

The Central Spiritual Sun
by
Olga Fröbe Kapteyn

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AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
Qabbalistic and Rosicrucian
Symbolical Philosophy**

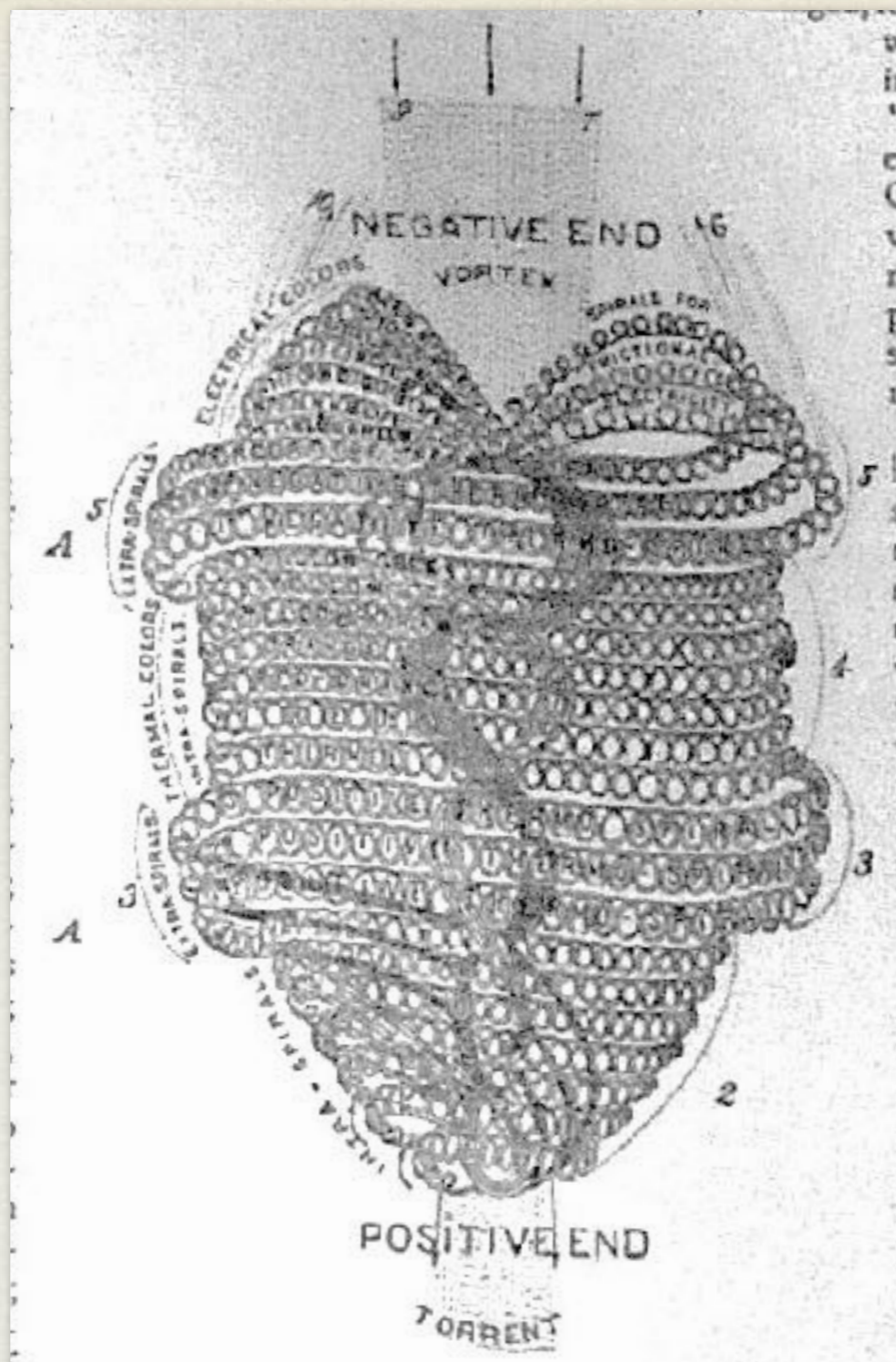
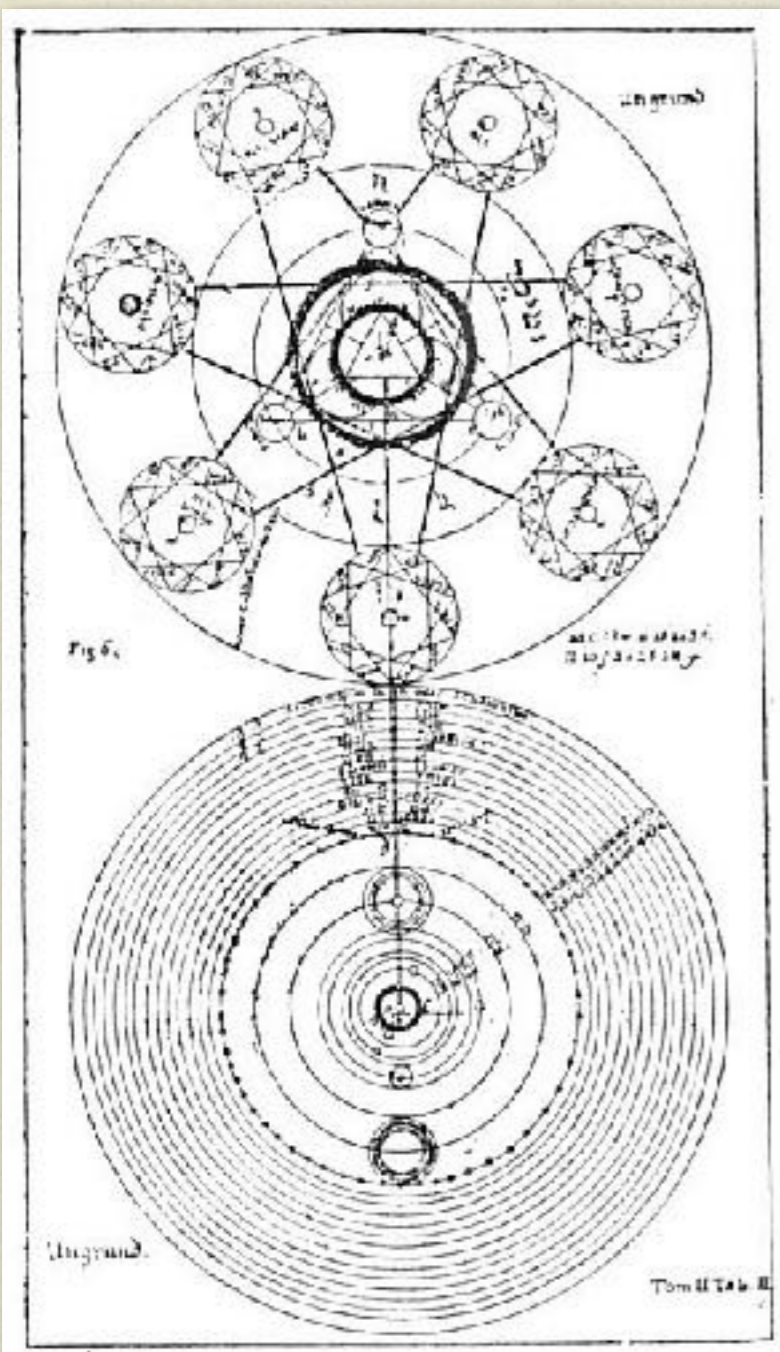
*Being an Interpretation of the
Secret Teachings concealed within the Rituals, Allegories
and Mysteries of all Ages*

