

The Dove, No. 1
by
Hilma af Klint

MAKARA.us

Univ. Seven Rays + Morya Federation

[About Makara BLDG](#)

[Makara Index](#)

[MDR Commentaries](#)

[Tapestry of the Gods](#)

[A.S.K. Events](#)

[Full-New Moons](#)

[MF Webinars](#)

[Rituals and Music](#)

[Compilations](#)

[Donate](#)

MAKARA
TIMELESS MYSTERY

Search



[Home »](#)



MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series In Progress

[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 \(Eva Smith, BL Allison\)](#)

[Esoteric Astrology and the Pairs of Opposites 2020 \(Eva Smith, BL Allison\)](#)

[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 \(Francis Donald\)](#)

[Seven Rays Webinars and Esoteric Astrology Webinars \(Eva Smith\)](#)



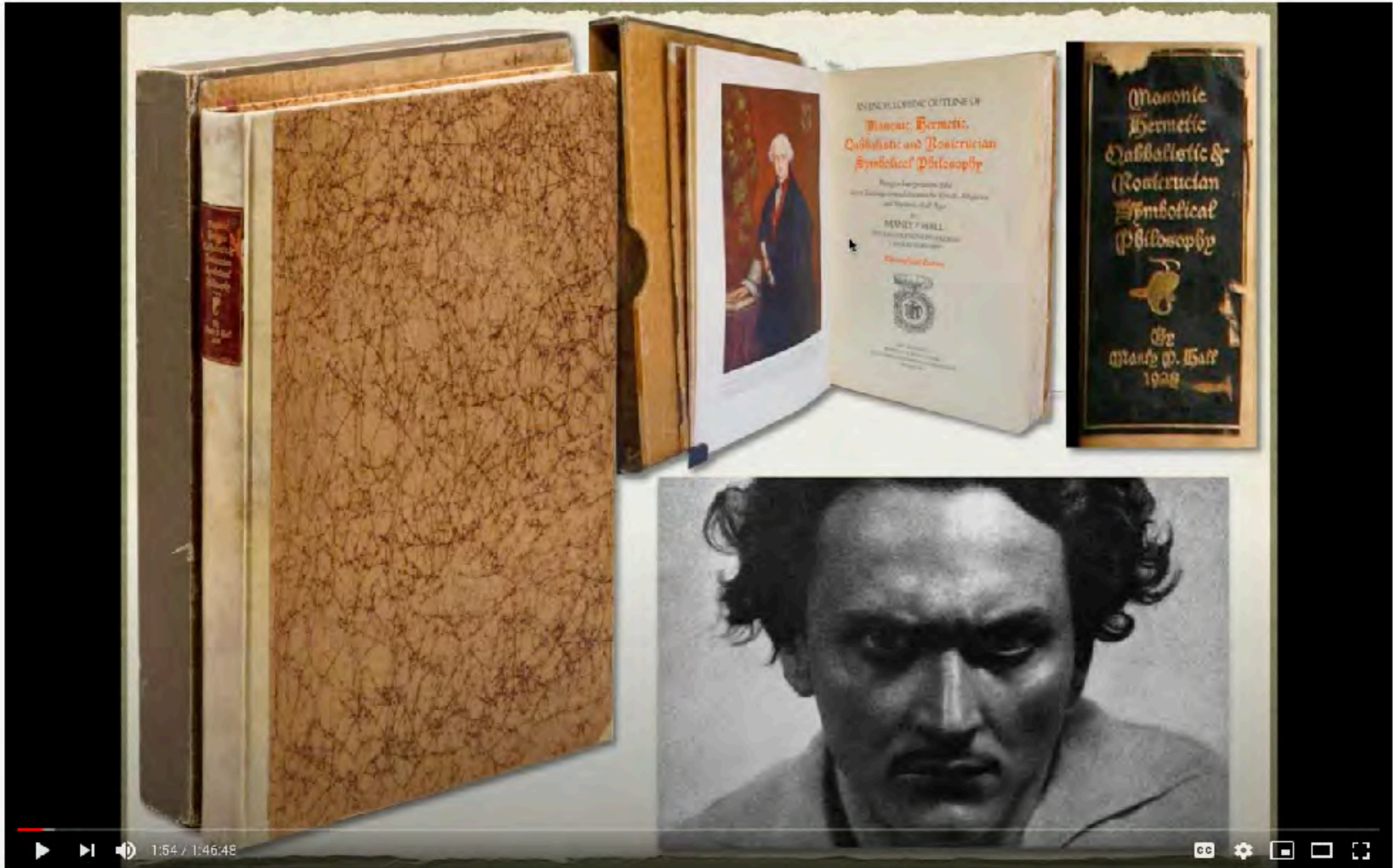
▶ | 🔊 7:12 / 2:01:51

📺 ⚙️ 📺 📺 📺

The Secret Doctrine, Program 01 - with Francis Donald

135 views • Jun 26, 2020

👍 5 💬 0 ➦ SHARE ⚙️ SAVE ⋮



1:54 / 1:46:48

CC Settings Full Screen

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

51 views • Jun 27, 2020

2 0 SHARE SAVE ...



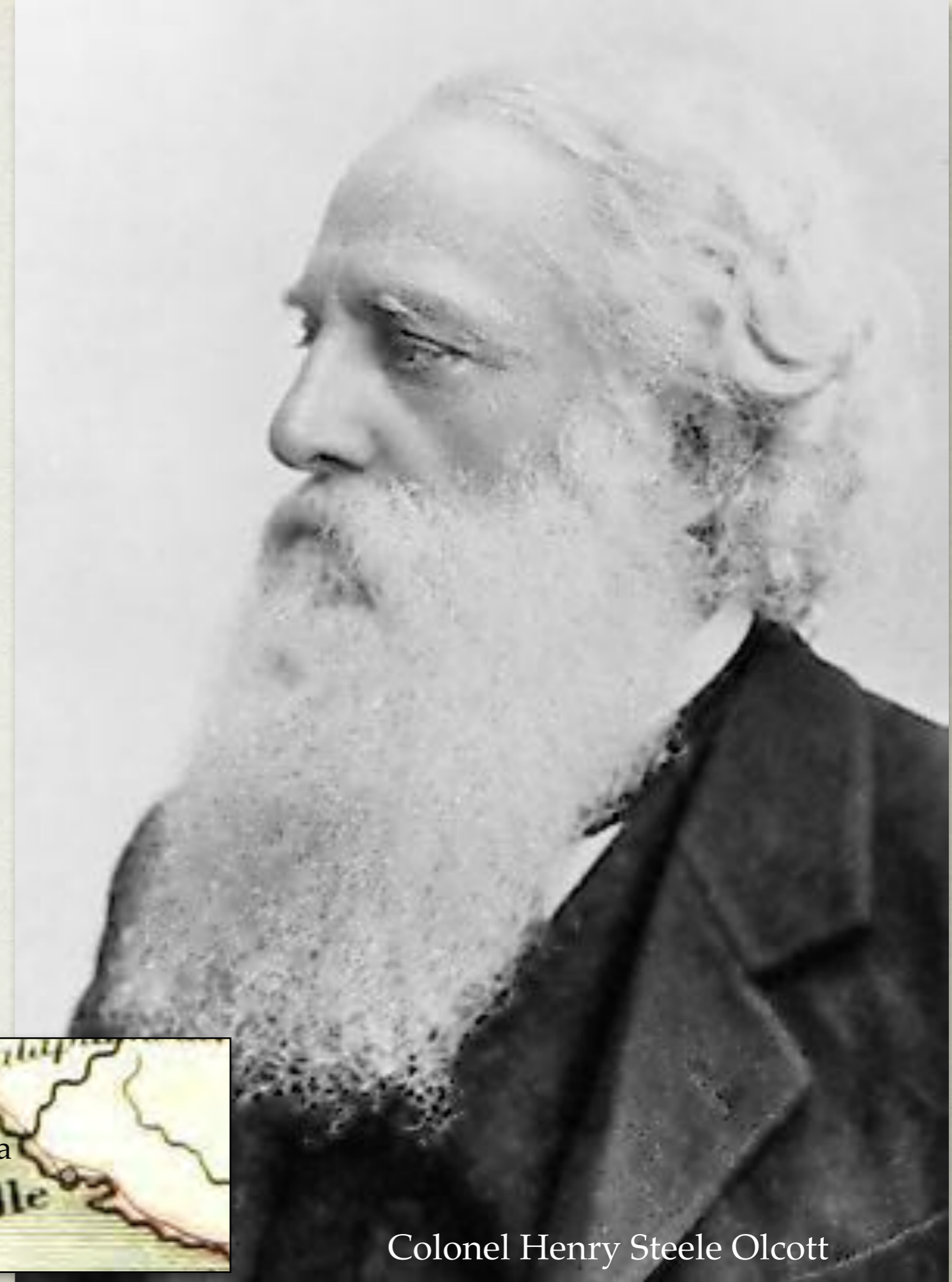
7:42 / 2:01:54



The Secret Doctrine, Program 01 - with Francis Donald

135 views • Jun 26, 2020

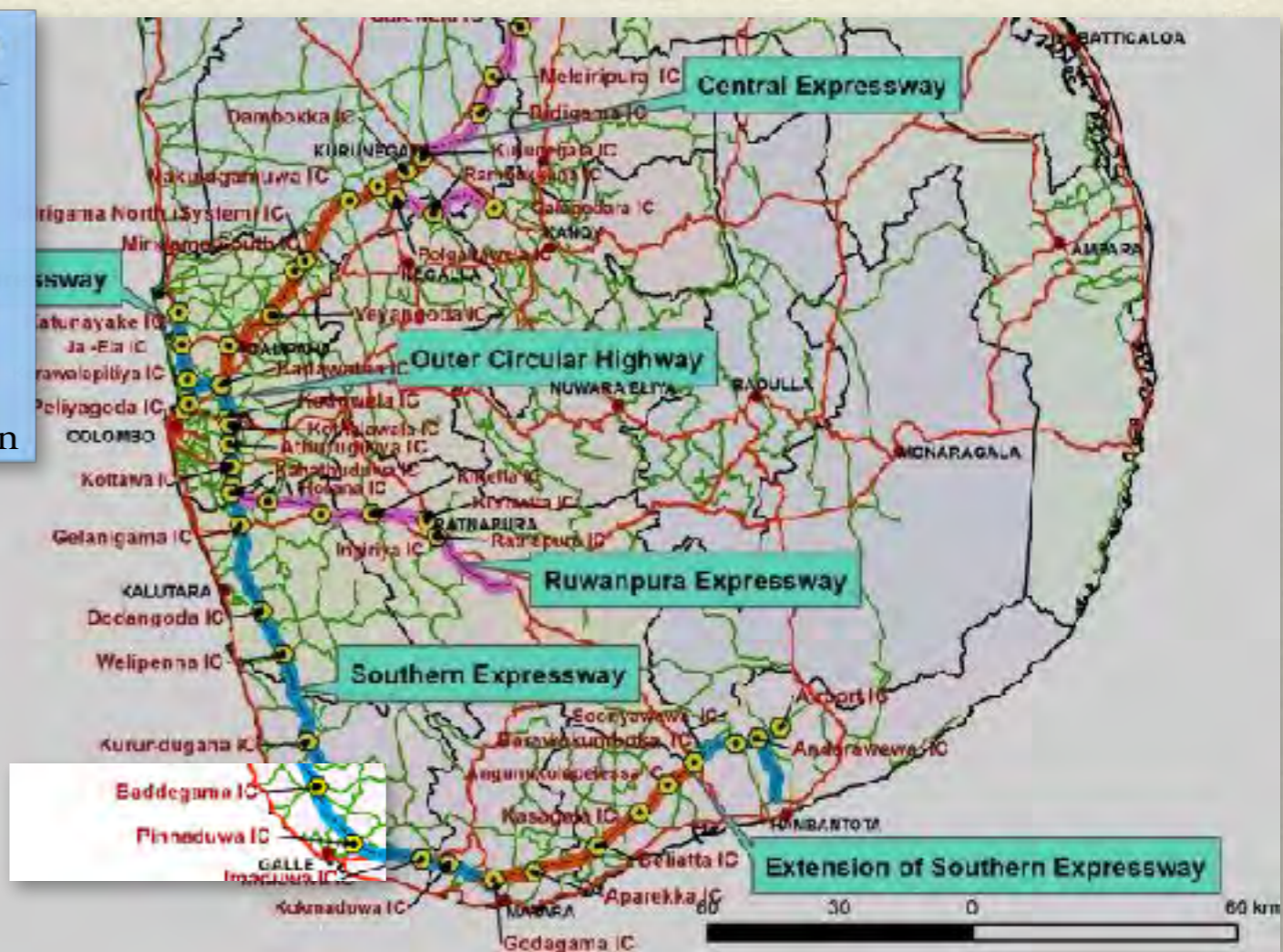
5 0 SHARE SAVE ...



Baddegama



Colonel Henry Steele Olcott



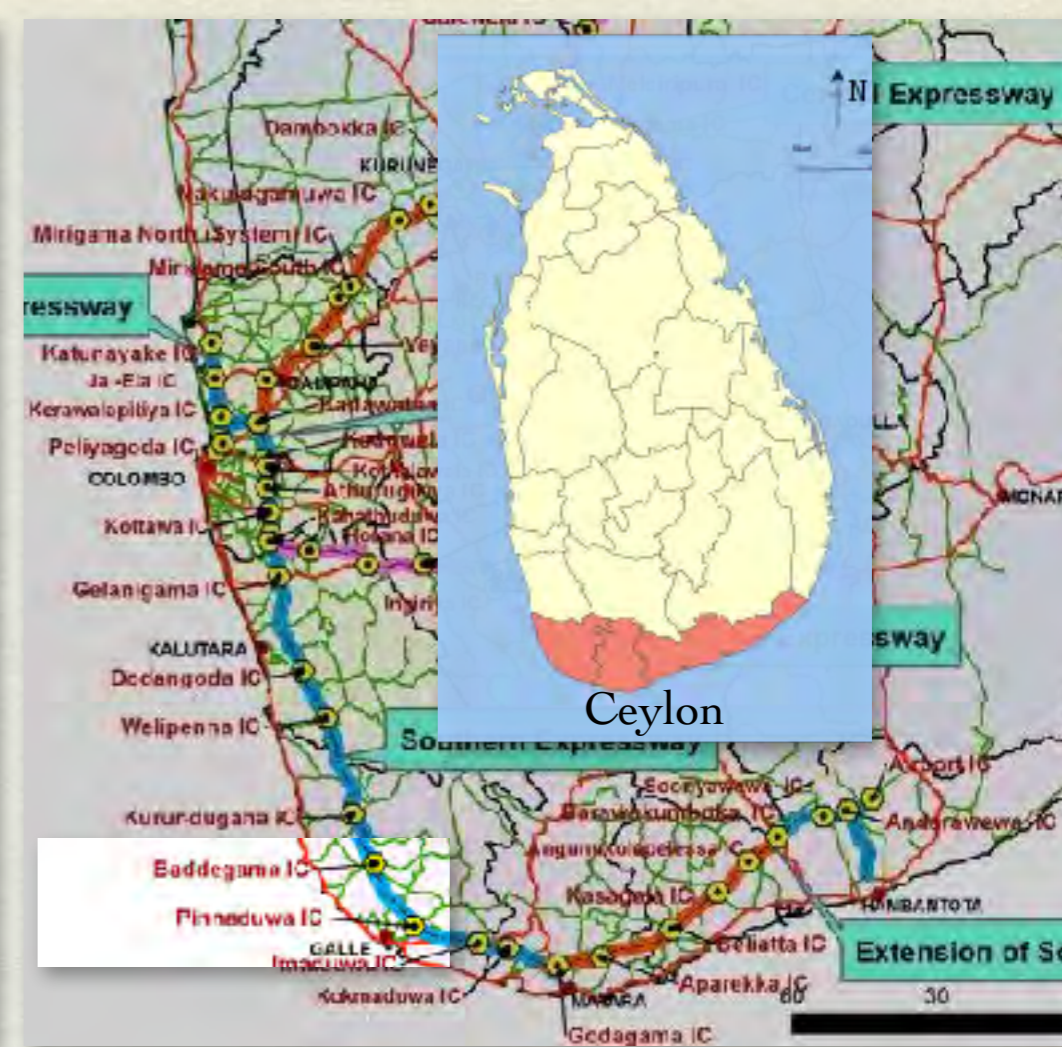
Baddegama is a noted centre of Missionary activity and—so far as I was concerned, and Buddhism generally—of malevolence. It was the view of this lovely landscape—so it is said—which suggested to Bishop Heber the opening verse of his immortal Missionary Hymn. There had been threats that the Missionaries were going to attack me at my lecture there, and the Buddhists naturally thronged to hear me. Several of our members came out from Galle, and whom should I see there but Cornelis Appu [the first person Olcott cured; he'd been half paralyzed], who had walked the whole twelve miles. No doubt, then, as to his having been cured! The gentle Missionaries were conspicuous by their absence, and I had the huge audience all to myself.

I was amused by a case that came under my hands at the little hamlet of Agaliya. An old, wrinkled native woman of seventy-two years of age had been kicked by a buffalo cow while milking, some years before, had to walk with a staff, and could not stand erect. She was a comical old creature, and laughed heartily when I told her that I should soon make her dance. But after only ten minutes of passes down her spine and limbs she was almost as good as new, and I seized her hand, threw away her staff, and made her run with me over the lawn. My next patient was a boy of seven years, whose hands could not be closed, on account of a constriction of the tendons of the backs. I cured him in five minutes, and he went straight away to where the breakfast was ready for the family, and fell to eating rice with his right hand, now quite restored.

In due time I got back to the Galle Headquarters, where a second siege by the sick had to be undergone. I have noted down an incident which shows the uncharitable and selfish spirit which actuates some of the medical profession—happily, not all—with regard to the curing of patients by unpaid outsiders; for, remember, I never took a farthing for all these cures.



