

The Light of the Soul
by
Olga Fröbe Kapteyn

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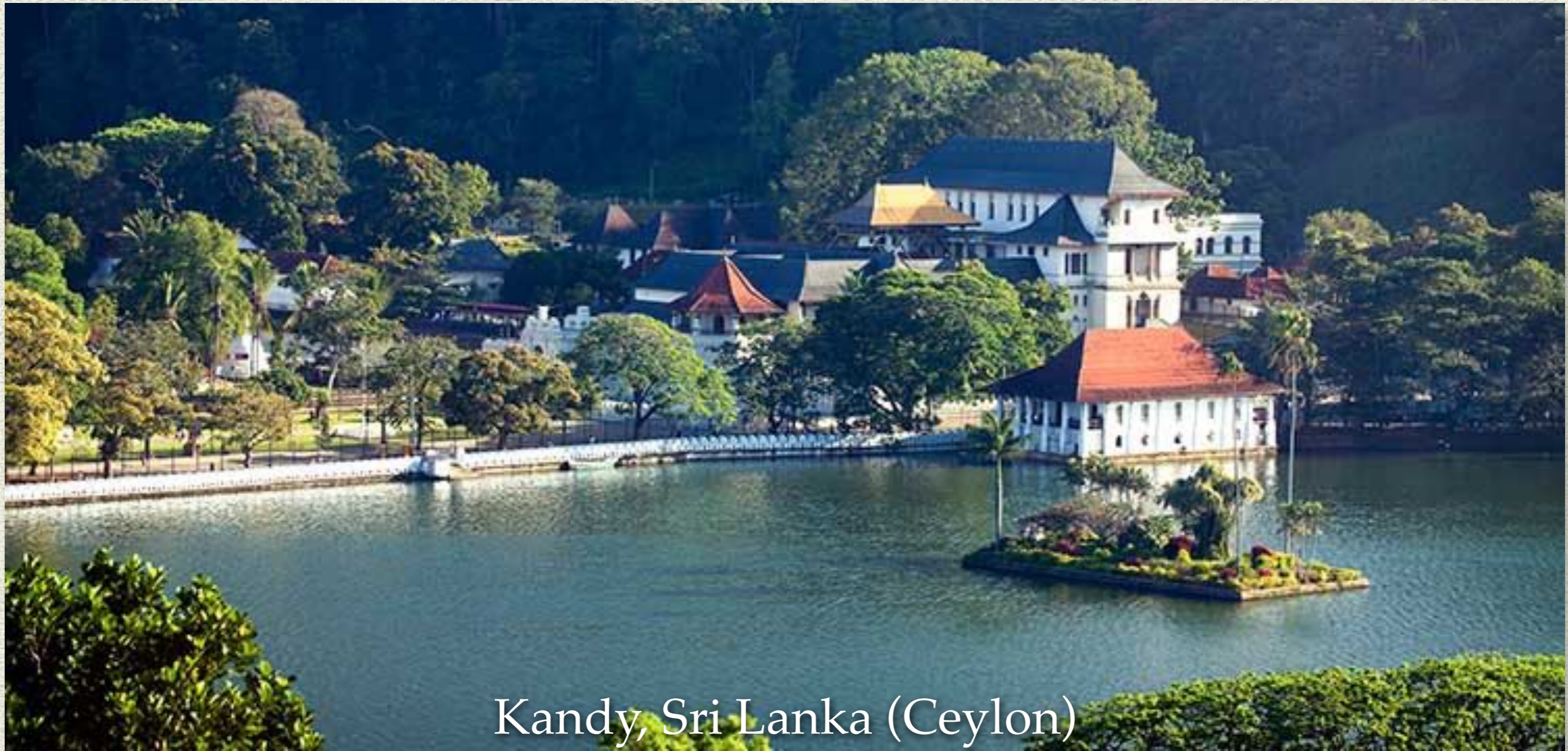
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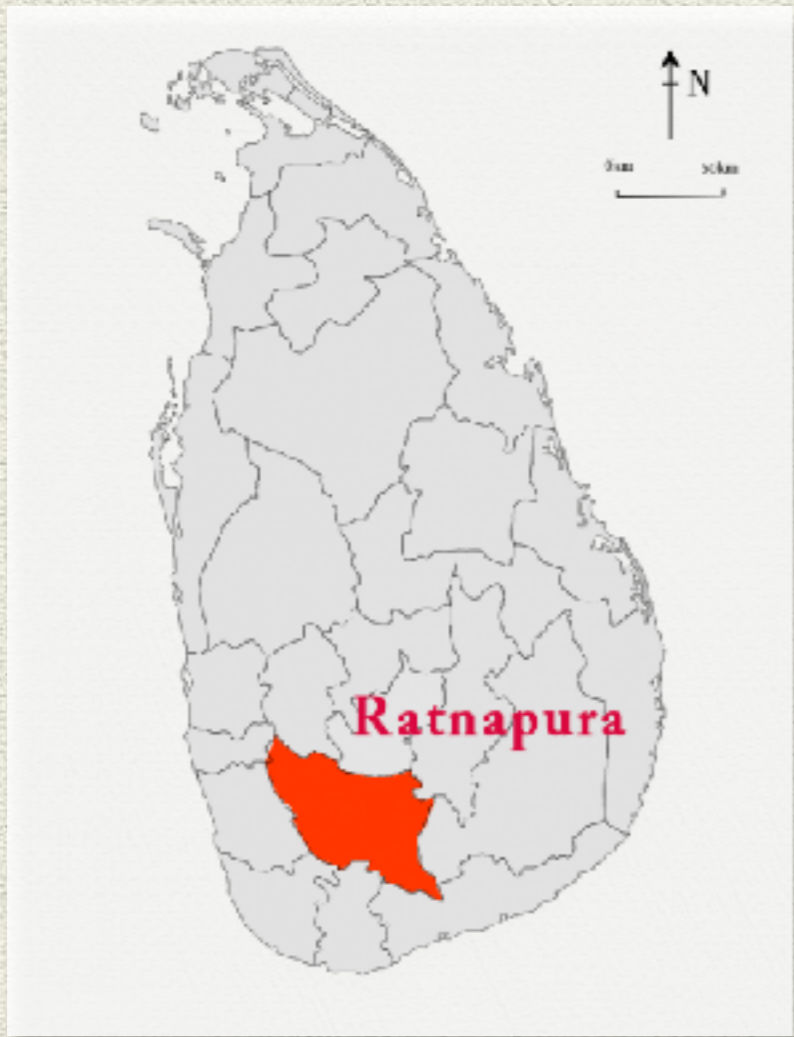


