

*Archaeology and Aryan symbology
are the implacable enemies of clerical
fraud and false pretences.*



Contents and abstract of central ideas

Archaeology and Aryan symbology are the implacable enemies of clerical fraud, and false pretences.

Bereft of spiritual intuition, today's science rejects the help of the Inner Voice, while religion is a merely dogmatic Theology. Each is but a corpse without a soul. 4

The Christian world owes its "Word of God" to a method of divination, for resorting to which the Church subsequently condemned unfortunate victims as conjurers, enchanters, magicians, witches, and vaticinators — and burnt them by thousands! 5

The Neoplatonists were summarily dealt with by the Christian mob.

1. The doctrines of the Hindu naturalists and antediluvian Pyrrhonists were forgotten (if they ever had been known at all) and Darwin, with his modern discoveries, had not even been mentioned in the prophesies. The law of "the survival of the fittest" was reversed, and the Neo-Platonists were doomed to destruction from the day when they openly sided with Aristotle. 6

2. Hypatia had studied under Plutarch, the head of the Athenian school, and had learned all the secrets of Theurgy. Her doom was sealed by Cyril, whose eloquence she eclipsed and whose authority, built on degrading superstitions, had to yield before hers, which was erected on the rock of Immutable Natural Law. 6

Archæology and symbolism are the tireless and implacable enemies of clerical false pretences. 7

The Ankh cross represents man. This magic talisman and religious emblem was adopted by the Christians through the Gnostics and Kabbalists, who had the Tau from the Egyptians, and the Latin cross from the Buddhist missionaries, who brought it from India. 7

Joshua could have with perfect propriety adopted the image of a ship, or even of a fish, for Joshua means Jesus, son of the fish-god.

Vishnu has the body of a man issuing from the mouth of a fish, and holds in his hands the lost Veda. He is the water-god in one sense, the Logos of the Parabrahman for, as the three persons of the manifested godhead constantly interchange their attributes, we see him represented as reclining on the seven-headed serpent (eternity), and moving like the Spirit of God, on the face of the primeval waters. 13

Messiah is the fifth emanation, or potency. Maitreya, the fifth Buddha, will appear at his last advent to save mankind before the final destruction of the world. Thus, while Vishnu is to make his last appearance in his tenth, Buddha is said to do the same in his fifth incarnation. 14

Müller and Jacolliot may have ever so great claims to erudition, and be ever so familiar with Sanskrit and other ancient Oriental languages, but both lack the key to the

thousand-and-one mysteries of the old Secret Doctrine, the Quintessence of Highest Philosophy. 16

God blesses equally every beast of the field, in the water as in the air, and He endows them all with Life, which is a breath of His own Spirit, and the soul of the animal. Humanity is His microcosm, and His only representative on earth. 17

Neither rationalists nor sensualists, who do not comprehend Indian metaphysics, should estimate the ignorance of Hindu metaphysicians by their own measure. 17

Omniscience developed omnipotence.

Bereft of spiritual intuition, exact science rejects the help of the Inner Voice, while religion becomes a merely dogmatic theology — each is but a corpse without a soul. 18

The One Infinite and Unknown Essence exists from all eternity and, in regular and harmonious successions, is either passive or active: these periods are “days” and the “nights” of Brahma. 19

Parabrahman (beyond Brahman, i.e., unknowable) may be termed as the framer of the Abstract Universe, which developed gradually in the Divine Thought, and within which it had lain dormant. 20

Two diagrams, representing the Chaotic and the Formative periods before and after our Universe began to be evolved, are herewith explained from the esoteric Brahmanical, Buddhistic, and Chaldean standpoints, which agree in every respect with the evolutionary theory of modern science. 22

Suggested reading for students.

She being dead, yet speaketh. 48



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**Bereft of spiritual intuition, today's science rejects the
help of the Inner Voice, while religion is a merely dog-
matic Theology. Each is but a corpse without a soul.**

The curtains of Yesterday drop down, the curtains of Tomorrow
roll up; but Yesterday and Tomorrow both *are*.

— CARLYLE, *Sartor Resartus*: “Natural Supernaturalism,” p. 271

May we not then be permitted to examine the authenticity of [the
Bible]. which since the second century has been put forth as the
criterion of scientific truth? To maintain itself in a position so
exalted, it must challenge human criticism.

— DRAPER, *History of the Conflict between Religion and Science*,
p. 219

One kiss of Nara upon the lips of Nārī and all Nature wakes.

— VINA-SNATI (A Hindu Poet)

From *Isis Unveiled*, Vol. II, Chapter VI, pp. 251-288.¹

WE must not forget that the Christian Church owes its present canonical
Gospels, and hence its whole religious dogmatism, to the *Sortes Sancto-
rum*.² Unable to agree as to which were the most divinely-inspired of the
numerous Gospels extant in its time, the mysterious Council of Nicæa concluded to
leave the decision of the puzzling question to miraculous intervention. This Nicæan
Council may well be called mysterious. There was a mystery, first, in the mystical
number of its 318 bishops, on which Barnabas³ lays such a stress; added to this,
there is no agreement among ancient writers as to the time and place of its assembly,
nor even as to the bishop who presided.⁴ Notwithstanding the grandiloquent eulogi-
um of Constantine,⁵ Sabinus, the Bishop of Heraclea, affirms that →

¹ [Note to Students: Parts of this study earlier version of this study can be found under the title “Hindu vs. Chaldeo-Jewish Cosmogony,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [A form of divination, or cleromancy, practiced in early Christianity, to predict the future.]

³ Epistle of Barnabas, viii, 11-13; Hone ed., London 1820.

⁴ [Johann Lorenz Mosheim (c. 1694-1755). *An Ecclesiastical History, Ancient and Modern, from the Birth of Christ to the Beginning of the Present Century, in which the Rise, Progress, and Variations of Church Power are Considered in their Connexion with the State of Learning and Philosophy During that Period*. Translated from the original Latin, and illustrated with notes, and chronological tables by Archibald Maclaine (1722-1804). London: T. Cadell, 1790. 2nd ed., 6-vols., cent. IV, Pt. II, ch. v, § 12.]

⁵ Socrates Scholasticus, [*The ecclesiastical history of Socrates, surnamed Scholasticus, or the Advocate: comprising a history of the church, in seven books, from the accession of Constantine, AD 305, to the 38th year of Theodosius II, including a period of 140 years*], I, ix.

. . . except Constantine, the emperor, and Eusebius Pamphilis, these bishops were a set of *illiterate, simple* creatures, that understood nothing . . . ¹

which is equivalent to saying that they were a set of fools. Such was apparently the opinion entertained of them by Pappus, who tells us of the bit of magic resorted to, to decide which were the *true* Gospels. In his *Synodicon* to that Council, Pappus says [that], having

. . . promiscuously put all the books that were referred to the Council for determination under a communion-table in a church, they [the bishops] besought the Lord that the *inspired* writings might get upon the table, while the spurious ones remained underneath, and *it happened accordingly*.²

But we are not told who kept the keys of the council chamber over night!

The Christian world owes its “Word of God” to a method of divination, for resorting to which the Church subsequently condemned unfortunate victims as conjurers, enchanterers, magicians, witches, and vaticinators — and burnt them by thousands!

On the authority of ecclesiastical eye-witnesses, therefore, we are at liberty to say that the Christian world owes its “Word of God” to a [252] method of divination, for resorting to which the Church subsequently condemned unfortunate victims as conjurers, enchanterers, magicians, witches, and vaticinators, and burnt them by thousands! In treating of this truly divine phenomenon of the self-sorting manuscripts, the Fathers of the Church say that God himself presides over the *Sortes*. As we have shown elsewhere, Augustine confesses that he himself used this sort of divination. But opinions, like revealed religions, are liable to change. That which for nearly fifteen hundred years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which, neither a syllable, nor a comma could be changed without sacrilege, is now being retranslated, revised, corrected, and clipped of whole verses, in some cases of entire chapters. And yet, as soon as the new edition is out, its doctors would have us accept it as a new “Revelation” of the nineteenth century, with the alternative of being held as an infidel. Thus, we see that no more *within* than *without* its precincts, is the infallible Church to be trusted more than would be reasonably convenient. The forefathers of our modern divines found authority for the *Sortes* in the verse where it is said: “The lot is cast into the lap, but the whole disposing thereof is of the Lord”;³ and now, their direct heirs hold that “the whole disposing thereof is of the Devil.” Perhaps, they are unconsciously beginning to endorse the doctrine of the Syrian Bardesanes, that the actions of God, as well as of man, *are subject to necessity*?

¹ Scholasticus, *The ecclesiastical history of Socrates*,. *op. cit.*, I, viii.

² [Johann Albert Fabricius (1668-1736). *Bibliotheca Græca* [Lib. I-VI]; *Sive Notitia Scriptorum Veterum Græcorum, quorumcunque monumenta integra, aut fragmenta edita exstant: tum plerorumque è MSS ac deperditis, i.e.*, “Greek Library [Books I-VI]; or, a Knowledge of the Ancient Greek Writers, of which the complete monuments or published fragments, exist: and most of them from manuscripts, and those that have been lost.” *Bibliotheca Græca*, 1705-1728, revised and continued by Gottlieb Christoph Harless (1738-1815), 1790-1838, lib. VI, cap. iii, 34, “Synodus Nicæa.”]

³ *Proverbs* xvi, 33. In ancient Egypt and Greece, and among Israelites, small sticks and balls called the “sacred divining lots” were used for this kind of oracle in the temples. According to the figures which were formed by the accidental juxtaposition of the latter, the priest interpreted the will of the god.

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At the beginning of the fourth century crowds began gathering at the door of the academy where the learned and unfortunate Hypatia expounded the doctrines of the divine Plato and Plotinus, and thereby impeded the progress of Christian proselytism. She, too, successfully dispelled the mist hanging over the religious “mysteries” invented by the Fathers, not to be considered dangerous. This alone would have been sufficient to imperil both herself and her followers. It was precisely the teachings of this Pagan philosopher, which had been so freely borrowed by the Christians to give a finishing touch to their otherwise incomprehensible [253] scheme, that had seduced so many into joining the new religion; and now the Platonic light began shining so inconveniently bright upon the pious patchwork, as to allow every one to see whence the “revealed” doctrines were derived. But there was a still greater peril. Hypatia had studied under Plutarch, the head of the Athenian school, and had learned all the secrets of theurgy. While she lived to instruct the multitude, no *divine* miracles could be produced before one who could divulge the natural causes by which they took place. Her doom was sealed by Cyril,¹ whose eloquence she eclipsed, and whose authority, built on degrading superstitions, had to yield before hers, which was erected on the rock of immutable natural law. It is more than curious that Cave,² the author of the *Lives of the Fathers*, should find it incredible that Cyril sanctioned her murder on account of her “general character.” A saint who will sell the gold and silver vessels of his church, and then, after spending the money lie at his trial, as he did, may well be suspected of anything.³ Besides, in this case the Church had to fight for her life, to say nothing of her future supremacy. Alone, the hated and erudite Pagan scholars, and the no less learned Gnostics, held in their doctrines the hitherto concealed wires of all these theological marionettes. Once the curtain should be lifted, the connection between the old Pagan and the new Christian religions would be exposed; and then,

¹ [of Alexandria]

² [William Cave (1637-1713), English divine and patristic scholar.]

³ [This description applies to Cyril of Jerusalem, not to Cyril of Alexandria. — *Boris de Zirkoff*.

“We beg the reader to bear in mind that it is the same Cyril who was accused and proved guilty of having sold the gold and silver ornaments of his church, and spent the money. He pleaded guilty, but tried to excuse himself on the ground that he had used the money for the poor, but could not give evidence of it. His duplicity with Arius and his party is well known. Thus one of the first Christian saints, and the founder of the Trinity, appears on the pages of history as a murderer and a thief!” — *Isis Unveiled*, II p. 53 *fn.*]

what would have become of the Mysteries into which it is sin and blasphemy to pry? With such a coincidence of the astronomical allegories of various Pagan myths with the dates adopted by Christianity for the nativity, crucifixion, and resurrection, and [with] such an identity of rites and ceremonies — what would have been the fate of the new religion, had not the Church, under the pretext of serving Christ, got rid of the too-well-informed philosophers? To guess what might have been the prevailing religion in our own country, if the *coup d'état* had then failed, would indeed be a hard task. But, in all probability, the state of things which made of the middle ages a period of intellectual darkness, which degraded the nations of the Occident, and lowered the European of those days almost to the level of a Papuan savage — could not have occurred.

Archæology and symbolism are the tireless and implacable enemies of clerical false pretences.

The fears of the Christians were but too well founded, and their pious zeal and prophetic insight was rewarded from the very first. In the demolition of the *Serapeion*,¹ after the bloody riot between the Christian mob and the Pagan worshippers had ended with the interference of the emperor, a Latin cross of a perfect Christian shape was discovered hewn upon the granite slabs of the adytum. This was a lucky discovery, indeed; and the monks did not fail to claim that the cross had [254] been hal-
lowed by the Pagans in a “spirit of prophecy.” At least, Sozomen,² with an air of triumph, records the fact.³ But, archæology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running around the design, at least a partial interpretation of its meaning.

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According to King⁴ and other numismatists and archæologists, the cross was placed there as the symbol of eternal life.⁵ Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries.⁶ Symbol of the dual generative power, it was laid

¹ [The Serapeion of Alexandria, in the Ptolemaic Kingdom, was an ancient Greek temple built by Ptolemy III Euergetes <Benefactor>.]

² [Salamanes Hermias Sozomenos, c. 400- 450, Roman lawyer and historian of the Christian Church.]

³ [Ecclesiastical History, Bk. VII, ch. xv.] Another untrustworthy, untruthful, and ignorant writer,* and ecclesiastical historian of the 5th century. His alleged history of the strife between the Pagans, Neo-Platonists, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius the Younger, is full of deliberate falsifications. The source for about three fourths of his material was the writings of Socrates Scholasticus. Edition of Reading, Cantab., 1720, fol. Translated: Plon frères, Paris. [Cf. Socrates of Constantinople, also known as Socrates Scholasticus, *Historia Ecclesiastica*, V, xvii.]

* Eusebius means reverent, holy, and godly. Yet the Bishop of Cæsarea was irreverent, unholy, and godless, a “prince of patristic liars” and “dishonest writers,” as he is called by Baron Bunsen. — ED. PHIL.]

⁴ [Charles William King (1818-1888), British Victorian writer and collector of gems. He was thoroughly familiar with the works of Greek and Latin authors, especially those of Pausanias and Pliny the Elder, which bore upon the subject in which he was most interested; but he had little taste for the minutiae of verbal criticism. In 1869, he brought out an edition of Horace, illustrated from antique gems. He also translated Plutarch’s *Moralia* (1882) and the theosophical works of the Emperor Julian (1888), for Bohn’s Classical Library.]

