

The Cross and the Pythagorean Decad



Abstract and train of thoughts¹

The Mystery-language, that of the prehistoric races, is not a phonetic but a purely pictorial and symbolical tongue. 6

This Pythagorean Decad representing the universe and its evolution from the unfathomable depths of the Spiritual Soul was at first applied to the Macrocosm before it descended to the Microcosm, or Man. 6

Number 1

On the plane above, Number is no number but a nought, a circle. On the plane below, it becomes 1, which is an odd number. 8

Number 2

Even numbers are terrestrial, devilish, and unlucky; odd numbers, divine. 8

Pythagoras never used the binary and altogether discarded it.

Number 3

Number 3 is the first odd number and the Number of Mystery, par excellence. It is produced by three straight lines forming at their junction a triangle, the first absolutely perfect geometrical figure. 10

Number 4

The Soul is a number which moves of itself and contains the number 4. 11

Number 5

The rough breathing in Ancient Greek stands for the divine spirit of man (Atma); the soft breathing is the vehicle of the latter or spiritual soul (Buddhi). 11

The complex symbolism of number 5 unravelled by a Disciple of the Himalayan Hierophants.

¹ Frontispiece: Makara, by Lady Yana Dhyana.

Makara, a hand with five fingers or pentagon, is a cryptic anagram of Kumara.	12
Makara was the eight sign of the Zodiac, not the tenth.	
Makara may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.	12
Makara is neither a crocodile nor a horned-goat, as the word capricornus suggests. He is more of an amphibious goat.	13
Capricornus is the vahana of Varuna, the Ocean God. The dolphin is the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; thus “dolphin” is the “sea-dragon” as much as the crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself.	13
The Kumaras dwell far beyond the planetary region.	
Of the seven divisions of Dhyani-Chohans, there is none with which humanity is more concerned than with the Kumaras, the mind-born sons of Brahma-Rudra who, by incarnating themselves within the senseless human shells of the two first Root-Races, and a great portion of the Third, they created us — thinking, self-conscious men and women.	13
“Wisdom lies concealed under the couch of him who rests on the golden lotos floating on the water.”	14
Lakshmi and Venus are one. Amphitrite is the early form of Venus.	
Poseidon’s “five ministers” are symbolized in the dolphin, who had overcome the chaste Amphitrite’s unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, is connected with Oannes, the Babylonian Dag, and further also with Matsya, the fish Avatara of Vishnu, both teaching mortals Wisdom.	14
Makara, as the constellation, is a seemingly meaningless and absurd name. Besides its anagrammatical connection with Kumara, the numerical value of its first syllable and its esoteric resolution into Five is pregnant with occult meaning.	16
Number 6	
Number 6 is the symbol of our globe ready to be animated by a divine spirit, and also that of the Svastika.	17
Number 7	
Number 7 is the festival day of the Earth and birthday of our world. It typifies the seven principles throughout Kosmos, Nature, and Man.	18
Number 8	
Number 8 symbolises the regular Kosmic breathing and the equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth by man’s intense selfishness and rebellion against Nature’s decrees.	18
Number 9	
Number 9 is the symbol of our globe informed by an evil spirit.	18
Number 10	
Number 10 is the perfect number on earth as in heaven.	19

The Egyptian Cross, or number 7, proceeds from number 10.

Pan was at one time absolute nature, the one and Great-All; but Pan has already tumbled down into a godling of the fields, a rural god. 20

Metaphysically, number 7 is the ever invisible centre, the spirit of everything, as there exists no body with six lines constituting its form without a seventh being found as the central point in it — which is the source and origin of the six. 21

Esoterically, number 7 symbolises the secondary “perfection” for it is related only to the manifested planes. Whereas the Greek Delta is the “vehicle of the unknown Deity.” 21

With the Egyptians, number 7 was the symbol of life eternal, and this is why the Greek letter Z, which is but a double 7, is the initial letter of the verb ΖΩ (I live) and of Zeus, Father of all living. 21

Nile, Eridanus, and Jordan are one and the same river and no more sublime than the parturient waters of the Moon, which is womb of the Earth. 22

Interpreted by the Pythagorean Key, the 365 days of a solar year read “The Earth animated by the Spirit of Life.”

Those who did not adhere the mathematical correctness of Plato’s deductive reasonings, and did not proceed from universals down to particulars, begun symbolizing their philosophies and religions by sexual emblems! 23

Narada is the leader of the celestial singers and musicians (Gandharvas) who revealed the secrets of heaven and divine truths to men, and instructed them in the secret sciences. 23

The Gandharva Devas, along with the Rudras, Kumaras, Adityas, Asuras, and others, are the highest Dhyani-Chohans or Gods in regard to intellectuality. 24

The Gandharvas are entities of a physical and psychic character; while the Apsarasas are both qualities and quantities. 24

The Cross and the Circle are the first primordial symbols.

There was a time when the Eastern symbol of the Cross and Circle, the Svastika, was universally adopted.

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. 26

The Cross is pagan and heathen in half a dozen different shapes. It was appropriated by seventh century Christians who made it divine at first and humanised at last. 27

Few world-symbols are more pregnant with deep occult meaning than the Svastika, which is symbolised by number 6. 27

The mystic value of the Svastika is 3.1415, the ratio of the circumference to the diameter of the circle, which ratio represents the numerical hierarchy of the Dhyani-Chohans and the circumscribed world. 27

To the Eastern Occultist the Tree of Knowledge, in the Paradise of man’s own heart becomes the Tree of Life eternal. It has nought to do with man’s animal senses. 28

The “two thieves” that “crucify” Christos or Higher Manas are the lower, impure tendencies, which after death dissipate in Kama-Loka, and the higher aspirations that survive death and reascend the cyclic arc. 28

The sons of sorcerers, the seed of the adulterer and the whore, never lost an opportunity of inflaming themselves with idols under every green tree. 29

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside Absolute Unity, that ever-pulsating great Heart beats throughout, as in every atom of nature. Each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. 29

For him the Cross in the Circle, and the Tree or Tau, are a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. 29

He who sees in the Cross the decussated Circle of Plato (not the antitype of circumcision) is regarded by the Church as a heathen; and by Science, as a lunatic. 30

Endnote by Boris de Zirkoff.

On James Ralston Skinner's unpublished Manuscript. 31

Suggested reading for students.

From our Secret Doctrine's Third Proposition Series. 33



The Egyptian Cross, or Number 7, proceeds from Number 10.

The Mystery-language, that of the prehistoric races, is not a phonetic but a purely pictorial and symbolical tongue.¹

Excepted from *The Secret Doctrine*, Vol. II, § xxiv, pp. 573-89.

The early Gnostics claimed that their Science, the GNOSIS [γνῶσις], rested on a square, the angles of which represented respectively *Sigē* (Silence), *Bythos* (depth), *Nous* (Spiritual Soul or Mind), and *Aletheia* (Truth).

It is they who were the first to introduce and reveal to the world that which had remained concealed for ages: namely, the *Tau*, in the shape of a Procrustean bed, and Christos as incarnating in *Chrēstos*, he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits of Number 10, the Pythagorean *Decad*.²

This Pythagorean Decad representing the universe and its evolution from the unfathomable depths of the Spiritual Soul was at first applied to the Macrocosm before it descended to the Microcosm, or Man.

