



Meditation
by Olga Frobe-Kapteyn



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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Snow Hill, Holburn, London

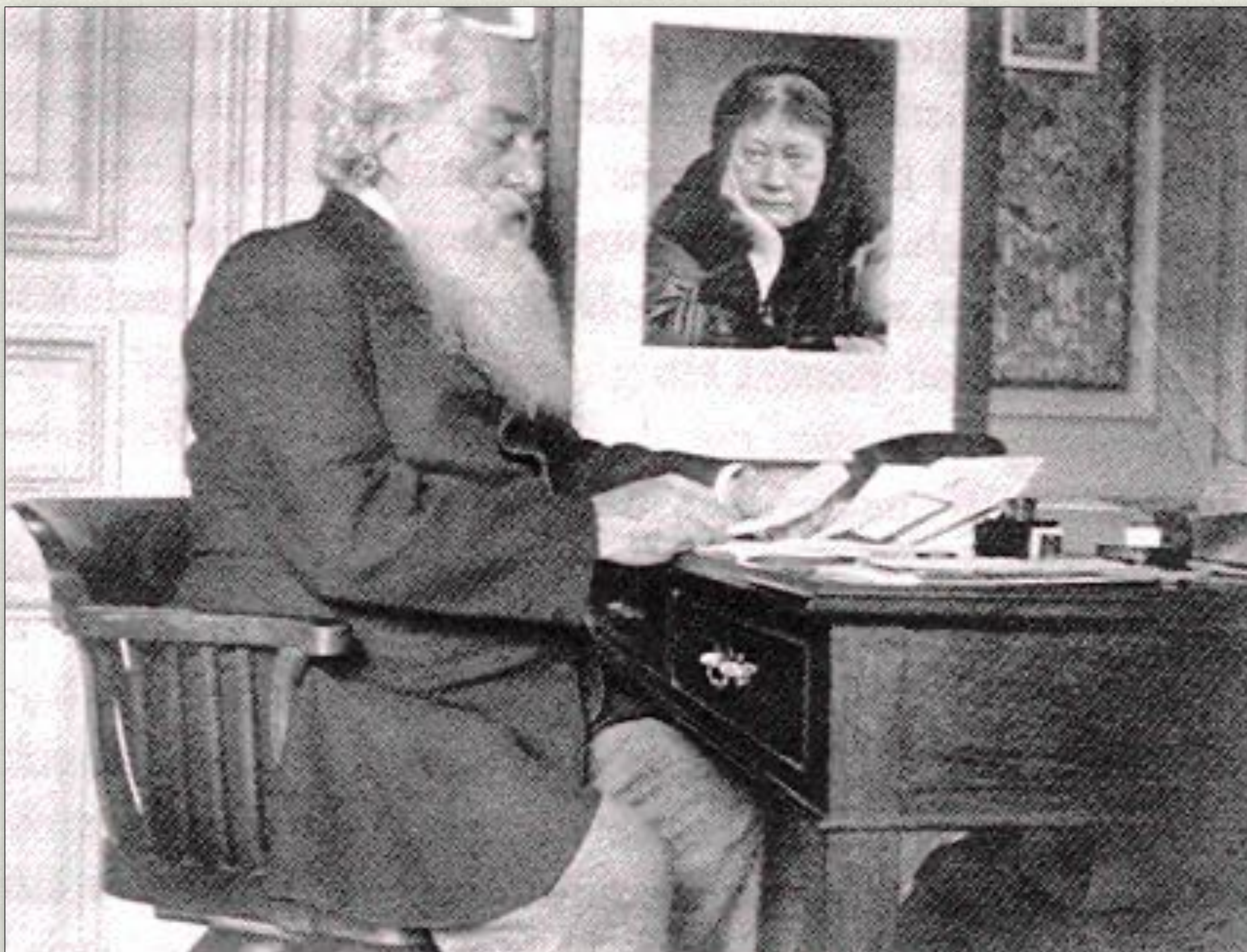


Boulevard Montmartre by Camille Pissarro

The sky was purely blue, without the tiniest cloud to indicate the hurricane in preparation for us. So those were joyous days in London and Paris, and H. P. B. and I were in exuberant spirits. On 11th May (1884) I had my first sitting and examination with Messrs. F. W. H. Myers and J. Herbert Stack. A stenographer reported the Questions and Answers. The printed Report is in a pamphlet of 130

