



The Portal of Initiation  
by  
Olga Fröbe Kapteyn

# MAKARA – the blog

archive of ageless wisdom teachings & Trans-Himalayan commentary by Michael Robbins

[Home](#) [Makara Index](#) [MDR Commentaries](#) [Tapestry of the Gods](#) [A.S.K. Events](#) [Full Moons](#) [MF Webinars](#) [Rituals and Music](#) [Donate](#)

Search



[Home](#) »



**MORYA FEDERATION**  
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

## Index of Morya Federation Webinar Series

[Awakening the Higher Mind with Duane Carpenter](#)

[Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)

[Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)

[DINA Disciples Webinars \(Elena Dramchini\)](#)

[Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)

[Great Quest Student Webinars \(Leoni Hodgson, BL Allison\)](#)

[Labours of Hercules Webinars \(BL Allison\)](#)

[Open Webinars](#)

[Sacred Geometry Webinars \(Francis Donald\)](#)

[Secret Doctrine Webinars \(Francis Donald\)](#)

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

[Student Webinars — Questions and Answers for the Entire Student Body](#)

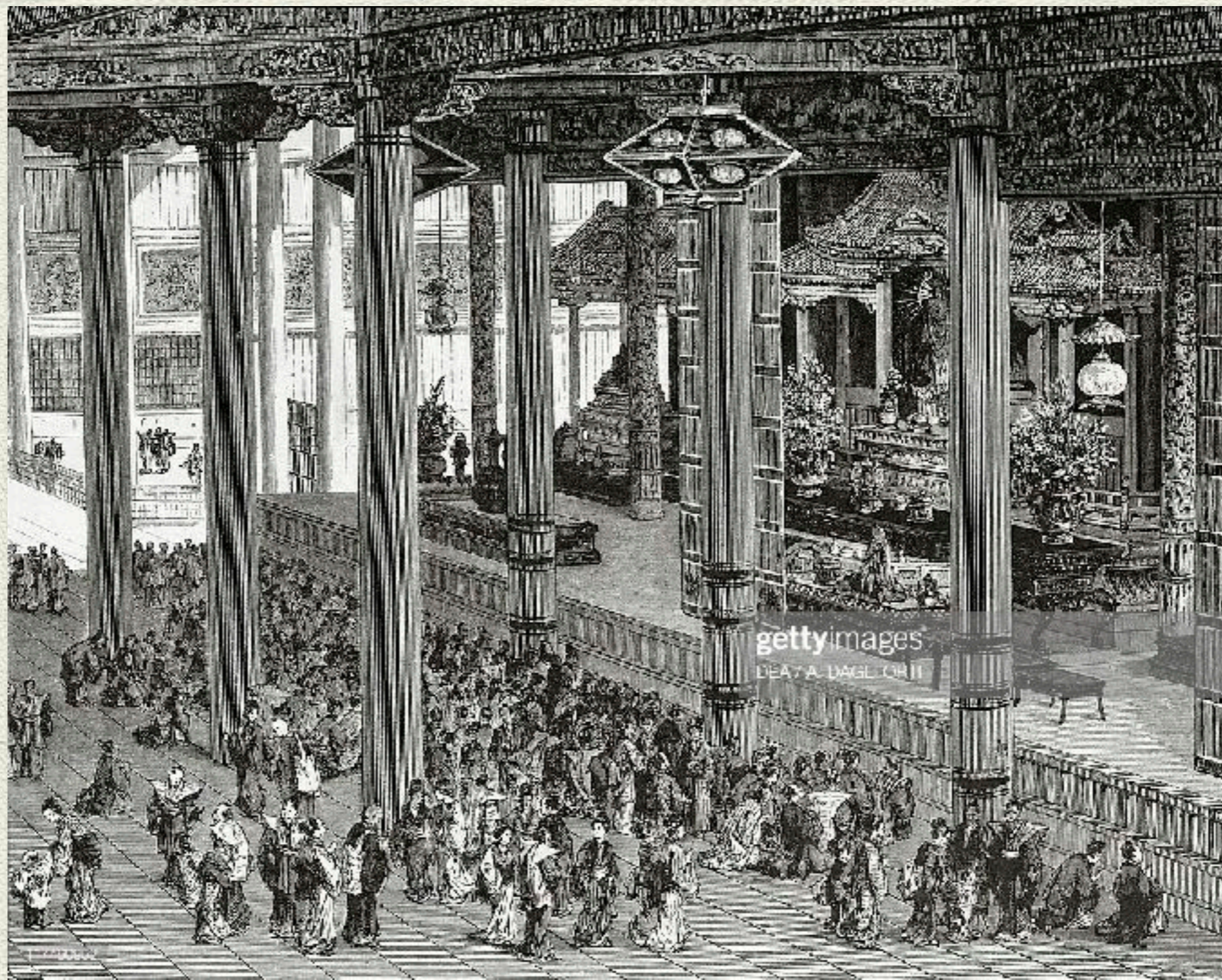
[The Great Invocation – A Voiced Diamond webinars \(Nicole Resciniti\)](#)

www.makara.us



Ein Singhalese, Ceylon. (Nach Photographie.)

On the next day occurred the ever-to-be-remembered incident of the planting of a coconut within the Temple compound, by our Buddhist delegation, as an act of religious amity and tolerance. The Nelliappa Pagoda, as it is called, is a very ancient stone structure with the usual pyramidal Gopurams carved to the summit with figures in high relief, and the covered stone ambulatories encircling the four sides. It was crowded to suffocation by a curious multitude when our procession reached there. Our order of formation was as follows: the frisky "Bob," wearing his Sinhalese comb and his hair in a big knot, appeared in the lead, carrying on his head his brass jar of water, with a ripe cocoanut resting on a bed of betel leaves on top; then the Temple band of musicians playing their loudest at our tympanums; then myself, followed by the three Sinhalese Buddhists; then a large body of notables, and some 1,500 people bringing up the rear. We entered the Temple with flags flying and music playing amid a tumult of applause. Bob kept steadily on, and soon his shining jar seemed floating on a dark sea of humanity, as the crowd wedged in between him and ourselves. At last we struggled on to the platform prepared for us and mounted it. Five thousand people began shouting at once. Just a few yards back of us, in the open air, a hole had been dug for the nut, and it was covered over with an ornamental canopy.



I held up my hand as the signal for silence, but as at least fifty or a hundred strong-lunged people began shouting to the rest to keep silence, it may be imagined what luck a speaker would have. When these shouters lost their voices, as many more took up the cries, and so it went on and on, until I thought I should have to give my address in pantomime; whereupon, comically enough, there came back to my memory the recollection of the fairy-like pantomimes of the Ravel Family which I had seen in boyhood! I tried to speak in the hope that when they saw my lips move and my body swaying, the crowd would give me a chance, but my bad throat compelled me to stop very soon. Then, when the case seemed hopeless, a light-skinned, intellectual-faced Brahmin, naked to the waist, arose in his place, towering above the squatting multitude, and, raising both arms full length above his head, pronounced the sacred salutation: "Hari, Hari Mahadeva-a-a!" The clear resonant sounds rolled far and wide, and silence fell upon the chattering multitude: I could even hear the sparrows twitter and the crows cawing outside. ODL v.2:312-13

## 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.

## 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.

### 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.

### 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.



### 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.

### 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.

## 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.

### STANZA III

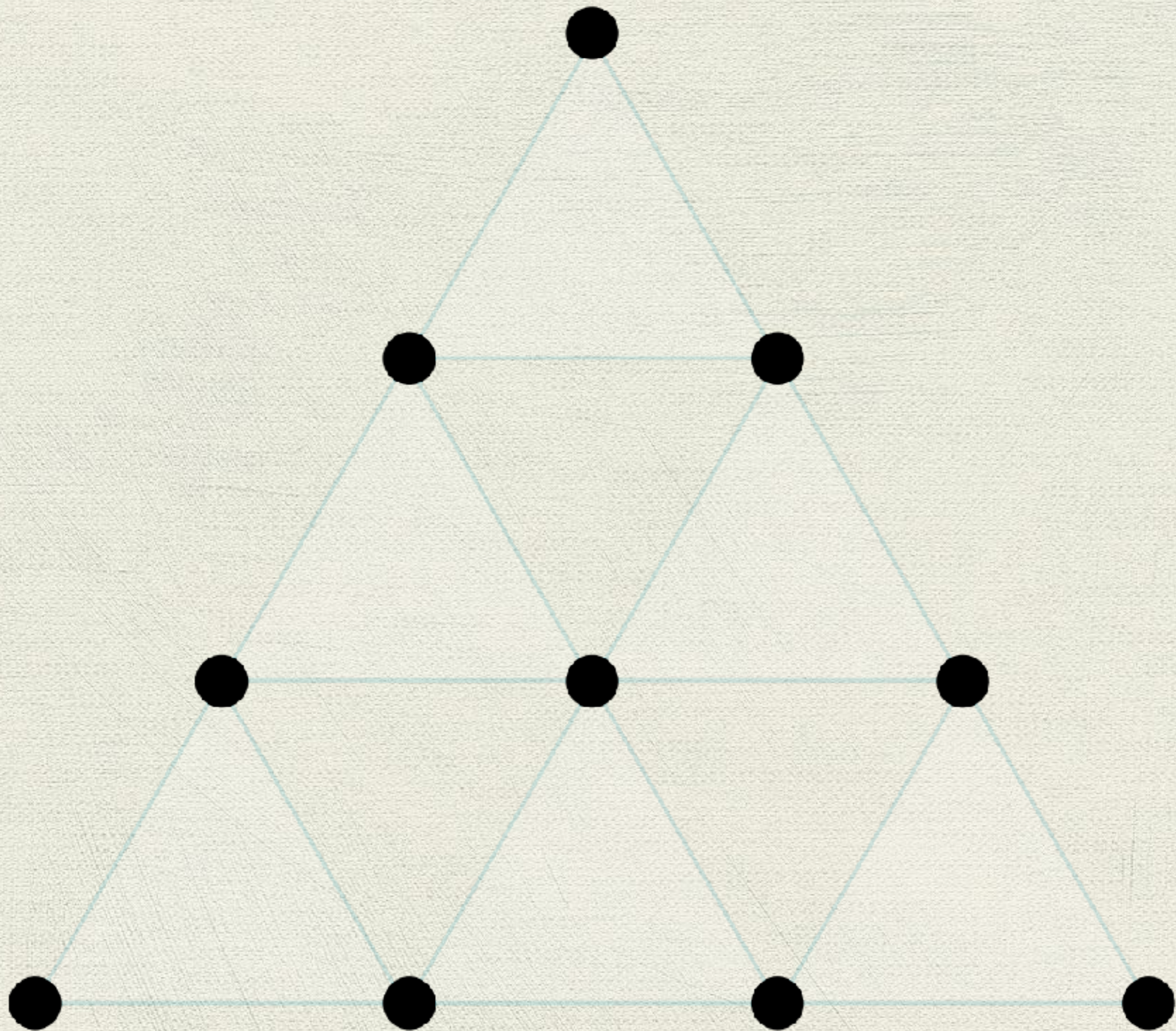
1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes 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.