This Decad representing the Universe and its evolution out of Silence and the *unknown* Depths of the Spiritual Soul, or *anima mundi*, presented two sides or aspects to the student. It could be, and was at first so used and applied to the Macrocosm, after which it descended to the Microcosm, or Man. There was, then, the purely intellectual and metaphysical, or the “*inner Science*,” and the as purely materialistic or “*surface science*,” both of which could be expounded by and contained in the *Decad*. It could be studied, in short, from the Universals of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the Decad appeared, but to be finally re-absorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decad could be regarded either as the unity that multiplies, or matter which differentiates, its study being limited to the plane surface; to the Cross, or the *Seven* which proceeds from the ten — or the perfect number, on Earth as in heaven.

¹ [Look up “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Note to Students: Decad (δεκαδαν, in Greek) is the accusative case of δεκας. However, as the term is here used in the nominative case (δεκας), i.e., the subject of the verb, it should be transliterated as decas, i.e., the object of the verb, and not as decad. The same grammatical rule applies to monad, duad, triad, pentad, hexad, heptad, ogdoad, hebdomad, etc. — ED. PHIL.]

This dual system was brought, together with the Decad, by Pythagoras from India. That it was that of the *Brāchmanes* and *Irānians*, as they are called by the ancient Greek philosophers, is warranted to us by the whole range of Sanskrit literature, such as the *Purānas* and the *Laws of Manu*. In these *Laws* or *Ordinances of Manu*, it is said that Brahmā first creates “the *ten* lords of Being,” the ten Prajāpatīs or creative Forces; which ten produce “*seven*” other Manus, or, rather, as some MSS. have it, *Munīn*, instead of Manūn, “devotees,” or holy Beings, which are the Seven Angels of the Presence in the Western religion. This mysterious number Seven, born from upper triangle \triangle , the latter itself born from the apex thereof, or the Silent Depths of the unknown universal soul (*Sigē* and *Bythos*), is the sevenfold *Saptaparna* plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in Vol. I, Part II, § III, “Primordial Substance and Divine Thought,” which the reader has to notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, it is, according to the cis-Himālayan esoteric philosophy (which is that of the *original Manu* Cosmogony), the septenary division that is intended by Nature herself. The seventh principle (*purusha*) alone is the divine SELF, strictly speaking; for, as said in *Manu*, “He [Brahmā] having made the subtile parts of those six, of unmeasured brightness,”¹ created or called them forth to “Self”-consciousness or the consciousness of that *One* SELF. Of these six, five elements (or principles, or *Tattvas*, as Medhātithi, the commentator thinks) “are called the atomic destructible elements”;² they are described in the above-named section.

We have now to speak of the Mystery-language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fullness to the very few, having become with the masses for more than 5,000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.



¹ *Ordinances of Manu* i, 16; Burnell's translation, p. 3, note

² *ibid.*, i, 27 p. 5

Number 1

**On the plane above, Number is no number but a nought, a circle.
On the plane below, it becomes 1, which is an odd number.**

On the plane above, the Number is no Number but a *nought* — a CIRCLE. On the plane below, it becomes *one* — which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*, the number I signified with the Alexandrian Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the I a head, it was transformed into a P, a symbol of *paternity*, of the creative potency; while R signified a “moving man,” one on his way. Hence PATER ZEUS had nothing sexual or phallic either in its sound or form of letters; nor had Πατήρ Δεὺς (see Ragon).¹ If we turn now to the Hebrew Alphabet, we shall find that while I or aleph, א, has a bull or an ox for its symbol, 10, the perfect number, or *One* of the Kabbalah is a *Yōd*, י (y, i, or j), and means, as the first letter of Jehovah, the procreative organ, etc.

Number 2

Even numbers are terrestrial, devilish, and unlucky; odd numbers, divine.

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian theogony, Bythos and Sigē (Depth, Chaos, matter born in Silence) are the primordial binary. With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads — the Good and the Evil — bifurcated. All that which was double-faced or false was called by them “binary.” ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus*, however, very soon became *Sol* — the Sun.

¹ [Jean-Marie Ragon, *Orthodoxie Maçonnique suivie de la Maçonnerie Occulte et de l'Initiation Hermétique*, p. 430; see also the whole chapter xxviii, “Puissances des Nombres d'après Pythagore,” for what follows.]

Pythagoras never used the binary and altogether discarded it.

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-shai-yin,”¹ 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 Brahma) breathes in the Eternity; when ‘he’ in-breathes, *Prakriti* (as manifested Substance) disappears in his bosom; when ‘he’ out-breathes she reappears as *Māyā*,” says the śloka. 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.²



¹ [Cf. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisattwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitābha Buddha, who generated that Saviour, the merciful Bodhisattwa, the “Voice” or the “Word” that is universally diffused, the “Sound” which is eternal. It has the same mystical meaning as the Vāch of the Brāhmans. While the Brāhmans maintain the eternity of the Vedas from the eternity of “sound,” the Buddhists claim by synthesis the eternity of Amitābha, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vāchīśvara or Voice-Deity of the Brāhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the “manifested deity” and its “voice” being found in man’s Self, his conscience; Self being the unseen Father, and the “voice of Self” the Son; each being the relative and the correlative of the other. Both Vāchīśvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brāhmanical and Buddhist esoteric doctrines. — *Blavatsky Collected Writings*, (TIBETAN TEACHINGS), VI pp. 103-4]

² *Mahatma Letter* 59 (111), p. 341; 3rd Combined ed.

Number 3

Number 3 is the first odd number and the Number of Mystery, par excellence. It is produced by three straight lines forming at their junction a triangle, the first absolutely perfect geometrical figure.

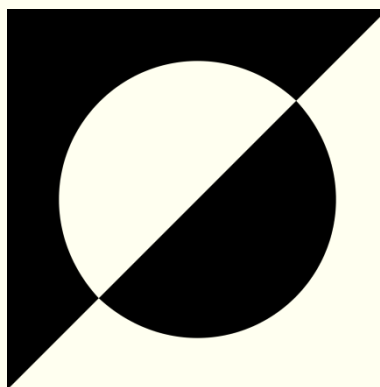
The ternary is thus the first of the odd numbers, as the triangle is the first of the geometrical figures.¹ This number is truly the number of mystery *par excellence*. To study it on the exoteric lines one has to read Ragon's *Cours Philosophique et Interprétatif des Initiations*; on the esoteric — the Hindu symbolism of numerals; as the combinations which were applied to it are numberless. It is on the occult properties of the three equal lines or sides of the Triangle that Ragon based his studies and founded the famous masonic society of the Trinosophists (those who study *three sciences*; an improvement upon the ordinary three Masonic degrees, given to those who study nothing except eating and drinking at the meetings of their Lodges).

As the founder writes:

The first line of the triangle offered to the apprentice for study is the mineral kingdom, symbolized by Tubale .'. [Tubal-Cain] . . .

The second side on which the companion has to meditate, is the *vegetable* kingdom, symbolized by Schibb .'. [Schibboleth]. In this kingdom begins the *generation of the bodies*. This is why the letter G is presented radiant before the eyes of the adept [?!].

The third side is left to the master mason, who has to complete his education by the study of the *animal kingdom*. It is symbolized by Mac-benah .'. (son of putrefaction).²



¹ The reason for it is simple, and was given in *Isis Unveiled*. In geometry, one line fails to represent a perfect body or figure, nor can two lines constitute a demonstratively perfect figure. The triangle alone is the first perfect figure.

² Ragon, *op. cit.*, p. 428 note

Number 4

The Soul is a number which moves of itself and contains the number 4.