Kandy, Sri Lanka (Ceylon)

The next day we returned to Ceylon, by the S.S. "Chanda" and I resumed my work for the Education Fund. The ordinary steam-passenger sees little of the loveliness of Ceylon, although that little is calculated to whet his desire to see more. The drives about Colombo, the exquisite railway trip by the seashore to Mount Lavinia, and the climb by rail to Kandy and Nuwera Eliya are experiences never to be forgotten; but I have seen the Island thoroughly, have visited almost every little village in the Maritime Provinces at all times of the year, and I can endorse every word of praise that Professor Ernst Hæckel has written about it as fully deserved. And I saw the people as they are, at their very best; full of smiles, and love, and hospitable impulse, and have been welcomed with triumphal arches, and flying flags, and wild Eastern music, and processions, and shouts of joy. Ah! lovely Lanka, Gem of the Summer Seas, how doth thy sweet image rise before me as I write the story of my experiences among thy dusky children, of my success in warming their hearts to revere their incomparable religion and its holiest Founder. Happy the karma which brought me to thy shores!



One of the most delightful of my trips of 1881 was that to the hill-district of Ratnapura (City of Gems), the country where the famed precious stones of Ceylon are dug, and where the lordly elephant rules the forest. The scenery is charming, the verdure that clothes the landscape is of that brilliant tint peculiar to the Tropics in the rainy season. The encircling hills are blue and misty in the clouds which float about their crests. As I strolled down the road that passes through the town I met a string of tamed elephants with their mahouts, and stopped them to pay them some agreeable civilities. I fed them with cocoanuts bought at a neighboring stall, and patted their trunks and spoke friendly to them after the fashion of the wise. It was interesting to see how they got at the contents of the hard-shelled fruit. Holding them in a curve of their trunks, they smashed them against a stone or laid them on the ground and stepped on them just hard enough to break the shells. One cracked his against a stone, let the juice run into his proboscis, and then poured it into his mouth. A large beast is worth Rs. 1,000—say, rather more than £55 in our now degraded rupees. Feudalism still holds its own in the hill tracts of Ceylon, having hardly yet been extirpated with the change of Government from native to British rule. ODL2:314-6



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. —SD1:28-30

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

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*).

