

The Creation
by
Olga Fröbe Kapteyn

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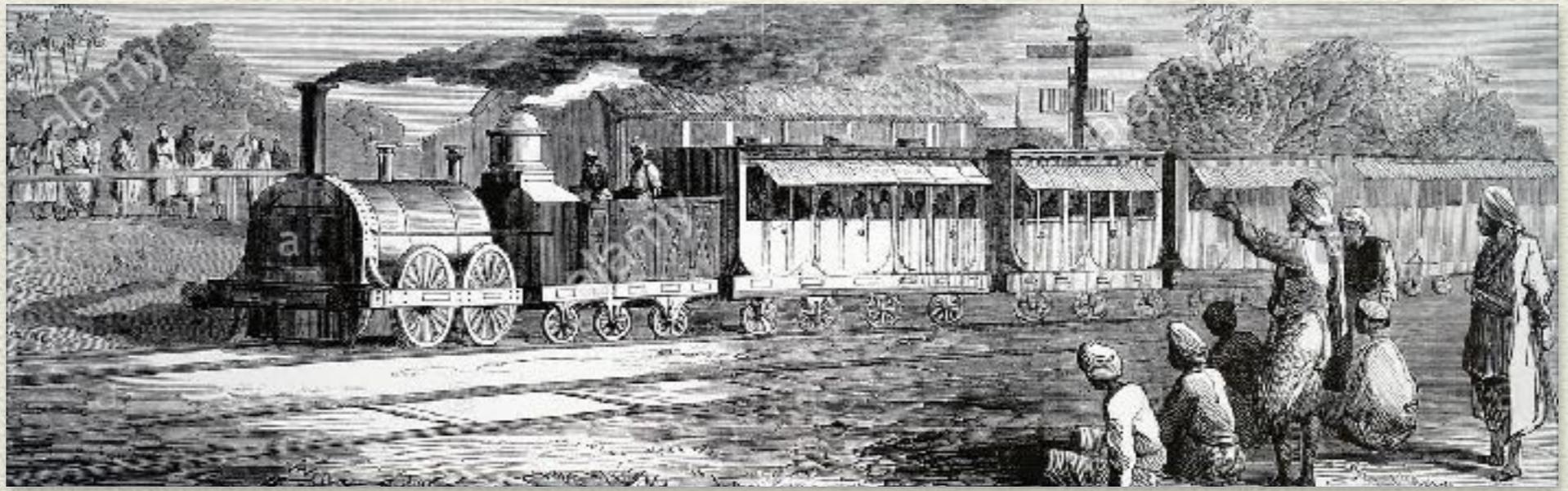
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If anyone fancies that the influence which our Society enjoys in the East has been gained without hard work he should look through the pages of this Diary. Day after day, week after week, and month after month are to be seen the records of journeys taken in all sorts of conveyances, from the railway carriage to the ramshackle little hackney, jutka and ekka, drawn by a single pony or bullock; to the common country cart, with its huge wheels, its bottom of bamboo poles, sometimes but thinly covered with straw, and its pair of high-humped Indian oxen straining at their yoke—a thick pole laid across their tired necks and tied to them by coir [fiber from the outer husk of the coconut] ropes; to roughly built boats covered with arches of dried palm-leaves, but with neither bench nor cushion; to elephants carrying us in their howdahs, or, more frequently, on great pads, which are simply mattresses belted around them by giant girths. Journeyings by clear days are recorded here, and days of pouring tropical rains; nights of moonlight, of starlight, and heavy showers; nights, sometimes, when sleep is broken by the ear-splitting sounds of the jungle insect world, the horrid yelp of the jackal pack, the distant noise of wild elephants pushing through the cane groves, the ceaseless shouts of the driver to his lagging bullocks, and his country songs, mostly in falsetto and usually discordant, to keep himself awake. Then the mosquitoes swarming about you in the cart, with their exasperating drone, menacing slow torture and white lumps swelling on the skin. Then the arrivals at villages in the dawn; the people all clustered along the road to meet you; the curiosity that must be gratified; the bath under difficulties; the early breakfast of coffee and âppas—a thickish sort of rice cakes—with fruit; the visit to the monastery; the discussions of plans and prospects with the Buddhist monks; the lecture in the open air, or, if there be one, the preaching pavilion, with a great crowd of interested, brown-skinned people, watching you and hanging on your interpreter's lips. ODL:304-5

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.

