



The Central Spiritual Sun
by
Olga Fröbe Kapteyn

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The "Crow's Nest", Bombay,
India
Home of HPB and Colonel Olcott
from 1880-1882

We took train for Bombay on 28th December, and, without adventure, reached home on the 30th. The last days of 1880 were thus passed in our new bungalow, "The Crow's Nest," on the rocky slope of the hill of Breach Candy. It had been selected and taken for us in our absence, and we were charmed with its spacious, high-studded rooms, its large verandahs, and its extensive views of sea and land. Since the beginning of the year 1879, we had been living in the thickly settled Indian quarter of Girgaum Back Road, in a grove of palms where the sea-breezes scarcely penetrated, and the shift to the new locality was delightful. A special advantage was that the number of our casual visitors became so much lessened, by reason of our distance from the centre of population, that we found time for reading. We occupied our new premises until December, 1882, when our Headquarters were permanently established at Adyar.

The proper rental of the bungalow was Rs. 200 per mensem, but we got it for Rs. 65 because of its evil reputation for being haunted. The alleged ghosts did not trouble us, however, save in a solitary instance, and that was quickly disposed of. One night I had gone to bed and was dropping asleep, when I felt one corner of my charpai being lifted, as if by someone standing in the thickness of the wall, which it was touching. Instantly recovering my full consciousness, I pronounced a certain Arabic word of power, that H. P. B. had taught me in New York, and the cot was replaced on its legs and the meddlesome spook decamped and never troubled me more. ODL:287-8

