

BOOK I., PART II.

THE  
EVOLUTION OF SYMBOLISM  
IN ITS APPROXIMATE ORDER.

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EXPLANATORY SECTIONS.

## CONTENTS.

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§§.	PAGE.
I.—SYMBOLISM AND IDEOGRAPHS ... ..	303
II.—MYSTERY LANGUAGE ... ..	310
III.—PRIMORDIAL SUBSTANCE AND DIVINE THOUGHT ...	325
IV.—CHAOS, THEOS, KOSMOS ... ..	342
V.—THE HIDDEN DEITY AND ITS GLYPHS ... ..	349
VI.—THE MUNDANE EGG ... ..	359
VII.—THE DAYS AND NIGHTS OF BRAHMÂ ... ..	368
VIII.—THE LOTUS AS A UNIVERSAL SYMBOL ... ..	379
IX.—DEUS LUNUS ... ..	386
X.—TREE AND SERPENT AND CROCODILE WORSHIP ...	403
XI.—DEMON EST DEUS INVERSUS ... ..	411
XII.—THEOGONY OF THE CREATIVE GODS ... ..	424
XIII.—THE SEVEN CREATIONS ... ..	445
XIV.—THE FOUR ELEMENTS OF THE ANCIENTS ... ..	460
XV.—ON KWAN-SHI YIN AND KWAN-YIN ... ..	470

## BOOK I.—PART II.

(SECRET DOCTRINE.)

### § I.

#### SYMBOLISM AND IDEOGRAPHS.

“A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all there glimmers something of a divine idea; nay, the highest ensign that men ever met and embraced under the cross itself, had no meaning, save an accidental extrinsic one.”

CARLYLE.

THE study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small—pre-eminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. In this the writer disagrees with those symbologists, however great their reputation, who find in every myth nothing save additional proofs of the superstitious bent of mind of the ancients, and believe that all mythologies sprung from and are built upon *solar myths*. Such superficial thinkers were admirably disposed of by Mr. Gerald Massey, the poet and Egyptologist, in a lecture on “Luniolatry, Ancient and Modern.” His pointed criticism is worthy of reproduction in this part of this work, as it echoes so well our own feelings, expressed openly so far back as 1875, when “Isis Unveiled” was written.

“For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times* and various magazines, from the platform of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that mythology is a disease of language, and that the ancient symbolism was a result of something like a primitive aberration.

“‘We know,’ says Renouf, echoing Max Müller, in his Hibbert lectures, ‘we know that mythology is the disease which springs up at a peculiar stage of human culture.’ Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its think-

ing done by proxy. Professor Max Müller, Cox, Gubernatis, and other propounders of the Solar Mythos, have portrayed the primitive myth-maker for us as a sort of Germanised-Hindu metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud*; the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares! They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, 'subject to beholding things that are not there.' They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experience into him, like the grinding icebergs making their imprints upon the rocks submerged beneath the sea. It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns' poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers! Mythology was a primitive mode of *thinking* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation.\* Mythology is the repository of man's most ancient science, and what concerns us chiefly is this—when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth.† In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions. . . . For example, when the Egyptians portrayed the moon as a *Cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor*; nor had they any intention of making puzzles or riddles. . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the *seer* by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb. . . . And so it followed that the sun which saw down in the under-world at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the

\* As far as *divine revelation* is concerned, we agree. Not so with regard to "*human history*." . . . For there is "*history*" in most of the allegories and "*myths*" of India, and events, real actual events, are concealed under them.

† When the "*false theologies*" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Aryans—ancient Hindoos, and even the pre-Homeric Hellenes.

cat in Egyptian is *mau*, which denotes the *seer*, from *mau*, to see. One writer on mythology asserts that the Egyptians 'imagined a great cat behind the sun, which is the pupil of the cat's eye.' But this imagining is all modern. It is the Müllerite stock in trade. The moon *as cat* was the eye of the sun, *because it reflected the solar light*, and because the eye gives back the image in its mirror. In the form of the goddess Pasht, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy. . . ."

This is a very correct exposition of the lunar-mythos from its astronomical aspect. Selenography, however, is the least esoteric of the divisions of lunar Symbology. To master thoroughly—if one is permitted to coin a new word—*Selenognosis*, one must become proficient in more than its astronomical meaning. The moon (*vide* § VII. *Deus Lunus*) is intimately related to the Earth, as shown in Stanza VI. of Book I., and is more directly concerned with all the mysteries of our globe than is even Venus-Lucifer, the occult sister and *alter-ego* of the Earth.

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian *tolla*, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*.

This every scholar now knows. The able lectures of Mr. G. Massey alone are sufficient in themselves to convince any *fair-minded* Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists—whether Aryanists or Egyptologists—seem to remain blind, is the fact that every symbol in papyrus or *olla* is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences. This is instanced in the just quoted interpretation of the moon symbolized by the cat—an example of sidero-terrestrial imagery; the moon bearing many other meanings besides this with other nations.

As a learned Mason and Theosophist, the late Mr. Kenneth Mackenzie, has shown in his *Royal Masonic Cyclopædia*, there is a great difference between *emblem* and *symbol*. The former "comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea." Hence, the symbols (say lunar, or solar) of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is "a concrete visible

picture or sign representing principles, or a series of principles, *recognizable by those who have received certain instructions*" (initiates). To put it still plainer, an emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Purânas are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric Scriptures. As the same authority shows :—

"All esoteric Societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinian, the Hermetic Brethren of Egypt, the Rosicrucians, and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and *a very minute difference may make the emblem or symbol* differ widely in its meaning. The magical sigillæ, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uneducated, convey a whole body of doctrine to those who have been trained to recognise them."

The above enumerated societies are all comparatively modern, none dating back earlier than the middle ages. How much more proper, then, that the students of the oldest Archaic School should be careful not to divulge secrets of far more importance to humanity (in the sense of being dangerous in the hands of the latter) than any of the so-called "Masonic Secrets," which have now become, as the French say, those of "Polichinelle!" But this restriction can apply only to the psychological or rather psycho-physiological and Cosmical significance of symbol and emblem, and even to that only partially. An adept must refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But he is ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more land-marks towards a retrospective view of the past, as containing useful information with regard to the origin of man, the evolution of the races and geognosy; yet it is the crying complaint to-day, not only among theosophists, but also among the few profane interested in the subject. "Why do not the adepts reveal that which they know?" To this, one might answer, "Why should they, since one knows beforehand that no man of science will accept, even as an hypothesis, let alone as a theory or axiom, the facts imparted. Have you so much as accepted or believed in the A B C of the Occult philosophy contained in the *Theosophist*, "Esoteric Buddhism," and other works and periodicals? Has not even the little which was given, been ridiculed and derided, and made to face the "animal" and "ape theory" of Huxley—Hæckel, on one hand, and the rib of Adam and the apple on the other? Notwithstanding such an unenviable prospect, a mass of facts is given in the present work. And now the origin of man, the evolution of the globe and

the races, human and animal, are as fully treated here as the writer is able to treat them.

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilizations. The Purânas, the Zendavesta, and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced—by those versed in the hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern “sages.” Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language,\* and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period.

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\* Thus, a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly—because the writing is symbolical.

The explanation of the chief symbols and emblems is now attempted, as Book II., which treats of Anthropogenesis, would be most difficult to understand without a preparatory acquaintance with the metaphysical symbols at least.

Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, interwoven strongly with metrology, one of the keys to the once universal mystery language. Mr. Ralston Skinner, of Cincinnati, the author of "The Hebrew-Egyptian Mystery and the Source of Measures" has our thanks. A mystic and a Kabalist by nature, he has laboured for many years in this direction, and his efforts were certainly crowned with great success. In his own words:—

"The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist. . . . The author discovered that this (integral ratio in numbers of diameter to circumference of a circle) geometrical ratio was the very ancient, and probably the divine origin of linear measures. . . . It appears almost proven that the same system of geometry, numbers, ratio, and measures were known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites. . . ."

"The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meaning of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth separately, independently, and variously, by pictures, in stone work, or in earth construction."

"To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality. This old language is so composed in the Hebrew text, that by the use of the written characters, which will be the language first defined, a distinctly separated series of ideas may be intentionally communicated, other than those ideas expressed by the reading of the sound signs. This secondary language sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible; as, for instance, the number 9 may be taken as a reality, though it has no sensible existence, so also a revolution of the moon, as separate from the moon itself by which that revolution has been made, may be taken as giving rise to, or causing a real idea, though such a revolution has no substance. This idea-language may consist of symbols restricted to arbitrary terms and signs, having a very limited range of conceptions, and quite valueless, or it may be a reading of nature in some of her manifestations of a value almost immeasurable, as regards human civilization. A picture of something natural may give rise to ideas of co-ordina-



tive subject-matter, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture. Notion may give rise to connected notion, but if it does, then, however apparently incongruous, all resulting ideas must spring from the original picture and be harmonically connected, or related. . . . Thus with a pictured idea radical enough, the imagination of the Cosmos itself even in its details of construction might result. Such a use of ordinary language is now obsolete, but it has become a question with the writer whether at one time, far back in the past, it, or such, was not the language of the world and of universal use, possessed, however, as it became more and more moulded into its arcane forms, by a select class or caste. By this I mean that the popular tongue or vernacular commenced even in its origin to be made use of as the vehicle of this peculiar mode of conveying ideas. Of this the evidences are very strong; and, indeed, it would seem that in the history of the human race there happened, from causes which at present, at any rate, we cannot trace, a lapse or loss from an original perfect language and a perfect system of science—shall we say perfect because they were of divine origin and importation?"

"Divine origin" does not mean here a revelation from an anthropomorphic god on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to the early mankind by a more advanced *mankind*, so much higher as to be *divine* in the sight of that infant humanity. By a "mankind," in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated. For, if the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man—or rather will accept nothing—yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies—then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the life cycle of this globe is run down and our mother earth herself falls into her last sleep? Who is bold enough to say that the *divine Egos* of our mankind—at least the elect out of the multitudes passing on to other spheres—*will not become in their turn* the "divine" instructors of a new mankind generated by them on a new globe, called to life and activity by the disembodied "principles" of our Earth? (See Stanza VI., Book I., Part I.) All this may have been the experience of the PAST, and these strange records lie embedded in the "Mystery language" of the prehistoric ages, the language now called SYMBOLISM.

## § II.

## THE MYSTERY LANGUAGE AND ITS KEYS.

RECENT discoveries made by great mathematicians and Kabalists thus prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or "Mystery" language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, the Indianists and Egyptologists especially, experience in interpreting the allegorical writings of the Aryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of that mystery language signified the same thing to each man of whatever nationality. There have been several men of note who have tried to re-establish such a universal and *philosophical* tongue: Delgarme, Wilkins, Leibnitz; but Demaimieux, in his *Pasigraphie*, is the only one who has proven its possibility. The scheme of Valentinius, called the "Greek Kabala," based on the combination of Greek letters, might serve as a model.

The many-sided facets of the mystery language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is they, again, which are at the origin of most of the dogmas of the Christian Church, *e.g.*, the seven Sacraments, the Trinity, the Resurrection; the seven capital Sins and the seven Virtues. The seven keys to the mystery tongue, however, having always been in

the keeping of the highest among the initiated Hierophants of antiquity, it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the *physiological* functions. They never had the higher keys.

“Every time I hear people talking of the religion of Egypt,” writes M. Gaston Maspero, the great French Egyptologist and the successor of Mariette Bey, “I am tempted to ask *which* of the Egyptian religions they are talking about? Is it of the Egyptian religion of the 4th Dynasty, or of the Egyptian religion of the Ptolemaic period? Is it of the religion of the rabble, or of that of the learned men? Of that which was taught in the schools of Heliopolis, or of that other which was in the minds and conceptions of the Theban sacerdotal class? For, between the first tomb of Memphis, which bears the *cartouche* of a king of the third dynasty, and the last stones at Esnèh under Cæsar-Philippus, the Arabian, there is an interval of at least five thousand years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian dominions, the Persian conquest, Greek colonization, and the thousand revolutions of its political life, Egypt has passed during those five thousand years through many vicissitudes of life, moral and intellectual. Chapter XVII. of the *Book of the Dead* which seems to contain the exposition of the system of the world as it was understood at Heliopolis during the time of the first dynasties, is known to us only by a few copies of the eleventh and twelfth dynasties. Each of the verses composing it was already at the time interpreted in three or four different ways; so different, indeed, that according to this or another school, the Demiurge became the solar fire—*Ra-shoo*, or the primordial water. Fifteen centuries later, the number of readings had increased considerably. Time had, in its course, modified the ideas about the universe and the forces that ruled it. During the hardly 18 centuries that Christianity exists, it has worked,

developed and transformed most of its dogmas ; how many times, then, might not the Egyptian clergy have altered its dogmas during those fifty centuries that separate Theodosius from the King Builders of the Pyramids ? ”

Here we believe the eminent Egyptologist is going too far. The exoteric dogmas may often have been altered, the esoteric never. He does not take into account the sacred immutability of the primitive truths, revealed only during the mysteries of initiation. The Egyptian priests *have forgotten much, they altered nothing*. The loss of a good deal of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors ; mostly, to the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals and dogmas the principal teachings of the secret doctrine. Thus, in the seventeenth chapter mentioned by Maspero, one finds (1) Osiris saying he is *Toum* (the creative force in nature, giving form to all Beings, spirits and men), self-generated and self-existent, issued from *Noun*, the celestial river, called *Father-mother* of the gods, the primordial deity, which is chaos or the *Deep*, impregnated by the unseen spirit. (2) He has found *Shoo* (solar force) on the staircase in the City of the Eight (the two *cubes* of good and Evil), and he has annihilated the evil principles in *Noun* (chaos) the children of Rebellion. (3) He is the Fire and Water, *i.e.*, *Noun* the primordial parent, and he created the gods out of his limbs—14 gods (twice seven) seven dark and seven light gods (the seven Spirits of the Presence of the Christians and the Seven dark Evil Spirits). (4) He is the Law of existence and Being (v. 10), the *Benmoo* (or phoenix, the bird of resurrection in Eternity), in whom night follows the day, and day the night—an allusion to the periodical cycles of cosmic resurrection and human re-incarnation ; for what can this mean ? “The wayfarer who crosses millions of years, in the name of One, and the great green (primordial water or Chaos) the name of the other” (v. 17), one begetting millions of years in succession, the other engulfing them, to restore them back. (5) He speaks of the Seven Luminous ones who follow their Lord, who confers justice (Osiris in *Amenti*).

