

Noah is Logos

Noah's Ark is the sacred Argha of the Hindus



Noah is Spirit vivifying Matter

[The Manus were] Seven individual sons of God, or Pitaras and Pitris; also in this case the sons of Kronos or Saturn (*Kala* “time”) and *Arkites*, like the Kabeiroi and Titans, as their name — “lunar ancestors” — shows, the Moon being the Ark, or *Argha*, on the watery abyss of space.¹

Agrueros [the great Phœnician god] is *Kronos*, or Saturn, and the prototype of the Israelitish Jehovah. As connected with *Argha*, the Moon or Ark of salvation, Noah is mythologically one with Saturn. But then this cannot relate to the terrestrial flood.²

Nuah³ is Noah, *floating on the waters* in his ark; the latter being the emblem of the *Argha*, or Moon, the feminine principle; Noah is the “spirit” falling into matter. We find him, as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it, *i.e.*, the pure spirit becomes intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of *Genesis* is only another version of the first. Thus, while the latter reads: “. . . and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters,” in chapter seventh it is said: “. . . and the waters prevailed . . . and the ark went [with Noah — the spirit] upon the face of the waters.” Thus Noah, if [identified with] the Chaldean Nuah, is the spirit vivifying *matter*, [which latter is] chaos, represented by the Deep, or the Waters of the Flood. In the Babylonian legend it is Ishtar (Astareth, the moon) who is shut up in the ark, and sends out a dove (emblem of Venus and other lunar goddesses) in search of dry land.⁴

The kingly race was born in Arghya, not Argos.

It is complained by [Anna Swanwick] . . . translator of *Prometheus Bound* that in this tracing of Io’s wanderings, “no consistency with our known geography is attainable” (Vol. II, p. 191). There may be good reason for it. First of all it is the journey and wandering from place to place of the *race* from which the “tenth,” or *Kalki-Avatāra*, so called, is to issue. This he calls the “Kingly race born in *Argos*” (verse 888). But Argos has no reference here to Argos in Greece. It comes from *Arg* or *arca* — the female generative

¹ *Secret Doctrine*, II p. 142 fn.

² *ibid.*, II p. 142 fn.

³ Cf. “. . . the Chaldeo-Babylonian triad placed under Ilon, the *unrevealed* deity, is composed of Anu, Nuah, and Bel. Anu is the primordial chaos, the god time and world at once, *χρόνος* and *κόσμος*, the uncreated matter issued from the one and fundamental principle of all things. As to *Nuah*, he is, according to the same Orientalist:

. . . the intelligence, we will willingly say the *verbum*, which animates and fecundates matter, which penetrates the universe, directs and makes it live; and at the same time Nuah is the king of the *humid principle*; the *Spirit moving on the waters*.

Isis Unveiled, II p. 423; [quoting F. Lenormant]

⁴ *Isis Unveiled*, II pp. 423-24; [quoted in: *Secret Doctrine*, II p. 145]

power symbolised in the moon — the *navi*-formed *Argha* of the mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Argians, *Iō* signified the moon; while esotericism explains it as the divine Androgyne, or the mystic 10; in Hebrew 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi*-form or boat-shaped vessel in which flowers and fruit are offered to the deities. *Arghyanāth* is a title of the Mahā-Chohan, meaning “the Lord of Libations”; and *Arghya Varsha* — “the land of libations” — is the mystery-name of that region which extends from Kailāsa mountain nearly to the Shamo Desert — from within which the *Kalki Avatāra* is expected. The Airyana-Vaējah of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the sea of Aral, Baltistān, and little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which *Iō* is the mother and symbol.¹

Ark is the navi-form Argha of the Mysteries.

