

*How the divinity of the Hindu
Pantheon ended up dressed
in biblical garb*



Abstract and train of thoughts

How the divinity of the Hindu Pantheon ended up dressed in biblical garb.

At first the cosmogonical idea was one, everywhere. But as nations began fragmenting along tribal grooves, the original idea became gradually veiled with the overgrowth of human fancy. 6

While in some countries the intelligent Powers of Nature received divine honours they were hardly entitled to, in others, the very thought of any such Power being endowed with intelligence seems absurd, and is proclaimed unscientific. 6

Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood.

No nation has ever conceived the Universal Deific Principle as the direct creator of the visible Universe, for no sane man would credit a planner and architect with having built with his own hands the edifice he admires. 7

Homer is silent with respect to the First Principle which, according to Proclus, is the Unity of Unities, more ineffable than all silence, more occult than all Essence. 8

The Jews ascended no higher than the immediate artificer of the universe; for they degraded their metaphorical deity, as have the Christians, by accepting Jehovah as their one living yet personal God. 10

Light drops one Solitary Ray into the Mother-Deep (Drawing). 10

The First Cause (Monad) is symbolised by a Point within the Circle of Heaven, or an Equilateral Triangle, from whence the First Cause, having radiated, is passed over in silence. That Point is the First Logos, not as yet the Architect of the world to be, but the unknown and unknowable cause of the Architect himself. 12

The Pythagorean 1 (Monad) returns into Darkness as soon as it has evolved the higher 3, from which emanate the lower 7 numbers of the Pythagorean 10 (Decad), or Creative Nature. Number 1 is born from Spirit, number 10 from Matter. Thus Unity has made the 10, and the 10 the Unity, i.e., "God in Nature, and Nature in God." 12

The Scandinavian legends of creation begin in Time and Space. Yet the All-Father, the original Causeless Cause of All, remains outside Time and Space. All creative gods appear at the secondary stage of cosmic evolution: Zeus is born in, and out of Chronos; Brahmā is the emanation of Kala. 13

Parabrahman cannot be seen as it is. It can only be seen by Logos but with a veil thrown over it: that veil is Mulaprakriti, the mighty expanse of cosmic matter. Mulaprakriti is the noumenon of matter, and is material to Logos, as any physical object is material to us. 14

The Hidden Deity is represented by the circumference of a Circle, the Centre of which is everywhere and the circumference nowhere.

Ain-Soph, the Kabbalistic Parabrahman, is inscrutable, unknowable, and unnameable — a Circle bound by the utmost stretch of our perception to the vault of a sphere. 16

Deity is eternal perpetual motion, ever-becoming, universally-present, ever-existing. The Boundless Circle is its outward veil. 16

Logos, represented by the central mathematical point, is only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahman. Logos is as unknown to us as Parabrahman is unknown, in reality, to Logos itself. 16

Eastern and Kabbalistic Cosmogonies are Identical (Drawing). 17

Genealogy and Gender of Logos and Its Light.

In all those personations of Nature's Female Powers, there are two distinct aspects: the noumenal and the phenomenal. 19

The one is purely metaphysical, the other terrestrial and physical, and at the same time divine from the standpoint of human conception. The Powers of Nature are symbols and personifications of Chaos, the Primordial Waters of Space — the impenetrable screen between Absoluteness and the Logos of Creation. 19

The missionary's pot calling the Indian kettle black.

One of many slurs thrown by the missionaries in India on the religion of the land is the allegory of Brahmā, who procreated by incestuous intercourse with his own daughter, Vāch. Patriarch Lot is shown guilty of the same crime under the human form, whereas Brahmā accomplished the incest under the form of a buck with his daughter, who had that of a female deer. 20

The Feminine Logoi are all correlations, in their noumenal aspect, of Light, Sound, and Æther. 20

There are four personations of Vach-Voice, vehicles of divine thought, corresponding with the higher Cosmic Principles. 21

There are four kinds of light and three agents of creation, in the Kabbalah. 21

Pythagoras taught that Unity, being indivisible, is no number. And this is why it was required of the candidate, who applied for admittance into his school, that he should have already studied the four divisions of Mathematics: Arithmetic, Astronomy, Geometry, and Music. 22

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were expressed numerically.

Vach is the female Logos, the loving mother of all that lives, milking forth sustenance and water. 23

Gnostic Sophia is the mother of Seven Sons. 23

When, at the beginning of every cycle of 4,320,000 years, the God-Instructors of the Divine Dynasties perform great works on earth, they leave behind them everlasting monuments to commemorate their visit. 24

Exoteric dogma separated the seventh and highest God from the rest, and that personification became the "eighth god," whom ecclesiastical monotheism tried to unify but failed miserably. 24

The most precious archaic records are utterly unknown to the Orientalists, and the dead-letter sense translations of extant Sanskrit works are merely blinds to the uninitiated. 26

So the Orientalists, refusing to be puzzled, they cut the Gordian knot of their perplexity by declaring the whole cosmogonical scheme figments of Brahmanical fancy and love of exaggeration. 26

Prominent in every Cosmogony are the pre-cosmic Lords of Being, the Prajapatis or Seven Builders, symbolised by concentric circles. 27

Osiris is the unknown “black God” because the realm of his noumenon is darkness to the mortal. He is the Egyptian Zagreus.

Osiris is Avalokiteshvara, the Universal saviour and All-merciful Master, who moves the Waters of Space, fructifies and infuses the Breath of life into that germ that becomes the Golden Mundane Egg, and in which the male Brahmā is created. And thus, the first Prajapati, Lord of Beings, emerges and becomes the progenitor of mankind. 28

The Churches worship the seven lower Sephiroth, or earthly angels, as “Virtues” under the personifications and names of “Seven Archangels.” 28

The Jews invented the Tetragrammaton to celebrate life, to deify multiplication, and to mislead the profane.

The Theosophist’s Deity is not the two-faced Tetragrammaton but the Crown, which has nought to do with the material world. 29

The Churches confound the metaphysical personifications of the abstract attributes of Causeless Cause with their reflections, i.e., the objective expressions of the abstraction, which are Living Entities. Thus the models of divine prototypes are caused effects, which in turn become causative — the Creative Powers of Archaic Philosophy. 29

Like Brahmā, Zeus and all other lower deities, Jehovah is an androgyne god. But he is neither the God worshipped by Moses, nor the Father of Jesus, nor yet the Ineffable Name of the Kabbalists. He is merely a composite name for membrum virile and Eve, a hermaphrodite. He is, in one sense, Noah (Hebrew Yah) or, literally translated, inch — the British inch! 29

For those who love Truth for her own sake, and try to do good unselfishly without perpetually looking to reward and profit, the Cosmogony of Confucius is the most succinct and perhaps the most suggestive of all Cosmogonies. 32

For those who are familiar with Occult Numerals, the Confucian figures indicate the progressive yet harmonious evolution of Kosmos and its beings, and the culmination of every perfection in heaven and on earth. 32

Moreover, those who have studied the numerical evolution in the primeval Cosmogony of Pythagoras can never fail to find, in his Triad, Tetractys, and Decad emerging from the One Solitary Monad, the same idea. 32

The archaic map of Cosmogony is full of lines in the Confucian style, of concentric circles and dots. All these represent the most abstract and highest cosmogenic visions. 33

The profane may laugh at Confucius for speaking of the Sacred Tortoise. But no unprejudiced person can see any difference between a tortoise and a lamb as candidates for sacredness, as both are symbols and no more. 33

Confucius, a contemporary of Pythagoras, was the Eastern sage of the ancient world. He taught the sphericity of the Earth and the Heliocentric system; while, at about thrice 600 years later, the infallible Popes threatened and even burnt “heretics” for asserting the same. 33

The great Architect of the Universe gives the first impulse to the rotatory motion of our planetary system by stepping seriatim over each planet, causing each to turn around itself, and all around the Sun. Thereafter the Solar and Lunar Pitris take charge of their respective planets and earth to the end of the Kalpa. 34

The Hierarchy of Compassion (Drawing). 34

The Rishis are the mind-born sons of Brahmā, not priests. At the end of the first stage of evolution they are transformed into the seven stellar Rishis, the Saptarshis, while their human doubles appear as heroes, kings, and sages on this earth. There are many Rishis in the Vedas. It must however be understood that in every Creation the Vedas are revealed to the same men only. 36

It is from the exoteric religions that we have to dig out the root-idea before we ascend into esoteric truths, lest the latter should be rejected. Thus every symbol in every religion, when read esoterically, can be transliterated into its corresponding numerals and geometrical forms — notwithstanding variations and ostensible differences. 36

For example, the opening sentence in every Cosmogony is either a Circle, an Egg, or a Head, often surrounded by Darkness — hence, black doves, black ravens, black tongues, black waters. They all relate to the birth of Universe and Man out of the latent germ in the Eternal Egg dwelling in Darkness. 36

The Raven, yielding the same numerical value as the Head, is the symbol of the purely spiritual, sexless, and androgyne men of the first three Root-Races, who vanished from earth forever. 37

Pivotal attributes of the first four Root-Races. 39

Though built on the same foundation, the Aryan and Semitic systems are miles apart.

The whole cycle of events, from Adam and the Patriarchs down to Noah, has been made to apply to phallic form and worship. 40

Eastern Esotericism asserts that only physical man was created in the image of deity; but that deity is only a minor god. The real God is the Imperishable Higher Ego or Nous, man's true Individuality that cloths itself in a new personality at every new birth. Yet the Jews degraded the only ennobling religion of humanity to the most unspiritual and gross phallic religion. 41

Suggested reading for students.

From our Secret Doctrine's First Proposition Series. 43

Platonic Works by Thomas Taylor. 45



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While in some countries the intelligent Powers of Nature received divine honours they were hardly entitled to, in others, the very thought of any such Power being endowed with intelligence seems absurd, and is proclaimed unscientific.

From *The Secret Doctrine*, Vol. I, Part II, § XII (THE THEOGONY OF THE CREATIVE GODS) pp. 424-45.

To thoroughly comprehend the idea underlying every ancient cosmology necessitates the study, in a comparative analysis, of all the great religions of antiquity; as it is only by this method that the root-idea will be made plain. Exact science — could the latter soar so high, while tracing the operations of nature to their ultimate and original sources — would call this idea the hierarchy of Forces. The original, transcendental and philosophical conception was one. But as systems began to reflect with every age more and more the idiosyncrasies of nations; and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled with the overgrowth of human fancy. While in some countries the FORCES, or rather the intelligent Powers of nature, received divine honours they were hardly entitled to, in others — as now in Europe and the *civilized* lands — the very thought of any such Force being endowed with intelligence seems absurd, and is proclaimed *unscientific*. Therefore one finds relief in such statements as are found in the Introduction to *Asgard and the Gods*.¹ The author remarks:

Although in Central Asia, or on the banks of the Indus, in the land of the Pyramids, and in the Greek and Italian peninsulas, and even in the North, whither Kelts, Teutons, and Slavs wandered, the religious conceptions of the people have taken different forms, *yet their common origin* is still perceptible. We point out this connection between the stories of the gods, and the deep thought contained in them, and their importance, in order that the reader may see that *it is not a magic world of erratic fancy* which opens out before him, but that . . . *Life and nature* formed the basis of the existence and action of these divinities.²

¹ [Dr. W. Wäger (1800–1886), *Asgard and the Gods. The Tales and Traditions of our Northern Ancestors. Told for Boys and Girls*. Edited by W.S.W. Anson. London: W. Swan Sonnenschein & Allen, 1800; 5th ed., 1887. Consult “The Cosmogony of the Kalevala is a faithful echo of the Secret Doctrine,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² p. 3

And though it is impossible for any Occultist or student of Eastern Esotericism to concur in the strange idea that

. . . the religious conceptions [425] of the most famous nations of antiquity are connected with the beginnings of civilization amongst the Germanic races,¹

he is yet glad to find such truths expressed as that:

These fairy tales are not senseless stories written for the amusement of the idle; they embody the profound religion of our forefathers. . . ²

Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood.³

Precisely so. Not only their religion, but likewise their history. For a myth, in Greek *μυθος*, means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Āryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in nature.

No nation has ever conceived the Universal Deific Principle as the direct creator of the visible Universe, for no sane man would credit a planner and architect with having built with his own hands the edifice he admires.

As time rolled on, the archaic teaching grew dimmer; and those nations more or less lost sight of the highest and One principle of all things, and began to transfer the abstract attributes of the “causeless cause” to the caused effects — become in their turn causative — the creative Powers of the Universe; the great nations, out of the fear of profaning the IDEA, the smaller because they either failed to grasp it or lacked the power of philosophic conception needed to preserve it in all its immaculate purity. But one and all, with the exception of the latest Āryans, now become Europeans and Christians, show this veneration in their Cosmogonies. As Thomas Taylor,⁴ the most intuitional of all the translators of Greek Fragments, shows,⁵ no nation has ever conceived the One principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built with his own hands the edifice he admires. On the testimony of Damascius,⁶ they referred to it as “the

¹ *Asgard and the Gods*, p. 2

² *ibid.*, p. 21

³ [Professor Edward Pococke. Peruse his masterpiece, “India is the Mother of Greece,” in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

⁴ [The English Platonist. Our selections from his translations and commentaries are listed on the last page of this study. — ED. PHIL.]

⁵ Introduction of Plato’s *Parmenides*, in *The Cratylus, Phædo, Parmenides, and Timæus of Plato*, London, 1793, p. 256 *et seq.*

⁶ *Περί των ουτων πρωτων αρχων*, or Difficulties and Solutions of First Principle.

Thrice Unknown Darkness.” The Babylonians passed over this principle in silence. Says Porphyry:

To that god, who is above all things, neither external speech ought to be addressed, nor yet that which is inward. . . . ¹

Homer is silent with respect to the First Principle² which, according to Proclus, is the Unity of Unities, more ineffable than all silence, more occult than all Essence.

Hesiod begins his *Theogony* with:

Chaos³ of all things was the first generated,⁴

thus allowing the inference that its cause or producer must be passed over in reverential silence. Homer in his poems ascends no higher than *Night*, whom he represents Zeus as reverencing.⁵ According to all the ancient theologians, and to the doctrines of Pythagoras and Plato, Zeus, or the [426] immediate artificer of the universe, *is not the highest god*; any more than Sir Christopher Wren⁶ in his physical, human aspect is the MIND in him which produced his great works of art. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *Æther* and *Chaos* of Orpheus and Hesiod, and the *bound* and infinity of Pythagoras and Plato.⁷ Proclus says of this highest principle that it is

. . . the Unity of Unities, and beyond the first adyta . . . more ineffable⁸ than all silence, and more occult than all Essence . . . concealed amidst the intelligible gods.⁹

¹ *De abstinencia* II, 34

² [First Logos]

³ [Look up “Dawn of Chaos-Theos-Kosmos,” overleaf, from our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ *Ἦτοι μὲν πρῶτα Χαὸς γένηται; γένητο* being considered in antiquity as meaning “was generated” and not simply *was*. (See Thomas Taylor, *op. cit.*, p. 260; also his *Works of Plato*, 1804, Vol. III, p. 26 *et. seq.*)

[*Endnote 38 by Boris de Zirkoff*: Thomas Taylor (1758–1835) has been largely ignored by classical scholars, many of whom have shown a curious prejudice against him. Even the *National Dictionary of Biography*, while giving a long list of his writings, does not endorse him and is critical of him. The first book which gives him the credit he deserves and presents him in a favourable light is *Thomas Taylor the Platonist: Selected Writings*. Edited, with Introductions, by Kathleen Raine and George Mills Harper. Bollingen Series LXXXVIII. Princeton University Press, Princeton, N.J., 1969, xiii, 544pp., illus., index. This work contains a great deal of biographical material about Thomas Taylor, and much information about his work both in England and America. The Bibliographical Section contains a complete list of his writings. Among the writings included in the text are Taylor’s invaluable *A Dissertation on the Eleusinian and Bacchic Mysteries*.

