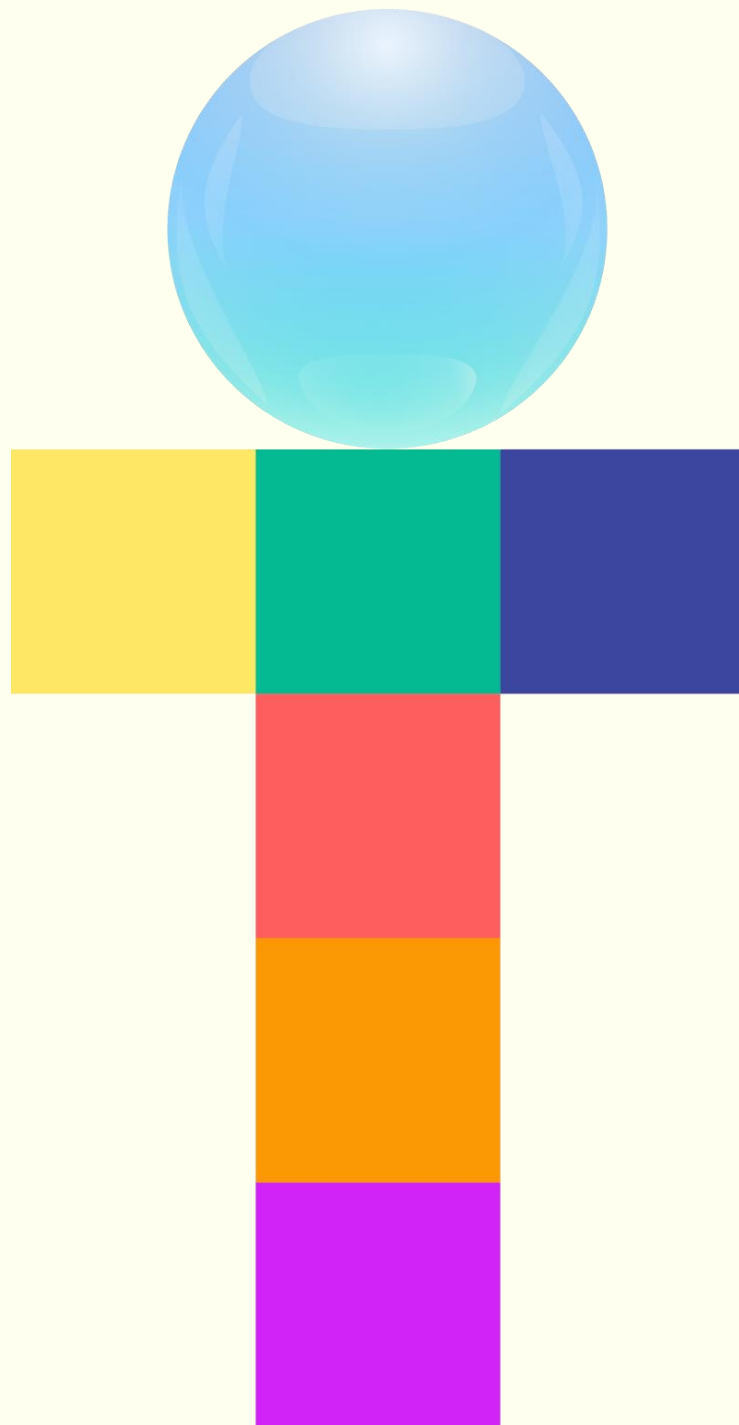


*Cross is the time-honoured
symbol of pre-Cosmic
Divine Mind*



Abstract and train of thoughts¹

Cross is the time-honoured symbol of pre-Cosmic Divine Mind.

The four points correspond to birth, life, death, and immortality.

The esotericism of the Bible and Kabbalistic books, in their present reedited and redacted form, is a cunning veil thrown upon the primitive symbolism of these occult volumes. 7

The Hidden Deity represented by the circumference of a Circle, and the Creative Power (Androgynous Word) by the diameter across it, is the cornerstone of Esoteric Cosmogony, Theogony, and Anthropogony. 8

With the old Aryans, the Egyptians, and the Chaldeans, the diameter across the Circle embraced the idea of eternal and immovable Divine Thought in its Absoluteness, separated entirely from the incipient stage of the so-called creation. With the Hebrews, however, that which has been embodied in the Pentateuch and especially in Genesis is simply the secondary stage of Cosmogony, i.e., the mechanical law of creation, or rather of construction; while Theogony is hardly, if at all, outlined. 8

Jehovah was the tribal property of the Jews and no higher, inseparable from, and unfit to play a part in, any other but the Mosaic Law.

Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets. 9

Each Hindu Deva or "Lord" has its allotted portion, a world, a planet, a nation, or a race. Plurality of worlds implies plurality of gods. We believe in the former but will never worship the latter. 9

Every religious and philosophical symbol had seven meanings attached to it, i.e., purely metaphysical or astronomical; psychical or physiological, etc. These meanings are hard enough to comprehend, however, their interpretation becomes tenfold more puzzling when, instead of being intercorrelated and made to flow consecutively from each other, any one of these meanings is accepted as the sole explanation of the whole symbolical idea. 10

What is the meaning of Moses beseeching the Lord to show him "his glory"?

Interpretation 1, by Isaac Myer. 10

Interpretation 2, by James Ralston Skinner. 11

¹ Frontispiece by Philaletheians GR, from *The True Colours of Man*, our fifth Major Work. — ED. PHIL.

And why Moses and Jehovah are in numerical harmony?

Because the number of Moses is that of “I am, *That* I am,” i.e., 345. The number of Jehovah is 543, the reverse of 345. 11

When the “back parts” of Moses and his “face” are added up we have 888, which is the Gnostic-Kabbalistic name of Jesus. 11

The main purpose of this system of number checks was to preserve in perpetuity the exact value of the Lunar Year in the natural measure of days. 11

The Sphinx has been devouring the brightest and the noblest intellects of Christendom but, at last, she is now conquered.

It is not the Sphinx, however, who, burning with the shame of defeat had to bury herself into the sea, but the variegated symbol of Jehovah, whom Christians have accepted as their God. 12

IAO is certainly a title of the Supreme Being, and belongs partially to the Ineffable Name; but it neither originated with, nor was it ever the sole property of, the Jews. 13

IAO is an old mystic name of the Supreme deity of the Semites. In the old religion of the Chaldeans the highest divinity, enthroned above the seven heavens representing the spiritual light principle, was also called IAO who, like the Hebrew Yaho, was mysterious and unmentionable, and whose name was communicated only to the initiated. 14

The Cross is one of the most ancient symbols, perhaps the most ancient.

Mercury was sometimes figured under a cubic form, without arms, because the power of speech and eloquence can prevail without the assistance of arms or feet. 15

Later, the ansated Cross represented Vishvakarman, the carpenter and artificer of the Gods crucifying the “Sun-Initiate” on the cruciform lathe, imparted the grand idea of man’s spiritual birth, not his physical regeneration. 16

The candidate for initiation, being attached to the astronomical Cross, is a much grander and nobler idea than that of the origin of terrestrial life. 16

On the other hand, the Semites had no other or higher purpose in life than that of procreating their species.

Geometrically demonstrated, the Jewish Deity is merely an even number — the illusionary duad — never the One Absolute All; symbolically, a euhemerized Priapus. And all this can hardly satisfy those thirsting after real spiritual truths, not such a blasphemous and gross caricature of the Ever Unknowable. 17

Even the most learned of modern Kabbalists can see in the Cross and Circle nothing but a symbol of the manifested creative and androgyne deity in this phenomenal world. 17

But the Eastern Occultist declines to worship any anthropomorphic God. A Being, “having a mind like that of man, only infinitely more powerful,” is no God that has any room beyond the cycle of physical creation. That Being is, at best, one of the creative subordinate powers, the totality of which is called the Sephiroth, the Heavenly Man, and Adam Kadmon — the Second Logos of the Platonists. 18

The initiated Hindus know how to “square the Circle” far better than any European. Western Mystics commence their speculation only at that stage when the universe “falls into matter,” as the Occultists say. 19

From the first to the last chapter of the Pentateuch every scene, character, and event are connected with the origin of birth in its crudest and most brutal form. 19

God is a Circle, the centre of which is everywhere and the circumference nowhere.

It is not in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood. 19

Circle and Cross are inseparable.

Deity is eternal perpetual motion, the Ever-Becoming, as well as the Ever-Universally-present, and the Ever-Existing. The Circle is its outward veil. 21

The Crux Ansata unites the Circle and the four corners of the Cross. 21

The Cross below the Circle stands for human procreation, and therefore oblivion of the divine origin of the Cross within the Circle and the divine pedigree of Man. 22

The Ru of the Ankh-sign denotes the feminine type of birthplace in the Northern quarter of the heavens from which the Sun is reborn. 23

The Ankh-tie does not belong to Egypt alone. It exists under the name of pasha, a cord which Shiva holds in the hand of his right back arm. 24

The cruciform noose is a Cross in a Circle, a Crux Ansata truly; but it is a Cross on which all the human passions have to be crucified before the Yogin passes through the "strait gate," the narrow Circle that widens into an infinite one, as soon as the inner man has passed the threshold. 25

Seven Rishis mark the time and duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one — she who hides — has proven virtuous. 26

The Rishis mark the time and the periods of Kali-Yuga, the age of sin and sorrow we live in.

The Pleiades are the central group of the Milky Way, and the Central Point around which our Universe of fixed stars revolve in their respective orbits. It is this Circle and the starry Cross on its face that play the most prominent part. 28

The Universe is periodically manifested by accelerated Motion, propelled by the Breath of Unknowable Power.

The Spirit of Life, Infinite Wisdom, and Immortality are symbolised by the Circle and the Astronomical Cross within, the ouroboric Serpent or Dragon, and the Winged Globe which evolved as the Egyptian Scarabæus — suggesting the peregrinations of the Soul, each lower form unfolding a higher one. 29

Self-moving numbers preceded mathematical numbers.

The Planetary Spirits, or Creative Powers, were represented as Invisible Circles, the prototypic causes and builders of the heavenly orbs, which are Their visible bodies or coverings. 30

Pythagoras prescribed circular prostration and posture during contemplation. 30

Our visible Sun orbits ever closer around the Invisible Central Sun, which is the Spirit of Kosmos — abstract and formless because homogeneous and impartite — the Centre of Intelligence-Wisdom in every organised Universe, and Solar systems to be. 31

How did the Heavenly Snails clothed themselves in the Fabric of Darkness? 31

The Cross falling into generation and the fetters of matter and sense.

Plato's Monarch and Law-giver of the Universe bear an abstract meaning well understood by every Occultist, who believes in the One Law that governs the Universe, recognizing It at the same time as immutable and Absolute Principle. 34

Theos is neither the Spirit of Truth nor Spiritual Intelligence, but their Father.

Far greater and more exacting deity than the “god” of this world, supposed to be “good,” is the Law of Karma. And this Universal Deity demonstrates that the lesser one, our personal god, has no power to arrest her mighty hand, for causes initiated by our thoughts and actions generate smaller causes, and call forth the unerring Law of Retribution that predestines nothing and no one. 34

The Honoured One dwells in the Centre as in the Circumference, but it is only the reflection of the hidden Deity. The plane of the surface of the Circle is the World Soul. 35

The Initiates never use the epithet “God” to designate the One and Secondless Principle in the Universe, for they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. 35

Those who, by unifying and individualizing the Universal Presence, have synthesized it into one symbol — the Central Point in the Crucifix — they have never seized the true Spirit of the teaching of Christ, and by their spurious interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it — as though the Boundless and the Infinite can ever be limited and conditioned in one man, or even in a nation! Alone, among the Apostles of the Western religion, Paul seems to have fathomed out the archaic mystery of the Cross. 35

The four points of the Cross represent in succession birth, life, death, and immortality.

To crucify before the sun is a phrase used of initiation. It comes from Egypt via from India. The initiated adept, who had successfully passed through all the trials, was simply tied on a couch (not nailed) in the form of a Tau or a Svastika, without the four prolongations, and then plunged in a deep sleep, the Sleep of Siloam. 39

The connection of the Sun with the Cross, in both its generative and spiritually regenerative capacities, can be seen in Egyptian bas-reliefs. 39

Two Gods-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury), are standing over the body of a candidate just initiated, pouring on his head a double stream of water (of life and new birth), which stream is interlaced in the shape of a Cross and full of small ansated crosses. 39

Vishvakarman, the all-seeing god, the great architect of the world and creative power, sacrifices himself to himself. The Spiritual Egos of every mortal are of His own essence, and one with Him. 41

The symbol of Crucifixion is the origin of measures, shadowing forth creative law and design.

Man was the primordial Word, the very first word possessed by the Hebrews, whoever they were, to carry the idea by the sound of a man. The numerical value of that word is 113, and carried with it the elements of the cosmical system displayed. 42

The figure of Vithoba, even to the nail-marks on the feet, is that of Jesus crucified, in all its details, save the Cross. That man was meant, is proved by the fact of the Initiate being reborn after his crucifixion on the Tree of Life. That tree, through its use by the Romans as an instrument of torture, and by the ignorance of Christian schemers, has now become the tree of death! 42

Thus one of the seven esoteric meanings, implied in the mystery of Crucifixion by the inventors of the system, is now revealed by the geometrical symbols containing the history of the evolution of man. 42

The queer injunction in the Old Testament to crucify men before the Lord, the Sun, is no prophecy at all but has a direct phallic significance.

Prometheus is another victim, for he is crucified on the Cross of Love and on the rock of human passions, a voluntary sacrifice and testimony of boundless devotion to humanity. 43

Neophyte dying in the Chrēst condition before ascending as Christ. 43

The Cross is not a human invention, it is a time-honoured symbol of cosmic ideation and of the divine soul in man: eternal in its potentiality, periodical in its potency.

Later, it expanded in that of the mortal who, by crucifying his flesh and passions on the Procrustean bed of torture, is reborn Immortal — leaving behind the animal-man tied on the Cross of Initiation. Like an empty chrysalis, the Spiritual Soul is now free as a butterfly. 45

Much later, owing to the gradual loss of spirituality, the Cross was degraded to a phallic symbol. 45

Eventually, the Cross was adopted and manipulated by Christianity, yet it was phallic from the very beginning. But the Cross does not belong exclusively to the Churches: its metaphysical meaning is too much for the champions of the religion of sensualism to grasp. 45

The Cross is pre-eminently is Kabbalistic, representing the opposition and quaternary equilibrium of the elements. 45

The Divine Pedigree of Man. 46

Endnote 1. On the meaning of Patriarchs, by Madame Blavatsky.

In esoteric philosophy Patriarchs are the progenitors of the human race, the “Mind-born Sons” of Brahma. They are the nursery and fountainhead of human beings. 48

This is the occult meaning of the Biblical Patriarchs, of their genealogy, and of their descendants dividing among themselves the earth. First, 7 are mentioned, then 10, 21, and so on. 48

The Jewish Patriarchs were pastors, not priests. 49

Endnote 2. On James Ralston Skinner’s unpublished manuscript, by Boris de Zirkoff.

Endnote 3. On the Galactic Centre, by Boris de Zirkoff.

