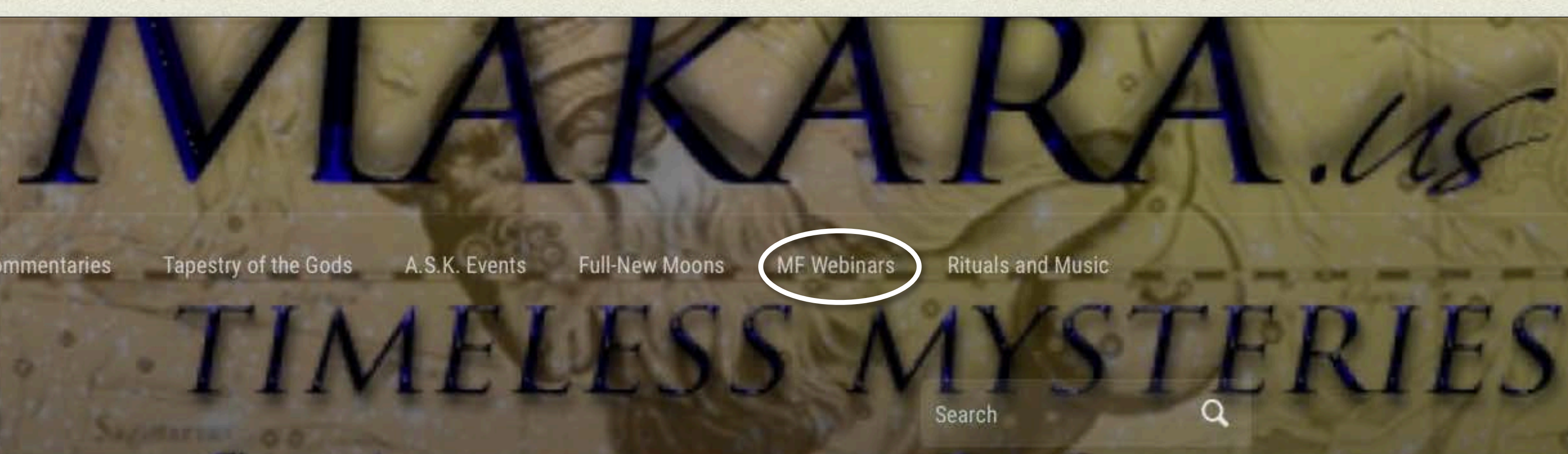




Evolution, Piet Mondriaan, 1911



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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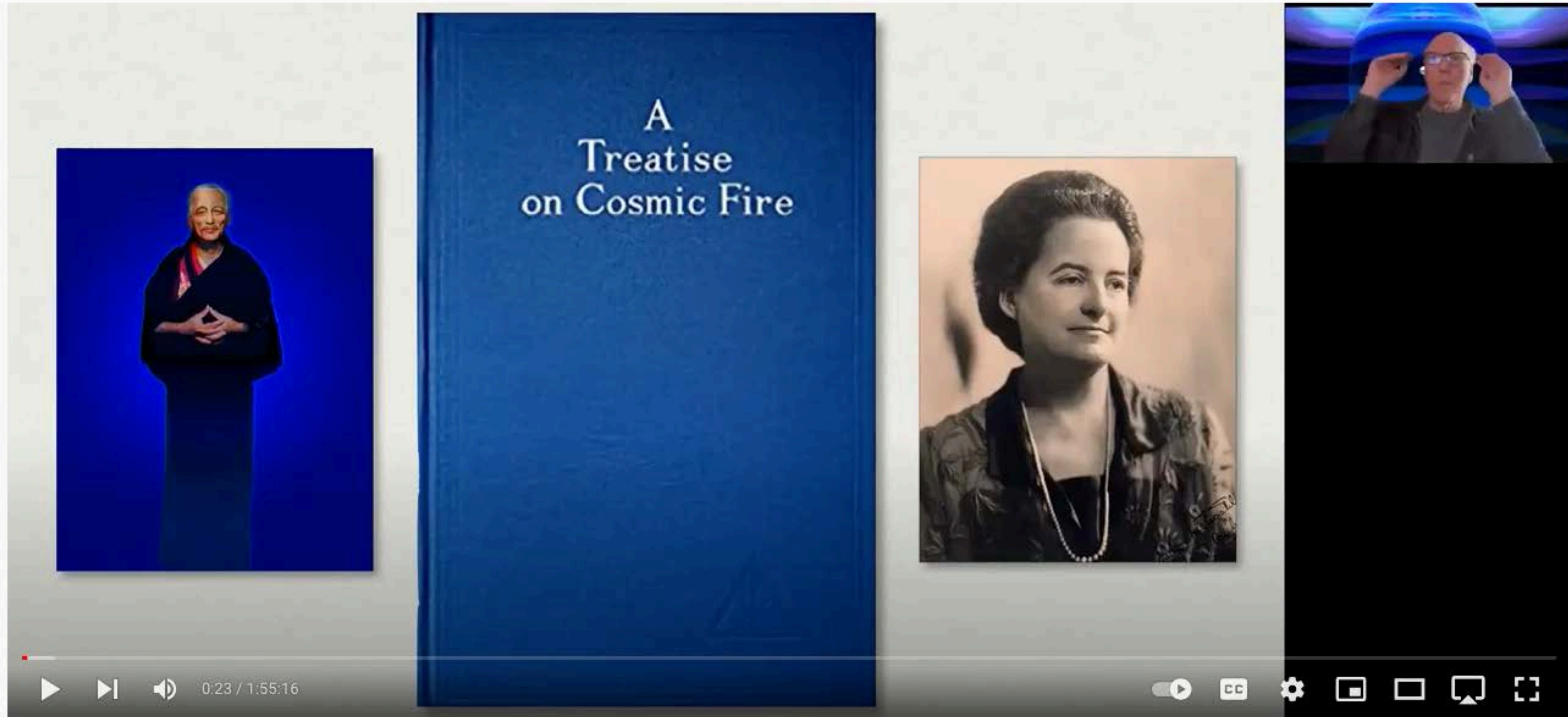
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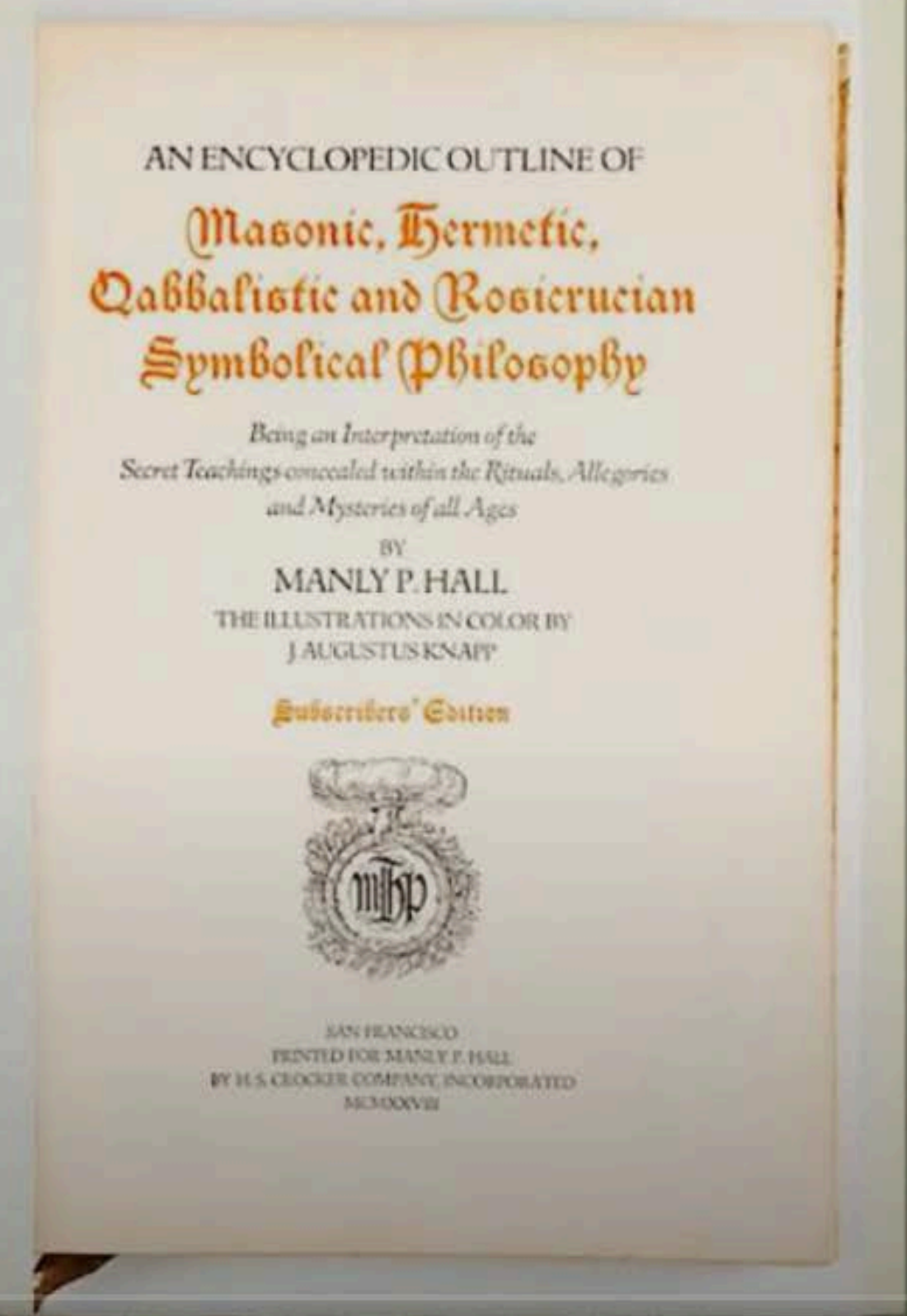
A Treatise on Cosmic Fire New Fellowship, Program 01
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francis donald secret teachings



