

*Lunar myth and worship  
through the ages*



## ***Abstract and train of thoughts***<sup>1</sup>

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Deus Lunus, a male lunar deity, became overtly androgyne in the Lemurian Race of our Round when sexes separated. Later, its dual hermaphrodite power was exploited by Atlantean sorcerers. Still, in the present Aryan Race, the same lunar-solar worship continues, dividing nations into two distinct and essentially antagonistic factions and cults.	16
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### **Pagan and Papal cosmogonies are diametrically opposed.**

The one is an ever-youthful Mother-Nature, antitype of Sun and Moon, creating immaculately the ideal universe; the other, by concocting an infernal "Virgin Mary" who

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<sup>1</sup> Frontispiece by Lady Yana Dhyana.

brings forth a “son” of the earth earthy, degrades everything divine and sacred to the lowest anthropomorphic goddess of the rabble. 19

The “virgin” goddess of the Latin Church is a faithful copy of the old Pagan Goddesses, albeit counterfeit; the twelve apostles stand for the twelve tribes, the latter being personifications of the twelve great gods and the twelve signs of the Zodiac. 20

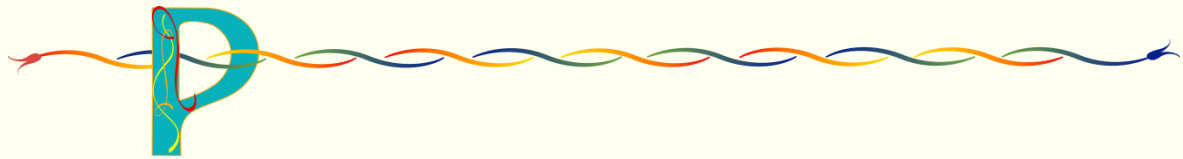
The liberal adoption by the Latin Church of such symbols as water, fire, sun, moon, and stars, and a good many other things, is a continuation of the old worship of Pagan nations under different names. 22

The belief that Fire finds refuge in Water was not limited to the old Scandinavians. It was shared by all nations before taken up by the early Christians, who symbolized the Holy Ghost under the shape of Fire, the breath of the Father-Sun, descending into the Water or Sea, Mother, Mare, Mary, etc. 22

**Boris de Zirkoff on James Ralston Skinner’s unpublished Manuscript.**

**Suggested reading for students.**

From our Secret Doctrine’s First Proposition Series. 26



## The Sun is the giver of life to the whole planetary system.

### The Moon is the giver of life to our globe.

From *The Secret Doctrine*, Vol. I, Ch. IX "The Moon, Deus Lunus, Phoebe"; pp. 386-403.

This archaic symbol is the most poetical of all symbols, as also the most philosophical. The ancient Greeks brought it into prominence, and the modern poets have worn it threadbare. The Queen of Night, riding in the majesty of her peerless light in heaven, throwing all, even Hesperos, into darkness, and spreading her silver mantle over the whole sidereal world, has ever been a favourite theme with all the poets of Christendom, from Milton and Shakespeare down to the latest versifier. But the refulgent lamp of night, with her suite of stars unnumbered, spoke only to the imagination of the profane. Until lately, Religion and Science had nought to do with the beautiful mythos. Yet, "the cold chaste moon," she, in the words of Shelley,

[ . . . the Queen of Heaven's bright isles,  
Who makes all beautiful on which she smiles,  
That wandering shrine of soft yet icy flame  
Which ever is transformed, yet still the same,  
And warms not but illumines. . . .<sup>1</sup>

— stands in closer relations to Earth than any other sidereal orb. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. She is the Queen and she is the King, and was King Soma before she became transformed into Phoebe<sup>2</sup> and the chaste Diana.<sup>3</sup> She is pre-eminently the deity of the Christians, through the Mosaic and Kabbalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the last initiated Father of the Church died, carrying with him into his grave the secrets of the pagan temples. For the "Fathers" — such as Origen or Clemens Alexandrinus — the Moon was Jehovah's living symbol: the giver of Life and the giver of Death, the disposer of being — in *our* World. For, if Artemis was *Luna* in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and *life*: with the Egyptians, she was Heqet (Hecatē) in Hell, the goddess of Death, who ruled over magic and enchantments.

<sup>1</sup> [*Epipsychidion*, 1821, lines 282-85]

<sup>2</sup> [Titan goddess of prophecy and oracular powers]

<sup>3</sup> [The Roman Artemis, goddess of hunt, moon, and birth]

### Diana-Hecate-Luna are three forms of One Essence.

More than this: as the personified moon, whose phenomena are triadic, Diana-Hecatē-Luna is *the three in one*. For she is *Diva triformis, tergemina, triceps* — three heads on one neck,<sup>1</sup> like Brahmā-Vishnu-Śiva. Hence she is the prototype of our Trinity, which has not always been entirely male. The number seven, so prominent in the Bible, so sacred in its seventh (Sabbath) day, came to the Jews from Antiquity, deriving its origin from the four-fold number 7 contained in the 28 days of the lunar month, each septenary portion thereof being typified by one quarter of the moon.

It is worth the trouble of presenting in this work a bird's-eye view of the origin and development of the lunar myth and *worship* in historical antiquity, on our side of the globe. Its earlier origin is untraceable by *exact* science, rejecting as it does tradition; while for Theology, which, under the guidance of the crafty Popes, has put a brand on every fragment of literature that does not bear the *imprimatur* of the Church of Rome, its archaic history is a sealed book. Whether the Egyptian or the Āryan Hindu religious philosophy is the more ancient — and the Secret Doctrine says it is the latter — does not much matter in this instance, as the lunar and solar “worship” are the most ancient in the world. Both have survived, and prevail to this day throughout the whole world, with some openly, with others — *e.g.*, in Christian symbolics — secretly. The cat, a lunar symbol, was sacred to Isis, herself the Moon in one sense, as Osiris was the Sun. The cat is often seen on the top of the *Sistrum* in the hand of the goddess. This animal was held in great veneration in the city of Bubastis, which went into deep mourning after the death of every sacred cat, because Isis, as the Moon, was particularly worshipped in this city of mysteries. The astronomical symbolism connected with it has already been given in Section I, “Symbolism,”<sup>2</sup> and no one has better described it than Gerald Massey, in his *Lectures* and in *The Natural Genesis*. The eye of the cat, it is said, seems to follow the lunar phases in its growth and decline, and its orbs shine like two stars in the darkness of night. Hence the mythological allegory which shows Diana hiding under the shape of a cat in the Moon, when, in company with other deities, she was seeking to escape the pursuit of *Typhōn*.<sup>3</sup> The moon in Egypt was both the “Eye of Horus” and the “Eye of Osiris,” the Sun.

The same with the *Cynocephalus*. The dog-headed ape was a glyph to symbolise the sun and moon, in turn, though the *Cynocephalus* is *more a Hermetic than a religious symbol*. For it is the hieroglyph of Mercury, the planet, as of the Mercury of the Alchemical philosophers, as, say the Alchemists, “Mercury has to be ever *near Isis, as her minister*, as without Mercury neither Isis nor Osiris can accomplish anything in the GREAT WORK.” *Cynocephalus*, whenever represented with the Caduceus, the Crescent, or the Lotus, is a glyph of the “philosophical” Mercury; but when seen with a reed, or a roll of parchment, he stands for Hermes, the secretary and adviser of Isis, as Hanuman filled the same office with Rāma.

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<sup>1</sup> The goddess *Τριμορφος* in the statuary of Alcamenes.

<sup>2</sup> [Cf. “Keys to the Mystery Language,” in our Theosophy and Theosophists Series. — ED. PHIL.]

<sup>3</sup> See the *Metamorphoses* of Ovid.



