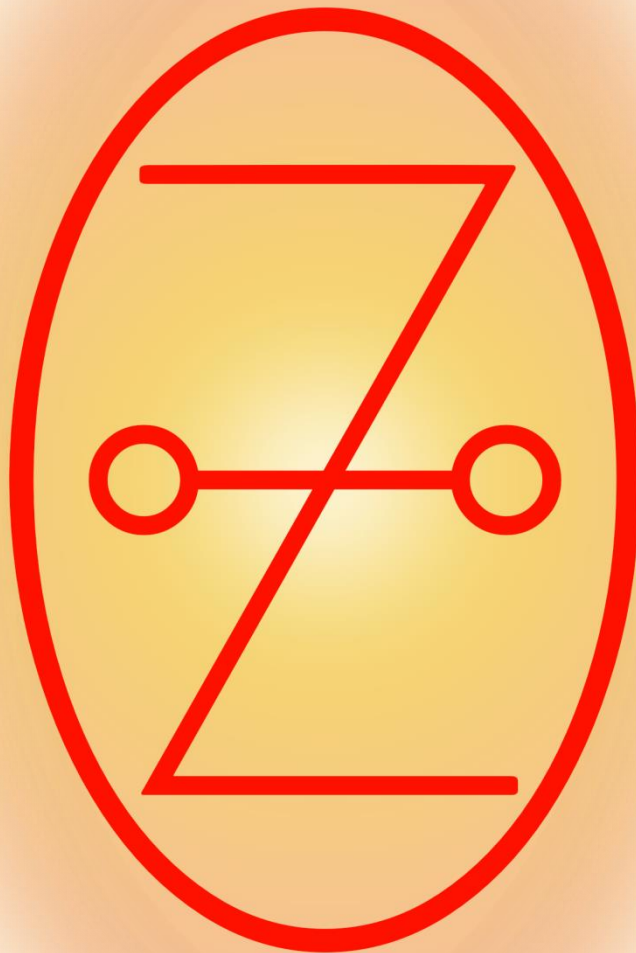


*Vast is the antiquity and
universality of the Zodiac*



Abstract and train of thoughts¹

On the great antiquity and universality of the Zodiac.

The antiquity and universality of the Zodiac can be traced back to the earliest Theogonies.

Most men are guided by the understandings of others, not by their own. 5

It was not the Greeks who invented the Zodiac, for the simple reason that they did not yet exist as a nation thirty-seven centuries B.C. 6

The dodecahedron is a perfect number and one among many signs of the Zodiac that the Sun visits in twelve months. It was in honour of that sign that Moses divided his nation into twelve symbolical tribes. 7

Vast is the antiquity of astronomical calculations.

Berosus predicted future events by the Zodiac; and the time fixed by him for the conflagration of the world, and another for a deluge, comes at every renewal of the cycle of the sidereal year of 25,868 years. 8

The Hindus date their Kali-Yuga from the great periodical conjunction of the planets at 3,100 before the birth of Christ. 8

Diogenes Laërtius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great. 8

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 therefore this is equal to 4,242,352 of our solar years. 9

The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year (25,868 mortal years), the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man may regain the pristine state of divine purity and knowledge, from which he set out on his cycle of terrestrial incarnations. 9

Esoteric chronology of the present fifth Root-race. 9

¹ Frontispiece: Astronomical Cross by Philaletheians GR. Illustration on page 29: Pisces, by Chandra Valli Paetsch.

Wherever twelve are mentioned, these are invariably the twelve of the Zodiac.

The connection of the twelve Jewish patriarchs with the Zodiac is a tacit "divine" recognition of the "chosen people of God," whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. Even the banners of these tribes are claimed to have exhibited the same symbols as those of the zodiacal signs. 10

In the universe of differentiated matter everything is mathematically co-ordinated and mutually related in its units. Replace God with of Karma, and he will become an Eastern axiom. 12

Why see in the Pisces a direct reference to Jesus, one of several world-reformers, when that constellation shines as a symbol of all past, present, and future Spiritual Saviours who dispense light and dispel mental darkness? 13

The Jews had evidently and undeniably borrowed their chronology from the Chaldeans, along with their gods. Of the 432,000 years of the Chaldean divine Dynasties they made 4,320 lunar years from the world's creation to the Christian era; as to the Babylonian and Egyptian Gods, they transformed them as quietly and modestly into Patriarchs. 15

The Zodiac existed hundreds of million of years before the Christian era.

Each planetary conjunction is a climacteric year of humanity. 16

All Sun-gods had been mystically connected with the constellation of Taurus, which was called "the great city of God and mother of revelations" and "the interpreter of the divine voice." 16

The ansated Egyptian cross or Tau, the Jaina cross or Svastika, and the Christian cross have all the same meaning.

No peoples or nations, except the Christians, gave the significance to the Dragon that is given to it now. The Serpent was the symbol of Wisdom; and the Taurus, sacred in every Cosmogony, the symbol of physical or terrestrial generation. 17

It was from the Hindu systems of astronomy that the Egyptians, the Greeks, the Romans, and even the Jews derived their knowledge.

It is the antiquity of the nations of the East which has erected their scientific fame. For patience accumulated knowledge; and prolonged experience produced wisdom. 19

Time itself was their teacher; they knew the motions of the heavenly bodies during these intervals because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations. 19

Buddhism is the emanation of Hinduism and both are children of one mother, the ancient Lemuro-Atlantean Wisdom.

The descent and re-ascent of the human soul cannot be disconnected from the Zodiacal signs, and it feels more natural to believe in the mysterious sympathy between the metaphysical soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in Heaven the types of twelve vicious Jews. 27

Footnote by Jean-Sylvain Bailly.

Endnote by Boris de Zirkoff on Jean-Sylvain Bailly. 29

On the esoteric meaning of the Patriarchs.

In esoteric philosophy Patriarchs are the progenitors of the human race, the "Mind-born Sons" of Brahmā. They are the nursery and fountainhead of human beings. 31

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
ABSTRACT AND TRAIN OF THOUGHTS

This is the occult meaning of the Biblical Patriarchs, of their genealogy, and of their descendants dividing among themselves the earth. First, 7 are mentioned, then 10, 21, and so on. 31

The Jewish Patriarchs were pastors, not priests. 32

Suggested reading for students.

From our Secret Doctrine's First Proposition Series. 33



On the great antiquity and universality of the Zodiac.

The antiquity and universality of the Zodiac can be traced back to the earliest Theogonies.

Most men are guided by the understandings of others, not by their own.

From *The Secret Doctrine*, Vol. I, Part III, § XVII, THE ZODIAC AND ITS ANTIQUITY, pp. 647-68.

All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess: [justly adding to this] and yet almost all men *are guided by the understandings of others, not by their own*; and may be said more truly to adopt, than to beget, their opinions.¹

This becomes doubly true in the matter of scientific opinions upon hypotheses offered for consideration — the prejudice and preconceptions of “authorities,” so called, often deciding upon questions of the most vital importance for history. There are several such predetermined opinions among our learned Orientalists, yet few are more unjust or *illogical* than the general error with regard to the antiquity of the Zodiac. Thanks to the hobby of some German Orientalists, English, and American Sanskritists have accepted Professor Weber’s² opinion that the peoples of India had no idea or knowledge of the Zodiac prior to the Macedonian invasion, and that it is from the Greeks that the ancient Hindus imported it into their country. We are further told, by several other “authorities,” that no Eastern nation knew of the Zodiac before the Hellenes kindly acquainted their neighbours with their invention. *This*, in the face of the *Book of Job*, declared, even by themselves, to be the oldest in the Hebrew canon, certainly prior to Moses, and which speaks of the *making* “of Arcturus, Orion, and Pleiades (*Āyh, Kesil, and [648] Kīmāh*) and the chambers of the South”;³ of Scorpio and the Mazzārōth — the TWELVE SIGNS,⁴ which words, if they mean anything, imply knowledge of the Zodiac even among the nomadic Arabic tribes. The *Book of Job*, they say, precedes Homer and Hesiod by at least one thousand years — the two Greek poets having themselves flourished some eight centuries before the Christian era (!!). One who prefers, by the bye, to believe Plato, who shows Homer flourishing

¹ [Samuel Pye, *Moses and Bolingbroke: a dialogue in the manner of the Right Honourable * * * ** [Sir George Lyttelton], *author of the Dialogues of the Dead* [1760]. London: Printed for W. Sandby, 1765; p. 39. Excerpt attributed to C. Jordan. Italics by H.P. Blavatsky.]

² [Wilhelm Eduard Weber, 1804–1891, German physicist who, jointly with Carl Friedrich Gauss, invented the first electromagnetic telegraph.]