The first solid figure is the *Quaternary*, symbol of immortality. It is the *pyramid*: for the pyramid stands on a triangular, square, or polygonal base, and terminates with a point at the top, thus yielding the triad and the quaternary or the 3 and 4. It is the Pythagoreans who taught the connection and relation between the gods and the numbers — in a Science called *arithmomancy*. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the *ternary* represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were *ternaries* only, man alone being a septenary, *when virtuous*; a *quinary* when bad, for:

Number 5

The rough breathing in Ancient Greek stands for the divine spirit of man (Atma); the soft breathing is the vehicle of the latter or spiritual soul (Buddhi).¹

Number 5 was composed of a binary and a ternary, which binary threw everything in the perfect form into disorder and confusion. The *perfect man*, they said, *was a quaternary and a ternary*, or four material and three immaterial elements; which three spirits or elements we likewise find in 5, when it represents the *microcosm*. The latter is a compound of a binary directly relating to gross matter, and of three Spirits. Since, as Ragon says:

. . . this ingenious figure is the union of two Greek breathings – ‘ ’ – placed over vowels which have or have not to be aspirated. The first sign – ‘ – is called the “strong” or superior “spiritus,” the spirit of God aspired (*spiratus*) and breathed by man. . . . The second sign – ’ – the lower,² is the soft “spiritus” representing the secondary spirit . . . the whole embraces the whole man. It is the *universal quintessence*, the vital fluid or life.³

¹ [In the polytonic orthography of Ancient Greek, the rough breathing (πνευμα δασυ or spiritus asper) is a diacritical mark used to indicate the presence of an h sound before a vowel, diphthong, or after rho.]

² [The *Spirit of Love*, in the 1888 ed.]

³ Ragon, *op. cit.*, p. 431

The complex symbolism of number 5 unravelled by a Disciple of the Himalayan Hierophants.

Makara, a hand with five fingers or pentagon, is a cryptic anagram of Kumara.

The more mystic meaning of 5 is given in an excellent article by T. Subba Row, in *Five Years of Theosophy*,¹ in which he gives some rules that may help the inquirer to ferret out “the deep significance of ancient Sanskrit nomenclature . . . in the old Āryan myths and allegories.” Meanwhile, let us see what has been hitherto stated about the constellation Capricornus in theosophical publications, and what is known of it generally. Everyone knows that ♑ is the tenth sign of the Zodiac into which the Sun enters at the winter solstice, about December 21st. But very few are those who know — even in India, unless they are initiated — the real mystic connection which seems to exist, as we are told, between the names *Makara* and *Kumāra*. The first means some amphibious animal called *flippantly* “crocodile,” as some Orientalists think, and the second is the title of the great patrons of Yogins according to the *Śaiva Purāṇas* the Sons of, and even one with, Rudra (Śiva); a Kumāra himself. It is through their connection with Man that the Kumāras are likewise connected with the Zodiac. Let us try to find out what the word *Makara* means. Says the author of “The Twelve Signs of the Zodiac”:

Makara . . . contains within itself the clue to its correct interpretation. The letter *ma* is equivalent to number 5, and *kara* means hand. Now in Sanskrit *Tribhuja* means a triangle, *bhuja* or *Kara* (both are synonyms) being understood to mean a side. So *Makara* or *Pañchakara* means a Pentagon.²

Makara was the eight sign of the Zodiac, not the tenth.

The five-pointed star or pentagon representing the five limbs of man.³ Under the old system, we are told, Makara was the *eighth* instead of the tenth sign.⁴

The sign in question is intended to represent the faces of the Universe, and indicates that the Universe is bounded by *Pentagons*.⁵

Makara may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.

The Sanskrit writers “speak also of *Ashtadiśas* or eight faces bounding Space,” referring thus to the *Loka-pālas*, the eight points of the compass, the four cardinal and the four intermediate points.

¹ T. Subba Row, “The Twelve Signs of the Zodiac,” pp. 103 *et seq.* [First published in *The Theosophist*, Vol. III, November 1881. Full text in our Secret Doctrine’s First Proposition Series, under the title “The Zodiac is a veil thrown over Cosmogogenesis.” — ED. PHIL.]

² *ibid.*, p. 113

³ What is the meaning and the reason of this figure? Because, *Manas* is the *fifth* principle, and because the pentagon is the symbol of Man — not only of the five-limbed, but rather of the *thinking, conscious* MAN.

⁴ The reason for it becomes apparent when Egyptian symbology is studied. See further on.

⁵ T. Subba Row, *op. cit.*, p. 114

From an objective point of view the “microcosm” is represented by the human body. *Makara* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.¹

Makara is neither a crocodile nor a horned-goat, as the word capricornus suggests. He is more of an amphibious goat.

Capricornus is the vahana of Varuna, the Ocean God. The dolphin is the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; thus “dolphin” is the “sea-dragon” as much as the crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself.

But the true esoteric sense of the word “Makara,” does not mean “crocodile,” in truth, at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the *vahāna* of *Varuna*, the Ocean God, and is often called, for this reason, *Jala-rūpa* or “water-form.” The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; and thus “dolphin” is the “sea-dragon” as much as the Crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself. “I am the fish and seat of the great Horus of Kem-our,” says the mummy-form God with the crocodile’s head.² With the Perataë Gnostics it is *Chorzar* (Neptune), who converts into a sphere the dodecagonal pyramid, “and paints its gate with many colours.”³ He has FIVE *androgyne* ministers — he is *Makara*, the Leviathan.

The rising Sun being considered the Soul of the Gods sent to manifest itself to men every day, and the crocodile rising out of the water at the first sunbeam, that animal came finally to personify a Solar-fire devotee in India, as it personified that fire, or the highest soul with the Egyptians.

The Kumaras dwell far beyond the planetary region.

Of the seven divisions of Dhyani-Chohans, there is none with which humanity is more concerned than with the Kumaras, the mind-born sons of Brahma-Rudra who, by incarnating themselves within the senseless human shells of the two first Root-Races, and a great portion of the Third, they created us — thinking, self-conscious men and women.

In the *Purānas*, the number of the *Kumāras* changes according to the exigencies of the allegory. For occult purposes their number is given in one place as seven, then as four, then as five. In the *Kūrma-Purāna* it is said of them: “These five [*Kumāras*], O Brāhmaṇa, were Yogins who acquired entire exemption from passion.” Their very name shows their connection with the said constellation — the *Makara*, and with some other Purānic characters connected with the Zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. They

¹ T. Subba Row, *op. cit.*, pp. 114-15

² *Book of the Dead*, lxxxviii, 2

³ [Hippolytus, *Philosophumena* v, 14]

are mixed up astronomically, physiologically, and mystically, in general, with a number of Purānic personages and events. Hardly hinted at in the *Vishnu-Purāna*, they figure in various dramas and events throughout all the other *Purānas* and sacred literature; so that the Orientalists, having to pick up the threads of connection hither and thither, have ended by proclaiming the Kumāras “due chiefly to the fancy of the Purānic writers.”

“Wisdom lies concealed under the couch of him who rests on the golden lotos floating on the water.”

