

Oeaohoo

Definitional Essay

Theosophy Trust

Oeaohoo is a sacred designation in the *Stanzas of Dzyan* for the unity from which the manifold life of a cosmos proceeds. Helena Petrovna Blavatsky interprets it as the Father-Mother of the Gods and the septenary root of manifestation. Professor Raghavan Iyer relates it to the *Logos*, the Great Breath crystallized into the Word. These expressions invite the student to contemplate a universe whose differences remain rooted in one life, and to discover what that shared origin asks of human thought, speech and conduct.

In Stanza Three, verse five, the root, the light and the curds remain, while *Oeaohoo* is still one. Blavatsky explains this oneness through the non-separateness of everything that lives, whether active or latent. Differentiation does not abolish the underlying unity. The imagery therefore holds together two matters that ordinary thinking tends to divide: the emergence of distinguishable forms and their continuing dependence upon a common ground. The many do not become independent of the life through which they exist.

The commentary gives two senses of the name. In one, *Oeaohoo* is the Rootless Root of All, one with *Parabrahmam*; in another, it names the manifested One Life, the Eternal Living Unity. These uses must be distinguished even while their relationship is contemplated. The unconditioned Absolute is not simply another member of a manifested hierarchy. Nor does its association with a sacred word make it a sound produced in space. The designation helps thought approach different levels of meaning without turning the ultimate ground into a finite object.

Father-Mother likewise belongs to this symbolic account of origins. The compound gathers complementary aspects within one generative root, before the familiar separations of embodied existence are imposed upon it. It does not describe a divine couple resembling human parents. The accompanying expressions, six in one and septenary root, direct attention towards a unity capable of differentiated expression. To read them fruitfully requires patience with the language of correspondence, in which number can indicate a relationship or principle as well as a quantity.

A further distinction appears in Stanza Three, verse seven. *Oeaohoo* the Younger is the radiant child, the new life emerging from the cosmic depths. Blavatsky identifies this figure with the *Logos* and manifested Wisdom, containing the Seven Creative Hosts. The word “Younger” matters: it marks differentiated emergence within the unfolding cosmos. It should not be silently discarded, as though every occurrence of *Oeaohoo* referred to precisely the same condition. The

same sacred designation can illuminate origin, living unity and manifestation when its setting is respected.

The teaching also gives a distinctive place to pronunciation. Blavatsky says that accent determines whether the designation is sounded as one, three or seven syllables, and that its efficacy depends upon mastery of the triple pronunciation. The printed spelling alone therefore cannot supply the understanding she describes. For the ordinary student, this is a reason to study the relations of sound, number and consciousness with care. A speculative phonetic formula would tell us less than a clear recognition of what the source leaves unexplained.

Professor Iyer's formulation in "Manasadharma" gathers these relations into one sentence: "The *Logos* is itself the seven-vowelled sign, the Great Breath crystallized into the WORD." Here crystallization is an image of articulation, through which primordial motion is considered in relation to intelligible expression. The Word signifies a cosmic ordering principle, not merely an audible statement. The passage continues by naming *Oeahoo* as the single, triple and septenary root. It allows contemplation of a living order whose expressions belong together without becoming interchangeable.

In Stanza Four, *Oi-Ha-Hou* is described as a permutation of *Oeahoo*. Its accompanying footnote connects the expression with ceaseless cosmic motion and the force that moves it. The surrounding teaching concerns the Army of the Voice, the intelligent powers of Nature associated with Divine Thought. Blavatsky calls this army the prototype of the Host of the *Logos*. The military image thus names a differentiated host engaged in cosmic activity; its emphasis falls upon ordered relationship and function rather than conflict among competing beings.

"Spectator and Participant" places these ideas within the discipline of consciousness. Professor Iyer distinguishes the unmanifest Soundless Sound of *Nada Brahman* from its multiple differentiations as the Army of the Voice. He also relates meditation upon OM to the affirmation symbolized by *Oeahoo*. These terms belong to a shared field of inquiry, but each brings a particular emphasis. Their relationship becomes clearer through attentive comparison, allowing silence, sound and manifestation to illuminate one another. The contemplative witness seeks a standpoint from which passing impressions can be seen without immediate identification. Participation then resumes with greater steadiness. The purpose of inward withdrawal is fulfilled in the quality of our return to the world.

The human bridge is explicit in "Manasadharma." Professor Iyer describes the human being as a living septenary symbol of the *Logos*, capable of contemplating the reverberation of *Oeahoo*. He joins this possibility to the surrender of compulsive separateness and selfishness. His language of translating metaphysics into magic includes an exacting transformation of consciousness; an ordinary improvement in manners should not be mistaken for its full

attainment. Yet the direction of the discipline is available now, wherever understanding begins to alter motive and action.