³ *Job* ix, 9

⁴ *ibid.*, xxxviii, 31-32

far earlier, could point to a number of Zodiacal signs mentioned in the *Iliad* and the *Odyssey*, in the Orphic poems, and elsewhere. But since the cock-and-bull hypothesis of some modern critics to the effect that neither Orpheus, nor yet Homer and Hesiod, ever existed, it would seem time lost to mention these Archaic authors at all. The Arabian *Job* will suffice; unless, indeed, his volume of lamentations, along with the poems of the two Greeks, adding to them those of Linus, should now be also declared to be the patriotic forgery of the Jew Aristobulus. But if the Zodiac was known in the days of Job, how could the civilized and philosophical Hindus have remained ignorant of it?

It was not the Greeks who invented the Zodiac, for the simple reason that they did not yet exist as a nation thirty-seven centuries B.C.

Risking the arrows of modern criticism — rather blunted by misuse — the reader may be made acquainted with Bailly's learned opinion upon the subject.¹ Inferred speculations may be shown to be erroneous. Mathematical calculations stand on more secure grounds. Taking as a starting point several astronomical references in *Job*, Bailly devised a very ingenious means of proving that the earliest founders of the science of the Zodiac belonged to an antediluvian, primitive people. The fact that he seems willing to see in Thoth, Seth, and in *Fohi* (of China), some of the Biblical patriarchs,² does not interfere with the validity of his proof as to the antiquity of the Zodiac.³ Even accepting, for argument's sake, his cautious 3700 years B.C. as the correct age of the science, this date proves in the most irrefutable way that it was not the Greeks who invented the Zodiac, for the simple reason that they did not yet exist as a nation thirty-seven centuries B.C. — not as an *historical* race admitted by the critics, at any rate. Bailly then calculated the period at which the constellations manifested the atmospheric influence called by Job "sweet influences of the Pleiades";⁴ of the *Kesil* (Orion); and that of the *desert* rains with reference to *Scorpio*, the eighth constellation; and found that in presence the eternal conformity of those divisions of the Zodiac and names of the planets applied in the same order everywhere and always; and in presence of the impossibility of attributing it all to chance and *coincidence*, [649] "which never creates such similarities," there must be allowed for the Zodiac a great antiquity indeed.⁵

Again, if the Bible is supposed to be an authority on any matter (and there are some who still believe so, whether from Christian or Kabbalistical considerations), then the Zodiac is clearly mentioned in *2 Kings* xxiii, 5. Before the "book of the law" was "found" by Hilkiah, the high priest (xxii), the signs of the Zodiac were known and worshipped. They were held in the same adoration as the sun and moon, since the "priests, whom the kings of Judah had ordained to burn incense . . . unto Baal, to

¹ [Endnote 50 to page 648, by Boris de Zirkoff. is herein placed on page 28 of this document. — ED. PHIL.]

² [See esoteric meaning of Patriarchs, on page 31. — ED. PHIL.]

³ Bailly, *Histoire de l'Astronomie Antique*, 1775, Livre III, pp. 63-74

⁴ In Hebrew, *Kimāh*; see *Job* xxxviii, 3. The *Pleiades* as all know, are the seven stars beyond the Bull, which appear at the beginning of spring. They have a very occult meaning in the Hindu esoteric philosophy, and are connected with *sound* and other mystic principles in Nature.

⁵ Bailly, *op. cit.*, Livre IX, ch. ix & xxxviii

the sun, moon, and to the planets, and to all the host of heaven,” or the *twelve signs* or *constellations*, as the marginal note in the English Bible explains,¹ had followed the injunction for centuries. They were stopped in their idolatry only by King Josiah, 624 years B.C.

The Old Testament is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it — heroes, personages, and events. Thus in the dream of Joseph, who saw eleven “stars” bowing to the *twelfth*, which was *his* “star,” the Zodiac is meant. The Roman Catholics have discovered in it, moreover, a prophecy of Christ, who is that twelfth star, they say, and the *eleven* apostles; the absence of the twelfth being also regarded as a prophetic allusion to the treachery of Judas. The twelve sons of Jacob are again a reference to the same, as justly pointed out by J.B. Villalpand.² Sir John Malcolm, in his *History of Persia* (ch. vii), shows the *Dabistān* echoing all such traditions about the Zodiac. He traces the invention of it to the palmy days of the golden age of Iran, remarking that one of the said traditions maintains that the genii of the planets are represented under the same shapes and figures they had assumed, when *they showed themselves to several holy prophets*, and have thus led to the establishment of the rites based on the Zodiac.

The dodecahedron is a perfect number and one among many signs of the Zodiac that the Sun visits in twelve months. It was in honour of that sign that Moses divided his nation into twelve symbolical tribes.³

Pythagoras, and after him Philo Judæus, held the number 12 as very sacred. “The dodecahedron is a PERFECT number.” It is the one among the signs of the Zodiac, Philo adds, that the sun visits in twelve months, and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes⁴ of the *shewbread*, and placed twelve precious stones around the *ephōd* of the pontiffs.⁵



¹ See 2 Kings xxiii, 5

² [Temple de Jérusalem, Tome II, part II, ch. xxx.

Endnote 51 by Boris de Zirkoff: Jean-Baptiste Villalpand (1552–1608) was a French Jesuit scholar, who acquired extensive knowledge of mathematics and architecture even in early youth. Le Père Jérôme Prado, his teacher, took him to Rome in connection with work on Ezekiel’s prophecies. When Prado died, Villalpand continued his work, and eventually died at Rome from overwork. His description of Jerusalem is considered to be a classic, but his account of the Temple of Jerusalem is rather fanciful. His work in three volumes is entitled: *J.-B. Villalpandi et H. Pradi in Ezechielem explanationes*, etc., Rome, 1596-1606.]

³ [Consult “The twelve tribes of Israel never existed,” in our Down to Earth Series. — ED. PHIL.]

⁴ Leviticus xxiv, 5

⁵ *De Fuga et Inventione*, xxxiii

Vast is the antiquity of astronomical calculations.

Berosus predicted future events by the Zodiac; and the time fixed by him for the conflagration of the world, and another for a deluge, comes at every renewal of the cycle of the sidereal year of 25,868 years.

According to Seneca,¹ Berosus taught prophecy of every future event and cataclysm by the Zodiac; and the time fixed by him for the conflagration of the world (*pralaya*), and another for a deluge, is found to answer to the time given in an ancient Egyptian papyrus. It comes at every renewal of the cycle of the sidereal year of 25,868 years. The names of the Akkadian months were called by, and derived from, the [650] names of the signs of the Zodiac, and the Akkadians themselves are far earlier than the Chaldæans. Mr. Proctor shows, in his *Myths and Marvels of Astronomy*,² that the ancient astronomers had acquired a system of the most accurate astronomy 2,400 years B.C.; the Hindus date their Kali-Yuga from a great periodical conjunction of the planets thirty-one centuries B.C.; and, withal, it is the Greeks belonging to the expedition of Alexander the Great, who were the instructors of the Āryan Hindus in astronomy!

The Hindus date their Kali-Yuga from the great periodical conjunction of the planets at 3,100 before the birth of Christ.

Diogenes Laërtius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great.

Whether the origin of the Zodiac is Āryan or Egyptian, it is still of an immense antiquity. Simplicius³ writes that he had always heard that the Egyptians had kept astronomical observations and records for the last 630,000 years.⁴ This statement appears to frighten G. Massey, who remarks on this in his *Natural Genesis* that “if we read this number of years by the month which Euxodus said the Egyptians termed a year, *that* would still yield the length of two cycles of precession [or 51,736 years].”⁵ Diogenes Laërtius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great.⁶ Martianus Capella corroborates the same by telling posterity that the Egyptians had secretly studied astronomy for over 40,000 years, before they imparted their knowledge to the world.⁷

¹ *Quæst. Nat.*, III, 29

² [Richard Anthony Proctor (1837–1888), *Myths and Marvels of Astronomy*. New York: G.P. Putnam's Sons, 1877; 363pp]

³ VIth cent. A.D.

⁴ *Scholia in Aristotelem*, p. 475b; ed. Chas. A. Brandis, Berlin 1836

⁵ *Natural Genesis*, Vol. II, p. 318

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

⁶ Plutarch, *Lives*, “Præmium,” § 2

⁷ *De nuptiis*, VIII, § 812. Cf. G.C. Lewis, *Historical Survey of Astronomy of the Ancients*, 1862, p. 264

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 therefore this is equal to 4,242,352 of our solar years.¹

The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year (25,868 mortal years), the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man may regain the pristine state of divine purity and knowledge, from which he set out on his cycle of terrestrial incarnations.²

Several valuable quotations are made in the *Natural Genesis* with the view of supporting the author's theories, but they justify the teaching of the *Secret Doctrine* far more. For instance, Plutarch is quoted from his *Life of Sulla*, saying:

One day when the sky was serene and clear, there was heard in it the sound of a trumpet, so loud, shrill, and mournful, that it affrighted and astonished the world. The Etruscan sages said that it portended a new race of men, and a renovation of the world; for they affirmed that there were eight several kinds of men, all being different in life and manners, and that Heaven had allotted each its time, which was limited by the circuit of the great year [25,868 years].³

This reminds one strongly of our seven races of men, and of the eighth — the “animal man” — descended from the later Third Race; as also of the successive submersions and destruction of the continents which finally disposed of almost the entire bulk of that race. Says Iamblichus:

The Assyrians have not only preserved the records of seven and twenty myriads of years [270,000 years] as Hipparchus says they have, but likewise of the whole apocatastases and periods of the seven rulers of the world.⁴

Esoteric chronology of the present fifth Root-race.