Galle General Hospital



A number of former patients of the Galle General Hospital, who had been discharged as incurable, came to me and recovered their health; and, naturally, went to shouting the news on the house-tops, so to say. The medical profession could not very well remain blind or indifferent to such a thing, and one day my doings with my patients were overlooked by one of the civil surgeons of the district. On that day 100 patients presented themselves and I treated twenty-three; making, as I see it noted, some wonderful cures. Dr. K. recognizing one of the men, brought him to me with the remark that he had been pronounced incurable after every treatment had failed, and he would like to see what I could make of him. What I made was to enable the sick man to walk about without a stick, for the first time in ten years. The Doctor frankly and generously admitted the efficacy of the mesmeric treatment and remained by me all day, helping me to diagnose; and doing the duties of an hospital assistant. We were mutually pleased with each other, and at parting it was agreed that he should come the next day after breakfast, and help me in whatever way he could. He, himself, was suffering from a stiff ankle or something about his foot, I forget just what, which I relieved. The next day he neither came nor sent any word. The mystery was explained by a note he wrote to the mutual friend who had introduced him to me. It seems that on leaving me, full of enthusiasm about what he had seen—as any open-minded, unspoilt young man would naturally be—he went straight to the Chief Medical Officer and reported. His superior coldly listened, and, when he had finished, delivered himself of the sentence of excommunication on me. I was a charlatan, this pretended healing was a swindle, the patients had been paid to lie, and the young doctor was forbidden to have anything more to do with me or my money-tricks. To clench the argument, he warned the other that, if he persisted in disregarding his orders, he would run the risk of losing his commission. And if he could find that I took any fee, he should have me prosecuted for practising medicine without a license! –ODL:377-80

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).

(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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns— passing gradually into objectivity— gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyan Chohans. —SD1:102-3

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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity— gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. —SD1:102-3

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).

(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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a **common origin** for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. —SD1:102-3

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).

(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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the **Archaic astronomers**, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. —SD1:102-3

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).

(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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. **Heat (the Breath), attraction and repulsion — the three great factors of Motion** — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. —SD1:102-3

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).

(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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which **eternal matter relapses periodically into its primary undifferentiated state**. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns— passing gradually into objectivity— gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. –SD1:102-3

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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. **Heat (the Breath), attraction and repulsion — the three great factors of Motion** — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans. —SD1:102-3

Attraction and Repulsion: Two forces ever in operation during periods of manifested activity. In *The Secret Doctrine* (1:103), three great universal causes of manifestation are named in connection with intelligent cosmic motion, namely the breath, love or attraction, and hate or repulsion, the latter being merely polar antitheses of the same underlying cosmic energy. Through the interaction of these three, universes and worlds come into being, have their periods of manvantaric growth, and finally decay and disappear, only to reappear after a period of rest or pralaya.

A capital mistake made by modern science and philosophy, producing momentous consequences in theory, has been the arbitrary division of natural forces into disjunct and unrelated energies. All forces of nature originally spring from a common source, a cosmic spiritual unit, which is the heart of nature itself, and hence it is no more possible to divorce attraction from its alter ego repulsion than it would be to have a stick which has only one end.

Attraction and Repulsion: Two forces ever in operation during periods of manifested activity. In *The Secret Doctrine* (1:103), three great universal causes of manifestation are named in connection with intelligent cosmic motion, namely the breath, love or attraction, and **hate or repulsion**, the latter being merely polar antitheses of the same underlying cosmic energy. Through the interaction of these three, universes and worlds come into being, have their periods of manvantaric growth, and finally decay and disappear, only to reappear after a period of rest or pralaya.

A capital mistake made by modern science and philosophy, producing momentous consequences in theory, has been the arbitrary division of natural forces into disjunct and unrelated energies. All forces of nature originally spring from a common source, a cosmic spiritual unit, which is the heart of nature itself, and hence it is no more possible to divorce attraction from its alter ego repulsion than it would be to have a stick which has only one end.

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).

(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.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion — the three great factors of Motion — are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. **Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns — passing gradually into objectivity gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths — the Dhyān Chohans.** —SD1:102-3

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 **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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.

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

Darkness

The Boundless

The No-number

Adi-Nidana Svâbhâvat,

the : \bigcirc (for x, unknown quantity)

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

Darkness

The Boundless

The No-number

Adi-Nidana Svâbhâvat,

the :○ (for x, unknown quantity)

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

Darkness

The Boundless

The No-number

Adi-Nidana Svâbhâvat,

the :○ (for x, unknown quantity)

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

Darkness

The Boundless

The No-number

Adi-Nidana Svâbhâvat,

the :○ (for x, unknown quantity)

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 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.

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

III. The “formless square.” (Arupa)

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

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.

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

Darkness

The Boundless

The No-number

Adi-Nidana Svâbhâvat,

the :○ (for x, unknown quantity)

Adi-Nidana Svabhavat: (Sanskrit) [from *ādi* first, primordial + *nidāna* causation + *svabhavat* self-being, self-becoming from *sva* self + the verbal root *bhū* to be, become] Primordial causation of self-becoming; in Buddhist thought *nidana* also signifies primal essence or substance and *svabhavat* is equated with the Father-Mother of manifestation, the term could be translated “primordial causality-essence Father-Mother.” It is the highest portion of the manifesting or Third Logos of our galaxy; and because the Third Logos of every solar system is a reflection of the galactic Third Logos, the *adi-nidana-svabhavat* of any solar system is [within its ring-pass-not, identical to] the *adi-nidana-svabhavat* of the galaxy.

The phrase occurs in the Stanzas of Dzyan: “Darkness, the Boundless, or the no-number, *Adi-Nidana Svabhavat*” (SD 1:98) — which, as the summit of the Third Logos, can be rendered as darkness and no-number since it is darkness to human intellect and yet the beginning of numeration of all hierarchies that flow forth from it. Hence for all beneath it, *adinidana-svabhavat* may likewise be called the Boundless, signifying the cosmic essence or spiritual substance without restricting frontiers.

Adi-Nidana Svabhavat: (Sanskrit) [from *ādi* first, primordial + *nidāna* causation + *svabhavat* self-being, self-becoming from *sva* self + the verbal root *bhū* to be, become] Primordial causation of self-becoming; as in Buddhist thought *nidana* also signifies primal essence or substance and *svabhavat* is equated with the Father-Mother of manifestation, the term could be translated “primordial causality-essence Father-Mother.” **It is the highest portion of the manifesting or Third Logos** of our galaxy; and because the Third Logos of every solar system is a reflection of the galactic Third Logos, the *adinidana-svabhavat* of any solar system is in its reaches the *adinidana-svabhavat* of the galaxy.

The phrase occurs in the Stanzas of Dzyan: “‘Darkness’ the Boundless, or the no-number, *Adi-Nidana Svabhavat*” (SD 1:98) — which, as the summit of the Third Logos, can be rendered as darkness and no-number since it is darkness to human intellect and yet the beginning of numeration of all hierarchies that flow forth from it. Hence for all beneath it, *adinidana-svabhavat* may likewise be called the Boundless, signifying the cosmic essence or spiritual substance without restricting frontiers.

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

Darkness

The Boundless

The No-number

Adi-Nidana Svâbhâvat,

the : \bigcirc (for x, unknown quantity)

...the one is an unbroken circle (ring) with no circumference, for it is nowhere and everywhere; the one is the boundless plane of the circle, manifesting a diameter only during the manvantaric periods; the one is the indivisible point found nowhere, perceived everywhere during those periods; it is the vertical and the horizontal, the father and the mother, the summit and base of the father, the two extremities of the mother, reaching in reality nowhere, for the one is the ring as also the rings that are within that ring; light in darkness and darkness in light: the 'breath which is eternal.' –SD1:11

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 **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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 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.

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

III. The “formless square.” (Arupa)

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

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.

Adi-Sanat (Sanskrit) [from *ādi* first + *sanat* from of old, always] The ever-primeval one, a name applied to Brahma. In the Stanzas of Dzyan, it expresses that which preceded Svabhavat in cosmic evolution: first there was no-number; then Adi-Sanat, “the Number, for he is One”; then Svabhavat, the numbers (SD 1:98). Comparable to the Qabbalistic ‘Attiqa’ de‘Attiqin (the Ancient of Ancients) of the *Zohar*; also to the Pythagorean cosmic monad which, born in and from the womb of the Ever-enduring or No-number, manifests itself as the source of the cosmos and retires into “silence and darkness,” retaining its own condition while acting as the ineffable source from which all manifestation hangs as a pendant in the spaces of space.

Again, Adi-Sanat is the ever-enduring germ of cosmic mind, and because it lasts from cosmic manvantara to cosmic manvantara, sinking merely into periods of non-manifestation during the cosmic pralayas, it is named the Primeval Ancient, the Ever-primeval One.

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.**
 - III. The “formless square.” (Arupa)

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

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.

“...the spirit-force arising into activity within the seeds of beingness and forcing its way down into the lower life of manifestation — not pushed or moved by anything outside of itself...” —de Purucker

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 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.

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

III. The “formless square.” (Arupa)

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

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.

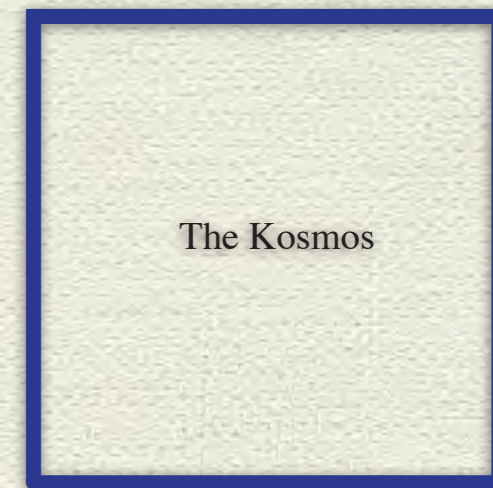
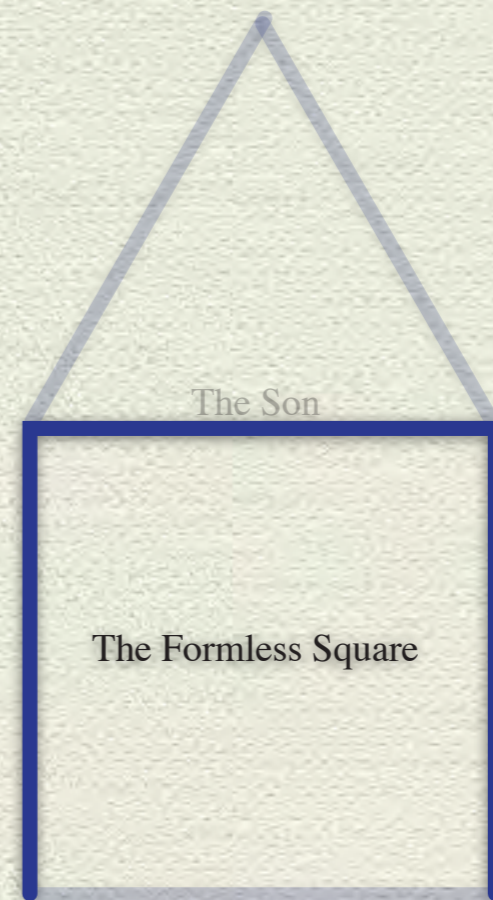
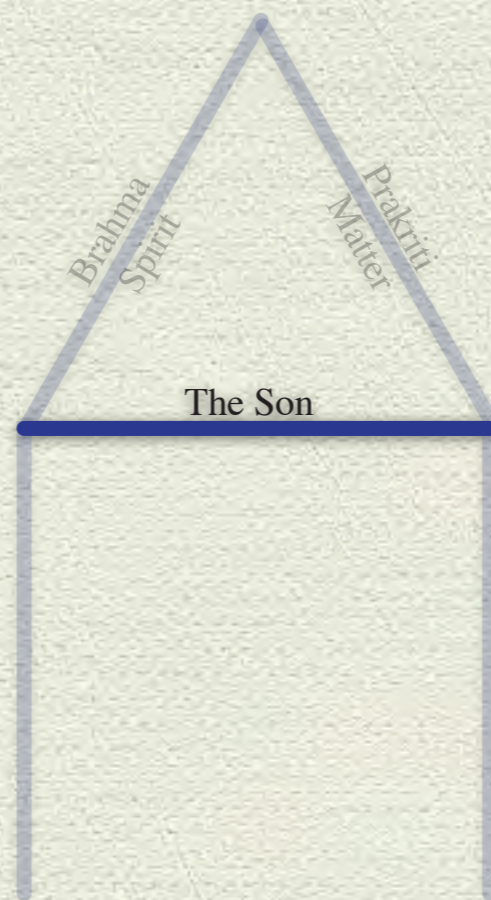
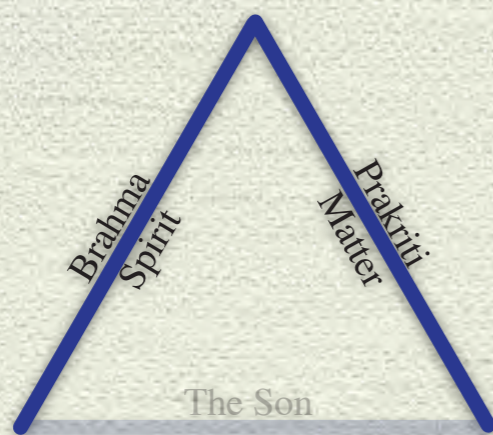
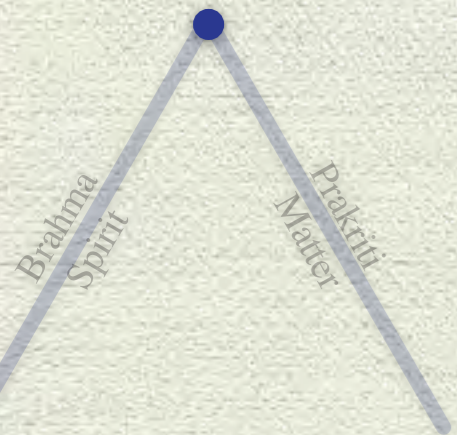
I. The Adi-Sanat, the number, for he is one.