Additional Note by ED. PHIL. Consult “Thomas Taylor, the English Platonist” and “The holy rites of Eleusis were Archaic Wisdom Religion dressed in Greek garb,” in our *Buddhas and Initiates Series*.]

⁵ *Iliad* XIV, 261

⁶ [Sir Christopher Wren PRS FRS, 1632–1723, was one of the most highly acclaimed English architects in history, as well as an anatomist, astronomer, geometer, and mathematician-physicist. He was accorded responsibility for rebuilding 52 churches in the City of London after the Great Fire in 1666, including what is regarded as his masterpiece, St Paul’s Cathedral, on Ludgate Hill, completed in 1710.]

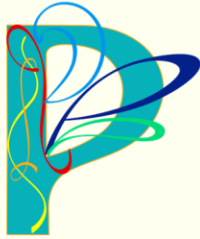
⁷ It is the “bound” confused with the “Infinite,” that Kapila overwhelms with sarcasms in his disputations with the Brahman Yogis, who claim in their mystical visions to see the “Highest One.”

⁸ [Consult “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁹ [Proclus, *On the Theology of Plato*, p. 110; in Thos. Taylor’s translation of *Parmenides*, Introduction, pp. 26–27]

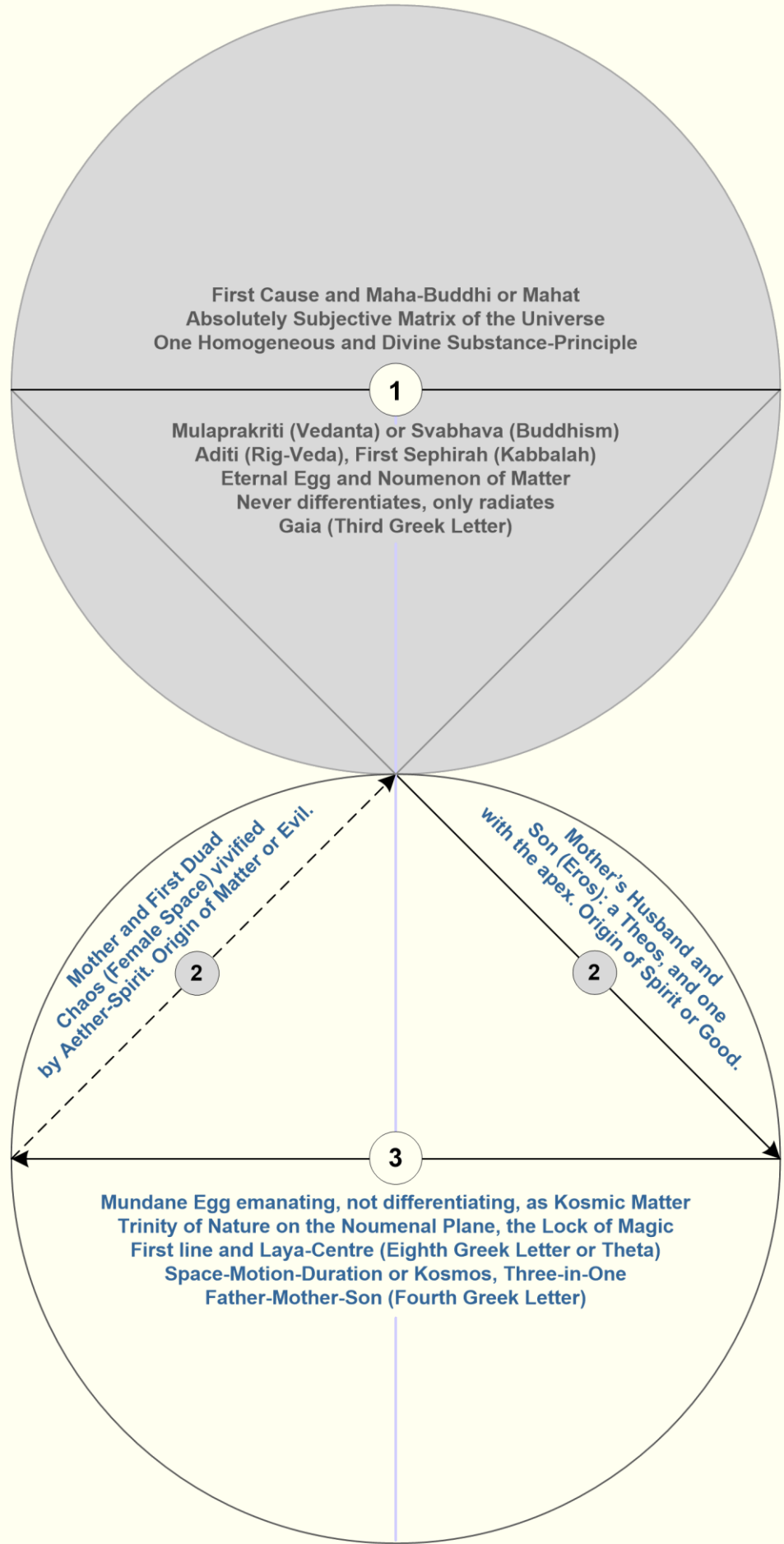
First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos

“Father in Heaven” of the Churches
 A reflection of the Monad in
 the Universe of Illusion.
 Horus the Younger



“Father who is in Secret” of Matthew
 Uncreated Pythagorean Monad,
 a radiation of Parabrahman.
 Horus the Elder

Chaos–Theos–Kosmos in Pralaya
Unity of First Logos and Hidden Deity



DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk



The Jews ascended no higher than the immediate artificer of the universe; for they degraded their metaphorical deity, as have the Christians, by accepting Jehovah as their one living yet personal God.¹

To what was written by Thomas Taylor in 1797, namely, that the

Jews appear to have ascended no higher . . . than the *immediate* artificer of the universe; . . . [as] Moses introduces a darkness on the face of the deep, without even insinuating that there was any cause of its existence,²

one might add something more. Never have the Jews in their Bible (a purely esoteric, symbolical work) degraded so profoundly their metaphorical deity as have the Christians, by accepting Jehovah as their one living yet *personal* God.



Light drops one Solitary Ray into the Mother-Deep (Drawing).

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

¹ [Cf. "I [is] the ninth letter in the English, the tenth in the Hebrew alphabet. As a numeral it signifies in both languages *one*, and also *ten* in the Hebrew (see J), in which it corresponds to the Divine name *Jāh*, the male side, or aspect, of the hermaphrodite being, or the male-female Adam, of which *hovah* (*Jāh-hovah*) is the female aspect. It is symbolized by a hand with bent fore-finger, to show its phallic signification." — *Theosophical Glossary*: Letter I.

Consult "Capital punishment is a relic of Jewish barbarity," "The Origin of Good and Evil," and "The Original Sin is a Jewish Invention," in our Black versus White Magic Series. — ED. PHIL.]

² *The Platonist*, Vol. III, February 1887, edited by T.M. Johnson FTS, Osceola, Missouri; quoting Thos. Taylor.

Thus the Sons of Light clothed themselves in the fabric of Darkness

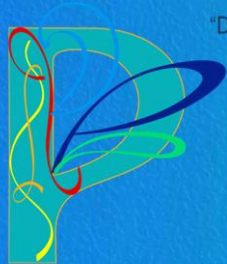
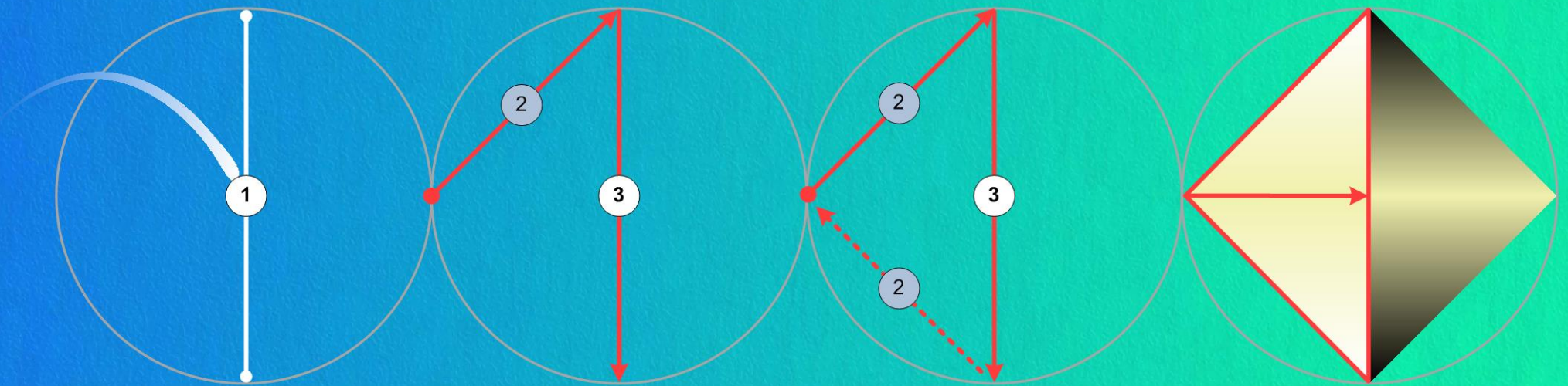
Alpha

Beta

Gamma

Delta

Epsilon



"DARKNESS" RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (periodical) GERM, WHICH CONDENSES INTO THE WORLD EGG.

[The Pythagorean Monas] descending from "no-place" (Aloka), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

H.P. Blavatsky Collected Writings, (TRANSACTIONS OF THE BLAVATSKY LODGE – VII) X p. 68; Commentary on Stanza III, shloka 3

Integrative Theosophical Studies

Light drops one Solitary Ray into the Mother Deep

Cf. "Proposition 1 - The Rope of the Angels," in the same series.

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The First Cause (Monad) is symbolised by a Point within the Circle of Heaven, or an Equilateral Triangle, from whence the First Cause, having radiated, is passed over in silence. That Point is the First Logos, not as yet the Architect of the world to be, but the unknown and unknowable cause of the Architect himself.

The Pythagorean 1 (Monad) returns into Darkness as soon as it has evolved the higher 3, from which emanate the lower 7 numbers of the Pythagorean 10 (Decad), or Creative Nature. Number 1 is born from Spirit, number 10¹ from Matter. Thus Unity has made the 10, and the 10 the Unity,² i.e., “God in Nature, and Nature in God.”³

This first, or rather ONE, principle was called “the circle of Heaven,” symbolized by the hierogram of a point within a circle or equilateral triangle, the point being the LOGOS. Thus, in the *Rig-Veda*, wherein Brahmā is not even named, Cosmogony is precluded with the *Hiranyagarbha*, “the Golden Egg,” and Prajāpati (Brahmā later on), from whom emanate all the hierarchies of “Creators.” The Monad,⁴ or point, is the original and is the unit from which follows the entire numeral system. This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *point within the circle*, was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that the Monad and the Duad of Pythagoras are identical with Plato’s *infinite* and *finite* in *Philebos*⁵ — or what Plato calls the *απειρον* and *περας*. It is the latter only (the mother) which is substantial, the former being the

*Cause of all unity and measure of all things;*⁶

the Duad (Mūlaprakriti, the VEIL) being thus shown to be the mother of the Logos and, at the same time, his *daughter* — i.e., the object of his perception — the produced [427] producer and the secondary cause of it. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad*, from which emanate the remaining seven numbers of the 10 (ten) numbers which are at the base of the manifested universe. In the Norse cosmogony it is again the same.

In the beginning was a great abyss [Chaos], neither day nor night existed; the abyss was Ginnungagap, the yawning gulf, without beginning, without end. All-

¹ [i.e., the vertical diameter within the circle, crossing the horizontal. — ED. PHIL.]

² *Book of the Keys* (Numbers)

³ [Cf. *Blavatsky Collected Writings*, (VARIOUS OCCULT SYSTEMS OF INTERPRETATIONS OF ALPHABETS AND NUMERALS) XIV p. 97; referring to the sacred anagram Teruph. Full text under the title “Blavatsky on Occult Alphabets and Numerals,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as *monas* (*pl. monases*), i.e., the object of the verb, and not as *monad* (*pl. monads*). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. *Lateral thought*: Monas is the Pythagorean name for Fire. — ED. PHIL.]

⁵ 16-c and *passim*

⁶ *Vita Pythagoræ*, ch. 49-50

Father, the Uncreated, the Unseen, dwelt in the depth of the Abyss [Space] and *willed*, and what was willed came into being.¹

The Scandinavian legends of creation begin in Time and Space. Yet the All-Father, the original Causeless Cause of All, remains outside Time and Space. All creative gods appear at the secondary stage of cosmic evolution: Zeus is born in, and out of Chronos; Brahmā is the emanation of Kala.

As in the Hindu cosmogony, the evolution of the universe is divided into two acts: called in India the *Prakriti* and *Padma* Creations.² Before the warm rays pouring from the “Home of Brightness” awake life in the Great Waters of Space, the Elements of the first creation come into view, and from them is formed the Giant Ymir (also Or-gelmir) — primordial matter differentiated from Chaos (literally *seething clay*). Then comes the cow Audhumla, the nourisher,³ from whom is born Buri (the Producer) who, by Bestla, the daughter of the “Frost-Giants” (the sons of Ymir), had three sons, *Odin, Vili* and *Ve*, or “Spirit,” “Will,” and “Holiness.”⁴ This was when Darkness still reigned throughout Space, when the *Aesir*, the creative Powers (Dhyāni-Chohans) were not yet evolved, and the Yggdrasil, the *tree* of the universe of Time and of Life, had not yet grown, and there was, as yet, no Valhalla, or Hall of Heroes. The Scandinavian legends of creation, of our earth and world, begin with *time* and human life. All that precedes it is for them “Darkness,” wherein All-Father, the cause of all, dwells. As observed by the author of *Asgard and the Gods*, though these legends have in them the idea of that ALL-FATHER, the original cause of all, “he is scarcely more than mentioned in the poems,” not because, as he thinks, before the preaching of the gospel, the idea “could not rise to distinct conceptions of the Eternal,” but on account of its great esoteric character. Therefore, all the creative gods, or *personal* Deities, begin at the secondary stage of Cosmic evolution. Zeus is born *in*, and *out* of *Chronos*⁵ — Time. So is Brahmā the production and emanation of *Kala*, “eternity and time,” *Kala* being one of the names of Vishnu. Hence we find *Odin*, the father of *the gods and of the Aesir*, as Brahmā is the father of *the gods and of the Asuras*, and hence also the androgyne character of all the chief creative gods, from the second MONAD of the Greeks down to the Sēphirōth Adam-Kadmon, the Brahmā or Prajāpati-Vāch of the Vedas, and the androgyne of Plato, which is but another version of the Indian symbol. [428] The best metaphysical definition of primeval theogony in the spirit of the Vedāntins may be found in the *Notes on the Bhagavad-Gītā*, by →

¹ Wägner, *Asgard and the Gods*, p. 22 [Consult “The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

² [Consult “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ Vāch — the “melodious cow, who milks sustenance and water,” and yields us “nourishment and sustenance” as described in *Rig-Veda*.

