and again that "the Sun may condense gaseous matter as it travels in Space and so heat may be produced" — the archaic teaching seems scientific enough, even in this age.* Mr. W. Mattieu Williams suggested that the diffused matter or Ether which is the recipient of the heat radiations of the Universe is thereby drawn into the depths of the solar mass. Expelling thence the previously condensed and thermally exhausted Ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarified and cooled state, to absorb a fresh supply of heat, which he supposes to be in this way taken up by the Ether, and again concentrated and redistributed by the Suns of the Universe.† –SD1:101-2

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In the Norse Legends, one recognizes in Asgard, the habitat of the gods, as also in the *Aeses* themselves, the same mystical *loci* and personifications woven into the popular "myths," as in our Secret Doctrine; and we find them in the Vedas, the Purânas, the Mazdean Scriptures and the Kabala. The *Aeses* of Scandinavia, the rulers of the world which preceded ours, whose name means literally the "pillars of the world," its "supports," are thus identical with the Greek *Cosmocratores*, the "Seven Workmen or Rectors" of Pymander, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesised by the upper triad, and even the seven Planetary Spirits of the Christian mystics. –SD2:97

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Q. The "One Rejected" is the sun of our system. Astronomically is there any explanation of Marttanda's rejection?

A. The sun is older than any of its planets—though younger than the moon. Its “rejection” means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behavior of the sons born in her bosom. The Vedic allegory is very suggestive.

Q. In what respect is the Sun an illusion?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse. –Transaction's of the Blavatsky Lodge:115-6

Stanza IV

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II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c).