⁵ [Consult “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

⁶ [Consult “Cross is the symbol of pre-Cosmic Divine Mind,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

upon the breast of the initiate, after his “new birth” was accomplished, and the Mystai had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory — the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabbalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin cross from the Buddhist missionaries, who brought it from India, where it can be found until now, two or three centuries BCE. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the mediæval ages, it was considered a potent spell against epilepsy and demoniacal possession; and the “signet of the living God,” brought down in St. John’s vision by the angel ascending from the east to “seal the servants of our God in their foreheads,” was but the same mystic Tau — the Egyptian cross. In the painted glass of St. Denys (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads, *SIGNUM TAY*. In King’s *Gnostics*, the author reminds us that “this mark is commonly borne by St. Anthony, an *Egyptian* recluse.”¹ What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmins. It is but too evident that, with the apostle, at least, it meant the “Ineffable Name,”² as he calls this “signet of the living God,” a few chapters further on,³ the “*Father’s name written in their foreheads.*”

The Brahmātma, the chief of the Hindu initiates, had on his headgear two keys, symbol of the revealed mystery of life and death, placed [255] cross-like; and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner *dagoba*,⁴ and the porticos of some *Prachidas*⁵ are ornamented with a cross formed of two fishes, and as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs, in the Catacombs at Rome, the “*vesica piscis*,” was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon’s temple was built on three foundations, forming the “triple Tau,” or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realization by the earliest philosophy of an androgynous dualism of every manifestation in Nature, which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law prevailed,

¹ Vol. I, p. 135 (1st ed.)

² [Consult “Proposition 1 - The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ *Revelation* vii, 2, 3; xiv, 1.

⁴ *Dagoba* is a small temple of globular form, in which are preserved the relics of Gautama.

⁵ *Prachidas* are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

Jesus should have been lapidated.¹ The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the “Tree of Infamy.” It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror.² It is certainly not the Christian Cross that John had in mind when speaking of the “signet of the living God,” but the *mystic* Tau — the Tetragrammaton, or mighty name — which, on the most ancient Kabbalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as *Hanoum Midjwal*,³ had a talisman in her possession, presented to her by a Druze from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a “*Messianic*” amulet, of the second or third century, BCE. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon’s seal;⁴ [256] and still higher, the four Chaldaic letters — Yod, He, Vau, He, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the *crux ansata*, is the *Tree of Life*.

It is well known that the earliest Christian emblems — before it was ever attempted to represent the bodily appearance of Jesus — were the Lamb, the Good Shepherd, and the *Fish*. The origin of the latter emblem, which has so puzzled the archæologists, thus becomes comprehensible. The whole secret lies in the easily-ascertained fact that, while in the *Kabbalah*, the King Messiah is called “Interpreter,” or Revealer of the mystery, and shown to be the *fifth* emanation, in the *Talmud* — for reasons we will now explain — the Messiah is very often designated as “DAG,” or the Fish. This is an inheritance from the Chaldees, and relates — as the very name indicates — to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name by



¹ The Talmudistic records claim that, after having been hung, he was lapidated and buried under the water at the junction of two streams. *Mishnah Sanhedrin*, vi, 4; *Talmud* of Babylon, same article, 48a, 67a [cited by E. Renan].

² *Coptic Legends of the Crucifixion*, MSS. xi.

³ [Endnote 37 to page 255 by Boris de Zirkoff:] Reference is here to Jane Elizabeth (c. 1807-1881), daughter of Admiral Sir Henry Digby, and second wife of Edward Law, 1st Earl of Ellenborough (1790-1871) whom she married September 15th, 1821, and from whom she was divorced in 1830 by act of Parliament. The reason for this was her adultery with Prince Schwartzenburg in 1828. The Earl had a child by her who died in 1830. Her third marriage was to Sheikh Midjwal el Mezrab, i.e., of the tribe of Mezrab, a branch of the Anazeh Bedouins at Damascus. Jane Elizabeth was a woman of great beauty and linguistic and artistic talents; she had an adventurous career in Europe, and later resided for many years in camp in the desert near Damascus. Cf. *Revue Britannique*, March and April 1873, quoting an account of her by her friend Lady Isabel Burton.]

⁴ The [accompanying] engraving represents the talisman as of twice the natural size. We are at a loss to understand why King, in his *Gnostic Gems*, represents Solomon’s seal as a five-pointed star,* whereas it is six-pointed,** and is the signet of Vishnu in India. [Charles William King (1818-1888), *The Gnostics and their Remains, Ancient and Mediæval*. London: Bell and Daldy, 1864. 2nd ed. New York: Putnam, 1887. Plate XIII, A, 4.]

* [Consult “Pantacle and Pentacle,” in our Confusing Words Series.

** Consult “The Six-pointed and Five-pointed Stars,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

stating that the sign of his (Messiah's) coming "is the conjunction of Saturn and Jupiter in the sign *Pisces*."¹ Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the Old Testament, they adopted it so readily as to forget that its true origin might be traced still farther back than the Babylonian Dagon.² How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable Kabbalistic and Pagan tenet, may be inferred from the language of Clement of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clement advised them in the following words:

Let the engraving upon the gem of your ring be either *a dove, or a ship running before the wind* [the Argha], or a *fish*.³

Joshua could have with perfect propriety adopted the image of a ship, or even of a fish, for Joshua means Jesus, son of the fish-god.

Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these Pagan symbols? [257] Joshua, son of Nun, or Nave (*Navis*), could have with perfect propriety adopted the image of a *ship*, or even of a fish, for Joshua means Jesus, son of the fish-god; but it was really too hazardous to connect the emblems of Venus, Astartē, and all the Hindu goddesses — the *argha*, *dove*, and *fish* — with the "immaculate" birth of their god! This looks very much as if in the early days of Christianity but little difference was made between Christ, Bacchus, Apollo, and the Hindu Krishna, the incarnation of Vishnu, with whose first avatāra this symbol of the fish originated.

In the *Bhāgavata-Purāna*, as well as in several other books, the god Vishnu is shown as having assumed the form of a fish with a human head, in order to reclaim the *Vedas* lost during the deluge. Having enabled Vaivasvata to escape with all his tribe in the ark,⁴ Vishnu, pitying weak and ignorant humanity, remained with them for some time. It was this god who taught them to build houses, cultivate the land, and to thank the unknown Deity whom he represented, by building temples and instituting a regular worship; and, as he remained half-fish, half-man, all the time, at every sunset he used to return to the ocean, wherein he passed the night.

¹ King (*The Gnostics*, p. 138) gives the figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) I. X. Θ. Y. Σ. engraved on it. The number five relates to the same kabbalistic computation.

² [Consult "The Zend Avesta is to Zoroastrianism, what the Veda is to Brahmanism," in our Atlantean Realities Series. — ED. PHIL.]

³ [Titus Flavius Clemens, also known as Clement of Alexandria (c. 147 - c. 215) *Pædagogus* written c. 198 [Romanised from Greek Παῖδαγωγός <παῖδός ἀγωγός>, i.e., a trustworthy slave who went with a boy of the better class from home to school and back again, charged with the duty of supervising the life and morals of its ward] III, xi. Also consult "The Number of the Beast is the Number of Man," in our Planetary Rounds and Globes Series. — ED. PHIL.]

⁴ [Consult "Proposition 1 - Noah is Logos," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]



It is he [says the sacred book], who taught men, after the diluvium, all that was necessary for their happiness.

One day he plunged into the water and returned no more, for the earth had covered itself again with vegetation, fruit, and cattle.

But he had taught the Brahmans the secret of all things. (*Bhāgavata-Purāna*, viii, 24)

So far, we see in this narrative the *double* of the story given by the Babylonian Berosus about Ōannēs, the fish-man,¹ who is no other than Vishnu — unless, indeed, we have to believe that it was Chaldea which civilized India!

We say again! we desire to give nothing on our sole authority. Therefore we cite Jacolliot² who, however criticised and contradicted on other points, and however loose he may be in the matter of chronology (though even in this he is nearer right than those scientists, who would have all Hindu books written since the Council of Nicæa), at least cannot be denied the reputation of a good Sanskrit scholar. And he says, while analysing the word *Oan*, or Ōannēs, that *O* in Sanskrit is an interjection expressing an invocation, as *O Svayambhū!* *O God!*, etc.; and *Ana* is a radical, signifying in Sanskrit a spirit, a being; and, we presume, what the Greeks meant by the word *Daimōn*, a semi-god.

What an extraordinary antiquity [remarks Jacolliot] this fable of Vishnu, disguised as a fish, gives to the sacred books of the Hindus; especially in presence of the fact that the *Vedas* and *Manu* reckon more than *twenty-five thousand years of existence*,³ as proved by the most serious as the most [258] authentic

¹ [For an in-depth analysis, refer to “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

² [Louis Jacolliot (1837-1890), French barrister, colonial judge, author and lecturer.]

³ [Including the *Bhavadgītā*, a manual of initiation, at least 27 millenia old. — ED. PHIL.]

documents. Few peoples, says the learned Halhed,¹ have their annals more authentic or serious than the Hindus.²

We may, perhaps, throw additional light upon the puzzling question of the fish-symbol by reminding the reader that according to *Genesis*, the first created of living beings, the first type of animal life, was the fish.³

And the Elohim said: "Let the waters bring forth abundantly the moving creature that *hath life*" . . . and God created great whales . . . and the morning and the evening were the *fifth day*."⁴

Jonah is swallowed by a big fish, and is cast out again three days later. This the Christians regard as a premonition of the three days' sepulture⁵ of Jesus which preceded his resurrection — though the statement of the three days is as fanciful as much of the rest, and adopted to fit the well-known threat to destroy the temple and rebuild it again in *three* days. Between his burial and alleged resurrection there intervened but *one day* — the Jewish Sabbath — as he was buried on Friday evening and rose to life at dawn on Sunday. However, whatever other circumstance may be regarded as a prophecy, the story of Jonah cannot be made to answer the purpose.

"Big Fish" is *Cetus*, the Latinised form of *Kētos* (κητος), and *Kētos* is Dagon, Poseidon, the female gender of it being *Kēton* Atar-gatis — the Syrian goddess, and Venus of Askalon.⁶ The figure or bust of Der *Kētos* or Astartē was generally represented on the prow of the ships.⁷ Jonah (Hebrew *Yonah*, for *dove* sacred to Venus) fled to Jaffa, where the god Dagon, the man-fish, was worshipped, and dared not go to Nineveh, *where the dove was revered*. Hence, some commentators believe that when Jonah was thrown overboard and was swallowed by a fish, we must understand that he was picked up by one of these vessels, on the prow of which was the figure of *Kētos*. But the Kabbalists have another legend, to this effect: They say that Jonah was a runaway priest from the temple of the goddess where the dove was worshipped, and desired to abolish idolatry and institute monotheistic worship. That, caught near Jaffa, he was held prisoner by the devotees of Dagon in one of the prison-cells of the temple, and that it is the strange form of the cell, which gave rise to the allegory. In the collection of Moses de Garcia, a Portuguese Kabbalist, there is a drawing represent-

¹ [Nathaniel Brassey Halhed (1751-1830), English orientalist and philologist.]

² Louis Jacolliot (1837-1890). *La Genèse de l'Humanité: Fétichisme, polythéisme, monothéisme*, Paris: Albert Lacroix et Cie, 1875; pp. 80, 81.

³ [Pythagoras censured severely those who hurt harmless animals, hook fish for sport, and devour innocent life: they are bringing upon themselves an unbalanced mind, and a sickly body. — ED. PHIL.]

Cf. "The deer, the fish, and the virtuous, living on grass, water, and contentment, respectively, [find] in this world unprovoked enemies [in] the hunter, the fisherman, and the wicked." Bhartrhari: *Niti Shataka*, 61 (tr. Kale).]

⁴ [*Genesis* i, 20-23.]

⁵ [interment]

⁶ [Or Ashkelon, an ancient Near East port city on the Mediterranean coast of the southern Levant.]

⁷ [Pliny the Elder, *Natural History*, Translated with copious notes and illustrations, by Henry Thomas Riley (1816-1878), and John Bostock (1773-1846), London, H.G. Bohn, 1855-57; 6-vols., V, xix. Diodorus Siculus, *Bibliotheca Historica*, i.e., "Historical Library," 40 books, of which 1-5 and 11-20 survived; II, iv. For a middle English translation of the first six volumes by Charles Henry Oldfather (1887-1954), refer to the Loeb Classical Library Series, Cambridge, MA: Harvard University Press, 1935; 12-vols. — ED. PHIL.]

ing the interior of the temple of Dagon. In the middle stands an immense idol, the upper portion of whose body is human, and the lower fish-like. Between the belly and the tail is an aperture which can be closed like the door of a closet. In it, the transgressors against the local deity were shut up until further disposal. The drawing in question was made from an old tablet covered with curious drawings [259] and inscriptions in old Phoenician characters, describing this Venetian *oubliette*¹ of biblical days. The tablet itself was found in an excavation a few miles from Jaffa. Considering the extraordinary tendency of Oriental nations for puns and allegories, is it not barely possible that the “big fish” by which Jonah was swallowed was simply the cell within the belly of Dagon?

Vishnu has the body of a man issuing from the mouth of a fish, and holds in his hands the lost Veda. He is the water-god in one sense, the Logos of the Parabrahman for, as the three persons of the manifested godhead constantly interchange their attributes, we see him represented as reclining on the seven-headed serpent (eternity), and moving like the Spirit of God, on the face of the primeval waters.

It is significant that this double appellation of “Messiah” and “Dag” (fish), of the Talmudists, should so well apply to the Hindu Vishnu, the “Preserving” Spirit, and the second personage of the Brāhmanic trinity. This deity, having already manifested itself, is still regarded as the future Saviour of humanity, and is the selected Redeemer, who will appear at its tenth incarnation or *avatāra*, like the Messiah of the Jews, to lead the blessed onward and restore to them the primitive *Vedas*. At his first *avatāra*, Vishnu is alleged to have appeared to humanity, in form like a fish. In the temple of Rāma, there is a representation of this god which answers perfectly to that of Dagon, as given by Berosus. He has the body of a man issuing from the mouth of a fish, and holds in his hands the lost *Veda*. Vishnu, moreover, is the water-god in one sense, the Logos of the Parabrahman, for as the three persons of the manifested godhead constantly interchange their attributes, we see him in the same temple represented as reclining on the seven-headed serpent, Ananta (eternity), and moving, like the *Spirit* of God, on the face of the primeval waters.²

Vishnu is evidently the Adam-Kadmon³ of the Kabbalists, for Adam is the Logos or the first Anointed, as Adam Second is the King Messiah.

Lakshmī, the passive or feminine counterpart of Vishnu, the creator and the preserver, is also called Ādi-Māyā. She is the “Mother of the World,” *Dematrī*, the Venus-Aphrodite of the Greeks; also Isis and Eve. While Venus is born from the sea-foam,

¹ [From French *oublier*, “to forget,” is a basement room accessible only from a hatch or hole in its high ceiling.]