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New Events »

Webinar: The Secret Teachings of All Ages, August 7, 2022

New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT

Webinar: The Secret Doctrine, Aug 21, 2022



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

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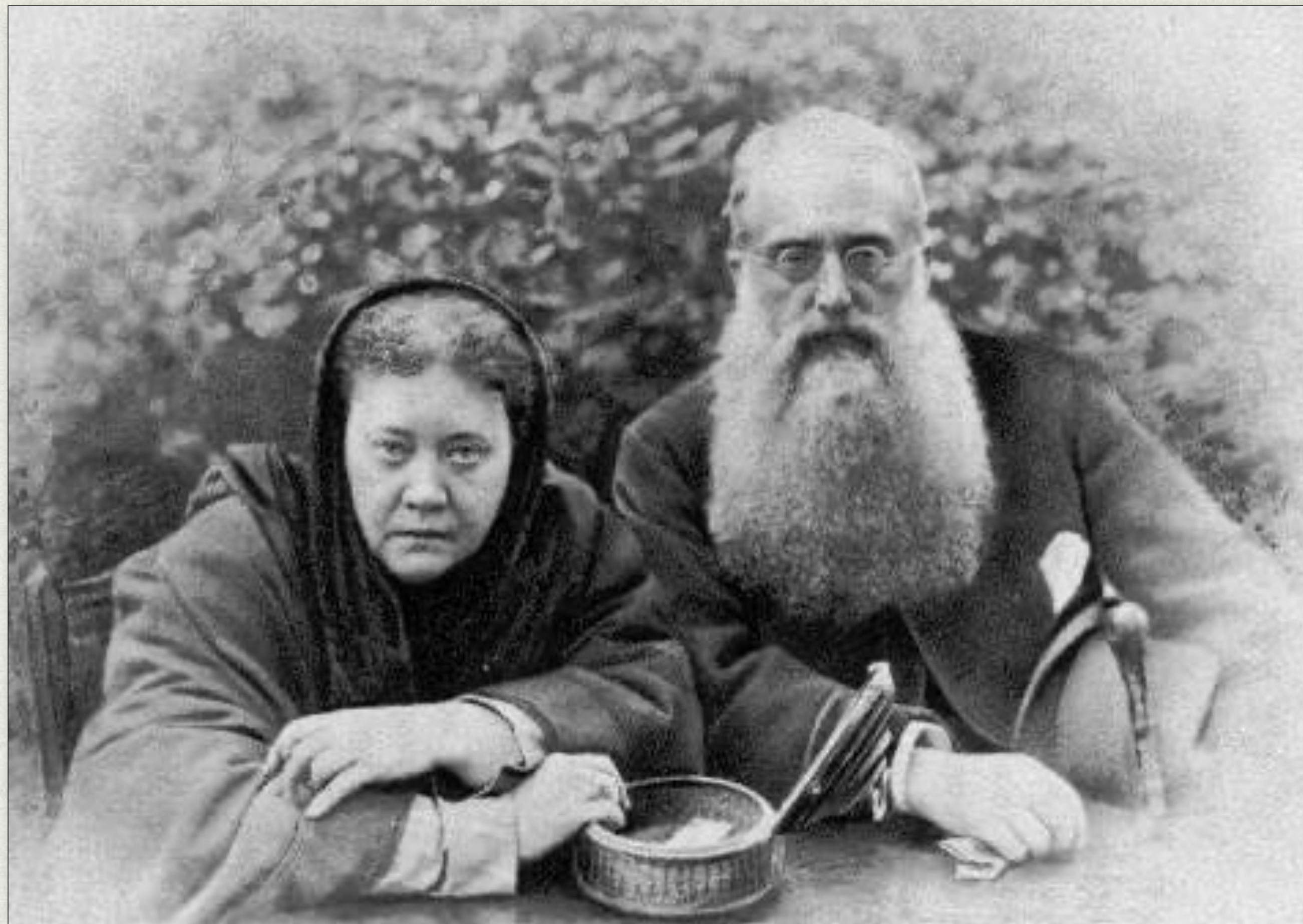
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Charles Leadbeater in Adyar, 1885

Mr. Leadbeater, who had at that time all his great spiritual enlightenment ahead of him, sleeping on a *charpai* in the same room as I, heard two voices and saw a column of light by my bedside, but could not distinguish the form of my visitor. On the following night—as my Diary entry states—“*H.P.B. got from her Teacher the plan for her Secret Doctrine, and it is excellent.*” Meanwhile, the accumulation of materials for the book had long been going on. It

will be news to some that this was not originally intended to be a new book, but only a recasting and amplification of *Isis Unveiled*, with the late T. Subba Row as co-editor. As first advertised in the *Theosophist*, it was to have been issued in monthly parts of 77 pages each, and to have run to about twenty parts. This new scheme, given her by her Teacher, changed this programme, and the gradual building up of the present grand work was the result...



At 1:27 a.m. in the following night I was awakened by a telegraph peon who brought me this despatch from Damodar: "Return at once, Upasika (H.P.B.) dangerously ill." It was a thunderclap out of a clear sky... Here were we two with our vast [Secret Doctrine] work not yet even shaped out, the Society still staggering under the blow struck by the

Missionaries; for, while we were floating along on the full tide of our co-workers' sympathy, yet outside our ship, to borrow the metaphor, the billows of angry outside hatred and suspicion were swelling, and foaming, and dashing against it all around. With us together and united, each supplying what the other lacked, and linked together in one

intense thought of service to man, there was nothing to fear for the future, our cause had in it the spirit of victory. But with her stricken down, perhaps lying on her deathbed, perhaps doomed to die before I could get back to receive her last word and close her eyes, how heavy my heart was needs no seventh son of a seventh son to comprehend.



Charles Leadbeater at
Residence at Adyar

No wonder I wrote in my Diary, when the ship was running through a silvery sea: "*My poor Chum, and is thy life of adventure, of anguish, of violent contrasts and of unswerving devotion to Humanity, ended? Alas, my loss will be greater than if thou hadst been wife, or sweetheart, or sister; for now must I carry alone the immense burden of this*

responsibility with which the Holy Ones have charged us."

We reached Madras at 4 p.m. on 5th February; I hurried home and found H.P.B. in a state between life and death, with congestion of the kidneys, rheumatic gout, and an alarming loss of vitality. Added to

this, an enfeebled action of the heart had brought her to a crisis where her life trembled in the balance. She was so delighted to see me that she put her arms around my neck, as I came to her bedside, and wept on my breast. I was unspeakably glad to be there to, at least, bid her farewell and assure her of my steadfastness.



Dr. Franz Hartmann, her attending physician, said it was simply a miracle that she was alive. Our Teacher had worked the wonder by coming one night when they were waiting for her last gasp, laying his hand on her, and snatching her back from death. Wonderful woman! This same thing happened with her at Philadelphia, when Dr. Pancoast told her that her leg must be cut off to save her life; but she was out of the house the very next day, with her mortifying limb cured. She hung in this state the next four days, we at first not

Dr. Franz Hartmann
author and physician

knowing whether she would live a year or years, or suddenly die.

As her strength improved, we talked over the situation, and she rejoiced in my promise of undying loyalty to the cause we represented... While we two were talking, H.P.B. got a note from our Guru in a phenomenal way, saying that she might assure Subba Row and Damodar that, upon her dying, the link between the T.S. and the Master should remain unbroken. A promise which has been amply fulfilled.

-ODL3:208-9, 215-18

STANZA VI.

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

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

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

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

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

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

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

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

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

VERSE 3

Of the Seven (elements)— first one manifested, six concealed, two manifested, five concealed; three manifested, four concealed; four produced, three hidden; four and one tsan (fraction) revealed, two and one half concealed; six to be manifested, one laid aside (a). Lastly, seven small wheels revolving; one giving birth to the other (b).

