

*The dog symbolises
our spiritual conscience*



Dog is a mystical title of Planet Mercury, the God of Secret Wisdom — a personification of Omniscience, presided over by the Manasaputras.

From *The Secret Doctrine*, II pp. 114-15 & fn.

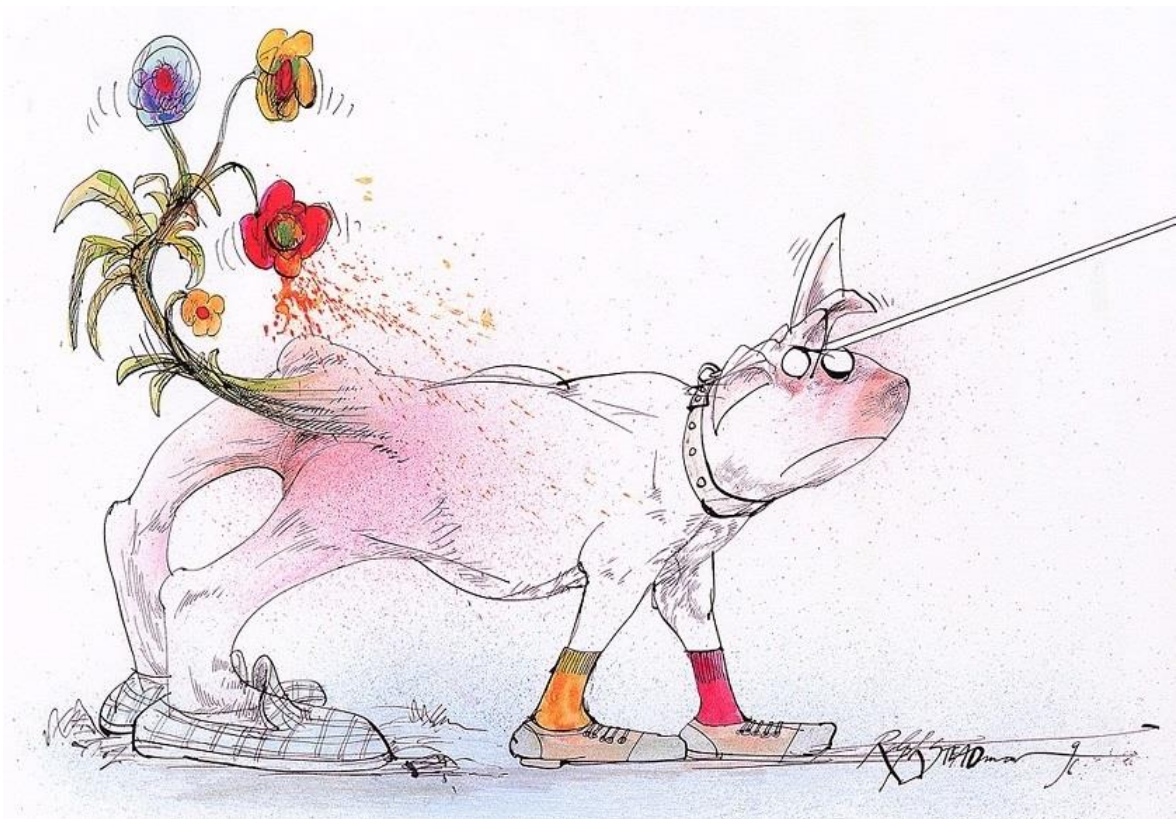
Frontispiece, by Patricia G. Ducray. Illustration below, by Steadman Ralph.

[On the Christian Kabbalists and symbologists who perverted the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. The following passage on Air, one of four elements, is a footnote to that perverted order:]

To those who would inquire: “What has Hydrogen to do with air or oxygenation?”

It is answered: “Study first the ABC of Occult Alchemy.”

In their anxiety, however, to identify Poimandrēs, the “mouth of Mystery,” with St. John the Baptist prophetically, they thus identified also the 7 *Kabeiroi* and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three* — the latter being the *Fallen Angels*; and furthermore to avoid connecting these with the “Seven Spirits of the Face,” the Archangels, they unceremoniously threw out all they did not choose to recognise. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians, from whom Moses adopted the *Chroub* (Cherubs in their animal form), and the Ophites; with all these, the Angels, the Planets, and the Elements, were symbolized mystically and alchemically by the *Lion* (Mikhaēl); the *Bull* (Ūriēl); the *Dragon* (Raphaēl); the *Eagle* (Gabriēl); the *Bear* (Thauthabaōth); the *Dog* (Erataōth); the *Mule* (Oniōth). All these have a qualificative meaning.



Sirius, being the double of Mercury in our solar system, is also a Dog-star and the star of Mercury or Budha, the Great Instructor of mankind, before all other Buddhas.

From *The Secret Doctrine*, II pp. 373-74.

If it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth*. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember how the servants of Horus glean the wheat in the field of Āaru, wheat *seven cubits high*.¹

Says the Egyptian Isis:

I am the Queen of these regions; I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the Dog . . . Rejoice, O Egypt! thou who wert my nurse.²

Sirius was called the *Dog-star*. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas.

The Chinese *I-Ching*, attributes the discovery of agriculture to “the instruction given to men by celestial genii.”

Woe, woe to the men who know nought, observe nought, nor will they see. . . . They are all blind³ since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places.⁴

The “Sons of God” *have* existed and *do* exist.

¹ *Book of the Dead*, xcix, 33; and clvi, 4. The reader is referred to Stanza VII, śloka 3, in Volume I, wherein this verse is explained in another of its meanings, and also to the *Book of the Dead*, cix, lines 4 and 5.

This is a direct reference to the esoteric division of man’s principles symbolised by the divine wheat. The legend which inscribes the third Registrar of the papyrus (*Book of the Dead*, ch. cx) states:

“This is the region of the *Manes* [disembodied men] *seven cubits high*”

— to wit: those just translated and supposed to be still sevenfold with all their principles, even the body represented *astrally* in the Kāma-loka or *Hadēs*, before their separation;

“ . . . and, there is wheat *three cubits high* for mummies in a *state of perfection*,”

(*i.e.*, those already separated, whose *three* higher principles are in Devachan, “who are permitted to glean it.” This region (Devachan) is called “the land of the rebirth of gods,” and shown to be inhabited by Shu, Tefnut, and Keb. The “region for the manes seven cubits high,” (for the yet imperfect mummies), and the region for those “*in a state of perfection*” who “glean wheat *three cubits high*,” is as clear as possible. The Egyptians had the same esoteric philosophy which is now taught by the cis-Himālayan adepts, who, when buried, have corn and wheat placed over them.

² Diodorus, *Bibliotheca*, Book I, § 27. There are Egyptologists who have tried to identify Osiris with Menes, which is quite erroneous. Bunsen assigns to Menes an antiquity of 5867 years B.C., and is denounced for it by Christians. But “Isis-Osiris” reigned in Egypt before the Dendera Zodiac was painted on the ceiling of that temple, and that is over 75,000 years ago!

³ In the text, “corked up” or “screwed up.”

⁴ *Zohar*, Part I, col. 177

The dog plays an important part in Zoroastrian ceremonies. Each of man's seven principles is described as a "dog," and ascribed a different colour.

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The Colonel [H.S. Olcott]¹ recommends the translating of prayers. Does he mean that the translations of prayers in their present state will better enlighten the youths? If not, then does he imply that the meaning of the whole *Zend-Avesta* can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a few of the most important symbolisms — generally those that appear the most meaningless and absurd in the sight of the modern *Zend* scholars, as the dog, *e.g.*, which plays such an important part in Parsī ceremonies² — the "Parsī youth" would acquire thereby the key to the true philosophy that underlies their "wretched superstitions and myths," as they are called by the missionaries who would fain³ force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsis to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in *Zend-Avesta*, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

¹ [American military officer, journalist, lawyer, co-founder and first President of the Theosophical Society.]

² Compare the so-called "Akkadian formulae of exorcism" of the earliest period known to the Orientalists to which the collection of charms and amulets belong (in truth very late periods) with most of the injunctions found in *Vendīdād* (Fargard XIII) concerning the dog. It seems almost incredible that even the dullest among the *Zend* scholars should not perceive that verse 49 (163) of the same *Fargard*, for instance, which says:

"For no house could subsist on the earth *made by Ahura* [in this case the "house" — not the earth — made by Ahura], but for those two dogs of mine, the shepherd's dog and the house dog"

— cannot refer really to these animals. The commentary made on it (*Saddar*, 31) is absurd and ridiculous. It is not, as it says, that:

" . . . not a single head of cattle would remain in existence but for the dogs"

— but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-Mainyu, mutually destroy themselves physically and spiritually, but for the presence of the "dogs" — the two highest spiritual principles. The dog Vanghāpara (the hedgehog, says the commentator!)

" . . . the good creature among the creatures of the Good Spirit that from midnight [our time of ignorance] till the sun is up [spiritual enlightenment] goes and kills thousands of the creatures of the Evil Spirit" (Fargard XIII, 1)

is our spiritual conscience. He who "kills it" (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the *seven* dogs described — as the "blue," the "yellow," the "spotted," *etc.*, can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the "formulae of exorcism" so-called of the Akkadians is full of references to the seven evil and the seven good spirits which are our principles in their dual aspect.

³ [gladly]

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer — *i.e.*, the exercise of one’s intense will over events (commonly <thought to be> brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, *etc.* By “prayer” he means — WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass.¹ The Sun, the moon and the stars in the *Avesta* are all emblematical representations — the Sun, especially — the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with the golden seal” and forced (thereby) the Spenta Ārmaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men.²

Thomas Taylor connects Cerberus, the three-headed Greek dog, with the three powers of the soul, i.e., spiritual intelligence or inner wisdom, rational thinking or worldly wisdom, and endless speculations deprived of any divinity.

From the Theosophical Glossary.

Cerberus [is] the three-headed canine monster, which was supposed to watch at the threshold of Hades, came to the Greeks and Romans from Egypt. It was the monster, half-dog and half-hippopotamus, that guarded the gates of Amenti. The mother of Cerberus was Echidna — a being, half-woman, half-serpent, much honoured in Etruria. Both the Egyptian and the Greek Cerberus are symbols of Kāmaloka and its uncouth monsters, the cast-off shells of mortals.

Note to Students: reflect upon Plato’s nous, phren, and thymos. And upon Advaita Vedanta’s three orders of reality, i.e., absolutely real, empirical, and apparitional.



¹ [See “Prayer is mental utterance in secret” in our Down to Earth Series. — ED. PHIL.]

² Fargard II, 10