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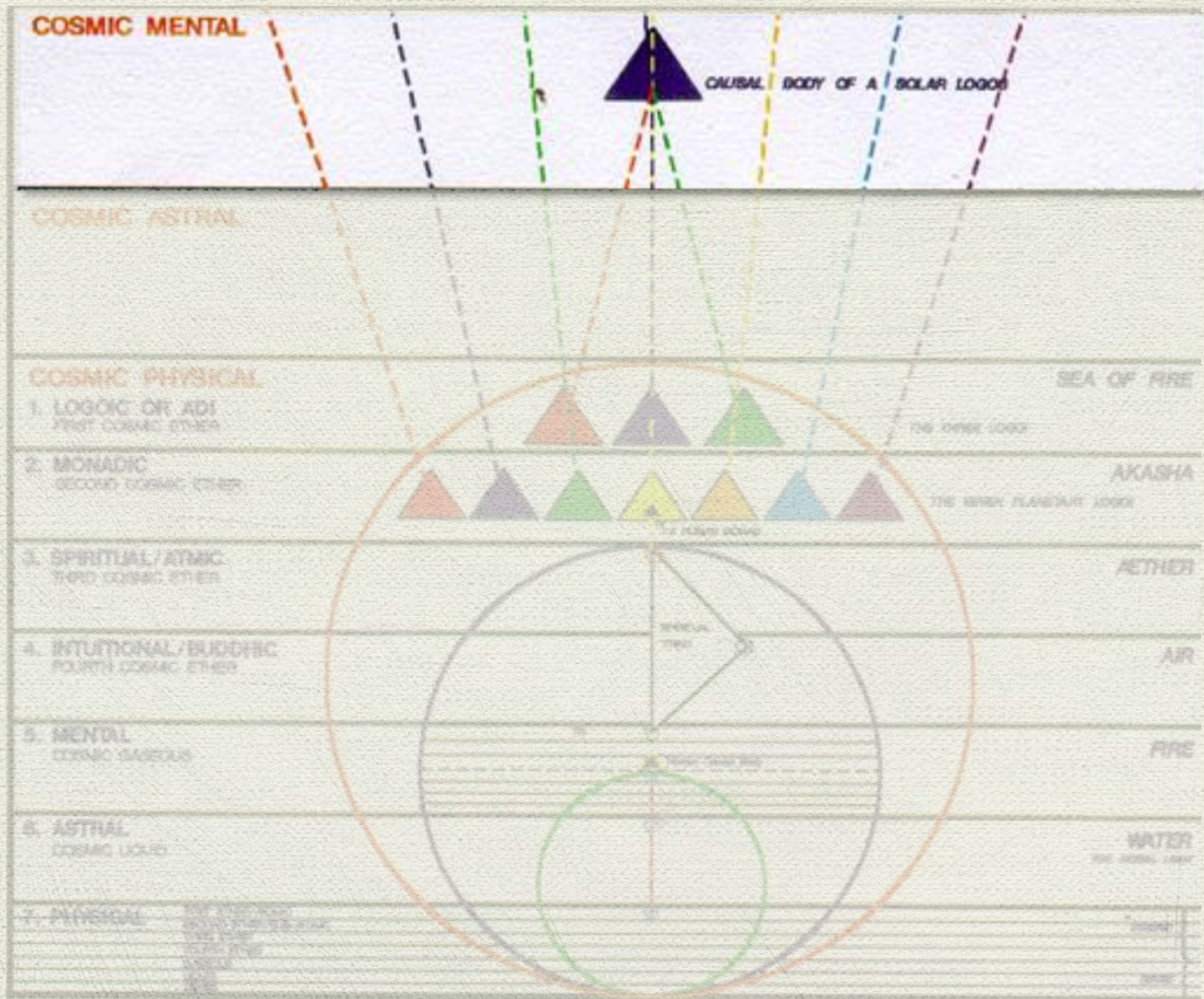
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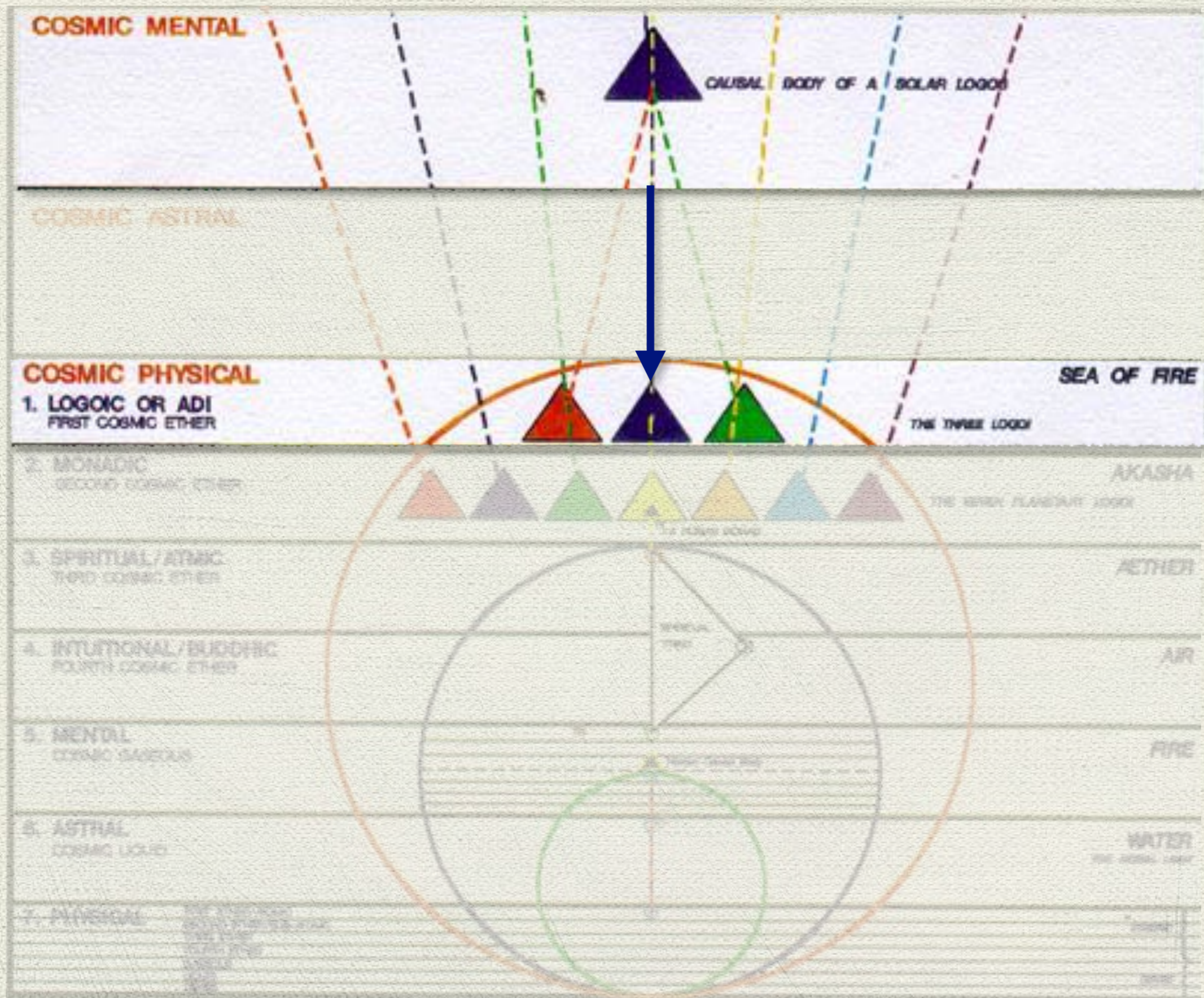
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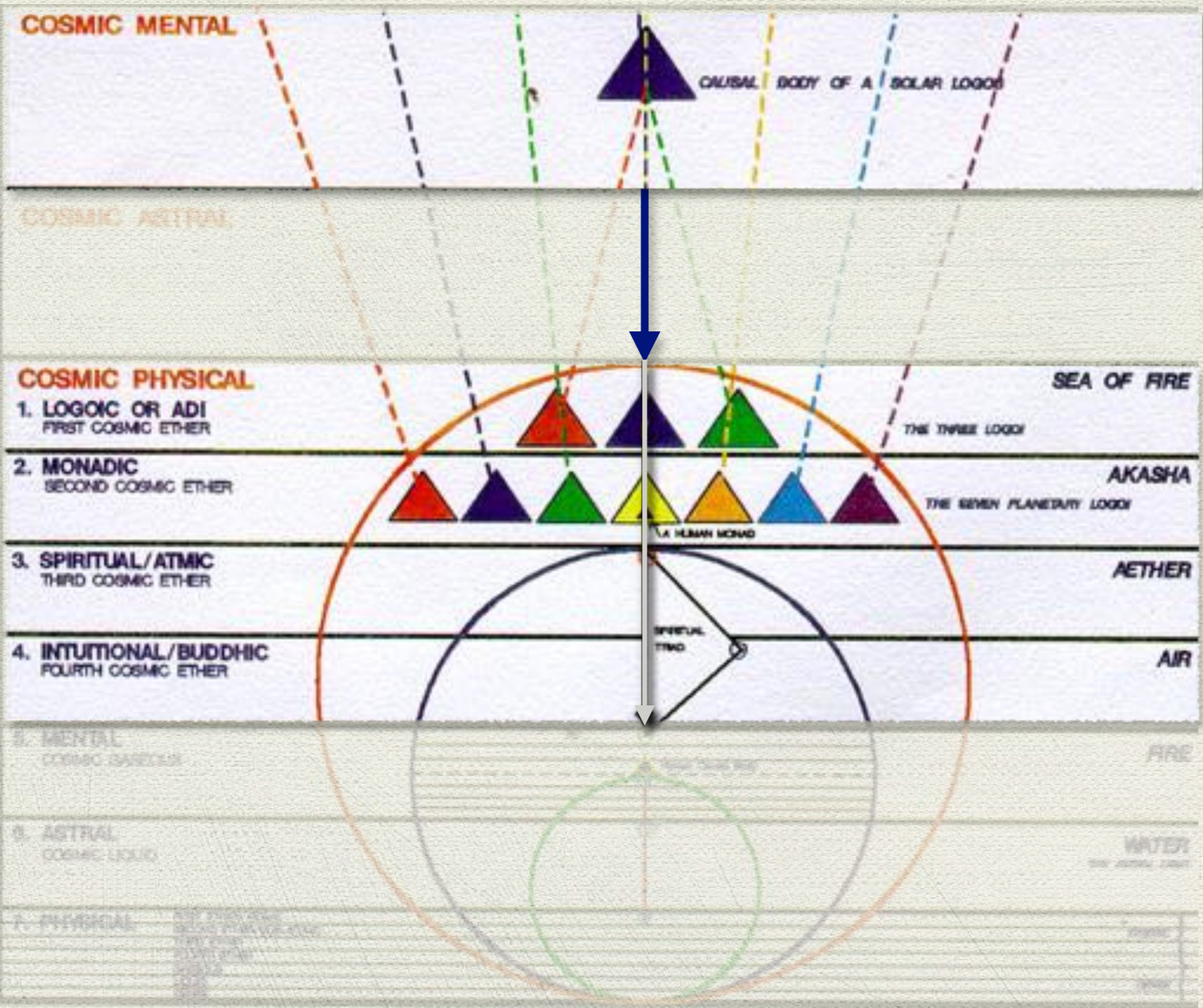
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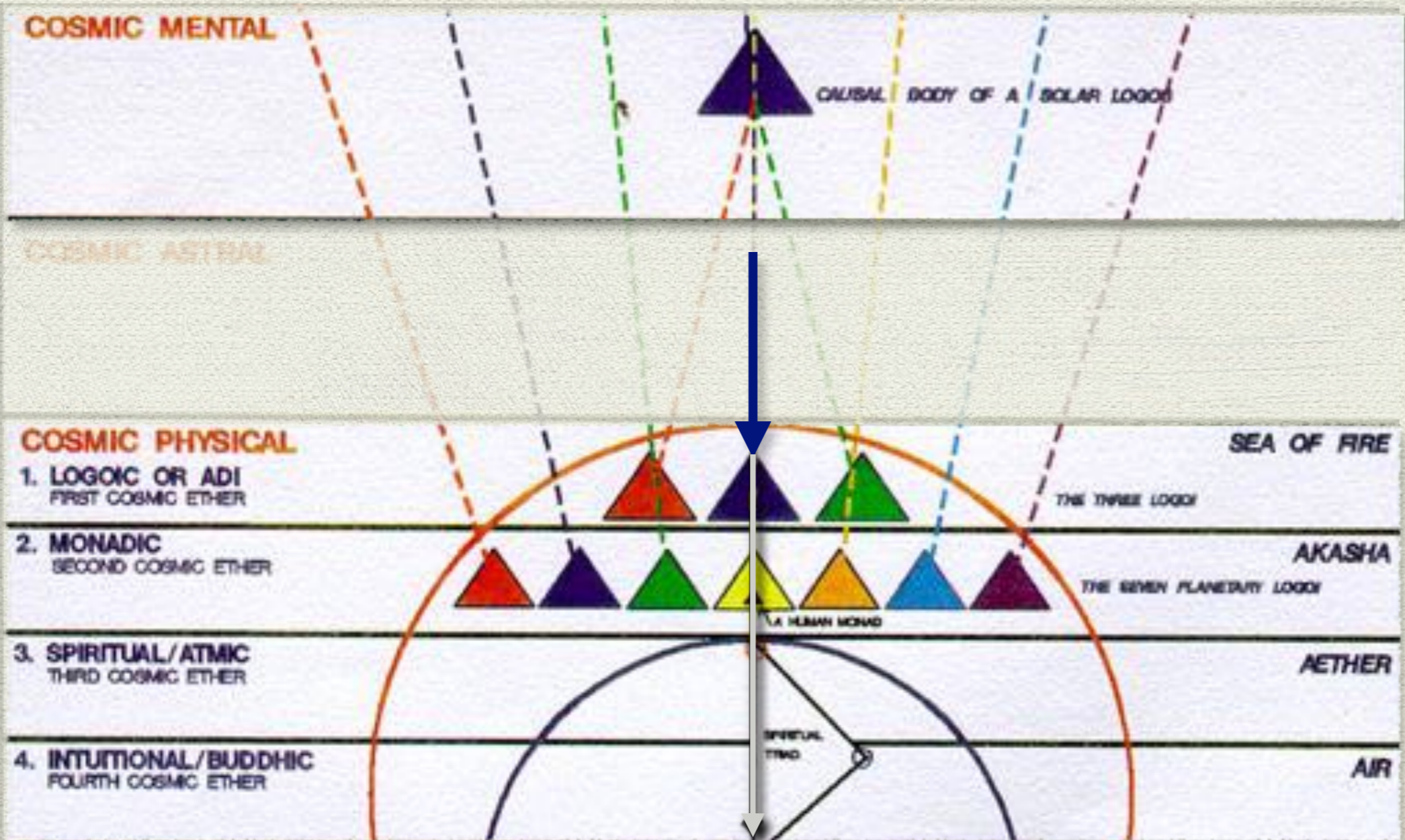
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Individualisation is literally the coming together (out of the darkness of abstraction), of the two factors of Spirit and matter by means of a third factor, the intelligent will, purpose and action of an Entity. By the approximation of these two poles, light is produced, a flame shines forth, a sphere of radiant glory is seen which gradually increases the intensity of its light, its heat and its radiance until capacity is reached, or that which we call perfection. We should note and distinguish the words light, heat and radiance, which are the distinctive features of all individualised entities from Gods to men. TCF:345