BY
MANLY P. HALL
THE ILLUSTRATIONS IN COLOR BY
J. AUGUSTUS KNAPP

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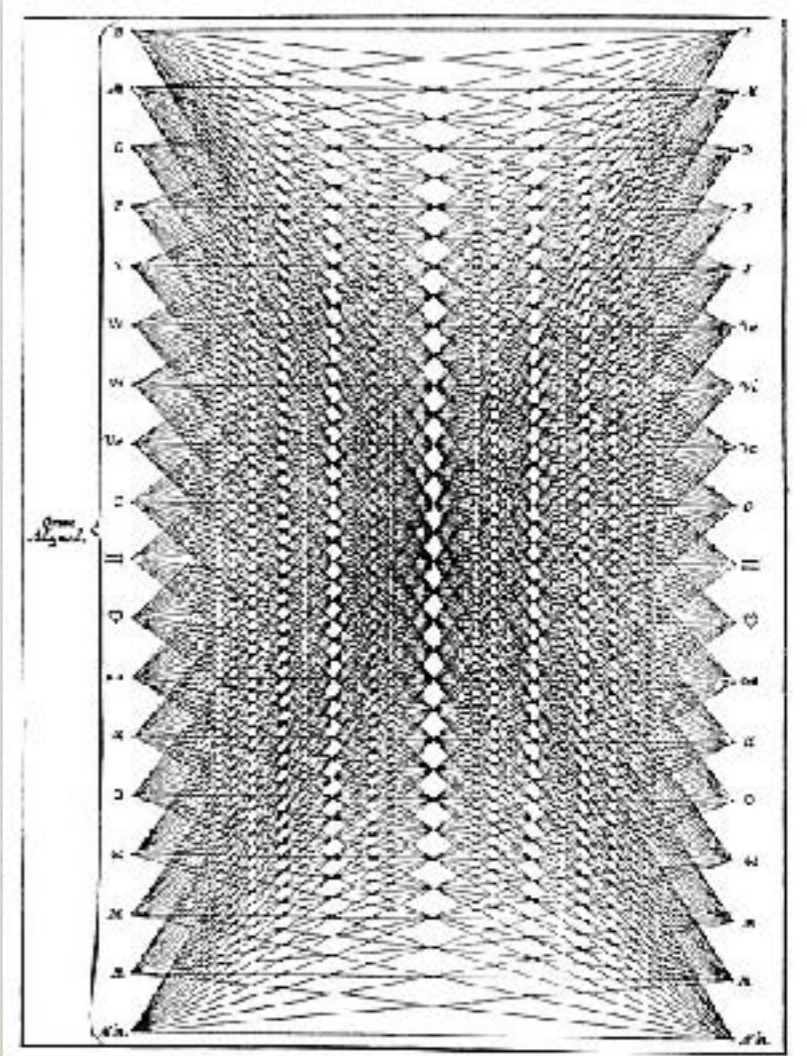
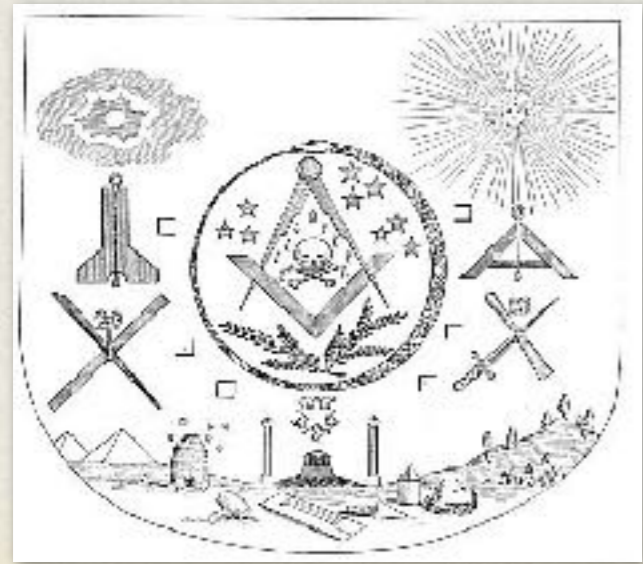
From Babbitt's Principles of Light and Color.
BABBITT'S ATOM.

Since the postulation of the atomic theory by Democritus, many efforts have been made to determine the structure of atoms and the method by which they unite to form various elements. Even science has not refrained from entering this field of speculation and presents for consideration most detailed and elaborate representations of these minute bodies. By far the most remarkable conception of the atom evolved during the last century is that produced by the genius of Dr. Edwin D. Babbitt and which is reproduced herewith. The diagram is self-explanatory. It must be borne in mind that this apparently massive structure is actually so minute as to defy analysis. Not only did Dr. Babbitt create this form of the atom but he also contrived a method whereby these particles could be grouped together in an orderly manner and thus result in the formation of molecular bodies.



THE HEBREW TRIAD.

The Qabbalists used the letter Ψ , Shin, to signify the trinity of the first three Sephiroth. The central circle slightly above the other two is the first Sephiroth—Kether, the White Head, the Crown. The other two circles represent Chochmah, the Father, and Binah, the Mother. From the union of the Divine Father and the Divine Mother are produced the worlds and the generations of living things. The three flame-like points of the letter Ψ have long been used to represent this Creative Triad of the Qabbalists.





GUSTAVE DORÉ'S 'THE TEMPLE OF PHILOSOPHY'

Philosophy is the science of... The science of things possible, inasmuch as they are possible [W.I.F.]. The science of things evidently deduced from first principles [Descartes]; The science of terms, verities and axioms [Aristotle]; The explanation of concepts; its legitimate objects [Foucault]; The science of the relations of all knowledge to the necessary ends of human reason [Kant]; The science of the general forms of the ego or moral self [Kant]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute indifference of the ideal and real [Schelling]; The identity of nature and spirit [Fichte]; The identity of matter and spirit [Fichte]; The science of Logic [Fichte].

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XIII

Introduction

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"Philosophy," writes Sir William Hamilton, "has been defined [a] The science of things possible, inasmuch as they are possible [W.I.F.]. The science of things evidently deduced from first principles [Descartes]; The science of terms, verities and axioms [Aristotle]; The explanation of concepts; its legitimate objects [Foucault]; The science of the relations of all knowledge to the necessary ends of human reason [Kant]; The science of the general forms of the ego or moral self [Kant]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute indifference of the ideal and real [Schelling]; The identity of nature and spirit [Fichte]; The identity of matter and spirit [Fichte]; The science of Logic [Fichte]."