The Ark is the *navis*-form *Argha* of the Mysteries. Parkhurst, who has a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in the Hebrew lexicon, explains it thus:

Archē (Ἀρχή) in this application answers to the Hebrew Rāsīt or wisdom. . . . a word which had the meaning of the emblem of the female generative power, the Arg or Arca, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.²

Quite so; and the Jewish *Ark of the Covenant* had precisely the same significance; with the supplementary addition that, instead of a beautiful and chaste *sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or Ark of the Covenant, facing each other, with their wings spread in such a manner as to form a perfect *yonī* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, (יהוה); or Yōd (י) meaning the *membrum Virile*; He (ה), the *womb*; Vau (ו), a crook or a hook, a nail, and He (ה) again, meaning also an “opening”; the whole forming the perfect *bisexual* emblem or symbol or Y (e) H (o) V (a) H, the male and female symbol.

Perhaps also, when people realize the true meaning of the office and title of the *Qodesh-Qodāsashīm*, “the holy ones,” or the “consecrated to the *Temple of the Lord*” — the “Holy of Holies” of the latter may assume an aspect far from edifying.

Plutarch thinks the feast of the booths to be the Bacchic rites, not the Eleusinian. Thus “Bacchus was directly called upon,” he says. The *Sabazian* worship was *Sabbatic*; the names Evius, or Hevius, and Luaios are identical with *Hivite* and *Levite*. The French name Louis is the Hebrew *Levi*; Iacchus again is Iaō or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. “Who shall ascend into the hill [the high place] of the Lord?” asks the holy king David, “who shall

¹ *Secret Doctrine*, II p. 416 fn.

² Parkhurst: *A Greek and English Lexicon to the New Testament* (1769) s.v. Ἀρχή

stand in the place of his *Qodesh* ׁקדשׁ?”¹ *Qodesh* may mean in one sense to *devote, hallow, sanctify*, and even to initiate or to set apart; but it also means the ministry of lascivious rites (the Venus-worship) and the true interpretation of the word *Qodesh* is bluntly rendered in *Deuteronomy* xxiii, 17; *Hosea* iv, 14; and *Genesis* xxxviii, from verse 15 to 22. The “holy” *Qeddōshoth* of the *Bible* were identical, as to the duties of their office, with the *Nāchnī*-girls of the later Hindu pagodas. The Hebrew *Qedōshīm* or *galli* lived “by the house of the Lord, where the women wove hangings for the grove,” or bust of Venus-Astartē, says verse the seventh in the twenty-third chapter of *2 Kings*.²

The dance performed by David round the ark was the ‘circle-dance, for it denoted the motion of the planets round the sun.

The dance performed by David round the ark was the “circle-dance,” said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh,³ and the leaping of the prophets of Baal.⁴ It was simply a characteristic of the Sabaeen worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. *Sistra* were used on the occasion, and the taunt of Michal and the king’s reply are very expressive.⁵

The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon’s temple — BOAZ. The umbilicus is connected with the receptacle in which are fructified the embryos of the race.⁶ The Ark is the sacred *Argha* of the Hindus, and thus, the relation in which it stands to Noah’s ark may be easily inferred, when we learn that the *Argha* was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astartē, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter — hence, representing symbolically the Ark containing the germs of all living things.”⁷

Mistaken is he who accepts the Kabbalistic works of to-day, and the interpretations of the *Zohar* by the Rabbis, for the genuine Kabbalistic lore of old! For no more today than in the day of Frederick von Schelling does the Kabbalah accessible to Europe and America contain much more than “ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*.”⁸

¹ *Psalms* xxiv, 3

² *Secret Doctrine*, II pp. 459-60; [on the “Holy of the Holies” and Its Degradation. For in-depth analysis of the subject consult “The Original Sin is a Jewish invention,” in our Black versus White Magic Series.]

³ *Judges* xxi, 21, 23 *et passim*.

⁴ *1 Kings* xviii, 26

⁵ *Secret Doctrine*, II p. 460; [quoting *Isis Unveiled*, II p. 45]

⁶ Hargrave Jennings, *The Rosicrucians* (1870) p. 328

⁷ *Secret Doctrine*, II p. 461; [quoting *Isis Unveiled*, II p. 444]

⁸ *ibid.*, See A. Franck, *La Kabbale*, Preface

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Noah

Noah
(Hebrew)

Divine permutation of the supposed Saviour of Humanity, who carries in his ark or argha (the moon), the germs of all living things, worships before the "body of Adam," which body is the image of, and a Creator itself.