² [Consult “Proposition 1 - Narayana First or Third Logos?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ [There are four Adams, one for each of the preceding Root-Races:

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

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

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

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

Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s First, Second, and Third Proposition Series. Also, *Compassion: The Spirit of Truth*, Gwer-nymynydd: Philaletheians UK, 2005; v. 100-2023; 398pp. — ED. PHIL.]

Lakshmī springs out from the water at the churning of the sea; when born, she is so beautiful that all the gods fall in love with her. The Jews, borrowing their types [from] wherever they could get them, made their first woman after the pattern of Lakshmī. It is curious that Viracocha, the Supreme Being in Peru means, literally translated, “foam of the sea.”

Eugène Burnouf, the great authority of the French school, announces his opinion in the same spirit: “We must learn one day,” he observes, “that all ancient traditions, disfigured by emigration and legend, belong to the history of India.” Such is [also] the opinion of Colebrooke, Inman, King, Jacolliot, and many other Orientalists.

Messiah is the fifth emanation, or potency. Maitreya, the fifth Buddha, will appear at his last advent to save mankind before the final destruction of the world. Thus, while Vishnu is to make his last appearance in his tenth, Buddha is said to do the same in his fifth incarnation.

We have said above that, according to the secret computation peculiar to the students of the hidden science, Messiah is the fifth emanation, or potency. In the Jewish *Kabbalah*, where the ten Sephīrōth emanate from Adam--Kadmon (placed below the crown), he comes fifth; [260] so in the Gnostic system; so in the Buddhistic, in which the fifth Buddha, Maitreya, will appear at his last advent to save mankind before the final destruction of the world.¹ If Vishnu is represented in his forthcoming and last appearance as the *tenth* avatāra or incarnation, it is only because every unit held as an androgyne manifests itself doubly. The Buddhists, who reject this dual-sexed incarnation, reckon but five. Thus, while Vishnu is to make his last appearance in his tenth, Buddha is said to do the same in his fifth incarnation.²

To better illustrate the idea, and show how completely the real meaning of the avatāras, known only to the students of the secret doctrine, was misunderstood by the ignorant masses, we elsewhere³ give the diagrams of the Hindu and Chaldeo-Kabbalistic avatāras and emanations.⁴ This basic and true fundamental stone of the secret cycles, shows on its very face, that far from taking their revealed *Vedas* and Bible literally, the Brahman-pundits and the Tannaīm — the scientists and philosophers of the pre-Christian epochs — speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection of species, gradual development, and transformation.

We advise every one tempted to enter an indignant protest against this affirmation to read more carefully the books of Manu, even in the incomplete translation of Sir William Jones, and the more or less careless one of Jacolliot. If we compare Sanchuniathon's Phœnician Cosmogony and the record of Berosus, with the *Bhāgavata-Purāna* and *Manu*, we will find enunciated exactly the same principles as those now offered as the latest developments of modern science. We have quoted from the Chal-

¹ [Consult “The end of our world is not nigh,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

² The kabbalistic Sephīrōth are also ten in number, or five pairs.

³ [Our editions of the Hindu and Chaldeo-Jewish Cosmogonies are shown on page 21 of this study. — ED. PHIL.]

⁴ An Avatāra is a descent from on high upon earth of the Deity in some manifest shape.

dean and Phœnician records in our first volume; we will now glance at the Hindu books.

When this world had issued out of darkness, the subtile elementary principles produced the vegetal seed which animated first the plants; from the plants, life passed into fantastical bodies which were born *in the ilus¹ of the waters*; then, through a series of forms and various animals, it reached MAN.²

He [man, before becoming such] will pass successively through plants, worms, insects, fish, serpents, tortoises, cattle, and wild animals; such is the inferior degree.

Such, from Brahmā down to the vegetables, are declared the transmigrations which take place in this world.³ [261]

In the Sanchoniathonian Cosmogony, men are also evolved out of the ilus of the chaos,⁴ and the same evolution and transformation of species are shown.

And now we will leave the rostrum to Mr. Darwin:

I believe that animals have descended from at most only four or five progenitors. . . . I should infer from analogy that probably all the organic beings which have ever lived on this earth, have descended from some one primordial form.⁵ . . . I view all beings not as special creations, but as the lineal descendants of some few beings which lived long *before the first bed of the Silurian system was deposited*.⁶

In short, they lived in the Sanchoniathonian chaos, and in the *ilus* of Manu. Vyāsa and Kapila go still farther than Darwin and Manu. Says Jacolliot:

They see in Brahmā but the name of the universal germ; *they deny the existence of a First Cause*; and pretend that everything in Nature found itself developed only in consequence of material and fatal forces.⁷

Correct as may be this latter quotation from Kapila, it demands a few words of explanation. Jacolliot repeatedly compares Kapila and Veda-Vyāsa with Pyrrho⁸ and Littré. We have nothing against such a comparison with the Greek philosopher, but

¹ [i.e., mud, or the putrefaction of a watery mixture containing the seeds of life. — ED. PHIL.]

² *Bhāgavata-Purāna*, Bk. II, ch. 9 & 10.

³ *Manu*, Bk. XII, 42; Bk. I, 50. [Sir William Jones (1746-1794), *The works of Sir William Jones: in Six Volumes*, ed. by Anna Marie Jones, London: G.G & J. Robinson, and R.H. Evans, 1799; with two supplemental volumes published in 1801.]

⁴ See Isaac Preston Cory (1802-1842), *Ancient fragments of the Phœnician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Writers, with an Introductory Dissertation and an Inquiry into the Philosophy and Trinity of the Ancients*. London: W. Pickering, 1832; 2nd ed., p. 3. [A searchable PDF of this edition can be found in our Theosophy and Theosophists Series. NB: Chaos is primordial undifferentiated matter; see “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁵ Charles Darwin (1809-1882), *On the Origin of Species by Means of Natural Selection, or The Preservation of Favoured Races in the Struggle for Life*. London: John Murray, 1859; (1st ed.) p. 484. [Consult “The struggle for existence,” in our Living the Life Series, and “Evolution of the human life-wave on earth,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

⁶ *ibid.*, pp. 488-89.

⁷ Jacolliot *La Genèse de l’Humanité*, *op. cit.*, p. 338.

⁸ [Πύρρων ὁ Ἠλεῖος]

we must decidedly object to any with the French Comtist; we find it an unmerited fling at the memory of the great Āryan sage. Nowhere does this prolific writer states the repudiation by either ancient or modern Brahmans of God — the “unknown,” universal Spirit; nor does any other Orientalist accuses the Hindus of the same, however perverted the general deductions of our savants about Buddhistic atheism. On the contrary, Jaccoliot states more than once that the learned Pundits and educated Brahmans have never shared the popular superstitions; and affirms their unshaken belief in the unity of God and the soul’s immortality — although most assuredly neither Kapila, nor the initiated Brahmans, nor the followers of the Vedānta school would ever admit the existence of an anthropomorphic creator, a “First Cause” in the Christian sense. Jaccoliot, in his *Indo-European and African Traditions*, is the first to make an onslaught on Professor Müller, for remarking that the Hindu gods were . . .

masks without actors . . . names without being, and non-beings without names.¹

Quoting, in support of his argument, numerous verses from the sacred Hindu books, he adds:

Is it possible to refuse to the author of these stanzas a definite and clear conception of the divine [262] force, of the Unique Being, master and Sovereign of the Universe? . . . Were the altars then built to a metaphor?²

Müller and Jaccoliot may have ever so great claims to erudition, and be ever so familiar with Sanskrit and other ancient Oriental languages, but both lack the key to the thousand-and-one mysteries of the old Secret Doctrine, the Quintessence of Highest Philosophy.

The latter argument is perfectly just, so far as Max Müller’s negation is concerned.³ But we doubt whether the French rationalist understands Kapila’s and Vyāsa’s philosophy better than the German philologist does the “theological twaddle,” as the latter terms the *Atharva-Veda*. Professor Müller and Jaccoliot may have ever so great claims to erudition, and be ever so familiar with Sanskrit and other ancient Oriental languages, but both lack the key to the thousand and one mysteries of the old secret doctrine and its philosophy. Only, while the German philologist does not even take the trouble to look into this magical and “theological twaddle,” we find the French Indianist never losing an opportunity to investigate. Moreover, he honestly admits his incompetency to ever fathom this ocean of mystical learning. In its existence he not only firmly believes, but throughout his works he incessantly calls the attention of science to its unmistakable traces at every step in India. Still, though the learned Pundits and Brahmans — his “revered masters of the pagodas of Villenūr and Chidambaram in the Carnatic,”⁴ as it seems, positively refused to reveal to him the mys-

¹ Jaccoliot, *Les traditions indo-européennes et africaines*, Paris: Albert Lacroix et Cie, 1876; p. 291.

² *ibid.*, p. 293 et seq.

³ [Look up “Blavatsky on the knighted Oxford Sanskritist who could speak no Sanskrit,” in our Blavatsky Speaks Series, and “Oxford don profanes Vedic Hymn,” in our Down to Earth Series. — ED. PHIL.]

⁴ Jaccoliot, *Les Fils de Dieu*, Paris: Albert Lacroix et Cie, 1873-75; p. 32.

teries of the magical part of the *Agrushada-Parikshai*,¹ and of Brahmātma's triangle,² he persists in the honest declaration that everything is possible in Hindu metaphysics, even to the Kapila and Vyāsa systems having been hitherto misunderstood.

God blesses equally every beast of the field, in the water as in the air, and He endows them all with Life, which is a breath of His own Spirit, and the soul of the animal. Humanity is His microcosm, and His only representative on earth.

Jaccoliot weakens his assertion immediately afterward with the following contradiction:

We were one day inquiring of a Brahman of the pagoda of Chidambaram, who belonged to the *skeptical school of the naturalists of Vyāsa*, whether he believed in the existence of God. He answered us, smiling:

“Aham eva Parabrahman — I am myself a God.”

What do you mean by that?

*“I mean that every being on earth, however humble, is an immortal portion of the immortal matter.”*³

The answer is one which would suggest itself to every ancient philosopher, Kabbalist and Gnostic, of the early days. It contains the very spirit of the Delphic and Kabbalistic commandment, for esoteric philosophy solved ages ago the problem of what man was, is, and will be. If persons [263] believing the Bible verse which teaches that the

Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,⁴

reject at the same time the idea that every atom of this dust, as every particle of this “living soul,” contains “God” within itself, then we pity the logic of that Christian. He forgets the verses which precede the one in question. God blesses equally every beast of the field and every living creature, in the water as in the air, and He endows them all with *life*, which is a breath of His own Spirit, and the *soul* of the animal. Humanity is the Adam-Kadmon of the “Unknown,” His microcosm, and His only representative on earth, and every man is a god on earth.

Neither rationalists nor sensualists, who do not comprehend Indian metaphysics, should estimate the ignorance of Hindu metaphysicians by their own measure.

We would ask this French scholar, who seems so familiar with every śloka of the books of Manu, and other Vedic writers, the meaning of this sentence so well known to him:

¹ Jaccoliot, *Le spiritisme dans le monde: l'initiation et les sciences occultes dans l'Inde et chez tous les peuples de l'antiquité*, Paris: Albert Lacroix, et C^{ie}, 1875; p. 78.

² Jaccoliot, *Les Fils de Dieu*, op. cit., p. 272. While not at all astonished that Brahmans should have refused to satisfy Jaccoliot's curiosity, we must add that the meaning of this sign is known to the superiors of every Buddhist lamasery, not alone to the Brahmans.

³ Jaccoliot, *La Genèse de l'Humanité*, op. cit., p. 339.

⁴ [Genesis ii, 7.]

Plants and vegetation reveal a multitude of forms because of their precedent actions; they are surrounded by darkness, but are nevertheless endowed with an interior soul, and feel equally pleasure and pain.¹

If the Hindu philosophy teach the presence of a degree of *soul* in the lowest forms of vegetable life, and even in every atom in space, how is it possible that it should deny the same immortal principle to man? And if it once admit the immortal spirit in man, how can it logically deny the existence of the parent source — I will not say the first, but the eternal Cause? Neither rationalists nor sensualists, who do not comprehend Indian metaphysics, should estimate the ignorance of Hindu metaphysicians by their own.

The grand cycle, as we have heretofore remarked, includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach — each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor — and ends with the Flood. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes, as we see the earth's inhabitants subdivided today into Mongols, Caucasians, Indians, etc.²

Omniscience developed omnipotence.

Bereft of spiritual intuition, exact science rejects the help of the Inner Voice, while religion becomes a merely dogmatic theology — each is but a corpse without a soul.

Before proceeding to show by diagrams the close resemblance between the esoteric philosophies of all the ancient peoples, however geographically remote from each other, it will be useful to briefly explain the real ideas which underlie all those symbols and allegorical representations that have hitherto so puzzled the uninitiated commentators. Better than anything, it may show that religion and science were closer knit than twins [264] in days of old; that they were one in two and two in one from the very moment of their conception. With mutually convertible attributes, science was spiritual and religion was scientific. Like the androgyne man of the first chapter of *Genesis* — “male and female,” passive and active; created in the image of the Elohim. Omniscience developed omnipotency, and thus the giant had dominion given [to] him over all the four kingdoms of the world. But, like the second Adam, these androgynes were doomed to “fall and lose their powers” as soon as the two halves of the duality separated. The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Sepa-

¹ [Manu, *op. cit.*, Bk. I, śloka 48-49.]

² [Readers may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

rated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology — each is but a corpse without a soul.

The One Infinite and Unknown Essence exists from all eternity and, in regular and harmonious successions, is either passive or active: these periods are “days” and the “nights” of Brahma.

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabbalah*, that the one infinite and unknown Essence exists from all eternity and, in regular and harmonious successions, is either passive or active. In the poetical phraseology of Manu these conditions are called the “day” and the “night” of Brahmā. The latter is either “awake” or “asleep.” The *Svābhāvikas*, or philosophers of the oldest school of Buddhism (which still exists in Nepal), speculate but upon the active condition of this “Essence,” which they call *Svabhavat*,¹ and deem it foolish to theorize upon the abstract and “unknowable” power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified *secondary* powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians — the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the *Svābhāvikas* as the “positivists” of the archaic ages. If we take an one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is *no* Creator but an infinitude of *creative powers*, which collectively form the one eternal substance, the *essence* of which is inscrutable — hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says *The Secret Doctrine*, an expansion of this Divine essence, [265] *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place,² and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and “darkness,” solitary and alone, broods once more over the face of the “deep.” To use a metaphor which will convey the idea still more clearly, an outbreathing of the “unknown essence” produces the world; and an inhalation causes it to disappear.

This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.

¹ [All-being on the manifested plane or *Animal Mundi*, the Soul of the World.]

² [Absorbed, so to speak, by the same power which first produced it, it returns to the “Central and Eternal Fire.” Cf. *Secret Doctrine*, I p. 253. — ED. PHIL.]

Parabrahman (beyond Brahman, i.e., unknowable) may be termed as the framer of the Abstract Universe, which developed gradually in the Divine Thought, and within which it had lain dormant.

