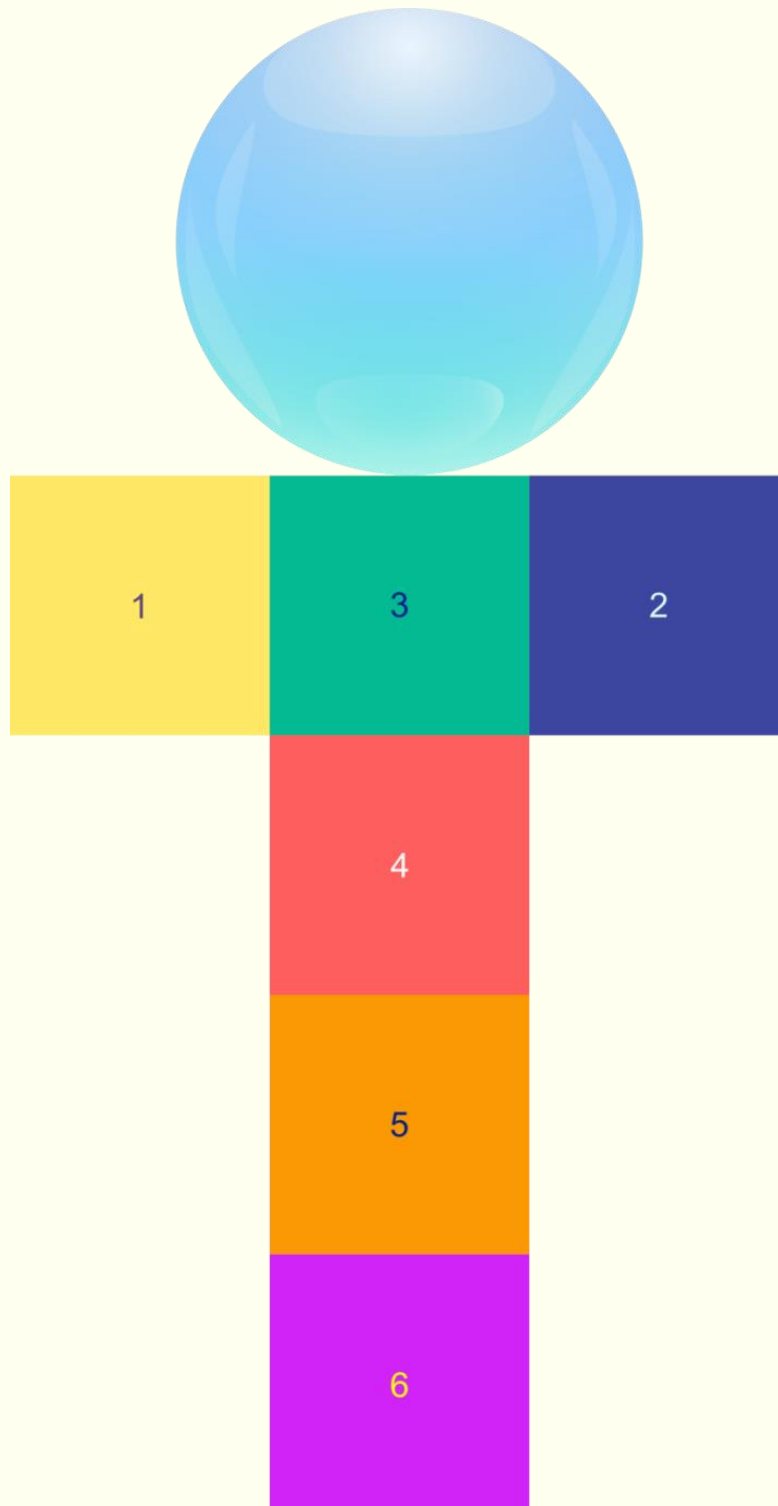


Madame Blavatsky on the Cross + Fire



Fire is Deity Concealed.

It is the Light and Life of the World.

The true Cross is Deity Revealed.

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Cosmic Fire is Deity in its universality.

“What is in a sign?” will our readers ask. “No more than in a name” we shall reply — nothing except that, as said above, it helps to concentrate the attention, hence to nail the will of the operator to a certain spot.

— HELENA PETROVNA BLAVATSKY¹

- Fire . . . is a term, which comprehends ALL.
- Fire is the invisible deity, “the Father,” and the manifesting light is God “the Son,” and also the Sun.
- Fire, eternal, dark, invisible, (Ether) is born of Motion.
- Fire, on our plane, is simply the manifestation of Motion, or Life.
- All cosmic phenomena were referred to by the Rosicrucians as “animated geometry.” Every polar function is only a repetition of primeval polarity, said the Fire-Philosophers. For motion begets heat, and aether in motion is heat. When it slackens its motion, then cold is generated, for “cold is aether, in a latent condition.” Thus, the principal states of nature are three positive and three negative, synthesized by the primeval light.²

Thus, Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak, fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature. There is not a thing or a particle in the Universe which does not contain in it latent fire.

Pure cosmic fire is Deity in its universality it calls forth, is every atom of matter in manifested nature. There is not a thing or a particle in the Universe which does not contain in it latent fire.

Fire, then, may be regarded as the first Element?

When we say that fire is the first of the Elements, it is the first only in the visible universe, the fire that we commonly know. Even on the highest plane of our universe, the plane of Globe A or G, fire is in one respect only the fourth. For the Occultist, the Rosecroix of the Middle Ages,³ and even the mediaeval Kabbalists, said that to our human perception and even to that of the highest “angels,” the universal Deity is darkness, and from this Darkness issues the Logos in the following aspects: →

¹ Blavatsky Collected Writings, (THE FIVE-POINTED STAR) III p. 253; [on “the mysterious influence of the Pentagon.”]

² Excerpted from *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 375

³ [See “Wilder on the Brethren of the Rosy Cross,” in our Theosophy and Theosophists Series. — ED. PHIL.]

Weight [Chaos which becomes aether in its primordial state];
Light;
Heat;
Fire.

In what relation does the Sun, the highest form of Fire we can recognise, stand to Fire as you have explained it?

The Sun, as on our plane, is not even “Solar” fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless millions of “Knots of Fohat.” Fohat is called the “Thread of primeval Light,” the “Ball of thread” of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, [the] larger knots forming stars, suns and systems, the smaller, planets, and so on.¹

“The secret side of Fire is concealed in its evident (or objective) side,” [Simon] writes, which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato’s idea of the Intelligible (το νοητόν, *to noēton*) and Sensible (το αισθητόν, *to aisthēton*), and Aristotle’s teaching on the Power or Potentiality (δύναμις, *dynamis*) and Actual Existence (ἐνέργεια, *energeia*). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained *all*. And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyāni-Chohans, the “Sons of Flame and Fire,” or higher Aïōns. This “Fire” is the symbol of the active and living side of divine nature. Behind it lay “infinite Potentiality in Potentiality,” which Simon named “that which has stood, stands and will stand” [ο εστῶς, στάς, στησόμενος, *o estōs, stas, stēsomenos*] or permanent stability and personified Immutability.²

Hermetic Fire is the Spirit of the Truth.

Paracelsus and others certainly did teach that “Fire was the last and only to be known God”; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by “fire” they did *not* mean the material, visible fire, but that subtle invisible *Spirit* of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by “chemical processes”; though it may be sometimes experienced by the *superphysical* light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach’s *aura* of “Odyle Force” is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and — Mesmerism, the meaning will be clear. For such a student is acquainted with the theory of the “Soul of Things”; and for him, this Hermetic, *Divine* “Fire” is the quintessence of life, that Spiritual and intangible Spirit which starts

¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 375-76

² *ibid.*, (E.S. INSTRUCTION No. II) XII p. 553

from, and is [355] immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.