This is the calculation of the *Esoteric Doctrine*, as approximately as it can be. For 1,000,000 years are allowed for our present Root-race (the Fifth), and about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlanteans; [651] while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts.⁵ But the Seven Rulers, or the seven great Dynasties of the *divine* kings belong to the traditions of every great people of antiquity. Wherever twelve are mentioned, these are invariably the twelve of the Zodiac.

¹ Cf. *Secret Doctrine*, I p. 439 fn.

² *ibid.*, I p. 314

³ Plutarch, *Lives*: “Life of Sulla,” § VII, 3-4

⁴ Proclus, *Comment. on the Timæum*, Book I, 100.29-101.2

⁵ See Volume II.

Wherever twelve are mentioned, these are invariably the twelve of the Zodiac.

The connection of the twelve Jewish patriarchs with the Zodiac is a tacit “divine” recognition of the “chosen people of God,” whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. Even the banners of these tribes are claimed to have exhibited the same symbols as those of the zodiacal signs.

So patent is the fact, that the Roman Catholic writers — especially among the French Ultramontanes — have tacitly agreed to connect the twelve Jewish Patriarchs with the *signs* of the Zodiac. This is done in a kind of prophetic-mystic way, which would sound to pious and ignorant ears like a portentous sign, a tacit divine recognition of the “chosen people of God,” whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. For instance, these writers (De Mirville among others) recognise curiously enough all the characteristics of the twelve signs of the Zodiac, in the words addressed by the dying Jacob to his Sons, and in his definitions of the future of each Tribe.¹ Moreover, the respective banners of the same tribes are claimed to have exhibited the same symbols and the same names as the signs, repeated in the 12 stones of the *Ūrīm* and *Thummīm*, and on the 12 wings of the Cherubs.

Leaving the proof of exactitude in the alleged correspondence to the said mystics, it is as follows:

- Man, or the *Aquarius*, is in the sphere of Reuben, who is declared as “unstable as water” (the *Vulgate* has it, to be “*rushing* like water”);
- *Gemini*, in the strong fraternal association of Simeon and Lévi;
- *Leo*, in that of Judah, “the strong Lion” of his tribe, “the lion’s whelp”;
- *Pisces*, in Zebulun, who “shall dwell at the haven of the sea”;
- *Taurus*, in Issachar, because he is “a strong ass couching down,” etc., and therefore associated with the stables;
- *Virgo-Scorpio*, in Dan, who is described as “a serpent, an adder in the path that biteth,” etc.;
- *Capricornus* in Naphtali, who is “a hind (a deer) let loose”;
- *Cancer*, in Benjamin, for he is “*ravenous*”;
- *Libra*, the “Balance,” in Asher, whose “bread shall be fat”;
- *Sagittarius* in Joseph, because “his bow abode in strength.”
- To make up for the *twelfth* sign, *Virgo*, made independent of *Scorpio*, is Dinah, the only daughter of Jacob.²

¹ *Genesis* xlix

² *ibid.*, xlvi, 15

Tradition shows the *alleged* tribes carrying the twelve Signs on their banners. But the Bible is, besides these, full of theo-cosmological and astronomical symbols and personifications.

It remains to wonder, and query — if the actual, living Patriarch's destiny was so indissolubly wound up with the Zodiac — how it is that after the loss of the ten tribes, ten signs out of the twelve have not also miraculously disappeared from the sidereal fields? But this is of no great concern. Let us rather busy ourselves with the history of the Zodiac itself. [652]



1

Now the reader may be reminded of some opinions expressed on the subject by several of the highest authorities in Science.

Newton believed the invention of the Zodiac could be traced as far back as the expedition of the Argonauts; and Dulaure fixed its origin at 6,500 years B.C., just 2,496 years before the creation of the World according to the Bible chronology.

Creuzer believes it very easy to show that most of the theogonies are intimately connected with religious calendars, and point to the Zodiac as their prime origin — if not identical with the Zodiac known to us now, then something very analogous to it. He feels certain that the Zodiac and its mystic relations are at the bottom of all the mythologies, under one form or the other. and that it had existed in the old form for ages before; owing to some singular co-ordination of events, it was brought out in the present defined astronomical garb.²

¹ Yale University coat of arms, with Urim and Thummim shown in Hebrew letters on an open book.

² Creuzer, *Symbolik*, etc., cf. J.D. Guigniaut, *Religions de l'antiquité*, etc., Tome I, Part II (1825), Bk. III, p. 930.

Whether “the genii of the planets” (our Dhyāni-Chohans of supra-mundane spheres) showed themselves to “holy prophets” or not, as claimed in the *Dabistān*, it would seem that great laymen and warriors were favoured in the same way in days of old, when astrological *magic* and *theophania* went hand in hand in Chaldea.¹ For Xenophon, no ordinary man, narrates of Cyrus, that at the moment of his death that king was giving ardent thanks to gods and heroes, for having *so often* instructed him *themselves* about the *signs* in heaven, *εν ουρανοις σημειοις*.²

Unless the science of the Zodiac is supposed to be of the highest antiquity and universality, how account for its Signs being traced in the oldest theogonies? Laplace is said to have felt struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others being related to the days of the week in the same order and with the same names in India as in Northern Europe.

Try, if you can, with the present system of *autochthonous* civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, *apparently*, with the phases of our terrestrial life they are made to signify, [had there not been] a *general* intention and a *universal* cause and belief, at the root of all this?³

Most truly has Dupuis asserted the same. He says:

Il est *impossible* de découvrir le moindre trait de ressemblance entre les parties du ciel et les figures que les astronomes y ont *arbitrairement* tracées, et de l'autre côté *le hazard est impossible*.⁴ [653]

In the universe of differentiated matter everything is mathematically co-ordinated and mutually related in its units. Replace God with of Karma, and he will become an Eastern axiom.

Most certainly chance is “*impossible*.” There is no “chance” in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. Says Coleridge:

Chance is but the pseudonym of God [or Nature], for those particular cases which He does not choose to subscribe openly with His sign manual.

Replace the word “God” by that of *Karma* and it will become an Eastern axiom. Therefore, the *sidereal* “prophecies” of the Zodiac, as they are called by Christian mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in nature, understood but by the Initiates of the sidereal *gods* themselves.

¹ [Consult “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

² *Cyclopædia*, VIII, vii, 2

³ De Mirville, *Des Esprits*, Vol. IV, pp. 59-61

⁴ Dupuis, *Origine de tous les cultes*, in de Mirville, *op. cit.*, p. 61

Why see in the Pisces a direct reference to Jesus, one of several world-reformers,¹ when that constellation shines as a symbol of all past, present, and future Spiritual Saviours who dispense light and dispel mental darkness?

No occultist, no astrologer of Eastern birth, will ever agree with Christian mystics, or even with Kepler's mystical astronomy, his great science and erudition notwithstanding; simply because, if his premises are quite correct, his deductions therefrom are one-sided and biased by Christian preconceptions. Where the latter finds a prophecy directly pointing at the Saviour, other nations see a symbol of an eternal law decreed for the actual manvantara. Why see in the *Pisces* a direct reference to Christ — one of the several world-reformers, a Saviour but for his direct followers, but only a great and glorious Initiate for all the rest — when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness? Christian symbologists have tried to prove that it was that of Ephraim (Joseph's son), the *elect* of Jacob, that therefore, it was at the moment of the Sun entering into the sign of the Fish (*Pisces*) that “the Elect Messiah, the *Ixθυς* of the first Christians, had to be born. But, if Jesus of Nazareth was that Messiah — was he really born at that “moment,” or was he made to be so born by the adaptation of the theologians, who sought only to make their preconceived ideas fit in with sidereal *facts* and popular belief? Everyone knows that the real time and year of the birth of Jesus are totally unknown. And it is the Jews, whose forefathers have made the word *Dāg* signify both “fish” and “Messiah,” who, during the forced development of their rabbinical language, are the first to deny this Christian claim. And what of the further facts that Brahmans also connect *their* “Messiah,” the eternal Avatāra Vishnu, with a *fish* and the Deluge, and that the Babylonians made of their *Dāg-Ōn*, equally a fish and a Messiah, the Man-Fish and Prophet?