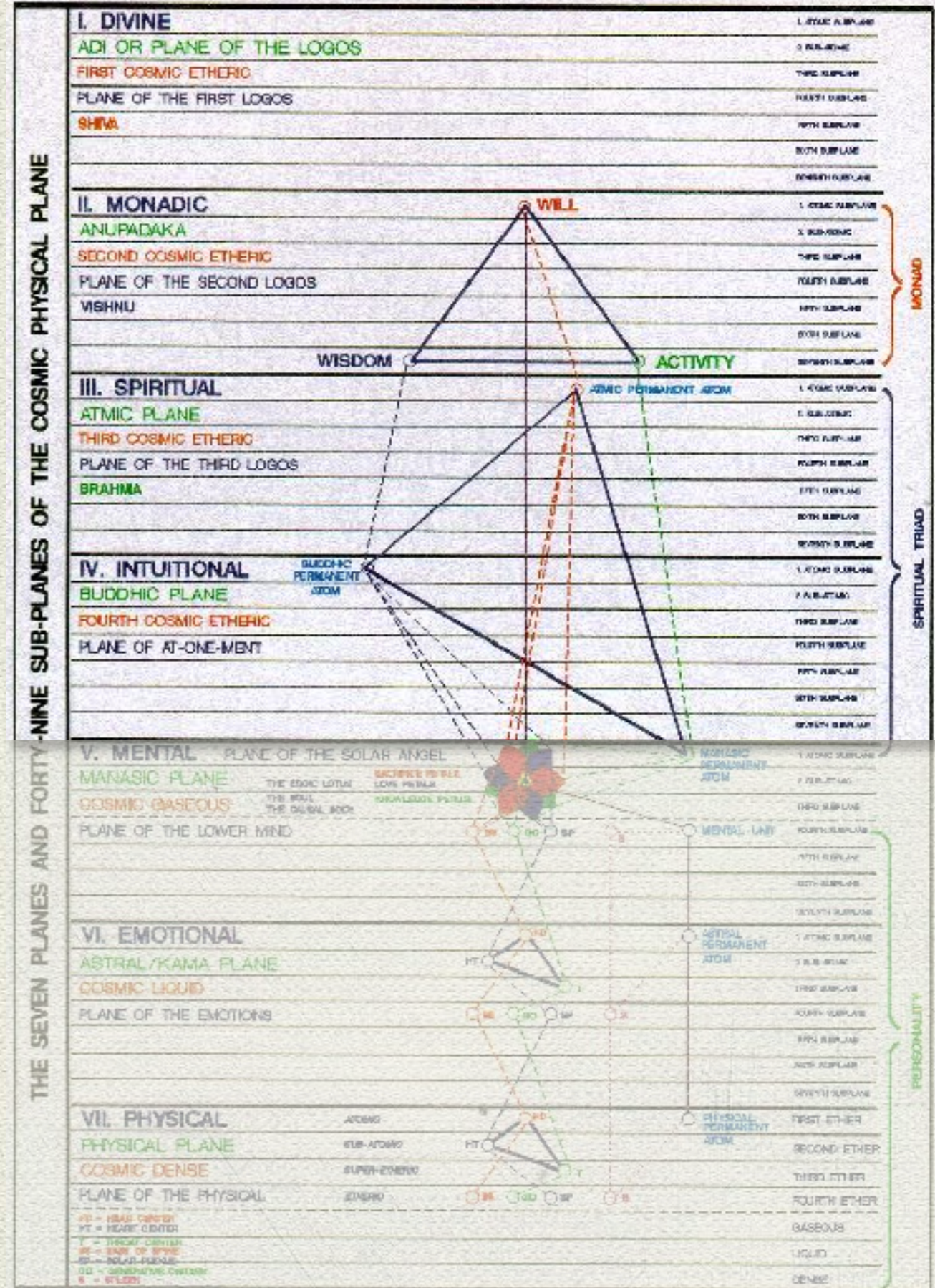
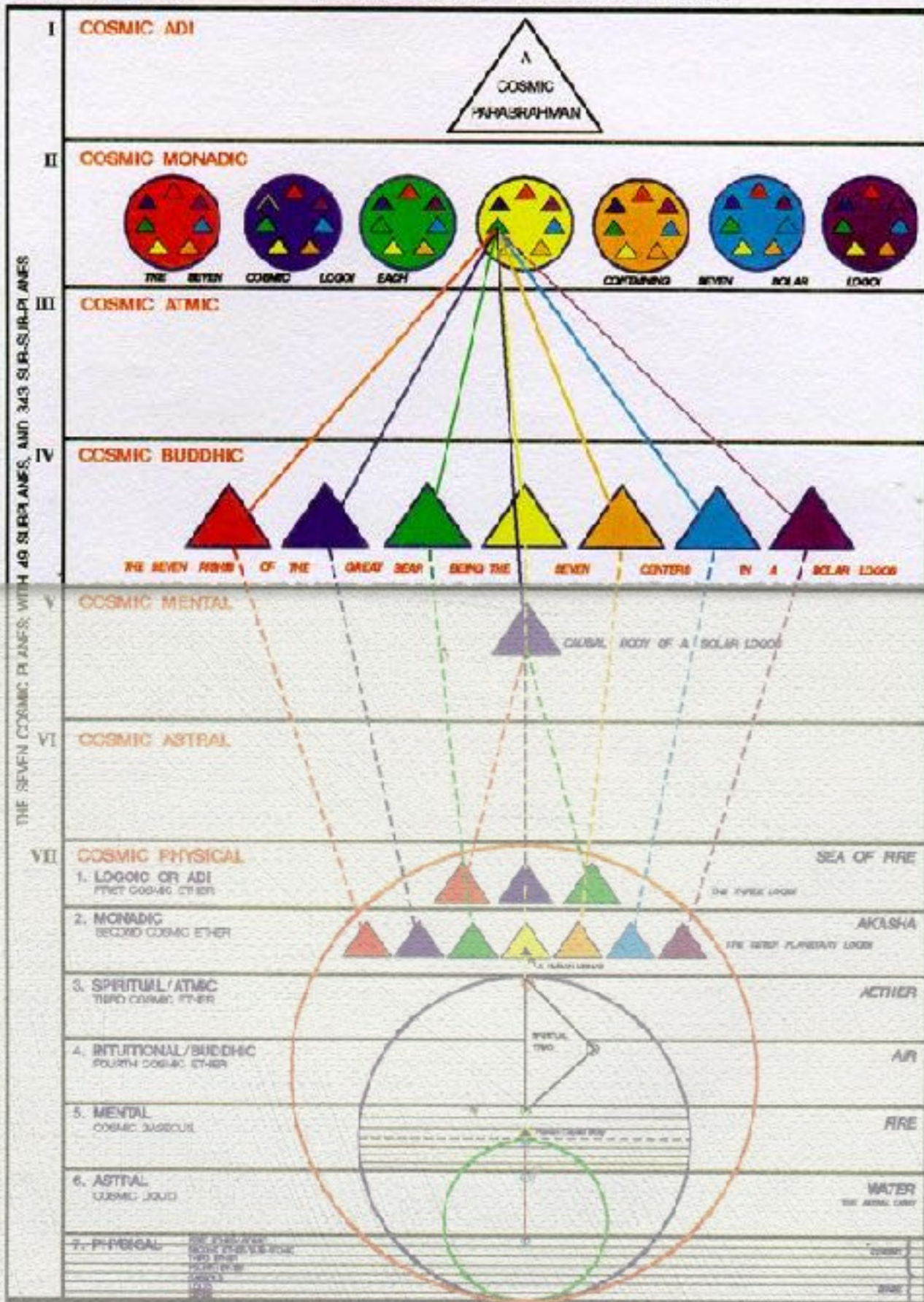
† In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

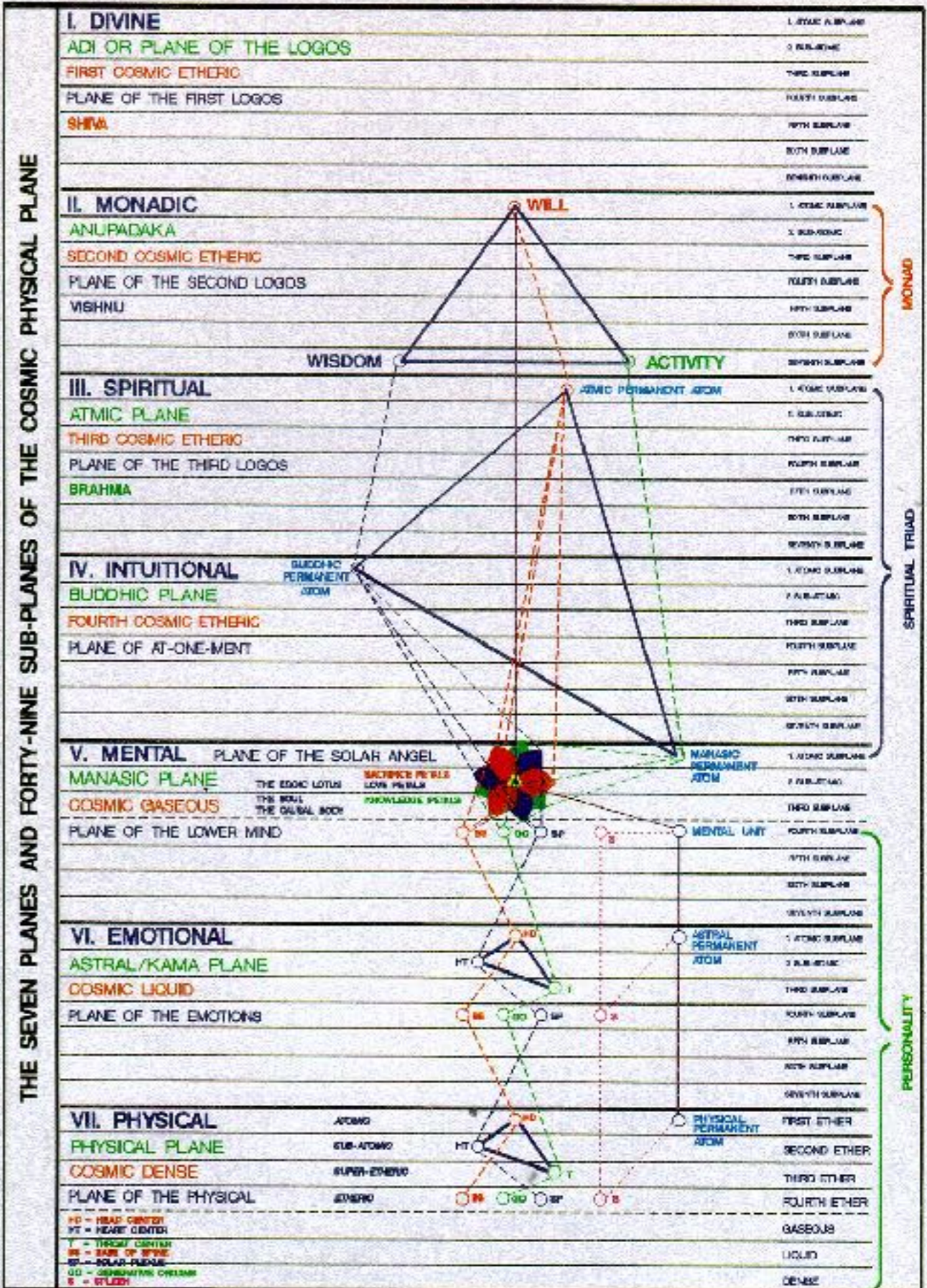
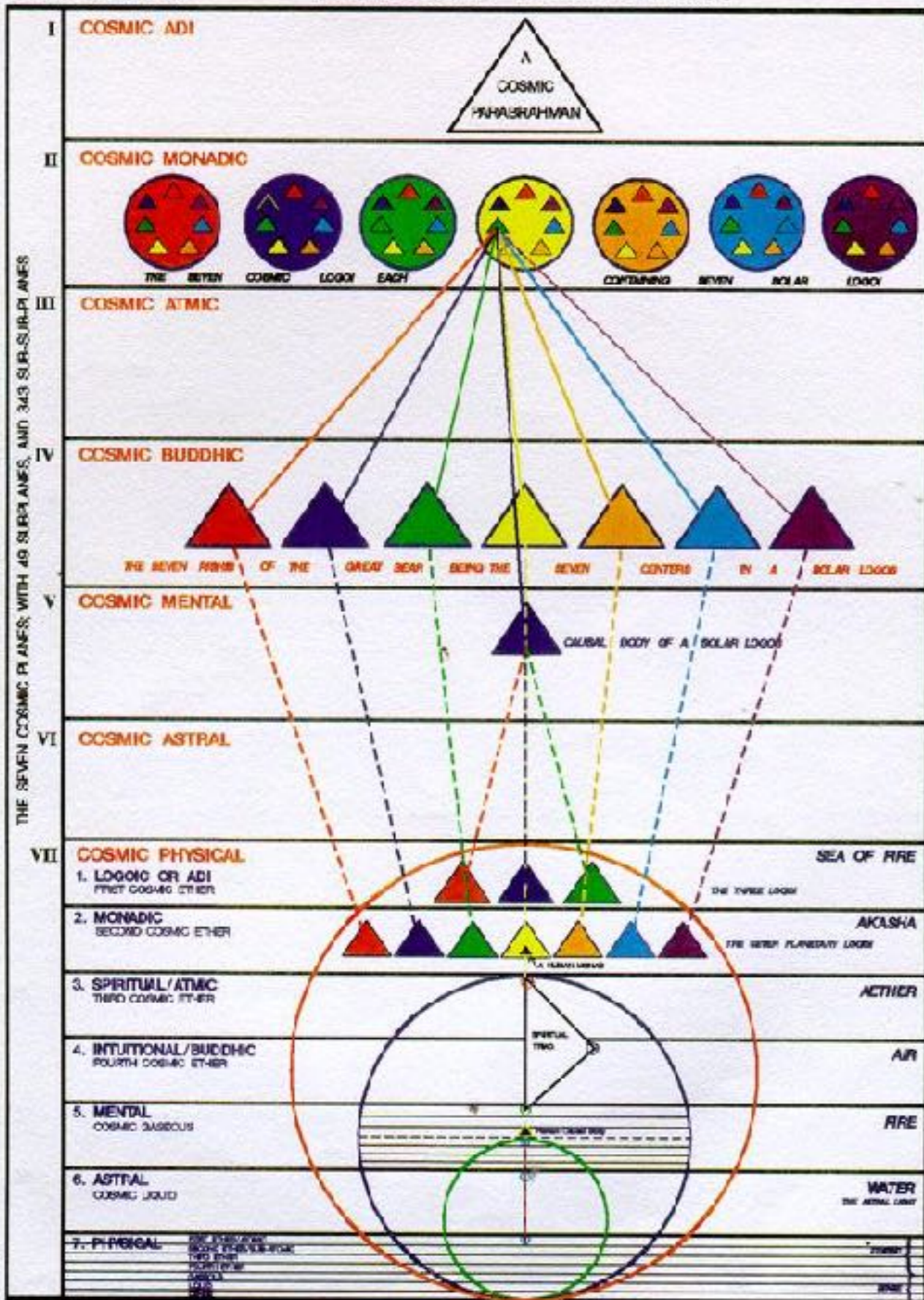
### STANZA III

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.