Plato regarded philosophy as the greatest of sciences... *Philosophy is the science of... The science of things possible, inasmuch as they are possible [W.I.F.]. The science of things evidently deduced from first principles [Descartes]; The science of terms, verities and axioms [Aristotle]; The explanation of concepts; its legitimate objects [Foucault]; The science of the relations of all knowledge to the necessary ends of human reason [Kant]; The science of the general forms of the ego or moral self [Kant]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute indifference of the ideal and real [Schelling]; The identity of nature and spirit [Fichte]; The identity of matter and spirit [Fichte]; The science of Logic [Fichte].*



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In this age the word philosophy has... *Philosophy is the science of... The science of things possible, inasmuch as they are possible [W.I.F.]. The science of things evidently deduced from first principles [Descartes]; The science of terms, verities and axioms [Aristotle]; The explanation of concepts; its legitimate objects [Foucault]; The science of the relations of all knowledge to the necessary ends of human reason [Kant]; The science of the general forms of the ego or moral self [Kant]; The science of sciences [Fichte]; The science of the absolute [von Schelling]; The science of the absolute indifference of the ideal and real [Schelling]; The identity of nature and spirit [Fichte]; The identity of matter and spirit [Fichte]; The science of Logic [Fichte].*

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In the afternoon we revisited the temple to enjoy its beauties once more. We saw some hundreds of fakirs and *gossains*, more or less ill-favored; *akalis* praying; crowds of pilgrims prostrating themselves; lighted lamps sparkling inside the temple; tall *Punjabis* moving majestically over the smooth marble pavements, and everywhere animation and life. Crowds followed us about showing kind civility, garlands and sugar candies were given us at the temple; and at a shrine where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior-priests are exposed to view, in charge of *akalis*, I was greeted, to my surprise and joy, with a loving smile by one of the Masters, who for the moment was figuring among the guardians, and who gave each of us a fresh rose, with a blessing in his eyes. The touch of his fingers as he handed me the flower caused a thrill to run throughout my body, as may easily be imagined.



On the 27th of the month (October) I lectured to a large audience on the "Arya Samaj and Theosophical Society," and again on the 29th on "The Past, Present, and Future of India," the text of which is to be found in my book *Theosophy, Religion, and Occult Science*. People who imagine the Hindus to be devoid of patriotic feeling, should have seen the effect of this lecture on my huge audience. As I depicted the greatness of ancient and the fallen state of modern India, murmurs of pleasure or sighs of pain broke from them; at one moment they would be cheering and vehemently applauding, the next keeping silent, while the tears were streaming from their eyes. I was surprised and delighted, and my own feelings were so wrought upon by the sight of their silent grief that I almost broke down myself. It was one of those occasions, so frequent in our relations with the Indians, when the bonds of brotherly affection were woven between our hearts, and when we felt we were blessed in having been able to come here to live and serve among our spiritual kinsmen. ODL:254-5

1. The last vibration of the seventh eternity thrills through infinitude (a). The mother swells, expanding from within without like the bud of the lotus (b).

(b) All this, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word “Eternal,” note well again, standing here only in the sense of “Æon,” as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara. For what is the real esoteric meaning of Manvantara, or rather a *Manu-Antara*? It means, esoterically, “between two Manus,” of whom there are fourteen in every “Day of Brahmâ,” such a “Day” consisting of 1,000 aggregates of four ages, or 1,000 “Great Ages,” *Mahayugas*. Let us now analyse the word or name Manu. Orientalists and their Dictionaries tell us that the term “Manu” is from the root Man, “to think”; hence “the thinking man.” But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the “Thought Divine” (as the Hermetic “Pyramander”); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus’ (or Dhyan-Chohans’) errands, and causes the ideal prototypes to expand from within without—viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter. SD1:63

Manu: (Sanskrit) [from the verbal root man to think] In Hindu mythology... the parents of humanity ...who are the entities collectively which appear first at the beginning of manifestation, and from which everything is derived. Manu is collective humanity...

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the *Pitris*, the progenitors of mankind, who come from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures.

There are 14 manus in any manvantara arranged in pairs, a root-manu and a seed-manu for each portion of a cycle.

“*Vaivasvata* is the primitive Root-Manu of our fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while our *Vaivasvata* was but one of the seven Minor Manus, who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-race. And it is this *Vaivasvata* — the Hindu ideal embodiment, called respectively *Xisuthrus*, *Deukalion*, Noah, and by other names— who is the allegorical man who rescued our race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration” (SD 2:309).

Manu is in one sense the Third Logos; in another the spiritual man, the monad, the real and deathless spiritual ego in us, which is the direct emanation of the one Life or the absolute deity of our universe. The manus collectively, in this sense, are the four higher classes of *dhyani-chohans* who were the fathers of the concealed man — the subtle inner man.