There are those learned iconoclasts among Egyptologists, who say that:

. . . when the Pharisees sought a “*sign from heaven*,” Jesus said, “*there shall no sign be given unto it but the sign of Jonas*”² . . . The sign of Jonas is that of the Ōan or fishman of Nineveh. . . . Assuredly there was no other sign than that of the Sun reborn in *Pisces*. The [654] voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man Ichthys, Ōannēs, or Jonas — who could not be made flesh.

It would appear that Kepler maintained it as a positive *fact* that, at the moment of the “incarnation,” all the planets were in conjunction in the sign of *Pisces*, called by the Jews (the Kabbalists) the “constellation of the Messiah.” Kepler averred:

It is this constellation that was placed the *star of the Magi*.



¹ [Consult “Gautama and Jesus parallel lives,” in our Buddhas and Initiates Series. — ED. PHIL.]

² [Matthew xvi, 4]

This statement, quoted from Dr. Sepp¹ by de Mirville, emboldened him to remark that:

All the Jewish traditions, while announcing that *star*, that *many nations* have seen [!],² added that “it would absorb the *seventy planets* that preside over the destinies of various nations on this globe.³ “In virtue of those natural prophecies,” says Dr. Sepp, “it was written in the stars of the firmament that the Messiah would be born in the lunar year of the world 4320, in that memorable year when the entire choir of the planets would be feasting its jubilee.”⁴

There was indeed a rage, at the beginning of the present century, for claiming from the Hindus restoration of an alleged robbery from the Jews of their “gods,” patriarchs, and chronology. It was Wilford⁵ who had recognized Noah in Prithī and in Satyavrata, Enos in Dhruva, and even Assur in Īsvara. Yet, after being residents for so many years in India, some Orientalists, at least, ought to have known that it was not the Hindus alone who had these figures, or who had divided their great age into four minor ages. Nevertheless writers in the *Asiatick Researches* indulged in the most extravagant speculations.

S.A. Mackey, the Norwich “philosopher, astronomer, and shoemaker,” argues very pertinently:

Christian theologians think it their duty to write against the long periods of *Hindu chronology*, and in them it may be pardonable; but when a man of learning crucifies the names and numbers of the ancients; and wrings and twists them into a form which means something quite foreign to the intention of the ancient authors; but, which, so mutilated, fits in with the *birth* of some maggot pre-existing in his own brain with so much exactness, that he pretends to be amazed at the discovery, I cannot think him so pardonable.⁶

¹ *Vie de Nôtre Seigneur Jésus-Christ*, 1857, Tome I, p. 9

² Whether many nations have seen that identical star, or not, we all know that the sepulchres of “the three Magi,” who rejoice in the quite *Teutonic* names of Kaspar and Melchior, Balthazar being the only exception, and the two having little of the Chaldean ring in them — are shown by the priests in the famous cathedral of Cologne, where the Magian bodies are not only supposed, but firmly believed to have been buried.

³ This tradition about the *seventy planets* that preside over the destinies of nations, is based on the occult cosmogonical teaching that besides our own septenary chain of world-planets, there are many more in the solar system.

⁴ De Mirville, *Des Esprits*, Vol. IV, p. 57.

[*Endnote 52 by Boris de Zirkoff*: It is likely that Dr. Sepp was in error with regard to this statement. The subject is treated by Kepler in his work entitled *De vero Anno quo eternus Dei Filius humanam naturam in Utero benedictæ Virginis Mariæ assumpsit* (On the Year in which the eternal Son of God took on human nature in the womb of the blessed Virgin Mary). This is Kepler's own Latin translation, and was published at Frankfurt in 1614. We should also consider his work entitled *De Stella nova in pede Serpentarii. Trigono igneo*, etc., Prague, P. Sessii, 1606, 4to. Part II of that work is entitled *De Jesu Christi . . . vero anno natalitio consideratio novissimæ sententiæ Laurentii Suslygæ*, etc.

A careful analysis of Kepler's text shows conclusively that he is talking about the conjunction of Jupiter, Saturn, and Mars, which occurs from time to time in various Trigrams of the Zodiacal Signs. There is no implication at all of any general conjunction of all the known planets.

Consult in this connection the excellent “Nachbericht” (German text) in Volume V of Kepler's *Gesammelte Werke* (Collected Writings), issued at Munich by the C.H. Beck'sche Verlagsbuchhandlung in 1953; especially p. 397 et seq.]

⁵ [Francis Wilford, 1761–1822, Indologist, Orientalist, fellow member of the Asiatic Society of Bengal, and contributor to its journal, *Asiatic Researches*.]

⁶ *The Mythological Astronomy of the Ancients Demonstrated* (1822-23); Part II, *The Key of Urania*, pp. 23-24.

The Jews had evidently and undeniably borrowed their chronology from the Chaldeans, along with their gods. Of the 432,000 years of the Chaldean divine Dynasties they made 4,320 lunar years from the world's creation to the Christian era; as to the Babylonian and Egyptian Gods, they transformed them as quietly and modestly into Patriarchs.

This is intended to apply to Captain (later Colonel) Wilford, but the [655] words may fit more than one of our modern Orientalists. The former was the first to crown his unlucky speculations in Hindu chronology and the *Purānas* by connecting the 4,320,000 years with biblical chronology, simply dwarfing the figures to 4,320 years (the supposed lunar year of the Nativity),¹ and Dr. Sepp has simply plagiarized the idea from this gallant officer. Moreover, he persisted in seeing in them Jewish property, as well as a Christian prophecy, thus accusing the Āryans of having helped themselves to Semitic revelation, whereas it was the reverse. The Jews, moreover, need not be accused of despoiling the Hindus, of whose figures Ezra probably knew nothing. They had evidently and undeniably borrowed them from the Chaldeans, along with their gods. Of the 432,000 years of the Chaldean divine Dynasties² they made 4,320 lunar years from the world's creation to the Christian era; as to the Babylonian and Egyptian Gods, they transformed them as quietly and modestly into Patriarchs. Every nation was more or less guilty of such refashioning and adaptation of a Pantheon (common once to all) of universal, into national, tribal gods and heroes. It was their property in its new Pentateuchal garb, and no one of the Israelites has ever forced it upon any other nation — least of all upon Europeans.

Without stopping to notice this very unscientific chronology more than is necessary, we may make a few remarks that may be found to the point. These figures of 4,320 *lunar* years of the world (in the Bible the *solar* years are used) are not fanciful, as such, even if their application is quite erroneous; for they are only the distorted echo of the primitive esoteric, and later on Brāhmanical doctrine concerning the Yugas. A “Day” of Brahmā equals 4,320,000,000 years, as also a “Night” of Brahmā, or the duration of Pralaya, after which a *new* SUN rises triumphantly [656] over a *new manvantara*, for the septenary chain it illuminates. The teaching had penetrated into Palestine and Europe centuries before the Christian era,³ and was present in the minds of

¹ [“An Essay on the Sacred Isles in the West”: Essay V, *Asiatick Researches*, 1811, Vol. X, pp. 36-37.]

² Every scholar is aware, of course, that the Chaldeans claimed the same figures (432 or 432,000) for their divine dynasties as the Hindus do for their Mahāyuga, namely, 4,320,000. Therefore has Dr. Sepp, of Munich, undertaken to support Kepler and Wilford in their charge that the Hindus had borrowed them from the Christians, and the Chaldeans from the Jews, who, as claimed, expected their Messiah in the lunar year of the world 4,320!!! As these figures, according to ancient writers, were based by Berosus on the 120 Saroses — each of the divisions meaning six Neroses of 600 years each, making a sum total of 432,000 years — they do not thus appear peremptory. But the pious professor of Munich undertook to explain them in the *correct way*. He claims to have solved the riddle by showing that “the saros being composed according to Pliny of 222 synodical months, to wit, 18 years 6/10,” the calculator naturally fell back into the figures “given by Suidas,” who affirmed that the 120 Saroses made 2,222 sacerdotal and cyclic years, which equalled 1,656 solar years.” (*Vie de Nôtre Seigneur Jésus Christ*, Vol. II, p. 417)

Suidas said nothing of the kind, and, if he had, he would prove little, if anything, by it. The *Neroses and Saroses* were the same thorn in the side of *uninitiated* ancient writers as the apocalyptic 666 of the “great Beast”* is in that of the modern, and they have found their unlucky Newtons as the latter figures have.

*[Consult “The Number of the Beast is the Number of Man,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

³ See *Isis Unveiled*, Vol. I, p. 32.

the Mosaic Jews, who based upon it their small cycle, though it received full expression only through the Christian chronologers of the Bible, who adopted it, as also the 25th of December, the day on which all the *solar* gods were said to have been incarnated. What wonder, then, that the Messiah was *made* to be born “the *lunar* year of the world 4,320?” The “Son of Righteousness and *Salvation*” had once more arisen and had dispelled *pralayaic* darkness of chaos and *non-being* on the plane of our objective little globe and chain. Once the subject of the adoration was settled upon, it was easy to make the supposed events of his birth, life, and death, fit in with the Zodiacal exigencies and old traditions, though they had to be somewhat remodelled for the occasion.