### 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.



Adityas



Vasus



Rudras



Aswins

### 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.

### STANZA III

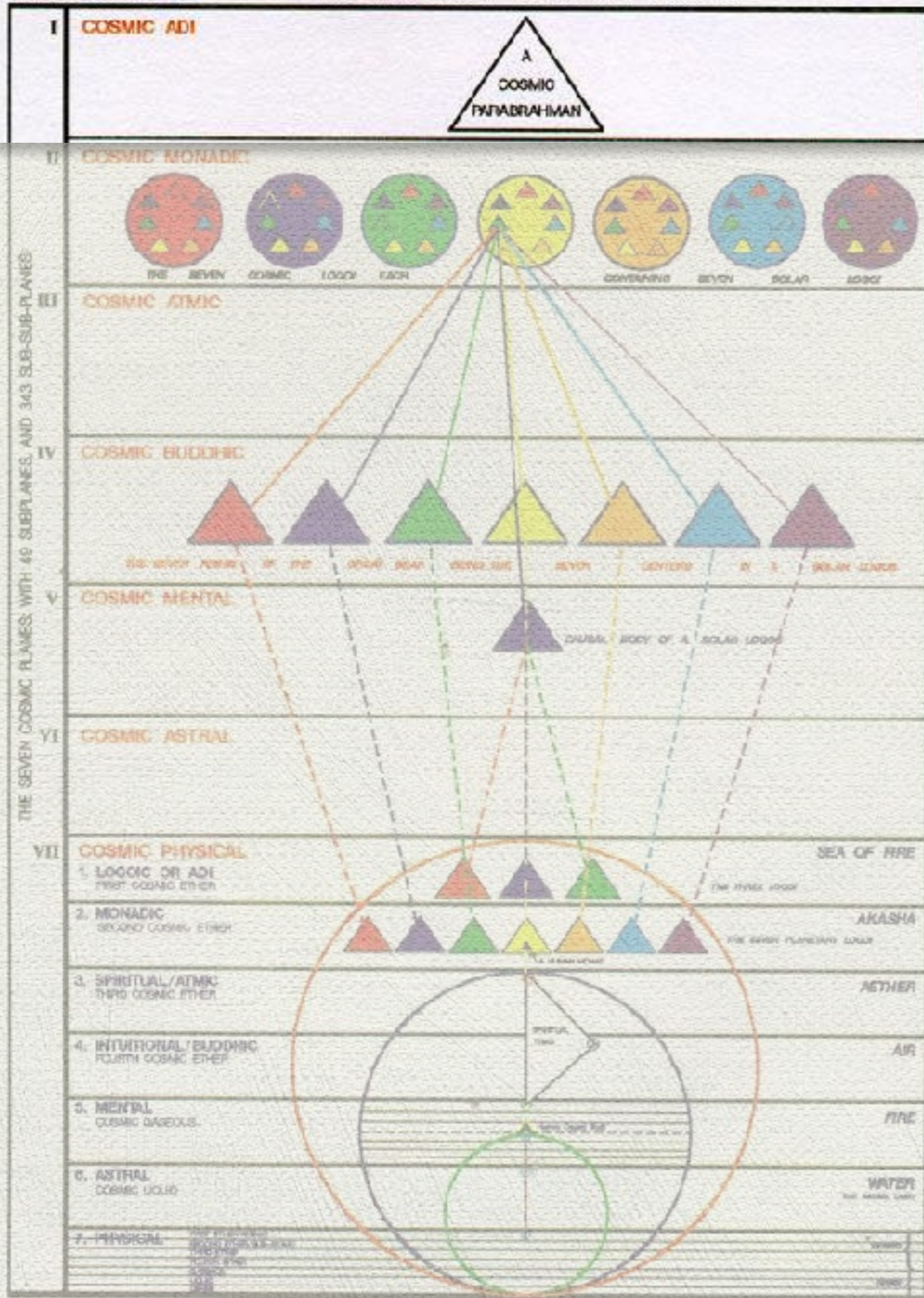
1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes 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.

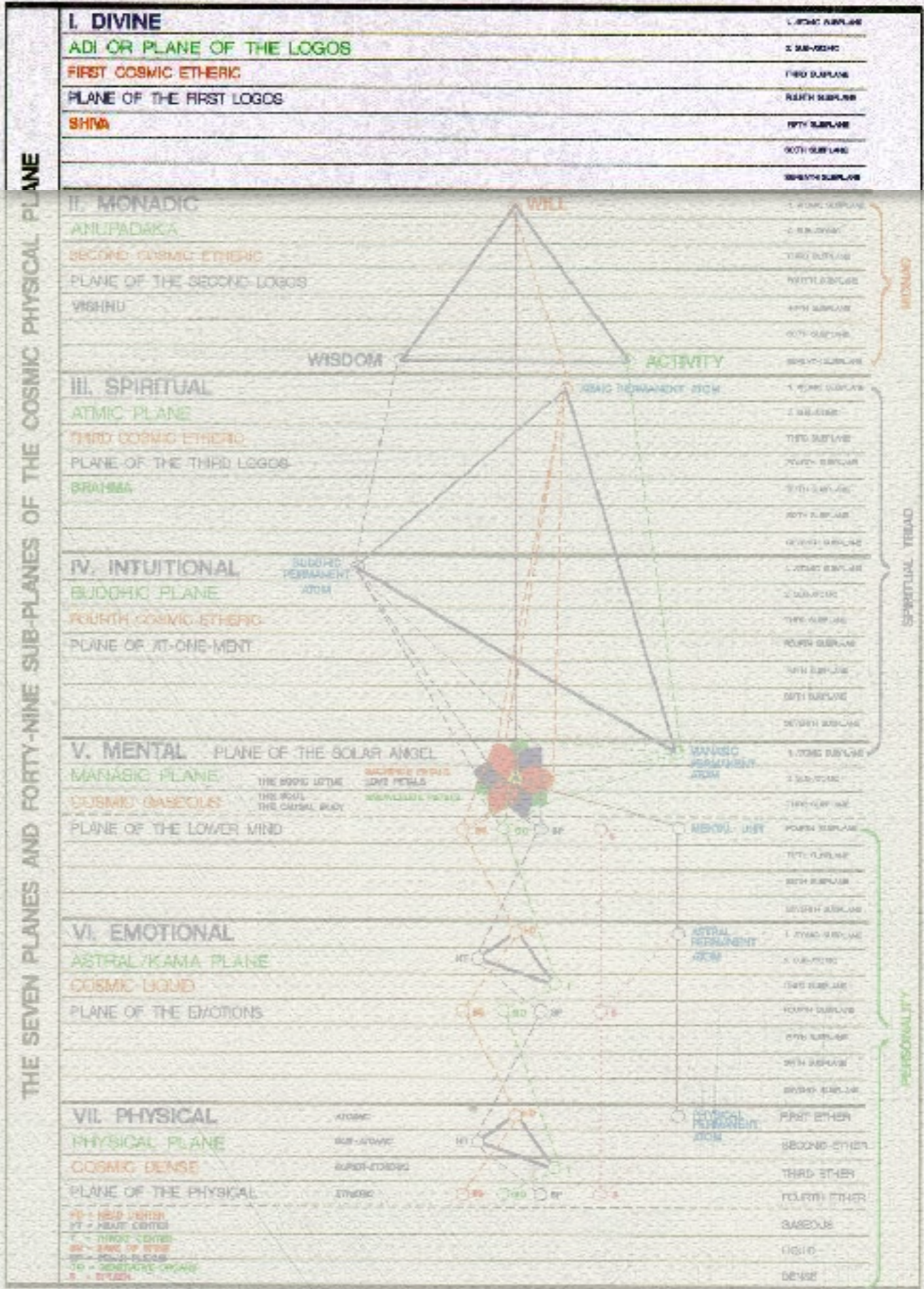
### STANZA III

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.



THE SEVEN COSMIC PLANES WITH 49 SUBPLANES, AND 343 SUB-SUB-PLANES



THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

## 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.

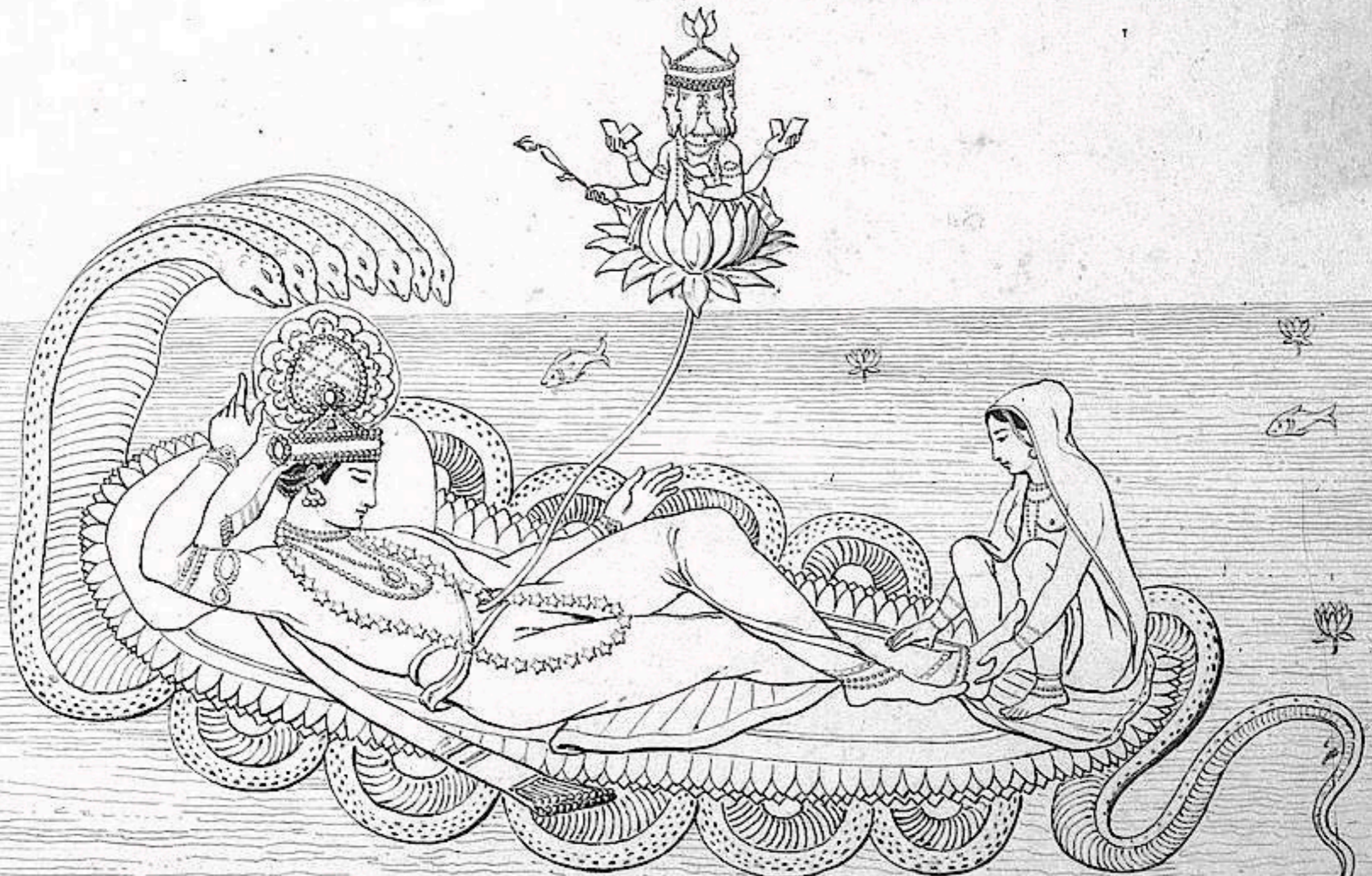
### STANZA III

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.



ब्रह्मा



विष्णु

ब्रह्मा

लक्ष्मी

### 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.

### 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.

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

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 (*a*).