**The Hindus proudly call themselves descendants of Solar and Lunar dynasties. The Christians pretend to regard such beliefs as idolatry, yet they adhere to a religion entirely based upon solar and lunar worship.**

Though the regular Sun-Worshippers, the Parsīs, are few, yet not only is the bulk of the Hindu mythology and history based upon and interblended with these two worships, but so is also the Christian religion itself. From their origin down to our modern day it has coloured the theologies of both the Roman Catholic and Protestant Churches. The difference, indeed, between the Āryan Hindu and the Āryan European faiths is very small, if only the fundamental ideas of both are taken into consideration. Hindus are proud of calling themselves *Sūryas* and *Chandra-vamśas* (of the *Solar* and *Lunar* dynasties). The Christians pretend to regard it as idolatry, and yet they adhere to a religion entirely based upon the solar and lunar worships. It is useless and vain for the Protestants to exclaim against the Roman Catholics for their “Mariolatry,” based on the ancient cult of lunar goddesses, when they themselves worship Jehovah, pre-eminently a *lunar* god, and when both Churches have accepted in their theologies the “Sun”-Christ and the lunar trinity.

What is known of Chaldaean Moon-Worship,<sup>1</sup> of the Babylonian god *Sin*, called by the Greeks “Deus Lunus,”<sup>2</sup> is very little, and that little is apt to mislead the profane student who fails to grasp the esoteric significance of the symbols. As popularly known to the ancient profane philosophers and writers (for those who were initiated were pledged to silence) the Chaldea were the worshippers of the moon under *her* (and *his*) various names, just as were the Jews, who came after them.



<sup>1</sup> [Consult “Chaldeans, Hierophants of the Āryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

<sup>2</sup> [The male moon god; the feminine aspect is Dea Luna.]

# Mystery 1.

## The Androgynous Moon

### The lowest key to Moon symbol is anthropomorphic and phallic.

In the unpublished MS. on the Art-Speech, already mentioned,<sup>1</sup> giving a key to the formation of the ancient (symbolical) languages a logical *raison d'être* is brought forward for this double worship. It is written by a wonderfully well-informed and acute scholar and Mystic, who gives it in the comprehensive form of a hypothesis. The latter, however, becomes forcibly a proven fact in the history of religious evolution in human thought, to anyone who has ever had a glimpse into the secret of ancient Symbology. Thus, he says:

One of the first occupations among men, connected with those of actual necessity, would be the perception of time periods,<sup>2</sup> marked on the vaulted arch of the heavens, sprung and rising over the level floor of the horizon, or the plain of still water. These would come to be marked as those of day and night, of the phases of the moon, of its stellar or synodic revolutions, and of the period of the solar year with recurrence of the seasons, and with the application to such periods of the natural measure of day or night, or of the day divided into the light and the dark. It would also be discovered that there was a longest and shortest solar day, and two solar days of equal day and night, within the period of the solar year; and the points in the year of these could be marked with the greatest precision in the starry groups of the heavens or the constellations, subject to that retrograde movement thereof, which in time would require a correction by intercalation, as was the case in the description of the Flood, where correction of 150 days was made for a period of 600 years, during which confusion of landmarks had increased. . . . [This] would naturally come to pass . . . with all races in all time; and such knowledge must be taken to have been inherent in the human race, prior to what we call the historic period as during the same.<sup>3</sup>

On this basis, the author seeks for some natural physical function possessed in common by the human race, and connected with the periodical manifestations, such

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<sup>1</sup> [J.R. Skinner's unpublished Kabbalistic MS. in the Adyar Archives, herein cited as Skinner's MS. See endnote by Boris de Zirkoff.]

<sup>2</sup> Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our solar system, the hours of certain periodical events. Thus, Mercury was *the messenger* appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light.

<sup>3</sup> Skinner's MS. (fo. 7, 8)

that “the connection between the two kinds of phenomena . . . became fixed in popular usage.” He finds it in: →

- 1 The feminine physiological phenomena] every lunar month of 28 days, or 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar week-year of 52 weeks of 7 days each.
- 2 The quickening of the foetus is marked by a period of 126 days, or 18 weeks of 7 days each.
- 3 That period which is called “the period of viability” is one of 210 days, or 30 weeks of 7 days each.
- 4 The period of parturition is accomplished in 280 days, or a period of 40 weeks of 7 days each, or 10 lunar months of 28 days each, or of 9 calendar months of 31 days each, counting on the royal arch of heavens for the measure of the period of traverse from the darkness of the womb to the light and glory of conscious existence, that continuing inscrutable mystery and miracle. . . .

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Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation . . . We may affirm . . . that this was the mode of reckoning among all nations, either independently, or intermediately and indirectly by tuition. It was the mode with the Hebrews, for even today they calculate the calendar by means of the 354 and 355 of the lunar year, and we possess a special evidence that it was the mode with the ancient Egyptians, as to which this is the proof:

The basic idea underlying the religious philosophy of the Hebrews was that God contained all things within himself;<sup>1</sup> and that man was his image, man including woman . . . The place of the man and woman with the Hebrews was among the Egyptians occupied by the bull and the cow, sacred to Osiris and Isis,<sup>2</sup> who were represented, respectively, by a man having a bull's head, and a woman having the head of a cow, which symbols were worshipped. Notoriously Osiris was the Sun and the river Nile, the tropical year of 365 days, which number is the value of the word *Neilos*, and the bull, as he was also the principle of fire and of life-giving force, while Isis was the Moon, the bed of the river Nile, or the Mother Earth, for the parturient energies of which water was a necessity, the lunar year of 354-364 days, the time-maker of the periods of gestation, and the cow marked by, or with, the crescent new moon. . . .

But the use of the cow of the Egyptians for the women of the Hebrews was not intended as of any radical difference of signification, but a concurrence in the teaching intended, and merely as a substitution of a symbol of common import, which was this, *viz.*, the period of parturition with the cow and the woman was held to be the same, or 280 days, or ten lunar months of four weeks each. And in this period consisted the essential value of this animal symbol, whose mark

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<sup>1</sup> A caricatured and dwarfed Vedāntin notion of Parabrahman containing within *itself* the whole Universe as being that boundless Universe itself, and *there existing nothing outside of itself*.

<sup>2</sup> Just as they are to this day in India, the bull of Siva and the cow representing several *Śaktis* — goddesses.



was that of the crescent moon.<sup>1</sup> . . . These parturient and natural periods are found to have been subjects of symbolism all over the world. They were thus used . . . by the Hindus, and are found to be most plainly set forth by the ancient Americans, in the Richardson and Gest tablets, in the Palenque Cross and elsewhere; and manifestly lay at the base of the formation of the calendar forms of the Mayas of Yucatan, the Hindus, the Assyrians, and the ancient Babylonians, as well as the Egyptians and old Hebrews. The natural symbols . . . would be either the phallus or the phallus and yoni, . . . or *male* and *female*. Indeed, the words translated by the generalizing terms male and female, in the 27<sup>th</sup> verse of the 1<sup>st</sup> chapter of *Genesis* are . . . *sacr* and *n'cabvah*, or literally, phallus and yoni.<sup>2</sup> While the representation of the phallic emblems would barely indicate the genital members of the human body, when their functions and the development of the seed-vesicles emanating from them was considered; then would come into indication a mode of measures of lunar time, and, through lunar, of solar time.<sup>3</sup>

## The highest key is purely theogonic and divine.

**The Jewish god, with which the Christians have burdened themselves, is no higher than the lunar symbol of Nature's reproductive or generative faculty.**

This is the physiological or anthropological key to the Moon symbol. The key that opens the mystery of theogony, or the evolution of the Manvantaric gods, is more complicated, and has nothing phallic in it. All is mystical and divine there. But the Jews, beyond connecting Jehovah directly with the Moon as a generative god, preferred to ignore the higher hierarchies, and have made of some of them (zodiacal constellations and planetary gods) their Patriarchs, thus euhemerizing the purely theosophical idea and dragging it down to the level of sinful humanity.<sup>4</sup> The MS. from which the above is extracted explains very clearly to what hierarchy of gods Jehovah belonged, and who this Jewish GOD was; for it shows in clear language that which the writer has always insisted upon — namely, that the God with which the Christians have burdened themselves was no better than the lunar symbol of the reproductive or generative faculty in nature. They have ever ignored even the Hebrew secret god of the Kabbalists, Ain-Soph, as grand as Parabrahman in the earliest Kabbalistic and mystical conceptions. But it is not the Kabbalah of Rosenroth that can ever give the true original teachings of Shimon ben-Yochai, as metaphysical and philosophical as any. And how many are there among the students of the Kabbalah who knew anything of them except in their distorted Latin translations. Let us glance at the idea which led the ancient Jews to adopt a substitute for the ever-UNKNOWNABLE, and which has misled the Christians into mistaking the substitute for the reality.