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

III. The “formless square.” (Arupa)

Svâbhâvat

Svâbhâvat

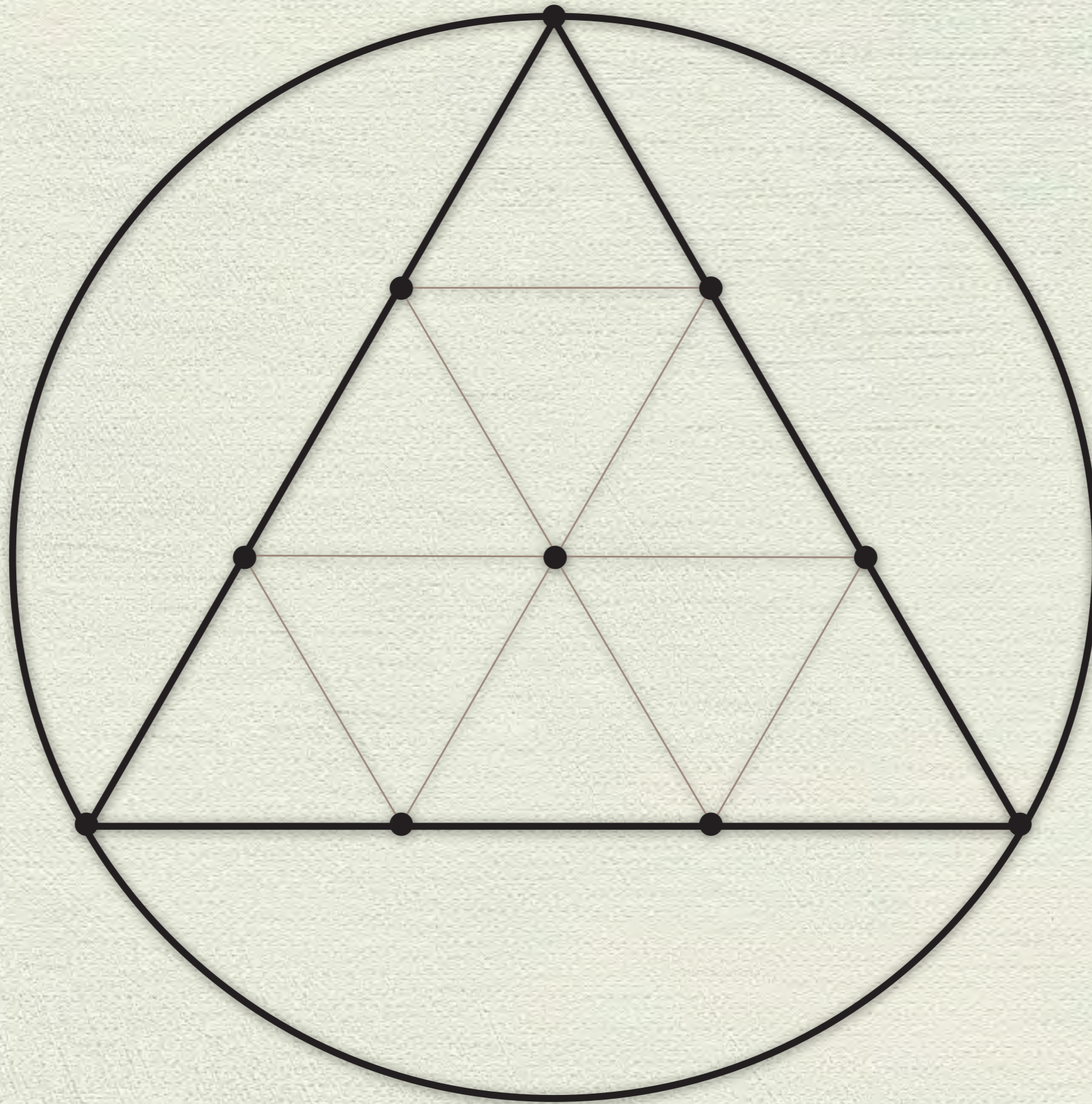


Stanza IV

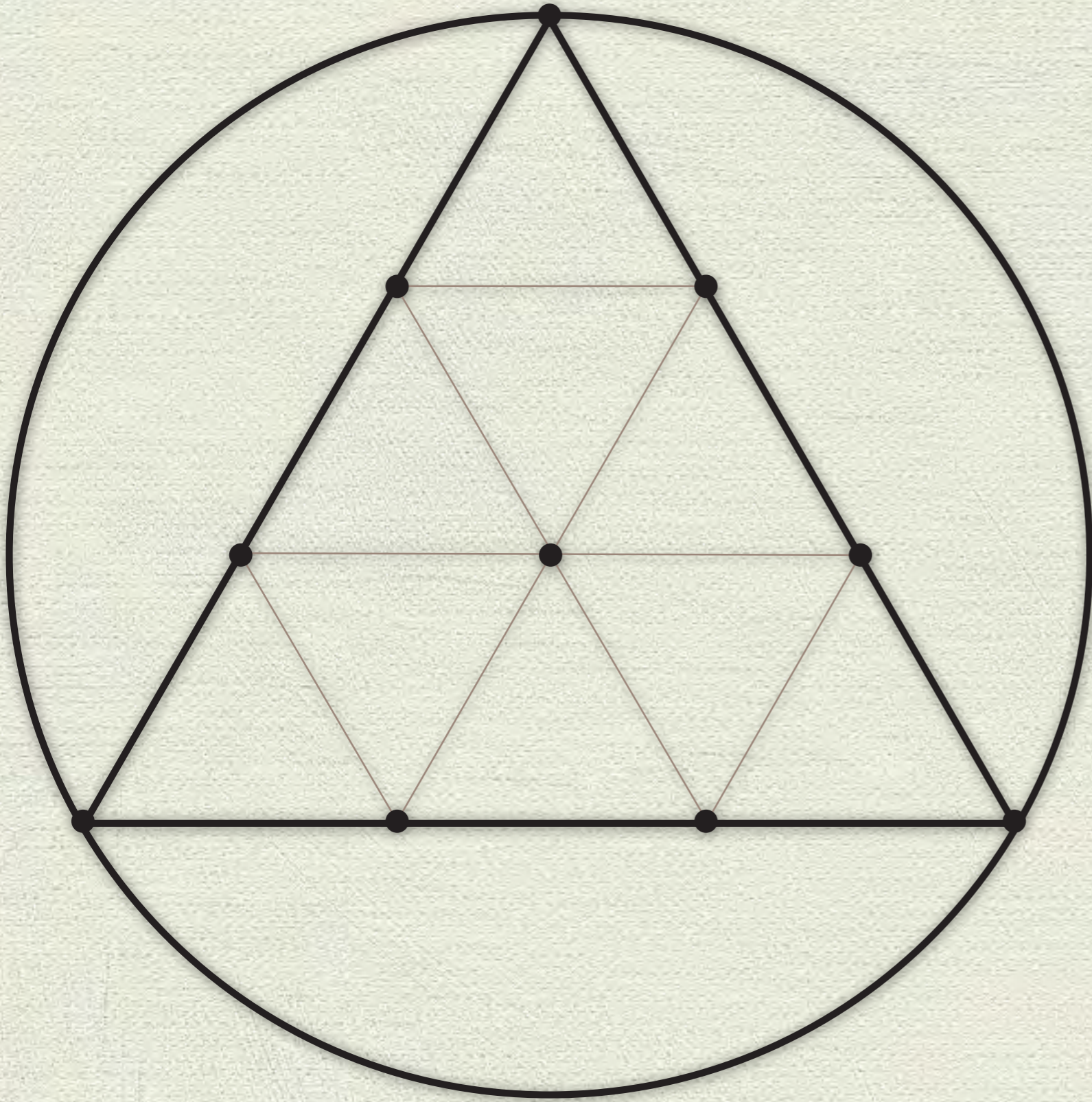
1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

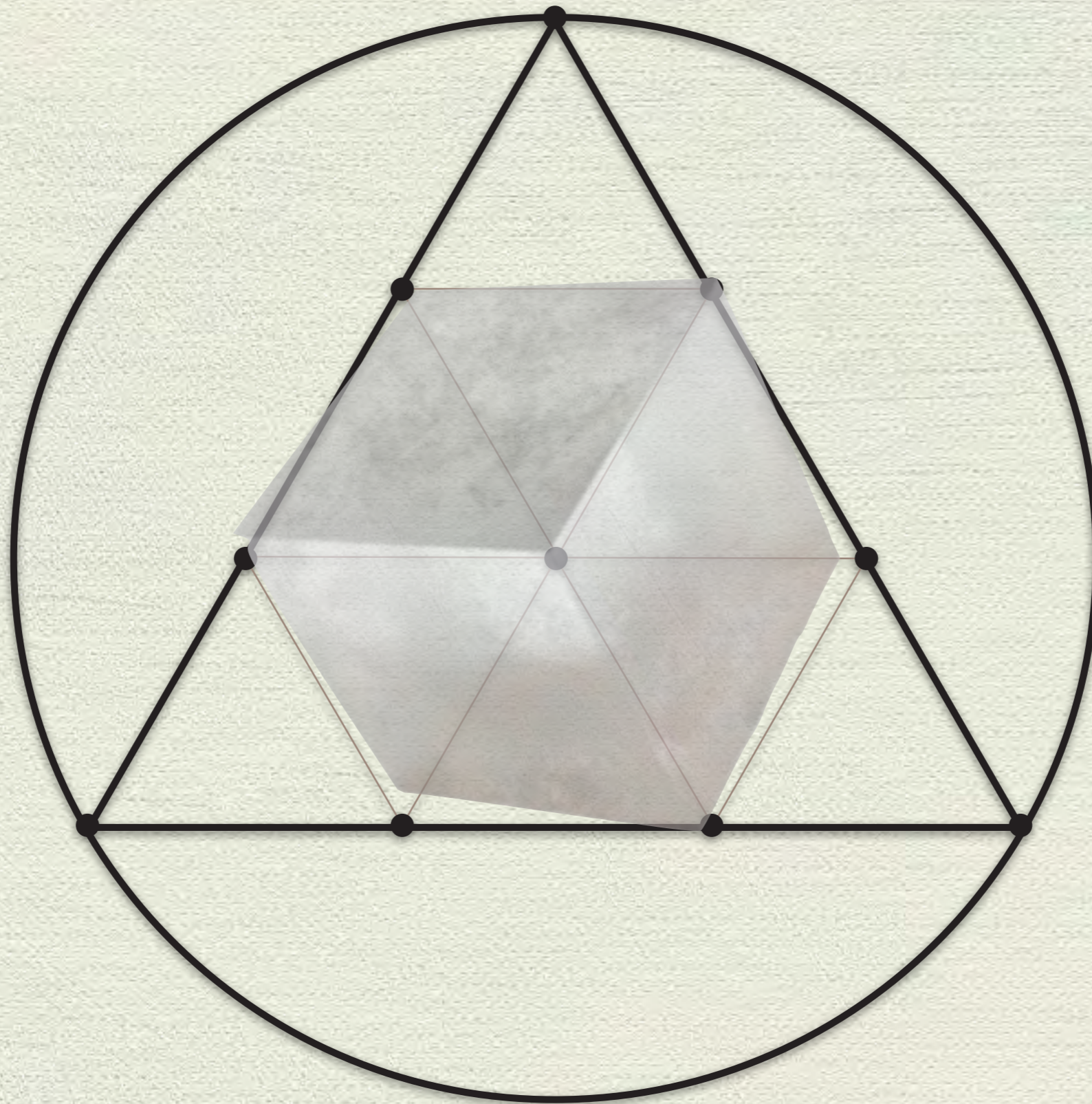
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.



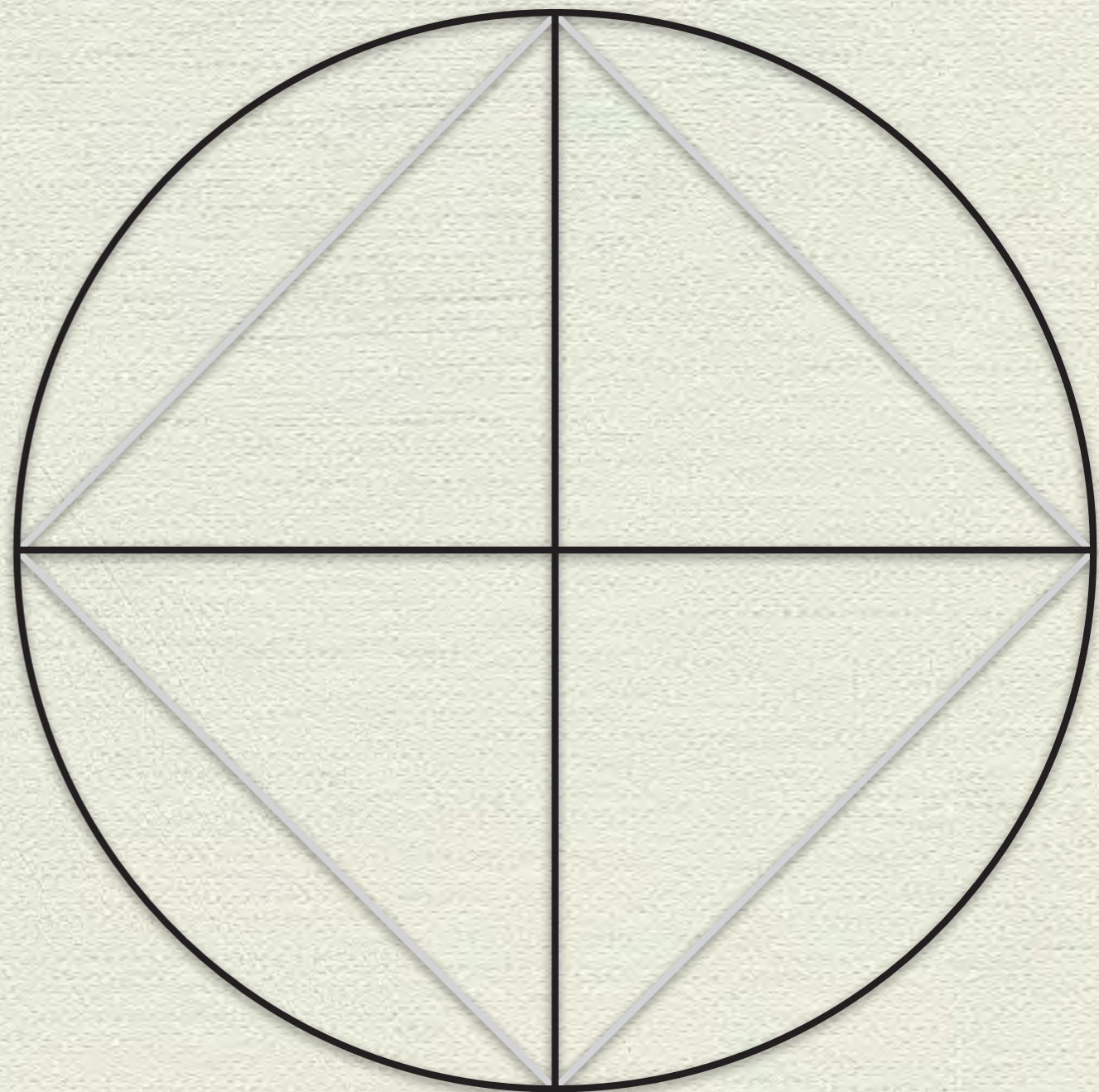
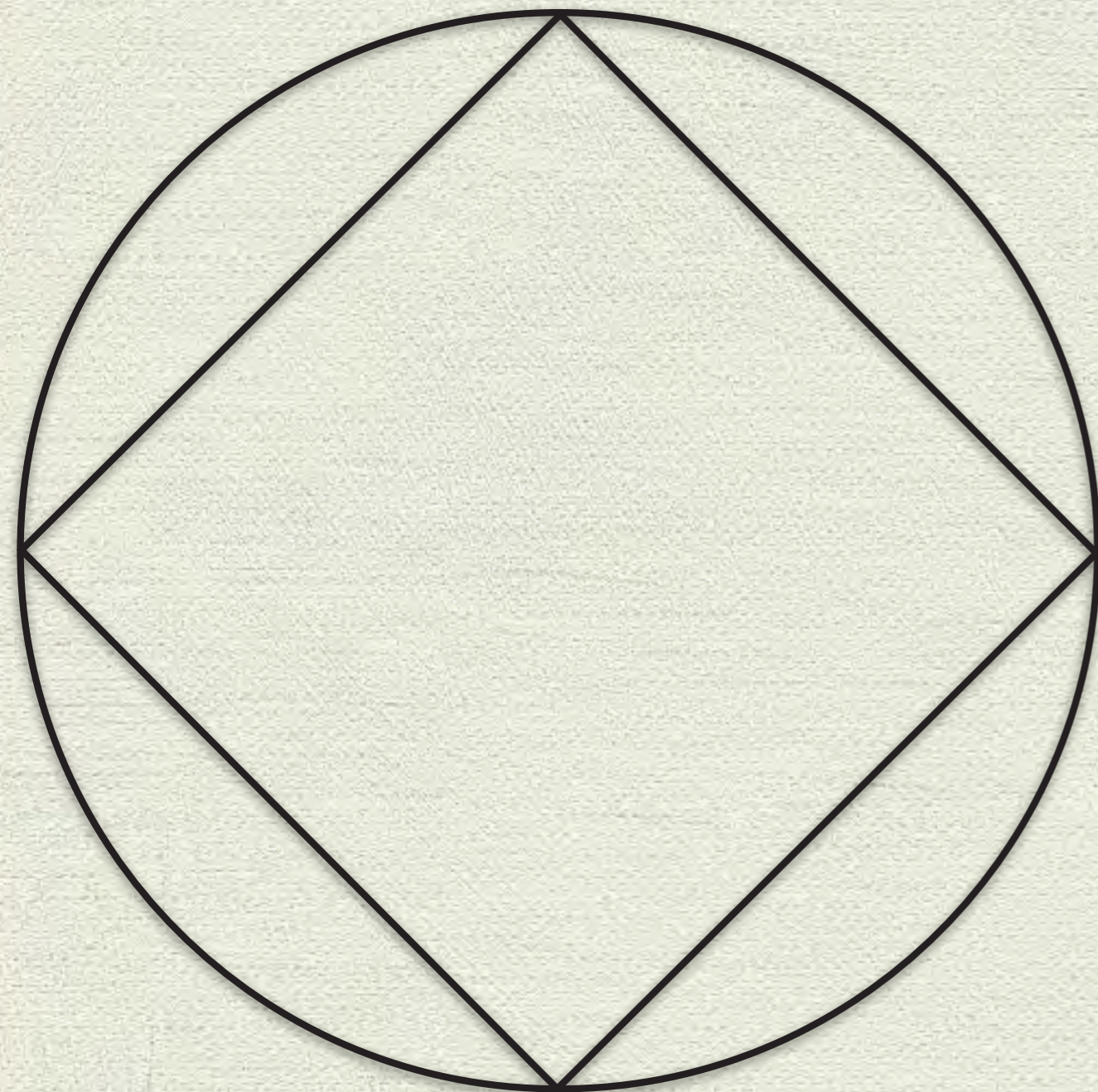
The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99



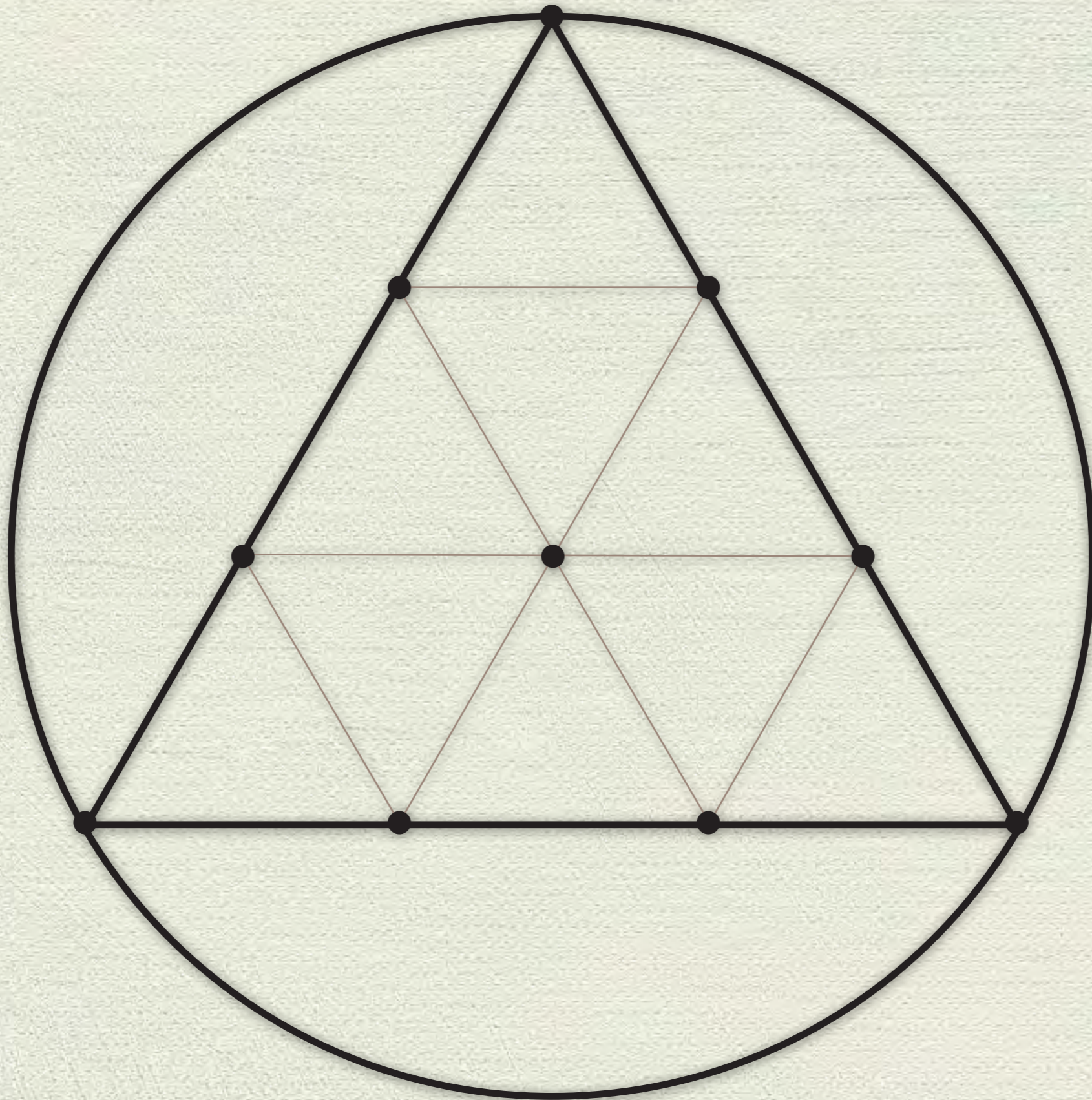
The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99



