



The Grail
by
Olga Fröbe Kapteyn

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Creating a Sinhalese Buddhist Fund

A touching case of generosity was reported to me one evening, just before a Branch meeting. While the Committee were haranguing some householders in a certain street, a tired-looking woman, miserably clad, was seen to be listening with rapt attention. Presently she turned away and entered a house, from which she soon reappeared, and, approaching the Committee, handed them a single rupee for the fund. Bashfully, she said that she gained her livelihood by grinding rice for another poor woman who sold âppas—the species of girdle-cakes I have mentioned above; her husband—a cartman—was laid up and unable to work; she had been saving up coppers of the smallest denomination, during the last six months, to buy herself a decent cloth; but she felt it was much better for her to help this noble object of the fund than to keep the money for herself; she would wear her old garment another half-year.



In the course of the evening, I addressed the Branch about this modern instance of “the widow's mite,” and said: “Gentlemen, this poor woman has earned her good Karma by her pious deeds; now let us earn the same by relieving her distress.” I threw a rupee on the floor and invited others to do the same. Thirty rupees were soon gathered; and I bade the Committee find the woman and give her the sum. Some time after that, I had her brought to Widyodaya College, to a lecture of mine, and asked her to sit near the platform, on which were gathered the High Priest and many other monks. In appealing to the large audience for funds, I said that certain gentlemen— naming them— had given 500, 250, 100, and other sums of rupees out of their abundance, but I would now show them a person who had given more than them all combined. Then I told the story and called the woman on to the platform. She was greeted with thunders of applause, and we got a large subscription that day for educational purposes. ODL:323-4

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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The expanding of the Universe under the breath of Fire is very suggestive in the light of the "Fire mist" period of which modern science speaks so much, and knows in reality so little.

Great heat breaks up the compound elements and resolves the heavenly bodies into their primeval one element, explains the commentary. Once disintegrated into its primal constituent by getting within the attraction and reach of a focus, or centre of heat (energy), of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourised and held in "the bosom of the Mother" until Fohat, gathering a few of the clusters of Cosmic matter (nebulæ) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth. – SD1:83-84

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(b) The expanding and contracting of the Web—i.e., the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by *Svâbhâvat*, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many scientists and especially of astronomers: the cause of the first ignition of matter or the world-stuff, the paradox of the heat produced by the refrigerative contraction and other such Cosmic riddles. For it points unmistakably to a knowledge by the ancients of such phenomena. "There is heat internal and heat external in every atom," say the manuscript Commentaries, to which the writer has had access; "the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter);" and they give explanations which show that the modern theory of the extinction of the solar fires by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists' own admission. For as Professor Newcomb points out (Popular Astronomy, pp. 506-508), "by losing heat, a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction." This paradox, that a body gets hotter as the shrinking produced by its getting colder is greater, led to long disputes. The surplus of heat, it was argued, was lost by radiation, and to assume that the temperature is not lowered *pari passu* with a decrease of volume under a constant pressure, is to set at nought the law of Charles (Nebular Theory, Winchell). Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at a constant temperature, etc. Professor Winchell tries to reconcile the paradox—only a seeming one in fact, as Homer Lanes proved,—by suggesting "something besides heat." "May it not be," he asks, "simply a repulsion among the molecules, which varies according to some law of the distance?" But even this will be found irreconcilable, unless this "something besides heat" is ticketed "Causeless Heat," the "Breath of Fire," the all-creative Force plus absolute intelligence, which physical science is not likely to accept.

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I. He who transfers the Father's life to the lower three seeketh the agency of fire, hid in the heart of Mother. He worketh with the *Agnichaitans*, that hide, that burn, and thus produce the needed moisture.

II. He who transfers the life from out the lower three into the ready fourth seeketh the agency of fire hid in the heart of Brahma. He worketh with the forces of the *Agnishvattas*, that emanate, that blend, and thus produce the needed warmth.

III. He who transfers the life into the gathering fifth seeketh the agency of fire hid in the heart of Vishnu. He worketh with the forces of the *Agnisuryans*, that blaze, that liberate the essence, and thus produce the needed radiance.