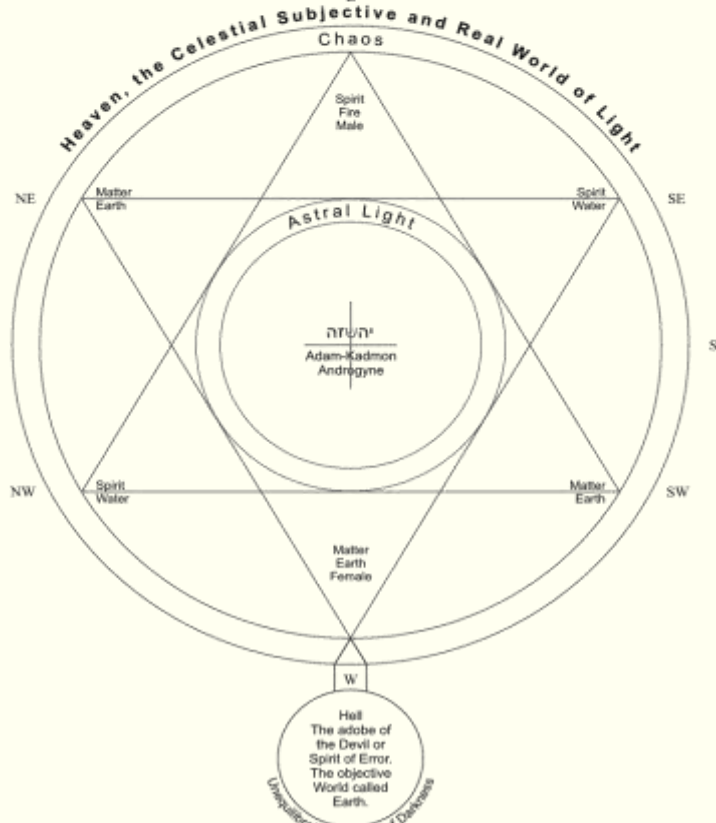
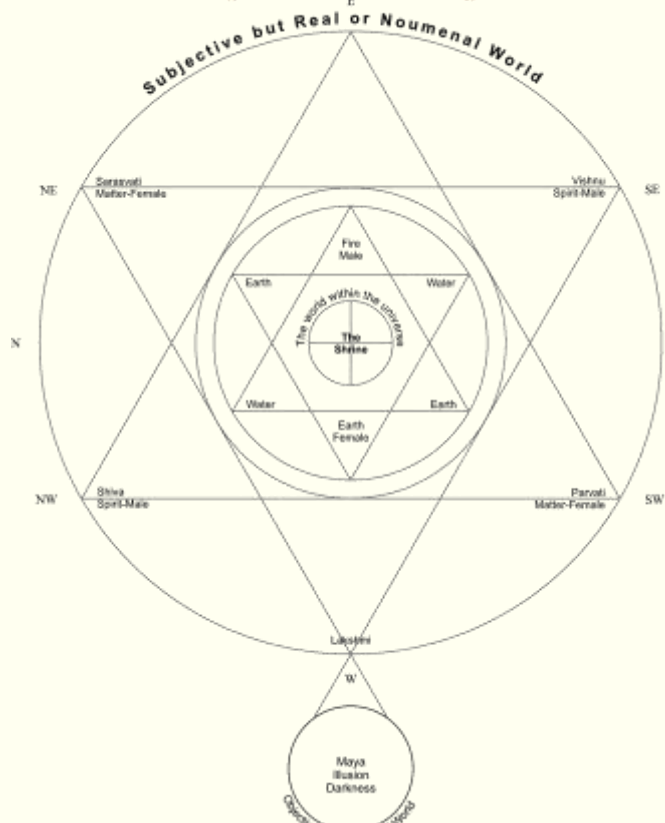
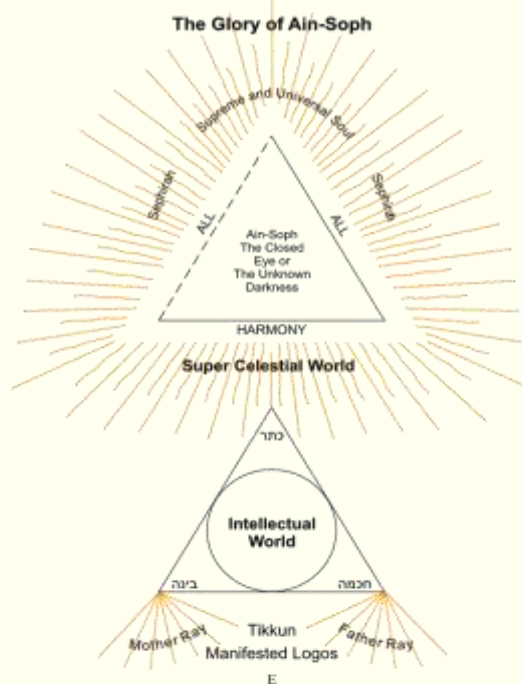
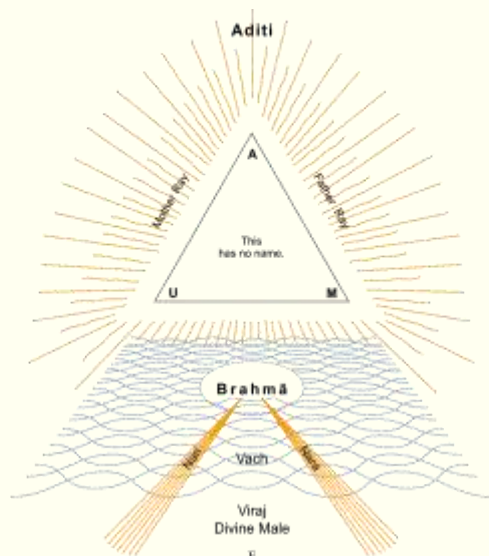
Thus we are enabled to build our theories solely on the visible manifestations of the Deity, on its objective natural phenomena. To apply to these creative principles the term God is puerile and absurd. One might as well call by the name of Benvenuto Cellini the fire which fuses the metal, or the air that cools it when it is run in the mould. If the inner and ever-concealed spiritual, and to our minds abstract, Essence within these forces can ever be connected with the creation of the physical universe, it is but in the sense given to it by Plato. IT may be termed, at best, the framer of the abstract universe which developed gradually in the Divine Thought, within which it had lain dormant.

In Chapter VIII we will attempt to show the esoteric meaning of *Genesis*, and its complete agreement with the ideas of other nations. The six days of creation will be found to have a meaning little suspected by the multitude of commentators, who have exercised their abilities to the full extent in attempting to reconcile them by turns with Christian theology and un-Christian geology. Disfigured as the Old Testament is, yet in its symbolism is preserved enough of the original in its principal features to show the family likeness to the cosmogonies of older nations than the Jews.

We here give the diagrams of the Hindu and the Chaldeo-Jewish cosmogonies. The antiquity of the diagram of the former may be inferred from the fact that many of the Brāhmanical pagodas are designed and built on this figure, called the *Śrī-Yantra*.¹ And yet we find the highest honours paid to it by the Jewish and mediæval Kabbalists, who call it “Solomon’s seal.” It will be quite an easy matter to trace it to its origin, once we are reminded of the history of the king-Kabbalist and his transaction with King Hiram and Ophir — the country of peacocks, gold, and ivory — for which land we have to search in old India. [266]



¹ See *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. XIII, 1852, pp. 71-79: “Note on the Sri Janta and Khat Kon Chakra, etc,” by E.C. Ravenshaw.



Two diagrams, representing the Chaotic and the Formative periods, before and after our Universe began to be evolved,¹ are herewith explained from the esoteric Brahmanical, Buddhist, and Chaldean standpoints, which agree in every respect with the evolutionary theory of modern science.

The Hindu Doctrine

The Upper Triangle

Contains the Ineffable Name. It is the AUM — to be pronounced only mentally, under penalty of death. The Unrevealed Parabrahman, the Passive Principle; the absolute and unconditioned “mukta,” which cannot enter into the condition of a Creator, as the latter, in order to *think*, *will*, and *plan*, must be bound and conditioned (*baddha*); hence, in one sense, to be a finite being. “THIS [Parabrahman] was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his [to us] eternal [to himself] periodical, sleep,” for it was one of the “Nights of Brahmā.” Therefore he is not the *First* but the Eternal Cause. He is the Soul of souls, whom no being can comprehend in this state. But “he who studies the secret Mantras and comprehends the *Vāch*” (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his “revealed” aspect.

The Chaldean Doctrine

The Upper Triangle

Contains the Ineffable Name. It is Ain-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Parabrahman can Ain-Soph create, for he is in the same condition of non-being as the former; he is אֵין [*ain*], or non-existent, so long as he lies in his latent or passive state within *Olam* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Or* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

“Whosoever acquaints himself with אֵין,² Merkābāh, and the *la’hash* (secret speech or incantation),³ will learn the Secret of secrets.”

Both “THIS” and Ain-Soph, in their first manifestation of Light, emerging from within Darkness, may be summarized in the Svabhavat, the Eternal and the uncreated Self-existing Substance, which produces all; while everything which is of its essence produces itself out of its own nature. →

¹ [Table excerpted from *Isis Unveiled*, Vol. II, pp. 266-71 — ED. PHIL.]

² [Initial letters of *hokhmah nistharah*, secret wisdom.]

³ *La’hash* is nearly identical in meaning with *Vāch*, the hidden power of the Mantra.

The Space Around the Upper Triangle

When the “Night of Brahmā” was ended, and the time came for the Self Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power which, female at first, subsequently becomes androgyne. It is Aditi, the “Infinite,”¹ the Boundless, or rather the “Unbounded.” Aditi is the “mother” of all the gods, and Aditi is the Father and the Son.² “Who will give us back to the great Aditi, that I may see father and mother?”³ It is in conjunction with the latter female Force, that the Divine but latent Thought produces the great “Deep” — water. “Water is born from a transformation of light . . . and from a *modification* of the water is born the earth,” says Manu (Book I, 78).

“Ye are born of Aditi from the water, you who are born of the earth, hear ye all my call.”⁴

In this water (or primeval chaos) the “Infinite” androgyne which, with the Eternal Cause, forms the first abstract Triad, rendered by AUM, deposited the germ of universal life. It is the Mundane Egg, in which took place the gestation of Purusha, or the manifested Brahmā. The germ which fecundated the *Mother-Principle* (the water) is called *Nara*, the Divine Spirit or Holy Ghost,⁵ and the waters themselves, are an emanation of the former, *Nārī*, while the Spirit which brooded over it is called *Nārāyana*.⁶

The Space Around the Upper Triangle

When the active period had arrived, Ain-Soph sent forth from within his own eternal essence, Sephirah, the active Power, called the Primordial Point, and the Crown, *Kether*. It is only through her that the “Unbounded Wisdom” could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines, the third, the left side, is dotted. It is through the latter that emerges Sephirah. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle is foreshadowed the creation of Eve from Adam’s left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life עץ חיים [Etz Hayim], the triple triad is disposed in such a manner that the three male Sephirōth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher “Head” Sephirah creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth.⁷ *It requires earth and water to make a living soul,*” says Moses.

¹ In the *Rigveda Samhitā* the meaning is given by Max Müller as the Absolute[ness], “for it is derived from ‘diti,’ bond, and the negative particle *a*.”

² Friedrich Max Müller (1823-1900), *Vedic hymns*, Pt. 1, “Hymns to the Maruts [Storm-Gods], Rudra, Vāyu and Vāta,” I, 89, 10, in: *Sacred Books of the East*, a monumental 50-vols. set of English translations of Asian religious writings, edited by Müller and published by the Oxford University Press between 1879 and 1910.

³ *ibid.*, I, 24.

⁴ *ibid.*, X, 63, 2.

⁵ Thus is it that we find in all the philosophical Theogonies, the Holy Ghost female. The numerous sects of the Gnostics had Sophia; the Jewish Kabbalists and Talmudists, *Shekhinah* (the garment of the Highest), which descended between the two Cherubim upon the Mercy Seat; and we find even Jesus made to say, in an old text, “My *Mother*, the Holy Ghost, took me.”*

“The waters are called *nara*, because they were the production of Nara, the Spirit of God” (*Institutes of Manu*, I, 10; ed. Jones).

* [Endnote 38 to page 267 by Boris de Zirkoff: Reference here is to Origen’s *Commentaria in Evangelium Joannis*, tom. II, p. 64 (see Migne, *Patrologia græca*, XI, col. 72), where he quotes a passage from the *Gospel according to the Hebrews*: “Modo accepit me mater mea sanctus Spiritus, uno capillorum meorum et me in montem magnum Thabor portavit,” i.e., “My mother, the Holy Ghost took me by one of my hairs and carried me onto the great mountain Thabor.”]

⁶ *Nārāyana*, or That which moves on the waters. [Consult Proposition 1 - Narayana First or Third Logos?, in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁷ George Smith gives the first verses of the Akkadian *Genesis*, as found in the Cuneiform Texts on the “Lateres Coctiles.” There, also, we find *Anu*, the passive deity or Ain-Soph, *Bel*, the Creator, the Spirit of God (Sephirah)

“In that egg the great Power sat inactive a whole *year of the Creator*, at the close of which, by his thought alone, he caused the egg to divide itself.”¹ The upper half became heaven, the lower, the earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic primordial *secret* Trimūrti, consisted of

Nara, Father-Heaven,

Nārī, Mother-Earth,

Virāj, the Son — or Universe.

The Trimūrti, comprising Brahmā the Creator, Vishnu the Preserver, and Śiva the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colours of a ridiculous fable, given in the *Aitareya-Brahmanam*,² which resulted in the representations in some temples of Brahmā-Nara, assuming the form of a bull and his daughter, Aditi-Nārī, that of a heifer, contains the same metaphysical idea as the “fall of man,” or that of the Spirit into generation — matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire) — the correlation of cosmic forces — fecundates Matter or Nature, the daughter of Spirit. And Brahmā himself has to submit to

When Sephīrah emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the “Father and Mother Aditi,” of the Hindu Cosmogony. After brooding over the “Deep,” the “Spirit of God” produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the Kabbalistic Cosmogony, Heaven and Earth are personified by Adam-Kadmon, and the second Adam. The first Ineffable Triad, contained in the abstract idea of the “Three Heads,” was a “mystery name.” It was composed of Ain-Soph, Sephīrah, and Adam-Kadmon, the Prōtogenos, the latter being identical with the former when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephīrah is the Crown (Kether). It sets itself to the work of creation, by first producing Hokmāh, Male Wisdom, a masculine active potency, represented by יהי, Yāh, or the Wheels of Creation, אוֹפַנִּים, [*Ophanim*], from which proceeds Bīnāh, Intelligence, female and passive potency, which is Yah-Veh, יהוה [transliterated as YHWH or YHVH], whom we find in the Bible figuring as the Supreme. But this *Yah-Veh* is not the Kabbalistic *Yod-heva*. The *binary* is the fundamental cornerstone of *Gnōsis*. As the *binary* is the Unity multiplying itself and self-creating, the Kabbalists show the “Unknown” passive Ain-Soph, as emanating from himself, Sephīrah which, becoming visible light, is said to produce Adam-Kadmon. But, in the

moving on the face of the waters, hence water itself; and *Hea*, the Universal Soul or wisdom of the three combined. The first eight verses read thus:

1 When above, were not raised the heavens;

2 And below on the earth a plant had not grown up.

3 The abyss also had not broken open its boundaries;

4 The chaos [or water] Tiamat [the sea] was the producing mother of the whole of them. [This is the Cosmical Aditi and Sephīrah.]