It is a well-known fact that as long as the real bearing of the mechanical theory of heat upon the phenomena of the “Voltaic” battery was imperfectly understood, the necessity for a two-celled battery for the developing of heat in the decomposition of water had not struck the physicists, and they could not produce with one cell that which they can now easily produce with two. May not the same perchance be required in biology? As the scientific man, according to their own confession stood perplexed, and unable for a long time to solve the enigma why a single cell should not decompose water, so the biologists and the psychologists (of exact science) stand helpless before certain phenomena of mind. They are unable to perceive the true bearing of that Hermetic Divine “Fire” already adverted to, upon the phenomena of the human Voltaic battery known as the brain; a “fire” which may sometimes be generated and developed on the same principle as one of its correlations — heat (as in the case of artificial mesmeric development of clairvoyance). And if increased to its utmost powers it can liberate the spirit from its fetters, and lifting high the *bodiless* over the earthy, allow man to see with his spiritual eyes that which he would never be able to perceive with the physical senses. Hence — the phraseology of the Hermetic philosophers and Alexandrian theurgists seems naturally obscure and meaningless to the uninitiated.¹

Cross and Fire are one and the same.

Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere — are the Cross and the Fire — the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni — says É. Burnouf — he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Svastika*, and, as an instrument manufactured out of a sacred tree and in possession of every Brahman, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor’s Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the Grand Master’s mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this *crux dissimulata* — as de Rossi, the archaeologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills the Midgard snake. Schliemann found it in *terra cotta* disks, on the site, as he believes, of ancient Troy, in the lowest stratum of his excavations; which indi-

¹ *Blavatsky Collected Writings*, (HERMETIC FIRE) XIII pp. 354-55; [Fragment in H.P. Blavatsky’s handwriting from the Adyar Archives. — *Dara Eklund*.]

cated, according to Dr. Lundy, “an Āryan civilization long anterior to the Greek — say from two to three thousand years B.C.” Burnouf calls it the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus “the fire-bearer,” crucified on Mount Caucasus, while the celestial bird — the *Śyena* of the Vedic hymns — daily devours his entrails. Boldetti gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger, named Diogenes, who wears on both his legs and right arm the signs of the *Svastika*. The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God *Agni*, in the other, likewise expiates sins against the gods, man, the manes, the soul, and repeated sins; as shown in the six prayers accompanied by six oblations.

If, then, we find these two — the Cross and the Fire — so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy — or shall we say *Metachemistry*, since we prefer coining a new word to shocking sceptical ears? — can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabbalists call it, is the Deity. It is the point of intersection between the two great conflicting powers — the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the *Svastika* typify the revolution of the Earth upon its axis. Plato calls the Universe a “blessed god” which was made in a circle and decussated in the form of the letter X.¹ So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat — the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element — or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central Point, the focus of Life, and Light, and Heat, represented by the terrestrial fire. So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to anyone, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross, as the cause, and Eternal torment by Hell Fire — as the direct effect of negation of the former — have more to

¹ [Cf. Thomas Taylor, *The Works of Plato*, Vol. II, pp. 483, 487 — Boris de Zirkoff.]

do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the “Son of the morning star.”

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldæans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it has descended in its completeness to the modern Parsī. The Phœnician Kabeiroi and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.¹

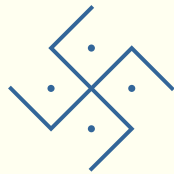


¹ Blavatsky *Collected Writings*, (CROSS AND FIRE) II pp. 143-46

Crux ansata is the true Cross, Arani and Pramantha are its symbols.

The origin of the cross is the arani and pramantha, the stick and the perforated vessel for kindling fire of the ancient Brahmins.

As soon as Pandora opened the casket, the celestial fire which was concealed therein became the terrestrial fire, of procreation, of phallicism, and selfishness.



Thus, mental creation was degraded to physical. And the divine desire for self-analysing reflection ended up fuelling the desires of the flesh.

So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusaiole*, found by Schliemann in abundance under the ruins of ancient Troy, are almost all in these two forms ☸ and [¹] — the Indian Swastika and the Cross, the latter being Swastika or “Thor’s Hammer” minus its four additional angles. . . . the origin of the cross is the *arani* and *pramantha*, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro)creation to endow men with, has undeniably the origin of his name in *Pramantha*. The god *Agni* was *celestial* fire, only so long as he was hidden in his casket. No sooner had Mātariśvan, the Rig-Vedic aerial being, forced him out of it for the benefit of the *consuming* Bhrigus, than he became *terrestrial* fire, that of procreation, therefore phallic. The word *matha* or *pramantha*, we are told, has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *matha* of the verb *manthāmi*, or *manthāmi*, “to produce by friction” Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from *Kriyāśakti*, falls into the selfish act of procreation.²

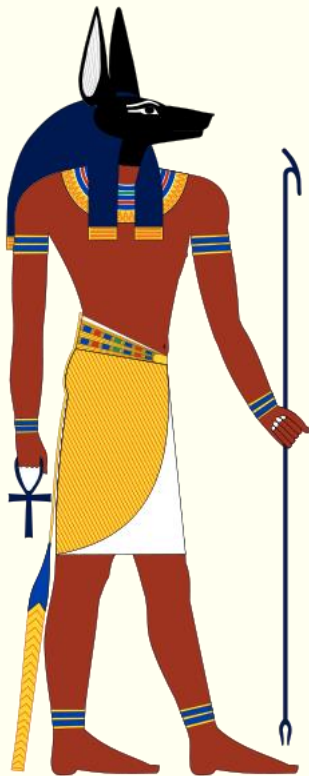
[The process of lightning the sacrificial flame] . . . such as it is minutely described in the Vedic Sūtras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in

¹ See drawing in original article, TETRAGRAMMATON, v.s. [Consult “Tetragrammaton is the Key to Occult Theogony,” in the same Series. — ED. PHIL.]

² Blavatsky *Collected Writings*, (TETRAGRAMMATON) VIII p. 143 fn.

its middle: the operator holds one of the ends in each hand and pulls them alternately. . . . The full process is designated in Sanskrit by the verb *manth*, *manthanō*, which means “to rub, agitate, shake and obtain by rubbing,” and is especially applied to rotatory friction, as proved by its derivation from *mandala*, which signifies a circle. . . . The stick which turns is called *pramantha*; the discus which receives it is called *arani* and *aranī*: “the two aranīs” designating the *ensemble* of the instrument.¹

For without the handle of infinity, the crux ansata becomes the phallic Tau.



The cross of the flesh or the mundane cross is Neith, “the celestial virgin, who opens the gate at dawn for the exit of her first-begotten, the radiant sun.”

Crux Ānsata² [is] the handled cross ♀; whereas the *tau* is τ , in this form, and the oldest Egyptian cross or the *tat* is thus $+$. The *crux ansata* was the symbol of immortality, but the *tat*-cross was that of spirit-matter and had the significance of a sexual emblem. The *crux ansata* was the foremost symbol in the Egyptian Masonry instituted by Count Cagliostro, and Masons must have indeed forgotten the primitive significance of their highest symbols, if some of their authorities still insist that the *crux ansata* is only a combination of the *cteis* (or yoni) and *phallus* (or lingham). Far from this. The handle or *ansa* had a double significance, but never a phallic one; as an attribute of Isis it was the mundane circle; as a symbol of law on the breast of a mummy it was that of immortality, of an endless and beginningless eternity, that which descends upon and grows out of the plane of material nature, the horizontal feminine line, surmounting the vertical male line the fructifying male principle in nature or spirit. Without the handle the *crux ansata* became the *tau* τ , which, left by itself, is an androgyne symbol, and becomes purely phallic or sexual only when it takes the shape $+$.³

The vertical line being the male principle, and the horizontal the female, out of the union of the two at the intersection point is formed the CROSS; the oldest symbol in the Egyptian history of gods. It is the key of Heaven in the rosy fingers of Neith, the celestial virgin, who opens the gate at dawn for the exit of her first-begotten, the radiant sun. It is the Stauros of the Gnostics, and the philosophical cross of the

¹ *Secret Doctrine*, II p. 524; [quoting Decharme’s *Mythology de la Grèce antique*, pp. 258-59.]

² [Also known as Key of the Nile or Looped Tau Cross]

³ *Theosophical Glossary*: Crux Ansata

high-grade Masons. We find this symbol ornamenting the *tee* of the umbrella-shaped oldest pagodas in Thibet, China, and India, as we find it in the hand of Isis, in the shape of the “handled cross.” In one of the Chaitya caves, at Ajanta, it surmounts the three umbrellas in stone, and forms the centre of the vault.¹

Thus, Noetic Creation above is bound by the ○. Physical creation below crucifies the circle.

The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the ○, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind;² in other words, of the Plērōma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.³

But in truth, there is no Christ and no Crucified.