⁴ Cf. the Genesis of the Primordial Races in this work [*Secret Doctrine*, Vol. II, Stanzas III and IV, pp. 75-108]

⁵ [Note 13 by Boris de Zirkoff on the difference between Kronos and Chronos, in reference to *The Secret Doctrine* II, p. 269 *fn.* “We must bear in mind that *Kronos*, equated with Saturn(us), father of Jupiter (= Zeus), is totally distinct from *Chronos* (Time), but certain Greeks and Romans, notorious as they are for false etymology, confused the two. *Chronos* = *Χρόνος* = *Khronos* was raised by some to a personified or quasi-personified rank as deity, like *Αἰών* = *Aiōn* = Time. However, X (ch or kh) is distinct from K, and the h in *ch* or *kh* was important, but dialects vary sometimes in that particular. Macrobius in his *Saturnalia*, I, 8.9, confuses *Saturnus* with *tem-pus*.” — *Secret Doctrine* II, p. 802]

T. Subba Row. Parabrahman, the unknown and the incognisable, as the lecturer tells his audience:

[It] is not ego, it is not non-ego, nor is it consciousness . . . it is not even *Ātman* . . . [but] though not itself an object of knowledge, it is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge. . . . [It] is the one essence from which starts into existence a centre of energy, which I shall for present call *Logos*.

Parabrahman cannot be seen as it is. It can only be seen by Logos but with a veil thrown over it: that veil is Mulaprakriti, the mighty expanse of cosmic matter. Mulaprakriti is the noumenon of matter, and is material to Logos, as any physical object is material to us.

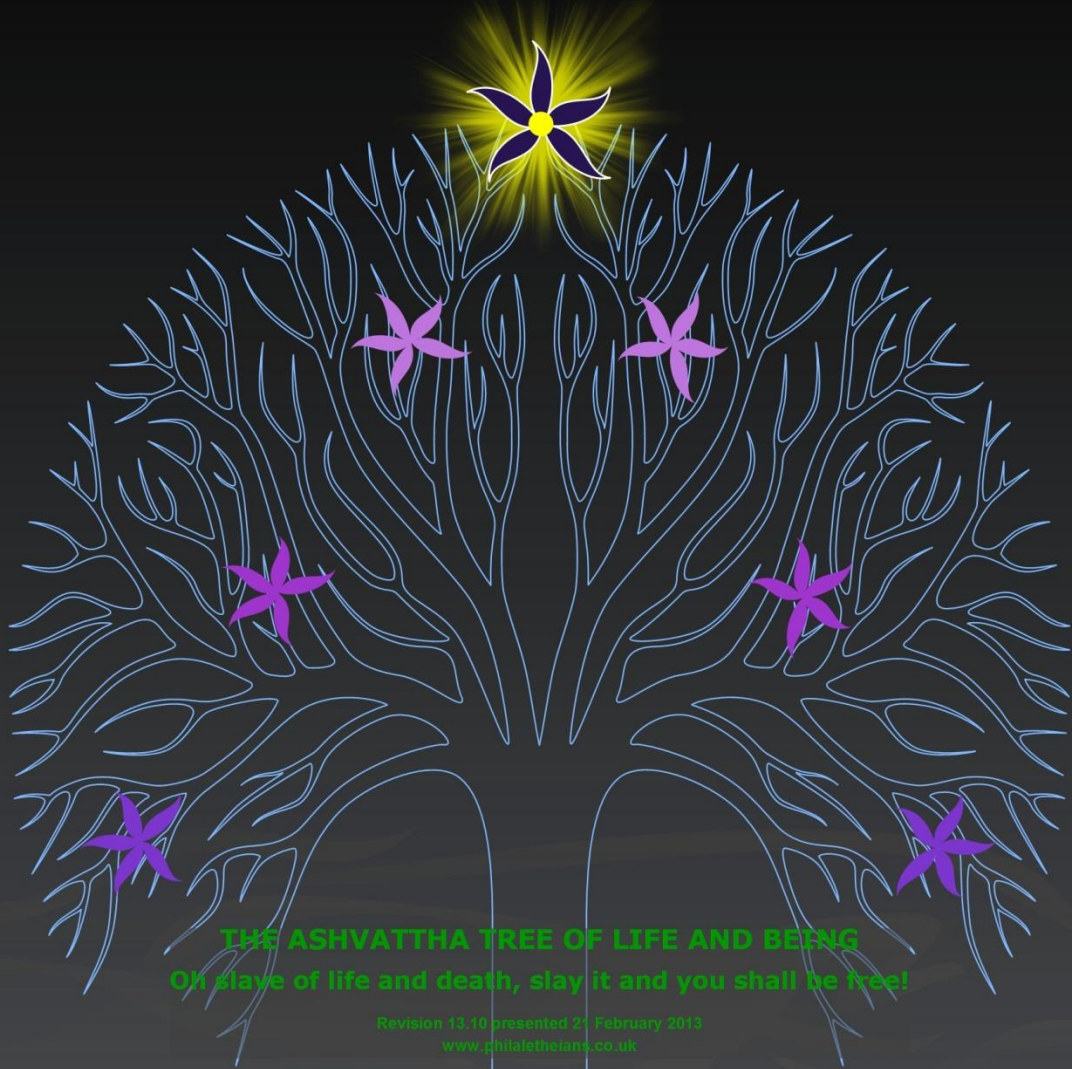
This Logos is the *Śabda Brahman* of the Hindus, which he will not even call *Īśvara* (the “lord” God), lest the term should create confusion in the people’s minds. But it is the *Avalokiteśvara* of the Hindus, the *Verbum* of the Christians in its real *esoteric* meaning, not in the theological disfigurement. He says:

It is the first *Jñātā* or the Ego in the Kosmos,¹ and every other Ego . . . is but its reflection and manifestation. . . . It exists in a latent condition in the bosom of *Parabrahman* at the time of *Pralaya*. . . . [During *Manvantara*] it has a consciousness and an individuality of its own. . . . [It is a centre of energy, but] such centres of energy are almost innumerable in the bosom of *Parabrahman*. It must not be supposed that even this *Logos* is but a single centre of energy. Their number is almost infinite. This Ego is the first that appears in Kosmos, and is the end of all evolution. It is the abstract Ego . . . this is the *first* manifestation (or aspect) of *Parabrahman*. . . . When once it starts into conscious being . . . from its objective standpoint, *Parabrahman* appears to it as *Mūlaprakriti*. . . . Please bear this in mind, for here is the root of the whole difficulty about *Purusha* and *Prakriti* felt by the various writers on Vedāntic philosophy. This *Mūlaprakriti* is material to it [the Logos], as any material object is material to us. This *Mūlaprakriti* is no more *Parabrahman* than the bundle of attributes of a pillar is the pillar itself; *Parabrahman* is an unconditioned and absolute reality, and *Mūlaprakriti* is a sort of veil thrown over it. *Parabrahman* by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of cosmic matter. . . . *Parabrahman*, after having appeared on the one hand as the ego, and on the other as *Mūlaprakriti*, acts as the one energy through the *Logos*.²

And the lecturer explains what he means by this acting of something which is *nothing*, though it is the ALL, by a fine simile. He compares the Logos to the sun through which light and heat radiate, but whose energy, light and heat, exist in some unknown condition in Space and are diffused in Space only as *visible* light and heat, the sun being only the agent thereof. This is the first triadic hypostasis. The quaternary is made up by the *energizing light* shed by the Logos.

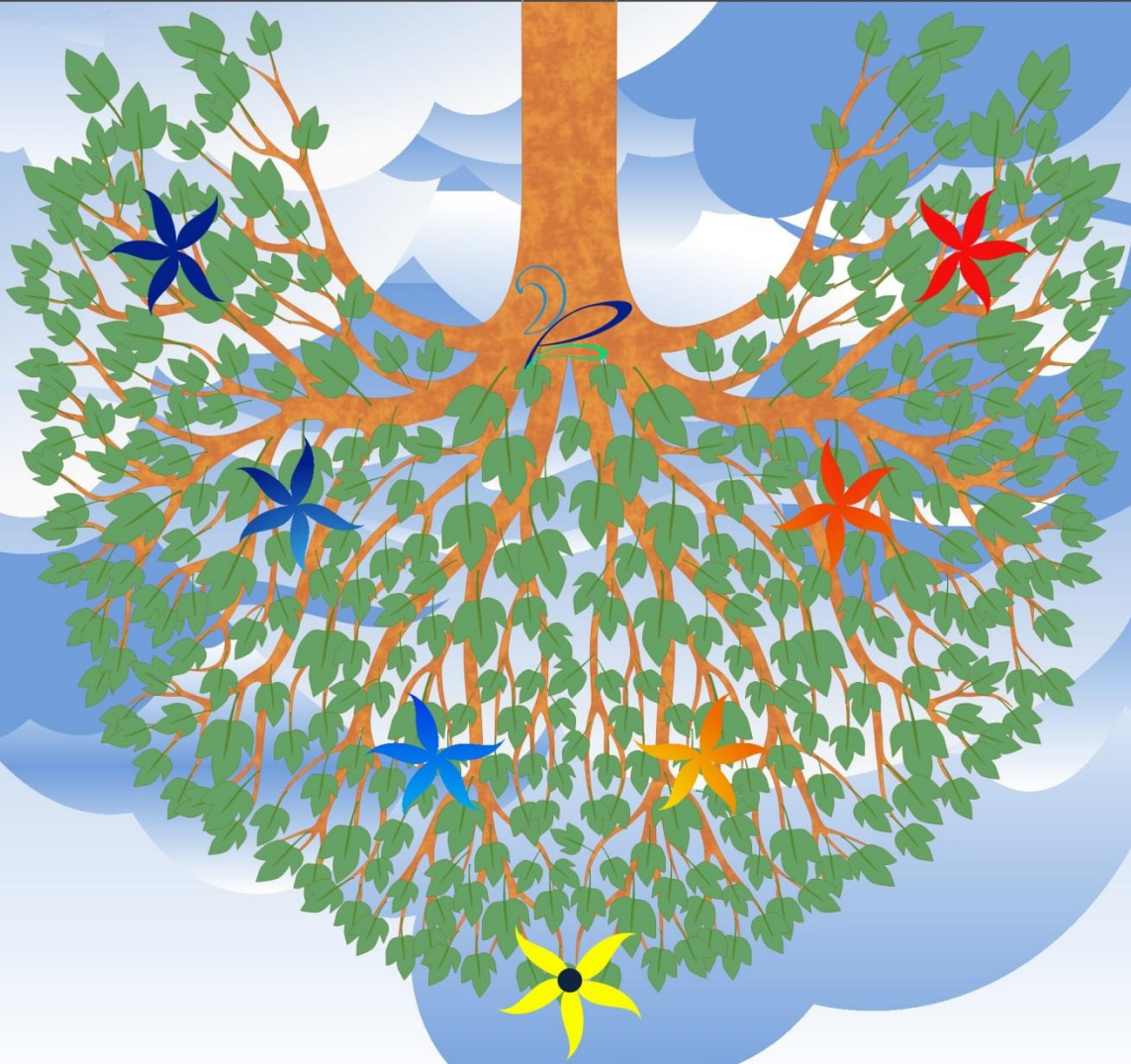
¹ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.]

² *The Theosophist*, Vol. VIII, February 1887, pp. 302-3



THE ASHVATTHA TREE OF LIFE AND BEING
Oh slave of life and death, slay it and you shall be free!

Revision 13.10 presented 21 February 2013
www.pallaletheians.co.uk



The Hidden Deity is represented by the circumference of a Circle, the Centre of which is everywhere and the circumference nowhere.

Ain-Soph, the Kabbalistic Parabrahman, is inscrutable, unknowable, and unnameable — a Circle bound by the utmost stretch of our perception to the vault of a sphere.¹

The Hebrew Kabbalists give it in a shape which esoterically is [429] identical with the Vedāntic. AIN-SOPH, they taught, could not be comprehended, could not be located, nor named, though the causeless cause of all. Hence its name — AIN-SOPH — is a term of negation, “the inscrutable, the unknowable, and the unnameable.” They made of it, therefore, a boundless circle, a sphere, of which human intellect, with the utmost stretch, could only perceive the vault. In the words of one who has unriddled much in the Kabbalistical system, in one of its meanings thoroughly, in its numerical and geometrical esotericism:

Close your eyes, and from your own consciousness of perception try and think outward to the extremest limits in every direction. You will find that equal lines or rays of perception extend out evenly in all directions, so that the utmost effort of perception will terminate in the *vault of a sphere*. The limitation of this sphere will, of necessity, be a *great circle*, and the direct rays of thought in any and every direction must be *right line radii* of the circle. This, then, *must* be, humanly speaking, the extremest all-embracing conception of the Ain-Soph *manifest*; which formulates itself as a *geometrical figure*, viz., of a circle, with its elements of curved circumference and right line diameter divided into radii. Hence, a geometrical shape is the first recognisable means of connection between the Ain-Soph and the intelligence of man.²

Deity is eternal perpetual motion, ever-becoming, universally-present, ever-existing. The Boundless Circle is its outward veil.

Logos, represented by the central mathematical point, is only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahman. Logos is as unknown to us as Parabrahman is unknown, in reality, to Logos itself.

This great circle (which Eastern Esotericism reduces to the point within the Boundless Circle) is the Avalokiteśvara, the *Logos* or *Verbum* of which Subba Row speaks. But this circle or manifested God is as unknown to us, except through its *manifested* universe, as the ONE, though easier, or rather more possible to our highest conceptions. This Logos which sleeps in the bosom of Parabrahman during Pralaya, as our “*Ego* is latent [in us] at the time of *sushupti* or sleep”; which cannot cognize Parabrahman otherwise than as *Mūlaprakṛiti* — the latter being a cosmic veil which is “the mighty expanse of cosmic matter” — is thus only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahman, *unknown to the Log-*

¹ [Consult “Cross is the symbol of pre-Cosmic Divine Mind” and “Centre + Circle,” in our Secret Doctrine’s First Proposition Series, and “Evil is an illusion caused by the Circle of Necessity,” in our Black versus White Magic Series. — ED. PHIL.]