5 Those waters at the beginning were ordained, but

6 A tree had not grown, a flower had not unfolded.

7 When the gods had not sprung up, any one of them;

8 A plant had not grown, and order did not exist;

This was the chaotic or ante-Genesis period. See George Smith (1840-1876). *The Chaldean Account of Genesis, Containing the Description of the Creation, the Fall of Man, the Deluge, the Tower of Babel, the Times of the Patriarchs, and Nimrod: Babylonian Fables and Legends of the Gods; from the Cuneiform Inscriptions*. New York: Scribner, Armstrong & Co., 1876, pp. 62-63.

¹ *Manu*, I, 12 [Sir William Jones (1746-1794), *The works of Sir William Jones: In Six Volumes*, ed. by Anna Marie Jones, London: G.G & J. Robinson, and R.H. Evans, 1799; with two supplemental volumes published in 1801.] Vol. III, p. 67.

² *The Aitareya Brahmanam of the Rigveda, Containing the Earliest Speculations of the Brahmans on the Meaning of the Sacrificial Prayers, and on the Origin, Performance and Sense of the Rites of the Vedic Religion*. Edited, translated, and explained by Martin Haug (1827-1876), Bombay: Government Central Book Depot, and London: Trübner & Co., 1863; 2-vols. III, iii, 33.

and bear the penance of the curses of the other gods (Elohim) for such an incest. (See corresponding column.) According to the immutable and, therefore, fatal law, both Nara and Nārī are mutually Father and Mother, as well as Father and Daughter.¹ Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if Nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced Nature herself. The most absurd cosmogonical allegories, if analysed without prejudice, will be found built on strict and logical necessarianism.

“Being was born from not being,” says a verse in the *Rig-Veda*.² The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimūrti, containing Brahmā, Vishnu, and Śiva will have an end when the “night” of Parabrahman succeeds the present “day,” or period of universal activity.

The second, or rather the first, triad — as the highest one is a pure abstraction — is the intellectual world. The *Vāch* which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantra, *Vāch* is personified as the active power of Brahmā proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. “I bore the Father on the head of this [universal mind]; and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze [Holy Ghost]. I am above this heaven, beyond this earth; and *what is the Great One, That am I*.”³ Literally, *Vāch* is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras,⁴ corresponding powers in the invisible world. In the sacrificial Mysteries *Vāch* stirs up the Brahmā (*Brahmā jinvati*), or the power lying latent at the bottom of every magical opera-

hidden sense, Sephīrah and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve out of his side. It is this second triad, with which the Kabbalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Yod*, emblem of the Kabbalistic male principle, and, at the same time, he is Hokmāh, *Wisdom*, while *Bīnāh* or Jehovah is Eve; the first, Hokmāh issuing from Kether, or the androgyne, Adam-Kadmon, and the second, *Bīnāh*, from Hokmāh. If we combine with *Yod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, יהוה, Jehovah, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish Kabbalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahmā, the deity manifested in the mythical Manu, or the first man (born of *Svayambhū*, or the Self-existent), is finite, so Jehovah, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping Jehovah, we simply worship Nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetish worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of IAŌ, the Supreme “Secret Name” of the Mysteries.

Shekinah is the Hindu *Vāch*, and praised in

¹ The same transformations are found in the cosmogony of every important nation. Thus, we see in the Egyptian mythology, Isis and Osiris, sister and brother, man and wife; and Horus, the Son of both, becoming the husband of his mother Isis, and producing a son, *Malouli*. [Jacques-Joseph Champollion-Figeac (1778-1867), *Égypte ancienne*, Paris: Firmin Didot frères, 1839; p. 245.]

² *Mandala I*, Sūkta 166; Max Müller.

³ *Asiatic Researches* (ed. 1805), Vol. VIII, pp. 391-92; Colebrooke’s translation.

⁴ As in the Pythagorean numerical system every number on earth, or the world of the effects, corresponds to its invisible prototype in the world of causes.

tion. It existed from eternity as the *Yajña* (its latent form), lying dormant in Brahṁā from “no-beginning,” and proceeded forth from him as Vāch (the active power). It is the key to the *Traividya*, the thrice sacred science which teaches the *Yajus* (the sacrificial Mysteries).¹

Having done with the unrevealed triad, and the first triad of the Sephīrōth, called the “intellectual world,” little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself *the* most important, of the mystic figures in India. It is the emblem of the Trimūrti, three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabbalah*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother Nature that proceed all the great saviours of the universe — the avatāras of the invisible Deity.

“Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Purusha,” says Manu, the legislator. Purusha is the “divine male,” the *second* god, and the avatāra, or the Logos of Parabrahman and his

the same terms as the latter. Though shown in the Kabbalistic Tree of Life as proceeding from the ninth Sephīrōth, yet Shekhinah is the “veil” of Ain-Soph, and the “garment” of Jehovah. The “veil,” for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking Jehovah, the exoteric deity, made the Christians accept him as the “father” of the initiated Jesus. Yet the Kabbalists, as well as the Hindu *Dīkshita*, know the power of the Shekinah or Vāch, and call it the “secret wisdom,” חכמה נסתר [Hokmāh nistharah].

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles — spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic “four,”² the mystery-gods, the Kabeiroi, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point [lost in heaven]. In the Kabbalistic diagram the central circle of the Brāhmanical figure is replaced by the cross; the celestial perpendicular, and the terrestrial horizontal base line.³ But the idea is the same: Adam-Kadmon is the type of humanity as a collective totality within the unity of the creative God, and the universal spirit.

“Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man.” But after he created the form of the heavenly man, אדם קדמון [*Adam il-la-ah*], he “used it as a vehicle wherein to de-

¹ See initial ch., Vol. I, p. xliii, word *Yajña*.

² Eve is the trinity of nature, and Adam the unity of spirit; the former, the created material principle; the latter the ideal organ of the creative principle or, in other words, this androgyne is both the principle and the Logos, for ♂ is the male, and ♀ the female; and, as Lévi expresses it, this first letter of the holy language, Aleph, represents a man pointing with one hand toward the sky, and with the other toward the ground. It is the macrocosm and the microcosm at the same time, and explains the double triangle of the Masons and the five-pointed star. While the male is active, the female principle is passive, for it is SPIRIT and MATTER, the latter word meaning *mother* in nearly every language. The columns of Solomon’s temple, Jachin and Boaz, are the emblems of the androgyne, they are also respectively male and female, white and black, square and round; the male a unity, the female a binary. In the later kabbalistic treatises, the active principle is pictured by the sword, זכר [*zakar*], the passive by the sheath, נקבה [*neqebah*]. See Éliphas Lévi (1810-1875), *Dogme et Rituel de la Haute Magie*, Paris: G. Baillière; 1856; 2-vols., Vol. I.

³ The vertical line being the male principle, and the horizontal the female, out of the union of the two at the intersection point is formed the CROSS; the oldest symbol in the Egyptian history of gods. It is the key of Heaven in the rosy fingers of Neith, the celestial virgin, who opens the gate at dawn for the exit of her first-begotten, the radiant sun. It is the Stauros of the Gnostics, and the philosophical cross of the high-grade Masons. We find this symbol ornamenting the *tee* of the umbrella-shaped oldest pagodas in Thibet, China, and India, as we find it in the hand of Isis, in the shape of the “handled cross.” In one of the Chaitya caves, at Ajanta, it surmounts the three umbrellas in stone, and forms the centre of the vault.

divine son [the Two Ones], who in his turn produced Virāj, the son, or the ideal type of the universe. “Virāj begins the work of creation by producing the ten Prajāpatis, ‘the lords of all beings’.”¹

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantaras.

“It is the germ [which the Divine Spirit produced from its own substance] which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* [dissolution] it returns to absorb itself again into the Divine Spirit, which itself rests from all eternity within Svāyambhuva, the ‘Self-Existent.’”²

As we have shown, neither the Svābhāvikas (Buddhist philosophers) nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

“From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahmā established the series of transformations from the plant up to man, and from man up to the primordial essence . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed.”³

scend,” says the *Kabbalah*. Thus Adam-Kadmon is the avatāra of the concealed power. After that, the heavenly Adam creates or engenders, by the combined power of the Sephīrōth, the earthly Adam. The work of creation is also begun by Sephīrah in the creation of the ten Sephīrōth (who are the Prajāpatis of the *Kabbalah*, for they are, likewise, the Lords of all beings).

The *Zohar* asserts the same. According to the Kabbalistic doctrine there were old worlds (*Zohar*, III, p. 292b). Everything will return some day to that from which it first proceeded. “All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded” (*Zohar*, II, p. 218b). The Kabbalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the “garment,” or “the veil of God” — Shekinah; and the latter is immortal and eternal as Him, within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabbalah* all were called sparks [*Zohar*, III, p. 292b]. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters filled with hideous monsters, “produced of a two-fold principle . . . →

¹ [*Manu*, op. cit., Bk. I, 11 et seq.; 33 et seq.]

² *Manu*, Bk. I.

³ *Manu*, Bk. I, śloka 20.

“When this world had emerged from obscurity, the subtle elementary principles produced the vegetable germ which at first animated the plants; from the plants, life passed through the fantastic organisms which were born in the ilus (*boue*) of the waters; then through a series of forms and different animals, it at length reached man.” (*Manu*, Bk. I, and *Bhāgavata-Purāna*)

Manu is a convertible type, which can by no means be explained as a personage. Manu means sometimes humanity, sometimes man. The Manu who emanated from the uncreated Svayambhū is, without doubt, the type of Adam-Kadmon. The Manu who is progenitor of the other six Manus is evidently identical with the Rishis, or seven primeval sages who are the forefathers of the post-diluvian races. He is (as we shall show in Chapter VIII) Noah, and his six sons, or subsequent generations, are the originals of the post-diluvian and mythical patriarchs of the Bible.

This, we believe, is the veritable theory of the modern evolutionists.

These were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."¹ [272]



¹ Cory, *Ancient Fragments*, pp. 23-24. [A searchable PDF of the 1832 edition can be found in our Theosophy and Theosophists Series. — ED. PHIL.]

In the first book of *Manu*, we read:

Know that the sum of 1,000 divine ages, composes the totality of one day of Brahmā; and that one night is equal to that day.

One thousand divine ages is equal to 4,320,000,000 of human years, in the Brāhmanical calculations.

At the expiration of each night, Brahmā, who has been asleep, awakes, and [through the sole energy of the motion] causes to emanate from himself the spirit, which in its essence *is*, and yet is not.

Prompted by the desire to create, the Spirit [first of the emanations] operates the creation and gives birth to æther,¹ which the sages consider as having the faculty of transmitting sound.

Æther begets air whose property is tangible [and which is necessary to life].

Through a transformation of the air, light is produced.

From [air and] light [which begets heat], water is formed [and the water is the womb of all the living germs].²

Throughout the whole immense period of progressive creation, covering 4,320,000,000 years, æther, air, water and fire (heat), are constantly forming matter under the never-ceasing impulse of the Spirit, or the *unrevealed* God who fills up the whole creation, for he is in all, and all is in him. This computation, which was secret and which is hardly hinted at even now, led Higgins into the error of dividing every ten ages into 6,000 years. Had he added a few more ciphers to his sums, he might have come nearer to a correct explanation of the *neroses*, or secret cycles.³

In the *Sēpher Yetzīrāh*, the Kabbalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and emitted from itself the Spirit.

ONE is the Spirit of the living God, blessed be His Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit;⁴

— and this is the Kabbalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Cosmos. First from ONE emanated number TWO, or Air, the creative element; and then number THREE, *Water*, proceeded from the air; *Æther* or *Fire* complete the mystic four, the *Arba-il*.⁵

¹ [Consult “Æther and Ether,” in our Confusing Words Series. — ED. PHIL.]

² [*Manu*, *op. cit.*, Bk. I, 72-78.]

³ See Vol. I., ch. i., pp. 33, 34, of this work. [Look up “Madame Blavatsky on the Secret Cycles” and “Madame Blavatsky on the Theory of Cycles,” in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]

⁴ *Sēpher Yetzīrāh*, or Book of Formation and the Thirty Two Paths of Wisdom, reputed to be the oldest kabbalistic work attributed to Rabbi Akiba, I, § 8. It deals with permutations of numbers and letters, and is our first source for the doctrine of emanations and the Sephirōth. Translated from the original Hebrew by William Wynn Westcott (1848-1925), London: The Theosophical Publishing Society; 1893; 2nd ed. And by P. Davidson, Louisville, Georgia, and Glasgow, Scotland, 1896. Text and Commentary by Dunash ibn Tamin have been published by M. Grossberg, London, 1902; many other editions and translations.

⁵ *ibid.*, I, § 11.

When the Concealed of the Concealed wanted to reveal Himself, he first made a point [primordial point, or the first Sephīrah, air, or Holy Ghost], shaped it into a sacred form [the ten Sephīrōth, or the Heavenly man], and covered it with a rich and splendid garment, *that is the world*.¹

“He maketh the wind His messengers, flaming Fire his [373] servants,” says the *Yetzīrāh*, showing the cosmical character of the later euhemerized angels,² and that the Spirit permeates every minutest atom of the Cosmos.³

When the cycle of creation is run down, the energy of the manifested word is weakening. He alone, the Inconceivable, is unchangeable (ever latent), but the Creative Force, though also eternal, as it has been in the former from “no beginning,” yet must be subject to periodical cycles of activity and rest; as it had a *beginning* in one of its aspects, when it first emanated, therefore must also have an end. Thus, the evening succeeds the day, and the night of the deity approaches.

Brahmā is gradually falling asleep. In one of the books of *Zohar*, we read the following:

As Moses was keeping a vigil on Mount Sinai, in company with the Deity, who was concealed from his sight by a cloud, he felt a great fear overcome him and suddenly asked: “Lord, where art Thou . . . sleepest thou, O Lord?” And the *Spirit* answered him: “I never sleep; were I to fall asleep for a moment *before my time*, all the Creation would crumble into dissolution in one instant.” And Vāmadeva Modelyar describes the “Night of Brahmā,” or the second period of the Divine Unknown existence, thus:

Strange noises are heard, proceeding from every point⁴ . . . These are the precursors of the Night of Brahmā; *dusk rises at the horizon* and the Sun passes away behind the thirtieth degree of Makara (sign of the Zodiac),⁵ and will reach no more the sign of the *Mina* (Zodiacal Pisces, or fish). The gurus of the pagodas appointed to watch the *rāśi-chakra* [Zodiac], may now break their circle and instruments, for they are henceforth useless.

Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the

¹ *Zohar*, I, 2a. [*Zohar* (Hebrew *zōhar*, meaning splendour), spoken of also as *Midrāsh ha-Zohar*, and *Sepher ha-Zohar*. This is the great storehouse of ancient Hebrew Theosophy. See comprehensive account in Vol. II of *H.P. Blavatsky Collected Writings*, pp. 269-71, where bibliographical data may be found. — Boris de Zirkoff.]

² *Sepher Yetzīrāh*, *op. cit.*, I, 10.

³ It is interesting to recall *Hebrews* i, 7, in connection with this passage: “Who maketh his angels [messengers], spirits, and his ministers [servants, *i.e.*, those who minister], a flame of fire.” The resemblance is too striking for us to avoid the conclusion that the author of *Hebrews* was as familiar with the *Kabbalah* as adepts usually are.

⁴ [Consult “The end of a World of Being is but the consummation of a Cycle of Life,” and “The end of our world is not nigh,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

⁵ [Consult “The Zodiac is a veil thrown over Cosmogogenesis,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

chakra [servant] neglects to replenish. Sūrya (the Sun) flickers and goes out, matter falls into dissolution (*pralaya*), and Brahmā merges back into Dyāus, the Unrevealed God and, his task being accomplished, he falls asleep. Another day is passed, night sets in and continues until the future dawn. [274]

And now again he re-enters into the golden egg of His Thought, the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (*manas*) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose, till the day when it resumes its form, and awakes again from its primitive darkness.¹

If we now examine the ten mythical avatāras of Vishnu, we find them recorded in the following progression:

- 1 Matsya-Avatāra: as a fish. It will also be his tenth and last avatāra, at the end of the Kali-yuga.
- 2 Kūrma-Avatāra: as a tortoise.
- 3 Vārāha: as a boar.
- 4 Nara-Sinha: as a *man-lion*; last animal stage.
- 5 Vāmana: as a dwarf; first step toward the human form.
- 6 Paraśu-Rāma: as a hero, but yet an imperfect man.
- 7 Rāma-Chandra: as the hero of *Rāmāyana*. Physically a perfect man; his next of kin, friend and ally Hanuman, the monkey-god. *The monkey endowed with speech*.²
- 8 Krishna-Avatāra: the Son of the Virgin Devakī, one formed by God, or rather by the manifested Deity Vishnu, who is identical with Adam-Kadmon.³ Krishna is also called *Kāneya*, the Son of the Virgin.
- 9 Gautama-Buddha, Siddhārtha, or Śākyamuni. (The Buddhists reject this doctrine of their Buddha being an incarnation of Vishnu.)
- 10 This avatāra has not yet occurred. It is expected in the future, like the Christian Advent, the idea of which was undoubtedly copied from the Hindu. When Vishnu appears for the last time, he will come as a “Saviour.” According to the opinion of some Brahmans, he will appear himself under the

¹ Cf. Louis Jacolliot (1837-1890), *Les Fils de Dieu*, Paris: Albert Lacroix et Cie, 1873, 1875; pp. 229-30.

² May it not be that Hanuman is the representative of that link of beings, half-men, half-monkeys which, according to the theories of Messrs. Hovelacque and Schleicher, were arrested in their development, and fell, so to say, into a retrogressive evolution?

³ The Primal or Ultimate Essence has *no name* in India. It is indicated sometimes as “That” and “This.”

This [universe] was not originally anything. There was neither heaven, nor earth, nor atmosphere. That, being non-existent (*asat*),* resolved “Let me be.” (Dr. John Muir, 1810-1882, *Original Sanskrit Texts on the Origin and History of the People of India, Their Religion and Institutions*, London: Trübner, 1863-71. Vol. V, p. 366.)

* [i.e., the Primordial Essence of all forms of existence.]

form of the horse *Kalki*. Others maintain that he will be mounting it. This horse is the envelope of the spirit of evil, and Vishnu will mount it, invisible to all, till he has conquered it for the last time. The *Kalki-Avatāra*, or the last incarnation, divides [275] Brahmanism into two sects. That of the Vaishnava refuses to recognize the incarnations of their god Vishnu in animal forms literally. They claim that these must be understood as allegorical.

In this list of avatāras we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin, and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time, corresponding to the *ilus* in which Brahmā implants the creative germ, we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cainozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the “era of mind, or age of man,” whose symbol in the Hindu mythology is the dwarf — the first attempt of Nature at the creation of man. In this diagram we should follow the main idea, not judge the degree of knowledge of the ancient philosophers by the literal acceptance of the popular form in which it is presented to us in the grand epical poem of *Mahābhārata*, and its chapter, the *Bhagavad-Gītā*.¹

Even the four ages of the Hindu chronology contain a far more philosophical idea than appears on the surface. It defines them according to both the psychological or mental, and the physical states of man during their period.

- 1 Krita-yuga, the golden age, the “age of joy,” or spiritual innocence of man;
- 2 Tretā-yuga, the age of silver, or that of fire — the period of supremacy of man and of giants and of the sons of God;
- 3 Dvāpara-yuga, the age of bronze — a mixture already of purity and impurity (spirit and matter), the age of doubt;
- 4 And at last our own, the Kali-yuga, or age of iron, of darkness, misery, and sorrow.²

In this age, Vishnu had to incarnate himself in Krishna, in order to save humanity from the goddess *Kālī*, consort of *Śiva*, the all-annihilating — the goddess of death, destruction, and human misery. *Kālī* is the best emblem to represent the “fall of man”; the falling of spirit into the degradation of matter, with all its terrific results. We have to rid ourselves of *Kālī* [lower aspect of *Ākāśa*] before we can ever reach *Moksha*, or *Nirvāna*, the abode of blessed Peace and Spirit.

With the Buddhists the last incarnation is the fifth. When Maitreya-Buddha comes, then our present world will be destroyed; and a new and a better one will replace it. The four arms of every Hindu Deity are the emblems of the four preceding manifestations of our earth from its invisible state, while its head typifies the fifth and last *Kalki-Avatāra*, when this would be destroyed, and the power of Budh — Wisdom

¹ [Consult “Proposition 3 - The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [Consult “Kali-Yuga and the Kalki-Avatara,” in our Buddhas and Initiates Series. — ED. PHIL.]

(with the Hindus, of Brahmā), will be again called into requisition to manifest itself — as a *Logos* — to create the future world.

In this scheme, the male gods typify Spirit in its deific attributes while their female counterparts, the *Śakti*, represent the active energies [276] of these attributes. The *Durgā* (active virtue), is a subtile, invisible force, which answers to Shekinah — the garment of Ain-Soph. She is the *Śakti* through which the passive “Eternal” calls forth the visible universe from its first ideal conception. Every one of the three personages of the exoteric Trimūrti is shown as using their *Śakti* as a *Vahāna* (vehicle). Each of them is for the time being the form which sits upon the mysterious wagon of Ezekiel.¹

Nor do we see less clearly carried out in this succession of avatāras, the truly philosophical idea of a simultaneous spiritual and physical evolution of creatures and man. From a fish the progress of this dual transformation carries on the physical form through the shape of a tortoise, a boar, and a man-lion; and then, appearing in the dwarf of humanity, it shows *Paraśu-Rāma*, physically a perfect, spiritually an undeveloped entity, until it carries mankind personified by one god-like man, to the apex of physical and spiritual perfection — a god on earth. In Krishna and the other Saviours of the world we see the philosophical idea of the progressive dual development, understood and as clearly expressed in the *Zohar*. The “Heavenly man,” who is the Prōtogonos, Tikkun, the first-born of God, or the universal Form and Idea, engenders Adam. Hence the latter is god-born in humanity, and endowed with the attributes of all the ten Sephīrōth. These are: Wisdom, Intelligence, Justice, Love, Beauty, Splendour, Firmness, etc. They make him the Foundation or basis, “*the mighty living one*,” אֵל-חַי [El-Hay],² and the crown of creation, thus placing him as the Alpha and Omega to reign over the “kingdom” — Malkuth. Says the *Zohar*:

Man is both the import and the highest degree of creation. As soon as man was created, everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites in himself all forms.³

But this does not relate to our degenerated mankind; it is only occasionally that men are born who are the types of what man should be, and yet is not. The first races of men were spiritual, and their protoplasmic bodies were not composed of the gross and material substances, of which we see them composed now-a-days. The first men were created with all the faculties of the Deity, and powers far transcending those of the angelic host; for they were the direct emanations of Adam-Kadmon, the primitive man, the Macrocosm; while the present humanity is several degrees removed even from the earthly Adam, who was the Microcosm, or “the little world.” Zeir-Anpin, the mystical figure of the Man, consists of 243 numbers, and we see in the circles which follow each other, that it is the angels which emanated from the “Primitive Man,” not

¹ [*Merkābāh* is the throne wagon of Ezekiel’s vision, with its four living creatures and four wheels. Cf. *Merkābāh* is

the body or vehicle of the Jewish Rabbis’ religious system, which contains within itself the higher sciences accessible only to the initiates, and of which it is only the husk. — *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN) XI p. 256.]

² [The Living God. Cf. *Daniel* iii, 26; *Jeremiah* xxiii, 36; *Joshua* iii, 10.]

³ *Zohar*, III, *op. cit.*, p. 48a, Amsterdam ed.

the [277] Sephīrōth from angels. Hence, man was intended from the first to be a being of both a progressive and retrogressive nature. Beginning at the apex of the divine cycle, he gradually began receding from the centre of Light, acquiring at every new and lower sphere of being (worlds each inhabited by a different race of human beings) a more solid physical form, and losing a portion of his *divine* faculties.

In the “fall of Adam” we must see, not the personal transgression of man, but simply the law of the dual evolution.¹ Adam, or “Man,” begins his career of existences by dwelling in the garden of Eden, “dressed in the celestial garment, which is a garment of heavenly light” (*Zohar*, III, 229b); but when expelled he is “clothed” by God, or the eternal law of Evolution or necessarianism, with coats of skin. But even on this earth of material degradation — in which the divine spark (Soul, a coruscation of the Spirit) was to begin its physical progression in a series of imprisonments from a stone up to a man’s body — if he but exercise his WILL,² and call his deity to his help, man can transcend the powers of the angel. “Know ye not that we shall judge angels?” asks Paul (*1 Corinthians* vi, 3). The real man is the Soul (Spirit), teaches the *Zohar*. “The mystery of the earthly man is after the mystery of the heavenly man . . . the wise can read the mysteries in the human face” (II, 76a).

This is still another of the many sentences by which Paul must be recognized as an initiate. For reasons fully explained, we give far more credit for genuineness to certain Epistles of the apostles, now dismissed as apocryphal, than to many suspicious portions of the *Acts*. And we find corroboration of this view in the *Epistle of Paul to Seneca, and Seneca to Paul*.³ In one message, Paul styles Seneca “my respected master,” while Seneca terms the apostle simply “brother.”

No more than the true religion of Judaic philosophy can be judged by the absurdities of the exoteric Bible, have we any right to form an opinion of Brahmanism and Buddhism by their nonsensical and sometimes disgusting popular forms. If we only search for the true essence of the philosophy of both *Manu* and the *Kabbalah*, we will find that Vishnu is, as well as Adam-Kadmon, the expression of the universe itself; and that his incarnations are but concrete and various embodiments of the manifestations of this “Stupendous Whole.”

“I am the Soul, O Arjuna. I am the Soul which exists in the heart of all beings; and I am the beginning and the middle, and also the end of existing things,” says Krishna to his disciples, in the *Bhagavad-Gītā*. (ch. x)

“I am Alpha and Omega, the beginning and the ending . . . I am the first and the last,” says Jesus to John. (*Revelation* i, 8, 17) [278]

Brahmā, Vishnu, and Śiva are a trinity in a unity and, like the Christian trinity, they are mutually convertible. In the esoteric doctrine they are one and the same manifestation of him “whose name is too sacred to be pronounced, and whose power is too

¹ [Consult “Evolution of the human life-wave on earth,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [Consult “The occult influence of man’s active will,” in our Constitution of Man Series, and “Will and Desire,” in our Confusing Words Series. — ED. PHIL.]

³ [William Hone, *The Apocryphal New Testament: being All the Gospels, Epistles, and other Pieces Now Extant, Attributed in the First Four Centuries to Jesus Christ, His Apostles and Their Companions; and not Included, by its Compilers, in the Authorized New Testament*, 1820, pp. 95, 97.]

majestic and infinite to be imagined.” Thus by describing the avatāras of one, all others are included in the allegory, with a change of form but not of substance. It is out of such manifestations that emanated the many worlds that were, and that will emanate the one — which is to come.

Coleman, followed in this by other Orientalists, presents the seventh avatāra of Vishnu in the most caricatured way.¹ Apart from the fact that the *Rāmāyana* is one of the grandest epic poems in the world — the source and origin of Homer’s inspiration — this avatāra conceals one of the most scientific problems of our modern day. The learned Brahmins of India never understood the allegory of the famous war between men, giants, and monkeys, otherwise than in the light of the transformation of species. It is our firm belief that were European academicians to seek for information from some learned native Brahmins, instead of unanimously and incontinently rejecting their authority, and were they, like Jacolliot — against whom they have nearly all arrayed themselves — to seek for light in the oldest documents scattered about the country in pagodas, they might learn strange but not useless lessons. Let any one inquire of an *educated* Brahmin the reason for the respect shown to monkeys — the origin of which feeling is indicated in the story of the valorous feats of Hanuman, the generalissimo² and faithful ally of the hero of *Rāmāyana*,³ and he would soon be disabused of the erroneous idea that the Hindus accord deific honours to a monkey-god. He would, perhaps, learn — were the Brahmin to judge him worthy of an explanation — that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family — a bastard branch engrafted on their own stock before the final perfection of the latter.⁴ He might learn, further, that in the eyes of the educated [279] “heathen” the spiritual or *inner* man is one thing, and his terrestrial physical casket, another; that *physical* nature, the great combination of physical correlations of forces ever creeping on toward perfection, has to avail herself of the material at hand; she models and remod-

¹ Charles Coleman, *The Mythology of the Hindus: with Notices of the Various Mountain and Island Tribes Inhabiting the Two Peninsulas of India and the Neighbouring Islands, and an Appendix Comprising the Minor Avatars and the Mythological and Religious Terms, &c, &c, of the Hindus*, London: Parbury, Allen, and Co., 1832; p. 22 et seq.

² [commander-in-chief]

³ The siege and subsequent surrender of Lankā (Isle of Ceylon) to Rāma is placed by the Hindu chronology — based upon the Zodiac — at 7,500 to 8,000 years BCE, and the following or eighth incarnation of Vishnu at 4,800 BCE (from the *Book of the Historical Zodiacs* of the Brahmins).