Point to ponder: AIΩ is a permutation of IAΩ (IAO).

AIΩ represents Spirit (A) linked to Matter (Ω) by Mind (I). 52

Suggested reading for students.

From our Secret Doctrine’s First Proposition Series. 54



Cross is the time-honoured symbol of pre-Cosmic Divine Mind.

**The four points correspond to birth, life, death, and
immortality.**

The esotericism of the Bible and Kabbalistic books, in their present reedited and redacted form, is a cunning veil thrown upon the primitive symbolism of these occult volumes.

From *The Secret Doctrine*, Vol. II, Part II, § XXII, THE SYMBOLISM OF THE MYSTERY-NAMES IAŌ AND JEHOVAH, WITH THEIR RELATION TO THE CROSS AND CIRCLE, pp. 536-62.

When the Abbé Louis Constant — known as Éliphas Lévi — said in his *Histoire de la Magie* that the “*Sēpher Yetzīrāh*, the *Zohar*, and the Apocalypse [of St. John] are the master-pieces of the Occult Sciences,” he ought, if he wanted to be correct and clear, to have added, “in Europe.” It is quite true that these works contain “more *significance* than words”; and that “its expression is poetical, while in numbers it is exact.” Unfortunately, before any one can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols used. And man will never learn this so long as he remains ignorant of the fundamental principle of the *Secret Doctrine*, whether in Oriental Esotericism, or in the Kabbalistical symbology — the *key, or value, in all their aspects, of the “God”-names, “Angel”-names, and “Patriarchal”¹ names in the Bible* — their mathematical or geometrical value, and their relations to manifested nature.

Therefore, if, on the one hand, the *Zohar* “astonishes [the mystic] by the profundity of its views and the great simplicity of its images,” on the other hand, that work misleads the student by such expressions as those used with respect to AIN SOPH and *Jehovah*, notwithstanding the assurance that “the book is careful to explain that the human form with which it clothes God is but *an image of the word*, and that God should not be expressed by any thought, or any form.” It is well known that Origen, Clemens, and the Rabbis confessed, with regard to the *Kabbalah* and the Bible, to their being *veiled* and *secret Books*; but few know that the esotericism of the Kabbalistic books in their present *re-edited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

¹ [See Endnote 1, On the meaning of Patriarchs, by Madame Blavatsky — ED. PHIL.]

The Hidden Deity represented by the circumference of a Circle, and the Creative Power (Androgynous Word) by the diameter across it, is the cornerstone of Esoteric Cosmogony, Theogony, and Anthropogony.

With the old Aryans, the Egyptians, and the Chaldeans, the diameter across the Circle embraced the idea of eternal and immovable Divine Thought in its Absoluteness, separated entirely from the incipient stage of the so-called creation. With the Hebrews, however, that which has been embodied in the Pentateuch and especially in Genesis is simply the secondary stage of Cosmogony, i.e., the mechanical law of creation, or rather of construction; while Theogony is hardly, if at all, outlined.

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Āryans, the Egyptians, and the Chaldeans, it was complete, as it embraced the idea of the eternal and immovable *Divine Thought* in its absoluteness, separated entirely from the incipient stage of (the so-called) [537] *creation*; and comprised psychological and even Spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the *Zohar*, and the *Sēpher Yetzīrah* — or what remains of the latter — that which has been embodied subsequently in the *Pentateuch* proper, and especially in *Genesis*, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while theogony is hardly, if at all, outlined.

Jehovah was the tribal property of the Jews and no higher, inseparable from, and unfit to play a part in, any other but the Mosaic Law.

It is only in the first six chapters of *Genesis*,¹ in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*, that true echoes of the archaic doctrine may now be found. The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the Middle Ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the “lord god of Abraham and Jacob” could hardly be crammed without damage and breakage into the new Christian Canon. Being the weakest, the Judeans could not help the desecration; but they kept the secret of the origin of their Adam-Kadmon, or male-female Jehovah; and the new tabernacle proved a complete misfit for the old god: they were, indeed, avenged!

¹ [Consult “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series, and “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series. — ED. PHIL.]

The statement that Jehovah was the tribal god of the Jews and no higher, will be denied like many other things. Yet the theologians are not in a position to tell us, in that case, the meaning of the verses in *Deuteronomy*, which say quite plainly:

When the MOST HIGH [not the “Lord,” or “Jehovah” either] divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds . . . according to the number of the children of Israel. . . . *The Lord’s* [Jehovah’s] *portion is his people; Jacob is the lot of his inheritance.*¹

This settles the question. So impudent were the modern translators of Bibles and Scriptures and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator rendered these verses in his own way. While the above cited quotation is taken *verbatim* from the Authorized English Version, in the French Bible² one finds:

- The “Most High” translated by *Souverain* (a Sovereign!!),
- The “sons of Adam” rendered by “the children of men,” and
- The “Lord” changed into the “Eternal.”

For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism. [538]

Astronomically, the “Most High” is the Sun, and the “Lord” is one of his seven planets.

Each Hindu Deva or “Lord” has its allotted portion, a world, a planet, a nation, or a race. Plurality of worlds implies plurality of gods. We believe in the former but will never worship the latter.

Nevertheless, one thing is patent: the “Lord’s [Jehovah’s] portion” is his “chosen people” and none else, for, *Jacob alone is the lot of his inheritance*. What, then, have other nations, who call themselves Āryans, to do with this Semitic deity, the tribal god of Israel? Astronomically, the “Most High” is the Sun, and the “Lord” is one of his seven planets, whether it be *Iaō*, the genius of the moon, or *Ialdabaōth*-Jehovah, that of Saturn, according to Origen and the Egyptian Gnostics.³ Let the “Angel Gabriel,” the “Lord” of Irān, watch over his people; and Michael-Jehovah, over his Hebrews. These are not the gods of other nations, nor were they ever those of Jesus. As each Persian *Daēva* is chained to his planet,⁴ so each Hindu Deva (a “Lord”) has its allotted portion, a world, a planet, a nation, or a race. Plurality of worlds implies plurality of gods. We believe in the former, and may recognize, but will never worship, the latter.⁵

¹ *Deuteronomy* xxxii, 8-9

² Of the Protestant Biblical Society of Paris, according to the version revised in 1824 by J.E. Otservald.

³ With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (See *Book of the Dead*). Their names are given by Origen as *Adonaïos* (of the Sun), *Iaō* (of the Moon), *Eloaios* (Jupiter), *Tsabaōth* (Mars), *Horaïos* (Venus), *Astaphaios* (Mercury), and, finally, *Ialdabaōth* (Saturn). [See Charles William King (1818-1888), *The Gnostics and their Remains, Ancient and Mediæval*. London: Bell and Dalby, 1864; p. 28; p. 97 in 2nd ed.]

⁴ See Origen’s copy of the Chart or Diagram of the Ophites, in his *Contra Celsum*, VI.

⁵ See Part III, § IV (b), “On the Chains of Worlds and their Plurality.”

Every religious and philosophical symbol had seven meanings attached to it, i.e., purely metaphysical or astronomical; psychical or physiological, etc. These meanings are hard enough to comprehend, however, their interpretation becomes tenfold more puzzling when, instead of being intercorrelated and made to flow consecutively from each other, any one of these meanings is accepted as the sole explanation of the whole symbolical idea.

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, i.e., either purely metaphysical or astronomical; psychical or physiological, etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations given by two learned Kabbalists and scholars, of one and the same verse in *Exodus* xxxiii, 18-23.¹

What is the meaning of Moses beseeching the Lord to show him “his glory”?

Moses beseeches the Lord to show him his “glory.” Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the *Kabbalah*, of which we may give two as interpreted by the said two scholars.

Interpretation 1, by Isaac Myer.

One of them quotes, while explaining:

Thou canst not see my face . . . I will put thee in the cleft of the rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *āhōr*, i.e., my back; . . .

And tells us in a gloss,

That is, I will show you “My back,” i.e., my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not [539] see my invisible nature. So proceeds the *Qabbalah*.²

¹ [18. And Moses says, Manifest thyself to me.

19. And God said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.

20. And God said, Thou shalt not be able to see my face; for no man shall see my face, and live.

21. And the Lord said, Behold, there is a place by me: thou shalt stand upon the rock;

22. And when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by.

23. And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

(tr. Brenton) — ED. PHIL.]

² Isaac Myer, *Qabbalah*, p. 226 [Consult “Blavatsky on the Qabbalah by Isaac Myer,” in our Blavatsky Speaks Series. — ED. PHIL.]

This is correct, and is the cosmo-metaphysical explanation.

Interpretation 2, by James Ralston Skinner.

And now speaks the other Kabbalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MSS,¹ and explains more fully what was given in § XVII.²

And why Moses and Jehovah are in numerical harmony?

Because the number of Moses is that of “I am, *That I am,*”³ i.e., 345. The number of Jehovah is 543, the reverse of 345.

The numbers of the name Moses are those of “I AM *THAT* I AM,” so that the names Moses and Jehovah are at one in numerical harmony. The word Moses is מֹשֶׁה (5+300+40), and the sum of the values of its letters is 345; Jehovah — the genius *par excellence* of the lunar year — assumes the value of 543, or the reverse of 345.

In the third chapter of *Exodus*, in the 13th and 14th verses, it is said:

And Moses said. . . Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? and God said unto Moses — “I am that I am.” [KJV]

The Hebrew words for this expression are *ahiye asher ahiye*, and in the value of the sums of their letters stand thus:

אֱהִיָּה	אֲשֶׁר	אֱהִיָּה
21	501	21

. . . This being his [God's] name, the sum of the values composing it are 21, 501, 21, is 543, or simply a use of the simple digit numbers in the name of Moses . . . but now so ordered that the name of 345 is reversed, and reads 543.

When the “back parts” of Moses and his “face” are added up we have 888,⁴ which is the Gnostic-Kabbalistic name of Jesus.

The main purpose of this system of number checks was to preserve in perpetuity the exact value of the Lunar Year in the natural measure of days.

So that when Moses asks “Let me see Thy face or glory,” the other rightly and truly replies “Thou canst not see my face . . . but thou *shalt see me behind*” — the true sense, though not the precise words; because the corner and the *behind* of 543 is the *face* of 345.

¹ [See Endnote 2, On James Ralston Skinner's unpublished manuscript, by Boris de Zirkoff. — ED. PHIL.]

² “The Holy of Holies,” p. 459 *et seq.* [Cf. “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

³ [I am my Higher Ego.]

⁴ [888 is also related to the Higher Manas of the 6th Root-Race.]

This is:

For check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed.

And the learned Kabbalist¹ adds:

In other uses of the numbers, they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the Gnostic Cabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of Number Checks was to preserve in perpetuity the exact value of the Lunar Year in the Natural measure of Days.²

This is the astronomical and numerical meaning in the secret theogony of sidereo-cosmical gods invented by the Chaldeo-Hebrews, [540] and two meanings out of seven. The other five would astonish the Christians still more.

The Sphinx has been devouring the brightest and the noblest intellects of Christendom but, at last, she is now conquered.

It is not the Sphinx, however, who, burning with the shame of defeat had to bury herself into the sea, but the variegated symbol of Jehovah, whom Christians have accepted as their God.

The series of Œdipuses who have endeavoured to interpret the riddle of the Sphinx,³ is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Œdipuses of Symbolism, it is not the Sphinx, however, who, burning with the shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians — the *civilized* nations — have accepted for their God. The latter has collapsed under the too close analysis, and is — drowned. Symbologists have discovered with dismay that their adopted deity was only a mask for many other gods, an *euhermerized* extinct planet, at best, the genius of the Moon and Saturn with the Jews, of the Sun and Jupiter, with early Christians; that the Trinity was, in truth, only an astronomical triad — unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles — composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost), *Sophia*, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the bright and morning Star.⁴ Because, if the Father is the Sun (the elder Brother in the Eastern *inner* philosophy), the nearest plan-

¹ [And learned Mason of Cincinnati, James Ralston Skinner]

² *Secret Doctrine*, II pp. 538-39; [& quoting from an unpublished MSS. by James Ralston Skinner, in the Adyar Archives. Comprehensive information about this important MSS. has been provided by Boris de Zirkoff in: *H.P. Blavatsky Collected Writings*, Vol. VIII, pp. 219-20, and is herein reproduced at the end of this document. — ED. PHIL.]

³ [Consult “Œdipus and Sphinx unriddled,” in our Constitution of Man Series. — ED. PHIL.]

⁴ *Revelation* xxii, 16

et to it is Mercury (Hermes, Budha,¹ Thoth), the name of whose mother on Earth was Maïa; the planet which receives seven times more light than any other: which fact led the Gnostics to call their Christos, and the Kabbalists their Hermes (in the astronomical meaning), the “seven-fold light.” Finally, *this* God was Bel; the Sun being “Bel” with the Gauls, “Hēlios” with the Greeks, “Baal” with the Phœnicians; “Ēl” in Chaldean, hence “EL-ōhīm,” “Emanu-ĒL,” ĒL, “god,” in Hebrew. But even the Kabbalistic god has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the *Zohar* to find in it anything like Ain-Soph, the nameless deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, by those who try to read without a key to them. Ever since it was lost, Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeded in finally robbing even the Universal Deity of ITS majestic character and primitive meaning.

This is what was said in *Isis Unveiled*:

It would seem, therefore, but natural to make a difference between the mystery-god *Iaō*, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics.² [541]

IAO is certainly a title of the Supreme Being, and belongs partially to the Ineffable Name; but it neither originated with, nor was it ever the sole property of, the Jews.

In the Ophite gems of C.W. King,³ we find the name of Iaō repeated and often confounded with that of Ievo, while the latter simply represents one of the genii antagonistic to Abraxas. In order that these names may not be taken as identical with the name of the Jewish Jehovah, we will at once explain this word. It seems to us surpassingly strange that so many learned archæologists should have so little insisted that there was more than one Jehovah, and disclaimed that the name originated with Moses. Iaō is certainly a title of the Supreme Being, and belongs *partially* to the Ineffable Name; but it neither originated with, nor was it the sole property, of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary “Spirit,” the alleged protector and national deity of the “chosen people of Israel,” there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Yāho or Iaō was a “mystery name” from the beginning, for יה and יהוה never came into use before King David. Anterior to his time, few or no proper names were compounded with *iah* or *yah*. It looks rather as though David, being a sojourner among the Tyrians and Philistines,⁴ brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at

¹ [i.e., Inner Wisdom, not Buddhism. Consult “Buddhism is Inner Wisdom,” in our Confusing Words Series. — ED. PHIL.]

² *Isis Unveiled*, Vol. II, p. 301

³ *The Gnostics and their Remains*

⁴ 2 Samuel

Hebron, חֶבְרוֹן, Habir-on or Kabir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astartē.

IAO is an old mystic name of the Supreme deity of the Semites. In the old religion of the Chaldeans the highest divinity, enthroned above the seven heavens representing the spiritual light principle, was also called IAO who, like the Hebrew Yaho, was mysterious and unmentionable, and whose name was communicated only to the initiated.