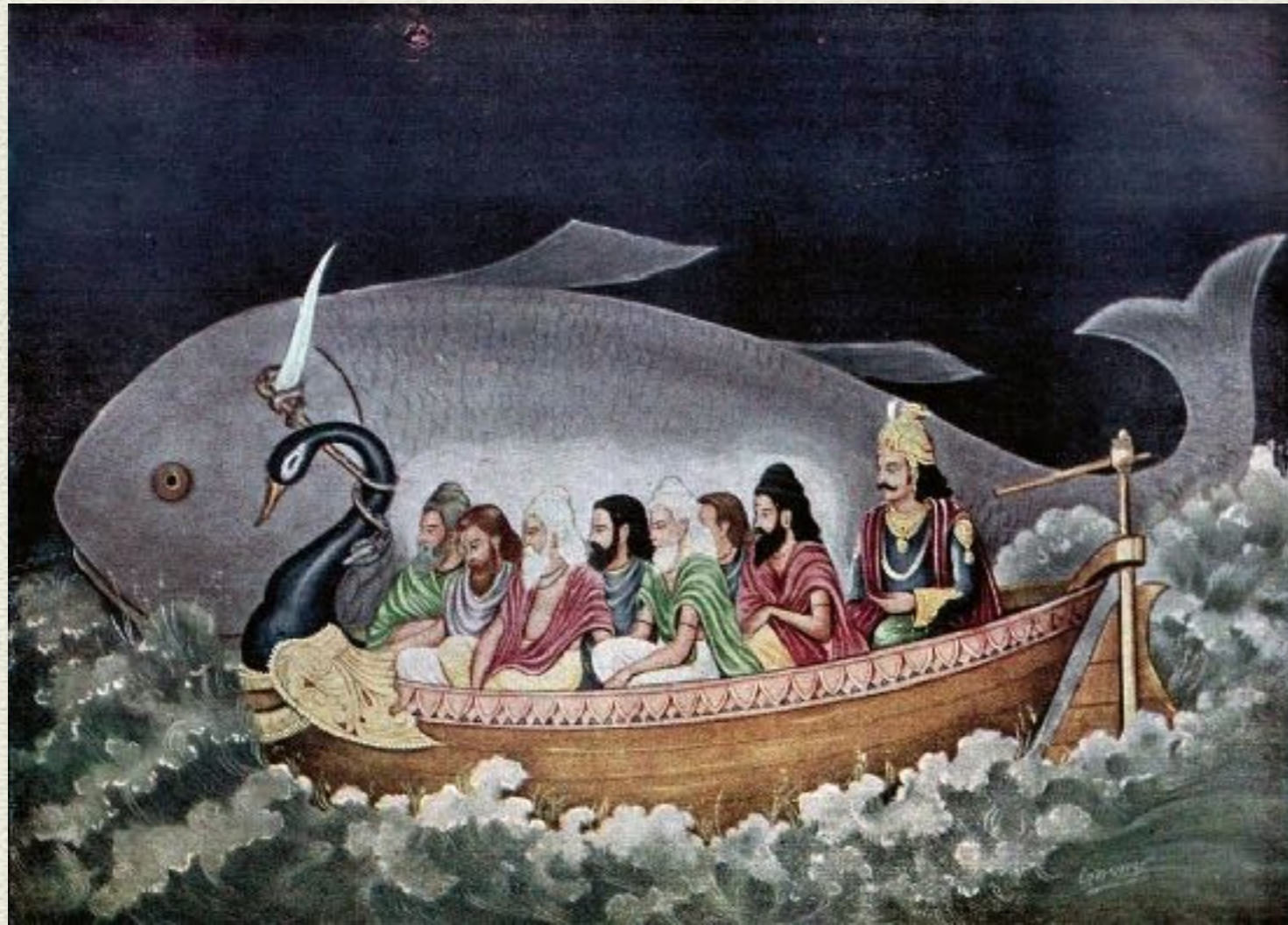
STANZA III

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.
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 *Oeaohoo* 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. SD1:28-30

4. Then the three (*triangle*) fall into the four (*quaternary*). The radiant essence becomes seven inside, seven outside (*a*). The luminous egg (*Hiranyagarbha*), which in itself is three (*the triple hypostases of Brahmâ, or Vishnu, the three "Avasthas"*), curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the ocean of life (*b*).

(b) As, however, neither the Rig-Veda nor Manu—both preceding Vaivasvata's "deluge," that of the bulk of the Fourth Race—mention this deluge, it is evident that it is not the "great" deluge, nor that which carried away Atlantis, nor even the deluge of Noah, which is meant here. This "churning" relates to a period before the earth's formation, and is in direct connection with that other universal legend, the various and contradictory versions of which culminated in the Christian dogma of the "War in Heaven," and the fall of the Angels (see Book II., also Revelations chap. xii.). The *Brâhmanas*, reproached by the Orientalists with their versions on the same subjects, often clashing with each other, *are preeminently occult works*, hence used purposely as blinds. They were allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as the days of Akbar. SD1:67-8