Electricity as initial impulse.

Electricity as vibratory impulse.

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Rule IX

For Disciples and Initiates: Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed. RI:22



- 1. Aries.—The Light of Life Itself.** This is the dim point of light found at the centre of the cycle of manifestation, faint and flickering. It is the "searchlight of the Logos, seeking that which can be used" for divine expression.
- 2. Taurus.—The penetrating Light of the Path.** This is a beam of light, streaming forth from the point in Aries, and revealing the area of light control.
- 3. Gemini.—The Light of Interplay.** This is a line of light beams, revealing that which opposes or the basic duality of manifestation, the relationship of spirit and of form. It is the conscious light of that relationship.
- 4. Cancer.—The Light within the form.** This is the diffused light of substance itself, the "dark light" of matter, referred to in The Secret Doctrine. It is the light awaiting the stimulation coming from the soul light.
- 5. Leo.—The Light of the Soul.** A reflected point of light logocic, or divine. The light diffused in Cancer focusses and reveals eventually a point.
- 6. Virgo.—The blended dual Light.** Two lights are seen—bright and strong, the light of form; one faint and dim, the light of God. This light is distinguished by a waxing of one and the waning of the other. It differs from the light in Gemini.



7. Libra.—The Light that moves to rest. This is the light that oscillates until a point of balance is achieved. It is the light which is distinguished by a moving up and down.

8. Scorpio.—The Light of Day. This is the place where three lights meet—the light of form, the light of soul, and the light of life. They meet; they blend; they rise.

9. Sagittarius.—A beam of directed, focussed Light. In this the point of light becomes the beam, revealing a greater light ahead and illumining the way to the centre of the light.

10. Capricorn.—The Light of Initiation. This is the light which clears the way to the mountain top, and produces transfiguration, thus revealing the rising sun.

11. Aquarius.—The Light that shines on Earth, across the sea. This is the light which ever shines within the dark and cleansing with its healing rays that which must be purified until the dark has gone.

12. Pisces—The Light of the World. This is the light, revealing the light of life itself. It ends for ever the darkness of matter.

A study of the above thoughts will reveal the symbolic story of the irradiation of matter, of the growth of the light body within the macrocosm and the microcosm, and finally make clear the purpose of the Logos. EA:329-30

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Electric fire is electricity demonstrating as vitality or the will-to-be of some Entity, and manifests as:
Abstract Being.
Darkness. Unity.

Solar fire is electricity animating forms or congeries of atoms, and resulting in:
Coherent groups.
The radiation from all groups, or the magnetic interaction of these groups.
The synthesis of form.

Fire by friction is electricity animating the atoms of matter, or the substance of the solar system, and resulting in:
The spheroidal form of all manifestation.
The innate heat of all spheres.
Differentiation of all atoms one from another. TCF:316

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Flames: Largely interchangeable with fire, both being borrowed from the Fire-philosophers in an attempt to render the ancient teachings. Often the same distinction is made as in ordinary usage: that flame is a portion of fire, or that fire is a more abstract and general term and flame a more concrete and particular. Thus, the intellectual and guiding cosmic spirits, as well as the astrally and physically creative builders, are spoken of as being a hierarchy of flames. The Lords of the Flame are the *agnishvatta-pitris*, or the intelligent architects cosmically; as the givers of mind to humanity they are alluded to as those whose fire is too pure for the production of physical mortal mankind. The Asiatic Qabbalists or Shemitic initiates meant by Holy Flame what is called the *anima mundi* or world-soul, and this is why adepts were called sons of the holy flame. Flame is also a projection of fire, as when a flame of the divine fire descends into matter, or flames of fire descend upon one inspired by the Holy Spirit or encircle the head of an initiate. OTG

“Lift up thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”
“I sense one Flame, O Gurudeva; I see countless Undetached sparks shining in it.” SD1:145

Three times the fire envelops, three times the sun recedes; at time the fourth the work is done, and naught is left save Flame primordial. That Flame absorbs, revolves, receives, and remains. When all that is has traversed the Flame, then Time is not. RI:769

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From STANZA VII

The Lords of Flame look on; they chant aloud: “The time is come, that time for which We wait. Let the Flame become the FIRE and let the light shine forth.”

The effort of the Flame within the crystal cave becometh ever greater. The cry goes forth for other aid from other Flaming Souls. The response comes.

The Lord of Flame, the Ancient One, the Mighty Lord of Fire, the Point of Blue within the hidden diamond, the Youth of Timeless Aeons, assisteth in the work. The inner burning light and the outer waiting fire,—together with the ROD,—meet on the sphere of crystal, and lo, the work is done. The crystal rends and quivers. TCF:22

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The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahmâ, or Manvantara). . .” –Proem to SD1:12