Says Fürst:¹

The very ancient name of God — *Yāho* . . . written in the Greek *Iaω*, appears, apart from its derivation, to have been an old mystic name of the Supreme deity of the Semites. [Hence it was told to Moses when initiated at HOR-EB — the *cave* — under the direction of Jethro, the Kenite or Cainite priest of Midian.] In the old religion of the Chaldeans, whose remains are to be found among the new Platonists, the highest divinity, enthroned above the seven heavens, representing the spiritual light principle [*nous*]² and also conceived of as demiurge,³ was called *Iaω*, יהו,⁴ who was, like the Hebrew *Yāho*, mysterious and unmentionable . . . and whose name was communicated only to the initiated. . . . The Phœnicians had a Supreme god, whose name was trilateral (*litera trina*) and *secret* . . . and he was *Iaω*.⁵

The Cross is one of the most ancient symbols, perhaps the most ancient.

The Cross, say the Kabbalists, repeating the lesson of the Occultists, is one of the most ancient — nay, perhaps, the *most* ancient of symbols. This is demonstrated at the very beginning of the *Proem*.⁶ The Eastern Initiates show it cœval with the circle of Deific infinitude and the first differentiation of the Essence, the union of spirit and matter. This was rejected, and the astronomical allegory alone was accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In astronomy, as said, Mercury is the son of *Cœlus*⁷ and *Lux* — of the sky and light, or the Sun; in mythology he is the progeny of Jupiter and Maia. He is the “messenger” of his Father Jupiter, the Messiah of the

¹ [Julius Fürst, 1805–1873, born Joseph Alsari, Jewish German orientalist and distinguished scholar of Semitic languages and literature.]

² *Nous*, the designation given by Anaxagoras to the Supreme Deity, was taken from Egypt, where he was styled NOUT. [H.P. Blavatsky]

³ By very few though, for the creators of the material universe were always considered as subordinate gods to the Most High God. [H.P. Blavatsky]

⁴ Joannes L. Lydus, *De Mensibus*, IV, 38, 74, 98; Cedrēnus, *Compendium historicum*, I, p. 296.

⁵ [J. Fürst, *A Hebrew and Chaldee Lexicon to the Old Testament*. Translated by S. Davidson, 4th ed., London 1871] *Isis Unveiled*, Vol. II, pp. 296-97.

⁶ *Of The Secret Doctrine*, Vol. I.

⁷ [Vault of Heaven. — ED. PHIL.]

Sun; in Greek, his name “Hermes,” means, among other things, the “Interpreter” — the “Word” by mouth; the LOGOS, or VERBUM. Now, Mercury, besides being born on Mount Cyllēnē among shepherds, is the patron of the [542] latter. A psychopompic genius, he conducted the souls of the dead to Hadēs and brought them back, an office attributed to Jesus, after his death and resurrection. The symbols of Hermes-Mercury (*Dii Termini*) were placed along and at the turning points of highways (as crosses are now placed in Italy) and *they were cruciform*.¹ Every seventh day the priests anointed these *termini* with oil, and once a year hung them with garlands, hence they were the *anointed*. Mercury, when speaking through his oracles said,

I am he whom you call the Son of the Father [Jupiter] and Maia. Leaving the King of Heaven [the Sun] I come to help you, mortals.

Mercury was sometimes figured under a cubic form, without arms, because the power of speech and eloquence can prevail without the assistance of arms or feet.

Mercury heals the blind and restores sight, mental and physical. He was often represented as three-headed and called “Tricephalos,” “Triplex,” as one with the Sun and Venus. Finally, Mercury, as Cornutus shows, was sometimes figured under a cubic form, without arms, because

. . . the power of speech and eloquence can prevail without the assistance of arms or feet.²

It is this cubic form which connects the *termini* directly with the cross, and the eloquence or the power of speech of Mercury, which made the crafty Eusebius say “Hermes is the emblem of the Word which creates and interprets all,” for it is the *creative* word; and he shows Porphyry teaching that the speech of Hermes — now interpreted “*Word of God*” (!) in Poimandrēs — a creative speech (*Verbum*), is the seminal principle scattered throughout the Universe.³ In Alchemy “Mercury” is the radical *Moyst*, primitive or elementary water, containing the seed of the Universe, fecundated by the solar fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians.⁴ The cruciform *termini* also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of *The Source of Measures* tells us why.⁵

¹ Bernard de Montfaucon, *L'Antiquité expliquée*, etc. (1719), Vol. I, plate lxxvii, facing p. 136. The disciples of Hermes go after their death to his planet, Mercury — their Kingdom of Heaven.

² L.A. Cornutus, *Commentarius de natura deorum*, Cambridge 1670, pp. 31-32; and Joannes L. Lydus, *De mensibus* (1827), Bk. IV, ch. 52, p. 241.

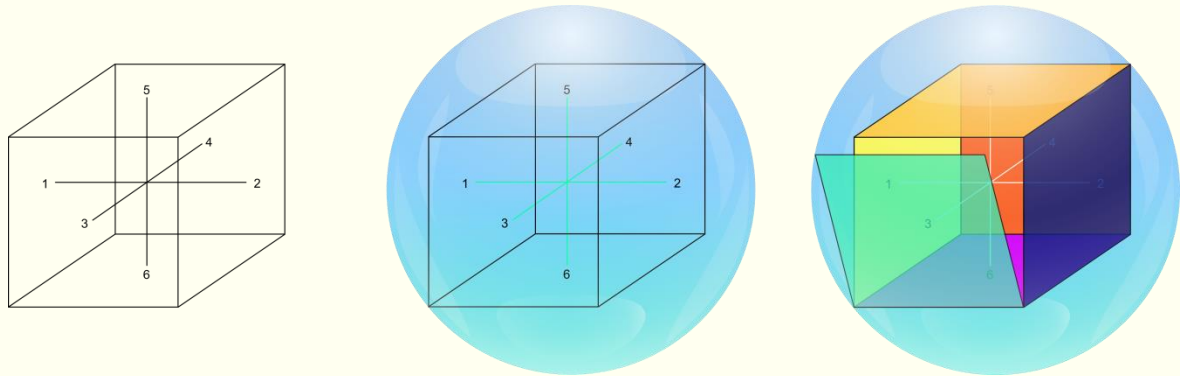
³ *Preparat. Evang.*, ch. xi, “Validissima Græcorum dogmatum confutatio,” Cf. Migne, *Patrologia Græca*, Vol. III, ch. xi, § 114, col. 206.

⁴ See Egyptian Museums.

⁵ See § xvi, p. 458. [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in the Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

As shown by him, the cube unfolded becomes in display a cross of the *tau*, or the Egyptian, form; or again, “the circle attached to the *tau* gives the ansated cross” of the old Pharaohs. They had known this from their priests and their “Kings Initiates” for ages, and also what was meant by

. . . the attachment of a man to the cross [which idea] was made to co-ordinate with that of the origin of human life and hence the *phallic form*.



Later, the ansated Cross represented Vishvakarman, the carpenter and artificer of the Gods crucifying the “Sun-Initiate” on the cruciform lathe, imparted the grand idea of man’s spiritual birth, not his physical regeneration.

The candidate for initiation, being attached to the astronomical Cross, is a much grander and nobler idea than that of the origin of terrestrial life.

Only the latter came into action aiōns and ages after the idea of the carpenter and artificer of the Gods, [543] Viśvakarman, crucifying the “Sun-Initiate” on the cruciform lathe. As the same author writes:

. . . *the attachment of a man to the cross . . . was made use of in this very form of display by the Hindus;*

but made “to co-ordinate” with the idea of the new rebirth of man by *spiritual*, not physical regeneration. The candidate for initiation was attached to the *tau* or astronomical cross with a far grander and nobler idea than that of the origin of mere *terrestrial* life.



On the other hand, the Semites had no other or higher purpose in life than that of procreating their species.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically, and according to the reading of the Bible by means of the numerical method, the author of the *Hebrew-Egyptian Mystery* is quite correct. *Their* (the Jewish) entire system:

. . . seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis of law* of the exertion practically of creative power — *i.e.*, it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve co-ordinately as measures of the *size* of planets, and of the peculiarity of their shapes — *i.e.*, in the extension of their equatorial and polar diameters . . . This system seems to underlie the whole Biblical structure [that of creative design], as a foundation for its *ritualism*, and for its display of the works of the Deity in the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon.¹

Geometrically demonstrated, the Jewish Deity is merely an even number — the illusionary duad — never the One Absolute All; symbolically, a euhemerized Priapus. And all this can hardly satisfy those thirsting after real spiritual truths, not such a blasphemous and gross caricature of the Ever Unknowable.

Even the most learned of modern Kabbalists can see in the Cross and Circle nothing but a symbol of the manifested creative and androgynous deity in this phenomenal world.

Thus, on the very showing of the defenders of this system the Jewish Deity is proved to be, at best, only the manifested *duad*, never the One absolute ALL. Geometrically demonstrated, he is a NUMBER; symbolically, an *euhemerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a god with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabbalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgynous* deity in its relation to, and interference with, this phenomenal world.² One author believes that:

Man [read the Jew and Rabbi] obtained knowledge of the practical measure . . . by which nature was thought to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity — that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to realize *a law of creation* [544] established by that

¹ *The source of Measures*, pp. 4, 4

² See the *Zohar* and the two Qabbalahs (of Isaac Myer and of S.L. MacGregor Mathers), with interpretations, if the reader would satisfy himself of this.

Being, which must have existed prior to any creation (kabbalistically called the Word).¹

But the Eastern Occultist declines to worship any anthropomorphic God. A Being, “having a mind like that of man, only infinitely more powerful,” is no God that has any room beyond the cycle of physical creation. That Being is, at best, one of the creative subordinate powers, the totality of which is called the Sefirot, the Heavenly Man, and Adam Kadmon — the Second Logos of the Platonists.

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of *such* a God; indeed, a Deity, a Being, “having a mind like that of man, only infinitely more powerful,” is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the “Sephirōth,” the “Heavenly Man,” and Adam Kadmon,² the *Second Logos* of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the *Kabbalah* and its mysteries, *e.g.*, by John A. Parker, as quoted in the same work:

[The] key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square*, or, of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle, with the numerical value of this relation expressed in integrals. The relation of diameter to circumference being a supreme one connected with the god-names of Elōhīm and Jehovah (which terms are expressions numerically of these relations respectively — the first being of circumference, the latter of diameter), embraces all subordinates under it. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect; and (2) The imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value.³



¹ *The Source of Measures*, p. 5

² [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).

Quick overview, compiled by ED. PHIL.]

³ *The Source of Measures*, p. 12 [Consult John A. Parker, *The Quadrature of the Circle. Containing demonstrations of the errors of geometry in finding the approximation in use, the quadrature of the circle and practical questions on the quadrature, applied to the astronomical circles*. With an appendix. New York, S.W. Benedict, 1851]

The initiated Hindus know how to “square the Circle” far better than any European. Western Mystics commence their speculation only at that stage when the universe “falls into matter,” as the Occultists say.

From the first to the last chapter of the Pentateuch every scene, character, and event are connected with the origin of birth in its crudest and most brutal form.

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the “third creation of Brahmā.” The initiated Hindus know how to “square the circle” far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the universe “falls into matter,” as the occultists say. Throughout the whole series of Kabbalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of “creation.” Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation, as “divine” *Phallicism*, and rhapsodize on it as the evilly-inspired author of a late work of this name has done?¹ The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament — esoterically, as well as exoterically — seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the *Pentateuch* every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most [545] brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

God is a Circle, the centre of which is everywhere and the circumference nowhere.

It is not in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood.

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood. Therefore, returning to Éliphas Lévi and the *Zohar*, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that

God is a circle, the centre of which is everywhere and the circumference nowhere,

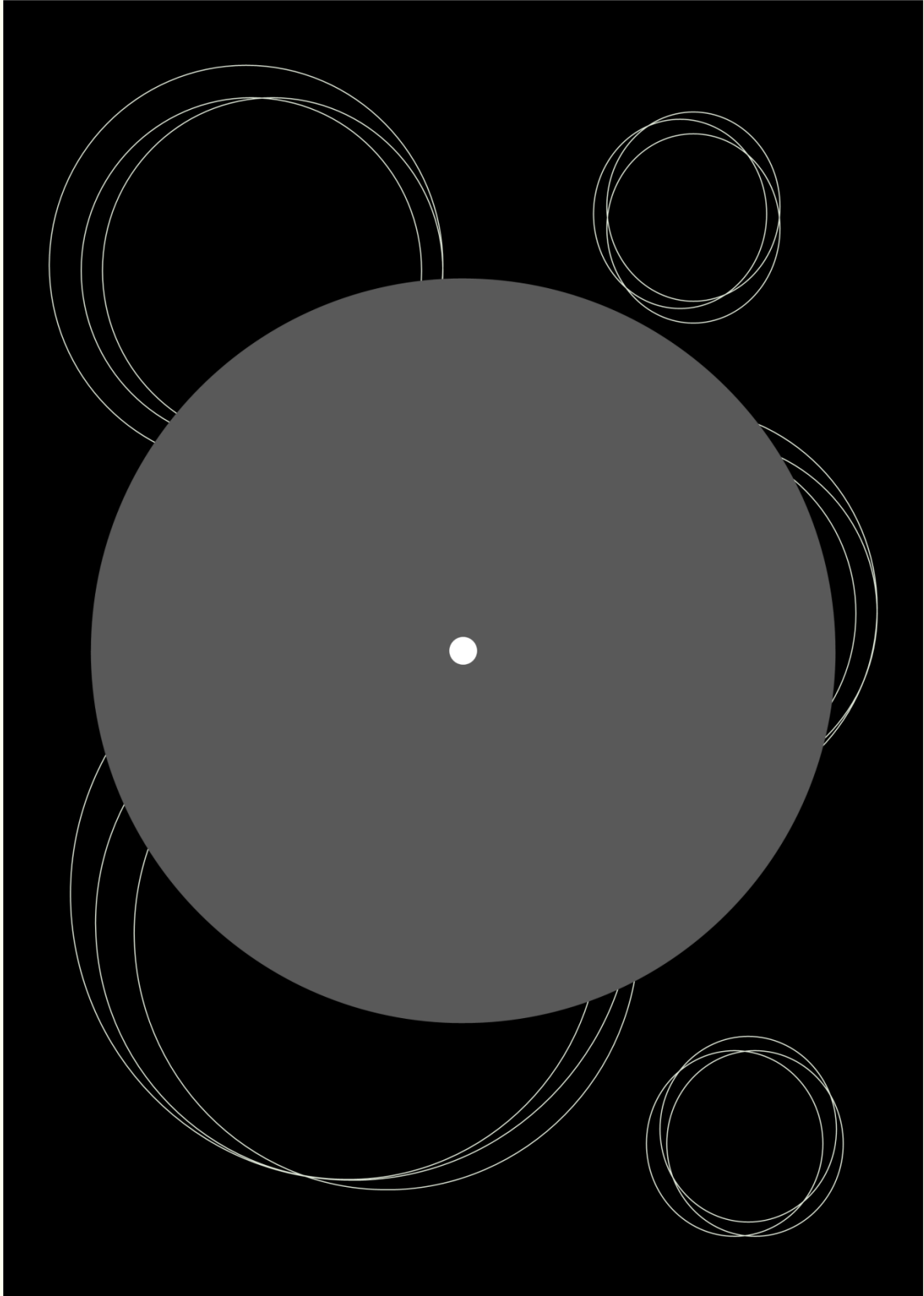
whereas the Kabbalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal's at all, as É. Lévi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Docta Ignorantia*,² in which he

¹ [Hargrave Jennings (1817–1890), *Phallism: a description of the worship of lingam-yoni in various parts of the world, and in different ages, with an account of ancient & modern crosses, particularly of the crux ansata (or handled cross) and other symbols connected with the mysteries of sex worship*. London: Privately printed, 1889]

² [Cardinal Nicholas of Cusa (1401–1464), *Nicholas of Cusa on Learned Ignorance: a translation and an appraisal of De docta ignorantia* by Jasper Hopkins. Minneapolis: A.J. Benning Press, 1981]

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makes use of it. It is, moreover, disfigured by Pascal, who replaces the words "Cosmic Circle," which stand symbolically in the original inscription, by the word *Theos*. With the ancients both words were synonymous.