. . . the Cross is the Christ even as the Stauros (Cross) was a type and a name of Horus, the Gnostic Christ. The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The cult began with the cross, and Julian was right in saying he waged a “Warfare with the X”; which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance.⁴ During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was divinized at first and humanized at last.⁵

¹ *Isis Unveiled*, II p. 270 fn. [on “the celestial perpendicular and the terrestrial horizontal base line.”]

² Cf. “When the diameter line is crossed by a vertical one ⊕, it becomes the mundane cross. Humanity has reached its third Root-Race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the + it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins.” *Secret Doctrine*, I p. 5

³ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 31 fn.

⁴ So it was, and could not be otherwise, Julian (the Emperor) was an Initiate, and as such knew well the “mystery-meaning,” both metaphysical and physical. [H.P. Blavatsky]

⁵ *Secret Doctrine*, II p. 587

Christos is the true Christ and Spirit of Truth that must be crucified in matter once more before the dawn of the Golden Age.

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythræan Sibyl.¹ We read in it ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ. Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy — only not referring to Jesus — and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (*Christos*), after which advent — that has once more nought to do with Jesus — will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words “*Iēsous Christos theou huios sōtēr stauros*,” meaning literally “Jesus, Christos, Son of God, Saviour, Cross,” are most excellent handles to hang a Christian prophecy on, but they are *pagan*, not Christian.²



¹ [For an informative essay on the Sibyls of antiquity, look up Boris de Zirkoff's note 31 at the end of Blavatsky's article below, pp. 226-29.]

² *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII p. 191

The Swastika is Fire Crucified, i.e., the 3 made 4.

1 Light / Buddhi-Manas

2 Flame / Buddhi

3 Fire / Atman

“All things are governed in the bosoms of this Triad,” says a Chaldean oracle.¹ The Phōs, Pur, and Phlox, of Sanchoniathon,² are Light, Fire, and Flame, three manifestations of the Sun who is *one*.³

Figure 2 is useless, according to Pythagoras.

Pythagoras had a reason for never using the finite, useless figure — 2, and for altogether discarding it. The ONE, can when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in order to manifest itself as a *Logos*, the “Kwan-shih-yin,” to first become a *triad* (7th, 6th, and half of the 5th); then, on the bosom of the “Great Deep,” attracting within itself the *One Circle*, form out of it the perfect Square, thus “squaring the circle” — the greatest of all the mysteries, friend — and inscribing within the latter the WORD (the Ineffable Name) — otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The “Deep” is *Space* — both male and female. “*Purush* (as *Brahmā*) breathes in the Eternity; when ‘he’ in-breathes, *Prakriti* (as manifested Substance) disappears in his bosom; when ‘he’ out-breathes she reappears as *Maya*,” says the shloka. The One reality is *Mūlaprakriti* (undifferentiated Substance) — the “Rootless root,” the . . . But we have to stop, lest there should remain but little to tell for your own intuitions.⁴

To use an expression of Victor Hugo, God is demonstrated to us mathematically; God, therefore, is the Great Unit — the Monad, the Alpha and the Omega, the Symbol of Universal Harmony which represents Divinity. According to Pythagoras, the Unit implies “Peace, Order, Justice and Harmony, and is Indivisible.” Such is true Spiritualism. As soon as the Unit becomes *Two* or the *Duad*, it is the “origin of Contrast, Diversity, Inequality, Divisibility, Separation.” Such Modern Spiritualism threatens to become. Two, taken by itself, is, in Occultism, the Evil Principle — a number of bad augury, characterizing Disorder, Confusion and Dissension; nevertheless, two are indispensable in Nature, but they must be maintained in equilibrium, by keeping to the geometrical straight line — symbolical of impartiality. *Dæmon est Deus inversus*.⁵

(Father, Mother, Son . . . are UNITY, and [within LIFE which radiates from the summits of the Unreachable] a quaternary, as a living manifestation).⁶

All the forces in nature, whether great or small, are trinities completed by quaternaries; *all* — except the one, the CROWN of the Astral Light.¹

¹ [Cory, *op. cit.*, p. 6]

² *ibid.*

³ *Isis Unveiled*, II p. 48

⁴ Mahātma Letter 55 (111), p. 341; 3rd Combined ed.

⁵ *Blavatsky Collected Writings*, (A CRISIS FOR SPIRITUALISM) I pp. 199-200

⁶ *Secret Doctrine*, I p. 59

[When the lights emanating from the Crown, Kether, are] divided in the manifested sphere into 3 and 7, they form ①, the androgyne, and ⑤ or the figure X manifested and differentiated.²

In popular notions, [Svastika] it is the Jaina cross, or the “four-footed” cross (*croix cramponnée*). In Masonic teachings, “the most ancient Order of the Brotherhood of the Mystic Cross” is said to have been founded by Fohi, 1,027 B.C., and introduced into China fifty-two years later, consisting of the three degrees. In Esoteric Philosophy, the most mystic and ancient diagram. It is “the originator of the fire by friction, and of the ‘Forty-nine Fires.’” Its symbol was stamped on Buddha’s heart, and therefore called the “Heart’s Seal.” It is laid on the breasts of departed Initiates after their death; and it is mentioned with the greatest respect in the *Rāmāyana*. Engraved on every rock, temple and prehistoric building of India, and wherever Buddhists have left their landmarks; it is also found in China, Tibet and Siam, and among the ancient Germanic nations as Thor’s Hammer. As described by Eitel in his *Hand-Book of Chinese Buddhism*;

- 1 It is “found among Bonpas and Buddhists”;
- 2 It is “one of the sixty-five figures of the Sripāda”;
- 3 It is “the symbol of esoteric Buddhism”;
- 4 “The special mark of all deities worshipped by the Lotus School of China.”

Finally, and in Occultism, it is as sacred to us as the Pythagorean *tetractys*, of which it is indeed the double symbol.³

There was a time, when the Eastern symbol of the Cross and Circle, the *Svastika*, was universally adopted. With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means “the 10,000 truths.” These truths, they say, belong to the mysteries of the unseen Universe and primordial Cosmogony and Theogony. “Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning.” This is why the *Svastika* is always placed — as the ansated Cross was in Egypt — on the breasts of the defunct mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh, for ever, with some. This, because they have to keep those truths inviolate and intact, in eternal silence and secrecy to the day these are perceived and read by their chosen successors — new Initiates — “worthy of being entrusted with the ten thousand perfections.” So degraded, however, has it now become, that it is often placed on the headgear of the “gods,” the hideous idols of the sacrilegious *Böns*, the *Dugpas* (Sorcerers) of the Tibetan borderlands; until found out by a *Gelukpa* and torn off together with the head of the “god”; though it would be better were it that of the worshipper which was severed from the sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance,

¹ *Blavatsky Collected Writings*, (“THARANA,” OR MESMERISM) IV p. 166; [on the “point,” “centre,” or “seat” of unmanifested deity, “the seventh principle within the six points of the *chakra*.”]

² *Secret Doctrine*, I p. 433

³ *Theosophical Glossary*: Swastika

and see it used alike by the Initiates and Seers, as by the priests of Troy (found by Schliemann on the site of that old city). One finds it with the old Peruvians, the Assyrians, Chaldeans, as well as on the walls of the old-world cyclopean buildings; in the catacombs of the *New* world, and in those of the *Old* (?), at Rome, where, because the first Christians are supposed to have concealed themselves and their religion, it is called *Crux Dissimulata*.

According to de Rossi, the Svastika from an early period was a favourite form of the cross *employed with an occult signification*, which shows the secret was not that of the Christian cross. One Swastika cross in the catacombs is the sign of an inscription which reads “ΖΩΤΙΚΩ ΖΩΤΙΚΗ, *Vitalis Vitalia*,” or life of life.¹



¹ *Secret Doctrine*, II pp. 585-86; [quoted in Gerald Massey's *The Natural Genesis*, Vol. I, p. 427.]

When the Circle is squared the Heavenly Man appears.