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) Even in the mind-baffling and science-harassing Genesis, light is created out of darkness “and darkness was upon the face of the deep” (ch. i. v. 2.)—and not *vice versâ*. “In him (in darkness) was life; and the life *was the light of men*” (John i. 4). A day may come when the eyes of men will be opened; and then they may comprehend better than they do now, that verse in the Gospel of John that says “And the light shineth in darkness; and the darkness comprehendeth it not.” They will see then that the word “darkness” does not apply to man’s spiritual eyesight, but indeed to “Darkness,” the absolute, that comprehendeth not (cannot cognize) transient light, however transcendent to human eyes. *Demon est Deus inversus*. The devil is now called Darkness by the Church, whereas, in the Bible he is called the “Son of God” (see Job), the bright star of the early morning, Lucifer (see Isaiah). There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the “Luminous Son of the Morning,” or manvantaric Dawn. He was transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma. (See Book II.) SD1:70-1



Lucifer: (Latin) Light-bringer [Greek *Phosphoros*; or *Eosphoros* dawn-bringer]; the planet Venus, the morning star. Lucifer is light bringer to earth, not only physically as the brightest of the planets, but in a mystical sense also. In mysticism he is the chief of those minor powers or logoi who are said to rebel against high heaven and to be cast down to the bottomless pit — the so-called war in heaven and the fall of the angels. This allegory is found also in the legend concerning Prometheus, in the Hindu *Mahasura* who rebels against Brahma and is cast by Siva into *patala*, and in the Scandinavian Loki. In the cyclic sweep of evolution, spirit has first to descend or become involved in differentiation and in the worlds of matter, so that worlds and beings may be brought forth and evolved. The logoi who thus bring the light may allegorically be said, like Prometheus, to steal the fire, and their assertion of divine free will may be construed into an act of evolutionary rebellion; yet such is their karmic function as well as duty.

Lucifer has been transformed in later Occidental theology into a synonym for the Evil One or the Devil. If the god Jehovah were the highest divinity, which this Jewish tribal deity is not, then any power withstanding him must necessarily be considered to be his adversary; and in the same way the teaching as to the immanent Christ, not only in the world but in each individual person, not being altogether agreeable with the doctrine of salvation by faith in an external savior, became transformed into the Tempter inspiring man to sinful rebellion against God. Lucifer in a very true sense stands for the self-conscious mind in man, which is at once tempter and enlightener— tempter in its lower aspects and enlightener and inspirer in its higher. OTG

“In this case it is but natural—even from the dead-letter standpoint—to view Satan, the Serpent of *Genesis*, as the real creator and benefactor, the Father of Spiritual Mankind. For it is he who was the “Harbinger of Light,” bright radiant Lucifer, who opened the eyes of the automaton “created” by Jehovah, as alleged. And he who was the first to whisper, “in the day ye eat thereof ye shall be as Elohim, knowing good and evil,” can only be regarded in the light of a Saviour. An “Adversary” to Jehovah, the “*personating* spirit,” he still remains in Esoteric Truth the ever-loving “Messenger,” the Angel, the Seraphim and Cherubim who both “knew” well, and “loved” still more, and who conferred on us Spiritual, instead of Physical Immortality—the latter a kind of *static* immortality that would have transformed man into an undying ‘Wandering Jew.’” SD2:254



Prometheus



Lucifer



Mahasura



Loki

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THEOSOPHICAL MONTHLY

DESIGNED

To bring "to light the hidden things of darkness."

EDITED BY

H. P. Blavatsky and Mabel Collins

The Light-bearer is the Morning Star or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek *φωσφορος* . . . the name of the pure, pale herald of daylight."—VONDR.

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"Deity, having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. SD1:114

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Adityas (Sanskrit) [belonging to, issuing from *aditi* unbounded expanse] Sons of Aditi, space; in the Vedas a name for the sun; also referred to variously as five, seven, eight, and twelve in number. The Brahmanas and Puranas generally reckon twelve adityas.

When the pralaya (dissolution) of the world comes, twelve suns will appear. The twelve adityas are the twelve great gods of the Hindu pantheon; also, the twelve signs of the zodiac or twelve months of the year.

The adityas are the sustainers of the solar divine life which exists in all things, and in our present *Vaivasvata* manvantara they are the divine solar pitris (fathers) — not the lower or lunar pitris — which incarnated in early humanity.