The Hindu Flood Legend
of Manu,
and Noah's Ark





↑
Chaldean and Babylonian →
Flood Myths



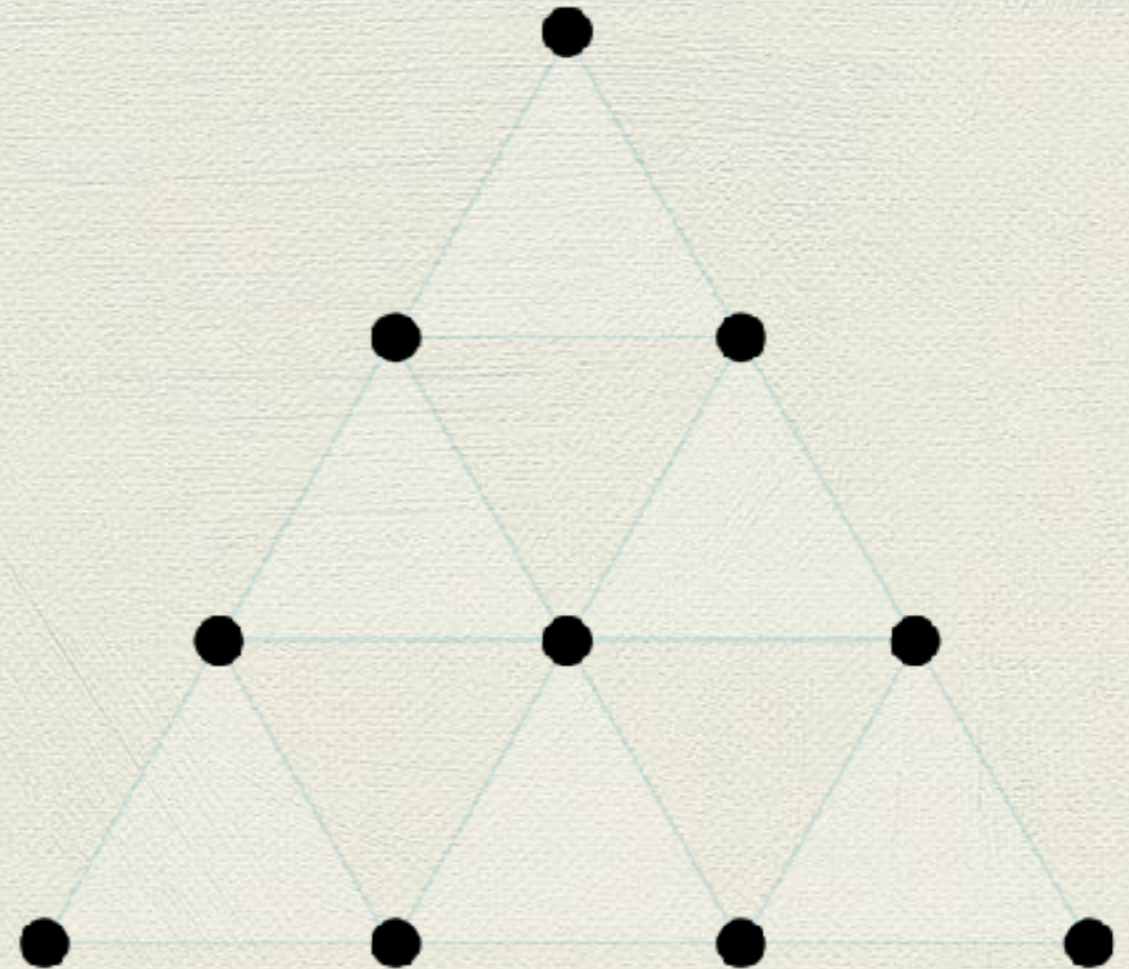
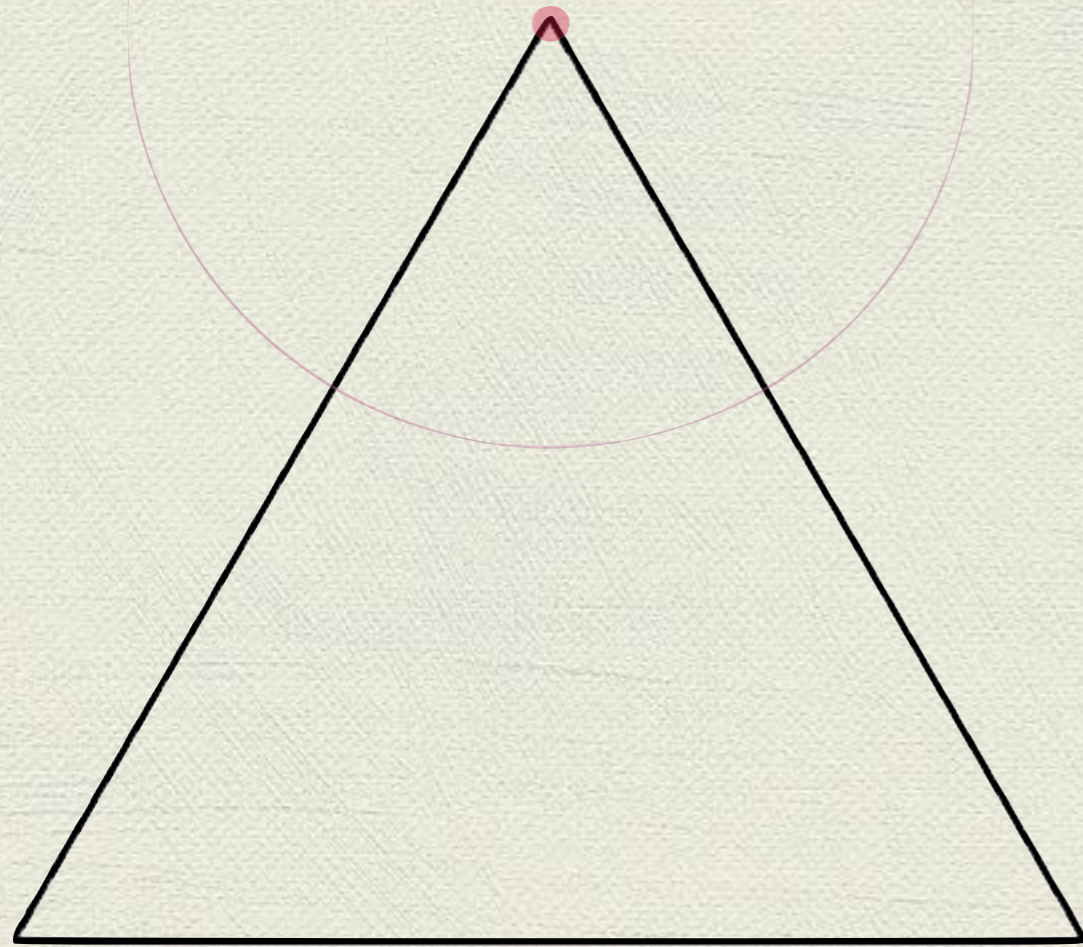