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<sup>1</sup> Hence the worship of the moon by the Hebrews.

<sup>2</sup> "*Male and female*, created he them." [*Genesis* i, 27]

<sup>3</sup> Skinner's MS. (fo. 11-15)

<sup>4</sup> See Vol. II, Section XVII, "The Holy of Holies"; [and consult "The Origin of Good and Evil" and "The Original Sin is a Jewish invention," in our Black versus White Magic Series. — ED. PHIL.]

If to these organs [phallus and yoni] as symbols of creative cosmic agencies the idea of . . . time periods can be attached, then, indeed, in the construction of Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the most High Place, should borrow its title from the recognized sacredness of the generative organs, considered as symbols of measures as well as of creative cause.

With the ancient wise, there was no name, and no idea, and no symbol, of a First Cause.<sup>1</sup> With the Hebrews, the indirect conception of such was couched in a term of negation of comprehension — *viz.*, *Ain-Soph*, or the Without Bounds. But the symbol of *its first comprehensible manifestation*, was the conception of a circle with its diameter line [⊖]<sup>2</sup> to at once carry a geometric, phallic, and astronomic idea. . . . for the one takes its birth from the nought, or the circle, without which it could not be, and from the I [⊙], or primal one, spring the nine digits,<sup>3</sup> and, geometrically, all plane shapes. So in the Kabbalah this Circle, with its diameter line, is the picture of the ten Sefhīrōth or Emanations, composing the Adam-Kadmon, the Archetypal Man, the creative origin of all things. . . . This idea of connecting the circle and its diameter line, that is, number ten with the signification of the genital organs, and the Most Holy Place . . . was carried out constructively in the King's Chamber, or Holy of Holies, of the great Pyramid,<sup>4</sup> in the Tabernacle of Moses, and in the Holy of Holies of the Temple of Solomon. . . . It is *the picture of a double-womb*, for in Hebrew the letter hē ך is at the same time the number 5 and symbol of the womb, and twice 5 is 10, or the phallic number.<sup>5</sup>

This “double womb”<sup>6</sup> also shows the duality of the idea carried from the highest, spiritual, down to the lowest or terrestrial plane; and by the Jews limited to the latter. With them, therefore the number 7 has acquired the most prominent place in their exoteric religion, a cult of external forms and empty rituals; as their Sabbath, for instance, the seventh day sacred to their deity, the moon, symbolical of the generative Jehovah. While with other nations the number seven was typical of theogonic evolution of cycles, cosmic planes, and the Seven Forces and Occult Powers in Kosmos,<sup>7</sup> as a boundless whole, whose first upper triangle was unreachable to the finite intellect of man — while other nations, therefore, busied themselves, in their forcible limitation of Kosmos in Space and Time, only with its septenary manifested plane, the Jews centred this number solely in the moon, and based all their sacred calculations thereupon. Hence we find the thoughtful author of the MS. just quoted, remarking, in reference to the metrology of the Jews that: →

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<sup>1</sup> Because it was too sacred. It is referred to as THAT in the *Vedas*: it is the “Eternal Cause,” and cannot, therefore, be spoken of as a “First Cause,” a term implying the absence of any cause, at one time.

<sup>2</sup> See the Proem of Vol. I, Part I [of *The Secret Doctrine*, pp. 4-5]

<sup>3</sup> [Number 9 stands for materialised spirit. — ED. PHIL.]

<sup>4</sup> [See “Skinner's Interior Works of the Great Pyramid (1876),” in our Planetary Rounds and Globes Series. — ED. PHIL.]

<sup>5</sup> Skinner's MS. (fo. 18-20)

<sup>6</sup> [*i.e.*, the two “cosmic eggs,” eternal and periodical. See Diagram and Notes in the same Series. — ED. PHIL.]

<sup>7</sup> [See in-depth analysis in the same Series. — ED. PHIL.]

If 20,612 be multiplied by  $4/3$  the product will afford a base for the ascertainment of the mean revolution of the moon, and if this product be again multiplied by  $4/3$ , this continued product will afford a base for finding the exact period of the mean solar year . . . this form . . . becomes, for the finding of astronomical periods of time, of very great service.<sup>1</sup>

This double number (male and female) is symbolized also in some well-known idols, for instance:

Ardhanārī-Īśvara, the Isis of the Hindus, Eridanus, or Ardan, or the Hebrew Jordan, or *source of descent*. She is standing on a lotus leaf floating on the water. But the signification is . . . that it is androgyne or hermaphrodite, that is *phallus* and *yonī* combined, the number 10, the Hebrew letter *Yōd* ך, the *containment of Jehovah*. She, or rather she-he, [gives] the minutes of the same circle of 360 degrees.<sup>2</sup>

“Jehovah,” in its best aspect is Bīnāh, “the Upper mediating Mother, the *Great Sea* or Holy Spirit”; therefore rather a synonym of Mary, the Mother of Jesus, than of his Father; that “Mother, being the Latin *Mare*” the Sea is here also, Venus, the *Stella del Mare*, or “Star of the Sea.”

The ancestors of the mysterious Akkadians — the *Chandra-* or *Indu-vamśas*, the Lunar Kings whom tradition shows reigning at Prayāga (Allāhābād) ages before our era — had come from India, and brought with them the worship of their forefathers, of Soma, and his son Budha, which afterwards became that of the Chaldeans. Yet such adoration, apart from popular Astrolatry and Heliolatry, was in no sense *idolatry*. No more, at any rate, than the modern Roman Catholic symbolism which connects their Virgin Mary — the *Magna Mater* of the Syrians and Greeks — with the Moon.

Of this worship, the most pious Roman Catholics feel quite proud, and loudly confess to it. In a *Mémoire* to the French Academy, the Marquis De Mirville says:

It is only natural that, as an unconscious prophecy, Āmen-Rā should be *his mother's husband*, since the *Magna Mater* of the Christians is *precisely the spouse of that son she conceives* . . . We [Christians] *can understand now why Neith throws radiance on the sun, while remaining the moon*, since the VIRGIN, who is the QUEEN OF HEAVEN, *as Neith was*, clothes herself in her radiance, and clothes in his turn the CHRIST-SUN. “*Tu vestis solem et te sol vestit*”<sup>3</sup> [is sung by the Roman Catholics during their service].

We [Christians] understand also how it is that the famous inscription at Saïs should have stated that “none has ever lifted my veil (peplum),” considering that this sentence, literally translated, *is the summary of what is sung in the Church on the day of the immaculate conception*.<sup>4</sup>

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<sup>1</sup> Skinner's MS. (fo. 21-22)

<sup>2</sup> *ibid.*, (fo. 23-24)

<sup>3</sup> [i.e., you clothe the Sun and the Sun clothes you.]

<sup>4</sup> De Mirville, *Des Esprits*, etc., Vol. III, p. 117: “Archéologie de la Vierge Mère.”