pages, which was issued in December, 1884, and which also contains reports of similar examinations by the Committee of Mohini M. Chatterji, and forty-two documentary appendices. The ground covered by the inquiry was as to the appearance of phantasms of the living; the projection and material constitution of the human Double; appearances and communication with the same at distances from the physical body;

visits to the witnesses from living Adepts or Mahatmas; apports [paranormal transport] of ponderable objects; astral bell-sounds; the phenomenal receipt of written documents; the precipitation of Mahatmic writing within closed letters from ordinary correspondents while in transit through the mails; the giving of flowers by an Adept's double to a group of observers, etc.



Col. Olcott at his desk with framed photo of HPB.

I think that any candid reader of the Report will notice the perfect candor, openness, and evident good faith of the witnesses, and the amplitude of corroboration contained in the documents which were laid by us before the Committee. But to understand our feelings when, later on, the S. P. R. made its merciless attack upon HPB., our Masters, and ourselves, one

should try to put oneself in our places. Here we were, laying bare a series of personal experiences, which had for us a most private and sacred character, for no possible benefit that could accrue to ourselves, but solely that our testimony might help the cause of spiritual science and give comfort to other students not yet so favored as ourselves; going before the

Committee with no prepared case, but answering the questions sprung upon us, and hence putting ourselves at the mercy of those who had none of our enthusiasm, whose policy was to criticize, analyse, and pick flaws in our statements, and who in rendering their final judgment were unsparing of our feelings, skeptical as to our motives, and merciless to a degree.



H. P. Blavatsky and Col. Olcott together in London, 1887.

Worst of all, they were then incompetent through inexperience of psychical laws, misled by the conclusions of an agent—Dr. Hodgson—whom they sent out to India to verify our statements and collect evidence, and by an utterly incompetent handwriting expert's report, and so put themselves on permanent record as the self-righteous calumniators of a woman—HPB—who had neither done an injury to a living person, nor asked or received any benefit or reward for her services to the world, yet whom they dared to brand as "one of the most accomplished, ingenious, and interesting impostors in history".

This Second Report was received by poor HPB at Adyar

when she lay apparently on her death-bed, and it nearly killed her. With an agony of pathos she has written in blue pencil, in the copy that now lies before me, the following: "After my death these phenomena, which are the direct cause of my premature death, will take place better than ever. But whether dead or alive, I will be ever imploring my friends and Brothers never to make them public; never to sacrifice their rest, their honor, to satisfy public curiosity or the empty pretext of science. Never, in my life was there so much uncalled-for suspicion and contempt lavished upon an innocent woman, as I find here in these few pages published by so-called friends." [signed] H.P.Blavatsky. -ODL3:103-6

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2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE-WITH-US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER’S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WoulDEST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH “FRUIT” OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

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STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE (a), KWAN-YIN,* THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN (b), FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH FROM THE LOWER ABYSS (*chaos*) THE ILLUSIVE FORM OF SIEN-TCHAN (*our Universe*) AND THE SEVEN ELEMENTS:—

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Guanyin, sculpture, 12th century

Kwan-shai-yin: (Chinese) Equivalent to the Sanskrit *Avalokitesvara*, both being the seventh kosmic principle. Mystically, the kosmic Logos or Word, and in common with all the logoi referred to as a kosmic Dragon of Wisdom; the first universal manus or kosmic dhyān-chohans.