- (1) Chandra, the moon,
- (2) Parijata, a beautiful and fragrant tree now planted in Indra's heaven,
- (3) The four-tusked elephant Airavata, Indra's mount,
- (4) Kamadhenu, the cow of plenty,
- (5) Madira, the goddess of wine, who became Varuni, the wife of Varuna,
- (6) Kalpavriksha, the wish-fulfilling tree,
- (7) The apsaras (celestial dancers),
- (8) The celestial horse Uccaihshravas,
- (9) The goddess Lakshmi, who became Vishnu's wife,
- (10) Panchajanya, Vishnu's conch,
- (11) Vishnu's mace and magic bow,
- (12) Various gems, and
- (13–14) Dhanvantari, the physician of the gods, who rose up out of the waters carrying in his hands the supreme treasure, the amrita.**

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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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.
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 *Oeaohoo* 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.
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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.

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The Monad—only the emanation and reflection of the Point (Logos) in the phenomenal World—becomes, as the *apex* of the manifested equilateral triangle, the “Father.” The left side or line is the *Duad*, the “Mother”; the right side represents the Son (“his Mother’s husband” in *every* Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World. By mystic transmutation they became the Quaternary—the triangle became the Tetraktys. SD1:614



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(b) This refers to the Non-Separateness of all that lives and has its being, whether in active or passive state. In one sense, Oeaoohoo is the “Rootless Root of All”; hence, one with Parabrahmam; in another sense it is a name for the manifested one life, the Eternal living Unity. The “Root” means, as already explained, pure knowledge (*Sattva*),* eternal (*Nitya*) unconditioned reality or sat (*Satya*), whether we call it Parabrahmam or Mulaprakriti, for these are the two aspects of the one. The “Light” is the same Omnipresent Spiritual Ray, which has entered and now fecundated the Divine Egg, and calls cosmic matter to begin its long series of differentiations. The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the “Milky Way”—the matter we know. This “matter,” which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisatva— this matter, radical and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the “Star-stuff.”

*The original [term] for Understanding is *Sattva*, which *Sankara* (*acharya*) renders antahkarana. “Refined,” he says, “by sacrifices and other sanctifying operations.” In the *Katha*, *Sattva* is said by *Sankara* to mean *buddhi*—a common use of the word. Whatever meaning various schools may give the term, *Sattva* is the name given among Occult students of the *Aryasanga* School to the dual Monad or Atma-buddhi, and Atma-buddhi on this plane corresponds to Parabrahm and Mulaprakriti on the higher plane. SD1:68-9

Oeaoahoo: Also Oeaihu, Oeaihwi. A very ancient form of the sacred and mystical holy name as it occurs in the Stanzas of Dzyan. These seven letters stand for seven vowels, and according to the method of pronunciation the name may be given “as *one*, three, or even seven syllables by adding an *e* after the letter *o*” (SD 1:68). The pronunciation is somewhat similar to the Chinese tones (kungs): the spelling of a word is the same, but according to the tonal value or stress given, its meaning alters.