VERSE 4

*He builds them in the likeness
of older wheels (worlds),
placing them on the
Imperishable Centres (a).*

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Therefore, though the molecular constitution of their bodies is not deducible from their manifestations on this plane of consciousness, they nevertheless (from the standpoint of the adept Occultist) possess a distinctive objective if not material structure, in the relatively noumenal—as opposed to the phenomenal—Universe. Men of science may term them Force or Forces generated by matter, or "modes of its motion," if they will; Occultism sees in the effects "Elemental" (forces), and, in the direct causes producing them, intelligent DIVINE Workmen. The intimate connection of those Elementals (guided by the unerring hand of the Rulers) —their correlation we might call it—with the elements of pure Matter, results in our terrestrial phenomena, such as light, heat, magnetism, etc., etc.

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* See "Scientific Arena," a monthly Journal devoted to current philosophical teaching and its bearing upon the religious thought of the Age. New York: A. Wilford Hall, Ph.D., LL.D., Editor. (1886, July, August, and September.)

VERSE 4

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Thus acts Fohat from one twilight to the other during seven eternities.

The Seven "Sons-brothers," however, represent and personify the seven forms of Cosmic magnetism called in *practical Occultism* the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them—the latter, our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. To attempt a description of such ENTITIES would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a great *Illusion*, the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality*, as being removed the farther from this world of *Maya*.

because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws. The "imperishable Laya Centres" have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The worlds are built neither *upon*, nor *over*, nor *in* the Laya centres, the zero-point being a condition, not any mathematical point.

(b) Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahmâ "from the brain of the Father and the bosom of the Mother," and then to have metamorphosed himself into a male and a female, *i.e.*, polarity, into positive and negative electricity. He has seven sons who are *his brothers*; and Fohat is forced to be born time after time whenever any two of his son-brothers indulge *in too close contact*—whether an embrace or a fight. To avoid this, he binds together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as any one can see, to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity. The Seven "Sons-brothers," however, represent and personify the seven forms of Cosmic magnetism called in *practical Occultism* the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them—the latter, our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. To attempt a description of such ENTITIES would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a great *Illusion*, the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality*, as being removed the farther

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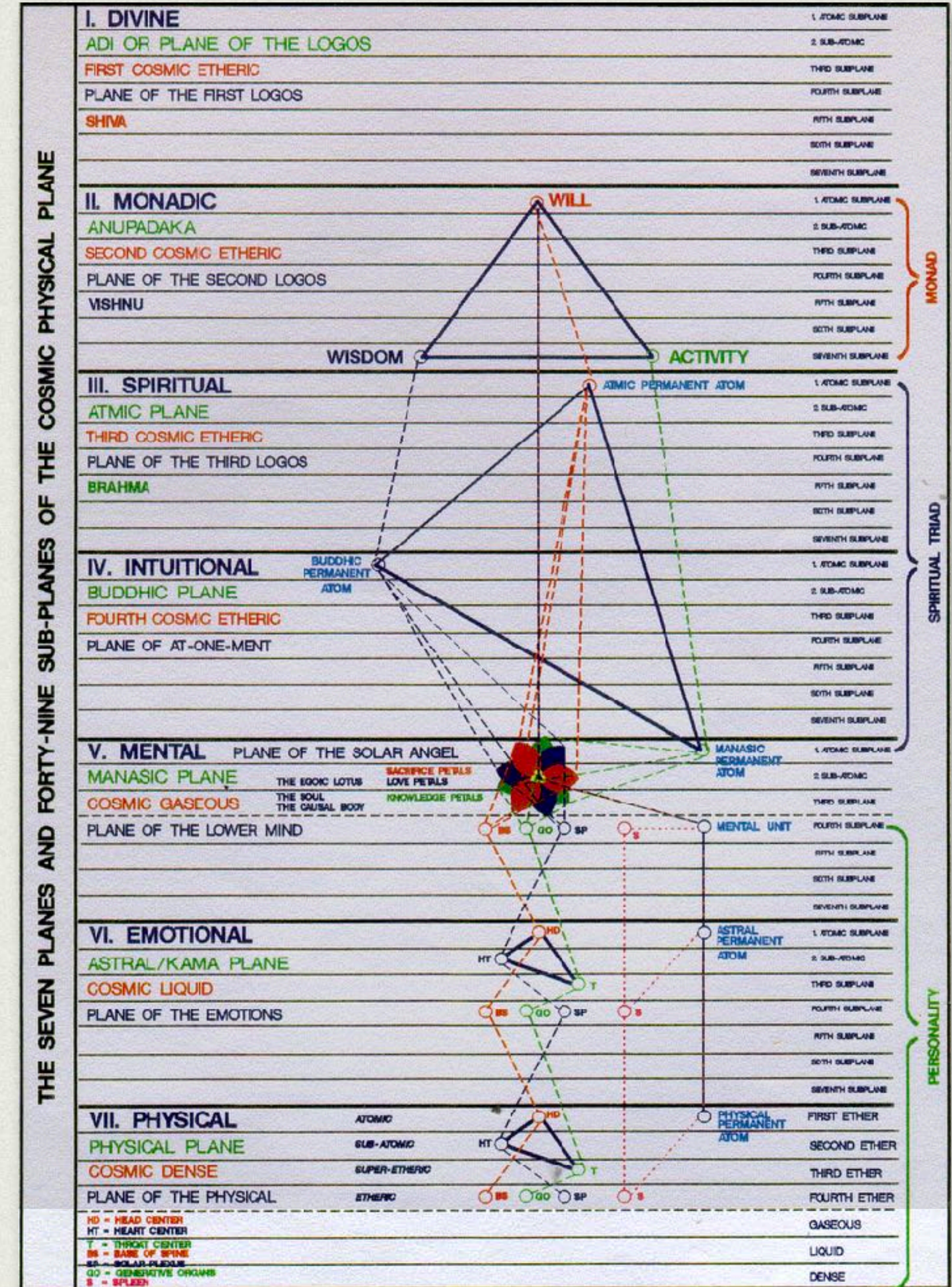
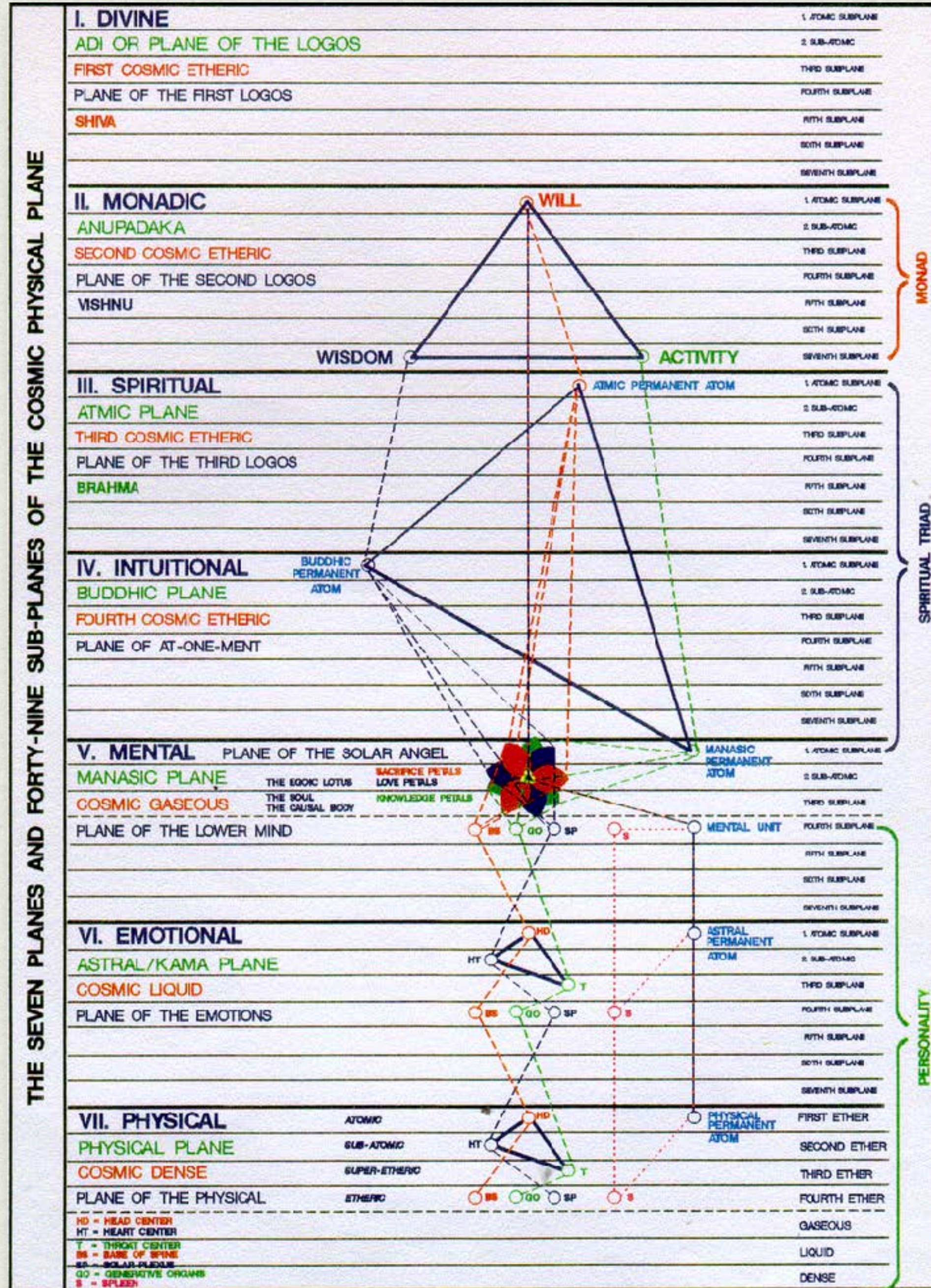
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Objective

Material



VERSE 4

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The elemental groups of the dense physical plane who are swept into activity by the builders, are three in number:

- a. The gaseous elementals.
- b. The liquid elementals.
- c. The strictly dense elementals.