Kwan-shai-yin is often confused with *Kwan-yin*, the Chinese goddess of compassion, the feminine Logos and counterpart of *Kwan-shai-yin*; but “*Kwan-shai-yin*— or the universally manifested voice ‘is active — male; and must not be confounded with *Kwan-yin*, or *Buddhi* the Spiritual Soul (the sixth principle) and the vehicle of its “Lord.” ’ It is *Kwan-yin* that is the female principle or the manifested passive,

manifesting itself ‘to every creature in the universe, in order to deliver all men from the consequences of sin’ . . . while Kwan-shai-yin, ‘the Son identical with his Father’ is the absolute activity, hence— having no direct relation to objects of sense is — Passivity” (The Mahatma Letters to A. P. Sinnett 344).

Kwan-shai-yin, the Voice or Logos, is “the germ point of manifested activity; — hence — in the phraseology of the Christian Kabalists ‘the Son of the Father and Mother,’ and agreeably to ours — ‘the Self manifested in Self — Yih-sin, the ‘one form of existence,’ the child of Dharmakaya (the universally diffused Essence), both male and female” (ML 346). -OTG

VERSE 1

By the power of the Mother of Mercy and Knowledge (a) —

Kwan-Yin — the "triple" of Kwan-shai-Yin, residing in Kwan-yin-

Tien, (b) Fohat, the Breath of their

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“The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called *Vâch* is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the *Logos* itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos” (see Lecture on the Bhagavadgita, referred to above).

STANZA VI.—(Continued.)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* †
 (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY
 “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS,
 SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

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Adi-Buddha and Shakti

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(a.) The Mother of Mercy and Knowledge is called "the triple" of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the "Mother, the Wife and the Daughter" of the Logos, just as in the later theological translations she became "the Father, Son and (the female) Holy Ghost" the Sakti or Energy the Essence of the three. Thus in the Esotericism of the Vedantins, Daiviprakriti, the Light manifested through Eswara, the Logos,† is at one and the same time the Mother and also the Daughter of the Logos or Verbum of Parabrahmam; while in that of the trans-Himalayan teachings it is in the hierarchy of allegorical and metaphysical theogony—"the MOTHER" or abstract, ideal matter, Mulaprakriti, the Root of Nature;— from the metaphysical standpoint, a correlation of Adi-Bhûta, manifested in the Logos, Avalokitêshwâra;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. Vâch seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of Vâch under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The "Theosophist" of February, 1887, p. 305, first lecture on the Bhagavadgita.

Cosmical, Fohat,* the "Son of the Son," the androgynous energy resulting from this "Light of the Logos," and which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity which is LIFE.

VERSE 1

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* Says the lecturer on p. 306: "Evolution is commenced by the intellectual energy of the Logos, not merely on account of the potentialities locked up in Mulaprakriti. This light of the Logos is the link . . . between objective matter and the subjective thought of Eswara (or Logos). It is called in several Buddhist books Fohat. It is the one instrument with which the Logos works."

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(b) *Kwan-Yin-Tien* means the “melodious heaven of Sound,” the abode of Kwan-Yin, or the “Divine Voice” literally. This “Voice” is a synonym of the *Verbum* or the Word: “Speech,” as the expression of thought. Thus may be traced the connection with, and even the origin of the Hebrew *Bath-Kol*, the “daughter of the Divine Voice,” or *Verbum*, or the male and female Logos, the “Heavenly Man” or Adam Kadmon, who is at the same time Sefhira. The latter was surely anticipated by the Hindu *Vâch*, the goddess of Speech, or of the Word. For *Vâch*—the daughter and the female portion, as is stated, of *Brahmâ*, one “generated by the gods”—is, in company with Kwan-Yin, with Isis (also the daughter, wife and sister of Osiris) and other goddesses, the female *Logos*, so to speak, the goddess of the active forces in Nature, the Word, Voice or Sound, and Speech. If Kwan-Yin is the “melodious Voice,” so is *Vâch*; “the melodious cow who milked forth sustenance and water” (the female principle) “who yields us nourishment and sustenance,” as Mother-Nature. She is associated in the work of creation with the *Prajâpati*. She is male and female *ad libitum*, as Eve is with Adam. And she is a form of *Aditi*—the principle higher than *Ether*—in *Akâsa*, the synthesis of all the forces in Nature; thus *Vâch* and Kwan-Yin are both the magic potency of Occult sound in Nature and *Ether*—which “Voice” calls forth *Sien-Tchan*, the illusive form of the Universe out of Chaos and the Seven Elements.