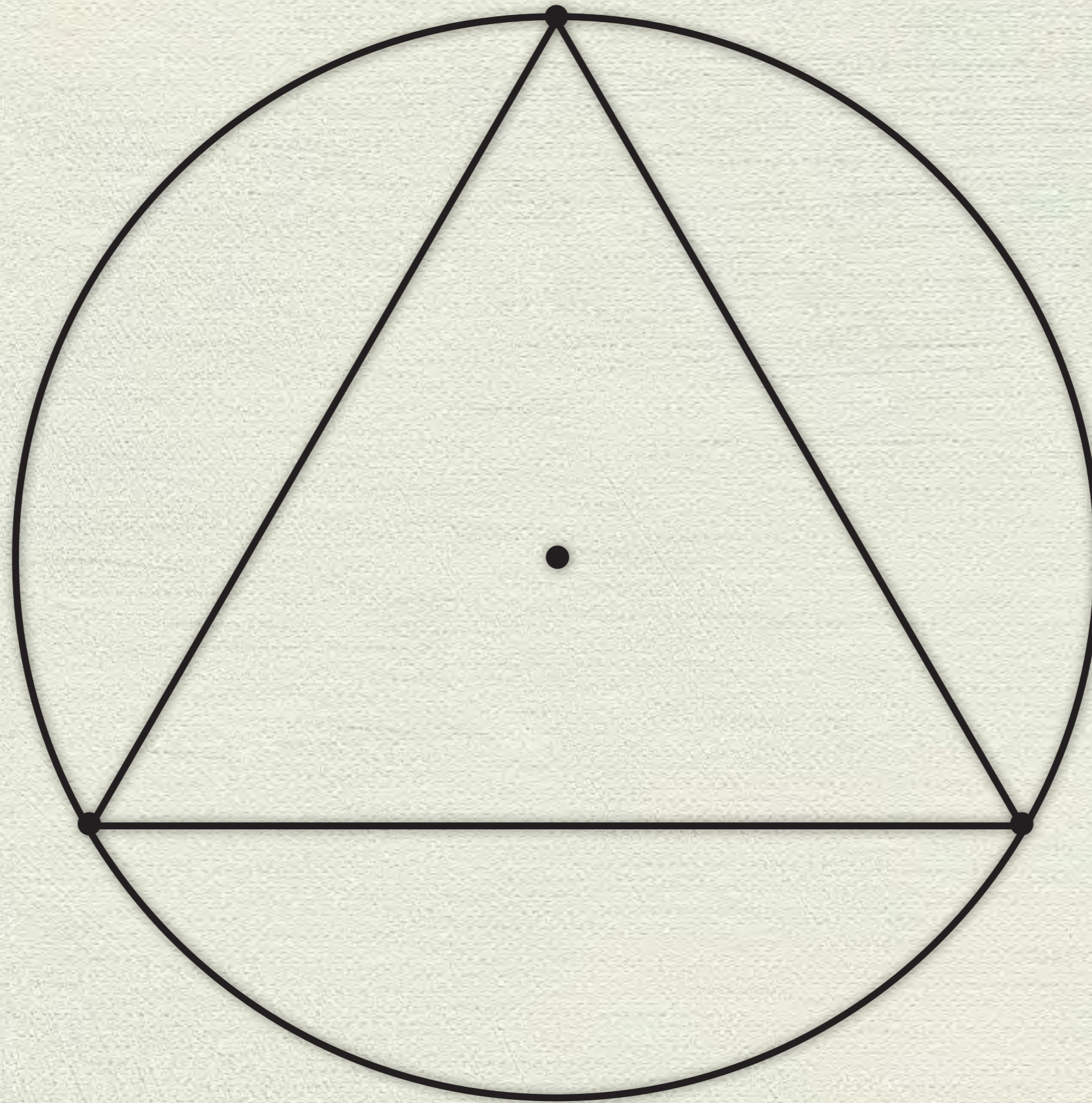
The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99



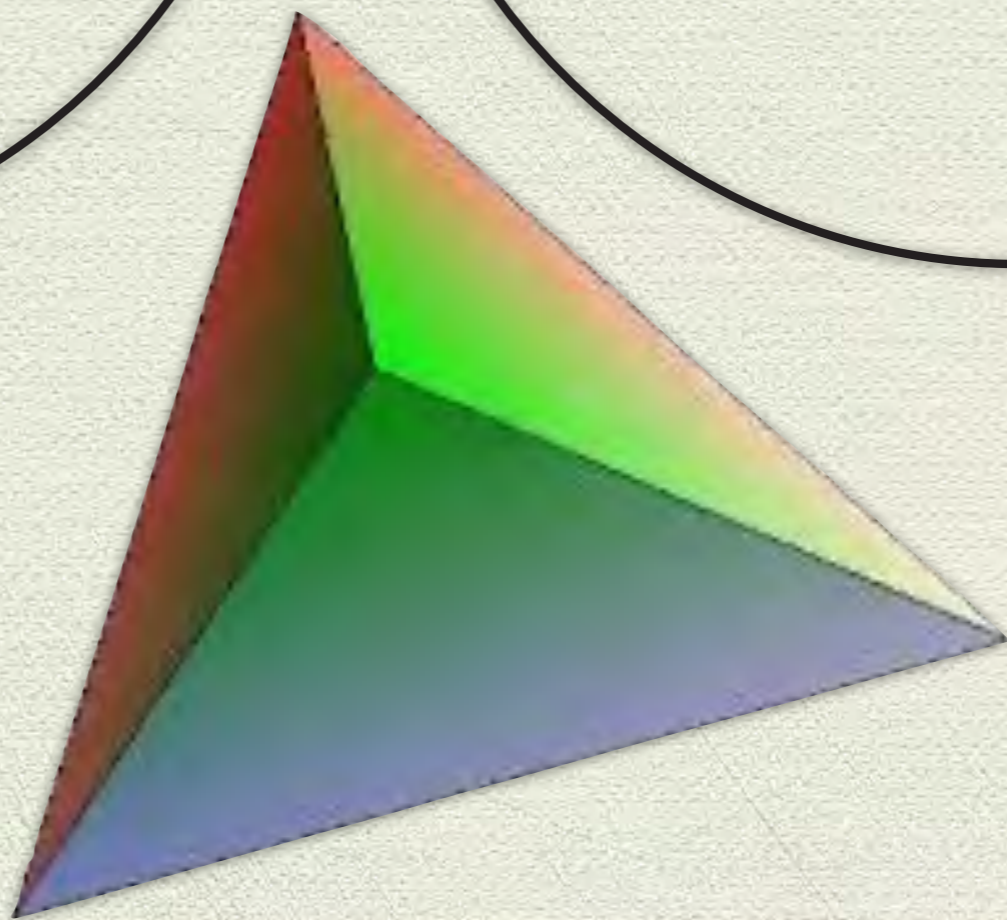
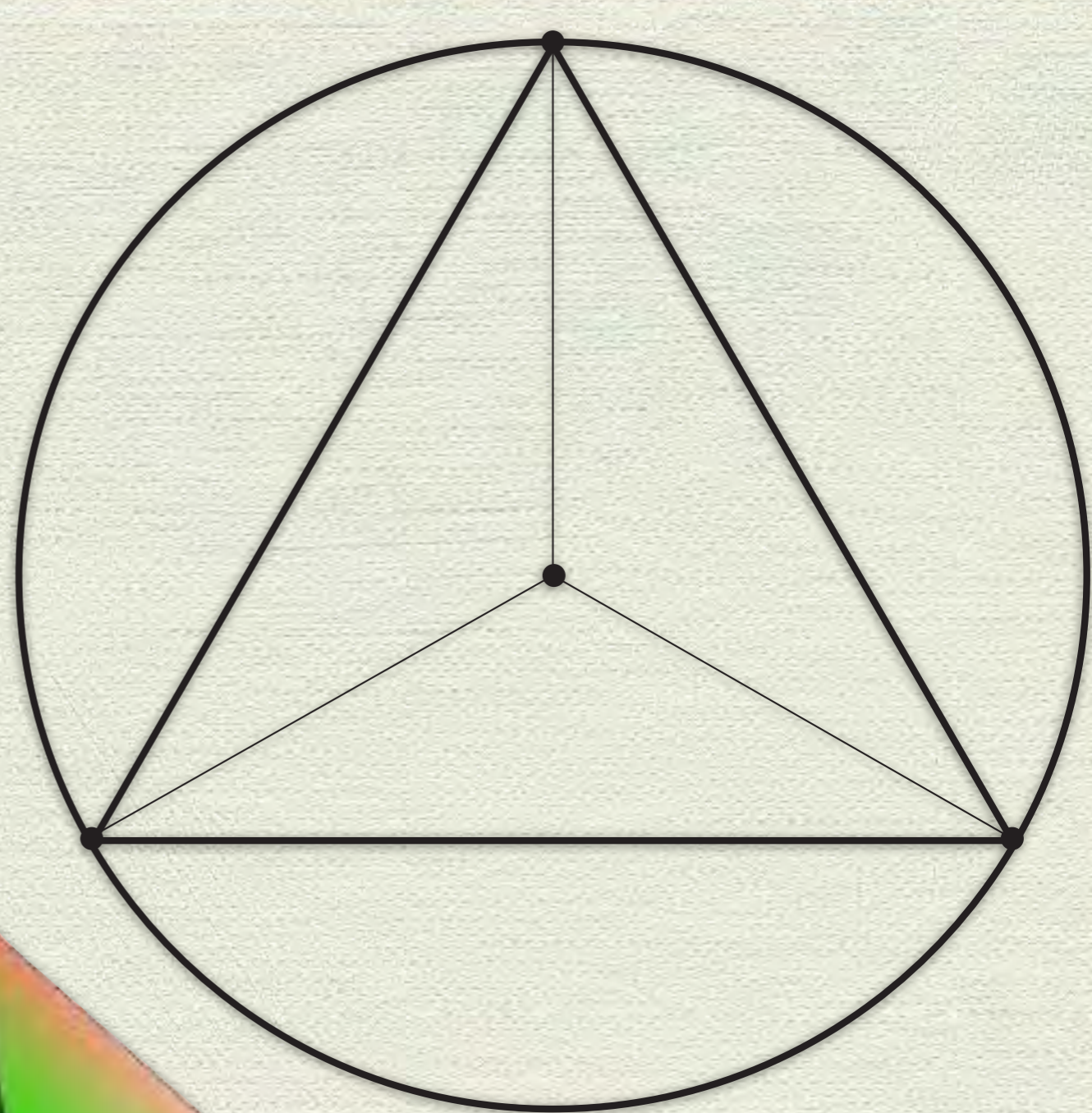
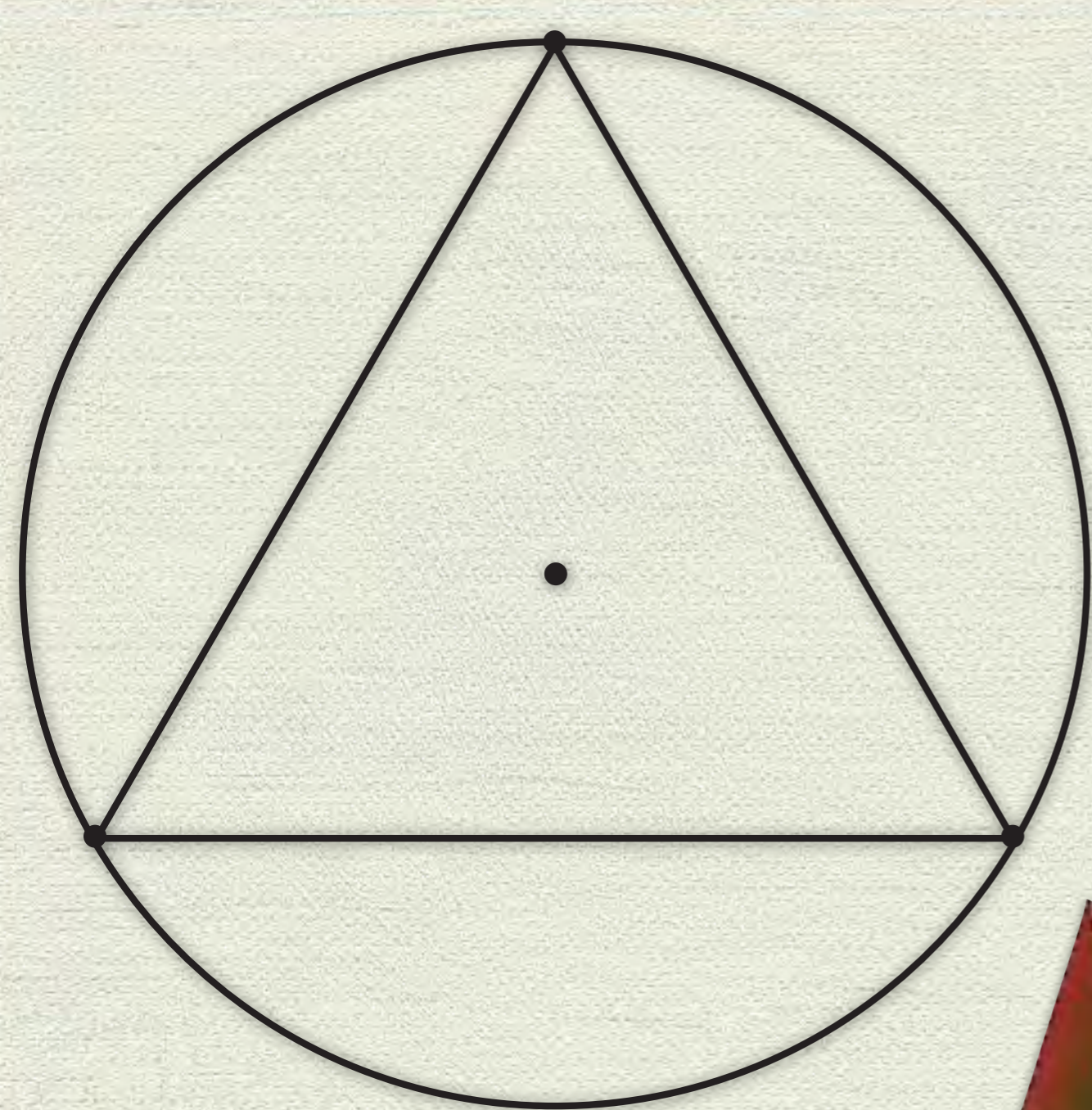
The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99