Circle and Cross are inseparable.

Deity is eternal perpetual motion, the Ever-Becoming, as well as the Ever-Universally-present, and the Ever-Existing. The Circle is its outward veil.

Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its pantheistic intuitions, uniting the visible and the invisible Infinities into one, represented Deity and its outward VEIL alike — by a circle. This merging of the two into a unity, and the name *theos* given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word *θεος*, *theos*, has been shown elsewhere. He derives it from the verb *θεειν*, “to move,” as suggested by the motion of the heavenly bodies which he connects with deity.¹ According to the Esoteric philosophy, this Deity is during its “nights” and its “days” (*i.e.*, cycles of rest or activity):

. . . the *eternal perpetual motion* . . . [is] the EVER-BECOMING, as well as the ever universally present, and the Ever-Existing.

The latter is the root-abstraction, the former — the only possible conception in human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through *aiōns* of duration into its original status — ABSOLUTE UNITY.

The Crux Ansata unites the Circle and the four corners of the Cross.


It was only the minor gods, who were made to carry the symbolical attributes of the higher ones. Thus, the god *Shu*, the personification of *Rā*, who appears as “the great Cat of the Basin of Persea in An,”² [546] was often represented in the Egyptian monuments seated, and holding a cross, symbol of the four quarters, or the Elements, attached to a Circle.

In that very learned work, *The Natural Genesis*, by Gerald Massey, under the heading, “Typology of the Four Quarters,” there is more information to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the Cross is referred to these two volumes. The author shows that:

. . . the circle and the cross are inseparable. . . . The Crux Ansata unites the circle and cross of the four corners. From this origin [they] came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The names denote the circling, wheeling round, periodicity, the wheel of time.


¹ *Cratylus*, 397-d

² *Book of the Dead*, xvii, lines 45-47

This the god uses as a weapon to hurl at the enemy. In like manner Thor throws his weapon, the Fylfot, a form of the four-footed cross [Svastika] and a type of the four quarters. Thus the cross is equivalent to the circle of the year. The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-tie, .¹


The Cross below the Circle stands for human procreation, and therefore oblivion of the divine origin of the Cross within the Circle and the divine pedigree of Man.

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul-Rochette shows:

. . . the sign , occurring as the *reverse* of a Phœnician coin, with a Ram as the obverse. . . . The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares of Corinthian and other beautiful breeds of horses . . .²

which proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of Cross and Circle had set in.

Another form of the cross is given from *The Journal of the Royal Asiatic Society of Great Britain and Ireland*:³

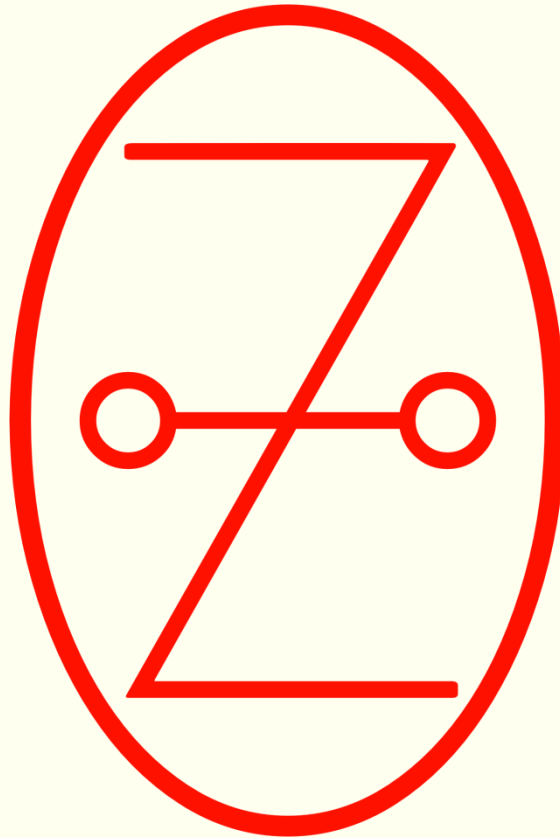
At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Svastika cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth . . . Sir J.Y. Simpson copied the following specimen , which is here presented, as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path. [547] The same ovoid or boat-shaped figure appears at times in the Hindu drawings with seven steps at each end as a form or a mode of Meru.⁴

¹ *The Natural Genesis*, Vol. I, pp. 421-22 [Gerald Massey (1828-1907), *The Natural Genesis: or, second part of a book of the beginnings, containing an attempt to recover and reconstitute the lost origins of the myths and mysteries, types and symbols, religion and language, with Egypt from the mouthpiece and Africa as the birthplace*. 2-vols. New York: S. Weiser, 1974. Reprint of the 1883 ed. published by Williams and Norgate, London.]

² "De la Croix Ansée, etc.," *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, Vol. XVI, Pt. 2, 1846, pp. 285-382

³ Vol. XVIII, Old Series, 1861, Art. X, pl. 4. Inman, fig. 38.

⁴ Massey, *op. cit.*, Vol. I, p. 423



This is the astronomical aspect of the double glyph. There are six more aspects, however, and an attempt may be made to interpret a few of these. The subject is so vast that it would require in itself alone many volumes.

The Ru of the Ankh-sign denotes the feminine type of birthplace in the Northern quarter of the heavens from which the Sun is reborn.

But the most curious of these Egyptian symbols of Cross and Circle, spoken of in the above cited work, is one which receives its full explanation and final colour from Āryan symbols of the same nature. Says the author:

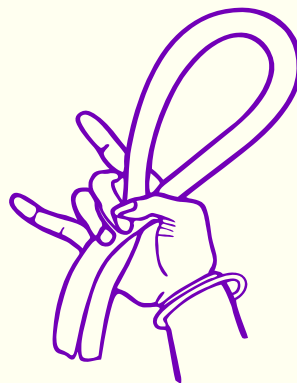
The four-armed cross is simply the cross of the four quarters, but the cross sign is not always simple.¹ This is a type that was developed from an identifiable beginning, which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the Gods, the Pharaohs, and the mummied dead, is the *Ankh* ☩, the sign of life, the living, an oath, the covenant, and a pair, or to couple and duplicate. The top of this is the hieroglyphic Ru ◊, set upright on the Tau-Cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the *birthplace* in the northern quarter of the heavens from which the Sun is reborn. Hence the *Ru of the Ankh-sign is the feminine type of the birthplace representing the north*. It was in the NORTH-ERN QUARTER that the GODDESS OF THE SEVEN STARS, called the “Mother of the Revolutions,” gave birth to time in the earliest cycle of the year. The first sign of

¹ Certainly not; for very often there are symbols *made to symbolize other* symbols, and these are in turn used in ideographs. [H.P. Blavatsky]

this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross ∞ , a mere loop which contains both a circle and the cross in one image. This loop or noose is carried in front of the oldest genitrix, *Typhon of the great Bear*, as her *Ark*, the ideograph of a period, an ending, a time, shown to mean one revolution. This, then, represents the circle made in the northern heaven by the Great Bear, which constituted the earliest year of time, from which fact we infer that the loop or Ru of the North represents that quarter, the birthplace of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an *Ark* or *Rek* type of reckoning. The Ru of the Ankh-cross was continued in the Cypriot R, Ω and the Coptic Ro, P.¹ The Ro was carried into the Greek cross ⌘ , which is formed of the Ro and Chi or R-K. . . . The Rak, or Ark, was the sign of all beginning (*Archē*) on this account, and the Ark-tie is the cross of the north, the hind part of Heaven. . . .²

The Ankh-tie does not belong to Egypt alone. It exists under the name of pasha, a cord which Shiva holds in the hand of his right back arm.

Now this, again, is entirely astronomical and phallic. The Purānic version in India gives the whole another colour; and without, however, [548] destroying the above interpretation it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical rendering. The “Ankh-tie” ∞ does not belong to Egypt alone. It exists under the name of *pāśa*, a cord which Śiva holds in the hand of his right back arm³ (Śiva having four arms). The Mahādeva is represented in the posture of an ascetic, as Mahā-Yogi, with his third eye ◉ , which is “the Ru, ◉ , set upright on the Tau-Cross” in another form. The *pāśa* is held in the hand in such a way that it is the first finger and [edge of the] hand near the thumb which make the cross, or loop and crossing.



¹ The R of the Slavonian and Russian alphabets (the *Kyryllitza*) is also the Latin P. [H.P. Blavatsky]

² Massey, *op. cit.*, Vol. I, pp. 422-23

³ See Edward Moor's *The Hindu Pantheon*, Plate XIII. [London: J. Johnson, 1810; 466pp]

Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kālī, Śiva's consort, has the same as an attribute!

The *pāśa* has here a double significance, as also has Śiva's *triśūla* and every other divine attribute. This significance lies in Śiva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning.

- In the hand of Śiva it becomes *linga-yonic*. That which is meant is this: Śiva, as said before, is unknown by that name in the *Vedas*; and it is in the *Sukhla Yajur-Veda* that he appears for the first time as the great god — MAHĀDEVA — whose symbol is the *linga*.
- In *Rig-Veda* he is called Rudra, the “howler,” the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer.
- In the *Vishnu-Purāna*, he is the god who springs from the forehead of Brahmā, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious.
- In the *Vedas*, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the “roarer,” the “terrible.”

This is well shown in the *Bṛihadāranyaka-Upanishad*, wherein the Rudras, the progeny of Rudra, god of fire, are called the:

. . . ten vital breaths (*prāna*, life), with the heart (*manas*), as eleventh,¹

whereas as Śiva, he is the *Destroyer* of that life. Brahmā calls him Rudra, and gives him, besides, seven other names, which names are his seven forms of manifestation, also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose (*pāśa*) in his hand, when he is represented as an ascetic, the *Mahāyogin*, has no phallic signification, and it, indeed, requires a strong imagination bent in this direction to find such even in [549] an astronomical symbol. As an emblem of “door, gate, mouth, the place of outlet” it signifies the “strait gate” that leads to the kingdom of heaven, far more than the “birth-place” in a physiological sense.

The cruciform noose is a Cross in a Circle, a Crux Ansata truly; but it is a Cross on which all the human passions have to be crucified before the Yogin passes through the “strait gate,” the narrow Circle that widens into an infinite one, as soon as the inner man has passed the threshold.

It is a *Cross in a Circle* and *Crux Ansata*, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the “strait gate,” the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold.

As to the mysterious constellation of the Seven Rishis in the great Bear, if Egypt made them sacred to “the oldest genitrix, Typhon,” India has connected all these

¹ See Dowson's *Hindu Classical Dictionary*, s.v. “Rudra.”

symbols ages ago with time or *Yuga* revolutions, and the Saptarishis are intimately connected with our present age — the Dark *Kali-Yuga*.¹ The great Circle of Time, on the face of which fancy in India has represented the Tortoise (Kūrma, one of the Avatāras of Vishnu) or Śiśumāra, has the Cross placed on it by nature in its division and localisation of stars, planets, and constellations. Thus in *Bhāgavata-Purāna* it is said:

At the *extremity of the tail of that animal, whose head is directed toward the south, and whose body is curved in the shape of a ring* [Circle], Dhruva [the ex-pole star] is placed; *along its tail* are the Prajāpati, Agni, Indra, Dharma . . . *across its loins* are the Seven Rishis.²

This is then the first and earliest Cross and Circle, into the formation of which enters the Deity (symbolized by Vishnu), the Eternal Circle of Boundless Time, *Kāla*, on whose plane lie crossways all the gods, creatures, and creations born in Space and Time — who, as the philosophy has it, all die at the Mahāpralaya.

Seven Rishis mark the time and duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one — she who hides — has proven virtuous.

Meanwhile it is they, the Seven Rishis, who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one — she who hides — has proven virtuous. The Pleiades (Kṛitīkā) are the nurses of Kārtikeya, the God of War (Mars of the Western Pagans), who is called the Commander of the celestial armies — or rather of the Siddhas (translated Yogis in heaven, and holy sages on the earth) — “Siddha-sena,” which would make Kārtikeya identical with Michael, the “leader of the celestial hosts” and, like himself, a virgin *Kumāra*.³ Verily he is the “Guha,” the *mysterious one*, as much so as are the Saptarshis and the Kṛitīkā (seven Rishis and the Pleiades), for the interpretation of all these combined, reveal to the adept the greatest mysteries of occult nature. One point is worth mention in this question of cross and [550] circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross symbolics. Like Mars, who is alleged by Ovid to have been born of a mother alone (Juno), without the participation of a father, or like the Avatāras (Krishna, for instance) — in the West as in the East — Kārtikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra Śiva, *via Agni*, who dropped it into the Ganges. Thus he is born from *fire and water* — a “boy bright as the Sun and beautiful as the moon.” Hence he is called *Agnibhū* (Agni’s son) and *Gangā-putra* (Son of *Gangā*). Add to this the fact

¹ Described in the *Mission des Juifs*, by the Marquis Saint-Yves d’Alveydre, the hierophant and *leader* of a large party of French Kabbalists, as the Golden Age!

² Skandha V, ch. xxiii. [Translated from E. Burnouf’s French translation, quoted by Fitzedward Hall, in the *Vishnu-Purāna* (Wilson), Vol. II, p. 307]

³ The more so since he is the reputed slayer of Tripurāsura and the Titan Tāraka. Michael is the conqueror of the dragon, and Indra and Kārtikeya* are often made identical.

*[Corresponds to Mars. See *Blavatsky Collected Writings*, XIII p. 160. — ED. PHIL.]

that the Krittikās, his nurses, as *Matsya-Purāna* shows, are presided over by Agni, or, in the authentic words:

The seven Rishis are on a line with the brilliant Agni [and hence] Krittikā has Āgneya as a synonym . . . ¹

— and the connection is easy to follow.

The Rishis mark the time and the periods of Kali-Yuga, the age of sin and sorrow we live in.

It is, then, the Rishis who mark the time and the periods of Kali-Yuga, the age of sin and sorrow. As the *Bhāgavata-Purāna* tells us:

When the splendour of Vishnu, named Krishna, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. . . .