This word is a way of expressing the kosmic life in all its seven, ten, or twelvefold divisions, each letter of the seven referring to one of the kosmic principles or elements. Their union into a single term calls attention to kosmic unity. It is a representation for the six manifested and the one unmanifested, thus making the mystic seven principle elements of our home universe. Oeaoahoo the Younger is the reflection, or mirroring, on a lower plane of the universal unity; and therefore Oeaoahoo the Younger is, strictly speaking, the Logos considered as a triad, and thus really comprising the First or unmanifest, the Second or partially manifest, and the creative, manifest, or Third Logoi.

Corresponding to Kwan-shai-yin, Oeaoahoo “contains in himself the Seven Creative Hosts (the Sephiroth), and is thus the essence of manifested Wisdom” (SD 1:72). In the human constitution, Oeaoahoo the Younger is the higher triad of atma-buddhi-manas, with an emphatic pointing to the atman as the predominant life in this higher triad. Similarly so as regards the kosmos or universe. The meaning of one of its permutations, Oi-ha-hou, is “among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause” (SD 1:93n).

The Gnostics used the seven vowels of the Greek alphabet AEHIOY-O on their gems; and in the *Pistis Sophia* the Rabbi Jesus in speaking to his disciples says: “Nothing therefore is more excellent than the mysteries which ye seek after, *saving only the mystery of the seven vowels and their forty and nine powers, and their numbers thereof; and no name is more excellent than all these vowels*” (SD 2:564).

Blavatsky gives several variants of the spelling of this word and the modern spelling is of minor importance; what is important is to get the mystic or metaphysical philosophical meaning behind the word. OTG

The teaching which is given in this Treatise on Cosmic Fire might be formulated in the following terms. These postulates are simply extensions of the three fundamentals to be found in the Proem in the first volume of the Secret Doctrine by H. P. Blavatsky. Students are recommended to study them carefully; in this way their understanding of the Treatise will be greatly aided.

I. There is one Boundless Immutable Principle; one Absolute Reality which, antecedes all manifested conditioned Being. It is beyond the range and reach of any human thought or expression.

The manifested Universe is contained within this Absolute Reality and is a conditioned symbol of it.

In the totality of this manifested Universe, three aspects are to be conceived.

1. The First Cosmic Logos, impersonal and unmanifested, the precursor of the Manifested.
2. The Second Cosmic Logos, Spirit-Matter, Life, the Spirit of the Universe.
3. The Third Cosmic Logos, Cosmic Ideation, the Universal World-Soul.