Pymander: [from Greek *Poimandres*, shepherd of men] The logoiic divine intelligence, or thought divine; the best known of the surviving portions of the Hermetic books, the writings of Hermes Trismegistus; also a title of Hermes himself. “The Egyptian Prometheus and the personified Nous or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called ‘Pymander’ ” (TG 266).

Said to be an abridgment of one of the Books of Thoth by a Platonist of Alexandria, remodeled in the 3rd century after old Greek and Phoenician manuscripts by a Jewish Qabbalist and called the Genesis of Enoch (SD 2:267n); said also to have been disfigured by Christian Qabbalists. Pymander as Hermes is described as the oldest and most spiritual of the logoi of the Western continent.

EDITORS' NOTE: This online version of the *Encyclopedic Theosophical Glossary* is a work in progress. For ease of searching, diacritical marks are omitted, with the exception of Hebrew and Sanskrit terms, where after the main heading a current transliteration with accents is given.

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Man-Mar

Man [from Sanskrit the verbal root *man* to think; cf Latin *mens* mind, Sanskrit *manas*, *manu*] The human kingdom, which is the midpoint of evolution, reaching relative consciousness in the fourth round, but attaining full human or manasic consciousness only the fifth round. On the last three rounds of the evolutionary journey man tends to become a god, and then divinity itself, and like every other original life-atom to reassume its primeval form as a member of the dhyanic-chohonic host. Spiritual primeval intelligences, in order to become fully self-conscious gods, must pass through the human stage — not necessarily that of terrestrial man but including all intelligences which have achieved their evolutionary unfolding from within the appropriate equilibrium between spirit and matter.

Man may be considered as having three main bases or upadhis: 1) the monadic or divine-spiritual, emanating from the supreme or cosmic monad of our universe; 2) the mental-intuitional, supplied by the manasa-dhyanis and manifesting from the sun in their evolutionary passage; and 3) the vital-astral-physical, as well as the emotional-psychic, from the moon-chain.

In the widest sense, the term is used for the Heavenly Man or Third Logos, or even the unified Triad of the first three cosmic Logoi, called the Crown of the Sephirothal Tree in the Qabalah, the originant and not the copy of the universe, and therefore being the latter's source as well as the ultimate pattern toward which all in the universe tends.

Mana (Sanskrit) *Māna* [from the verbal root *man* to think] Opinion, conception, idea; also self-conceit, arrogance, pride (especially in the compound aham-mana). In Buddhism, one of the six evil feelings or one of the ten fetters to be discarded. As a neuter noun, consideration, respect, honor. In astrology the name of the tenth mansion or house.

Mana (Sanskrit) *Māna* [from the verbal root *mā* to measure] as a masculine noun means dwelling, building, house; as a neuter noun, measuring, dimension, computation as of time; in philosophy, proof, demonstration. *See also* PRAMANA

<https://www.theosociety.org/pasadena/etgloss>

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Fohat: (Tibetan-Mongolian) [from Mon *pho, fo* buddha, buddhi] Cosmic life or vitality; bipolar cosmic vital electricity, equivalent to the light of the Logos, *daiviprakriti*, eros, the fiery whirlwind, etc. As the bridge between spirit and matter, fohat is the collectivity of intelligent forces through which cosmic ideation impresses itself upon substance, thus forming the various worlds of manifestation. In the manifested universe, it “is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. . . . Fohat becomes the propelling force, the active Power which causes the One to become Two and Three . . . then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine” (SD 1:109).

Fohat is ever-present and active from the primordial beginnings of a manvantara to its last end, nor does it then actually pass out of existence, but becomes quiescent or latent as it were, sleeping or dormant during the cosmic pralaya. *Occult Glossary*, by G. de Purucker

STANZA III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . . .
3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.
4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life.
5. The root remains, the light remains, the curds remain, and still *Oeaohoo* is one.
6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother. SD1:28-9

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Stanza II

3. The hour had not yet struck; the ray had not yet flashed into the Germ; the Matripadma had not yet swollen.

4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of Maya.

STANZA III

1. . . . The last vibration of the seventh eternity thrills through **infinitude**. The mother swells, expanding from within without, like the bud of the lotus.
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6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.
7. Behold, oh *Lanoo!* The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great dark waters. It is *Oeahoo* the younger, the * * * He shines forth as the son; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three,† and the Union produces the *Sapta*, in whom are the seven which become the *Tridasa* (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.
8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh *Lanoo?* The germ is that, and that is light, the white brilliant son of the dark hidden father.
9. Light is cold flame, and flame is fire, and fire produces heat, which yields water: the water of life in the great mother.
10. Father-Mother spin a web whose upper end is fastened to spirit—the light of the one darkness—and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is *Svâbhâvat*.
11. It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother's bosom at the end of the great day, and re-become one with her; when it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude.
12. Then *Svâbhâvat* sends *Fohat* to harden the atoms. Each is a part of the web. Reflecting the "Self-Existent Lord" like a mirror, each becomes in turn a world.

† In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

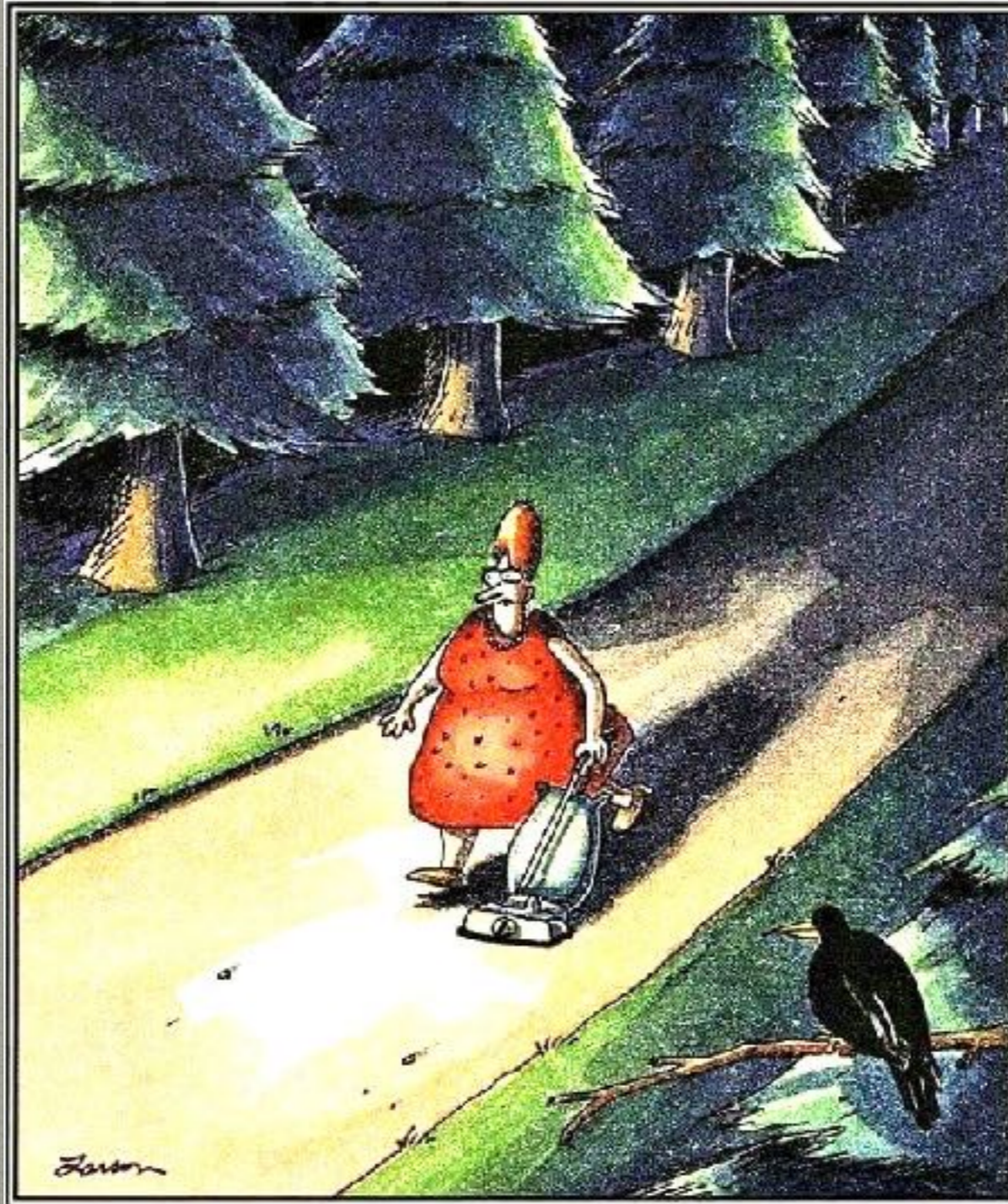
STANZA III

2. The vibration sweeps along, touching with its swift wing (simultaneously) the whole universe, and the germ that dwelleth in darkness: the darkness that breathes (moves) over the slumbering waters of life (a).

(a) The Pythagorean Monad is also said to dwell in solitude and darkness like the “germ.” The idea of the “breath” of Darkness moving over “the slumbering Waters of life,” which is primordial matter with the latent Spirit in it, recalls the first chapter of Genesis. Its original is the Brahminical *Nârâyana* (the mover on the Waters), who is the personification of the eternal Breath of the unconscious All (or Parabrahm) of the Eastern Occultists. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight) in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, as “Nature abhors a vacuum” according to the Peripatetics, and every ancient philosopher.

