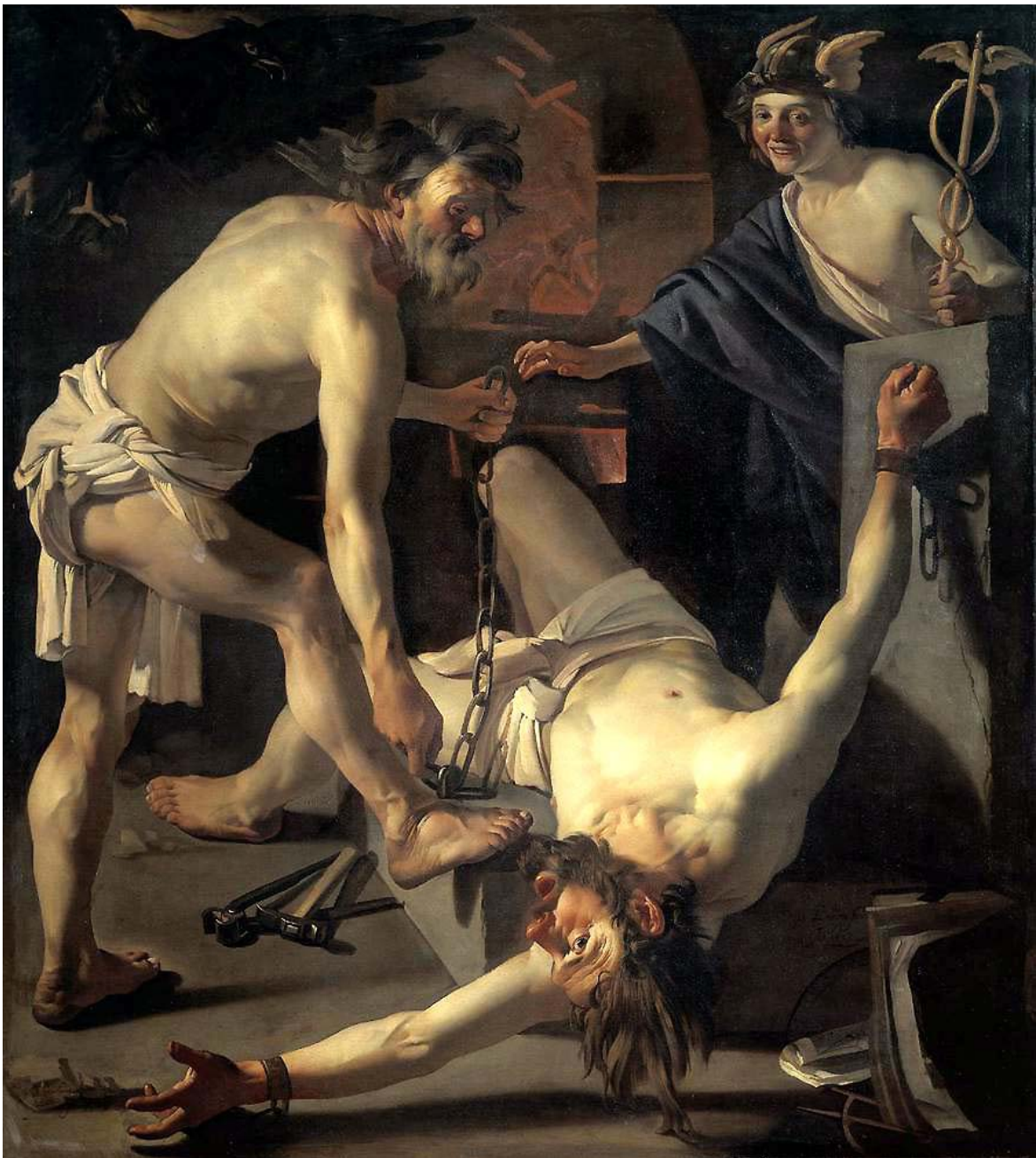


Prometheus

Indian Titan and Hierophant



Hephaestus-Vulcan chaining Prometheus, supervised by Hermes
(whom the Titan had bid earlier to add torture to torture)
Dirck van Baburen (1623) Rijksmuseum, Amsterdam



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Prometheus baptised humanity by Fire

Prometheus is the Greek Logos and the original Kabiric Deity.¹

Prometheus (*Gr.*). The Greek *logos*; he, who by bringing on earth divine fire (intelligence and consciousness) endowed men with reason and mind. Prometheus is the Hellenic type of our Kumāras or *Egos*, those who, by incarnating in men, made of them latent gods instead of animals. The gods (or Elohim) were averse to men becoming “as one of us” (*Genesis* iii, 22), and knowing “good and evil.” Hence we see these gods in every religious legend punishing man for his desire to know. As the Greek myth has it, for stealing the fire he brought to men from Heaven, Prometheus was chained by the order of Zeus to a crag of the Caucasian Mountains.²

He is Poimandres, the Egyptian Prometheus, who instructs Hermes Trismegistus.

Pymander (*Gr.*). [Ποιμανδρῆς-Poimandrēs] The “Thought divine.” The Egyptian Prometheus and the personified *Nous* or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called “Pymander.”³

He is the Adam Primus, or Kadmon, the Logos of the Jewish mystics.

He breathed immortal spirit in mortal men, so that they may return to their primal spiritual state while on earth, without losing their individuality.

The Adam Primus, or Kadmon, the Logos of the Jewish mystics, is the same as the Grecian Prometheus, who seeks to rival with the divine wisdom; he is also the Poimandres of Hermes, or the POWER OF THE THOUGHT DIVINE, in its most spiritual aspect, for he was less hypostasized by the Egyptians than the two former. These all create men, but fail in their final object. Desiring to endow man with an immortal spirit, in order that by linking the trinity in one, he might gradually return to his primal spiritual state without losing his individuality, Prometheus fails in his attempt to steal the *divine* fire, and is sentenced to expiate his crime on *Mount Kazbeck*. Prometheus is also the *Logos* of the ancient Greeks, as well as Herakles.⁴

The Fable of Prometheus is more than 70 millennia old.

From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent — our Antipodes in a certain sense — the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one, — calls by the name of Ariana, the land of the Aryas, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisos⁵ in the north, the Indus on the east, and the Caspian gates, Karmania and the mouth of the Persian gulf, on the west.] The *fable* of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create *a new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially “for future seed.” But the origin of the fable antecedes

¹ Cf. *Secret Doctrine*, II p. 363; [quoting *Itinerary*, Bk. IX, xxii, 5; xxv, 5-6.]

² *Theosophical Glossary*: Prometheus

³ *Ibid*: Pymander

⁴ *Isis Unveiled*, I p. 298

⁵ [See “Caucasus after Wilford” and “Caucasus, Parnassus, Tomaros,” in our Hellenic and Hellenistic Series. ED. PHIL.]



the destruction of Poseidonis by more than seventy thousand years — however incredible it may seem.⁶

Prometheus is the symbol and personification of humanity “baptised by Fire.”

Prometheus is a symbol and a personification of the whole of mankind in relation to an event which occurred during its childhood, so to say — the “Baptism by Fire” — which is a mystery within the great Promethean Mystery, one that may be at present mentioned only in its broad general features. By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall, as a result.⁷

He is Liuchan, Loki, Lux, Lucifer. And He is Phosphoros, the Light-bringer.

