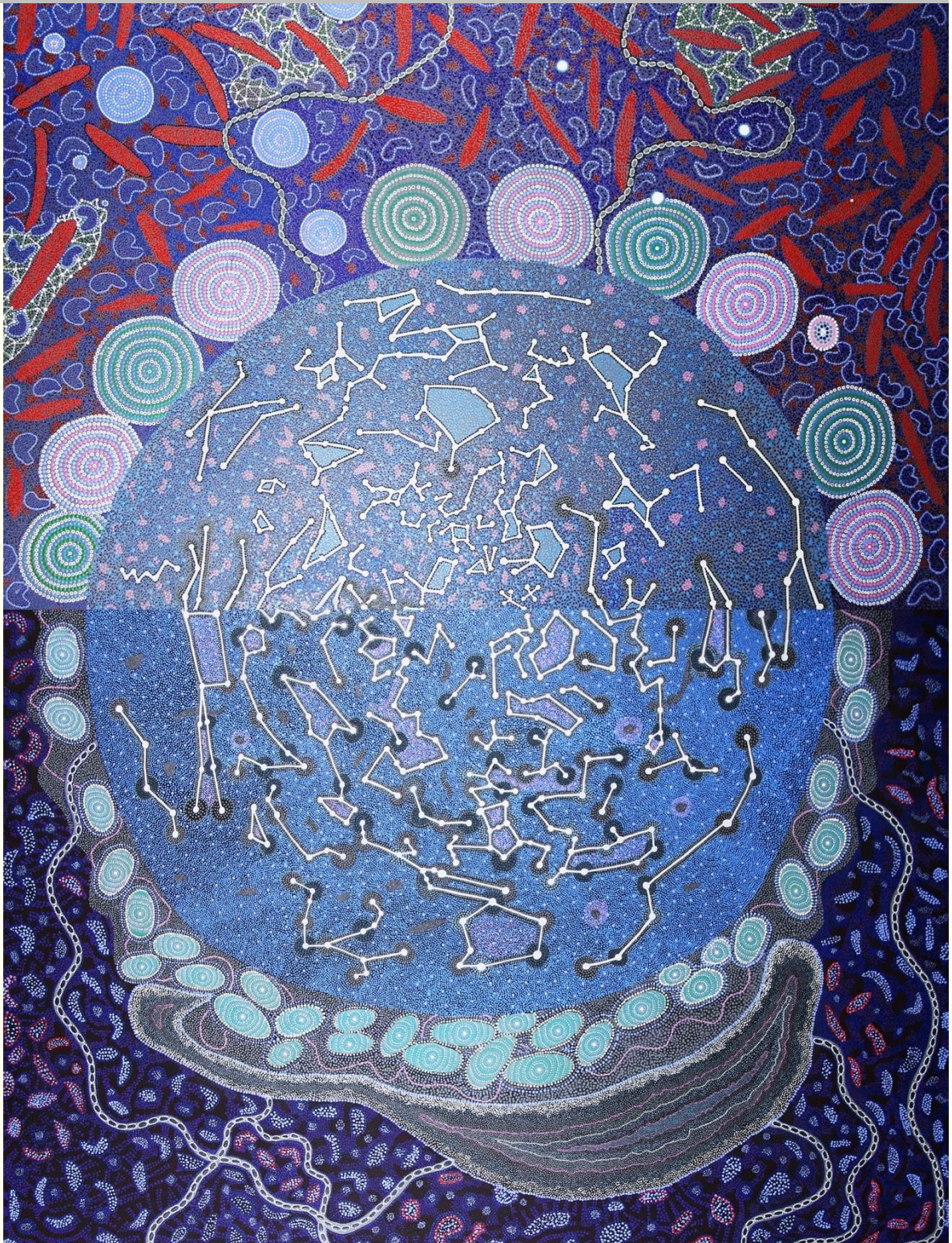


*The Zodiac is a veil  
thrown over Cosmogenesis*



# The Zodiac is a veil thrown over Cosmogogenesis

By Tallapragada Subba Row

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Helena Petrovna Blavatsky, in her capacity as Editor of *The Theosophist*, appended notes to certain statements by the author; they have been reprinted in: *Blavatsky Collected Writings*, III pp. 325-27, and are here placed in azure blue to differentiate them from the author's footnotes.