Thus in *Manu* *Brahmâ* (the *Logos* also) is shown dividing his body into two parts, male and female, and creating in the latter, who is *Vâch*, *Viraj*, who is himself, or *Brahmâ* again—it is in this way a learned Vedantin Occultist speaks of that “goddess,” explaining the reason why *Eswara* (or *Brahmâ*) is called *Verbum* or *Logos*; why in fact it is called *Sabda Brahman*:—

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Ezekiel hears the voice, represented by the Hand of God, Dura-Europos synagogue, 3rd century CE.

In the Kabala, *Bath-Kol* is the daughter of the Divine Voice, or primordial light, *Shekinah*. In the *Purânas* and Hindu exotericism, *Vâch* (the Voice) is the female Logos of *Brahmâ* — a permutation of *Aditi*, primordial light. And if *Bath-Kol*, in Jewish mysticism, is an articulate *præter-natural* voice from heaven, revealing to the “chosen people” the

sacred traditions and laws, it is only because *Vâch* was called, before Judaism, the “Mother of the Vedas,” who entered into the *Rishis* and inspired them by her revelations; just as *Bath-Kol* is said to have inspired the prophets of Israel and the Jewish High-Priests. And both exist to this day, in their respective sacred symbologies, because the ancients

associated sound or Speech with the Ether of Space, of which Sound is the characteristic. Hence Fire, Water and Air are the primordial Cosmic Trinity. “*I am thy Thought, thy God, more ancient than the moist principle, the light that radiates within Darkness (Chaos), and the shining Word of God (Sound) is the Son of the Deity.*” (“*Pymander*,” § 6.)

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THE MYSTERY OF THE FEMALE LOGOS. 137
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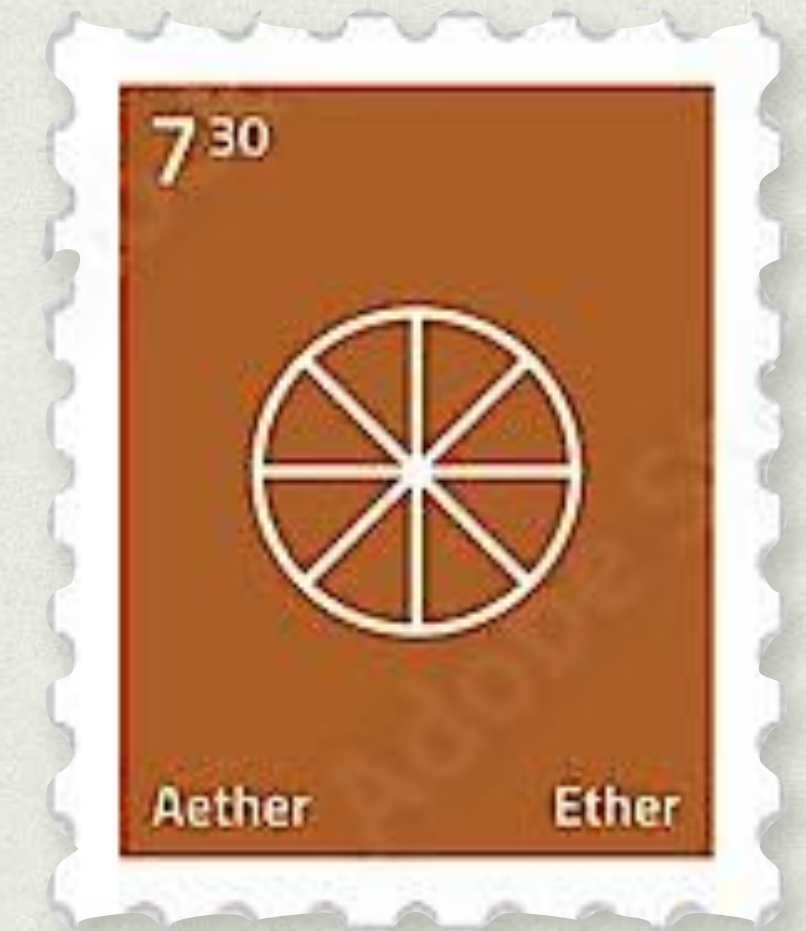
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Of these, four elements are now fully manifested, while the fifth—Ether—is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. -SD1:140

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PL.1.