**The encircled Opposing Powers
separate Infinity from the
“iron-bound world.”**

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrising Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master key which opens the door of every science, physical as well as spiritual. It symbolises our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. Everything in this world is a trinity completed by the quaternary, and every element is divisible on this same principle.¹

**When the cube unfolds outside
the circle, it becomes Γ ,
the philosophical cross,
or cross proper.**

Just as the square is the Symbol of the Four Sacred Powers — Tetractys — so the Circle shows the boundary within the Infinity that no man can cross, even in spirit, nor Deva nor Dhyāni-Chohan. The Spirits of those who “descend and ascend” during the course of the cyclic evolution shall cross the “iron-bound world” only on the day of their approach to the threshold of Parinirvāna.²

**For “The primordial abstract
triangle has to quit its one di-
mensional quality and spread
across that matter, thus form-
ing a manifested basis on the
three dimensional space, in
order that the Universe should
manifest intelligibly. This
is achieved by the
cube unfolded.”**

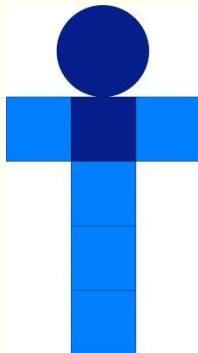
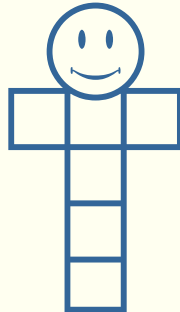
To whosoever desires to display this process [namely that the figures \bigcirc \triangle \square and $3+4=7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.] by way of φ symbol, says the author [of the *Source of Measures*] speaking of the *an-sated cross*, the *Tau* of the Egyptians and the Christian cross —

. . . it would be by *the figure of the cube unfolded, in connection with the circle, whose measure is taken off onto the edges of the cube*. (The cube unfolded becomes, in superficial display, a cross

¹ *Isis Unveiled*, I p. 508

² *Secret Doctrine*, I p. 134 fn.

proper, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians, with its obvious meaning of *the origin of measures*.)¹



In the *Hebrew Egyptian Mystery, the Source of Measures*, the Author shows² that the figure of the cube unfolded in connection with the circle. . . “becomes . . . a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians . . . while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross bars, displays one face of the cube *as common to two bars*, counted as belonging to either . . . [i.e., once counted horizontally, and once vertically] . . . 4 for the upright and 3 for the cross bar, making 7 in all,” adding — “Here we have the famous 4 and 3 and 7.” Esoteric philosophy explains that *four* is the symbol of the Universe in its potential state, or *chaotic matter*, and that it requires Spirit to permeate it actively, i.e., the primordial *abstract* triangle has to quit its one dimensional quality and spread across that matter, thus forming a *manifested* basis on the three dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the *ansated cross* ♀ as the symbol of man, generation and life. In Egypt *ankh* signified soul, life and blood. It is the *ensouled, living* man, the Septenary.³

The circle of ♀ is the head,

. . . the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by *anthrōpos* (man), and this very word is alphabetically written (Egyptian) *ank*.⁴

**When the four cardinal points
and infinity are added, the
Universal Hermetic Cross
becomes ✠, the Swastika.**

. . . And, by adding to the cross proper + the symbol of the four cardinal points and infinity at the same time, thus ✠, the arms pointing above, below, and right, and left, making six in the circle — the Archaic sign of the Yomas — it would make of it the Swastika, the “sacred sign” used by the order of “Ishmael

¹ Blavatsky Collected Writings, (CLASSIFICATION OF “PRINCIPLES”) VII p. 294; [& quoting J.R. Skinner’s *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, Cincinnati: R. Clarke & Co., 1875. Searchable PDF in our Planetary Rounds and Globes Series. — ED. PHIL.]

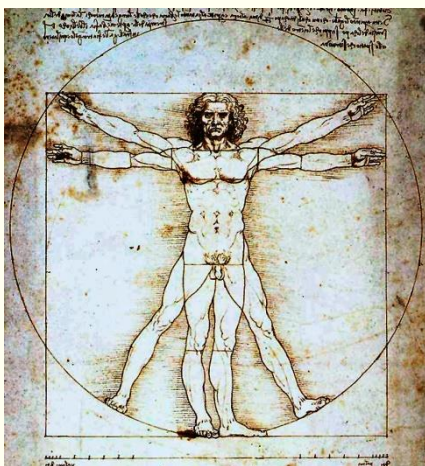
² p. 50

³ *Secret Doctrine*, II p. 600 fn.

⁴ Blavatsky Collected Writings, (CLASSIFICATION OF “PRINCIPLES”) VII p. 297; [quoting Professor Seyffarth.]

**Swastika's number is 6.
Its bent arms relate to the
Pythagorean and Hermetic
scales.**

**The circle is squared when
Plato's ×, or Vitruvian Man,
in the circle becomes ⊗
in the square.**



3

masons,” which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin. [H.P. Blavatsky]¹

[Swastika] . . . is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fo-hat, 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, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Svastika, say the Commentaries, “can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhyā*.” Also “the relation of the Seen to the Unseen,” and “the first procreation of man and species.”²

. . . The mathematical squaring of the circle is only the terrestrial résumé of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.⁴ . . . *man*, who before being encased in matter had no use for limbs, . . . was a pure spiritual entity. Hence if the Deity, his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolises his prior shape as a spirit, we would have the very figure described by Plato — the ⊗ cross within the circle.¹

¹ Blavatsky *Collected Writings*, (CLASSIFICATION OF “PRINCIPLES”) VII p. 294 & *fn.*; [commenting upon T.S. Row's analysis of the *Bhagavad Gītā*.]

² *Secret Doctrine*, II p. 587

³ Da Vinci's Vitruvian Man

⁴ Blavatsky *Collected Writings*, (THE “ZOHAR” ON CREATION AND THE ELOHIM) XIV p. 208 *fn.* Cf. “To know the full septenary significance of the “Primordial Circle,” the pyramid and the Kabbalistic Bible must be read in the light of the figure on which the temples of India are built.” *ibid.*

**Four-letter words
have always been ascribed
to anthropomorphic gods.**

Every *anthropomorphic* god, in old nations, as Marcilio Ficino well observed, has his name written with four letters. Thus with the Egyptians, he was *Teut*; the Arabs, *Alla*; the Persians, *Sire*; the Magi, *Orsi*; the Mohammedans, *Abdi*; the Greeks, *Theos*; the ancient Turks, *Esar*; the Latins, *Deus*.²

**Macroprosopus is the perfect
Square, or the Tetractys within
the circle. Microprosopus, or
“Heavenly Man,” is the triangle
in the square ◻ or the seven-
fold cube, not the fourfold,
or the plane square.**

There are two Tetragrammatons: the Macroprosopus and the Microprosopus. The first is the *absolute* perfect Square, of the TETRACTYS within the Circle, both abstract conceptions, and it therefore called AIN — the Non-being, *i.e.*, illimitable and *absolute Be-ness*. But when viewed as Microprosopus, or the “Heavenly Man,” the manifested Logos, he is the *triangle in the square* — the *sevenfold cube*, not the fourfold, or the plane Square. . . . Therefore, Tetragrammaton is the THREE *made* four and the FOUR made three, and is represented on this Earth by his seven “companions,” or “Eyes” — the “Seven eyes of the Lord.” Microprosopus is, at best, only a *secondary* manifested Deity.³

Macroprosopus is Ain, Non-Being.

Microprosopus is the tetragrammaton, or tetrad, *i.e.*, the 3 made 4 and the 4 made 3.