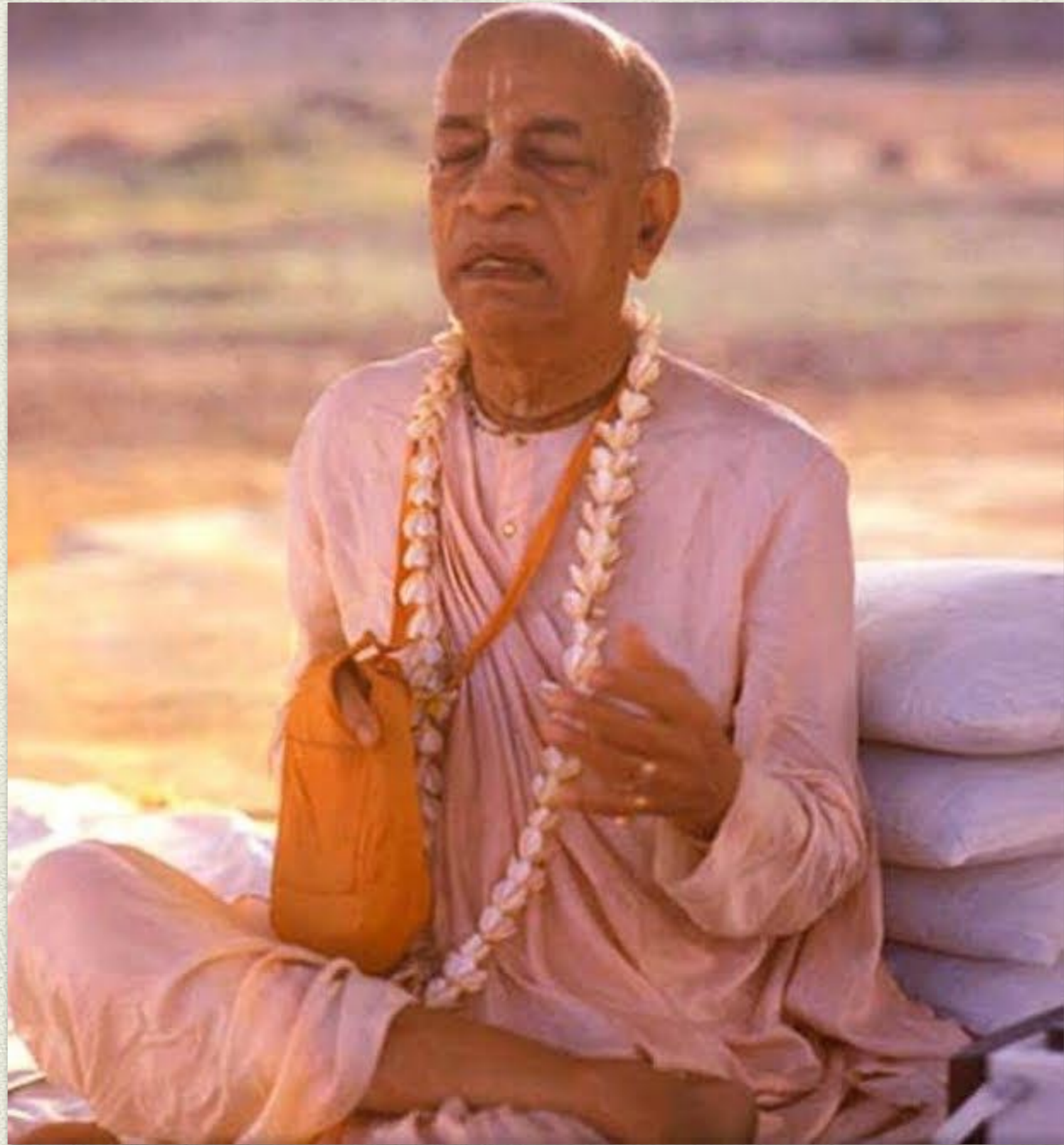
From these basic creative principles, in successive gradations there issue in ordered sequence the numberless Universes comprising countless Manifesting Stars and Solar Systems. TCF:3

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1—2—3—4—5—6——7

O-e-a-o-e-hoo-e

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Rule III.

For Disciples and Initiates: Dual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation issue forth from the deep centre of the group's clear cold light. Let it evoke response from the bright centre, lying far ahead. **When the demand and the response are lost in one great SOUND, move outward from the desert, leave the seas behind and know that God is Fire.** RI:20

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Atma-buddhi: (Sanskrit) [from *ātman* self + *buddhi* spiritual soul] The divine-spiritual part of a human being, the Pythagorean Monas or higher duad. Full mahatmas, who may be called *vajra-sattvas*, have merged their whole being in their compound sixth and seventh principles (atma-buddhi), through and with the buddhi-manas. Atma-buddhi is impersonal and a god per se, but when divorced from manas it can have no consciousness or perception of things beneath its own plane. OTG

Atma-buddhi: twofold expression of spirit, spiritual will and spiritual love, which completes a human being. Light of the Soul:179-180

The two eyes are the physical plane correspondences to the monad, who is will and love-wisdom, or **atma-buddhi**, according to the occult terminology. Ray and Initiations:44

It is interesting to note that the two major centres in the head (corresponding to **atma-buddhi**, or the soul) are the head centre and the alta major centre, and that these correspond esoterically to the distributing agents of the right and the left eyes... Esoteric Healing:581

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Milky Way: Theosophy regards the Milky Way as not only the origin of all manifested solar systems but likewise as the repository of these solar systems when they finish their evolutionary course and return to the invisible background of the galaxy for their long pralactic rest. Yet this is but a minor part that the Milky Way plays in the cosmic economy, for that pathway of the gods, as many ancient mystics called it, contains some of the deepest mysteries that the human mind in its endless research for truth and knowledge has unfolded. OTG

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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.
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 *Oeaohoo* 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.