Vasus (Sanskrit) A class of eight elemental gods (called "Aṣṭa-vasu", 'Eight Vasus') representing aspects of nature (The Five Elements - Pancha Bhoothas) and also representing cosmic natural phenomenon (The Sun, The Moon and The Stars). The name **Vasu** means 'Brilliance' or 'Wealth Givers'. They are eight among the Thirty-three gods.

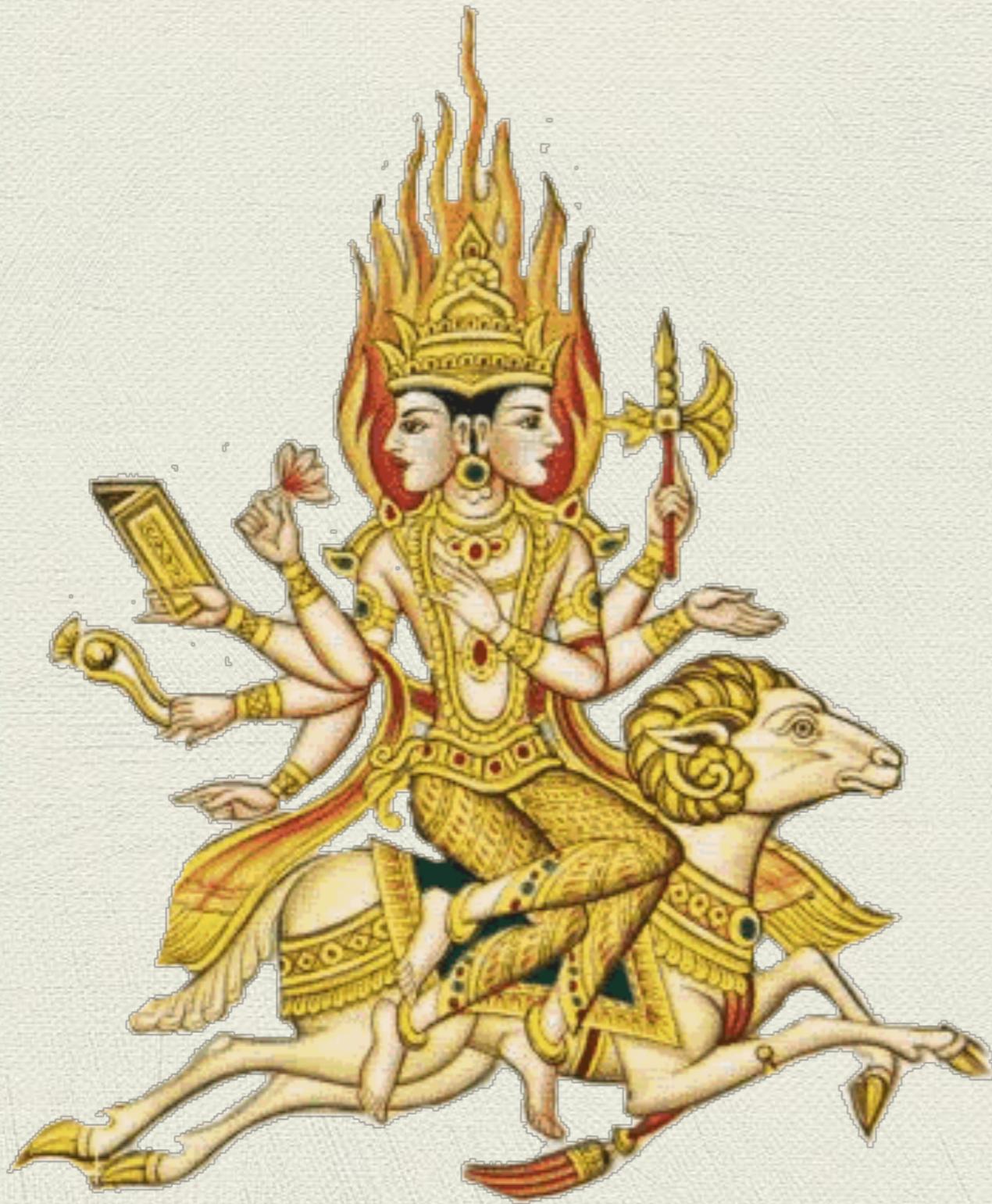
The Eight Vasus

Brihadaranyaka		Mahabharata	
Name	Meaning	Name	Meaning
Prithvi	 "earth"	Dharā	"Earth"
Agni	 "hot fire"	Anala (also called Agni or Pavaka)	"Fire"
Vāyu	 "wind"	Anila	"Wind"
Varuna	Svachishthana "water"	Āpa	"Water"
Āditya	"eternal", a very common name for the sun Surya	Pratyūsha	"Sun"
Dyaus	 "sky"	Prabhāsa	"Sky or Ether"
Chandramas	 "moon"	Soma	"Moon"
Nakstrani	 "stars"	Dhruva	"Motionless", the name of the Polestar