Speech offers a close and practical place to begin. We know the difference between words spoken to clarify a difficulty and words spoken chiefly to protect our importance. Before answering a troubling remark, we might pause long enough to hear what is actually being said. A quieter reply can make room for a truth that irritation would conceal. In that pause, another possibility can be heard. We may discover that the person before us needs understanding more than a swift reply. The teaching acquires a modest human expression in the care we bring to this encounter.

In this work, *Manas* can become more responsive to *Buddhi*. The thinking principle learns to examine its assumptions while allowing spiritual discernment to widen its concern. Clear distinctions remain necessary: kindness does not require agreement with an error, and unity does not excuse harmful conduct. What changes is the wish to understand and help. A correction can be offered without contempt; a boundary can be maintained without denying another person's dignity. The quality of attention begins to give philosophy a recognizable shape in daily life.

The image of a hidden cosmic chord can assist contemplation. A chord holds distinct notes in relation; no single note exhausts its character. Similarly, differences of temperament, culture and experience can be considered within a shared life. This is an analogy, not a claim that the Absolute is a musical vibration. Its usefulness lies in helping us hear relation where habit notices only separation. Universal Brotherhood then asks for a more generous response to the particular voices we encounter.

The ethical movement continues beyond inward absorption. Immediately after describing union in consciousness with the *Logos*, Professor Iyer calls it a preliminary discipline and turns towards the further training required for service. The wider understanding must return to the needs of living beings. *Oeahoo* thus invites a patient joining of study, contemplation and responsibility. We need not claim to have mastered its mystery to let it soften a harsh word or steady an unselfish resolve. The unfamiliar name becomes inwardly useful when our growing sense of one life makes another being's welfare more real.

Glossary

Army of the Voice — The differentiated host of intelligent powers in Nature, associated with Divine Thought, sound and cosmic activity.

AUM; OM — Forms of the sacred syllable used in contemplation of the Word and eternal sound; related to, but not simply interchangeable with, *Oeaohoo*.

Buddhi — The spiritual soul or principle of intuitive discernment, towards which the thinking principle may consciously turn.

Curds — An image of the first differentiation of cosmic matter in the commentary on Stanza Three; the seeds of future worlds.

Divine Thought — Universal ideation, distinguished from the deliberations of an individual human thinker.

Father-Mother — A designation of complementary aspects united within the generative root of manifestation; not a pair of humanlike deities.

Great Breath — The symbol of eternal motion and the rhythmic unfolding and withdrawal of cosmic manifestation.

Gupta Vidya — Esoteric or secret wisdom; *The Gupta Vidya* is also the title of the collection of Professor Iyer's writings.

Hierophant — An initiate or teacher of the sacred Mysteries; the term in the quoted passage indicates developed esoteric understanding.

Host of the Logos — The ordered collective of spiritual intelligences through which divine ideation becomes operative.

Logos — The Word or principle of divine ideation and cosmic order; the precise level intended must be read from its context.

Manas — The thinking principle, capable of personal attachment or of being illumined by spiritual discernment.

Nada Brahman — The divine reality contemplated as sound; in Professor Iyer's passage, the Soundless Sound in its unmanifest essence.

Oeaohoo — The sacred designation rendered Father-Mother of the Gods and septenary root; also used for the Rootless Root and the manifested One Life in distinct senses.

Oeaohoo the Younger — The differentiated new life of Stanza Three, verse seven, identified in the commentary with the *Logos* and manifested Wisdom.

Oi-Ha-Hou — A permutation of *Oeaohoo* in Stanza Four; associated with ceaseless cosmic motion and its sustaining cause.

One Life — The living unity underlying differentiated existence, providing a metaphysical basis for solidarity.

Parabrahmam — The Absolute beyond conditioned existence; a spelling retained from the quoted source.

Rootless Root — The ultimate ground that depends upon no prior or external cause; distinguished from a particular manifested source.

Septenary — Sevenfold; describing the structure or differentiation of cosmic and human principles.

Sepher Jezirah — A title of the Jewish mystical *Book of Formation*, named in Blavatsky's discussion of the Word and number.

Seven Creative Hosts — The spiritual hierarchies contained, in the commentary, within *Oeahoo* the Younger as manifested Wisdom.

Soundless Sound — The unmanifest inward reality of the Word, distinguished from audible sound and considered as the ground of its cosmic differentiations.

Stanzas of Dzyan — The archaic stanzas presented and interpreted in *The Secret Doctrine* as a framework of cosmic and human evolution.

Word — Intelligible and creative expression of divine ideation; distinguished from a merely audible human utterance.

Quotes for Meditation and Self Study

1. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 68.

“*Oeahoo* is rendered ‘Father-Mother of the Gods’ in the Commentaries, or the six in one, or the septenary root from which all proceeds.”

Meditation thought: Let the idea of a common root accompany the perception of differences.