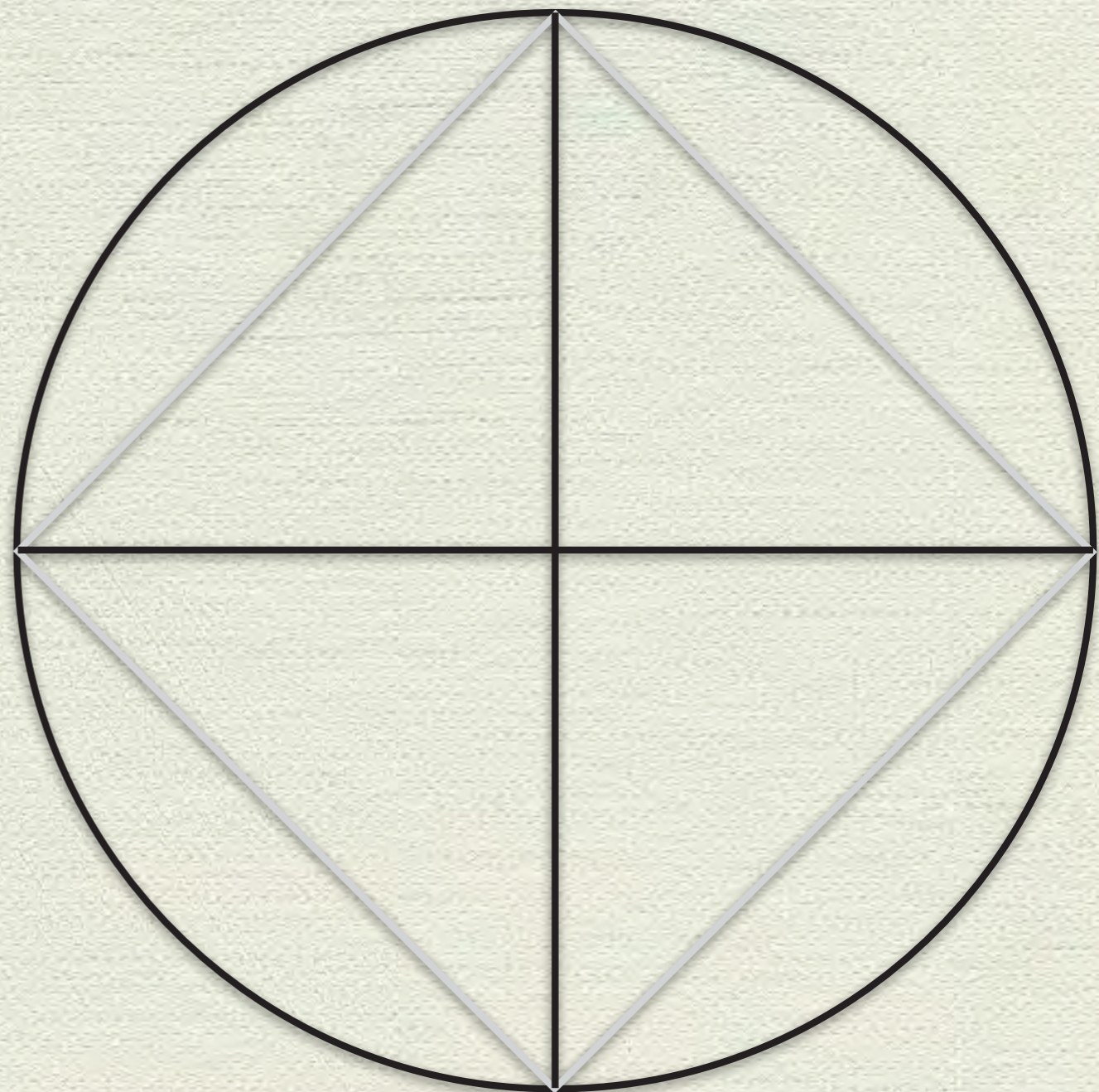
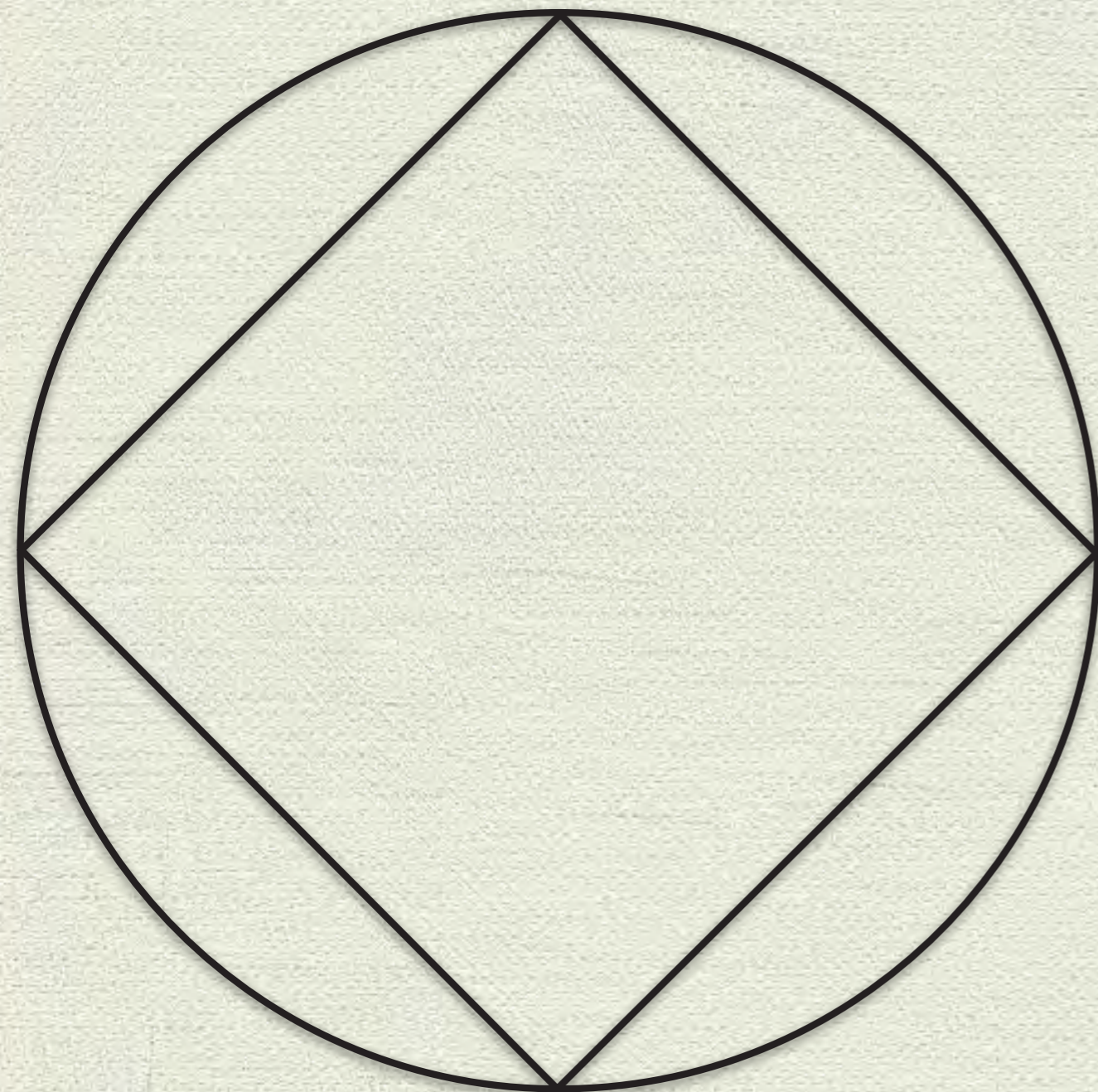


The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99

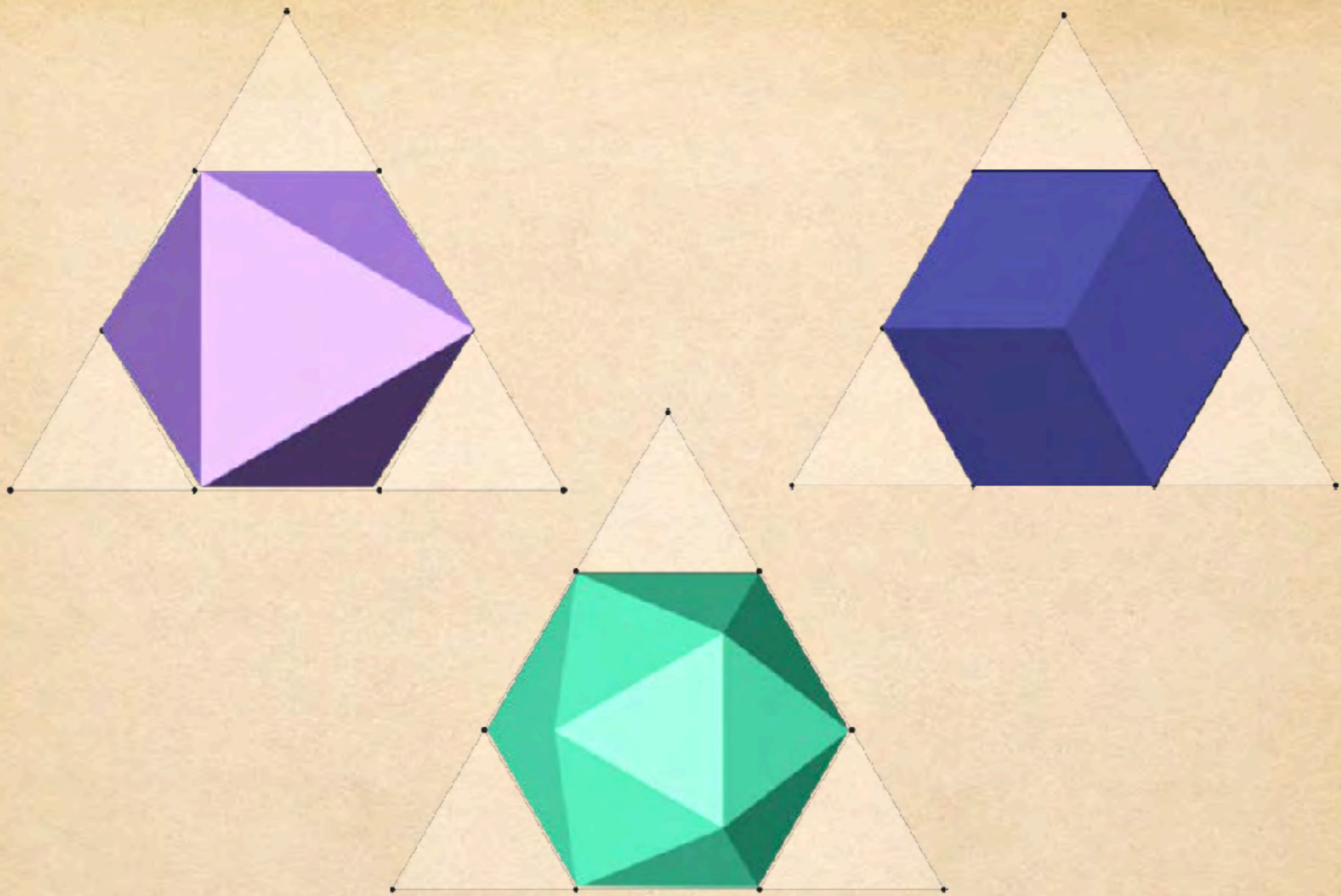


The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99

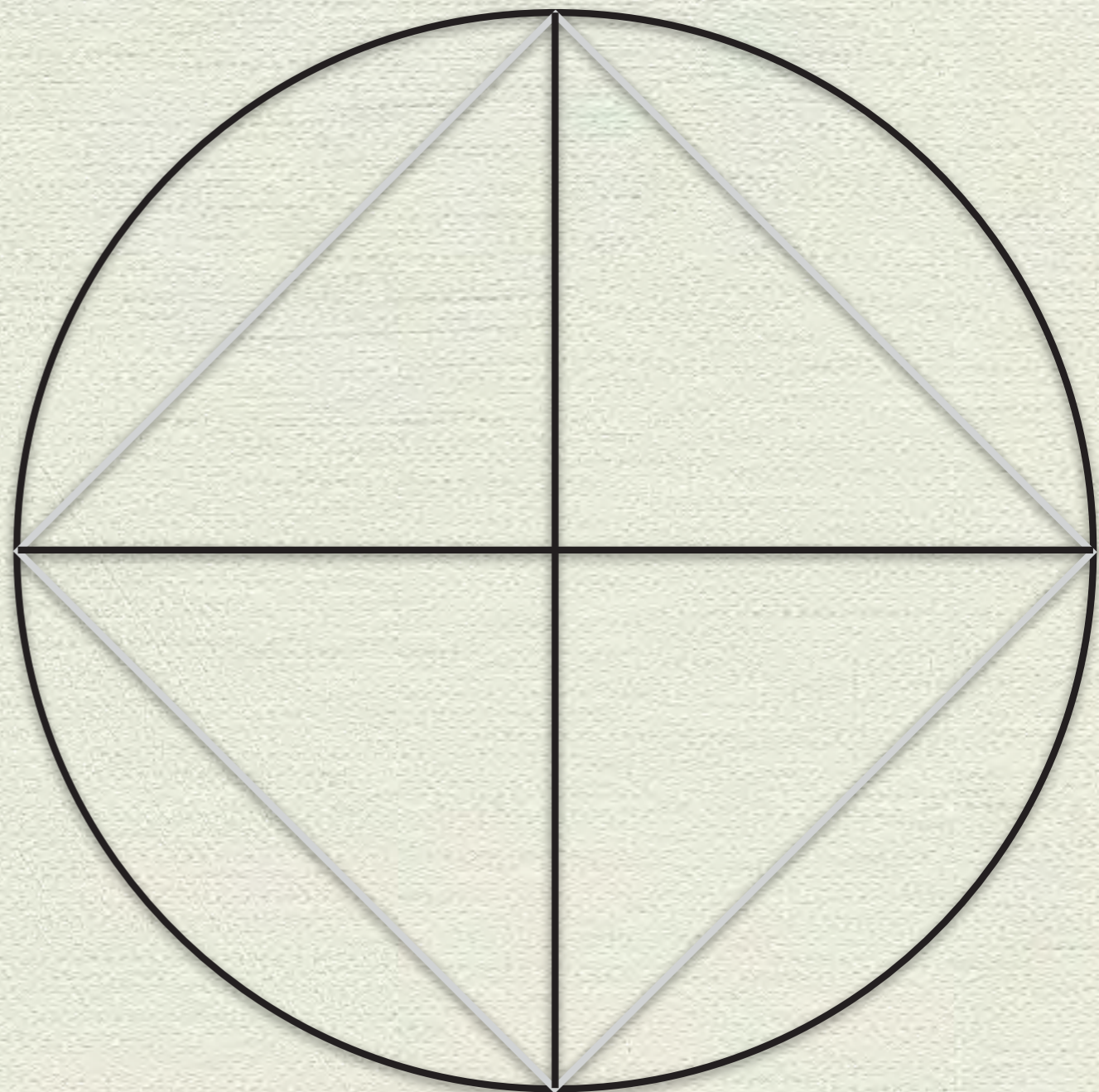
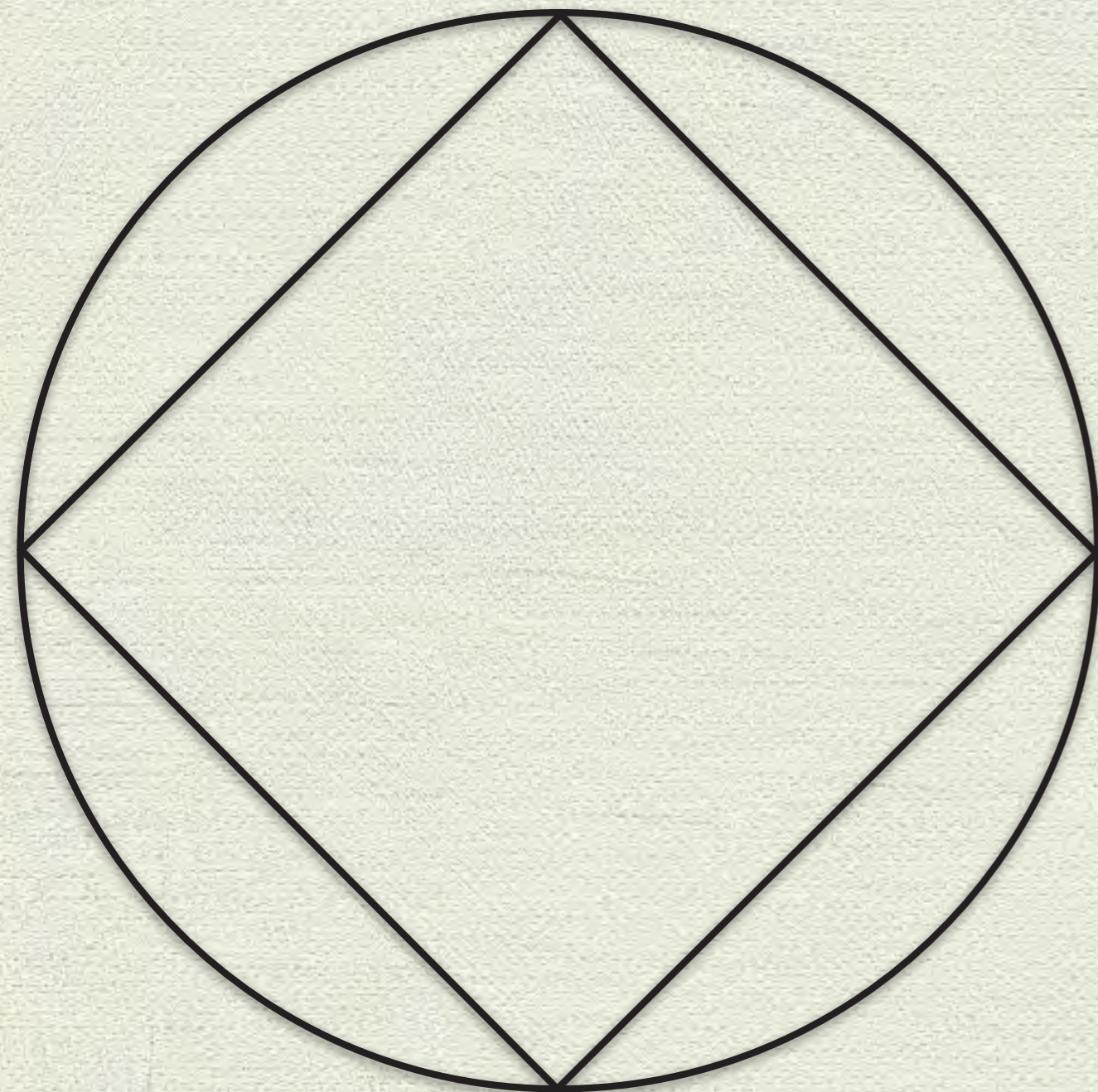