When the Seven Rishis were in Maghā, the Kali age, comprising 1,200 [divine] years [432,000 of our common years] began, and, when, from Maghā, they shall reach Pūrvāshādhā, then will this Kali age attain its growth, under Nanda and his successors.²

This is the revolution of the Rishis:

When the two first stars of the Seven Rishis (of the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the Seven Rishis continue stationary in that conjunction for a hundred years.

. . . as a hater of Nanda makes Parāśara say. According to Bentley, it is in order to show the quantity of the precession of the equinoxes that this notion originated among the astronomers.

This was done by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghā, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghā, the precession would be noted by stating the degree . . . of any moveable lunar mansion cut by that line or circle as an index.³ [551]

There was, and still exists, a seemingly endless controversy about the chronology of the Hindus. Here is a point that could help to determine — approximately at least — the age when the symbolism of the Seven Rishis and their connection with the Pleia-

¹ *Matsya-Purāna*, iv, 235

² *Bhāgavata-Purāna*, XII, ii, 26-32, quoted in *Vishnu-Purāna* (Wilson), Vol. IV, p. 230.

Nanda is the first Buddhist Sovereign, Chandragupta, against whom all the Brahmans were so arrayed; he [was] of the Morya Dynasty, and the grandfather of Aśoka. This is one of those passages that do not exist in the earlier Purānic MSS. They were added by the Vaishnavas, who interpolated almost as much, out of sectarian spite, as the Christian Fathers did.

³ John Bentley, *Historical View of the Hindu Astronomy*, p. 65, as quoted in the *Vishnu-Purāna* (Wilson), Vol. IV, p. 233.

des began. When Kārtikeya was delivered to them by the gods to be nursed, the Krittikā were only six — whence Kārtikeya is represented with *six heads*; but when the poetical fancy of the early Āryan symbologists made of them the consorts of the Seven Rishis, they *were seven*. Their names are given, and these are Ambā, Dulā, Nitatnī, Abayantī, Maghayantī, Varshayantī, and Chupunikā. There are other sets of names which differ, however. Anyhow, the Seven Rishis were made to marry the Seven Krittikās before the disappearance of the seventh Pleiad. Otherwise, how could the Hindu astronomers speak of that which, without the help of the strongest telescopes, no one can see? This is why, perhaps, in every such case the majority of the events described in the Hindu allegories is fixed upon as “a very recent invention, certainly *within* the Christian era.”

The Pleiades are the central group of the Milky Way, and the Central Point around which our Universe of fixed stars revolve in their respective orbits. It is this Circle and the starry Cross on its face that play the most prominent part.

The oldest MSS. in Sanskrit on astronomy, begin their series of *Nakshatras* (the 27 lunar asterisms) with the sign of *Krittikā*, and this can hardly make them earlier than 2780 B.C.;¹ though they get out of the difficulty by saying that the said Calendar does not *prove* that the Hindus knew anything of astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian *pundits* may have acquired their knowledge of the lunar mansions headed by Krittikā from the Phœnicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation of *Taurus*, regarded by Mädler and others, in astronomy, as *the central group* of the system of The Milky Way, and in the *Kabbalah* and Eastern Esotericism, as the *sidereal septenate* born from the first manifested side of the upper triangle, the concealed \triangle . This manifested side is *Taurus*, the Symbol of ONE (the figure 1), or of the first letter of the Hebrew alphabet, *Aleph* א (bull or ox) whose synthesis is ten (10), or ' *Yōd*, the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in astronomy, as the central point around which *our Universe of fixed stars revolves*, the focus from which, and into which, the *divine breath*, MOTION, works incessantly during the Manvantara.² Hence — in the Occult philosophy and its sidereal symbols — it is this Circle and the starry cross on its face, which play the most prominent part.




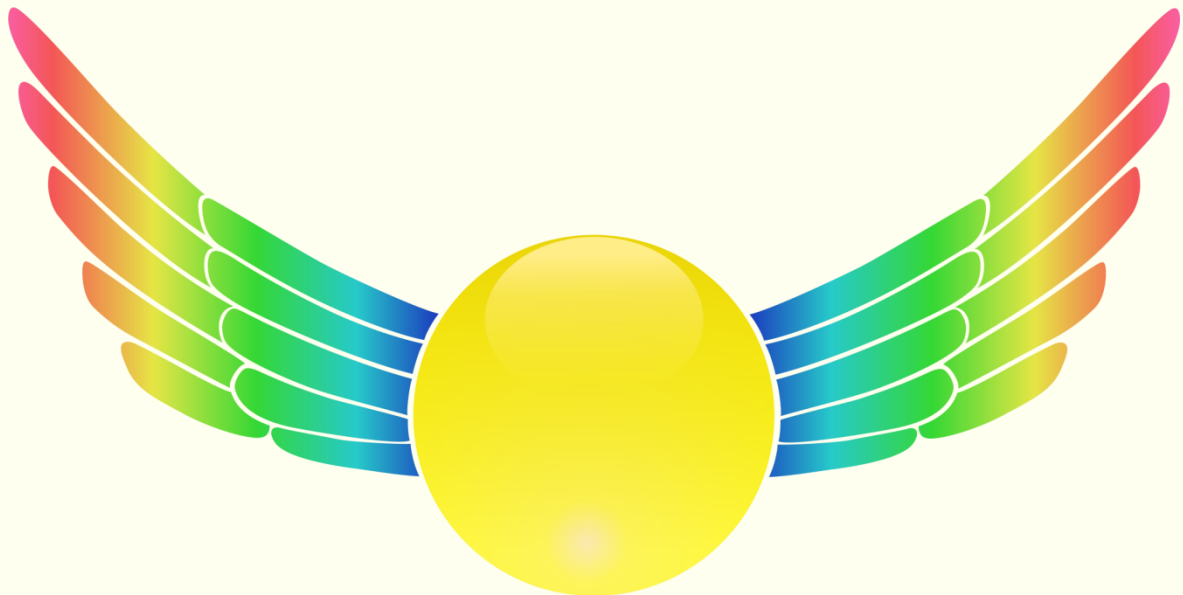
¹ See the “Vedic Calendar,” accepted even by the Orientalists. [Most likely the *Tirukkanda Pañchānga*. See pp. 61, 66, in the present Volume. — Boris de Zirkoff.]

² [See Endnote 3, On the Galactic Centre, by Boris de Zirkoff. — ED. PHIL.]

The Universe is periodically manifested by accelerated Motion, propelled by the Breath of Unknowable Power.

The Spirit of Life, Infinite Wisdom, and Immortality are symbolised by the Circle and the Astronomical Cross within, the ouroboric Serpent or Dragon, and the Winged Globe which evolved as the Egyptian Scarabæus — suggesting the peregrinations of the Soul, each lower form unfolding¹ a higher one.

The Secret Doctrine teaches us that everything in the universe, as well as the universe itself, is formed (created) during its periodical manifestations — by accelerated MOTION set into activity by the BREATH of [552] the ever-to-be-unknown power (unknown to present mankind, at any rate) within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting his tail, represents the circle of Wisdom in infinity; as does the astronomical cross — the cross within a circle, and the globe, with two wings added to it , which then became the sacred *Scarabæus* of the Egyptians, its very name being suggestive of the secret idea attached to it. For the *Scarabæus* is called in Egypt (in the *papyri*) *Khepera*, from the verb *Khoper* “to become,” and has thus been made a symbol and an emblem of human life and of the successive *becomings* of man, through the various peregrinations and metempsychoses (reincarnations)² of the liberated Soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the Priest-hierophants and the Kings-Initiates to the candidates, it was kept secret.



¹ [Cf. “It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn.” — *Secret Doctrine*, II p. 490]

² [Consult “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

Self-moving numbers preceded mathematical numbers.

The Planetary Spirits, or Creative Powers, were represented as Invisible Circles, the prototypic causes and builders of the heavenly orbs, which are Their visible bodies or coverings.

The incorporeal intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity.¹ Says Proclus:

Before the mathematical numbers, there are the *Self-moving* numbers; before the figures apparent — the vital figures, and before producing the material worlds *which move in a Circle*, the Creative Power produced the *invisible* Circles.²

Pythagoras prescribed circular prostration and posture during contemplation.

Deus enim et circulus est,³ says Pherecydes in his hymn to Jupiter. It was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation.

The devotee must approach as much as possible the form of a perfect circle, prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius⁴ tells his readers; and Pliny says:

During our worship, we roll up, so to say, our body in a ring, *totum corpus circumagimur*.⁵

The vision of the prophet Ezekiel reminds one [553] forcibly of this mysticism of the circle, when he beheld a *whirlwind* from which came out

. . . one *wheel* upon the earth [whose work] *was* as it were a wheel in the middle of a wheel . . . for the Spirit of the living creature *was* in the wheels.⁶

The Central Point of the Circle stands for the Central Spiritual Sun.

¹ See *Ezekiel*, ch. i.

² *Commentary on Euclid*, Fifth Book

³ [And certainly deity is circular.]

⁴ Pierius Vale, referred to by de Mirville, *Des Esprits*, Vol. III, p. 265.

⁵ The goddess Bast was represented with the head of a cat. This animal was sacred in Egypt for several reasons: as a symbol of the Moon, "the eye of Osiris" or the "Sun," during night. The cat was also sacred to Sekhet. One of the mystic reasons was because of its body being rolled up in a *circle* when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed "The nine lives of a cat" is a popular saying based on good physiological and occult reasons. G. Massey gives also an astronomical reason for it, which may be found in our Vol. I, pp. 303-4.

"The cat saw the Sun, had it in its eye by night [was the eye of night], when it was otherwise unseen by men [for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes]. We might say the moon *mirrored* the solar light, because we have *looking-glasses*. With them the cat's eye was the mirror."

⁶ *Ezekiel* i, 4, 15, 16, 20

Our visible Sun orbits ever closer around the Invisible Central Sun, which is the Spirit of Kosmos¹ — abstract and formless because homogeneous and impartite — the Centre of Intelligence-Wisdom in every organised Universe, and Solar systems to be.

“*Spirit* whirlleth about continually and returneth again according to his circuits” — says Solomon,² who is made in the English *translation* to speak of the “Wind,” and in the *original text* to refer both to the *Spirit* and the *Sun*. But the *Zohar*, the only true glossary of the Kabbalistic *Preacher*, in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend, says that:

. . . it seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the Sun*, called the holy Spirit, that moves circularly, toward both sides, that they [It and the Sun] *should be united in the same Essence*.³

The Brāhmanical “Golden Egg,” from within which emerges Brahmā, the creative deity, is the “circle with the Central Point” of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed UNITY — whether representing PARABRAHMAN, or the “GREAT EXTREME” of Confucius, or the Deity concealed by PHTA, the Eternal Light, or again the Jewish AIN-SOPH — is always found to be symbolized by a circle or the “nought” (absolute *No-Thing* and Nothing, because it is *infinite* and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle*. The symbolism of the underlying idea is thus made evident: the right line passing through the centre of a circle has, in the geometrical sense, length, but neither breadth or thickness: it is an imaginary and feminine symbol, crossing eternity and made to rest on the plane of existence *of the phenomenal world*. It is *dimensional*, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an equation. Another way of symbolizing the idea is found in the Pythagorean sacred *Decad* which synthesizes, in the dual numeral *Ten* (the | and a circle ○, or cipher), the absolute ALL manifesting itself in the WORD or generative Power of Creation.



How did the Heavenly Snails⁴ clothed themselves in the Fabric of Darkness?

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

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

² *Ecclesiastes* i, 6 [ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοὶ πρὸς βορρᾶν κυκλοὶ κυκλῶν πορεύεται τὸ πνεῦμα καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα]

³ *Zohar*, fol. 87, col. 346

⁴ Look up *Secret Doctrine*, I p. 103 to find out why.

PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time

POINT IN CIRCLE

When turned inwardly, the point in the circle stands for Unmanifested Divine Thought or Wisdom of Love. When turned outwardly, its implicit "Desire of manifesting itself through visible creation" (SD II 65) stands for a ray from the Central Spiritual Sun. Hesiodic Gaia (Mulaprakriti) springs first from Chaos (Parabrahman), "as witnessed by Eve, created from the rib of Adam" (CW X 302), giving birth to the Orphic Eros-Phaones, who "evolves from the Spiritual Egg, which the Æthereal winds impregnate." (SD I 461) Winds symbolise the "Spirit of the Unknown Darkness . . . brooding over the chaos." Kama [Deva] is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig-Veda: "Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or Manas with pure Atma-Buddhi." (TG)

First Logos

Unconscious Universal Mind
Unborn, Unknown and Unknowable Creator
Supreme Buddha (Adi-Bodhi) or Dorjechang
Plato's Æther, Hidden and Nameless Deity
Valentinus' Propator, Unfathomable Father
Abstract Circle (Androgyne Creative Power
crosses Circle only during Manvantaras).

Mulaprakriti

Eternal Substance, Noumenon of Matter
First Cause and Maha-Buddhi or Mahat
Eternal Egg's Latent Germ (Mother Lotus)
Plato's Chaos, Watery Abyss
Womb of the Universe to be, Aditi-Gaia
Central Point's Brightness and Expansion act
as a veil or invisible robe over Parabrahman.

FOHAT
Evolving Electrical
Force that keeps expanding
Consciousness by Informing,
Energising, Differentiating,
Individualising,
Motivating
ALL

Cosmogogenesis and Anthropogenesis

The Three live within the One the dream that never dies

Second Logos

Semi-Conscious Universal Mind
Seven Creative Potencies or Vowels
Buddha's Diamond Heart or Dorjesempa
Plato's Father and Second God
Heavenly Man (Adam-Kadmon), Prometheus
Homogenous-Androgyne Spirit of Life
not separated as yet from Mother-Matter.

Third Logos

Self-Conscious Universal Mind
Seven Creative Logoi of Life or Rays of Light
Divine or Noetic Light of the World, Reason
Plato's Son and the latter's Father
"Our Father in Heaven" of the Churches
Adam or Unity of Spirit, Ideals
Perceiver, Actor, Knower of all fields

Natura Naturans

Nature "naturing" i.e., Creative
First Emanation of Mahat or Nous-Mind
Periodical Golden Egg or Circle-Zero
Abstract Collectivity of Demiourgoi
Heavenly Man's Bride and Virgin of the World
Self-generated and Self-impregnated Matter
emerges first from Homogeneity.