But *Ma* — we are told by the author of the “Twelve Signs of the Zodiac” — is *Five*; *ka-ra*, a hand with its five fingers, as also a five-sided sign or a *pentagon*. The *Kumāras* (in this case an anagram for occult purposes) are *five* in esotericism, as Yogis — because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the five-fold Chohans, having the soul of the five elements in them, Water and Æther predominating, and therefore their symbols were *both aquatic and fiery*. “Wisdom lies concealed under the couch of him who rests on the golden lotos (*padma*) floating on the water.” In India it is Vishnu (one of whose avatāra was Buddha, as claimed in days of old). The Prāchetasas, the worshippers of Nārāyana (who, like Poseidon moved or dwelt *over* not under the waters), plunged into the depths of the ocean for their devotions and remained therein 10,000 years; and the Prāchetasas are *ten* exoterically, but *five*, esoterically. “Prāchetas” is in Sanskrit, the name of Varuna, the water god, Nēreus, an aspect of the same as Neptune, the Prāchetasas being thus identical with the “*five ministers*” of Χορζαρ, Chorzar (Poseidon) of the Peratæ Gnostics. These are respectively called *Ou*, *Aoi*, *Ouō*, *Ouōab* and . . . (Ou, Aoi, Ouō, Ouōab . . .),¹ the *fifth*, a *triple* name (making Seven) being lost² i.e., kept secret. This much for the “aquatic” symbol; the “fiery” connecting them with the fiery symbol — spiritually. For purposes of identity, let us remember that as the mother of the Prāchetas was Savarnā, the daughter of the Ocean, so was Amphitrite the mother of Neptune’s mystic “ministers.”

Lakshmi and Venus are one. Amphitrite is the early form of Venus.

Poseidon’s “five ministers” are symbolized in the dolphin, who had overcome the chaste Amphitrite’s unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, is connected with Oannes, the Babylonian Dag, and further also with Matsya, the fish Avatara of Vishnu, both teaching mortals Wisdom.³

Now the reader is reminded that these “five ministers” are symbolized both in the Dolphin, who had overcome the chaste Amphitrite’s unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and

¹ *Philosophumena* (ed. E. Cruise, 1860), V, 14

² So is Brahmā’s *fifth* head, said to be lost, burnt to ashes by Śiva’s “central eye”; Śiva being also *Pañchānana*, “five faced.” Thus the number is preserved and secrecy maintained on the true esoteric meaning.

³ [Look up “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series.]

below a dolphin, a fish, is, again, most mysteriously connected with Ōannēs, the Babylonian *Dāg*, and further also with the (fish) Avatāra of Vishnu, *Matsya*, both teaching mortals *Wisdom*. The Dolphin, as every mythologist knows, was placed for his service by Poseidon among the constellations, and became with the Greeks Aigokerōs [Αἰγοκερως], *Capricornus*, the goat, whose hind part is that of a dolphin, thus shown identical with *Makara*, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kamadeva, the Hindu god of love, identified, in *Atharva-Veda*, with Agni (the fire-god), the son of Lakshmī, as correctly given by Harivamśa. For Lakshmī and Venus are one, and Amphitrite is the early form of Venus. Now Kāma (the *Makara-ketu*) is “Aja” (the unborn), and “Ātma-bhū” (the self-existent), and Aja is the LOGOS in the *Rig-Veda*, as he is shown therein to be the first manifestation of the ONE: “Desire first arose in IT, which was the primal germ of mind,” that “which connects entity with non-entity” (or Manas, the *fifth*, with Ātma, the *seventh*, esoterically) say the Sages. This is *the first stage*. The second, on the following plane of manifestation, shows Brahmā (whom we select as a representative for all the other first gods of the nations) as causing to issue from his body his mind-born sons, “Sanandana and others,” who, in the *fifth* “creation,” and again in the ninth (for purposes of blind) become the Kumāras. Let us close by reminding the reader that goats were sacrificed to Amphitrite and the Nereids on the seashore, as goats are sacrificed to this day to Durgā Kālī, who is only the *black* side of Lakshmī (Venus), the *white* side of Śakti; and by suggesting what connection these animals may have with Capricornus, in which appear twenty-eight stars in the form of a goat, which goat was transformed by the Greeks into Amalthæa, Jupiter’s foster-mother. Pan, the god of Nature, had goat’s feet, and changed himself into a goat at the approach of Typhon. But this is a mystery which the writer dares not dwell upon at length, not being sure of being understood. Thus the mystical side of the interpretation must be left to the intuition of the student. Let us note one more thing in relation to the mysterious number five. It symbolizes at one and the same time the Spirit of life eternal and the Spirit of life and love terrestrial — in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being. Thus, the five mystic words or vowels (*vide infra*) uttered by Brahmā at “creation,” which forthwith became the *Pañchadaśa* (certain Vedic hymns, attributed to that God), are in their creative and magical potentiality, the *white* side of the *black* Tāntrik *five* “makaras,” or the five *m*’s. “Makara,” the constellation, is a seemingly meaningless and absurd name. Yet, even besides its anagrammatical significance in conjunction with the term “Kumāra,” the numerical value of its first syllable and its esoteric resolution into *five* has a very great and occult meaning in the mysteries of nature.



Makara, as the constellation, is a seemingly meaningless and absurd name. Besides its anagrammatical connection with Kumara, the numerical value of its first syllable and its esoteric resolution into Five is pregnant with occult meaning.

Suffice it to say, that as the sign of Makara is connected with the birth of the spiritual “microcosm,” and the death or dissolution of the physical Universe (its passage into the realm of the Spiritual);¹ so the Dhyāni-Chohans, called in India *Kumāras*, are connected with both. Moreover, in the exoteric religions, they have become the synonyms of the Angels of Darkness. *Māra* is the God of Darkness, the Fallen One, and Death;² and yet it is one of the names of Kāma, the first god in the *Vedas*, the Logos, from whom have sprung the *Kumāras*, and this connects them still more with our “fabulous” Indian Makara, and the crocodile-headed God in Egypt.³ The crocodiles in the Celestial Nile are *Five*, and the God Toun, the primordial deity creating the heavenly bodies and the living beings, calls forth these crocodiles in his *fifth creation*. When Osiris, “the defunct Sun,” is buried and enters into Āmenti, the sacred crocodiles plunge into the abyss of primordial Waters — “the great Green One.” When the Sun of life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Row truly declares,

The veil, that was dexterously thrown over certain portions of the mystery connected with the [Zodiacal] signs by the ancient philosophers, *will never be fully lifted up for the amusement or edification of the uninitiated public.*

Nor was number five less sacred with the Greeks. The five words (*Pañchadaśa*) of Brahmā have become with the Gnostics the “Five Words” written upon the ākāśic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA ΩZZA PAXAMA ΩZAI, translated by the Orientalists “the robe, the glorious robe of my strength.”⁴ These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the “resurrected” Initiate after his last trial of three days’ trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i.e.*, merged in Nirvāna. The *E Delphicum*, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians (according to Plutarch) replaced the wooden numeral in the Delphic Temple by a bronze one; and this one was transmuted by Livia Augusta into a *facsimile* of gold.⁵

It is easy to recognize in the two “spiritus” — the Greek breathings or signs – ‘ ’ – spoken of by Ragon — Ātma and Buddhi, or “divine spirit and its vehicle” (spiritual soul).

¹ “When the Sun passes away behind the 30th degree of *Makara* and will reach no more the sign of the *Mīna* (Pisces) then the night of Brahmā has come.”

² Death of every physical thing truly; but *Māra* is also the unconscious quickener of the birth of the Spiritual.

³ Osiris is called in the *Book of the Dead* (cxlii, § B.17) *Osiris*, the double Crocodile.” “He is the good and the bad Principle; the Day, and the Night Sun, the God, and the mortal man.” Thus far the Macrocosm and the Microcosm.

⁴ [C.W. King, *The Gnostics*, etc., 2nd ed., 1887, pp. 308-9]

⁵ Plutarch, *On the E Delphicum*, iii

Number 6

Number 6 is the symbol of our globe ready to be animated by a divine spirit, and also that of the Svastika.