One group concerns itself with the fiery channels, with the fires of the human body, and with the different gases to be found within the human periphery. Another group is to be seen working in connection with the circulatory system, and with all the liquids, juices, and waters of the body; whilst the third is largely involved in the construction of the frame, through the right apportioning of the minerals and chemicals. –TCF944-5

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4. The Law of Magnetic Control holds sway
paramountly on the buddhic plane, and in the
development of the control of this law lies hid
the control of the personality by the Monad via
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We come now to the consideration of the lesser builders in the three worlds, those who represent the negative aspect of force, being on the involutory arc, and who are, therefore, the recipients of energy and influences. They are worked upon by energy, and through the activity of the greater Builders are forced into different directions in space, being built into the differing forms. The energy that works upon them, as is well known, emanates from the second aspect, and in their totality they form the great Mother.

I would call to the attention of all students the fact that these lesser builders are literally a "sea of fire" upon which the great breath, or the AUM, takes effect. Each fiery spark, or atom, becomes (through the action of the Word), vitalised with new life, and impregnated with a different type of energy. In the union of the life of atomic substance itself with that which causes the atoms to cohere, and to form vehicles of some kind or another, can be seen demonstrating the "Son of God." -TCF:887

Deva Kings or *Juniten*
Guardians of Esoteric Buddhism. (16th century)

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Salamanders [are] those little fire elementals who can be seen dancing in every flame, tending the fires of the hearth and the home, and of the factory. They are of the same group as the fire spirits who can be contacted deep in the fiery bowels of the planet. -TCF:66

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A COUNCIL OF GNOMES.

It is commonly supposed that all the fairies, gnomes, elves, and like nature spirits are to be found solely in etheric matter, but this is not so. They are to be found in bodies of gaseous and liquid substance likewise, but the mistake has arisen for the reason that the basis of all that which can be objectively seen is the etheric structure, and these little busy lives frequently protect their dense physical activities through the agency of glamour, and cast a veil over their objective manifestation. When etheric vision is present then they can be seen, for the glamour, as we understand it, is only a veil over that which is tangible. -TCF:892

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Book II. But as we are in the mid-point of our *sub-race* of the Fifth Root Race—the acme of materiality in each—therefore the animal propensities, though more refined, are not the less developed for that : and they are so chiefly in civilized countries.

§ XV.

GODS, MONADS, AND ATOMS.

SOME years ago we remarked* that “the Esoteric Doctrine may well be called the ‘thread-doctrine,’ since, like *Sutrâtman*, in the Vedanta philosophy,† it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all.” We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be necessarily correct, since they are found corroborated in the ancient records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-Science*; nevertheless, it is a fact.

Science is, undeniably, ultra-materialistic in our days ; but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabalists say, *in abscondito*, can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its *SUB-stance*—the noumenon of evanescent matter.

* “The Septenary Principle,” art. in “Five Years of Theosophy,” p. 197.

† The Atman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Koshas*) is called “thread-soul,” or *Sutrâtman* in Vedantic philosophy.

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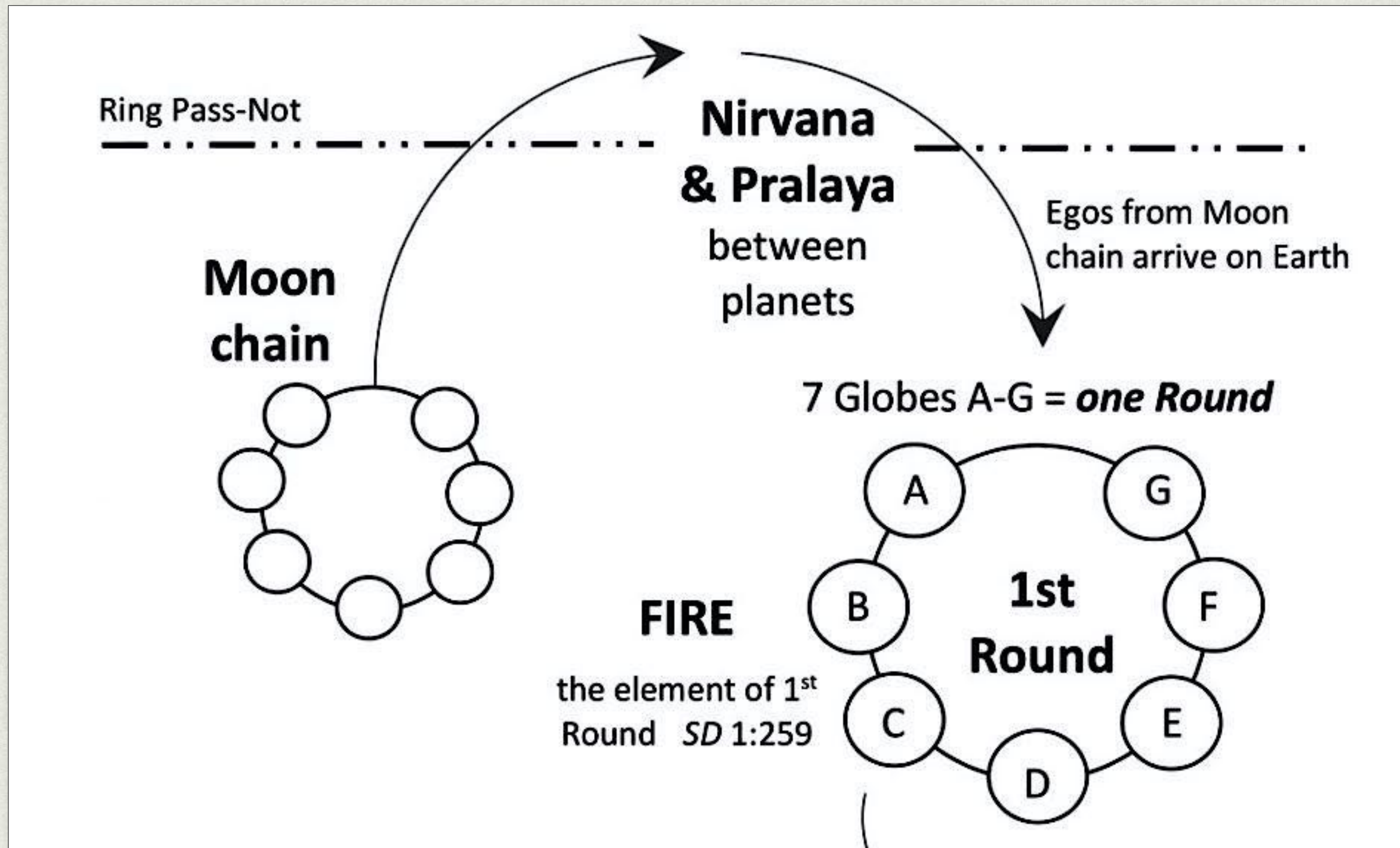
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When a planetary chain is in its last Round, its Globe 1 or A, before finally dying out, sends all its energy and “principles” into a neutral centre of latent force, a “laya

centre,” and thereby informs a new nucleus of undifferentiated substance or matter, i.e., calls it into activity or gives it life. –SD1:155

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most accurate of all such works) has not touched. On the other hand, even he has introduced several mistaken notions which must now be presented in their true mystic light, as far as the present writer is capable of doing so.

Let us then make a short break between the Slokas just explained and those which follow, for the Cosmic periods which separate them are of immense duration. This will afford us ample time to take a bird's-eye view of some points pertaining to the Secret Doctrine, which have been presented to the public under a more or less uncertain and sometimes mistaken light.

A FEW EARLY THEOSOPHICAL MISCONCEPTIONS CONCERNING PLANETS, ROUNDS, AND MAN.

Among the eleven Stanzas omitted* there is one which gives a full description of the formation of the planetary chains one after another, after the first Cosmic and Atomic differentiation had commenced in the primitive *Acosmism*. It is idle to speak of "laws arising when Deity prepares to create" for (a) laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and *vice versâ*. Moreover, the one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only *one, the lowest and the most material of those globes*, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, *lower, and dead chain—its reincarnation*, so to say. To make it clearer: we are told of the planets—of which *seven only* were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others†—that each of these, whether known or unknown, is a septenary, as is the chain to which the Earth belongs (see "Esoteric

* See the note which follows the Commentary on the preceding page, and also the summary of the Stanzas in the Proem, page 22.

† Many more planets are enumerated in the Secret Books than in modern astronomical works.

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Mulaprakriti (Sanskrit) [from *mūla* root + *prakṛti* nature] Root-nature; undifferentiated cosmic substance in its highest form, the abstract substance or essence of what later through various differentiations become the *prakritis*, the various forms of matter, concrete or sublimate. It is precosmic root-substance, the root-principle of the world stuff; that

aspect of Parabrahman or space which underlies all the materially objective planes of universal nature. It is again unmanifested primordial stuff or substance, divine-spiritual, undifferentiated, and therefore indestructible, eternal, parentless, and abstractly the Mother — space itself, and the vehicle, lining, or alter ego of Parabrahman.

Mulaprakriti along with Parabrahman are the two aspects of the one universal principle which is unconditioned to any human conception, and similarly eternal. Parabrahman is unconditioned and undifferentiated reality, and Mulaprakriti is its veil or inseparable vehicle. -OTG

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The Occultists, who do not say—if they would express themselves correctly—that *matter*, but only the *substance or essence* of matter, is indestructible and eternal, (*i.e.*, the Root of all, *Mulaprakriti*): assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse, i.e.*, in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (*See Proem*). When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. "*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara*" (Occult Catechism).

infinitesimal Infusoria. (See "Gods, Monads, and Atoms," in Part III.) It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another—child-star. When a planet dies, its informing principles are transferred to a *laya* or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. (*Vide infra*, "A Few Theosophical Misconceptions, etc.")

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion"; and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is known so far—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptance of the intervention of our "Nature-Spirits" in every natural phenomenon.

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OCCULT GLOSSARY

G. de PURUCKER

A COMPENDIUM OF ORIENTAL
AND THEOSOPHICAL TERMS

ĀKĀŚA
AVATĀRA
BODHISATTVA
CHRISTOS
DHARMA
INITIATE
MAHĀTMA
MĀYĀ
NOUS
PARABRAHMAN
REINCARNATION
SOUL
THEOSOPHY
PLUS SOME 300 MORE



A laya-center is... any point in space, which, owing to karmic law, suddenly becomes the center of active life, first on a higher plane and later descending into manifestation through and by the laya-centers of the lower planes. In one sense a laya-center may be conceived of as a channel, through which the vitality of the superior spheres pours down into, and inspires, inbreathes into, the lower planes or states of matter, or rather of substance. –Occult Glossary:84-5

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SAMKHYA KARIKA

*with Gaudapadacarya Bhasya
Revised Edition*

BRAHMRISHI
VISHVATMA BAWRA

There are six Forces in Nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the all-Force, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of *Sankhya-karika* of *Prakriti*—“the root and substance of all things,” she (Prakriti, or nature) is no production, but herself a producer of seven things, “which, produced by her, become all in their turn producers.” –HPB’s Collected Works, v.VII, p.291

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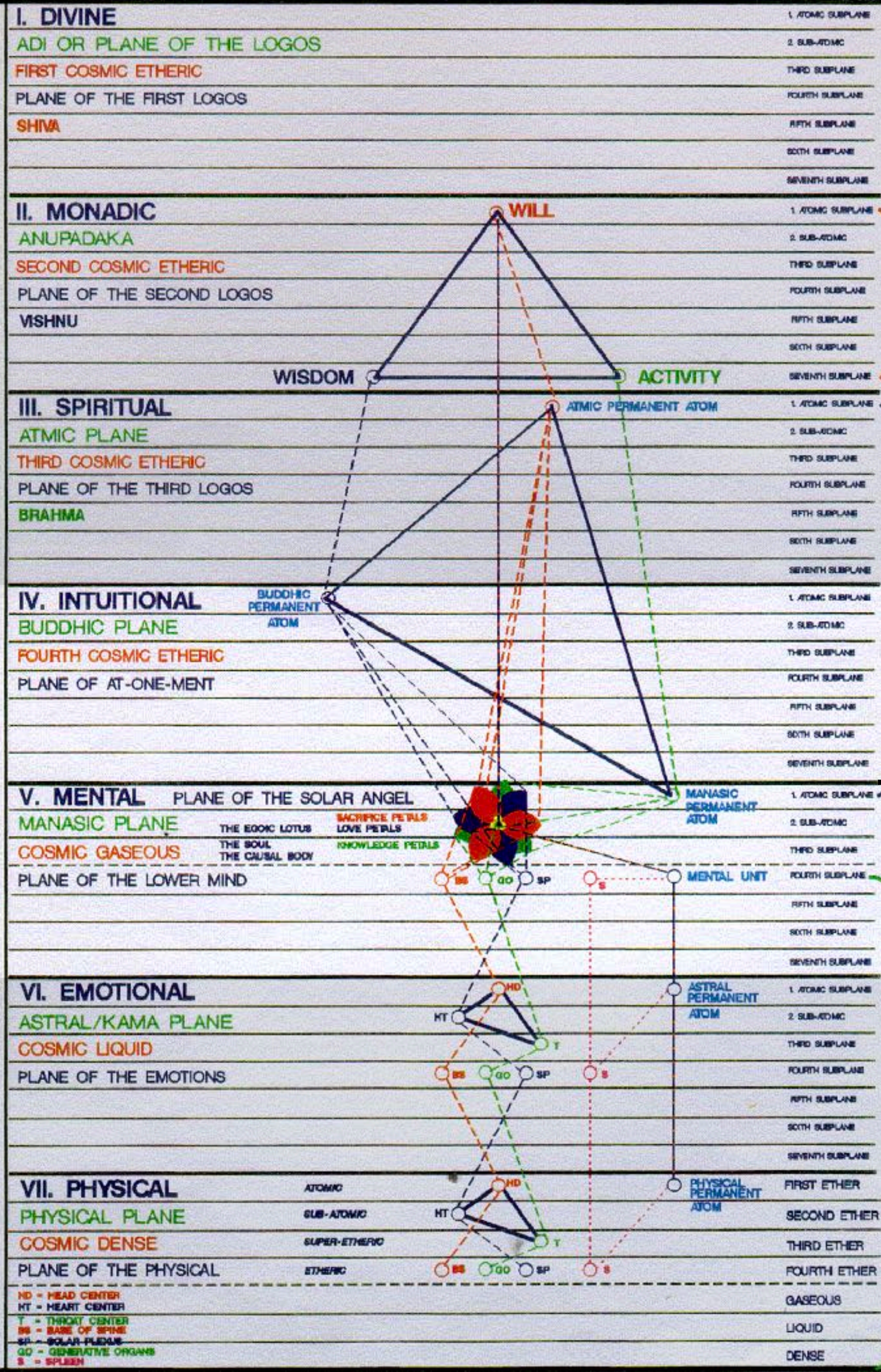
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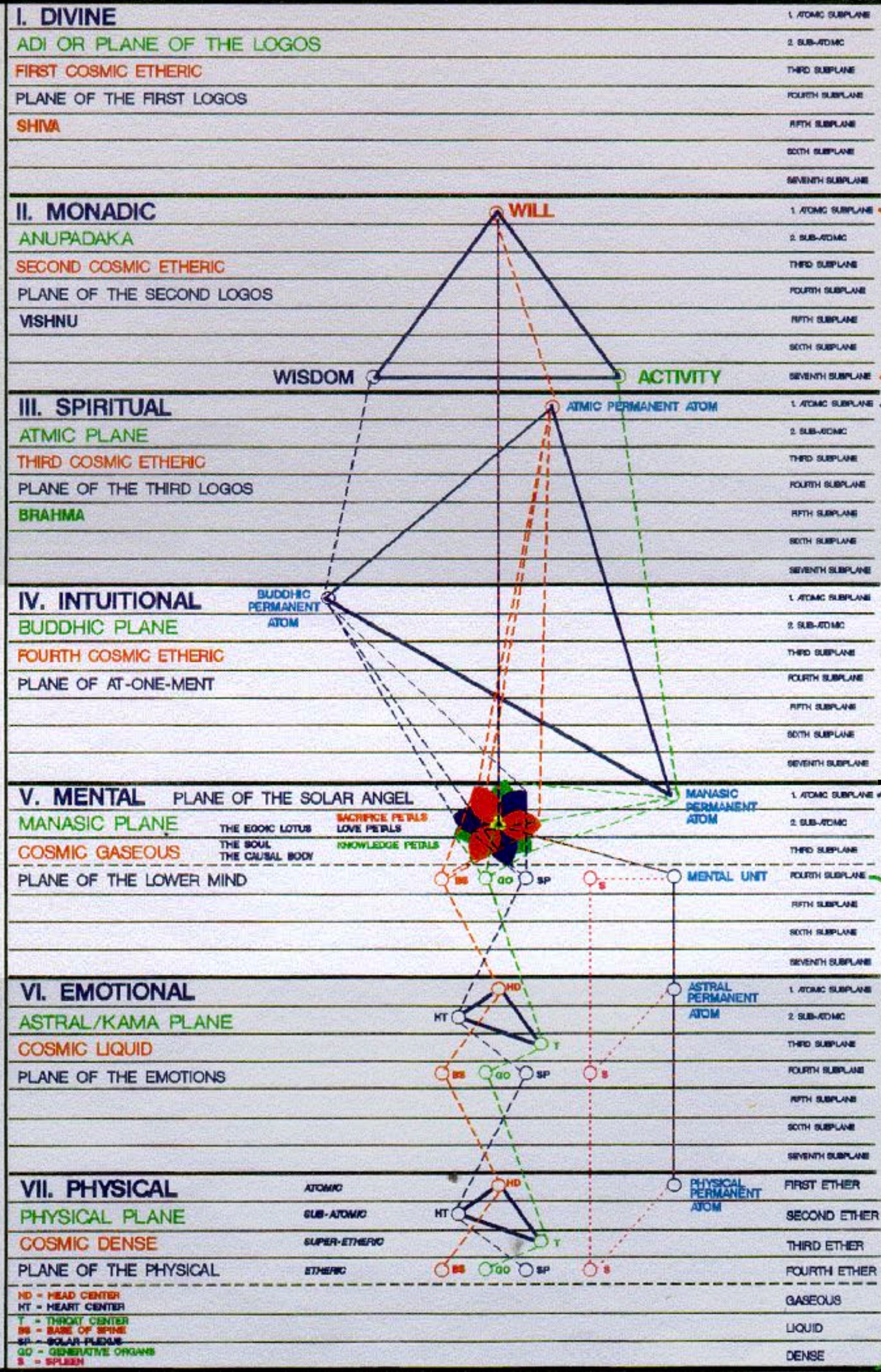


