

180 Keys to the Mystery Language

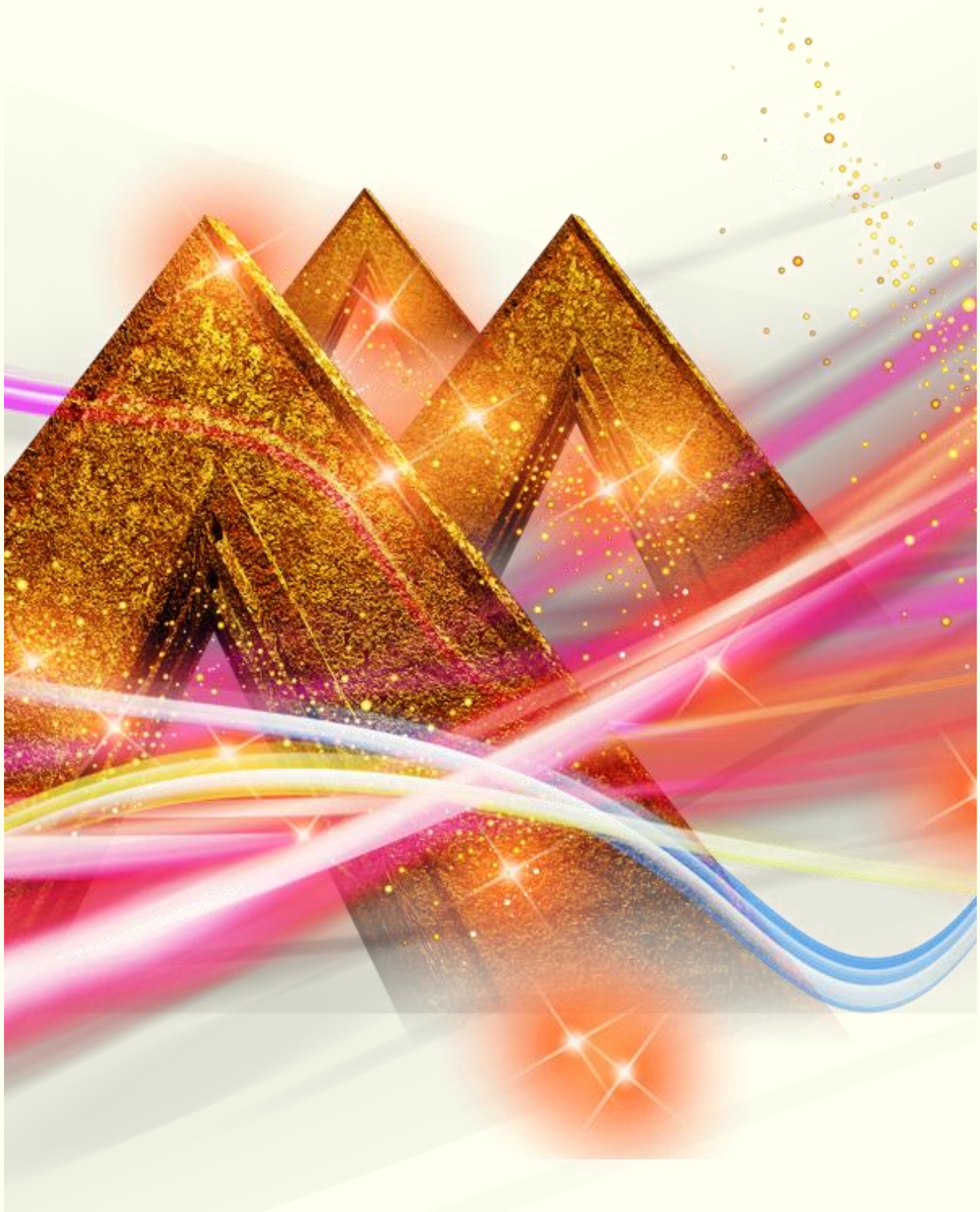


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Divine symbols, ideographs, and hieroglyphs.

Advice to Students of Occultism.

Proficiency in certain domains of inner knowledge is prerequisite to understanding religious dogmas and symbols.	37
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Pages from the Secret Doctrine.

Keys to the Mystery Language.

Lotus is a Universal Symbol.

Lotus stands for Divine Consciousness unfolding from within outwardly.

Divine Ideation passing from abstract into the concrete form. 60

How the only ennobling religion of humanity has been degraded to the worship of the phallus. 62

Lotus was the favourite throne of amphibian Egyptian deities. 66

Plato's god ever geometrizes.

Plutarch on Platonic Solids.

Appendix: Strive to live the Ideal.

First, learn to discern the image of \triangle under all forms.

Green, Indigo, and Yellow are good colours. 75

Then, paralyse the \square and discern superior and inferior vibrations with the spiritual senses in the upper \triangle .

When the human ∇ , purified from all earthly pollutions, begins vibrating in unison with the Cosmic \triangle , the Pythagorean Tetractys is formed in a living man.

We have thus discovered the Triangular Key: Light–Music–Form.

Suggested reading for students.

From our Theosophy and Theosophists Series. 80



Showcase of 180 Theosophical Symbols.

The religious and esoteric history of every nation was imbedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern “sages.” Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted.

— HELENA PETROVNA BLAVATSKY¹

We here present the Theosophical Symbols Philaletheians, a TrueType font designed by our Associates with an effort for mathematical precision.

This font is a collection of symbols, ideographs, and hieroglyphs mainly from *H.P. Blavatsky Collected Writings*. Other symbols as suggested by students and friends are also included, 180 in total. Authors and desktop publishers may appreciate the wide range of certain multiform symbols. For example, the swastika is shown in twelve variants and two weights, each variant rotating either way.

Line weight is set at 30 upm for applications larger than 72 pt. Most symbols are duplicated in the heavier weight of 70 upm for use in text. Size has been optimised for our default font² at 1710 upm, however, we will be pleased to adjust it to match any end user’s preferred font upon request.

The font is now available free of charge for personal and non-commercial use. It is listed in the same series and can be downloaded from [here](#).

There now follows a showcase of the entire family, accompanied by brief explanatory notes, and five selections for further reading: two from *The Secret Doctrine*, as commended to students by B.P. Wadia,³ plus a third one on the Lotus, and two from Plutarch’s *Moralia*.

AGLAYA ANNENKOVA

Series Editor, 14th June 2009

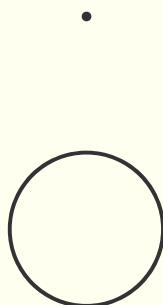
Revised 17th September 2023

¹ *Secret Doctrine*, I p. 307, v.s.

² Bookman Old Style 10.5 pt.

³ Cf. *Studies in “The Secret Doctrine.”* [Book II, First Series, “The Preparation and Subjects for Study”] Bombay: Theosophy Company (India) Private Ltd, 1963, p 20. Also cf. “Pages from the Secret Doctrine” in our Blavatsky Speaks Series.

1. Central Point and Circle



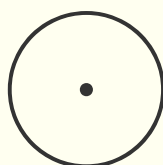
Monas or Central Point

Monas or Bythus-Deep is the ever unknown and unknowable Father.¹

Circle or disc

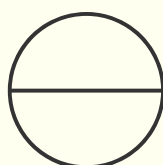
First archaic symbol.²

First geometrical figure and symbol in the subjective world. It becomes a Triangle in the objective.³



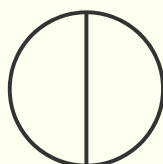
Circle or disc with Central Point

Second archaic symbol of the first differentiation in the periodical manifestations of the ever-eternal nature, sexless, and infinite.⁴



Circle with horizontal diameter

First symbol in Cosmogony standing for a divine, immaculate, Mother-Nature within the all-embracing absolute Infinitude.⁵ Potency of Matter⁶ about to divide the circle into two.



Circle with vertical diameter

Unity within Zero, *i.e.*, symbol of Deity, Universe, and Man.⁷ Potency of Spirit⁸ and spiritual male line.

Ten sacred Celestial Fruits, making up Twelve or the Dodecahedron of the Universe. Cf. ⊙ & ⊗.⁹

¹ Cf. *Blavatsky Collected Writings*, XIII p. 16; [also cf. entry on “Equilateral triangle” below.]

² Cf. *Secret Doctrine*, I p. 4

³ Cf. *Blavatsky Collected Writings*, X p. 385; cf. “There are several ‘Circles’ with mystic adjectives attached to them. Thus we have: (1) the ‘Decussated or Perfect Circle’ of Plato, who shows it decussated in the form of the letter X; (2) the ‘Circle-dance’ of the Amazons, around a Priapic image, the same as the dance of the *Gopis* around the Sun (Krishna), the shepherdesses representing the signs of the Zodiac; (3) the ‘Circle of Necessity’ of 3,000 years of the Egyptians and of the Occultists, the duration of the cycle between rebirths or incarnations being from 1,000 to 3,000 years on the average.” *Theosophical Glossary*: Circle

⁴ Cf. *Secret Doctrine*, I p. 4; II p. 464

⁵ Cf. *ibid.*, I p. 4

⁶ Cf. *Blavatsky Collected Writings*, XIII p. 16

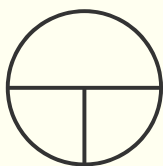
⁷ Cf. *Secret Doctrine*, II p. 581

⁸ Cf. *Blavatsky Collected Writings*, XIII p. 16

⁹ Cf. *Secret Doctrine*, II pp. 36, 39

Circle with horizontal diameter; vertical diameter beginning to form from below

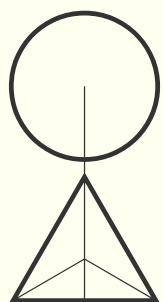
Symbol of Second Logos.



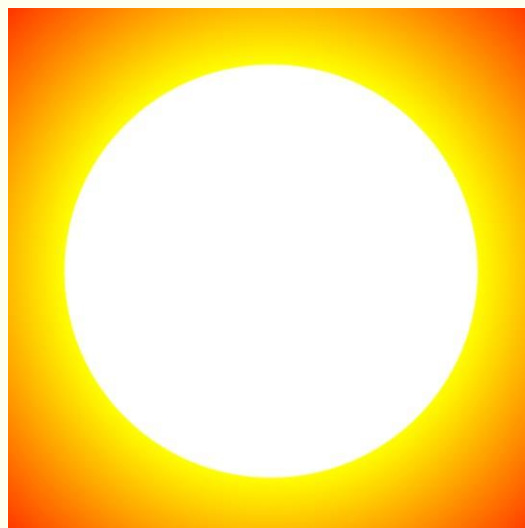
This needs explanation. The *diameter*, when found isolated in a circle, stands for female nature, for the first *ideal* World, *self-generated and self-impregnated* by the universally diffused Spirit of Life — referring thus to the primitive Root-Race also. It becomes androgynous as the Races and all on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line: expressive of male and female, not separated as yet — the first and earliest Egyptian *Tau* τ.¹

Monas becoming Trias

First perfect geometrical symbol.



The Point in circle (Solitary Monas) is First Logos. The Point in triangle (Primal Trinity) is Second Logos, its White Ray corresponding to Motion, Colour, and Sound² thus forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle.³



4

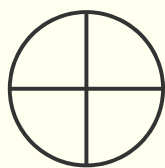
¹ Cf. *Secret Doctrine*, II p. 30

² Cf. *Blavatsky Collected Writings*, XII p. 564

³ Cf. *ibid.*, X p. 351

⁴ *The [Expanding] Sun*, 2006. Courtesy of Professor Akiyoshi Kitaoka, Department of Psychology, Ritsumeikan University, Kyoto 603-8577, Japan.

2. Cross is Deity Revealed



Mundane cross encircled

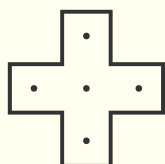
Horizontal diameter (Matter) crossed completely by vertical diameter (Spirit). Humanity has now reached its 3rd Root-Race.¹

Mundane cross falls outside the circle and becomes the terrestrial cross

Horizontal and vertical diameters lines only.

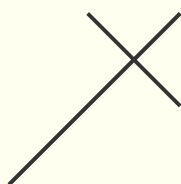


When the cross was left uninscribed it became phallic.² Symbol of the fall of man into matter, indicating that humanity has reached its 4th Root-Race,³ and of planet Earth. With the Egyptians, figure 6 symbolised the Earth in autumn and winter; 7, spring and summer.⁴ The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a Γ (in Egypt) of a *Svastika* without the four additional prolongations and plunged in a deep sleep.⁵



Terrestrial cross variant

Excavated under old Troy.⁶



Jewish cross⁷

Note to Students: Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9.⁸ Number 9 is the symbol of Matter and of the materialism of the age.⁹

¹ Cf. *Secret Doctrine*, I p. 5

² Cf. *ibid.*, I p. 5

³ Cf. *ibid.*, I p. 5

⁴ Cf. *ibid.*, I p. 171

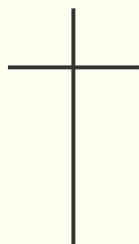
⁵ Cf. *ibid.*, II p. 558; [also cf. entry on "Cube unfolded with anthropos crucified," p. 15.]

⁶ Cf. *ibid.*, II p. 101; *Blavatsky Collected Writings*, VIII p. 143 *fn.*

⁷ Cf. *Isis Unveiled*, II p. 393

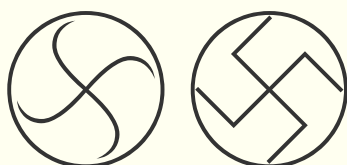
⁸ Cf. *Secret Doctrine*, I p. 321

⁹ Cf. *Blavatsky Collected Writings*, XII p. 69



Typical example of Christian cross

Original Egyptian hieroglyph.¹

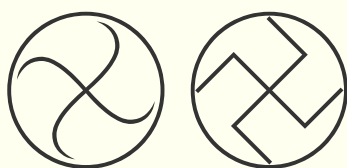


Swastikas encircled, rotating left³

Symbolise pure Pantheism.⁴ Identified by Kuhn as Arani.⁵ Emblem of the activity of Fohat, of the continual revolution of the “wheels,” and of the Four Elements, the “Sacred Four,” in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related to the Pythagorean and Hermetic scales.⁶ In the *Macrocosmic* work, the “HAMMER OF CREATION,” with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of time, of the world’s axes, and their equatorial belts; the two lines forming the *Svastika* ☸ meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth.⁷



2



Swastikas encircled, rotating right

Clock-wise rotation suggests involution; anti-clock wise, evolution.

¹ Cf. *Isis Unveiled*, II p. 393

² “A Freemason formed out of the materials of his Lodge,” from B.F. Nutting’s *Masonic Temple*, Boston, c, 1832. Massachusetts Grand Lodge of Masons, photographed by D. Bohl.

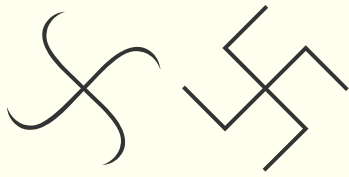
³ Cf. *Secret Doctrine*, I p. 5

⁴ Cf. *ibid.*, I p. 5

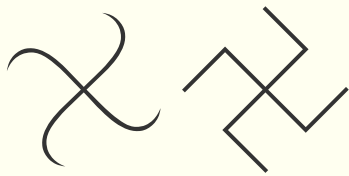
⁵ Cf. *ibid.*, II p. 101 *fn.*

⁶ Cf. *ibid.*, II p. 587

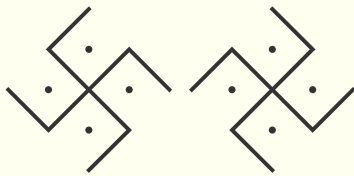
⁷ Cf. *ibid.*, II p. 99



Swastikas uncircled, rotating left¹

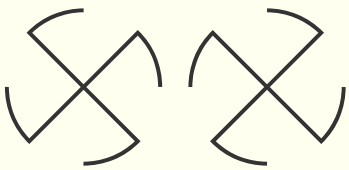


Swastikas uncircled, rotating right



Swastikas with dots, rotating left and right

Excavated under old Troy.²



Gammadia, rotating left and right

Greek symbol of four Γ (gamma) letters or tetra-gammadion.

Cf. tetraskelion and swastika.



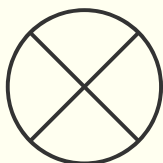
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¹ Cf. *Secret Doctrine*, II p. 99

² Cf. *ibid.*, II p. 101; *Blavatsky Collected Writings*, VIII p. 143 fn.

³ Ancient Greek Swastikas, Skyros Museum

Logos decussated in spherical envelope

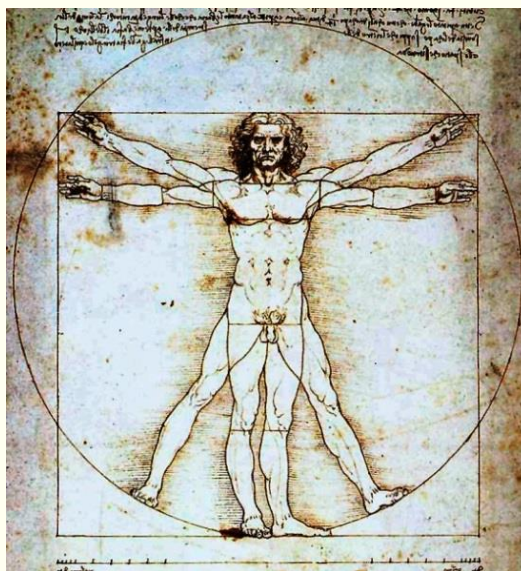


Plato calls the Universe a “blessed god” *which was made in a circle and decussated in the form of the letter X*.¹ The ⊗, has moreover a still clearer significance in Eastern occult philosophy: it is MAN within his own *spherical* envelope.² Plato adopted [the original idea of “Man Crucified”] in his decussated Cross in Space, the ×, “the second God who impressed himself on the universe in the form of the cross”; Krishna is likewise shown “crucified.”³

Cf. the sacred Ten Numbers (Sephīrōth) or ⊙.⁴

Logos decussated in space

As a numeral × stands, in mathematics, for the unknown quantity; in occult numerals, for the perfect number 10 and, in occult symbolism, Plato’s Logos (man as a *microcosm*) decussated in space in the form of the letter ×.⁵ The four arms of ×, and of the Hermetic cross, pointing to the four cardinal points, were well understood by the mystical minds of the Hindus, Brahmans and Buddhists, thousands of years before it was heard of in Europe.⁶



7

¹ Cf. *Blavatsky Collected Writings*, II p. 145; *Theosophical Glossary*: Circle

² *Theosophical Glossary*: Letter X

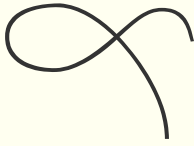
³ Cf. *Secret Doctrine*, II p. 561; *Blavatsky Collected Writings*, IX p. 270. NB. “He who sees in the cross, the decussated circle of Plato, the Pagan, not the antitype of circumcision, as *Christian* (St.) Augustine did, is forthwith regarded by the Church as a heathen: by Science, as a lunatic.” Cf. *Secret Doctrine*, II p. 589. Also cf. entry on “Cube unfolded with anthropos crucified,” p. 11.

⁴ Cf. *ibid.*, II p. 39

⁵ *Theosophical Glossary*: Letter X

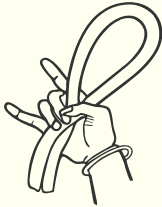
⁶ Cf. *Secret Doctrine*, II p. 556

⁷ “The Vitruvian Man” (c. 1487) Leonardo da Vinci



Ankh-tie cross, variant 1

Earliest shape of Ankh-cross.¹



Ankh-tie cross, variant 2

Śiva's pāśa or cord cross.² The "scourge," which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Śiva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.³



Hieroglyphic Ru cross with eye, vertical

Mahādeva represented as Mahā-Yogi with third eye.⁴



Hieroglyphic Ru cross horizontal, variant 1

Set upright on the Tau cross.⁵



Hieroglyphic Ru cross horizontal, variant 2

Set upright on the Tau cross in another form.⁶

¹ Cf. *Secret Doctrine*, II pp. 546, 547, 548

² Cf. *ibid.*, II p. 548

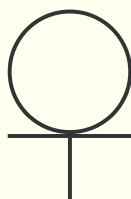
³ *Blavatsky Collected Writings*, XI p. 503; note on *John* ii, 15.

⁴ Cf. *Secret Doctrine*, II p. 548

⁵ Cf. *ibid.*, II p. 547

⁶ Cf. *ibid.*, II p. 548

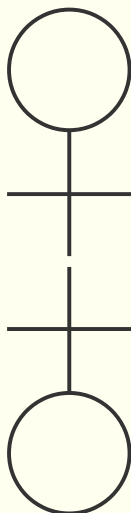
Ankh cross three-quarters below circle



Tau cross or crux ansata (cross ansated, *i.e.*, with handle).¹

Symbol of ensouled, living Septenary Man, of generation, and of life. In Egypt, of soul, life, and blood.

Also, symbol of Γαῖα-Earth and of life eternal, formed from figure 7 (the *six* with its head, the *seventh*)² and the Greek letter Γ (gamma).³



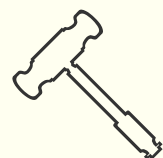
Ankh cross below circle

Late variant of Tau cross and symbol of Venus.⁴



Ankh cross above circle

Most phallic symbol of antiquity.⁵



Tau cross

Example of Tau cross concealed

Crux dissimulata.

The *Swastika* “has survived in the form of the mallet” in the Masonic Fraternity.⁶ Its omnipresence is evident even in “the gavel of the modern judge which is no more than this *crux dissimulata*.”⁷

¹ Cf. entry “Cube unfolded as Tau,” overleaf.

² Cf. entry “Cube unfolded with human face,” overleaf.

³ Cf. *Secret Doctrine*, II pp. 36, 547, 558, 590, 600 *fn.*; *Blavatsky Collected Writings*, VII pp. 294, 297

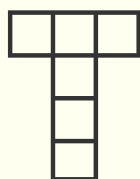
⁴ Cf. *ibid.*, I p. 5

⁵ Cf. *ibid.*, II p. 583

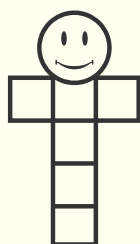
⁶ Cf. *ibid.*, II p. 556 *fn.*

⁷ Cf. *Blavatsky Collected Writings*, II p. 144

Cube unfolded as Tau



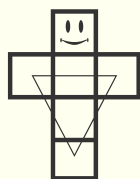
Display of a cross of the Tau, or Egyptian form.¹ Man or mystic square (tetractys) becomes the Cube in the creative plane by the *three* across and the *four* vertically ever crucifying and putting to death the divine Logos or his Higher Self.²



Cube unfolded with human face³

Cube unfolded with anthropos crucified

Mystic symbol of Prometheus, “for he 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.”



“In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man’s extremities, and on the cross they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds, or *stigmata*, in the extremities are necessarily *four*, designative of the *square*. . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical bars], on which the man is placed; and this in turn points to the circular measure transferred onto the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together for all, and *four* when separated, or 7 in all — another and *most holy* [and with the Jews] *feminine* base number.”⁴

¹ Cf. *Secret Doctrine*, I p. 321

² Cf. *ibid.*, II p. 36; [displaying a Christian cross. We here present a Tau cross instead to highlight the human face as a handle in the ansated version below. — ED. PHIL.]

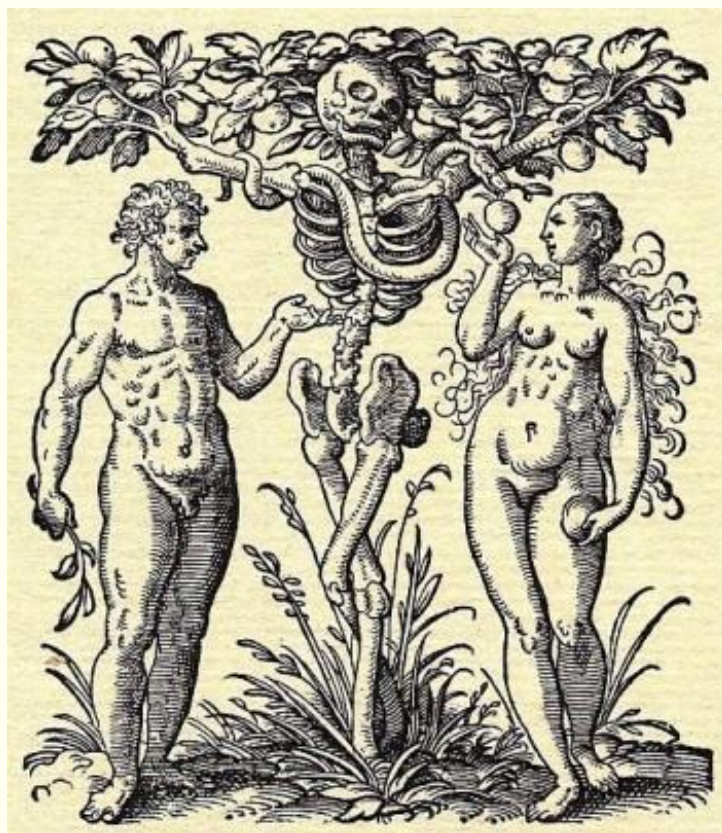
³ Cf. *ibid.*, I p. 321; II p. 36; p. 600 fn.; Cf. *Blavatsky Collected Writings*, VII p. 297

⁴ Cf. *ibid.*, II p. 561; *Blavatsky Collected Writings*, IX p. 271; quoting ch. II, Sect. ii, ¶ 21, p. 52 from: J. Ralston Skinner’s *Source of Measures*, etc., 1875. Full title on page 42 of this study. — ED. PHIL. Also cf. *Blavatsky Collected Writings*, XI p. 495; XIV p. 286, plus “The real Christ is Buddhi-Manas, the glorified Divine Ego” and accompanying drawings, in our Buddhas and Initiates Series. — ED. PHIL.

Astronomical cross



Formed by the two equinoxes and two solstices placed with the figure of the Earth's path.¹



De conceptu et generatione hominis (1554) Jacob Rueff

¹ Cf. *Secret Doctrine*, II p. 546

3. Pure Mathematical



Single diameter or line, horizontal

Potency of Matter undifferentiated¹ (androgynous First Logos), and Matter differentiated when crossed by the vertical line.²



Double diameter or lines, horizontal

Two females =, Zōē-Life and Ecclēsia-Assembly.³



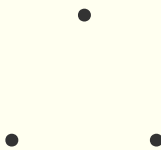
Single diameter or line, vertical

Potency of Spirit⁴ and spiritual male line. Together with the horizontal, it forms the cross.⁵ Part of the trans-Himālayan Chakra.⁶



Double diameter or lines, vertical

Two males ||, Logos-Word and Anthrōpos-Man.⁷



Concealed Trinity

Initiate's sign.

¹ Cf. *Blavatsky Collected Writings*, XIII p. 16

² Cf. *Secret Doctrine*, II p. 592

³ Cf. *Blavatsky Collected Writings*, XIII p. 16

⁴ Cf. *ibid.*, XIII p. 16

⁵ Cf. *Secret Doctrine*, II p. 592

⁶ Cf. *ibid.*, I p. 114

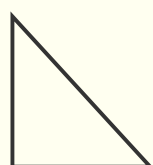
⁷ Cf. *Blavatsky Collected Writings*, XIII p. 16

Isosceles triangle



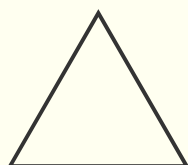
Symbol of Primordial Substance's Homogeneity, Spirit-Matter, or Father-Mother differentiating and falling into Heterogeneity and thus becoming positive and negative; the resultant of which is evolution of consciousness through Manas-Son, a Universe.¹ Part of the trans-Himālayan Chakra.²

Right-angled triangle



The subtle Spiritual Fire of the ① gradually falls into the shape of triangles, their vertical angles growing less and less acute, as their bases expand and at the same time rise to higher planes. Six planes or bases in all, and six triangles, with the point the seventh. The seventh figure [p. 19] generated from the point is the right-angled triangle, the most perfect. The more acute the angle, the subtler the Fire, until it finally reaches the right angle, the balance or turning point of all angles. . . . Therefore starting from our perpendicular, or *Spirit*, we arrive by a series of angles through every variety of acuteness to the right-angled triangle, and pass from it through every variety of obtuseness to the horizontal diameter, *Matter*.³

Equilateral triangle



Hierogram of the Point within the Circle.⁴ The triune co-equal Nature of the first differentiated Substance, or the *con-substantiality* of the (manifested) Spirit, Matter and the Universe — their “Son,” who proceeds from the Point (the real, esoteric LOGOS) or the Pythagorean MONAS. For the Greek *Monas* signifies “Unity” in its primary sense.

The Monas — only the emanation and reflection of the Point (Logos) in the phenomenal World — becomes, as the *apex* of the manifested equilateral triangle, the “Father.” The left side or line is the *Dyas*, the “Mother,” regarded as the evil, counteracting principle; the right side represents the Son (“his Mother’s husband” in *every* Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*,

¹ Cf. *Blavatsky Collected Writings*, X p. 333

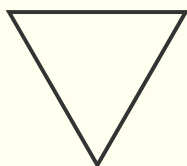
² Cf. *Secret Doctrine*, I p. 114

³ Cf. *Blavatsky Collected Writings*, XIII p. 17

⁴ Cf. *Secret Doctrine*, I p. 426

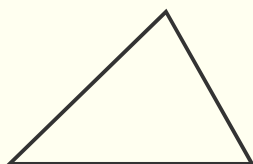
in the supersensuous World.¹ By mystic transmutation they became the Quaternary — the triangle became the TETRACTYS.²

Potentiality³ and symbol of Trinity,⁴ of Śiva (Principle of Fire),⁵ and of Bythus and the first emanated Dyas: Nous-Mind and its syzygy, Aletheia-Truth.⁶



Equilateral triangle facing down

Symbol of Vishnu or Nārāyaṇa.⁷



Scalene triangle

Symbol of the interplay of Being or Self, of Non-being or Not-self, and of Becoming; the latter is the bond and relation between the other two. Or, Triune Nature expressing an ever unknown and unknowable CAUSE that sustains and underpins ALL.

The sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them “as the isosceles triangle is to the equilateral and the scalene.”⁸

¹ In the Greek and Latin churches — which regard marriage as one of the sacraments — the officiating priest during the marriage ceremony represents the apex of the triangle; the bride its left, feminine side and the bridegroom the right one, while the horizontal line is symbolised by the row of witness, the bridesmaids and best-men. But behind the priest there is the altar with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests ought to enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the churches have lost the true meaning of this symbolism.

² Cf. *Secret Doctrine*, I p. 614

³ Cf. *Blavatsky Collected Writings*, XIII p. 16

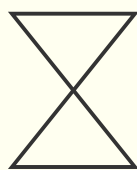
⁴ Cf. *Secret Doctrine*, II p. 36

⁵ Cf. *ibid.*, II p. 591

⁶ Cf. *Blavatsky Collected Writings*, XIII p. 16

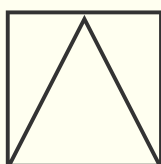
⁷ Cf. *Secret Doctrine*, II p. 591

⁸ Cf. *Blavatsky Collected Writings*, VI p. 209; [quoting Cicero, *De Natura Deorum*, lib. I, xiii (or 32-35), Strabo or Plutarch, *De defectu oraculorum*, xiii (416d)]



Double cone or spindle triangle

Symbol of pre-cosmic duality¹ and of a germ-cell's nucleus dividing.²



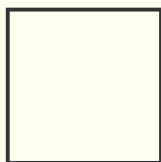
Isosceles triangle in the square³

[First] LOGOS is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetractys, or the Triangle in the Square, and is the dual symbol of the four-lettered *Tetragrammaton* in the manifested Kosmos, and of its radical triple RAY in the unmanifested, or its noumenon.⁴

Pythagorean tetras or square

Potentiality of Matter and dual Dyas, *i.e.*, Tetractys or Quaternary, consisting of:

- Two males ||, Logos-Word and Anthrōpos-Man, plus their syzygies, *i.e.*,
- Two females =, Zōē-Life and Ecclēsia-Assembly.⁵





Part of the trans-Himālayan Chakra.⁶

Figure *four*, of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single point. It is the emblem of moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise, would remain unutterable, was replaced by this sacred number 4 the most binding and solemn oath with the ancient mystics — the *Tetractys*.⁷

¹ Cf. *Blavatsky Collected Writings*, XIII p. 18

² Cf. *Secret Doctrine*, II p. 117

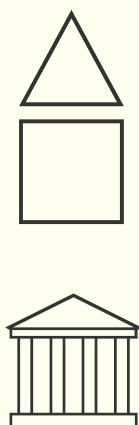
³ See five more variants of the Pythagorean tetractys or tetras, pp. 24-25.

⁴ Cf. *ibid.*, II p. 24; [The triangle in the square  is the same as the synthesizing point in the two interlaced triangles , another sevenfold sign. Cf. *ibid.*, p. 36]

⁵ Cf. *Blavatsky Collected Writings*, XIII p. 16

⁶ Cf. *Secret Doctrine*, I p. 114

⁷ Cf. *Isis Unveiled*, I p. 9



Trias over tetras, variant 1

Symbol of septenary Man or Saptaparna, being a double glyph of Γ cross or Γαia-Earth, expressed geometrically.¹ The 3 and the 4, the triangle and the cube, or the male and female universal glyph, show the first aspect of the evolving deity.²

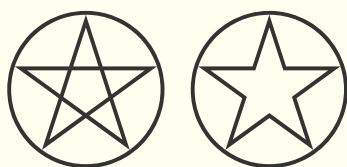
Trias over tetras, variant 2

Tetrastylon.

Pentads (Pentalphas) encircled

Five-pointed star, being three isosceles triangles interlaced. Pythagorean pentalpha or pantacle,³ its number being composed of the first odd (3) and the first even (2) numbers after Unity (1 or Point).

Symbol of Microcosm,⁴ the “Heavenly Man” or Logos manifested and of the Mānasaputras or Sons of Wisdom.⁵ In esoteric philosophy, Higher Ego or Buddhi-Manas. Powerful talisman for keeping at bay evil spirits or the Elementals.⁶ The red pentacle of the Constitution of Man, with its the lower limbs pointing upward, the Christian Kabbalist’s “Horns of Satan,” does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions.⁷ If upwards, it means the male element and *divine fire*; downwards, the female and the *waters* of matter; upright, but with a bar across the top, *air* and astral light; downwards, with a bar — the earth or gross matter, etc. When a Greek Christian priest in blessing holds his two fingers and thumb together, he simply makes the magic sign — by the power of the *triangle* or “trinity.”⁸



¹ Cf. *Secret Doctrine*, II p. 591

² Cf. *ibid.*, I p. 321

³ Cf. “Pantacle and Pentacle” in our Confusing Words Series.

⁴ Cf. *Blavatsky Collected Writings*, XII p. 567

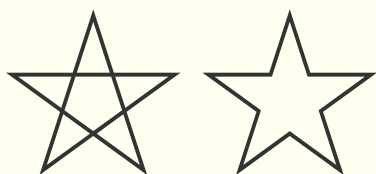
⁵ Cf. *ibid.*, XIII p. 16

⁶ Cf. *Isis Unveiled*, II pp. 451-3; *Secret Doctrine*, I pp. 91, 114, 320; *Blavatsky Collected Writings*, IX p. 64; *Theosophical Glossary*: Pantacle

⁷ Cf. *Blavatsky Collected Writings*, XII p. 623

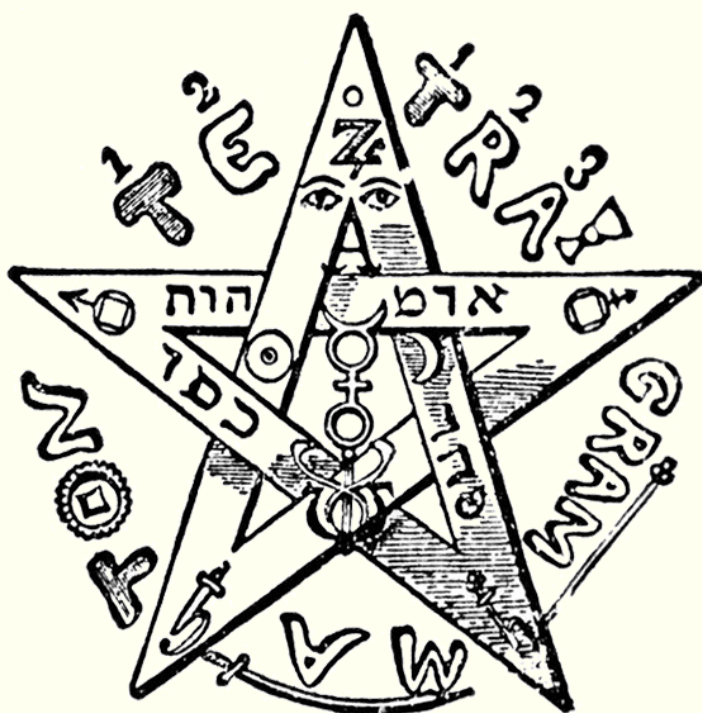
⁸ Cf. *Theosophical Glossary*: Solomon’s Seal

Pentads uncircled



Five-pointed star,¹ symbol of Microcosm faithfully mirroring in itself the Macrocosm or humanity at large. Proficient Hermeticists and Kabbalists regard the five points of the pentagram as representing (a) the five cardinal limbs of the human body, or (b) the five gross elements [earth, water, fire, air (or “wind”) and ether], or (c) the five organs of action, or (d) the five senses.²

Cf. “Five refulgent rays of light proceed from each of the *seven* Aeons, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head.”³



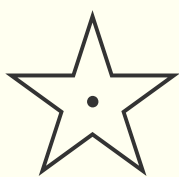
The Pentagram of Faust⁴

¹ Cf. *Secret Doctrine*, II p. 464; [also cf. *ibid.*, I p. 219, on the Fifth Group of Dhyāni-Chohans who are connected with Makara or “crocodile” in Capricornus, the 10th sign of the Zodiac which, in reality, is the “Dragon of Wisdom” or Manas, the “Human Soul” or “Fifth” principle — designated by the Mahavakya “Thou Art *That*.”]

² Cf. *Blavatsky Collected Writings*, III p. 322. Cf. *Theosophical Glossary*: Lunar Gods

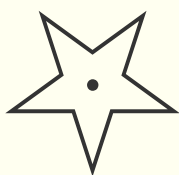
³ Cf. *ibid.*, pp. 322-23; [quoting *Codex Nazaræus* and *Kabbalah*.]

⁴ From Éliphas Lévi’s *Transcendental Magic*. (tr. Waite) London, George Redway, 1896; (Figure V, p. 60). Cf. “Ah, how do all my senses leap at this sight! I feel the young and sacred pleasure of life bubbling in my nerves and veins. Was it a God who traced this sign which stills the vertigo of my soul, fills my poor heart with joy, and, in a mysterious rapture, unveils the forces of nature around me. Am I myself a God! All is so clear to me; . . . Thy sense is obtuse, thy heart is dead! Arise! Bathe, adept of science, thy breast, still enveloped by an earthly veil, in the splendours of the dawning day!” *ibid.*, p. 65; [quoting *Faust*, part I, scene 1].



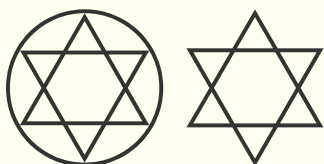
Pentas (Pentalpha) with Central Point, facing up

Five-pointed star, part of the trans-Himālayan Chakra.¹



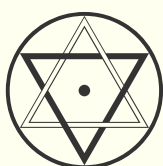
Pentas (Pentalpha) with Central Point, facing down

Five-pointed star, symbol of Kali-Yuga and human sorcery² and of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.³



Hexads (Hexalphas) encircled and uncircled⁴

Six-pointed star, being two plain equilateral triangles, interlaced.