Surely nothing could be more sincere than this! It justifies entirely what Gerald Massey has said in his Lecture on "Luniolatry, Ancient and Modern":

The man in the moon [Osiris-Sut, Jehovah-Satan, Christ-Judas, and other Lunar twins] is often charged with bad conduct. . . . In these [lunar phenomena] the moon was one as *the* moon, which was twofold in sex, and threefold in character, as mother, child, and adult male. Thus the child of the moon became the consort of his own mother! It could not be *helped* if there was to be any reproduction. He was compelled to be his own father! These relationships were repudiated by later sociology, and the primitive man in the moon got tabooed. Yet, in its latest, most inexplicable phase, this has become the central doctrine of the grossest superstition the world has seen, for these lunar phenomena and their humanly represented relationships, the incestuous included, are the very foundations of the Christian Trinity in Unity. Through ignorance of the symbolism, the simple representation of early time has become the most profound religious mystery in modern Luniolatry. The Roman Church, without being in any wise ashamed of the proof, portrays the Virgin Mary arrayed with the sun, and the horned moon at her feet, holding the lunar infant in her arms — as child and consort of the mother moon. The mother, child, and adult male, are fundamental. . . .

In this way it can be proved that our Christology is mummified mythology, and legendary lore, which have been palmed off upon us in the *Old Testament* and the *New*, as divine revelation uttered by the very voice of God.

A charming allegory is found in the *Zohar*, one which unveils better than anything ever did the true character of Jehovah or YHVH in the primitive conception of the Hebrew Kabbalists. It is now found in the philosophy of Ibn Gebirol's *Qabbalah*, translated by Isaac Myer. Says our author:

In the introduction written by R. 'Hiz'qee-yah, which is very old, and which forms part of our Brody edition of the *Zohar* (i, 5b sq.) is an account of a journey taken by R. El'azar, son of R. Shim-on b. Yo'haï, and R[abbi] Abbah.

They met a man with a heavy burden and asked his name; but he refused to give it and proceeded to explain to them Thorah (Law).

. . . They asked: "Who caused thee thus to walk and carry such a heavy load?" He answered: "The letter ך, (Yod, which=10, and is the symbolical letter of Kether, and the essence and germ of the Holy name יהוה, YHVH)." . . . They said to him: "If thou wilt tell us the name of thy father, we will kiss the dust of thy feet." He replied: ". . . as to *my father, he had his dwelling in the Great Sea, and was a fish therein*" [like Vishnu and Dāgōn or Ōannēs]; which [first] destroyed the great sea . . . and he was great and mighty and "Ancient of Days," until he swallowed all the other fishes in the (Great) Sea . . ." R. El'azar listened to his words and said to him: "Thou art the Son of the Holy Flame, thou

art the Son of Rab Ham-'*nun*-ah Sabah (the Old),<sup>1</sup> thou art the son of the Light of the Thorah [*Dharma*],” etc.<sup>2</sup>

Then the author explains that the feminine Sephīrah, *Bīnāh*, is termed by the Kabbalist the great sea: therefore *Bīnāh*, whose divine names are Jehovah, *Yāh*, and Elohim, is simply the Chaldean Tiamāt, the female power, the Thalath of Berosus, who presides over the Chaos, and was made out later by Christian theology to be the serpent and the Devil. She-He (*Yāh-Havāh*) is the supernal (Heh, and Eve). This *Yāh-Havāh* then, or Jehovah, is identical with our Chaos — Father, Mother, Son, — on the material plane and in the purely physical World. *Demon* and *Deus* at one and the same time; the sun and moon, good and evil, God and Demon.

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. And if, astronomically, she is one of the seven planets of the ancient world, in theogony she is one of the regents thereof — with Christians now as much as with Pagans, the former referring to her under the name of one of their archangels, and the latter under that of one of their gods.

Therefore the meaning of the “fairy tale” translated by Chwolsohn from an old Chaldean MS. translated into Arabic, about Qū-tāmy being instructed by the *idol* of the moon, is easily understood.<sup>3</sup> Seldenus tells us the secret as well as Maimonides.<sup>4</sup> The worshippers of the *Teraphim* (the Jewish Oracles),

. . . carved images and claimed that the light of the principal stars [planets] permeating these through and through, the angelic VIRTUES [or the regents of the stars and planets] conversed with them, teaching them many most useful things and arts.

And Seldenus explains that the *Teraphim* were built and composed after the position of certain planets, those which the Greeks called *στοιχεία*, and according to figures that were located in the sky and called *αλεξητήριοι*, or the *tutelary* gods. Those who traced out the *στοιχεία* were called *στοιχειωματικοί*, or the diviners by the planets and the *στοιχεία*.<sup>5</sup>

It is such sentences, however, in the *Nabatean Agriculture*, that have frightened the men of science and made them proclaim the work “either an *apocrypha* or a fairy tale, unworthy of the notice of an Academician.” At the same time, as shown, zealous Roman Catholics and Protestants tore it metaphorically to pieces; the former because “it described the worship of demons,” the latter because it is “ungodly.” They are all wrong, once more. It is *not* a fairy tale; and as far as regards pious Churchmen, the same worship may be shown in the Scriptures, however disfigured by translation. Solar and Lunar worship, as well as that of the Stars and Elements, are traced, and figure in the Christian theology; defended by Papists, they are stoutly denied by the Protestants only at their own risk and peril. Two instances may be given.

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<sup>1</sup> The *fish* in Aramaic or Chaldee is *nun*, pronounced *noon*.

<sup>2</sup> I. Myer, *Qabbalah*, pp. 335-36

<sup>3</sup> See Book III.

<sup>4</sup> *Moreh Nebhūchīm*, Book III, ch. xxix

<sup>5</sup> Seldenus, *De Dii Syriis*, Syntagmata I, cap. ii: “De Teraphim Labanis, etc.”



Ammianus Marcellinus teaches that ancient divinations were always accomplished with the help of the Spirits of the Elements, "*Spiritus elementorum*, and in Greek *πνεύματα των στοιχείων*."<sup>1</sup>

But it is found now that the planets, the Elements, and the Zodiac, were figured not only in Heliopolis by the twelve stones called "mysteries of the elements," *elementorum arcana*, but also in Solomon's temple, and, as pointed out by various writers, in several old Italian churches and even at *Notre Dame de Paris* where they can be seen to this day.

**The entire Pantheon of lunar gods and goddesses consists of "sons" and "husbands" of their "mothers," and is identical with the Christian Trinity.**

No symbol — the sun included — was more complex in its manifold meanings than the lunar symbol. The sex was, of course, dual. With some it was male, *e.g.*, the Hindu "King Soma," and the Chaldean *Sin*; with other nations it was female, the beautiful goddesses Diana-Luna, Eileithyia, Lucina. In Tauris, human victims were sacrificed to Artemis, a form of the lunar goddess; the Cretans called her Dictynna, and the Medes and Persians Anaitis, as shown by an inscription of Koloē: *Αρτέμιδι Ανάει*.<sup>2</sup> But, we are now concerned chiefly with the most chaste and pure of the virgin goddesses, Luna-Artemis, to whom Pamphos<sup>3</sup> was the first to give the surname of *Καλλίστη* and of whom Hippolytus wrote: *Καλλίστη πολύ παρθένων*.<sup>4</sup> This Artemis-Lochia, the goddess that presided at conception and child-birth,<sup>5</sup> is, in her functions and as the triple Hecatē, the Orphic deity, the predecessor of the God of the Robbins and pre-Christian Kabbalists, and his lunar type. The goddess *Τρίμορφος* was the personified symbol of the various and successive aspects represented by the moon in each of her three phases; and this interpretation was already that of the Stoics,<sup>6</sup> while the Orpheans explained the epithet [*Τρίμορφος*] by the three kingdoms of nature over which she reigned. Jealous, bloodthirsty, revengeful and exacting, Hecatē-Luna is a worthy counterpart of the "jealous God" of the Hebrew prophets.

The whole riddle of the solar and lunar worship, as now traced in the churches, hangs indeed on this world-old mystery of lunar phenomena. The correlative forces in the "Queen of Night," that lie latent for modern science, but are fully active to the knowledge of Eastern adepts, explain well the thousand and one images under which the moon was represented by the ancients. It also shows how much more profoundly learned in the Selenic mysteries were the ancients than are now our modern astronomers. The whole Pantheon of the lunar gods and goddesses, Nephthys or Neith, Proserpina, Mylitta, Cybelē, Isis, Astarte, Venus, and Hecatē, on the one hand, and Apollo, Dionysos, Adonis, Bacchus, Osiris, Atys, Thammuz, etc., etc., on the other,

<sup>1</sup> *History*, Book XXI, ch. i, 8

<sup>2</sup> [*Bulletin de corresp. hellénique*, t. IV, 1880, p. 128]

<sup>3</sup> [Πάμφος, a mythical poet, placed by Pausanias later than Olen, but much earlier than Homer. His name is connected particularly with Attica. — W. Smith (Ed.), *Dictionary of Greek and Roman biography and mythology*.]

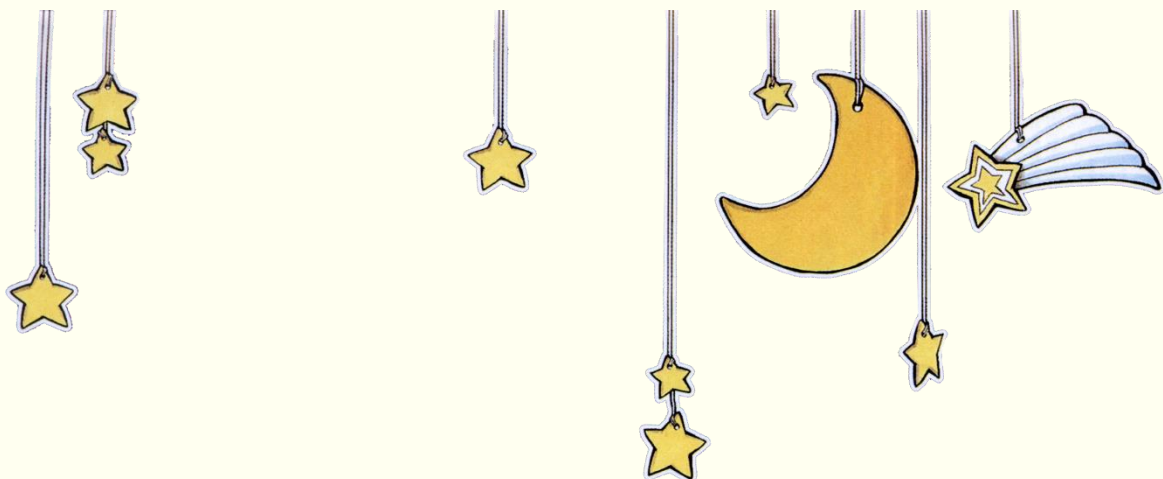
<sup>4</sup> Euripides, *Hippolytus*, 66; Pausanias, *Itinerary*, Book VIII, xxxv, 8

<sup>5</sup> *Iliad*, Pausanias, etc., etc. [Aredvi Sura Anahita in old Persian. Cf. Wikipedia, art. Anahita.]

<sup>6</sup> Cornutus, *De natura deorum* xxxiv, 1; [see ed. of J. Hayes, Cambridge, 1670, pp. 31-32; and Gale, *Opuscula Mythologica*, etc., Cambridge, 1670, p. 139.]

all show on the face of their names and titles — those of “Sons” and “Husbands” of their mothers — their identity with the Christian Trinity. In every religious system the gods were made to merge their functions as Father, Son, and Husband, into one, and the goddesses were identified as “Wife, Mother, and Sister” of the male God; the former synthesizing the human attributes as the “Sun, the giver of Life,” the latter merging all the other titles in the grand synthesis known as Maïa, Mâyā, Maria, etc., a generic name. Maïa, in its forced derivation, has come to mean with the Greeks, “mother,” from the root *ma* (nurse), and even gave its name to the month of May, which was sacred to all those goddesses before it became consecrated to Mary.<sup>1</sup> Its primitive meaning, however, was *Mâyā, Durgā*, translated by the Orientalists as “in-accessible,” but meaning in truth the “*unreachable*,” in the sense of illusion and unreality; as being the source and cause of spells, the personification of ILLUSION.

In religious rites the moon served a dual purpose. Personified as a female goddess for exoteric purposes, or as a male god in allegory and symbol, in occult philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. With the initiated Āryans, Chaldeans, Greeks and Romans, Soma, Sin, Artemis-Sōteira (the hermaphrodite Apollo, whose attribute is the lyre, and the bearded Diana of the bow and arrow), *Deus Lunus*, and especially Osiris-lunus and Thoth-lunus,<sup>2</sup> were the occult potencies of the moon. But whether male or female, whether Thoth or Minerva, Soma or Astōreth, the Moon is the Occult mystery of mysteries, and more a symbol of evil than of good. Her seven phases (original, esoteric division) are divided into three astronomical phenomena and four purely psychic phases. That the moon was not always revered is shown in the Mysteries, in which the death of the moon-god (the three phases of gradual waning and final disappearance) was allegorized by the moon standing for the *genius of evil* that triumphs for the time over the light- and life-giving god (the sun), and all the skill and learning of the ancient Hierophants in Magic was required to turn this triumph into a defeat.



<sup>1</sup> The Roman Catholics are indebted for the idea of consecrating the month of May to the Virgin, to the pagan Plutarch, who shows that “May is sacred to *Maïa* (Maia) or Vesta” (*Roman Questions*, 86) — our mother-earth, our nurse and nourisher personified.

<sup>2</sup> Thoth-Lunus is “Budha-Soma” of India, or “Mercury and the Moon.”

## Mystery 2. The Riddle of the Two Ones

**The One Divine Essence, ever unmanifested, perpetually begets a second One, manifested and androgynous in its nature. The latter brings forth immaculately everything macro- and micro-cosmical in the universe. But human procreation in the infernal regions of matter is far from divine, it is a deadly sin.**<sup>1</sup>

Space and time begin with Third Logos, when the One becomes Two Ones,<sup>2</sup> *i.e.*, Par-abrahman and Logos or vertical diameter (*Ο νοῦς ἀπεκύησε ἕτερον νοῦν, δημιουργόν*),<sup>3</sup> and the base of the first triangle is formed by Brahmā or Demiourgos-Creator, a “son” or temporal deity. In other words, when the “one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother gives birth to the form [Golden Mundane Egg] that combines all forms.”<sup>4</sup>

**Deus Lunus, a male lunar deity, became overtly androgynous in the Lemurian Race of our Round when sexes separated. Later, its dual hermaphrodite power was exploited by Atlantean sorcerers. Still, in the present Aryan Race, the same lunar-solar worship continues, dividing nations into two distinct and essentially antagonistic factions and cults.**

It was the most ancient worship of all, that of the *Third* Race of our Round, the Hermaphrodites, to whom the *male*-moon became sacred, when after the “Fall” so-called, the sexes had become separated. “Deus Lunus” then became an androgynous,

<sup>1</sup> Cf. “We know [‘we,’ the *Initiates*] that the whole creation [*omnis creatura* or *creature*, in the Vulgate] groaneth and travaileth [in childbirth] in pain together until now.” *Blavatsky Collected Writings*, (HAVE ANIMALS SOULS?) VII p. 45; & quoting *Paul* viii, 22.

And reflect on the following passages from the *Philosophumena*:

This, said he, is what was written: “*I have said, ye are all Gods, and children of the Highest, if ye shall hasten to flee out of Egypt, and crossing the Red Sea come into the Wilderness,*” that is, from the Intercourse (*mixis*) below, to that of Jerusalem Above; “but if ye again return to Egypt,” that is, to the Intercourse below, “ye die like men” (*Ps.* 82, 6-7). For he said, all the inferior generation is mortal, whereas all that is generated above is immortal. For of Water [Sc. the Water of Space] alone and Spirit, the Spiritual (Man) is generated, and not the Carnal. The Lower (Man) on the contrary, is Carnal: this is, said he, what was written: “*What is born of the Flesh is Flesh, and what is born of Spirit is Spirit.*” This is, according to them, the Spiritual generation. This, he said, is the Great Jordan, which flowing down, and hindering the Exodus of the Children of Israel from Egypt (that is from the lower Intercourse; for *Egypt is the body*, according to them), *was turned back, and made to flow upward by Jesus.* (V, § Naaseni).

Also cf. Esoterically, “Mary the Mother, Mary the sister of Martha and Mary Magdalene correspond to *Buddhi*, *Manas*, and the lower *Manas*.” *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA – PS 28) XIII, p. 37; quoting from *The Refutation of All Heresies* or *Philosophumena*, a compendious Christian polemical work of the early third century, now generally attributed to Hippolytus of Rome. Most of it was recovered in 1842 in a MS at Mount Athos, however, the complete text is not known. Consult detailed bibliographical notes by Boris de Zirkoff, *ibid.*, Vol. XII (E.S. INSTRUCTION No. II), pp. 572-73.

<sup>2</sup> Cf. *Secret Doctrine*, I p. 130

<sup>3</sup> *Corpus Hermeticum* (Ed. W. Scott), Oxford 1925; [quoted by Liddell & Scott under Δημιουργός.]

<sup>4</sup> *Secret Doctrine*, I p. 91

male and female in turn; to serve finally, for *purposes of sorcery*, as a dual power, to the *Fourth* Root-race, the Atlanteans. With the *Fifth* (our own) the lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to events described aeons later in the Mahābhārataean War, which to the Europeans is the *fabulous*, to the Hindus and Occultists the historical, strife between the *Sūryavamśas* and the *Induvamśas*. Originating in the dual aspect of the moon, the worship of the female and the male principles respectively, it ended in distinct solar and lunar cults. Among the Semitic races, the sun was for a very long time *feminine* and the moon masculine — the latter notion being adopted by them from the Atlantean traditions. The moon was called “the Lord of the sun,” *Bel-Shemesh*,<sup>1</sup> before the Shemesh worship. The ignorance of the incipient reasons for such a distinction, and of occult principles, led the nations into anthropomorphic idol-worship. But the religion of every ancient nation had been primarily based upon the Occult manifestations of a purely abstract Force or Principle now called “God.” The very establishment of such worship shows, in its details and rites, that the philosophers who evolved those systems of nature, subjective and objective, possessed profound knowledge, and were acquainted with many facts of a scientific nature. For besides being purely Occult, the rites of lunar worship were based, as just shown, upon a knowledge of physiology (quite a modern science with us), psychology, sacred mathematics, geometry and metrology, in their right applications to symbols and figures, which are but glyphs, recording observed natural and scientific *facts*; in short, upon a most minute and profound knowledge of nature. Lunar magnetism generates life, preserves and kills it. *Soma* embodies the triple power of the *Trimūrti*, though it passes unrecognized by the profane to this day. The allegory that makes *Soma*, the moon, produced by the churning of the *Ocean of Life (Space)*<sup>2</sup> by the gods in another *Manvantara* (*i.e.*, in the *pre-genetic* day of our planetary system), and that other allegory, which shows “the Rishis milking the earth, whose calf was *Soma*, the moon,”<sup>3</sup> has a deep cosmographical meaning; for it is neither *our* earth which is milked, nor was the moon, which we know, the calf.<sup>4</sup> Had our wise men of science known as much of the mysteries of nature as the ancient Āryans did, they would surely never have imagined that the moon was projected from the Earth. Once more, the oldest of permutations in theogony, the Son becoming his own father and the mother generated by the Son, has to be remembered and taken into consideration if the symbolical language of the ancients is to be understood by us. Otherwise mythology will be ever haunting the Orientalists

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<sup>1</sup> During that period which is absent from the Mosaic books — from the exile of Eden to the allegorical Flood — the Jews worshipped with the rest of the Semites *Dyanisis*, דַּיַּאֲנִיסִיַּס, “the Ruler of Men,” the “Judge,” or the SUN. Though the Jewish canon and Christianity have made the sun become the “Lord God” and Jehovah in the Bible, yet the latter is full of indiscreet traces of the androgyne Deity, which was Jehovah the *sun*, and Ash-tōreth the moon in its female aspect, and quite free from the present metaphorical element given to it. God is a “consuming fire,” appears *in*, and is encompassed *by* fire. It was not only in vision that Ezekiel (viii, 16) saw the Jews “worshipping the sun.” The *Baal* of the Israelites (the Shemesh of the Moabites and the Moloch of the Ammonites) was the identical “Sun-Jehovah,” and he is till now “the King of the Host of Heaven,” the Sun, as much as Ashtōreth was the “Queen of Heaven” — or the moon. The “Sun of Righteousness” has become a *metaphorical* expression *only now*.

<sup>2</sup> [Consult “Chaos to sense, latent deity to reason” in the same Series. — ED. PHIL.]

<sup>3</sup> [Consult “Churning the Ocean of Milk,” *ibid.* — ED. PHIL.]

<sup>4</sup> The earth flees for her life in the allegory, before Prithu, who pursues her. She assumes the shape of a cow, and, trembling with terror, runs away and hides even in the regions of Brahmā. Therefore, it is *not* our Earth. Again, in every *Purāna*, the calf changes name. In one it is Manu Svāyambhuva, in another Indra, in a third the Himavat (Himalayas) itself, while Meru was the milker. This is a deeper allegory than one thinks.

as simply “the disease which springs up at a peculiar stage of human culture!” — as Renouf gravely observes in a Hibbert lecture.

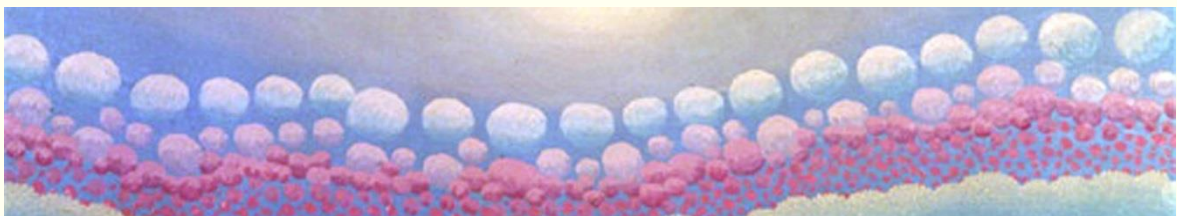
The ancients taught the *auto-generation*, so to speak, of the Gods: the one divine essence, *unmanifested*, perpetually begetting a second-self, *manifested*, which second-self, androgynous in its nature, *gives birth in an immaculate way* to everything macro- and micro-cosmical in this universe. This was shown in the Circle and the Diameter, or the Sacred 10, a few pages back.

But our Orientalists, their extreme desire to discover one homogeneous *element* in nature notwithstanding, will *not* see it; cramped in their researches by such ignorance, they — the Āryanists and Egyptologists — are constantly led astray from truth in their speculations. Thus, de Rougé is unable to understand, in the text which he translates, the meaning of Āmen-Rā saying to King Ame-hetep (supposed to be Memnon), “Thou art my Son, I have begotten thee”; and as he finds the same idea in many a text and under various forms, this very Christian Orientalist is finally compelled to exclaim that “for this idea to have entered the mind of a hierogrammatist, there must have been in their religion a more or less defined doctrine, *indicating as a possible fact that might come to pass, a divine and immaculate incarnation under a human form.*” Precisely. But why throw the explanation on an impossible prophecy, when the whole secret is explained by the later religion copying the earlier?

That doctrine was universal, and it was not the mind of any one hierogrammatist that evolved it; for the Indian *avatāras* are a proof to the contrary. After which, having come “to realize clearer”<sup>1</sup> what “the Divine Father and Son” were with the Egyptians, de Rougé still fails to account for, and perceive what were the functions attributed to the *feminine* principle in that primordial generation. He does not find it in the goddess Neith, of Saïs. Yet he quotes the sentence of the Commander to Cambyses when introducing that king into the Saitic temple:

I made known to his Majesty the dignity of Saïs, which is the abode of Neith, the great (female) producer, *genetrix* of the *Sun*, who is the *first-born*, and who is not begotten, but only brought forth,

— and hence is the fruit of an *immaculate mother*.



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<sup>1</sup> His *clear* realization of it is, that the Egyptians *prophesied* Jehovah (!) and his incarnated Redeemer (the good serpent), etc., etc.; even to identifying Typhon with the *wicked* dragon of the garden of Eden, and this passes as serious and sober *science*.



## Pagan and Papal cosmogonies are diametrically opposed.

**The one is an ever-youthful Mother-Nature, antitype of Sun and Moon, creating immaculately the ideal universe; the other, by concocting an infernal “Virgin Mary” who brings forth a “son” of the earth earthy, degrades everything divine and sacred to the lowest anthropomorphic goddess of the rabble.**

How much more grandiose, philosophical and poetical is the real distinction — for whoever is able to understand and appreciate it — made between the *immaculate virgin* of the ancient Pagans and the modern *Papal* conception. With the former, the ever-youthful mother nature, the antitype of her prototypes, the sun and moon, *generates* and *brings forth* her “mind-born” son, the Universe. The Sun and Moon, as male-female deities, fructify the earth, the microcosmical mother, and the latter conceives and brings forth, in her turn. With the Christians, “the first-born” (*primogenitus*) is indeed generated, *i.e.*, begotten, “*genitum, non factum,*”<sup>1</sup> and positively *conceived and brought forth* — “*Virgo pariet,*”<sup>2</sup> explains the Latin Church. Thus, she drags down the noble spiritual ideal of the Virgin Mary to the earth, and, making her “of the earth earthy,” degrades that ideal to the lowest of the anthropomorphic goddesses of the rabble.

Truly, Neith, Isis, Diana, etc., etc., were each of them “a demiurgical goddess, at once visible and invisible, having her place in Heaven, and *helping to the generation of species*” — the moon, in short. Her occult aspects and powers are numberless, and, in one of them, the moon becomes with the Egyptians Hathor, another aspect of Isis,<sup>3</sup> and both of these goddesses are shown suckling Horus. Behold in the Egyptian Hall of the British Museum, Hathor worshipped by Pharaoh Thotmes, who stands between her and the Lord of Heavens. The monolith was taken from Karnac; and the same goddess has the following legend inscribed on her throne: “THE DIVINE MOTHER AND LADY, OR QUEEN OF HEAVEN”; also “the MORNING STAR,” and the “LIGHT OF THE SEA” (*Stella matutina* and *Lux maris*). All the lunar goddesses had a dual aspect — one *divine*, the other *infernal*. All were the virgin mothers of an *immaculately* born Son — the SUN. Raoul-Rochette shows the moon-goddess of the Athenians — Pallas, or Cybelē, Minerva, or again Diana — holding her child-son on the lap, invoked in her festivals as *Μοῦνη μήτηρ Θεοῦ*, “the one Mother of God,” sitting on a lion, and surrounded by twelve personages; in whom the Occultist recognises the twelve great

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<sup>1</sup> [begotten, not made]

<sup>2</sup> [Virgin brings forth]

<sup>3</sup> Hathor is the *infernal* Isis, the goddess pre-eminently of the West or the *nether* world.

gods, and the pious Christian Orientalist the apostles, or rather the Grecian pagan prophecy thereof.

**The “virgin” goddess of the Latin Church is a faithful copy of the old Pagan Goddesses, albeit counterfeit; the twelve apostles stand for the twelve tribes, the latter being personifications of the twelve great gods and the twelve signs of the Zodiac.<sup>1</sup>**

They are both right, for the immaculate *goddess* of the Latin Church is a faithful copy of the older pagan goddesses; the number (twelve) of the apostles is that of the twelve tribes, and the latter are a personification of the twelve great gods, and of the twelve signs of the Zodiac. Every detail almost in the Christian dogma is borrowed from the heathens. Semelē, the *wife* of Jupiter and mother of Bacchus, the *Sun*, is, according to Nonnus, also “carried,” or made to ascend to heaven after her death, where she presides between Mars and Venus, under the name of the *Queen of the World*, or the universe, *παμβασίλεια*; “at the names of which, as at the names of Hathor, Hecatē, and other infernal goddesses . . . tremble all the demons.”<sup>2</sup>

“Σεμέλην φρέμουσι δαίμονες.” This Greek inscription on a small temple, reproduced on a stone that was found by Beger, and copied by Montfaucon, as De Mirville tells us,<sup>3</sup> informs us of the stupendous fact, that the *Magna Mater* of the old world was an impudent *plagiarism*, perpetrated by the *Demon, of the Immaculate Virgin Mother* of his Church. Whether so, or *vice versa*, is of no importance. That which is interesting to note is the perfect identity between the ARCHAIC COPY and the MODERN ORIGINAL.

Did space permit we might show the inconceivable coolness and unconcern exhibited by certain followers of the Roman Catholic Church, when made to face the revelations of the Past. To Maury’s remark<sup>4</sup> that:

. . . the Virgin took possession of all the Sanctuaries of Ceres and Venus, and [that] the pagan rites, practised in honour of those goddesses, were in a good measure transferred to the mother of Christ,

— the advocate of Rome answers that such *is* the fact, and that it is just as it should be;

As the dogma, the liturgy, and the rites professed by the Roman Apostolical Church in 1862 are found engraved on monuments, inscribed on papyri, and cylinders *hardly posterior to the Deluge*, it does seem impossible to deny the existence of a FIRST ANTE-HISTORICAL [Roman] CATHOLICISM OF WHICH OUR OWN IS BUT THE FAITHFUL CONTINUATION . . . [But while the former was the culmination, the *summum* of the impudence of demons and Goëtic necromancy, the latter is *divine*.] If in *our* [Christian] *Apocalypse*, Mary, clothed with the Sun and having the moon under her feet, *amicta sole et luna sub pedibus ejus*, has nothing more in common *with the humble servant of Nazareth* [sic], it is because she

<sup>1</sup> [Consult Subba Row’s “Twelve Signs of the Zodiac” and “The Zodiac is a veil thrown over Cosmogogenesis,” in the same Series. — ED. PHIL.]

<sup>2</sup> This is De Mirville [*Des Esprits*, Vol. III, p. 118], who proudly confesses the similarity, and *he ought to know*.

<sup>3</sup> De Mirville, *op. cit.*, Vol. III, p. 113

<sup>4</sup> L.F.A. Maury, *La Magie et l’astrologie dans l’antiquité*, etc., 1860, p. 153

has now become the greatest of theological and cosmological powers in *our* universe.<sup>1</sup>

Verily so, since Pindar's *Hymns to Minerva*, "who sits *at the right hand* of her Father [Jupiter], and who is more powerful than all the other [angels or] gods,"<sup>2</sup> are likewise applied to the Virgin.

St. Bernard, who, quoted by Cornelius à Lapide, is made to address the Virgin Mary in this wise: "The *Sun-Christ* lives in thee and thou livest in him."<sup>3</sup>

Again the Virgin is admitted to be the MOON by the same unsophisticated holy man. Being the *Lucina* of the Church, that is in childbirth, the verse of Virgil, "*Casta fave Lucina, tuus jam regnat Apollo*"<sup>4</sup> — is applied to her. "Like the moon, the Virgin is the Queen of Heaven," adds the innocent saint.<sup>5</sup>

This settles the question. The more similarity, according to such writers as De Mirville, there exists between the pagan conceptions and the Christian dogmas, the more divine appears the Christian religion, and the more is it seen to be the only truly inspired one, especially in its Roman Catholic form. The unbelieving scientists and the academicians who think they see in the Latin Church quite the opposite of divine inspiration, and who will not believe in the satanic tricks of plagiarism by anticipation, are severely taken to task. But then "they believe in nothing and reject even the *Nabatean Agriculture*"<sup>6</sup> as a romance and a pack of superstitious nonsense," complains the memorialist. "In their perverted opinion Qūtāmy's 'idol of the moon' and the statue of the Madonna are one!" A noble Marquis wrote twenty years ago six huge volumes, or, as he calls them "*Mémoires* to the French Academy," with the sole object of showing Roman Catholicism an inspired and revealed faith. As a proof thereof, he furnishes numberless facts, all tending to show that the entire ancient world, ever since the deluge, had been, with the help of the devil, systematically plagiarizing the rites, ceremonies, and dogmas of the future Holy Church to be born ages later. What would that faithful son of Rome have said had he heard his co-religionist — Le Page Renouf, the distinguished Egyptologist of the British Museum — declaring, in one of his learned lectures, that "neither Hebrews nor Greeks borrowed any of their ideas from Egypt?"<sup>7</sup>

But perhaps it is just this that Renouf intended to say — namely, that it is the Egyptians, the Greeks, and the Āryans, who borrowed theirs from the Latin Church? And if so, why, in the name of logic, do the Papists reject the additional information which the Occultists may give them on Moon-worship, since it all tends to show their [the Roman Catholic] worship as old as the world — OF SABAEANISM AND ASTROLATRY?

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<sup>1</sup> De Mirville, *op. cit.*, Vol. III, pp. 118, 116

<sup>2</sup> Plutarch, *Symposiacs*, I, ii, 4; [quoting Pindar.]

<sup>3</sup> *Sermon sur la Sainte Vierge*; cf. de Mirville, *op. cit.*, Vol. III, p. 116

<sup>4</sup> [Be gracious, O chaste Lucina, thine own Apollo is now king.] *Eclogues*, IV, 10

<sup>5</sup> Cornelius à Lapide, *Comm. Apocal.*, ch. xii

<sup>6</sup> [*Filāhāt al-Nabātiyyah*, by Ibn Wahshiyya]

<sup>7</sup> Quoted in Gerald Massey's Lecture.

**The liberal adoption by the Latin Church of such symbols as water, fire, sun, moon, and stars, and a good many other things, is a continuation of the old worship of Pagan nations under different names.**

**The belief that Fire finds refuge in Water was not limited to the old Scandinavians. It was shared by all nations before taken up by the early Christians, who symbolized the Holy Ghost under the shape of Fire, the breath of the Father-Sun, descending into the Water or Sea, Mother, Mare, Mary, etc.**

The reason of early Christian and later Roman Catholic astrolatry, or the symbolical worship of Sun and Moon — identical with that of the Gnostics, though less philosophical and pure than the “Sun worship” of the Zoroastrians — is a natural consequence of its birth and origin. The adoption by the Latin Church of such symbols as the water, fire, sun, moon and stars, and a good many other things, is simply a continuation by the early Christians of the old worship of Pagan nations. Thus Odin got his wisdom, power, and knowledge, by sitting at the feet of Mimir, the thrice-wise *Jötunn*, who passed his life by the fountain of primeval Wisdom, the crystalline waters of which increased his knowledge daily. Mimir “drew the highest knowledge from the fountain, because the world was born of water; hence primeval wisdom was to be found in that mysterious element.”<sup>1</sup> The eye which Odin had to pledge to acquire that knowledge may be

. . . the Sun, which enlightens and penetrates all things; his other eye being the moon, whose reflection gazes out of the deep, and which at last, when setting, sinks into the Ocean.<sup>2</sup>

But it is something more, besides this. Loki, the fire-god, is said to have hidden in the water, as well as in the moon, the light-giver, whose reflection he found therein; and this belief that the fire finds refuge in the water was not limited to the old Scandinavians. It was shared by all nations and was finally taken up by the early Christians, who symbolized the Holy Ghost under the shape of Fire, “cloven tongues like as fire” — the breath of the Father-SUN. This “Fire” descends also into the Water or the Sea: *Mare*, *Mary*. The dove was the symbol of the Soul with several nations, it was sacred to Venus, the goddess born from the sea-foam, and it became later the symbol of the Christian *Anima Mundi*, or the Holy Spirit.

One of the most occult chapters in the *Book of the Dead* is ch. lxxx, entitled: “To make the transformation into the god giving light to the path of Darkness,” wherein “Woman-light of the Shadow” serves Thoth in his retreat in the moon. Thoth-Hermes is said to hide therein, because he is the representative of the Secret Wisdom. He is the manifested logos of its light side, the concealed deity or “Dark Wisdom” when he is supposed to retire to the opposite hemisphere. Speaking of her power, the moon calls herself repeatedly: “The Light which shineth in Darkness,” the “Woman-Light.” Hence it became the accepted symbol of all the Virgin-Mother goddesses. As the wicked “evil” spirits warred against the moon in days of yore, so they are supposed to

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<sup>1</sup> W. Wägner, *Asgard and the Gods*, 1887, p. 86

<sup>2</sup> *ibid.*



war now, without being able to prevail, however, against the actual Queen of Heaven, Mary, the moon. Hence also the moon was intimately connected in all the Pagan theogonies with the Dragon, her eternal enemy; the Virgin, or Madonna, standing on the mythical Satan under that form, crushed and made powerless, under her feet. This, because the head and tail of the Dragon, which represent in Eastern astronomy to this day the ascending and descending nodes of the moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the babe in his virgin mother's arms. As Mr. Gerald Massey aptly observes in this connection:

All such symbols figured their own facts from the first, and did not pre-figure others of a totally different order. The Iconography [and dogmas, too] had survived in Rome from a period remotely pre-Christian. *There was neither forgery nor interpolation of types; nothing but a continuity of imagery with a perversion of its meaning.*<sup>1</sup>



<sup>1</sup> *Secret Doctrine*, I pp. 386-403 [Illustration above: Chang'e flying to the Moon (1955) Ren Shuai Ying, National Museum of Fine Arts, China]



## Boris de Zirkoff on James Ralston Skinner's unpublished Manuscript.

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

This Kabbalistic MS may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by James Ralston Skinner, which was originally published at Cincinnati in 1875.<sup>1</sup> 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*<sup>2</sup> 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 18<sup>th</sup> 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*<sup>3</sup> Dr. Buck sent this MSS to Blavatsky and she wrote to him saying that there were Seven Keys to the Kabbalah, of which Skinner had discovered "two and a half."

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

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<sup>1</sup> [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.]

<sup>2</sup> Vol. I, pp. 308-9

<sup>3</sup> Indo-American Book Co., Chicago, 1913, pp. 39-41

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

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

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

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

“The covenant of Jehovah”;

“The Parker ratio and the British inch”;

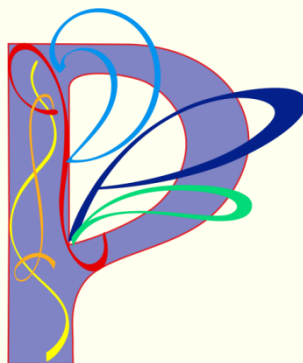
“The Garden of Eden”;

“The Flood”;

“The Measures of the Great Pyramid,” etc.

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

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



## Suggested reading for students.<sup>1</sup>



### 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
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- 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
- 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

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<sup>1</sup> 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 NOTES<sup>1</sup>
- 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

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<sup>1</sup> 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