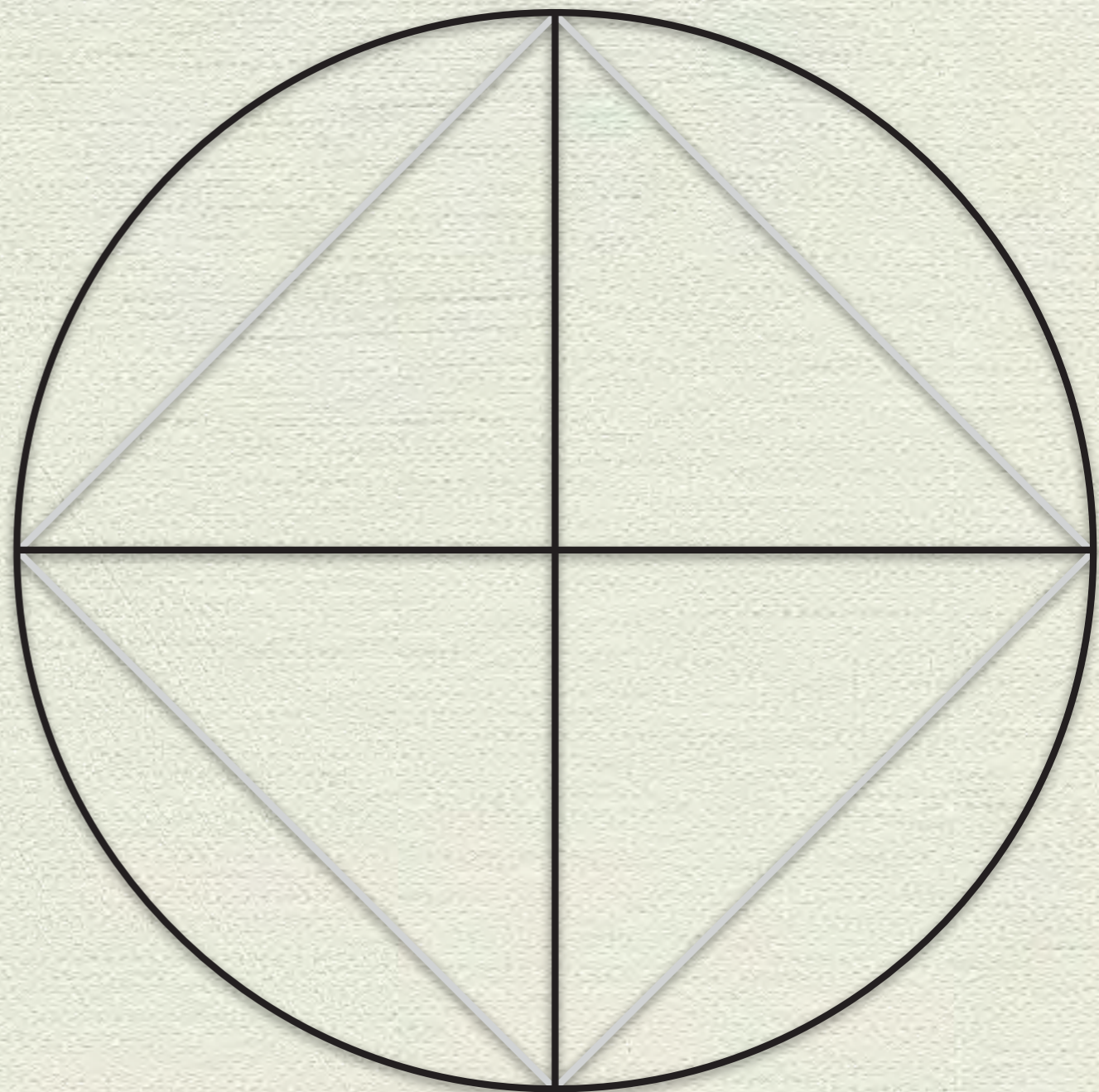
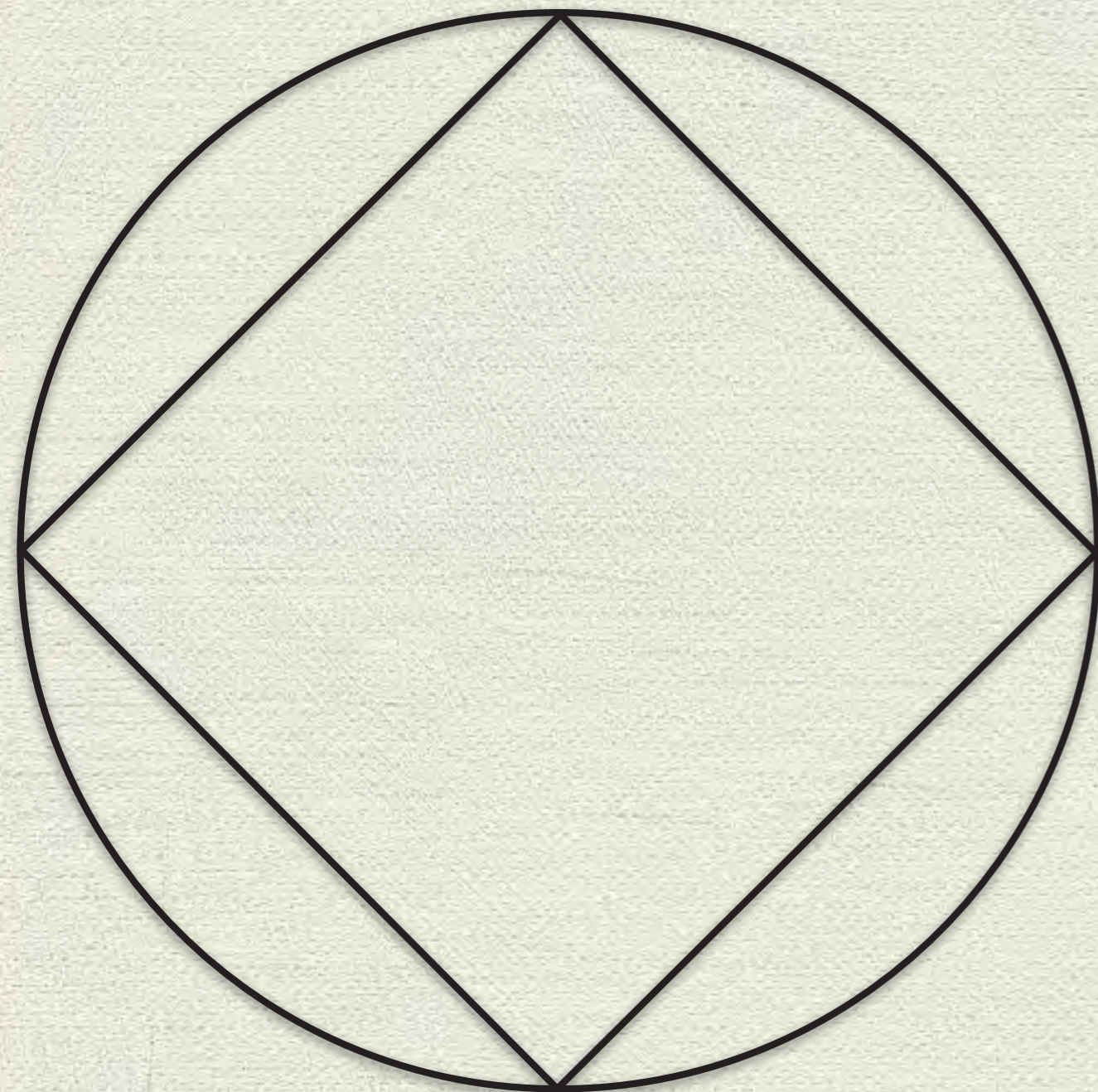
The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99



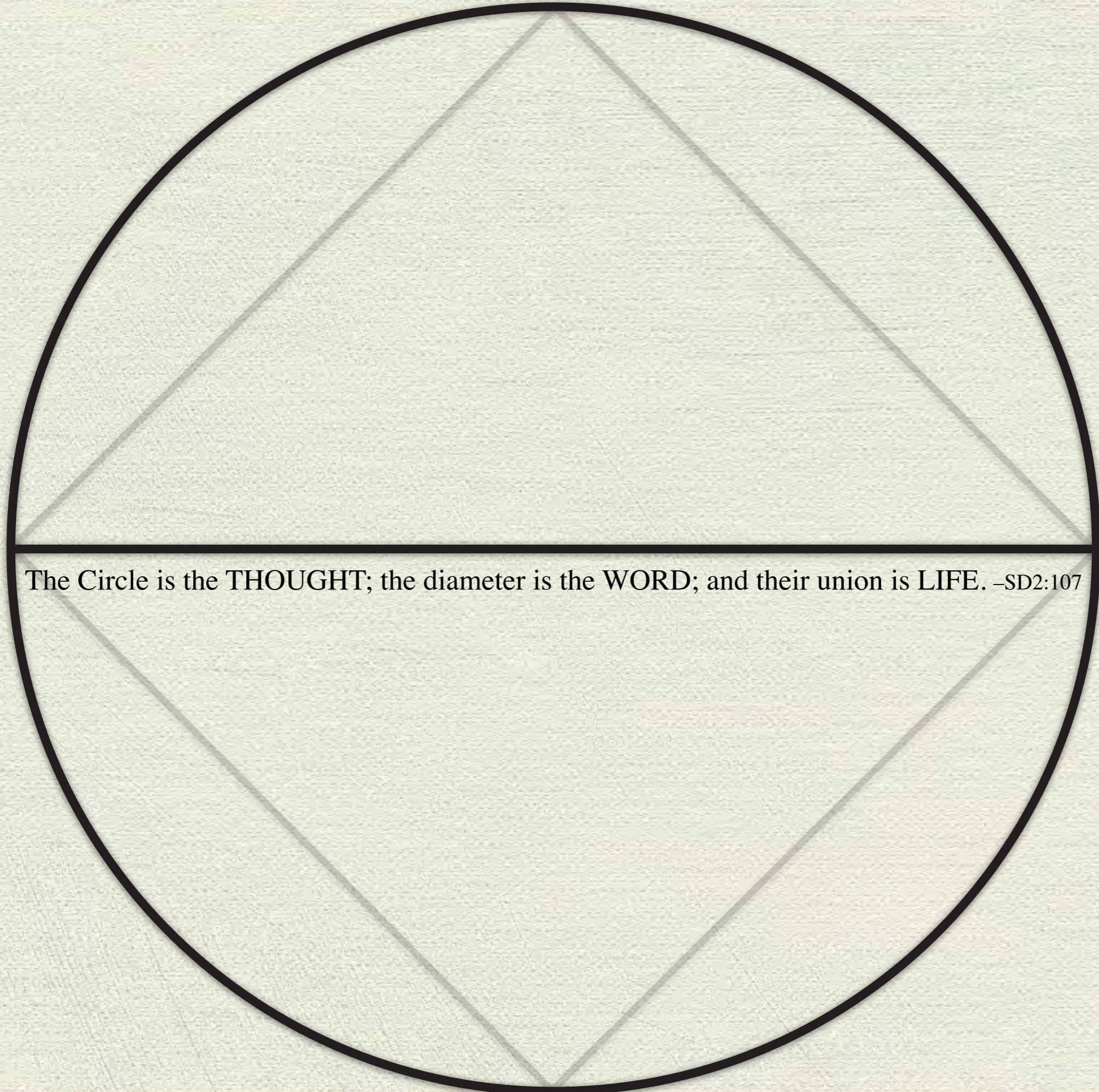
The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99



The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures. -SD1:99

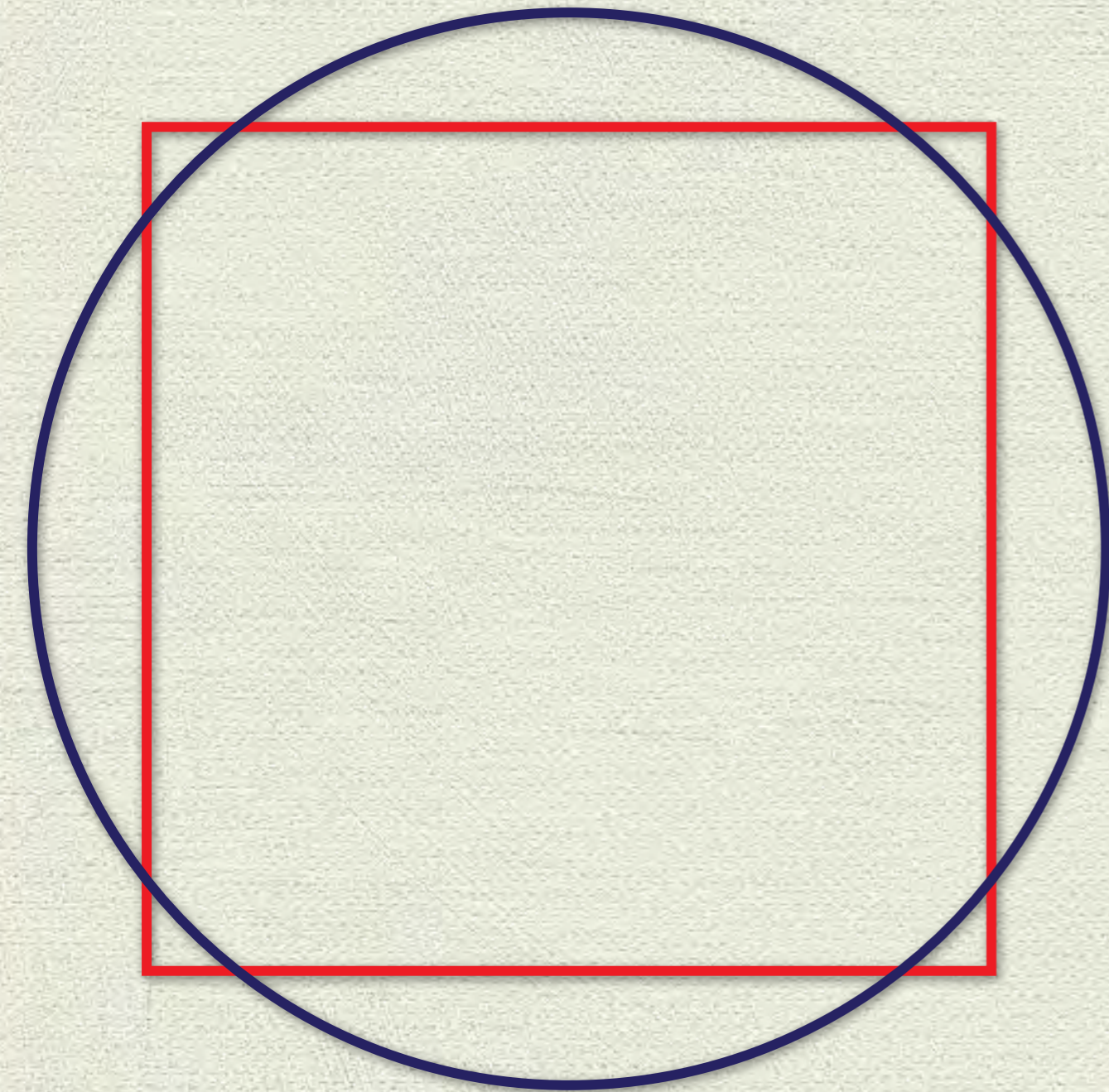


It is the magical agent *par excellence*, and designates in Hermetic philosophy "Life infused into primordial matter," the essence that composes all things, and the spirit that determines their form. -SD1:76

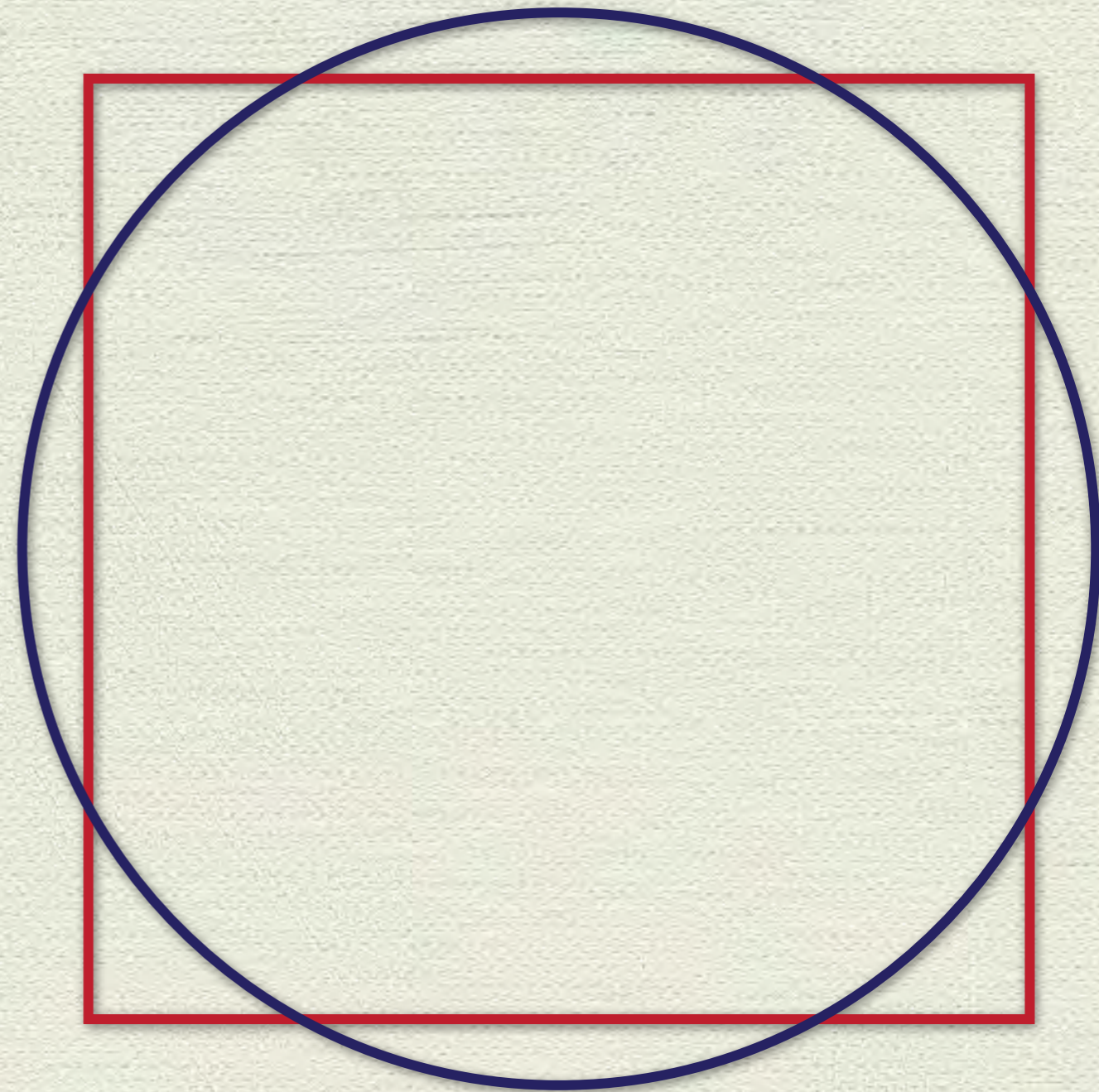


The Circle is the THOUGHT; the diameter is the WORD; and their union is LIFE. -SD2:107