Returning once more to the most important subject in the archaic Cosmogony, it may be said that even in the Norse legends, in the Sacred Scrolls of the goddess Saga, we find Loki, the brother by blood of Odin (as Typhon, Ahriman, and others are brothers of Osiris and Ormazd), becoming evil only later, when he has mixed too long with humanity. Like all other fire or light gods — fire burning and destroying as well as warming and giving life — he ended by being accepted in the destructive sense of “fire.” The name *Loki*, we learn (*Asgard and the Gods*, p. 250), has been derived from the old word “liuchan,” to enlighten. It has, therefore, the same origin as the Latin “lux, light.” Hence *Loki* is identical with Lucifer (light-bringer). This title, given to the Prince of Darkness, is very suggestive and is a *vindication* in itself against theological slander. But *Loki* is still more closely related to Prometheus, as he is shown chained to a sharp rock, while Lucifer, identified with Satan, was chained down in hell; a circumstance, however, which prevented neither of them from acting in all freedom on Earth, if we accept the theological paradox in its fulness. *Loki* is a beneficent, generous and powerful god in the beginning of times, and the principle of good, not of evil, in early Scandinavian theogony.⁸

Prometheus’ crucifixion on the Cross of Love is symbolised by the Swastika.

[Prometheus] is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.⁹

Burnouf calls [the Swastika] the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus “the fire-bearer,” crucified on Mount Caucasus, while the celestial bird — the *Śyena* of the Vedic hymns — daily devours his entrails.¹⁰

⁶ *Blavatsky Collected Writings*, (ESOTERIC HISTORY), V p. 220

⁷ *Ibid.* (PAGAN SIDEREAL WORSHIP, OR ASTROLOGY), XIV p. 333

⁸ *Secret Doctrine*, II p. 283 *fn.*

⁹ *Ibid.* II p. 561

¹⁰ *Blavatsky Collected Writings*, (CROSS AND FIRE), II p. 144



The Titan was chained to man so that Chrestos, the neophyte, may find the Initiator who would willingly descend into the crypts of initiation, and walk around Tartarus with him. Then the vulture of passion will cease to gnaw his vitals, and he can choose to become a living god on earth.

The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus — *i.e.*, bound by ignorance to his physical body and devoured therefore by the vultures of passion — apply to every neophyte, to every *Chrēstos* on trial. “To such labours look thou for no termination until the [or a] god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus” (Aeschylus, *Prometheus Bound*, 1026-29). They mean simply that until Prometheus (or man) could find the “God,” or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals. Aeschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles’ *descent into Hell* (*The Frogs*, 340-43). There we find the chorus of the “blessed ones” (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Heracles, the reception with lighted torches, emblems of *new LIFE AND RESURRECTION* from the darkness of human ignorance to the light of spiritual knowledge — eternal LIFE.¹¹



Les Océanides (Naiades de la mer) by Gustave Doré, c 1860s

¹¹ *Blavatsky Collected Writings*, (THE ROOTS OF RITUALISM – IX), XI p. 90; [on the initiatory rites in the crypts of the temple or the Underworld.]



The Sons of Mahat quickened the human plant, a secret and sacred sacrifice

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the informing principle in man — the [103] HIGHER SELF or human Monad — and the animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that HIGHER SELF in man accounted for?

“The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal.” . . . “In the beginning [in the Second Race] some [of the Lords] only breathed of their essence into Mānushyas [men]; and some took in man their abode.”

This shows that not all men became incarnations of the “divine Rebels,” but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the “sons of Mahat,” speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are — self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites — Spirit and Matter — can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called “fables.”¹²

It explains, to begin with, the statement made in Poimandrēs, that the “heavenly MAN,” the “Son of the Father,” who partook of the nature and essence of the Seven Governors, or *creators* and *Rulers* of the material world, “peeped through the *Harmony*, and breaking through [the *Seven Circles of Fire*], made manifest the downward-born Nature.”¹³ It explains every verse in that Hermetic narrative, as also the Greek allegory of Prometheus. Most important of all, it explains the many allegorical accounts about the “Wars in Heaven,” including that of *Revelation* with respect to the Christian dogma of the *fallen angels*. It explains the “rebellion” of the oldest and highest Angels, and the meaning of their being cast down from Heaven into the depths of Hell, [104] *i.e.*, MATTER.¹⁴

¹² *Vide infra*, pp. 111, 229

¹³ See *The Divine Pyramider*,” Bk. II, verse 22 (transl. of Dr. John Everard, 1650, pp. 10-11).

¹⁴ *Secret Doctrine*, II pp. 102-4; [on the Divine Rebels, Stanza IV.16.]



Hence the allegory of Prometheus, who steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to “take the kingdom of heaven by violence.”¹⁵ Hence also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Ialdabōth against his “rebellious son,” Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an extinguishable hell: two poles, yet the same idea; the dual aspect of a refined torture: a *fire producer* — the personified emblem of Φῶσφορος, of the astral fire and light in the *anima mundi* — (that element of which the German materialist philosopher Moleschott said: “ohne *phosphor* kein Gedanke,” *i.e.*, without phosphorus no thought), burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought*, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart — a *Prometheus indeed, because a conscious, hence a responsible entity*.¹⁶ The curse of *life* is great, yet how few are those men, outside some Hindu and Sūfī mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static inertia personified in Brahmā during his “night’s” rest.¹⁷



¹⁵ [For the esoteric meaning of this statement, see “From the stronghold of your Soul, chase all your foes away,” pp. 13-17, in our Constitution of Man Series. — ED. PHIL.]

¹⁶ The history of Prometheus, Karma, and human consciousness, is found further on.

¹⁷ *Secret Doctrine*, II p. 244



The curse and disgrace of Prometheus in depth

Excerpted verbatim from *The Secret Doctrine*, II pp. 410-22.

The curse of Karma was called down upon man for desecrating the divine gift, abusing the creative power, and wasting the life-essence for personal gratification. For man has corrupted periodical instinct into chronic animalism, bestiality, and sensuality.

Creative powers in man were the gift of divine wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed committed crime, and then *blesses* his “chosen people” by saying “Be fruitful and multiply, and replenish the earth.”¹⁸ The curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of *Genesis* will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones “in sorrow.” Since that period, however, during the [411] evolution of the Fourth Race, there came enmity between its seed, and the “Serpent’s” seed, the seed or product of *Karma* and divine wisdom. For the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the law of Karma “bruised the *heel*” of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,¹⁹ until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals!²⁰

This is the real CURSE from the physiological standpoint, almost the only one touched upon in the Kabalistic esotericism. Viewed from this aspect, the curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing — a gift quickened by the “Lords of Wisdom,” who have poured on the human *manas* the fresh dew of

¹⁸ *Genesis*, ix, 1

¹⁹ How wise and grand, how far-seeing and morally beneficent are the *Laws of Manu* on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahman was a *grihastha*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahman astrologer in accordance with his nature. Therefore, in such countries as the Punjāb, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Āryan castes, one still finds the finest men — so far as stature and physical strength go — on the whole globe; whereas the mighty men of old have found themselves replaced in the Dekkan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.

²⁰ Diseases and over-population are facts that can never be denied.



their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Aeschylus, in his *Prometheus Bound*, when, at the close of the first Titanic age (the age that followed that of ethereal man, of the pious Kandu and Pramlochā), nascent, physical mankind, still mindless and (physiologically) senseless, is described as:

Seeing, [they] saw in vain;
Hearing, they heard not, but like shapes in dreams,
Through the long time all things at random mixed. (verses 447-50)

Prometheus is the Crucified Titan or Heavenly Man, the living symbol and personification of mankind's Solar Progenitors who have poured on the human manas the fresh dew of their own spirit and essence. Alas, They remain unrecognized and unthanked in the injustice of the human heart.