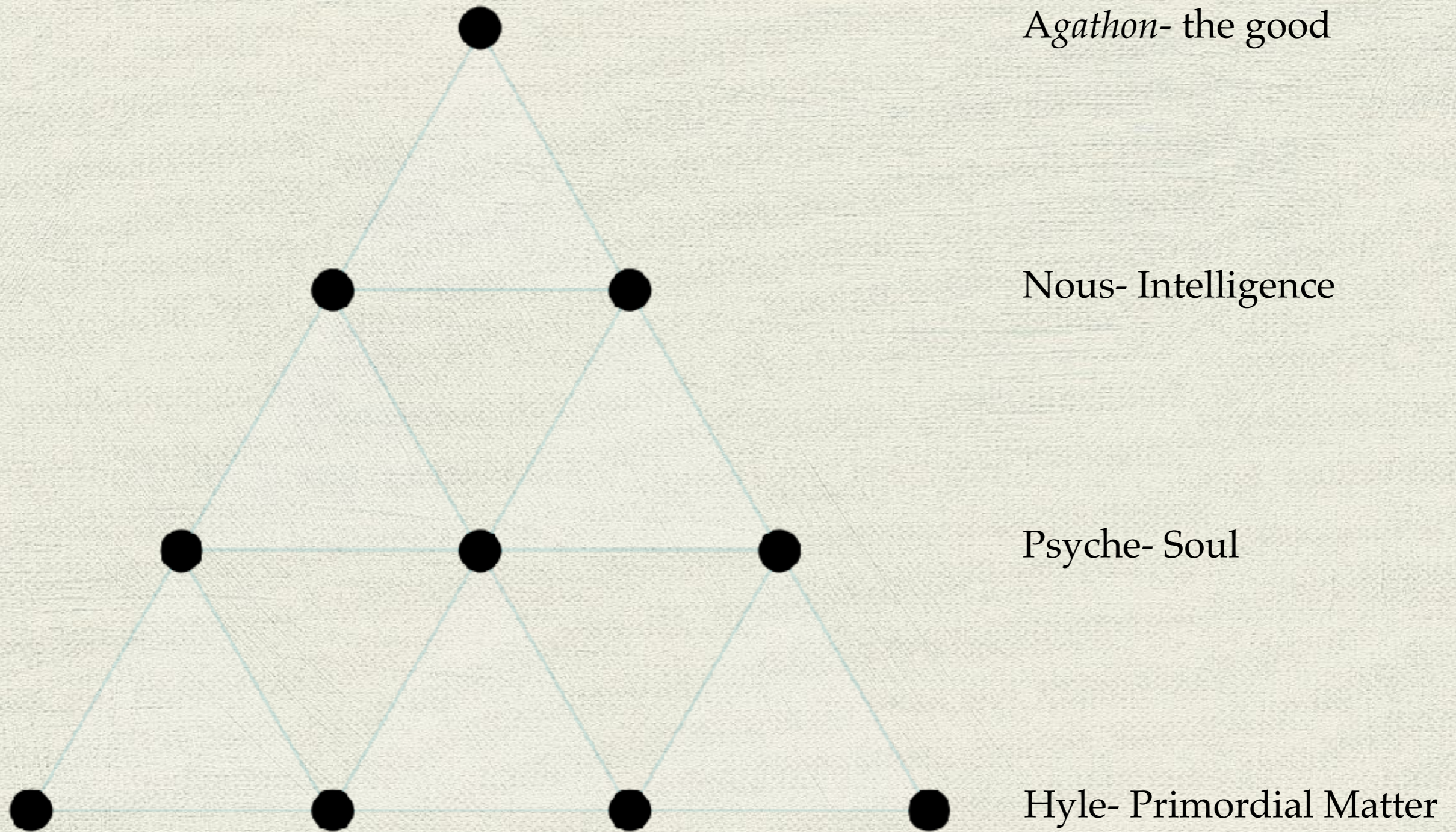
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Hyle (Greek) Primordial matter as first manifested in and from Chaos, but as yet undifferentiated; the Mother, paired with spirit as Father. A Pythagorean word and, according to Plutarch, one of a lower tetraktys consisting of *to agathon* (the good), *nous* (intelligence), *psyche* (soul), and *hyle* (matter). Equivalent to *ilus*.

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STANZA III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . . .
3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.
4. Then the three fall into the four. The radiant essence becomes seven inside, seven outside. The luminous egg, which in itself is three, curdles and spreads in milk-white curds throughout the depths of mother, the root that grows in the depths of the ocean of life.
5. The root remains, the light remains, the curds remain, and still *Oeaohoo* is one.
6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or father and mother.
7. Behold, oh *Lanoo*! The radiant child of the two, the unparalleled refulgent glory: Bright Space Son of Dark Space, which emerges from the depths of the great dark waters. It is *Oeaohoo* the younger, the * * * He shines forth as the son; he is the blazing Divine Dragon of Wisdom; **the One is Four, and Four takes to itself Three,† and the Union produces the *Sapta*, in whom are the seven** which become the *Tridasa* (or the hosts and the multitudes). Behold him lifting the veil and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.
8. Where was the germ and where was now darkness? Where is the spirit of the flame that burns in thy lamp, oh *Lanoo*? The germ is that, and that is light, the white brilliant son of the dark hidden father.
9. Light is cold flame, and flame is fire, and fire produces heat, which yields water: the water of life in the great mother.
10. Father-Mother spin a web whose upper end is fastened to spirit—the light of the one darkness—and the lower one to its shadowy end, matter; and this web is the universe spun out of the two substances made in one, which is *Svâbhâvat*.
11. It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother’s bosom at the end of the great day, and re-become one with her; when it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude.
12. Then *Svâbhâvat* sends *Fohat* to harden the atoms. Each is a part of the web. Reflecting the “Self-Existent Lord” like a mirror, each becomes in turn a world. –SD1:28-30

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STANZA III

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Light= cold flame= fire

|

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Amrita: Mystically speaking *amrita* is the “drinking” of the water of supernal wisdom and the spiritual bathing in its life-giving power. It means the rising above all the unawakened or *prakritic* elements of the constitution, and becoming at one with and thus living in the kosmic life-intelligence-substance. OTG