The Zodiac existed hundreds of million of years before the Christian era.

Each planetary conjunction is a climacteric year of humanity.

All Sun-gods had been mystically connected with the constellation of Taurus, which was called “the great city of God and mother of revelations” and “the interpreter of the divine voice.”

Thus what Kepler said, as a great astronomer, becomes comprehensible. He recognised the grand and universal importance of all such planetary conjunctions, “each of which” — as he has well said — “is a *climacteric* year of Humanity.”¹ The rare conjunction of Saturn, Jupiter, and Mars has its significance and importance on account of its *certain great results* — in India and China as much as it has in Europe for the respective mystics of all those countries.² And it is certainly no better now than a mere assumption to maintain that nature had only Christ in view, when building her (to the profane) fantastic and meaningless constellations. If it is claimed that it was no hazard that could lead the archaic architects of the Zodiac, thousands of years ago, to mark with the asterisk *αλφα* [alpha] the figure of *Taurus*, with no better or more valid proof of it being *prophetic* of the *Verbum* or Christ than that the *alpha* of *Taurus* means “the ONE” and the FIRST, and that Christ was also the *alpha*

¹ The reader has to bear in mind that the phrase “climacteric year” has more than the usual significance, when used by Occultists and Mystics. It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to spiritual universal changes. The Europeans called every 63rd year “the grand climacteric,” and perhaps justly supposed those years to be the years produced by multiplying 7 into the odd numbers 3, 5, 7 and 9. But *seven* is the real scale of nature, in Occultism, and 7 has to be multiplied in quite a different way and method, unknown as yet to European nations.

² [Endnote 53 by Boris de Zirkoff: To speak of a conjunction of Mars, Jupiter, and Saturn in a general way does not in any way define the actual circumstances involved in this problem. We must bear in mind that these three planets can be conjunct (for us, as observers) in the opposite direction from the sun. They can also be conjunct (for us, as observers) on the other side of the sun, or beyond it; the sun being then part of the configuration. They can also be conjunct, or seen in the same line, from some other point in earth’s orbit, and this would involve one or another part of the Zodiacal background. This type of conjunction may be termed Synodic Conjunction. The Sidereal and the Synodic Periods of these three planets are as follows:

Sidereal Period Years		Synodic Period Days
1.88	Mars	780
11.86	Jupiter	399
29.47	Saturn	378

There is nothing in H.P. Blavatsky’s text to indicate what particular type of conjunction is meant.]

or the ONE, then this “proof” may be shown strangely invalidated in more than one way. To begin with, the Zodiac existed before the Christian era, at all events; further, all the Sun-gods had been mystically connected with that constellation (Taurus) — Osiris, for instance — and were all called by their respective votaries “the First.” Then the compilers of the mystical epithets given to the Christian Saviour, were all more or less acquainted with [657] the significance of the Zodiacal signs; and it is easier to suppose that they should have arranged their claims so as to answer the mystic signs, than that the latter should have shone as a prophecy for one portion of humanity, for millions of years, taking no heed of the numberless generations that had gone before, and those to be born hereafter.

It is not simple chance [we are told] that has placed in certain spheres, on a throne, the head of that bull [*Taurus*], trying to push away with the *ansated* cross on its horns, a *Dragon*; the more so, since this constellation of *Taurus* was called “*the great city of God and the mother of revelations,*” and also “*the interpreter of the divine voice,*” the *Apis Bacis* of Hermōthis, in Egypt, which [as the *patristic* fathers would assure the world] preferred oracles that related to the birth of the Saviour.¹

The ansated Egyptian cross or Tau, the Jaina cross or Svastika, and the Christian cross have all the same meaning.

No peoples or nations, except the Christians, gave the significance to the Dragon that is given to it now. The Serpent was the symbol of Wisdom; and the Taurus, sacred in every Cosmogony, the symbol of physical or terrestrial generation.

To this theological assumption there are several answers.

Firstly, the ansated Egyptian cross, or *Tau*, the Jaina cross, or Svastika, and the Christian cross have all the same meaning.

Secondly, no peoples or nations except the Christians gave the significance to the Dragon that is given to it now. The serpent was the symbol of WISDOM; and the Bull (*Taurus*) the symbol of physical or terrestrial *generation*.

Thus the latter, pushing off the Dragon, or *spiritual*, Divine Wisdom, with the *Tau*, or Cross — which is esoterically “the foundation and framework of all construction” — would have an entirely *phallic*, physiological meaning, had it not still another significance unknown to our Biblical scholars and symbologists. At any rate, it shows no special reference to the *Verbum* of St. John, except, perhaps, in a general sense. The *Taurus* (which, by the way, is no *lamb*, but a bull) was sacred in every Cosmogony, with the Hindus as with the Zoroastrians, with the Chaldees as with the Egyptians. So much, every schoolboy knows.

It may perhaps help to refresh the memory of our Theosophists by referring them to what was said of the Virgin and the Dragon, and the universality of periodical births

¹ De Mirville, *Des Esprits*, Vol. IV, p. 61

and rebirths of World-Saviours, solar gods, in *Isis Unveiled*, Vol. II, p. 490, with reference to certain passages in *Revelation* xii.

In 1853, the *savant* known as Érarard Mollien read before the Institute of France a paper tending to prove the antiquity of the Indian Zodiac, in the signs of which were found the root and philosophy of all the most important religious festivals of that country, the origin of which religious ceremonies goes back into the night of time at least 3,000 B.C., as the lecturer tried to demonstrate. The Zodiac of the Hindus, he thought, was far anterior to the Zodiac of the Greeks, and differed from it in some particulars vastly. In it one sees the *Dragon* on a tree, at the foot of which the “Virgin,” *Kanyā-Durgā*, one of the most ancient goddesses, is placed on a *lion* dragging after him the *solar car*. “This is the reason why,” he added: [658]

This is the reason why this Virgin *Durgā* is not the simple *memento* of a *particular astronomical fact*, but verily the most ancient divinity of the Indian Olympus. She is evidently the same of whom all the Sibylline Books spoke, those works that have been the source of the inspiration of Virgil; the virgin whose return was prophesied as a sign of universal renovation. . . . And why [he added], when we see to this day, the months named after the deity-names of this solar Zodiac by the Malayalam-speaking people of southern India — why should that people have abandoned their ancestral Zodiac to burden themselves with that of the Greeks? Everything proves, on the contrary, that these zodiacal figures have been transmitted to the Greeks by the Chaldees, who got them from the Brahmans.¹

But all this is very poor testimony. Let us remember, however, also that which was said and accepted by the contemporaries of Volney, who remarks that as *Aries* was in its fifteenth degree 1447 B.C., it follows that the first degree of “*Libra*” could not have coincided with the Vernal equinox more lately than 15,194 years B.C., to which, if you add 1,790 years since Christ, it appears that 16,984 years have elapsed since the origin of the *Zodiac*.²

Dr. Schlegel, moreover, in his *Uranographie Chinoise* assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years.³

Nevertheless, as opinions quoted without adequate proofs are of little avail, it may be more useful to turn to scientific evidence. J.-S. Bailly, the famous French astronomer of the last century, Member of the Academy, etc., etc., asserts that the Hindu systems of astronomy are by far the oldest, and that from them the Egyptians, Greeks, Romans, and even the Jews derived their knowledge. In support of these views he says: →

¹ Érarard Mollien, “Recherches sur lo zodiac indien,” in *Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles-Lettres*, 1ère Série, 1853, Tome III, pp. 240-76

² C.F. de Volney, *Ruins . . . of Empires*. Translated from the French, 1795, p. 360

³ See pp. 54, 196, *et seq.*

It was from the Hindu systems of astronomy that the Egyptians, the Greeks, the Romans, and even the Jews derived their knowledge.

It is the antiquity of the nations of the East which has erected their scientific fame. For patience accumulated knowledge; and prolonged experience produced wisdom.

Time itself was their teacher; they knew the motions of the heavenly bodies during these intervals because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations.

The astronomers who preceded the epoch 1,491 are, first, the Alexandrian Greeks; Hipparchus, who flourished 125 years before our era, and Ptolemy, 260 years after Hipparchus. Following these were the Arabs, who revived the study of astronomy in the ninth century. These were succeeded by the Persians and the Tatars, to whom we owe the tables of Nāsir al-Dīn al-Tūsī, in 1269, and those of Ulugh-Beg in 1437. Such is the succession of events in Asia as known prior to the Indian epoch 1491. What, then, is an epoch? It is the observation of the longitude of a star at a given moment, the place in the sky where it was *seen*, and which serves as a point of reference, a starting-point from which to calculate both the past and future positions of the star from its observed motion. But an epoch is useless unless the motion of the star has been determined. A people, new to science and obliged to borrow a foreign astronomy, finds no difficulty in fixing an epoch, since [659] the only observation needed is one which can be made at any moment. But what it needs above all, what it is obliged to borrow, are those elements which depend on accurate determination, and which require continuous observation; above all, those motions which depend on time, and which can only be accurately determined by centuries of observation. These motions, then, must be borrowed from a nation which has made such observations, and has behind it the labours of centuries. We conclude, therefore, that a new people will not borrow the epochs of an ancient one, without also borrowing from them the “average motions.” Starting from this principle we shall find that the Hindu epochs 1491 and 3102 could not have been derived from those of either Ptolemy or Ulugh-Beg.