**T**HE DIVISION OF THE ZODIAC INTO DIFFERENT SIGNS dates from immemorial antiquity. It has acquired a world-wide celebrity and is to be found in the astrological systems of several nations. The invention of the Zodiac and its signs has been assigned to different nations by different antiquarians. It is stated by some that, at first, there were only ten signs, that one of these signs was subsequently split up into two separate signs, and that a new sign was added to the number to render the esoteric significance of the division more profound and at the same time to conceal it more perfectly from the uninitiated public. It is very probable that the real philosophical conception of the division owes its origin to some particular nation, and the names given to the various signs might have been translated into the languages of other nations. The principal object of this article, however, is not to decide which nation had the honour of inventing the signs in question, but to indicate to *some extent* the real philosophical meaning involved therein and the way to discover the rest of the meaning which yet remains undisclosed. But from what is herein stated, an inference may fairly be drawn that, like so many other philosophical myths and allegories, the invention of the Zodiac and its signs owes its origin to ancient India.

What then is the real origin of these signs, the philosophical conception which the Zodiac and its signs are intended to represent? Do the various signs merely represent the shape or configuration of the different constellations included in the divisions, or are they simply masks designed to veil some hidden meaning? The former supposition is altogether untenable for two reasons, *viz.*: →

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<sup>1</sup> Frontispiece: collaborative painting from Aboriginal Yamaji Artists, Western Australia. Illustration on page 10, by Kim Alexander.

**1** The Hindoos were acquainted with the precession of the equinoxes as may be easily seen from their works on Astronomy and from the almanacs published by Hindu astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed. They could not, therefore, have assigned particular shapes to these shifting groups of fixed stars with reference to the divisions of the Zodiac. But the names indicating the Zodiacal signs have been allowed to remain unaltered. It is to be inferred, therefore, that the names given to the various signs have no connection whatever with the configurations of the constellations included in them.

**2** The names assigned to these signs by the ancient Sanskrit writers and their exoteric or literal meanings are as follows:

	<b>The names of the signs</b>	<b>Their exoteric or literal meanings</b>
1	Masham	Ram or <i>Aries</i> .
2	Rishabham	Bull or <i>Taurus</i> .
3	Mithunam	Twins or <i>Gemini</i> (male and female).
4	Karkatacam	<i>Cancer</i> or Crab.
5	Simham	Lion or <i>Leo</i> .
6	Kanya	<i>Virgo</i> <sup>1</sup> or Virgin.
7	Thula	<i>Libra</i> or Balance.
8	Vrischikam	<i>Scorpion</i> .
9	Thanus	<i>Sagittarius</i> or Archer.
10	Makaram	<i>Capricornus</i> or Crocodile.
11	Kumbham	<i>Aquarius</i> or Water-bearer.
12	Meenam	<i>Pisces</i> or Fish.

The figures of the constellations, included in the signs at the time the division was first made do not at all resemble the shapes of the animals, reptiles and other objects denoted by the names given them. The truth of this assertion can be ascertained by examining the configurations of the various constellations. Unless the shape of the crocodile<sup>2</sup> or the crab is called up by the observer's imagination, there is very little chance of the stars themselves suggesting to his idea that figure, upon the blue canopy of the starry firmament.

If, then, the constellations have nothing to do with the origin of the names by which the Zodiacal divisions are indicated, we have to seek for some other source which might have given rise to these appellations. It becomes my object to unravel a portion

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<sup>1</sup> *Virgo-Scorpio*, when none but the initiates knew there were twelve signs. *Virgo-Scorpio* was then followed for the profane by *Sagittarius*. At the middle or junction-point where now stands *Libra*, and at the sign now [so] called which follows *Virgo*, two mystical signs were inserted which remained unintelligible to the profane. — ED. THEOS.

<sup>2</sup> This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so — *Capricornus*. — ED. THEOS.

of the mystery connected with these Zodiacal signs, as also to disclose a portion of the sublime conception of the ancient Hindu philosophy which gave rise to them. The signs of the Zodiac have more than one meaning. From one point of view they represent the different stages of creation up to the time the present material universe with the five elements came into phenomenal existence. As the author of "Isis Unveiled" has stated in the second volume of her admirable work, "the key should be turned *Seven times*" to understand the whole philosophy underlying these signs. But I shall wind it only once and give the contents of the *first chapter* of the History of Creation. It is very fortunate that the Sanskrit names assigned to the various divisions by the Aryan philosophers contain within themselves the key to the solution of the problem. Those of my readers who have studied to some extent the ancient "Mantra" and the "Tantra Sastras" of India, would have seen that very often Sanskrit words are made to convey a certain hidden meaning by means of certain well-known prearranged methods and a tacit convention, while their literal significance is something quite different from the implied meaning. The following are some of the rules which may help an inquirer in ferreting out the deep significance of the ancient Sanskrit nomenclature used in the old Aryan myths and allegories:

- 1 Find out the synonyms of the word used which have other meanings.
- 2 Find out the numerical value of the letters composing the word according to the methods given in ancient Tantrik works.
- 3 Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
- 4 Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings, &c, &c.

I shall now apply some of the above given rules to the names of the twelve signs of the Zodiac.

**I Masham.** One of the synonyms of this word is *Aja*. Now, *Aja* literally means that which has no birth and is applied to the Eternal Brahman in certain portions of the Upanishads. So the first sign is intended to represent *Parabrahmam*, the self-existent, eternal, self-sufficient cause of creation.

**II Rishabham.** This word is used in several places in the Upanishads and the Veda to mean *Pranava* (Aum). Sankaracharya has so interpreted it in several portions of his commentary. Example: "*Rishabhasya — Chandasam Rishabhasya Pradhanasya Pranavasya.*"

**III Mithunam.** As the word plainly indicates, this sign is intended to represent the first androgyne, the *Arthanareeswara*, the bi-sexual Sephira-Adam Kadmon.

**IV Karkatacam.** When the syllables are converted into the corresponding numbers according to the general mode of transmutation so often alluded to in Mantra Shastra, the word in question will be represented by *////*. This sign then is evidently intended to represent the sacred *Tetragram*; the Parabrahmatharacam; the Pranava resolved into four separate entities corresponding to its *four Matras*; the *four Avasthas* indicated by Jagrath (waking) Avastha,

Swapna (Dreamy) Avastha, Shushupti (deep sleep) Avastha, and Thureea (the last stage, *i.e.*, Nirvana) Avastha (as yet in potentiality); *the four states of Brahmam* called Vyswanara, Thyjasa (or Hiranyagarbha), Pragna, and Eswara and represented by Brahma, Vishna, Mahaswara, and Sadasiva; *the four aspects of Parabrahmam* as Stoolam, Sookshmmam, Beejam and Sakshi; *the four stages or conditions of the Sacred Word* named Para, Pasyanti, Mathyama and Vykhari: *Nadam, Bindu, Sakti* and *Kala*. This sign completes the first quaternary.

▼ *Simham*. This word contains a world of occult meaning within itself: and it may not be prudent on my part to disclose the whole of its meaning in this article. It will be sufficient for the purpose of this article to give a general indication of its significance.

Two of its synonymous terms are *Panchasyam* and *Hari*, and its number in the order of the Zodiacal divisions (being the fifth sign) points clearly to the former synonym. This synonym, *Panchasyam*, shows that the sign is intended to represent *the five Brahmas, viz., Esanam, Aghoram, Tatpurusham, Vamadavam, and Sadyojatam — the five Buddhas*. The second synonym shows it to be *Narayana*, the *Jeevatma* or *Pratyagatma*. (The *Sukarahasy Upanishad* will show that the ancient Aryan philosophers looked upon *Narayana* as the *Jeevatma*.<sup>1</sup> The *Vyshnavites* may not admit it. But as an *Advtyi*, I look upon *Jeevatma* as identical with *Paramatma* in its real essence when stripped of its fictitious attributes created by *Agnanam* or *Avidya*, ignorance). The *Jeevatma* is correctly placed in the fifth sign counting from *Masham*, as the fifth sign is the *putrasthanam* or the son's house according to the rules of Hindu astrology. The sign in question represents *Jeevatma*, the son of *Paramatma* as it were. (I may also add that it represents the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation.)<sup>2</sup> I will only add here that unless the nature of this sign is fully comprehended it will be impossible to understand the real order of the next three signs and their full significance. The elements or entities that have merely a potential existence in this sign become distinct, separate entities in the next three signs. Their union into a single entity leads to the destruction of the phenomenal universe, and the recognition of the pure spirit and their separation has the contrary effect. It leads to material earth-bound existence and brings into view the picture gallery of *Avidya* (Ignorance), or *Maya* (Illusion). If the real orthography of the name by which the sign in question is indicated is properly understood it will readily be seen that the next three signs are not what they ought to be. *Kanya* or *Virgo* and *Vrischikam* or *Scorpio* should form one single sign, and *Thula* must follow the said sign if it is at all necessary to have a separate sign of that name. But a separation be-

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<sup>1</sup> In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, etc. — ED. THEOS.

<sup>22</sup> Nevertheless it is a true one. The *Jivātma* in the *Microcosm* (man) is the same spiritual essence which animates the *Macrocosm* (universe), the differentiation, or specific difference between the two *Jivātmas* presenting itself but in the two states or conditions of the same and one Force. Hence, “this son of *Paramātma*” is an eternal correlation of the Father-Cause, *Purusha* manifesting himself as *Brahmā* of the “golden egg” and becoming *Virāj* — the universe. We are “all born of *Aditi*, from the water” (*Rig-Veda*, Hymns to the *Maruts*, Bk. X, Hymn 63, 2), and “Being was born from non-being” (*ibid.*, *Mandala I*, *Sūkta 164, 6*). — ED. THEOS.

tween Kanya and Vrischikam was effected by interposing the sign Thula between the two. The object of this separation will be understood on examining the meaning of the three signs.

**VI Kanya.** — Means a virgin and represents Sakti or Mahamaya. The sign in question is the 6<sup>th</sup> Rasi or division and indicates that there are six primary forces in nature. These forces have different sets of names in Sanskrit philosophy. According to one system of nomenclature they are called by the following names:

Parasakti;  
Gnanasakti;  
Itchasakti (will-power);  
Kriyasakti;  
Kundalinisakti, and  
Mathrukasakti.<sup>1</sup>

The six forces are in their unity represented by the *Astral light*.<sup>2</sup>

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<sup>1</sup> *Parasakti*: — Literally the great or supreme force or power. It means and includes *the powers of light and heat*.

*Gñanasakti*: — Literally the power of intellect or the power of real wisdom or knowledge. It has two aspects:

**1** The following are some of its manifestations *when placed under the influence or control of material conditions*:

The power of the mind in interpreting our sensations,

Its power in recalling past ideas (memory), and raising future expectations,

Its power as exhibited in what are called by modern psychologists “the laws of association” which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations and thus generate the notion or idea of an external object.

Its power in connecting our ideas together by the mysterious link of memory and thus generating the notion of self or individuality.

**2** The following are some of its manifestations *when liberated from the bonds of matter*:

Clairvoyance.

Psychometry.

*Itchasakti*: — Literally, *the power of the will*. Its *most ordinary manifestation* is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

*Kriyasakti*: — The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchasakti and Kriyasakti.

*Kundalinisakti*: — Literally, the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power or force which brings about that “continuous adjustment of *internal relations to external relations*,” which is the essence of life according to Herbert Spencer, and that “continuous adjustment of *external relations to internal relations*,” which is the basis of transmigration of souls or *punarjanmam* (re-birth) according to the doctrines of the ancient Hindu philosophers.

A Yogi must thoroughly subjugate this power or force before he can attain moksham. This force is, in fact, the great serpent of the Bible.

*Mathrukasakti*: — Literally, the force or power of letters or speech or music. The whole of the ancient Mantra Shastra has this force or power in all its manifestations for its subject-matter. The power of The Word of which Jesus Christ speaks of is a manifestation of this Sakti. The influence of music is one of its ordinary manifestations. The power of the mirific ineffable Name is the crown of this Sakti.

Modern science has but partly investigated the first, second and fifth of the forces or powers above-named, but it is altogether in the dark as regards the remaining powers.

**2** **Even the very name of *Kanyā* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabbalists and the Hermetic philosophers call the Astral Light the “heavenly or celestial Virgin.” The Astral Light in its unity is the 7<sup>th</sup>. Hence the seven principles diffused in every unity, or the 6 and ONE — two triangles and a crown. — ED. THEOS.**

**VII Thula.** — When represented by numbers according to the method above alluded to, this word will be converted into 36. This sign, therefore, is evidently intended to represent the 36 *Tatwams*. (The number of *Tatwams* is different according to the views of different philosophers; but by Saktayas generally and by several of the ancient Rishis such as Agasthya, Thoorwasa and Parasurama &c., the number of *Tatwams* has been stated to be 36.) Jeevatma differs from Paramatma, or to state the same thing in other words, “Baddha” differs from “Mukta”<sup>1</sup> in being encased as it were within these 36 *Tatwams*, while the other is free. This sign prepares the way to earthly Adam, to Nara. As the emblem of Nara it is properly placed as the seventh sign.

**VIII Vrischikam.** — It is stated by ancient philosophers that the sun when located in this Rasi or division is called by the name of *Vishnu*.<sup>2</sup> This sign is intended to represent Vishnu. Vishnu literally means *that which is expanded* — expanded as *Vishwam* or *Universe*. Properly speaking, *Vishwam* itself is *Vishnu*.<sup>3</sup> I have already intimated that Vishnu represents the *Swapnavastha* or the *Dreamy State*. The sign in question properly signifies the universe in thought or the universe in the divine conception.

It is properly placed as the sign opposite to Rishabham or Pranava. Analysis from Pranava downwards leads to the Universe of Thought, and synthesis from the latter upwards leads to Pranava (Aum). We have now arrived at the ideal state of the universe previous to its coming into material existence. The expansion of the Beejam or primitive germ into the universe is only possible when the 36 “*Tatwams*”<sup>4</sup> are interposed between the Maya and Jeevatma. The dreamy state is induced through the instrumentality of these “*Tatwams*.” It is the existence of these *Tatwams* that brings *Hamsa* into existence. The elimination of these *Tatwams* marks the beginning of the synthesis towards Pranava and Brahman and converts *Hamsa* into *Soham*. As it is intended to represent the different stages of creation from Brahman downwards to the material universe, the three signs Kanya, Thula and Vrischikam, are placed in the order in which they now stand as three separate signs.

**IX Thanus** (Sagittarius). When represented in numbers, the name is equivalent to 9, and the division in question is the 9<sup>th</sup> division counting from Masham. The sign, therefore, clearly indicates the 9 *Brahmas* — the 9 Prajapatis who assisted the Demiourgos in constructing the material universe.

**X Makaram.** There is some difficulty in interpreting this word; nevertheless it contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to number 5 and *Kara* means hand. Now in Sanskrit *Thribhujam*

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<sup>1</sup> As the Infinite differs from the Finite and the Unconditioned from the Conditioned. — ED. THEOS.

<sup>2</sup> See the 12<sup>th</sup> Skandha of Bhagavata.

<sup>3</sup> See Sankaracharya's commentary on Vishnusahasranaman.

<sup>4</sup> 36 is three times 12, or 9 Tetractys, or 12 Triads, the most sacred numbers in the Kabbalistic and Pythagorean numerals. — ED. THEOS.

means a triangle, *bhujam* or *karam* (both are synonymous) being understood to mean a side. So, *Makaram* or *Panchakaram* means a *Pentagon*.<sup>1</sup>

Now, *Makaram* is the tenth sign and the term “*Thasathisa*” generally used by Sanskrit writers to denote the faces or sides of the universe. The sign in question is intended to represent the faces of the universe and indicates that the figure of the universe is bounded by *Pentagons*. If we take the pentagons as regular pentagons (on the presumption or supposition that the universe is symmetrically constructed) the figure of the material universe will, of course, be a *Dodecahedron*, the geometrical model imitated by the Demiourgos in constructing the material universe. If *Thula* was subsequently invented and if instead of the three signs “*Kanya*,” “*Thula*” and “*Vrischikam*,” there had existed formerly only one sign combining in itself *Kanya* and *Vrischikam*, the sign now under consideration was the eighth sign under the old system, and it is a significant fact that Sanskrit writers generally speak also of “*Ashtathisa*” or eight faces bounding space. It is quite possible that the number of *thisa* might have been altered from 8 to 10 when the formerly existing *Virgo-Scorpio* was split up into three separate signs.

Again, *Kara* may be taken to represent the projecting triangles of the star-shaped figure so often alluded to in the columns of this journal in connection with *Scorpion-sting*. This figure may also be called a kind of regular pentagon.<sup>2</sup> If this interpretation is accepted, the *Rasi* or sign in question represents the “*Microcosm*.” But the “*microcosm*” or the world of thought is really represented by *Vrischikam*. From an objective point of view the “*microcosm*” is represented by the human body. *Makaram* may be taken to represent simultaneously both the *microcosm* and the *macrocosm*, as external objects of perception.

In connection with this sign I shall state herein a few important facts which I beg to submit for the consideration of those who are interested in examining the ancient occult sciences of India. It is generally held by the ancient philosophers that the *macrocosm* is similar to the *microcosm* in having a *Stoola Sariram* and a *Sooksma Sariram*. The visible universe is the *Stoola Sariram* of *Viswam*; the ancient philosophers held that as a substratum for this visible universe, there is another universe — perhaps we may call it the universe of *Astral Light* — the real universe of *Noumena*, the soul as it were of this visible universe. It is darkly hinted in certain passages of the *Veda* and the *Upanishads* that this hidden universe of *Astral Light* is to be represented by an *Icosahedron*. The connection between an *Icosahedron* and a *Dodecahedron* is something very peculiar and interesting though the figures seem to be so very dissimilar to each other. The connection may be understood by the undermentioned geometrical construction. Describe a Sphere about an *Icosahedron*; let perpendiculars be drawn from the centre of the Sphere on its faces and pro-

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<sup>1</sup> See the article, in the August (1881) number, “*The Five-Pointed Star*,”\* where we stated that the five-pointed star or pentagram represented the five limbs of man. — ED. THEOS.

[\* Cf. *Blavatsky Collected Writings*, III pp. 250-54. — *Boris de Zirkoff*; also cf. THE SIX-POINTED AND FIVE-POINTED STAR, *ibid.*, pp. 313-23. Full text in the same Series. — ED. PHIL.]

<sup>2</sup> See *Todhunter's Spherical Trigonometry*, p. 143



duced to meet the surface of the Sphere. Now, if the points of intersection be joined, a Dodecahedron is formed within the Sphere. By a similar process an Icosahedron may be constructed from a Dodecahedron.<sup>1</sup> The figure constructed as above described will represent the universe of matter and the universe of Astral Light as they actually exist. I shall not now, however, proceed to show how the universe of Astral Light may be considered in the light of an Icosahedron. I shall only state here that this conception of the Aryan philosophers is not to be looked upon as mere “theological twaddle” or as the outcome of wild fancy. The real significance of the conception in question can, I believe, be explained by reference to the psychology and the physical science of the ancients. But I must stop here and proceed to consider the meaning of the remaining two signs.

**XI** *Kumbhum* (or *Aquarius*). When represented by numbers, the word is equivalent to 14. It can be easily perceived then that the division in question is intended to represent the “Chaturdasa Bhuvanam” or the 14 lokams spoken of in Sanskrit books.

**XII** *Meenam* (or *Pisces*). This word again is represented by 5 when written in numbers and is evidently intended to convey the idea of *Panchamahabhutams* or the 5 elements. The sign also suggests that water (not the ordinary water but the universal solvent of the ancient alchemists) is the most important amongst the said elements.

I have now finished the task which I have set to myself in this article. My purpose is not to explain the ancient theory of creation itself, but to show the connection between that theory and the Zodiacal divisions. I have herein brought to light but a very small portion of the philosophy imbedded in these signs. The veil that was dexterously thrown over certain portions of the mystery connected with these signs by the ancient philosophers *will never be lifted up for the amusement or edification of the uninitiated public*.

Now to summarise the facts stated in this article, the contents of the first chapter of the history of this universe are as follows:

- 1 The self-existent, eternal Brahman.
- 2 Pranava (Aum).
- 3 The androgyne Brahm, or the bisexual Sephira -Adam Kadmon.
- 4 The Sacred Tetragram, the four matras of Pranava, the four avasthas, the four states of Brahman, the Sacred Tharacam.
- 5 The five Brahmas, the five Buddhas, representing in their totality the Jeevatma.
- 6 The astral light, the holy virgin, the six forces in nature.
- 7 The thirty-six Tatwams born of Avidya.
- 8 The universe in thought, the Swapna Avastha, the microcosm looked at from a subjective point of view.

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<sup>1</sup> See Todhunter's *Spherical Trigonometry*, p. 141: art 193

- 9 The nine Prajapatis, the assistants of the Demiourgos.<sup>1</sup>
- 10 The shape of the material universe in the mind of the Demiourgos — the DODECAHEDRON.
- 11 The fourteen lokams.
- 12 The five elements.

The history of creation and of this world from its beginning up to the present time is composed of *Seven* chapters. The *Seventh* chapter is not yet completed.

[TALLAPRAGADA SUBBA ROW]

Triplicane, Madras, 14<sup>th</sup> September, 1881



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<sup>1</sup> The nine Kabbalistic Sefhirōth, emanated from Sefhira the 10<sup>th</sup>, and the head Sefhirōth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad*, the sum of *all* which represents the whole *Kosmos*. — ED. THEOS.

# Two lost Cosmogenic Keys The Bhagavad-Gita and the Zodiac

By William Quan Judge

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**I**T HAS NEVER BEEN ADMITTED BY ORIENTALISTS that there existed a key to the *Bhagavad-Gita*, other than a knowledge of the Sanskrit language in which it is written. Hence our European translators of the poem have given but its philosophical aspect.

But it is believed by many students of theosophy — among them such an authority as H. P. Blavatsky — that there are several keys to the noble poem, and that they have been for the time lost to the world. There has been no loss of them in the absolute sense, since they are preserved intact in many rolls and books made of polished stones hidden and guarded in certain underground temples in the East, the location of which would not be divulged by those who know. No search has been made by the profane for these wonderful books, because there is no belief in their existence; and for the sincere student who can project his mental sight in the right direction, there is no need for such discovery of the mere outward form in which those keys are kept.

There is also a key for the Zodiac. The modern astrologers and astronomers have lifted up their puny voices to declare regarding the probable origin of the Zodiac, giving a very commonplace explanation, and some going so far as to speak of the supposed author of it, not that they have named him or given him a distinct place in history, but only referred to the unknown *individual*. It is very much to be doubted if these modern star-gazers would have been able to construct anything whatever in the way of a Zodiac, had they not had this immemorial arrangement of signs ready to hand.

The *Bhagavad-Gita* and the Zodiac, while differing so much from each other in that the one is a book and the other the sun's path in the heavens, are two great storehouses of knowledge which may be construed after the same method. It is very true that the former is now in book shape, but that is only because the necessities of study under conditions which have prevailed for some thousands of years require it, but it exists in the ideal world imbedded in the evolutionary history of the human race. Were all copies of it destroyed tomorrow, the materials for their reconstruction are near at hand and could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be regathered by those sages who know the realities underlying all appearances. And in the same way the Zodiac could be made over again by the same sages — not, however, by our modern astronomers. The latter no doubt would be able to construct a path of the sun with certain classifications of stars thereon, but it would not be the Zodiac; it would bear but little relation to the great cosmic and microcosmic periods and events which that path really has. They would not apply it as it is found used in old and new al-

manacs to the individual human being, for they do not know that it can in any way be so connected, since their system hardly admits any actual sympathy between man and the Zodiac, not yet having come to know that man is himself a zodiacal highway through which his own particular sun makes a circuit.

Considering how laughable in the eyes of the highly-educated scientific person of today the singular figures and arrangement of the Zodiac are, it is strange that they have not long ago abolished it all. But they seem unable to do so. For some mysterious reason the almanacs still contain the old signs, and the moon's periods continue to be referred to these ancient figures. Indeed, modern astronomers still use the old symbology, and give to each new asteroid a symbol precisely in line with the ancient zodiacal marks so familiar to us. They could not abolish them, were the effort to be made.

The student of the *Bhagavad-Gita* soon begins to feel that there is somewhere a key to the poem, something that will open up clearly the vague thoughts of greater meanings which constantly rise in his mind. After a while he is able to see that in a philosophical and devotional sense the verses are full of meaning, but under it all there runs a deep suggestiveness of some other and grander sweep for its words. This is what the lost key will reveal.

But who has that key or where it is hidden is not yet revealed, for it is said by those who know the Brotherhood that man is not yet in the mass ready for the full explanation to be put into his hands. For the present it is enough for the student to study the path to devotion, which, when found, will lead to that belonging to knowledge.

And so of the Zodiac. As our acquaintance, through devotion and endeavour, with the journey of our own sun through our own human zodiac grows better, we will learn the meaning of the great pilgrimage of the earthly luminary. For it is impossible in this study to learn a little of ourselves without knowing more of the great system of which we are a copy.

For Ātman is the sun,  
The moon also it is;  
And the whole collection of stars  
Is contained within it.



## 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
- 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

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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 - CHAOS TO SENSE, LATENT DEITY TO REASON
- 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
- 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