STANZA III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.
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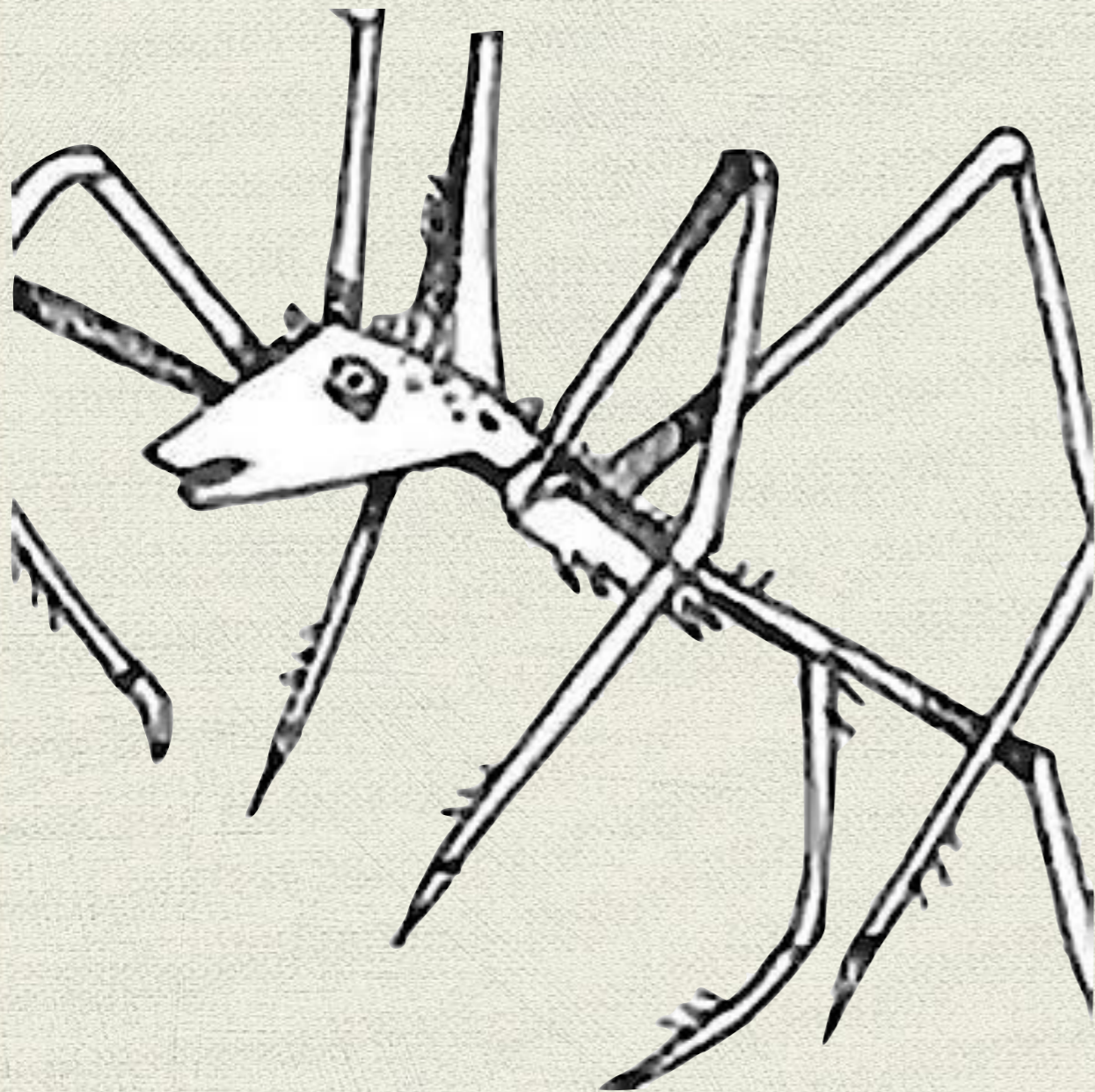
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(*a*) In the Mandukya (Mundaka) Upanishad it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one.” (I. 1. 7). Brahmâ, as “the germ of unknown Darkness,” 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. The same idea has been beautifully expressed by Goethe, who says: “Thus at the roaring loom of Time I ply, and weave for God the garment thou see'st Him by.” SD1:83

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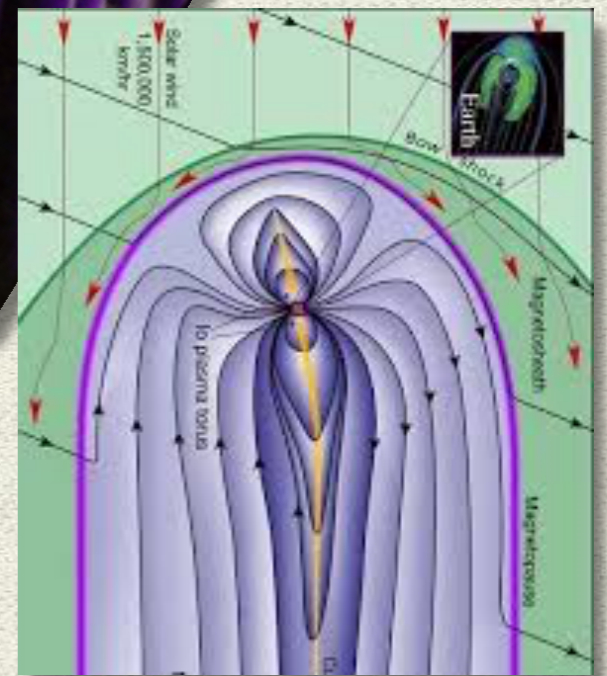
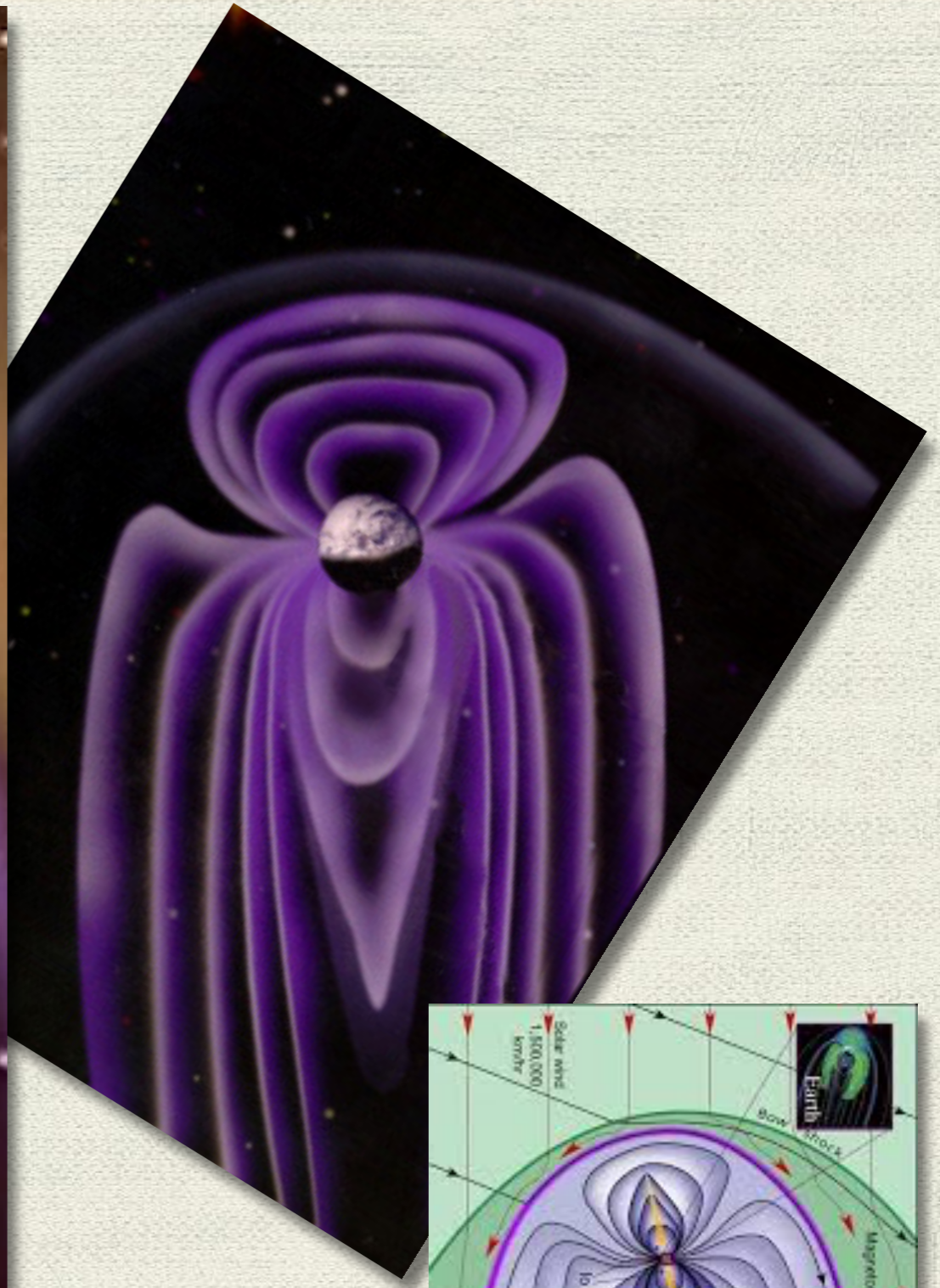
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Ananse– African Spider-god