(*a*) **The answer to the first question, suggested by the second**, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I—Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

### 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.

### 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.

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase **one of the most essential truths of occult philosophy**. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78



"But the term "Point" must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form "the Germ;" or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter." SD1:57

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. **Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.**

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand **the transcendently metaphysical problem** contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

In the Mandukya Upanishad it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one.” Brahmâ, as “the germ of unknown Darkness,” is the material from which all evolves and develops “as the web from the spider, as foam from the water,” etc. This is only graphic and true, if Brahmâ the “Creator” is, as a term, derived from the root *brih*, to increase or expand. Brahmâ “expands” and becomes the Universe woven out of his own substance. SD1:83

In the Mandukya Upanishad it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one”. Brahmâ, as **“the germ of unknown Darkness,”** is the material from which all evolves and **develops** “as the web from the spider, as foam from the water,” etc. This is only graphic and true, if Brahmâ the “Creator” is, as a term, derived from the root *brih*, to increase or expand. Brahmâ “expands” and becomes the Universe woven out of his own substance. SD1:83

In the Mandukya Upanishad it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is **the Universe derived from the undecaying one**”. Brahmâ, as “the germ of unknown Darkness,” is the material from which all evolves and develops “as the web from the spider, as foam from the water,” etc. This is only graphic and true, if Brahmâ the “Creator” is, as a term, derived from the root *brih*, to increase or expand. Brahmâ “expands” and becomes the Universe woven out of his own substance. SD1:83

Ananta, “the couch of Vishnu,” is an allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and periodically throws off the efflorescence of this germ, the manifested Universe.” SD1:73

## STANZA II.

1. . . . Where were the builders, the luminous sons of Manvantaric dawn? . . . In the unknown darkness in their Ah-hi Paranishpanna. The producers of form from no-form—the root of the world—the Devamatri and Svâbhâvat, rested in the bliss of non-being.
2. . . . Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.
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.
5. The seven sons were not yet born from the web of light. **Darkness alone was father-mother, Svâbhâvat; and Svâbhâvat was in darkness.**
6. **These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . .**



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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand **the transcendently metaphysical problem** contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “*It* of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabbalist: SD1:77-78

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, **many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise.** This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I—Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabbalist: SD1:77-78

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. **Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.”** The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

## **Kalahamsa**

**A-ham-sa- “I am he”**

**So-ham- “he (is) I”**

**Kala-hamsa- “I Am I”**

**(I Am That I Am)**

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “**Hansa-Vahana,**” **he who uses the Hansa as his vehicle.**” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabbalist: SD1:77-78

## **Kalahamsa**

**A-ham-sa- “I am he”**

**So-ham- “he (is) I”**

**Kala-hamsa- “I Am I”**

**(I Am That I Am)**

**Kalahansa** or **Kalahamsa** (Sanskrit): The swan in eternity; in the pre-cosmogonical aspect, Kalahansa becomes Brahman or Brahma (neuter), darkness or the unknowable; and second, the swan in time and space when by analogy Kalahansa becomes Brahma (masculine). Rather than Brahma being the Hansa-vahana (the one using the swan as vehicle), it is Brahma who is Kalahansa, while Purusha, the emanation from Brahma, as one of its aspects as a creative power, is the Hansa-vahana or swan-carrier.

“The ‘Swan or goose’ (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of ‘Darkness’ – for our human intellect, at any rate” (SD 1:80).

“The ‘First Cause’ had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, ‘the swan in (Space and) Time.’ He became the ‘Swan of Eternity,’ who lays at the beginning of each mahamanvantara a ‘Golden Egg.’ It typifies the great Circle, or O, itself a symbol for the Universe and its spherical bodies” (SD 1:359). OTG



**Kalahansa** or **Kalahamsa** (Sanskrit): The swan in eternity; in the pre-cosmogonical aspect, Kalahansa becomes Brahman or Brahma (neuter), darkness or the unknowable; and second, the swan in time and space when by analogy Kalahansa becomes Brahma (masculine). Rather than Brahma being the Hansa-vahana (the one using the swan as vehicle), it is Brahma who is Kalahansa, while Purusha, the emanation from Brahma, as one of its aspects as a creative power, is the Hansa-vahana or swan-carrier.

“The ‘Swan or goose’ (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, **antiphrastically**, itself an emanation of ‘Darkness’ – for our human intellect, at any rate” (SD 1:80).

“The ‘First Cause’ had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, ‘the swan in (Space and) Time.’ He became the ‘Swan of Eternity,’ who lays at the beginning of each mahamanvantara a ‘Golden Egg.’ It typifies the great Circle, or O, itself a symbol for the Universe and its spherical bodies” (SD 1:359). OTG

**Kalahansa or Kalahamsa (Sanskrit):** The swan in eternity; in the pre-cosmogonical aspect, Kalahansa becomes Brahman or Brahma (neuter), darkness or the unknowable; and second, the swan in time and space when by analogy Kalahansa becomes Brahma (masculine). **Rather than Brahma being the Hansa-vahana (the one using the swan as vehicle), it is Brahma who is Kalahansa, while Purusha, the emanation from Brahma, as one of its aspects as a creative power, is the Hansa-vahana or swan-carrier.**

“The ‘Swan or goose’ (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of ‘Darkness’ – for our human intellect, at any rate” (SD 1:80).

“The ‘First Cause’ had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, ‘the swan in (Space and) Time.’ He became the ‘Swan of Eternity,’ who lays at the beginning of each mahamanvantara a ‘Golden Egg.’ It typifies the great Circle, or O, itself a symbol for the Universe and its spherical bodies” (SD 1:359).

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendently metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.”

**The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabbalist: SD1:77-78**

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 (*a*).

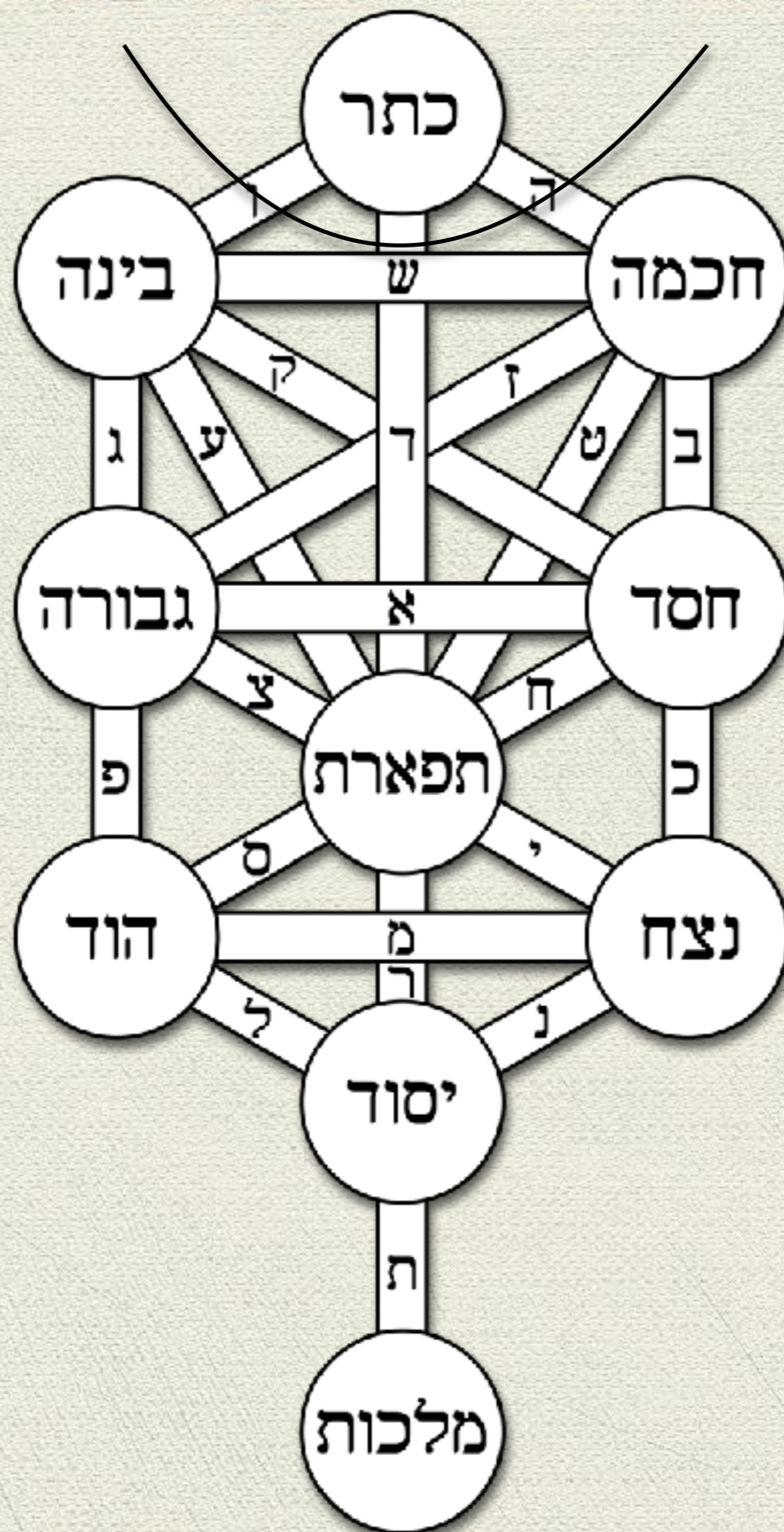
“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph  $\aleph$ , A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them.  $\aleph$  (aleph) is the symbol of the Unity and consequently of the unvarying idea of the Divine operating through all these. But behind the  $\aleph$  (aleph) in the name Hoa are the letters  $\tau$  (Tau), and  $\pi$  (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78

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 (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of **Macroprosopus and Microprosopus** in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph  $\aleph$ , A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them.  $\aleph$  (aleph) is the symbol of the Unity and consequently of the unvarying idea of the Divine operating through all these. But behind the  $\aleph$  (aleph) in the name Hoa are the letters  $\tau$  (Tau), and  $\pi$  (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78

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 (*a*).

**“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking.** It is to be noted that each of these names consists of three letters, of which the letter Aleph  $\aleph$ , A, forms the conclusion of the first word Hoa, and the commencement of Atah and Ani, as if it were the connecting link between them.  $\aleph$  (aleph) is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. But behind the  $\aleph$  (aleph) in the name Hoa are the letters  $\tau$  (Tau), and  $\pi$  (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78



Macroprosopus

Macroprosopus



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 (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. **It is to be noted that each of these names consists of three letters, of which the letter Aleph א, A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them.** א (aleph) is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. But behind the א in the name Hoa are the letters ט (Tau), and פ (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78



$\mathcal{N} \longrightarrow \mathcal{N}$

HO-A  $\longrightarrow$  A-ttah

Deity as Infinite  $\longrightarrow$  Deity as finite

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 (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph **ℵ**, A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them. **ℵ** (aleph) is the symbol of the Unity and consequently of the **unvarying Idea of the Divine operating through all** these. But behind the **ℵ** in the name Hoa are the letters **⚓** (Tau), and **π** (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to in the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78

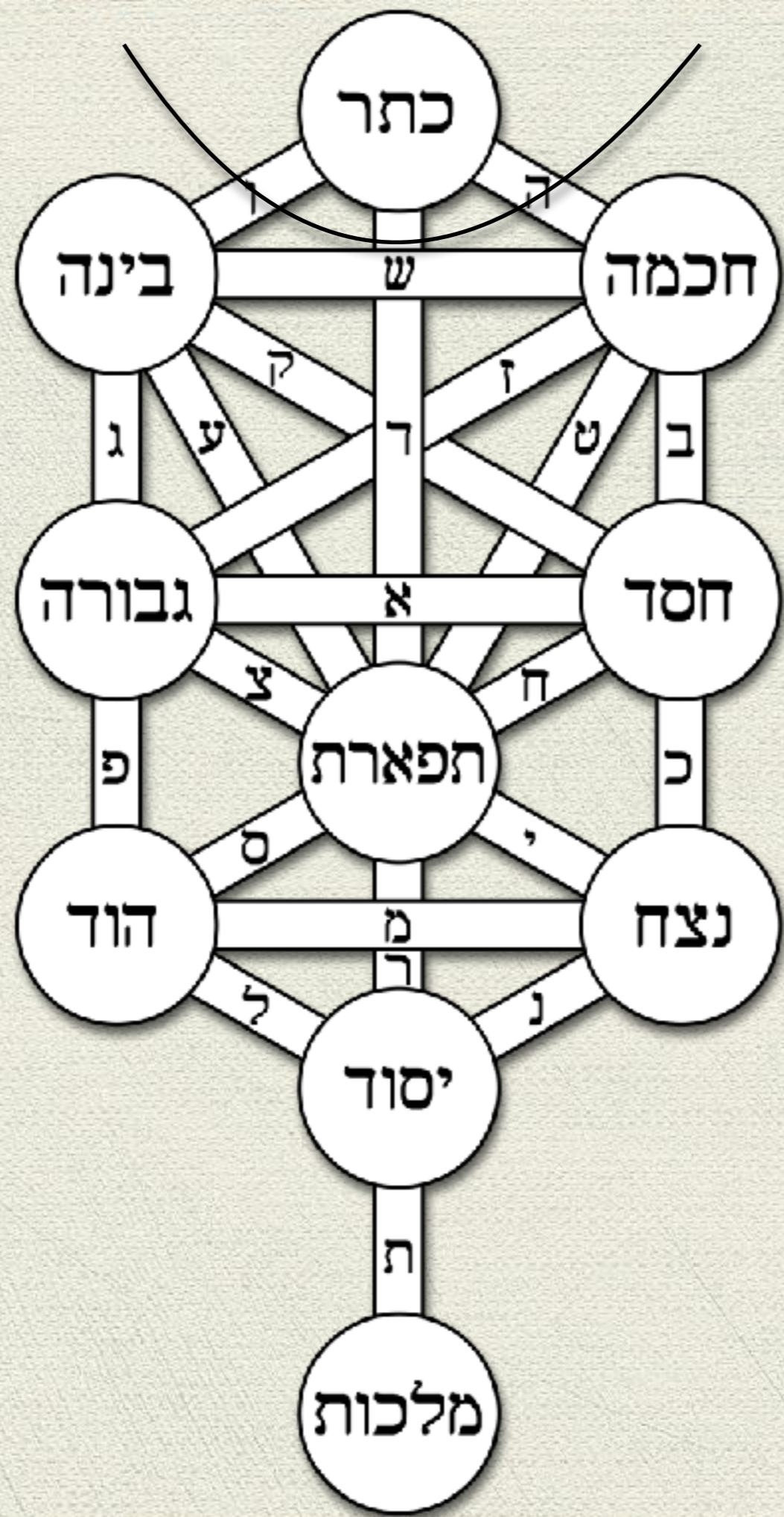
8. Where was the germ, and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh Lanoo? The germ is that, and that is light; the white brilliant son of the dark hidden father (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph  $\aleph$ , A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them.  $\aleph$  (aleph) is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. **But behind the  $\aleph$  in the name Hoa are the letters  $\tau$  (Tau), and  $\pi$  (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram.** And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78