IV. First moisture, slow and all enveloping; then heat with ever-growing warmth and fierce intensity; then force that presses, drives and concentrates. Thus is radiance produced; thus the exudation; thus mutation; thus change of form. Finally liberation, escape of the volatile essence, and the gathering of the residue back to primordial stuff. TCF:476-7

1. The *Agnichaitans* (a high grade of fire spirit) are the devas who construct, and build in matter of the densest kind in connection with logioic manifestation. They function on the seventh subplane of the cosmic physical plane.

2. The *Agnishvattas* (the solar angels) are the builders on the fifth or gaseous subplane of the cosmic physical, and—from the human standpoint—are the most profoundly important, for they are the builders of the body of consciousness per se. From the psychic standpoint of occult physiology, they have a close connection with the physical brain, the seat or empire of the Thinker.

3. The *Agnisuryans* (the fiery essences of buddhi) are the builders on the sixth subplane of the cosmic physical plane, our systemic astral plane. They represent, as I have before hinted, the sympathetic nervous system in the logioic physical body, just as their brothers of the seventh vibration represent the sumtotal of the circulatory or blood system. TCF:634-5

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THE THREE FIRES

I. The Internal Fire or Fire by Friction.

"There is heat internal and heat external in every atom, the breath of the Father (Spirit) and the breath (or heat) of the Mother (matter)."

—Secret Doctrine I. 112.

II. The Fire of Mind or Solar Fire.

"The fire of knowledge burns up all action on the plane of illusion, therefore those who have acquired it and are emancipated are called 'Fires.'"

—Secret Doctrine I.114.

III. The Fire of Spirit or Electric Fire.

"Lift up thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?" —TCF:xvii

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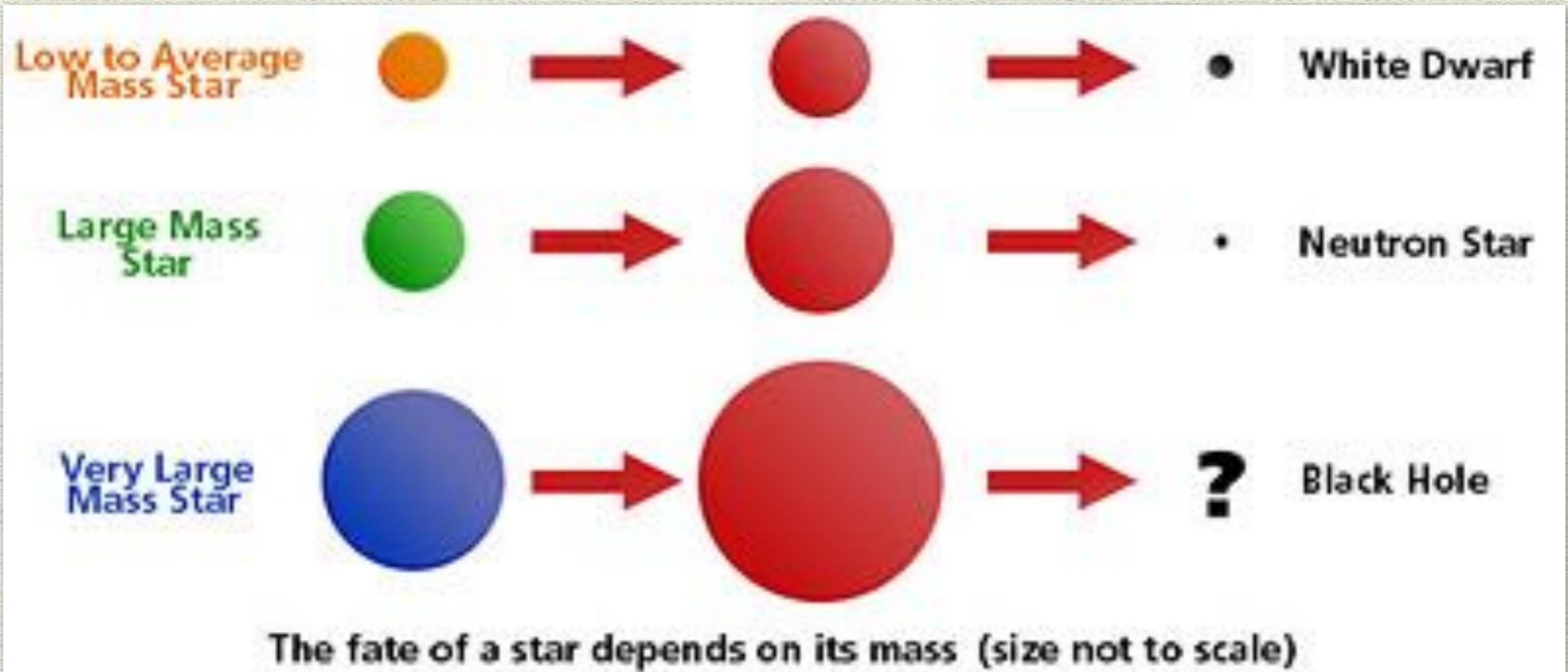
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A star collapses when the fuel is used up and the energy flow from the core of the star stops. Nuclear reactions outside the core cause the dying star to expand outward in the “red giant” phase before it begins its inevitable collapse. If the star is about the same mass as the Sun, it will turn into a white dwarf star. If it is somewhat more massive, it may undergo a supernova explosion and leave behind a neutron star. But if the collapsing core of the star is very great— at least three times the mass of the Sun— nothing can stop the collapse. The star implodes to form an infinite gravitational warp in space— a black hole. Nasa.gov