There remains the supposition that the Hindus, comparing their observations in 1491 with those previously made by Ulugh-Beg and Ptolemy, used the intervals between these observations to determine the “average motions.” The date of Ulugh-Beg is too recent for such a determination; while those of Ptolemy and Hipparchus were barely remote enough. But if the Hindu motions had been determined from these comparisons, the epochs would be connected together. Starting from the epochs of Ulugh-Beg and Ptolemy we should arrive at all those of the Hindus. But this is not the case. Hence foreign epochs were either unknown or useless to the Hindus.¹

¹ [For a detailed scientific proof of this conclusion, see page 121 of Mr. Bailly's work, where the subject is discussed technically.]

We may add to this another important consideration. When a nation is obliged to borrow from its neighbours the methods or the average motions of its astronomical tables, it has even greater need to borrow, besides these, the knowledge of the inequalities of the motions of the heavenly bodies, the motions of the apogee, of the nodes, and of the inclination of the ecliptic; in short, all those elements the [exact] determination of which requires the art of observing, some instrumental appliances, and great industry. All these astronomical elements, differing more or less with the Greeks of Alexandria, the Arabs, the Persians and the Tatars, exhibit no resemblance whatever with those of the Hindus. The latter, therefore, borrowed nothing from their neighbours.

If the Hindus did not borrow their epoch, they must have possessed a real one of their own, based on their own observations; and this must be either the epoch of the year 1491 after, or that of the year 3102 before our era, the latter preceding by 4,592 years the epoch 1491. We have to choose between these two epochs and to decide which of them is based on observation. But before stating the arguments which can and must [660] decide the question, we may be permitted to make a few remarks to those who may be inclined to believe that it is modern observations and calculations which have enabled the Hindus to determine the past positions of the heavenly bodies. It is far from easy to determine the celestial movements with sufficient accuracy to ascend the stream of time for 4,592 years, and to describe the phenomena which must have occurred at that period.

We possess today excellent instruments; exact observations have been made for some two or three centuries, which already permit us to calculate with considerable accuracy the average motions of the planets; we have the observations of the Chaldeans, of Hipparchus, and of Ptolemy, which, owing to their remoteness from the present time, permit us to fix these motions with greater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves; and still less can we undertake to determine with exactitude events occurring 4,592 years before our day. Cassini and Mayer have each determined the secular motion of the moon, and they differ by 3' 43". This difference would give rise in forty-six centuries to an uncertainty of nearly three degrees in the moon's place. Doubtless one of these motions is more accurate than the other; and it is for observations of very great antiquity to decide between them. But in very remote periods, where observations are lacking, it follows that we are uncertain as to the phenomena. How, then, could the Hindus have calculated back from the year 1491 A.D. to the year 3102 before our era, if they were only recent students of astronomy?

The Orientals have never been what we are. However high an opinion of their knowledge we may form from the examination of their Astronomy, we cannot suppose them ever to have possessed that great array of instruments which distinguishes our modern observatories, and which is the product of simultaneous progress in various arts, nor could they have possessed that genius for discovery, which has hitherto seemed to belong exclusively to Europe, and

which, supplying the place of time, causes the rapid progress of science and of human intelligence. If the Asiatics have been powerful, learned and wise, it is power and time which have produced their merit and success of all kinds. Power has founded or destroyed their empires; now it has erected edifices imposing by their bulk, now it has reduced them to venerable ruins; and while these vicissitudes alternated with each other, patience accumulated knowledge; and prolonged experience produced wisdom. It is the antiquity of the nations of the East which has erected their scientific fame.

If the Hindus possessed in 1491 a knowledge of the heavenly motions [661] sufficiently accurate to enable them to calculate backwards for 4,592 years, it follows that they could only have obtained this knowledge from very ancient observations. To grant them such knowledge, while refusing them the observations from which it is derived, is to suppose an impossibility; it would be equivalent to assuming that at the outset of their career they had already reaped the harvest of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, it would follow that the Hindus had simply kept pace with successive centuries down to the year 1491 of our era. Thus, time itself was their teacher; they knew the motions of the heavenly bodies during these intervals, because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations.

It would seem that the problem as to which of the two epochs of 3102 and 1491 is the real one ought to be solved by one consideration, viz., that the ancients in general, and particularly the Hindus, as seen by their tables, calculated, and therefore observed, eclipses only.

Now, there was no eclipse of the sun at the moment of the epoch 1491; and no eclipse of the moon either 14 days before or after that moment. Therefore the epoch 1491 is not based on an observation. As regards the epoch 3102 B.C., the Brahmans of Tiruvālūr place it at sunrise on February 18th. The sun was then in the first point of the Zodiac according to its true longitude. The other tables show that at the preceding midnight the moon was in the same place, but according to its average longitude. The Brahmans tell us also that this first point, the origin of their Zodiac, was, in the year 3102, 54° degrees behind the equinox. It follows that the origin was therefore in the sixth degree of Aquarius.¹

There occurred, therefore, about this time and place an average conjunction; and indeed this conjunction is given in our best tables: Lacaille's for the sun and [Johann] Mayer's for the moon. There was no eclipse of the sun, the moon being too distant from her node; but fourteen days later, the moon having approached the node, must have been eclipsed. Mayer's tables, used without correction for acceleration, give this eclipse; but they place it during the day when it could not have been observed in India. Cassini's tables give it as occurring at

¹ [Endnote 54 by Boris de Zirkoff: Both at this place and within the text of the fifth paragraph on page 663, the original French text of Bailly has the French word *Verseau*, which means Aquarius. The original edition of *The Secret Doctrine*, however, has in both places the word *Libra*. We have restored the quoted text to what it definitely shows in its original.]

night, which shows that Mayer's motions are too rapid for distant centuries, when the acceleration is not allowed for; and which also proves that in spite of the improvement of our knowledge we can still be uncertain as to the actual aspect of the heavens in past times.

Therefore we believe that as between the two Hindu epochs, the real one is the year 3102 B.C., because it was accompanied by an eclipse which could be observed, and which must have served to determine it. This [662] is a first proof of the truth of the longitude assigned by the Hindus to the sun and the moon at this instant; and this proof would perhaps be sufficient were it not that this ancient determination becomes of the greatest importance for the verification of the motions of these bodies, and must therefore be borne out by every possible proof of its authenticity.

① We notice that the Hindus seem to have combined two epochs together into the year 3102 B.C. The Tiruvārūr Brahmans reckon primarily from the first moment of the Kali-Yuga; but they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali-Yuga had no reality, and was the mere result of a calculation, why should it be thus divided? Their calculated astronomical epoch would have become that of the Kali-Yuga, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other tables. They must have had some reason for distinguishing between the two; and this reason can only be due to the circumstances and the time of the epoch; which therefore could not be the result of calculation. This is not all; starting from the solar epoch determined by the rising of the sun on February 18th, 3102 B.C., and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th, which is the instant of the beginning of Kali-Yuga. It is curious that this age has not been made to commence at one of the four great divisions of the day. It might be suspected that the epoch should be midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, it is plain that were this epoch the result of calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by the fraction of a day.

② The Hindus assert that at the first moment of Kali-Yuga there was a conjunction of all the planets; and their tables show this conjunction while ours indicate that it might actually have occurred. Jupiter and Mercury were in exactly the same degree of the ecliptic; Mars being 8° and Saturn 17° distant from it. It follows that about this time, or some fourteen days after the commencement of Kali-Yuga . . . the Hindus saw four planets emerge successively from the Sun's rays; first Saturn, then Mars, then Jupiter, and Mercury, and these planets appeared united in a somewhat small space. Although Venus was not among them, the taste for the marvellous caused it to be called a general conjunction of all the planets. The testimony of the Brahmans here coincides with

that of our tables; and this evidence, the result of a tradition, must be founded on actual observation. [663]

③ We may remark that this phenomenon was visible about a fortnight after the epoch, and exactly at the time when the eclipse of the moon must have been observed, which served to fix the epoch. The two observations mutually confirm each other; and whoever made the one must have made the other also.