Our *Saviors*, the Agnishvāta and other divine “Sons of the Flame of Wisdom” (personified by the Greeks in Prometheus²¹), may well, in [412] the injustice of the human heart, be left unrecognized and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora’s gift; but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL ONES, is too heavy a Karma for “Him” “who dared alone” — when Zeus “ardently desired” to quench the entire human race — to save “that mortal race” from perdition, or, as the suffering Titan is made to say:

From sinking blasted down to Hades’ gloom
For this by these dire tortures I am bent,
Grievous to suffer, piteous to behold,
I who did mortals pity. . . . (verses 237-40)

The chorus remarking very pertinently:

Vast boon was this thou gavest unto mortals. (verse 253)

Prometheus answers:

Yea, and besides ‘twas I that gave them fire,
CHORUS: Have now these short-lived creatures flame-eyed fire?
PROM.: Ay, and by it full many arts will learn. (verses 254-56)

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality.²² It is this which hangs over humanity like a

²¹ In Mrs. Anna Swanwick’s volumes, *The Dramas of Aeschylus*, it is said of *Prometheus Bound* (Vol. II., pp. 146-47), that Prometheus truly appears in it “as the champion and benefactor of mankind, whose condition . . . is depicted as weak and miserable in the extreme. . . . Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead.” We see the Lords of Being doing likewise, and exterminating the first product of nature and the sea, in the Stanzas. (V, *et seq.*) Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonizing pain, inflicted by the remorseless cruelty of Zeus. We have thus the Titan, the symbol of finite reason and free will [of intellectual humanity, or the higher aspect of *Manas*], depicted as *the sublime philanthropist*, while Zeus, the supreme deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment.” The reason for it is explained further on. The “Supreme Deity” bears, in every ancient Pantheon — including that of the Jews — a *dual* character, composed of light and shadow.

²² The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life — before it dies.



heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; “the restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law.”²³

Prometheus having endowed man, according to Plato’s *Protagoras*,²⁴ with that “wisdom which ministers to physical well-being,” but the lower aspect of *Manas* of the animal (*Kāma*) having remained unchanged, [413] instead of “an untainted mind, heaven’s first gift” (*Æschylus*), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with “the dreamlike feebleness that fetters the blind race of mortals,” unto the day when Prometheus is released by his heaven-appointed deliverer, Heraklēs.

Angels fell but not Man!

There never was an “original sin,” but only an abuse of physical intelligence, the psychic being guided by the animal, and both putting out the light of the spiritual.

Now Christians — Roman Catholics especially — have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection — the unknown deity which is neither Zeus nor Jehovah — will demur to such an idea. Pointing to antiquity he will prove that there never was an *original* sin, but only an abuse of physical intelligence — the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, “All ye who can read between the lines, study ancient wisdom in the old dramas — the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,400 years ago, namely *Prometheus Bound*.” The myth belongs to neither Hesiod nor *Æschylus*; but, as Bunsen says, it “is older than the Hellenes themselves,” for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the “Host,” and of the “Lords of Wisdom” or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro-mē-theus*, meaning “he who sees before him” or futurity, shows²⁵ — in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanus:

Of prophecies the various modes I fixed,
And among dreams did first discriminate

²³ Introduction to *Prometheus Bound*, p. 152

²⁴ *Protagoras*, 321, 322

²⁵ From *πρό μῆτις*, “forethought.” “Professor Kuhn,” we are told in the above named volumes of *The Dramas of Æschylus* [p. 158], “considers the name of the Titan to be derived from the Sanskrit word *Pramantha*, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthāmi*, used to denote the process of fire-kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft.” This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought. And as we are told that the word *manthāmi* passed into the Greek language and became the word *manthanō*, to learn; that is to say, to appropriate knowledge; whence *promētheia*, foreknowledge, forethought; we may find, in searching, a more poetical origin for the “fire-bringer” than that displayed in its Sanskrit origin. The *Svastica*, the sacred sign and the instrument for kindling sacred fire, may explain it better. “Prometheus, the fire-bringer, is the *Pramantha* personified,” goes on the author; “he finds his prototype in the Āryan *Mātariśvan*, a divine . . . personage, closely associated with Agni, the fire-god of the Vedas.” *Mati*, in Sanskrit, is “understanding,” and a synonym of MAHAT and *manas*, and must be of some account in the origin of the name: *Promati* is the son of Fohat, and has his story also.



The truthful vision . . . and mortals guided
To a mysterious art.
All arts to mortals from Prometheus came. (verses 484-506) [414]

Aeschylus unriddled.

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early races, this will be no real digression.

The subject of Æschylus' Trilogy of which two plays are lost, is known to all cultured readers. The demi-god robs the gods (the Elōhim) of their secret — the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS [Chronos]²⁶ and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a *personal* deity, which will not see MAN "like one of us." Hence Prometheus, "the fire and light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus:

E'en he the fore-ordain'd cannot escape. (verse 518)
— ordain that those sufferings will last only to that day when a son of Zeus —

Ay, a son bearing stronger than his sire. (768)
.
One of thine [Iō's] own descendants it must be. (772)

— is born. This "Son" will deliver Prometheus (the suffering Humanity) from his own fatal gift. His name is, "He who has to come. . . ."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning; namely, on the words pronounced by Prometheus and addressed to Iō, the daughter of Inachos, persecuted by Zeus — a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:

And, portent past belief, the speaking oaks
By which full clearly, in no riddling phrase
Wast hailed *as the illustrious spouse of Zeus*
. (832-34)
. stroking thee
With *touch alone of unalarming hand*;
Then thou *dark Epaphos* shalt bear, whose name
Records his sacred gendering (850-52)

This was construed by several fanatics — des Mousseaux and de Mirville [415] amongst others — into a clear prophecy. Iō — "is the mother of God," were are told, and "dark Epaphos" — Christ. But, the latter has not dethroned his father, except metaphorically, if one has to regard Jehovah as that "Father"; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says, in verse 930, that Zeus will be humbled yet; as for himself:

²⁶ Kronos [Chronos] is "time," and thus the allegory becomes very suggestive. (See closing pages of this Sub-section.)



..... such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled
His father Kronos' curse . . . ²⁷
..... Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shall not avail, but fall he shall,*
A fall disgraceful, not to be endured (verses 907-18)

On the ascending arc of the human evolution, the last of the mysteries of cyclic transformations, woman will know no man and human progeny will be created mentally, not physically. Nature had never intended that woman should bring forth her young ones “in sorrow.” It is only after the appearance of Kalki-Avatara²⁸ that man will be born from woman without sin. Then all dogmatic religions, and with these the daemons, will die out — in the words of a Master of Wisdom.

“Dark Epaphos” was the Dionysos-Sabazios, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the “father of the gods,” assuming the *shape of a Serpent*, begot on Demeter Dionysos, or the solar Bacchus. Iō is the moon, and at the same time the *EVE of a new race*, and so is Demeter — in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviors who have appeared periodically in various countries and among various nations, in their transitional conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.²⁹

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex.

[It] will be like “the light that never shone on sea or land,” and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children — or demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.³⁰

If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. KRONOS³¹ [Chronos] is of course “time” in its cy-

²⁷ See, for explanation of this curse, the last page of the present sub-section.

²⁸ [See “Kali-Yuga and the Kalki-Avatara” in our Buddhas and Initiates Series. — ED. PHIL.]

²⁹ [*I.e.*, generated by procreation. — ED. PHIL.]