Hexad (Hexalpha) encircled with black & white equilateral triangles interlaced, and Central Point

Six-pointed star with Central Point forming a heptad.⁵ Perfect Decad or “Sign of Vishnu” but wrongly called “Solomon’s seal.” Mason’s 3 fires and 3 waters.⁶ Symbol of Macrocosm⁷ and sevenfold sign: its triangles denote number 3; the two triangles show presence of binary; the triangles with common Central Point yield the quaternary; the six points are the senary; and the Central Point, the unit; the *quinary* being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd number.⁸ [Continued overleaf.]

¹ Cf. *Secret Doctrine*, I p. 114

² Cf. *ibid.*, I pp. 5-6

³ Cf. *Blavatsky Collected Writings*, IX pp. 400 H-I

⁴ Cf. *ibid.*, XIII p. 16

⁵ Cf. *Secret Doctrine*, II p. 591, 592

⁶ Cf. *ibid.*, II p. 591; *Theosophical Glossary*: Solomon’s Seal

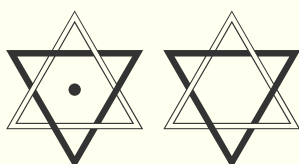
⁷ Cf. *Blavatsky Collected Writings*, XII p. 567

⁸ Cf. *Secret Doctrine*, II p. 592

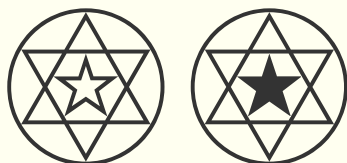


Part of the Theosophical Society's seal. Says a Master of Wisdom: The Central Point is Logos, the germ of the six stars and their matrix. The interlaced triangles symbolise the Great Passive and the Great Active; the male and female; Purusha and Prakriti. The white triangle is Wisdom concealed; the black, Wisdom revealed. Each is a Trinity: The white represents *Knowledge, the Knower, that which is Known*. The black, *form, colour, and substance, also the creative, preservative, and destructive forces of Nature*. The circle stands for Mahakasha, endless Space, the 7th Universal Principle.¹

Cf. Triangle within a square.²

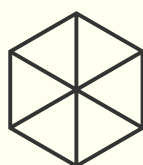


Hexads uncircled with black & white equilateral triangles interlaced, with and without Central Point



Hexads encircled, containing white & black pentads

Equivalent to "Ōm Mani Padme Hūm," invoking help from the Higher Self or Manas.³



Hexahedron

Six triangles, whose apices converge to Central Point ($6+1=7$). Symbol of Universal creation worn as a ring by "the Sovereign Princes of the Royal Secret."⁴ The "four-faced" Brahmā, the *Chatur mukha* (the perfect cube) forming itself within, and from the infinite circle. Cf. A-ham-sa.⁵

¹ Cf. *Mahātma Letter* 59 (111) pp. 340-41; 3rd Combined ed.; *Blavatsky Collected Writings*, III pp. 312-23; *Illustration*: Courtesy of the Singapore Lodge of the Theosophical Society, formed by H.S. Olcott, 24th January 1889.

² Cf. *Secret Doctrine*, II p. 36

³ Cf. *Blavatsky Collected Writings*, XII p. 567

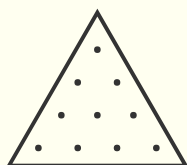
⁴ Cf. *ibid.*, VII p. 298

⁵ Cf. *Secret Doctrine*, II p. 465

Pythagorean tetractys or tetras, variant 1

Ten points arranged pyramid-like within an equilateral triangle, *i.e.*, $1+2+3+4=10$.¹

The Pythagorean mystic *Decad* is the sum of *all* which represents the whole *Kosmos*.²

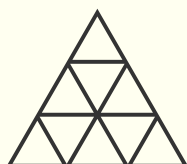


The tetractys consists of *ten points* inscribed pyramid-like (from one to the last four) within its three lines, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single dot is a Monas, and represents a Unit-Point, which is *the* Unity from whence all proceeds, and all is of the same essence with it. While the ten dots within the triangle represent the phenomenal world, the three sides of the equilateral triangle which enclose the pyramid of dots are the barriers of *noumenal* Matter, or Substance, that separate it from the world of Thought.³



Pythagorean tetractys or tetras, variant 2

Ten yōds within an equilateral triangle.⁴



Pythagorean tetractys or tetras, variant 3

Nine triangles within an equilateral triangle, *i.e.*, $9+1=10$.

¹ Cf. "The One is God, the Two, matter; the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Cosmos. The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense, a Cosmos to the reason." *Isis Unveiled*, I p. xvi & Blavatsky *Collected Writings*, XIV pp. 412-13

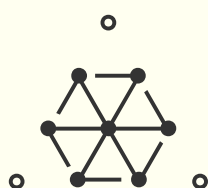
² Cf. *Blavatsky Collected Writings*, III p. 327

³ Cf. *Secret Doctrine*, I p. 616; cf. "... Pythagoras considered a *point* to correspond in proportion to unity; a *line* to 2; a *superficie* to 3; a *solid* to 4; and he defined a point as a monas having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superficie was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre, space, circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points." (Quoting Rev. G. Oliver, *The Pythagorean Triangle*, pp. 18-19 *fn.*, *ibid.*)

⁴ Cf. *Blavatsky Collected Writings*, XII p. 519. [Cf. *ibid.*, VIII p. 151, "But the 'yōd of the Ancient One is hidden and concealed." (Quoting *Greater Holy Assembly*, Introduction, p. 35)

Pythagorean tetractys or tetras, variant 4

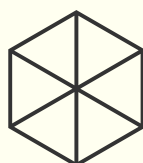
Three-dimensional “hammer” of Thor.



By joining the three pairs of dots that revolve around the Central Point of the ten-dotted tetractys, the Swastika (normally represented as two-dimensional) becomes three-dimensional. This is the real Fylfot (Cross) of Thor (Thunder God), “a weapon which had the form of the Swastika; called by European Mystics and Masons the ‘Hermetic Cross,’ and also ‘Jaina Cross,’ *croix cramponnée*.”¹ Thor is the “Jupiter Tonans² of the Scandinavians,”³ “the euhemerization of electricity.”⁴

Pythagorean tetractys or tetras, variant 5

Tetractys concealed.



The six triangles of tetractys, minus the greater triangle, form a regular hexahedron or cube; and their outline, a six-pointed star with a Central Point. The hidden angles of the greater triangle stand for the tetractys proper, which is First Logos, Plato’s unknown and unknowable god.

The Tetractys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetractys. . . . The true Pythagorean Tetractys was the Tetractys of the invisible Monas, which produces the first Point, the second and the third, and then retires into the darkness and everlasting silence; in other words the Tetractys is the first Logos.⁵

¹ *Theosophical Glossary*: Thor’s Hammer

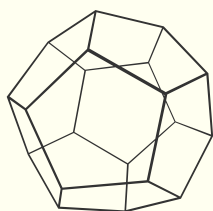
² [Zeus Thunderer]

³ *Theosophical Glossary*: Donar. Cf. “ . . . in India, Brihaspati is the planet Jupiter, which is a curious coincidence”; *Secret Doctrine*, II p. 498

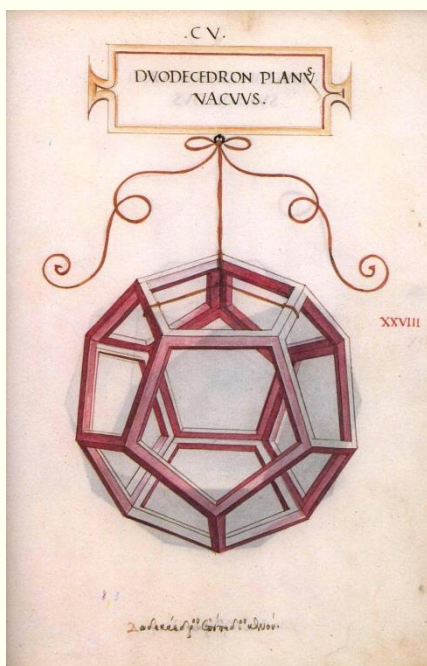
⁴ *Isis Unveiled*, I p. 161; [For an in-depth exposition of the mathematics of archaic symbols, see: G.L. Plummer, *The Mathematics of the Cosmic Mind: A Study in Mathematical Symbolism*. (2nd ed. 1970). Wheaton: Theosophical Publishing House, 1982; for the tetractys’ multi-faceted symbolism, see *ibid.*, pp. 17-20.]

⁵ Cf. *Blavatsky Collected Writings*, X p. 357

Dodecahedron



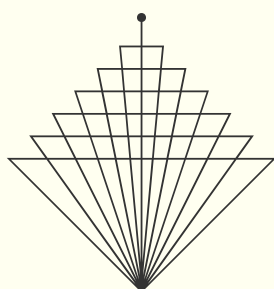
The *Dodecahedron*, that marvellous “Platonic Solid,” for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed, may be defined as “a regular solid contained under 12 equal and regular *Pentagons*,¹ or having twelve equal bases.”²



3

Pythagoras, and after him Philo Judæus, held the number 12 as very sacred. “The dodecahedron is a PERFECT number.”⁴ “The Dodecahedron lies concealed in the perfect Cube,” say the Kabbalists.⁵

Plato, the ardent disciple of Pythagoras, maintained that the Dodecahedron was the geometrical figure employed by the *Demiourgos* in constructing the universe.⁶ Plato stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven — he says — was produced according to the eternal pattern of the “Ideal World,” contained, as everything else, in the dodecahedron, the geometrical model used by the Deity.⁷ Æther (Ākāśa), “living fire,” or Spirit of Life” was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its “first begotten” was born of Chaos and Primordial Light (the Central Sun).⁸



The Forty-nine Fires

Symbol of septenary Nature’s *Three* and *Four* Fires unfolding into the *Forty-nine* Fires of Human Consciousness.⁹

¹ Representing mystically that man is the measure and limit of the *Universe*.

² Cf. *Blavatsky Collected Writings*, XIII p. 71; [quoting *Transactions of the Blavatsky Lodge*, Pt. II, sec. X. — *ibid.*, X pp. 395-96].

³ Dodecahedron by Leonardo da Vinci. In: Luca Bartolomeo de Pacioli’s *De Divina Proportione*, Venice 1509

⁴ *Secret Doctrine*, I p. 649

⁵ *ibid.*, I p. 450

⁶ Cf. *Isis Unveiled*, I p. 9; [*Timæus*, 55c].

⁷ Cf. *ibid.*, I p. 55; [& quoting *Timæus*, 28, 55c; cf. *Timæus* Locrius, *On the Soul*, § 5].

⁸ Cf. *Secret Doctrine* I pp. 343-44; also cf. *Blavatsky Collected Writings*, III pp. 313, 320

⁹ Cf. *Blavatsky Collected Writings*, XII pp. 613, 667; XIII p. 19.

Note to Students

In scholars, speculators, and especially in our modern *savants*, the psychical principle is more or less pervaded by the corporeal, and “the things of the spirit are foolishness and impossible to be known.”¹ Plato was then right, in his way, in despising land-measuring, geometry, and arithmetic, for all these overlooked all high ideas.²



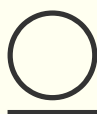
“The Double Triangle of Solomon, represented by the two Ancients of the Kabbalah; the Macroprosopus and the Microprosopus; the God of Light and the God of Reflections; mercy and vengeance; the white Jehovah and the black Jehovah.”³

¹ 1 Corinthians ii, 14

² Blavatsky Collected Writings, I pp. 293-94

³ From Éliphas Lévi's *Transcendental Magic*. (tr. Waite) London, George Redway, 1896; (Figure I, p. 2).

4. Hieroglyphical



Cypriote O hieroglyph

Ru of the Ankh-cross.¹



Greek cross hieroglyph

Formed of the Ro and Chi.² Cf. “ . . . the badge of Dan-Scorpio is *death-life*, in the symbol Ⲕ as *cross-bones and skull*, or *back of the head*, or *life-death*; and this was the monogram of *Chrēstos*, and the *Labarum*, or standard of Constantine, the Roman emperor.”³



Lunar Path hieroglyph

Square triangle over half-circle.⁴



Letter M hieroglyph

Symbol of the universal matrix or the “Great Deep”⁵ and of Waves. Cf. Makara, 10th sign of the Zodiac.⁶ With the Esotericists, M is the symbol of the Higher Ego — *Manas*, *Mind*.⁷



Letter W hieroglyph

Symbol of water, matter, deluge.⁸ Letter W has no equivalent in Hebrew. In Western Occultism some take it as the symbol for celestial water, whereas M stands for terrestrial water.⁹

¹ Cf. *Secret Doctrine*, II p. 547

² Cf. *ibid.*, II p. 547

³ *Blavatsky Collected Writings*, XIV p. 151; [quoting *Source of Measures*, p. 299].

⁴ Cf. *Secret Doctrine*, II p. 464

⁵ Cf. *ibid.*, II p. 65

⁶ Cf. *ibid.*, I p. 384

⁷ *Theosophical Glossary*: Letter M

⁸ Cf. *Secret Doctrine*, II p. 179

⁹ Cf. *Theosophical Glossary*: Letter W

5. Miscellaneous



Sanskrit symbol of the primal trinity

“Mystic syllable, the most solemn of all words in India.”¹



Tibetan symbol of the primal trinity

Gankyil or Wheel of Joy.



Chinese symbol of the primal trinity

Trigram of Fu-His consisting of Yang the Unity, and Yin the binary.²



Ananta-shesha or ouroboros (ουροβόρος όφις)

Serpent or dragon swallowing its own tail and thus forming a circle. The seven-headed serpent Ananta of Vishnu, the Nag around Buddha — the great dragon eternity biting with its active head its passive tail, from the emanations of which spring worlds, beings and things.³ When the serpent represents eternity and immortality, it encircles the world, biting its tail, and thus offering no solution of continuity. It then becomes the astral light.⁴



Uræus

Symbol of initiation and hidden wisdom, as the serpent always is. In Egyptian *Urhek*, a serpent and a sacred symbol. Cooper explains that it is not an asp “but a cerastes, or kind of viper, *i.e.*, a two-horned viper.” Uræus is “round the disk of Horus and forms the ornament of the cap of Osiris, besides overhanging the brows of other divinities.”⁵

¹ *Theosophical Glossary*: Om or Aum

² Cf. *Secret Doctrine*, II p. 554

³ *Mahātma Letter* 13 (49) p. 73; 3rd Combined ed.

⁴ Cf. *Isis Unveiled*, I p. 157. Also cf. *ibid.*, II pp. 259, 489; *Secret Doctrine*, I pp. 73 & *fn.*, 344, 407; II pp. 49 *fn.*, 98, 505; *Blavatsky Collected Writings*, VII p. 279; XIV p. 284.

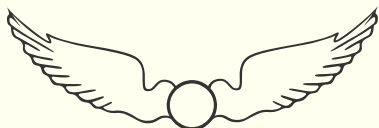
⁵ Cf. *Theosophical Glossary*: Uræus; [quoting Bonwick].



Ananta-shesha with swastika

Part of the Theosophical Society's seal.¹

For a Kabbalistic explanation of the "Mystery of the Serpent," see *Secret Doctrine*, II p. 504; [quoting *Zohar*, III, 9b, 10a, Brody ed.; Cremona ed., iii, fol. 4a, col. 14. Cf. I. Myer, *Qabbalah*, pp. 416-17.]



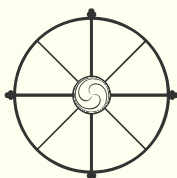
Winged Globe, variant 1

Egyptian symbol of the endless cycle of emanation and reabsorption, corresponding to the Dove of the Gnostics.

The globe is another form of the Mundane Egg and of Devachan symbolising man's rebirth and spiritual regeneration.²



Winged Globe, variant 2



Dharma-chakra

Wheel of Dharma with the "Three Turnings" (cf. Gankyil above) representing Buddhism's Eightfold Path.



Third Greek letter (gamma)

Symbol of Gaia-Earth, of life and life eternal, and of number 3.³

¹ Cf. *Blavatsky Collected Writings*, III, pp. 312-23; *Mahātma Letter* 59 (111), pp. 340-41; 3rd Combined ed.; see "Master KH on the interlaced triangles" in our Masters Speak Series. — ED. PHIL.

² Cf. *Secret Doctrine*, I p. 365; Cf. *Blavatsky Collected Writings*, XII p. 477. NB. The Scarabæus, or "stellar disc"; the circle or globe of the Phoenician Astarte; the Crescent of Minerva; the disc or globe between the cow's horns on the brow of Isis; the winged disc, with pendant-crowned Uraei, carrying the cross of life; the solar globe or disc, resting upon the outspread horns of the goddess Hathor; the horns of the Egyptian Amon; the deifying of the ox — all have the same meaning. Cf. *Blavatsky Collected Writings*, III pp. 130-31

³ Cf. *ibid.*, II pp. 591-92, 583

Ichthus or Fish



Symbol of the Babylonian Dagon, the man-fish, instructor and interpreter of the people to whom he appeared.¹ Gnostic prosonym of the ideal Jesus or the man in the Chrēst condition, the Neophyte on trial.²

Eternity

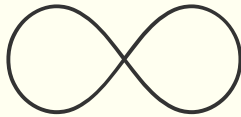
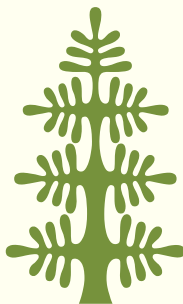


Figure 8 or ∞ indicates the perpetual and regular motion of the Universe, says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower *Self*, the animal nature of man.³

A typical Root-Race on Planet Earth



Tree of Life and Knowledge Eternal. “The human Race has been compared to a tree, and this serves admirably as an illustration. The main stem of a tree may be compared to the Root-Race. Its larger limbs to the various Sub-Races; seven in number. On each of these limbs are seven Branches, or Family-Races. After this the cactus-plant is a better illustration, for its fleshy “leaves” are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.”⁴



¹ Cf. *Isis Unveiled*, II p. 256; *Blavatsky Collected Writings*, VIII p. 174 fn.

² Cf. *Blavatsky Collected Writings*, XI p. 495; XIV p. 286; [Cf. entry on “Cube unfolded with anthropos crucified,” p. 11.]

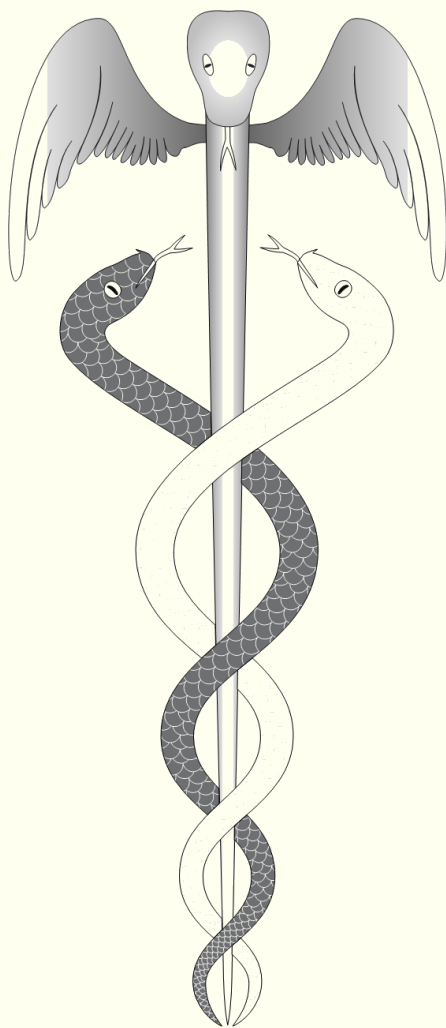
³ Cf. *ibid.*, XII p. 68

⁴ Cf. *Secret Doctrine* II, pp. 434-35

6. Caduceus of Mercury, Son of Apollo-Python

Synonyms

Æsculapius' Staff
Aśvattha Tree of Life and Being
Astral Light
Genesis' Old Serpent and Tempter
Gnostics' Hylē
Hermes' Staff
Medea's Winged Dragon
Moses' brazen Serpent encircling the Tau
Plato's four-fold Dodecahedron
The Devil of Exoteric Dogmatism



The Greek poets and mythologists took the idea of the Caduceus of Mercury¹ from the Egyptians. The Caduceus is found as two serpents twisted round a rod, on Egyptian monuments built before Osiris. The Greeks altered this.² We find it again in the hands of Æsculapius assuming a different form to the wand of Mercurius or Hermes. It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion.³ Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body.⁴

The two serpents, entwined around the rod, are phallic symbols of Jupiter and other gods who transformed themselves into snakes for purposes of seducing goddesses — but only in the unclean fancies of profane symbologists. The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge.

¹ [Cf. "One with Thoth, the god of wisdom." *Secret Doctrine*, II p. 364]

² Cf. "Everyone knows what the caduceus is, already modified by the Greeks. The original symbol — with the triple head of the serpent — became altered into a rod with a knob, and the two lower heads were separated, thus disfiguring somewhat the original meaning. Yet it is as good an illustration as can be for our purpose, this laya rod entwined by two serpents. Verily the wonderful powers of the magic caduceus were sung by all the ancient poets, with a very good reason for those who understood the secret meaning." *Secret Doctrine*, I pp. 550ff.

³ See *Secret Doctrine* I, p. 550

⁴ *Theosophical Glossary*: Caduceus

Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hadēs and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead — a very deep metaphor if one thinks over its meaning. Every people of antiquity revered this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, “Be ye *wise* as serpents, and harmless as doves.” The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the “Serpents” or Initiates, who ruled the early races of the Fifth Humanity. The Emperor’s throne is the “Dragon’s Seat,” and his dresses of State are embroidered with the likeness of the Dragon.¹

[Finally, the Caduceus stands for the Astral Light or Éliphas Lévi’s] “Great Arcanum of transcendent Magic . . . This ambient and all-penetrating fluid, this ray detached from the [Central or ‘Spiritual’] Sun’s splendour . . . this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn [emblem of infinity, immortality, and Chronos — Time — not the god Saturn or the planet] . . . It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of *Genesis*; but it is also the brazen snake of Moses² encircling the Tau . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force [it is not blind, and Lévi knew it], which souls must conquer, in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them and will return to the central and eternal fire.”³

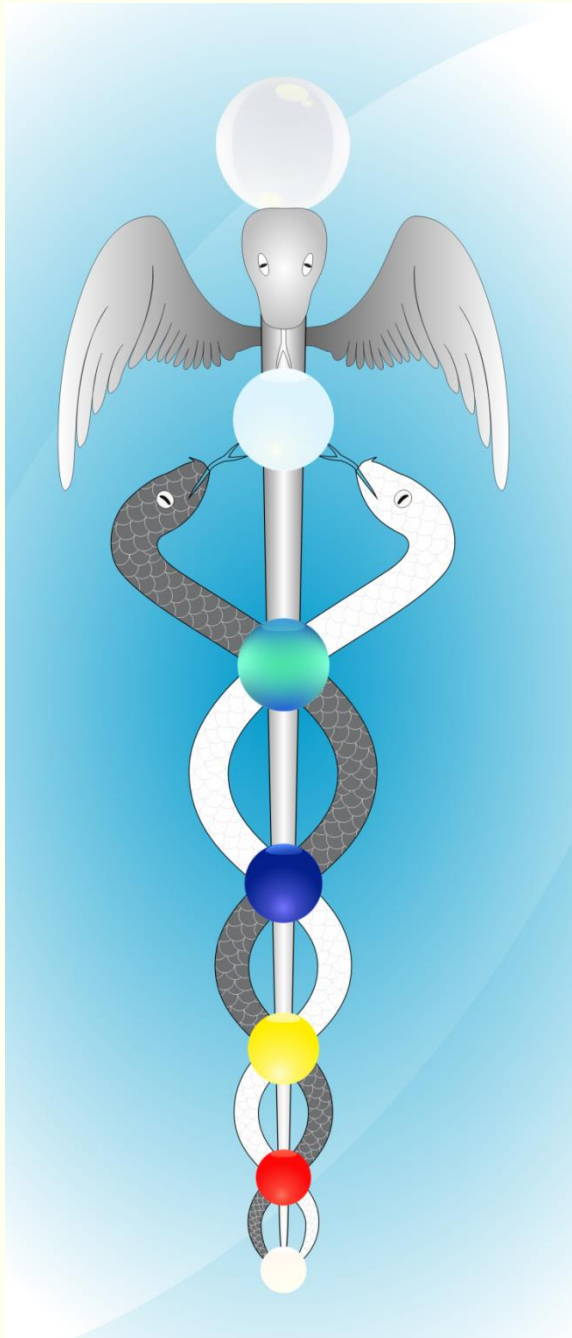
¹ *Secret Doctrine*, II pp. 364-65; [& quoting *Matthew* x, 16.] Also cf. “The Logoi or ‘Saviours’ of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the ‘Old Serpent’ or the ‘Great Deep’), which by spiritual transmutation finally becomes subservient to the divine will of the glorified Initiate, and the ‘Gods’ or powers of nature are conquered by the divine ‘Rebel,’ the *Asura*, the ‘Dragon of Wisdom,’ who fights against the *Devas*; i.e., the activity of *Manas* triumphs over the passivity of pure spirit.” *Blavatsky Collected Writings*, XIII pp. 56-57 fn.; [on a “*Basilisk with seven heads*.”]

² Cf. “But what will Christians make of the Brazen Serpent, the ‘DIVINE HEALER,’ if the serpent is to be regarded as the emblem of cunning and evil? The ‘Evil One’ itself? How can the line of demarcation ever be settled, when it is traced arbitrarily in a sectarian theological spirit? For, if the followers of the Roman Church are taught that Mercury and Æsculapius, or Asklepīos, who are, in truth, one, are ‘devils and sons of devils,’ and the wand and serpent of the latter were ‘the devil’s wand’; how about the ‘brazen serpent’ of Moses? Every scholar knows that both the *heathen* wand and the Jewish ‘serpent’ are one and the same, namely, the *Caduceus of Mercury*, son of APOLLO-PYTHON. It is easy to comprehend why the Jews adopted the ophidian shape for their ‘seducer.’ With them it was purely *physiological and phallic*; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery-language is well studied, and that the Hebrew scrolls are read numerically.” *Secret Doctrine*, II p. 208

³ *Secret Doctrine*, I p. 253 fn; [quoting Éliphas Lévi’s *Mysteries of Magic*, tr. Waite].

7. Caduceus of the Spheres

. . . The trunk of the ASVATTHA (the tree of Life and Being, the ROD of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan [HAMSA] of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!¹



The seventh principle of the earth's atmosphere, as said, the Astral Light, is only the *second* on the Cosmic scale. The scale of Cosmic Forces, Principles and Planes, of Emanations — on the metaphysical — and Evolutions — on the physical plane — is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery, and the four-fold Dodecahedron on the model of which the universe is said by Plato to have been built by the manifested Logos — synthesized by the unmanifested First-Born — yields geometrically the key to Cosmogony and its microcosmic reflection — our Earth.²

Symbol of eternal spiral motion

The *Ogdoad* or 8 symbolizes the eternal and spiral motion of cycles, the 8, ∞, and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the eight great gods — the seven from the primeval Mother, the One and the Triad.³

In the Scandinavian cosmogony Yggdrasil (the World Ash-tree), like the Ásvattha stands for a Manvantara, inasmuch as it flourishes throughout a period of activity. The two serpents entwined around the Ásvattha (originally), now replaced by a rod, represent the Descending and Ascending Arcs in the Great Cycle of Life

¹ *Secret Doctrine*, I p. 549; [quoting from a Commentary on the Esoteric Doctrine.]

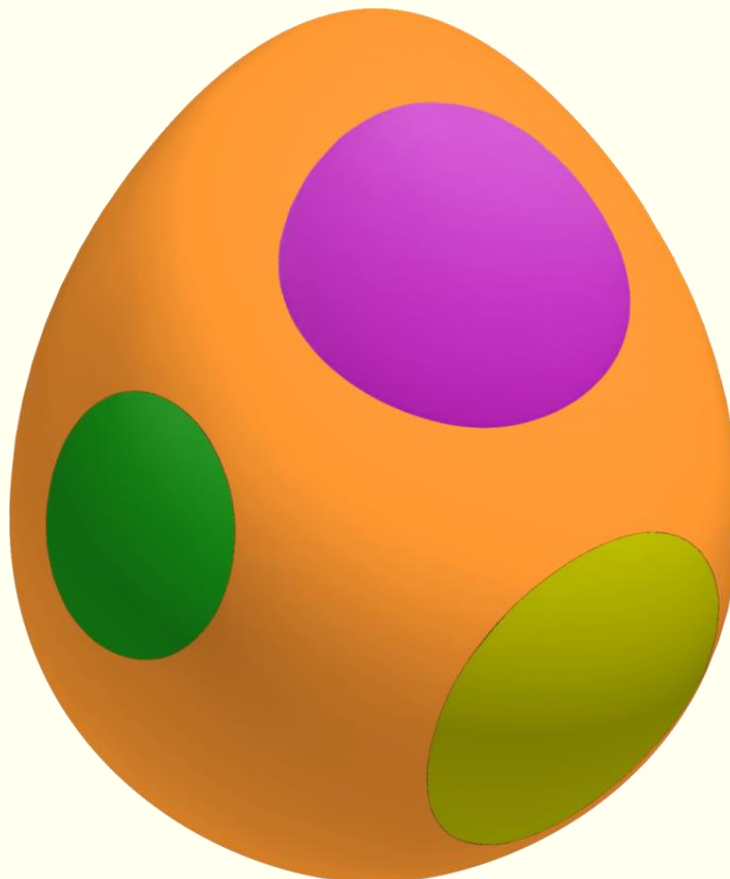
² *Theosophical Glossary*: Ether

³ *Secret Doctrine*, II p. 580

and Being during a Manvantara. The dark serpent on the left typifies the Arc of Descent, the light serpent on the right, the Arc of Ascent.¹

Symbol of the Doctrine of the Globes of a Planetary Chain of Seven Rounds

In addition for the interpretation above give, there is yet another meaning to be derived from the caduceus, which is especially applicable to the Doctrine of the Globes. It is arrived by placing a sphere at the point where the serpents meet (in each case), commencing by placing a sphere on the topmost serpent's head (for the two heads "grow from the one head between the wings," as the Commentary expresses it). Next, a sphere at the joining of the two heads, as well as one placed at each intersection of the dark and light serpents, concluding at the meeting of the tails. In this manner *seven globes* will be shown, indicating a clue to the Doctrine of the seven globes of a chain. The lowest sphere, of course, represents our Earth, Globe D, which is at the lowest point in the Arc of Descent. It also represents the commencement of the Arc of Ascent, since it is on Globe D that spirit and matter are "equilibrated," or, as the Commentary has it: "the two tails join on earth." Therefore it is said, "this is the great illusion."²



¹ *Divine Plan* (2nd ed., 1964), p. 218

² *ibid.*

Divine symbols, ideographs, and hieroglyphs.

Advice to Students of Occultism.

Proficiency in certain domains of inner knowledge is prerequisite to understanding religious dogmas and symbols.

From The Secret Doctrine, I p. 363.

As truly stated by Ragon, “the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys.” They can be only *approximately* interpreted, even if one finds out three out of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the dominion of the profane. Thus far, with regard only to the *pre-historic* Hierophants, with whom that which has now become purely (or impurely) phallic, was a science as profound and as mysterious as biology and physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the creative gods (Theogony), and with creative man, *i.e.*, the ideal and the practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth — Theogony in relation to Anthropogony — were almost impossible to fathom. We find the proofs of this in the Jewish “Holy Writ.”¹



¹ *Secret Doctrine*, I p. 363

Pages from the Secret Doctrine.

. . . is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like? . . . through all these glimmers something of a Divine Idea . . . Nay, the Highest ensign that men ever met and embraced under, the Cross itself, had no meaning, save an accidental extrinsic one.

— THOMAS CARLYLE¹

From The Secret Doctrine, Vol. I, part II, pp. 303-9.

THE STUDY OF THE HIDDEN MEANING in every religious and profane legend, of whatsoever nation, large or small — pre-eminently the traditions of the East — has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. In this the writer disagrees with those symbolologists, however great their reputation, who find in every myth nothing save additional proofs of the superstitious bent of mind of the ancients, and believe that all mythologies sprung from and are built upon *solar myths*. Such superficial thinkers were admirably disposed of by Gerald Massey, the poet and Egyptologist, in a lecture on "Lunolatry; Ancient and Modern." His pointed criticism is worthy of reproduction in this part of this work, as it echoes so well our own feelings, expressed openly so far back as 1875, when *Isis Unveiled* was written.

For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times*, *Saturday Review*, and various magazines, from the platform of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that Mythology is a disease of language, and that the ancient symbolism was a result of something like a primitive mental aberration.

"We know," says Renouf, echoing Max Müller, in his Hibbert lectures, "we know that mythology is the disease which springs up at a peculiar stage of human culture." Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its thinking done by proxy. Professor Max Müller, Cox, Gubernatis, and other propounders of the Solar Mythos have portrayed the primitive myth-maker for us as a sort of Germanised-Hindu metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud*; the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares! They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, "subject to beholding things that are not there"! They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were

¹ *Sartor Resartus*, Ch. III, "Symbols"

directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experience into him, like the grinding icebergs making their imprints upon the rocks submerged beneath the sea. It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns' poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather mongers! Mythology was a primitive mode of *thinking* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation.¹ Mythology is the repository of man's most ancient science, and what concerns us chiefly is this — when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth.²

In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions. . . . For example, when the Egyptians portrayed the moon as a *Cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor*; nor had they any intention of making puzzles or riddles. . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the seer by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb. . . . And so it followed that the sun which saw down in the under-world at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the cat in Egyptian is *mau*, which denotes the *seer*, from *mau*, to see. One writer on mythology asserts that the Egyptians "imagined a great cat behind the sun, which is the pupil of the cat's eye." But this imagining is all modern. It is the Müllerite stock in trade! The moon *as cat was* the eye of the sun, *because it reflected the solar light*, and because the eye gives back image in its mirror. In the form of the goddess Bast, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy.³

This is a very correct exposition of the lunar-mythos from its astronomical aspect. Selenography, however, is the least esoteric of the divisions of lunar Symbology. To

¹ As far as *divine revelation* is concerned, we agree. Not so with regard to "*human history*." . . . For there is "history" in most of the allegories and "myths" of India, and events, real actual events, are concealed under them. [H.P. Blavatsky]

² When the "false theologies" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Aryans — ancient Hindus, and even the pre-Homeric Hellenes. [H.P. Blavatsky]

³ Gerard Massey, *Luniolatry; Ancient and Modern*, pp. 1-2

master thoroughly — if one is permitted to coin a new word — *Selenognosis*, one must become proficient in more than its astronomical meaning. The moon is intimately related to the Earth, as shown in Stanza VI of Volume I,¹ and is more directly concerned with all the mysteries of our globe than is even Venus-Lucifer, the occult sister and *alter-ego* of the Earth.

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian *ol-la*, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*.

This every scholar now knows. The able lectures of G. Massey alone are sufficient in themselves to convince any *fair-minded* Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists — whether Aryanists or Egyptologists — seem to remain blind, is the fact that every symbol in papyrus or *ol-la* is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences. This is instanced in the just quoted interpretation of the moon symbolised by the cat — an example of sidero-terrestrial imagery; the moon bearing many other meanings besides this with other nations.

As a learned Mason and Theosophist, the late Kenneth Mackenzie, has shown in his *Royal Masonic Cyclopædia* [s.v. “Emblem”], there is a great difference between *emblem* and *symbol*. The former “comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea.” Hence, the symbols (say lunar, or solar) of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is “a concrete visible picture or sign representing principles, or a series of principles, *recognisable by those who have received certain instructions*” (initiates). To put it still plainer, an emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the *Purānas* are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric Scriptures. As the same authority shows:

All esoteric Societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosicrucians, and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, *and a very minute difference may make the emblem or symbol* differ widely in its meaning. The magical sigillæ, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognise them.

¹ See also Part II, Section IX, “Deus Lunus.”

The above enumerated societies are all comparatively modern, none dating back earlier than the Middle Ages. How much more proper, then, that the students of the oldest Archaic School should be careful not to divulge secrets of far more importance to humanity (in the sense of being dangerous in the hands of the latter) than any of the so-called “Masonic Secrets,” which have now become, as the French say, those of “Polichinelle!” But this restriction can apply only to the psychological or rather psycho-physiological and Cosmical significance of symbol and emblem, and even to that only partially. An adept must refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But he is ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more landmarks towards a retrospective view of the past, as containing useful information with regard to the origin of man, the evolution of the races and geognosy; yet it is the crying complaint of today, not only among theosophists, but also among the few profane interested in the subject. Why do not the adepts reveal that which they know? To this, one might answer: Why should they, since one knows beforehand that no man of science will accept, even as an hypothesis, let alone as a theory or axiom, the facts imparted. Have you so much as accepted or believed in the ABC of the Occult philosophy contained in *The Theosophist*, *Esoteric Buddhism*, and other works and periodicals? Has not even the little which was given, been ridiculed and derided, and made to face the “animal” and “ape theory” of Huxley-Haeckel, on one hand, and the rib of Adam and the apple on the other? Notwithstanding such an unenviable prospect, a mass of facts is given in the present work. And now the origin of man, the evolution of the globe and the races, human and animal, are as fully treated here as the writer is able to treat them.

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilisations. The *Purānas*, the *Zendavesta*, and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced — by those versed in the hieratic sciences — from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern “sages.” Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite

historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language,¹ and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period.

The explanation of the chief symbols and emblems is now attempted, as Volume II, which treats of Anthropogenesis, would be most difficult to understand without a preparatory acquaintance with the metaphysical symbols at least.

Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, interwoven strongly with metrology, one of the keys to the once universal mystery-language. J. Ralston Skinner, of Cincinnati, the author of *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, etc., has our thanks.² A mystic and a Kabbalist by nature, he has laboured for many years in this direction, and his efforts were certainly crowned with great success. In his own words:

The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist. . . . The author discovered that this geometrical ratio [the integral ratio in numbers of diameter to circumference of a circle] was the very ancient, and probably the divine origin of . . . linear measures. . . . It appears almost proven that the same system of geometry, numbers, ratio, and measures was known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites. . . .

The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meaning of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth sepa-

¹ Thus, a Japanese who does not understand one word of Chinese, meeting with a Chinese who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly — because the writing is symbolical.

² [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

rately, independently, and variously, by pictures, in stone work, or in earth construction.

To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality. This old language is so composed in the Hebrew text, that by the use of the written characters, which uttered shall be the language first-defined, a distinctly separated series of ideas may be intentionally communicated, other than those ideas expressed by the reading of the sound-signs. This secondary language sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible; as, for instance: the number 9 may be taken as a reality, though it has no sensible existence, so, also, a revolution of the moon, as separate from the moon itself by which that revolution has been made, may be taken as giving rise to, or causing a real idea, though such a revolution has no substance. This idea-language may consist of symbols restricted to arbitrary terms and signs, having a very limited range of conceptions, and quite valueless, or it may be a reading of nature in some of her manifestations of a value almost immeasurable, as regards human civilisation. A picture of something natural may give rise to ideas of coordinating subject-matter, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture. Notion may give rise to connected notion, but if it does, then, however apparently incongruous, all resulting ideas must spring from the original picture and be harmonically connected, or related the one with the other. Thus with a pictured idea radical enough, the imagination of the cosmos itself, even in its details of construction, might result. Such a use of ordinary language is now obsolete, but it has become a question with the writer whether at one time far back in the past, it, or such, was not the language of the world and of universal use, possessed, however, as it became more and more moulded into its arcane forms, by a select class or caste. By this I mean that the popular tongue or vernacular commenced even in its origin to be made use of as the vehicle of this peculiar mode of conveying ideas. Of this the evidences are very strong; and, indeed, it would seem that in the history of the human race there happened, from causes which at present at any rate we cannot trace, a lapse or loss from an original perfect language and a perfect system of science — shall we say perfect because they were of divine origin and importation?¹

“Divine origin” does not mean here a revelation from an anthropomorphic god on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to the early mankind by a more advanced *mankind*, so much higher as to be *divine* in the sight of that infant humanity; by a “mankind,” in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated. For, if the professors of modern knowledge

¹ [From J.R. Skinner’s unpublished Kabbalistic MS. (pp. 1-6) in the Adyar Archives.]

would only confess that, though they know nothing of the future of the disembodied man — or rather will accept nothing — yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies — then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the life-cycle of this globe is run down and our mother earth herself falls into her last sleep? Who is bold enough to say that the *divine Egos* of our mankind — at least the elect out of the multitudes passing on to other spheres — *will not become in their turn* the “divine” instructors of a new mankind generated by them on a new globe, called to life and activity by the disembodied “principles” of our Earth?¹ All this may have been the experience of the PAST, and these strange records lie imbedded in the “Mystery-language” of the pre-historic ages, the language now called SYMBOLISM.



¹ See Stanza VI, p. 136 *et seq.*

Keys to the Mystery Language.

From *The Secret Doctrine*, Vol. I, part II, pp. 310-25.

RECENT DISCOVERIES made by great mathematicians and Kabbalists thus prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or “Mystery” language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom-Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language — suspected by the Mason Ragon — the language of the Hierophants, which has seven “dialects,” so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fullness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, the Indianists and Egyptologists especially, experience in interpreting the allegorical writings of the Aryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilised nations in the simple sign & — so all the words of that mystery-language signified the same thing to each man of whatever nationality. There have been several men of note who have tried to re-establish such a universal and *philosophical* tongue: Decharme, Wilkins, Leibnitz; but J. de Maimieux, in his *Pasigraphie*, is the only one who has proven its possibility. The scheme of Valentinus, called the “Greek Kabala,” based on the combination of Greek letters, might serve as a model.

The many-sided facets of the mystery-language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is they, again, which are at the origin of most of the dogmas of the Christian Church, *e.g.*, the seven Sacraments, the Trinity, the Resurrection; the seven capital Sins and the seven Virtues. The seven keys to the mystery-tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity, it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers — ex-initiates of the Temples — into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolising all the human, and especially the *physiological* functions. They never had the higher keys.

Gaston Maspero, the great French Egyptologist and the successor of Mariette-Bey, writes:

Every time I hear people talking of the religion of Egypt, I am tempted to ask *which* of the Egyptian religions they are talking about? Is it of the Egyptian religion of the 4th Dynasty, or of the Egyptian religion of the Ptolemaic period? Is it of the religion of the rabble, or of that of the learned men? Of that which was taught in the schools of Heliopolis, or of that other which was in the minds and conceptions of the Theban sacerdotal class? For, between the first tomb of Memphis, which bears the *cartouche* of a king of the third dynasty, and the last stones engraved at Esneh under Cæsar Philippus, the Arabian, there is an interval of at least five thousand years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian dominions, the Persian conquest, Greek colonisation, and the thousand revolutions of its political life, Egypt has passed during those five thousand years through many vicissitudes of life, moral and intellectual. Chapter XVII of the *Book of the Dead* which seems to contain the exposition of the system of the world as it was understood at Heliopolis during the time of the first dynasties, is known to us only by a few copies of the eleventh and twelfth dynasties. Each of the verses composing it was already at the time interpreted in three or four different ways; so different, indeed, that according to this or another school, the Demiurge became the solar fire *Ra-Shu*, or the primordial water. Fifteen centuries later, the number of readings had increased considerably. Time had, in its course, modified the ideas about the universe and the forces that ruled it. During the hardly 18 centuries that Christianity exists, it has worked, developed and transformed most of its dogmas; how many times, then, might not the Egyptian clergy have altered and transformed its dogmas during those fifty centuries that separate Theodosius from the King Builders of the Pyramids?¹

Here we believe the eminent Egyptologist is going too far. The exoteric dogmas may often have been altered, the esoteric never. He does not take into account the sacred immutability of the primitive truths, revealed only during the mysteries of initiation. The Egyptian priests *have forgotten much, they altered nothing*. The loss of a good deal of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors; mostly, to the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals

¹ [Guide du Visiteur au Musée de Boulaq, pp. 148-49]

and dogmas the principal teachings of the secret doctrine. Thus, in the seventeenth chapter mentioned by Maspero, one finds:

- 1 Osiris saying he is *Tum* (the creative force in nature, giving form to all Beings, spirits and men), self-generated and self-existent, issued from *Nu*, the celestial river, called *Father-Mother* of the gods, the primordial deity, which is chaos or the *Deep*, impregnated by the unseen spirit.
- 2 He has found *Shu* (solar force) on the staircase in the City of the Eight (the two *cubes* of good and Evil), and he has annihilated the evil principles in *Nu* (chaos) the children of Rebellion.
- 3 He is the Fire and Water, *i.e.*, *Nu* the primordial parent, and he created the gods out of his limbs — 14 gods (twice seven), seven dark and seven light gods (the seven Spirits of the Presence of the Christians and the Seven dark Evil Spirits).
- 4 He is the Law of existence and Being (line 10), the *Benu* (or phoenix, the bird of resurrection in Eternity), in whom night follows the day, and day the night — an allusion to the periodical cycles of cosmic resurrection and human reincarnation; for what can this mean? “The wayfarer who crosses millions of years, in the name of One, and the great green (primordial water or Chaos) the name of the other,” (line 17) one begetting millions of years in succession, the other engulfing them, to restore them back.
- 5 He speaks of the Seven Luminous ones who follow their Lord, who confers justice (Osiris in *Amenti*).

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days; and that which the Church got from both, is still more misinterpreted.

Yet their system is now proven identical in this special department of symbology — the key, namely, to the mysteries of astronomy as connected with those of generation and conception — with those ideas of ancient religions, the theology of which has developed the phallic element. The Jewish system of sacred measures applied to religious symbols is the same, so far as geometrical and numerical combinations go, as those of Chaldea, Greece, and Egypt, having been adopted by the Jews during the centuries of their slavery and captivity with those nations.¹ What was that system? It is the intimate conviction of the author of *The Source of Measures* that “the Mosaic Books were intended, by a mode of art speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures.” Piazzzi Smyth believes likewise. This system and these measures are found by some schol-

¹ As we said in *Isis Unveiled*, Vol. II, pp. 438-39: “To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may be as well the exiled Chandālas, or Pariahs, of old India, the ‘bricklayers’ mentioned by Vivasvata, Veda-Vyāsa and Manu, as the Phoenicians of Herodotus, or the Hyksos of Josephus, or descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them. . . .” Yet whatever they may have been, they became a hybrid people, not long after Moses, as the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with.

ars to be identical with those used in the construction of the Great Pyramid — but this is only partially so. “The foundation of these measures was the Parker ratio,” says J.R. Skinner, in *The Source of Measures*.

The author of this very extraordinary work has found it out, he says, in the use of the integral ratio of the diameter to the circumference of a circle, discovered by John A. Parker, of New York. This ratio is 6,561 representing the diameter, and 20,612 representing the circumference. Furthermore, that this geometrical ratio was the very ancient and probably the divine origin of what have now become through exoteric handling and practical application the British linear measures, “the underlying unit of which, *viz.*, the *inch*, was likewise the base of one of the royal Egyptian *cubits* and of the Roman *foot*.” He also found out that there was a modified form of the ratio, *viz.*, 113 to 355; and that while this last ratio pointed through its origin to the exact integral *pi*, or to 6,561 to 20,612, it also served as a base for astronomical calculations. The author discovered that a system of *exact science, geometrical, numerical, and astronomical*, founded on these ratios and to be found in use in the construction of the Great Egyptian Pyramid, was in part the burden of this *language* as contained in, and concealed under, the verbiage of the Hebrew text of the Bible. The inch and the two-foot rule of 24 inches, interpreted for use through the elements of the circle¹ and the ratios mentioned, were found to be at the basis or foundation of this natural and Egyptian and Hebrew system of science, while, moreover, it seems evident enough that the system itself was looked upon as of divine origin and of divine revelation.”² But let us see what is said by the opponents of Prof. Piazzzi Smyth’s measurements of the Pyramid.

Mr. Petrie seems to deny them, and to have made short work altogether of Piazzzi Smyth’s calculations in their Biblical connection. So does Mr. Proctor, the champion “Coincidentalist” for many years past in every question of ancient arts and sciences. Speaking of “the multitude of relations, independent of the Pyramid, which have turned up while the Pyramidalists have been endeavouring to connect the pyramid with the solar system,” he says:

. . . these coincidences [those that would remain even if the Pyramid had no existence] are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real; the latter, which are only imaginary [?], have only been established by the process which schoolboys call “fudging,” and now new measures have left the work to be done all over again.³

To this Staniland Wake justly observes:

They must, however, have been more than *mere coincidences*, if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features.⁴

¹ See first pages of Volume I.

² [J.R. Skinner’s unpublished Kabbalistic MS. (p. 20) in the Adyar Archives.]

³ See Mr. Petrie’s letter in *The Academy*, December 17th, 1881

⁴ *The Origin and Significance of the Great Pyramid* (London, 1882), p. 8, *fn.*

They had it; and it is on this “knowledge” that the program of the MYSTERIES and of the series of Initiations was based: thence, the construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created upon the same abstract formula derived from this sidereal cycle, which he symbolised under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon’s Temple — a building which never had a real existence, any more than had King Solomon himself, who is simply a solar myth, as much as the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

That our author [Skinner] has undeniably discovered *one* and even *two* of *the keys* is fully demonstrated in the work just quoted. One has but to read it to feel a growing conviction that the hidden meaning of the allegories and parables of both Testaments is now unveiled. But that he owes this discovery far more to his own genius than to Parker and Piazzzi Smyth, is as certain, if not more so. For, as just shown, whether the measures of the Great Pyramid taken and adopted as the correct ones by the Biblical “Pyramidalists” are beyond suspicion, is not so sure. A proof of this is the work called *The Pyramids and Temples of Gizeh*, by F. Petrie, besides other works written quite recently to oppose the said calculations, which were called *biased*. We gather that nearly every one of Piazzzi Smyth’s measurements differs from the later and more carefully made measurements of F. Petrie, who concludes the Introduction to his work with this sentence:

As to the results of the whole investigation, perhaps many theories will agree with an American who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened tone — “Well, Sir! I feel as if I had been to a funeral. By all means let the old theories have a decent burial, though we should take care that in our haste none of the wounded ones are buried alive.”

As regards the late J.A. Parker’s calculation in general, and his third proposition especially, we have consulted some eminent mathematicians, and this is the substance of what they say: →

Parker's reasoning rests on sentimental, rather than mathematical, considerations, and is logically inconclusive.

Proposition III, namely, that:

The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary

— is an illustration of an arbitrary proposition, and cannot safely be relied upon in mathematical reasoning. The same observation applies, even more strongly, to *Proposition VII*, which states that:

Because the circle is the primary shape in nature, and hence the basis of area; and because the circle is measured by, and is equal to the square only in ratio of half its circumference by the radius, therefore, circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle.

Proposition IX is a remarkable example of faulty reasoning, and it is the one on which Parker's *Quadrature* mainly rests.¹ Here it is:

The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one, etc.

Granting, for the sake of argument, that a triangle can be said to have a radius in the sense in which we speak of the radius of a circle — for what Parker calls the radius of the triangle is the radius of a circle inscribed in the triangle and therefore not the radius of the triangle at all — and granting for the moment the other fanciful and mathematical propositions united in his premises, why must we conclude that if the triangle and circle are opposite in all the elements of their construction, the diameter of any defined circle is in the opposite duplicate ratio of the diameter of any given equivalent triangle? What necessary connection is there between the premises and the conclusion? The reasoning is of a kind not known in geometry, and would not be accepted by strict mathematicians.

Whether the Archaic esoteric system originated the British inch or not is of little consequence, however, to the strict and true metaphysician. Nor does J. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid will not be found to agree with those of Solomon's temple, the ark of Noah, etc.; or because Parker's *Quadrature of the Circle* is rejected by mathematicians. For Skinner's reading depends first of all on the Kabbalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution and building of the Aryan symbolic religion, in the construction of their temples, the figures given in the *Purānas*, and especially in their chronology, their astronomical symbols, the duration of the cycles, and

¹ [John A. Parker, *Quadrature of the Circle* (1851), pp. 117-19.]

other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians (Moses being an Initiate of the Priests) must have got those notions from India. At any rate they passed them to the early Christians. Hence, it is the Occultists and Kabbalists who are the “true” heirs to the KNOWLEDGE, or the secret wisdom which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead-letter thereof. That it is the system of measures which led to the invention of the God-names Elōhīm and Jehovah, and their adaptation to phallicism, and that Jehovah is a not very flattering copy of Osiris, is now demonstrated by the author of *The Source of Measures*. But the latter and Piazzzi Smyth both seem to labour under the impression that (a) the priority of the system belongs to the Israelites, the Hebrew language being the *divine* language, and that (b) this universal language belongs to direct revelation!

The latter hypothesis is correct only in the sense shown in the last paragraph of the preceding Section I; but we have yet to agree as to the nature and character of the divine “Revealer.” With regard to priority, this, to the profane, will of course depend on (a) the internal and external evidence of the revelation, and (b) on each scholar’s individual preconception. This, however, cannot prevent either the theistic Kabbalist, or the Pantheistic Occultist, from believing each in his way; neither of the two convincing the other. The data furnished by history are too meagre and unsatisfactory for either of them to prove to the sceptic which of them is right.

On the other hand, the proofs afforded by tradition are too constantly rejected for us to hope to settle the question in our present age. Meanwhile, materialistic science will be laughing impartially at both Kabbalists and Occultists. But the said vexed question of priority once laid aside, Science, in its departments of philology and comparative religion will find itself finally taken to task, and be compelled to admit the common claim.¹ Its greatest scholars, instead of pooh-poohing that supposed

¹ One by one the claims become admitted, as one Scientist after another is compelled to recognise the facts given out from the *Secret Doctrine* — though he rarely, if ever, recognises that he has been anticipated in his statements. Thus, in the palmy days of Mr. Piazzzi Smyth’s authority on the Pyramid of Gizeh, his theory was, that the porphyry sarcophagus of the King’s Chamber “*is the unit of measure for the two most enlightened nations of the earth, England and America,*” and was no better than a “corn bin.” This was vehemently denied by us in *Isis Unveiled* just published at that time. Then the New York press arose in arms (the *Sun* and the *World* chiefly) against our presuming to correct or find fault with such a star of learning. On p. 519, Vol. I, we had said, that Herodotus when treating of that Pyramid “might have added that, externally it symbolised *the creative principle of Nature*, and illustrated also *the principles of geometry, mathematics, astrology, and astronomy*. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer-Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which the neophyte was ‘born again’ and became an adept.”

Our statement was laughed at in those days. We were accused of having got our ideas from the “craze” of Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris (we had never heard of that writer!). And now, six or seven years later, this is what Staniland Wake writes on p. 93 of his paper, on *The Origin and Significance of the Great Pyramid*.

“The so-called King’s Chamber, of which an enthusiastic pyramidist says, ‘The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come’ if not, ‘the chamber of perfections’ of Cheops’ tomb, was probably *the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the SACRED MYSTERIES.*” Had Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King’s chamber had a “narrow gate” indeed; the same “strait gate” which “leadeth unto life,” or the new spiritual rebirth alluded to by Jesus in *Matthew* vii, 13 *et seq.* and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of.

“farrago of absurd fiction and superstitions,” as the Brāhmanical literature is generally termed, will endeavour to learn the symbolical universal language with its numerical and geometrical keys. But here again they will hardly be successful if they share the belief that the Jewish Kabbalistic system contains the key to the *whole* mystery: *for, it does not*. Nor does any other Scripture at present possess it in its entirety, for even the *Vedas* are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries — Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work — the rest is left to the student’s personal intuition. For in saying that *Eastern Occultism has the secret*, it is not as if a “complete” or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

But while supposing that the whole cycle of the universal mystery-language will not be mastered for whole centuries to come, even that which has been hitherto discovered in the Bible by some scholars is quite sufficient to demonstrate the claim — mathematically. Judaism having availed itself of two keys out of the seven, and these two keys having been now rediscovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of “coincidence,” but one of a correct reading of the Bible texts, as anyone acquainted with arithmetic reads and verifies an addition or total.¹ A few years longer and this system will kill the dead-letter of the Bible, as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning.

And then this undeniable meaning, however incomplete, will unveil the mystery of Being, besides changing entirely the modern scientific systems of Anthropology, Ethnology and especially that of Chronology. The element of Phallicism, found in every God-name and narrative in the Old (and to some degree in the New) Testament, may also in time considerably change modern materialistic views in Biology and Physiology.

Divested of their modern repulsive crudeness, such views of nature and man, on the authority of the celestial bodies and their mysteries, will unveil the evolutions of the human mind and show how natural was such a course of thought. The so-called phallic symbols have become offensive only because of the element of materiality and animality in them. As they originated with the archaic races, which, issuing to their personal knowledge from an androgyne ancestry, were the first phenomenal manifestations in their own sight of the separation of sexes and the ensuing mystery of creating in their turn — such symbols were but natural. If later races have degraded them, especially the “chosen people,” this does not affect the origin of those symbols. The little Semitic tribe — one of the smallest branchlets from the commingling of the 4th and 5th sub-races (the Mongolo-Turanian and the Indo-European, so-called, after the sinking of the great Continent) — could only accept its symbology in the spirit which was given to it by the nations from which it was derived. Perchance, in the Mosaic beginnings, that symbology was not as crude as it became later under the

¹ All we have said in *Isis Unveiled* is now found corroborated in *The Source of Measures*, by such readings of the Bible with the numerical and geometrical keys thereto.

handling of Ezra, who remodelled the whole *Pentateuch*. For the glyph of Pharaoh's daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, has not been primarily composed for, or by, Moses. It has been found anticipated in the Babylonian fragments on the tiles, in the story of King Sargon,¹ who lived far earlier than Moses. Now, what is the logical inference? Most assuredly that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon, and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that *Exodus* was never written by Moses, but re-fabricated from old materials by Ezra.

And if so, then why should not other symbols and glyphs far more crude in their phallic element have been added by this adept in the later Chaldean and Sabæan phallic worship? We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah.

All this, notwithstanding the exoteric element, as now found in the two Testaments, is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean, and Egyptian symbolism. The whole cycle of biblical glyphs and numbers as suggested by astronomical observations — astronomy and theology being closely connected — is found in Indian exoteric, as well as esoteric, systems. These figures and their symbols, the signs of the Zodiac, the planets, their aspects and nodes — the last term having now passed even into our modern botany to distinguish male and female plants (the unisexual, polygamous, monoecious, dioecious, etc.) — are known in astronomy as *sextiles*, *quartiles* and so on, and have been used for ages and aeons by the archaic nations, and in one sense have the

¹ On page 224 of *Assyrian Discoveries*, George Smith says: "In the palace of Sennacherib at Kuyunjik I found another fragment of the curious history of Sargon, a translation of which I published in the *Transactions of the Society of Biblical Archaeology*, (Vol. I, Part I, p. 46)." The capital of Sargon, the Babylonian Moses, "was the great city of Agadi, called by the Semites Akkad — mentioned in *Genesis* as the capital of Nimrod (*Genesis* x, 10), and here he reigned for forty-five years. Akkad lay near the City of *Sippara* on the Euphrates and north of Babylon." (See *Isis Unveiled*, Vol. II, p. 442) Another strange coincidence is found in the fact that the name of the neighbouring above-mentioned city of *Sippara* is the same as the name of the wife of Moses — *Zipporah* (*Exodus* ii, 21). Of course the story is a clever addition by Ezra, who could not be ignorant of it. This curious story is found on fragments of tablets from Kuyunjik, and reads as follows:

- 1 Sargina, the powerful king, the king of Agade am I.
- 2 My mother was a princess, my father I did not know, a brother of my father ruled over the country.
- 3 In the city of Azupiran which by the side of the River Euphrates is situated,
- 4 My mother the princess conceived me; in difficulty she brought me forth.
- 5 She placed me in an ark of rushes, with bitumen my exit she sealed up.
- 6 She launched me on the river which did not drown me.
- 7 The river carried me, to Akki the water-carrier it brought me.
- 8 Akki the water-carrier in tenderness of bowels, lifted me, etc.

[G. Smith, *Chaldean Account of Genesis*, 1876, pp. 299-300.]

And now *Exodus* (ii, 3): "And when she [Moses' mother] could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink."

"The event," says G. Smith, "is supposed to have happened about 1600 B.C., rather earlier than the supposed age of Moses; and as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in *Exodus* ii, for every action, when once performed, has a tendency to be repeated." [*op. cit.*, p. 300.] But now, when Professor Sayce has had the courage to push back the dates of the Chaldean and Assyrian Kings by two thousand years more, Sargon must have preceded Moses by 2,000 years at the least. (See Professor Sayce's *Hibbert Lectures* of 1887 on the subject.) The confession is suggestive, but the figures lack a cipher or two.

same meaning as the Hebrew numerals. The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbolism to be as old as the world.

Starting from this, it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical and geometrical symbol language.¹ Hence one finds numbers and figures used as an expression and a record of thought in every archaic symbolical Scripture. They are ever the same, with only certain variations growing out of the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development — spiritual and physical, abstract and concrete — were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesised by the first line and a circle — the Pythagorean mystic *Decad*, the sum of all, involving and expressing the mysteries of the entire Kosmos; recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language. The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stone of Occult Cosmogonies. This decad and its thousand combinations are found in every portion of the globe. One recognises them in the caves and rock-cut temples of Hindustan and Central Asia, as in the pyramids and lithoi of Egypt and America; in the Catacombs of Ozymandias, in the mounds of the Caucasian snow-capped fastnesses, in the ruins of Palenque, in Easter Island, everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the cube, or the male and female universal glyph, showing the first aspect of the evolving deity, is stamped for ever in the Southern Cross in the Heavens, as in the Egyptian *Crux-Ansata*. As well expressed:

The Cube unfolded is in display a cross of the *Tau*, or Egyptian form, or of the Christian cross form. . . . A circle attached to the first, gives the *Ansated Cross* . . . numbers 3 and 4 counted on the cross, showing a form of the [Hebrew] golden candlestick [in the Holy of Holies], and of the $3 + 4 = 7$, and $6 + 1 = 7$, days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year*, so it is the *time marker of birth*. . . . The cross-form being shown, then, by the connected use of the form 113:355, the symbol is completed by the *attachment* of a man to the cross.² This kind of measure was made to co-ordinate with the idea of the *origin* of human life, and hence the *phallic form*.³

¹ As a reminder how the *Esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as re-established by David, put in its place, by Hezekiah for one, read pp. 436-42, Vol. II, in *Isis Unveiled*. Surely there must have been some very good reasons why the Sadducees, who furnished almost all the High Priests of Judæa, held to the Laws of Moses and spurned the alleged “Books of Moses,” the *Pentateuch* of the Synagogue and the *Talmud*.

² Once more, remember the Hindu Vithobā crucified in space; the significance of the “sacred sign,” the *Svasti-ka*; Plato’s Decussated man in Space, etc. [Cf. “Crucified between two thieves” and accompanying drawings in our Buddhas and Initiates Series. — ED. PHIL.]

³ [J.R. Skinner’s unpublished Kabbalistic MS. (p. 27ff.) in the Adyar Archives.]

The *Stanzas* show the cross and these numbers playing a prominent part in archaic cosmogony. Meanwhile we may profit by the evidence collected by the same author to show the identity of symbols and their esoteric meaning all over the globe, which he calls rightly the “primordial vestiges of these symbols.”

Under the general view taken of the nature of the number forms . . . it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age — a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been further removed in the past from the old Egyptians than are the old Egyptians from us.

The Easter Isles in “*mid Pacific*” present the feature of the remaining peaks of the mountains of a *submerged continent*, for the reason that these peaks are thickly studded with Cyclopean statues, remnants of the civilisation of a dense and cultivated people, who must have of necessity occupied a widely extended area. On the back of these images is to be found the “*ansated cross*” and the same modified to the outlines of the human form. A full description, with plate showing the land, with the thickly planted statues, also with copies of the images, is to be found in the January number 1870 of the London *Builder*. . . .

In the *Naturalist*, published at Salem, Massachusetts, in one of the early numbers (about 36), is to be found a description of some very ancient and curious carvings on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross,¹ by a series of drawings, by which from the form of *a man* that of a *cross* springs, but so done that the cross may be taken as the man, or the man as the cross; thus exhibiting a symbolic display of the interdependency of the forms set forth in the text.

. . . It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge of Noah*. Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up, at least, as the 42nd parallel north; whence journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal, and other structures, whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Atwater, from examination of hundreds of them, is convinced that their authors had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect:

“The form of this pyramid (of Papantla) which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn

¹ See farther on the description given of the early Aryan initiation of Viśvakarman crucifying the Sun, “Vikar-tana,” shorn of his beams — on a cruciform lath. [H.P. Blavatsky]

stones, of an extraordinary size, and very beautifully shaped. *Three* staircases lead to the top, the steps of which were decorated with hieroglyphical sculptures and small *niches*, arranged with great symmetry. The number of these niches seems to allude to *the 318 simple and compound signs of the days of their civil calendar.*”

318 is the Gnostic value of Christ, and the famous number of the trained or circumcised servants of Abram. When it is considered that 318 is an *abstract value*, and *universal* as expressive of a diameter value to a circumference of *unity*, its use in the composition of the civil calendar becomes manifest. It was in Hebrew use.¹

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. Crucified men, and symbols of the evolution of races from gods; and yet behold Science repudiating the idea of a *human race other than* one made in *our* image; theology clinging to its 6,000 years of Creation; anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years B.C.!!

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a *liar*, abstain from furnishing proofs — as good as any — only because that day, when all the SEVEN KEYS shall be delivered unto Science, or rather the men of learning and research in the symbological department, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we — in order to avoid the usual penalty that awaits everyone who strays outside the beaten paths of either Theology or Materialism — hold to the 6,000 years and “special creation,” or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the secret records hold the said SEVEN keys to the mystery of the genesis of man. Faulty, materialistic, and biased as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of theology. The latter are in their death agony for everyone but the most uncompromising bigot and fanatic.² Hence we have no choice but either to blindly accept the deductions of Science, or to cut adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, being fully prepared to bear the consequences.

But let us see whether Science in its materialistic speculations, and even theology in its death rattle and supreme struggle to reconcile the 6,000 years since Adam with Sir Charles Lyell’s *Geological Evidences of the Antiquity of Man*, do not themselves give us unconsciously a helping hand. Ethnology, on the confession of some of its very learned votaries, finds it already impossible to account for the varieties in the human race, unless the hypothesis of the *creation of several Adams* be accepted.

¹ J.R. Skinner, *The Source of Measures* (1875), Ch. II, sect. ii, § 23-24

² Some of its defenders must have lost their reason, one would rather say. For what can one think when, in the face of the *dead-letter* absurdities of the Bible, these are still supported, publicly and as fiercely as ever, and one finds its theologians maintaining that though “the Scriptures carefully refrain [?] from making any direct contribution to scientific knowledge, *they have never stumbled upon any statement which will not abide the light of ADVANCING SCIENCE*”!!! (*Primeval Man: or, the Anthropology of the Bible* [by Rev. James Gall, 1871], p. 14)

They speak of “a white Adam and a black Adam, a red Adam and a yellow Adam.”¹ Were they Hindus enumerating the rebirths of Vāmadeva from the *Linga-Purāna*, they could say little more. For, enumerating the repeated births of Siva, the latter show him in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumara becomes “four youths of a yellow colour.” This strange *coincidence*, as Mr. Proctor would say, speak only in favour of scientific intuition, as Siva-Kumara represents only allegorically the human races during the genesis of man. But it led to another intuitional phenomenon — in the theological ranks this time. The unknown author of *Primeval Man* in a desperate effort to screen the divine Revelation from the merciless and eloquent discoveries of geology and anthropology, remarking that “it would be unfortunate if the defenders of the Bible should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of geologists” — finds a compromise. Nay, he devotes a thick volume to proving this fact: “Adam was not the *first man*”² created upon this earth.” . . . The exhumed relics of pre-Adamic man, “instead of shaking our confidence in Scripture, supply additional proof of its veracity.”³ How so? In the simplest way imaginable; for the author argues that, henceforth “we” [the clergy] are enabled to leave scientific men to pursue their studies without attempting to coerce them by the fear of heresy” This must be a relief indeed to Messrs. Huxley, Tyndall, and Sir C. Lyell.

The Bible narrative *does not commence with creation*, as is commonly supposed, but with the formation of Adam and Eve, *millions of years after* our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten . . . There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds.⁴

Who, then, or what were those races, since the author still maintains that Adam is *the first man of our race*? It was THE SATANIC RACE AND RACES! “Satan (was) never in heaven, Angels and men (being) one species.”

It was the pre-Adamic race of “Angels that sinned.” Satan was “the first Prince of this world,” we read. Having died in consequence of his rebellion, he remained on earth as a *disembodied Spirit*, and tempted Adam and Eve.

The earlier ages of the Satanic race, and more especially *during the life-time of Satan* [!!!] may have been a period of patriarchal civilisation and comparative repose — a time of Tubal-Cains and Jubals, when both Sciences and arts attempted to strike their roots into the accursed ground. . . . What a subject for an epic . . . (when) there are inevitable incidents which must have occurred. We see before us . . . the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks, that then grew where now no oaks will grow . . . the

¹ *Primeval Man*, etc., p. 195

² Especially in the face of the evidence furnished by the authorised Bible itself in *Genesis* iv, 16-17, which shows Cain going to the land of Nod and there marrying a wife.

³ *ibid.*, etc., p. 194

⁴ *ibid.*, p. 55

grey primeval patriarch . . . the primeval offspring innocently gambolling by his side . . . A thousand such pictures rise before us”!¹

The retrospective glance at this *Satanic* “blushing bride” in the days of Satan’s innocence, does not lose in poetry as it gains in originality. Quite the reverse. The modern Christian bride — who does not often blush nowadays before her gay modern lovers — might even derive a moral lesson from this daughter of Satan, in the exuberant fancy of her first human biographer. These pictures — and to appreciate them at their true value they must be examined in the volume that describes them — are all suggested with a view to reconcile the infallibility of revealed Scripture with Sir C. Lyell’s *Antiquity of Man* and other damaging scientific works. But this does not prevent truth and fact appearing at the foundation of these vagaries, which the author has never dared to sign with his own, or even a borrowed name. For, his pre-Adamic races — not Satanic but simply Atlantic, and the Hermaphrodites before the latter — are mentioned in the Bible when read esoterically, as they are in the Secret Doctrine. The SEVEN KEYS open the mysteries, past and future, of the seven great Root-Races, as of the seven Kalpas. Though the genesis of man, and even the esoteric geology, will surely be rejected by Science just as much as the Satanic and pre-Adamic races, yet if having no other way out of their difficulties the Scientists have to choose between the two, we feel certain that, Scripture notwithstanding, once the mystery-language is approximately mastered, it is the archaic teaching that will be accepted.²



¹ *Primeval Man*, pp. 206-7

² [There are four Adams, one for each of the preceding Root-Races of Humanity:

Adam 1, Kadmon, or Heavenly Man (Second Logos).

Adam 2, of *Genesis*, the ethereal, Self-born Astral Sons of Yoga (First Root-Race, Self-Existent).

Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga (early Third Root-Race, Lemurian).

Adam 4, of *Genesis*, the womb-born men and women (Fourth Root-Race, Atlantean).

— Quick overview, compiled by ED. PHIL.]

Lotus is a Universal Symbol.



Lotus stands for Divine Consciousness unfolding from within outwardly.

Divine Ideation passing from abstract into the concrete form.

From *The Secret Doctrine*, Vol. I, part II, pp. 379-86.

THERE ARE NO ANCIENT SYMBOLS, without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity. Such is the LOTUS. It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Āryan Hindus, the Egyptians, and the Buddhists after them; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger as the Christians do now, who replace it with the water lily.¹ It had, and still has, its mystic meaning which is identical with every nation on the earth. We refer the reader to Sir William Jones.² With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). “Eternal!” says a verse in the *Bhagavad-Gītā*,³

“I see Brahm the creator enthroned in thee above the lotus!”;

and Sir W. Jones shows, as noted in the Stanzas, that the seeds of the lotus contain, even before they germinate, perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become. The lotus, in India, is the symbol of prolific earth, and what is more, of Mount Meru. The four angels or genii of the four quarters of Heaven⁴ stand each on a lotus. The lotus is the two-fold type of the Divine and human hermaphrodite, being of dual sex, so to say.

The spirit of Fire (or Heat), which stirs up, fructifies, and develops into concrete form everything (from its ideal prototype), which is born of WATER or primordial Earth, evolved Brahmā — with the Hindus. The lotus flower, represented as growing out of Vishnu’s navel — that God resting on the waters of space and his Serpent of Infinity — is the most graphic allegory ever made: the Universe evolving from the central Sun, the POINT, the ever-concealed germ. Lakshmi, who is the female aspect of Vishnu,⁵ and who is also called *Padma*, the lotus, is likewise shown floating at “Creation”

¹ In the Christian religion Gabriel, the Archangel, holding in his hand a spray of water lilies, appears to the Virgin Mary in every picture of the Annunciation. This spray typifying fire and water, or the idea of creation and generation, symbolizes *precisely the same idea as the lotus* in the hand of the Bodhisattva who announces to Mahā-Māyā, Gautama’s mother, the birth of the world’s Saviour, Buddha. Thus also, Osiris and Horus were represented by the Egyptians constantly in association with the lotus-flower, the two being Sun-gods or Fire (the Holy Ghost being still typified by “tongues of fire”). (*Acts ii*, 3)

² See Sir William Jones, *Dissertations . . . relating to the History and Antiquities . . . of Asia* (1793), p. 25. [*The Works of Sir Wm. Jones* (1799), Vol. VI, p. 320]

³ [Ch. xi, verse 15]

⁴ The Mahārājas, see *Stanzas*. [See compilation in our *Masque of Love Series*. — ED. PHIL.]

⁵ Lakshmi is Venus — Aphrodite, and, like the latter, she sprang from the froth of the ocean with a lotus in her hand. In the *Rāmāyana* she is called *Padma*.

on a lotus flower, and during the “churning of the ocean” of space, springing from the “sea of milk,” like Venus from the froth.¹

. . . Then seated on a lotus
Beauty’s bright goddess, peerless Śrī, arose
Out of the waves . . .

sings an English Orientalist and poet, Sir Monier-Williams.²

The underlying idea in this symbol is very beautiful, and it shows, furthermore, its identical parentage in all the religious systems. Whether in the lotus or water-lily shape it signifies one and the same philosophical idea — namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. For, as soon as DARKNESS — or rather that which is “darkness” for ignorance — has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

At this stage of action, the Demiurge³ is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realise the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . .

In chapter lxxxi of the *Ritual, (Book of the Dead)*, called “Transformation into the Lotus,” the god, a head emerging from this flower, the god exclaims:

I am the pure lotus, emerging from the Luminous ones. . . . I carry the messages of Horus. I am the pure lotus which comes from the Solar Fields.

The lotus-idea may be traced even in the Elōhistic chapter, the 1st of *Genesis*, as stated in *Isis Unveiled*.

It is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads:

And God said, Let the earth bring forth . . . the fruit-tree yielding fruit after his kind, whose seed is in itself.

In all the primitive religions, the “Son of the Father” is the creative God, *i.e.*, His thought made visible; and before the Christian era, from the Trimūrti of the Hindus

¹ [See “Churning the Ocean of Milk” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [*Indian Wisdom*, etc., Oxford, 1875, p. 499: poetical rendition of *Vishnu-Purāna*, Bk. I, ch. 9]

³ In Esoteric philosophy the Demiurge or *Logos*, regarded as the CREATOR, is simply an abstract term, an idea, like “army.” As the latter is the all-embracing term for a body of active forces or working units — soldiers — so is the Demiurge the qualitative compound of a multitude of Creators or Builders. Burnouf, the great Orientalist, has seized the idea perfectly when saying that Brahmā does *not* create the earth, any more than the rest of the universe.

“Having evolved himself from the soul of the world, once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahmā and the universe form one Being, each particle of which is in its essence Brahmā himself, who proceeded out of himself.”

down to the three Kabbalistic heads of the scriptures, as explained by the Jews, the triune godhead of each nation was fully defined and substantiated in its allegories.

How the only ennobling religion of humanity has been degraded to the worship of the phallus.¹

Such is the cosmic and ideal significance of this great symbol with the Eastern peoples. But, applied to practical and exoteric worship — which had also its esoteric symbology — the lotus became in time the carrier and container of a more terrestrial idea. No dogmatic religion has ever escaped the sexual element in it; and to this day it soils the moral beauty of the root-idea. The following is quoted from the same Kabbalistic MS. already mentioned:

Pointing to like signification was the lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the lotus, which is the bearer of the seed for reproduction as the result of its maturing, is connected by its placenta-like attachment with mother-earth, or the womb of Isis, through the water of the womb, that is, the river Nile, by the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower.² Thus Osiris and Isis, the children of Chronos, or time without end, in the development of their nature-forces, in this picture become the parents of man under the name Horus.³

We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism, governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpasses all efforts of the human intellect.⁴ The new-born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.⁵

This is a correct rendering of the underlying, ideas of old, of the purely pantheistic conceptions, *impersonal* and reverential, of the archaic philosophers of the prehistoric ages. Not so, however, when applied to sinful humanity, to the gross ideas at-

¹ [See "The Holy of Holies and Its degradation" in our Black versus White Magic Series. — ED. PHIL.]

² In Indian *Purāṇas* it is Vishnu, the first, and Brahmā, the second logos, or the ideal and practical creators, who are respectively represented, one as manifesting the lotus, the other as issuing from it.

³ See Section IX, "The Moon, Deus Lunus, Phoebe."

⁴ Not the "efforts" of the trained psychic faculties of an Initiate into Eastern metaphysics, and the mysteries of creative Nature. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

⁵ J.R. Skinner's unpublished Kabbalistic MS. (fo., 15-16) in the Adyar Archives herewith cited as Skinner's MS.

tached to personality. Therefore, no pantheistic philosopher would fail to find the remarks that follow the above and which represent the anthropomorphism of Judæan symbology, other than dangerous for the sacredness of true religion, and fitting only our materialistic age, which is the direct outcome and result of that anthropomorphic character. For this is the keynote to the entire spirit and essence of the Old Testament. “Therefore,” goes on the MS., treating of the symbolism of art-speech of the Bible:

The locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.¹ With man the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description² by metaphor, this part of the house or home is described in the Sacred Books as the “between the thighs of the house,” and sometimes the idea is carried out constructively in the great door-opening of churches placed inward between flanking buttresses.³

No such thought “carried to the extreme” ever existed among the old primitive Āryans. This is proven by the fact that in the Vedic period their women were not placed apart from men in *penetralia*, or “*zenānas*.” Their seclusion began when the Mohammedans — the next heirs to Hebrew symbolism after Christian ecclesiasticism — had conquered the land and gradually enforced their ways and customs upon the Hindus. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Āryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabbalistic revelation himself, when he closes the above-quoted passages by adding:

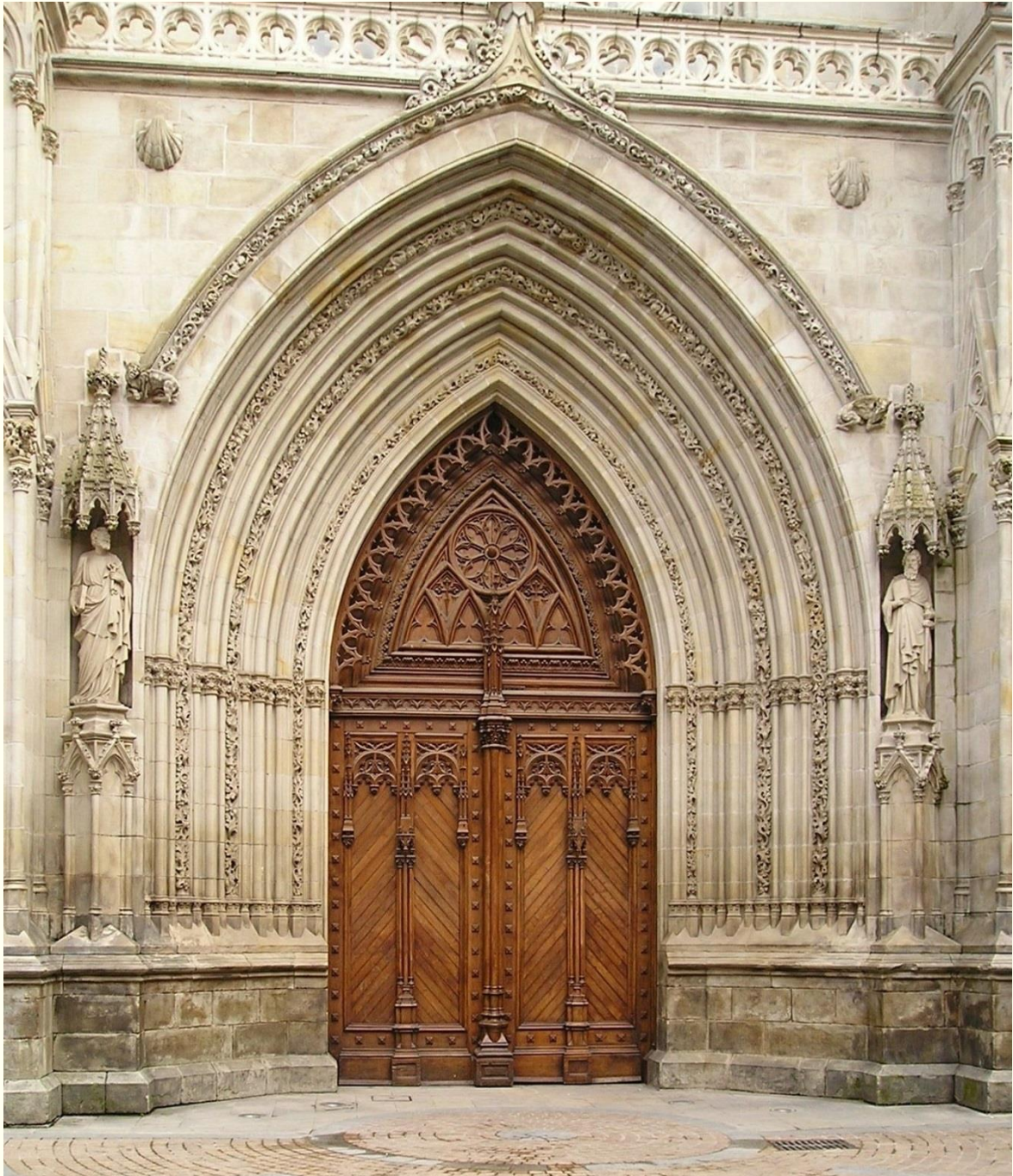
If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy place, should borrow its title from the recognised sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient WISE, *there was no name and no idea, and no symbol of A FIRST CAUSE*.⁴

¹ Surely the words of the old Initiate into the *primitive* mysteries of Christianity, “*Know ye not ye are the Temple of God*” (1 Corinthians iii, 16) could not be applied in *this* sense to *men*? The meaning may have been, and *was* so, undeniably, in the minds of the Hebrew compilers of the *Old Testament*. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained and ever widened, had not Christianity — especially and most glaringly the Latin Church — thrown a bridge over it? Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

² It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.

³ Skinner’s MS., fo., 16-17

⁴ *ibid.*, 17



Most decidedly not. Rather never give a thought to it and leave it for ever *nameless*, as the early Pantheists did, than degrade the sacredness of that *Ideal of Ideals*, by dragging down its symbols into such anthropomorphic forms! Here again one perceives the immense chasm between Āryan and Semitic religious thought: two opposite poles — Sincerity and Concealment. With the Brahmans, who have never invested with an “original Sin” element the natural procreative functions of mankind, it is a *religious duty* to have a son. A Brahman, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in religious meditations. He had accomplished his duty to nature as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream — which it

is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden; showed his God (esoterically, the Tempter and the Ruler of Nature) CURSING *for ever* an act, which was in the logical programme of that nature.¹ All this exoterically, as in the *cloak* and dead letter of *Genesis* and the rest; and at the same time *esoterically* he regarded the supposed *sin* and FALL as an act so sacred, as to choose the organ, the perpetrator of the *original sin*, as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting SIN!²

Who can ever fathom the paradoxical depths of the Semitic mind? And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!

Whether the early Fathers of the Church knew the esoteric meaning of the Hebrew (Old) Testament, or whether only a few of them were aware of it, while the others remained ignorant of the secret, is for posterity to decide. One thing is certain, at any rate. As the esotericism of the New Testament agrees perfectly with that of the Hebrew Mosaic Books; and since, at the same time, a number of purely Egyptian symbols and pagan dogmas in general — the Trinity for example — have been copied by, and incorporated into, the Synoptics³ and St. John, it becomes evident that the identity of those symbols was known to the writers of the New Testament, whoever they were. They must have been aware also of the priority of the Egyptian esotericism, since they have adopted several such symbols that typify purely Egyptian conceptions and beliefs — in their outward and inward meaning — and which are not to be found in the Jewish Canon. One of such is the water lily in the hands of the Archangel in the early representations of his appearance to the Virgin Mary; and these symbolical images are preserved to this day in the iconography of the Greek and Roman Churches. Thus water, fire, the Cross, as well as the Dove, the Lamb, and other sacred animals, with all their combinations, yield esoterically an identical meaning, and must have been accepted as an improvement upon Judaism pure and simple.

For the Lotus and Water are among the oldest symbols, and in their origin are purely Āryan, though they became common property during the branching off of the fifth race. Let us give an example. Letters, as much as numbers, were all mystic, whether in combination or each taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize WATER, the great deep, in its origin. It is mystic in all the languages, Eastern and Western, and stands as a glyph for the waves, thus: ~~~. In the Āryan Esotericism, as in the Semitic, this letter has always stood for the waters; *e.g.*, in Sanskrit MAKARA — the tenth sign of the Zodiac — means a crocodile, or rather an aquatic monster associated always with water.⁴ The letter MA is equivalent to, and corresponds with, number 5 —

¹ The same idea is carried out exoterically in the incidents of Egypt. The Lord God tempts sorely Pharaoh and “plagues him with great plagues,” lest the king should escape punishment, and thus afford no pretext for one more triumph to his “Chosen people.”

² [Cf. “The Original Sin is a Jewish invention” in our Black versus White Magic Series. — ED. PHIL.]

³ [*i.e.*, the gospels of Matthew, Mark, and Luke.]

⁴ [Consult “The Zodiac is a veil thrown over Cosmogonies” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

composed of a *binary*, the symbol of the two sexes separated, and of the *ternary*, symbol of the third life, the progeny of the *binary*. This, again, is often symbolised by a *Pentagon*, the latter being a sacred sign, a divine Monogram. MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki*-Avatāra of the Brahmans — the last MESSIAH who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek *Mētis* or *Divine Wisdom*; of *Mēmrah*, the “word” or *Logos*; and of *Mithras* (the *Mihr*), the *Monas*, *Mystery*. All these are born in, and from, the great Deep, and are the Sons of *Māyā* — the *Mother*; in Egypt, *Mut*, in Greece *Minerva* (divine wisdom); of *Mary*, or *Miriam*, *Myrrha*, etc.; of the Mother of the Christian Logos, and of *Māyā*, the mother of Buddha. *Mādhava* and *Mādhavī* are the titles of the most important gods and goddesses of the Hindu Pantheon. Finally, *Mandala* is in Sanskrit “a circle,” or an orb (the ten divisions of the *Rig-Veda*). The most sacred names in India begin with this letter generally — from *Mahat*, the first manifested intellect, and *Mandara*, the great mountain used by the gods to churn the *Ocean*, down to *Man-dākinī*, the heavenly *Gangā* (Ganges), *Manu*, etc.

Shall this be called a coincidence? A strange one it is then, indeed, when we find even Moses — found in the water of the Nile — having the symbolical consonant in his name. And Pharaoh’s daughter “called his name Moses . . . because,” she said,

I drew him out of WATER.^{1, 2}

Besides which the Hebrew sacred name of God *applied to this letter M* is *Meborākh*, the “Holy” or the “Blessed,” and the name for the water of the *Flood* is *Mabbūl*. A reminder of the “*three* Maries” at the Crucifixion and their connection with *Mare*, the Sea, or *Water*, may close this example. This is why in Judaism and Christianity the *Messiah* is always connected with Water, Baptism, the *Fishes* (the sign of the Zodiac called *Mina* in Sanskrit), and even with the *Matsya* (fish) Avatāra, and the Lotus — the symbol of the womb, or the water lily, which is the same.

Lotus was the favourite throne of amphibian Egyptian deities.

In the relics of ancient Egypt, the greater the antiquity of the votive symbols and emblems of the objects exhumed, the oftener are the lotus flowers and the water found in connection with the Solar Gods. The god *Khnemu* — the moist power — water, as Thales taught it, being the principle of all things, sits on a throne enshrined in a lotus (Saitic epoch, *Serapeum*). The god *Bes* stands on a lotus, ready to devour his progeny.³ Thoth, the god of mystery and Wisdom, the sacred Scribe of Āmenti, wearing the Solar disc as headgear, sits with a bull’s head (the sacred bull of Mendēs being a form of Thoth) and a human body, on a full blown lotus.⁴ Finally it is the goddess *Heqet*, under her shape of a frog, who rests on the lotus, thus showing her connection with water. And it is this frog symbol, undeniably the most ancient of their Egyptian deities, from whose unpoetical shape the Egyptologists have been

¹ *Exodus* ii, 10

² Even to the seven daughters of the *Midianite* priest, who, coming to draw the *water*, had Moses *water* their flock, for which service the Midianite gives to Moses Zipporah (*sippara*, i.e., the *shining* wave) as wife (*Exodus* ii, 21). All this has the same secret meaning.

³ *ibid.*, Abydos

⁴ IVth Dynasty

vainly trying to unravel her mystery and functions. Its adoption in the Church by the early Christians shows that they knew it better than our modern Orientalists. The “frog or toad goddess” was one of the chief cosmic deities connected with creation, on account of her amphibious nature, and chiefly because of her apparent resurrection, after long ages of solitary life enshrined in old walls, in rocks, etc. She not only participated in the organization of the world, together with *Khnemu*, but was also connected with *the dogma of resurrection*.¹ There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad enshrined in a lotus flower, or simply without the latter emblem, was the form chosen *for the Church lamps*, on which were engraved the words “Εγώ εἰμι ἀναστάσις” — “I am the resurrection” These frog goddesses are also found on all the mummies.^{2, 3}



¹ With the Egyptians it was the resurrection in rebirth after 3,000 years of purification, either in Devachan or “the fields of bliss.”

² Such “frog goddesses” may be seen at Bulaq, in the Cairo Museum. For the statement about the Church lamps and inscriptions it is the learned ex-director of the Bulaq Museum, Mr. Gaston Maspero, who must be held responsible. (See his *Guide du Visiteur au Musée de Bulaq*, p. 146.)

³ *Secret Doctrine*, I pp. 379-86

Plato's god ever geometrizes.

Published under the title "What is Plato's meaning, when he says that God always plays the geometer?" In: *Plutarch's Morals*. Translated from the Greek by Several Hands. Corrected and revised by William W. Goodwin with an Introduction by Ralph Waldo Emerson. (1st ed. 1684-1694, London, 5-vols.). Boston: Little, Brown, & Co., 1878 (based on the 5th ed. of 1718); Vol. III, pp. 402-5 (*Symposiacs*, Bk. VII, Question II, tr. T.C.)



DIOGENIANUS, TYNDARES, FLORUS, AUTOBULUS

- 1 Silence following this discourse, Diogenianus began again and said: Since our discourse is about the gods, shall we, especially on his own birthday, admit Plato to the conference, and inquire upon what account he says (supposing it to be his sentence) that God always plays the geometer? I said that this sentence was not plainly set down in any of his books; yet there are good arguments that it is his, and it is very much like his expression. Tyndares presently subjoining said: Perhaps, Diogenianus, you imagine that this sentence intimates some curious and difficult speculation, and not that which he hath so often mentioned, when he praiseth geometry as a science that takes off men from sensible objects, and makes them apply themselves to the intelligible and eternal Nature, the contemplation of which is the end of philosophy, as the view of the initiatory mysteries into holy rites. For the nail of pain and pleas-

ure, that fastens the soul to the body, seems to do us the greatest mischief, by making sensible things more powerful over us than intelligible, and by forcing the understanding to determine the rather according to passion than reason. For this faculty, being accustomed by the vehemency of pain or pleasure to be intent on the mutable and uncertain body, as if it really and truly were, grows blind as to that which really is, and loses that instrument and light of the soul, which is worth a thousand bodies, and by which alone the deity can be discovered. Now in all sciences, as in plain and smooth mirrors, some marks and images of the truth of intelligible objects appear, but in geometry chiefly; which, according to Philo, is the chief and principal of all, and doth bring back and turn the understanding, as it were, purged and gently loosened from sense. And therefore Plato himself dislikes Eudoxus, Archytas, and Menæchmus for endeavouring to bring down the doubling the cube to mechanical operations; for by this means all that was good in geometry would be lost and corrupted, it falling back again to sensible things, and not rising upward and considering immaterial and immortal images, in which God being versed is always God.

2 After Tyndares, Florus, a companion of his, and who always jocosely pretended to be his admirer, said thus: Sir, we are obliged to you for making your discourse not proper to yourself, but common to us all; for you have made it possible to disprove it by demonstrating that geometry is not necessary to the gods, but to us. Now the deity doth not stand in need of science, as an instrument to withdraw his intellect from things created and to turn it to the real things; for these are all in him, with him, and about him. But pray consider whether Plato, though you do not apprehend it, doth not intimate something that is proper and peculiar to you, mixing Lycurgus with Socrates, as much as Dicæarchus thought he did Pythagoras. For Lycurgus, I suppose you know, banished out of Sparta all arithmetical proportion, as being democratical and favouring the crowd; but introduced the geometrical, as agreeable to an oligarchy and kingly government that rules by law; for the former gives an equal share to every one according to number, but the other gives according to the proportion of the deserts. It doth not huddle all things together, but in it there is a fair discretion of good and bad, every one having what is fit for him, not by lot or weight, but according as he is virtuous or vicious. The same proportion, my dear Tyndares, God introduceth, which is called *δίκη* and *νέμεις*, and which teacheth us to account that which is just equal, and not that which is equal just. For that equality which many affect, being often the greatest injustice, God, as much as possible, takes away; and useth that proportion which respects every man's deserts, geometrically defining it according to law and reason.

3 This exposition we applauded; and Tyndares, saying he envied him, desired Autobulus to engage Florus and confute his discourse. That he refused to do, but produced another opinion of his own. Geometry, said he, considers nothing else but the accidents and properties of the extremities of bodies; neither did God make the world any other way than by terminating matter, which was infinite before. Not that matter was actually without limits as to either magnitude or multitude; but the ancients used to call that infinite which by reason of its confusion and disorder is undetermined and unconfined. Now the terms of everything that is formed or figured are the form and figure of that thing, and without which the thing would be formless and unfigured.

Now numbers and proportions being applied to matter, it is circumscribed and as it were bound up by lines, and through lines by surfaces and solids; and so were settled the first types and differences of bodies, as foundations from which to create the four elements, fire, air, water, and earth. For it was impossible that, out of an unsteady and confused matter, the equality of the sides, the likeness of the angles, and the exact proportion of octahedrons, icosahedrons, pyramids, and cubes should be deduced, unless by some power that terminated and shaped every particle of matter. Therefore, terms being fixed to that which was undetermined or infinite before, the whole became and still continues agreeable in all parts, and excellently terminated and mixed; the matter indeed always affecting an indeterminate state, and flying all geometrical confinement, but proportion terminating and circumscribing it, and dividing it into several differences and forms, out of which all things that arise are generated and subsist.

- 4 When he had said this, he desired me to contribute something to the discourse; and I applauded their conceits as their own devices, and very probable. But lest you despise yourselves (I continued) and altogether look for some external explication, attend to an exposition upon this sentence, which your masters very much approve. Amongst the most geometrical theorems, or rather problems, this is one: Two figures being given, to describe a third, which shall be equal to one and similar to the other. And it is reported that Pythagoras, upon the discovery of this problem, offered a sacrifice to the gods; for this is a much more exquisite theorem than that which lays down, that the square of the hypotenuse in a right-angled triangle is equal to the squares of the two sides. Right, said Diogenianus, but what is this to the present question? You will easily understand, I replied, if you call to mind how Timæus divides that which gave the world its beginning into three parts. One of which is justly called God, the other matter, and the third form. That which is called matter is the most confused subject, the form the most beautiful pattern, and God the best of causes. Now this cause, as far as possible, would leave nothing infinite and indeterminate, but adorn Nature with number, measure, and proportion making one thing of all the subjects together, equal to the matter, and similar to the form. Therefore proposing to himself this problem, he made and still makes a third, and always preserves it equal to the matter, and like the form; and that is the world. And this world, being in constant changes and alterations because of the natural necessity of body, is helped and preserved by the father and maker of all things, who by proportion terminates the substance according to the pattern.



Plutarch on Platonic Solids.

From *Plutarch's Morals*. Translated from the Greek by Several Hands. Corrected and revised by William W. Goodwin with an Introduction by Ralph Waldo Emerson. (1st ed. 1684-1694, London, 5-vols.). Boston: Little, Brown, & Co., 1878 (based on the 5th ed. of 1718); Vol. V, pp. 433-35 (Platonic Question V, tr. Brown).

WHY, SINCE BODIES AND FIGURES ARE CONTAINED PARTLY BY RECTILINEARS AND PARTLY BY CIRCLES, DOES HE MAKE ISOSCELES TRIANGLES AND TRIANGLES OF UNEQUAL SIDES THE PRINCIPLES OF RECTILINEARS; OF WHICH THE ISOSCELES TRIANGLE FORMS THE CUBE, THE ELEMENT OF THE EARTH; AND A SCALENE TRIANGLE FORMS THE PYRAMID WHICH IS THE SEED OF FIRE, THE OCTAHEDRON WHICH IS THE SEED OF AIR, AND THE ICOSAEDRON WHICH IS THE SEED OF WATER; — WHILE HE DOES NOT MEDDLE WITH CIRCULARS, THOUGH HE DOES MENTION THE GLOBE, WHERE HE SAYS THAT EACH OF THE AFORE-RECKONED FIGURES DIVIDES A ROUND BODY THAT ENCLOSES IT INTO EQUAL PARTS.¹

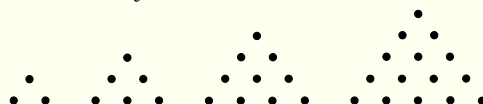
1 Is their opinion true who think that he ascribed a dodecahedron to the globe, when he says that God made use of it in delineating the universe? For upon account of the multitude its bases and the obtuseness of its angles, avoiding all rectitude, it is flexible, and by circumtension,² like globes made of twelve skins, it becomes circular and comprehensive. For it was twenty solid angles, each of which is contained by three obtuse planes, and each of these contains one and the fifth part of a right angle. Now it is made up of twelve equilateral and equiangular quinquangles (or pentagons), each of which consists of thirty of the first scalene triangles. Therefore it seems to resemble both the Zodiac and the year, it being divided into the same number of parts as these.

2 Or is a right line in Nature prior to circumference; or is a circumference but an accident of rectilinear? For a right line is said to bend; and a circle is described by a centre and distance, which is the place of a right line by which a circumference is measured, this being everywhere equally distant from the middle. And a cone and a cylinder are made by rectilinears; a cone by keeping one side of a triangle fixed and carrying another round with the base — a cylinder, by doing the like with a parallelogram. Further, that is nearest to principle which is less; but a right is the least of all lines, as it is simple; whereas in a circumference one part is convex without, another concave within. Besides, numbers are before figures, as unity is before a point, which is unity in position. But indeed unity is triangular; for every triangular number³ tak-

¹ See *Timæus*, pp. 53-56.

² [Tension of the circumference]

³ Triangular numbers are those of which equilateral triangles can be formed in this way:

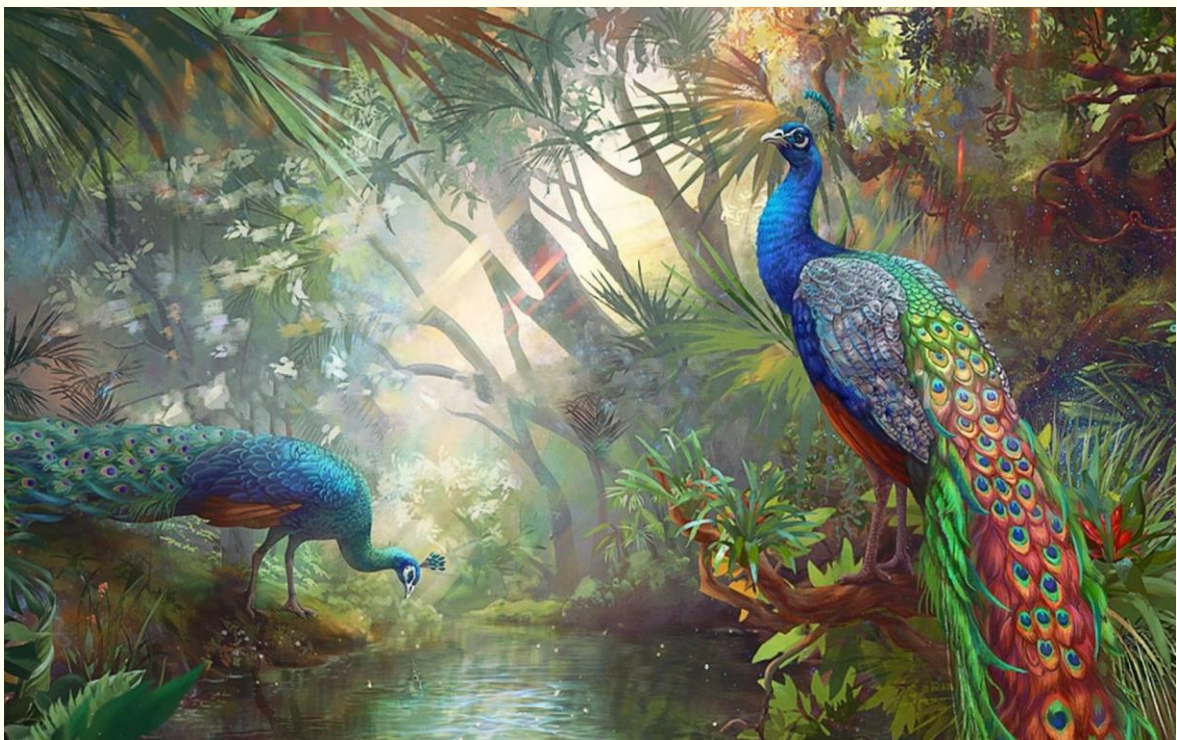


Such are 3, 6, 10, 15, 21, 28, 36, 45, &c.; that is, numbers formed by adding the digits in regular order. (G.)

en eight times, by adding unity, becomes quadrate; and this happens to unity. Therefore a triangle is before a circle, whence a right line is before a circumference. Besides, no element is divided into things compounded of itself; indeed there is dissolution of all other things into the elements. Now a triangle is divided into no circumference, but two diameters cut a circle into four triangles; therefore a rectilinear figure is before a circular, and has more of the nature of an element. And Plato himself shows that a rectilinear is in the first place, and a circular is only consequential and accidental. For when he says the earth consists of cubes, each of which is contained with rectilinear superficies, he says the earth is spherical and round. Therefore there was no need of making a peculiar element for round things, since rectilinears, fitted after a certain manner among themselves, do make up this figure.

3 Besides, a right line, whether great or little, preserves the same rectitude; but as to the circumference of a circle, the less it is, the crookeder it is; the larger, the straighter. Therefore if a convex of superficies stands on a plane, it sometimes touches the subject plane in a point, sometimes in a line. So that a man may imagine that a circumference is made up of little right lines.

4 But observe whether this be not true, that no circle or sphere in this world is exact; but since by the tension and circumtension of the right lines, or by the minuteness of the parts, the difference disappears, the figure seems circular and round. Therefore no corruptible body moves circularly, but altogether in a right line. To be truly spherical is not in a sensible body, but is the element of the soul and mind, to which he has given circular motion, as being agreeable to their nature.



Appendix: Strive to live the Ideal.

There now follows Appendix (C), “Strive to live the Ideal,” from *The True Colours of Man* (2019), our Fifth Major Work, pp. 85-91. This title can be downloaded from [here](#).

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower, and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away;¹ play ducks and drakes² with the body, eating, drinking and sleeping, but living always in the ideal.³ Vacillating people drift from one state of consciousness to another, without self-direction or control.⁴

[The student must not put on this the gloss that bodily vices, passions, etc., are of no importance. H.P. Blavatsky on many occasions denounced this gloss as most mischievous and as being totally opposed to Occultism. Purity is essential, as a first step, and remains essential throughout, if duggaship is to be avoided. But the body is to be treated with indifference, its tastes disregarded and even opposed, until their voices are no longer heard as a distracting element.]⁵



¹ [“Having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit.” — *Bhagavad-Gītā*, ch. VI, vs. 25-26]

² [By idly throwing flat stones so that they skim along the surface of the water, i.e., squandering resources]

³ [Look up “Theosophical Jewels - Live in the Ideal,” in our Living the Life Series. — HvM]

⁴ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII, p. 671. Full text in our Buddhas and Initiates Series, under the title “Principles and Forces in Nature and Man - Instructions.”

⁵ [Annotation by W.Q. Judge:

This is one of the most important paragraphs in the book. It contains much that will take any student a long time to do and much effort.

Those who are not naturally of the higher order of psychics are recommended to make a bundle of the four lower planes of consciousness and fix it on the higher. This is to be done, if benefit is to be derived, without intermission and at the same time the bodily wants are to be attended to, for by the words “making ducks and drakes” H.P. Blavatsky intended to allude to him who attends to the body by ascetic practices, and attempts to compel the body to observe certain rules the mind lays down.

But if one spends time in continual attention to the lower wants and regulations, the upper will be neglected surely, and the mind at last be steeped in such lower observances. The higher states must, then, be thought of and an attempt be made to pin the thoughts there. The very attempt to do this will result in a natural rising of the mind to the point aimed at, and if it be continued then a mental habit will ensue, so that from stage to stage the mind rises higher and higher toward that which it has resolved to seek. If persisted in, then times will come when a reach to the goal is accomplished, from which there will be a temporary falling down, but not to the lowest point. This is the law of nature, and knowing it, the student who is discouraged by not succeeding is unwise and forgetful, for all these cautions are given not only for information but also for use and encouragement. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII, p. 687]

First, learn to discern the image of \triangle under all forms.

Try to have a clear representation of the geometrical \triangle on every plane, the conception gradually growing more metaphysical and ending with the subjective \triangle , Ātma-Buddhi-Manas. It is only by the knowledge of this \triangle under all forms that you can succeed, *e.g.*, in enclosing the past and the future in the present.¹

What is the meaning of the phrase “form a clear image of the \triangle on every plane”? *e.g.*, on the astral plane what should one think of as the \triangle ?

H.P. Blavatsky asked whether the question signified the meaning of the \triangle , or the way to represent the \triangle on the “screen of light”? The questioner explaining that the latter was the meaning, Blavatsky said that it was only in the Turīya state, the highest of the seven steps of Raja-Yoga, that the Yogi can represent to himself that which is abstract. Below this state, the perceptive power, being conditioned, must have some form to contemplate; it cannot represent to itself the arūpa. In the Turīya state the \triangle is in yourself, and is felt. Below the Turīya, there must be a symbol to represent Ātma-Buddhi-Manas. It is not a mere geometrical triangle, but the triad imaged, to make thought possible. Of this \triangle we can make some kind of representation of Manas, however indistinct; Buddhi it is next to impossible to represent, while of Ātman no image could be formed. We must try to represent the \triangle to ourselves on higher and higher planes.²

In answer to a question on the seven stages of perception³ given on a previous evening, H.P. Blavatsky said that thought should be centred on the highest, the seventh, and then an attempt to transcend this will prove that it is impossible to go beyond it

¹ H.J. Spierenburg (Comp. & Ed.) *The Inner Group Teachings of H.P. Blavatsky*. San Diego: Point Loma Publications, Inc., 1995 (2nd ed.); p. 11 [Meeting No. II, 11th September 1890]

² *ibid.*, p. 13 [Meeting No. III, 17th September 1890]

³ [Or the Seven Scales of Consciousness:

1 Physical sense-perception: (perception of the cell; if paralyzed, the sense is there, though “you” do not feel it).

2 Self-perception, or apperception: (*i.e.* self-perception of cell).

3 Psychic apperception: (of astral double, doppelganger), which carries it higher, to the —

4 Vital perception: (physical feeling, sensation of pleasure and pain — of quality).

(These are the four lower scales, and belong to the Psycho-Physiological man).

5 Mānasic discernment; of the lower Manas; (Mānasic Self-perception).

6 Will-perception: (volitional perception, the voluntary taking in of an idea; *e.g.*, you can regard or disregard physical pain).

7 Spiritual, entirely conscious, apperception: (because it reaches the higher Self-conscious Manas).

(Apperception means self-perception, conscious action; not, as with Leibnitz, but when attention is fixed on the perception).

You can take these on any planes; *e.g.*, bad news passes through the four lower stages, coming to the heart. Or take sound:

1 It strikes the ear.

2 Self-perception of the ear.

3 On the psychic or mental, which carries it to the —

4 Vital: (harsh, soft, strong, weak, etc.).

op. cit., *The Inner Group Teachings*; pp. 64-65 [Meeting No. XIII, 28th January 1891]

on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antahkarana; if you can pass beyond them you are on the Mānasic plane.

Antahkarana is imaginary, a figure of speech, and is only the process of bridging over from the Higher to the Lower Manas. Antahkarana only exists when you commence to “throw your thought upwards and downwards.”¹

The seven steps of Antahkarana correspond with the Lokas.²

Try to imagine something which transcends your power of thought; say, the nature of the Dhyāni-Chohans. Then make the brain passive and pass beyond. You will see a white radiant light, like silver, but opalescent as mother-of-pearl; then waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to Indigo — with metallic lustre — and that colour will remain. If you see this you are on another plane. You should pass through seven stages.

Green, Indigo, and Yellow are good colours.

When a colour comes, glance at it, and if it is not good reject it. Let your attention be arrested only in the green, indigo, and yellow; these are good colours. The eye being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological, and is to be disregarded. Green-bronze is the Lower Manas, yellow-bronze the Antahkarana, and indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo, you are on the Mānasic plane.

On the Mānasic plane, you see the Noumena, the essence of phenomena. You do not see people, or other consciousnesses, but have enough to do to keep your own. The trained seer can see noumena always. The Adept sees the noumena on this plane, the reality of things, so cannot be deceived.

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane, then on the astral — the soul of the ticking; when clocks are stopped here, the ticking goes on, on a higher plane, in the astral, and then in the ether, until the last bit of the clock has gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

There is no time in meditation, because there is no succession of states of consciousness on this plane.



Violet is the colour of the astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, you are beginning unconsciously to form a Māyāvi-Rūpa. Fix your attention, and if you “go away,” keep your consciousness

¹ *op. cit.*, *The Inner Group Teachings*; p. 19 [Meeting No. III, 17th September 1890]

² *ibid.*, p. 58 [Meeting No. XI, 14th January 1891]

firmly to the Mâyāvic body; do not lose sight of it, hold on “like grim death” (“or you will not remember”).¹

Then, paralyse the  and discern superior and inferior vibrations with the spiritual senses in the upper .²

Why is the violet, the colour of the Linga-Śarīra, placed at the apex of the , when the Macrocosm is figured as , thus throwing the yellow — Buddhi — in- to the lower quaternary?





It is wrong to speak of the “lower quaternary” in the Macrocosm. It is the Tetractys, the highest, the most sacred of all symbols.



There comes a moment when, in the highest meditation, the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetractys of Pythagoras, leaving what was the Quaternary as the lower Triad, which is then reversed.

The triad is reflected in the Lower Manas. The Higher Manas cannot reflect it- self, but when the Green passes upwards it becomes a mirror for the Higher; it is then no more Green, having passed from its associations.³

The psyche then becomes spiritual.

The Ternary is reflected in the fourth, and the Tetractys is formed.

[Version 1] Remember that you have, so to speak, to enclose the  in the ; in other words, you must so purify the lower , that it vibrates in unison with the upper .

[Version 2] Remember that you have to merge the  in the . The lower Manas is drawn upwards, with Kāma, Prāna and Linga, leaving only the physical body behind, the lower reinforcing the higher.⁵

So long as you are not dead, there must be something to reflect the higher Triad; for there must be something to bring back to the waking consciousness the experiences passed through on the higher plane. The lower manas is as a tablet which records the things seen in trance.

¹ *op. cit.*, *The Inner Group Teachings*; pp. 72-73 [Meeting No. XV, 11th February 1891]

² [Look up drawing on page 79 of this study. — ED. PHIL.]

³ [In other words, the Green of the *lower* Manas, the Animal Soul, will be “overcome with azure” or the reflec- tion of the *Higher* (which is *Indigo*), into you *aura* which is blue, when pure. Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “THE ALCHEMISTS”) XII pp. 52-55. Full text in our Constitution of Man Series, under the title “When the green is overcome with azure.” — ED. PHIL.]

⁴ *op. cit.*, *The Inner Group Teachings* p. 11 [Meeting No. II, 11th September 1890]

⁵ *ibid.*, p. 99 [Minutes, p. 11, last paragraph: version reading in the Notebook of C.F.W.; *The Theosophical Fo- rum*, July 1940, p. 57; in reference to the above meeting.]

The Turīya state is entered on the “Fourth Path”; it is figured in the diagram on p. 16 of the Instructions No. II.¹ [See Diagram 1 “The Divine Pedigree of Man,” and Drawing 4 “Colours and Sounds of the Septenary Hierarchy of Compassion.”]²

When the human ▽, purified from all earthly pollutions, begins vibrating in unison with the Cosmic △, the Pythagorean Tetractys is formed in a living man.

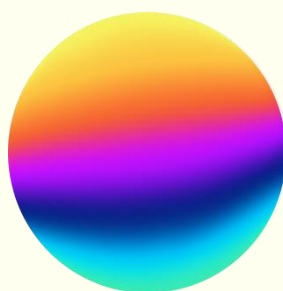
The Four Paths

Srotāpatti [is] “he who has entered the stream”³ that leads to the Nirvānic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sa-kridāgāmin*, “he who will receive birth (only) once more.” The *third* is called *Anāgāmin*, “he who will be reincarnated no more,” unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvana during his life. For him it is no post-mortem state, but *Samādhi*, during which he experiences all Nirvānic bliss.⁴

Manas absorbs the light of Buddhi; Buddhi is arūpa and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of Ātman, Buddhi being the vehicle, and thus the three become one.⁵

This done, the full Adept is One spiritually, but has also a body; the fourfold path is finished and he is One. The Masters’ bodies are *illusory*, and hence do not grow old, become wrinkled, etc.⁶

When all the “principles” in Man have converged into one “Principle,” Ātma-Buddhi, the grosser terrestrial elements of the physical body are destroyed.⁷



¹ *op. cit.*, *The Inner Group Teachings* p. 15 [Meeting No. III, 17th September 1890]. See *Blavatsky Collected Writings*, XII p. 564.

² [pp. 25 & 75, respectively]

³ [Entrance into the river (leading to Nirvāna); Srotāpanna is one who has entered such river. — *Sanskrit-English Dictionary*.]

⁴ Cf. *Voice of the Silence*, frag. III, note 89 to *vs.* 201; pp. 87-88 in glos. of Chinese & Centenary eds.

⁵ “Exoterically Buddhi is said to perceive; esoterically, it obtains perception only through the H. Manas.” H.J. Spierenburg (*Comp. & Ed.*) *The Inner Group Teachings of H.P. Blavatsky*. San Diego: Point Loma Publications, Inc., 1995 (2nd ed.); p. 50 [Meeting No. X, 7th January 1891]

⁶ *op. cit.*, *The Inner Group Teachings* pp. 60-61 [Meeting No. XII, 21st January 1891]

⁷ *ibid.*, p. 5 [Meeting No. III, 17th September 1890]

We have thus discovered the Triangular Key: Light–Music–Form.

First published in *Lucifer*, Vol. I (6), February 1888, pp. 507-12. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) IX; excerpted from p. 64.

[We have now discovered a triangular key — light, music, form — which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star, universal symbol of creative force acting upon matter.]

Hence in Kabbalistic symbolism the *pentacle*, or the six-pointed star, is the sign of the *manifested* “Logos,” or the “Heavenly man,” the Tetragrammaton.¹

The four-lettered Adni (*Adonai*, “the Lord”), is the *Eheieh* (the symbol of *life* or existence), is the Lord of the six limbs (6 Sephīrōth) and his Bride (*Malkuth*, or physical nature, also Earth) is his seventh limb.²

[The culmination of light resides in the yellow ray, and hence to that colour is given the East point in our symbolised centre of radiation.]

It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelugpa* sect (“Yellow caps”) in Thibet. It symbolizes *pure blood* and sunlight, and is called “the stream of life.” Red, as its opposite, is the colour of the *Dugpas*, and black magicians.

אֶהְיֶה אֲשֶׁר אֶהְיֶה



There now follows a drawing “How to paralyse the □ and discern superior and inferior vibrations with the spiritual senses seated in the upper △, from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022; p. 91. — ED. PHIL.

¹ [Consult “Tetragrammaton is the Key to Occult Theogony,” in our Secret Doctrine’s First Proposition Series. — HvM]

² Chaldean *Book of Numbers*, viii, 3-4

Septenary A. Macrocosmos
Divine Principles in Man



Septenary B. Microcosmos
Ascending Arc of the Soul



Phase 1

Phase 2

Phase 3

Phase 1. The Green (Lower Manas) of the \square withdraws into the ∇ . The old \square becomes a new \triangle (aligning itself with Cosmic \triangle above). And the old ∇ , a new \square . The aspirant has thus completed a 180-degree turn. He now faces inwardly, toward the centre of his being.

Phase 2. The new \triangle is reflected in the Green of the new \square . But the Indigo (Higher Manas) cannot reflect upon itself unaided, for "the highest sees through the eye of the lowest" in the manifested world. When freed from the clutches of the Red (Kama), the Green passes upwards, merges with, and is finally overcome by, the Indigo. Then, there is no more Green. The previous \square is transformed into a ∇ , which mirrors the higher \triangle . The human psyche is now divine.

Phase 3. When the human ∇ begins vibrating in unison with the Cosmic \triangle , the Pythagorean Tetraktys is formed in a living man. A pilgrim has returned back "from the other shore." A new Arhan, the full Adept, has arisen. This is the holy union of Wisdom-Sophia, the female principle, with Christos or Divine Consciousness, the male principle. Which path will He now choose?

How to paralyse the \square and discern superior and inferior vibrations with the spiritual senses seated in the upper \triangle .



Suggested reading for students.



From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
- A THEOSOPHICAL LOVE FEAST IN FRANCE
- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
- BLAVATSKY ON THE THEOSOPHY OF DR. N.I. PIROGOV
- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
- BLAVATSKY'S OPEN LETTER TO FELLOW THEOSOPHISTS
- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON
- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY

- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN OCCULTISM IS THE PARENT STREAM OF INNER WISDOM
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW
- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)
- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHISTS DEFINED ATTITUDINALLY, ETHICALLY, PHILOSOPHICALLY (DRAWING)
- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE

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- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER





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- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE HOLY FOUR OF PYTHAGORAS IS LOGOS IN ITS LATENT STATE
- THE INEFFABLE NAME
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