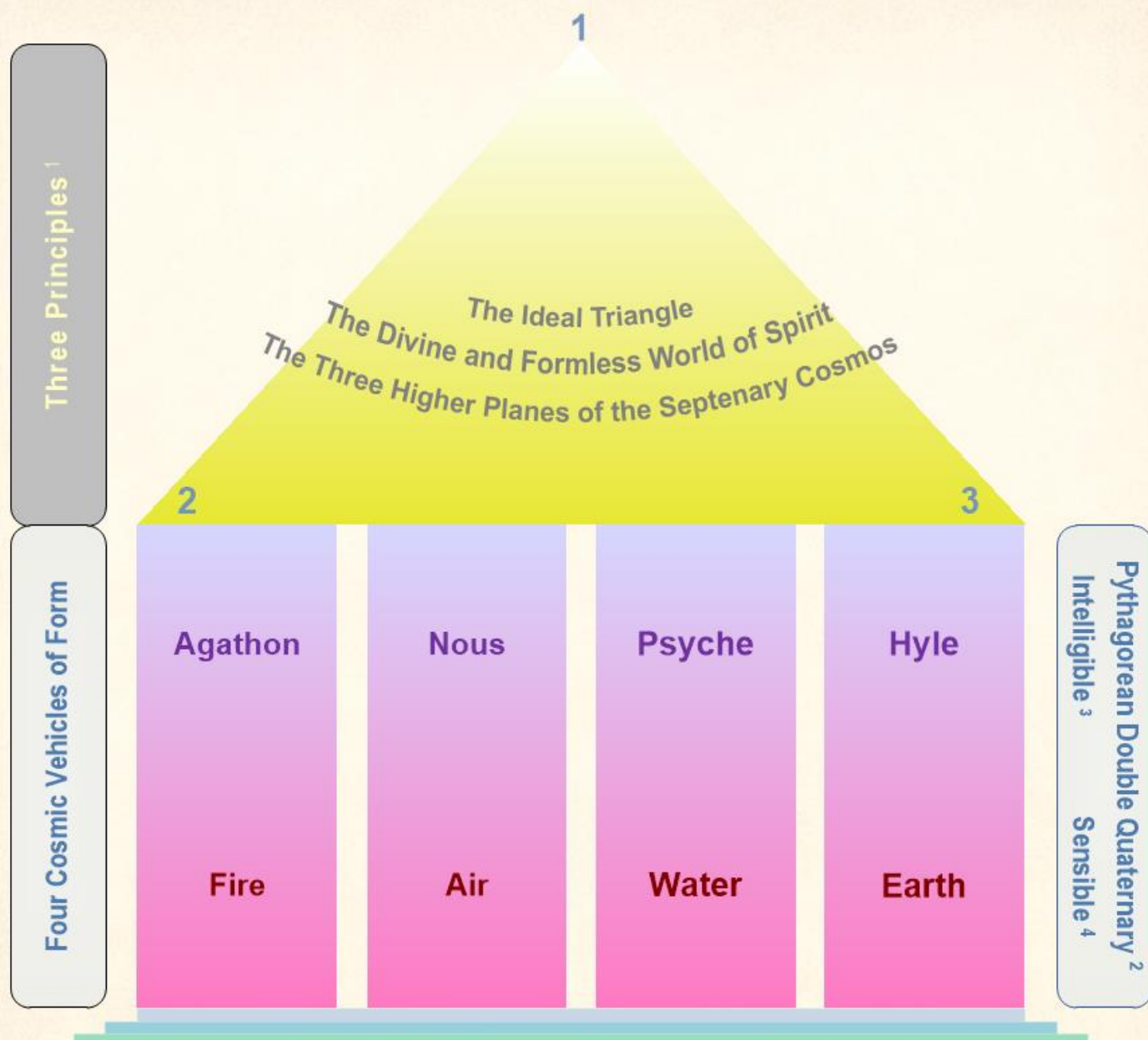
The Pythagorean World, Root of Illusion (Diagram).

There now follows a diagram from our Secret Doctrine's First Proposition Series. —
ED. PHIL.

¹ *Isis Unveiled*, II p. 469; [commenting upon Plato's cross within the circle, the Son of God placed crosswise in the universe and, specifically, upon Dr. Lundy's *Monumental Christianity*.]

² *Secret Doctrine*, II pp. 601-2

³ *ibid.*, II p. 626



1 "The union of these three principles [i.e., 1+2+3] depends upon a fourth, the LIFE, which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence." (SD I, 59)

2 This *lower Tetractys*, a quaternary of form, is one and the same as the Tetragrammaton of the Jews, the "mysterious deity," over which the modern Kabbalists make such a fuss! (Cf. SD II, 599) The Sacred Tetractys of the Greeks was Nous Demiourgos or Second Logos. The real Tetractys, however, is profoundly occult: it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.

Integrative Theosophical Studies

THE PYTHAGOREAN WORLD Root of Illusion

After *The Secret Doctrine*, Vol. II, p. 599

For an in-depth analysis consult "Proposition 1- Diagram Notes," "Light drops one Solitary Ray," and "Tetragrammaton is the Key to Occult Theogony," in our Secret Doctrine's First Proposition Series.

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Revision 10.12 presented 14 February 2017

3 *Noῦρον*, *noēton*, i.e., the World of Mahat.

4 *Αἰσθητόν*, *aisthēton*, a Universe ruled by outward-looking senses, i.e., the material world in which we live in. "Matter, to the Occultist, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception." (SD I, 514) This is exactly what Pythagoras had in mind when he coined the term *Cosmos*, the Greek word for beautiful. Beautiful it may be, yet the Pythagorean World is *Maya*, the Root of every Illusion (whether spiritualised physical, or materialised metaphysical). — ED. PHIL.

Every Circle is an expansion of Consciousness.

For Deity always moves in circles.

*Deus enim et circulus est,*¹ says Pherecydes, in his hymn to Jupiter. It was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation. “The devotee must approach as much as possible the form of a perfect circle,” prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius² tells his readers; and Pliny says: “During our worship, we roll up, so to say, our body in a ring, *totum corpus circumagimur.*”³ The vision of the prophet Ezekiel reminds one forcibly of this mysticism of the circle, when he beheld a *whirlwind* from which came out “one *wheel* upon the earth” whose work “*was as it were a wheel in the middle of a wheel . . . for the Spirit of the living creature was in the wheels.*”⁴

“*Spirit* whirlleth about continually and returneth again according to his circuits” — says Solomon⁵ who is made in the English *translation* to speak of the “Wind,” and in the *original text* to refer both to the *Spirit* and the *Sun*. But the *Zohar*, the only true glossary of the Kabbalistic *Preacher*, in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend, says that “it seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the Sun*, called the holy Spirit, that moves circularly, toward both sides, that they [It and the Sun] *should be united in the same Essence.*”⁶

The Circle of the Sun is the Omphalos, lighting up the Initiate's heart.

The ancients placed the astral soul of man, *ψυχή*, or his self-consciousness, in the pit of the stomach. The Brahmans shared this belief with Plato and other philosophers. Thus we find in the fourth verse of the second *Nābānedishtha* Hymn it is said: “Hear, O sons of the gods (spirits) one who speaks through his navel (*nābha*) for he hails you in your dwellings!”

Many of the Sanskrit scholars agree that this belief is one of the most ancient among the Hindus. The modern fakirs, as well as the ancient Gymnosophists, unite themselves with their Ātman and the Deity by remaining motionless in contemplation and concentrating their whole thought on their navel. As in modern somnambulist phenomena, the navel was regarded as “the circle of the sun,” the seat of internal divine

¹ [And certainly Deity is circular.]

² Pierius Val, referred to by de Mirville, *Des Esprits*, Vol. III, p. 265.

³ The goddess Bast was represented with the head of a cat. This animal was sacred in Egypt for several reasons: as a symbol of the Moon, “the eye of Osiris” or the “Sun,” during night. The cat was also sacred to Sekhet. One of the mystic reasons was because of its body being rolled up in a *circle* when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed “The nine lives of a cat” is a popular saying based on good physiological and occult reasons. G. Massey gives also an astronomical reason for it which may be found in our Vol. I, pp. 303-04. “The cat saw the Sun, had it in its eye by night [was the eye of night], when it was otherwise unseen by men [for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes]. We might say the moon *mirrored* the solar light, because we have *looking glasses*. With them the cat's eye was the mirror.”

⁴ *Ezekiel* i, 4, 15, 16, 20

⁵ *Ecclesiastes* i, 6

⁶ *Secret Doctrine*, II pp. 552-53; [quoting *Zohar*, fol. 87, col. 346.]

light.¹ Is the fact of a number of modern somnambulists being enabled to read letters, hear, smell, and see, through that part of their body to be regarded again as a simple “coincidence,” or shall we admit at last that the old sages knew something more of physiological and psychological mysteries than our modern Academicians? In modern Persia, when a “magician” (often simply a mesmerizer) is consulted upon occasions of theft and other puzzling occurrences, he makes his manipulations over the pit of his stomach, and so brings himself into a state of clairvoyance. Among the modern Parsis, remarks a translator of the *Rig-veda*, there exists a belief up to the present day that their adepts have a flame in their navel, which enlightens to them all darkness and discloses the spiritual world, as well as all things unseen, or at a distance. They call it the lamp of the *Deshtur*, or high priest; the light of the *Dikshita* (the initiate), and otherwise designate it by many other names.²



¹ The oracle of Apollo was at Delphos, the city of the *δελφίς*, womb or abdomen; the place of the temple was denominated the *omphalos* or navel. The symbols are female and lunar; reminding us that the Arcadians were called Proselēnoi, pre-Selēnic or more ancient than the period when Ionian and Olympian lunar worship was introduced.