When the "will to live" vanishes, then the "Sons of Necessity" cease from objective manifestation...When the Thinker on his own plane withdraws his attention from his little system within the three worlds and gathers within himself all his forces, then physical plane existence comes to an end and all returns within the causal consciousness...This demonstrates on the physical plane in the withdrawing from out of the top of the head of the radiant etheric body and the consequent disintegration of the physical. The framework goes and the dense physical form falls apart. EH:415-16

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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*.
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12. Then *Svâbhâvat* sends *Fohat* to harden the atoms. Each is a part of the web. Reflecting the "Self-Existent Lord" like a mirror, each becomes in turn a world. —SD1:28-30

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Stanza III & V

...Seven times the revolution, and seven times great the heat. More solid grew the formless mass, and deeper sank the Stone. To the heart of inmost fire the sacred Stone went down. This time the work was better done, and the product more perfected... The timeless Ones entered into time. The Watchers began Their task, and lo, the work proceeds. TCF:15

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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.
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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. . . .

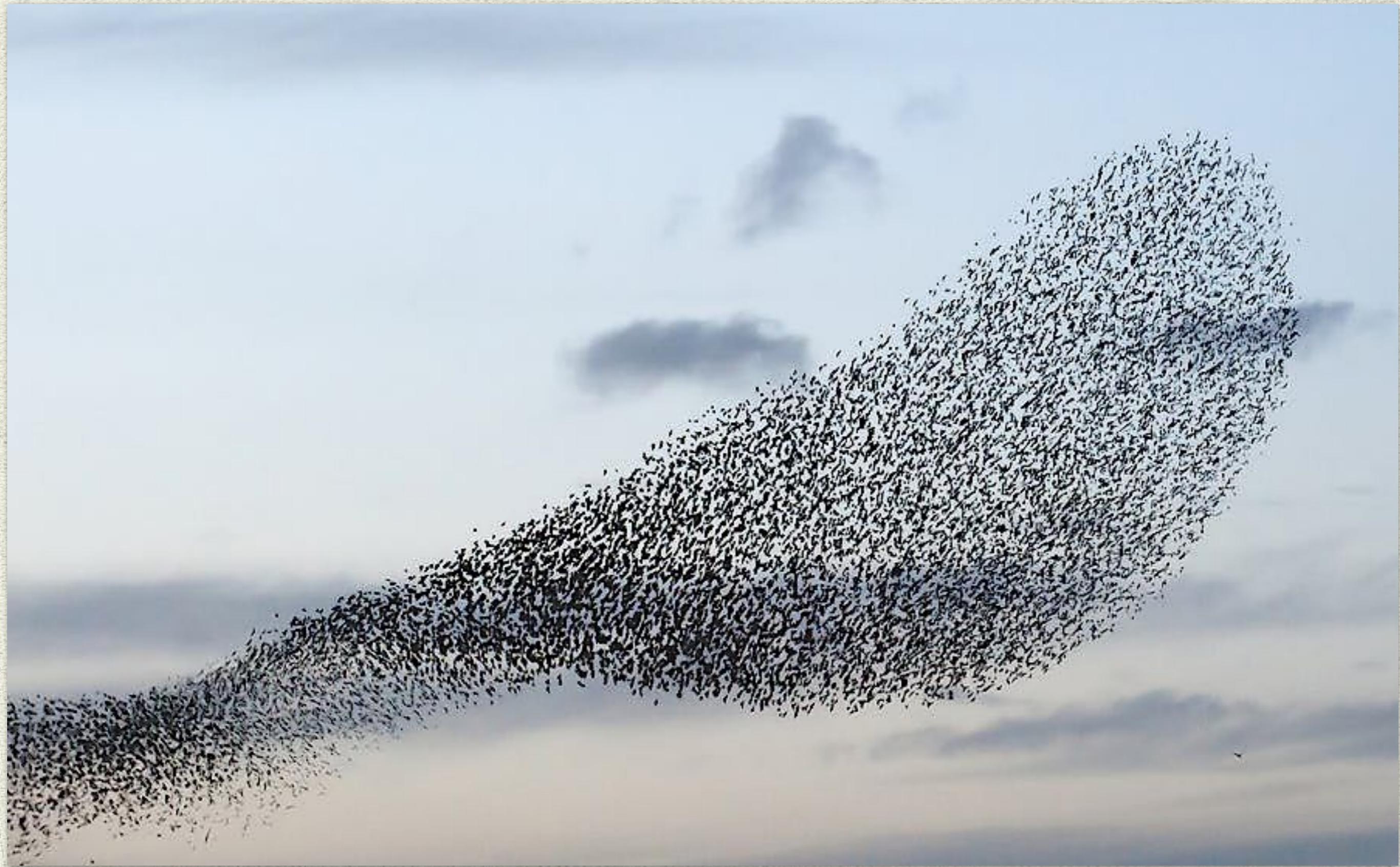
Now, why is Light called in the Stanzas “cold flame”? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, 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. 1, 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**