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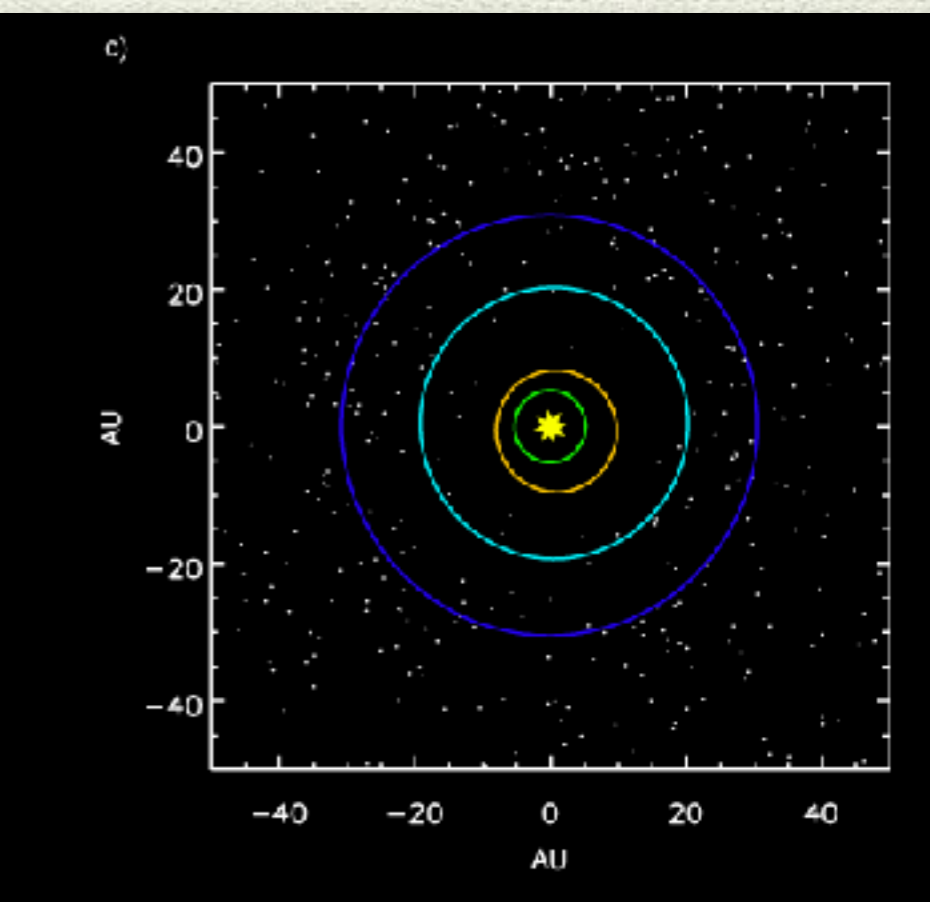
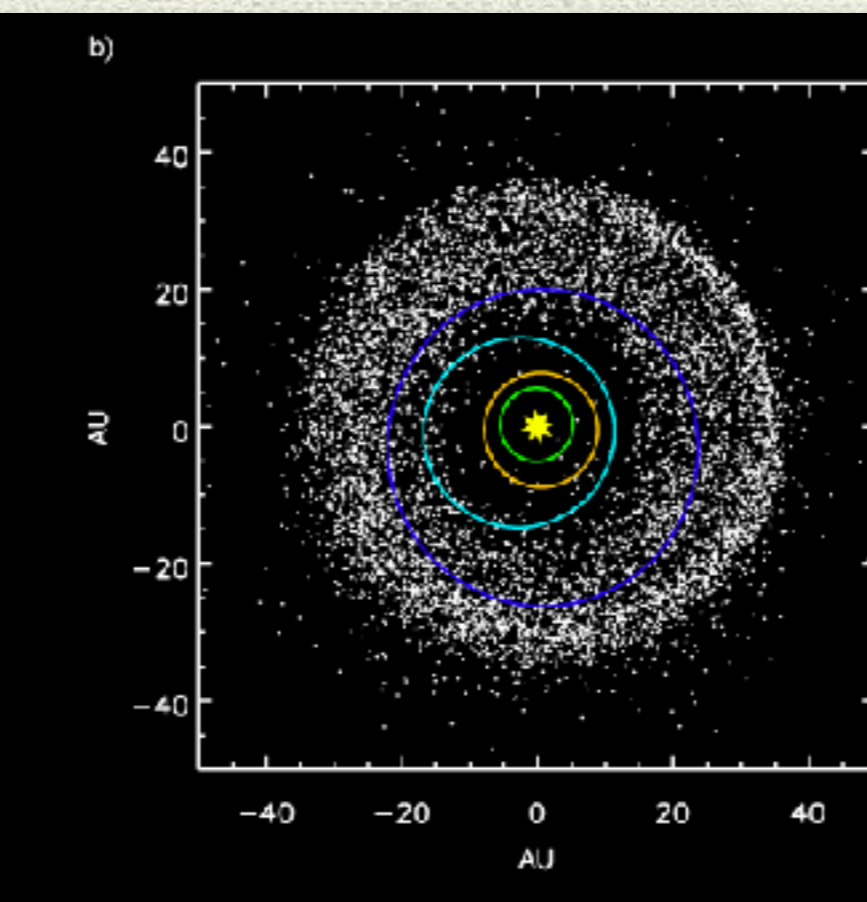
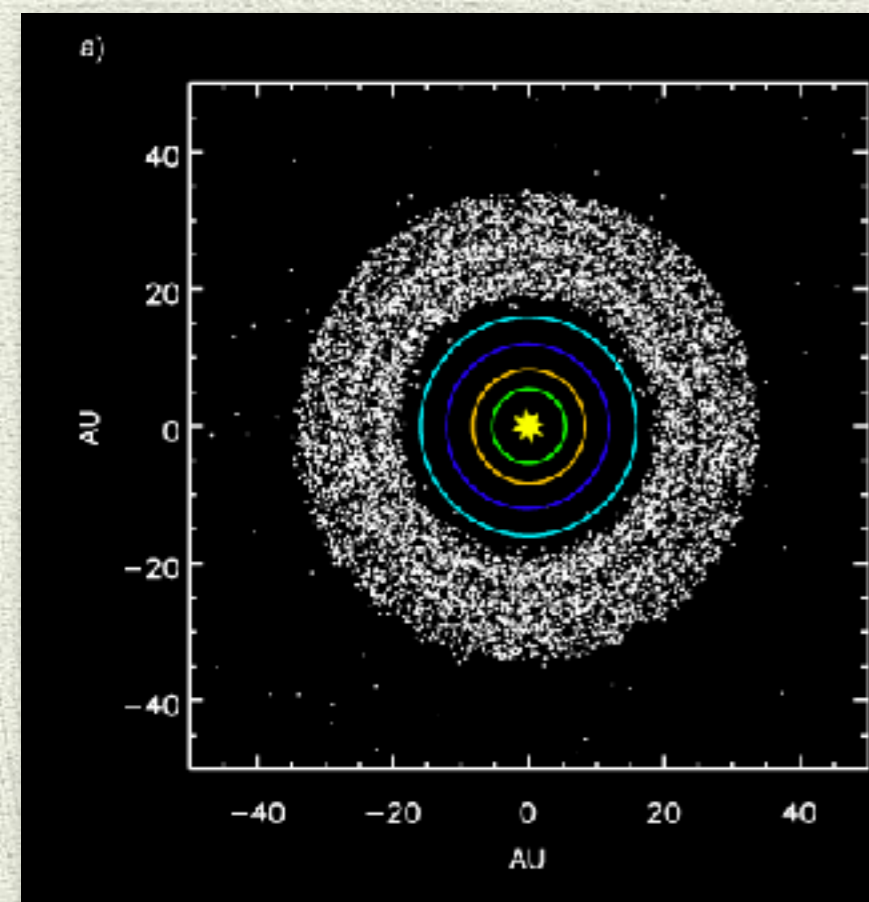
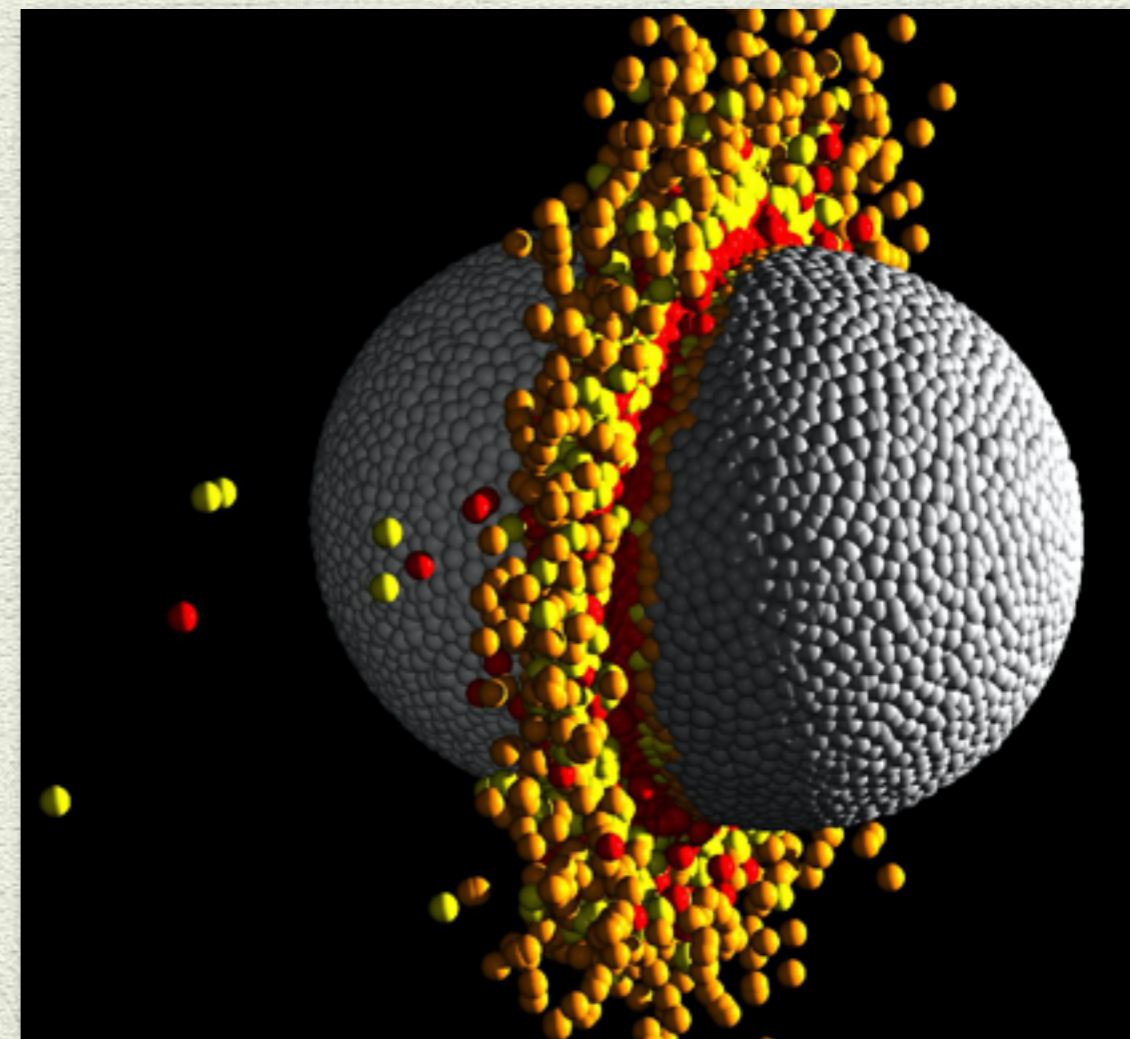