³⁰ [Signed “E.O.” — Eminent Occultist, initials which stand for Master K.H. The closing footnote appended by him to a manuscript by Éliphas Lévi translated from the French by A.O. Hume under the title of *Paradoxes of the Highest Science*. Consult explanatory Note (19) at the end of the present Volume. — Boris de Zirkoff]

³¹ [Cf. “We must bear in mind that *Kronos*, equated with Saturn(us), father of Jupiter (= Zeus), is totally distinct from *Chronos* (Time), but certain Greeks and Romans, notorious as they are for false etymology, confused the two. Chronos = *Χρόνος* = Khronos was raised by some to a personified or quasi-personified rank as deity, like



clic course. He swallows his children — the [416] *personal* gods of exoteric dogmas included. He has swallowed instead of Zeus, his *stone* idol; but the symbol has grown, and has only developed in human fancy as mankind was cycling down toward only its physical and intellectual — not spiritual — perfection. When it is as far advanced in its spiritual evolution Kronos [Chronos] will be no longer deceived.³² Instead of the *stone image* he will have swallowed the anthropomorphic fiction itself. Because, *the serpent of wisdom*, represented in the Sabazian mysteries by the anthropomorphized Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) [Chronos] a progeny — Dionysos-Bacchus or the “dark Epaphos,” the “mighty one” — the race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birthplace in his prophecy to Iō. Iō is the moon-goddess of generation — for she is Isis and she is Eve, the great mother.³³ He traces the path of the (racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia’s continent, reaching there the highest of the mountains of Caucasus (verse 719), the Titan telling her:

When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East. (verses 790-91)

that she must travel eastward, after passing the “Kimmerian Bosporos,” and cross what is evidently the Volga and now Astrakhān on the Caspian Sea. After this she will encounter fierce northern blasts and cross thither to the land of the “Arimaspiān host” (east of Herodotus’ Scythia) to

. . . Pluto’s gold-abounding flood. (805-6)

which is rightly conjectured by Professor Newman to have meant the [417] Ural, the Arimaspi of Herodotus being “the recognized inhabitants of this golden region.”³⁴

And here comes, between verses 807 and 812, a puzzle to all the European interpreters. Says the Titan:—

To these [Arimaspi and Grypes] approach not; a far border-land
Thou next wilt reach, where dwells a swarthy race,
Near the sun’s founts, where is the Æethiop “river.”

Aion = Aion = Time. However, X (ch or kh) is distinct from K, and the h in *ch* or *kh* was important, but dialects vary sometimes in that particular. Macrobius in his *Saturnalia*, I, 8.9, confuses *Saturnus* with *tempus*.” *Secret Doctrine* I, p. 802; note 13 by Boris de Zirkoff on the difference between Kronos and Chronos.]

³² [“Kronos [Chronos] is not only Χρόνος, *time*, but also, as M.J.A. Bréal showed in his *Hercule et Cacus* (p. 57), comes from the root *Kar*, ‘to make, to create.’” *Secret Doctrine*, II p. 269 fn.]

³³ It is complained by [Anna Swanwick] the author of the version on, and translator of, *Prometheus Bound* that in this tracing of Iō’s wanderings, “no consistency with our known geography is attainable.” (Vol. II, p. 191) There may be good reason for it. First of all it is the journey and wandering from place to place of the *race* from which the “tenth,” or *Kalki-Avatāra*, so called, is to issue. This he calls the “Kingly *race* born in *Argos*” (verse 888). But *Argos* has no reference here to *Argos* in Greece. It comes from *Arg* or *arca* — the female generative power symbolised in the moon — the *navi*-formed *Argha* of the mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Argians, Iō signified the moon; while esotericism explains it as the divine Androgyne, or the mystic 10; in Hebrew 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi*-form or boat-shaped vessel in which flowers and fruit are offered to the deities. *Arghyanāth* is a title of the Mahā-Chohan, meaning “the Lord of Libations”; and *Arghya Varsha* — “the land of libations” — is the mystery-name of that region which extends from Kailāsa mountain nearly to the Shamo Desert — from within which the *Kalki-Avatāra* is expected. The Airyāna-Vaējah of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the sea of Aral, Baltistān, and little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which Iō is the mother and symbol.

³⁴ [Herodotus, *History*, iv, 27.]



Along its banks proceed till thou attain
The mighty rapids, where from Byblin heights
Pure draughts of sacred water Neilos sends. (verses 807-12)

There Iō was ordained to found a colony for herself and sons. Now we must see how the passage is interpreted. As Iō is told that she has to travel eastward till she comes to the river Aethiops, which she is to follow till it falls into the Nile — hence the perplexity. “According to the geographical theories of the earliest Greeks” we are informed by the author of the version on *Prometheus Bound*,

This condition was fulfilled by the river Indus. Arrian (vi, i) mentions that Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called the Nile by the Aethiopsians of those parts, and afterwards by the Egyptians. Virgil in the 4th *Georgics* echoes the obsolete error.³⁵

In the days of old, India and Egypt were two kindred nations.

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not so sinned, in the least — not, at any rate, in its esoteric spirit. When a certain race is symbolized, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river “Æthiops” is certainly the Indus, and it is also the *Nila* or *Nilā*. It is the river born on the *Kailāsa* (heaven) mountain, the mansion of the gods — 22,000 feet above the level of the sea. It was the Aethiops river — and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Aethiopsians. India and Egypt were two kindred nations, and the Eastern Aethiopsians — the mighty builders — have come from India, as is pretty well proved, it is hoped, in *Isis Unveiled*.³⁶

Then why could not Alexander, and even the learned Virgil, have used the word Nile or *Neilos* when speaking of the Indus, since it is one of its names? To this day that river is called, in the regions around Kalabagh, *nīla* (blue), and *Nīla*, “the blue river.” The water here is of such dark blue colour that the name given to it from time immemorial led to [418] a small town on its banks being called by the same name. It exists to this day. Evidently Arrian — who wrote far later than the day of Alexander, and who was ignorant of the old name of the Indus — has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do. For they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

³⁵ *Georgics*, IV, 290 ff. Cf. Swanwick, *op. cit.*, Vol. II, p. 197

³⁶ Vol. I, pp. 569-70; Vol. II, pp. 435-38



Aeschylus' Argos is the female generative power symbolised in the moon. It is Iō, the Queen of Heaven, the Divine Androgyne, the Pythagorean Decad.

The race of Iō, the “cow-horned maid” is then simply the first pioneer race of the Aethiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India³⁷). For does not Prometheus say to Iō³⁸ that the sacred Neilos (the god, not the river) —

. . . “He to the land, *three-cornered*, thee shall guide,” — namely, to the *Delta*, where her sons are foreordained to found — . . . “that far-off colony . . . ” (verses 813-15)

It is there that a new race (the Egyptians) will begin, and a “female race” which, “fifth in descent” from dark Epaphos —

Fifty in number, shall return to Argos. (853-54)

Then one of the fifty virgins will fail through love and shall —

. A kingly race in Argos bear.

.

But from this seed shall dauntless heroes spring,

Bow-famous, who shall free me from these ills. (verses 869-72)

When this hero shall arise, the Titan does not reveal; for as he remarks:

This to set forth at large needs lengthy speech. (875)

[419]

But “Argos” is *Arghya-Varsha*, the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbor, India — the *Āryavārta* of old.

That the subject formed part of the Sabazian mysteries is made known by several ancient writers: by Cicero³⁹ and by Clemens Alexandrinus.⁴⁰ The latter writers are the only ones who attribute the fact that *Æschylus* was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, *Æschylus* had profaned the Mysteries by exposing them in his trilogies on a public stage.⁴¹ But he would have incurred the same condemnation had he been initiated — which must have been the case, as otherwise he

³⁷ Alexander, who was better acquainted with Attock than with India (where he never went) could not have failed to hear the Indus near its very sources called *Nila* and *Nilā*. Even if a mistake, it is thus easily accounted for.

³⁸ That Iō is identical allegorically with Isis and the moon is shown by her being “cow-horned.” The allegory undeniably reached Greece from India, where *Vāch* — “the melodious cow” (*Rig-Veda*) “from whom mankind was produced” (*Bhāgavata-Purāna*) is shown in the *Aitareya-Brāhmana* as pursued by her father *Brahmā*, who was moved by an illicit passion, and changed her into a deer. Hence Iō, refusing to yield to Jupiter’s passion, becomes “horned.” The cow was in every country the symbol of the passive generative power of nature, Isis, *Vāch*, Venus — the mother of the prolific god of love, Cupid, but, at the same time, that of the *Logos* whose symbol became with the Egyptians and the Indians — the bull — as testified to by *Apis* and the Hindu bulls in the most ancient temples. In esoteric philosophy the cow is the symbol of creative nature, and the Bull (her calf) the spirit which vivifies her, or “the Holy Spirit,” as Mr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

³⁹ *Quaestiones Tusculanae*, Bk. II, ch. x (or 23)

⁴⁰ *Stromateis*, Bk. II, ch. xiv

⁴¹ Herodotus [*History*, II, 157] and Pausanias [*Itinerary*, VIII, 37, b] supposed that the cause of the condemnation was that *Aeschylus*, adopting the theogony of the Egyptians, made *Diana* the daughter of *Ceres*, and not of *Latona*. (See *Aelian, Varia Historia*, Bk. V, ch. xix.) But *Aeschylus* was initiated.



must, like Socrates, have had a *daimonion* to reveal to him the secret and sacred allegorical drama of initiation. At all events, it is not the “father of the Greek tragedy” who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabazia.⁴² The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabazius on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.

The translators of the drama wonder how Aeschylus could become guilty of such “discrepancy between the character of Zeus as portrayed in the *Prometheus Bound*, and that depicted in the remaining dramas.”⁴³ This is just because Aeschylus, like Shakespeare, was and will ever remain the intellectual “Sphinx” of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence — *Manas* wedded to *Kāma*; Prometheus — its divine aspect merging into and aspiring to *Buddhi* — the divine Soul. Zeus was the human soul and nothing more, whenever shown yielding to his lower passions, — the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent — the intellectual tempter of man — which, nevertheless, begets in the course of [420] cyclic evolution the “Man-Savior,” the solar Bacchus or “Dionysos,” *more than a man*.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatāra, the glorified Spiritual *Christos*, who will deliver the suffering *Chrēstos* (mankind, or Prometheus, on its trial). This, say Brahmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatāra, or Saoshyant, that man will be born from woman without sin. Then will Brahmā, the Hindu deity; Ahura-Mazdhā (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy — vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their “twin brothers” and creatures, in exoteric legend, *their own reflection* on earth — in esoteric philosophy. The Ahrimans and Typhons, the Sammāēls and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*.

⁴² The *Sabazia* was a periodical festival with mysteries enacted in honor of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them.

⁴³ Mrs. A. Swanwick, *op. cit.*, Vol. II, *Preface*, p. vi



Our Saviours preferred free will to passive slavery, intellectual self-conscious pain and even torture to inane, imbecile, instinctual beatitude.⁴⁴ But while saving man from mental darkness, they inflicted upon him the torment and tortures of unmastered self-consciousness, the result of his free will, besides every ill to which mortal man and flesh are heir to.

In its final revelation, the old myth of Prometheus — his *proto*- and *anti*-types being found in every ancient theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS [Chronos] is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows.⁴⁵ It is in this that rests, at one and the same time, [421] its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free will to passive slavery, intellectual self-conscious pain and even torture — “while myriad time shall flow” — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind.⁴⁶ But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility — the result of his free will — besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

⁴⁴ [Those who keep saying “I don’t want to vegetate,” confound the Active Principle of the Universe (Anaxagoras, 12, etc.) with mere cerebration; *i.e.*, noetic with psychic action.]

⁴⁵ *Vide supra*, [p. 413] a footnote concerning the etymology of *πρό μῆτις* or *forethought*. Prometheus confesses it in the drama when saying:

Oh! holy Ether, swiftly-winged gales
Behold what I, a god, from gods endure.
.....
And yet what say I? *Clearly I fore knew*
All that must happen
..... The Destined it behoves,
As best I may, to bear, for well I wot [know]
How incontestable the strength of Fate. (verses 88-104)

“Fate” stands here for KARMA, or *Nemesis*.

⁴⁶ Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The “sacred spark” is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is “of one blood,” *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.



It is the lower passions that chain the higher aspirations to the rock of matter, and bring forth the vulture of sorrow, pain, and repentance.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.⁴⁷ The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive “golden” age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus) revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually — is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITARAS, the “Fathers” who created man senseless [422] and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who “fell” into generation. The former are spiritually lower, but physically stronger, than the “Prometheans”; therefore, the latter are shown conquered. “The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus,” was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior “Host”) were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more —

A god . . . in fetters, anguish fraught;
The foe of Zeus, in hatred held by all . . . (verses 118-19)

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice —

For that to men I bare too fond a mind. (122)

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.

True Philanthropy has degenerated to selfishness and self-adoration. Heavenly Prometheus has now become Epimetheus, His twin brother on earth.

The modern Prometheus has now become *Epi-mētheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his na-

⁴⁷ The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.



ture.⁴⁸ When man understands that “*Deus non fecit mortem*,”⁴⁹ but that man has created it himself, he will re-become the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part II of this Volume.⁵⁰ In the said Part — a kind of supplement to the present portion — every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of theology and modern science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.⁵¹



Prometheus bestowing the Fire of Self-Consciousness on man, under the aegis of Athena (detail)
First painted by Jean-Simon Berthélemy (1802); repainted by Jean-Baptiste Mauzaisse (1826), Louvre

⁴⁸ [Cf. “The Titanic struggle, in theogony at least, is the fight for supremacy between the children of *Ouranos* and *Gaia* (or Heaven and Earth in their abstract sense), the Titans, against the children of *Kronos* [Chronos], whose chief is Zeus. It is the everlasting struggle going on to this day between the spiritual inner man and the man of flesh, in one sense.” *Secret Doctrine*, II p. 269 *fn.*]

⁴⁹ *Wisdom of Solomon*, i, 17; [*i.e.*, God made not death. — ED. PHIL.]

⁵⁰ Section XX, “Prometheus, the Titan.” [Reproduced in the following section of this compilation. — ED. PHIL.]

⁵¹ Excerpted verbatim from *The Secret Doctrine*, II pp. 410-22



Prometheus, the Great Indian Titan and Hierophant

Excerpted verbatim from *The Secret Doctrine*, II pp. 519-28.

In our modern day there does not exist the slightest doubt in the minds of the best European symbologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deukalion, whom the Bœotians regarded as the ancestor of the human races, and who was the Son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks:

Thus Prometheus is something more than the archetype of humanity; he is *its generator*. In the same way that we saw Hēphæstus moulding the first woman (Pandora) and endowing her with life, so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark.⁵² After the Flood of Deukalion, Zeus, it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge;⁵³ and in the day of Pausanias the slime which the hero had used for this purpose was still shown in Phōcis.⁵⁴ On several archaic monuments one still sees Prometheus modelling a human body, either alone or with Athena's help.⁵⁵

In Greek mythology, Prometheus was the son of Oceanid Clymene. Phoroneus, the son of Nymph Melia. Both are related to the seven celestial fires; to Agni Abhimanin, his three sons, and their forty-five sons, constituting the forty-nine fires.

The same authors remind the world of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is *Phorōneus*, the hero of an ancient poem, now unfortunately no longer extant — the *Phorōneidæ*. His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth.⁵⁶ A benefactor of men as Prometheus was, he had made them participators of every bliss on earth. Plato,⁵⁷ and Clemens Alexandrinus,⁵⁸ say that Phorōneus was the first man, or “the father of mortals.” His genealogy, which assigns to him as his father Inachos, the river, reminds one of that of Prometheus, which makes that Titan the son of the Oceanid Clymenē. But the mother of Phorōneus was the nymph Melia; a significant descent which distinguishes him from Prometheus.⁵⁹

⁵² Apollodorus, *Bibliotheca*, Bk. I, vii, 1

⁵³ Ovid., *Metam.*, I, 80-83; Photius, *Etymologicum Magnum*, s.v. *προμηθεύς*

⁵⁴ Pausanias, *Itinerary*, Bk. X, iv, 4

⁵⁵ Decharme, *Mythologie*, etc., p. 264

⁵⁶ Pausanias, *op. cit.*, Bk. II, xix, 5; and II, xx, 3

⁵⁷ *Timæus*, 22a

⁵⁸ *Stromateis*, Bk. I, ch. xxi

⁵⁹ Decharme, *op. cit.*, p. 265





Melia, Decharme thinks, is the personification of the *ash-tree*, whence, [520] according to Hesiod, issued the race of the age of Bronze;⁶⁰ and which with the Greeks is the *celestial tree* common to every Aryan mythology. This *ash* is the Yggdrasil of the Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns — the three sisters who gaze respectively into the Past, the Present, and the Future — make known the decree of Fate (*Karma, Orlog*), but men are conscious only of the Present.

[But when] Gullveig (gold-one) comes, the bewitching enchantress . . . who, thrice cast into the fire, arises each time more beautiful than before, and fills the souls of gods and men with unappeasable longing, then the Norns . . . enter into being, and the blessed peace of childhood dreams passes away, and sin comes into existence with all its evil consequences [and KARMA].⁶¹

The thrice purified Gold is Manas, the Conscious Soul.

With the Greeks, the “ash-tree” represented the same idea. Its luxuriant boughs are the sidereal heaven, golden by day and studded with stars by night — the fruits of Melia and Yggdrasill, under whose protecting shadow humanity lived during the Golden Age without desire as without any fear. “That tree had a fruit, or an inflamed bough, *which was lightning*,” Decharme guesses.

And here steps in the killing materialism of the age; that peculiar twist in the modern mind, which, like a Northern blast, bends all on its

way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no better than *fire by friction*, the learned author of the *Mythologie de la Grèce Antique* perceives in this “fruit” a trifle *more than an allusion to terrestrial fire and its discovery. It is no longer fire, owing to the fall of*

⁶⁰ *Opera et Dies*, 142-45; According to the Occult teaching, three yugas passed away during the time of the Third Root-Race, i.e., the Satya, the Tretā, and the Dvāpara yuga, answering to the golden age of its early innocence: to the silver — when it reached its maturity: and to the Bronze age, when, separating into sexes, they became the mighty demi-gods of old.

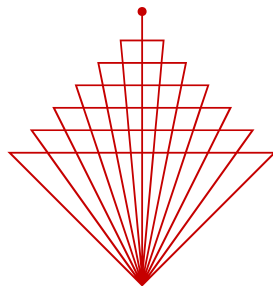
⁶¹ *Asgard and the Gods*, pp. 11-13. [Left: Yggdrasil (17c Icelandic Ms.) Árni Magnússon Institute, Iceland.]



lightning setting some dry fuel in a blaze, and thus revealing all its priceless benefits to Palæolithic men; — but something more mysterious this time, though still as earthly.

A divine bird, nestled in the boughs of the celestial ash tree, stole that bough (or the fruit) and carried it down on the earth in its bill. Now the Greek word *Φορωνεύς* is the rigid equivalent of the Sanskrit word *bhuranyu* (“the rapid”) an epithet of Agni, considered as the carrier of the divine spark. Phorōneus, son of *Melia* or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramāntha* (of the old Āryan Hindus) into the Greek Prometheus. Phorōneus is the [521] (personified) bird, that brings the heavenly lightning to the Earth. Traditions relating to the birth and origin of the race of Bronze, and those which made of Phorōneus the father of the Argians, are an evidence to us that this thunderbolt (or lightning), as in the legends of Hēphæstus or Prometheus, was the origin of the human race.⁶²

Prometheus and Phoroneus unriddled.



This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled, and the modern mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of Phorōneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven celestial fires*; to Agni Abhimānin, his three sons, and their forty-five sons, *constituting the forty-nine fires*. Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindu Āryan mind never soar above such purely sensual conceptions? that mind which is declared by Prof. Max Müller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Prometheus as the old Greeks did. The latter, it seems, “basing themselves on the false analogy of *προμηθεύς* with the verb *προμανθάνειν* saw in him the type of the ‘foreseeing’ man, to whom, for the sake of symmetry, a brother was added — Epimetheus, or ‘he who takes counsel *after* the event.’”⁶³ But now the Orientalists

⁶² Decharme, *Mythologie de la Grèce antique*, p. 266

⁶³ *Ibid.*, p. 258



have decided otherwise. They know the real meaning of the two names better than those who invented them.

The legend is based upon an event of universal importance. It was built “to commemorate a great event which must have strongly impressed itself upon the imagination of the first witnesses to it, and its remembrance has never since faded out from popular memory.”⁶⁴ What is it? Laying aside every poetical *fiction*, all those dreams of the golden age, let us imagine — argue the modern scholars — in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Æschylus by Lucretius, and the exact truth of which is now confirmed by science; and then one may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could man help feeling gratitude to that mysterious and marvellous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew and expanded, developing with singular power. [522]

This terrestrial flame, was it not analogous in nature to that one which they received from above, or that other which frightened them in the thunderbolt? Was it not derived from the same source? And if its origin was in heaven, it must have been brought down some day on earth. If so, who was the powerful being, the beneficent being, god or man, who had conquered it? Such are the questions which the curiosity of the Āryans offered in the early days of their existence, and which found their answer in the myth of Prometheus.⁶⁵

The philosophy of Occult Science finds two weak points in the above reflections, and points them out. The miserable state of Humanity described by Æschylus and Prometheus was no more wretched then, in the early days of the Āryans, than it is now. That “state” was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that “rude implements, so exactly resembling those in use *among existing savages*,” are found in river gravels and caves, geologically “implying an enormous antiquity.” So great is that resemblance that, as the author of *A Modern Zoroastrian* tells us:

If the collection in the Colonial Exhibition of stone celts and arrow-heads used by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent’s Cavern or the Caves of Dogne, no one but an expert could distinguish between them.⁶⁶

⁶⁴ Decharme, *Mythologie de la Grèce antique*, p. 257

⁶⁵ *Ibid.* p. 258

⁶⁶ S. Laing. *op. cit.*, p. 145



The sum total of knowledge may increase daily in mankind, but its intellectual capacity remains static.

And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palæolithic* age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, “but that intellectual capacity does not increase with it,” is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pāninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist,⁶⁷ with regard to the internal capacity of the skull — its volume being taken as the standard and test for judging of the intellectual capacities — Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus “perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches”; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. The [523] average index of skulls among various races having been now recognized to be “one of the most characteristic marks of difference between different races,” the following comparison is suggestive: “The index of breadth among the Scandinavians (is) at 75; among the English at 76; among Holsteiners at 77; in Bresgau at 80; Schiller’s skull shows an index of breadth even of 82 . . . the Madurese also 82!” Finally, the same comparison between the oldest skulls known and the European, brings to light the startling fact “*that most of these old skulls, belonging to the stone period, are above rather than below the average of the brain of the now living man in volume.*” Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are obtained:

1. Old Northern skulls of the stone age	18.877 ins.
2. Average of 48 skulls of the same period from England	18.858 ”
3. Average of 7 skulls of the same period from Wales	18.649 ”
4. Average of 36 skulls of the stone age from France	18.220 ”

The average of the *now living Europeans* is 18.579 inches; of *Hottentots*, 17.795 inches!

Which figures show plainly “that the size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth.”⁶⁸ Besides which, they show the “missing link” vanishing into thin air. Of these, however, more anon: we must return to our direct subject.

⁶⁷ *Philosophical Transactions*, Vol. 158, 1868, pp. 510, 513; Tables by Dr. J. Barnard Davis.

⁶⁸ Dr. F. Pfaff, *Das Alter und der Ursprung des Menschengeschlechts*, 1886, pp. 28-30



Prometheus relates to the first opening of man's spiritual perceptions, not to his first seeing or discovering fire.