Intuition

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Physical.....

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

Astral.....

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

Mental.....

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

Buddhic.....

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

Atmic.....

- | | |
|-------------------|-----|
| 1. Beatitude | 7th |
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| 3. Realisation | 5th |
| 4. Perfection | 4th |
| 5. All knowledge | 3rd |

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Mental.....

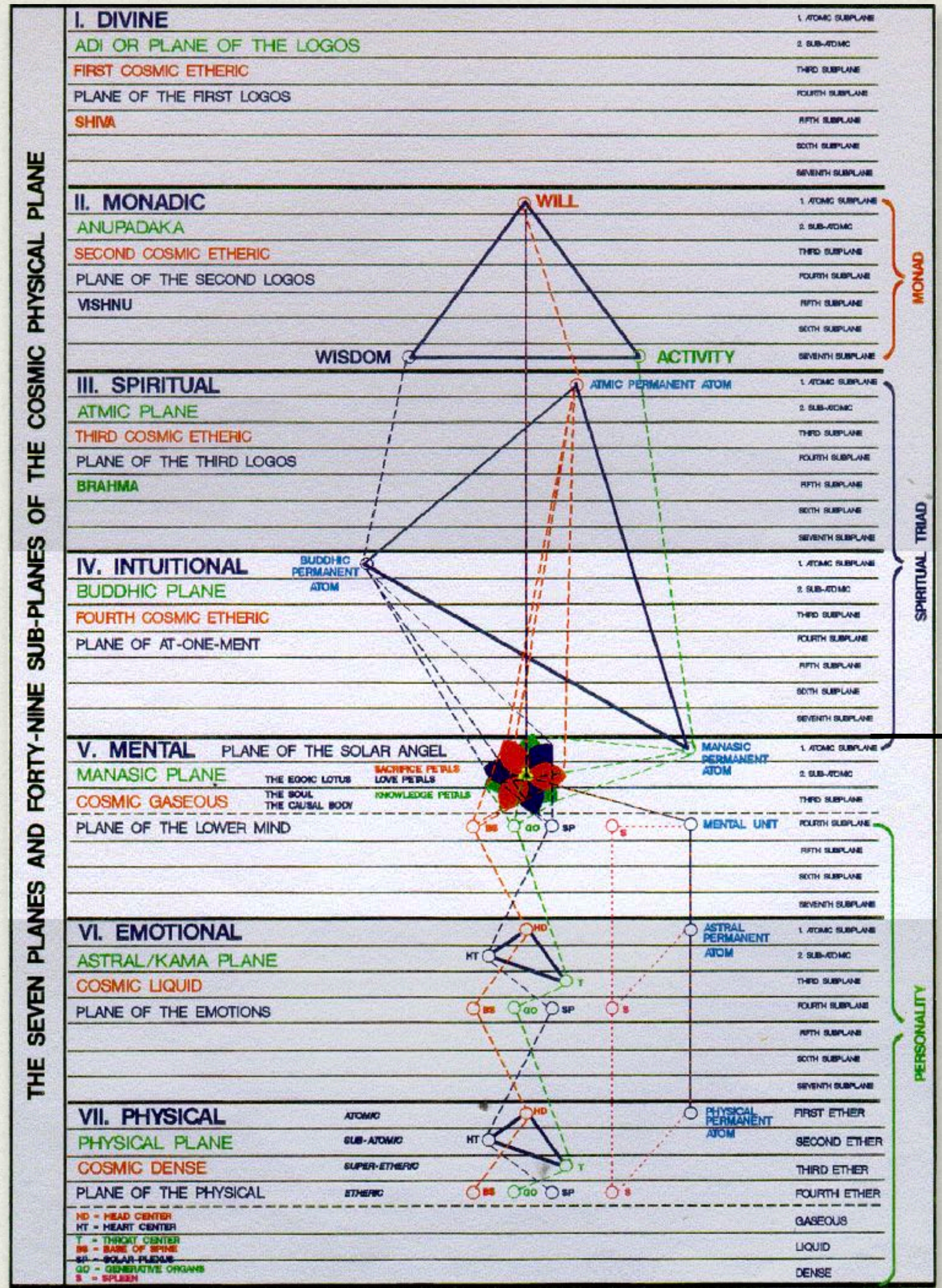
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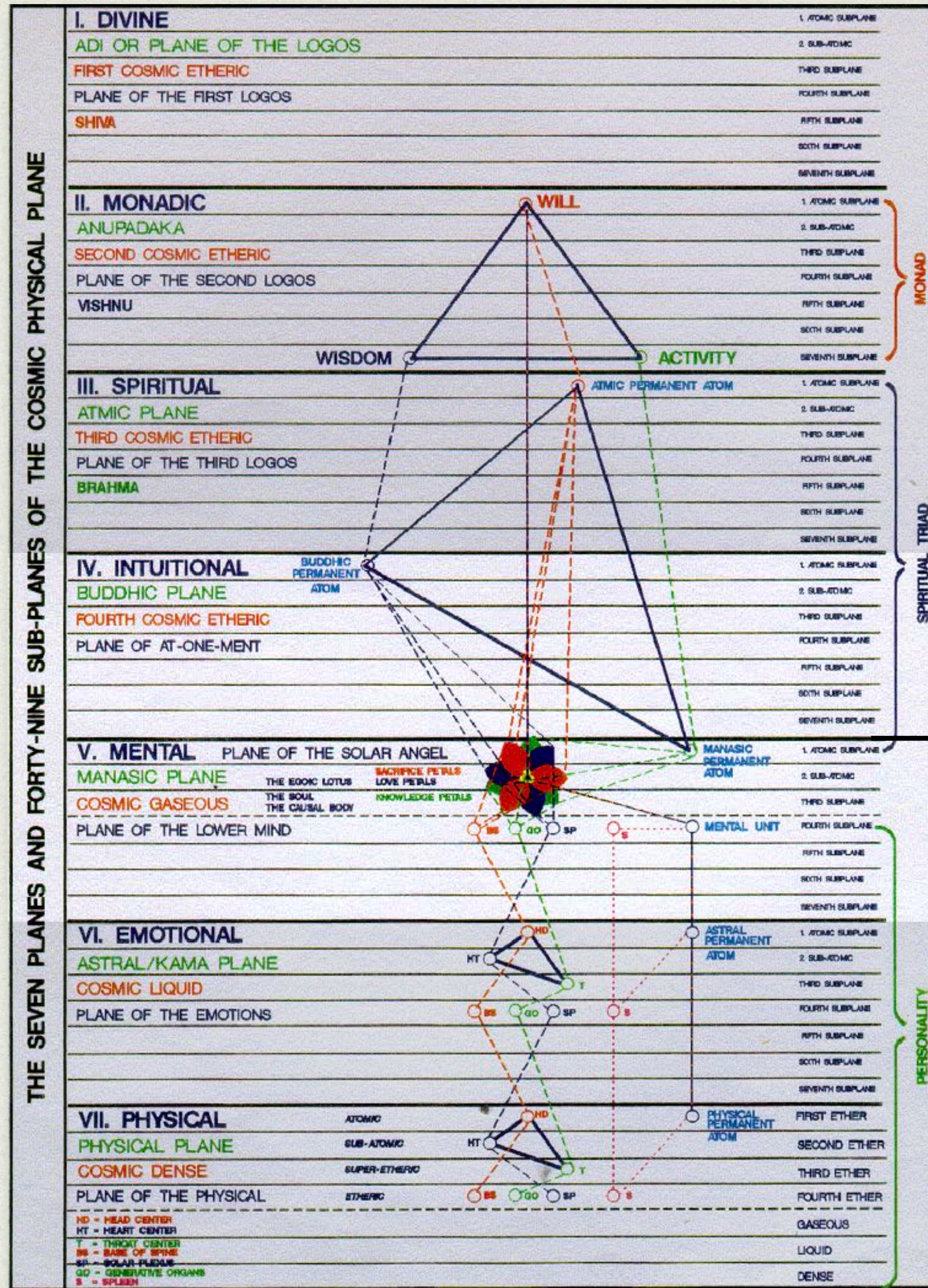
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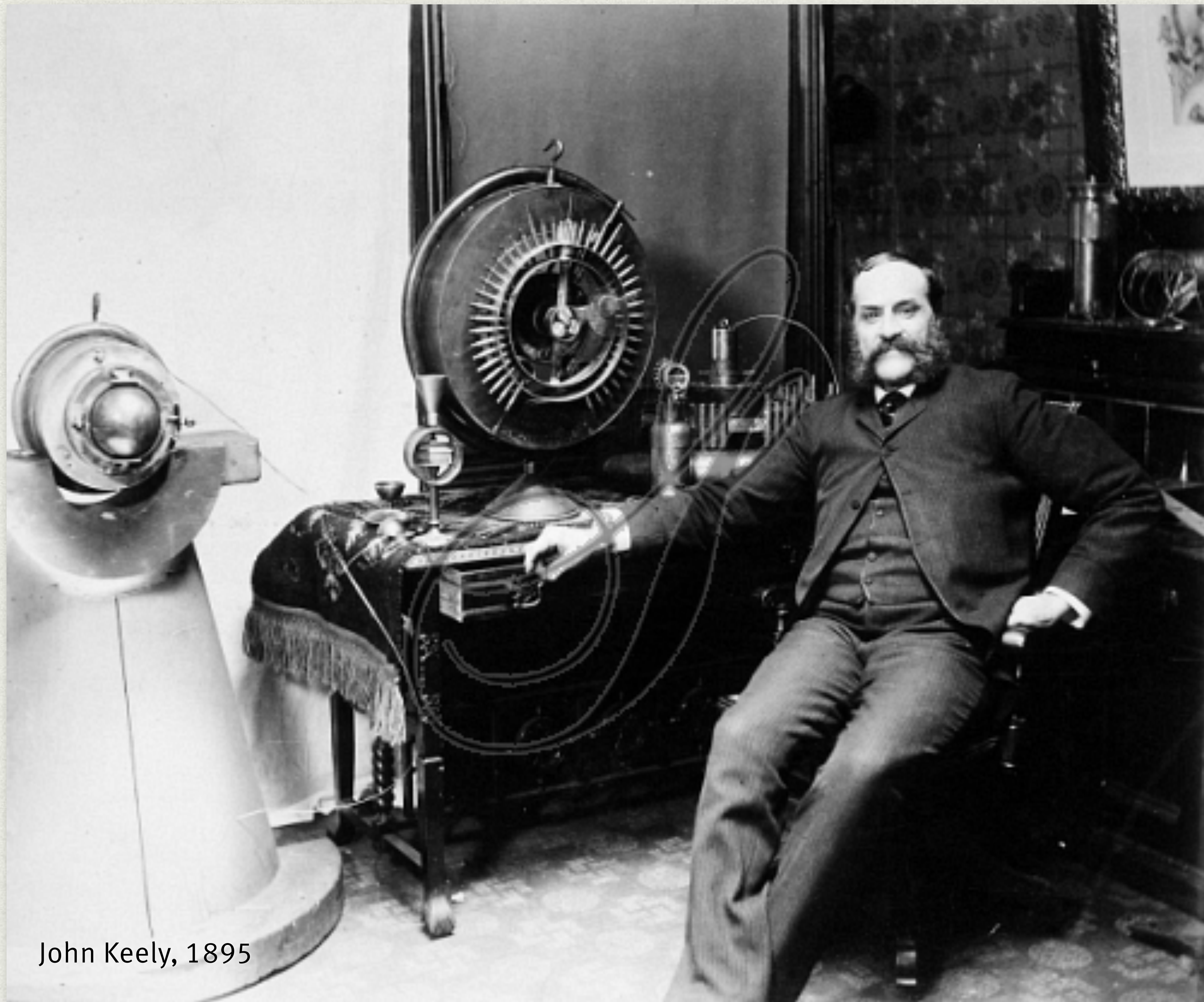
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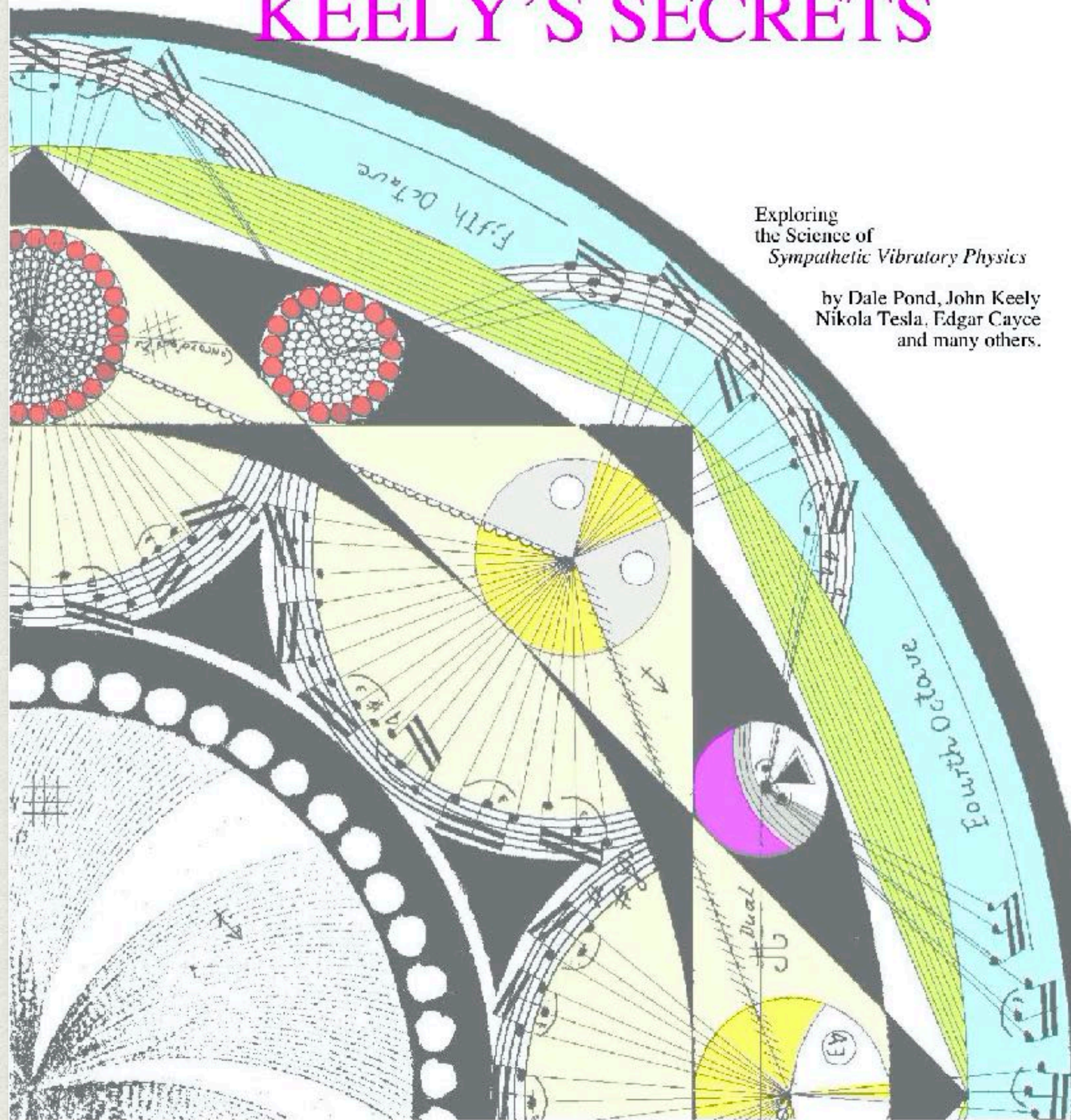
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John Keely, 1895