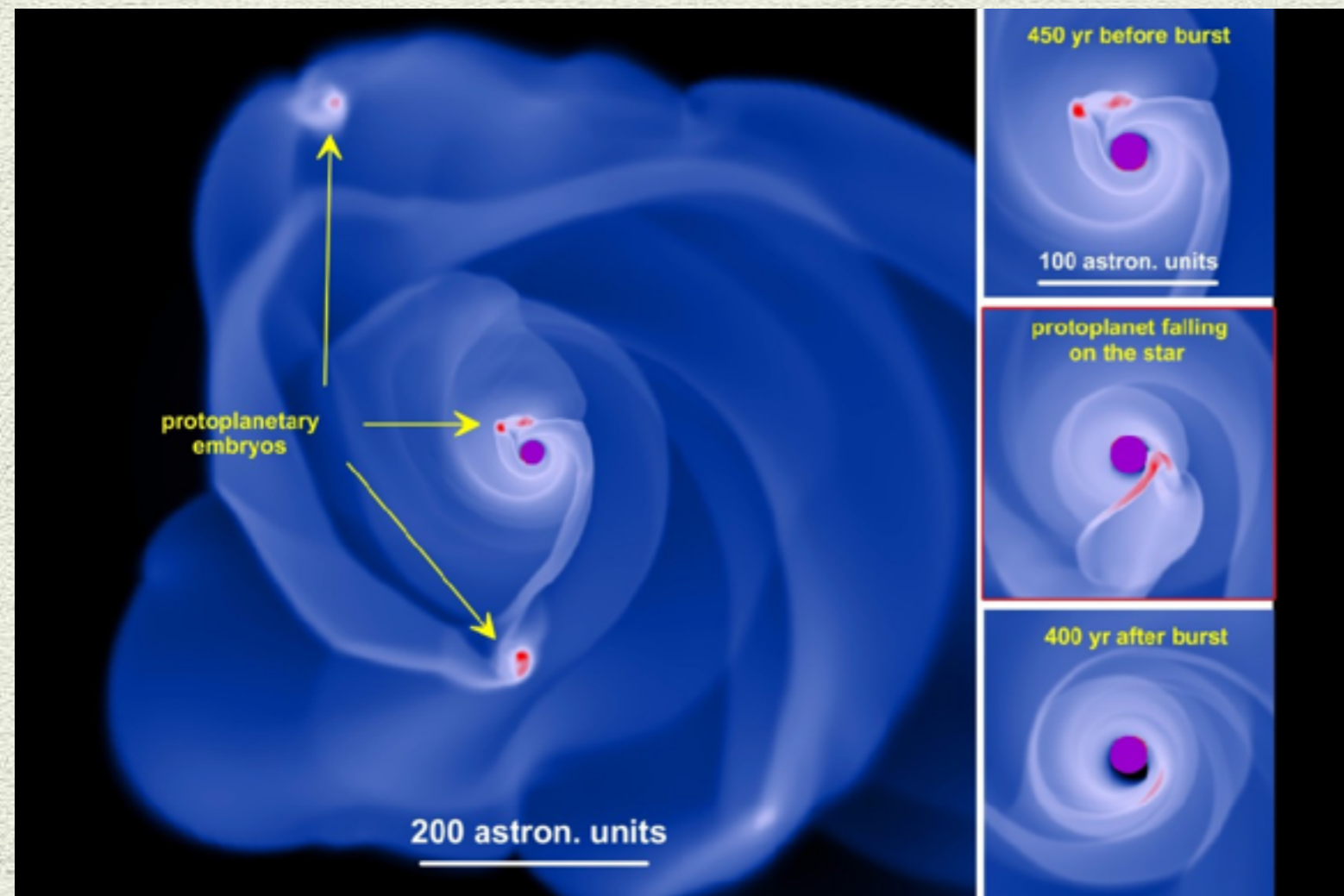
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* Very similar ideas in Mr. W. Mattieu Williams' "The Fuel of the Sun;" in Dr. C. William Siemens' "On the Conservation of Solar Energy" (*Nature*, XXV., p. 440-444, March 9, 1882); and also in Dr. P. Martin Duncan's "Address of the President of the Geological Society," London, May, 1877.

† See "*Comparative Geology*," by Alexander Winchell, LL.D., p. 56. -SD1:102

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And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c).

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...the divine breath incubates the waters of space, and worlds are produced. –OTG

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Aditi

Mother-Space

Darkness

The Mother of the Gods

DEVA-MATRI

the eternal substance

Cometary matter

World-Stuff

Akasa

Primæval Chaos

Aditi

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(c cont.) **"The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets.** The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

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Heat: In science heat is a class of effects called thermal, and diagnosed as vibratory affections of the particles of bodies... Theosophically, heat is a manifestation of one of seven forces emanating from the fount of cosmic life and manifesting itself by various effects on various planes. It is a form of one of the seven primordial conscious forces emanating from anima mundi, one of the seven sons of fohat, or one of seven radicals — one aspect of universal motion; in other words, the emanation from a living entity expressing itself on our plane as heat. The forces of physics are manifestations of elementals, which themselves are manifestations of noumena on a still higher plane. Heat is both substantial and energetic in character, and we may speak of it as being actually a fluidic emanation from living bodies; although it is equally possible to produce heat in so-called inanimate matter because of the stirring up of the same fluid in these bodies by means of intelligence acting to that end.

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Stanza IV

Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c).

Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the **light-maker** (*Bhâskara*) (d).

(d) This is about as close an approximation to the Occult teachings as Science ever imagined; for Occultism explains it by "the dead breath" given back by Martanda and his feeding on the "sweat and refuse" of "Mother Space." What could affect Neptune,‡ Saturn and Jupiter, but little, would have killed such comparatively small "Houses" as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

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