In all Cosmogonies “Water” plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition. SD1:63-4

10/19/92



The woods were dark and foreboding, and Alice sensed that sinister eyes were watching her every step. Worst of all, she knew that Nature abhorred a vacuum.

STANZA III

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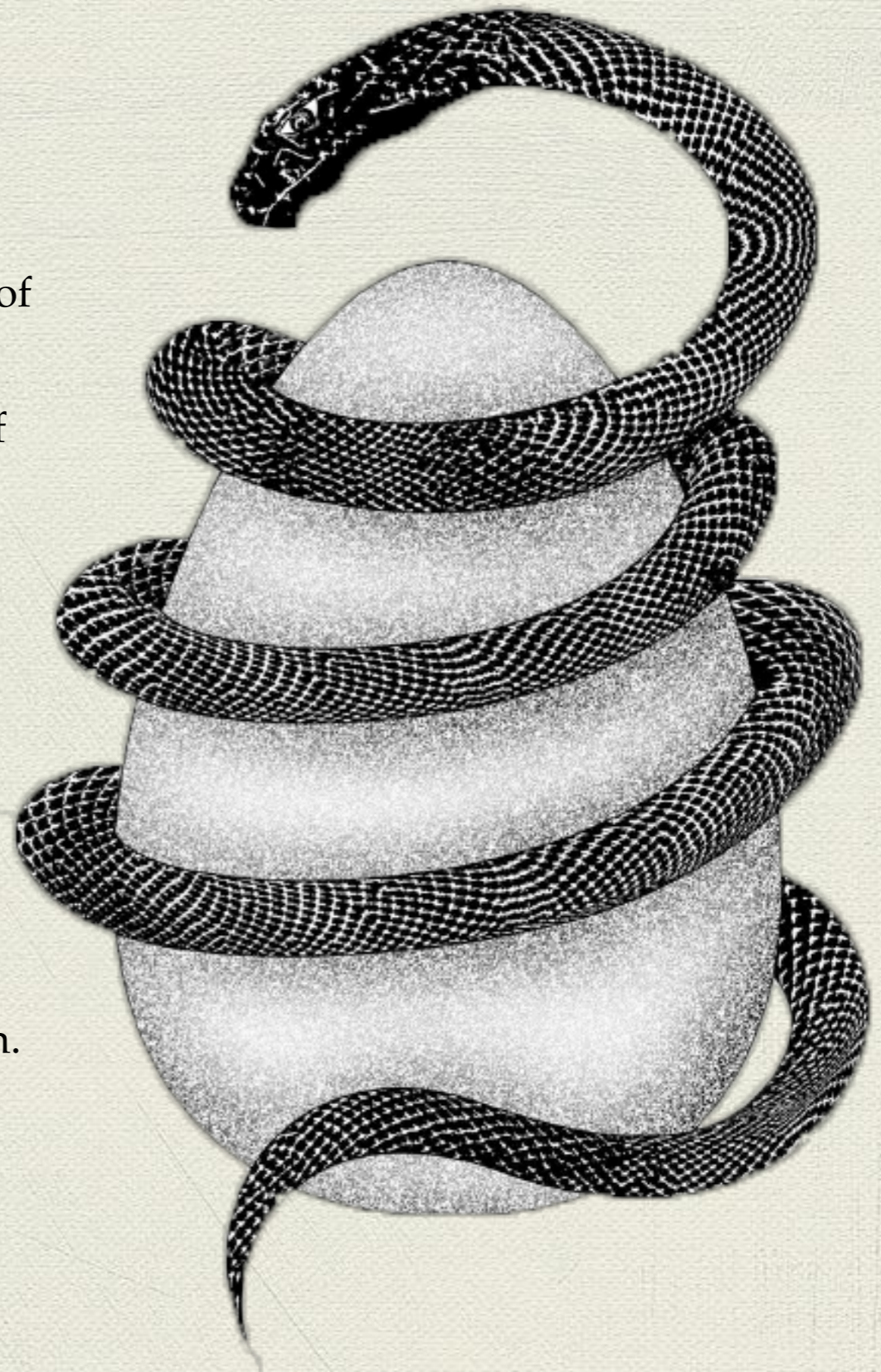
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In all Cosmogonies “Water” plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition. SD1:63-4

Water: A primary cosmic element with almost innumerable manifestations. Its most fundamental meaning is that of space or *akasa*, the great mother of all, the feminine receptive principle over and in which broods the fire of spirit. The first principle of things, according to Thales and other ancient philosophers. Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolized in ancient Egypt by Kneph, the 'unrevealed' god, who was represented as the serpent — the emblem of eternity — encircling a cosmic egg or water-urn, with his head hovering over the waters, which he incubates with his breath. 'And the Spirit of God moved upon the face of the waters.' (Gen. i). OTG



STANZA III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . .
3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.
4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life.
5. The root remains, the light remains, the curds remain, and still *Oeaohoo* is one.
6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother. SD1:28-9

STANZA III

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2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . .
3. **Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg; the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.**
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7. Behold, oh *Lanoo!* The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great dark waters. It is *Oeaoahoo* the younger, the * * * He shines forth as the son; he is the blazing Divine Dragon of Wisdom; the One is Four, and Four takes to itself Three,† and the Union produces the *Sapta*, in whom are the seven which become the *Tridasa* (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.
8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh *Lanoo?* The germ is that, and that is light, the white brilliant son of the dark hidden father.
9. Light is cold flame, and flame is fire, and fire produces heat, which yields water: the water of life in the great mother.
10. Father-Mother spin a web whose upper end is fastened to spirit—the light of the one darkness—and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is *Svâbhâvat*.
11. It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother's bosom at the end of the great day, and re-become one with her; when it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude.
12. Then *Svâbhâvat* sends *Fohat* to harden the atoms. Each is a part of the web. Reflecting the "Self-Existent Lord" like a mirror, each becomes in turn a world.

† In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

3. "Darkness" radiates light, and light drops one solitary ray into the waters, into the mother deep. The ray shoots through the virgin-egg; the ray causes the eternal egg to thrill, and drop the non-eternal (periodical) germ, which condenses into the world egg (a).

(a) The solitary ray dropping into the mother deep may be taken as meaning Divine Thought or Intelligence, impregnating chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction is a reality. The Virgin-egg being in one sense abstract Egg-ness, or the power of becoming developed through fecundation, is eternal and forever the same. And just as the fecundation of an egg takes place before it is dropped, so the non-eternal periodical germ which becomes later in symbolism the mundane egg, contains in itself, when it emerges from the said symbol, "the promise and potency" of all the Universe. Though the idea per se is, of course, an abstraction, a symbolical mode of expression, it is a symbol truly, as it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space, a Universe as shoreless in magnitude if not as endless in its objective manifestation. The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision or of thought is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, "whose centre is everywhere and circumference nowhere," a conception which enters into the compound idea of this emblem.

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First known depiction of the Ouroboros

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(a) The "Mundane Egg" is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. Therefore, it is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. (See Part II. "Tree and Serpent and Crocodile Worship.") The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the selection of this graphic symbol. The "Virgin Egg" is the microcosmic symbol of the macrocosmic prototype— the "Virgin Mother"— Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the immaculate root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos as receptive Nature is an Egg fructified— yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), "four ready, three secret." It may be found stated in *Vishnu Purâna*, where elements are translated "Envelopes" and a secret one is added: "*Aham-kâra*" (see Wilson's *Vishnu Purâna*, Book I., p. 40). The original text has no "*Aham-kâra*;" it mentions seven Elements without specifying the last three (see Part II. on "The Mundane Egg"). SD1:65-6

Appearing with every Manvantara as *Narâyan*, or *Swayambhuva* (the Self-Existent), and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmâ or *Prajâpati*, progenitor of the future Universe into which he expands. He is *Purusha* (spirit), but he is also Prakriti (matter). SD1:80-1

3. "Darkness" radiates light, and light drops one solitary ray into the waters, into the mother deep. The ray shoots through the virgin-egg; the ray causes the eternal egg to thrill, and drop the non-eternal (periodical) germ, which condenses into the world egg (a).

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Chaos: (Greek) [from *chaino* to gape, yawn open] It is the vacant and spiritual space which existed before the creation of the universe. Chaos is “chaotic” only in the sense that its constituents are unformed and unorganized; it is the kosmic storehouse of all the latent or resting seeds from former *manvantaras*. It means space — not the Boundless, *parabrahman-mulaprakriti*, but the space of any particular hierarchy descending into manifestation. In one sense it is the condition of a solar system or planetary chain during its pralaya, containing all the elements in an undifferentiated state. Aether and chaos are the two principles immediately posterior to the first principle.

Various terms more or less synonymous are *akasa*, the universal egg (from which Brahma issued as light), the virgin egg, the virgin mother, the immaculate root (fructified by the ray), the primeval deep, the abyss, the great mother. The divine ray and chaos are father-mother or cosmic fire and water. Chaos-Theos-Cosmos are the triple deity or all-in-all. Chaos was personified in Egypt by the goddess Neith, who is the Father-Mother in the Stanzas of Dzyan, the *akasa* of the Hindus, the *svabhavat* of the northern Buddhists, and the Icelandic *ginnungagap*.

“Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the word of the (Central) Sun.” Chaos becomes male-female, and Water, incubated through Light, and the “three-fold being issues as its First-born.” SD1:231