④ We may believe also that the Hindus made at the same time a determination of the place of the moon's node; this seems indicated by their calculation. They give the longitude of this point of the lunar orbit for the time of their epoch, and to this they add as a constant 40', which is the node's motion in 12d. 14h. It is as if they stated that this determination was made 13 days after their epoch, and that to make it correspond to that epoch, we must add the 40' through which the node has retrograded in the interval.

This observation is, therefore, of the same date as that of the lunar eclipse; thus giving three observations, which are mutually confirmatory.

⑤ It appears from the description of the Hindu Zodiac given by G. Le Gentil, that on it the places of the stars named "The Eye of Taurus" and the "Wheatear of Virgo,"¹ can be determined for the commencement of the Kali-Yuga.

Now, comparing these places with the actual positions, reduced by *our* precession of the equinoxes to the moment in question, we see that the point of origin of the Hindu Zodiac must lie between the fifth and sixth degree of Aquarius. The Brahmans, therefore, were right in placing it in the sixth degree of that sign, the more so since this small difference may be due to the proper motion of the stars which is unknown.

Thus it was yet another observation which guided the Hindus in this fairly accurate determination of the first point of their movable Zodiac.

It does not seem possible to doubt the existence in antiquity of observations of this date. The Persians say that four beautiful stars were placed as guardians at the four corners of the world. Now it so happens that at the commencement of Kali-Yuga, 3,000 or 3,100 years before our era, the "Eye of the Bull" and the "Heart of the Scorpion" were exactly at the equinoctial points, while the "Heart of the Lion" and the "Southern Fish" were pretty near the solstitial points. An observation of the rising of the Pleiades in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. This and similar observations collected in Ptolemy's calendars, though he does not give their authors, these observations, which are older than those of the Chaldeans, may well be the work of the Hindus. They are well acquainted with the constellation of the Pleiades, and while we call it vulgarly the *Poussinière*² they name it *Pillālu-kodi* — the "Hen and chickens." This name has therefore, passed from people to [664] people, and comes to us from the most ancient nations of Asia. We see that the Hindus must have observed the rising of the Pleiades, and have

¹ [Also known as Spica]

² [Chicken brooding house]

made use of it to regulate their years and their months; for this constellation is also called Krittikā. Now they have a month of the same name, and this coincidence can only be due to the fact that this month was announced by the rising or setting of the constellation in question. But what is even more decisive as showing that the Hindus observed the stars, and in the same way that we do, marking their position by their longitude, is a fact mentioned by Augustinus Ricius that, according to observations attributed to Hermes, and made 1,985 years before Ptolemy, the brilliant star in the Lyre and that in the Heart of the Hydra were each seven degrees in advance of their respective positions as determined by Ptolemy.

This determination seems very extraordinary. The stars advance regularly with respect to the equinox; and Ptolemy ought to have found the longitudes 28 degrees in excess of what they were 1,985 years before his time. Besides, there is a remarkable peculiarity about this fact; the same error or difference being found in the positions of both stars; therefore the error was due to some cause affecting both stars equally. It was to explain this peculiarity that the Arab Thābit imagined the stars to have an oscillatory movement, causing them to advance and recede alternately.

This hypothesis was easily disproved; but the observations attributed to Hermes remained unexplained. Their explanation, however, is found in Hindu Astronomy. At the date fixed for these observations, 1,985 years before Ptolemy, the first point of the Hindu Zodiac was 35 degrees in advance of the equinox; therefore the longitudes reckoned for this point, are 35 degrees in excess of those reckoned from the equinox. But after the lapse of 1,985 years the stars would have advanced 28 degrees, and there would remain a difference of only 7 degrees between the longitudes of Hermes and those of Ptolemy, and the difference would be the same for the two stars, since it is due to the difference between the starting-points of the Hindu Zodiac and that of Ptolemy, which reckons from the equinox. This explanation is so simple and natural that it must be true. We do not know whether Hermes, so celebrated in antiquity, was a Hindu, but we see that the observations attributed to him are reckoned in the Hindu manner, and we conclude that they were made by the Hindus, who, therefore, were able to make all the observations we have enumerated, and which we find noted in their tables.

⑥ The observation of the year 3102 B.C., which seems to have fixed their epoch, was not a difficult one. We see that the Hindus, having once determined the moon's daily motion of $13^{\circ} 10' 35''$, made use [665] of it to divide the Zodiac into 27 constellations, related to the period of the moon, which takes about 27 days to describe it.

It was by this method that they determined the positions of the stars in this Zodiac; it was thus they found that a certain star of La Claire of the Lyre was in $8^s 24^{\circ}$, the Heart of the Hydra in $4^s 7^{\circ}$, longitudes which are ascribed to Her-

mes, but which are calculated on the Hindu Zodiac.¹ Similarly, they discovered that the “Wheatear of Virgo” forms the commencement of their fifteenth constellation, and the “Eye of Taurus” the end of the fourth; these stars being the one in $6^s 6^{\circ} 40'$, the other in $1^s 23^{\circ} 20'$ of the Hindu Zodiac. This being so, the eclipse of Moon which occurred 15 days after the Kali-Yuga epoch, took place at a point between the “Wheatear” of Virgo and the star θ of the same constellation. These stars are very approximately a constellation apart, the one beginning the fifteenth, the other the sixteenth. Thus it would not be difficult to determine the moon’s place by measuring her distance from one of these two stars; from this they deduced the position of the sun, which is opposite to the moon, and then, knowing their average motions, they calculated that the moon was at the first point of the Zodiac according to her average longitude at midnight on the 17th and 18th February of the year 3102 before our era, and that the sun occupied the same place six hours later according to his true longitude; an event which fixes the commencement of the Hindu year.

⑦ The Hindus state that 20,400 years before the age of Kali-Yuga, the first point of their Zodiac coincided with the vernal equinox, and that the sun and moon were in conjunction there. This epoch is obviously fictitious;² but we may inquire from what point, from what epoch, the Hindus set out in establishing it. Taking the Hindu values for the revolution of the sun and moon, viz., 365d. 6h. 12m. 30s., and 27d. 7h. 43m. 13s., we have:

20,400 revolutions of the sun = 7,451,277d. 2h.

272,724 revolutions of the moon = 7,451,277d. 7h.

Such is the result obtained by starting from the Kali-Yuga epoch; and the assertion of the Hindus, that there was a conjunction at the time stated, is founded on their tables; but if, using the same elements, we start from the era of the year 1491 A.D., or from another placed in the year 1282 A.D., of which we shall speak later, there will always be a difference of almost one or two days. It is both just and natural, in verifying the Hindu calculations, to take those among their elements which give the same result as they had themselves arrived at, and to set out from that one among their epochs which enables us to arrive at [666] the fictitious epoch in question. Hence, since to make this calculation they must have set out from their real epoch, the one which was founded on an observation and not from any of those which were derived by this very calculation from the former, it follows that their real epoch was that of the year 3102 before our era.

⑧ The Tiravārūr Brahmans give the Moon’s motion as $7^s 2^{\circ} 0' 7''$ on the movable Zodiac, and as $9^s 7^{\circ} 45' 1''$ as referred to the equinox in a great period of 1,600,984 days, or 4,386 years and 94 days. We believe this motion to have been determined by observation; and we must state at the outset that this peri-

¹ [The letter s in longitudes stands for a whole Sign of the Zodiac comprising of 30 degrees of arc. — Boris de Zirkoff.]

² [Why it should be “fictitious” can never be made plain by European scientists. — H.P. Blavatsky.]

od is of an extent which renders it but ill suited to the calculation of the mean motions.

In their astronomical calculations the Hindus make use of periods of 248, 3,031, and 12,372 days; but, apart from the fact that these periods, though much too short, do not present the inconvenience of the former, they contain an exact number of revolutions of the moon referred to its apogee. They are in reality mean motions. The great period of 1,600,984 is not a sum of accumulated revolutions; there is no reason why it should contain 1,600,984 rather than 1,600,985 days. It would seem that observation alone must have fixed the number of days and marked the beginning and end of the period. This period ends on the 21st of May, 1282, of our era at 5h 15m 30s at Benares. The moon was then in apogee, according to the Hindus, and

Her longitude was 7^s 13° 45' 1"

Mayer gives the longitude as 7^s 13° 53' 48"

And places the apogee at 7^s 14° 6' 54"

The determination of the moon's place by the Brahmans thus differs only by nine minutes from ours, and that of the apogee by twenty-two minutes, and it is very evident that they could only have obtained this agreement with our best tables, and this exactitude in the celestial positions by observation. If then, observation fixed the end of this period, there is every reason to believe that it determined its commencement. But then this motion, determined directly, and from nature, would of necessity be in close agreement with the true motions of the heavenly bodies.