One of the workers that caught the attention of primitive men was the spider, as the spinner. In Inner Africa, the ten-legged spider, called *Ananse* in Ashanti, serves as the type of the Creator of man. This can be interpreted. The spider, as the first weaver, made the suspended woof. Heaven is the blue woof, the weaver of which was therefore the spider, according to the typology. They always represent *Ananse* as talking through his nose. The nose is an organ of breath. The god *Khnef* is called the breath of those who are in the firmament. *Ananse*, as spinner of the blue woof above, was a deity of breath, or the nose as a type of life.

The spider is an object of great reverence with the Maori, who are most careful not to break any webs or gossamers. The Bishop of Wellington said their priests taught that the souls of the faithful went to heaven on gossamer threads. The insect's name will show how this was to mistake the typology. The spider, in Maori, is the *Pungawerewere*; from *Punga*, to anchor, and *werewere*, to be suspended. Thus it was the type of an anchorage above. Poetry has no finer image. –Natural Genesis by Gerald Massey, p.39



threads of connection hither and thither, have ended by pro-
claiming the Kumāras "due chiefly to the fancy of the Purānic *writers*

Ma *- we are told by the author of the Jewel Sign of the Zodiac "*
A, is Five; kara, a hand with its

five fingers, as also a five sided sign or a pentagon. " The

Kumāra, (in this case an anagram for occult purposes) are
- because the last two names have of ~~been~~ been kept secret;
five in esoterism, as Yogis, they are the fifth order of Brah-

madevas, and the five fold Chohans, having the soul of the

five elements in them, Water and Ether predominating. and

therefore their symbols were both aquatic & fiery. "Wisdom ~~is~~ lies
concealed under the couch of him who rests on ^{the golden lotos} ~~(padma)~~ floating on
the water." In India it is Vishnu (one of whose avatars was Buddha, as some claimed
in days of old). The Prachetasas, the worshippers of Nārāyana (who, like Poseidon
moved or dwelt over not under the waters) plunged into the depths of the Ocean for their
& remained therein 10,000 years;
devotions, and the Prachetasas are ten ~~historically~~, ^{but} five, esoterically. "Prache-
tas" is in Sanskrit, the name of ~~the~~ of Varuna, the water god, & the same
as Poseidon (Neptune), the Prachetasas being thus identical with the five
ministers "of XWZZAP (Poseidon) of the Peratae gnostics, ^{respectively} ~~called~~
AOT, AOA, OTΩ, OTΩAB, "the triple name (thus making seven) of
the fifth being lost" - i.e. kept secret. This much for the aquatic
the fiery symbol - spiritually. For

A page from the Wurzberg manuscript of the Secret Doctrine

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Brahma-Viraj (Sanskrit) The energetic [in a state of action] aspect of Brahma; for when Brahma separates himself into male and female halves, this androgynous or semi-androgynous cosmic power produces *Vach* and *Viraj*. Now as *Vach*, although feminine in gender, as a noun, really represents the logocic aspect of Brahma, *Viraj*, although masculine in gender, as a noun represents the perpetually active and energetic forces of manifested nature in and through which vibrates the unceasing activity of the logocic *Vach*.

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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. —SD1:28-30

STANZA II

5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, Svâbhâvat; and Svâbhâvat was in darkness.

STANZA III

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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.
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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*.**
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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.**
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The Worlds, including our own, were of course, as germs, primarily evolved from the one Element **in its second stage** ("Father-Mother," the differentiated World's Soul). SD1:140

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