PL.V.



Brama.



Viraj: (Sanskrit) Sovereign, splendid; in Hindu mythology, the son of Brahma who on analogical lines becomes Manu. In the Laws of Manu Brahma divides his body into male and female parts and in the female part (Vach) creates Viraj, who is also Brahma, the type of all male beings, as Vach is the type of female beings. “Manu declares himself created by Viraj, or Vaiswanara, (the Spirit of

Humanity), which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that Logos or Universal Monad (collective Elohim) that radiates from within himself all those Cosmic Monads that become the centres of activity – progenitors of the numberless Solar systems as well as of the yet undifferentiated human monads of planetary chains as well as of every being thereon” (SD 2:311). A verse in the Rig-Veda (10:205) has Viraj spring from Purusha, and Purusha spring from Viraj.

Viraj is comparable in some aspects to the Egyptian Horus and equivalent to the Third Logos. -OTG

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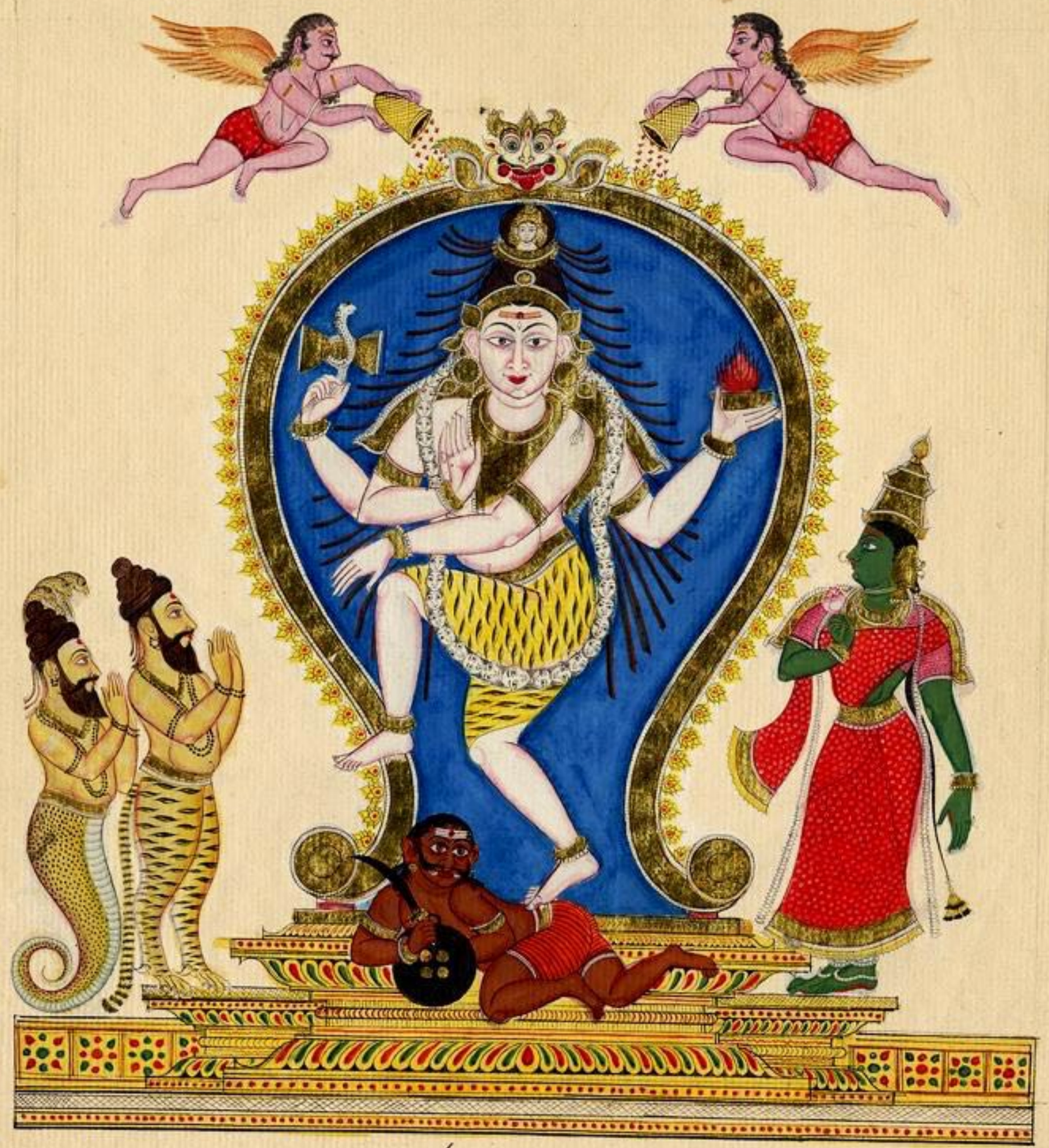
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Brahma