⁴ A Hanoverian scientist has recently published a work entitled *Über die Auflösung der Arten durch natürliche Zuchtwahl*,* in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which has evolved from man. That, in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions. This is a purely Brāhmanic, Buddhistic, and kabbalistic philosophy. His book is copiously illustrated with diagrams, tables, etc. He says that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout the ethnological transformations down to our times. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual present, it certainly does seem possible that so unspiritual and materialistic a body as our physical scientists should end as *simiæ* rather than as seraphs.

* [Endnote 39 to page 278 by Boris de Zirkoff: The complete title of this work is: *Über die Auflösung der Arten durch natürliche Zuchtwahl. Oder die Zukunft des organischen Reiches mit Rücksicht auf die Culturgeschichte*. It was published anonymously by Julius Wilhelm Albert Wigand at Hanover in 1872, and consists of 72 pages only. (See Dr. M. Holzmann and Dr. Hanns Bohatta, *Deutsches Anonymen Lexikon*, Hildesheim 1961, Band V, 1851-1908.)]

els as she proceeds and, finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the Divine spirit. But the latter circumstance does not give man the right of life and death over the animals lower than himself in the scale of *Nature*, or the right to torture them. Quite the reverse.

Besides being endowed with a soul — of which every animal, and even plant, is more or less possessed — man has his immortal *rational* soul, or *nous*, which ought to make him at least equal in magnanimity to the elephant, who treads so carefully, lest he should crush weaker creatures than himself.

It is this feeling which prompts Brahman and Buddhist alike to construct hospitals for sick animals, and even insects, and to prepare refuges wherein they may finish their days.

It is this same feeling, again, which causes the Jaina sectarian to sacrifice one-half of his life-time to brushing away from his path the helpless, crawling insects, rather than recklessly deprive the smallest of life;

And it is again from this sense of highest benevolence and charity toward the weaker, however abject the creature may be, that they honour one of the natural modifications of their own dual nature, and that later the popular belief in metempsychosis arose. No trace of the latter is to be found in the *Vedas*; and the true interpretation of the doctrine, discussed at length in *Manu* and the Buddhistic sacred books, having been confined from the first to the learned sacerdotal castes, the false and foolish popular ideas concerning it need occasion no surprise.

Upon those who, in the remains of antiquity, see evidence that modern times can lay small claim to originality, it is common to charge a disposition to exaggerate and distort facts. But the candid reader will scarcely aver that the above is an example in point. There were evolutionists before the day when the mythical Noah is made, in the Bible, to float in his ark; and the ancient scientists were better informed, and had their theories more logically defined than the modern evolutionists.

Plato, Anaxagoras, Pythagoras, the Eleatic schools of Greece, as well as the old Chaldean sacerdotal colleges, all taught the doctrine of the [280] dual evolution; the doctrine of the transmigration of souls referring only to the progress of man from world to world, after death here. Every philosophy worthy of the name, taught that the *spirit* of man, if not the *soul*, was preëxistent. “The Essenes,” says Josephus, “believed that the souls were immortal, and that they descended from the ethereal spaces to be chained to bodies.”¹ In his turn, Philōn Judæus says, →

¹ Flavius Josephus, *The Works of Flavius Josephus: Comprising the Antiquities of the Jews; History of the Jewish Wars; and life of Flavius Josephus Written by Himself*. Translated from the original Greek by William Whiston (1667-1752), together with numerous explanatory notes, and three dissertations concerning Jesus Christ, John the Baptist, James the Just, God’s command to Abraham, etc. Philadelphia: Porter & Coates, between 1800 and [1899?]; II, viii, 11.

. . . [that the] air is full of them [of souls]; those which are nearest [to] the earth, descending to be tied to mortal bodies, *παλινδρομουσιν αυθις*, return to other bodies, being desirous to live in them.¹

In the *Zohar*, the soul is made to plead her freedom before God:

Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a bondmaid, and be exposed to all kinds of pollutions.²

The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity:

Against thy will thou becomest an embryo, and against thy will thou art born.³

Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the Concealed Deity. Nothing that is finite — whether because it had a beginning, or must have an end — can remain stationary. It must either progress or recede; and a soul which thirsts after a reünion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations,⁴ onward toward the only Land of Bliss and Eternal Rest, called:

In the *Zohar*, “The Palace of Love,” *אהבה היכל* [*hekal alabah*];⁵

In the Hindu religion, “Moksha”;

Among the Gnostics, the “Plērōma of eternal Light”;

And by the Buddhists, Nirvāna.

The Christian calls it the “Kingdom of Heaven,” and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coëval with man.

The proof that the transmigration of the soul does not relate to man’s condition on this earth *after* death, is found in the *Zohar*, notwithstanding the many incorrect renderings of its translators.

All souls which have alienated themselves in heaven from the Holy One — blessed be His Name — have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend on earth.⁶ . . . [281] Come and see when the soul reaches the abode of Love . . . The soul could not bear this light, but for the luminous mantle which she puts on. For, just as

¹ *De somniis*, I, § 22; *De gigantibus*, § 12.

² *Zohar*, *op. cit.*, II, p. 96a, Amsterdam ed.

³ *Mishnah*, *Pirke Avoth* [Chapters of the Fathers] IV, § 29. Cf. Kenneth Robert Henderson Mackenzie, *Royal Masonic Cyclopædia*, p. 413.

⁴ [Consult “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

⁵ [*Zohar*, *op. cit.*, II, p. 97a.]

⁶ *ibid.*, III, p. 61b.

the soul sent to this earth, puts on an earthly garment to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light.¹

Moreover, the *Zohar* teaches that the soul cannot reach the abode of bliss, unless she has received the “holy kiss,” or the reunion of the soul *with the substance from which she emanated* — spirit.² All souls are dual and, while the latter is a feminine principle, the spirit is masculine. While imprisoned in body, man is a trinity, unless his pollution is such as to have caused his divorce from the spirit. “Woe to the soul which prefers to her divine husband [spirit], the earthly wedlock with her terrestrial body,” records a text of the *Book of the Keys*.³

These ideas on the [endless] transmigrations and the trinity of man, were held by many of the early Christian Fathers. It is the jumble made by the translators of the New Testament and ancient philosophical treatises between soul and spirit, that has occasioned the many misunderstandings. It is also one of the many reasons why Buddha, Plotinus, and so many other initiates are now accused of having longed for the total extinction of their souls — “absorption unto the Deity,” or “reunion with the universal soul,” — meaning, according to modern ideas, annihilation. The animal soul must, of course, be disintegrated of its particles before it is able to link its purer essence forever with the immortal spirit. But the translators of both the *Acts* and the *Epistles*, who laid the foundation of the *Kingdom of Heaven*, and the modern commentators on the Buddhist *Sūtra of the Foundation of the Kingdom of Righteousness*, have muddled the sense of the great apostle of Christianity, as of the great reformer of India. The former have smothered the word *ψυχικός* [psychikos], so that no reader imagines it to have any relation with *soul*; and with this confusion of *soul* and *spirit* together, Bible readers get only a perverted sense of anything on the subject; and the interpreters of the latter have failed to understand the meaning and object of the Buddhist four degrees of *Dhyāna*.⁴

In the writings of Paul, the entity of man is divided into a trine — flesh, psychical existence or *soul*, and the overshadowing and at the same time interior entity or SPIRIT.⁵ His phraseology is very definite, when he teaches the *anastasis*, or the continuation of life of those who have died. He maintains that there is a *psychical* body which is sown in the corruptible, and a spiritual body that is raised in incorruptible [282] substance.

The first man is of the earth earthy, the second man from heaven.⁶

¹ *Zohar*, *op. cit.*, I, pp. 65b, 66a.

² *ibid.*, II, p. 97a; I, p. 168a.

³ A Hermetic work. [Look up “Woe for the living Dead,” in Constitution of Man Series. — ED. PHIL.]

⁴ [Readers may consult with profit the philosophical concepts and study notes set out in our Constitution of Man Series. — ED. PHIL.]

⁵ [Look up the Semi-Exoteric Constitution of Man (Table), on page 47 of this study. Full text in our Constitution of Man Series. — ED. PHIL.]

⁶ [1 *Corinthians* xv, 43-47.]

Even *James* (iii, 15) identifies the soul, by saying that its

wisdom descendeth not from the above but is terrestrial, *psychical*, *demoniacal*.¹

Plato, speaking of the Soul (*psychē*), observes that

. . . when she allies herself to the *nous* [divine substance, a god, as *psychē* is a goddess], she does everything aright and felicitously; but the case is otherwise when she attaches herself to *anoia*.²

What Plato calls *nous*, Paul terms the *Spirit*; and Jesus makes the *heart* what Paul says of the *flesh*. The natural condition of mankind was called in Greek *αποστασία*; the new condition, *αναστασις*. In Adam came the former (death), in Christ the latter (resurrection), for it is he who first publicly taught mankind the “Noble Path” to Eternal life, as Gautama pointed the same Path to Nirvāna. To accomplish both ends there was but one way, according to the teachings of both. “Poverty, chastity, contemplation or inner prayer; contempt for wealth and the illusive joys of this world.”

Enter on this Path and put an end to sorrow; verily the Path has been preached by me, who have found out how to quench the darts of grief. You yourselves must make the effort; *the Buddhas are only preachers*. The thoughtful who enter the Path are freed from the bondage of the Deceiver (Māra).³

Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction . . . Follow me . . . Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man. (*Matthew* vii, 13, 26)

I can of mine own self do nothing. (*John* v, 30)

The care of this world, and the deceitfulness of riches, choke the word. (*Matthew* xiii, 22), . . .

— say the Christians; and it is only by shaking off all delusions that the Buddhist enters on the “Path” which will lead him “away from the restless tossing waves of the ocean of life,” and take him “to the calm City of Peace, to the real joy and rest of Nirvāna.”

The Greek philosophers are alike⁴ made misty instead of mystic by their too learned translators. The Egyptians revered the Divine Spirit, the One-Only One, as NOUT. It is most evident that it is from that word that Anaxagoras borrowed his denominative *nous*, or, as he calls it, *Νους αυτοκρατης* — the Mind or Spirit self-potent, the *αρχη της κυνησεως*. He says: →

¹ See Greek text: [οὐκ ἔστιν αὐτῇ ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπιγείος, ψυχική, δαίμονιώδης.]

² [Anoia (Gr.). “Want of understanding,” “folly.” Anoia is the name given by Plato and others to the lower Manas when too closely allied with Kāma, which is irrational (*agnoia*). The Greek word *agnoia* is evidently a derivation from and cognate to the Sanskrit word *ajñāna* (phonetically, *agnyana*) or ignorance, irrationality, absence of knowledge. See also “Agnoia” and “Agnostic.” — *Theosophical Glossary*.]

³ *Dhammapada*, The Path or Way of Buddha’s Dhamma (Pāli) or Teachings, and “the maker of the tabernacle” (*Secret Doctrine* II, p. 110). It is the most famous scripture in the Pāli Canon, a collection of 423 verses comprising a noble system of moral philosophy; ślokas 275-76. Translated from the Chinese by Samuel Beal (1825-1889), London: Trübner & Co., 1878. Multiple translations into various languages.

⁴ [likewise]

All things were in chaos; then came *Nous* [Nous] and introduced order.¹

He also denominated this *Nous*,² the One that ruled the many. In his idea, *Nous* was God; and the *Logos* was man, the emanation of the former. The external powers perceived *phenomena*; the *nous* alone [283] recognized *noumena* or subjective things. This is purely Buddhistic and esoteric.

Here Socrates took his clue and followed it, and Plato after him, with the whole world of interior knowledge. Where the old Ionico-Italian world culminated in Anaxagoras, the new world began with Socrates and Plato. Pythagoras made the *Soul* a self-moving unit, with three elements, the *nous*, the *phrēn* and the *thymos*; the latter two, shared with the brutes; the first, alone, being his essential *self*. So the charge that he taught transmigration is refuted; he taught no more than Gautama Buddha did, whatever the popular superstition of the Hindu rabble made of it [Gautama's teaching] after his death. Whether Pythagoras borrowed from Buddha, or Buddha from somebody else, matters not; the esoteric doctrine is the same.

The Platonic School is even more distinct in enunciating all this.

The real selfhood was at the basis of all. Socrates therefore taught that he had a δαιμόνιον (*daimōnion*), a spiritual something which put him in the road to wisdom. He himself knew nothing, but this put him in the way to learn all.³

Plato followed him with a full investigation of the principles of being. There was an *Agathon*, Supreme Good, who produced in his own mind a *paradeigma* of all things.

He taught that in man was “the immortal principle of the soul,” a mortal body, and a “separate mortal kind of soul,” which was placed in a separate receptacle of the body from the other; the immortal part was in the head, the other in the trunk.⁴

Nothing is plainer than that Plato regarded the interior man as constituted of two parts — one always the same, formed of the same entity as Deity, and one mortal and corruptible. Says Plutarch:

Plato and Pythagoras distribute the soul into two parts, the rational (noëtic) and [the] irrational (*agnoia*); . . . they say that [the] part of the soul of man which is rational, is eternal; for though it be not God, yet it is the product of an eternal deity; but that part of the soul which is divested of reason (*agnoia*) dies.⁵

Man is compound; and they are mistaken [those] who think him to be compounded of two parts only. For they imagine that the understanding is a part of the soul, but they err in this no less than those who make the soul to be a part of the body, for the understanding (*nous*) as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul (*ψυχη*) with

¹ [Diogenes Laërtius (fl. 3rd century), *Lives and Opinions of Eminent Philosophers*, literally translated by Charles Duke Yonge (1812-1891), London: Henry G. Bohn, 1853; Book II, “Anaxagoras,” p. 59 *et seq.*]

² [of Anaxagoras]

³ [Consult “Julian and Socrates were put to death for the same crime,” “Plutarch on the Tutelary Daimōn of Socrates,” and “Proclus on Socrates’ Daīmon - tr. Taylor,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁴ *Timæus*, 45, 46, 69d.

⁵ [Plutarch, *De placitis philosophorum*, IV, iv & vii.]

the understanding (*vous*) makes reason; and with the body, passion; of which the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. Of these three parts conjoined and compacted together, the earth [284] has given the body, the moon the soul, and the sun the understanding to the generation of man.