Rudra(s) (Sanskrit) [from the verbal root *rud* to weep] A class of monads or dhyani-chohans belonging to the upper worlds of nature, whether of our solar system or planetary chain; virtually identical to the higher *manasaputras* or *kumaras* who refuse to create, i.e., embody themselves in the then unprepared human vehicles. Certain individuals from among the highest of the class, however, were among the very first to obey karmic law, and they incarnated in chosen human vehicles of the third root-race during this present fourth round. The *rudras* are therefore equivalent to the solar *lhas* or *pitris* as contrasted with the lower four classes of monads, the lunar pitris.

The rudra, who represent the intellectual informing principles of man, attained self-consciousness by individually passing through the equivalent of the human kingdom during previous evolutionary periods. They are mythologically said to be at war with the shadowy entities and powers of the lower spheres, and hence are sometimes spoken of as the destroyers of outward forms. The rudras here are collectively spoken of as an individual equivalent to Siva, who has always been recognized as the patron or chief of initiates and of occult training. Rudra is truly the Siva of the *Rig-Veda*, and in many respects the Agni of later writings. Like Siva, Rudra is a beneficent deity (because regenerating), and a mistaken maleficent deity (because destroying falsehoods and imperfections at the same time).



Asvins, Asvinau (Sanskrit) The two horsemen; two Vedic divinities which in some respects parallel the Greek Dioscuri, Pollux and Castor. Harbingers of Ushas (the dawn), they are represented as twin horsemen, appearing in the sky in a golden chariot drawn by horses, birds [or rams]. Since they precede the sun's rising they are called the parents of the sun's form, Pushan. They are also the parents of Nakula and Sahadeva, Arjuna's brothers by Madri. Many Vedic hymns are addressed to them; their attributes pertain to youth and beauty, to speed, and to duality. They bring treasures to mankind, averting misfortune and sickness, for they are the two physicians of heaven. *Yaska*, the earliest known commentator on the Vedas, in his *Nirukta* writes that the *Asvinau* represent the transition from darkness to light and are identified with heaven and earth.

Blavatsky says that "these *twins* are, in the esoteric philosophy, the *Kumara-Egos*, the reincarnating 'Principles' in this Manvantara". That the Greek Dioscuri were respectively the son of Zeus and the son of a mortal, is a direct reference to the dual character of the kumaric mind or the higher manas, an immortal quality in human beings in its higher aspect, the lower aspect being connected with the mortal part of the human constitution.