² *Isis Unveiled*, I p. xxxix

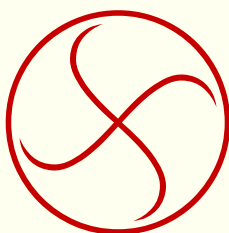
The Swastika is everywhere.

- Among Bonpas and Buddhists.
- Entrusted by Initiates to their chosen successors, “worthy of being entrusted with the ten thousand perfections.”
- In Old World cyclopean buildings.
- In various catacombs:
 - In one inscribed with $\Sigma\Omega\tau\iota\kappa\omega\ \Sigma\Omega\tau\iota\kappa\eta$, *Vitalis Vitalia*, Life of Life.
 - In Rome where, because the first Christians are supposed to have concealed themselves and their religion, it was called *Crux Dissimulata*.
 - In the New World.
- On [Christian] Diogenes’ legs and right arm.
- On the breasts of defunct mystics.
- On the Fort of Allahabad.
- On the heart of Lord Buddha (“Heart’s Seal”).
- On the hearts of living Initiates as a seal; burnt into the flesh, for ever, with some.
- On top of pagodas in Tibet, China, and India.
- Surmounting the three stone umbrellas in Chaitya Cave.

Swastika’s synonymous terms.

- 1 *Agnus Dei*, Lamb of God, of the Christians.
- 2 Arani of the Brāhmanas.
- 3 Archaic sign of the Yomas.
- 4 Blessed god of Plato (X).
- 5 Croix cramponnée, four-footed cross.
- 6 *Crux dissimulata* of the early Christians.
- 7 Fire by friction originator.
- 8 First procreation of man and species.
- 9 Forty-nine fires originator.
- 10 Fylfot (England).
- 11 Gammadion (Greece).

- 12 Gavel of the modern judge (*Crux dissimulata*).
- 13 Heart's Seal.
- 14 Jaina Cross.
- 15 Julian's warfare waging with X.
- 16 Key of Heaven in the Rosy fingers of Neith.
- 17 Mallet of Grand Master (Masonry).
- 18 Mundane circle with the astronomical cross upon it rapidly revolving.
- 19 Mystic Diagram.
- 20 One of the sixty-five figures of the Sripāda.
- 21 Perfect Square of Pythagorean mathematics.
- 22 Personified as Æschylus' Prometheus, the Phœnician Kabeiroi, and the Greek Dioscuri.
- 23 Philosophical cross of high-grade Masons.
- 24 Relation of the Seen to the Unseen.
- 25 Sacred sign of the order of Ishmael Masons (Universal Hermetic Cross).
- 26 Sacred to Occultism, as sacred the Pythagorean tetractys, of which it is indeed the double symbol.
- 27 Six, figure 6.
- 28 Special mark of all deities worshipped by the Lotus School of China.
- 29 Stauros of the Gnostics.
- 30 Symbol of Esoteric Buddhism.
- 31 Talisman of the Jaina Kings.
- 32 Tau of the Assyrians, Chaldeans, Egyptians, Mexicans, and Peruvians.
- 33 Tau, Triple Egyptian (Royal Arch degree of Masonry).
- 34 Ten thousand truths of the Buddhists, Chinese, and Mongolians.
- 35 Tetractys of the Pythagoreans.
- 36 Tetraskelion (Greece).
- 37 Thor's Hammer (Scandinavia).



Swastika's multifarious symbolism.

Central point.

- Esoteric fire — focus of life, light, and heat.
- Point of intersection between the two great conflicting powers — the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac.
- The great central sun of the Kosmos and Deity.

Circle, “handle” or “head,” of the cross.

- Astral Light.
- Astral soul or psyche of Man.
- Boundary between finiteness and Infinity, that not even Dhyāni-Chohans can cross. Only those at threshold of Parinirvāna can see beyond it.
- Boundary between Mental Creation above, and Natural (sexual) Creation below.
- Chronos-Time.
- Circe of Odyssey.
- Circle of the Sun.
- City of Delphus (δελφύς), womb of the oracle of Apollo at Delphoi.
- Double significance, but never a phallic one.
- Encircling the Tau Cross.
- Eternity, Endless & Beginningless.
- Genesis' tempter.
- Halo.¹
- Immortality as symbol of Law on the breast of mummies.
- Isis attribute as mundane circle.

¹ Cf. “Parmenides formed a conceit to himself of something circular like a crown. (He names it Stephane.) It is an orb of constant light and heat around the heavens; this he calls God; in which there is no room to imagine any divine form or sense.” — Yonge C.D. (*Tr.*). Marcus Tullius Cicero: *The Nature of the Gods*. (1st ed. London: H.G. Bohn, 1853, was part of “The treatises of M.T. Cicero.”] New York: Prometheus Books, 1997; *Bk.* I, xi, pp. 11-12. Also cf. “The head of a man in a strong ecstatic condition, when all the electricity of his system is centred around the brain, will represent — especially in darkness — a perfect simile of the Sun during such periods. The first artist who drew the aureoles about the heads of his God and Saints was not inspired, but represented it on the authority of temple pictures and traditions of the sanctuary and the chambers of initiation where such phenomena took place. The closer to the head or to the aura-emitting body, the stronger and the more effulgent the emanation (due to hydrogen, science tells us, in the case of the flames); hence the irregular red flames around the Sun or the ‘inner corona.’” Mahātma Letter 23b (93b), p. 159; 3rd Combined ed.

- Maypole.
- Moses' brazen snake.
- Rotation of Earth on its axis.
- The secret habitat of the ever-invisible Deity of the Alchemist.
- Uroborus.

Horizontal diameter.

- Matter or female element.

Perpendicular diameter.

- Spirit or male element.

The two opposing forces.

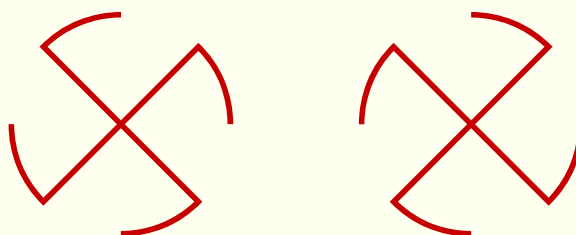
- Caduceus double serpent.
- Medea, the winged dragon.

Dynamics.

- "Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning."
- The horizontal feminine line, which descends upon and grows out of the plane of material nature, surmounts the vertical male line, spirit, or the fructifying principle in nature.

Swastika's bend points or feet.

- Four cardinal points (North, South, East, West) plus Infinity, symbolising the rotation of Earth on its axis.
- No. 6, when Zenith and Nadir are added.
- Succession of birth, life, death, and immortality.
- When left-handed (clock-wise rotation, sauswatika) — involution.
- When right-handed (anti-clock-wise rotation) — evolution.



Vortices of electricity are guided by Karma.

Arani + Manthani

Arani



Arani

(Sanskrit)

[From the verbal root ri, to tend upward, move, insert, fix.] The “female Arani” is a name of the Vedic Aditi (esoterically, the womb of the world). *Arani* is a *Swastika*, a disc-like wooden vehicle, in which the Brahmans generated fire by friction with *pramantha*, a stick, the symbol of the male generator.¹

There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the *aranī* which contains the socket. This is proven by an allegory in the *Vayu-Purāna* and others, which tell us that Nimi, the son of Ikshvāku, had left no successor, and that the Rishis, fearing to leave the earth without a ruler, introduced the king's body into the socket of an *aranī* — like an upper *aranī* — and produced from it a prince named Janaka. “It was by reason of the peculiar way in which he was engendered that he was called Janaka.”² See also Goldstücker's *Sanskrit Dictionary*, s.v. *Arani*. Devaki, Krishna's mother, in prayer addressed to her, is called “the *aranī* whose attrition engenders fire.”³

“ . . . this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark” . . . “The ‘female Arani,’ the mistress of the race, is Aditi, the mother of the gods, or Shekhinah, eternal light — in the world of Spirit, the ‘Great Deep’ and CHAOS; or primordial Substance in its first remove from the UNKNOWN, in the manifested Kosmos.”⁴



¹ *Theosophical Glossary*: Arani

² *Vishnu-Purāna*, Wilson, Vol. III, p. 330

³ *Secret Doctrine*, II p. 524 fn. [cf. *ibid.* p. 101 & fn. commenting upon Prometheus.]