And in fact the Hindu motion during this long period of 4,883 years, does not differ by a minute from that of Cassini, and agrees equally with that of Mayer. Thus two peoples, the Hindus and the Europeans, placed at the two extremities of the world, and perhaps as distant by their institutions, have obtained precisely the same results as regards the moon's motions; and an agreement which would be inconceivable, if it were not based on the observation and mutual imitation of nature. We must remark that the four tables of the Hindus are all copies of the same Astronomy. It cannot be denied that the Siamese tables existed [667] in 1687, when they were brought from India by S. de la Loubère. At that time the tables of Cassini and Mayer were not in existence, and thus the Hindus were already in possession of the exact motion contained in these tables, while we did not yet possess it.¹ It must, therefore, be admitted that the accuracy of this Hindu motion is the point of observation. It is exact throughout this period of 4,383 years, because it was taken from the sky itself; and if observation determined its close, it fixed its commencement also. It is the longest period which has been observed and of which the recollection is preserved in the annals of Astronomy. It has its origin in the epoch of the year 3102, B.C., and it is a demonstrative proof of the reality of that epoch.²

¹ [Footnote by J.-S. Bailly is herein presented on page 28. — ED. PHIL.]

² J.-S. Bailly, *Traité de l'Astronomie indienne et orientale*, Paris 1787: "Discours Préliminaire," pp. xx-xxxvii.

Buddhism is the emanation of Hinduism and both are children of one mother, the ancient Lemuro-Atlantean Wisdom.

The descent and re-ascent of the human soul cannot be disconnected from the Zodiacal signs, and it feels more natural to believe in the mysterious sympathy between the metaphysical soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in Heaven the types of twelve vicious Jews.

Bailly is referred to at such length, as he is one of the few scientific men who have tried to do full justice to the Astronomy of the Āryans. From John Bentley down to Burgess' *Sūrya-Siddhānta*, not one astronomer has been fair enough to the most learned people of Antiquity. However distorted and misunderstood the Hindu Symbology, no Occultist can fail to do it justice once that he knows something of the Secret Sciences; nor will he turn away from their metaphysical and mystical [668] interpretation of the Zodiac, even though the whole Pleiades of [the] Royal Astronomical Societies rise in arms against their mathematical rendering of it. The descent and re-ascent of the Monad or Soul cannot be disconnected from the Zodiacal signs, and it looks more natural, in the sense of the fitness of things, to believe in a mysterious sympathy between the metaphysical soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in heaven the types of twelve vicious Jews. And if, as the author of *The Gnostics and their Remains*¹ asserts, the aim of all the Gnostic schools and the later Platonists

. . . was to accommodate the old faith to the influence of Buddhistic theosophy, *the very essence of which was that the innumerable gods of the Hindu mythology were but names for the ENERGIES of the First Triad in its successive AVATĀRAS or manifestations unto man,*²

whither can we turn to trace these theosophic ideas to their very root — better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother — ancient *Lemuro-Atlantean Wisdom*.



¹ [Charles William King, 1818–1888, *The Gnostics and their Remains, Ancient and Mediæval*. London: Bell and Dalby, 1864]

² [Second edition, 1887, p. 132]

Footnote by Jean-Sylvain Bailly.¹

The following is an answer to those men of science who might suspect that our Astronomy was carried to India and communicated to the Hindus by our Missionaries.

- 1 Hindu astronomy has its own peculiar forms, characterized by their originality; if it had been our astronomy translated, great skill and knowledge would have been needed to disguise the theft.
- 2 When adopting the mean movement of the moon, they would have adopted also the inclination of the ecliptic, the equation of the sun's centre, the length of the year; these elements differ completely from ours, and are remarkably accurate as applying to the epoch of 3102; while they would be exceedingly erroneous if they had been calculated for last century.
- 3 Finally, our missionaries could not have communicated to the Hindus in 1687 the tables of Cassini, which were not then in existence; they could have known only the mean motions of Tycho, Riccioli, Copernicus, Bouilliau, Kepler, Longomontanus, and those of the tables of Alphonso. I will now give a tabular view of these mean motions for 4,383 years and 94 days:²

	Mean Motion				Difference from Hindu			
	s	o	'	"		o	'	"
Alphonso	9	7	2	47	-	0	42	14
Copernicus	9	6	2	13	-	1	42	48
Tycho Brahe	9	7	54	40	+	0	9	39
Kepler	9	6	57	35	-	0	47	26
Longomontanus	9	7	2	13	-	0	42	48
Bouilliau	9	6	48	8	-	0	58	53
Riccioli	9	7	53	57	+	0	8	56
Cassini	9	7	44	11	-	0	0	50
Indian	9	7	45	1				

¹ *Secret Doctrine*, I p. 667 fn.

² [Giovanni Battista Riccioli, *Almagestum novum*, etc., 1651, I, p. 255.

Endnote 55 by Boris de Zirkoff: Giovanni Battista Riccioli was an ecclesiastical Italian astronomer, born at Ferrara April 17th, 1598, and who died in Bologna, June 25th, 1674. He became a Jesuit when only sixteen. Taught philosophy of theology, then astronomy in the Jesuit colleges of Parma and Bologna, and was one of the most scholarly astronomers of the time. His *Almagestum novum* (Bologna, 1651, in 2-vols.) is favourable to the Copernican system in theory. Riccioli made excellent observations of the moon and the satellites of Saturn.]

None of these mean motions, except Cassini's, agrees with that of the Hindus, who, therefore, did not borrow their mean motions, since their figures agree only with those of Cassini, whose tables were not in existence in 1687. This mean motion of the moon belongs, therefore, to the Hindus, who could only have obtained it by observation.¹

Endnote by Boris de Zirkoff on Jean-Sylvain Bailly.

Jean-Sylvain Bailly (1736–1793) was a French astronomer, orator, and politician. As a scientist, he was very much a genius. While his father showed no particular interest in him, his mother devoted herself to his early education at home. Being a very precocious child, he soon acquired wide literary knowledge, and at sixteen became a collaborator and trainee of the famous astronomer, Abbé Nicolas Louis de Lacaille (1713–1762). He calculated an orbit for the comet of 1759 (Halley's), reduced Lacaille's observations of 515 zodiacal stars, observed with his teacher the transit of Venus in 1761, and in 1763 was elected member of the French Academy of Sciences. He performed most careful observations of Jupiter's satellites and of Saturn's rings, and found time to prepare several large works on astronomical research and the history of that science. Among them, are to be especially noted:

Histoire de l'astronomie ancienne depuis son origine jusqu'à l'établissement de l'école d'Alexandrie (Paris: Debure, 1775; 2nd ed., 1781, xxiv, 527pp);

Lettres sur l'Atlantide de Platon et sur ancienne histoire de l'Asie (Paris: Debure; and London: M. Elmsly, 1779, 480pp., maps), which were addressed to Voltaire;

Histoire de l'astronomie moderne depuis la fondation de l'école d'Alexandrie, jusqu'à l'époque 1730 (Paris, 1779–82, 3-vols. 4to; also 1785);

Traité de l'astronomie Indienne et Orientale (Paris: Debure, 1787, clxxx, 417pp., Index).

These works show extensive knowledge of the ancient world, including Hindu astronomy which in his day was practically unknown. It is obvious that H.P. Blavatsky had a very high regard for Bailly and considered him a man of very keen intuition.

Bailly also engaged in presenting a Report on Animal Magnetism and the work of Mesmer, but for some strange reason disagreed with the latter and did not accept the validity of his research. His scientific and literary labours were crowned by his being elected a member of both the French Academy and the Académie des Inscriptions.

Unfortunately for Bailly, he also engaged in political affairs. Elected deputy from Paris to the states-general, he was chosen president of the Third Estate (1789), and acted as Mayor of Paris (1789–91). The dispersal by the National Guard, under his orders, of the riotous assembly in the Champ de Mars (July 17th, 1791), made him obnoxious to the populace. He then retired to Nantes, where he wrote his *Mémoires d'un témoin* (published 1821–22). After a while, Bailly quitted Nantes to join his friend Pierre Simon de Laplace at Melun. He was recognized, arrested, and brought

¹ [Footnote in Bailly]

before the Revolutionary Tribunal at Paris. On November 12th, 1793, he was guillotined.

This sad *dénouement* serves as another proof of both the unyielding, ferocious, and inhuman psychology of radical parties, and the unwisdom on the part of scholarly individuals to engage in the fanaticism of politics.


A curious fact may be recorded here: When Napoleon seized power on November 9th, 1799, he appointed de Laplace with the portfolio of the Interior. The evening of his appointment, the new minister demanded a pension of 2,000 francs for the widow of Bailly. Early the very next morning, Madame de Laplace herself brought the first half-year's income to "this victim of the passions of the epoch."



On the esoteric meaning of the Patriarchs.

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

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

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

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

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

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

The Jewish Patriarchs were pastors, not priests.

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



Procession of the bull Apis (detail) by Frederick Arthur Bridgman, 1879

¹ [*Πατρια* means linear descend, esp. by father side. — *Liddell & Scott.*]

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

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
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- 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.

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- PROPOSITION 1 - DIAGRAM NOTES¹
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- 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
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