Natura Naturata

Nature "natured" i.e., Created (Astral Double)
Second Emanation of Mahat but First Deity
Great Architect and Soul of the Universe
Plato's Αγαθόν (The Good), Alaya-Akasa
Animal and Vegetable Intelligence, Instinct
Eve or Trinity of Nature, Patterns
Perceptions, Acts, Fields to be known

Root of Spirit

Rootless Root

Absolute Being and Non-Being
Abstract Light Penetrating All
Abyss or Chaos
All + Universal Mind
Argha, Argo, Arche, Ark
Cause, Ever-acting
Cause of the Great Architect
Dhyani-Chohans of Sentient Life
Dianoia-Ennoia
Essence + Spirit of the Universe
Eternal Intelligence-Wisdom
Jivatman or Life Principle
Monad or Ruling Principle
Mother-Matter or Eternal Egg
Neith, Noot, Nous, Nyx, Night
Perpetually Reasoning Divinity
Self-Analysing Reflection
Spiritual Fire, Ever-concealed
The One and Only Reality

First Logos is Divine Intelligence *in potentia*, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation

"Sanchoiathon, in his Cosmogony, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *Pathos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was senseless; but from its embrace with the wind was generated *Mot*, or the *ilus* (mud). From this proceeded the spores of creation and the generation of the universe." (IU I 342)

A ray from the Central Spiritual Sun irradiates primordial noumenal "substance" (Mulaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: "Mother Swells . . . like the Bud of a Lotus." (SD I 62) "The ray of the 'Ever Darkness' [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] 'Germ' — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense." (CW X 350-2)

The point expands "from without, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment." (SD I 355) "This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father, from it proceeds the Second Logos, which contains in itself the Third Manifested Word." (CW X 314)

The Eternal "will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matrî-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be." (CW X 353) "Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg" (CW X 351), from which Brahmâ or Third Logos will emerge.

First Logos is the "Voice of the WILL" (SD I 346), the point in "the circle to be" "attracting within itself the One Circle." (ML 59, 341) It also stands for the "One Life," an "Intra-Cosmic Breath," the "One in Many." This is the true Pythagorean "Tetractys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence." (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, "informing, vivifying, impelling, evolving cause" (ML 15, 90), breaks forth as Fohat, Dâivaprakriti, Shekhinah, the Light of Logos. "Fohat is the aggregate of all the spiritual and creative ideations above [Dhyani-Chohanîc Intelligence], and of all the electro-dynamic and creative forces below; in Heaven and on Earth" (CW X 334), poised to reveal Divine Thought, a Son, to the perception of finite minds. The three Logoi are personified stages of Divine Consciousness' ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as "Word was with God, πρὸς τὸν θεόν." (CW XI 487) Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), [i.e., Parabrahman and Logos or Diameter — Ο νόος ἀπὸ τῆς ἰσότητος τοῦ, ὀμοιογενῶν - CH] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmâ, a son or temporal deity; that is, when the "one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother who gives birth to the form [Golden Mundane Egg] that combines all forms." (SD I 91)

Third Logos is the Light of Intelligence and Life

The Demiourgos-Creator or Active Will evolves from its Universal Self as "active effect which, in turn, becomes the cause on a lower plane." (CW X 351)

"At the first radiation of dawn, the 'Spirit of God' (after the First and Second Logos were radiated), the Third Logos" (CW X 379), is "Purushotama, or the Divine Spirit, which in its capacity of Narayana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the 'Golden Mundane Egg,' in which the male Brahmâ is created." (CW XIV 241)

"When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyani-Chohans of sentient life of which Fohat is the representative on the objective plane and the Manasaputras on the subjective." (CW X 360)

Space and Time are now fully expressed

Third Logos "expands" from within and becomes a Universe woven out of its own substance" (SD I 83), by entering into and fructifying Nature which is itself.

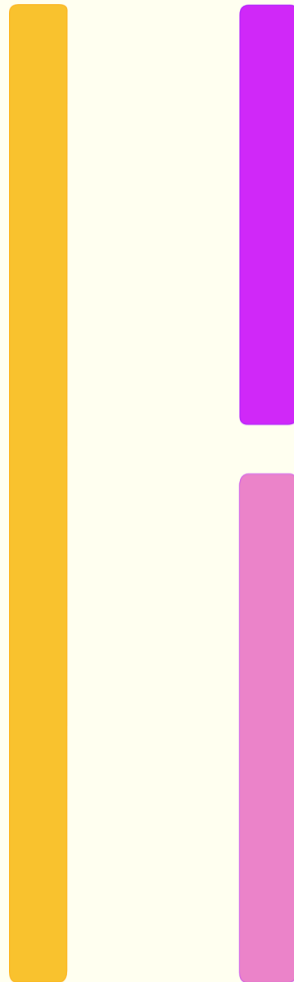
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The Cross falling into generation and the fetters of matter and sense.

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of [554] antiquity the *nought* or cipher occurs for the first time — especially in India — are referred to Vol. II of *Isis Unveiled*, p. 299 *et seq.*

Admitting for argument's sake that the ancient world was not acquainted with our modes of calculation or Arabic figures — though we know it was — yet the *circle* and *diameter* idea is there to show that [⊖] it was the *first* symbol in cosmogony. Before the *trigrammes* of Fo-hi [or Fu-Hsi], *Yang*, the Unity, and *Yin*, the binary |, explained cunningly enough by Éliphas Lévi,¹ China had her Confucius, and her Taoists.



¹ *Dogme et Rituel de la Haute Magie*, Vol. I, p. 124. Also, in *Ts'an t'ung ch'i*, by Wei Po-Yang.

Plato's Monarch and Law-giver of the Universe bear an abstract meaning well understood by every Occultist, who believes in the One Law that governs the Universe, recognizing It at the same time as immutable and Absolute Principle.

The former circumscribes the “Great Extreme” within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the *Sung Sages* showed the “Great Extreme” in an upper circle, and Heaven and Earth in two lower and smaller circles. The *Yang*s and the *Yin*s are a far later invention. Plato and his school never understood the Deity otherwise, notwithstanding many epithets of his applied to the “God over all” (*ο επι πασι θεος*). Plato having been initiated, could not believe in a personal God — a gigantic Shadow of Man. His epithets of “Monarch and Law-giver of the Universe” bear an abstract meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, recognizing it at the same time as immutable. As Plato says:

Beyond all *finite* existence and *secondary* causes, all laws, ideas and principles, there is an INTELLIGENCE or MIND [*νοϋς*], the First Principle of all Principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Lawgiver of the universe, *the ultimate Substance from which all things derive their being and essence*, the First and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervades the Universe, who is called, by way of preëminence and excellence, the Supreme Good. THE GOD (*ο θεος*), “the God over all.”¹

Theos is neither the Spirit of Truth nor Spiritual Intelligence, but their Father.

These words apply, as Plato himself shows, neither to the “Creator” nor to the “Father” of our modern Monotheist, but to the *ideal* and abstract cause. For, as he says,

. . . this *θεος*, the god over all, *is not the truth or the intelligence*, but the FATHER of it, [and its Primal cause].

Far greater and more exacting deity than the “god” of this world, supposed to be “good,” is the Law of Karma. And this Universal Deity demonstrates that the lesser one, our personal god, has no power to arrest her mighty hand, for causes initiated by our thoughts and actions generate smaller causes, and call forth the unerring Law of Retribution that predestines nothing and no one.

Is it Plato, the greatest pupil of the archaic Sages, a sage himself, for whom there was but a single object of attainment in this life — REAL KNOWLEDGE — who would have ever believed in a deity that curses and damns men forever, on the slightest provocation?² Not he, who considered only those to be [555] genuine philosophers and stu-

¹ Cocker, *Christianity and Greek Philosophy*, ch. xi, p. 377

² The cry of despair uttered by Count de Montlosier in his *Mystères de la Vie Humaine* (Vol. I, Bk. II, p. 126; ed. 1829, Paris) is a warrant that the Cause of “excellence and goodness,” supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World.

“Au spectacle, d’un côté, de tant de grandeur, so on joint, d’un autre côté, celui de tant de misère, l’esprit qui se met à observer ce vaste ensemble de l’animalité se représente je ne sais quelle grande di-

dents of truth who possessed the knowledge of the *really-existing* in opposition to mere seeming; of the *always-existing* in opposition to the transitory; and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately.¹ Speusippus and Xenocrates followed in his footsteps. The ONE, the original, had no existence, in the sense applied to it by mortal men.²

The Honoured One dwells in the Centre as in the Circumference, but it is only the reflection of the hidden Deity. The plane of the surface of the Circle is the World Soul.

The *τιμων* [honoured one] dwells in the centre as in the circumference, but *it is only the reflection of the Deity* — the world Soul.³

— the plane of the surface of the circle. The Cross and Circle are a universal conception — as old as human mind itself. They stand foremost on the list of the long series of, so to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries; and this symbol is precisely one of this kind, and is based upon the oldest esoteric cosmogony.

The Initiates never use the epithet “God” to designate the One and Secondless Principle in the Universe, for they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection.

Those who, by unifying and individualizing the Universal Presence, have synthesized it into one symbol — the Central Point in the Crucifix — they have never seized the true Spirit of the teaching of Christ, and by their spurious interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it — as though the Boundless and the Infinite can ever be limited and conditioned in one man, or even in a nation! Alone, among the Apostles of the Western religion, Paul seems to have fathomed out the archaic mystery of the Cross.

It is no explanation to say, as Éliphas Lévi does, that God, the universal Love, having caused the male *Unit* to dig an abyss in the female *Binary*, or chaos, produced thereby the world. Besides being as gross a conception as any, it does not remove the difficulty of conceiving it without losing one's veneration for the rather too human-like ways of the Deity. It is to avoid such anthropomorphic conceptions that the Initiates never use the epithet “God” to designate the One and Secondless Principle in the Universe; and that — faithful in this to the oldest traditions of the Secret Doctrine

vinité, *qu'une divinité plus grande et plus puissante*, aurait comme brisée et mise en pièces, en dispersant les débris dans tout l'Univers. . . . ”


The “still greater and still more exacting divinity” than the god of this world, supposed so “good” — is KARMA. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity, the CAUSE awakened by our actions generating smaller causes, which is called the LAW OF RETRIBUTION.

¹ See *Isis Unveiled*, Vol. I, p. xii.

² Plato, *Parmenides*, 141-e

³ Stobæus, *Eclogue*, I, 862

the world over — they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. There is no need to mention here other still greater metaphysical difficulties. Between speculative Atheism and idiotic anthropomorphism there must be a philosophical mean, and a reconciliation. The Presence of the Unseen Principle throughout all nature, and the highest manifestation of it on Earth — MAN, can alone help to solve the problem, which is that of the mathematician whose x must ever elude the grasp of our terrestrial algebra. The Hindus have tried to solve it by their *avatāras*, the Christians *think* [556] they did it — by their one divine Incarnation. Exoterically — both are wrong; *esoterically* both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed — if not actually revealed — the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have thus synthesized it into one symbol — the central Point in the Crucifix — they have shown thereby that they have never seized the true Spirit of the teaching of Christ, and by their interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it — as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the \times , the decussated cross, and of the “Hermetic,” pointing to the four cardinal points — were well understood by the mystical minds of the Hindus, Brahmans, and Buddhists, thousands of years before it was heard of in Europe; and that symbol was and is found all over the world. They bent the ends of that cross and made of it their *Svastika* , now the *Wan* of the Buddhist Mongolian.¹ It implies that the “Central point” is not limited to one individual, however perfect. That *the* Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the Ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

The four points of the Cross represent in succession birth, life, death, and immortality.

An Ozarim, an Initiate, is said to have found at Hebron, *on the dead body of Hermes*, the well known *Smaragdine Tablet*, which, it is said, contained the essence of Hermetic wisdom.

Separate the earth from the fire, the subtile from the gross . . . Ascend . . . from the earth to heaven and then descend again to earth . . .

was traced on it. The *riddle* of the cross is contained in these words, and its double mystery is solved to the Occultist:

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as

¹ The *Svastika* is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R.H. MacKenzie (*Royal Masonic Cyclopædia*) the *Svastika* “has survived in the form of the mallet” in the Masonic Fraternity. Among the many “meanings” the author gives of it, we do not find, however, the most important one, Masons evidently not knowing it.

the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes [557] the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY.¹

“Attach thyself,” say the alchemists, “to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabbalistically contained therein, and this is what is called the magic arcanum by the masters.”²

The τ (Tau), and the astronomical cross of Egypt \oplus are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a *Tau*. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper.³

The Egyptian hierophant was given a square head-dress which he had to wear always [during his functions], and a square (see Mason's marks), without which he could never go abroad. The perfect *Tau*, formed of the perpendicular (descending male ray, or spirit), and a horizontal line (or matter, female ray), and the mundane circle was an attribute of Isis, and it is but at his death that the Egyptian cross was laid on the breast of his mummy. These square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord,⁴ with the *signa thau*, as it is translated in the *Vulgate*. In the ancient Hebrew this sign was formed thus \times , but in the original Egyptian hieroglyphics as a perfect Christian cross \dagger [*Tat*, the emblem of stability]. In *Revelation*⁵ also, the “Alpha and Omega” (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*.⁶

Moses, in *Exodus* xii, 22, orders his people to mark their *doorposts and lintels* with blood, lest the “Lord God” should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a *Tau*! The

¹ *Isis Unveiled*, Vol. I, p. 508

² *ibid.*, p. 506

³ *ibid.*, p. 572

⁴ *Ezekiel* ix, 4

⁵ [*Revelation* vii, 2, 3; xiv, 1]

⁶ *Isis Unveiled*, Vol. II, pp. 392-93

identical Egyptian handled-cross ☩, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philæ.¹

Enough was said in the text about the *Svastika* and the *Tau*. Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather than clears, as we find it on the statues of Easter Island, in old Egypt, in Central Asia, engraved on rocks as Tau and Svastika, in pre-Christian Scandinavia, [558] everywhere! The author of the *Hebrew Egyptian Mystery* stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the *Targums* handed down by the Hebrews, obscured by translation.

[In] *Joshua* viii, 29, they read in the *Arabic*, and in the *Targum of Jonathan*,
“*The king of Ai he crucified upon a tree.*”

The *Septuagint* rendering is of suspension from a *double wood or cross* (Wordsworth on *Joshua*). The word is תַּלְחָה, *Tālah*, and may derive the cross idea from the ת, or +. The strangest expression of this kind is in *Numbers* xxv, 4, where, by Onkelos (?), it is read:

“*Crucify them before the Lord (Jehovah) against the Sun.*”

The word here is צָרַף, *to nail to*, is rendered properly (Fürst) by the *Vulgate*, *to crucify*. The very construction of this sentence is mystic.²



¹ *Isis Unveiled*, Vol. II, p. 454. Cf. Denon, *Voyage dans la basse et la haute Égypte* (1807), Vol. II, pl. 40, fig. 8, pp. 54, 145.

² Skinner, *The Source of Measures*, p. 204

To crucify before the sun is a phrase used of initiation. It comes from Egypt via from India. The initiated adept, who had successfully passed through all the trials, was simply tied on a couch (not nailed) in the form of a Tau or a Svastika, without the four prolongations, and then plunged in a deep sleep, the Sleep of Siloam.

So it is, but the spirit of it has been ever misunderstood. "To crucify before (not against) the sun" is a phrase used of initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a *Tau*, \top (in Egypt), of a *Svastika* without the four additional prolongations (\top , not ⋈) plunged in a deep sleep (the "Sleep of Siloam," as it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hadēs, Āmenti, or Pātāla (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits;¹ his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth, the God of Wisdom.

The connection of the Sun with the Cross, in both its generative and spiritually regenerative capacities, can be seen in Egyptian bas-reliefs.