What changes when another person is approached as a participant in shared life, rather than as an interruption to our own?

2. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 68.

“All depends upon the accent given to these seven vowels, which may be pronounced as one, three, or even seven syllables by adding an e after the letter ‘o.’ This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual.”

Meditation thought: The passage distinguishes printed spelling from developed knowledge of sacred articulation. Let that distinction encourage patient study, without mistaking an invented pronunciation for the understanding the teaching describes.

3. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 68.

“This refers to the Non-Separateness of all that lives and has its being, whether in active or passive state. In one sense, *Oeaohoo* is the ‘Rootless Root of All’; hence, one with *Parabrahmam*; in another sense it is a name for the manifested one life, the Eternal living Unity.”

Meditation thought: Hold the two senses carefully: the unconditioned ground and manifested living unity. Their relation invites contemplation; preserving the distinction keeps a profound idea from becoming a convenient but imprecise formula.

4. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 71.

“‘Bright Space, son of dark Space,’ corresponds to the Ray dropped at the first thrill of the new ‘Dawn’ into the great Cosmic depths, from which it re-emerges differentiated as *Oeaohoo* the younger, (the ‘new life’), to become, to the end of the life-cycle, the germ of all things.”

Meditation thought: Notice the word “differentiated.” The Younger belongs to the emergence of new life. The source remains present through its expression, while the expression has a character that must be understood in its own setting.

5. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 93.

“The ‘army of the Voice’ is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought.”

Meditation thought: Before speaking, attend to the thought taking shape within the words. Is it ready to clarify and help, or is it asking another person to carry an irritation we have not examined?

6. H.P. Blavatsky — *The Secret Doctrine*, Vol. I, p. 94.

“The ‘Army of the Voice,’ is the prototype of the ‘Host of the *Logos*,’ or the ‘word’ of the *Sepher Jezirah*, called in the *Secret Doctrine* ‘the One Number issued from No-Number’ —the One Eternal Principle.”

Meditation thought: A host can contain many functions within one order. Consider how shared purpose might deepen cooperation without requiring every person to think alike or contribute in the same way.

7. R.N. Iyer — “Manasadharma”, *The Gupta Vidya*, Vol. I, p. 361.

“The *Logos* is itself the seven-vowelled sign, the Great Breath crystallized into the WORD. It is OEAOHOO, the Father-Mother of the gods, the single, triple and septenary root from which all proceeds.”

Meditation thought: Let the image of the Breath becoming Word bring attention to the passage from intention into expression. A generous thought acquires practical value when it becomes a fitting word or deed.

8. R.N. Iyer — “Manasadharma”, *The Gupta Vidya*, Vol. I, p. 361.

“To credit man as the living septenary symbol of the *Logos* is to become ready to use the reverberation of *OEAOHOO*, meditating upon it, becoming one with it and understanding its threefold pronunciations.”

Meditation thought: The human being is approached as more than the passing personality. Let this wider view increase responsibility for our instruments of thought and action, while leaving spiritual self-importance without encouragement.

9. R.N. Iyer — “Manasadharma”, *The Gupta Vidya*, Vol. I, p. 361.

“Those who use so powerful an energy, force, sound and idea in their daily lives can translate metaphysics into magic. By divinizing their breath, they can surrender all compulsive expressions of separateness and selfishness and retreat into the inmost sanctuary where they become the *AUM*. They become inseparable in consciousness from the universal *Logos*.”

Meditation thought: Read the promise of transformation together with its demand for the surrender of selfishness. A useful beginning is to notice one recurring reaction and patiently practise a less possessive response.

10. R.N. Iyer — “Spectator and Participant”, *The Gupta Vidya*, Vol. III, p. 317.

“One may meditate upon the *OM* as the ceaseless eternal sound and also as the great affirmation of the Army of the Voice symbolized by *Oeaohoo*.”

Meditation thought: Contemplate affirmation as a recognition of shared life. How might the quiet renewal of that recognition influence the way we enter a conversation, begin a task, or respond to discouragement?

11. R.N. Iyer — “Spectator and Participant”, *The Gupta Vidya*, Vol. III, p. 317.

“Here, in the arcane code language of *Gupta Vidya*, fully accessible only to hierophants but amenable to contemplation by any earnest seeker at any level, is a clue to the relationship of sound and number.”

Meditation thought: The passage makes room for earnest contemplation before complete understanding. Study can be exact and humble at once: we may follow a relationship carefully without claiming to have exhausted its meaning.

12. R.N. Iyer — “Spectator and Participant”, *The Gupta Vidya*, Vol. III, p. 318.

“It is better to train in silence to become a silent servant, attentive to the inner voice.”

Meditation thought: Silence becomes fruitful when it strengthens our capacity to serve. Listen for the need beneath another person’s words, and let the next helpful action be simple enough to carry out.