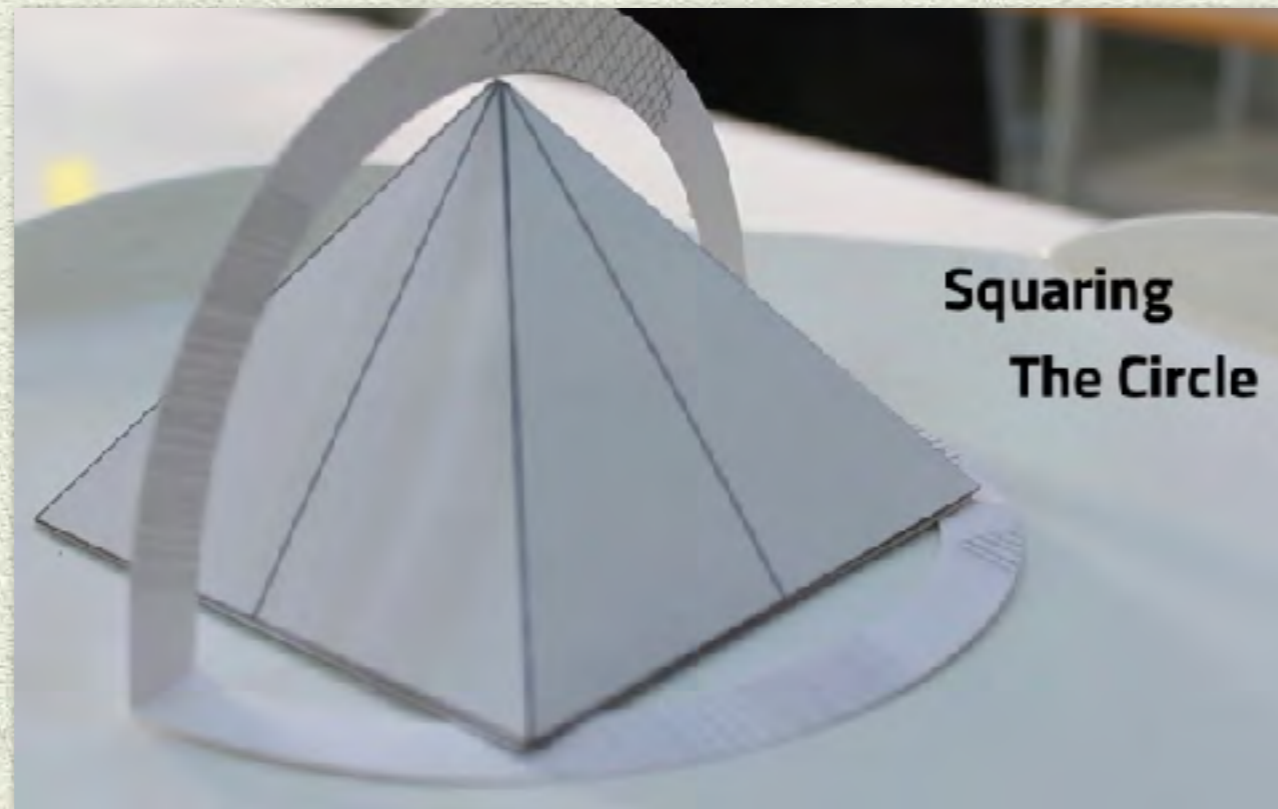
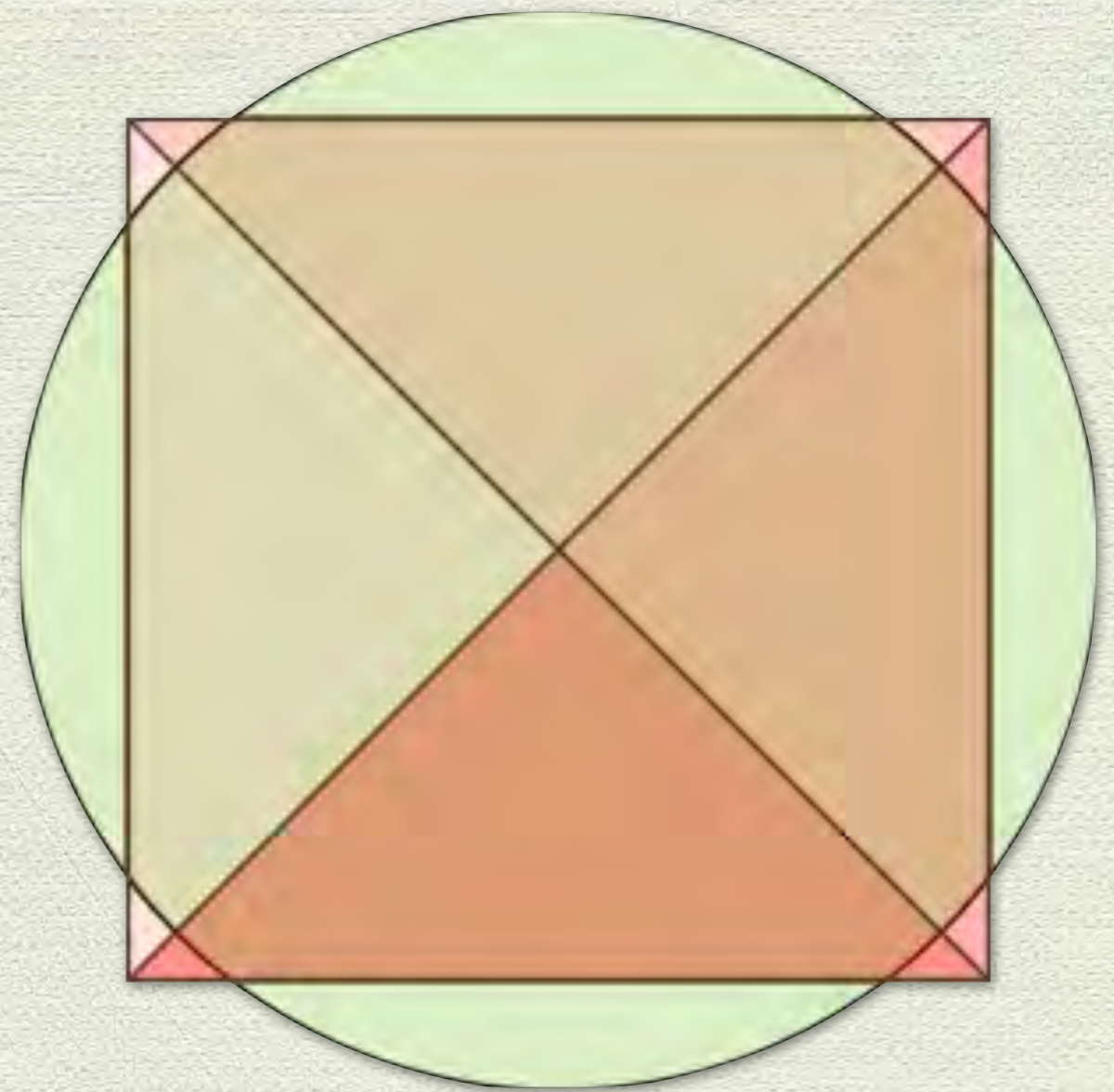
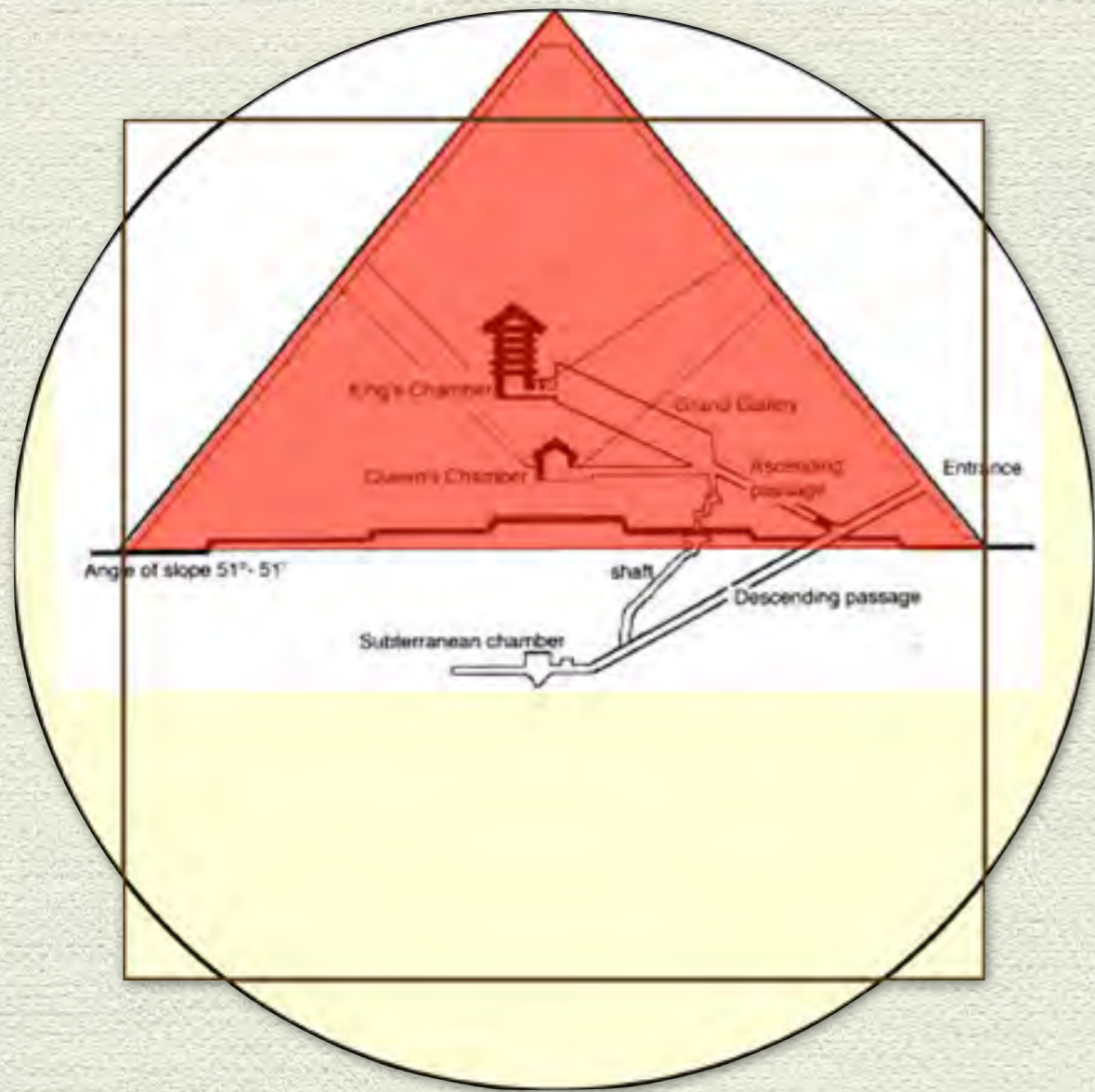
Squaring the Circle



Based on circumference



Based on surface area



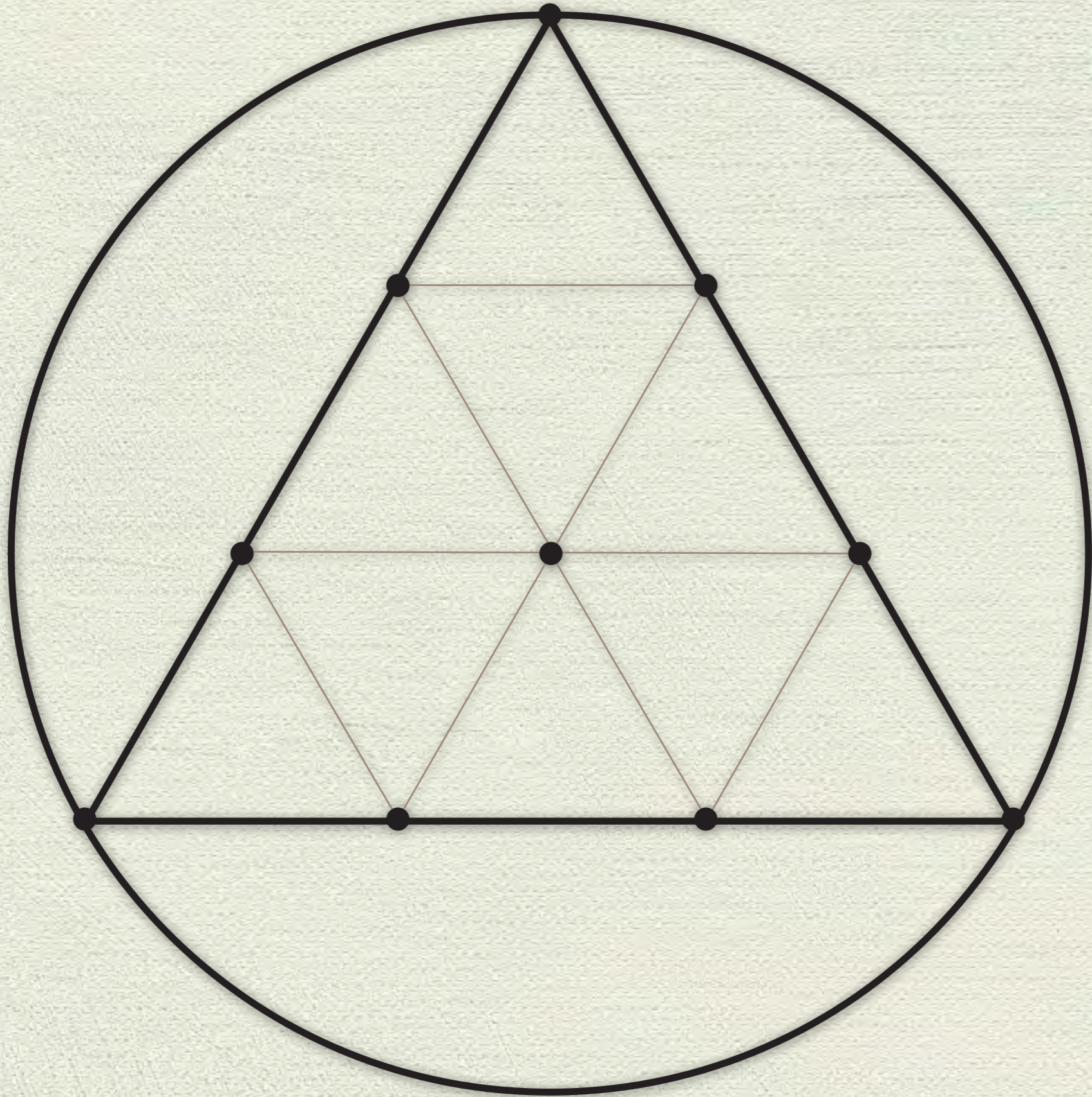
...and when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the fourth root race of the fourth round was passed. –SD1:106