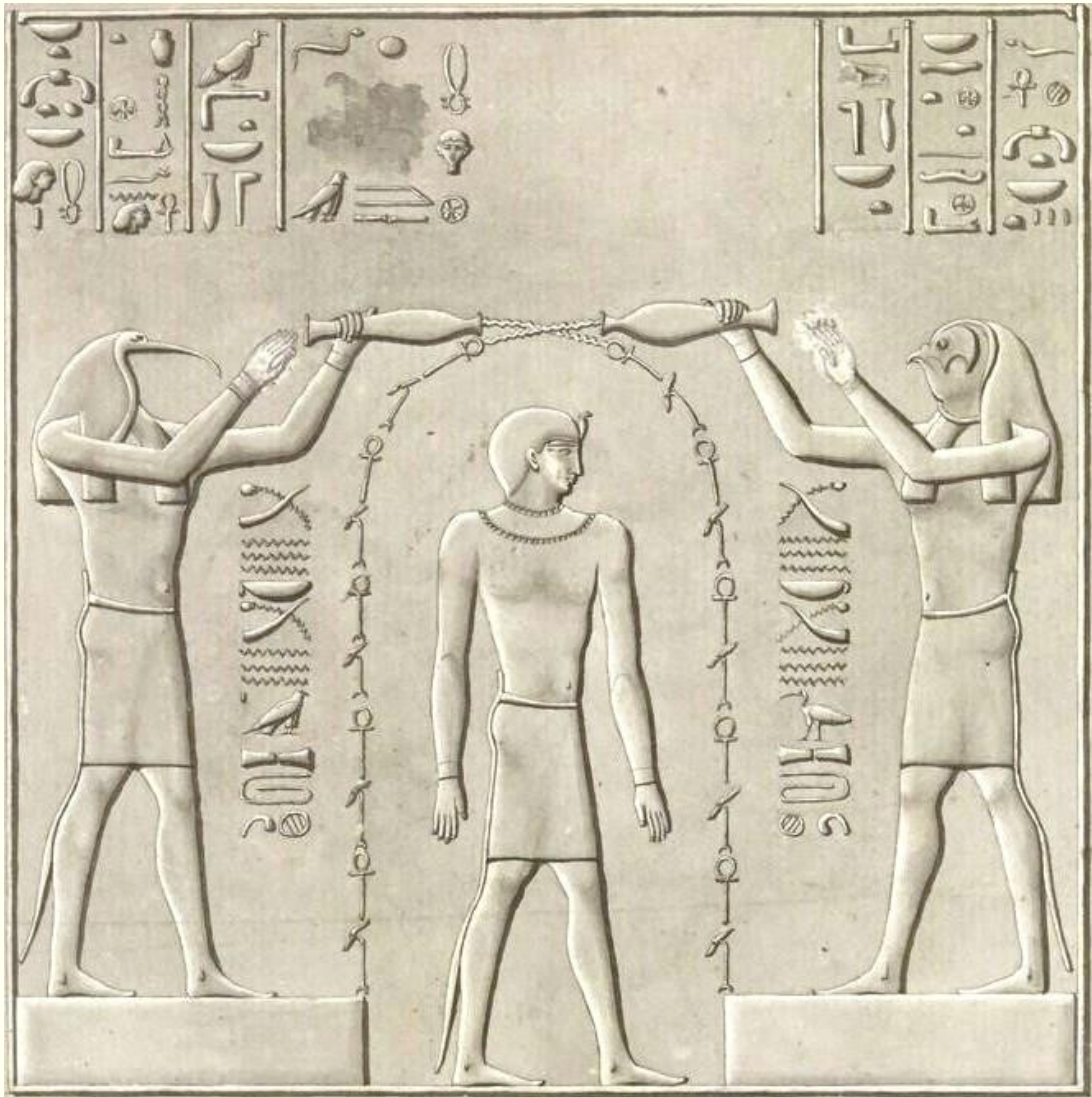
Two Gods-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury), are standing over the body of a candidate just initiated, pouring on his head a double stream of water (of life and new birth), which stream is interlaced in the shape of a Cross and full of small ansated crosses.

Let the reader who doubts the statement consult the Hebrew originals before he denies it. Let him turn to some most suggestive Egyptian *bas-reliefs*. One especially from the temple of Philæ, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis-headed* (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new birth), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate), when the beams of [559] the morning sun (Osiris) strike the crown of his head (*his entranced body being placed three days earlier on its wooden tau, so as to receive the rays*). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, visibly [ostensibly], to the Sun-Osiris, addressed in reality to the Spirit-Sun within, enlightening the newly-born man.

¹ [Consult "Blavatsky on Elementals and Elementaries," in our Blavatsky Speaks Series. — ED. PHIL.]

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
THE CROSS FALLING INTO GENERATION

Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities — from the highest antiquity. Let him examine the tomb of Bait-Oualy, in the reign of Ramses II, and find on it the crosses in every shape and position.



Again, the same on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III, preserved in the National Library of Paris, which represents the adoration of Bakhan-Alenré. In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient papyri mention these as the “hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*.” A quantity of such cruciform “couches,” on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen,

and after him Clemens Alexandrinus and other ex-initiates, knew better. *But they preferred to keep silent.*¹

Vishvakarman, the all-seeing god, the great architect of the world and creative power, sacrifices himself to himself. The Spiritual Egos of every mortal are of His own essence, and one with Him.

Again, let the reader read the Hindu “fables,” as the Orientalists call them, and remember the allegory of Viśvakarman, the creative power, the great architect of the world, called in the *Rig-Veda* “the all-seeing god,” who “sacrifices himself to himself” (the Spiritual Egos of mortals are his own essence, *one with him*, therefore). Remember that he is called *Deva Vardhika* “the builder of the gods” and that it is he who ties (the Sun) Sūrya, his son-in-law, on his lathe, in the exoteric allegory; on the Svastika, in esoteric tradition, as on earth he is the Hierophant-Initiator, and cuts away a portion of his brightness. Viśvakarman, remember again, is the Son of Yoga-Siddha, *i.e.*, the holy power of Yoga, and the fabricator of the “fiery weapon,” the magic Āgneyāstra.² The narrative is given more fully elsewhere. The author of the Kabbalistic work so often quoted from, asks:

The symbol of Crucifixion is the origin of measures, shadowing forth creative law and design.

The theoretical use of crucifixion, then, must have been somehow connected with the personification of this symbol [the structure of the garden of Paradise symbolized by a crucified man]. But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design*. What, practically, as regards humanity, [560] could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values [the symbolization of the connection of 113:355, with 20612:6561, *by a crucified man*]. Not only are they shown to work in the Cosmos . . . but, by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting link. Reflection becomes more involved when it is considered that the power of expression of the law, *exactly*, by *numbers*, clearly defining a system, was not the *accident* of the language, but was its very *essence*, and of its *primary organic construction*; therefore, neither the language, nor the mathematical system attaching to it, *could be of man's invention*, unless both were *founded upon a prior language, which afterwards became obsolete . . .*³

¹ [*Lucifer*, Vol. II, May 1888, p. 250. Cf. *Blavatsky Collected Writings*, Vol. IX, pp. 273-74]

² Dowson, *Hindu Classical Dictionary*, s.v. Āgneyāstra

³ *The Source of Measures*, pp. 204-5

Man was the primordial Word, the very first word possessed by the Hebrews, whoever they were, to carry the idea by the sound of a man. The numerical value of that word is 113, and carried with it the elements of the cosmical system displayed.

The figure of Vithoba, even to the nail-marks on the feet, is that of Jesus crucified, in all its details, save the Cross. That man was meant, is proved by the fact of the Initiate being reborn after his crucifixion on the Tree of Life. That tree, through its use by the Romans as an instrument of torture, and by the ignorance of Christian schemers, has now become the tree of death!

The author proves these points by further elucidation, and reveals the secret meaning of more than one *dead-letter* narrative, by showing that probably מן, *man*, was the *primordial* word,

. . . the very first word possessed by the Hebrews, whoever they were, to carry the idea by sound of a *man*. The essential of this word was 113 (the numerical value of that word) from the beginning, and carried with it the elements of the cosmical system displayed.¹

This is demonstrated by the Hindu Vithobā — a form of Vishnu — as said already. The figure of Vithobā, even to the nail-marks on the feet,² *is that of Jesus crucified, in all its details, save the Cross.* That MAN was meant, is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the TREE OF LIFE.* This “tree” has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers — the *tree of death!*

Thus one of the seven esoteric meanings, implied in the mystery of Crucifixion by the inventors of the system, is now revealed by the geometrical symbols containing the history of the evolution of man.

Thus, one of the *seven esoteric meanings* implied in this mystery of Crucifixion by the mystic inventors of the system — the original elaboration and adoption of which dates back to the very establishment of the MYSTERIES — is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was so learned in the esoteric Wisdom of Egypt, and who adopted their numerical system from the Phœnicians, and later from the Gentiles, from whom they borrowed most of their Kabbalistic Mysticism, adapted, most ingeniously, the Cosmic and anthropological symbols of the “heathen” nations to their peculiar *secret* records. If Christian [561] sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed in esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word-forms for MAN) and used it in conjunction with that of *Shānāh* or “lunar year,” so mystically connected with the name of Jehovah, the supposed “father” of Jesus, and embosomed the mystic idea in an astronomical value and formula.

¹ *The Source of Measures*, p. 205

² See Moor's *Hindoo Pantheon*, p. 418; also Plate II, where Withobā's left foot bears the mark of the nail, on the figure of his idol.

The queer injunction in the Old Testament to crucify men before the Lord, the Sun, is no prophecy at all but has a direct phallic significance.

The original idea of “Man Crucified” in Space belongs certainly to the ancient Hindus, and Moor shows it in his *Hindu Pantheon* in the engraving that represents Vithobā. Plato adopted it in his decussated Cross in Space, the ×, “the Second God who impressed himself on the Universe in the form of the Cross”; Krishna is likewise shown “crucified.”¹ Again it is repeated in the Old Testament in the queer injunction *to crucify men* before the Lord, *the Sun* — which is no prophecy at all, but has a direct phallic significance. In that same most suggestive work on the Kabbalistic meanings, *The Hebrew-Egyptian Mystery*, we read again:

In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds or *stigmata* in the extremities are necessarily *four*, designative of the *square*. . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube *unfolded* [which make the cross or man-form, or 7, counting three horizontal and four vertical bars] on which the man is placed; and this in turn points to the circular measure transferred onto the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together for all, and *four* when separated, or 7 in all — another *most holy* [and *with the Jews*] feminine base number.²

Prometheus is another victim, for he is crucified on the Cross of Love and on the rock of human passions, a voluntary sacrifice and testimony of boundless devotion to humanity.

Thus, while the phallic or sexual meaning of the “Crucifixion Nails” is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.



Neophyte dying in the Chrēst condition before ascending as Christ.

There now follow two drawings by Philaletheians GR. Students should be fully conversant with the metaphysical concepts and study notes set out in our Buddhas and Initiates Series. — ED. PHIL.

¹ See Dr. Lundy's *Monumental Christianity*, fig. 72

² *The Source of Measures*, p. 52



The Cross is not a human invention, it is a time-honoured symbol of cosmic ideation and of the divine soul in man: eternal in its potentiality, periodical in its potency.

Later, it expanded in that of the mortal who, by crucifying his flesh and passions on the Procrustean bed of torture, is reborn Immortal — leaving behind the animal-man tied on the Cross of Initiation. Like an empty chrysalis, the Spiritual Soul is now free as a butterfly.

Much later, owing to the gradual loss of spirituality, the Cross was degraded to a phallic symbol.

Now, the primordial system, the double glyph that underlies the idea of the Cross, is not “of human invention,” for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the [562] Procrustean bed of torture, became reborn as an Immortal. Leaving the body behind him, the animal-man tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no *higher than a phallic symbol*.

With the Esotericists, from the remotest times, the Universal Soul or *anima mundi*, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life-principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a sevenfold cross, whose branches are respectively, *light, heat, electricity, terrestrial magnetism, astral radiation, motion, and Intelligence*, or what some call self-consciousness.

Eventually, the Cross was adopted and manipulated by Christianity, yet it was phallic from the very beginning. But the Cross does not belong exclusively to the Churches: its metaphysical meaning is too much for the champions of the religion of sensualism to grasp.

The Cross is pre-eminently is Kabbalistic, representing the opposition and quaternary equilibrium of the elements.

We have said it elsewhere. Long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a sign of recognition among adepts and neophytes, the latter being called *Chrēsts* (from *Chrēstos*, Χρηστος, man of tribulation and sorrow). Says É. Lévi:

The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabbalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the Occult verse of the *Paternoster* . . . that there were originally two ways of making it, or, at least *two* very different formulas to express its meaning — one reserved for *priests-initiates*, the other given to neophytes and the profane.

Thus, for example,

The *initiate*, carrying his hand to his forehead, said — *To thee*;

Then he added — *belong*;

And continued, while carrying his hand to the breast — *the kingdom*;

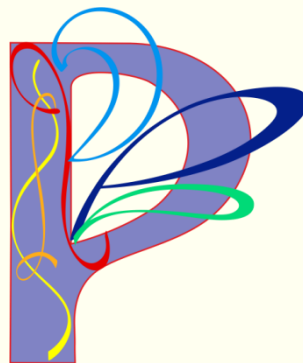
Then, to the left shoulder — *justice*;

To the right shoulder — *and mercy*;

Then he joined the two hands, adding — *throughout the generating cycles*.

“*Tibi sunt Malkhuth et Geburah et Hesed per Æonas*,” a sign of the Cross, *absolutely* and magnificently kabbalistic, which the profanations of Gnosticism made the militant and official Church completely *lose*.¹

The “militant and official Church” did more: having helped herself to what had never belonged to her, she took only that which the “profane” had, the Kabbalistic meaning of the *male* and *female* Sēphīrōth. She never lost the *inner* and higher meaning since she never had it — É. Lévi’s pandering to Rome, notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the *neophytes*, the CHRĒSTOI.



The Divine Pedigree of Man.

There now follows a drawing from *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 526, redrawn by Philaletheians GR. Students to consult Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022. This is our fifth Major Work. — ED. PHIL.

¹ *Dogme et Rituel de la Haute Magie*, Vol. II, p. 88

1. Macrocosmos, the Ideal World, and its 3, 7, or 10 Centres of Creative Forces.

- A. Unmanifested Logos, Sexless
- B. Potential Wisdom
- C. Universal Ideation

a. Creative Logos

- b. Eternal Substance
- c. Spirit

D. The Spiritual Forces acting in Matter

2. Microcosmos, the Inner Man, and his 3, 7, or 10 Centres of Potential Forces.

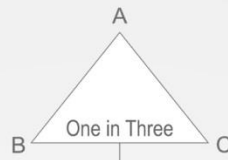
Atman, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; it is the Auric Egg, the Magnetic Sphere round every human and animal being.

1. Buddhi, the vehicle of Atman
2. Upper Manas, the vehicle of Buddhi
3. Lower Manas [reflecting the above two]
4. Kama-Rupa, the vehicle of Lower Manas
5. Prana, Life
6. Linga-Sharira, the vehicle of Prana

3. Microcosmos, the Physical Man, and his 10 Orifices, or Centres of Action.

1. Buddhi, Right Eye
3. Lower Manas, Right Ear
5. Life Principle, Right Nostril
7. Organ of the Creative Logos, Mouth

As the Lower Triad (8, 9, 10) has a direct connection with the Higher Atmic Triad and its three aspects (creative, preservative, and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins — the Sin against the Holy Ghost with the Christians.