The six or the “Senary” is dealt with later, while the Septenary will be fully treated in the course of this volume.¹



¹ See § XXV, “The Mysteries of the Hebdomad,” p. 590 *et seq.*

Number 7

Number 7 is the festival day of the Earth and birthday of our world. It typifies the seven principles throughout Kosmos, Nature, and Man.

Number 8

Number 8 symbolises the regular Kosmic breathing and the equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth by man's intense selfishness and rebellion against Nature's decrees.

The *Ogdoad* or 8 symbolizes the eternal and spiral motion of cycles, the $8 - \infty -$, 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.

Number 9

Number 9 is the symbol of our globe informed by an evil spirit.

Then comes the number nine or the triple ternary. It is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to $3+6+0$. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by a *divine spirit*, 9 symbolized our earth informed by a *bad* or evil spirit.

Number 10

Number 10 is the perfect number on earth as in heaven.

Ten, or the Decad, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure \ominus — *unity within zero* — was the symbol of Deity, of the Universe, and of man. Such is the secret meaning of “the strong grip of the Lion’s paw, of the tribe of Judah” between two hands (the “*master mason’s grip*”), the joint number of whose fingers is *ten*.



The Egyptian Cross, or number 7, proceeds from number 10.

Pan was at one time absolute nature, the one and Great-All; but Pan has already tumbled down into a godling of the fields, a rural god.

If we now give our attention to the Egyptian cross, or the *Tau*, we may discover this letter, so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the *Decad*. The *Tau* is the Alpha and the Omega of secret divine Wisdom, which is symbolized by the initial and the final letter of Thoth (Hermes). Thoth was the inventor of the Egyptian alphabet, and the letter *tau* closed the alphabets of the Jews and the Samaritans, who called this character the “end” or “perfection,” “culmination” and “security.” Thence — Ragon tells us — the words *terminus* (end), and *tectum* (roof), are symbols of shelter and security, which is rather a prosaic definition. But such is the usual destiny of ideas and things in this world of spiritual decadence, if also of physical progress. PAN was at one time *absolute nature*, the one and GREAT-ALL; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural god; and history will not recognize him, while theology makes of him the devil. Yet his seven-piped flute, the emblem of the seven forces of nature, of the seven planets, the seven musical notes, of all the septenary harmony, in short, shows well his primordial character. So with the Cross. Far earlier than the Jews had devised their golden candlestick of the temple with *three* sockets on one side and *four* on the other, and made of number 7 a feminine number of generation,¹ thus introducing the phallic element into religion, the more spiritually-minded nations had made of the cross (as $3+4=7$), their most sacred divine symbol. In fact, Circle, Cross, and Seven — the latter being made a base of *circular* measurement — are the first primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His school regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner.



¹ Reflecting on the *Cross*, the author of the *Source of Measures* [J.R. Skinner] shows that this candlestick in the temple:

... was so composed that, counting on either side, there were *four* candle-sockets; while, at the apex, there being *one in common* to both sides, there were in fact 3 to be counted on the one side and 4 on the other, making in all number 7, upon the self-same idea of one in common with the cross display. Take a line of one unit in breadth by 3 units long, and place it on an incline; take another of 4 units long, and lean it upon this one, from an opposite incline, making the top unit of the 4 in length the corner or apex of a triangle. This is the display of the candlestick. Now, take away the line of three units in length and *cross it* on the one of 4 units in length, and the cross form results. The same idea is conveyed in the six days of the week in *Genesis*, crowned by the seventh, which was used by itself as a base of circular measure. (p. 51)

Metaphysically, number 7 is the ever invisible centre, the spirit of everything, as there exists no body with six lines constituting its form without a seventh being found as the central point in it — which is the source and origin of the six.

Esoterically, number 7 symbolises the secondary “perfection” for it is related only to the manifested planes. Whereas the Greek Delta is the “vehicle of the unknown Deity.”

On the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: “Father-Mother-Son”; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of Tetractys and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* “perfection,” so to speak, because it related only to the manifested planes. Whereas it is the *Triangle*, the Greek *delta* – Δ – which was the “vehicle of the unknown Deity.” A good proof of it lies with the name of the Deity beginning with Delta. *Zeus* was written $\Delta\epsilon\upsilon\varsigma$, by the Bœotians,¹ thence the *Deus* of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the Septenary in the *phenomenal world*, but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the *three material elements* — air, water, earth; and four became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the *senary* and the *unity*, number seven was the invisible centre, the spirit of everything, as there exists no body with six lines constituting its form without a *seventh* being found as the central point in it (see crystals and snow-flakes in so-called *inanimate* nature). Moreover, number *seven*, they said, has all the perfection of the UNIT — the Number of numbers. For as absolute unity is uncreated, and impartite (hence numberless) and no number can produce it, so is the seven: no digit contained within the decad can beget or produce it. And it is 4, which affords an arithmetical division between *unity* and *seven*, as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one*, as *seven* is above *four*.²

With the Egyptians, number 7 was the symbol of life eternal, and this is why the Greek letter Z, which is but a double 7, is the initial letter of the verb ΖΩ (I live) and of Zeus, Father of all living.

“With the Egyptians number 7 was the symbol of *life eternal*,” says Ragon, and adds that this is why the Greek letter Z, which is but a double 7, is the initial letter of *zaō*,³ “I live,” and of Zeus, “the father of all living.”

Moreover, figure 6 was the symbol of the Earth during the autumn and winter “sleeping” months, and figure 7 during spring and summer — as the Spirit of life animated her at that time — the seventh or central informing Force. We find the same in the Egyptian mythos and symbol of Osiris and Isis, personifying Fire and Water *meta-*

¹ See Liddell & Scott, *A Greek-English Lexicon*.

² From a MS. supposed to be by de Saint-Germain, quoted by Ragon in *Orthodoxie Maçonnique*, etc., p. 434.

³ [Or ζω; ζαω is only in the language of the grammarians. Cf. *Etymologicum Magnum*, 410.38. — Liddell & Scott.]

physically, and the Sun and the Nile *physically*. The number of the Solar year, 365 in days, is the numerical value of the word *Neilos* (Nile). This, together with the Bull, with the Crescent and the ansated cross between its horns, and the Earth under its astronomical symbol – ♀ – are the most phallic symbols of later antiquity.

The Nile was the river of time with the number of a year, or year and a day (364+1=365). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the *workshop* of Osiris, representing the *Sōd Ōlām* of the Hebrews. The ancient name of this river was Eridanus, or the Hebrew Iardan, with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or 'Source,' or *Descent* . . . of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians,¹ it was the source of descent, and held the waters of life.²

Nile, Eridanus, and Jordan are one and the same river and no more sublime than the parturient waters of the Moon, which is womb of the Earth.

It was, to put it plainly, the symbol of the personified Earth, or Isis, regarded as the womb of that Earth. This is shown clearly enough; and Jordan — the river so sacred now to Christians — held no more sublime or poetical meaning in it than the parturient waters of the moon (Isis, or Jehovah in his female aspect).

Interpreted by the Pythagorean Key, the 365 days of a solar year read “The Earth animated by the Spirit of Life.”