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days ; and that which the Church got from both, is still more misinterpreted.

Yet their system is now proven identical in this special department of symbology—the key, namely, to the mysteries of astronomy as connected with those of generation and conception—with those ideas of ancient religions, the theology of which has developed the phallic element. The Jewish system of sacred measures applied to religious symbols is the same,

so far as geometrical and numerical combinations go, as those of Chaldea, Greece, and Egypt, having been adopted by the Jews during the centuries of their slavery and captivity with those nations.\* What was that system? It is the intimate conviction of the author of "The Source of Measures" that "the Mosaic Books were intended, by a mode of art speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures." Piazzi Smyth believes likewise. This system and these measures are found by some scholars to be identical with those used in the construction of the great pyramid—but this is only partially so. "The foundation of these measures was the Parker ratio," says Mr. R. Skinner, in "The Source of Measures."

The author of this very extraordinary work has found it out, he says, in the use of the integral ratio in numbers of diameter to circumference of a circle, discovered by John Parker, of New York. This ratio is 6,561 for diameter, and 20,612 for circumference. Furthermore, that this geometrical ratio was the very ancient (and probably) the divine origin of what have now become through exoteric handling and practical application the British linear measures, "the underlying unit of which, viz., the *inch*, was likewise the base of one of the royal Egyptian *cubits* and of the Roman *foot*. He also found out that there was a modified form of the ratio, viz., 113-355 (explained in his work); and that while this last ratio pointed through its origin to the exact integral *pi*, or to 6,561 to 20,612, it also served as a base for astronomical calculations. The author discovered that a system of *exact science, geometrical, numerical, and astronomical*, founded on these ratios and to be found in use in the construction of the Great Egyptian Pyramid, was in part the burden of *this language* as contained in, and concealed under, the verbiage of the Hebrew text of the Bible. The inch and the two-foot rule of 24 inches interpreted for use through the elements of the circle (*see first pages of Book I.*) and the ratios mentioned, were found to be at the basis or foundation of this natural and Egyptian and Hebrew system of science, while, moreover, it seems evident enough that the system itself was looked upon as of divine origin and of divine revela-

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\* As we said in *Isis* (Vol. II. p. 438-9), "To the present moment, in spite of all controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may be as well the exiled *Tchandalas* of old India, the 'bricklayers' mentioned by Vina-Svata, Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyk-Sos of Josephus, or descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them. . . . Yet whatever they may have been, they became a hybrid people, not long after Moses, as the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with."

tion. . . ." But let us see what is said by the opponents of Prof. Piazzi Smyth's measurements of the Pyramid.

Mr. Petrie seems to deny them, and to have made short work altogether of Piazzi Smyth's calculations in their Biblical connection. So does Mr. Proctor, the champion "Coincidentalist" for many years past in every question of ancient arts and sciences. Speaking of "the multitude of relations independent of the Pyramid, which have turned up while the Pyramidalists have been endeavouring to connect the pyramid with the solar system . . . these coincidences," he says, "are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real" (*i.e.*, those "coincidences" that would remain if even the pyramid had no existence); "the latter which are only *imaginary* (?) have only been established by the process which schoolboys call 'fudging,' and now new measures have left the work to be done all over again" (*Petrie's letter to the Academy, Dec. 17, 1881.*) To this Mr. Staniland Wake justly observes in his work on "The Origin and Significance of the Great Pyramid" (London, 1882): "They must, however, have been more than *mere coincidences*, if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features."

They had it; and it is on this "knowledge" that the programme of the MYSTERIES and of the series of Initiations was based: thence, the construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. 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 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 has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formula derived from this sidereal cycle, which he symbolised under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself, who is simply, and as much a solar myth as is the still later Hiram Abif, of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of

Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

That our author has undeniably discovered *one* and even *two* of the *keys* is fully demonstrated in the work just quoted. One has but to read it to feel a growing conviction that the hidden meaning of the allegories and parables of both Testaments is now unveiled. But that he owes this discovery far more to his own genius than to Parker and Piazza Smyth, is as certain, if not more so. For, as just shown, whether the measures of the great Pyramid taken and adopted as the correct ones by the Biblical "Pyramidalists" are beyond suspicion, is not so sure. A proof of this is the work called "The Pyramids and Temples of Gizeh," by Mr. F. Petrie, besides other works written quite recently to oppose the said calculations, which were called *biased*. We gather that nearly every one of Piazza Smyth's measurements differs from the later and more carefully made measurements of Mr. Petrie, who concludes the Introduction to his work with this sentence :

"As to the results of the whole investigation, perhaps many theories will agree with an American who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened tone—'Well, sir! I feel as if I had been to a funeral. By all means let the old theories have a decent burial, though we should take care that in our haste none of the wounded ones are buried alive.'"

As regards the late J. Parker's calculation in general, and his third proposition especially, we have consulted some eminent mathematicians, and this is the substance of what they say :

Parker's reasoning rests on sentimental, rather than mathematical, considerations, and is logically inconclusive.

*Proposition III.*, namely, that—

"The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary——"

—is an illustration of an arbitrary proposition, and cannot safely be relied upon in mathematical reasoning. The same observation applies, even more strongly, to Proposition VII., which states that :

"Because the circle is the primary shape in nature, and hence the basis of area ; and because the circle is measured by, and is equal to the square only in ratio of half its circumference by the radius, therefore, circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle."

Proposition IX. is a remarkable example of faulty reasoning, and it is the one on which Mr. Parker's Quadrature mainly rests. Here it is :—

“The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one,” etc., etc.

Granting, for the sake of argument, that a triangle can be said to have a radius in the sense in which we speak of the radius of a circle,—for what Parker calls the radius of the triangle is the radius of a circle inscribed in the triangle and therefore not the radius of the triangle at all,—and granting for the moment the other fanciful and mathematical propositions united in his premises, why must we conclude that if the triangle and circle are opposite in all the elements of their construction, the diameter of any defined circle is in the opposite duplicate ratio of the diameter of any given equivalent triangle? What necessary connection is there between the premises and the conclusion? The reasoning is of a kind not known in geometry, and would not be accepted by strict mathematicians.

Whether the Archaic esoteric system originated the British inch or not, is of little consequence, however, to the strict and true metaphysician. Nor does Mr. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid will not be found to agree with those of Solomon's temple, the ark of Noah, etc.; or because Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends first of all on the Kabalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution and building of the Aryan symbolic religion, in the construction of their temples, the figures given in the Purānas, and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians (Moses being an initiate of the Priests) must have got those notions from India. At any rate they passed them to the early Christians. Hence, it is the Occultists and Kabalists who are the “true” heirs to the KNOWLEDGE, or the secret wisdom which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof. That it is the system of measures which led to the invention of the God-names Elohim and Jehovah, and their adaptation to phallicism, and that Jehovah is a not very flattered copy of Osiris, is now demonstrated by the author of the “Source of Measures.” But the latter and Mr. Piazzi Smyth both seem to labour under the impression that (*a*) the priority of the system belongs to the Israelites,



the Hebrew language being the *divine* language, and that (b) this universal language belongs to direct revelation !

The latter hypothesis is correct only in the sense shown in the last paragraph of the preceding § ; but we have yet to agree as to the nature and character of the divine "Revealer." With regard to priority, this, to the profane, will of course depend on (a) the internal and external evidence of the revelation, and (b) on each scholar's individual preconception. This, however, cannot prevent either the theistic Kabalist, or the Pantheistic Occultist, from believing each in his way; neither of the two convincing the other. The data furnished by history are too meagre and unsatisfactory for either of them to prove to the sceptic which of them is right.

On the other hand, the proofs afforded by tradition are too constantly rejected for us to hope to settle the question in our present age. Meanwhile, materialistic science will be laughing impartially at both Kabalists and Occultists. But the said vexed question of priority once laid aside, Science, in its departments of philology and comparative religion, will find itself finally taken to task, and be compelled to admit the common claim.\* Its greatest scholars, instead of pooh-poohing that supposed

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\* One by one the claims become admitted, as one Scientist after another is compelled to recognize the facts given out from the *Secret Doctrine*—though he rarely, if ever, recognizes that he has been anticipated in his statements. Thus, in the palmy days of Mr. Piazzi Smyth's authority on the Pyramid of Gizeh, his theory was, that the porphyry sarcophagus of the King's Chamber "is the unit of measure for the two most enlightened nations of the earth, England and America," and was no better than a "corn bin." This was vehemently denied by us in *Isis Unveiled* just published at that time. Then the New York press arose in arms (the "Sun" and the "World" chiefly) against our presuming to correct or find fault with such a star of learning. On p. 519, vol. I., we had said, that Herodotus when treating of that Pyramid "might have added that, externally it symbolized the creative principle of Nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the baptismal font, upon emerging from which the neophyte was "born again" and became an adept."

Our statement was laughed at in those days. We were accused of having got our ideas from the "craze" of Shaw, an English writer who had maintained that the Sarcophagus had been used for the celebration of the Mysteries of Osiris; (we had never heard of that writer!). And now, six or seven years later, this is what Mr. Staniland Wake writes on p. 93 of his paper, on "The Origin and Significance of the Great Pyramid."

"The so-called King's Chamber, of which an enthusiastic pyramidist says, 'The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come—if not, the chamber of perfections of Cheops' tomb, was probably the place to which the initiand was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the

“farrago of absurd fiction and superstitions,” as the Brahminical literature is generally termed, will endeavour to learn the symbolical universal language with its numerical and geometrical keys. But here again they will hardly be successful if they share the belief that the Jewish Kabalistic system contains the key to the *whole* mystery: *for, it does not.* Nor does any other Scripture at present possess it in its entirety, for even the Vedas are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work—the rest is left to the student’s personal intuition. For in saying that *Eastern Occultism has the secret*, it is not as if a “complete” or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

But while supposing that the whole cycle of the universal mystery language will not be mastered for whole centuries to come, even that which has been hitherto discovered in the Bible by some scholars is quite sufficient to demonstrate the claim—mathematically. Judaism having availed itself of two keys out of the seven, and these two keys having been now rediscovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of “coincidence,” but one of a correct reading of the Bible texts, as anyone acquainted with arithmetic reads and verifies an addition or total.\* A few years longer and this system will kill the dead letter of the Bible, as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning.

And then this undeniable meaning, however incomplete, will unveil the mystery of Being, besides changing entirely the modern scientific systems of Anthropology, Ethnology and especially that of Chronology. The element of Phallicism, found in every God-name and narrative in the Old (and to some degree in the New) Testament, may also in time considerably change modern materialistic views in Biology and Physiology.

Divested of their modern repulsive crudeness, such views of nature and man, on the authority of the celestial bodies and their mysteries,

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*final stage of the SACRED MYSTERIES.*” Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King’s chamber had a “narrow gate” indeed; the same “strait gate” which “leadeth unto life,” or the new spiritual re-birth alluded to by Jesus in Matthew vii. 13 *et seq*; and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of.

\* All we have said in *Isis* is now found corroborated in the “Egyptian Mystery; or The Source of Measures,” by those readings of the Bible with the numerical and geometrical keys thereto.

will unveil the evolutions of the human mind and show how natural was such a course of thought. The so-called phallic symbols have become offensive only because of the element of materiality and animality in them. As they originated with the archaic races, which, issuing to their personal knowledge from an androgyne ancestry, were the first phenomenal manifestations in their own sight of the separation of sexes and the ensuing mystery of creating in their turn—such symbols were but natural. If later races have degraded them, especially the “chosen people,” this does not affect the origin of those symbols. The little Semitic tribe—one of the smallest branchlets from the commingling of the 4th and 5th sub-races (the Mongolo-Turanian and the Indo-European, so-called, after the sinking of the great Continent)—could only accept its symbology in the spirit which was given to it by the nations from which it was derived. Perchance, in the Mosaic beginnings, that symbology was not as crude as it became later under the handling of Ezra, who remodelled the whole Pentateuch. For the glyph of Pharaoh’s daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, has not been primarily composed for, or by, Moses. It has been found anticipated in the Babylonian fragments on the tiles, in the story of King Sargon,\* who lived far earlier than Moses. Now, what is the logical inference? Most assuredly that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon,

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\* On page 224 of *Assyrian Antiquities* Mr. George Smith says: “In the palace of Sennacherib at Kouyunjik I found another fragment of the curious history of Sargon. . . . published in my translation in the *Transactions of the Society of Biblical Archaeology*, vol. I. part I. p. 46.” The capital of Sargon, the Babylonian Moses, “was the great city of Agadi, called by the Semitics Akkad—mentioned in Genesis as the capital of Nimrod.” (*Gen. x. 10.*) . . . “Akkad lay near the City of Sippara on the Euphrates and North of Babylon.” (*See Isis*, vol. II. p. 442-3.) Another strange coincidence is found in the fact that the name of the neighbouring above-mentioned City of Sippara is the same as the name of the wife of Moses—*Zipporah* (*Exodus ii.*). Of course the story is a clever addition by Ezra, who could not be ignorant of it. This curious story is found on fragments of tablets from Kouyunjik, and reads as follows:—

1. Sargona, the powerful king, the king of Akkad am I.
2. My mother was a princess, my father I did not know; a brother of my father ruled over the country.
3. In the city of Azupiran, which is by the side of the River Euphrates.
4. My mother, the princess, conceived me; in difficulty she brought me forth.
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me in the river, which did not drown me.
7. The river carried me, to Akki the water-carrier it brought me.
8. Akki, the water-carrier, in tenderness of bowels, lifted me, etc., etc.

And now *Exodus* (ii): “And when she (Moses’ mother) could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river’s brink.”

and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that *Exodus* was never written by Moses, but re-fabricated from old materials by Ezra.

And if so, then why should not other symbols and glyphs far more crude in their phallic element have been added by this adept in the later Chaldean and Sabæan phallic worship? We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah.

All this, notwithstanding the exoteric element, as now found in the two Testaments, is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean, and Egyptian symbolism. The whole cycle of biblical glyphs and numbers as suggested by astronomical observations—astronomy and theology being closely connected—is found in Indian exoteric, as well as esoteric, systems. These figures and their symbols, the signs of the Zodiac, the planets, their aspects and nodes—the last term having now passed even into our modern botany to distinguish male and female plants (the unisexual, polygamous, monœcious, diœcious, etc., etc.)—are known in astronomy as *sextiles*, *quartiles* and so on, and have been used for ages and æons by the archaic nations, and in one sense have the same meaning as the Hebrew numerals. The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world.

Starting from this, it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical and geometrical symbol language.\* Hence one finds numbers and figures used as an

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"The story," says Mr. G. Smith, "is supposed to have happened about 1600 B.C. rather earlier than the supposed age of Moses. As we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in *Exodus* ii., for every action, when once performed, has a tendency to be repeated." But now, when Professor Sayce has had the courage to push back the dates of the Chaldean and Assyrian Kings by two thousand years more, Sargon must have preceded Moses by 2,000 years at the least. (See Professor Sayce's *Lectures* on the subject.) The confession is suggestive, but the figures lack a cypher or two.

\* As a reminder how the *Esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as re-established by David, put in its place, by Hezekiah for one, read pp. 436-42, vol. II., in *Isis Unveiled*. Surely there must have been some very

expression and a record of thought in every archaic symbolical Scripture. They are ever the same, with only certain variations growing out of the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development—spiritual and physical, abstract and concrete—were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesized by the first line and a circle—the Pythagorean mystic *Decade*, the sum of all, involving and expressing the mysteries of the entire Kosmos; recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language. The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stone of Occult Cosmogonies. This decade and its thousand combinations are found in every portion of the globe. One recognizes them in the caves and rock-cut temples of Hindostan and Central Asia, as in the pyramids and lithoi of Egypt and America; in the Catacombs of Ozimandyas, in the mounds of the Caucasian snow-capped fastnesses, in the ruins of Palenque, in Easter Island, everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the cube, or the male and female universal glyph, showing the first aspect of the evolving deity, is stamped for ever in the Southern Cross in the Heavens, as in the Egyptian *Crux-Ansata*. As well expressed, “The Cube unfolded is in display a cross of the *tau*, or Egyptian form, or of the Christian cross form. . . . A circle attached to the first, gives the *ansated cross*. . . numbers 3 and 4 counted on the cross, showing a form of the (Hebrew) golden candlestick (in the Holy of Holies), and of the  $3 + 4 = 7$ , and  $6 + 1 = 7$ , days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year*, so it is the *time marker of birth*. . . . The cross form being shown, then, by the connected use of the form 113 : 355, the symbol is completed by the *attachment of a man to the cross*.\* This kind of measure was made to co-ordinate with the idea of the *origin* of human life, and hence the *phallic form*.†”

The *Stanzas* show the cross and these numbers playing a prominent part in archaic cosmogony. Meanwhile we may profit by the evidence collected by the same author to show the identity of symbols and their esoteric meaning all over the globe, which he calls rightly the “primordial vestiges of these symbols.”

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good reasons why the Sadducees, who furnished almost all the high Priests of Judea, held to the Laws of Moses and spurned the alleged “Books of Moses,” the Pentateuch of the Synagogue and the Talmud.

\* Once more, remember the Hindu Wittoba crucified in space; the significance of the “sacred sign,” the *Swastika*; Plato’s Decussated man in Space, etc., etc.

† “Source of Measures.”

“Under the general view taken of the nature of the number forms. . . . it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age—a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been farther removed in the past from the old Egyptians than are the old Egyptians from us.

“The Easter Isles in ‘mid Pacific’ present the feature of the remaining peaks of the mountains of a *submerged continent*, for the reason that these peaks are thickly studded with Cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have of necessity occupied a widely extended area. On the back of these images is to be found the ‘*ansated cross*’ and the same modified to the outlines of the human form. A full description, with plate showing the land, with the thickly planted statues, also with copies of the images, is to be found in the January number 1870 of the *London Builder*.

“In the ‘*Naturalist*,’ published at Salem, Massachusetts, in one of the early numbers, is to be found a description of some very ancient and curious carving on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross,\* by a series of drawings, by which from the form of a man that of a cross springs, but so done that the cross may be taken as the man, or the man as the cross; thus exhibiting a symbolic display of the interdependency of the forms set forth.

“It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge*. . . . Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up at least as the 42nd parallel north; whence, journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal and other structures whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Attwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect:

“The form of this pyramid (of Papantla) which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. *Three* staircases lead to the top, the steps of which are decorated with hieroglyphical sculptures and small *niches* arranged with great symmetry. The number of these niches seems to allude to the 318 *simple and compound signs of the days* of their civil calendar.”

“318 is the Gnostic value of Christ,” remarks the author, “and the famous number of the trained or circumcised servants of Abraham. When it is consi-

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\* See farther on the description given of the early Aryan initiation: of Visvakarma crucifying the Sun, “Vikkârtana,” shorn of his beams—on a cruciform lath.

dered that 318 is an *abstract value*, and *universal*, as expressive of a diameter value to a circumference of *unity*, its use in the composition of the civil calendar becomes manifest."

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. Crucified men, and symbols of the evolution of races from gods; and yet behold Science repudiating the idea of a *human race other than one made in our image*; theology clinging to its 6,000 years of Creation; anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years B.C.!!

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a *liar*, abstain from furnishing proofs—as good as any—only because that day, when all the SEVEN KEYS shall be delivered unto Science, or rather the men of learning and research in the symbolical department, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we—in order to avoid the usual penalty that awaits every one who strays outside the beaten paths of either Theology or Materialism—hold to the 6,000 years and "special creation," or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the secret records hold the said SEVEN keys to the mystery of the genesis of man. Faulty, materialistic, and biassed as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic.\* Hence we have no choice but either to blindly accept the deductions of Science, or to cut adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, being fully prepared to bear the consequences.

But let us see whether Science in its materialistic speculations, and even theology in its death-rattle and supreme struggle to reconcile the 6,000 years since Adam with Sir Charles Lyell's "Geological Evidences of the Antiquity of Man," do not themselves give us unconsciously a helping hand. Ethnology, on the confession of some of its very learned votaries, finds it already impossible to account for the varieties in the human race, unless the hypothesis of the *creation of several Adams* be accepted. They speak of "a white Adam and a black Adam, a red

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\* Some of its defenders must have lost their reason, one would rather say. For what can one think when, in the face of the *dead-letter* absurdities of the Bible, these are still supported, publicly and as fiercely as ever, and one finds its theologians maintaining that though "the Scriptures carefully refrain (?) from making any direct contribution to scientific knowledge, they have never stumbled upon any statement which will not abide the light of ADVANCING SCIENCE"!!!—("Primeval Man," p. 14).

Adam and a yellow Adam.”\* Were they Hindus enumerating the rebirths of Vamadeva from the *Linga Purâna*, they could say little more. For, enumerating the repeated births of Siva, the latter show him in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumâra becomes “four youths of a yellow colour.” This strange *coincidence*, as Mr. Proctor would say, speak only in favour of scientific intuition, as Siva-Kumâra represents only allegorically the human races during the genesis of man. But it led to another intuitional phenomenon—in the theological ranks this time. The unknown author of “Primeval Man” in a desperate effort to screen the divine Revelation from the merciless and eloquent discoveries of geology and anthropology, remarking that “it would be unfortunate if the defenders of the Bible should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of geologists”—finds a compromise. Nay, he devotes a thick volume to proving this fact: “Adam was not the *first man*† created upon this earth.” . . . The exhumed relics of pre-Adamic man, “instead of shaking our confidence in Scripture, supply additional proof of its veracity” (p. 194). How so? In the simplest way imaginable; for the author argues that, henceforth “we” (the clergy) “are enabled to leave scientific men to pursue their studies without attempting to coerce them by the fear of heresy” . . . (this must be a relief indeed to Messrs. Huxley, Tyndall, and Sir C. Lyell). . . . “The Bible narrative *does not commence with creation*, as is commonly supposed, but with the formation of Adam and Eve, *millions of years after* our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten.” . . . . “There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds” (p. 55). . . . Who, then, or what were those races, since the author still maintains that Adam is *the first man of our race*? It was THE SATANIC RACE AND RACES! “Satan (was) never in heaven, Angels and men (being) one species.” It was the pre-Adamic race of “Angels that sinned.” Satan was “the first Prince of this world,” we read. Having died in consequence of his rebellion, he remained on earth as a *disembodied Spirit*, and tempted Adam and Eve. “The earlier ages of the Satanic race, and more especially *during the life-time of Satan* (!!!) may have been a period

\* “Primeval Man Unveiled, or the Anthropology of the Bible”; author (unknown) of the “Stars and the Angels” 1870, p. 195.

† Especially in the face of the evidence furnished by the authorized Bible itself in ch. iv. of *Genesis*, v. 16 and 17, which shows Cain going to the land of Nod and there marrying a wife.



of patriarchal civilization and comparative repose—a time of Tubal-Cains and Jubals, when both Sciences and arts attempted to strike their roots into the accursed ground. . . . What a subject for an epic. . . . (when) there are inevitable incidents which must have occurred. We see before us . . . the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks, that then grew where now no oaks will grow . . . the grey primeval patriarch . . . the primeval offspring innocently gambolling by his side. . . . A thousand such pictures rise before us”! . . . (pp. 206-207).

The retrospective glance at this *Satanic* “blushing bride” in the days of Satan’s innocence, does not lose in poetry as it gains in originality. Quite the reverse. The modern Christian bride—who does not often blush nowadays before her gay modern lovers—might even derive a moral lesson from this daughter of Satan, in the exuberant fancy of her first human biographer. These pictures—and to appreciate them at their true value they must be examined in the volume that describes them—are all suggested with a view to reconcile the infallibility of revealed Scripture with Sir C. Lyell’s “Antiquity of Man” and other damaging scientific works. But this does not prevent truth and fact appearing at the foundation of these vagaries, which the author has never dared to sign with his own, or even a borrowed name. For, his pre-Adamic races—not *Satanic* but simply *Atlantic*, and the *Hermaphrodites* before the latter—are mentioned in the Bible when read esoterically, as they are in the Secret Doctrine. The SEVEN KEYS open the mysteries, past and future, of the seven great Root Races, as of the seven Kalpas. Though the genesis of man, and even the esoteric geology, will surely be rejected by Science just as much as the *Satanic* and pre-Adamic races, yet if having no other way out of their difficulties the Scientists have to choose between the two, we feel certain that, Scripture notwithstanding, once the mystery language is approximately mastered, it is the archaic teaching that will be accepted.

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### § III.

#### PRIMORDIAL SUBSTANCE AND DIVINE THOUGHT.

“As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, *an entirely new agent*.”

“Assuming, what is not strictly accurate as yet, that the undulatory hypothesis accounts for all the facts, we are called on to decide whether the existence of an undulating Ether is thereby proved. *We cannot positively affirm*

that no other supposition will explain the facts. Newton's corpuscular hypothesis is admitted to have broken down on Interference; and there is, at the present day, no rival. Still, it is extremely desirable in all such hypotheses to find some collateral confirmation, some evidence *aliunde*, of THE SUPPOSED ETHER. . . . Some Hypotheses consist of assumptions as to the minute structure and operations of bodies. From the nature of the case, these assumptions can never be proved by direct means. Their only merit is *their suitability to express the phenomena*. They are REPRESENTATIVE FICTIONS."—"Logic," by Alexander Bain, LL.D., Part II., p. 133 )

Ether, this *hypothetical* Proteus, one of the "representative Fictions" of modern Science—which, nevertheless, was so long *accepted*—is one of the lower "principles" of what we call PRIMORDIAL SUBSTANCE (Akâsa, in Sanskrit), one of the *dreams* of old, and which has now become again the dream of modern science. It is the greatest, just as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both ETHER and the Primordial Substance are a reality. To put it plainly, ETHER is the Astral Light, and the Primordial Substance is AKÂSA, the *Upadhi* of DIVINE THOUGHT.

In modern language, the latter would be better named COSMIC IDEATION—Spirit; the former, COSMIC SUBSTANCE, Matter. These, the Alpha and the Omega of Being, are but the two *facets* of the one Absolute Existence. The latter was never addressed, or even mentioned, by any name in antiquity, except allegorically. In the oldest Aryan race, the Hindu, the worship of the intellectual classes never consisted (as with the Greeks) in a fervent adoration of marvellous form and art, which led later on to anthropomorphism. But while the Greek philosopher adored form, and the Hindu sage alone "perceived the true relation of earthly beauty and eternal truth"—the uneducated of every nation understood neither, at any time.

They do not understand it even now. The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside such initiation—for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only

the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological speculation.\*

From the early ages of the Fourth Race, when Spirit alone was worshipped and the mystery was made manifest, down to the last palmy days of Grecian art at the dawn of Christianity—the Hellenes alone had dared to raise publicly an altar to the UNKNOWN GOD. Whatever St. Paul may have had in his profound mind when declaring to the Athenians that this "unknown," ignorantly worshipped by them, was the true God announced by himself—that Deity *was not* "Jehovah" (see "*The Holy of Holies*"), nor was he "The Maker of the world and all things." For it is not the "God of Israel" but the "Unknown" of the ancient and modern Pantheist that "dwelleth not in temples *made with hands*" (Acts xviii., 23-4).

Divine thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former *is sensed* spiritually by those who can do so. To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all. It is like attempting a transcendental equation of conditions for the true values of a set, having in hand for deducing them only a number of *unknown* quantities. Its place is found in the old primitive Symbolic charts, in which, as shown in the text, it is represented by a boundless darkness, on the ground of which appears the first central point in white—thus symbolising coeval and co-eternal SPIRIT-MATTER making its appearance in the phenomenal world, before its first differentiation. When "the one becomes two," it may then be

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\* For instance, when he terms the "First Cause"—the UNKNOWNABLE—a "power manifesting through phenomena," and "an infinite eternal *Energy*" (?) it is clear that he has grasped solely the *physical* aspect of the mystery of Being—the Energies of Cosmic Substance only. The co-eternal aspect of the ONE REALITY—Cosmic Ideation—(as to its *noumenon*, it seems *non-existent* in the mind of the great thinker) is absolutely omitted from consideration. Without doubt, this *one-sided* mode of dealing with the problem is due largely to the pernicious Western practice of subordinating consciousness, or regarding it as a "by-product" of molecular motion.

referred to as Spirit *and* matter. To "Spirit" is referable every manifestation of consciousness, reflective or direct, and of *unconscious purposiveness* (to adopt a modern expression used in Western *philosophy*, so-called) as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable law. "Matter" must be regarded as objectivity in its purest abstraction—the self-existing basis whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayaic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the Seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. The term "relatively" is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its septenary bases of evolution, compels us to regard the *protyle*\* of each plane as only a *mediate* phase assumed by Substance in its passage from abstract, into full objectivity.

Cosmic Ideation is said to be non-existent during Pralayaic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of Consciousness, semi-consciousness, or even "unconscious purposiveness," except through the

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\* The term *Protyle* is due to Mr. Crookes, the eminent chemist, who has given that name to *pre-Matter*, if one may so call primordial and purely homogeneous substances, suspected, if not actually yet found, by Science in the ultimate composition of the atom. But the incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of the *Seven Protyles*. It is the last of these—having recently detected the possibility of its existence on our plane—that Mr. Crookes is in search of.

vehicle of matter ; that is to say, on this our plane, wherein human consciousness *in its normal state* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE—Cosmic Substance and Cosmic Ideation—are mutually inter-dependent. In strict accuracy—to avoid confusion and misconception—the term “Matter” ought to be applied to the aggregate of objects of possible perception, and “Substance” to *noumena* ; for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity—all the “states of matter representing the aggregate of perceived objects” can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. But this does not necessarily lead to the conclusion that it is the same on all other planes ; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena which are likewise non-existent *per se*, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion ; but the illusion of him who is in himself an illusion differs on every plane of consciousness ; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. The pure object apart from consciousness\* is unknown to us, while living on the plane of our three-dimensional World ; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a

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\* Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, *e.g.*, through that known as *Manas* it wells up as Mind-Consciousness ; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of *Manas* as its basis—as a stream of spiritual INTUITION.

knowledge of *things in themselves (or Substance)*. That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyān Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM.

Therefore, such being the case, all those who sought to give a name to the incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial Chaos, or to put a printed label on ETERNITY.

What, then, is the “primordial Substance,” that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL in manifested Nature and—*nothing* to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the “*upādhi*,” or vehicle, of every possible phenomenon, whether physical, mental, or psychic. In the opening sentences of *Genesis*, as in the Chaldean Cosmogony; in the *Purānas* of India, and in the *Book of the Dead* of Egypt, it opens everywhere the cycle of manifestation. It is termed “Chaos,” and the face of the waters, incubated by the Spirit proceeding from the Unknown, under whatever name. (*See “Chaos, Theos, Kosmos.”*)

The authors of the sacred Scriptures in India go deeper into the origin of things evolved than Thales or Job, for they say:—

“From INTELLIGENCE (called MAHAT in the Purānas) associated with IGNORANCE (Iswar, as a *personal* deity) *attended by its projective power*, in which the quality of dulness (*tamas*, insensibility) predominates, proceeds *Ether*—from ether, air; from air, heat; from heat, water; and from water, earth “with everything on it.” “From THIS, from this same SELF, was the Ether produced,” says the Veda. (*Taittiriya Upanishad II. 1*).

It becomes thus evident that it is not *this* Ether—sprung at the fourth

remove from an *Emanation* of Intelligence “associated with Ignorance” —which is the high principle, the *deific* Entity worshipped by the Greeks and Latins under the name of “*Pater omnipotens Æther*,” and “*Magnus Æther*” in its collective aggregates. The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the “Imponderable Substance,” once admitted as the “Ether of Space,” now about to be rejected, has been ever a vexing riddle for every branch of knowledge. The mythologists and symbologists of our day, confused by this incomprehensible glorification, on the one hand, and degradation on the other, of the same deified entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of *Ether* the abode of her Satanic legions.\* The whole hierarchy of the “Fallen” angels is there; the *Cosmocratores*—or the “world bearers,” (according to Bossuet); *Mundi Tenentes*—the “world holders,” as Tertullian calls them; and *Mundi Domini* “world dominations,” or rather *dominators*, the *Curbati*, or “Curved,” etc., who thus make of the stars and celestial orbs in their course—Devils!

The difference made between the seven states of *Ether* (itself one of the Seven Cosmic principles), while the *Æther* of the Ancients is *universal Fire*, may be seen in the injunctions by Zoroaster and Psellus, respectively. The former said: “Consult it only when it is without form or figure,” *absque formâ et figurâ*, which means without flames or burning coals. “When it has a form—*heed it not*,” teaches Psellus; “but when it is formless, obey it, for it is then *sacred fire*, and all it will reveal thee, shall be true.”† This proves that *Ether*, itself an aspect of Akâsa, has in its turn several aspects or “principles.”

All the ancient nations deified *Æther* in its imponderable aspect and potency. Virgil calls Jupiter, *Pater omnipotens Æther*, “the great *Æther*.”‡ The Hindus have also placed it among their deities; under the name of Akâsa (the synthesis of *Æther*). And the author of the *Homoioimerian*

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\* For it is thus that the Church has interpreted verse 12 in the VI. Chapter to the Ephesians. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.” Further on St. Paul mentions the spiritual *malices* (“wickedness” in English texts) SPREAD IN THE AIR—“*Spiritualia nequitia celestibus*,” the Latin texts giving various names to these “malices,” the innocent “Elementals.” But the Church is right this time, though wrong in calling them all devils. The ASTRAL LIGHT or lower *Ether* is full of conscious and semi-conscious and unconscious entities; only the church has less *power* over them than over invisible microbes or mosquitoes.

† *Effatum* XVI. “Oracles of Zoroaster.”

‡ *Georgica*. Book II.

System of philosophy, Anaxagoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Ether where they were generated, whence they evolved, and whither they returned—an Occult teaching.

It thus becomes clear that it is from Ether in its highest synthetic aspect, once anthropomorphised, that sprung the first idea of a personal creative deity. With the philosophical Hindus the elements are *Tamas*, *i.e.*, “unenlightened by *intellect*, which they obscure.”

We have now to exhaust the question of the mystical meaning of “Primordial Chaos” and of the Root-Principle, and show how they were connected in the ancient philosophies with Akâsa, wrongly translated Æther, and also with *Maya* (illusion)—of which *Ishwara* is the male aspect. We shall speak further on of the *intelligent* “principle,” or rather of the invisible *immaterial* properties, in the visible and material elements, that “sprung from the *primordial* Chaos.”

For, “What is the primordial Chaos but Æther?” it is asked in “ISIS UNVEILED.” Not the *modern* Ether; not such as is recognised now, but such as *was* known to the ancient philosophers long before the time of Moses; but Æther, with all its mysterious and occult properties, containing in itself the germs of universal creation. *Upper* Æther or Akâsa, is the celestial virgin and mother of every existing form and being, from whose bosom, as soon as “incubated” by the Divine Spirit, are called into existence Matter and Life, Force and Action. Æther is the Aditi of the Hindus, and it is Akâsa. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms?

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. “With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of ‘Exact Science’” (“*Isis Unveiled*”).



If one turns to the "Laws (or Ordinances) of Manu," one finds the prototype of all these ideas. Mostly lost (to the Western world) in their original form, disfigured by later interpolations and additions, they have, nevertheless, preserved quite enough of their ancient Spirit to show its character. "Removing the darkness, the Self-existent Lord" (*Vishnu, Narayana, etc.*) becoming manifest, and "wishing to produce beings from his Essence, created, in the beginning, water alone. In that he cast seed. . . . That became a golden Egg." (V. 6, 7, 8, 9.) Whence this Self-existent Lord? It is called THIS, and is spoken of as "Darkness, imperceptible, without definite qualities, undiscoverable as if wholly in sleep." (V. 5.) Having dwelt in that Egg for a whole divine year, he "who is called in the world Brahmâ," splits that Egg in two, and from the upper portion he forms the heaven, from the lower the earth, and from the middle the sky and "the perpetual place of waters." (12, 13.)

But there is, directly following these verses, something more important for us, as it corroborates entirely our esoteric teachings. From verse 14 to 36, evolution is given in the order described in the Esoteric philosophy. This cannot be easily gainsaid. Even Medhâtithi, the son of Viraswâmin, and the author of the Commentary, "the Manu-bhâsya," whose date, according to the western Orientalists, is 1,000 A.D., helps us with his remarks to the elucidation of the truth. He showed himself either unwilling to give out more, because he knew that truth which has to be kept from the profane, or else he was really puzzled. Still, what he does give out makes the septenary principle in men and nature plain enough.

Let us begin with Chapter I. of the "Ordinances" or "Laws" after the Self-existent Lord, the *unmanifesting* Logos of the Unknown "Darkness," becomes manifested in the golden Egg. It is from this "Egg," from—

(11.) That which is the undiscrete (undifferentiated) cause, eternal, which *Is and Is not*, from It issued that male who is called in the world Brahmâ. . . .

Here we find, as in all genuine philosophical systems, even the "Egg" or the Circle (or Zero), boundless Infinity, referred to as IT,\* and Brahmâ, the first *unit* only, referred to as the *male* god, *i.e.*, the fructifying Principle. It is ① or 10 (ten) the Decade. On the plane of the Septenary *or our World* only, it is called Brahmâ. On that of the *Unified Decade* in the realm of Reality, this male Brahmâ is an illusion.

(14.) "From Self (*âtmanah*) he created mind, (1) *which is and is not* ;

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\* The ideal apex of the Pythagorean triangle: *vide* Sections in Vol. II., "Cross and Circle," and the "Earliest Symbolics of the Cross."

(2) and from mind, Ego-ism (Self-Consciousness) the ruler ; (3) the Lord."

(1.) The mind is *Manas*. Medhâtithi, the commentator, justly observes here that it is the reverse of this and shows already interpolation and rearranging ; for it is *Manas* that springs from *Ahamkara* or (Universal) Self-Consciousness, as *Manas* in the microcosm springs from Mahat, or *Maha-Buddhi* (Buddhi, in man). For *Manas* is dual, and as shown and translated by Colebrooke, "is *servicing both for sense and action*, is an organ by affinity, being cognate with the rest." "The rest" means, here, that *Manas*, our *fifth* principle (the fifth, because the body was named the *first*, which is the reverse of the true philosophical order)\* is in affinity both with *Atma-Buddhi* and with the lower four principles. Hence, our teaching : namely, that *Manas* follows *Atma-Buddhi* to *Devachan*, and that the lower (dregs, the residue of) *Manas* remains with *Kama rupa*, in *Limbus*, or *Kama-loka*, the abode of the "Shells."

(2.) Such is the meaning of *Manas*, which "is, and is not."

(3.) Medhâtithi translates it as "the one conscious of the I," or Ego, not "ruler," as the Orientalists do. Thus they translate verse 16 : "He also, having made the subtile parts of those six (the Great Self and the five organs of sense) of unmeasured brightness, to enter into the elements of Self (*Atmamâtrâsu*) created all beings."

When, according to Medhâtithi, it ought to read *mâtrâ-Chit* instead of "Atmamâtrâsu," and thus be made to say :—

"He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings."

This latter reading must be the correct one, since he, the *Self*, is what we call *Atmâ*, and thus constitutes the seventh principle, the synthesis of the "six." Such is also the opinion of the editor of *Mânava-dharma Shâstra*, who seems to have intuitively entered far deeper into the spirit of the philosophy than has the translator of the "Ordinances of Manu," the late Dr. Burnell. For he hesitates little between the text of Kulluka and the Commentaries of Medhâtithi. Rejecting the *tanmâtra*, or subtile elements, and the *âtmamâtrâsu* of Kulluka, he says, applying the principles to the Cosmic *Self* : "The six appear rather to be the *manas* plus the five principles of Ether, air, fire, water, earth ;" "having united five portions of these six with the spiritual element (the seventh) he (thus) created all existing things ;" *âtmamâtra* is therefore the spiritual atom as opposed to the elementary, not reflective "elements of himself." Thus he corrects the translation of verse—"17. As the subtile elements of bodily forms of This One depend on these six, so

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\* Vide A. Coke Burnell's translation, edited by Ed. W. Hopkins, Ph.D.

the wise call his form *çarira*” (sharira)—and he says that “Elements” mean here portions or parts (or principles), which reading is borne out by verse 19, which says :—

“ 19. This non-eternal (Universe) arises then from the Eternal, by means of the subtile elements of forms of *those seven* very glorious principles” (*çurusha*).

Commenting upon which, according to Medhâtithi, the Editor remarks that “the five elements plus mind (*Manas*) and Self-Consciousness (*Ahamkara*)\* are meant;” “subtile elements,” as before (meaning) “five portions of form” (or principles). For verse 20 shows it, when saying of these (five elements, or “five portions of form” (*ruça*, plus *Manas* and Self-Consciousness) that they constitute the “seven *çurusha*,” or *principles*, called in the Purânas the “Seven Prâkritis.”

Moreover, these “five elements” or “five portions” are spoken of in verse 27 as “those which are called the atomic destructible portions”—therefore “distinct from the atoms of the *nyâya*.”

This creative Brahmâ, issuing from the mundane or golden egg, unites in himself both the male and the female principles. He is, in short, the same as all the creative Protologi. Of Brahmâ, however, it could not be said, as of Dionysos: “*πρωτόγονον διφυή τρίγονον Βακχέον Ανακτα Ἀγριον ἀρρητὸν κρύφιον δικέρωτα διμορφον*”—a lunar Jehovah—Bacchus truly, with David dancing nude before his *symbol* in the ark—because no licentious Dionysia were ever established in his name and honour. All such public worship was exoteric, and the great universal symbols were distorted universally, as those of Krishna are now by the Vallabachâryas of Bombay, the followers of the *infant* god. But are these popular gods the *true Deity*? Are *they* the Apex and synthesis of the sevenfold creation, man included? Never! Each and all are one of the rungs of that septenary ladder of Divine Consciousness, pagan as Christian. For Ain-Soph also is said to manifest through the *Seven Letters of Jehovah's name* who, having usurped the place of the Unknown Limitless, was given by his devotees his Seven Angels of the Presence—his *Seven Principles*. Yet they are mentioned in almost every school. In the pure Sankhya philosophy *mahat*, *ahamkara* and the five *tanmâtras* are called the *seven Prakritis* (or Natures), and they are counted from *Maha-Buddhi* or Mahat down to Earth. (See *Sânkhya Karika* III. and Commentaries.)

Nevertheless, however disfigured for Rabbinical purposes is the original *Elohistic* version by Ezra, however repulsive at times even the

\* *Ahamkara*, as universal Self-Consciousness, has a triple aspect, as also *Manas*. For this conception of “I,” or one's *Ego*, is either *sattwa*, “pure quietude,” or appears as *rajas*, “active,” or remains *tamas*, “stagnant,” in darkness. It belongs to Heaven and Earth, and assumes the properties of either.

esoteric meaning in the Hebrew scrolls, which is far more so than its outward *veil* or *cloaking* may be\*—once the *Jehovistic* portions are eliminated, the Mosaic Books are found full of purely occult and priceless knowledge, especially in the first six chapters.

Read by the aid of the Kabala one finds a matchless temple of occult truths, a well of deeply concealed beauty hidden under a structure, the *visible* architecture of which, its apparent symmetry notwithstanding, is unable to stand the criticism of cold reason, or to reveal its age, for it belongs to all the ages. There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric* Purânas and Pentateuch, as there is of nonsense and of designed childish fancy in it, when read only in the dead-letter murderous interpretations of great dogmatic religions, and especially of sects.

Let anyone read the first verses of chapter i. of *Genesis* and reflect upon them. There "God" commands to *another* "god," *who does his bidding*—even in the *cautious* English Protestant translation of James the First's authorised edition.

In the "beginning," the Hebrew language having no word to express the idea of Eternity,† "God" fashions the *heaven* and the *Earth*; and the latter is "without form and void," while the former is no Heaven in fact, but the "Deep," *Chaos*, with darkness upon its face.‡

"And the *Spirit* of GOD moved upon the face of the Waters" (v. 2), or the great Deep of the Infinite Space. And this Spirit is *Nava-yana*, or Vishnu.

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\* See "The Holy of Holies."

† The word "eternity," by which Christian theologians interpret the term "for ever and ever," does not exist in the Hebrew tongue—either as a word or meaning. *Oulam*, says Le Clerc, only imports a time when beginning or end is not known. "It does not mean "infinite duration," and the word *for ever* in the Old Testament, only signifies a "long time." Nor is the term "eternity" used in the Christian sense in the Purânas. For in Vishnu Purâna, it is clearly stated that by Eternity and Immortality only "existence to the end of the Kalpa" is meant (Book II. chap viii.).

‡ Orphic theogony is purely Oriental and Indian in its Spirit. The successive transformations it has undergone, have now separated it widely from the spirit of ancient Cosmogony, as may be seen by comparing it even with Hesiod's theogony. Yet the truly Aryan Hindu spirit breaks forth everywhere in both Hesiod's and the Orphic theogony. (See the remarkable work of James Darmesteter, *Cosmogonies Aryennes*, in his *Essais Orientaux*.) Thus the original Greek conception of Chaos is that of the Secret Wisdom Religion. In Hesiod, therefore, Chaos is infinite, boundless, endless and beginningless in duration, an abstraction at the same time as a visible presence. SPACE filled with darkness, which is primordial matter in its *pre-cosmic* state. For in its etymological sense, Chaos is Space, according to Aristotle, and Space is *the* ever Unseen and Unknowable Deity in our philosophy.

“And God said, Let there be a firmament. . . .” (v. 6), and “God,” the second, obeyed and “*made* the firmament” (v. 7). “And God said let there be light,” and “there was light.” Now the latter does not mean light at all, but in the Kabala, the androgyne “Adam Kadmon,” or Sephira (*Spiritual light*), for they are one; or, according to the Chaldean “Book of Numbers,” the *secondary* angels, the first being the Elohim who are the *aggregate* of that “fashioning” *god*. For to whom are those words of command addressed? And who is it who commands? That which commands is the *eternal Law*, and he who obeys, the *Elohim*, the known quantity acting in and with *x*, or the coefficient of the unknown quantity, the *Forces* of the ONE Force. All this is Occultism, and is found in the archaic STANZAS. It is perfectly immaterial whether we call these “Forces” the Dhyān Chohans, or the *Ophanim*, as St. John does.

“The one Universal Light, which to Man is *Darkness*, is ever existent,” says the Chaldean “Book of Numbers.” From it proceeds periodically the ENERGY, which is reflected in the “Deep” or Chaos, the store-house of future worlds, and, once awakened, stirs up and fructifies the latent Forces, which are the ever present eternal potentialities in it. Then awake anew the Brahmās and Buddhas—the co-eternal Forces—and a new Universe springs into being. . . .

In the *Sepher Jezireh*, the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit.\* “One is the Spirit of the living God, blessed be Its name, which liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit;”† and this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphised by the Christian Fathers. From this triple ONE emanated the whole Kosmos. First from ONE emanated number TWO, or Air (the Father), the creative element; and then number THREE, *Water* (the Mother), proceeded from the air; *Ether* or *Fire* completes the mystic four, the Arba-il.‡ “When the Concealed of the Concealed wanted to reveal Himself, he first made a point (primordial point, or the first Sephiroth, air, or Holy Ghost), shaped into a sacred form (the ten Sephiroth, or the Heavenly man), and covered it with a rich and splendid garment, *that is the world.*” §

\* The *manifested* Spirit; Absolute, Divine Spirit is one with absolute Divine Substance: Parabrahm and Mulaprakriti are one in essence. Therefore, Cosmic Ideation and Cosmic Substance in their primal character are one also.

† “*Sepher Jezireh*,” chap. I, Mishna ix.

‡ *Ibid.* It is from *Arba* that Abram is made to come.

§ “*Sohar*,” I, 2a.

“He maketh the wind His messengers, flaming Fire His servants,” says the Jezireh, showing the cosmical character of the later euhemered Elements,\* and that the Spirit permeates every atom in Kosmos.

This “primordial Substance” is called by some *Chaos*: Plato and the Pythagoreans named it the *Soul of the World* after it had been impregnated by the Spirit of *that* which broods over the Primeval Waters, or *Chaos*. It is by being reflected in it, say the Kabalists, that the brooding Principle *created* the phantasmagoria of a visible, manifested Universe. *Chaos*, before—*Ether*, after, the “reflection;” it is still the deity that pervades all Space and things. It is the invisible, imponderable Spirit of things and the invisible, but too tangible fluid that radiates from the fingers of the healthy magnetizer, for it is Vital Electricity—LIFE itself. Called in derision by the Marquis de Mirville “the nebulous Almighty,” it is termed by the Theurgists and Occultists to this day “the living Fire”; and there is not a Hindu who practises at dawn a certain kind of meditation but knows its effects.† It is the “Spirit of

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\* “Sepher Jezireh,” Mishna ix., 10. Everywhere throughout the Acts, Paul calls the invisible Kosmic Beings the “Elements.” (*See Greek Texts.*) But now the Elements are degraded into and limited to atoms of which nothing is known, so far and which are only “children of necessity” as Ether is too—as we said in “Isis.” “The poor primordial elements have long been exiled, and our ambitious physicists run races to determine who shall add one more to the fledgling brood of the sixty and odd elementary substances.” Meanwhile there rages a war in modern chemistry about terms. We are denied the right to call these substances “chemical elements,” for they are not “primordial principles of self-existing essences out of which the universe was fashioned,” according to Plato. Such ideas associated with the word *element* were good enough for the “old Greek philosophy,” but modern science rejects them; for, as Professor Crookes says, “they are unfortunate terms,” and experimental science will have “nothing to do with any kind of essences except those which it can see, smell, or taste. It leaves others to the metaphysicians. . . .” We must feel grateful even for so much.

† Writing upon this subject in *Isis Unveiled* we said of it that it was: “The Chaos of the ancients, the Zoroastrian sacred fire, or the *Atash-Behram* of the Parsees; the Hermes-fire, the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto’s helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtha-Ra; the Grecian *Zeus Cataibates* (the descending) of Pausanias; the pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the “burning lamp” of Abram, the eternal fire of the “bottomless pit”; the Delphic oracular vapours; the Sidereal light of the Rosicrucians; the AKĀSA of the Hindu adepts; the Astral Light of Eliphaz Lévi; the nerve-aura and the fluid of the magnetists; the *od* of the Reichenbach; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox, and the atmospheric magnetism of some naturalists; galvanism; and finally, electricity—all these are but various names for many different manifestations or effects of the same mysterious, all-pervading cause, the Greek *Archeus*.” We now add—it is all this and much more.

Light" and *Magnes*. As truly expressed by an opponent, *Magus* and *magnes* are two branches growing from the same trunk and shooting forth the same resultants. And in this appellation of "living fire" we may also discover the meaning of the puzzling sentence in the *Zend-Avesta* saying that there is "a fire that gives knowledge of the future. Science and amiable speech," *i.e.*, develops an extraordinary eloquence in the sybil, the sensitive, and even some orators.

This "fire" is spoken of in all the Hindu Books, as also in the Kabalistic works. The *Zohar* explains it as the "white hidden fire, in the *Resha trivrah*" (the White Head), whose Will causes the fiery fluid to flow in 370 currents in every direction of the universe. It is identical with the "Serpent that runs with 370 leaps" of the *Siphrah Dzenioota*, which, when the "Perfect Man," the Metatron, *is raised, i.e.*, when the *divine* man indwells in the *animal* man, it, the Serpent, becomes *three spirits*, that is to say, is Atma-Buddhi-Manas, in our theosophical phraseology. (*Vide* Part II. in Vol. II., §§ 3, "The Many Meanings of the War in Heaven.")

Spirit, then, or Cosmic Ideation, and Cosmic Substance—one of whose *principles* is Ether—are *one*, and include the ELEMENTS, in the sense St. Paul attaches to them. These Elements are the veiled Synthesis standing for Dhyān Chohans, Devas, Sephiroth, Amshaspendis, Archangels, etc., etc. The Ether of science—the *Ilus* of Berosus, or the *Protyle* of Chemistry—constitutes, so to speak, the *rude* material (relatively) out of which the above-named "Builders," following the plan traced out for them eternally in the DIVINE THOUGHT, fashion the systems in the Cosmos. They are "myths," we are told. "No more so than Ether and the Atoms," we answer. The two latter are *absolute* necessities of physical science; the "Builders" are as absolute a necessity of metaphysics. We are twitted with: "You *never saw them*." We ask the materialists: "Have you ever seen Ether, or your Atoms, or, again, your FORCE?" Moreover, one of the greatest Western Evolutionists of our modern day, the coadjutor of Darwin, Mr. A. R. Wallace, when discussing the inadequacy of Natural Selection alone to account for the physical form of Man, admits the guiding action of "higher intelligences" as a "*necessary* part of the great laws which govern the material Universe" ("*Contributions to Theory of Natural Selection*").

These "higher intelligences" are the Dhyān Chohans of the *Occultists*.

Indeed, there are few Myths in any religious system worthy of the name, but have an *historical* as well as a *scientific* foundation. "Myths," justly observes Pococke, "are now proved to be fables, *just in proportion as we misunderstand them; truths, in proportion as they were once understood.*"

The one prevailing, most distinct idea—found in all ancient teaching,

with reference to Cosmic Evolution and the first "creation" of our Globe with all its products, organic and *inorganic* (strange word for an Occultist to use)—is that the whole Kosmos has sprung from the DIVINE THOUGHT. This thought impregnates matter, which is co-eternal with the ONE REALITY; and all that lives and breathes evolves from the emanations of the ONE *Immutable*—Parabrahm = Mulaprakriti, the eternal one-root. The former of these is, so to say, the aspect of the central point turned inward into regions quite inaccessible to human intellect, and is absolute abstraction; whereas, in its aspect as *Mulaprakriti*—the eternal root of all,—it gives one some hazy comprehension at least of the Mystery of Being.

"Therefore, it was taught in the *inner* temples that this visible universe of spirit and matter is but the concrete image of the ideal abstraction; it was built on the model of the first DIVINE IDEA. Thus our universe existed from Eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not the *One* who built the concrete form of the idea, but the first-begotten; and as it was constructed on the geometrical figure of the dodecahedron,\* the first-begotten 'was pleased to employ twelve thousand years in its creation.' The latter number is expressed in the Tyrrhenian cosmogony,† which shows man created in the sixth millenium. This agrees with the Egyptian theory of 6,000 'years'‡ and with the Hebrew computation. But it is the exoteric form of it. The *secret* computation explains that the 'twelve thousand and the 6,000 years' are YEARS OF BRAHMA—one *day* of Brahmâ being equal to 4,320,000,000 years. Sanchoniathon§ in his *Cosmogony*, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless*; but from its embrace with the wind was generated Môt, or the ilus (mud).|| From this proceeded the spores of creation and the generation of the universe.

"Zeus-Zen (æther), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona—the former god also representing ether—the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again; Mithras,¶ the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife: the pure element of fire (the active or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female, or passive, elements of Cosmical generation)

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\* Plato: "Timæus."

† "Suidas" v. Tyrrhenia."

‡ The reader will understand that by "years" is meant "ages," not mere periods of thirteen lunar months each.

§ See the Greek translation by Philo Byblus.

|| Cory: "Ancient Fragment."

¶ Mithras was regarded among the Persians as the *Theos êkpetros*—god of the rock.



Mithras is the son of Bordj, the Persian mundane mountain,\* from which he flashed out as a radiant ray of light. Brahmâ, the fire-god, and his prolific consort; and the Hindu *Agni*, the refulgent deity from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honour certain Brahmans preserve to this day a *perpetual* fire; Siva, personated by the mundane mountain of the Hindus, the *Meru*: these terrific fire-gods, who are said in the legend to have descended from heaven, like the Jewish Jehovah, in a *pillar of fire*, and a dozen other Archaic double-sexed deities, all loudly proclaim their hidden meaning. And what could these dual myths mean but the psycho-chemical principle of primordial creation? The *first Evolution* in its triple manifestation of spirit, force and matter; the divine *correllation* at its starting point, allegorized as the marriage of *Fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose soul is *Æther*, and whose shadow is the *ASTRAL LIGHT!*" (ISIS UNVEILED).

The fragments of the systems that have now reached us are rejected as absurd fables. Nevertheless, occult Science—having survived even the great Flood that submerged the antediluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures—still holds the Key to all the world problems.

Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

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\* Bordj is called a fire-mountain—a volcano; therefore it contains fire, rock, earth and water: the male, or active and the female, or passive, elements. The myth is suggestive.

## § IV.

## CHAOS—THEOS—KOSMOS.

THESE three are the containment of Space ; or, as a learned Kabalist has defined it, “Space, the all containing uncontained, is the primary embodiment of simply Unity. . . . boundless extension.”\* But, he asks again, “boundless extension of what?”—and makes the correct reply—“The *unknown container of all, the Unknown FIRST CAUSE.*” This is a most correct definition and answer, most esoteric and true, from every aspect of occult teaching.

SPACE, which, in their ignorance and iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed “an abstract idea” and a *void*, is, in reality, the container and *the body of the Universe* with its seven principles. It is a body of limitless extent, whose PRINCIPLES, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal world only the grossest fabric of *their sub-divisions*. “No one has ever seen the Elements in their fulness,” the Doctrine teaches. We have to search for our Wisdom in the original expressions of the primeval people and in their synonyms. Even the latest of them—the Jews—show in their Kabalistic teachings this idea, *e.g.*, the seven-headed Serpent of Space, called “the great Sea.” “In the beginning, the *Alhim* created the heavens and the earth; the 6 (Sephiroth). . . . They created six, and on these all things are based. And those (six) depend upon *the seven forms of the cranium* up to Dignity of all Dignities (*Siphrah Dzenioota*, i, § 16), see part ii., vol. ii. “Ancient Divisions and the Mystic Numbers.”

Now *Wind, Air and Spirit* have ever been synonymous with every nation. *Pneuma* (Spirit) and *Anemos* (the wind) with the Greeks, *Spiritus* and *Ventus* with the Latins, were convertible terms even if dissociated from the original idea of the breath of life. In the “Forces” of Science we see but the *material effect of the spiritual affect* of one or the other of the four primordial Elements, transmitted to us by the 4th Race, as we shall transmit Ether (or rather the gross subdivision of it) in its fulness to the Sixth Root Race. This is explained in the text of this and the following Book.

“Chaos” is called *senseless* by the ancients, because it represented and contained in itself (Chaos and Space being synonymous) all the Elements in their rudimentary, undifferentiated State. They made of Ether, the fifth element, the synthesis of the other four ; for the Æther of the Greek philosophers is not its dregs—of which indeed they knew more

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\* “New Aspects of Life,” by Henry Pratt, M.D.

than science does now—which are rightly enough supposed to act as an agent for many forces that manifest on Earth. Their Æther was the *Akāsa* of the Hindus; the Ether accepted in physics is but one of its subdivisions, on our plane,—the *Astral Light* of the Kabalists with all its *evil* as well as good effects.

On account of the Essence of Æther, or the Unseen Space, being held divine as the supposed veil of Deity, it was regarded as the medium between this life and the next one. The ancients considered that when the directing active “Intelligences” (the gods) retired from any portion of Ether *in our Space*—the four realms which they superintend—then that particular place was left in the possession of evil, so called by reason of the absence of the *Good* from it.

“The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. But the Kabalist holds that both are wrong, saying that in ether, the elements represent but matter—the blind cosmic forces of nature; while Spirit represents the intelligence which directs them. The Aryan, Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz., that the æther and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless liquid principle, without ‘form or sense,’ from the union of which two sprung into existence the universe, or rather the universal world, the first androgynous deity—the chaotic matter becoming its body, and ether its soul. According to the phraseology of a *Fragment of Hermias*, ‘chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Protogonos* (the first-born) light.’\* This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe.” (*Isis Unveiled.*)

“*Nature abhors Vacuum*” said the Peripatetics, who comprehended perhaps, though materialists in their way, why Democritus, with his instructor Leucippus, taught that the first principles of all things contained in the Universe were atoms and a *vacuum*. The latter means simply *latent* Deity or force; which, before its first manifestation when it became WILL—communicating the first impulse to these atoms—was the great *Nothingness*, Ain-Soph, or NO-THING; was, therefore, to every sense, a Void—or CHAOS.

That Chaos, however, became the “Soul of the World,” according to Plato and the Pythagoreans. According to Hindu teaching, Deity in the shape of Æther (*Akāsa*) pervades all things; and it was called there-

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\* Damascius, in the “Theogony,” calls it Dis, “the disposer of all things.” Cory, “Ancient Fragments,” p. 314.

fore by the theurgists “the living fire,” the “Spirit of Light,” and sometimes *Magnes*. It was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its “first begotten” was born of Chaos and Primordial Light (the Central Sun). This “First-Born,” however, was only the aggregate of the Host of the “Builders,” the first constructive Forces, who are called in ancient Cosmogonies the *Ancients* (born of the Deep, or Chaos) and the “First Point.” He is the Tetragrammaton, so-called, at the head of the Seven lower Sephiroth. This was the belief of the Chaldees. “These Chaldeans,” writes Philo, the Jew, speaking very flippantly of the first instructors of his ancestors, “were of opinion that the Kosmos, among the things that exist (?) is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all things.” (See his “*Migration of Abraham*,” 32.)

Chaos-Theos-Kosmos are but the three aspects of their synthesis—SPACE. One can never hope to solve the mystery of this *Tetraktis* by holding to the dead-letter even of the old philosophies, as now extant. But, even in these, CHAOS-THEOS-KOSMOS=SPACE, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* CUBE, are remarkable even in the exoteric Purânas.

There, also, Brahmâ is the *Theos*, evolving out of *Chaos*, or the great “Deep,” the waters, over which Spirit=SPACE, personified by *ayana*—the Spirit moving over the face of the future boundless Kosmos—is silently hovering, in the first hour of re-awakening. It is also Vishnu, sleeping on Ananta-Sacha, the great Serpent of Eternity, of which Western theology, ignorant of the Kabala, the only key that opens the secrets of the Bible, has made—the Devil. It is the first *triangle* or the Pythagorean *triad*, the “God of the *three* Aspects,” before it is transformed through its perfect quadrature of the infinite Circle into the “four-faced Brahmâ.”

“Of him who is and yet is not, from the not-being, Eternal Cause, is born the Being-Purusha,” says Manu, the legislator.

In *Isis Unveiled*, it is said that:—

“In the Egyptian mythology, Kneph, the Eternal *Unrevealed* God, is represented by a snake emblem of Eternity encircling a water urn, with its head hovering over the waters, which it incubates with its breath. In this case the serpent is the Agathodæmon, the good spirit: in its opposite aspect, it is the Kakodæmon—the bad one. In the Scandinavian *Eddas*, the honey dew, the fruit of the gods and of the creative busy Yggdrasill (bees), falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the

creation of the universe *out of water*; this dew is the astral light in one of its combinations, and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant world created out of *water*, and all beings originating from this *prima materia*. Moses teaches that only earth and *water* can bring a living soul: and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon earth. In the Mexican *Popol-Vuh*, man is created out of *mud* or clay (*terre glaise*), taken from under the water. Brahmâ creates the great Muni (or first man) seated on his lotus, only after having called into being *spirits* who thus enjoyed over mortals a priority of existence, and he creates him out of *water, air* and *earth*. Alchemists claim that the primordial or pre-Adamic earth, when reduced to its first substance, is in its *second* stage of transformation like clear water, the first being the *alkahest* proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the "Spirit of God" upon the face of the waters—CHAOS: in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his "homunculi;" and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature.\* . . . Job says, in chap. xxvi. 5, that "dead things are formed from under the waters, and inhabitants thereof." In the original text, instead of "dead things," it is written dead *Rephaim* (giants or mighty primitive men), from whom "Evolution" may one day trace our present race."

"In the primordial state of the creation," says Polier's *Mythologie des Indous*, "the rudimental universe, submerged in water, reposed in the bosom of Vishnu. Sprung from this chaos and darkness, Brahmâ, the architect of the world, poised on a lotus-leaf, floated (moved) upon the waters, unable to discern anything but water and darkness." Perceiving such a dismal state of things, Brahmâ soliloquises in consternation: "Who am I? Whence came I?" Then he hears a voice:† "Direct your thoughts to Bhagavat." Brahmâ, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. "After this Brahmâ issues from the universal egg (infinite chaos) as *light*, for his understanding is now opened, and he sets himself to work: he *moves* on the eternal waters, with the spirit of God within himself; and in his capacity of *mover* of the waters he is Vishnu, or *Narayana*." This is

\* With the Greeks, the "River-gods," all of them the Sons of the primeval ocean (Chaos in its masculine aspect), were the respective ancestors of the Hellenic races. For them the OCEAN was the father of the Gods; and thus they had anticipated in this connection the theories of Thales, as rightly observed by Aristotle (*Metaph. I., 3, 5*).

† The "Spirit," or hidden voice of the *Mantras*, the active manifestation of the latent Force, or occult potency.

exoteric, of course, yet in its main idea as identical as possible with the Egyptian cosmogony, which shows in its opening sentences Atthor,\* or Mother Night (which represents illimitable darkness), as the primeval element which covered the infinite abyss, animated by water and the universal spirit of the Eternal, dwelling alone in Chaos. Similarly in the Jewish Scriptures, the history of the creation opens with the spirit of God and his creative emanation—another Deity.†

The Zohar teaches that it is the primordial elements—the trinity of Fire, Air and Water—the four cardinal points, and all the Forces of Nature, which form collectively the VOICE of the WILL *Memrab*, or the “Word,” the Logos of the Absolute Silent ALL. “The indivisible point, limitless and unknowable” spreads itself over the endless space, and thus forms a veil (the *Mulaprakriti* of Parabraham) which conceals this Absolute point. (*Vide infra*).

In the cosmogonies of all the nations it is the “Architects” synthesized by Demiurgos (in the Bible the “Elohim”), who fashion Kosmos out of Chaos, and who are the collective *Theos*, “male-female,” Spirit and matter. “By a series (*yom*) of foundations (*hasoth*) the Alhim caused earth and heaven to be” (Gen. ii., 4). In the Bible it is first *Alhim*, then Jahva-Alhim, and finally Jehovah—after the separation of the sexes in chapter iv. of Genesis. It is noticeable that nowhere, except in the later, the *last* Cosmogonies of our Fifth race, is the ineffable and unutterable NAME‡—the symbol of the Unknown Deity, which was used only in the MYSTERIES—used in connection with the “Creation” of the Universe. It is the “Movers,” the “Runners,” the *theoi* (from *θέειν*, “to run”), who do the work of formation, the “Messengers” of the manvantaric law, who have now become in Christianity the “messengers” (*malachim*); and it seems the same in Hinduism or early Brahmanism. For it is not Brahmâ who creates in the *Rig Veda*, but the Prajâpati, the “Lords of Being,” who are the *Rishis*; the word *Rishi* (according to Professor Mahadeo Kunte) being connected with the word to move, to lead on, applied to them in their terrestrial character, when, as Patriarchs, they lead their hosts on the Seven Rivers.

Moreover, the very word “God” in the singular, embracing all the gods—or *theos* from *theoi*—came to the “superior” civilized nations from a strange source, one entirely and as pre-eminently *phallic* as the

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\* Orthography of the “Archaic Dictionary.”

† We do not mean the current or accepted Bible, but the *real* Jewish one, now explained kabalistically.

‡ It is “unutterable” for the simple reason that it is non-existent. It never was a *name*, nor any *word* at all, but an Idea that could not be expressed. A substitute was created for it in the century preceding our era.

sincere, open-spoken *lingham* of India. The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian Khoda down to the Latin *Deus*, has an instance been found of a name of God being derived from the attribute of *Goodness*. To the Latin races it comes from the Aryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (*Bagh-bog*); and to the Saxon races directly from the Hebrew *Yodh* or *Jod*. The latter is י, the number-letter 10, male and female, and Jod the phallic *hook*:—hence the Saxon *Godh*, the Germanic *Gott*, and the English *God*. This symbolic term may be said to represent the Creator of physical "Humanity," on the *terrestrial* plane; but surely it had nothing to do with the formation or "Creation" of Spirit, gods, or Kosmos!

Chaos-Theos-Kosmos, the triple deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative: the whole series of contrasted qualities. When latent (in pralaya) it is incognizable and becomes the *unknowable Deity*. It can be known only in its active functions; hence as *matter-Force* and *living Spirit*, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.

In its turn this triple unit is the producer of the four primary "Elements,"\* which are known in our visible terrestrial nature as the seven (so far the *five*) Elements, each divisible into forty-nine (or seven times seven) sub-elements, with about seventy of which Chemistry is acquainted. Every Cosmical Element such as Fire, Air, Water, Earth, partaking of the qualities and defects of their Primaries, are in their nature Good and Evil, Force (or Spirit) and Matter, etc., etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. (See Section XIV., "The Four Elements.") They are ever and constantly forming matter under the never-ceasing impulse of the ONE Element (the *incognizable*), represented in the world of phenomena by Æther, or "the immortal gods who give birth and life to all."

In "the Philosophical writings of Solomon Ben Yehudah Ibn Gebirol" (translated in Mr. Isaac Myer's *Kabbalah*, just published) it is said on the structure of the Universe, "R. Yehudah began, it is written:—'Elohim said: Let there be a firmament in the midst of the waters.' Come, see, at the time that the Holy. . . created the World, He

\* The Cosmic Tabernacle of Moses, erected by him in the Desert, was *square*, representing the four cardinal points and the four Elements, as Josephus tells his readers (*Antiq.* I, viii ch., xxii.) It is the idea taken from the pyramids in Egypt and in Tyre, where the pyramids became pillars, the Genii, or Angels have their abodes in the four respective points (See § xiv.; "The Four Elements.")

created 7 heavens above, 7 earths below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7,000 years that the world has been. The Holy is the *seventh* of all," etc. (p. 415).

This, besides showing a strange identity with the cosmogony of the Purânas (e.g., Vishnu Purâna 1st Book), corroborates with regard to number seven, all our teachings as briefly given in "Esoteric Buddhism."

The Hindus have an endless series of allegories to express this idea. In the primordial Chaos, before it became developed into the *Seven Oceans* (Sapta Samudra)—emblematical of the *seven gunas* (conditioned qualities) composed of *trigunas* (Satwa, Rajas and Tamas, see Purânas)—lie latent both *Amrita* (immortality) and *Visha* (poison, death, evil). This allegory is found in the "Churning of the Ocean" by the gods. *Amrita* is beyond any guna, for it is UNCONDITIONED *per se*; yet when fallen into the phenomenal creation it got mixed up with EVIL, *Chaos*, with latent *theos* in it, and before *Kosmos* was evolved. Hence, one finds Vishnu—standing here for eternal Law—periodically calling forth *Kosmos* into activity—"churning out of the *primitive* Ocean (boundless Chaos) the *Amrita* of Eternity, reserved only for the gods and devas; and he has to employ in the task *Nagas* and *Asuras*—demons in exoteric Hinduism. The whole allegory is highly philosophical, and we find it repeated in every philosophical System. Plato, having fully embraced the ideas of Pythagoras—who had brought them from India—compiled and published them in a form more intelligible than the mysterious numerals of the Greek Sage. Thus the *Kosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.\*

"The Egyptians," says Dunlap, † "distinguish between an older and younger Horus; the former the *brother* of Osiris, the latter the *son* of Osiris and Isis." The first is the *Idea* of the world remaining in the Demiurgic Mind, "born in darkness before the creation of the world." The second Horus is this "Idea" going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence. ‡

"The Mundane God, eternal, boundless, young and old, of winding form," § say the *Chaldean oracles*.

This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well acquainted, though its name was invented by the Martinists.

Now Cosmolatry has the finger of scorn pointed at its superstitions by modern Science, which ought, however, as advised by a French

\* Plutarch, "Isis and Osiris," l., vi.

† "Spirit History of Man," p. 88.

‡ Mover's "Phoinizer," 268.

§ Cory, "Fragments," 240.



savant, before laughing at it “to remodel entirely its own system of cosmo-pneumatological education.” *Satis eloquentiæ, sapientiæ parvum.* Cosmolatry like Pantheism may be made to yield in its ultimate expression the words applied to Vishnu . . . . “He is only the *ideal* Cause of the *Potencies* to be created in the work of creation; and from him proceed the potencies to be created, after they have become the real cause. *Save that one ideal cause*, there is no other to which the world can be referred. . . . *Through the potency of that cause*, every created thing comes by its proper nature.” (*Original Sanskrit Texts, Part iv., pp. 32, 33.*)

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§ V.

### ON THE HIDDEN DEITY, ITS SYMBOLS AND GLYPHS.

THE Logos or Creative deity, the “Word made Flesh,” of every religion, has to be traced to its ultimate source and Essence. In India, it is a Proteus of 1,008 divine names and aspects in each of its *personal* transformations, from Brahmâ-Purusha down through the Seven *divine* Rishis and ten *semi-divine* Prajâpati (also Rishis) to the *divine-human* Avatars. The same puzzling problem of the “One in many” and the multitude in One, is found in other Pantheons, in the Egyptian, the Greek and the Chaldeo-Judaic, the latter having made confusion still more confused by presenting its Gods as euhemerizations, in the shapes of Patriarchs. The latter are now accepted by those who reject Romulus as a myth, and are represented as living and *historical* Entities. *Verbum satis sapienti.*

In the Zohar, En-Soph is also the ONE, and the infinite Unity. This was known to the very few learned Fathers of the Church, who were aware that Jehovah was but a *third rate* potency and no “highest” God. But while complaining bitterly of the Gnostics and saying . . . “our Heretics hold . . . that PROPATOR is known but to the *Only begotten* Son\* (who is Brahmâ among the rest) that is to the mind” (*nous*), Irenæus never mentioned that the Jews did the same in their real *secret* books. Valentinus, “the profoundest doctor of the Gnosis,” held that “there was a perfect AION who existed before Bythos, or Buthon (the first father of unfathomable nature, which is the second Logos) called Propator.” It is thus AION, who springs as a Ray from Ain-Soph (who *does not create*), and AION, who creates, or *through* whom, rather, everything is created, or evolves.

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\* As Mulaprakriti is known only to Iswar, the LOGOS, as he is called now by Mr. T. Subba Row, of Madras. (See his *Bhagavadgita* Lectures.)

For, as the Basilidians taught, "there was a supreme god, *Abraxax*, by whom was created mind" (*Mahat*, in Sanskrit, *Nous* in Greek). "From Mind proceeded the word, *Logos*, from the word, Providence (Divine Light, rather), then from it Virtue and Wisdom in Principalities, Powers, Angels, etc., etc." By these (Angels) the 365 Æons were created. "Amongst the lowest, indeed, and those who made this world, he (Basilides) sets last of all the God of the Jews, whom he denies to be God (and very rightly), affirming he is one of the angels" (*Ibid.*). Here, then, we find the same system as in the Purânas, wherein the Incomprehensible drops a seed, which becomes the golden egg, from which Brahmâ is produced. Brahmâ produces Mahat, etc., etc. True Esoteric philosophy, however, speaks neither of "creation" nor of "evolution" in the sense the exoteric religions do. All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the ABSOLUTE all. The same system as the gnostic prevails in the Sephirothal aspects of Ain-Soph, yet, as *these aspects are in Space and Time*, a certain order is maintained in their successive appearances. Therefore, it becomes impossible not to take notice of the great changes that the *Zohar* has undergone under the handling of generations of Christian Mystics. For, even in the metaphysics of the Talmud, the "lower Face" (or "Lesser Countenance"), the microprosopus, in fact, could never be placed on the plane of the same abstract ideal as the Higher, or "Greater Countenance," macroprosopus. The latter is, in the Chaldean Kabala, a pure abstraction; the Word or LOGOS, or DABAR (in Hebrew), which Word, though it becomes in fact a plural number, or "Words"—D(a)B(a)RIM, when it reflects itself, or falls into the aspect of a Host (of angels, or Sephiroth, "numbers") is still collectively ONE, and on the ideal plane a nought—0, a "No-thing." IT is without form or being, "with no likeness with anything else." (*Franck*, "*Die Kabbala*," p. 126.) And even Philo calls the Creator, the *Logos* who stands next God, "the SECOND GOD," and "the second God who is his (Highest God's) WISDOM" (*Philo. Quæst. et Solut.*). Deity is not God. It is NOTHING, and DARKNESS. It is nameless, and therefore called *Ain-Soph*—"the word *Ayin* meaning nothing." See *Franck* "*Die Kabbala*," p. 153. See also Section XII., "*Theogony of the Creative Gods.*" The "Highest God" (the unmanifested Logos) is its Son.

Nor are most of the gnostic systems, which come down to us mutilated by the Church Fathers, anything better than the distorted shells of the original speculations. Nor were they *open* to the public or reader, at any time; *i.e.*, had their hidden meaning or esotericism been revealed, it would have been no more an esoteric teaching, and this could never be. Alone Marcus (the chief of the Marcosians, 2nd century), who taught

that deity had to be viewed under the symbol of *four syllables*, gave out more of the esoteric truths than any other Gnostic. But even he was never well understood. For it is only on the surface or dead letter of his *Revelation* that it appears that God is a quaternary, to wit: "the Ineffable, the Silence, the Father, and Truth,"—in reality it is quite erroneous, and divulges only one more esoteric riddle. This teaching of Marcus was that of the early Kabalists and ours. For he makes of Deity, the number 30 *in 4 syllables*, which, translated esoterically, means a Triad or *Triangle*, and a Quaternary or a square, in all *seven*, which, on the lower plane made the seven divine or secret letters of which the God-name is composed. This requires demonstration. In his "Revelation," speaking of divine mysteries expressed by means of letters and numbers, Marcus narrates how the "Supreme Tetrad came down unto me (him) from the region which cannot be seen nor named, *in a female form*, because *the world would have been unable to bear her appearing under a male figure*," and revealed to him "the generation of the universe, *untold before to either gods or men*."

This first sentence already contains a double meaning. Why should a female figure be more easily borne or listened to by the world than a male figure? On the very face of it this appears nonsensical. Withal it is quite simple and clear to one who is acquainted with the mystery-language. *Esoteric Philosophy*, or the Secret Wisdom, was symbolized by a female form, while a male figure stood for the *Unveiled* mystery. Hence, the world not being ready to receive, could not bear it, and the Revelation of Marcus had to be given allegorically. Then he writes:

"When first the Inconceivable, the Beingless and Sexless (the Kabalistic Ain-Soph) began to be in labour (*i.e.*, when the hour of manifesting Itself had struck) and desired that Its Ineffable should be born (the first Logos, or Æon, or Aion), and its invisible should be clothed with form, its mouth opened and uttered the word like unto itself. This word (logos) manifested itself in the form of the Invisible One. The uttering of the (ineffable) name (through the word) came to pass in this manner. He (the Supreme Logos) uttered the first word of his name, which is a *syllable of four letters*. Then the second syllable was added, *also of four letters*. Then the third, composed of *ten* letters; and after this the fourth, which contains *twelve* letters. The whole name consists thus of *thirty letters* and of *four syllables*. Each letter has its own accent and way of writing, but neither understands nor ever beholds that form of the whole Name,—no; not even the power of the letter that stands next to Itself (to the Beingless and the Inconceivable).<sup>\*</sup> All these sounds when united are the collective Beingless,

\* Iswara, or the Logos, cannot see Parabrahmam, but only Mulaprakriti, says the lecturer, in the Four Lectures on Bhagavatgita. (See *Theosophist*, Feb., 1887.)

unbegotten Æon, and *these* are the Angels that are ever beholding the face of the Father\* (the Logos, the "second God," who stands next God, "the Inconceivable," according to Philo).

This is as plain as ancient esoteric secrecy would make it. It is as Kabalistic, but less veiled than the Zohar in which the mystic names or attributes are also four syllabled, twelve, forty-two, and even seventy-two syllabled words! The *Tetrad* shows to Marcus the TRUTH in the shape of a naked woman, and letters every limb of that figure, calling her head Ω, her neck Ψ, shoulders and hands Γ, and X, etc., etc. In this Sephira is easily recognised, the Crown (*Kether*) or head being numbered *one*; the brain or Chochmah, 2; the heart, or Intelligence (Binah), 3; and the other seven Sephiroth representing the limbs of the body. The Sephirothal Tree is the Universe, and Adam Kadmon represents it in the West as Brahmâ represents it in India.

Throughout, the 10 Sephiroth are represented as divided into the three higher, or the spiritual *Triad*, and the lower Septenary. The true Esoteric meaning of the sacred number seven is cleverly veiled in the *Zohar*; yet was betrayed by the double way of writing "in the beginning" or *Be-resheeth*, and *Be-raishath*, the latter the "Higher, or *Upper Wisdom*." As shown by Mr. Macgregor Mathers in his *Kabbalah* (p. 47), and in the *Qabbalah* of Mr. T. Myer (p. 233), both of these Kabalists being supported by the best ancient authorities, these words have a dual and secret meaning. *Braisheeth bara Elohim* means that the *six*, over which stands the *seventh* Sephiroth, belong to the lower material class, or, as the author says: "Seven . . . are applied to the Lower Creation, and three to the spiritual man, the Heavenly Prototypic or first Adam."

When the Theosophists and Occultists say that God is no BEING, for IT is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of Him a gigantic MALE.

He who studies the Kabala will soon find the same idea in the ultimate thought of its authors, the earlier and great Hebrew Initiates, who got this secret Wisdom at Babylonia from the Chaldean Hierophants, while Moses got his in Egypt. The Zohar cannot well be judged by its after translations in Latin and other tongues, as all those ideas were, of course, softened and made to fit in with the views and *policy* of its Christian arrangers; but in truth its ideas are identical with those of all other religious systems. The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the "Mind" of the Demiurgic Creator; and that it

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\* The "Seven Angels of the Face," with the Christians.

was called the "Mother," *Sophia* with the Gnostics (or the female Wisdom), the *Sephira* with the Jews, Saraswati or Vâch, with the Hindus, *the Holy Ghost being a female Principle*.

Hence, born from it, the *Kurios* or Logos was, with the Greeks, the "God, mind" (*nous*). "Now Koros (*Kurios*) signifies the pure and unmixed nature of intellect—wisdom," says Plato in "Cratylus"; and *Kurios* is Mercury, the Divine Wisdom, and "mercury is the Sol" (Sun) ("*Arnobius*" vi., xii.), from whom Thot-Hermes received this divine Wisdom. While, then, the *Logoi* of all countries and religions are correlative (in their sexual aspects) with the female Soul of the World or the "Great Deep;" the deity, from which these *two in one* have their being, is ever concealed and called the "Hidden One," connected only indirectly with Creation,\* as it can act only through the Dual Force emanating from the Eternal Essence. Even Æsculapius, called the "Saviour of all," is identical, according to ancient classics, with *Phta*, the Egyptian Creative Intellect (or Divine Wisdom), and with Apollo, Baal, Adonis and Hercules (see *Dunlap's "Mystery of Adonis," pp. 23 and 95*); and *Phta* is, in one of its aspects, the "Anima Mundi," the Universal Soul of Plato, the "Divine Spirit" of the Egyptians, the "Holy Ghost" of the early Christians and Gnostics, and the *Akâsa* of the Hindus, and even, in its lower aspect, the *Astral Light*. For *Phta* was originally the "God of the Dead," he in whose bosom they were received, hence the *Limbus* of the Greek Christians, or the *Astral Light*. It is far later that *Phta* was classed with the Sun-gods, his name signifying "he who opens," as he is shown to be the first to unveil the face of the dead mummy, to call the soul to *life in his bosom*. (See *Maspero's "Bulaq Museum."*) *KNEPH*, the Eternal *Unrevealed*, is represented by the snake-emblem of eternity encircling a water-urn, with its head hovering over the "waters" which it incubates with its breath—another form of one and the same idea of "Darkness," its ray moving on the waters, &c. As "Logos-Soul," this *permutation* is called *Phta*; as Logos-Creator, he becomes *Imhot-pou*, his son, "the god of the handsome face." In their primitive characters these two were the first Cosmic Duad, *Noot*, "space or *Sky*," and *Noo*, "the primordial Waters," the Androgyne Unity, above whom was the *Concealed BREATH* of *Kneph*. And all of them had the aquatic animals and plants sacred to them, the *ibis*, the *swan*, the *goose*, the *crocodile*, and the *lotus*.

Returning to the Kabalistic deity, this Concealed Unity is then אֵיּוֹסֶף = τὸ πᾶν = ἀπειρος, Endless, Boundless, non-Existent, אֵיד so

\* We use the term as one accepted and sanctioned by use, and therefore more comprehensible to the reader.

long as the *Absolute* is within *Oulom*,\* the boundless and termless time, as such, En-Soph cannot be the Creator or even the modeller of the Universe, nor can he be *Aur* (light). Therefore En-Soph is also Darkness. The *immutably* Infinite and the *absolutely* Boundless can neither will, think, nor act. To do this it has to become finite, and *it* does so, by its ray penetrating into the mundane egg—infinite space—and emanating from it as a finite god. All this is left to the ray latent in the one. When the period arrives, the absolute will expand naturally the force within it, according to the Law of which it is the inner and ultimate Essence. The Hebrews did not adopt the egg as a symbol, but they substituted for it the “Duplex heavens,” for, translated correctly, the sentence “God made the heavens and the earth” would read:—“In and out of his own essence as a womb (the mundane egg), God created the two heavens.” But the Christians have chosen as the symbol of their Holy Ghost, the dove.

“Whosoever acquaints himself with  $\text{יה}$  the Mercaba and the *lahgash* (secret speech or incantation), will learn the secret of secrets.” *Lahgash* is nearly identical in meaning with *Vâch*, the hidden power of the Mantras.

When the active period has arrived, from within the eternal essence of Ain-Soph, comes forth Sephira, the active Power, called the Primordial Point, and the Crown, *Kether*. It is only through her that the “Un-bounded Wisdom” could give a concrete form to the abstract Thought. Two sides of the upper triangle by which the ineffable Essence and the universe—its manifested body—are symbolized, the right side and the base are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation the triple triad is formed. From the invisible Dew falling from the higher *Uni-triad* (thus leaving 7 sephiroths only), the “Head” Sephira *creates* primeval waters, *i.e.*, Chaos takes shape. It is the first stage towards the solidification of spirit which through various modifications will produce earth. “*It requires earth and water to make a living soul,*” says Moses. It requires the image of an aquatic bird to connect it with water, the female element of procreation with the egg and the bird that fecundates it.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the “Father and

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\* With the ancient Jews, as shown by Le Clerc, the word *Oulom* meant only a time whose beginning or end is not known. The term “eternity,” properly speaking, did not exist in the Hebrew tongue with the meaning, for instance, applied by the Vedantins to Parabrahm.

Mother Aditi," of the Hindu Cosmogony and of *the Secret Doctrine*. If the oldest Hebrew scrolls had been preserved, the modern Jehovah-worshipper would have found that many and uncomely were the symbols of the *creative* god. The frog in the moon, typical of his generative character, was the most frequent. All the birds and animals now held "unclean" in the Bible had been the symbols of the Deity in days of old. It was because they were too sacred that a mask of uncleanness was placed over them, in order to preserve them from destruction. The brazen serpent was not a bit more poetical than the goose or swan, if symbols are to be accepted *à la lettre*.

In the words of the *Zohar*: "The Indivisible Point, which has no limit and cannot be comprehended because of its purity and brightness, expanded *from without*, forming a brightness that served the indivisible Point as a veil;" yet the latter also "*could not be viewed in consequence of its immeasurable light. It too expanded from without*, and this expansion was its garment. Thus through a constant *upheaving* (motion) finally the world originated" (*Zohar I. 20a*). The Spiritual substance sent forth by the Infinite Light is the *first* Sephira or *Shekinah*: Sephira *exoterically* contains all the other nine Sephiroths in her. *Esoterically* she contains but two,\* *Chochmah* or *Wisdom*, "a masculine, *active* potency whose divine name is *Fah* (יה),"<sup>\*</sup> and *BINAH*, a feminine passive potency, Intelligence, represented by the divine name *Jehovah* (יהוה); which two potencies form, with Sephira the third, the Jewish trinity or the Crown, *KETHER*. These two Sephiroths called *Father*, *Abba*, and *Mother Amona*, are the *duad* or the *double-sexed logos* from which issued the other seven Sephiroths. (See *Zohar*.) This first Jewish triad (Sephira, Chochmah, and Binah) is the Hindu *Trimurti*.<sup>\*</sup> However veiled, even in the *Zohar*, and more still in the exoteric Pantheon of India, every particular connected with one is reproduced in the other. The *Prajâpati* are the Sephiroths. Ten with *Brahmâ* they dwindle to seven, when the *Trimurti*, and the *Kabalistic* triad, are separated from the rest. The seven *Builders* (Creators) become the seven *Prajâpati*, or the seven *Rishis*, in the same order as the Sephiroths become the *Creators*; then the *Patriarchs*, etc. In both *Secret Systems*, the *One Universal Essence* is incomprehensible and *inactive* in its absoluteness, and can be connected with the building of the Universe only in an indirect way. In both, the primeval *Male-female* or *androgynous Principle*, and their ten and seven *Emanations* (*Brahmâ-Virâj* and *Aditi-Vâch* on the one part and the *Elohim-Jehovah*, or *Adam-Adami* (*Adam Kadmon*) and *Sephira Eve* on the

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\* In the Indian Pantheon the double-sexed *Logos* is *Brahmâ*, the *Creator*, whose seven "mind born" sons are the primeval *Rishis*—the "*Builders*."

other), with their Prajâpati and Sephiroths, represent in their totality, first of all the Archetypal man, the *Proto-logos*; and only in their secondary aspect do they become Cosmic powers, and astronomical or sidereal bodies. If Aditi is the mother of the gods, *Deva-Matri*, Eve is the mother of all living; they are the *Sakti* or generative power in their female aspect of the "Heavenly man," and they are all compound Creators. Says a "*Gupta Vidya*" Sûtra: "In the beginning, a ray issuing from Paramârthika (*the one* and only true existence), it became manifested in Vyavahârîka (conventional existence) which was used as a *Vahan* to descend into the Universal Mother, and to cause her to expand (swell, *brih*)." And in the *Zohar* it is stated: "The Infinite Unity, formless and without similitude, after the form of the heavenly man was created, used it. The Unknown Light\* (Darkness) used the אֵלֶּה אֱלֹהִים אֱלֹהֵי אֱלֹהִים (heavenly form) as a chariot מַרְבֵּבָה through which to descend, and wished to be called by this form, which is the sacred name Jehovah."

As the *Zohar* says: "In the beginning was the Will of the King, prior to any other existence. . . . It (the Will) sketched the forms of all things that had been concealed but now came into view. And there went forth as a sealed secret from the head of Ain Soph, a nebulous spark of matter, without shape or form. . . . Life is drawn from below, and from above the source renews itself, the sea is always full and spreads its waters everywhere." Thus the deity is compared to a shoreless sea, to water which is "the fountain of life" (*Zohar* iii., 290). "The seventh palace, the fountain of life, is the first in the order from above" (ii. 261). Hence the Kabalistic tenet on the lips of the very Kabalistic Solomon, who says in Proverbs ix., 1: "Wisdom hath builded her house; it hath hewn out its *seven* pillars."

Whence then, all this identity of ideas, if there was no primeval UNIVERSAL Revelation? The few points shown are like a few straws in a hayrick, in comparison to that which will be shown as the work proceeds. If we turn to that most hazy of all Cosmogonies—the Chinese, even there the same idea is found. *Tsi-tsai* (the Self-Existent) is the unknown Darkness, the root of the *Wuliang-sheu* (Boundless Age), Amitabhe, and Tien (heaven) come later on. The "great Extreme" of Confucius gives the same idea, his "straws" notwithstanding. The latter are a source of great amusement to the missionaries. These laugh at every "heathen" religion, despise and hate that of their

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\* Says Rabbi Simeon: "Ah, companions, companions, man as an emanation was both man and woman, as well on the side of the 'Father' as on the side of the 'Mother.' And this is the sense of the words: 'And Elohim spoke; Let there be Light, and it was Light' . . . and this is the *two-fold man*." ("*Auszüge aus dem Sohar*," p. 13, 15.) Light, then, in *Genesis* stood for the Androgyne Ray or "Heavenly Man."



brother Christians of other denominations, and yet one and all accept à la lettre their own *Genesis*. If we turn to Chaldea we find in it *Anu*, the concealed deity, the One, whose name, moreover, shows it to be of Sanskrit origin. *Anu*, which means in Sanskrit “atom,” anīyāmsam anīyasām (smallest of the small), is a name of Parabrahm in the Vedantic philosophy; Parabrahm being described as smaller than the smallest atom, and greater than the greatest sphere or universe: “*Anagyanīyam and Mahatorvavat.*” This is what George Smith gives as the first verses of the Akkadian *Genesis* as found in the Cuneiform Texts on the “*Lateras Coctiles.*” There also, we find *Anu* the passive deity or En-Soph, *Bel*, the Creator, the Spirit of God (Sephira) moving on the face of the waters, hence water itself, and *Hea*, the Universal Soul or wisdom of the three combined.

The first eight verses read thus :

1. When above, were not raised the heavens ;
2. And below on the earth a plant had not grown up.
3. The abyss had not broken its boundaries.
4. The chaos (or water) Tiamat (the sea) was the producing mother of the whole of them. (This is the Cosmical Aditi and Sephira.)
5. Those waters at the beginning were ordained but—
6. A tree had not grown, a flower had not unfolded.
7. When the gods had not sprung up, any one of them.
8. A plant had not grown, and order did not exist.

This was the chaotic or ante-genetic period—the double Swan and the Dark Swan, which becomes white, when Light is created.\*

The symbol chosen for the majestic ideal of the Universal Principle will seem little calculated to answer its sacred character. A goose, or even a swan, may appear unfit, no doubt, to represent the grandeur of the Spirit. Nevertheless, it must have had some deep occult meaning, since it figures not only in every cosmogony and world religion, but even was chosen by the mediæval Christians, the Crusaders, as the *vehicle* of the Holy Ghost supposed to lead the army to Palestine, to wrench the Tomb of the Saviour from the hands of the Saracen. If we are to credit Professor Draper’s statement in his “Intellectual Development of Europe,” the Crusaders, led on by Peter the Hermit, were preceded, at the head of the army, by the Holy Ghost under the shape of a white gander in company of a goat. The Egyptian God of Time, Seb, carries a goose on his head. Jupiter assumes the form of a swan and Brahmâ also, because the root of all this is that mystery of mysteries—the MUNDANE EGG. (See preceding §).

\* The Seven Swans that are believed to land from Heaven into Lake Mansarovara, are in the popular fancy the Seven Rishis of the Great Bear, who assume that form to visit the locality where the Vedas were written.

One has to learn the reason of a symbol before one depreciates it. The dual element of Air and Water is that of the ibis, swan, goose and pelican, of crocodiles and frogs, lotus flowers and water lilies, &c.; and the result is the choice of the most unseemly symbols among the modern as much as the ancient mystics. Pan, the great god of nature, was generally figured in connection with aquatic birds, geese especially, and so were other gods. If, later on, with the gradual degeneration of religion, the gods to whom geese were sacred, became Priapic deities, it does not stand to reason that water fowls were made sacred to Pan and other Phallic deities as some scoffers even of antiquity would have it (*see Petronii Satyrice*, cxxxvi.); but that the abstract and divine power of procreative nature had become grossly anthropomorphized. Nor does the Swan of Leda show "Priapic doings and her enjoyment thereof," as Mr. Hargrave Jennings chastely expresses it; for the myth is but another version of the same philosophical idea of cosmogony. Swans are frequently found associated with Apollo, as they are the emblems of water and fire (sun-light also), before the separation of the Elements.

Our modern symbologists might profit by some remarks made by a well-known writer, Mrs. Lydia Maria Child. "From time immemorial an emblem has been worshipped in Hindostan as the type of creation, or the origin of life. . . . Siva or the Mahadeva being not only the reproducer of human forms, but also the fructifying principle, the generative power that pervades the Universe. The maternal emblem is likewise a religious type. This reverence for the production of life, introduced into the worship of Osiris the sexual emblems. Is it strange that they regarded with reverence the great mystery of human birth? Were they impure thus to regard it? Or are *we* impure that do not so regard it? But *no clean and thoughtful mind* could so regard them. . . . We have travelled far, and unclean have been the paths, since those old Anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and the incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity." ("*Progress of Religious Ideas*," Vol. 1, p. 17, *et seq.*)