A. B. C.
Unknowable

a. b. c.

This is Pradhana, undifferentiated matter in Sankhya philosophy, or Good, Evil, and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralising each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance, and Fire stimulating matter to form itself.

D. The Spiritual Forces acting in Matter

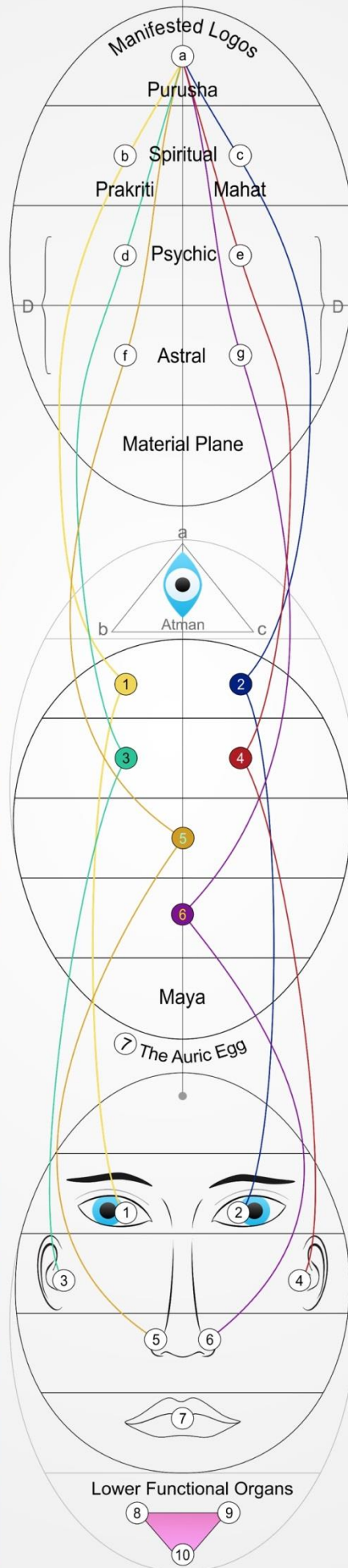
a. b. c.

The three Hypostases of Atman in contact with Nature, and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1. 2. 3. 4. 5. 6.

These six principles, acting on four different planes, and having their Auric Envelope on the seventh (vide infra), are those used by the Adepts of the Right-Hand [Path], or White Magicians.

The physical body is no principle; it is entirely ignored, being used only in Black Magic.



2. [Upper] Manas, Left Eye

4. Kama-Rupa, Left Ear

6. Life Vehicle, Left Nostril

7. Paradigm of the tenth (creative) orifice in the Lower Triad


These physical organs are used only by Duggas in Black Magic.

Endnote 1.

On the meaning of Patriarchs, by Madame Blavatsky.

In esoteric philosophy Patriarchs are the progenitors of the human race, the “Mind-born Sons” of Brahma. They are the nursery and fountainhead of human beings.

This is the occult meaning of the Biblical Patriarchs, of their genealogy, and of their descendants dividing among themselves the earth. First, 7 are mentioned, then 10, 21, and so on.

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels — our Dhyāni-Chohans — the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.” Arūpa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man — it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness — the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle  — the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the “Watchers,” there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.¹ But it is not with any of these that we are at present concerned, but with the “Seven Breaths,” so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.²

¹ This is the secret meaning of the statements about the Hierarchy of Prajāpatis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are “Gods” and creators of men — many of them the “Lords of Beings”; they are the “Mind-born Sons” of Brahmā, and then they become mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob’s dream has the same significance.

² *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATĀRAS) XIV pp. 379-80.

The Jewish Patriarchs were pastors, not priests.

The word “patriarch” is composed of the Greek word “Patria” (“family,” “tribe,” or “nation”)¹ and “Archon” (a “chief”), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs, yet they were no priests, but were simply the heads of their tribes, like the Indian Rishis.²



Endnote 2.

On James Ralston Skinner's unpublished manuscript, by Boris de Zirkoff.

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

This Kabbalistic MS may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by James Ralston Skinner, which was originally published at Cincinnati in 1875.³ In this MSS, after the heading: “Section I — Introduction — Giving a Key of formation of an ancient language,” the opening sentence runs as follows:

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

H.P. Blavatsky, has quoted from this MSS in *The Secret Doctrine*⁴ and elsewhere, with considerable approbation.

Towards the end of the MSS the author has written:

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

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

As would appear from Dr. Jirah Dewey Buck's little book entitled *Modern World Movements*⁵ Dr. Buck sent this MSS to Blavatsky and she wrote to him saying that there were Seven Keys to the Kabbalah, of which Skinner had discovered “two and a half.”

The MSS is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H.P. Blavatsky, and

¹ [Linear descend, esp. by father side. — *Liddell & Scott.*]

² *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV p. 252 *fn.*

³ [A searchable PDF of this title can be found in our Planetary Rounds and Globes Series. — ED. PHIL.]

⁴ Vol. I, pp. 308-9

⁵ Indo-American Book Co., Chicago, 1913, pp. 39-41

beneath it the capital letters P.S., whose meaning is uncertain. Inside, on the fly-leaf, Blavatsky, has written her name: "H.P. Blavatsky, Ostende, 1887," and on the same page is a rubber stamp: "H.P.B., 17 Lansdowne Rd., London W."

The inside of the book consists of 358 pages, about $5\frac{3}{4}$ X $9\frac{1}{2}$, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

There still remain in the book more than a dozen slips of paper, some of them torn scraps with Blavatsky's handwriting on them, to mark certain pages. She has also written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

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

"How the woman was taken out of the man";

"The covenant of Jehovah";

"The Parker ratio and the British inch";

"The Garden of Eden";

"The Flood";

"The Measures of the Great Pyramid," etc.

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

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



Endnote 3.

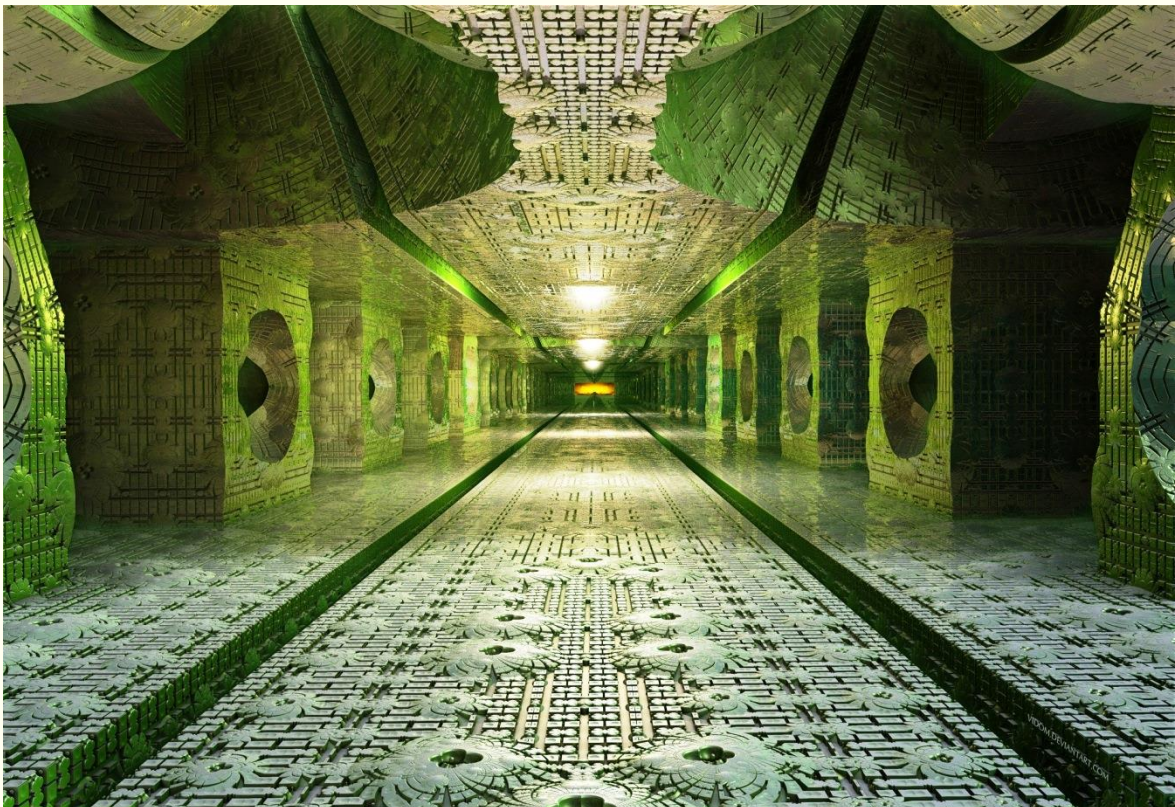
On the Galactic Centre, by Boris de Zirkoff.

And error seems to have crept into this sentence. There is no record of the alleged fact that anyone in the field of astronomy has ever postulated that the galactic centre lay in, or even in, the direction of the Pleiades.

Just as the earth and the other planets are units in the planetary system, so the sun and many thousand million other suns or stars are units in the *galactic system* whose framework is formed by the star clouds which we call the Milky Way. In its general structural relations, the galactic system is pictured as a vast, flat spiral re-

sembling Messier 33, the spiral nebula in Triangulum, though considerably larger. It includes a central nucleus, scattered stars and groups of stars distributed around it along the galactic plane. It also contains bright diffuse nebulae and dark dust clouds, both concentrated near its principal plane. It has been known for more than half a century that the *galactic centre* lies in the direction of Sagittarius, but is partly or entirely concealed behind the dark nebulosity which causes the great rift of the Milky Way. The coordinates of the centre are Right Ascension 17h 42m 29s, and Declination 29°00' (epoch 1950). The diameter of the entire lenticular system is of the order of 30,000 parsecs, or 100,000 light years, and the thickness of the nucleus is a tenth as great. Our local system containing the sun is situated in one of the arms of the spiral, more than halfway from the centre to the edge. It is known that the galactic system, as a whole, is rotating around its centre.

Our galactic system is again a unit in what might be called the meta-galactic system whose other visible members are the many extragalactic nebulae, or exterior galaxies, *many millions* of which can be photographed with our largest telescopes. Three of them are visible to the naked eye, namely, the Large and Small Magellanic Clouds, and Messier 31, the Great Nebula in Andromeda, which is at a distance of about 800,000 light years from us.



Point to ponder: AIΩ is a permutation of IAΩ (IAO).

AIΩ represents Spirit (A) linked to Matter (Ω) by Mind (I).

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA – PS 125) XIII pp. 53-54.¹

This triple triplicity, in another aspect, becomes the famous IAΩ of such frequency on the Gnostic gems, and in its permutation AIΩ represents Spirit (A) linked to Matter (Ω) by Mind (I).

[PS 125] These are the Names which I will give from the Infinite downwards. Write them with a Sign that the Sons of God may show them forth from this Region. This is the Name of the Immortal AAA ΩΩΩ, and this is the Name of the Voice, which is the Cause of the Motion of the Perfect Man, III. And these are the interpretations of the Names of the Mysteries. The first is AAA, and its interpretation is ΦΦΦ. The second is MMM, or ΩΩΩ, and its interpretation is AAA. The Third is ΨΨΨ, and its interpretation is NNN. The fourth is ΦΦΦ, and its interpretation is NNN. The fifth is ΔΔΔ, and its interpretation is AAA. The interpretation of the second² is AAAA, AAAA, AAAA. The interpretation of the whole Name . . .³

AAA, ΩΩΩ, III, are the unmanifested arūpa planes, aiōns or emanations, and also the *nine mutes* of Marcus. This triple triplicity, in another aspect, becomes the famous IAΩ of such frequency on the Gnostic gems, and in its permutation AIΩ represents Spirit (A) linked to Matter (Ω) by Mind (I). These three are probably the Mysteries of the Ineffable and the seven which follow are the Mysteries of the First Mystery, though later on we read of Seven Mysteries of the Ineffable. “The first is AAA and the interpretation is ΦΦΦ”; turning the letters into figures and neglecting the noughts and reduplication, we resolve it into “the interpretation of 1 is 5,” or in other words the revealer, or manifest, of the first and greatest mystery, corresponding to *ātman*, is the fifth principle, or immortal *Ego* of man. “The second which is MMM or ΩΩΩ and its interpretation is AAA.” Now Ω or ω is often found on the gems in straight lines, thus W which is the reverse of M or ∞∞ the usual sign of Water or “Matter” in symbology. By referring to the table of the members of the Celestial Man of Marcus, it will be seen that M is the opposite pole to A, as also Ω when the letters are “unfolded.” If this folding of the letters is taken to represent one spiral of evolution, in the next spiral M and N would be on the same plane as A and Ω and we should have four letters abreast or on one plane. M and Ω would then be inter-

¹ [Consult “Proposition 1 – The Seven Eternities,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² *i.e.*, the sixth, for *Buddhi* is either the *sixth* or the *second* principle, or mystery.

³ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA – PS 125) XIII p. 51

changeable and their interpretation would be A. “The third is $\Psi\Psi\Psi$, and its interpretation 000. The fourth is $\Phi\Phi\Phi$ and its interpretation is NNN.” Now $\Psi = 700$ and $0 = 70$, $\Phi = 500$ and $N = 50$; therefore, as 10 is the “radix” of numbers, 70 interprets 700 and 50, 500, as every higher plane interprets the lower. “The fifth is $\Delta\Delta\Delta$ and its interpretation is AAA.” In other words the interpretation of 4 is 1, just as that of Ω or 8 is also I, for whether we count by *threes* or *sevens*, the fourth and the eighth will always be the first or the next class, plane, degree, emanation, or whatever we choose to call it. The next mystery, approaching the end of the cycle of evolution, differentiates the original triple trias into a triple quaternary, and having thus added to its experience returns into the silence of the Great Name. When the key of the seven planes and principles has been understood, it will be easy to place the seven on the *lower four* planes of a higher septenary, as in the diagram in *The Secret Doctrine*, and then we shall see how the type of the three highest *arūpa* planes is reflected in the seven planes of the lower four.



Suggested reading for students.¹



From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES¹
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

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

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



- COMPASSION: THE SPIRIT OF TRUTH¹
- THE TRUE COLOURS OF MAN²

— *in our Major Works Series.*

- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- GAUTAMA AND JESUS PARALLEL LIVES
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT

— *in our Buddhas and Initiates Series.*

- SKINNER'S KEY TO THE HEBREW-EGYPTIAN MYSTERY (1875)

— *in our Planetary Rounds and Globes Series.*

¹ C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021. This is our first Major Work.

² Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022. This is our fifth Major Work.

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- LUCIFER IS CHRISTOS, INNER LIGHT
- THE CROSS AND THE PYTHAGOREAN DECAD

— *in our Secret Doctrine's Third Proposition Series.*

- KEYS TO THE MYSTERY LANGUAGE
- MYSTERY IS NOT UNREVEALED KNOWLEDGE

— *in our Theosophy and Theosophists Series.*