² J. Ralston Skinner, “The Cabbalah,” No. VI, *Masonic Review*, Vol. 65, June 1886, pp. 257-58

os, as it is to ourselves. Moreover, as the Logos is as unknown to us as Parabrahman is unknown in reality to the Logos, both Eastern Esotericism and the Kabbalah¹ — in order to bring the Logos within the range of our conceptions — have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos or Avalokiteśvara, Brahmā, Ormazd, Osiris, Adam-Kadmon,² call it by any of these names — which aspects or Manvantaric emanations are the Dhyāni-Chohans, the Elōhīm, the Devas, the Amshāspends, etc. Metaphysicians explain the root and germ of the latter, according to Subba Row, as the first manifestation of Parabrahman, “the highest trinity that we [430] are capable of understanding,” which is *Mūlaprakṛiti* (the veil), the *Logos*, and the conscious energy “of the latter,” or its power and light;³ or — “matter, force and the *Ego*, or the one root of self, of which every other kind of self is but a manifestation or a reflection.” It is then only in this “light” (of consciousness) of mental and physical perception, that *practical* Occultism can throw this into visibility by geometrical figures; which, when closely studied, will yield not only a scientific explanation of the real, objective, existence⁴ of the “Seven sons of the divine Sophia,” which is this light of the Logos, but show by means of other yet undiscovered keys that, with regard to Humanity, these “Seven Sons” and their numberless emanations, centres of energy personified, are an absolute necessity. Make away with them, and the mystery of Being and Mankind *will never be unriddled, not even closely approached.*



Eastern and Kabbalistic Cosmogonies are Identical (Drawing).

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

¹ [Consult “Occultism and Kabbalah are only masks to hide the sacred truth from the profane,” in our Black versus White Magic Series, and “The four Adams of the Kabbalah,” in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

² [Quick overview, by ED. PHIL. There are four Adams, one for each of the preceding Root-Races:

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

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

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

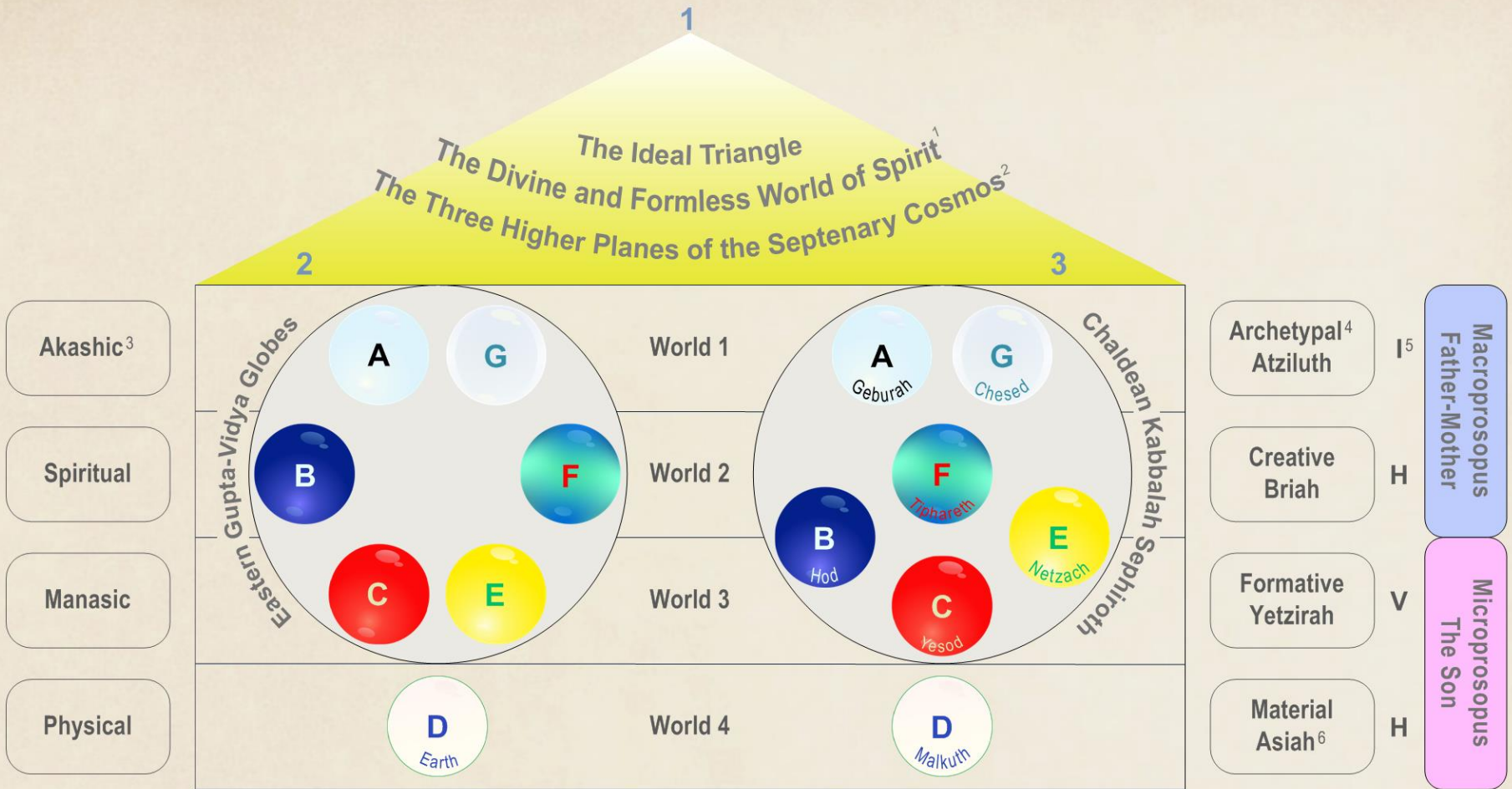
Adam 4, of *Genesis*, the womb-born men and women (Fourth Root-Race, Atlantean].

³ Called, in the *Bhagavad-Gītā*, Daivīprakṛiti.

⁴ *Objective* — in the world of Māyā, of course; still as real as we are.

Three Principles

Four Cosmic Vehicles of Form



1 The *Arupa* or "formless," there where form ceases to exist, on the objective plane. (HP Blavatsky)

2 "The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya." (SD I, 13) [Cf. *Kosmos*, spelled with a K, is used by HP Blavatsky in the sense of the Manvantaric manifestation as a whole, the "Infinite Universe." *Cosmos*, spelled with a C, applies only to phenomena of our own Solar System. See "Kosmos and Cosmos" in our *Confusing Words Series*. — ED. PHIL.]

3 [Dual-natured radiation of *Mūlaprakṛiti*, Noumenon of the Cosmic Septenary, and Highest State of Matter. — ED. PHIL.]

Integrative Theosophical Studies

Eastern and Kabbalistic Cosmogonies are Identical

After *The Secret Doctrine*, Vol. I, p. 200

Commentary on Stanza VI, shloka 6

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4 The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity. (HP Blavatsky)

5 [IHVH is the Tetragrammaton of the Jews, which is simply Malkuth, the root of illusion of the material world. This quaternary has nothing to do with the Tetractys of the Greeks, which is Second Logos. The real Tetractys is beyond our mortal ken, for it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.]

6 These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question. (HP Blavatsky)

Genealogy and Gender of Logos and Its Light.

It is through *this light* that everything is created. This ROOT of mental SELF is also the root of physical *Self*, for this light is the permutation, in our manifested world, of Mūlaprakriti, called *Aditi* in the *Vedas*.

- In its third aspect it becomes *Vāch*,¹ the daughter and the mother of the Logos, as Isis is the daughter and the mother of Osiris, who is Horus; and *Mut*, the daughter, wife, and mother of Āmen, in the Egyptian Moon-glyph.
- In the Kabbalah, Sēphīrah is the same as Shekhīnah and is, in another synthesis, the wife, daughter, and mother of the “Heavenly man,” Adam-Kadmon, and is even identical with him, just as *Vāch* is identical with Brahmā, and is called the female Logos.
- In the *Rig-Veda*, *Vāch* is “mystic speech,” by whom Occult Knowledge and Wisdom are communicated to man, and thus *Vāch* is said to have “entered the Rishis.” She is “generated by the gods”; she is the *divine* *Vāch* — the “Queen of gods”; and she is associated — like Sēphīrah with the Sēphīrōth — with the Prajāpatis in their work of creation. Moreover, she is called “the mother of the *Vedas* . . . since it is through her power [as mystic *speech*] that Brahmā revealed them, and also owing to her power that he produced the universe” — *i.e.*, through speech, and *words* (synthesized by the “WORD”) and numbers.²

But *Vāch* being also spoken of as the daughter of Daksha³ — “the god who lives in all the Kalpas” — her Māyāvic character is thereby shown: [431] during the *pralaya* she disappears, absorbed in the one, all-devouring Ray.

In all those personations of Nature’s Female Powers, there are two distinct aspects: the noumenal and the phenomenal.

The one is purely metaphysical, the other terrestrial and physical, and at the same time divine from the standpoint of human conception. The Powers of Nature are symbols and personifications of Chaos, the Primordial Waters of Space — the impenetrable screen between Absoluteness and the Logos of Creation.

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all those personations of the *female* Power in nature, or nature — the *noumenal* and the *phenomenal*. One is its purely metaphysical aspect, as described by the learned lecturer in his *Notes on the Bhagavad-Gītā*; the other terrestrial and physical, and at the same time *divine* from the standpoint of practical human conception and Occultism. They are all the symbols and personifications of *Chaos*, the “Great Deep” or the Primordial Waters of Space, the impenetrable VEIL between the INCOGNISABLE and the LOGOS of Creation.

¹ “In the course of cosmic manifestation, this *Daivīprakriti*, instead of being the mother of the Logos, should, strictly speaking, be called his daughter.” (*Notes on the Bhagavad-Gītā*, in *The Theosophist*, Vol. VIII, February 1887, p. 305)

² The wise men who, like Stanley Jevons amongst the moderns, invented the scheme which makes the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

³ [“The synthesis, or the aggregate, of the terrestrial creators and progenitors, Pitris included.” Cf. *Secret Doctrine*, II p. 163]

Connecting himself through his mind with Vāch, Brahmā (the Logos) created the primordial waters.

In the *Kāthaka Upanishad* it is stated still more clearly:

Prajāpati was this Universe. *Vāch was a second to him.* He associated with her . . . she produced these creatures and again re-entered Prajāpati.¹

The missionary's pot calling the Indian kettle black.

One of many slurs thrown by the missionaries in India on the religion of the land is the allegory of Brahmā, who procreated by incestuous intercourse with his own daughter, Vāch. Patriarch Lot is shown guilty of the same crime under the human form, whereas Brahmā accomplished the incest under the form of a buck with his daughter, who had that of a female deer.

And here we may incidentally point out one of the many unjust slurs thrown by the pious and *good* missionaries in India on the religion of the land. This allegory — in the *Śatapatha-Brāhmana* — namely, that Brahmā, as the father of men, performed the work of procreation by incestuous intercourse with his own daughter Vāch, also called Samdhyā (twilight), and *Śatarūpā* (the hundred formed), is incessantly thrown into the teeth of the Brahmans, as condemning their “detestable, *false* religion.” Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of the same crime under the *human form*, whereas Brahmā, or rather Prajāpati, accomplished the incest under the form of a buck with his daughter, who had that of a hind (*rohit*),² the esoteric reading of *Genesis*³ shows the same. Moreover, there is certainly a *cosmic*, not a physiological meaning attached to the Indian allegory, since Vāch is a permutation of Aditi and Mūlaprakriti (Chaos), and Brahmā a permutation of Nārāyana,⁴ the Spirit of God entering into, and fructifying nature; therefore, there is nothing *phallic* in the conception at all.

The Feminine Logoi are all correlations, in their noumenal aspect, of Light, Sound, and Æther.

As already stated, Aditi-Vāch is the female *Logos*, or the “word,” *Verbum*; and Sephīrah in the Kabbalah is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Æther, showing how well-informed were the ancients both in [432] physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.

¹ This connects Vāch and Sephīrah with the goddess Kuan-yin, the “merciful mother,” the *divine* VOICE of the soul even in Exoteric Buddhism; and with the female aspect of *Kuan-shih-yin*, the Logos, the *verbum* of Creation, and at the same time with the voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bāth-Kōl, the *Filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple is a result.

² [A female deer, a hind; the form assumed by Vāch (the female Logos and female aspect of Brahmā, who created her out of one half of his body) to escape the amorous pursuits of her “father,” who transformed himself for that purpose into a buck or red deer (the colour of Brahmā being red). — *Theosophical Glossary*: Rohit]

³ *Genesis* xix, 31-38 [Consult “The real meaning of the first line of Genesis” in our Blavatsky Speaks Series, and “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

⁴ [Consult “Narayana First or Third Logos?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

There are four personations of Vāch-Voice, vehicles of divine thought, corresponding with the higher Cosmic Principles.

Our old writers said that *Vāch* is of four kinds. These are called *parā*, *paśyantī*, *madhyamā*, *vaikharī*. This statement you will find in the *Rig-Veda* itself and in several of the *Upanishads*. *Vaikharī Vāch* is what we utter.¹

It is sound, *speech*, that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence:

Every kind of *Vaikharī-Vāch* exists in its *madhyamā*, further in its *paśyantī*, and ultimately in its *parā* form. The reason why this *Pranava*² is called *Vāch* is this, that these four principles of the great cosmos correspond to these four forms of *Vāch*. . . .

- 1 The whole cosmos in its objective form is *Vaikharī Vāch*;
- 2 The light of the *Logos* is the *madhyamā* form;
- 3 And the *Logos* itself the *paśyantī* form;
- 4 And *Parabrahman* the *parā* [beyond the *noumenon* of all *Noumena*] aspect of that *Vāch*.³

Thus *Vāch*, *Shekinah*, or the “music of the spheres” of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world — the Hindu, the Greek, and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *parā* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNISABLE; when transferred into the ideation of the *Logos*, or its latent *light*, it is called *paśyantī*, and when it becomes that light *expressed*, it is *madhyamā*.

There are four kinds of light and three agents of creation, in the Kabbalah.

Now the Kabbalah gives the definition thus:

There are three kinds of light, and that [fourth] which interpenetrates the others:

- 1 The clear and the penetrating, the *objective light*,
- 2 The *reflected* light, and
- 3 The *abstract* light.
- 4 [The *light*, which interpenetrates the above three.]

¹ T. Subba Row, *op. cit.*, p. 307

² *Pranava*, like *Om*, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyākritis*, or “*Om*, *Bhūr*, *Bhuvāh*, *Śveh*” (*Om*, earth, sky, heaven) — *Pranava* is the most sacred, perhaps. They are pronounced with breath suppressed. See *Manu* II, 76-81, and Vijñāneśvara commenting in *Mitāksharā* on the *Yajñavalkyasmṛiti* i, 23. But the esoteric explanation goes a great deal further. [Students to consult Bhagavan Das’ summarised translation of *The Pranava-Vada or Gargyayana*. 3-vols. Adyar: Theosophical Publishing House, 1910-13. — ED. PHIL.]

³ T. Subba Row, *op. cit.*, p. 307

The ten Sēphirōth, the *three* and the Seven, are called in the Kabbalah the 10 words, DBRIM (Debārīm), the numbers and the Emanations of the heavenly light, which is both Adam-Kadmon and Sēphīrah, or (Brahmā) Prajāpati-Vāch. Light, Sound, Number, are the three factors of creation in the Kabbalah. Parabrahman cannot be known except through the luminous Point (the LOGOS), which knows not *Parabrahman* but only *Mūlaprakriti*. Similarly, Adam-Kadmon knew only Shekhīnah, though he was the *vehicle* of Ain-Soph. And, as Adam-Kadmon, he is in the esoteric interpretation the total of the number ten, the Sēphirōth (himself a trinity, or the three attributes of the [433] *incognisable* DEITY in One).¹

When the Heavenly man (or LOGOS) first assumed the form of the Crown [Kether]² and identified himself with Sēphīrah, he caused seven splendid lights to emanate from it (the Crown),

which made in their totality ten; so the Brahmā-Prajāpati, once he became separated from, yet identical with Vāch, caused the seven Rishis, the seven Manus or Prajāpatis, to issue from that Crown. In exotericism one will always find 10 and 7, of either Sēphirōth or Prajāpatis; in *esoteric* rendering always 3 and 7, which yield also 10. Only when divided in the manifested sphere into 3 and 7, they form ⊕, the androgyne, and ⊗, or the figure × manifested and differentiated.

Pythagoras taught that Unity, being indivisible, is no number. And this is why it was required of the candidate, who applied for admittance into his school, that he should have already studied the four divisions of Mathematics: Arithmetic, Astronomy, Geometry, and Music.

This will help the student to understand why Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and “Source of Harmony.” We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of Mathematics.³ Again, this explains why the Pythagoreans asserted that the doctrine of Numbers — the chief of all in Esotericism — had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion

. . . and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which

¹ It is this *trinity* that is meant by the “three steps of Vishnu”; which means — Vishnu being considered as the *Infinite* in exotericism — that from the Parabrahman issued Mulaprakriti, Purusha (the Logos), and Prakriti: the four forms (with itself, the synthesis) of Vāch. And in the Kabbalah — Ain-Soph, Shekhinah, Adam-Kadmon, and Sēphīrah, the four — or the three emanations being distinct — yet ONE.

² Chaldean *Book of Numbers*. In the current *Kabbalah* the name Jehovah replaces Adam-Kadmon.

³ Justin Martyr tells us that, owing to his ignorance of these four sciences, he was rejected by the Pythagoreans as a candidate for admission into their school. [*Dialogue with Typho*, ch. ii]

is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.¹

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were expressed numerically.

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying:

The Monad [the manifested one] is the principle of all things. From the Monad and the indeterminate duad (Chaos), *Numbers*; from [434] numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid *Bodies*, whose elements are four — Fire, Water, Air, Earth; of all which transmuted [correlated], and totally changed, the world consists.²

Vach is the female Logos, the loving mother of all that lives, milking forth sustenance and water.

And this may also, if it does not unriddle the mystery altogether, at any rate lift a corner of the veil off those wondrous allegories that have been thrown upon Vāch, the most mysterious of all the Brāhmanical goddesses, she who is termed “the *melodious* cow who milked forth sustenance and water” (the Earth with all her mystic powers); and again she “who yields us nourishment and sustenance” (physical Earth). *Isis* is also mystic Nature, and also Earth; and her cow’s horns identify her with Vāch. The latter, after having been recognised in her highest form as *parā*, becomes at the lower or material end of creation — *Vaikharī*. Hence she is mystic, though physical, Nature with all her magic ways and properties.

Gnostic Sophia is the mother of Seven Sons.

Again, as goddess of Speech and of Sound, and a permutation of Aditi — she is *Chaos*, in one sense. At any rate, she is the “Mother of the gods,” and it is from Brahmā (Īśvara, or the Logos) and Vāch, as from Adam-Kadmon and Sephirah, that the real *manifested* theogony has to start. Beyond, all is darkness and abstract speculation. With the Dhyāni-Chohans, or the gods, the Seers, the Prophets and the adepts in general are on firm ground. Whether as Aditi, or the *divine* Sophia of the Greek Gnostics, she is the mother of the seven sons: the “Angels of the Face,” of the “Deep,” or the “Great Green One” of the *Book of the Dead*. Says the *Book of Dzryan* (Knowledge through meditation):

¹ Censorinus, *De die natali*, xiii. [Endnote 39 by Boris de Zirkoff: The Latin original of this passage is as follows:

Ad hæc accedit, quod Pythagoras prodidit, hunc totum mundum musica factum ratione: septemque stellas inter cœlum et terram vagas, quæ mortalium geneses moderantur, motum habere *ευρυθμου*, et intervalla musicis diastematis congrua, sonitusque varios reddere, pro sua quamque altitudine, ita concordes, ut dulcissimam quidem concinant melodiam, sed nobis inaudibilem, propter vocis magnitudinem, quam capere aurium nostrarum angustię non possunt.]

² Diogenes Laërtius, *Lives*, VIII, 25

The great mother lay with \triangle , and the $|$, and the \square , the second $|$ and the \star^1 in her bosom, ready to bring them forth, the valiant sons of the $\square \triangle ||$ [or 4,320,000, the Cycle] whose two elders are the \circ and the \bullet [Point].

When, at the beginning of every cycle of 4,320,000 years, the God-Instructors of the Divine Dynasties perform great works on earth, they leave behind them everlasting monuments to commemorate their visit.

Exoteric dogma separated the seventh and highest God from the rest, and that personification became the “eighth god,” whom ecclesiastical monotheism tried to unify but failed miserably.

At the beginning of every cycle of 4,320,000, the *Seven* (or, as some nations had it, *eight*) great gods, descended to establish the new order of things and give the impetus to the new cycle. That *eighth* god² was the unifying *Circle* or LOGOS, separated and made distinct from its host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct *personæ*.

The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our māyāvīc veil [atmosphere],

says a [435] Commentary.³ Thus we are taught that the great Pyramids were built under their direct supervision,

. . . when *Dhruva* [the then Pole-star] was at his lowest culmination, and the *Krittikās* [Pleiades] looked over his head [were on the same meridian but above] to watch the work of the giants.⁴

Thus, as the first Pyramids were built at the beginning of a Sidereal year, under *Dhruva* (as *Polaris*), it must have been over 31,000 years (31,105) ago. Bunsen was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. As Gerald Massey says:

The stories told by Egyptian priests and others of time-keeping in Egypt, are now beginning to look less like lies in the sight of all who have escaped from

¹ 31415, or π , the synthesis, or the *Host unified* in the Logos and the Point called in Roman Catholicism the “Angel of the Face,” and in Hebrew לֹאֵלֹהִים “who is (like unto, or the same) as God” — the manifested representation.

² [Note to Students: The seven worlds are, as said, the seven spheres of the [earth] chain, each presided over by one of the “Seven great gods” of every religion. When the latter became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* god, whom monotheism tried to unify but failed. In no exoteric religion is God really one, if analysed metaphysically. (*Secret Doctrine*, II p. 607 & *fn.*) However, Eight is the dreaded Ogdoad (*Blavatsky Collected Writings*, XII p. 68 & *fn.*), and the Eighth Sphere is the furnace of nature (*ibid.*, VI p. 178), where the majority of the spiritually evil go to (*ibid.*, III p. 298). — ED. PHIL.]

³ Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868 years) therefore the *Kabeiroi* or *Kabarim* received their name in Chaldea, as it means the *measures of Heaven* from *Kob* — measure of, and Urim — heavens.

⁴ [Endnote 40 by Boris de Zirkoff: The opinion of Prof. Fred J. Dick, who had a vast knowledge of astronomy, and who was one of the pupils of H.P. Blavatsky’s herself, was that the words “the then Polestar” mean at the time of the *Commentary*; and also that “lowest culmination” means furthest from the actual polestar when the Pyramid was built.]

Biblical bondage. Inscriptions have lately been found at Sakkarah, making mention of two Sothiac cycles . . . registered at that time, now some 6,000 years ago. Thus when Herodotus [II, 42] was in Egypt, the Egyptians had — as now known — observed at least five different Sothiac cycles of 1,461 years.

The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years.¹

Mor Isaac² shows the ancient Syrians defining their world of the “Rulers” and “active gods” in the same way as the Chaldeans.

- ① The lowest world was the SUBLUNARY, our own, watched by the “Angels” of the first or lower order;
- ② The one that came next in rank, was Mercury, ruled by the “ARCHANGELS”;
- ③ Then came Venus, whose gods were the PRINCIPALITIES;
- ④ The fourth was that of the SUN, the domain and region of the highest and mightiest gods of our system, the solar gods of all nations;
- ⑤ The fifth was Mars, ruled by the “VIRTUES”;
- ⑥ The sixth, that of *Bel* or Jupiter, was governed by the DOMINIONS;
- ⑦ The seventh, the world of Saturn, by the THRONES.

These are the worlds of form. Above come the four higher ones, making seven again, since the three *highest* are “unmentionable and unpronounceable.”

- ⑧ The eighth, composed of 1122 stars, is the domain of the *Cherubs*;
- ⑨ The ninth, belonging to the *walking* and numberless stars on account of their distance, has the *Śārāphs*;
- ⑩ As to the tenth, Kircher quoting Mor Isaac, says that it is composed:

. . . of invisible stars that could be taken, they said, for clouds — so massed³ are they in the zone that we call *Via Straminis*, the [436] Milky Way; [and he hastens to explain that] these are the stars of Lucifer, engulfed with him in his terrible shipwreck.

That which comes after and beyond the tenth world (our Quaternary, or the *Arūpa* world), the Syrians could not tell.

All they knew was that it is there that begins the vast and incomprehensible ocean of the infinite, the abode of the true divinity without boundary or end.

¹ *The Natural Genesis*, Vol. II, p. 318. See in our Volume II, “The Chronology of the Brahmans,” pp. 66ff.

² See A. Kircher, *Œdipus Ægyptiacus*, 1652-54, Vol. II, p. 425.

³ [crowded together]

Champollion¹ shows the same belief among the Egyptians. Hermes having spoken of the Father-Mother and Son, whose spirit (collectively the DIVINE FIAT) shapes the Universe, says:

Seven Agents [mediums] were also formed, to contain the material [or manifested] worlds, within their respective *circles* and the action of these agents was named DESTINY.

He further enumerates seven and ten and twelve orders, which would take too long to detail here.

The most precious archaic records are utterly unknown to the Orientalists, and the dead-letter sense translations of extant Sanskrit works are merely blinds to the uninitiated.

So the Orientalists, refusing to be puzzled, they cut the Gordian knot of their perplexity by declaring the whole cosmogonical scheme figments of Brahmanical fancy and love of exaggeration.²

As the *Rig-Vidhāna* together with the *Brahmānda-Purāna* and all such works, whether describing the magic efficacy of the Rig-Vedic *Mantras* or the future Kalpas, are declared by Dr. Weber³ and others to be *modern compilations* “belonging probably only to the time of the *Purānas*,” it is useless to refer the reader to their mystic explanations; and one may as well quote simply from the archaic books utterly unknown to the Orientalists. These works explain that which so puzzles the scholars, namely that:

The *Saptarshi*, the “mind-born sons” of Brahmā, are referred to in the *Śatapatha-Brahmana* under one set of names;

In the *Mahābhārata* under another set;

And that the *Vāyu-Purāna* makes even *nine* instead of *seven* Rishis, by adding the names of Bhrigu and Daksha to the list.

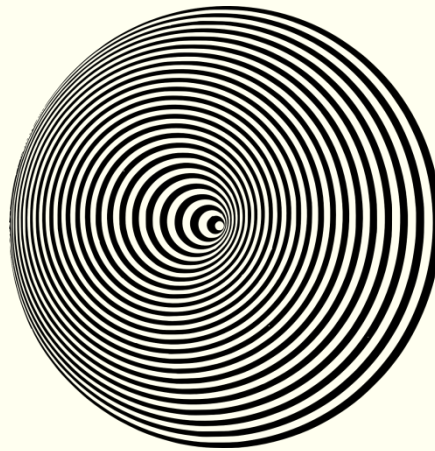
But the same occurs in every exoteric Scripture. The Secret Doctrine gives a long genealogy of Rishis, but separates them into many classes. Like the Gods of the Egyptians, who were divided into seven, and even twelve classes, so are the Indian Rishis in their Hierarchies. The first three groups are the Divine, the Cosmical, and the Sub-lunary. Then come the Solar Gods of *our* system, the Planetary, the Sub-Mundane, and the purely human — the heroes and the *Mānushis*.

¹ [Jean-François Champollion, also known as Champollion le jeune, 1790–1832, was a French philologist and orientalist, known primarily as the decipherer of Egyptian hieroglyphs and a founding figure in the field of Egyptology. Partially raised by his brother, the scholar Jacques Joseph Champollion-Figeac, Champollion was a child prodigy in philology, giving his first public paper on the decipherment of Demotic in his mid-teens. As a young man he was renowned in scientific circles, and spoke Coptic, Ancient Greek, Latin, Hebrew and Arabic.]

² [Cf. *Secret Doctrine*, II p. 585]

³ [Friedrich Albrecht Weber, 1825–1901, Prussian-German Indologist and historian who studied the history of Jainism in India. Weber might be one of the earliest Indologists who emphasized the social philosophy of Buddhism: “Buddhism is, in its origin, one of the most magnificent and radical reactions in favour of the universal human rights of the individual against the oppressing tyranny of the pretended privileges of divine origin, of birth, and of class.”]

Prominent in every Cosmogony are the pre-cosmic Lords of Being, the Prajapatis or Seven Builders, symbolised by concentric circles.



At present, however, we are only concerned with the *pre-cosmic*, divine gods, the Prajāpatis or the “Seven Builders.” This group is found unmistakably in every Cosmogony. Owing to the loss of Egyptian archaic documents since, according to Maspero,

. . . the materials and historical data on hand to study the history of the religious evolution in Egypt are neither complete nor very often intelligible . . . ¹

in order to have the statements brought forward from the Secret Doctrine corroborated partially and indirectly, the ancient hymns and inscriptions on the tombs must be appealed to. One such, at any rate, shows that Osiris was, like Brahmā-Prajāpati, Adam-Kadmon, Ormazd, and so many other Logoi, the chief and synthesis of the [437] group of “Creators” or Builders. Before Osiris became the “One” and the *highest* god of Egypt he was worshipped at Abydos as the head or leader of the Heavenly Host of the Builders belonging to the higher of the three orders. The hymn engraved on the votive stele of a tomb from Abydos (3rd register) addresses Osiris thus:

Osiris is the unknown “black God” because the realm of his noumenon is darkness to the mortal. He is the Egyptian Zagreus.

Salutations to thee, Osiris, elder son of *Keb*; thou the greatest over the six gods issued from the goddess *Nu* [primordial Waters], thou the great favourite of thy father *Rā*; father of fathers, King of Duration, master in the eternity . . . who, as soon as these issued from thy mother’s bosom, gathered all the crowns and attached the *Uræus* [serpent or naja]² on thy head; multiform god, *whose name is unknown* and who has many names in towns and provinces. . . . ³

¹ [Guide du Visiteur au Musée de Boulaq, p. 149]

² This Egyptian word *Naja* reminds one a good deal of the Indian *Nāga*, the Serpent-God. Brahmā and Śiva and Vishnu are all crowned with, and connected with Nāgas — a sign of their cyclic and cosmic character.

³ Maspero, *Guide du Visiteur au Musée de Boulaq*, pp. 49-50, quoting Mariette-Bey. *Abydos*, t. II, pl. 63; t. III, pp. 413-14, No. 1122.

Osiris is Avalokiteshvara, the Universal saviour and All-merciful Master, who moves the Waters of Space,¹ fructifies and infuses the Breath of life into that germ that becomes the Golden Mundane Egg, and in which the male Brahmā is created. And thus, the first Prajapati, Lord of Beings, emerges and becomes the progenitor of mankind.²

Coming out from the primordial waters crowned with the *Uræus*, which is the serpent emblem of Cosmic fire, and himself the *seventh* over the six primary gods issued from Father-Mother, *Nu* and *Nūt* (the sky), who can Osiris be, but the chief Prajāpati, the chief Sēphīrōth, the chief Amshāspend-Ormazd! That this latter solar and cosmic god stood, in the beginning of religious evolution, in the same position as the archangel “whose name was secret,” is certain. This Archangel, Michael, was the representative on earth of the *Hidden Jewish God*; it is his “Face” that is said to have gone before the Jews like a “Pillar of Fire.” Burnouf says,

The seven Amshāspends, who are most assuredly our archangels, designate also the personifications of the divine Virtues.³

And these archangels, therefore, are as “certainly” the *Saptarishi* of the Hindus, though it is next to impossible to class each with its pagan prototype and parallel, since, as in the case of Osiris, they have all so “many names in towns and provinces.” Some of the most important, however, will be shown in their order.

The Churches worship the seven lower Sephiroth, or earthly angels, as “Virtues” under the personifications and names of “Seven Archangels.”

One thing is thus undeniably proven. The more one studies their Hierarchies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days of History, that does not belong to the third stage of cosmic manifestation.

In every religion we find the concealed deity forming the ground work;

Then the ray therefrom, that falls into primordial Cosmic matter (first manifestation);

Then the androgyne result, the dual Male and Female abstract Force, personified (*second* stage);

This separates itself finally, in the *third* [stage], into seven Forces, called the creative Powers by all the ancient Religions, and the [438] “Virtues of God” by the Christians.

The later explanation and metaphysical abstract qualifications have never prevented the Roman and Greek Churches from worshipping these “Virtues” under the personifications and distinct names of the seven Archangels. In the Book of *Druschim*, a dis-

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

² [Cf. *Blavatsky Collected Writings* (EASTERN AND WESTERN OCCULTISM) XIV p. 241. Full text under the title “Blavatsky on Teachings of Éliphas Lévi,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ *Commentaire sur le Yaçna*, etc., 1833-35, p. 174

inction between these groups is given which is the correct Kabbalistical explanation. It says:

There are three groups (or orders) of *Sephīrōth*:

- 1 The Sephīrōth called “the divine attributes” [abstract].
- 2 The physical or *sidereal* Sephīrōth [personal] — one group of *seven*, the other of *ten*.
- 3 The metaphysical Sephīrōth, or *periphrasis of Jehovah*, who are the first three Sephīrōth [Kether, Hokhmāh, and Bīnāh], the rest of the seven being the [personal] seven spirits of the Presence [also of the planets].¹

The Jews invented the Tetragrammaton to celebrate life, to deify multiplication, and to mislead the profane.

The Theosophist's Deity is not the two-faced Tetragrammaton but the Crown, which has nought to do with the material world.

The Churches confound the metaphysical personifications of the abstract attributes of Causeless Cause with their reflections, i.e., the objective expressions of the abstraction, which are Living Entities. Thus the models of divine prototypes are caused effects, which in turn become causative — the Creative Powers of Archaic Philosophy.

Like Brahmā, Zeus and all other lower deities, Jehovah is an androgyne god. But he is neither the God worshipped by Moses, nor the Father of Jesus, nor yet the Ineffable Name of the Kabbalists. He is merely a composite name for *membrum virile*² and Eve, a hermaphrodite. He is, in one sense, Noah (Hebrew Yah) or, literally translated, inch — the British inch!³

The same division has to be applied to the primary, secondary, and tertiary evolution of gods in every theogony, if one wishes to translate the meaning esoterically. We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity, with their reflection — the *sidereal* gods. This reflection, however, is in reality the objective expression of the abstraction: *living* Entities and the models formed on that divine prototype. Moreover, the three metaphysical Sephīrōth or “*the periphrasis of Jehovah*” are *not* Jehovah; it is the latter himself with the additional titles of Adonāi, Elōhīm, Tsabaōth, and the numerous names lavished on him, who is the periphrasis of *Ēl Shaddai*, ַׁדַּשׁ the Omnipotent. The name is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabbalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen*, unified by the folding of its many flaps, and

¹ Isaac ben-Solomon Luria, *Liber Drushim*, Treatise I, p. 59

² [“ . . . as to the meaning of the *ritualistic* fact of *circumcision*, . . . [the] relation of *prepuce* to the *sacr*, as of the female *pudenda* to the *membrum virile*; hence the type of a spiritual *marriage* by consummation,” see *The Source of Measures*, Appendix IV, § 92, p. 237]

³ [Consult “Capital punishment is a relic of Jewish barbarity,” “The Origin of Good and Evil,” and “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

adopted as a substitute: one name of an individual Sēphirōth being as good as another name, for those who had the secret. The Tetragrammaton,¹ the Ineffable, the sidereal “*Sum Total*,” was invented for no other purpose than to mislead the profane and to symbolize life and generation.² The real secret and *unpronounceable* name³ — “the word that is no word” — has to be sought in the seven names of the first seven emanations, or the “Sons of the Fire,” [439] in the secret Scriptures of all the great nations, and even in the *Zohar*, the Kabbalistic lore of that smallest of all, the Jewish. This word, composed of seven letters in each tongue, is found embodied in the architectural remains of every grand building in the world; from the Cyclopean remains on Easter Island (part of a continent buried under the seas nearer four million years ago⁴ than 20,000) down to the earliest Egyptian pyramids.

We shall have to enter more fully upon this subject, and bring practical illustrations to prove the statements made in the text.

For the present it is sufficient to show, by a few instances, the truth of what was asserted at the beginning of this monograph, namely, that no Cosmogony, the world over, with the sole exception of the Christian, has ever attributed to the One Highest cause, the UNIVERSAL Deific Principle, the immediate creation of our Earth, man, or anything connected with these. This statement holds as good for the Hebrew or Chaldean Kabbalah as it does for *Genesis*,⁵ had the latter been ever thoroughly understood, and — what is still more important — correctly translated.⁶ Everywhere

¹ [Consult “Tetragrammaton is the Key to Occult Theogony,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² Says the translator of Avicbron’s *Qabbalah** (Isaac Myer, LL.B., of Philadelphia) of this “Sum Total”:
The letter of Kether is ם (Yōd), of Bināh, ה (Heh), together YaH, the feminine name; the third letter, that of Hokmāh, is ו (Vau), making together, יהו, YHV of יהוה, YHVH, the Tetragrammaton, and really the complete symbols of its efficaciousness. The last ה (Heh) of this Ineffable Name *being always applied to the Six Lower and the last, together the Seven remaining Sēphirōth*. [p. 263]

Thus the Tetragrammaton is holy only in its abstract synthesis. As a quaternary containing the lower Seven Sēphirōth, it is *phallic*.

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

³ [Consult “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

⁴ The statement will, of course, be found preposterous and absurd, and simply laughed at. But if one believes in the final submersion of Atlantis* 850,000 years ago, as taught in *Esoteric Buddhism* (the gradual first sinking having begun during the Eocene age), one has to accept the statement for the so-called Lemuria, the continent of the Third Root-Race, first nearly destroyed by combustion, and then submerged. This is what the *Commentary* says:

“The first earth having been purified by the forty-nine fires, her people, born of Fire and Water, could not die . . . the Second Earth [with its race] disappeared as vapour vanishes in the air . . . the Third Earth had everything consumed on it after the *separation*, and went down into the lower Deep [the Ocean]. This was *twice* eighty-two cyclic years ago.”

Now a *cyclic* year is what we call a *sidereal* year, and is founded on the precession of the equinoxes, or 25,868 years each, and this is equal, therefore, in all to 4,242,352 years. More details will be found in the text of Volume II. Meanwhile, this doctrine is embodied in the “Kings of Edōm.”

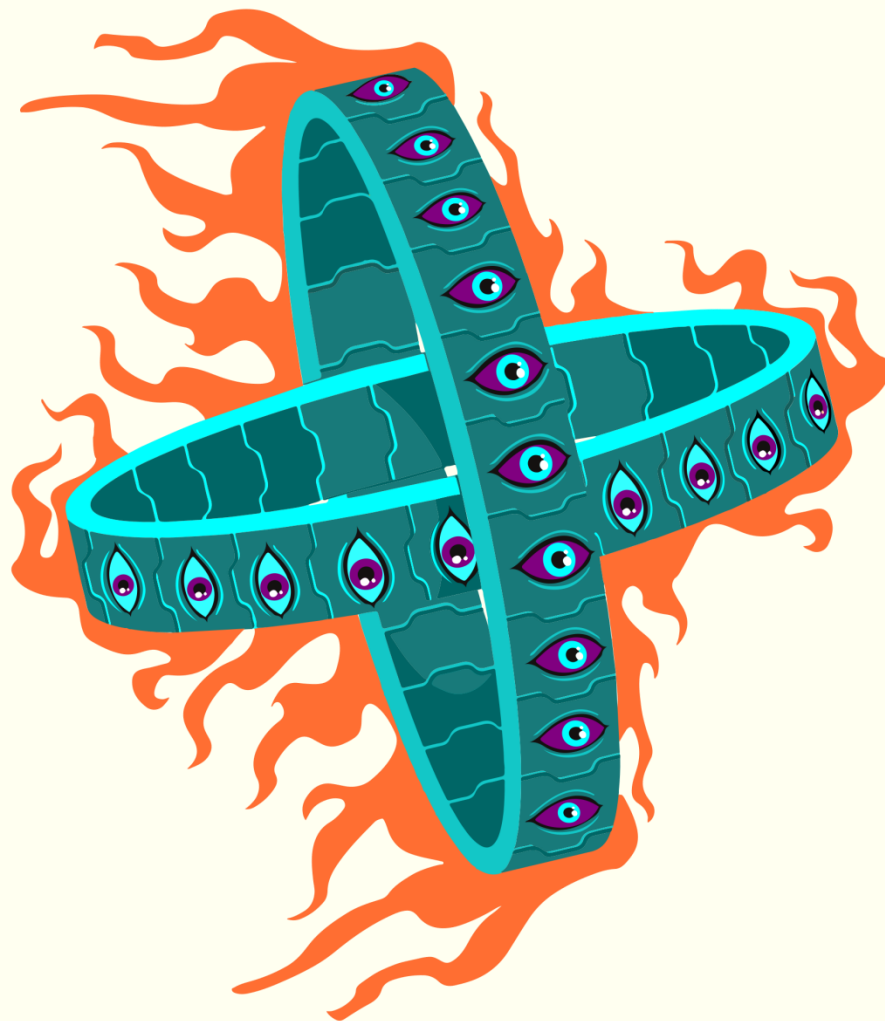
* [Consult “Rise and Demise of Atlantis,” our third Major Work. — ED. PHIL.]

⁵ [Consult “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series, and “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

⁶ The same reserve is found in the *Talmud* and in every national system of religion whether monotheistic or exoterically polytheistical. From the superb religious poem by the Kabbalist Rabbi Solomon C.Y. Ibn Gabirol, the *Kether Malkhuth*, we select a few definitions given in the prayers of Kippur:

“Thou art one, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy Unity is never diminished, never extended, and cannot be changed. Thou art one, but *not as an element of numeration; for Thy Unity admits not of multiplication, change, or form*. Thou art existent; but the understanding and vision of mortals cannot attain to thy existence, nor determine for thee the Where, the

there is either a LOGOS — a “*Light shining* [440] *in DARKNESS,*” truly — or the Architect of the Worlds is *esoterically* a plural number. The Latin Church, paradoxical as ever, while applying the epithet of Creator to Jehovah alone, adopts a whole “Kyrielle”¹ of names for the *working FORCES of the latter*, those names betraying the secret. For if the said Forces had nought to do with “Creation,” so-called, why call them *Elōhīm* (Alhim) in plural; “divine workmen” and Energies (*Ἐνεργεῖαι*), incandescent celestial stones (*lapides igniti cælorum*), and especially, “supporters of the World” (*Κοσμοκρατορες*), governors or RULERS of the World (*rectores mundi*), the “Wheels” of the World (*Rotæ, Ὀφθανῖμ*), Flames and POWERS, “Sons of God” (*Bnēy ha-Elōhīm*), “Vigilant COUNSELLORS,” etc.?²



How, and the Why. Thou art Existent, but in thyself alone, there being none other that can exist with thee. Thou art Existent, before all time and without Place. Thou art Existent, and thy existence is so profound and secret that none can penetrate and discover thy secrecy. Thou art Living, but within no time that can be fixed or known; Thou art Living, but not by a spirit or a soul, for *Thou art thyself, THE SOUL OF ALL SOULS,*” etc.

There is a distance between this Kabbalistical Deity and the Biblical Jehovah, the spiteful and revengeful God of Abram, Isaac, and Jacob, *who tempted* the former and wrestled with the last. No Vedāntin but would repudiate such a Parabrahm.

¹ [From Greek *Κυριε* or Lord, part of Christian liturgies. A kyrielle is written in rhyming couplets or quatrains. It may use the phrase “Lord, have mercy” or a variant of it as a refrain, as the second line of the couplet, or the last line of the quatrain.]

² De Mirville, *Des Esprits*, Vol. II, p. 294

For those who love Truth for her own sake, and try to do good unselfishly without perpetually looking to reward and profit, the Cosmogony of Confucius is the most succinct and perhaps the most suggestive of all Cosmogonies.

For those who are familiar with Occult Numerals,¹ the Confucian figures indicate the progressive yet harmonious evolution of Kosmos and its beings, and the culmination of every perfection in heaven and on earth.

Moreover, those who have studied the numerical evolution in the primeval Cosmogony of Pythagoras can never fail to find, in his Triad, Tetractys, and Decad emerging from the One Solitary Monad, the same idea.

It was often premised (and as unjustly as usual) that China, nearly as old a country as India, had no cosmogony. "It was unknown to Confucius, and the Buddhists extended their Cosmogony without introducing a personal God," it is complained. The *I-Ching*, "the very essence of ancient thought, and the combined work of the most venerated sages, [fails] to recognize a distinct cosmogony."² Nevertheless, there is one, and a very distinct one. Only as Confucius did not admit of a future life³ and the Chinese Buddhists reject the idea of *One* Creator, accepting one cause and its numberless effects, they are misunderstood by the believers in a *personal* God. The "Great Extreme" as the commencement "of changes" (transmigrations) is the shortest and perhaps the most suggestive of all Cosmogonies, for those who, like the Confucianists, love virtue for its own sake, and try to do good unselfishly without perpetually looking to reward and profit. The "Great Extreme" of Confucius produces "two figures." These "two" produce in their turn "the four images"; these again "the eight symbols." It is complained that though the Confucianists see in them "Heaven, Earth, and man in miniature," we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially in those of the latest religions. But they who know something of Occult numerals, see in these "figures" the symbol, however rude, of a harmonious progressive Evolution of Kosmos⁴ and its beings, both the Heavenly and the Terrestrial. And any one who has studied the numerical evolution in the primeval cosmogony of Pythagoras (a contemporary of Confucius) can never fail to find in his *Triad*, *Tetractys* and [441] *Decad* emerging from the ONE and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for "talking of divination" before and after this passage, and is represented as saying:

The eight symbols determine good and ill-fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons [meaning North, South, East, and

¹ [Cf. *Blavatsky Collected Writings*, (VARIOUS OCCULT SYSTEMS OF INTERPRETATIONS OF ALPHABETS AND NUMERALS) XIV pp. 95-102. Full text under the title "Blavatsky on Occult Alphabets and Numerals," in our Blavatsky Speaks Series. — ED. PHIL.]

² Rev. Joseph Edkins, *Chinese Buddhism*, p. 323. And very wisely they have acted.

³ If he rejected it, it was on the ground of what he calls the changes — in other words, rebirths — of man, and constant transformations. He denied immortality to the *personality* of man, as we do, not to MAN.

⁴ [Consult "Kosmos and Cosmos," in our Confusing Words Series. — ED. PHIL.]

West, etc.]. There are no suspended images brighter than the sun and moon. In preparing *things for use, there is none greater than the sage*. In determining good and ill-luck there is nothing greater than *the divining straws and the tortoise*.¹

The archaic map of Cosmogony is full of lines in the Confucian style, of concentric circles and dots. All these represent the most abstract and highest cosmogenic visions.

The profane may laugh at Confucius for speaking of the Sacred Tortoise. But no unprejudiced person can see any difference between a tortoise and a lamb as candidates for sacredness, as both are symbols and no more.

Therefore, the “divining straws” and the “tortoise,” the “symbolic sets of lines,” and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets “three and six,” are laughed to scorn, only because his wise symbols are misunderstood.

So the author and his colleagues will scoff no doubt at the *Stanzas* given in our text, for they represent *precisely the same idea*. The old archaic map of Cosmogony is full of *lines* in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe. At all events it may answer, perhaps, better to the requirements and the scientific purposes of our age, than the cosmogonical essays of St. Augustine and the “Venerable Bede,”² though these were published over a millennium later than the Confucian.

Confucius, a contemporary of Pythagoras, was the Eastern sage of the ancient world. He taught the sphericity of the Earth and the Heliocentric system; while, at about thrice 600 years later, the infallible Popes threatened and even burnt “heretics” for asserting the same.

Confucius, one of the greatest sages of the ancient world, believed in ancient magic, and practised it himself “if we take for granted the statements of *Chia yü*,”³ and “he praised it to the skies in *I Ching*,” we are told by his reverend critic. Nevertheless, even in his age, *i.e.*, 600 BCE, Confucius and his school taught the sphericity of the Earth and even the Heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt “heretics” for asserting the same. He is laughed at for speaking of the “Sacred Tortoise.” No unprejudiced person can see any great difference between a *tortoise* and a *lamb* as candidates for sacredness, as both are symbols and no more.

¹ Edkins, *op. cit.*, p. 320. He may be laughed at by the Protestants; but the Roman Catholics have no right to mock him, without becoming guilty of blasphemy and sacrilege. For it is over 200 years since Confucius was canonized as a Saint in China by the Roman Catholics, who have thereby obtained many converts among the ignorant Confucianists.

² [Bede, 672–735, also known as Saint Bede, The Venerable Bede, and Bede the Venerable (*Beda Venerabilis*), was an English monk at the monastery of St. Peter and its companion monastery of St. Paul in the Kingdom of Northumbria of the Angles (contemporarily Monkwearmouth) Jarrow Abbey in Tyne and Wear, England.]

³ [*K'ung-tzu chia yü*, or “Discourses of the Confucian School.”]

The Ox, the Eagle,¹ the Lion, and occasionally [442] the Dove, are “the sacred animals” of the Western Bible, the first three being found grouped round the Evangelists; and the fourth (the human face) is a Sārāph.² As explained, the “sacred animals” and the Flames or “Sparks” within the “Holy Four” refer to the prototypes of all that is found in the Universe in the *Divine Thought*, in the ROOT, which is the perfect cube, or the foundation of the Kosmos collectively and individually. They have all an occult reference to primordial Cosmic forms and its first concretions, work, and evolution.

The great Architect of the Universe gives the first impulse to the rotatory motion of our planetary system by stepping seriatim over each planet, causing each to turn around itself, and all around the Sun. Thereafter the Solar and Lunar Pitris take charge of their respective planets and earth to the end of the Kalpa.

In the earliest Hindu exoteric cosmogonies it is not even the Demiurge who creates. For it is said in one of the *Purānas* that:

The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body.

It is this action,

. . . that causes each sphere to turn around itself, and all around the Sun. [After which action], it is the *Brahmāndica*, the Solar and Lunar Pitris (the Dhyāni-Chohans) who take charge of their respective spheres [earths and planets], to the end of the Kalpa.



The Hierarchy of Compassion (Drawing).

There now follows a drawing from our Masque of Love Series. — ED. PHIL.

¹ The animals regarded as *sacred* in the Bible are not few: the goat for one, the *Azāz-ēl*, or God of Victory. As Aben Ezra says:

If thou art capable of comprehending the mystery of *Azāz-ēl*, thou wilt learn the mystery of His [God's] name, for it has similar associates in Scriptures. I will tell thee by allusion one portion of the mystery; when thou shalt have *thirty three years of age* thou wilt comprehend me.

So with the mystery of the *tortoise*. Rejoicing over the poetry of Biblical metaphors, associating with the name of Jehovah, “incandescent stones,” “sacred animals,” etc., and quoting from the *Bible de Vence* (Vol. XIX, p. 318) a French pious writer says:

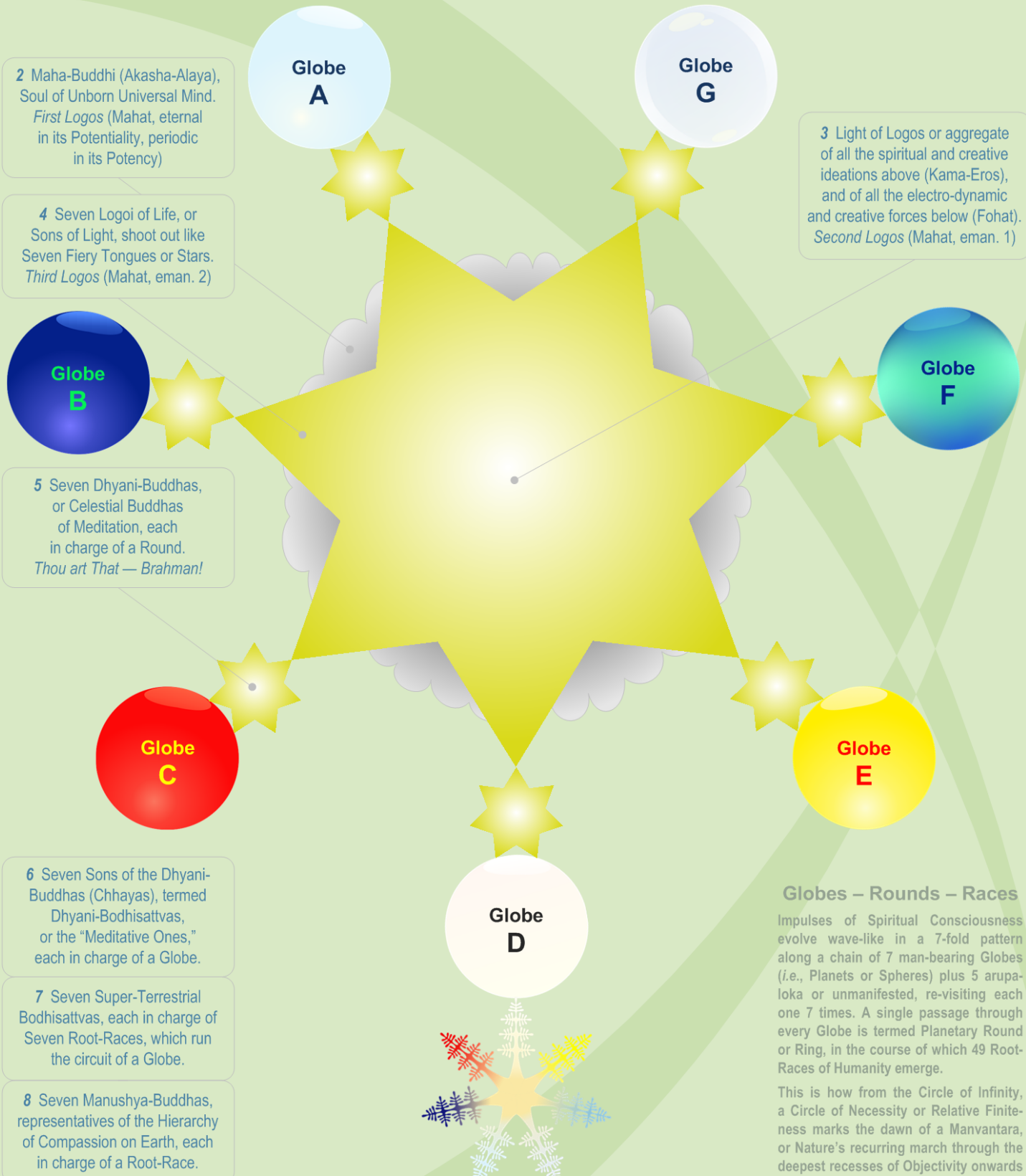
Indeed all of them are as much *Elōhīm like their God*; for, these Angels, *through a holy usurpation*, “assume the very divine name of Jehovah each time they represent him.” — de Mirville, *Pneumatologie*, Vol. II, p. 294

No one ever doubted that *the NAME* must have been *assumed*, when under the guise of the Infinite. One Incognisable, the *Malaākhīm* (messengers) descended to eat and drink with men. But if the Elōhīm (and even lower Beings), *assuming* the god-name, were and are still worshipped, why should the same Elōhīm be called *devils*, when appearing under the names of other Gods?

² The choice is curious, and shows how paradoxical were the first Christians in their selections. For why should they have chosen these symbols of Egyptian paganism, when the eagle is never mentioned in the New Testament save once, when Jesus refers to it as a *carion* eater? (*Matthew xxiv, 28*); and in the Old Testament it is called *unclean*; that the Lion is made a point of comparison with *Satan*, both roaring for men to devour; and the oxen are driven out of the Temple. On the other hand the Serpent, brought as an exemplar of wisdom to follow, is now regarded as the symbol of the Devil. The esoteric pearl of Christ's religion degraded into Christian theology, may indeed be said to have chosen a strange and unfitting *shell* to be born in and evolved from.

UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom



2 Maha-Buddhi (Akasha-Alaya), Soul of Unborn Universal Mind. *First Logos* (Mahat, eternal in its Potentiality, periodic in its Potency)

4 Seven Logoi of Life, or Sons of Light, shoot out like Seven Fiery Tongues or Stars. *Third Logos* (Mahat, eman. 2)

5 Seven Dhyani-Buddhas, or Celestial Buddhas of Meditation, each in charge of a Round. *Thou art That — Brahman!*

6 Seven Sons of the Dhyani-Buddhas (Chhayas), termed Dhyani-Bodhisattvas, or the "Meditative Ones," each in charge of a Globe.

7 Seven Super-Terrestrial Bodhisattvas, each in charge of Seven Root-Races, which run the circuit of a Globe.

8 Seven Manushya-Buddhas, representatives of the Hierarchy of Compassion on Earth, each in charge of a Root-Race.

3 Light of Logos or aggregate of all the spiritual and creative ideations above (Kama-Eros), and of all the electro-dynamic and creative forces below (Fohat). *Second Logos* (Mahat, eman. 1)

Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

Integrative Theosophical Studies

HIERARCHY OF COMPASSION

After *The Secret Doctrine* I, pp. 571-2

For an in-depth analysis, see "The Masque of Love" in the homonymous series.

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The Rishis are the mind-born sons of Brahmā, not priests. At the end of the first stage of evolution they are transformed into the seven stellar Rishis, the Saptarshis, while their human doubles appear as heroes, kings, and sages on this earth. There are many Rishis in the Vedas. It must however be understood that in every Creation the Vedas are revealed to the same men only.¹

The Creators are the Rishis; most of whom are credited with the authorship of the mantras or Hymns of the *Rig-Veda*. They are sometimes seven, sometimes ten, when they become *Prajāpatis*, the “Lord of Beings”; then they rebecome the *seven* and the *fourteen* Manus, as the representatives of the seven and fourteen *cycles* of Existence — “Days of Brahmā”; thus answering to the seven *Aiōns*, when at the end of the first stage of Evolution they are transformed into the seven stellar Rishis, the Saptarshis; while their *human* doubles appear as heroes, kings, and sages on this earth. [443]

It is from the exoteric religions that we have to dig out the root-idea before we ascend into esoteric truths, lest the latter should be rejected. Thus every symbol in every religion, when read esoterically, can be transliterated into its corresponding numerals and geometrical forms — notwithstanding variations and ostensible differences.

For example, the opening sentence in every Cosmogony is either a Circle, an Egg, or a Head, often surrounded by Darkness — hence, black doves, black ravens, black tongues, black waters. They all relate to the birth of Universe and Man out of the latent germ in the Eternal Egg dwelling in Darkness.

The Esoteric doctrine of the East having thus furnished and struck the keynote — which is as scientific as it is philosophical and poetical, as may be seen, under its allegorical garb — every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected. Furthermore, every symbol — in *every* national religion — may be read esoterically, and the proof furnished for its being correctly read by transliterating it into its corresponding numerals and geometrical forms — by the extraordinary agreement of all — however much the glyphs and symbols may vary among themselves. For in the origin those symbols were all identical.² Take, for instance, the opening sentences in various cosmogonies: in every case it is either a *circle*, an *egg*, or a *head*. DARKNESS is always associated with this first symbol and surrounds it — as shown in the Hindu, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems, hence:

- Black ravens, black doves, black waters and even black flames.
- The *seventh* tongue of Agni [*Kālī*].
- The *fire-god* being called “*Kālī*,” “the black,” as it was a black flickering flame.