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6. The root of life was in every drop of the ocean of immortality (*Amrita*) 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, of father and mother (*a*).

(a) The essence of darkness being absolute light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralaya, or the term of absolute rest, or non-being, as it appears to our finite minds. The “fire,” “heat,” and “motion” here spoken of, are, of course, not the fire, heat, and motion of physical science, but the underlying abstractions, the noumena, or the soul, of the essence of these material manifestations—the “things in themselves,” which, as modern science confesses, entirely elude the instruments of the laboratory, and which even the mind cannot grasp, although it can equally little avoid the conclusion that these underlying essences of things must exist. Fire and Water, or Father* and Mother, may be taken here to mean the divine Ray and Chaos. “Chaos, from this union with Spirit obtaining sense, shone with pleasure, and thus was produced the *Protogonos* (the first-born light),” says a fragment of *Hermas*. Damascius calls it *Dis* in “Theogony”—“The disposer of all things.” (See Cory’s “*Ancient Fragments*,” p. 314.)

(b) According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, if only partially, so “Light and Darkness are identical in themselves, being only divisible in the human mind;” and according to Robert Fludd, “Darkness adopted illumination in order to make itself visible” (*On Rosenkranz*). According to the tenets of Eastern Occultism, Darkness is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and Darkness pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.

*See “Kwan-Shai-Yin.” The real name from the text cannot be given. SD1:69-70

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(b) According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, if only partially, so “Light and Darkness are identical in themselves, being only divisible in the human mind;” and according to Robert Fludd, “Darkness adopted illumination in order to make itself visible” (*On Rosenkranz*). According to the tenets of Eastern Occultism, Darkness is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and Darkness pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.

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Kwan-shai-yin: (Chinese) Equivalent to the Sanskrit *Avalokitesvara*, both being the seventh cosmic principle. Mystically, the cosmic Logos or Word, and in common with all the logoi referred to as a cosmic Dragon of Wisdom; the first universal manus or cosmic *dhyan-chohans*. *Kwan-shai-yin* is often confused with *Kwan-yin*, the Chinese goddess of compassion, the feminine Logos and counterpart of *Kwan-shai-yin*; but “*Kwan-shai-yin* — or the universally manifested voice ‘is active — *male*; and must not be confounded with *Kwan-yin*, or *Buddhi* the Spiritual Soul (the sixth Principle) and the vehicle of its “Lord.” ’ It is *Kwan-yin* that is the female principle or the manifested *passive*, manifesting itself ‘to every creature in the universe, in order to deliver all men from the consequences of sin’ . . . while *Kwan-shai-yin*, ‘the Son identical with his Father’ is the *absolute activity*, hence — having no direct relation to objects of sense *is — Passivity*”

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“Darkness adopted illumination in order to make itself visible” – Robert Fludd

Robert Fludd, also known as Robertus de Fluctibus, was a prominent English Paracelsian physician with both scientific and occult interests. He is remembered as an astrologer, mathematician, cosmologist, Qabalist and Rosicrucian apologist. Fludd is best known for his compilations on occult philosophy. Wikipedia

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SD1:70-1

iii.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.**

Gen.i.2 ...and darkness was upon the face of the deep.”

THE
NEW
TESTAMENT
COMMENTARIES
OF
H.P. BLAVATSKY

*Compiled and
Annotated by
H. J. Spierenburg*

On John i.4: “Occult Science teaches that “Mother” lies stretched in infinity (during *Pralaya*) as the great Deep, the “*dry Waters of Space*,” according to the quaint expression in the *Catechism*, and becomes *wet* only after the separation and the moving over its face of *Narayana*, the “Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation.” SD1:626

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*The
Key to Theosophy
by Blavatsky.
H.P.*



John i.5: And the light shineth in darkness; and the darkness comprehended it not.

“Verily may we paraphrase verse five, in the 1st chapter of St. John, and say "and (Absolute) light (which is darkness) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not." This absolute light is also absolute and immutable law. Whether by radiation or emanation — we need not quarrel over terms — the universe passes out of its homogeneous subjectivity on to the first plane of manifestation, of which planes there are seven, we are taught.”

Key To Theosophy:85

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