Hence Adam is called the "Prophet of the Moon," the Argha or "Holy of Holies" of the Yōd.

Ark

Arca
Arg
Ark
(Latin)

[From *arca*, chest.] Chest, covered basket, or other closed receptacle; womb of nature, wherein are preserved the seeds of preceding ages which, at a later date, inaugurate and unfold into a new system of evolutionary development.

Female generative power; navi-form (boat-shaped) or crescent (sidereal vessel) in which "the germs of all nature was supposed to float or brood on the great abyss."

It was natural in time to connect the ark with a ship, as in the symbolism of the ancient Egyptian boat, on which the chest or typical ark was so prominently placed as the repository or womb of the seeds of life.

The ark or argha was connected with nature goddesses such as Ishtar or Astarte: the emblem or ark shaped as an oblong vessel, and occasionally fish-shaped, the most familiar instance being the Ark of the Covenant. A mystical flame representing life was often associated with the ark, which thus became a distinctly phallic emblem of maternal reproduction; it also referred to the spiritually and intellectually generative power of the upper triad working in and through the lower quaternary of nature and man.

The crescent moon, because of its curved form, either represented the mystic ark itself or was conjoined with it in various manners, for the moon in archaic teachings was the fecund yet presently dead mother of our earth, the latter being its re-embodiment. Thus the moon stood as an emblem of the cosmic matrix or ark floating in and on the watery abyss of space — just as the

Moon or "the watery abyss of space."

Queen of Heaven.

Argha of the mysteries. The ark has a cosmic and a human significance. In one sense it is man who is the ark; for, having appeared at the beginning of sentient life, man (as he then was) became the living and animal man. . . In a wider sense, ark is the first cosmic flood, the primary creation, and Mother Nature; but likewise it refers to terrestrial deluges where its application is twofold: saving of mankind through physical generation, and symbolising deluges, especially the Atlantean one.¹

¹ See A. Franck, *La Kabbale*, Preface

ark in the Jewish form of this cosmogonic legend was associated with the flood waters as the bearer of all the seeds of lives. In the view of the later rather materialistic Hebrew rabbis the human womb became the māqōm or ark, the place representative on earth of what the moon was in the cosmic sphere. The ark in which the infant Moses is saved is an instance of many similar legends conveying the same root idea.

The ark is argha in Chaldean, vara in Persian, and is referred to in the stories about Noah, Deucalion, Xisuthrus, Yima, etc.¹

Argha

Argha

(Sanskrit)

[From verbal root *arh* to be worthy of, merit.] Worth, value; respectful reception of a guest of distinction by various offerings, such as flowers, durva grass, or water in a small boat-shaped vessel or container; often confused with the Chaldean Argha.

An oblong vessel, used by high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or matter. An ark or ship, or a model thereof, especially one so fashioned that the hull represents the yoni, and the mast the lingam.

— representing the Ark containing the germs of all living things.

Arghya

(Sanskrit)

Variant of argha [from the verbal root *arh* to be worthy, deserve.] As an adjective, venerable, deserving; as a noun, oblation reverently offered to gods or exceptionally worthy human beings, consisting of flowers, water, rice, and durva grass; also the cup, container or vessel in which the libation is made.

Argyanath

(Sanskrit)

Title of the Mahā-Chohan.

Lord of Libations.

Argya Varsha

(Sanskrit)

Region from Kailāsa.

Land of Libations.

Mountain.

Airyana-Varsedya.

Schamo Desert from within.

From where Kalki-Avatāra is expected.

(Zoroastrians)

¹ Cf. *Encyclopedic Theosophical Glossary*

Typical examples of esoteric syzygies

- Linga – Yoni
- Manthani – Arani
- Noah – Ark
- Phallus – Cteis
- Purusha – Prakriti
- Spirit – Matter
- Sun – Moon



“The Original Sin is a Jewish invention,” in our Black versus White Magic Series.

Students should be fully conversant with the metaphysical concepts and learning aids set out in the same series, particularly with those prefixed with “Proposition 1.”