Sabda-Brahman (Sanskrit) Word-Brahman, “the soul of Brahman expressing itself through its akasic veils as the Divine Logos, or Word, or Sound” (OG 149); analogous to the active unmanifested Logos of the solar system, and closely connected in meaning with the teachings concerning *daiviprakriti* [divine matter or original substance.].

In later ancient Hindu thought, because *sabda* meant word, and Brahman was considered to be revealed in the Vedas, Sabda-Brahman was often used as a title for the Vedas themselves, as being the revealed word of Brahman or Brahman expressed in words. -OTG

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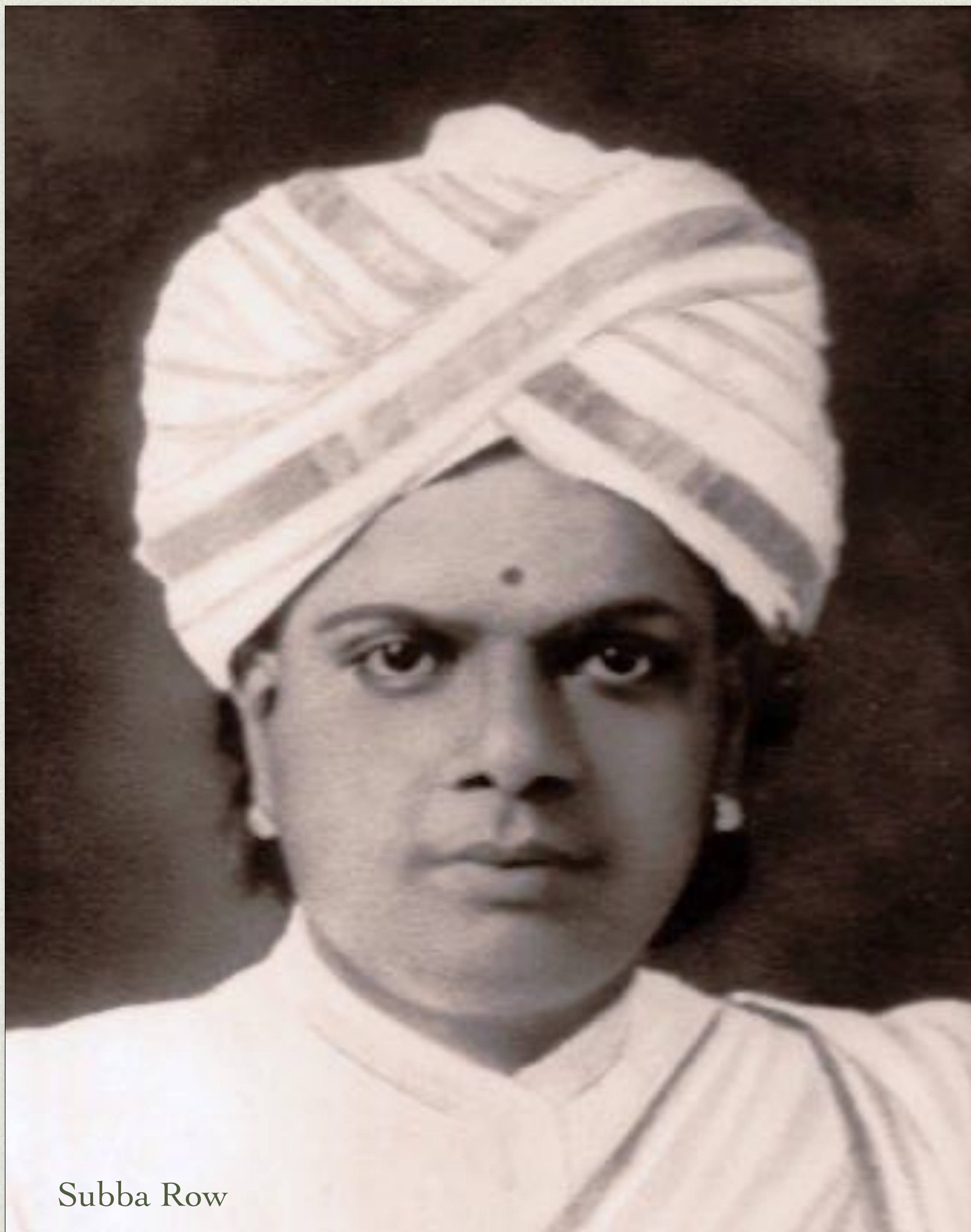
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Subba Row

THE PHILOSOPHY OF THE BHAGAVAD-GITA

T. SUBBA ROW

BY

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*Four Lectures delivered at the Eleventh Annual Convention
of the Theosophical Society, held at Adyar,
on December 27, 28, 29 and 30, 1886*

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Praṇava: (Sanskrit) from *pra-ṇu* to utter a droning or humming sound, as during the proper pronunciation of the word Om or Aum. The mystical, sacred syllable Om or Aum, pronounced by Brahmins, Yogis, and others during meditation. In Vedanta philosophy and the Upanishads, used in another sense: *“In one sense Pranava represents the macrocosm and in another sense the microcosm. . . The reason why this Pranava is called Vach is this, that these four principles of the great cosmos correspond to these four forms of Vach– vaikhari, madhyama, pasyanti, para. These are called the four matras of pranava.”*

The fact that this term is given to the mystical sacred syllable, and that it signifies a droning or humming sound, shows that anciently the word was uttered aloud, although in secret whenever possible. Modern Brahmins, however, are apt to condemn the vocal utterance of their sacred syllable, and sometimes assert that it should be uttered in silence — i.e., in the mind. -OTG

Pranava, like Om, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, Vyahritis, or "Om, Bhur, Bhuva, Swar" (Om, earth, sky, heaven)—Pranava is the most sacred, perhaps. They are pronounced with breath suppressed. -SD1:432



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The mystical, sacred syllable Om or Aum, pronounced by Brahmins, Yogis, and others during meditation. In Vedanta philosophy and the Upanishads, used in another sense: “*In one sense Pranava represents the macrocosm and in another sense the microcosm. . . The reason why this Pranava is called Vach is this, that these four principles of the great cosmos correspond to these four forms of Vach– vaikhari, madhyama, pasyanti, para. These are called the four matras of pranava.*”

The fact that this term is given to the mystical sacred syllable, and that it signifies a droning or humming sound, shows that anciently the word was uttered aloud, although in secret whenever possible. Modern Brahmins, however, are apt to condemn the vocal utterance of their sacred syllable, and sometimes assert that it should be uttered in silence — i.e., in the mind. -OTG

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