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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.
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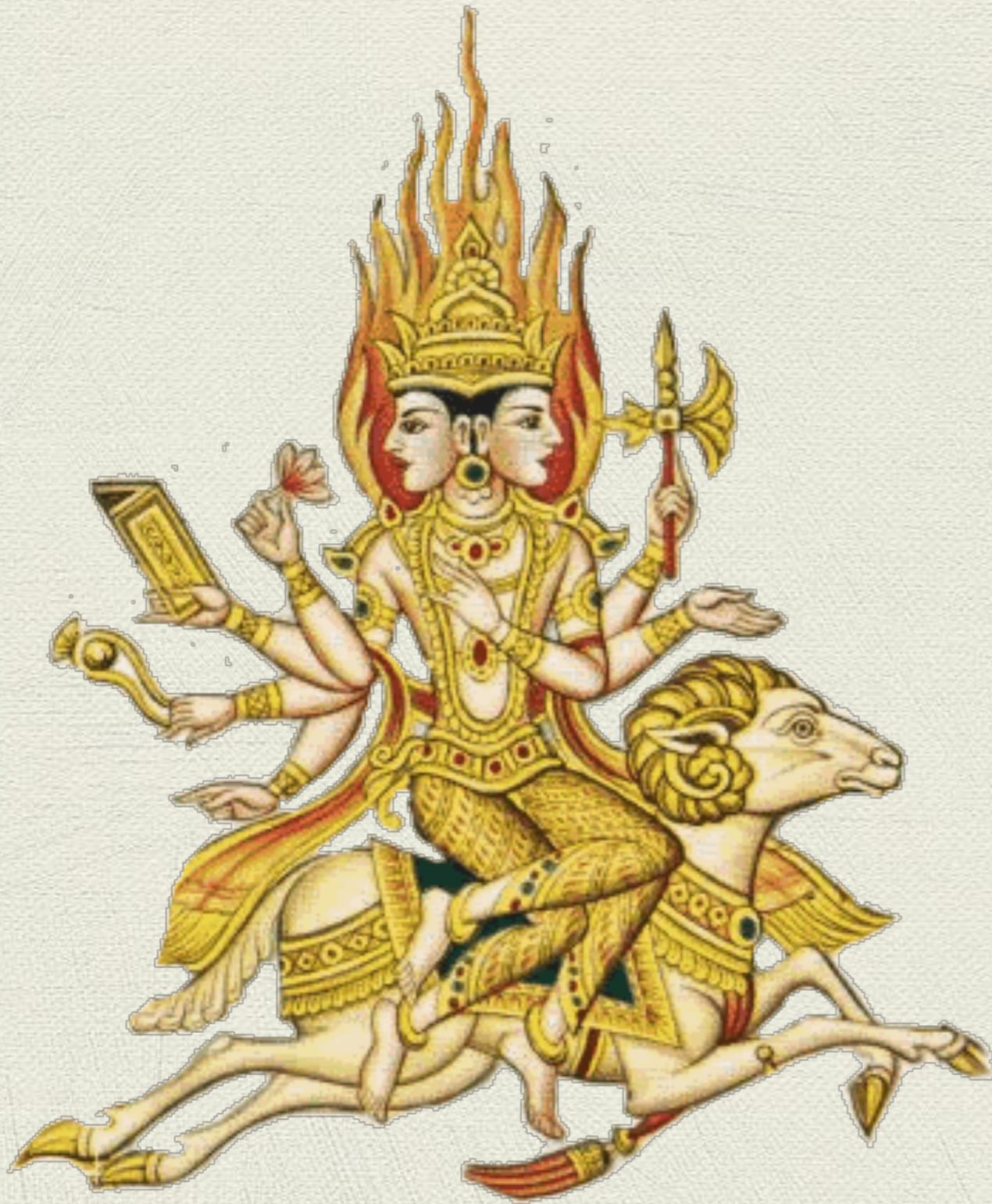
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Rudra(s) (Sanskrit) [from the verbal root *rud* to weep] A class of monads or dhyani-chohans belonging to the upper worlds of nature, whether of our solar system or planetary chain; virtually identical to the higher *manasaputras* or *kumaras* who refuse to create, i.e., embody themselves in the then unprepared human vehicles. Certain individuals from among the highest of the class, however, were among the very first to obey karmic law, and they incarnated in chosen human vehicles of the third root-race during this present fourth round. The *rudras* are therefore equivalent to the solar *lhas* or *pitris* as contrasted with the lower four classes of monads, the lunar pitris.

The rudra, who represent **the intellectual informing principles of man**, attained self-consciousness by individually passing through the equivalent of the human kingdom during previous evolutionary periods. They are mythologically said to be at war with the shadowy entities and powers of the lower spheres, and hence are sometimes spoken of as the destroyers of outward forms. The rudras here are collectively spoken of as an individual equivalent to Siva, who has always been recognized as the patron or chief of initiates and of occult training. Rudra is truly the Siva of the *Rig-Veda*, and in many respects the Agni of later writings. Like Siva, Rudra is a beneficent deity (because regenerating), and a mistaken maleficent deity (because destroying falsehoods and imperfections at the same time).

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Logos: After *Parabrahman*, the one ineffable and unthinkable reality, comes the First or Unmanifested Logos, corresponding to *paramatman* in cosmos and *atman* in man, the supreme monadic self in any hierarchy; then as an emanation from the former comes the quasi-manifested or Second Logos, corresponding to cosmic and human buddhi, always envisaged as a feminine potency; and then from the former two proceeds the manifested, creative, or Third Logos, corresponding to mahat on the cosmic plane and manas in the human constitution. Thus Logos is a center of unity in a being, which may exist in an unmanifest or a manifest condition, but always derivative from the supreme mystery above it — to which must be added an intermediate state of partial or incipient manifestation. Man is sometimes spoken of as the Third Logos, as it corresponds to manas.