Now, as shown by the same scholar, Osiris was the sun, and the river Nile, and the tropical year of 365 days; while Isis was the moon, the bed of that river, or the mother earth “for the parturient energies, of which water was a necessity,” as also the lunar year of 354 days, “the time-maker of the periods of gestation.” All this then is sexual and phallic, and our modern scholars seem to find in these symbols nothing beyond a physiological or phallic meaning. Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean Key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read:

The Earth animated by the Spirit of Life

3 6 5

Simply because 3 is equivalent to the Greek *gamma* — Γ — which letter is the symbol of *Gaia* (the Earth); while the figure 6 is the symbol of the animating or informing *principle*, and the 5 is the universal quintessence which spreads in every direction and forms all matter.³

¹ It had no such meaning in the beginnings, nor during the earlier dynasties.

² From an unpublished MS [by James Ralston Skinner, in the Adyar Archives. Comprehensive information about this important MS. has been provided by Boris de Zirkoff in: *H.P. Blavatsky Collected Writings*, Vol. VIII, pp. 219-20, and is herein reproduced at the end of this study. — ED. PHIL.]

³ From de Saint-Germain's MS.

Those who did not adhere the mathematical correctness of Plato's deductive reasonings, and did not proceed from universals down to particulars, begun symbolizing their philosophies and religions by sexual emblems!¹

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical nature; that the Sun, once upon a time the symbol of DEITY, became, as æōns glided by, that of its creative ardour only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method was (like Plato's) to proceed from the universals down to the particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox, Éliphas Lévi, that "man is God on Earth, and God is man in Heaven." But this could not, and never did apply to the One Deity, only to the Hosts of ITS incarnated beams, called by us Dhyāni-Chohans, by the ancients, Gods; and now transformed by the Church into devils on the *left*, and into the Saviour on the *right* side!

Narada is the leader of the celestial singers and musicians (Gandharvas) who revealed the secrets of heaven and divine truths to men, and instructed them in the secret sciences.

But all such dogma grew out of the one root, the root of wisdom, which grows and thrives on the Indian soil. There is not an Archangel that could not be traced back to its prototype in the sacred land of Āryāvarta. These "prototypes" are all connected with the Kumāras who appear on the scene of action by *refusing* — as Sanatkumāra and Sananda — to "create progeny." Yet they are called the "creators" of (thinking) man. More than once they are brought into connection with Nārada — another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Nārada is the leader of the *Gandharvas*, the celestial singers and musicians; *esoterically*, the rea-

¹ [Points to ponder: Whereas, Aristotle, the father of the inductive system, complained of those who taught that "the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day." The same with regard to man. (*Secret Doctrine*, II p. 153; quoting *De Cælo*, II, 13)]

Aristotle has bequeathed his inductive method to our scientists; but until they supplement it with "the universals of Plato," they will experience still more "failures" than the great tutor of Alexander. The universals are a matter of faith only so long as they cannot be demonstrated by reason and based on uninterrupted experience. Who of our present-day philosophers can prove by this same inductive method that the ancients did *not* possess such demonstrations as a consequence of their esoteric studies? Their own negations, unsupported as they are by proof, sufficiently attest that they do not always pursue the inductive method they so much boast of. Obligated as they are to base their theories, *nolens volens*, on the groundwork of the ancient philosophers, their modern discoveries are but the shoots put forth by the germs planted by the former. And yet even these discoveries are generally incomplete, if not abortive. Their cause is involved in obscurity and their ultimate effect unforeseen. (*Isis Unveiled*, I p. 405)

Bacon was one of the first to strike the key-note of materialism, not only by his inductive method (renovated from ill-digested Aristotle), but by the general tenor of his writings. He inverts the order of mental Evolution when saying that "the first Creation of God in the works of the days, was the light of the sense; the last, was the light of the reason; and his Sabbath work ever since, is the illumination of his Spirit." (Francis Bacon, *Essays*: "Of Truth"). It is just the reverse. The light of Spirit is the eternal Sabbath of the mystic or occultist, and he pays little attention to that of mere sense. That which is meant by the allegorical sentence, "*Fiat Lux*" is, — when esoterically rendered — "Let there be the 'Sons of Light,'" or the noumena of all phenomena. Thus the Roman Catholics rightly interpret the passage as referring to Angels, and wrongly as meaning Powers created by an anthropomorphic God, whom they personify in the ever thundering and punishing Jehovah. (*Secret Doctrine*, I p. 481) — ED. PHIL.]

son for it is explained by the fact that the latter (*the Gandharvas*) are “the instructors of men in the secret sciences.” It is they, who “loving the women of the Earth,” disclosed to them the mysteries of creation; or, as in the *Veda* — the “heavenly Gandharva” is a deity who knew and revealed the *secrets of heaven and divine truths*, in general. If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Nārada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the *Vedas*, are *Chhandaja* (will-born) or incarnated (in different Manvantaras) *of their own will*; — and they are shown in exoteric literature as existing age after age; some being “cursed to be reborn,” others, incarnating as a duty. Finally, as the Sanakādikas, the seven Kumāras who went to visit Vishnu on the “White Island” (*Sveta-dvīpa*) the island inhabited by the Mahā Yogins — they are connected with *Śākadvīpa* and the Lemurians and Atlanteans of the Third and Fourth Races.

The Gandharva Devas, along with the Rudras, Kumaras, Adityas, Asuras, and others, are the highest Dhyani-Chohans or Gods in regard to intellectuality.

In Esoteric Philosophy, the Rudras (Kumāras, Ādityas, Gandharvas, Asuras, etc.) are the highest Dhyāni-Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature — hence the sacredness of number *five* — became independent of the pure *Arūpa* devas. This is a mystery very difficult to realize and understand correctly. For, we see that those who were “obedient to law” are, equally with the *rebels*, *doomed to be reborn in every age*. Nārada, the Rishi, is cursed by Brahmā to incessant peripateticism on Earth, *i.e.*, to be constantly reborn. He is a rebel against Brahmā, and yet has no worse fate than the *Jayas* — the twelve great *creative* gods produced by Brahmā as *his assistants in the functions of creation*. For the latter, lost in meditation, only *forgot to create*; and for this, they are equally cursed by Brahmā to be born in every *Manvantara*. And still they are termed — together with the rebels — *Chhandajas*, or those born of their own will in human form!