¹ [Cf. *Blavatsky Collected Writings*, (A CRITICISM ON A CRITIC) XIII p. 108]

² [Consult “Cross is the symbol of pre-Cosmic Divine Mind,” “Centre + Circle,” “Cross + Fire,” “The Zodiac is a veil thrown over Cosmogogenesis,” “Vast is the antiquity and universality of the Zodiac,” in our Secret Doctrine’s First Proposition Series, and “The Cross and the Pythagorean Decad,” in our Third Proposition Series. — ED. PHIL.]

- Two *black* doves flew from Egypt and settling on the oaks of Dōdōna, gave their names to the Grecian gods.
- Noah lets out a *black* raven after the deluge, which is a symbol for the Cosmic pralaya, after which began the real creation or evolution of our earth and humanity.
- Odin's black ravens fluttered around the Goddess Saga and "whispered to her of the past and of the future."

What is the real meaning of all those black birds? They are all connected with the primeval wisdom, which flows out of the pre-cosmic Source of all, symbolised by the Head, the Circle, the Egg; and they all have an identical meaning and relate to the primordial Archetypal man (Adam-Kadmon) the creative origin of all things, which is composed of the Host of Cosmic Powers — the Creative Dhyāni-Chohans, beyond which all is darkness.

The Raven, yielding the same numerical value as the Head, is the symbol of the purely spiritual, sexless, and androgyne men of the first three Root-Races, who vanished from earth forever.

Let us inquire of the wisdom of the Kabbalah — even veiled and distorted as it now is — to explain in its numerical language an approximate meaning, at least of the word "raven." This is its number value as given in the *Source of Measures*.¹

The term Raven is used but once, and taken as *eth-h'ōrēb* אֶתְהִצְרַכ = 678, or 113 x 6; while the Dove is mentioned five times. Its value is 71, and 71 x 5 = 355. Six diameters, or *the raven*, crossing, would divide the circumference of a circle of 355 into 12 parts or compartments; and 355 subdivided for each unit by 6, would equal 213-0, or the *head* ["beginning"] in the first verse of *Genesis*. This divided, or subdivided, after the same fashion, by 2, or the 355 by 12, would give 213-2, or the word *b'rāsh*, שִׁכְרַמֶּשׁ or the first word of *Genesis*, with its prepositional prefix, signifying the same concreted general form, astronomically, with the one here intended. [Moreover, 213 x 2 = 416 or, as shown, the width of the descending passage-way into the pyramid.] [444]

Now the secret reading of the first verse of *Genesis* being:

In Rāsh (*b'rāsh*) or head, developed gods, the Heavens and the Earth,

it is easy to comprehend the esoteric meaning of the *raven*, once that the like meaning of the Flood (or Noah's Deluge)² is ascertained.

¹ [Appendix V, p. 249. Consult James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. — ED. PHIL.]

² [Consult "Noah is Logos," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

Whatever the many other meanings of this emblematical allegory may be, its *chief* meaning is that of a new cycle and a new Round (our *Fourth Round*).¹ The “Raven,” or the *eth-h’ōrēb* (yielding the same numerical value as the “Head”), is the symbol of the purely spiritual, sexless and androgyne man of the first three Races, who vanished from earth forever. It returned not to the ark, while the dove returned, carrying the olive-branch,² when Noah, the new man of the new Race (whose prototype is Vaivasvata Manu), prepared to leave the ark, the womb (or *Argha*) of terrestrial nature.



There now follows a table from “The first four Root-Races,” from our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

¹ Bryant is right in saying:

“Druid Bardesin says of Noah that when he came out of the ark (the birth of a new cycle), after a stay therein of a year and a day, that $364+1=365$ days, he was congratulated by Neptune upon his birth from the waters of the Flood, who wished him a *happy New Year*.”

The “Year,” or cycle, esoterically, was the new race of men *born from woman* after the separation of the sexes, which is *the secondary* meaning of the allegory: its primary meaning being the beginning of the Fourth Round, or the *new Creation*.

² [Lateral thought: As examples of antipathies or sympathies among plants, he [Athanasius Kircher] instances the aversion which the vine feels for the cabbage, and its fondness toward the olive-tree; the love of the ranunculus for the water-lily, and of the rue for the fig. The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the “most extraordinary ferocity.” — *Isis Unveiled*, 1 p. 209]

Pivotal attributes of the first four Root-Races.

Race	Watcher	Procreation	Appearance	Cognition	Speech	Demise	Parallels
1. Shadows (Chhayas), Astral Sons of Yoga, Self-existent and Self-born. (Adam 2 of Genesis. Adam 1 is Kadmon, Heavenly Man or Second Logos.)	Watched by the Sun, Lunar Ancestors (Pitris), or Lords of the Moon, gave their body.		Ethereal, "moon-coloured," phantom-like. Neither type nor colour, and hardly an objective, though colossal form.	Unintelligent, mindless (amanasa), i.e., mind not yet awakened.	Speechless, because mindless.	Neither flood nor fire could destroy them. They disappeared in the second race without either begetting it, procreating it, or dying.	Ātma / Hearing / Aether (Inner or noetic hearing dwarfed to outer, or mere physical, in the early Fifth Race.)
2.1 Early Second, Fathers of the Sweat-born.	Watched by Brihaspati-Jupiter.	Sexless (devoid of sex, i.e., latent hermaphrodites), by fission.	Boneless giants, i.e., soft-boned semi-human monsters.	Weak spark of intelligence.	Chant-like vowel sounds.	But their "Sons," the Second Root-Race, could be, and were so, destroyed.	Buddhi / Touch / Air (The "odd" eye was the only seeing organ.)
2.2 Late Second, Sweat-born race begins.		Asexual (no distinct sex, i.e., inactive hermaphrodites), by budding.					
3.1 Early Lemurian, Sweat-born race continues. Sons of Passive Yoga produced unconsciously by the Second Race. (Adam and Eve.)	Watched by Sukra-Venus.	Still asexual, amoeba-like, by exudation of vital fluid, the drops of which coalesced to form an oviform ball, nourished from without.	One-eyed (i.e., organ of objective sight. Not the third eye of Fourth Race Initiates, the "Sons of Cycles" or Cyclopes, which is the reverse.)	Still mindless, hence sinless.	Slight improvement on the sounds of Nature, on the cry of gigantic insects, and of the first animals that, however, were hardly nascent.	Second sub-race of First Race came to an end in the second sub-race of the Third.	
3.2 Middle Lemurian, Egg-born androgynous.		Bisexual (partaking of the attributes of both sexes, i.e., separating hermaphrodites), nourished from within.	Three-eyed, four-armed, with light yellow-gold complexes. Bones solidified.	Awakening intelligence. Lowest point in the arc of descent reached. Axle of the wheel tilted.	Speech was no better than a tentative effort. Communicated by thought-transference.	First Root-Race came to an end altogether. For, men had lost their balance.	
3.3 Late Lemurian, Womb-born race of men and women begins.	Solar Ancestors (Pitris), or Sons of Mind (Manasaputras), gave their mind.	Separation of sexes begun in the fifth sub-race, foreshadowing the "fall" of Spirit.	Stature begins decreasing. Twin physical eyes now prominent.	Intelligence about to be succumbed to temptations of personal desires (Kama).	Monosyllabic speech of vowel pattern mixed with hard consonants.		Higher Manas / Sight / Fire (i.e., light. Third eye became a gland.)
4. Atlantean, Womb-born race continues. (Adam 3 of Genesis.)	Watched by Soma-Moon.	Separation of sexes completed and thus creation of the first human species accomplished, but at a high cost: "The whole creation groans and suffers the pains of childbirth." (Romans viii, 22)	Two-eyed, two-armed, red-yellow at first, larger in size than now, with body symmetry peaking in the middle of the race; brown-white, later. Together with the yellow races, they form the bulk of present-day humanity.	Intelligence fully awakened. Acquired knowledge of good and evil. At the middle point of the race, karmic balance was struck. No more animal monads can now enter the human kingdom.	Agglutinative languages developed, followed by inflectional speech, root of Sanskrit and first true language; now the mystery tongue of Fifth Race Initiates.	Black magic, bestiality, and self-adoration spelled the demise of that proud race by rising waves. "They perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her." (Comm.)	Lower Manas / Taste / Water. (Twin eyes, organs of objective sight, now fully developed. Third eye continues functioning till nearly the end of the race.)

Though built on the same foundation, the Aryan and Semitic systems are miles apart.

Numerically, Jehovah, Adam, Noah, are one in the Kabbalah; at best, then, it is Deity descending onto Ararat (later on Sinai), to incarnate in man his *image*, through the natural process, henceforth: the mother's womb, whose symbols are the ark, the mount (Sinai), etc., in *Genesis*. The Jewish allegory is at once astronomical, and purely physiological rather than anthropomorphic.

And here lies the abyss between the two systems (Āryan and Semitic), though built on the same foundation. As shown by an expounder of the Kabbalah,

. . . the basic idea underlying the philosophy of the Hebrews was that God contained all things within himself and that man was *his image*; man, including woman [as Androgynes]; and that geometry (and numbers and measures applicable to astronomy) are contained in the terms *man* and *woman*; and the apparent incongruity of such a mode was eliminated by showing the connection of man and woman with a particular system of numbers and measures and geometry, by the parturient time-periods, which furnished the connecting link between the terms and the facts shown, and perfected the mode used.

It is argued that the primal cause, being absolutely incognisable,

. . . the symbol of its first *comprehensible manifestation* was the conception of a circle with its diameter line, so as at once to carry the idea of geometry, phallicism, and astronomy;

and this was finally applied to the

. . . signification of simply human generative organs.”¹

The whole cycle of events, from Adam and the Patriarchs down to Noah, has been made to apply to phallic form and worship.

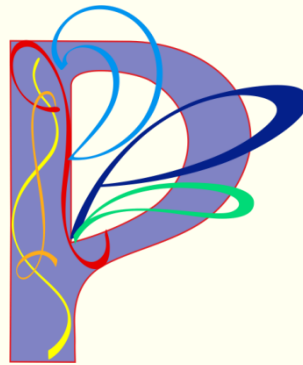
Hence the whole cycle of events [445] from Adam and the Patriarchs down to Noah is made to apply to phallic and astronomical uses, the one regulating the other, as the lunar periods, for instance. Hence, too, their *genesis* begins after their coming out of the Ark, and the close of the flood — at the Fourth Race. With the Āryan people it is different.



¹ [J.R. Skinner's unpublished Kabbalistic MS., pp. 11-12, in the Adyar Archives. — *Boris de Zirkoff*.]

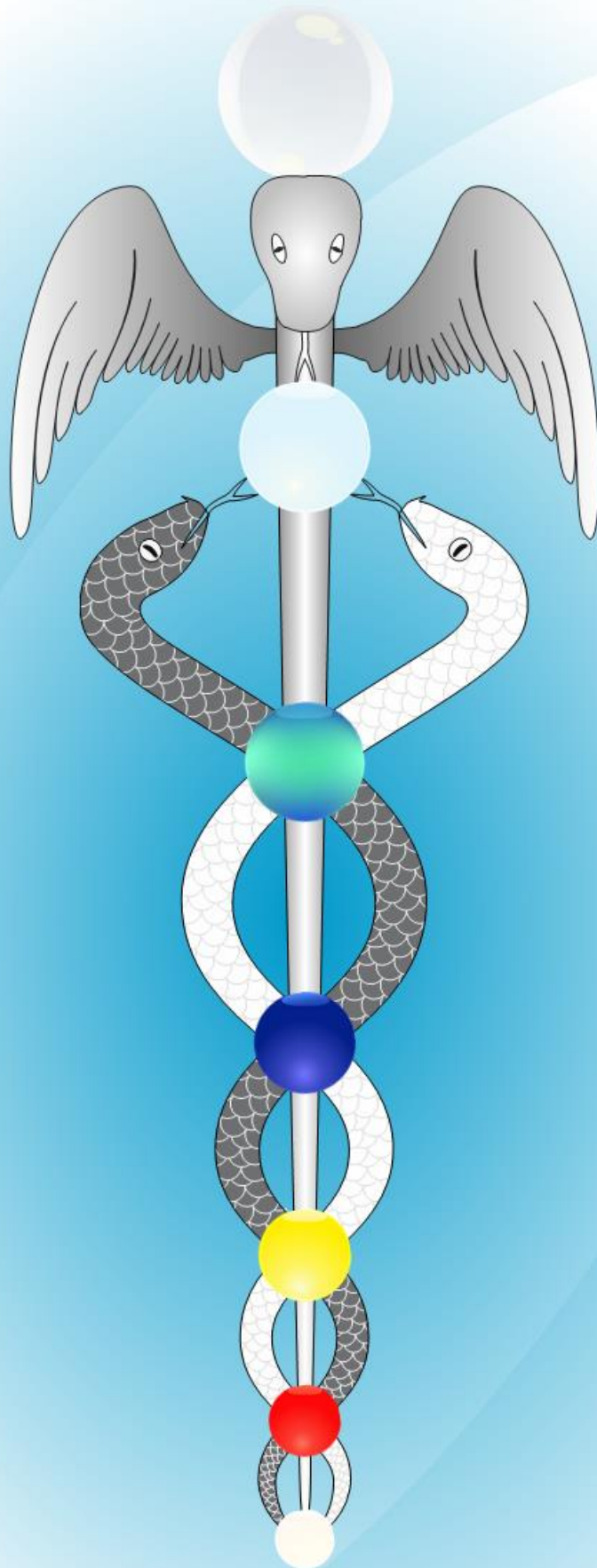
Eastern Esotericism asserts that only physical man was created in the image of deity; but that deity is only a minor god. The real God is the Imperishable Higher Ego or Nous, man's true Individuality that cloths itself in a new personality at every new birth. Yet the Jews degraded the only ennobling religion of humanity to the most unspiritual and gross phallic religion.¹

Eastern Esotericism has never degraded the One Infinite Deity, the container of all things, to such uses; and this is shown by the absence of Brahmā from the *Rig-Veda* and the modest positions occupied therein by Rudra and Vishnu, who became the powerful and great Gods, the “Infinities” of the exoteric creeds, ages later. But even they, “Creators” as the three may be, are not the direct creators and “forefathers of men.” The latter are shown occupying a still lower scale, and are called Prajāpatis, the Pitris (our lunar ancestors), etc. — never the “One Infinite God.” Esoteric philosophy shows only *physical* man as created *in the image* of the Deity; but the latter is but “the *minor gods*.” It is the HIGHER-SELF, the real EGO who alone is divine and GOD.²



¹ [Cf. Every scholar knows that both the *heathen* wand and the Jewish “serpent” are one and the same, namely, the *Caduceus of Mercury*, son of APOLLO-PYTHON. It is easy to comprehend why the Jews adopted the ophidian shape for their “seducer.” With them it was purely *physiological and phallic*; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. — *Secret Doctrine* II p. 208]

² [Students to dwell deeper by reading “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]



Integrative Theosophical Studies

CADUCEUS OF THE SPHERES

After The Divine Plan, p. 218

For analysis and commentaries, see "Keys to the Mystery Language"
in our Theosophy and Theosophists Series.

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Suggested reading for students.¹



From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- 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

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

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS**

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

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

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- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
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