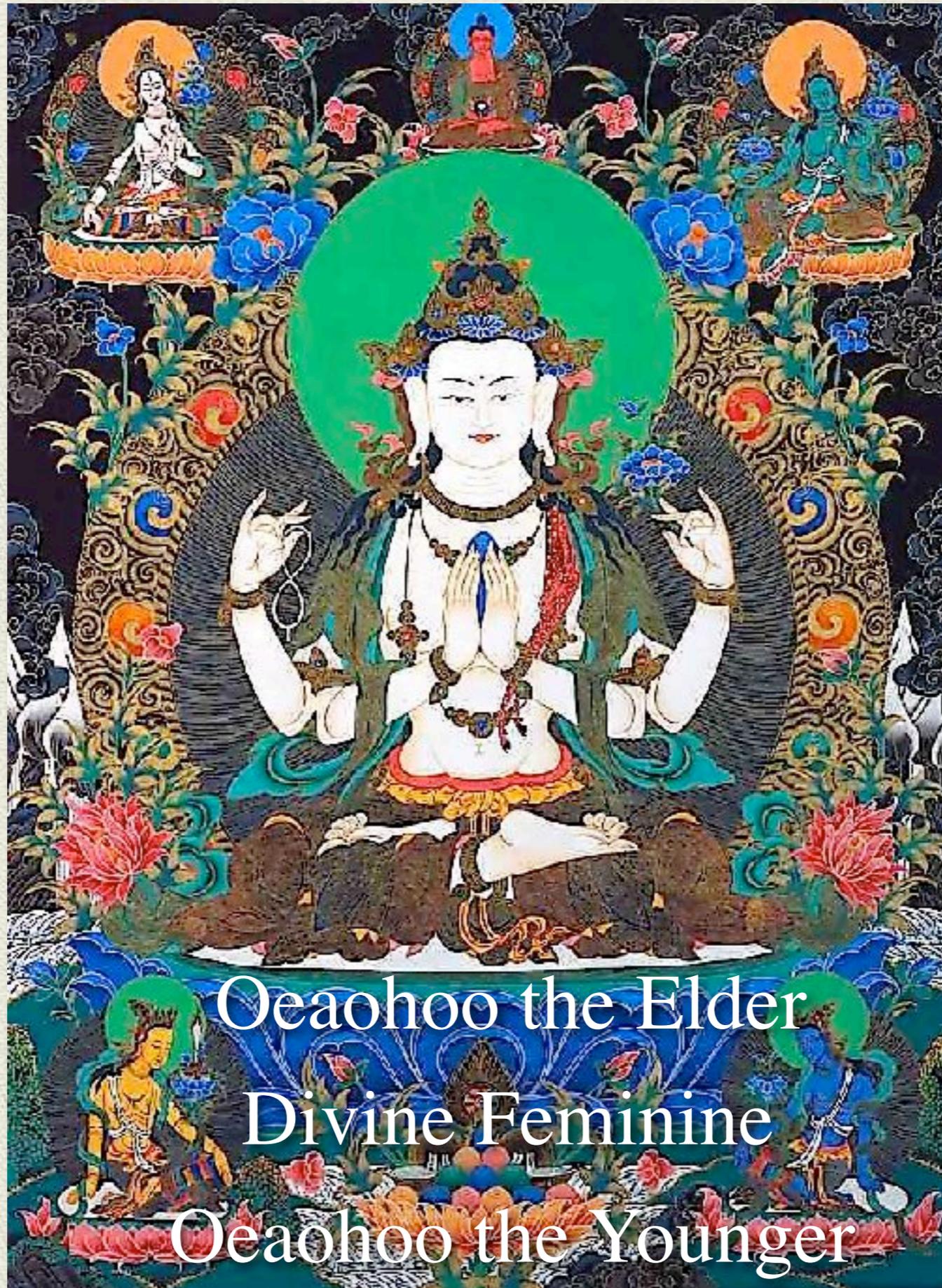
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Avalokitesvara

1st logos
2nd logos
3rd logos



Oeao hoo the Elder
Divine Feminine
Oeao hoo the Younger

Atman
Buddhi
Manas

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Excerpt from 'AN ESOTERIC CATECHISM'

...Where mounts the ladder then?