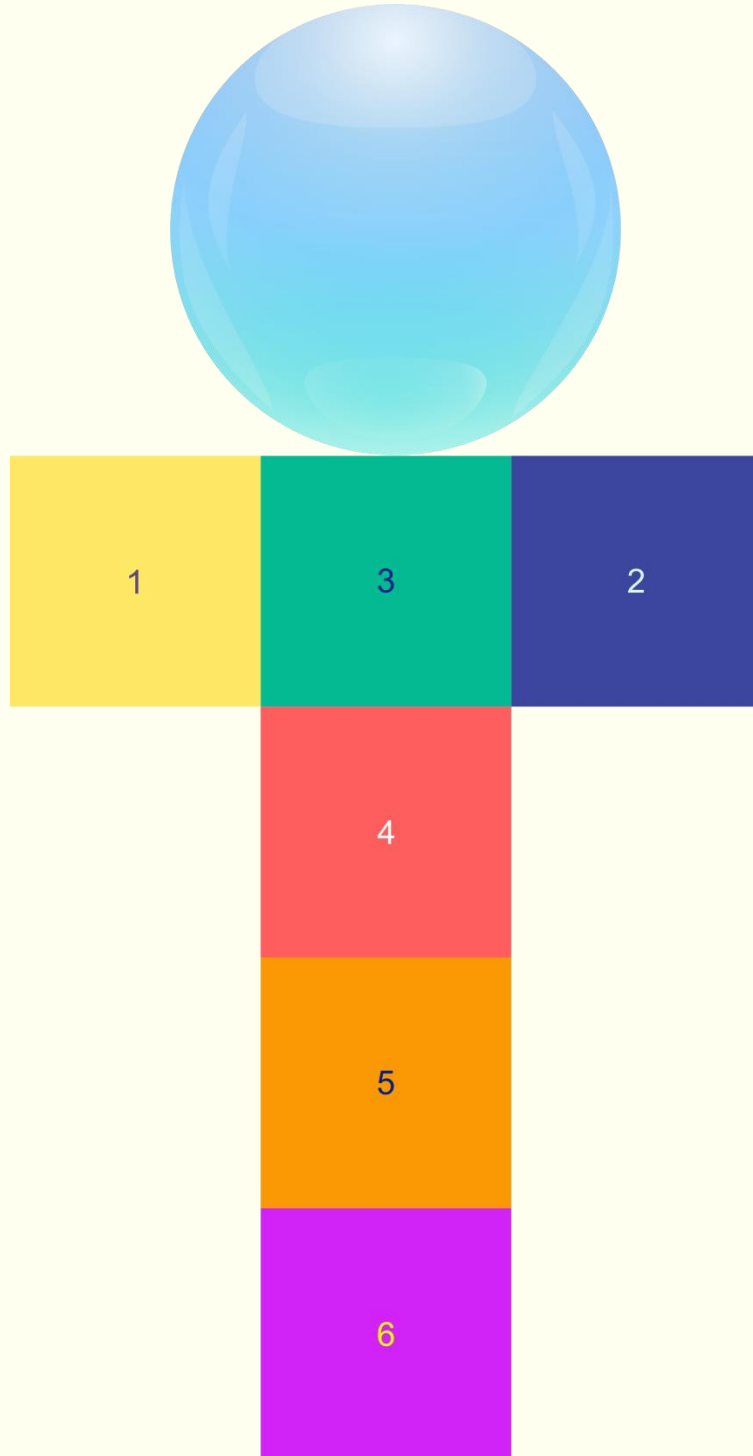
The Gandharvas are entities of a physical and psychic character; while the Apsarasas are both qualities and quantities.

All this is very puzzling to one who is unable to read and understand the *Purānas* except in their dead letter sense.¹ Hence we find the Orientalists refusing to be *puzzled*, and cutting the Gordian knot of perplexity by declaring the whole scheme “figments of Brāhmanical fancy and love of exaggeration.” But to the student of occultism, the whole is pregnant with deeply philosophical meaning. We willingly leave the rind to the Western Sanskritist, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called “fables” refer to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the *Gandharva* of the *Rig-Veda* may there be made to personify the fire of the Sun, the *Gandharva devas* are entities both of a physical and psychic character; while the

¹ Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them.

Apsarasas (with other Rudras) are both *qualities* and *quantities*. In short, if ever unravelled, the theogony of the Vedic Gods will reveal fathomless mysteries of Creation and being. Truly says Parāśara:

These thirty-three divinities . . . exist age after age, and [their appearance and disappearance is] in the same manner as the sun sets and rises again.¹



¹ *Vishnu-Purāna*, Bk. I, ch. xv; Wilson, Vol. II, p. 29. [Illustration above: “Man in Cube unfolding as Cross,” from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaetheians UK, 2015; v. 17.15.2022; 92pp. (Appendix A), p. 79. — ED. PHIL.]

The Cross and the Circle are the first primordial symbols.

There was a time when the Eastern symbol of the Cross and Circle, the Svastika, was universally adopted.

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.

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 Chinese 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, 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).¹ One finds it with the old Peruvians, the Assyrians, Chaldæans, 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 Svastika cross in the catacombs is the sign of an inscription which reads $\Sigma\Omega\tau\iota\kappa\omega\ \Sigma\Omega\tau\iota\kappa\eta$, *Vitalis Vitalia*, or life of life.²

¹ [H. Schliemann, *Ilios*, p. 602 & plates at end]

² Quoted in Gerald Massey's *The Natural Genesis*, Vol. I, p. 427

The Cross is pagan and heathen in half a dozen different shapes. It was appropriated by seventh century Christians who made it divine at first and humanised at last.¹

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *Natural Genesis*:

The value of the cross as a Christian symbol, is supposed to date from the time when Jesus Christ was crucified. And yet in the "Christian" *iconography of the catacombs no figure of a man appears upon the Cross during the first six or seven centuries*. There are all forms of the cross except that — the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix.² During some six centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the Great to Queen Theodolinde of Lombardy, now in the Church of St. John at Monza, whilst no image of the Crucified is found in the Catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eighth century. . . . 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.³ During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was made divine at first, and "humanized at last."⁴

Few world-symbols are more pregnant with deep occult meaning than the Svastika, which is symbolised by number 6.

The mystic value of the Svastika is 3.1415, the ratio of the circumference to the diameter of the circle, which ratio represents the numerical hierarchy of the Dhyani-Chohans and the circumscribed world.

Few world-symbols are more pregnant with real occult meaning than the Svastika. It 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 Fohat, of the continual revolution of the

¹ [For an in-depth analysis of the subject consult "The real Christ is Buddhi-Manas, the glorified Divine Ego" and drawing "Christ or Higher Manas crucified between two thieves," in our Buddhas and Initiates Series.]

² With the Christians, most undeniably. With the pre-Christian symbologists it was, as said, the Bed or Couch of Torture during the Initiation Mystery, the "Crucifix" being placed horizontally, on the ground, and not erect, as at the time when it became the Roman gallows.

³ 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]

⁴ Massey, *op. cit.*, Vol. I, p. 433; [italics by H.P. Blavatsky]

“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 *Samdhyā*.” Also “the relation of the Seen to the Unseen,” and “the first procreation of man and species.”¹

To the Eastern Occultist the Tree of Knowledge, in the Paradise of man's own heart becomes the Tree of Life eternal. It has nought to do with man's animal senses.

The “two thieves” that “crucify” Christos or Higher Manas are the lower, impure tendencies, which after death dissipate in Kama-Loka, and the higher aspirations that survive death and reascend the cyclic arc.

To the Eastern Occultist the TREE of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thralldom of sensuous perception and see in the light of the one eternal present Reality. To the Western Kabbalist, and now far more to the superficial Symbologist, nursed in the lethal atmosphere of materialistic science, there is but one chief explanation of the mysteries of the Cross — its sexual element. Even the otherwise spiritualistic modern commentator discerns in the Cross and Svastika this feature before all others.

The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained and bound to the cross. In the *Ritual*, the Osirian cries, “*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him. Har-ru-bah has knotted him.*”² These were the cords of the four Quarters, or the cross. Thor is said to smite the head of the Serpent with his hammer, or fylfot, a form of Svastika or four-footed Cross. . . . In the primitive sepulchres of Egypt the model of the Chamber had the form of a Cross.³ The pagoda of Mathurā . . . the birth-place of Krishna, was built in the form of a Cross”⁴



¹ *Secret Doctrine*, II p. 587

² *Book of the Dead*, xxxix | Apophis or *Āpep* is the serpent of evil, symbol of human passions. The Sun (Osiris-Horus) destroys him when *Āpep* is thrown down, bound and chained. The god Aker, “the chief of the gate of the Abyss” of Aker, the realm of the sun (xv, 39) binds him. Apophis is the enemy of Rā (light), but the “great *Āpep* has fallen!” exclaims the defunct. “The scorpion has hurt thy mouth,” he says to the conquered enemy (xxxix, 7). The scorpion is the “worm that never dies” of the Christians. Apophis is bound on the *Tau* or *Tat*, “the emblem of stability.” See the erection of *Tat* in *Tatoo*, *Ritual*, xviii. [H.P. Blavatsky]

³ So have the crypts in cis-Himālayan regions where Initiates live and where their ashes are placed for seven lunar years. [H.P. Blavatsky]

⁴ *The Natural Genesis*, Vol. I, p. 432

The sons of sorcerers, the seed of the adulterer and the whore, never lost an opportunity of inflaming themselves with idols under every green tree.