⁴ *ibid.*, II pp. 526, 527; [quoting Decharme's *Mythology de la Grèce antique* and a hymn to Agni in the *Veda*.]

Manthami ⊕

Manthami

(Sanskrit)

Mandala

Ma(n)tha

Ma(n)thami

Pramantha

Prometheus

. . . “to rub, agitate, shake and obtain by rubbing,” as is especially applied to rotatory friction, as proved by its derivation from *mandala*, which signifies a circle.¹ . . . Process of fire kindling. The word *matha* or *pramantha* has for its prefix *pra*, adding the idea of *robbing* or *stealing by force* to that contained in the root *matha* of the verb *manthāmi*, or *manthāmi*, “to produce by friction.”²

“ . . . the prefix *pra* giving the idea of *forcing* the fire to descend.”³

Yoni + Linga

Yoni ⊖

Abjayoni

(Sanskrit)

[From *abja* lotus from *ap* water + the verbal root *jan* to be born, produced + *yonī* womb, spring, source.] Lotus-born; applied to Brahmā, said to have sprung at the time of creation from a lotus which arose from the navel of Vishnu.

Chatur-yoni

Catur-yoni

(Sanskrit)

Four wombs, modes of birth, four ways of entering on the path of birth. These four ways as described in ancient books are:

Four kinds of birth

1. birth from the womb, as men and mammalia;
2. birth from an egg, as birds and reptiles;
3. birth from moisture and air-germs, as insects; and
4. birth by sudden self-transformation, as bodhisattvas and gods (anupapādaka — “parentless”).⁴

Havāh

(Hebrew)

The compound name of Jehovah, or *Yāh-Havāh*, meaning *male life* and *female life* — first androgynous, then separated into sexes — is used in this sense in *Genesis* from ch. v onwards. As the author of *The Source of Measures* says: “ . . . the two words of which *Jehovah* is composed, make up the original idea of male-female, as the birth originator (for the [Hebrew letter] *yōd* was the *membrum virile* and *Havāh* was Eve),” the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that “it is seen that the *perfect one* [the perfect female circle or *Yoni*, 20612, *numerically*], as *originator of measures*, takes also the form of *birth-origin*, as *hermaphrodite one*; hence the phallic form and use.”⁵

¹ Cf. *Secret Doctrine*, II p. 524 ; [quoting Decharme’s *Mythology de la Grèce antique*, pp. 258-59.]

² *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII p. 143 fn.

³ *ibid.*, (FOOTNOTES TO “THE ŚRĀDDHA”) IX p. 261; [appending notes to Śrāddha, a Brāhmanical devotional rite.]

⁴ *Theosophical Glossary*: Chaturyonī

⁵ *Secret Doctrine*, II p. 125; [quoting J.R. Skinner’s *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, Cincinnati: R. Clarke & Co., 1875; p. 159.]

Jagad-yoni
(Sanskrit)

Golden egg

N'cabvah
Neqebah
(Hebrew)

Pleroma and
Mulaprakriti
differ

Yoni
(Sanskrit)

[From *jagat* world + *yonī* womb.] Womb of the world. The material cause of the universe and not mother of the world, as often translated. It signifies a portion of the spatial deeps as womb or source of some celestial body, such as a planet, or a group of bodies, such as a solar system. Therefore, any portion of kosmic space which through karma gives birth to a celestial globe or solar system. Applied to Brahmā, Vishnu, and Krishna. It parallels in certain senses the Hindu hiranyagarbha and Greek plērōma.¹

[From *nakab* to hollow out, excavate.] Cavity, pipe, or even a cavern, a phallic term applicable to the female, whether of beast or man, hence often used for woman or womb, equivalent to the Sanskrit yoni. Generally rendered female in English translations of the *Bible*, as in “God creates ‘*Man in his own image*’ . . . male and female created he them.”² The words *sacr* together with *n'cabvah* comprise together a reference to the bipolarity in manifested nature, particularly as applicable to this globe; and in the phallic thought of a certain school of ancient Judaism intimately connected with an occult meaning of Jehovah as the so-called creator or bipolar producer; for the two words of which Jehovah itself is composed contain direct reference to original ideas of male-female, as birth-originator [*jah* or *jod* phallus + *hawwah*, *havvah*, Eve, yoni].³

And of the Fullness (πλήρωμα) thereof we all received, and favour for favour. The πλήρωμα (Plērōma or Plenum) must be distinguished from Mūlaprakriti. The Pleroma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mūlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmā. The Plērōma is, therefore, Chaos. “Favour for favour” means that what we receive we give back, atom for atom, service for service.⁴

Womb or, philosophically, female principle. Organ of generative or productive activity only on this earth. Mother of gods. Abstract maternity.



¹ Cf. *Encyclopedic Theosophical Glossary*

² *Genesis* i, 27

³ Cf. *Secret Doctrine*, II p. 467 & *Encyclopedic Theosophical Glossary*

⁴ *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 491

Linga



Jacob's Pillar Bethel Stone Beith-el

(Hebrew)

The pillar of Jacob, which he set up as a memorial or massebah at Bethel and anointed with oil;¹ a phallic stone similar to the Hindu Linga.

The Hindu Linga is identical with “Jacob’s *Pillar*”² — most undeniably . . . the esoteric significance of the *Linga* was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob.³

[The Jews’] consecrated *pillars* (unhewn stones) erected by Abraham and Jacob were *lingas*.⁴

Ling Lingha Lingam Lingham

(Sanskrit)

Phallus or, philosophically, male principle. Force / matter becomes the lingha or organ of creative activity only on earth. Śiva, or father of the gods, is also called Shankara (the auspicious), for he is the reproductive power, who is perpetually restoring that which has been dissolved, and hence is also called Mahādeva (the great god).

Śiva, is often represented by linga or phallus either alone or combined with yoni. Abstract creation or Paternity.⁵

Linga-Purana

(Sanskrit)

One of the eighteen principal Purāṇas in which Śiva, supposed to be present in the Agni-linga (great fiery phallus), gives an account of the formation of the worlds and the objects of life. It also contains mythological accounts of Śiva’s incarnations as Avatāras.

Sacr Zachar Zakhar

(Hebrew)

Male, whether man or beast, as well as the masculine organ; and in connection with the Hebrew word for the feminine organ, neqebah (cavity), used whether of woman or beast, even from Hebrew times has been surrounded all too often with phallic significance.

Can have the same impersonal and abstract significance as linga and yoni in India. Zachar is generally rendered “male” in the English translation of the Bible: “It is the phallus which is the vehicle of the enunciation; and truly enough, as the *sacr*, or carrier of the germ, its use has passed down through ages to the *sacr-factum* of the Roman priest, and *sacr-fice* and *sacr-ment* of the English-speaking race.”⁶

¹ *Genesis* xxvii, 18, 22

² Cf. “The younger son of Isaac, founder of the nation of the Israelites, and twin brother of Esau; the Israelites are occasionally called Beith ya’aqob (house of Jacob). The twins symbolise the dual principle in nature, Jacob being the feminine and Esau the masculine principle. Jacob’s pillar is equivalent to the linga; the twelve sons of Jacob are parallel to the Hindu rishis and can correspond to the twelve signs of the zodiac. The dream of Jacob, in which he sees angels ascending and descending a ladder from heaven to earth may be interpreted as the transferring of matter from plane to plane, or as the constant circulation of peregrinating monads or beings upwards and downwards, thus fulfilling destiny and feeding the structure of the universe.” *Encyclopedic Theosophical Glossary*

³ *Secret Doctrine*, II p. 471

⁴ *ibid.*, II p. 472 fn.

⁵ Cf. *Encyclopedic Theosophical Glossary*

⁶ *Source of Measures*, p. 236

The archaic symbology of the separation of the sexes was represented by a horizontal line, crossed by a perpendicular, surrounded by a circle: with the Hebrews, however, this became degraded into the purely phallic meaning of the *sacr* and *n'cabvah* (*zachar* and *neqebah*).