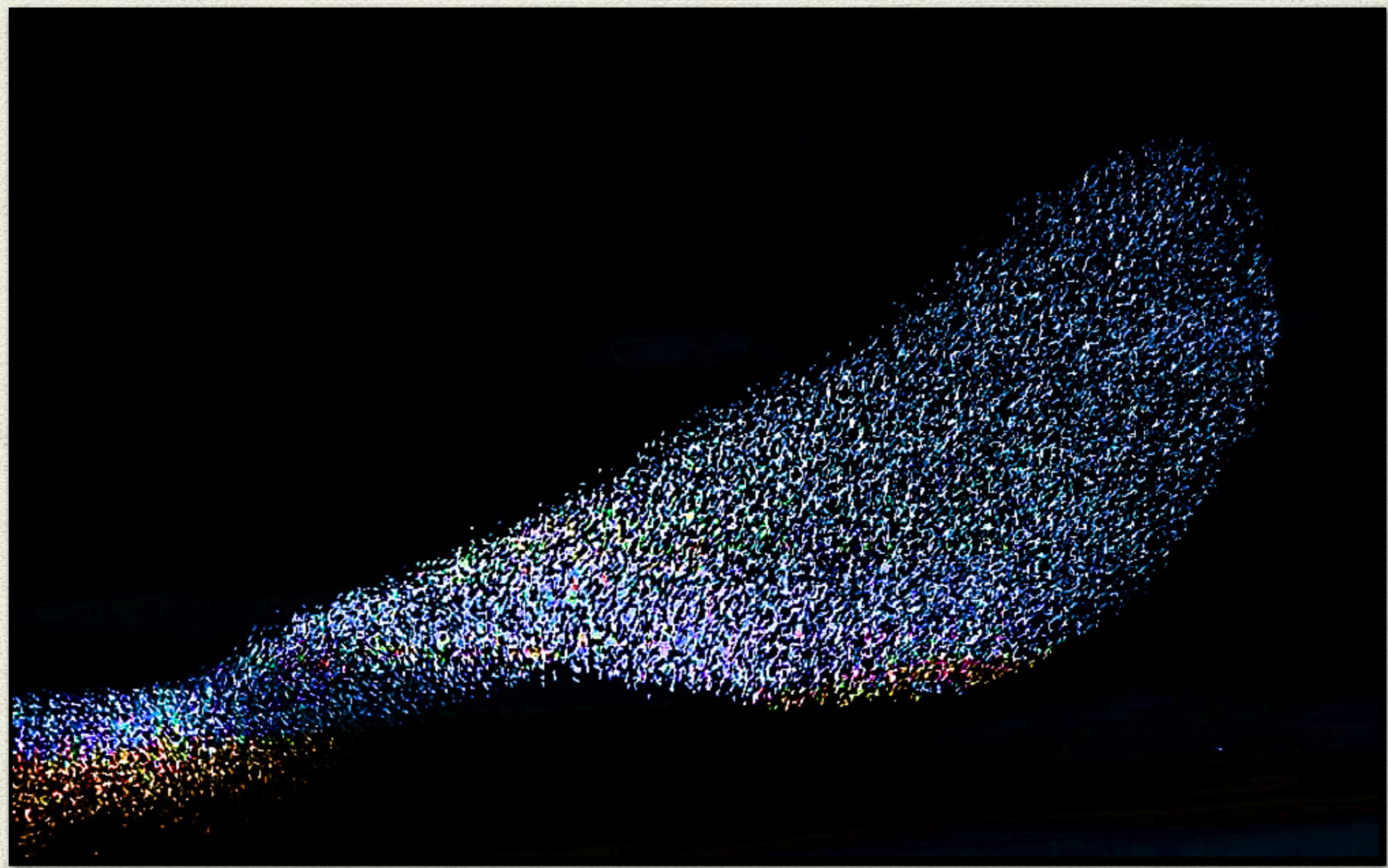
STANZA III

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 (the Web) expands when the breath of fire (the Father) is upon it; it contracts when the breath of the mother (the root of Matter) touches it. Then the sons (the Elements with their respective Powers, or Intelligences) **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 (the Web) is cooling, it becomes radiant, its 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 VI

Within the cavern dark the fourfold one groped for expansion and for further light. No light above, and all around the gloom enveloped. Pitchy the darkness that surrounded it. To the innermost centre of the heart, throbbing without the Warming Light, crept in the icy cold of uttermost darkness.

Above the cavern dark shone all the light of day; yet the fourfold one saw it not, nor did the light pervade.

The rending of the cavern precedes the light of day. Great, then, must be the shattering. No help is found within the cave, nor any hidden light. Around the fourfold one lieth the vault of stone; beneath him menaceth the root of blackness, of utter denseness; beside him and above, naught but the same is seen.

The threefold Watchers know and see. The fourfold is now ready; the work of denseness is completed; the vehicle prepared.

Soundeth the trump of shattering. Blinding the power of the oncoming flame. The mystic earthquake rocks the cavern; the burning Flames disintegrate the maya, and lo, the work is done.

Gone is the gloom and the blackness; rent is the cavern's roof. The light of life shines in; the warmth inspires. The Lords on-looking see the work commence. The fourfold one becomes the seven. The chant of those who flame rises to all creation. The moment of achievement is attained.

Proceedeth the work anew. Creation moveth on its way, while waxeth the light within the cavern. TCF:20-1

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