This is perfect and no one can discern in this “sexual worship,” with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindu sects, especially the rites of the Vallabhāchāryas? For, as said, the Lingam and Yoni of Śiva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the *Tree* or *Cross*-worship¹ of the Jews, as denounced by their own Prophets, can hardly escape the charge. The “sons of sorcerers,” “the seed of the adulterer,” as *Isaiah* calls them, never lost an opportunity of “enflaming themselves with idols under every green tree,”² which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their “God of gods, the One living God,” while despising and deriding the worship of the Deity of the ancient philosophers⁴. Let such believe in and worship the physical form of the Cross, by all means.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside Absolute Unity, that ever-pulsating great Heart beats throughout, as in every atom of nature. Each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone.

For him the Cross in the Circle, and the Tree or Tau, are a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed — its form, colour, and substance — that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown, For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aśvattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life. The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic* care: thus rejecting the only knowledge upon which he can with

¹ The cross and the Tree are identical and synonymous in symbolism.

² *Isaiah* lvii, 3, 5

full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it.

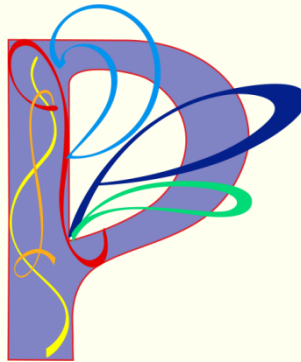
He who sees in the Cross the decussated Circle of Plato (not the antitype of circumcision) is regarded by the Church as a heathen; and by Science, as a lunatic.

He who sees in the cross, the decussated circle of Plato, the *Pagan*, not the antitype of circumcision, as *Christian* (St.) Augustine did,¹ is forthwith regarded by the Church as a heathen; by Science, as a lunatic. This because, while refusing to worship the god of physical generation, he confesses that he can know nothing of the Cause which underlies the so-called *First Cause*, the Causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the boundless Circle and making of it the universal postulate upon which the whole of the manifested universe is based, the Sage keeps a reverential silence concerning that upon which no mortal men should dare to speculate. Says Éliphas Lévi in one of his paradoxes:

The Logos of God is the revealer of man, and the Logos (the *Verbum*) of man is the revealer of God.

To this, the Eastern Occultist would reply:

On this condition, however, that man should be dumb on the CAUSE that produced both God and its Logos. Otherwise, he becomes invariably the *reviler*, not the *revealer*, of the incognizable Deity.



¹ Sermon the 160th

Endnote by Boris de Zirkoff.

On James Ralston Skinner's unpublished Manuscript.

Compiler's Note 6, from *H.P. Blavatsky Collected Writings*, Vol. VIII, pp. 219-20.

This Kabbalistic MS may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by James Ralston Skinner, which was originally published at Cincinnati in 1875.¹ In this MSS, after the heading: "Section I — Introduction — Giving a Key of formation of an ancient language," the opening sentence runs as follows:

After the accumulation of much material for the purpose, part of which composed the system of measures set forth in Parts I and II of this work, as to which this is Part III, the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . .

H.P. Blavatsky, has quoted from this MSS in *The Secret Doctrine*² and elsewhere, with considerable approbation.

Towards the end of the MSS the author has written:

"I end this closing section of my work on Monday the 18th day of February 1884, in the retiring of the flood of waters of the Ohio at 12 M.

"I, Ralston Skinner, Jany. 10, 1887, shall send this original MSS to Madame Blavatsky Ostend."

As would appear from Dr. Jirah Dewey Buck's little book entitled *Modern World Movements*,³ Dr. Buck sent this MSS to Blavatsky and she wrote to him saying that there were Seven Keys to the Kabbalah, of which Skinner had discovered "two and a half."

The MSS is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H.P. Blavatsky, and beneath it the capital letters P.S., whose meaning is uncertain. Inside, on the fly-leaf, Blavatsky, has written her name: "H.P. Blavatsky, Ostende, 1887," and on the same page is a rubber stamp: "H.P.B., 17 Lansdowne Rd., London W."

The inside of the book consists of 358 pages, about 5¾ X 9½, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

There still remain in the book more than a dozen slips of paper, some of them torn scraps with Blavatsky's handwriting on them, to mark certain pages. She has also

¹ [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.]

² Vol. I, pp. 308-9

³ Indo-American Book Co., Chicago, 1913, pp. 39-41

written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

The book is in two Sections, the First one of 53 pages being an Introduction. The Second Section is made up of 18 smaller sections, starting with the number values of various Hebrew letters and relating them to the lunar year, man, Jehovah, etc., etc. Some of the headings are:

“How the woman was taken out of the man”;

“The covenant of Jehovah”;

“The Parker ratio and the British inch”;

“The Garden of Eden”;

“The Flood”;

“The Measures of the Great Pyramid,” etc.

Apart from a few brief passages used by H.P. Blavatsky in her writings, the text of this MSS has never yet been published.

Dr. Buck, in the work mentioned above, also speaks of a long letter of forty pages which Blavatsky wrote to Skinner in reply to his many questions concerning the Kabbalah and occult mathematics. It is not known what became of that letter, though it may still exist among the papers of Skinner if such have been preserved. He was connected with the McMillan Masonic Lodge, No. 141, in the U.S.A.



Suggested reading for students.¹



From our Secret Doctrine's Third Proposition Series.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- BLAVATSKY ON THE HOLY UNION OF HIGH OCCULTISTS
- COLOURS OF OUR SEVEN PLANETS AND ROOT-RACES.JPG
- CROWNING ACHIEVEMENT OF THE GREAT SACRIFICE
- DIAGRAM 1 - ROOT-RACES IN THE FOURTH ROUND.PNG
- DIAGRAM 2 - THE FORCE OF THE MINERAL MONAS.PDF
- EVOLUTION OF THE HUMAN LIFE-WAVE ON EARTH
- GREAT GENIUS AND COUNTERFEITS
- HIGHER CONSCIENCE IS HEROIC; LOWER CONSCIENCE, COWARDLY
- INSIGHTS TO THE FIRST CHAPTER OF GENESIS
- LUCIFER IS CHRISTOS, INNER LIGHT
- MENTALITY AND FREEDOM BY WILLIAM ARMSTRONG FAIRBURN (1917)
- NATURE UNAIDED FAILS
- PAST AND FUTURE ARE HERE AND NOW
- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
- PROPOSITION 3 - BORN FROM THE PORES OF THE SKIN
- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 2. — ED. PHIL.

SECRET DOCTRINE'S THIRD PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- PROPOSITION 3 - MIND IS THE MAN
- PROPOSITION 3 - PROMETHEUS, INDIAN TITAN AND HIEROPHANT
- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE LAST THREE ROOT-RACES (APPENDIX)
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THE VISIBLE SUN IN OUR SOLAR SYSTEM IS A BALL OF ELECTROMAGNETIC FORCES, GLOWING BUT NOT BURNING
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE