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 (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph  $\aleph$ , A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them.  $\aleph$  (aleph) is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. But behind the  $\aleph$  in the name Hoa are the letters  $\tau$  (Tau), and  $\pi$  (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. **And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.”** SD1:78

1



Macroprosopus

Macroprosopus

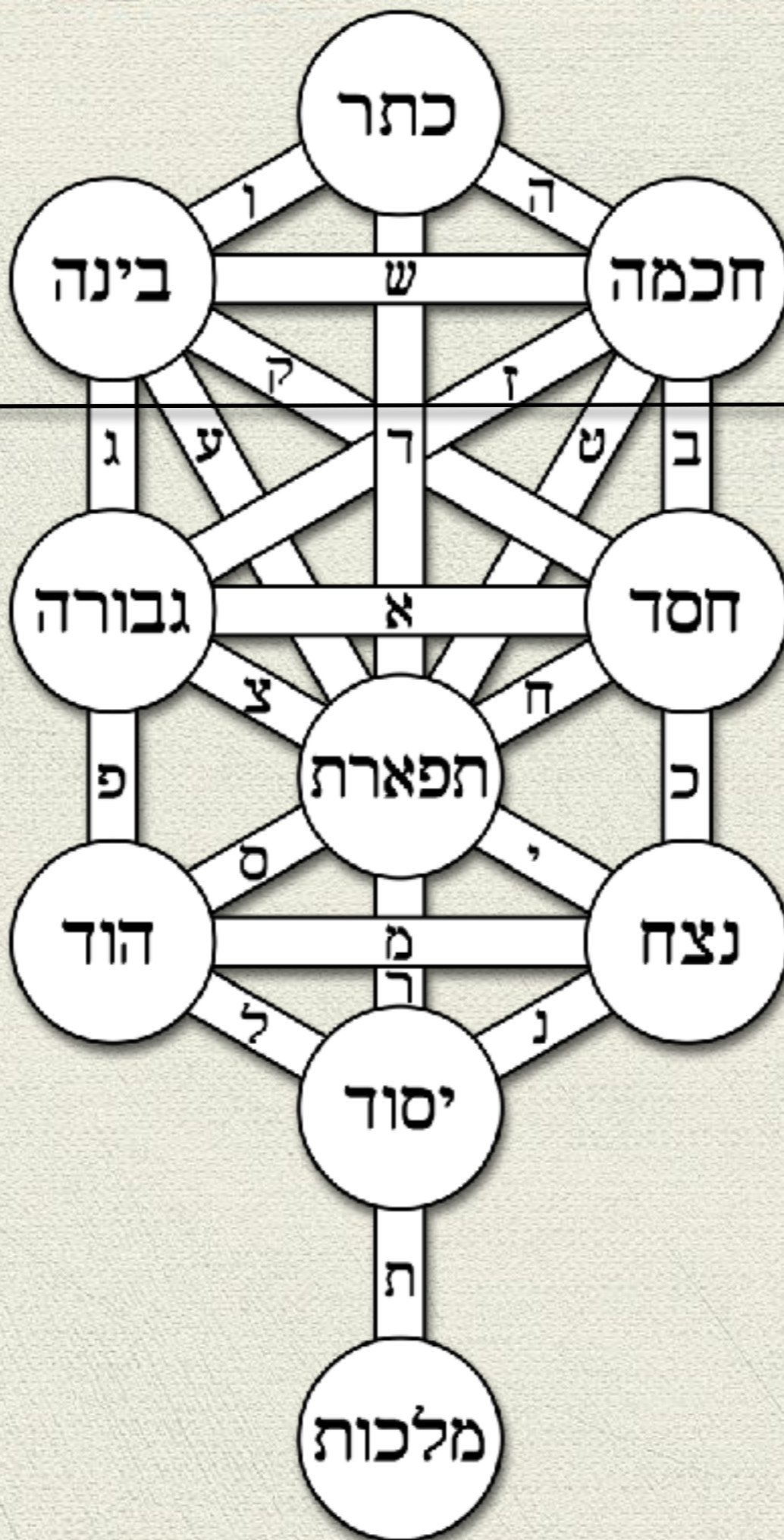
9



Macroprosopus

Macroprosopus

3



7

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 (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph א, A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them. א (aleph) is the symbol of the Unity and consequently of the unvarying idea of the Divine operating through all these. But behind the א in the name Hoa are the letters ט (Tau), and פ (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the **exegetical rule of Temura.**” SD1:78

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 (*a*).

“The three pronouns Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, “He,” is applied to the hidden and concealed Macroprosopus; Atah, “Thou,” to Microprosopus; and Ani, “I,” to the latter when He is represented as speaking. It is to be noted that each of these names consists of three letters, of which the letter Aleph  $\aleph$ , A, forms the conclusion of the first word Hoa, and the commencement of Attah and Ani, as if it were the connecting link between them.  $\aleph$  (aleph) is the symbol of the Unity and consequently of the unvarying idea of the Divine operating through all these. But behind the  $\aleph$  in the name Hoa are the letters  $\tau$  (Tau), and  $\pi$  (Pi), the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa, Atah, and Ani, are 12, 406, and 61, which reduce to the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura.” SD1:78



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 (*a*).

(a) It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the Word.\* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), “is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether “I,” “He,” Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

\* This is again similar to the doctrine of Fichte and German Pantheists. The former reveres Jesus as the great teacher who inculcated the unity of the spirit of man with the God-Spirit (the Adwaita doctrine) or universal Principle. It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally.

SD1:78-81



...Brahma is Kalahansa, while Purusha, the emanation from Brahma, as one of its aspects as a creative power, is the Hansa-vahana or swan-carrier. OTG

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 (*a*).

(a) It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit (the Logos), which is Itself the Seven-vowelled sign, **the Breath crystallized into the Word.**\* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), “is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether “I,” “He,” Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

\*This is again similar to the doctrine of Fichte and German Pantheists. The former reveres Jesus as the great teacher who inculcated the unity of the spirit of man with the God-Spirit (the Adwaita doctrine) or universal Principle. It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally.

SD1:78-81



Manly P. Hall

“Although the Hellenes [and Europeans] proved themselves peculiarly responsive to the disciplines of philosophy, this science of sciences should not be considered indigenous to them. “Although some of the Grecians,” writes Thomas Stanley, “have challenged to their nation the original of philosophy, yet the more learned of them have acknowledged it [to be] derived from the East.” The magnificent institutions of Hindu, Chaldean, and Egyptian learning must be recognized as the actual source of Greek wisdom.” STOAA:20

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 (*a*).

(a) It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the Word.\* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), “is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether “I,” “He,” Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in Bhagavata Purâna) of a certain caste named “Hamsa” or “Hansa,” which was the “one caste” *par excellence*; when far back in the mists of a forgotten past there was among the Hindus only “One Veda, One Deity, One Caste.” There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called “Hamsa,” and connected with episodes pertaining to the history of religious mysteries and initiations. As to the name of Kâla-Hansa being the supposed vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the Orientalists, it is quite a mistake. Brahma, the neuter, is called by them Kala-Hansa and Brahmâ, the male, Hansa-Vahana, because forsooth “his vehicle or Vahan is a swan or goose” (vide “the Hindu Classical Dictionary.”) This is a purely exoteric gloss. Esoterically and logically, if Brahma, the infinite, is all that is described by the Orientalists, namely, agreeably with the Vedantic texts, an abstract deity in no way characterised by the description of any human attributes, and it is still maintained that he or it is called Kala-Hansa— then how can it ever become the Vahan of Brahmâ, the manifested finite god? It is quite the reverse. The “Swan or goose” (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of “Darkness”—for our human intellect, at any rate. It is Brahmâ, then, who is Kâla-Hansa, and the Ray, the Hansa-Vahana. SD1:78-80

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 (*a*).

(a) It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the Word.\* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), “is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether “I,” “He,” Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in Bhagavata Purâna) of a certain caste named “Hamsa” or “Hansa,” which was the “one caste” *par excellence*; when far back in the mists of a forgotten past there was among the Hindus only “One Veda, One Deity, One Caste.” There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called “Hamsa,” and connected with episodes pertaining to the history of religious mysteries and initiations. As to the name of Kâla-Hansa being the supposed vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the Orientalists, it is quite a mistake. Brahma, the neuter, is called by them Kala-Hansa and Brahmâ, the male, Hansa-Vahana, because forsooth “his vehicle or Vahan is a swan or goose” (vide “the Hindu Classical Dictionary.”) This is a purely exoteric gloss. Esoterically and logically, if Brahma, the infinite, is all that is described by the Orientalists, namely, agreeably with the Vedantic texts, an abstract deity in no way characterised by the description of any human attributes, and it is still maintained that he or it is called Kala-Hansa— then how can it ever become the Vahan of Brahmâ, the manifested finite god? It is quite the reverse. **The “Swan or goose” (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of “Darkness”—for our human intellect, at any rate.** It is Brahmâ, then, who is Kâla-Hansa, and the Ray, the Hansa-Vahana. SD1:78-80

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 (*a*).

(a) It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the Word.\* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), “is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether “I,” “He,” Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in Bhagavata Purâna) of a certain caste named “Hamsa” or “Hansa,” which was the “one caste” *par excellence*; when far back in the mists of a forgotten past there was among the Hindus only “One Veda, One Deity, One Caste.” There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called “Hamsa,” and connected with episodes pertaining to the history of religious mysteries and initiations. As to the name of Kâla-Hansa being the supposed vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the Orientalists, it is quite a mistake. Brahma, the neuter, is called by them Kala-Hansa and Brahmâ, the male, Hansa-Vahana, because forsooth “his vehicle or Vahan is a swan or goose” (vide “the Hindu Classical Dictionary.”) This is a purely exoteric gloss. Esoterically and logically, if Brahma, the infinite, is all that is described by the Orientalists, namely, agreeably with the Vedantic texts, an abstract deity in no way characterised by the description of any human attributes, and it is still maintained that he or it is called Kala-Hansa— then how can it ever become the Vahan of Brahmâ, the manifested finite god? It is quite the reverse. **The “Swan or goose” (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of “Darkness”—for our human intellect, at any rate.** It is Brahmâ, then, who is Kâla-Hansa, and the Ray, the Hansa-Vahana. SD1:78-80

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 (*a*).

(a) It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the Word.\* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), “is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether “I,” “He,” Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in Bhagavata Purâna) of a certain caste named “Hamsa” or “Hansa,” which was the “one caste” *par excellence*; when far back in the mists of a forgotten past there was among the Hindus only “One Veda, One Deity, One Caste.” There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called “Hamsa,” and connected with episodes pertaining to the history of religious mysteries and initiations. As to the name of Kâla-Hansa being the supposed vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the Orientalists, it is quite a mistake. Brahma, the neuter, is called by them Kala-Hansa and Brahmâ, the male, Hansa-Vahana, because forsooth “his vehicle or Vahan is a swan or goose” (vide “the Hindu Classical Dictionary.”) This is a purely exoteric gloss. Esoterically and logically, if Brahma, the infinite, is all that is described by the Orientalists, namely, agreeably with the Vedantic texts, an abstract deity in no way characterised by the description of any human attributes, and it is still maintained that he or it is called Kala-Hansa— then how can it ever become the Vahan of Brahmâ, the manifested finite god? It is quite the reverse. The “Swan or goose” (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of “Darkness”—for our human intellect, at any rate. **It is Brahmâ, then, who is Kâla-Hansa, and the Ray, the Hansa-Vahana.** SD1:78-80



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 (a).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “ The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1

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 (*a*).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “ The Hidden Deity and its Symbols and Glyphs.”) **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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1

### 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.

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 (a).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “ The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1

### 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.

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 (a).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “ The Hidden Deity and its Symbols and Glyphs.”) 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**, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves — Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions — *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1

## 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.

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 (a).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “ The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. **He is Purusha (spirit), but he is also Prakriti (matter).** Therefore it is only after separating himself into two halves — Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions — *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1



### 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.

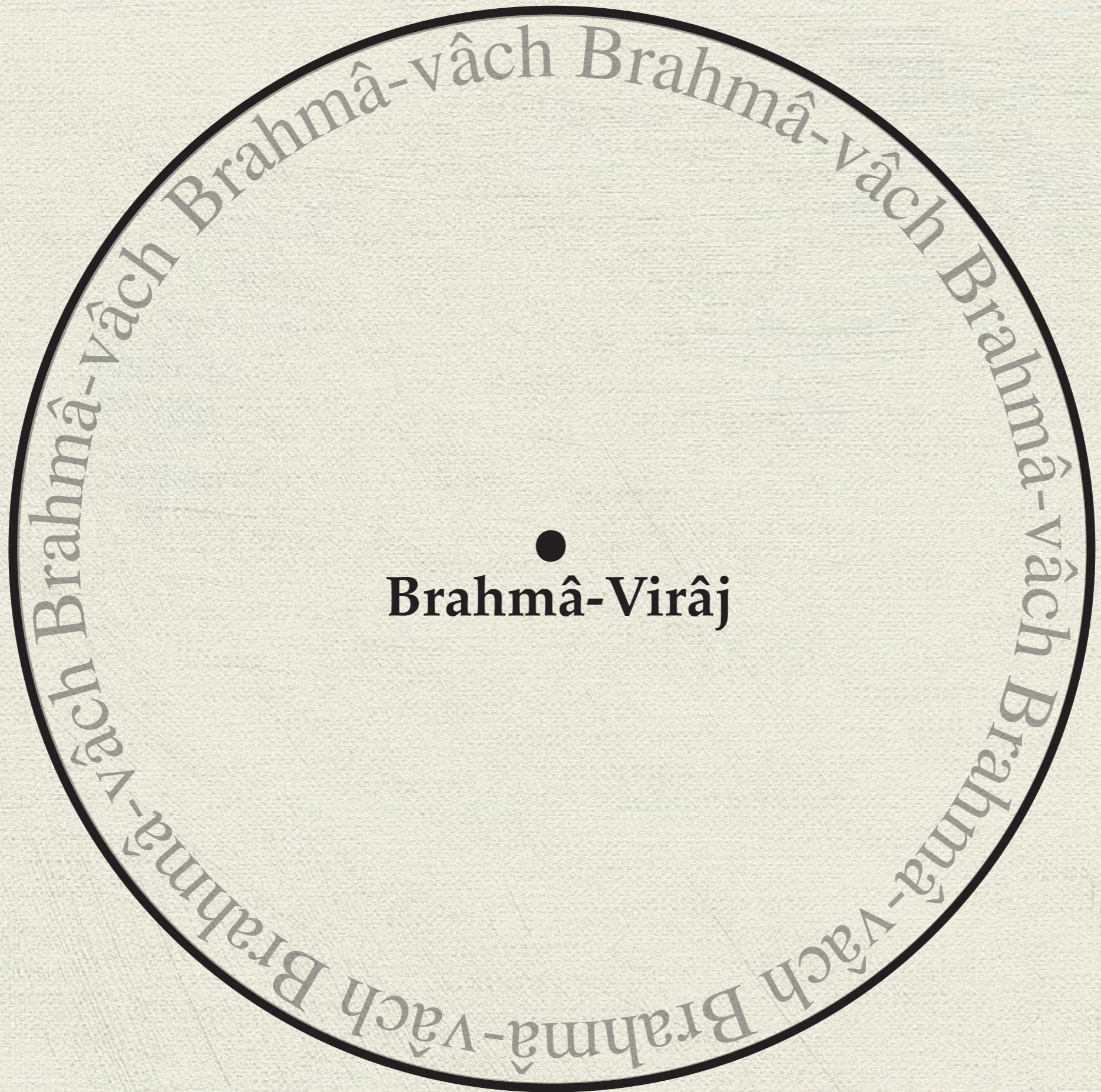
† In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

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 (a).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “ The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore **it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.**

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1



**Brahmā-Virâj**

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 (*a*).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of **that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders)**. Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

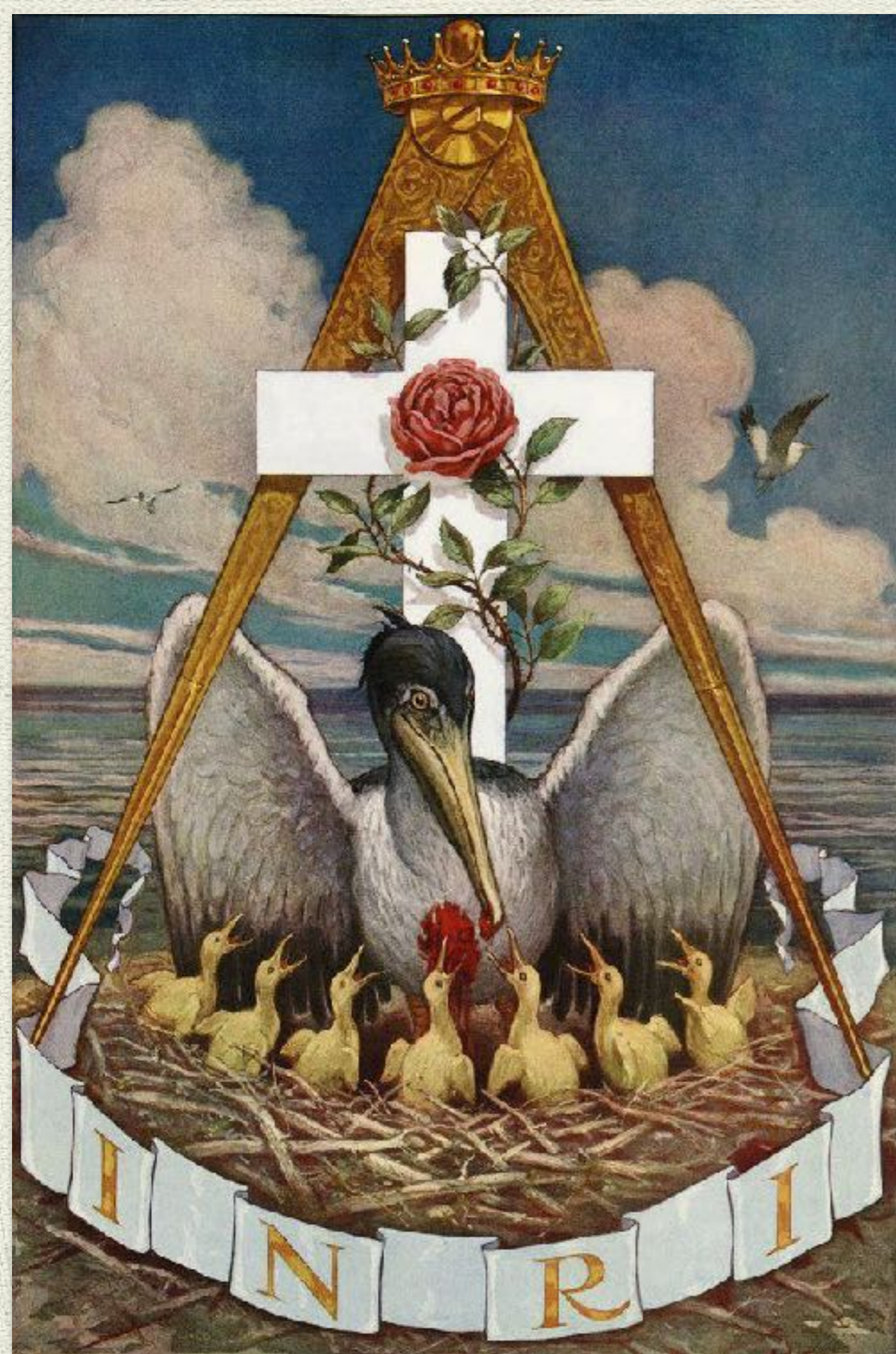
† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1

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 (*a*).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of **the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol**, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “ bald locusts, beetles, and the grasshopper after his kind ” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “ unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “ holy ” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “ unclean,” but because the “ Holy Ghost ” is credited with having appeared under the form of a Dove. SD1:80-1



The ROSE, was anciently sacred to Aurora and the Sun. It is a symbol of *Dawn*, of the resurrection of Light and the renewal of life, and therefore of the dawn of the first day, and more particularly of the resurrection: and the Cross and Rose together are therefore hieroglyphically to be read, *the Dawn of Eternal Life* which all Nations have hoped for by the advent of a Redeemer.

The *Pelican* feeding her young is an emblem of the large and bountiful beneficence of Nature, of the Redeemer of fallen man, and of that humanity and charity that ought to distinguish a Knight of this Degree. “Morals and Dogma” by Albert Pike

18th Degree  
of the Rose Croix

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 (*a*).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “Fiery Soul of the Pelican” in the Book of Numbers.† (See Part II. “The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves — Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “bald locusts, beetles, and the grasshopper after his kind” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “holy” as not. It is a blind, very suggestive in connection with certain superstitions—*e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “unclean,” but because the “Holy Ghost” is credited with having appeared under the form of a Dove. SD1:78-81

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 (*a*).

(a) As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the “deep,” or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl— whether swan or pelican,\* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the “**Fiery Soul of the Pelican**” in the Book of Numbers.† (See Part II. “The Hidden Deity and its Symbols and Glyphs.”) 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, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves— Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

\*Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

†The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating “bald locusts, beetles, and the grasshopper after his kind” (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word “unclean,” like every other word, ought not to be read and understood literally, as it is esoteric like all the rest, and may as well mean “holy” as not. It is a blind, very suggestive in connection with certain superstitions— *e.g.*, that of the Russian people who will not use the pigeon for food; not because it is “unclean,” but because the “Holy Ghost” is credited with having appeared under the form of a Dove.



### 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.

### 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.

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 (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase **one of the most essential truths of occult philosophy**. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the **transcendentally metaphysical problem** contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