To the greatest Lord of all, before Whom e'en that Ancient One [Earth's planetary logos] bends in obeisance low; before Whose throne of effulgent light Angels of highest rank, Masters and Lords of uttermost compassion, prostrate Themselves and humbly bend, awaiting the Word to rise.

When sounds *that* Word and what transpires when *it* echoes through the spheres?

That Word sounds not till all is done, until the Lord of endless love deemeth the work correct. He uttereth then a lesser Word that vibrateth through the scheme. The greater Lord of cosmic Love, hearing the circling sound, addeth completion to the chord, and breatheth forth the whole.

What will be seen, O Pilgrim on the Way, when sounds that final chord?

The music of the endless spheres, the merging of the seven; the end of tears, of sin, of strife, the shattering of forms; the finish of the ladder, the blending in the All, completion of the circling spheres and their entry into peace... IHS:209

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*Hence all the higher gods of antiquity are “Sons of the Mother” before they become those of the “Father.” The Logoi, like Jupiter or Zeus, Son of Kronos-Saturn, “Infinite Time” (or Kâla), in their origin were represented as male-female. Zeus is said to be the “beautiful Virgin,” and Venus is made bearded. Apollo is originally bisexual, so is *Brahmâ-Vâch* in Manu and the *Purânas*. Osiris is inter-changeable with Isis, and Horus is of both sexes. Finally St. John’s vision in Revelation, that of the Logos, who is now connected with Jesus—is hermaphrodite, for he is described as having female breasts. So is the Tetragrammaton=Jehovah. But there are two Avalôkitêshwaras in Esotericism; the first and the second *Logos*.

†No religious symbol can escape profanation and even derision in our days of politics and Science. In Southern India the writer has seen a converted native making *pujah* with offerings before a statue of Jesus clad in woman’s clothes and with a ring in his nose. When asking the meaning of the masquerade we were answered that it was Jesu-Maria blended in one, and that it was done by the permission of the Padri, as the zealous convert had no money to purchase two statues or “idols” as they, very properly, were called by a witness—another but a non-converted Hindu. Blasphemous this will appear to a dogmatic Christian, but the Theosophist and the Occultist must award the palm of logic to the converted Hindu. The esoteric Christos in the *gnosis* is, of course, sexless, but in exoteric *theology* he is male and female.

‡The Gnostic Sophia, “Wisdom” who is “the Mother” of the Ogdoad (Aditi, in a certain sense, with her eight sons), is the Holy Ghost and the Creator of all, as in the ancient systems. The “father” is a far later invention. The earliest manifested Logos was female everywhere—the mother of the seven planetary powers.

§ See “Chinese Buddhism,” by the Rev. J. C. Edkins, who always gives correct facts, although his conclusions are very frequently erroneous. SD1:72

7. Behold, oh Lanoo !† the radiant Child of the two, the unparalleled refulgent Glory, Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaohoo, the Younger, the * * * (*whom thou knowest now as Kwan-Shai-Yin.—Comment*) (a). He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom. The Eka is Chatur (*four*), and Chatur takes to itself three, and the union produces the Sapta (*seven*) in whom are the seven which become the Tridasa‡ (*the thrice ten*) the hosts and the multitudes (b). 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 (*stars*) and turns the upper (*space*) into a shoreless Sea of Fire, and the One manifested (*element*) into the Great Waters (c).

(b) “The “Dragon of Wisdom” is the One, the “Eka” (Sanskrit) or Saka. It is curious that Jehovah’s name in Hebrew should also be One, Echod. “His name is Echod”: say the Rabbins. The philologists ought to decide which of the two is derived from the other— linguistically and symbolically: surely, not the Sanskrit? The “One” and the Dragon are expressions used by the ancients in connection with their respective Logoi. Jehovah—esoterically (as Elohim)—is also the Serpent or Dragon that tempted Eve, and the “Dragon” is an old glyph for “Astral Light” (Primordial Principle), “which is the Wisdom of Chaos.” Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute all (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific idea of this emblem (the Dragon) into the absurd superstition called the “Devil.” They took it from the later Zoroastrians, who saw devils or the Evil in the Hindu Devas, and the word Evil thus became by a double transmutation D’Evil in every tongue (Diabolos, Diable, Diavolo, Teufel). But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence—Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in Genesis; the Gnostic’s Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators. Hence, also, the Hindu serpent Sesha or Ananta, “the Infinite,” a name of Vishnu, whose first Vahan or vehicle on the primordial waters is this serpent.* SD1:73