Now of the deaths we die, *the one makes man two of three*, and the other, *one* of [out of] two. The former is in the region and jurisdiction of Ceres [Demeter], whence the name given to the Mysteries, *τελειν*, resembled that given to death, *τελευταν*. The Athenians also heretofore called the deceased sacred to Ceres. As for the *other death*, it is in the moon or region of Proserpine [Persephonē]. And as with the one, the terrestrial, so with the other, the celestial Hermes doth dwell. This suddenly and with violence plucks the soul from the body; but Proserpine mildly and in a long time disjoins the understanding from the soul. For this reason, she is called *Monogenēs*, [the] *only-begotten*, or rather *begetting one alone*; for the better part of man becomes alone [a free and independent *daīmōn*] when it is separated by her. Now both the one and the other happens thus according to nature. It is ordained by Fate that every soul, whether with or without understanding (*vous*), when gone out of the body, should wander for a time, though not all for the same, in the region lying between the earth and moon. For those that have been unjust and dissolute suffer there the punishment due to their offences; but the good and virtuous are there detained till they are purified, and have, by expiation, purged out of them all the [moral] infections they might have contracted from the contagion of the body, as if from foul health, living in the mildest part of the air, called the Meadows of Pluto [Hades], where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wandering pilgrimage or long exile into their country, they have a taste of joy, such as they principally receive [those] who are initiated into Sacred Mysteries, mixed with trouble, admiration, and each one's proper and peculiar hope.¹

The *daīmōnion* of Socrates was this *vous*, mind, spirit, or understanding of the divine in it. Says Plutarch:

The *vous* of Socrates was pure and mixed itself with the body no more than necessity required . . . Every soul hath some portion of *vous*, reason, a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed, and through pain or pleasure becomes irrational. Every soul doth² not mix herself after one sort; some plunge themselves into the body, and so, in this life their whole frame is corrupted by appetite and passion; others are mixed as to some part, but the purer part [nous] still remains *without the body*. It is not drawn down into the body, but it swims above and touches (overshadows) the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites of the flesh. The part that is plunged into the

¹ [Plutarch, *Concerning the Face which Appears in the Orb of the Moon*, § 28.]

² [do]

body is called *soul*. But the incorruptible part is called the *nous* and *the vulgar think it is within them*, [285] as they likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a *Daïmōn*” (a god, a spirit).¹

The soul, like to a dream, flies quick away, which it does not immediately, as soon as it is separated from the body, but afterward, when it is alone and divided [separated] from the understanding (*nous*) . . . The soul being moulded and formed by the understanding (*nous*), and itself moulding and forming the body, by embracing it on every side, receives from it an impression and form; so that although it be separated both from the understanding and the body, it nevertheless so retains still its figure and resemblance for a long time, that it may, with good right, be called its image.

And of these souls the moon is the element, because souls resolve into her, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; because, being left by the *nous*, understanding, and no longer using the corporeal passions, they incontinently [without delay] vanish away.²

We find even Irenæus, that untiring and mortal enemy of every Grecian and “heathen” heresy, explaining his belief in the trinity of man. The perfect man, according to his views, consists of *flesh, soul, and spirit*.

. . . *carne, anima et spiritu: el altero quidem salvante et figurante, qui est spiritus; altero quod unitur et formatur, quod est carne; id vero quod inter hæc est duo, quod est anima; quæ aliquando quidem subsequens spiritum, elevatur ab eo; aliquando autem consentiens carni, decidit in terrenas concupiscentias.*³

And Origen, in his *Commentary Epistle to the Romans*, says:

There is a threefold partition of man, [1] the body or flesh, the lowest part of our nature, on which the old serpent by original sin⁴ inscribed the law of sin, and by which we are tempted to vile things, and as oft as we are overcome by temptations are joined fast to the Devil; [2] the spirit, in or by which we express the likeness of the divine nature in which the very Best Creator, from the archetype of his own mind, engraved with his finger (that is, his spirit), the eternal law of honesty;⁵ by this we are joined (conglutinated) to God and made one with God. [3] In the third, the soul mediates between these which, as in a factious republic, cannot but join with one party or the other, is solicited this way and that is at liberty to choose the side to which it will adhere. If, renouncing

¹ [On the *Daëmon* of Socrates, §§ 20, 22.]

² [Plutarch, *Concerning the Face which Appears in the Orb of the Moon*, § 30.]

³ [Irenæus, *Adversus Hæreses*, V, ix, § 1. — i.e., Flesh, Soul, and Spirit: the one indeed saving and forming, which is the spirit; the other which is united and formed, which is the flesh; but that which is between these two, which is the soul [and] which sometimes indeed [is] following the spirit, is elevated by it; but sometimes, consenting to the flesh, falls into earthly desires.]

⁴ [Consult “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

⁵ [i.e., Divine Compassion, The Spirit of TRUTH. — ED. PHIL.]

the flesh, it betakes itself to the party of the spirit it will itself become spiritual, but if it cast itself down to the cupidities of the flesh it will degenerate itself into body.¹ [286]

Plato defines *soul* as

. . . the motion that is able to move itself [self-moving].

Soul is the most ancient of all things, and the commencement of motion.

Soul was generated prior to body, and body is posterior and secondary, as being, according to nature, ruled over by the ruling soul.

The soul which administers all things that are moved in every way, administers likewise the heavens.

Soul then leads everything in heaven, and on earth, and in the sea, by its movements — the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, hate, love, together with all such primary movements as are allied to these . . . being a goddess herself,² she ever takes as an ally NOUS, a god, and disciplines all things correctly and happily; but when with *anoia*³ — not *nous* — it works out everything the contrary.⁴

In this language, as in the Buddhist texts, the negative is treated as essential existence. *Annihilation* comes under a similar exegesis. The positive state, is *essential being* but no manifestation as such. When the spirit, in Buddhistic parlance, entered *nirvāna*, it lost objective existence but retained subjective. To objective minds, this is becoming absolute nothing; to subjective, NO-thing, nothing to be displayed to sense.

These rather lengthy quotations are necessary for our purpose. Better than anything else, they show the agreement between the oldest “Pagan” philosophies — not “assisted by the light of divine revelation,” to use the curious expression of Laboulaye⁵ in relation to Buddha⁶ — and the early Christianity of some Fathers. Both Pagan philosophy and Christianity, however, owe their elevated ideas on the soul and spirit of man, and the unknown Deity, to Buddhism and the Hindu Manu. No wonder that the Manichæans maintained that Jesus was a permutation of Gautama;⁷ that Bud-

¹ [Book VI. Cf. Jacques-Paul Migne, *Patrologia Græca*, *op. cit.*, Vol. XIV, col. 1056-57.]

² [The Soul, *η ψυχη*, is feminine passive potency or Intelligence; her counterpart, *ο νοϋς*, is masculine active potency or Spirit, from which emanates Wisdom. — ED. PHIL.]

³ [Anoia (*Gr.*). “Want of understanding,” “folly.” Anoia is the name given by Plato and others to the lower Manas when too closely allied with Kāma, which is irrational (*agnoia*). The Greek word *agnoia* is evidently a derivation from and cognate to the Sanskrit word *ajñāna* (phonetically, *agnyana*) or ignorance, irrationality, absence of knowledge. See also “Agnōia” and “Agnostic.” — *Theosophical Glossary*.]

⁴ Plato, *The Laws*, X, 896-897b.

⁵ [Édouard René Lefèvre de Laboulaye (1811-1883), French jurist, poet, author, and anti-slavery activist. He originated the idea of a statue to be presented by the French people to the United States that became known as the Statue of Liberty in the New York Harbour.]

⁶ [*Journal des débats*, 4th April 1853.]

⁷ [Consult “Gautama and Jesus parallel lives,” in our Buddhas and Initiates Series. — ED. PHIL.]

dha, Christ, and Mani¹ were one and the same person,² for the teachings of the former two were identical. It was the doctrine of old India that Jesus held to, when preaching the complete renunciation of the world and its vanities in order to reach the kingdom of Heaven, Nirvāna, where “men neither marry nor are given in marriage, but live like the angels.”

It is the philosophy of Siddhārtha-Buddha again, that Pythagoras expounded, when asserting that the *ego*³ (*vouç*) was co-eternal with God, and that the soul only passed through various stages (Hindu *Rūpa-locas*) to arrive at the divine excellence; meanwhile the *thymos* returned to the earth, and even the *phrēn* was eliminated. Thus the *metempsychosis* was only a succession of disciplines through refuge-heavens (called by the Buddhists *Zion*),⁴ [287] to work off the exterior mind, to rid the *nous* of the *phrēn*, or soul, the Buddhist “Vijñāna-skandha,” *that principle that lives from Karma* and the *Skandhas* (groups). It is the latter, the metaphysical personations of the “deeds” of man, whether good or bad which, after the death of his body, incarnate themselves, so to say, and form their many invisible but never-dying compounds into a new body, or rather into an ethereal being, the *double* of what man was *morally*. It is the astral body of the Kabbalist and the “incarnated deeds” which form the new sentient self as his *Ahamkāra* (the ego, self-consciousness), given to him by the sovereign Master (the breath of God) [which] can never perish, for it is immortal *per se* as a spirit; hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire, and passion.

We now see that the “four mysteries” of the Buddhist doctrine have been as little understood and appreciated as the “wisdom” hinted at by Paul, and spoken “among them that are *perfect*” (initiated), the “mystery-wisdom” which “none of the *Archons* of this world knew.”⁵ The fourth degree of the Buddhist Dhyāna, the fruit of Samādhi, which leads to the utmost perfection, to *Viśodhana*, a term correctly rendered by Burnouf in the verb “*perfected*,”⁶ is wholly misunderstood by others, as well as by himself. Defining the condition of Dhyāna, Saint Hilaire argues thus:

Finally, having attained the fourth degree, the ascetic possesses no more this feeling of beatitude, however obscure it may be . . . he has also lost all memory . . . he has reached impassibility, as near a neighbour of Nirvāna as can be. . . . However, this absolute impassibility does not hinder the ascetic from acquiring, at this very moment, *omniscience and the magical power; a flagrant contradic-*

¹ [Holy Jewel. Cf. “Om Mani Padme Hūm, i.e., “O, the Jewel in the Lotus.” — ED. PHIL.]

² August Neander (1789-1850), *General history of the Christian Religion and Church*, translated from the original German by Joseph Torrey (1797-1867), Boston: Crocker & Brewster, and London: Wiley & Putnam, 1853-55; 5-vols. Vol. II, p. 160; ed. 1853.

³ [Look up “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

⁴ It is from the highest *Zion* that Maitreya-Buddha, the Saviour to come, will descend on earth; and it is also from *Zion* that comes the Christian Deliverer; (see *Romans* xi, 26).*

* [Endnote 40 to page 286 by Boris de Zirkoff: There is some confusion at this point of the text, and no explanation seems possible with regard to the usage of the term *Zion* in connection with Buddhism.]

⁵ 1 *Corinthians* ii, 6, 7, 8.

⁶ Eugène Burnouf (1801-1852), *Le lotus de la bonne loi, traduit du sanscrit, accompagné d'un commentaire et de vingt et un mémoires relatifs au bouddhisme*, Paris: Imprimerie nationale, 1852; p. 806.

tion, about which the Buddhists no more disturb themselves than about so many others.¹

And why should they, when these contradictions are, in fact, no contradictions at all? It ill behoves us to speak of contradictions in other peoples' religions, when those of our own have bred, besides the three great conflicting bodies of Romanism, Protestantism, and the Eastern Church, [and] a thousand-and-one most curious smaller sects. However it may be, we have here a term applied to one and the same thing by the Buddhist holy "mendicants" and Paul, the Apostle. When the latter says:

If by any means I might attain unto the *resurrection* of the dead [the Nirvāna], not as though I had already attained, either were already *perfect*" (initiated),²

he uses an expression common among the initiated Buddhists. When a Buddhist ascetic has reached the "fourth degree," he is considered a *rahat*. He produces every kind of phenomena by the [288] sole power of his freed spirit. A *rahat*, say the Buddhists, is one who has acquired the power of flying in the air, becoming invisible, commanding the elements, and working all manner of wonders, commonly and as erroneously, called *meipo* (miracles). He is a *perfect* man, a demi-god. A god he will become when he reaches Nirvāna; for, like the initiates of both Testaments, the worshippers of Buddha know that they "are gods." Says Brian Houghton Hodgson:

Genuine Buddhism, overleaping the barrier between finite and infinite mind, urges its followers to aspire, *by their own efforts*, to that divine perfectibility of which it teaches that man is capable, and by attaining which man becomes a *god*.³

Dreary and sad were the ways, and blood-covered the tortuous paths by which the world of the Christians was driven to embrace the Irenæan and Eusebian Christianity. And yet, unless we accept the views of the ancient Pagans, what claim has our generation to having solved any of the mysteries of the "kingdom of heaven"? What more does the most pious and learned of Christians know of the future destiny and progress of our immortal spirits than the heathen philosopher of old, or the modern "Pagan" beyond the Himālaya? Can he even boast that he knows as much, although he works in the full blaze of "divine" revelation? We have seen a Buddhist holding to the religion of his fathers, both in theory and practice; and, however blind may be his faith, however absurd his notions on some particular doctrinal points (later engraftings of an ambitious clergy), yet in practical works his Buddhism is far more Christ-like in deed and spirit than the average life of our Christian priests and ministers. The fact alone that his religion commands him to "honour his own faith, but never slander that of other people,"⁴ is sufficient. It places the Buddhist lama immeasurably higher than any priest or clergyman who deems it his sacred duty to curse the "heathen" to his face, and sentence him and his religion to "eternal damnation."

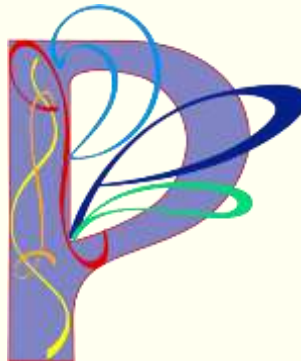
¹ Jules Barthélemy-Saint-Hilaire (1805-1895), *Le Bouddha et sa religion*, Paris: Didier et Cie, 1860 ; ch. iv, p. 137.

² *Philippians* iii, 11, 12 [KJV].

³ Brian Houghton Hodgson (1800-1894), *Essays on the Languages, Literature, and Religion of Nepāl and Tibet*, etc. London: Trübner & Co., 1874; p. 20.

⁴ The Five Articles of Faith.

Christianity becomes every day more a religion of pure emotionalism. The doctrine of Buddha is entirely based on practical works. A general love of all beings, human and animal, is its nucleus. A man who knows that unless he toils for himself he has to starve, and understands that he has no scapegoat to carry the burden of his iniquities for him, is ten times as likely to become a better man than one who is taught that murder, theft, and profligacy can be washed in one instant as white as snow, if he but believes in a God who, to borrow an expression of Volney,¹ “once took food upon earth, and is now himself the food of his people.”



¹ [Constantin-François Chassebœuf de La Giraudais, 1757-1820, known by his nom de plume of Volney, French philosopher, historian, orientalist, and politician.]

**Semi-Exoteric Constitution
of the Microcosm or Man,
Citizen of the Universe
and Telesphoros.**

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body	
Platonic terms	Agathon	Nous		Phren	Thymos		Eidolon	Soma
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

Suggested reading for students.



She being dead, yet speaketh.

- ABRAHM, ISAAC, AND JUDAH ARE THE HINDU BRAHMA, IKSHVAKU, AND YADU
- ANCIENT MASONRY IS ARCHAIC GNOSTICISM
- BEREFT OF SPIRITUAL LIGHT, MAN IS BUT A SOULLESS BEING
- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE THE VENERABLE SWAMI OF ALMORA
- BLAVATSKY DEFENDS BUDDHISM IN CEYLON
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS HER READERS
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON IRISH TALISMANS
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
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- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM