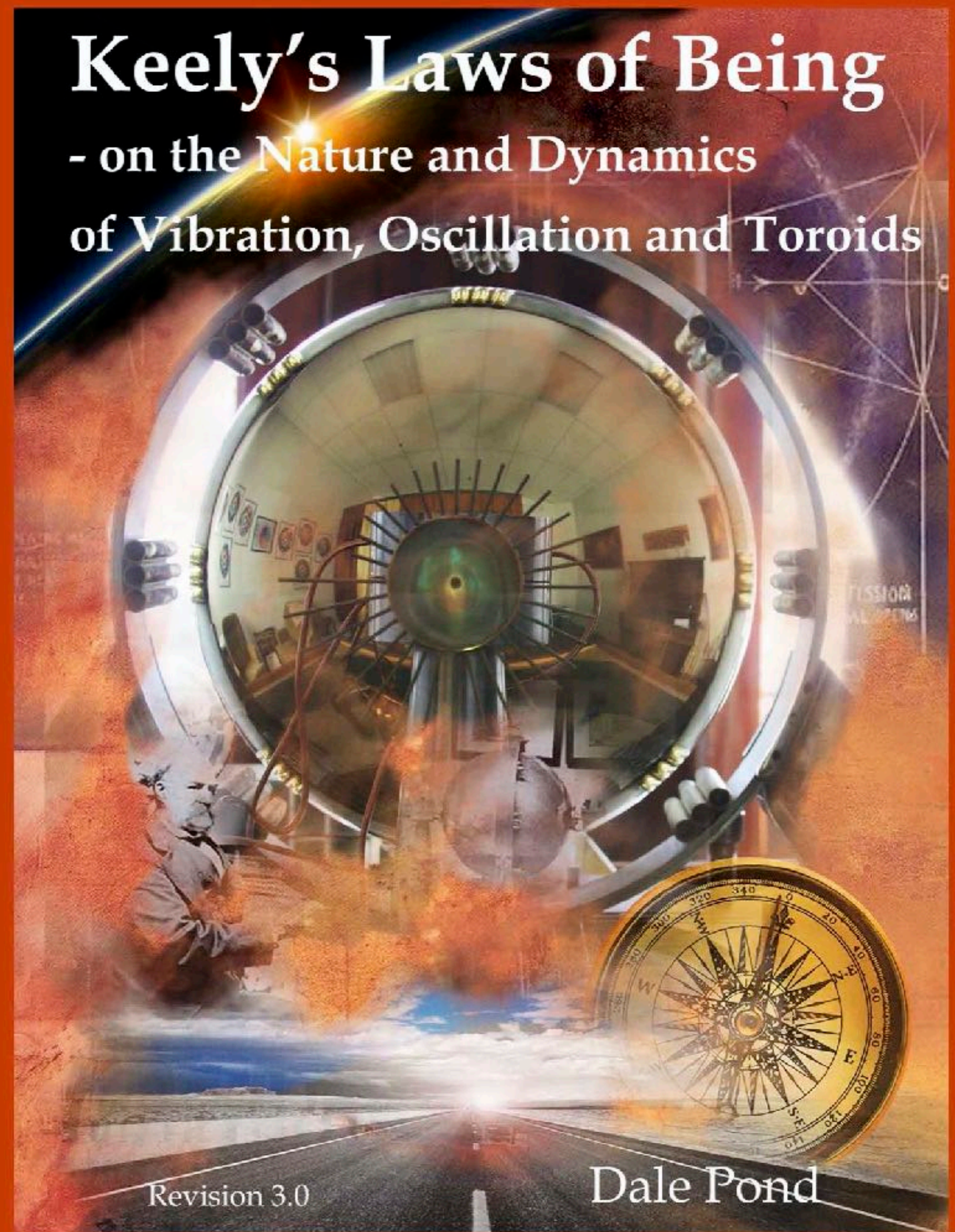
UNIVERSAL LAWS REVEALED: KEELY'S SECRETS



Exploring
the Science of
Sympathetic Vibratory Physics

by Dale Pond, John Keely
Nikola Tesla, Edgar Cayce
and many others.

Keely's Laws of Being - on the Nature and Dynamics of Vibration, Oscillation and Toroids



Revision 3.0

Dale Pond

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Thus acts Fohat from one twilight to the other during seven eternities.

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If we turn to Chaldea we find in it *Anu*, the concealed deity, the One, whose name, moreover, shows it to be of Sanskrit origin. *Anu*, which means in Sanskrit "atom," *anîyâmsam anîyasâm* (smallest of the small), is a name of Parabrahm in the Vedantic philosophy; Parabrahm being described as smaller than the smallest atom, and greater than the greatest sphere or universe:
"Anagraniyam and Mahatorvavat." –SD1:357

Anu, Mesopotamian sky-god

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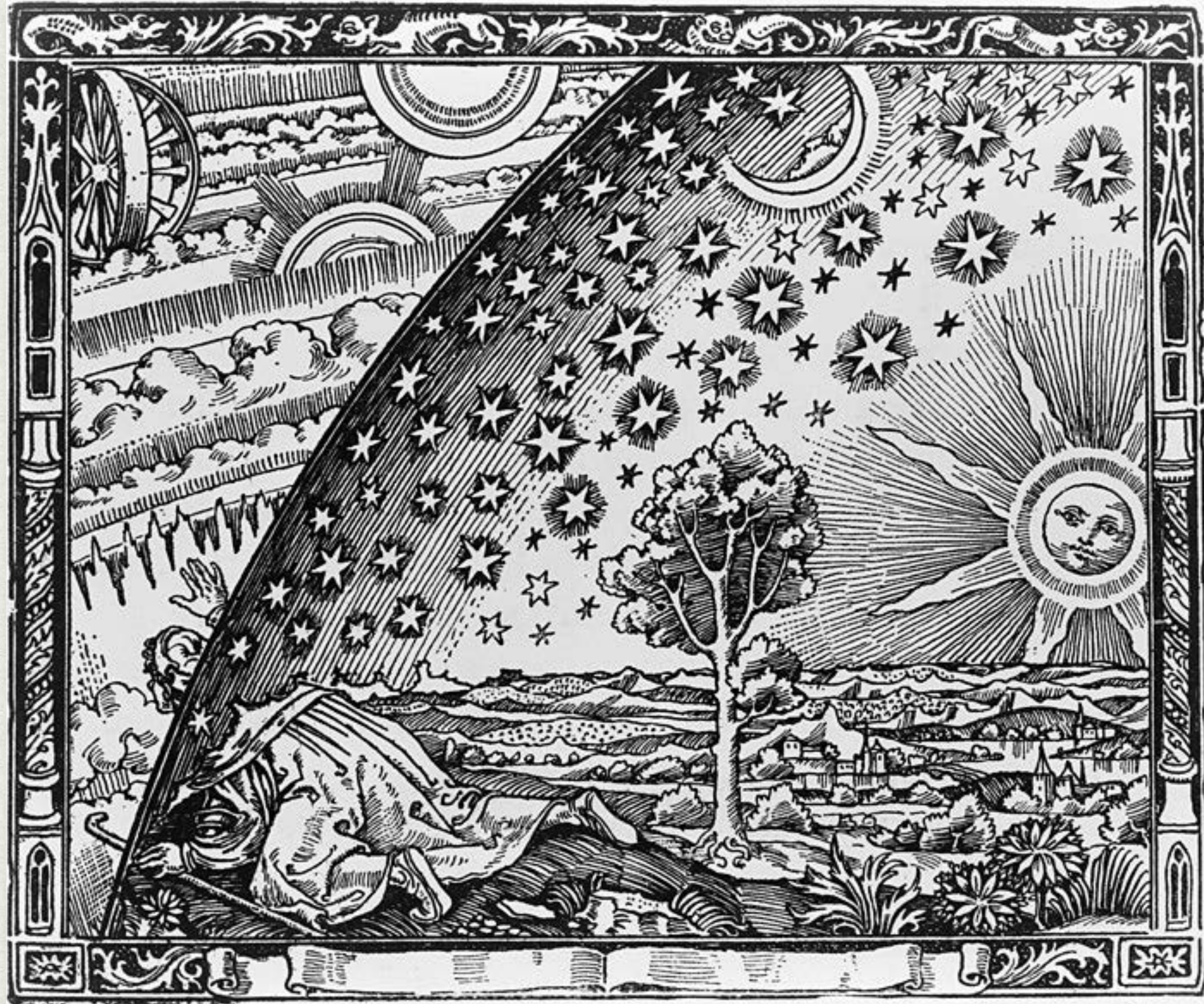
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Plenum (Latin) Full, fullness, as opposed to void or so-called empty space; the plenitude of fullness of matter in space which in fact forms space. Space in this sense is a plenum or pleroma, not a vacuum; yet philosophically, because of the nature of *mahamaya*, all manifested existence is illusory and hence empty in the mystical sense. Therefore those great systems of thought which have remained most faithful to the ancient wisdom, such as Northern Buddhism, speak of space and all the vast variety of existence as *sunyata* (the void). -OTG

Cosmos, Wood engraving
by Flammarion