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

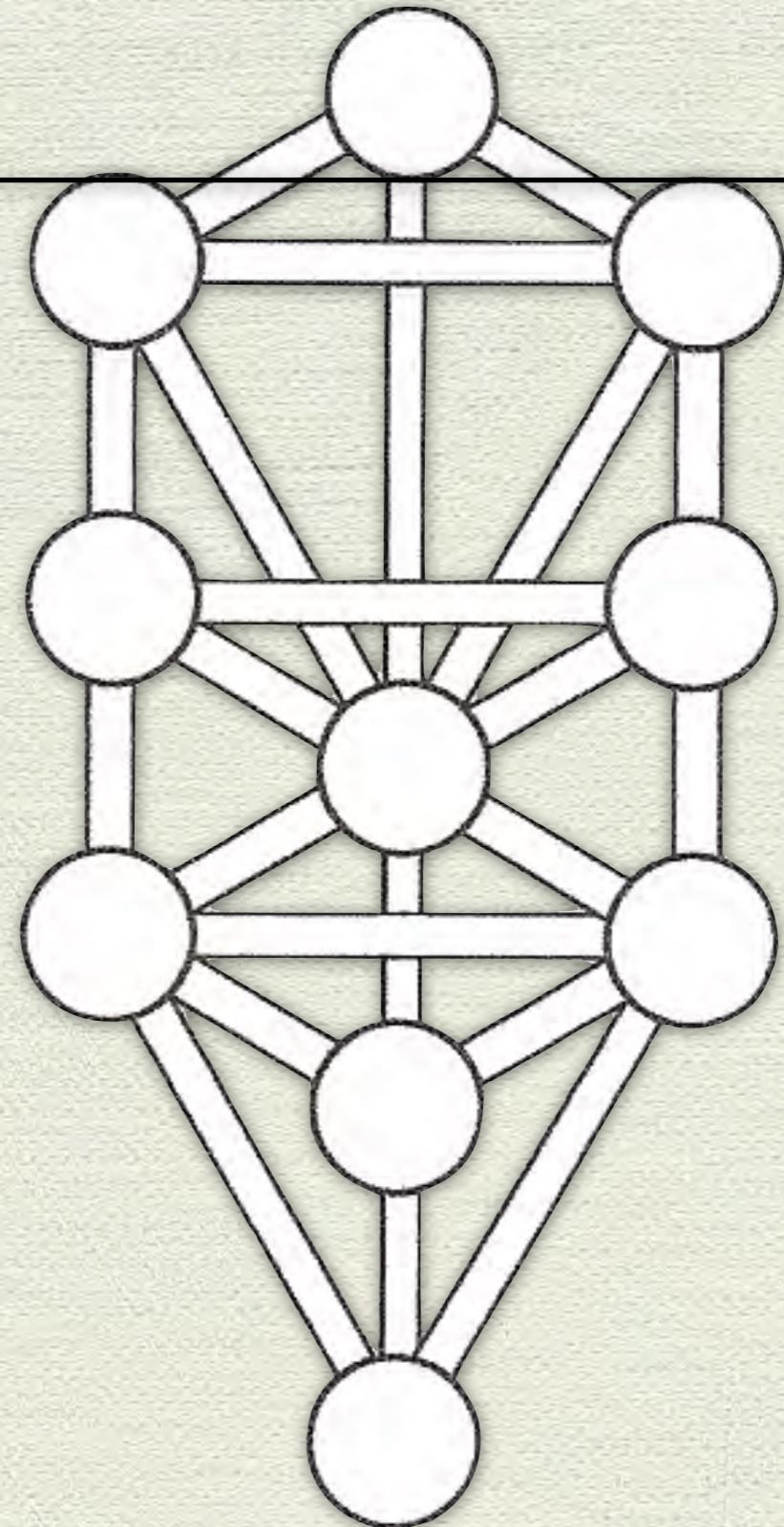
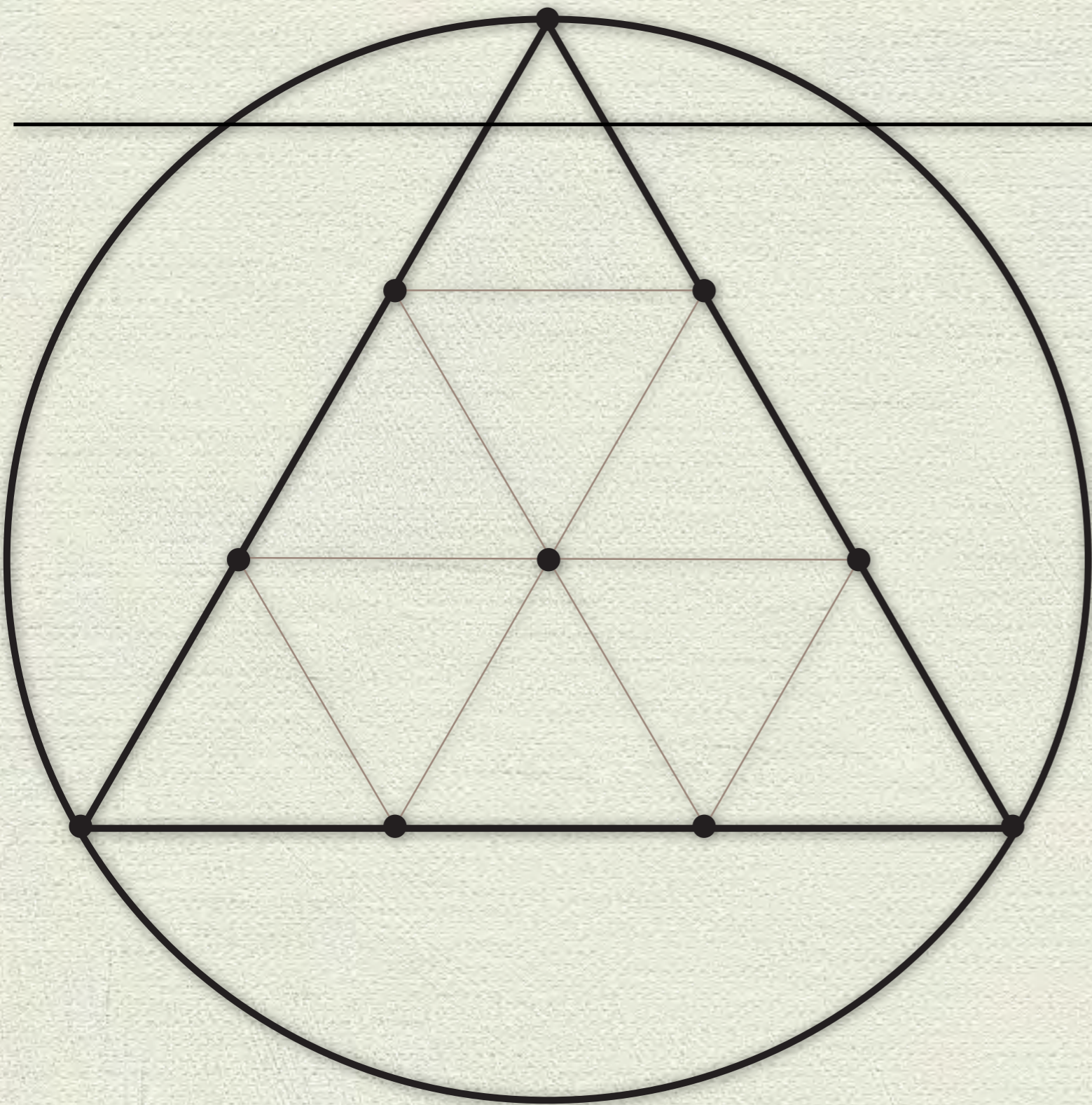
And these three enclosed within the ○ are the sacred four; **and the ten are the arupa (subjective, formless) universe.** Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (Bhâskara).

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.



“...and the ten are the arupa (subjective, formless) universe.” -SD1:98

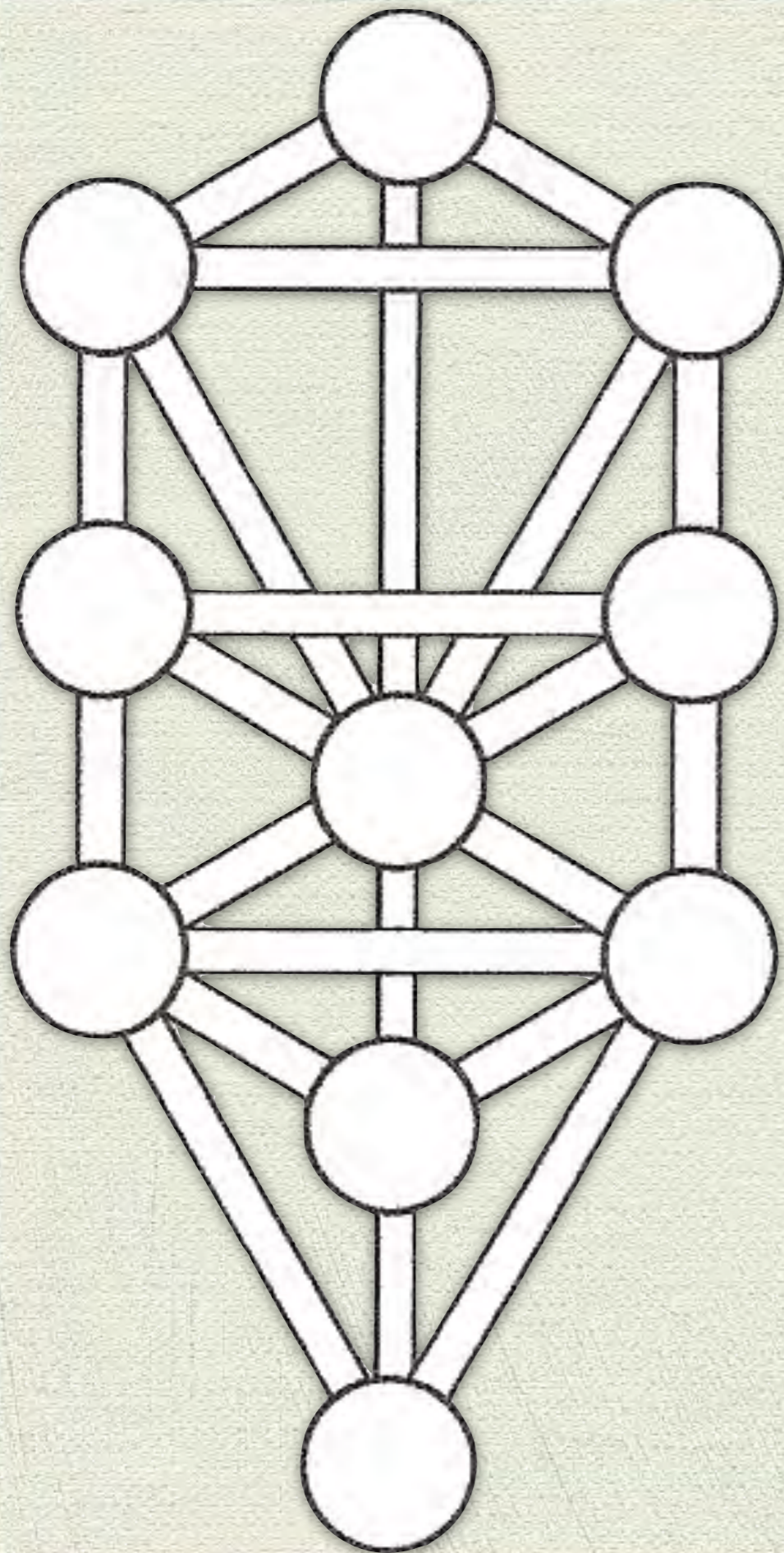
1



9

“...and the ten are the arupa (subjective, formless) universe.” -SD1:98

"Ten is the Mother of the Soul, for Life and Light are therein united," says Hermes. "For number one is born of the Spirit and the number ten from matter (chaos, feminine); the unity has made the ten, the ten the unity" (Book of the Keys). –SD1:90fn



"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. –SD1:239

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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 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.
 - II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.
 - III. The “formless square.” (Arupa)

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

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

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, the :○, (for x, unknown quantity).
 - 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.” (Arupa)

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

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”* **Mystically**, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4

Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the “Scribes.”* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

*** These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).**

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4

Stanza IV

6. Then the second seven, who are the Lipika, produced by the three (Word, Voice, and Spirit). The rejected son is one. The “Son-suns” are countless.

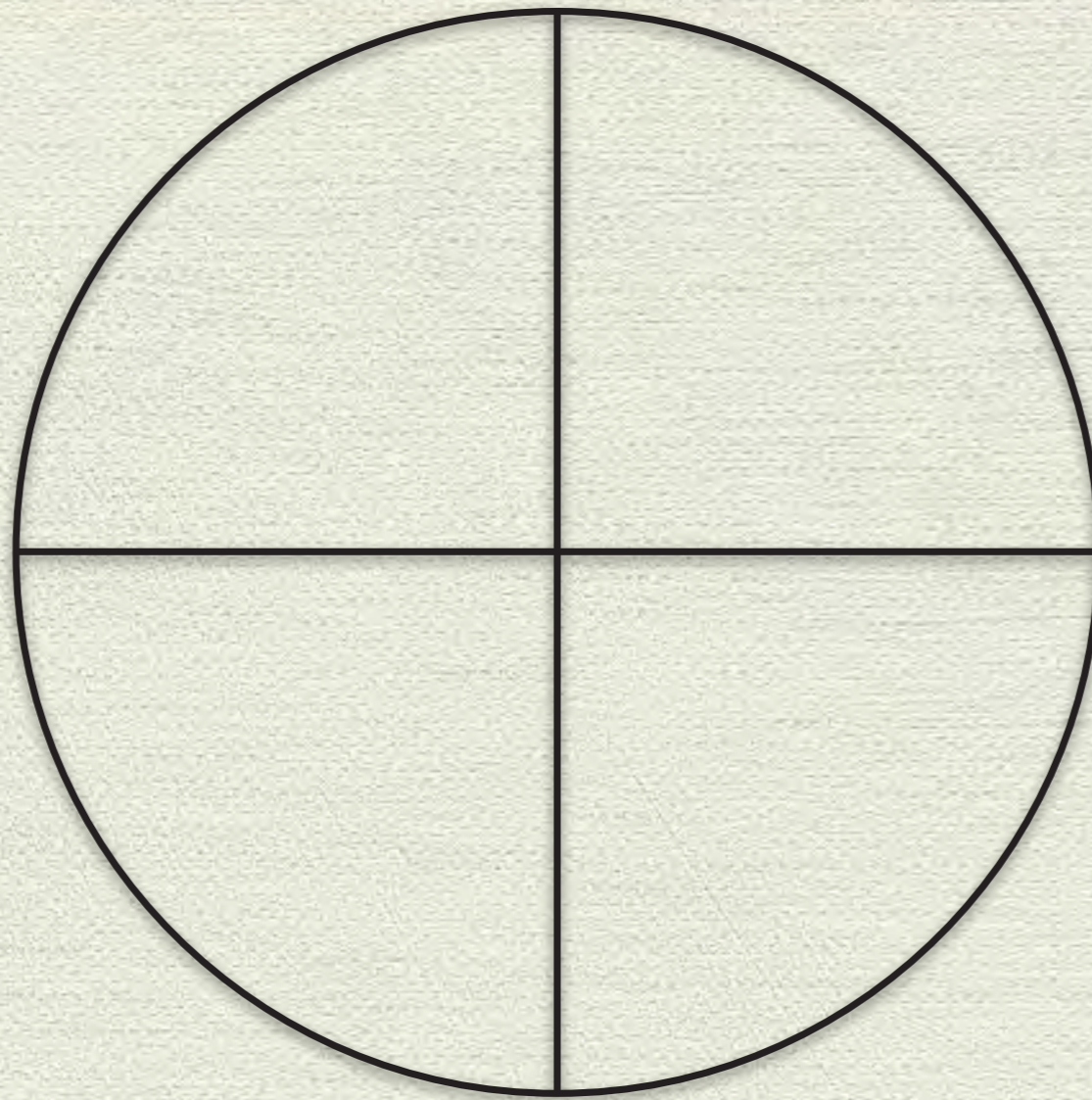
The *Lipi-ka*, from the word *lipi*, "writing," means literally the **“Scribes.”*** Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the **Recorders** or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity" — **a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe.** As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation — or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science." — Draper, pp. 132 and 133. —SD1:103-4

First. The four Maharajahs, the lesser Lipika Lords, who apply past karma and work it out in the present.

Second. The four Lipikas of the second group, referred to by H. P. B. as occupied in applying future karma, and wielding the future destiny of the races. The work of the first group of four cosmic Lipika Lords is occult and is only revealed somewhat at the fourth Initiation (and even then but slightly) so it will not be touched upon here. —TCF:112

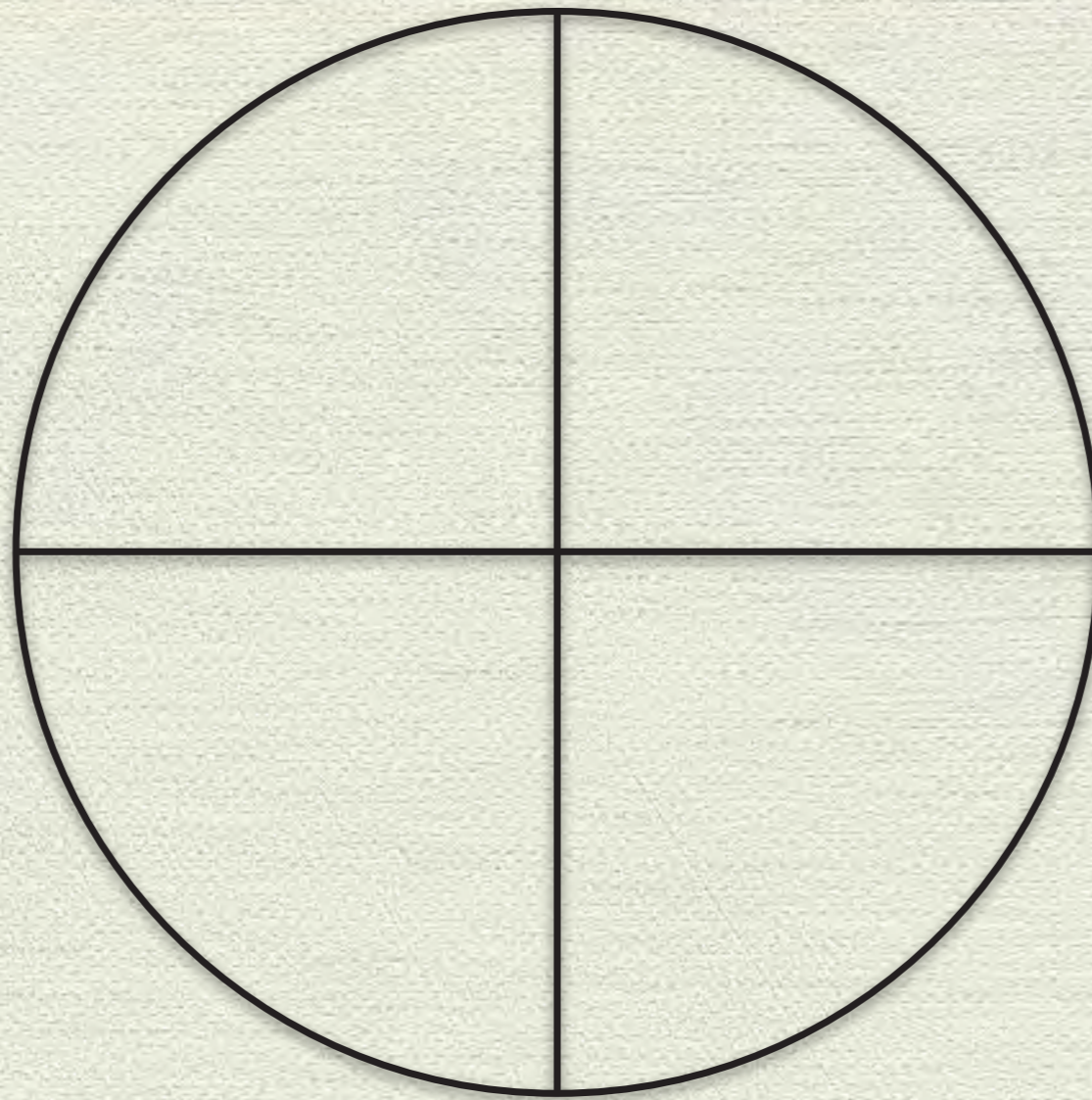


...each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes... In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

- a. The planes rotate from east to west.
- b. The rays rotate from north to south.

...By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays. –TCF 152-3

- Ray One Not in manifestation.
- Ray Two In manifestation since 1575 A.D.
- Ray Three In manifestation since 1425 A.D.
- Ray Four To come slowly into manifestation after 2025 A.D.
- Ray Five In manifestation since 1775 A.D.
- Ray Six Passing rapidly out of manifestation. It began to pass out in 1625 A.D.
- Ray Seven In manifestation since 1675 A.D. –EP1:26



...each plane is a vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction. Each ray of light, no matter of what colour, is likewise a sphere of matter of the utmost tenuity, rotating in a direction opposite to that of the planes... In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

- a. The planes rotate from east to west.
- b. The rays rotate from north to south.

...By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays. –TCF 152-3