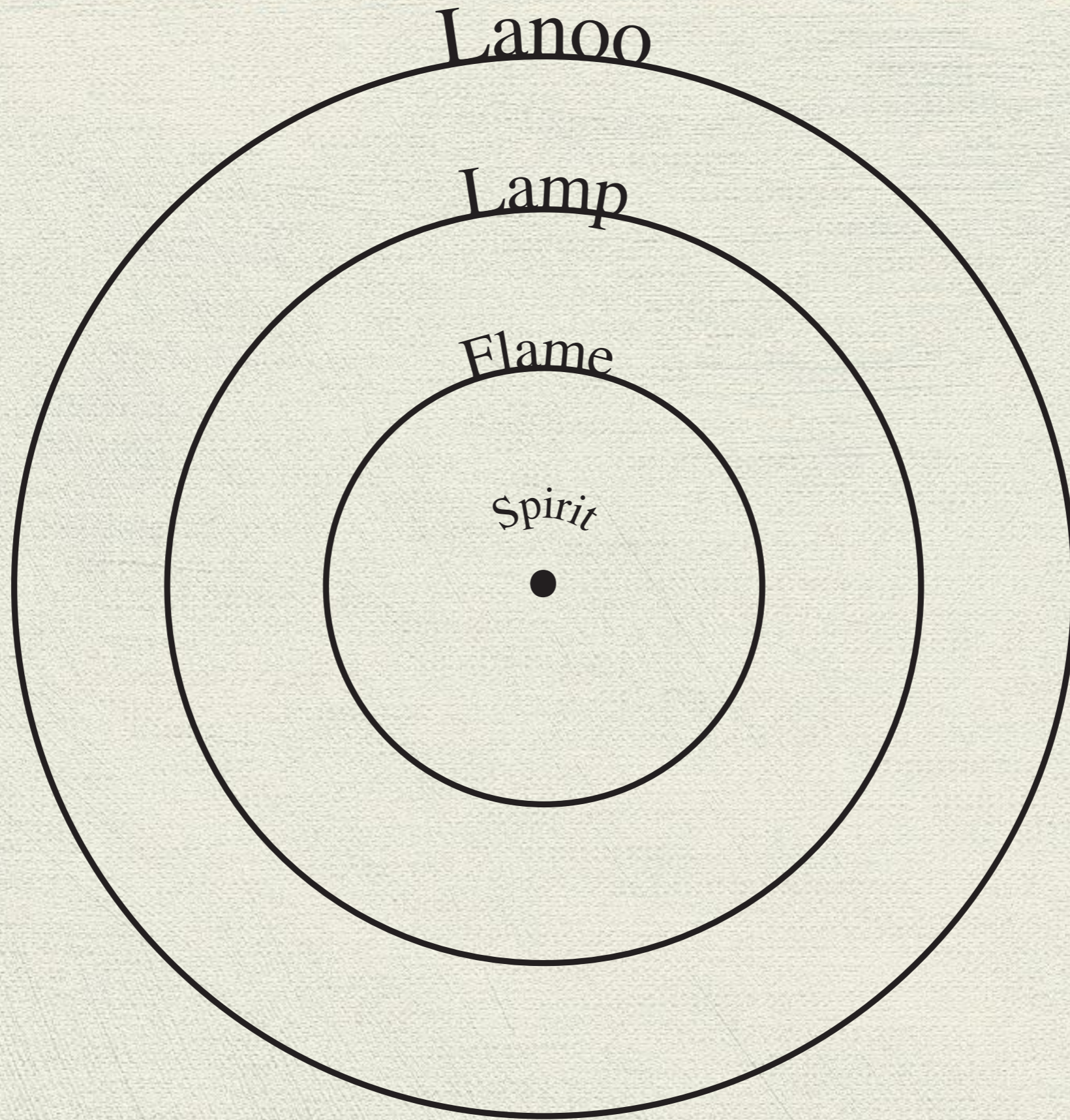
In the Sanskrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally “*That*” (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the “Unfathomable Darkness,” the “Whirlwind,” etc.—it is also called the “It of the Kalahansa, the Kala-ham-sa,” and even the “Kali Hamsa,” (Black swan). Here the *m* and the *n* are convertible, and both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanskrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word Hansa or esoterically “hamsa”, is just such a case. Hamsa is equal to a-ham-sa, three words meaning “I am he” (in English), while divided in still another way it will read “So-ham,” “he (is) I— Soham being equal to Sah, “he,” and aham, “I,” or “I am he.” In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for he who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of “Hansa-Vahana,” he who uses the Hansa as his vehicle.” The same word may be read “Kalaham-sa” or “I am I” in the eternity of Time, answering to the Biblical, or rather Zoroastrian “I am that I am.” The same doctrine is found in the Kabala, as witness the following extract from an unpublished manuscript by Mr. S. Liddell McGregor Mathers, the learned Kabalist: SD1:77-78

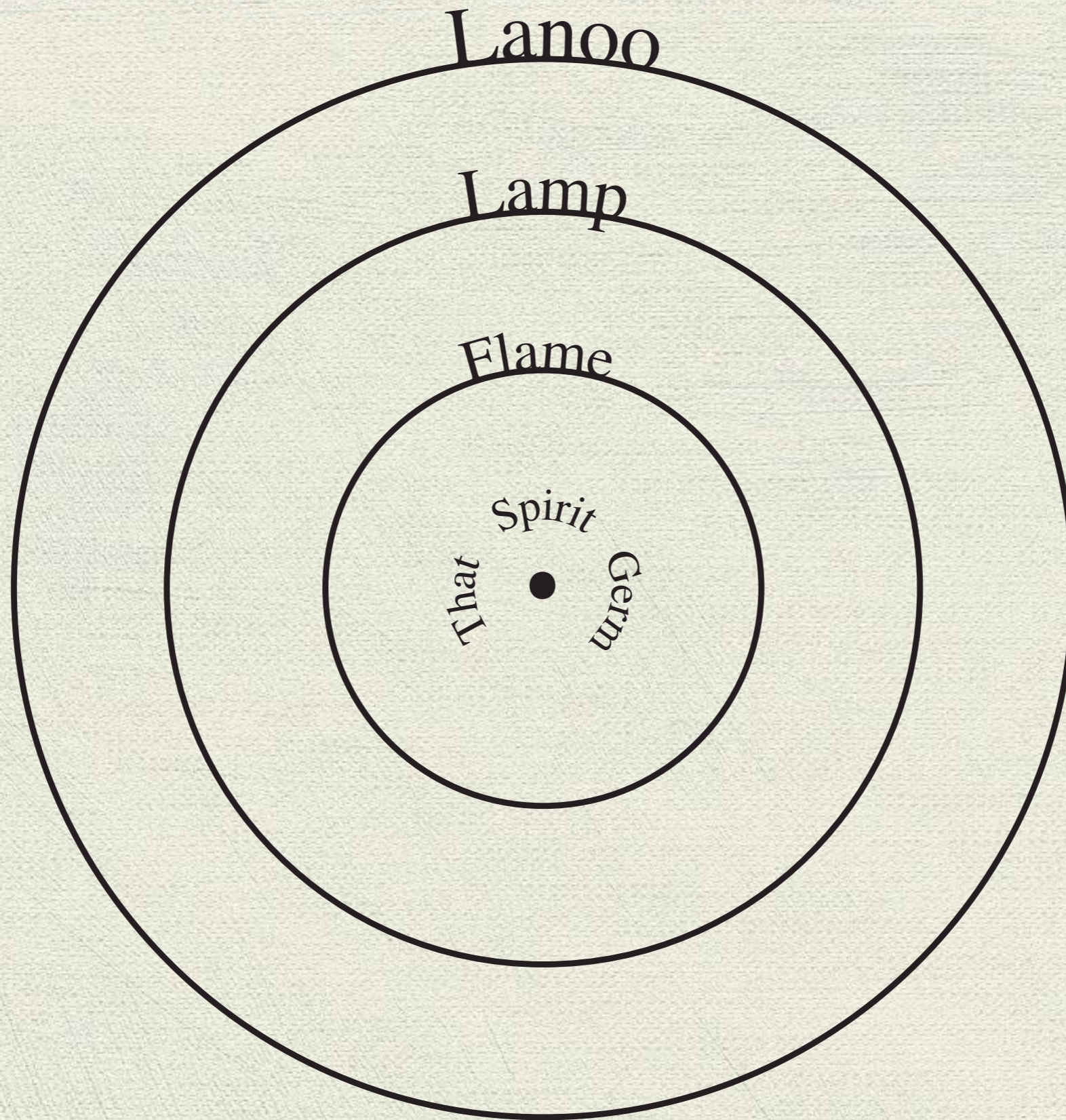
### STANZA III

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.



Where is the spirit of the flame that burns in thy lamp, oh *Lanoo*?



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.

## 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.

9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*) (*a*).

(*a*) It must be remembered that the words “Light,” “Fire,” and “Flame” used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old “Fire philosophers,”‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—“Light,” “Flame,” “Hot,” “Cold,” “Fire,” “Heat,” “Water,” and the “water of life” are all, on our plane, the progeny; or as a modern physicist would say, the correlations of electricity. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the one Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; god and devil, good and evil. . . .

Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the “cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her first-born, the “four sons,” who “are One, and become Seven,”—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “centres of Forces,” or atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyān Chohans, are the so-called (for want of better terms) “Akasic,” “Ethereal,” “Watery,” and “Fiery,” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,\* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative. SD1:81-2



9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*) (*a*).

(*a*) It must be remembered that the words “Light,” “Fire,” and “Flame” used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old “Fire philosophers,”‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—“Light,” “Flame,” “Hot,” “Cold,” “Fire,” “Heat,” “Water,” and the “water of life” are all, on our plane, the progeny; or as a modern physicist would say, the correlations of electricity. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the one Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; god and devil, good and evil. . . .

Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the “cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her first-born, the “four sons,” who “are One, and become Seven,”—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “centres of Forces,” or atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyan Chohans, are the so-called (for want of better terms) “Akasic,” “Ethereal,” “Watery,” and “Fiery,” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,\* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

‡ Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element. SD1:81-2

## 9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*) (*a*).

(*a*) It must be remembered that the words “Light,” “Fire,” and “Flame” used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old “Fire philosophers,”‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—“Light,” “Flame,” “Hot,” “Cold,” “Fire,” “Heat,” “Water,” and the “water of life” are all, on our plane, the progeny; or as a modern physicist would say, the correlations, of electricity. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the one Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; god and devil, good and evil. . . .

Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the “cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her first-born, the “four sons,” who “are One, and become Seven,”—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “centres of Forces,” or atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyān Chohans, are the so-called (for want of better terms) “Akasic,” “Ethereal,” “Watery,” and “Fiery,” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,\* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

‡ Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element. SD1:81-2

9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*) (*a*).

(*a*) It must be remembered that the words “Light,” “Fire,” and “Flame” used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old “Fire philosophers,”‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—“Light,” “Flame,” “Hot,” “Cold,” “Fire,” “Heat,” “Water,” and the “water of life” are all, on our plane, the progeny; or as a modern physicist would say, the correlations, of electricity. Mighty word, and a still mightier symbol! **Sacred generator of a no less sacred progeny;** of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. **Electricity, the one Life at the upper rung of Being,** and Astral Fluid, the Athanor of the Alchemists, at its lowest; god and devil, good and evil. . . .

Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the “cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her first-born, the “four sons,” who “are One, and become Seven,”—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “centres of Forces,” or atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyana Chohans, are the so-called (for want of better terms) “Akasic,” “Ethereal,” “Watery,” and “Fiery,” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,\* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

‡ Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element. SD1:81-2

Electricity: Theosophy regards electricity not as a mere effect but as an entity or cosmic force named Fohat, also spoken of distributively as the Sons of Fohat. Electricity is also mentioned as a form of cosmic vitality, emanating chiefly from the various suns in the universe, but also in a lesser degree from all other cosmic entities; and behind all such vital activities is the all-permeant cosmic intelligence unfolding itself into the vital web of the minor cosmic intelligences. Electricity on our earth-plane is one of the lowest forms of spirit-light or *daiviprakriti*.

From the standpoint of occultism, no cosmic force, or manifestations of any cosmic force, is different from cosmic life itself; and furthermore, no smallest particle or point of infinite space is lifeless, so that the grossest matter is to be looked upon as a dense composite of vital activity. From these two postulates it follows that electricity is not only vitality, but vitality controlled by intelligence, [thus electricity] is all-permeant and virtually infinite in its manifestations. OTG

Electricity: Theosophy regards electricity not as a mere effect but as an entity or **cosmic force named Fohat, also spoken of distributively as the Sons of Fohat.** Electricity is also mentioned as a form of cosmic vitality, emanating chiefly from the various suns in the universe, but also in a lesser degree from all other cosmic entities; and behind all such vital activities **is the all-permeant cosmic intelligence unfolding itself into the vital web of the minor cosmic intelligences.** Electricity on our earth-plane is one of the lowest forms of spirit-light or *daiviprakriti*.

From the standpoint of occultism, **no cosmic force, or manifestations of any cosmic force, is different from cosmic life itself;** and furthermore, no smallest particle or point of infinite space is lifeless, so that the grossest matter is to be looked upon as a dense composite of vital activity. From these two postulates it follows that electricity is not only vitality, but vitality controlled by intelligence, [thus electricity] is all-permeant and virtually infinite in its manifestations. OTG

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logoc or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. **Cosmically considered, it is that initial impulse or vibration, which emanates from the logoc causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.**

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logoc manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

## 9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*) (*a*).

(*a*) It must be remembered that the words “Light,” “Fire,” and “Flame” used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old “Fire philosophers,”‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—“Light,” “Flame,” “Hot,” “Cold,” “Fire,” “Heat,” “Water,” and the “water of life” are all, on our plane, the progeny; or as a modern physicist would say, the correlations, of electricity. Mighty word, and a still mightier symbol! **Sacred generator of a no less sacred progeny**; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the one Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; god and devil, good and evil. . . .

Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the “cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her first-born, the “four sons,” who “are One, and become Seven,”—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “centres of Forces,” or atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyana Chohans, are the so-called (for want of better terms) “Akasic,” “Ethereal,” “Watery,” and “Fiery,” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,\* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

‡ Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element. SD1:81-2



We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logoc or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is **that initial impulse or vibration**, which emanates from the logoc causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

**Electricity on the monadic plane demonstrates** as the first manifestation of form, **as that which causes forms to cohere**. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logoc manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logoc or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is **that initial impulse or vibration**, which emanates from the logoc causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. **Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears.** Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logoc manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic **fire of Will is transmuted into the burning fire of Desire**. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic **fire of Will is transmuted into the burning fire of Desire**. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

**Burning electrical manifestation.** TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

**On this third plane** that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the **triple** vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or **electricity manifesting as sound**.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logoc or divine, demonstrates as **the Will-to-be**, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is **that initial impulse or vibration**, which emanates from the logoc causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

**Electricity as vibratory impulse.** This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logoc manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which **causes forms to cohere**. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

**Electricity as Light, causing spheroidal objectivity. This is the birth of the Son.** It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

**Electricity as Sound. Here we have the completed threefold Sacred Word.**

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321



We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

**On the fourth plane this electrical force shows itself as colour.** In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing **the word "colour" here in its original and basic sense as "that which veils."** Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

Electricity as Light, causing spheroidal objectivity. This is the birth of the Son. It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. **In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical.** TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321

**COSMIC MENTAL**



CAUSAL BODY OF A SOLAR LODGE

**COSMIC ASTRAL**

**COSMIC PHYSICAL**

1. LOGIC OR ADI  
FIRST COSMIC ETHER

2. MONADIC  
SECOND COSMIC ETHER

3. SPIRITUAL/ATMIC  
THIRD COSMIC ETHER

4. INTUITIONAL/BUDDHIC  
FOURTH COSMIC ETHER

5. MENTAL  
COSMIC GASEOUS

6. ASTRAL  
COSMIC LIQUID

7. PHYSICAL  
COSMIC SOLID

SEA OF FIRE

THE THREE LODGE

AKASHA

THE SEVEN PLANETARY LODGE

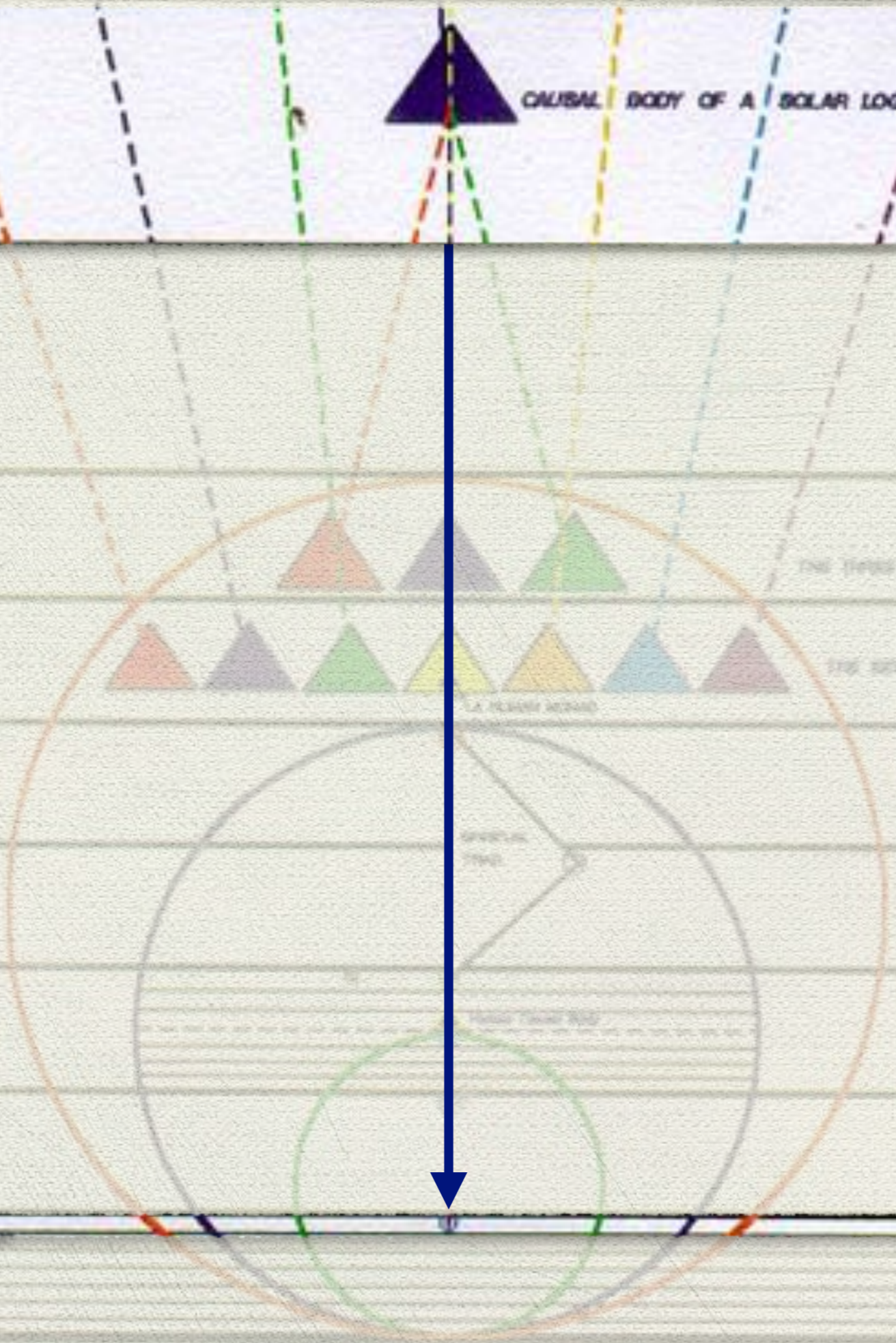
A PLANETARY LODGE

ÆTHER

AIR

FIRE

WATER  
THE ASTRAL LODGE



**COSMIC MENTAL**



CAUSAL BODY OF A SOLAR LODGE

**COSMIC ASTRAL**

**COSMIC PHYSICAL**

1. LOGIC OR ADI  
FIRST COSMIC ETHER

2. MONADIC  
SECOND COSMIC ETHER

3. SPIRITUAL/ATMIC  
THIRD COSMIC ETHER

4. INTUITIONAL/BUDDHIC  
FOURTH COSMIC ETHER

5. MENTAL  
COSMIC GASEOUS

6. ASTRAL  
COSMIC LIQUID

**7. PHYSICAL**

FINE ETHER/ACAL  
SECOND ETHER/ACAL  
THIRD ETHER  
FOURTH ETHER

SEA OF FIRE

THE THREE LODGE

AKASHA

THE SEVEN PLANETARY LODGE

A PLANETARY LODGE

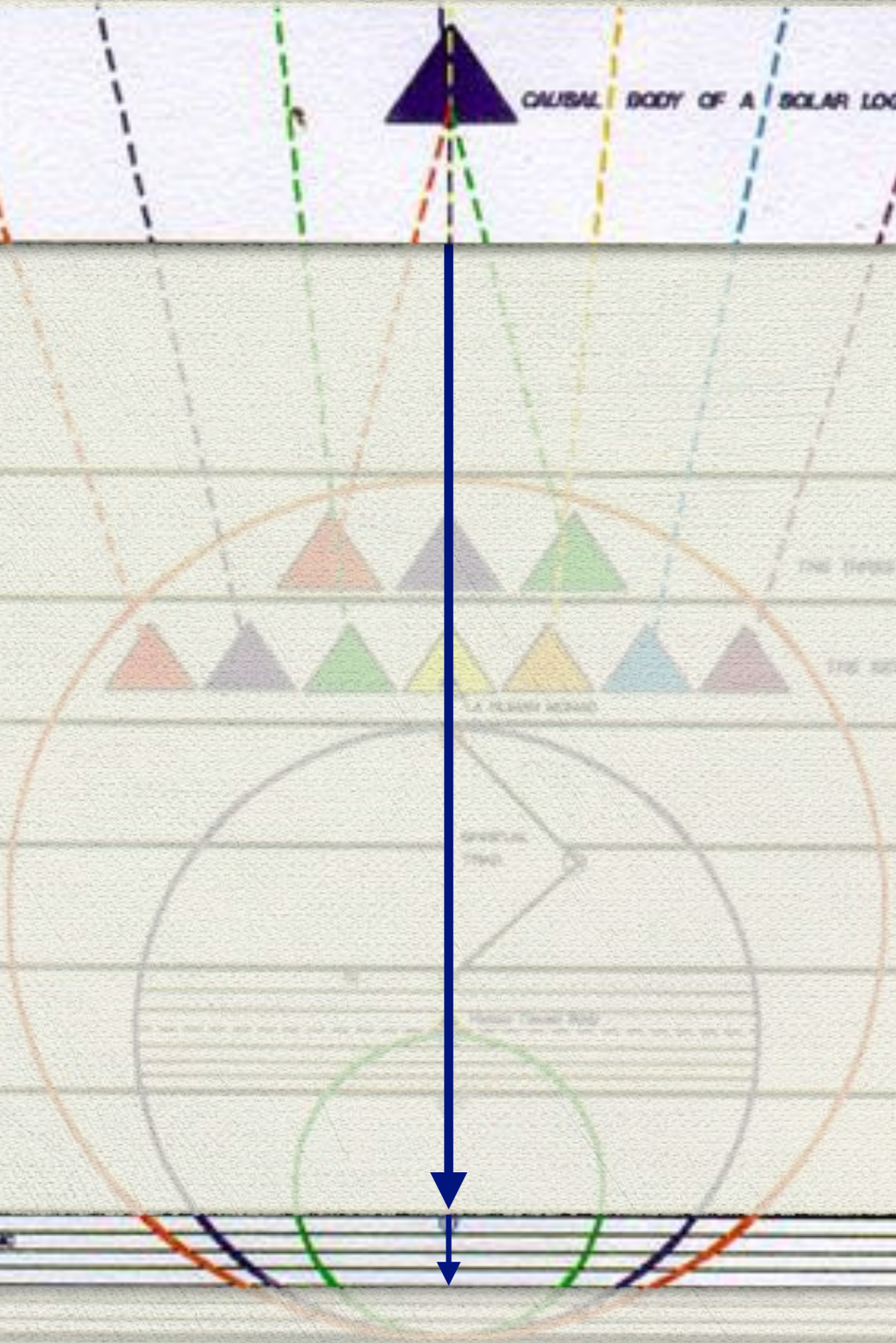
AETHER

AIR

FIRE

WATER  
THE ASTRAL LODGE

ETHEREAL



9. Light is cold flame, and flame is fire, and the fire produces heat, which yields water, the water of life in the great mother (*Chaos*) (*a*).

(*a*) It must be remembered that the words “Light,” “Fire,” and “Flame” used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old “Fire philosophers,”‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—“Light,” “Flame,” “Hot,” “Cold,” “Fire,” “Heat,” “Water,” and the “water of life” are all, on our plane, the progeny; or as a modern physicist would say, the correlations, of electricity. Mighty word, and a still mightier symbol! **Sacred generator of a no less sacred progeny**; of fire—the creator, the preserver and the destroyer; **of light—the essence of our divine ancestors**; of flame—the Soul of things. Electricity, the one Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; god and devil, good and evil. . . .

Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the “cold Virgin,” and when awakened to life, as the “Mother.” The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, *Ilus* or *Hyle*), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but “a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect.” Even such are her first-born, the “four sons,” who “are One, and become Seven,”—the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal “centres of Forces,” or atoms, that develop later into the great Cosmic “Elements,” now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyana Chohans, are the so-called (for want of better terms) “Akasic,” “Ethereal,” “Watery,” and “Fiery,” answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,\* Paraoxygenic, Oxyhydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

‡ Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element. SD1:81-2

We are now to touch upon the profoundest mystery of the whole manifested solar system—the mystery spoken of by H. P. B. as the mystery of electricity. It is intimately connected with the life of God as demonstrated through His seven Centres, the seven Heavenly Men, the Divine Manasaputras. TCF:259

---

Electricity on the first plane, the logocic or divine, demonstrates as the Will-to-be, the primary aspect of that force which eventually results in objectivity. Cosmically considered, it is that initial impulse or vibration, which emanates from the logocic causal body on the cosmic mental plane, and makes contact with the first cosmic etheric, or the solar plane of adi.

Electricity on the monadic plane demonstrates as the first manifestation of form, as that which causes forms to cohere. Matter (electrified by "fire by friction") and the electric fire of spirit meet and blend, and form appears. Form is the result of the desire for existence, hence the dynamic fire of Will is transmuted into the burning fire of Desire. I would call attention to the choice of those two phrases, which might also be expressed under the terms:

Dynamic electrical manifestation.

Burning electrical manifestation. TCF:311

On this third plane that intelligent principle demonstrates as coherent activity, either systemic, planetary, or monadic, and also as the triple vibration of spirit-matter-intelligence, sounding as the threefold Sacred Word, or electricity manifesting as sound.

We have here an interesting sequence or inversion, according to the angle of vision, involving the planes as we know them:

Electricity as vibratory impulse. This causes the aggregation of matter, and its activity within certain bounds, or its awakening to activity within the solar ring-pass-not. This is the first syllable of the Sacred Word.

**Electricity as Light, causing spheroidal objectivity. This is the birth of the Son.** It covers the enunciation of the second syllable of the Sacred Word.

Electricity as Sound. Here we have the completed threefold Sacred Word.

On the fourth plane this electrical force shows itself as colour. In these four we have the fundamental concepts of all manifestation; all four have an electrical dynamic origin; all are basically a differentiation or effect of impulse, emanating from the cosmic mental plane and taking form (with intelligent purpose in view) on the cosmic physical. TCF:318:19

It might here be asked why colour primarily is spoken of as the buddhic manifestation of electricity. We are employing the word "colour" here in its original and basic sense as "that which veils." Colour veils the sevenfold differentiation of logocic manifestation and, from the angle of vision of man in the three worlds, can be seen only in its full significance on the buddhic plane. All fire and electrical display will be seen to embody the seven colours. TCF:321