The race which Jupiter so ardently desired "to quench, and plant a new one in its stead" suffered *mental*, not physical misery. The first boon Prometheus gave to mortals, as he tells the "Chorus," was to hinder them "from *foreseeing* death"; he "saved the mortal race from sinking blasted down to Hades' gloom"; and then only, "besides" that, he gave them fire.⁶⁹ This shows plainly the dual character, at any rate of the Promethean myth, if Orientalists will not accept the existence of the *seven keys* taught in Occultism. This relates to the first opening of man's spiritual perceptions, not to his first seeing or *discovering* fire. For *fire* was never "discovered," but existed on earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. And if we are told that men appeared so late on Earth that nearly all the volcanoes, with the exception of a few, were already extinct, and that geological disturbances had made room for a more settled state of things, we answer: Let a new race of men — whether evolved from angel or gorilla — appear now on any uninhabited [524] spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all. But old Æschylus was an initiate, and knew well what he was giving out.⁷⁰

No occultist acquainted with symbology and the fact that Wisdom came to us from the East, will deny for a moment that the myth of Prometheus has reached Europe from Āryāvarta. Nor is he likely to deny that in one sense Prometheus represents *fire by friction*. Therefore, he admires the sagacity of M.F. Baudry, who shows in his *Les Mythes du feu et breuvage céleste*⁷¹ one of the aspects of Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use today in India to light the sacrificial flame. This is what he says:

This process, such as it is minutely described in the Vedic Sūtras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle: the operator holds one of the ends in each hand and pulls them alternately. . . . The full process is designated in Sanskrit by the verb *manth*, *mathana*; which means "to rub, agitate, shake and obtain by rubbing," and is especially applied to rotatory friction, as proved by its derivation from *mandala*, which signifies a circle. . . . The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called *pramantha*; the

⁶⁹ Æschylus, *Prometheus Vincetus*, 234, 238, 250, 254

⁷⁰ The modern attempt of some Greek scholars (poor and pseudo-scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Æschylus, which, being an ignorant ancient Greek, he could not express so well himself, is absurdly ludicrous!

⁷¹ *Revue Germanique*, 1861 pp. 356 et seq. See also *Mémoires de la Société de la Linguistique*, Vol. I, pp. 337 et seq.



discus which receives it is called *arani and aranī*: “the two aranis” designating the *ensemble* of the instrument.”⁷²

Prometheus endowed man with the consciousness of his immortal soul, that consciousness which hinders man “from foreseeing death,” and makes him know he is immortal.

It remains to be seen what the Brahmans will say to this. But supposing Prometheus has been conceived in one of the aspects of his [525] myth as the producer of fire by means of *pramantha*,⁷³ or as an animate and divine *pramantha*, would this imply that the symbolism had no other than the phallic meaning attributed to it by the modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates by his remarks all that the Occult sciences teach with regard to the *Mānasa* Devas, who have endowed man with the consciousness of his immortal soul — that consciousness which hinders man “from foreseeing death,” and makes him *know* he is immortal.⁷⁴ “How did Prometheus come into possession of the [divine] spark?” he asks. “Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself.”⁷⁵ The Greeks held that he was of the *divine* race; the Hindus, that he was a Deva. Hence “with the Greeks he was the son of the Titan Iapetos.”⁷⁶

But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves . . . over which they jealously watched . . . “The prudent son of Iapetus,” says Hesiod, “deceived Jupiter by stealing and concealing in the cavity of a narthēx, the indefatigable fire of the resplendent glow”⁷⁷ . . . Thus the gift made by Prometheus to men was a conquest made from heaven. Now according to Greek ideas, [identical in this with those of the Occultists] this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation. . . . Prometheus,

⁷² Quoted by Decharme, *Mythologie de la Grèce antique*, pp. 258-59

There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the *arani* which contains the socket. This is proven by an allegory in the *Vāyu-Purāna* and others, which tell us that Nimi, the son of Ikshvaku, had left no successor, and that the Rishis, fearing to leave the earth without a ruler, introduced the king's body into the socket of an *arani* — like an upper *arani* — and produced from it a prince named Janaka. “It was by reason of the peculiar way in which he was engendered that he was called Janaka.” (*Vishnu-Purāna*, Wilson, Vol. III, p. 330.) See also Goldstücker's *Sanskrit Dictionary*, s.v. Arani. Devāki, Krishna's mother, in prayer addressed to her, is called “the *arani* whose attrition engenders fire.”

⁷³ Cf. “Prometheus stealing the sacred fire of (pro)creation to endow men with, has undeniably the origin of his name in *Pramantha*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Mātariśvan, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* Bhrigus, than he became *terrestrial* fire, that of procreation, therefore phallic. The word *matha* or *pramantha*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *matha* of the verb *mathami*, or *manthnami*, ‘to produce by friction.’ Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyashakti*, falls into the selfish act of procreation.” *Blavatsky Collected Writings*, (TETRAGRAMMATON), VIII p. 143 fn. [quoting *Kabbalah Unveiled*, intr., p. 31.]

⁷⁴ The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishvāta and the *Mānasa* Pitris.

⁷⁵ Decharme, *op. cit.*, p. 259

⁷⁶ *Ἰαναιωνίδης*, Hesiod, *Theogony*, 528

⁷⁷ Hesiod, *ibid.*, 565



moreover, belongs to that race of Titans who had rebelled⁷⁸ against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the genius of Evil, doomed to cruel suffering.⁷⁹

The Titan is the benefactor of humanity — active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. He is a “thief” in heaven but the greatest philanthropist on earth.

That which is revolting in the explanations that follow, is the one-sided view taken of this grandest of all the myths. The most intuitional among modern writers cannot or will not rise in their conceptions above the level of the Earth and Cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the *Theogony* of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity — active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks. With the latter, Prometheus is not a [526] criminal, save in the eyes of the gods. In his relation with the Earth, he is, on the contrary, a god himself, a friend of mankind (*φιλάνθρωπος*), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Æschylus. But with all other nations Prometheus is — what? The fallen Angel, Satan, as the Church would have it? Not at all. *He is simply the image of the pernicious and dreaded effects of lightning.* He is the “evil fire” (*mal feu*) and the symbol of the divine reproductive male organ. “Reduced to its simple expression, the myth we are trying to explain is then simply a [Cosmic] genius of fire.”⁸⁰ It is the former idea (the phallic) which was *pre-eminently Āryan*, if we believe Adalbert Kuhn⁸¹ and M.F. Baudry. For:

The fire used by man being the result of the action of *pramantha* in the *aranī*, the Āryans *must have* ascribed [?] the same origin to celestial fire, and they *must have*⁸² imagined [?] that a god armed with *pramantha*, or a divine *pramantha*, exercised in the bosom of the clouds a violent friction, which gave birth to lightning and thunder bolts. . . . This idea is supported by the fact that, according to Plutarch’s testimony,⁸³ the Stoics thought that thunder was the result of the struggle of storm-clouds and lightning — a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction? . . . Everything leads us to think that, from the highest antiquity, and before the dispersion of the Āryans, it was believed that the *pramantha* lighted fire in the storm cloud as well as in the *aranīs*.⁸⁴

⁷⁸ The Fallen Angels, therefore, the Asuras of the Indian Pantheon.

⁷⁹ Decharme, *op. cit.*, pp. 259-60

⁸⁰ *Ibid.* p. 261

⁸¹ *Die Herabkunft des Feuers und des Göttertranks*, Berlin, 1859

⁸² The italics are ours; they show how assumptions are raised to laws in our day.

⁸³ *De Plac. Philos.* Bk. III, ch. iii

⁸⁴ M.F. Baudry, *Revue Germanique*, April 15, 1861, p. 368. Cf. Decharme, *op. cit.*, pp. 258-65



Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the Bible dead letter could never help the writers of missionary tracts more effectually, than do materialistic Symbologists in thus taking for granted that the ancient Āryans based their religious conceptions on no higher thought than the physiological.

Hark! The subjective had been transformed into the objective; Spirit had fallen into Matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning.

The true philosopher reads between the lines of the Puranas, the sublime Vedic truths, and corrects the form with the help of the Vedantic wisdom.

But it is not so, and the very spirit of Vedic philosophy is against such an interpretation. And if, as Decharme himself confesses, “this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark,” as shown by the imagery often made use of in the *Vedas* when speaking of *Aranī*, it would mean something higher than simply a gross sexual conception. A hymn to Agni in the *Veda* is cited as example: “Here is the pramantha, the generator is ready. Bring the mistress of the race (the female *Aranī*). Let us produce Agni by attrition, according [527] to ancient custom” — which means no worse than an abstract idea expressed in the tongue of mortals. The “female *Aranī*,” the mistress of the race, is Aditi, the mother of the gods, or Shekīnah, eternal light — in the world of Spirit, the “Great Deep” and CHAOS; or primordial Substance in its first remove from the UNKNOWN, in the manifested Kosmos. If, ages later, the same epithet is applied to Devakī, the mother of Krishna, or the incarnated LOGOS; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may already be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning. Between the *Vedas* and the *Purānas* there is an abyss of which both are the poles, like the seventh (*ātmic*) and the first or lowest principle (the physical body) in the septenary constitution of man. The primitive, purely spiritual language of the *Vedas*, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5,000 years ago, the date of Krishna’s death (from which day the Kali-Yuga, or Black-Age, began for mankind).

As Aditi is called *Surārani* (the matrix or “mother” of the *sura* gods), so Kuntī, the mother of the Pāndavas, is called in *Mahābhārata*, *Pāndavārani*⁸⁵ — which term is already *physiologized*. But Devakī, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of Aditi. The latter is the goddess mother, the “Devamātri” of Seven Sons (the *six* and the *seven* Ādityas of early Vedic times); the mother of Krishna, Devakī, has six embryos conveyed into her womb by Jagaddhātṛī (the “nurse of the world”), the seventh (Krishna, the Logos,) being transferred to that Rohinī. Mary, the mother of Jesus, is the mother of seven children, of five sons and two

⁸⁵ *Vishnu-Purāna*, Wilson, Vol. V, p. 96, note



daughters (a later transformation of sex), in Matthew's Gospel.⁸⁶ No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honor the prayer addressed by the gods to Devakī. Let the reader judge.

Thou art that Prakriti [essence], infinite and subtile, which formerly bore Brahmā in its womb. . . . Thou, eternal being, comprising, in thy substance, the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things. Thou art sacrifice, whence all fruit proceeds; thou art the *aranī* whose attrition engenders fire.⁸⁷ As Aditi, thou art the parent of the gods. . . . Thou art Jyotsnā [the morning twilight],⁸⁸ whence day is begotten. Thou art *Samnati* [528] [humility, a daughter of Daksha], the mother of (true) Wisdom; thou art *Nīti*, the parent of order (*Naya*); thou art modesty, the progenitrix of affection (*Praśraya* or *vinaya*); thou art desire, of whom love is born. . . . Thou art intelligence, the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*) . . .⁸⁹

Thus *aranī* is shown here as the Roman Catholic "vase of election" and no worse. As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar* — far less metaphysical than any other symbolism — the idea is an abstraction and nothing more. Thus, when the *Zohar* says: "All that which exists, all that which has been formed by the Ancient, whose Name is holy, can only exist through a male and female principle,"⁹⁰ it means no more than this: "The divine Spirit of Life is ever coalescing with matter." It is the WILL of the Deity that acts; and the idea is purely Schopenhauerian.

". . . . When *At-tee'kah Kaddosha*, the Holy Ancient, the Hidden of all the Hidden, desired to arrange everything, He formed all things like male and female. . . . This wisdom comprises All, when it goeth forth. . . ." ⁹¹ Hence Hokhmāh (male wisdom) and Bināh (female consciousness or Intellect) are said to create all between the two — the active and the passive principles. As the eye of the expert jeweller discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand dealing with the former but to get at its contents, so the eye of the true philosopher reads between the lines of the *Purānas* the sublime Vedic truths, and corrects the form with the help of the Vedāntic wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell, and — act accordingly.

From all that has been said in this section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of ancient philosophy can kill this dogma.⁹²

⁸⁶ Ch. xiii, 55-56

⁸⁷ "Womb of Light," "holy Vessel," are the epithets of the Virgin.

⁸⁸ The Virgin is often addressed as the "Morning Star" and the "Star of Salvation."

⁸⁹ *Vishnu-Purāna*, Bk. V, ch. ii, Wilson, Vol. IV, pp. 264-65

⁹⁰ *Zohar*, III, p. 290a. Cf. Myer, *Qabbalah*, pp. 193, 199

⁹¹ Cf. I. Myer, *op. cit.*, p. 387

⁹² Excerpted verbatim from *The Secret Doctrine*, II pp. 519-28



A semi-esoteric insight to the drama of Prometheus

Prometheus, the grandest “Idea” in Grecian Mythology, represents the “Nous Agonistes”⁹³ — the divine part of the human soul — that fire-spark brought down by Prometheus from Heaven — and breathed into man — individualized in Man, which slowly — gradually — but surely, through and by means of agonizing conflicts with the lower Titanic earth nature, raises itself out of the lower material world into the ideal — invisible. The lower nature is represented by the tyrannic — arbitrary Zeus, the “Nomos” or law of the phenomenal world perceived by the senses (*Jupiter est quodcunque vides*⁹⁴). Prometheus, the New or re-born Soul, baptized in fire = spirit, is that which is the opposite of Zeus — the invisible — the unseen — the noumenal — working in the ideal world, the delights of which it is not given to the mere animal human mind to conceive.

This Promethean soul of man come down from heaven can only be freed from the earth-chains and the Time-Vulture by the destruction of Zeus (that is, his transformation — transfiguration into the higher form), the phenomenal world, and by its elevation to a higher power, that of the ideal, the only real.

Prometheus is moreover the revolt of the enlightened Soul against all false — popular — sacerdotal — established — hierarchical forms of religion, those religions which seek for personal salvation, founded on egoism, instead of general universal good and the salvation of all sentient beings.

Prometheus is the Grecian form of the Atman of the Vedanta — the true ego, set free from incarnations in the masks (personae) of personality and the torture wheel of Necessity and Fate, and admitted into its rest and home in the universal — immanent Cosmic Spirit, escaped from the sorrows of the world of Creation. Prometheus is the ideal “Nomos” or Law in the soul itself, the “Conscious law — the King of Kings,” the God “seated in the heaven of the heart.”

In the Agonies of this “Nous Agonistes” — the birth agonies of the race and of each individual there must ever be that Crucifixion of the ideal man represented by Odin — Prometheus — Christ; but after the Cross comes the transfiguration, in which these words of Prometheus are fulfilled,

“By myriad pangs and woes
Bound down, *thus* shall I ’scape these bonds.”⁹⁵

Parallel reading

“Sons of the Fire-Mist” and related studies in our Secret Doctrine’s Third Proposition Series, “Descent and Ascent of the Saviours of the World” in our Buddhas and Initiates Series, and our Masque of Love Series.

⁹³ [I.e., struggling mind. Cf. νοῦς αγωνιστῆς τῆς ἀρετῆς, τῆς ἀλήθειας, etc. Aeschines, 3, 180 (pl.); Plutarch, 2, 16c — ED. PHIL.]

⁹⁴ [Quoting M.A. Lucan, *Pharsalia*, Bk. IX, 578; i.e., “God is wheresoever you look.” — ED. PHIL.]

⁹⁵ *Blavatsky Collected Writings*, (THE CRUCIFIXION OF MAN), IX p. 266; [excerpt from letter to *Lucifer* by Correspondent A.J.C., Lucerne, 1885. Says Blavatsky in the opening paragraph of Editorial Note 1, p. 270: “This is one of the many semi-esoteric or mystical interpretations of the *symbolical and allegorical drama*, which has been grafted and grown upon Christendom in its dead letter sense only — the ‘dead letter that killeth.’”]