Βαῖτυλος
Baetyl
Baitylos
Betyles
Betylos

(Greek)

Baetylus

(Latinised)

In Classical antiquity a [meteoric] stone, either natural or artificially shaped, venerated as of divine origin or as a symbol of divinity. There were a number of these sacred stones in Greece, the most famous being the omphalos at Delphi. Likewise there were the so-called animated or oracular stones.¹

“Strabo, Pliny, Hellanicus — all speak of the electrical, or electro-magnetic power of the betyloi. They were worshipped in the remotest antiquity in Egypt and Samothrace, as magnetic stones, ‘containing souls which had fallen from heaven’; and the priests of Cybelē wore a small betylos on their bodies.”² . . . In Persia they were called oitzoe; but their origin was of far greater antiquity, for “ . . . Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyls, lithoi, and ‘magic’ stones in general.”³

Cteis + Phallus

Cteis



Cteis

Kteis

(Greek)

Comb (and in the loom), toothed object, rake, fingers, ribs, virilia, pubes, cutting teeth (incisors), bivalve shell-fish (scallop).⁴

Yonic symbol and “house of the phallus.”⁵

Phallus



Phallus

Lithos

(Greek)

Membrum virile⁶ and Phallic symbol.

Common meanings of stone (*ibid.*). An upright stone or pillar; in particular, one in the form of a phallus or lingam.



¹ Cf. *Encyclopedic Theosophical Glossary*

² *Isis Unveiled*, I p. 332

³ *Secret Doctrine*, II, p. 346 fn. Cf. “We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: ‘In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian Baitylos, the brutally indecent form of the *linga* . . . the Mahā-Deva.’ [Des Mousseaux, *Les Hauts Phénomènes de la Magie*, p. 23.] Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahādeva of Elephanta, the Round Tower of Bhagalpur, the minarets of Islam — either rounded or pointed — are the originals of the *Campanile* column of San Marco at Venice, of Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus.” *Secret Doctrine* II p. 85; [quoting *Isis Unveiled*, II p. 5.]

⁴ *Liddell & Scott*

⁵ *Transcendental Magic*, p. 39; [*Pudendum muliebre* is the female equivalent of *membrum virile* in Latin.]

⁶ *Liddell & Scott*

Addenda to the Cross + Fire

There are two Aranis, the self-born gods and physical nature.

Primary Creation is called the *Creation of Light* (Spirit); and the *Secondary* — that of Darkness (matter). Both are found in *Genesis* i, 2, and at the beginning of chapter ii. The first is the emanation of *self-born* gods (Elōhīm); the second of physical nature.”

This [matter] must not be confused with *precosmic* “Darkness,” the Divine all.¹

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and silent Thinker, the victim of thy lower Self.²

Even when Logos sleeps in the bosom of Parabrahman, during Pralaya, It cannot cognize Parabrahman other than as Mulaprakriti — that “mighty expanse of cosmic matter” which veils Parabrahman from It and from our highest perceptions. Therefore, Parabrahman is unknown to the Logos, as it is to ourselves.

This great circle (which Eastern Esotericism reduces to the point within the Boundless Circle) is the Avalokiteśvara, the *Logos* or *Verbum* of which Subba Row speaks. But this circle or manifested God is as unknown to us, except through its *manifested* universe, as the ONE, though easier, or rather more possible to our highest conceptions. This Logos which sleeps in the bosom of Parabrahman during Pralaya, as our “*Ego* is latent [in us] at the time of *sushupti*, sleep”; which cannot cognize Parabrahman otherwise than as *Mūlaprakriti* — the latter being a cosmic veil which is “the mighty expanse of cosmic matter” — is thus only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahman, *unknown to the Logos, as it is to ourselves*. Moreover, as the Logos is as unknown to us as Parabrahman is unknown in reality to the Logos, both Eastern Esotericism and the Kabbalah — in order to bring the Logos within the range of our conceptions — have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos or Avalokiteśvara, Brahmā, Ormazd, Osiris, Adam-Kadmon, call it by any of these names — which aspects or Manvantaric emanations are the Dhyāni-Chohans, the Elōhīm, the Devas, the Amshāspends, &c., &c.³



¹ *Secret Doctrine*, I p. 450 & fn.

² *Voice of the Silence*, frag. III vs. 250, p. 57

³ *Secret Doctrine*, I p. 429

Happiness metaphysically defined.

Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:¹ . . .

Every kind of subjugation to another
is pain and subjugation to one's self is happiness:
in brief, this is to be known as
the characteristic marks of the two.

Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called "matter" towards the other pole called "spirit," and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the "ascending arc," and the corresponding plane of the activity of the other force is styled the "descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not to say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving; this again, can only be accomplished by assimilating man's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."²

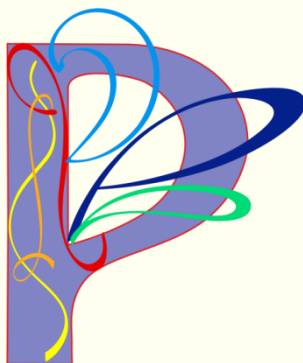
Third Root-Race personifications.

Yama (*Heb.*). The personified third root-race in Occultism. In the Indian Pantheon Yama is the subject of two distinct versions of the myth. In the *Vedas* he is the *god of the dead*, a Pluto or a Minos, with whom the shades of the departed dwell (the Kāmarūpas in Kāmaloka). A hymn speaks of Yama as the first of men that died, and the first that departed to the world of bliss (Devachan). This, because Yama is the embodiment of the race which was the first to be endowed with *consciousness* (Manas), without which there is neither Heaven nor Hades. Yama is represented as the son of Vivasvat (the Sun). *He had a twin-sister named Yamī*, who was ever urging him, according to another hymn, to take her for his wife, in order to perpetuate the

¹ [*Laws of Manu*, IV, 160]

² *Blavatsky Collected Writings*, (MORALITY AND PANTHEISM) V pp. 340-41

species. The above has a very suggestive symbolical meaning, which is explained in Occultism. As Dr. Muir truly remarks, the *Rig-Veda* — the greatest authority on the primeval myths which strike the original key-note of the themes that underlie all the subsequent variations — nowhere shows Yama “as having anything to do with the punishment of the wicked”. As king and judge of the dead, a Pluto in short, Yama is a far later creation. One has to study the true character of Yama-Yamī throughout more than one hymn and epic poem, and collect the various accounts scattered in dozens of ancient works, and then he will obtain a consensus of allegorical statements which will be found to corroborate and justify the Esoteric teaching, that Yama-Yamī is the symbol of the *dual Manas*, in one of its mystical meanings. For instance, Yama-Yamī is always represented of a *green* colour and clothed with *red*, and as dwelling in a palace of *copper* and *iron*. Students of Occultism know to which of the human “principles” the green and the red colours, and by correspondence the *iron* and *copper*, are to be applied. The “twofold-ruler” — the epithet of Yama-Yamī — is regarded in the exoteric teachings of the Chino-Buddhists as both judge and criminal, the restrainer of *his own* evil doings and the evil-doer himself. In the Hindu epic poems Yama-Yamī is the twin-child of the Sun (the deity) by Sañjñā (spiritual consciousness); but while Yama is the Aryan “lord of the day,” appearing as the symbol of spirit in the East, Yamī is the queen of the night (darkness, ignorance) “who opens to mortals the path to the West” — the emblem of evil and matter. In the *Purāṇas* Yama has many wives (many Yamīs) who force him to dwell in the lower world (Pātāla, Myalba, etc., etc.); and an allegory represents him with his foot lifted, to kick Chhāyā, the handmaiden of his father (the astral body of his mother, Sañjñā, a metaphysical aspect of Buddhi or Alaya). As stated in the Hindu Scriptures, a soul when it quits its mortal frame, returns to its abode in the lower regions (Kāmaloka or Hades). Once there, the Recorder, the Karmic messenger called *Chitragupta* (hidden or concealed brightness), reads out his account from the Great Register, wherein during the life of the human being, every deed and thought are indelibly impressed — and, according to the sentence pronounced, the “soul” either ascends to the abode of the Pitris (Devachan), descends to a “hell” (Kāmaloka), or is reborn on earth in another human form. The student of Esoteric philosophy will easily recognize the bearings of the allegories.¹



¹ Theosophical Glossary: Yama

Suggested reading for students.¹



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¹ Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

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