

§ XIX.

IS PLEROMA SATAN'S LAIR?

THE subject is not yet exhausted, and has to be examined from still other aspects.

Whether Milton's grandiose description of the three Days' Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have heard of the corresponding Eastern tradition—it is impossible to say. Nevertheless, if not himself in connection with some Mystic, then it must have been through some one who had obtained access to the secret works of the Vatican. Among these there is a tradition of the "Beni Shamash"—the "children of the Sun"—concerning the Eastern allegory, with far more minute details *in its triple version*, than one can get either from the *Book of Enoch*, or the far more recent Revelation of St. John about the "Old Dragon" and his various Slayers, as just shown.

It seems inexplicable to find, to this day, authors belonging to Mystical Societies who yet continue in their preconceived doubts as to the "alleged" antiquity of the "Book of Enoch." Thus, while the author of the "Sacred Mysteries among the Mayas and Quichés" is inclined to see in Enoch an Initiate converted to Christianity (!!) (*vide* p. 16), the English compiler of Eliphaz Lévi's works—"The Mysteries of Magic"—is also of a like opinion. He remarks that: "Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work (the 'Book of Enoch') than the fourth century B.C." (*Biograph. and Critical Essay*, p. xxxviii.). Modern scholarship has been guilty of worse errors than this one. It seems but yesterday that the *greatest* literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the *Book of Hermes or Thot*, until whole verses from the latter were discovered on Egyptian monuments and tombs of the earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The "Old Dragon" and Satan, now become singly and collectively the symbol of, and the theological term for, the "Fallen Angel," is not so described either in *the original Kabala* (the Chaldean "Book of Numbers") or in the modern. For the most learned, if not the greatest of modern Kabalists, namely Eliphaz Lévi, describes Satan in the following glowing terms:—"It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored

himself in full divine light ; strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable pyre. It is the Satan of the Republican and heretical Milton. . . . the prince of anarchy, served by a hierarchy of pure Spirits (!!)" (*Histoire de la Magie*, 16-17) This description—one which reconciles so cunningly theological dogma and the Kabalistic allegory, and even contrives to include a political compliment in its phraseology—is, when read in the right spirit, quite correct.

Yes, indeed ; it is this grandest of ideals, this ever-living symbol—nay apotheosis—of self-sacrifice for the intellectual independence of humanity ; this ever active Energy protesting against Static Inertia—the principle to which Self-assertion is a crime, and Thought and the *Light of Knowledge* odious. It is—as Eliphaz says with unparalleled justice and irony—“ this pretended hero of tenebrous eternities, who, slanderously charged with ugliness, is decorated with horns and claws, which would fit far better his implacable tormentor—it is he who has been finally transformed into a serpent—the red Dragon.” But Eliphaz Lévi was yet too subservient to his Roman Catholic authorities ; one may add, too jesuitical, to confess that this devil was mankind, and never had any existence on earth outside of that mankind.*

In this, Christian theology, although following slavishly in the steps of Paganism, was only true to its own time-honoured policy. It had to isolate itself, and to assert its authority. Hence it could not do better than turn every pagan deity into a devil. Every bright sun-god of antiquity—a glorious deity by day, and its own opponent and adversary by night, named the Dragon of Wisdom, because it was supposed to contain the germs of night and day—has now been turned into the antithetical shadow of God, and has become *Satan* on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun and the Moon Gods, were cursed, and thus the one God chosen out of the many, and Satan, were both anthropomorphised. But theology seems to have lost sight of the human capacity for discriminating and finally analysing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony

* What *devil* could be possessed of more cunning, craft and cruelty than the “ Whitechapel murderer,” “ Jack the Ripper ” of 1888, whose unparalleled blood-thirsty and cool wickedness led him to slaughter and mutilate in cold blood seven unfortunate and *otherwise* innocent women ! One has but to read the daily papers to find in those wife and child-beating, drunken brutes (husbands and fathers!), a *small* percentage of whom is daily brought before the courts, the complete personifications of the devils of Christian Hell !

of the gods ; and proves that the God of the Israelites was such a *tribal God*, and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only "a god among other Gods," (lxxxii. *Psalms*). The *Lord* appears to Abraham, and while saying, "I am the *Almighty God*," yet adds, "I will establish my covenant to be a God unto thee" (Abraham), and unto his *seed after him* (*Gen.* xvii. 7)—not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast ; and a *darker one the Church could hardly invent*. Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah—the rabbinical secret substitute for the ineffable and unpronounceable name—the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil—created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the "Jehovah-Frankenstein,"—his father's curse and a thorn in the divine side—a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

The author of "New Aspects of Life" describes the Jewish God very correctly from the Kabalistic stand-point as "the Spirit of the Earth, which had revealed itself to the Jew as Jehovah" (*p.* 209). "It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ"—the doctrine of Cerinthius and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: "None knew . . . better than Moses . . . and so well as he how great was the power of those (gods of Egypt) with whose priests he had contended," he says . . . "the gods of which Jehovah is claimed to be the God" (by the Jews only). "What were these gods, these *Achar* of which Jehovah, the *Achad*, is claimed to be the God . . . by overcoming them?" the author asks ; to which our Occultism answers: "those whom the Church now calls the *Fallen Angels* and collectively *Satan*, the *Dragon*, overcome, if we have to accept *her dictum*, by Michael and the Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best." Therefore, the author is again right in saying: "The Greeks believed in the existence of . . . *daimons*. But . . . they were anticipated by the Hebrews, who held *that*

there was a class of personating spirits which they designated *demions*, 'personators.' Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, which had acquired and exercised greater powers? And is not personation *the Key to the mystery of the Spirit state?* But once granting this position, *how are we to know that Jehovah was not a personating Spirit*, a Spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the Spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable? " (*pp.* 144-145.)

Then the author shows "that the Spirit Jehovah is a personator" on its own admission. It acknowledged to Moses "that it had appeared to the patriarchs as *the God Shaddai*". . . . and "the *god Helion*" With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names *El, Eloah, Elohim*, and *Shaddai*, have been read and interpreted in juxtaposition with Jehovah as "the Lord God Almighty." Then when the name Jehovah became ineffable the designation *Adonai*, "Lord" was substituted for it, and ". . . it was owing to this substitution that the 'Lord' passed from the Jewish to the Christian 'Word' and 'World' as a designation of God" (*p.* 146). And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one—*Jod* or *Jod-He*?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because, as shown in *Isis*, the Devil—the powerful *enemy of God* (?!!) had to become the corner stone of the pillar of the Church. For, as a Theosophist, M. Jules Baissac, truly observes in his "*Satan ou le Diable*" (*p.* 9): "Il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le mal originel, on profère contre Manes l'hypothèse d'une permission de l'unique tout Puissant."* The choice and policy were unfortunate, anyhow. Either the personator of the lower god of Abraham and Jacob ought to have been made entirely distinct from the mystic "Father" of Jesus, or—the "Fallen" Angels should have been left unslandered by further fictions.

Every god of the Gentiles is connected with, and closely related to,

* After the polymorphic Pantheism of some Gnostics came the esoteric *dualism* of Manes, who was accused of personifying *Evil* and creating of the Devil a God—rival of God himself. We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan, the King of Darkness, to this day.

Jehovah—the *Elohim*; for they are all One *Host*, whose units differ only in name in the esoteric teachings. Between the “Obedient” and the “Fallen” Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others among those “Dhyān Chohans” or *Elohim* who were “*commissioned to create,*” *i.e.*, to fabricate the manifested world out of the eternal material.

The Kabalists say that the true name of Satan is that of Jehovah placed upside down, for “Satan is not a black god but the negation of the white deity,” or the *light of Truth*. God is light and Satan is the necessary darkness or *shadow* to set it off, without which pure light would be invisible and incomprehensible.* “For the initiates,” says Eliphas Lévi, “the devil is not a person but a creative Force, for Good as for Evil.” They (the Initiates) represented this Force, which presides at physical generation, under the mysterious form of God *Pan*—or Nature: whence the horns and hoofs of that mythical and symbolic figure, as also the Christian “goat of the Witches’ Sabbath.” With regard to this too, Christians have imprudently forgotten that the goat was also the victim selected for the atonement of all the sins of Israël, that the *scape-goat* was indeed the sacrificial martyr, the symbol of the greatest mystery on earth—the *Fall* into generation. Only the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the great mysteries enacted by them in the desert; and the Christians never knew it.

Eliphas Lévi seeks to explain the dogma of his Church by paradoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the devil or Satan is a *reality*; the drama enacted in the sidereal light according to the seer of Patmos—who desired, perhaps, to improve upon the narrative in the “Book of Enoch”—is as real, and as historical a fact as any other allegory and symbolical event in the Bible. But the Initiates give an explanation

* To quote in this relation Mr. Laing in his admirable work “Modern Science and Modern Thought” (*p.* 222, *3rd Ed.*): “From this dilemma (existence of evil in the world) there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the Scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, and can only suspect, or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence.” Were Science to know “the real essence,” instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of *such a law*, and the knowledge that this law is connected with Karma.

which differs from that given by Eliphas Lévi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and *uncompromising* Kabalists admit that, for all purposes of Science and philosophy, it is enough that the profane should know that the great magic agent called by the followers of the Marquis de St. Martin—the Martinists—astral light, by the mediæval Kabalists and Alchemists the Sidereal Virgin and the *Mysterium Magnum*, and by the Eastern Occultists Æther, the reflection of *Akāsa*—is that which the Church calls *Lucifer*. That the Latin scholastics have succeeded in transforming the universal soul and Pleroma, the *vehicle of Light* and the receptacle of all the forms, a force spread throughout the whole Universe, with its direct and indirect effects, into Satan and his works, is no news to any one. But now they are prepared to give out to the above-mentioned profane even the secrets hinted at by Eliphas Lévi without *adequate explanation*; for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, a *beginner*, gather from the following highly poetical sentences of Eliphas Lévi, as apocalyptic as the writings of any of the Alchemists?

"*Lucifer*, the Astral Light . . . is an intermediate force existing in all creation, it serves to create and to destroy, and the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal light . . . every sexual passion that overpowers our senses is a whirlwind of that light which seeks to drag us towards the abyss of death, Folly. Hallucinations, visions, extasies are all forms of a very dangerous excitation due to this *interior phosphorus* (?). Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates. Thus man is called upon to assume a sovereign empire over that (astral) light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it. This light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the devil or Satan indeed." (*Histoire de la Magie*, p. 197).

There is no *wrong* statement in all this; nothing save a superabundance of ill-applied metaphors, as in the application of Adam—a *myth*—to the illustration of the astral effects. *Akāsa*—the astral light*—can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the "Mysterium Magnum" from which all that exists is born by separation or *differentiation*. It is the cause of existence; it

* *Akāsa* is *not* the Ether of Science, as some Orientalists translate it.

fills all the infinite Space ; *is Space itself*, in one sense, or both its *Sixth* and *Seventh* principles.* But as the finite in the Infinite, as regards manifestation, this light must have its shadowy side—as already remarked. And as the infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract *and force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens—whether they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent. It is mankind which has become the “Serpent of Genesis,” and thus causes daily and hourly the Fall and sin of the “Celestial Virgin”—which thus becomes the Mother of gods and devils at one and the same time ; for she is the ever-loving, beneficent deity to all those who stir her *Soul and heart*, instead of attracting to themselves her shadowy manifested essence, called by Eliphas Lévi—“the fatal light” which kills and destroys. Humanity, in its units, can overpower and master its effects ; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles—the shadow of the Unknown and Incognizable Deity in Space. But in antiquity and *reality*, Lucifer, or *Luciferus*, is the name of the angelic Entity presiding over the *light of truth* as over the light of the day. In the great Valentinian gospel *Pistis Sophia* (§ 361) it is taught that of the three Powers emanating from the Holy names of the Three *Τριδνάμεις*, that of *Sophia* (the Holy Ghost according to these gnostics—the most cultured of all), resides in the planet Venus or Lucifer.

Thus to the profane, the Astral Light may be God and Devil at once—

* Says Johannes Trithem, the Abbot of Spanheim, the greatest astrologer and Kabbalist of his day :—“The art of divine magic consists in the ability to perceive the essence of things in the light of nature (astral light), and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature (astral light) is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate Spirit and Life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly rendered objective by the power of the spirit.”—(Quoted in Dr. Hartman’s “Paracelsus.”)

Demon est Deus inversus: that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate Nature*, the life-giving and death-giving waves, for death on earth becomes life on another plane. *Lucifer* is divine and terrestrial light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by St. Martin to the Host of divine Creators, guides and rulers of this planet; *impersonal*, as the Cause and effect of universal Life and Death.

The *Fall* was the *result of man's knowledge*, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his *Manas*, Mind and Self-consciousness. In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—is from the beginning of our appearance upon this earth. It is the *Sutrâtma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads—according to the beautiful expression of Vedantic philosophy.

And now it stands proven that Satan, or the Red *Fiery* Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and *Lucifer*, or "Light-Bearer," is in us: it is our *Mind*—our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals. The first man Adam was made only a *living soul* (*nephesh*), the last Adam was made a *quickenings Spirit**:—says Paul, his words referring to the building or *Creation* of man. Without this *quickenings* spirit, or *human Mind* or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. The tiger and the donkey, the hawk and the dove, are each one as pure and as innocent as the other, because *irresponsible*. Each follows its instinct, the tiger and the hawk killing with the same unconcern as the donkey eats a thistle, or the dove pecks at a grain of corn. If the Fall had the significance given to it by theology; if that

* The real original text of 1 Corinthians, rendered Kabalistically and esoterically would read (*in Chap. xv., verses 44 and 45*): "It is sown a *soul body* (not 'natural' body), it is raised a *spirit body*." St. Paul was an Initiate, and his words have quite a different meaning when read esoterically. The body "is sown in *weakness* (passivity); it is raised in power" (43)—or in spirituality and intellect.

fall occurred as a result of an act never intended by nature,—a *sin*, how about the animals? If we are told that they procreate their species in consequence of that same “original sin,” for which God cursed the earth—hence everything living on it—we will put another question. We are told by theology, as by Science, that the animal was on earth far earlier than man? We ask the former: How did it *procreate its species*, before the fruit of the Tree of Knowledge, of the Good and the Evil, had been plucked off? As said: “The Christians—far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and travestied, and whose memory they have blackened by their deeds—took the Jewish Jehovah as he was, and of course strove vainly to reconcile the *Gospel of Light and Liberty* with the Deity of Darkness and Submission.” (“*War in Heaven.*”)*

But, it is sufficiently proven now that all the *soi-disant* evil Spirits who are credited with having made war on the gods, are identical as personalities; moreover, that all the ancient religions taught the same tenet save the final conclusion, which latter differs from the Christian. The seven primeval gods had all a dual state, one essential, the other accidental. In their essential state they were all the “Builders” or *Fashioners*, the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.

* By Godolphin Mitford, later in life, Murad Ali Bey. Born in India, the son of a Missionary, G. Mitford was converted to Islam, and died a Mahomedan in 1884. He was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution. As well shown by the author of the article quoted “The followers of the defeated Elohim, first massacred by the victorious Jews (the Jehovahites), and then persuaded by the victorious Christians and Mohamedans, continued nevertheless. . . . Some of these scattered sects have lost even the tradition of the true rationale of their belief—to worship in secrecy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Mohamedan cities) in the solitude of the desert night yet invoke the starry ‘Host of Heaven’? Why do the Yezidis, the ‘Devil Worshipers,’ worship the ‘Muluk-Taos’—The ‘Lord Peacock’—the emblem of pride and of hundred-eyed intelligence (and of Initiation also), which was expelled from heaven with Satan, according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Mohamedan Sects believe in the ‘Noor Illahee’—the Light of the Elohim—transmitted in *anastasis* through a hundred Prophet Leaders? It is because they have continued in ignorant superstition the traditional religion of the ‘Light Deities whom Jahveh overthrew’ (is *said* to have overthrown rather); for by overthrowing *them* he would have overthrown himself. The ‘Muluk-Taos’—is *Maluk*—‘Ruler’ as is shown in the foot-note. It is only a new form of Moloch, Melek, Molech, Malayak, and *Malachim*—Messengers, Angels, etc.

Thus, esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. Teaching the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the corner-stone and pillar of the dogma of redemption—to do so would be suicidal. Having once shown the rebellious angels *distinct from God and the Logos* in their personalities, the admission that the downfall of the *disobedient Spirits* meant simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the Logos (or God) is the aggregate of that once divine Host accused of having fallen, it would follow that the Logos and Satan are one.

Yet such was the real philosophical view of the now disfigured tenet in antiquity. The *Verbum*, or the “Son,” was shown in a dual aspect by the Pagan Gnostics—in fact, he was a *duality* in full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Chronos, the Father, who hurls him down into the depths of Kosmos. The Aryans had Brahmâ (in later theology) precipitated by Siva into the Abyss of Darkness, etc., etc. But the fall of all these Logoi and Demiurgi from their primitive exalted position, had in all cases one and the same esoteric signification in it; the *curse*—in its philosophical meaning—of being incarnated on this earth; an unavoidable rung on the ladder of cosmic evolution, a highly philosophical and fitting Karmic law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true philosophy. To say, as the author of the *Esprits Tombés des Paiens* (p. 347) does, that since “Christianity is made to rest on two pillars, that of evil (*πονηρόν*), and of good (*ἀγαθόν*); on two forces, in short, *ἀγαθαὶ καὶ κακαὶ δυνάμεις*: hence, if we suppress the punishment of the *evil forces*, the protecting mission of the good Powers will have neither value nor sense”—is to utter the most unphilosophical absurdity. If it fits in with, and explains Christian dogma, it obscures the facts and truths of the primitive wisdom of the ages. The cautious hints of Paul have all the true esoteric meaning, and it took centuries of scholastic casuistry to give them the present false colouring in their interpretation. The *verbum* and *Lucifer* are one in their dual aspect; and the “Prince of the Air” (*princeps aeris hujus*) is not the “God of that period,” but an everlasting principle. If the latter was said to be ever *circling* around the world—*qui circumambulat terram*—the great Apostle referred simply to the never-ceasing cycles of human incarnations, in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things.

It is easy to disfigure vague expressions written in dead and long-

forgotten languages, and palm them off as truths and *revealed* facts on the ignorant masses. The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the fallen Spirits, and in those great religions there is not one that fails to mention and describe it in one or another form. Thus, Hoang-Ty, the great Spirit, sees his Sons, who had acquired *active wisdom*, falling *into the valley of Pain*. Their leader, the FLYING DRAGON, having drunk of the forbidden ambrosia, *fell to the Earth* with his Host (Kings). In the *Zend Avesta*, Angra Mainyu (Ahriman), surrounding himself with fire (the "Flames"—*vide supra*) seeks to conquer the Heavens,* when Ahura Mazda, descending from the *solid* Heaven he inhabits, to the help of the Heavens *that revolve* (in *time and space*, the manifested worlds of cycles including those of incarnation), and the *Amshaspendas*, "the seven bright Sravah," accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him. (*Acad. des Inscript.*, Vol. xxxix., p. 690; see *Vendidad*, Farg. xix., iii.) In the *Vendidad* the Daêvas are called "evil-doing," and shown to rush away "into the depths of the world of hell," or matter. (47.) This is an allegory showing the *Devas compelled to incarnate*, once that they have separated themselves from their parent essence, or, in other words, after the unit had become a multiple, after differentiation and manifestation.

Typhon the Egyptian, Python, the Titans, the Suras and the Asuras, all belong to the same legend of Spirits peopling the Earth. They are not "*demons* commissioned to create and organize this visible universe," but fashioners (the "architects") of the worlds, and the progenitors of man. They are the *Fallen* angels, metaphorically—"the true mirrors of the Eternal Wisdom."

What is the absolute and complete truth as well as the esoteric meaning about this universal myth? The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions. It is the great *SEVENTH MYSTERY* of Creation, the first and the last; and those who read St. John's Apocalypse may find its shadow lurking under the *seventh seal*. . . . It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the latter threw herself into the sea and perished, it is not because Œdipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and the subjective, he had

* So does every Yogi and even Christian: one *must take the Kingdom of heaven by violence*—we are taught. Why should such a desire make of any one a devil?

dishonoured the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four keys of the seven that throw wide open the portals to the mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this, our century, at any rate.

The dead letter is everywhere the same. The dualism in the Mazdean religion, was born from exoteric interpretation. The holy "Airyaman," "the bestower of weal," invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, "the deadly, the Daê of the Daêvas" (Farg. xx., 43), and Angra Mainyu is the dark material aspect of the former. "Keep us from the Hater, O Mazda and Armaita Spenta" (Vendidad Sâdah), has, as a prayer and invocation, an identical meaning with "Lead us not into temptation," and is addressed by man to the terrible *Spirit of duality* in man himself. For (Ahura) Mazda is the spiritual, divine, and purified man, and Armaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense.

The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical—even its "mystery of the law" (see the Gâtha in Yasna XLIV.). Now the Mobed and the Parsi keep their eye on the *Baresma* during the sacrifice, the divine twig off Ormazd's "tree" having been transformed into a bunch of metallic rods; and wonder why neither the Ameshaspentas, nor "the high and beautiful golden Haômas, nor even their Vohu-Mano (good thoughts), nor their Râta (sacrificial offering)," help them much. Let them meditate on the "tree of Wisdom," and study, assimilating one by one, the fruits thereof. The way to the tree of eternal life, the white Hôma, the Gaokerena, is through one end of the earth to the other; and Haôma is in heaven as it is on earth. But to become once more a priest of it, and a *healer*, man must heal himself before he can heal others.

This proves once more that the so-called "myths," in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods—or, we may call them, the Spiritual and now invisible Powers, or Spirits,

the *noumena* of the *phenomena*—than they did; and they believed just *because they knew*. If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation. As well they may, for *his* mysteries can at best be only hinted at in polite ears, never described. Turn to King's Gnostics, "Description of the Plates" (Plate H), and see for yourself what was the primitive Ark of the Covenant, according to the author, who says: "There is a Rabbinical tradition that the cherubin placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the Essence of *Form* and *Matter*, the two principles of all things. When the Chaldeans broke into the sanctuary and beheld this most astounding emblem, they naturally enough exclaimed, 'Is this your God, of whom you boast that He is such a lover of purity?'" (p. 441.)

King thinks that this tradition "savours too much of Alexandrian philosophy to demand any credit," to which we demur. The shape and form of the wings of the two cherubim standing on the right and left sides of the Ark, these wings meeting over the "Holy of Holies," are an *emblem* quite eloquent in itself, besides the "holy" *God* within the ark! The Mystery of Agathadæmon, whose legend states, "I am Chnumis, Sun of the Universe, 700," can alone solve the mystery of Jesus, the number of whose name is 888." It is not the key of St. Peter, or the Church dogma, but the *narthex*—the wand of the candidate for initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Meanwhile—

The augurs, who, upon meeting each other, have to thrust their tongues into their cheeks to suppress a fit of laughter, may be more numerous in our own age than they ever were in the day of Sylla.



§ XX.

PROMETHEUS, THE TITAN.

HIS ORIGIN IN ANCIENT INDIA.

IN our modern day there does not exist the slightest doubt in the minds of the best European symbolologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deukalion, whom the Bœotians regarded as the ancestor of the human races, and who was the Son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks: "Thus Prometheus is something more than the archetype of humanity; he is *its generator*. In the same way that we saw Hephæstus moulding the first woman (Pandora) and endowing her with life, so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark" (*Apollodorus*, I., 7, 1). After the Flood of Deukalion, Zeus, it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge (*Ovid, Metam.* 1, 81. *Etym. M. v. Προμηθεΐς*); and in the day of Pausanias the slime which the hero had used for this purpose was still shown in Phocea (*Paus.* x, 4, 4). "On several archaic monuments one still sees Prometheus modelling a human body, either alone or with Athena's help" (*Myth. Grèce Ant.* 246).

The same authors remind the world of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is *Phoroneus*, the hero of an ancient poem, now unfortunately no longer extant—the *Phoronidæ*. His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth (*Pausanias*, 11, 19, 5; *Cf.* 20, 3.) A benefactor of men as Prometheus was, he had made them participators of every bliss on earth. Plato (*Timæus*, p. 22), and Clemens Alexandrinus (*Strom.* 1, p. 380) say that Phoroneus was the first man, or "the father of mortals." His genealogy, which assigns to him as his father Inachos, the river, reminds one of that of Prometheus, which makes that Titan the son of the Oceanid Clymene. But the mother of Phoroneus was the nymph Melia; a significant descent which distinguishes him from Prometheus.

Melia, Decharme thinks, is the personification of the *ash-tree*, whence,

according to Hesiod, issued the race of the age of Bronze* (*Opera et Dies*, 142-145); and which with the Greeks is the *celestial tree* common to every Aryan mythology. This *ash* is the Yggdrasil of the Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns—the three sisters who gaze respectively into the Past, the Present, and the Future—make known the decree of Fate (*Karma, Orlog*), but men are conscious only of the Present. But when Gultweig comes (the golden ore) “the bewitching enchantress who, thrice cast into the fire, arises each time more beautiful, and fills the souls of gods and men with unapproachable longing, then the Norns . . . enter into being, and the blessed peace of childhood’s dreams passes away, and Sin comes into existence with all its evil consequences . . .” and KARMA (See “*Asgard and the Gods*,” p. 10-12). The thrice purified Gold is—*Manas*, the Conscious Soul.

With the Greeks, the “ash-tree” represented the same idea. Its luxuriant boughs are the sidereal heaven, golden by day and studded with stars by night—the fruits of *Melia* and Yggdrasil, under whose protecting shadow humanity lived during the Golden Age without desire as without any fear. . . . “That tree had a fruit, or an inflamed bough, *which was lightning*,” Decharme guesses.

And here steps in the killing materialism of the age; that peculiar twist in the modern mind, which, like a Northern blast, bends all on its way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no better than *fire by friction*, the learned author of the “*Mythologie de la Grèce Antique*” perceives in this “fruit” a trifle *more than an allusion to terrestrial fire and its discovery*. It is no longer *fire*, owing to the fall of lightning setting some dry fuel in a blaze, and thus revealing all its priceless benefits to Palæolithic men;—but something more mysterious this time, though still as earthly. . . . “A divine bird, nestled in the boughs of the celestial ash-tree, stole that bough (or the fruit) and carried it down on the earth in its bill. Now the Greek word *Φορώνευς* is the rigid equivalent of the Sanskrit word *bhuranyu* (‘the rapid’) an epithet of Agni, considered as the carrier of the divine spark. Phoroneus, son of *Melia* or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramāntha* (of the old Aryan Hindus) into the Greek Prometheus. Phoroneus is the

* According to the Occult teaching, three yugas passed away during the time of the Third Root-Race, *i.e.*, the Satya, the Treta, and the Dvāpara yuga, answering to the golden age of its early innocence: to the silver—when it reached its maturity: and to the Bronze age, when, separating into sexes, they became the mighty demi-gods of old.

(personified) bird, that brings the heavenly lightning to the Earth. Traditions relating to the birth and origin of the race of Bronze, and those which made of Phoroneus the father of the Argians, are an evidence to us that this thunderbolt (or lightning), as in the legends of Hephæstus or Prometheus, was the origin of the human race" (266).

This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled, and the modern mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of Phoroneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven celestial fires*; to Agni Abhimânin, his three sons, and their forty-five sons, *constituting the forty-nine fires*. Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindu Aryan mind never soar above such purely sensual conceptions? that mind which is declared by Prof. Max Müller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Prometheus as the old Greeks did. The latter, it seems, " basing themselves on the false analogy of προμηθεύς with the verb προμανθάνειν, saw in him the type of the 'foreseeing' man, to whom, for the sake of symmetry, a brother was added—Epimetheus, or 'he who takes counsel *after* the event.'" But now the Orientalists have decided otherwise. They know the real meaning of the two names better than those who invented them.

The legend is based upon an event of universal importance. It was built "to commemorate a great event which must have strongly impressed itself upon the imagination of the first witnesses to it, and its remembrance has never since faded out from popular memory." What is it? Laying aside every poetical *fiction*, all those dreams of the golden age, let us imagine—argue the modern scholars—in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Æschylus by Lucretius, and the exact truth of which is now confirmed by science; and then one may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could man help feeling gratitude to that mysterious and marvellous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew and expanded, developing with singular power. "This terrestrial flame,

was it not analogous in nature to that one which they received from above, or that other which frightened them in the thunderbolt?"

"Was it not derived from the same source? And if its origin was in heaven, it must have been brought down some day on earth. If so, who was the powerful being, the beneficent being, god or man, who had conquered it? Such are the questions which the curiosity of the Aryans offered in the early days of their existence, and which found their answer in the myth of Prometheus"; (*Mythologie de la Grèce Antique*, p. 258).

The philosophy of Occult Science finds two weak points in the above reflections, and points them out. The miserable state of Humanity described by Æschylus and Prometheus was no more wretched then, in the early days of the Aryans, than it is now. That "state" was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that "rude implements, exactly resembling those in use among existing savages," are found in river-gravels and caves geologically "implying an enormous antiquity." So great is that resemblance that, as the author of "The Modern Zoroastrian" tells us: "If the collection in the Colonial Exhibition of stone celts and arrow-heads used now by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the Caves of Dordogne, no one but an expert could distinguish between them" (p. 145). And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palæolithic* age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist, worked out in 1868 (*Trans. of the Royal Society of London*), with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88·4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89·7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. The

average index of skulls among various races having been now recognized to be "one of the most characteristic marks of difference between different races," the following comparison is suggestive: "The index of breadth among the Scandinavians (is) at 75: among the English at 76; among Holsteiners at 77; in Bresgau at 80; Schiller's skull shows an index of breadth even of 82 . . . the Madurese also 82!" Finally, the same comparison between the oldest skulls known and the European, brings to light the startling fact "*that most of these old skulls, belonging to the stone period, are above rather than below the average of the brain of the now living man in volume.*" Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are obtained:—

1. Old Northern skulls of the stone age 18·877 ins.
 2. Average of 48 skulls of the same period from England 18·858 ,,
 3. Average of 7 skulls of the same period from Wales ... 18·649 ,,
 4. Average of 36 skulls of the stone age from France 18·220 ,,
- The average of the *now living Europeans* is 18·579 inches; of *Hottentots*, 17·795 inches!

Which figures show plainly "that the size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth" ("*The Age and Origin of Man*"). Besides which, they show the "missing link" vanishing into thin air. Of these, however, more anon: we must return to our direct subject.

The race which Jupiter so ardently desired "to quench, and plant a new one in its stead" (*Æsch.** 241), suffered *mental*, not physical misery. The first boon Prometheus gave to mortals, as he tells the "Chorus," was to hinder them "from *foreseeing* death" (256); he "saved the mortal race from sinking blasted down to Hades' gloom" (244); and then only, "besides" that, he gave them fire (260). This shows plainly the dual character, at any rate of the Promethean myth, if Orientalists will not accept the existence of the *seven keys* taught in Occultism. This relates to the first opening of man's spiritual perceptions, not to his first seeing or *discovering* fire. For *fire* was never "discovered," but existed on earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. And if we are told that men appeared so late on Earth that nearly all the volcanoes, with the exception of a few, were already extinct, and that geological disturbances had made room for a more settled state of things, we answer: Let a new race of men—whether evolved from angel or gorilla—appear now on any uninhabited

* *Prometheus Vincetus.*

spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all. But old Æschylus was an initiate, and knew well what he was giving out.*

No occultist acquainted with symbology and the fact that Wisdom came to us from the East, will deny for a moment that the myth of Prometheus has reached Europe from Aryavarta. Nor is he likely to deny that in one sense Prometheus represents *fire by friction*. Therefore, he admires the sagacity of M. F. Baudry, who shows in his *Les Mythes du feu et breuvage celeste (Revue germanique, 1861 p. 356†* one of the aspects of Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use to-day in India to light the sacrificial flame. This is what he says:—

“ This process, such as it is minutely described in the Vedic Sutras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle: the operator holds one of the ends in each hand and pulls them alternately. . . . The full process is designated in Sanskrit by the verb *manthāmi, mathnāni*; which means ‘to rub, agitate, shake and obtain by rubbing,’ and is especially applied to rotatory friction, as proved by its derivation from *mandala*, which signifies a circle. . . . The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called *pramantha*; the discus which receives it is called *arani* and *arani*: ‘the two aranis’ designating the *ensemble* of the instrument” (*p. 358 et seq.*).‡

It remains to be seen what the Brahmins will say to this. But supposing Prometheus has been conceived in one of the aspects of his

* The modern attempt of some Greek scholars (poor and pseudo scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Æschylus, which, being an ignorant ancient Greek, he could not express so well himself, is absurdly ludicrous!

† See also his *Mémoires de la Société de la Linguistique* following the “Fire Myths,” (*Vol. 1, p. 337, et seq.*)

‡ There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the *arani* which contains the socket. This is proven by an allegory in the *Vayu Purāna* and others, which tell us that Nemi, the son of Ikshwaku, had left no successor, and that the Rishis, fearing to leave the earth without a ruler, introduced the king’s body into the socket of an *arani*—like an upper *arani*—and produced from it a prince named Janaka. “It was by reason of the peculiar way in which he was engendered that he was called Janaka.” (*But see Goldstücker’s Sanskrit Dictionary at the word Arani.*) Devaki, Krishna’s mother, in prayer addressed to her, is called “the *arani* whose attrition engenders fire.”

myth as the producer of fire by means of *pramantha*, or as an animate and divine *pramantha*, would this imply that the symbolism had no other than the phallic meaning attributed to it by the modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates by his remarks all that the Occult sciences teach with regard to the *Manasa* Devas, who have endowed man with the consciousness of his immortal soul: that consciousness which hinders man "from foreseeing death," and makes him *know* he is immortal.* "How has Prometheus got into the possession of the (divine) spark?" he asks. "Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself." The Greeks held that he was of the *divine* race; the Hindus, that he was a Deva. Hence "with the Greeks he was the son of the Titan Iapetos," Ἰαπεριδῶν (Theog. 528). . . . "But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves . . . over which they jealously watched . . . 'The prudent son of Iapetus,' says Hesiod, 'deceived Jupiter by stealing and concealing in the cavity of a narthex, the indefatigable fire of the resplendent glow' (Theog. 565). . . Thus the gift made by Prometheus to men was a conquest made from heaven. . ." "Now according to Greek ideas," (identical in this with those of the Occultists) "this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation. . . . Prometheus, moreover, belongs to that race of Titans who had rebelled† against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the genius of Evil, doomed to cruel suffering, etc., etc."

That which is revolting in the explanations that follow, is the one-sided view taken of this grandest of all the myths. The most intuitional among modern writers cannot or will not rise in their conceptions above the level of the Earth and Cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the Theogony of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity—active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks. With the latter, Prometheus is not a

* The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa* Pitris.

† The fallen angels, therefore; the *Asuras* of the Indian Pantheon.

criminal, save in the eyes of the gods. In his relation with the Earth, he is, on the contrary, a god himself, a friend of mankind (*φιλάνθρωπος*), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Æschylus. But with all other nations Prometheus is—what? The fallen Angel, Satan, as the Church would have it? Not at all. *He is simply the image of the pernicious and dreaded effects of lightning.* He is the “evil fire” (*mal feu*) and the symbol of the divine reproductive male organ. “Reduced to its simple expression, the myth we are trying to explain is then simply a (Cosmic) genius of fire” (p. 261). It is the former idea (the phallic) which was *pre-eminently Aryan*, if we believe Ad. Kuhn (*in his Herabkunft des Feuers und des Göttertranks*) and Baudry. For—

“The fire used by man being the result of the action of *pramantha* in the *aranî*, the Aryas *must have* ascribed (?) the same origin to celestial fire, and they *must** *have* imagined (?) that a god armed with *pramantha*, or a divine *pramantha*, exercised in the bosom of the clouds a violent friction, which gave birth to lightning and thunderbolts. . . . This idea is supported by the fact that, according to Plutarch’s testimony (*Philosoph. Plant.*, iii. 3), the Stoics thought that thunder was the result of the struggle of storm-clouds and lightning—a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction? Everything leads us to think that, from the highest antiquity, and before the dispersion of the Aryans, it was believed that the *pramantha* lighted fire in the storm cloud as well as in the *aranis*.” (*Revue Germanique*, p. 368.)

Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the Bible dead-letter could never help the writers of missionary tracts more effectually, than do materialistic Symbologists in thus taking for granted that the ancient Aryans based their religious conceptions on no higher thought than the physiological.

But it is not so, and the very spirit of Vedic philosophy is against such an interpretation. And if, as Decharme himself confesses, “this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark,” as shown by the imagery often made use of in the Vedas when speaking of *Aranî*, it would mean something higher than simply a gross sexual conception. A hymn to Agni in the Veda is cited as example:—“Here is the *pramantha*, the generator is ready. Bring the mistress of the race (the female *Aranî*). Let us produce Agni by attrition, according

* The italics are ours; they show how assumptions are raised to laws in our day.

to ancient custom"—which means no worse than an abstract idea expressed in the tongue of mortals. The "female Arani," the mistress of the race, is Aditi, the mother of the gods, or Shekinah, eternal light—in the world of Spirit, the "Great Deep" and CHAOS; or primordial Substance in its first remove from the UNKNOWN, in the manifested Kosmos. If, ages later, the same epithet is applied to Devaki, the mother of Krishna, or the incarnated Logos; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may already be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning. Between the Vedas and the Purânas there is an abyss of which both are the poles, like the seventh (*atmic*) and the first or lowest principle (the physical body) in the Septenary constitution of man. The primitive, purely spiritual language of the Vedas, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5,000 years ago, the date of Krishna's death (from which day the Kali Yuga, or Black-Age, began for mankind).

As Aditi is called *Surâvani* (the matrix or "mother" of the *surâ* gods), so Kunti, the mother of the Pandavas, is called in Mahabhârata *Pandavâvani*—which term is already *physiologized*. But Devaki, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of Aditi. The latter is the goddess mother, the "Deva-matri" of Seven Sons (the *six* and the *seven* Adityas of early Vedic times); the mother of Krishna, Devaki, has six embryos conveyed into her womb by Jagaddhâtri (the "nurse of the world"), the seventh (Krishna, the Logos,) being transferred to that Rohini. Mary, the mother of Jesus, is the mother of seven children, of five sons and two daughters, (a later transformation of sex) in Matthew's Gospel (*xiii.* 55-56). No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honour the prayer addressed by the gods to Devaki. Let the reader judge.

"Thou art that Prakriti (essence), infinite and subtle, which bore Brahmâ in its womb. Thou eternal being, comprising in thy substance the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all. . . . Thou art sacrifice, whence all fruit proceeds; thou art the *aranî* whose attrition engenders fire" ("Womb of Light," "holy Vessel," are the epithets of the Virgin). "As Aditi, thou art the parent of the gods. . . . Thou art Jyotsna (the morning twilight)." The Virgin

is often addressed as the “morning Star” and the “star of Salvation” —the light whence day is begotten. “Thou art *Sammati* (humility, a daughter of Daksha), the mother of Wisdom; thou art *Niti*, the parent of harmony (*Naya*); thou art modesty, the progenitrix of affection (*Prasvaya* or *vinaya*); thou art desire, of whom love is born. . . . Thou art the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*) etc., etc.”

Thus *aranî* is shown here as the Roman Catholic “vase of election” and no worse. As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar*—far less metaphysical than any other symbolism—the idea is an abstraction and nothing more. Thus, when the *Zohar* (iii., 290) says: “All that which exists, all that which has been formed by the ancient, whose name is holy, can only exist through a male and female principle,” it means no more than this: “The divine Spirit of Life is ever coalescing with matter.” It is the WILL of the Deity that acts; and the idea is purely Schopenhauerian. “When *Atteekah Kaddosha*, the ancient and the concealed of the concealed, desired to form all things, it formed all things like male and female. This wisdom comprises ALL when it goeth forth.” Hence Chochmah (male wisdom) and Binah (female consciousness or Intellect) are said to create all between the two—the active and the passive principles. As the eye of the expert jeweller discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand dealing with the former but to get at its contents, so the eye of the true philosopher reads between the lines of the Purânas the sublime Vedic truths, and corrects the form with the help of the Vedantic wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell, and—act accordingly.

From all that has been said in this section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of ancient philosophy can kill this dogma.



§ XXI.

ENOÏCHION-HENOCH.

THE history of the evolution of the Satanic myth would not be complete if we omitted to notice the character of the mysterious and Cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoichion by the Greeks. It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers.

The "Book of Enoch" is declared apocryphal. But what is an *Apocrypha*? The very etymology of the term shows that it is simply a *secret* book, *i.e.*, one that belonged to the catalogue of temple libraries under the guardianship of the Hierophants and initiated priests, and was never meant for the profane. *Apocrypha* comes from the verb *crypto*, κρύπτω, "to hide." For ages the *Enoichion* (the Book of the SEER) was preserved in the "city of letters" and secret works—the ancient Kirjath-Sepher, later on, Debir (see *Joshua* xv., 15).

Some of the writers interested in the subject—especially Masons—have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all these are distinct one from the other; professionally—if one may use this word, now so limited in its sense—they belong one and all to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the *Kurân* (see Surât XIX.) are generically termed the *Edris*, or the "Learned" (the Initiated), bore in Egypt the name of "Thoth," the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became "Enoch," who, according to Bar-Hebræus, "was the first inventor of writing," books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators,* as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *phorminx*, the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary

* Khanoch, or Hanoch, or Enoch means the "Initiator" and "teacher," as well as the "Son of Man," *Enos* (*vide Genesis* iv., 26), esoterically.

god of the seven days, or the week. Esoterically and spiritually, *Enoïchion* means the "Seer of the Open Eye."

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, "the father of Wisdom," who concealed his books of Wisdom under a pillar, and then, finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that science (of Wisdom) to the *Jewish* Enoch—writes *history*. He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom—Teth, Set, Thoth, Tat, Sat (the later *Sat-an*), or Hermes, who are all one,—but by the "sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and have thus become the source of its Wisdom and exceptional learning. These two "pillars," however, are the prototypes of the two "tables of stones" hewn by Moses at the command of the "Lord." Hence, in saying that all the great adepts and mystics of antiquity—like Orpheus, Hesiod, Pythagoras and Plato—got the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known*, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the "white Oriental porphyry stone" of the Masonic legend—which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth—were simply the more or less symbolical and allegorical copies from the primitive Records. The "Book of Enoch" is one of such copies and is a Chaldean, now very incomplete compendium. As already said, *Enoïchion* means in Greek the "inner eye," or the Seer; in Hebrew, and with the *help of Masoretic* points it means the initiator and instructor, עֲנוֹיָחִי. It is a generic title; besides which his legend is

that of several other prophets, Jewish and heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up into Heaven *alive*; and the astrologer, at the court of Isdubar, the Chaldean *Hea-bani*, is likewise raised to heaven by the god Hea, who was *his* patron, as Jehovah was of Elijah (whose name means in Hebrew "God-Jah," Jehovah, יהוה), and again of *Elihu*, which has the same meaning. This kind of easy death, or *euthanasia*, has an esoteric meaning. It symbolises the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and *still live and lead a conscious life* in his astral body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression (Hebrews xi. 5) "that he should not see death"—*ut non videret mortem*—has thus an esoteric meaning, but nothing *supernatural* in it. The mangled interpretation given of some Biblical hints to the effect that Enoch, "whose years will equal those of the world," (of the *Solar* year, 365 days,) will share with Christ and the prophet Elijah the honours and bliss of the last advent and of the destruction of Antichrist—signify, *esoterically*, that some of the great adepts will return in the Seventh Race, when all Error will be made away with, and the advent of TRUTH will be heralded by those *Sishta*, the holy "Sons of Light."

The Latin church is not always logical, nor prudent either. She declares the "Book of Enoch" an apocrypha, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, though an *inspired* apostle, quotes from and thus sanctifies the Book of Enoch, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan's resolution, they would have been forced to reject likewise the fourth Gospel; as St. John borrows literally from Enoch, and places in the mouth of Jesus, *a whole sentence!* (*Vide supra*, § XVIII., sub-sect. A, about the sheep and the robbers.)

Ludolph, the "father of Ethiopic literature," commissioned to investigate the various Enochian MSS. presented by Pereisc, the traveller, to the Mazarine Library, declared that "no book of Enoch could exist among the Abyssinians"! Further researches and discoveries worsted his too dogmatic assertion, as all know. Bruce and Ruppel found and brought that same work from Abyssinia some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it "a *Gnostic* work," in which "the age of giants who devour" men—is given . . . hence it is another "*Apocalypse*." Giants! another *fairytale*.

Such, however, was not the opinion of all the best critics. Dr. Hanneberg places the Book of Enoch along with the Third Book of the Maccabees, *at the head of the list of those whose authority stands the nearest to that of the canonical works.*

Verily, "where doctors disagree. . . ."

As usual, however, they were all right and all wrong. To accept Enoch as a Biblical character, a single living man, is like accepting Adam as the first one. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the ancient Talmudists and the teachers of Midrashim are not agreed generally in their views about Hanokh, the Son of Yered. . . . Some say Enoch was a great Saint, beloved by God, and *taken alive to heaven (i.e., one who reached Mukti or Nirvana, on earth, as Buddha did and others still do)*; and others maintain that he was a sorcerer, a wicked magician. This shows only that Enoch, or its equivalent, was a term, even during the days of the later Talmudists, which meant "Seer," "Adept in the *Secret Wisdom*," etc., without any specification as to the character of the title-bearer. When Josephus, speaking of Elijah and Enoch (Antiquities, ix., 2), remarks that "it is written in the sacred books they (Elijah and Enoch) disappeared, but so that nobody knew that they died," it means simply that *they had died in their personalities*, as Yogis die to this day in India, or even some Christian monks to the world. They disappear from the sight of men and die—on the terrestrial plane—even for themselves. A seemingly figurative way of speaking, yet *literally true*.

"Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah," says the Midrash *Pirkah R. Eliezar* (cap. viii.), referring to Henoah that which others did to Hermes Trismegistus, because the two are identical in their esoteric meaning. "Hanokh" in this case, and his "Wisdom," belong to the cycle of the Fourth Atlantean Race,* and Noah to that of the Fifth.† In this case both represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, "he walked with God, and he was not, for God took him," the allegory referring to the disappearance of the Sacred and Secret knowledge from among men; for "God" (or *Java Aleim*—the high hierophants, the heads of the colleges of initiated priests‡) took him; in other words, the Enochs or the *Enoichions*, the Seers and their knowledge and wisdom, became strictly

* Says the *Zohar*, "Hanokh had a book which was one with the book of the generations of Adam; this is the Mystery of Wisdom."

† Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

‡ *Vide Isis Unveiled*, Vol. I, p. 575, *et seq.*

confined to the Secret Colleges of the Prophets, with the Jews, and to the temples with the Gentiles.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man—spiritual and physical. Hence he occupies the centre of the astronomical cross (given by Eliphaz Lévi from a secret work), which is a six-pointed star, “the Adonai.” In the upper triangle is the Eagle; in the left lower triangle stands the lion; in the right, the bull: while between the bull and the lion, over them and under the eagle, is the face of Enoch or man. (*Vide* illustrated diagram in *Isis Unveiled*, Vol. II., p. 452). Now the figures on the upper triangle represent the Four Races, leaving out the first—the *Chhayas* or Shadows—and the “Son of Man,” *Enos* or *Enoch*, is in the centre, because he stands between the two (the Fourth and the Fifth) Races, as he represents the Secret Wisdom of both. These are the four animals of *Ezekiel* and of the *Revelation*. The same double triangle which in *Isis*, Vol. II, (p. 453), faces the Hindu *Adanari*, is by far the best. For there, only the three (for us) historical races are symbolized the third, the androgynous, by *Ada-nari*; the fourth, symbolized by the strong, powerful lion; and the fifth—the *Aryan*—by that which is its most sacred symbol to this day, the bull (and the cow).

A man of great erudition—a French savant—M. de Sacy, finds several most singular statements in the Book of Enoch, “worthy of the most serious examination,” he says. For instance, “the author (Enoch) makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by *four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices.”* To which he adds, later on, “I see but one means to palliate them (these ‘absurdities’), it is to suppose that the author expounds some *fanciful* system which *may have existed* BEFORE THE ORDER OF NATURE HAD BEEN ALTERED AT THE PERIOD OF THE UNIVERSAL DELUGE.”

Precisely so; and the Secret Doctrine teaches that that “order of nature” has been thus altered, and the series of the Earth’s humanities too. For, as the angel *Uriel* tells Enoch: “Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the Sun, the Moon, and *those which conduct the stars* in Heaven, which cause all their operations, seasons, and arrivals to return. In the *days of sinners* THE YEARS SHALL BE SHORTENED the moon shall change its laws, etc.” (chap. lxxix). In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth—because “the *earth* (on its axis) *became inclined*”—

* See Danielo’s criticisms upon De Sacy, in the *Annales de Philosophie*, p. 393.

nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*. See chap. lxiv. (Sect. xi.) “And Noah cried with a bitter voice ‘Hear me, hear me, hear me’; three times. And he said ‘The earth labours and is violently inclined; surely, I shall perish with it.’”

This, by the way, looks like one of those many “inconsistencies,” if the Bible is read literally. For, to say the least, this is a very strange fear in one who had “found grace in the eyes of the Lord” and been told to build an ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a “friend” of God, he had been one of the Giants doomed by the wrathful deity. The earth has already *inclined*, and the deluge of waters has become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of nature and the Law of Evolution, that the earth should change its race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, “that *their end may be*” (of the race); for they *knew* truly “every secret of the angels, every oppressive and secret power of the *Satans*, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.”

And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that *the Earth could occasionally incline her axis*? Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? Has Enoch read prophetically perchance in Frederick Klee’s work on the Deluge (p. 79) these lines: “The position of the terrestrial globe with reference to the Sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the Earth.”?

This reminds one of that other *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it arises *now*, and that in former times the ecliptic had cut the equator at right angles.*

There are many such “dark sayings” throughout Purânas, Bible and Mythology; and to the occultist they divulge two facts: (a) that the ancients knew as well, and better, perhaps, than the moderns

* *Astronomie Ancienne*, Bailly, Vol. I., p. 203, and Vol. II., p. 216.

do, astronomy, geognosy and cosmography in general; and (b) that the globe and its behaviour have altered more than once since the primitive state of things. Thus, on the *blind* faith of his "ignorant" religion, which taught that Phaeton, in his desire to learn the *hidden* truth, made the Sun deviate from its usual course—Xenophantes asserts somewhere that, "the Sun turned toward another country"; which is a parallel, however slightly more scientific, if as bold, of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern mythology (in Jeruskoven) that, before the *actual order* of things, the Sun arose in the South, and its placing the Frigid Zone in the East, whereas now it is in the North.

The Book of Enoch, in short, is a *résumé*, a compound of the main features of the History of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite *historical* events—geological, ethnological, astronomical, and psychic—with a touch of theogony out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the *Pistis Sophia*, and also in the *Zohar* and its most ancient Midrashim. Origen and Clement of Alexandria held it in the highest esteem. To say, therefore, that it is a post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, since Origen, among others, lived in the second century of the Christian era, yet he mentions it as an ancient and venerable work. The secret and sacred name and its potency are well and clearly though allegorically described in the old volume. From the XVIIth to the Lth chapter, the Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the "Fallen Angels."

Perhaps St. Augustine was quite right in saying that the Church rejected the BOOK OF ENOCH out of her canon owing to its too great antiquity, *ob nimiam antiquitatem*.* There was no room for the events noticed in it within the limit of the 4004 years B.C. assigned to the world from its "creation"!

* City of God, I. xv. ch. xxiii.

§ XXII.

THE SYMBOLISM OF THE MYSTERY-NAMES IAO AND JEHOVAH, WITH THEIR RELATION TO THE CROSS AND CIRCLE.

WHEN the Abbé Louis Constant—known as Eliphaz Lévi—said in his *Histoire de la Magie* that the “*Sepher Jezirah*, the *Zohar*, and the Apocalypse (of St. John) are the master-pieces of the Occult Sciences,” he ought, if he wanted to be correct and clear, to have added, “in Europe.” It is quite true that these works contain “more *significance* than words”; and that “its expression is poetical, while in numbers it is exact.” Unfortunately, before any one can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols used. And man will never learn this so long as he remains ignorant of the fundamental principle of the *Secret Doctrine*, whether in Oriental Esotericism, or in the Kabalistical symbology:—the *key*, or *value*, in all their aspects, of the “*God*”-names, “*Angel*”-names, and “*Patriarchal*” names in the Bible—their mathematical or geometrical value, and their relations to manifested nature.

Therefore, if, on the one hand, the *Zohar* “astonishes (the mystic) by the profundity of its views and the great simplicity of its images,” on the other hand, that work misleads the student by such expressions as those used with respect to AIN-SOPH and *Jehovah*, notwithstanding the assurance that “the book is careful to explain that the human form with which it clothes God is but an *image of the word*, and that God should not be expressed by any thought, or any form.” It is well known that Origen, Clemens, and the Rabbis confessed, with regard to the Kabala and the Bible, to their being *veiled* and *secret Books*; but few know that the esotericism of the Kabalistic books in their present *re-edited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Aryans, the Egyptians, and the Chaldeans, it was complete, as it embraced the idea of the eternal and immovable *Divine Thought* in its absoluteness, separated entirely from the incipient stage of (the so-called)

creation; and comprised psychological and even Spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the Zohar, and the Sepher Jezirah—or what remains of the latter—that which has been embodied subsequently in the *Pentateuch* proper, and especially in *Genesis*, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while theogony is hardly, if at all, outlined.

It is only in the first six chapters of *Genesis*, in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*, that true echoes of the archaic doctrine may now be found. The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the middle ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the “lord god of Abraham and Jacob” could hardly be crammed without damage and breakage into the new Christian Canon. Being the weakest, the Judeans could not help the desecration; but they kept the secret of the origin of their Adam Kadmon, or male-female Jehovah; and the new tabernacle proved a complete misfit for the old god: they were, indeed, avenged!

The statement that Jehovah was the tribal god of the Jews and no higher, will be denied like many other things. Yet the theologians are not in a position to tell us, in that case, the meaning of verses 8 and 9 in Deuteronomy, chapter xxxii. These verses say quite plainly: “When the MOST HIGH (not the “Lord,” or “Jehovah” either) divided to the nations their inheritance, when he separated the Sons of Adam he set the bounds . . . according to the number of the children of Israel. . . . *The Lord’s* (Jehovah’s) *portion is his people; Jacob is the lot of his inheritance.*” This settles the question. So impudent were the modern translators of Bibles and Scriptures and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator rendered these verses in his own way. While the above-cited quotation is taken *verbatim* from the authorized English version, in the French Bible (of the *Protestant Biblical Society* of Paris, according to the version revised in 1824 by J. E. Ostervald) one finds the “Most High” translated by *Souverain* (a Sovereign!!), the “sons of Adam” rendered by “the children of men,” and the “Lord” changed into the “Eternal.” For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism.

Nevertheless, one thing is patent: the "Lord's" ("Jehovah's") portion" is his "chosen people" and none else, for, *Jacob alone is the lot of his inheritance*. What, then, have other nations, who call themselves Aryans, to do with this Semitic deity, the tribal god of Israel? Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets, whether it be *Iao*, the genius of the moon, or *Ildabaoth-Jehovah*, that of Saturn, according to Origen and the Egyptian Gnostics.* Let the "Angel Gabriel," the "Lord" of Iran, watch over his people; and Michael-Jehovah, over his Hebrews. These are not the gods of other nations, nor were they ever those of Jesus. As each Persian *Dev* is chained to his planet (see Origen's Copy of the Chart), so each Hindu *Deva* (a "Lord") has its allotted portion, a world, a planet, a nation or a race. Plurality of worlds implies plurality of gods. We believe in the former, and may recognize, but will never worship, the latter. (*Vide* Part III., "On Chains of Worlds and their Plurality.")

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations given by two learned Kabalists and scholars, of one and the same verse in *Exodus*, xxxiii, 18-23. Moses beseeches the Lord to show him his "glory." Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabala, of which we may give two as interpreted by the said two scholars. One of them quotes, while explaining: "Thou canst not see my face . . . I will put thee in the cleft of the rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *a'hoor*, my back; . . ." and tells us in a gloss, "That is, I will show you 'My back,' *i.e.*, my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not

* With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (*Vide* "Book of the Dead"). Their names are given by Origen, as *Adonai* (of the Sun) *Iao* (of the Moon), *Eloi* (Jupiter), *Sabao* (Mars), *Orai* (Venus), *Astaphoi* (Mercury), and, finally, *Ildabaoth* (Saturn).

see my invisible nature. So proceeds the Qabalah.* This is correct, and is the cosmo-metaphysical explanation. And now speaks the other Kabbalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MSS., and explains more fully what was given in § XVII., "The Holy of Holies," page 467.

The numbers of the name Moses are those of "I AM THAT I AM," so that the names Moses and Jehovah are at one in numerical harmony.

The word Moses is $\frac{\text{משה}}{5,300,40}$, and the sum of the values of its letters is 345; Jehovah—the genius *par excellence* of the lunar year—assumes the value of 543, or the reverse of 345. . . . In the third chapter of Exodus, in the 13th and 14th verses, it is said: And Moses said . . . Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? What shall I say unto them? and God said unto Moses—"I am that I am."

The Hebrew words for this expression are *ahiyé asher ahiyé*, and in the value of the sums of their letters stand thus:—

אֱהִיָּה אֲשֶׁר אֱהִיָּה

21 501 21

. . . This being his (God's) name, the sum of the values composing it are 21, 501, 21 are 543, or simply a use of the simple digit numbers in the name of Moses . . . but now so ordered that the name of 345 is reversed, and reads 543. . . . So that when Moses asks "Let me see Thy face or glory," the other rightly and truly replies "Thou canst not see my face" . . . but thou shalt see me behind—(the true sense, though not the precise words); because the corner and the *behind* of 543 is the *face* of 345—"for check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed." "In other uses," adds the learned Kabbalist, "of the number they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the gnostic Kabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of number checks was to preserve in perpetuity the exact value of the Lunar year in the natural measure of days."

This is the astronomical and numerical meaning in the secret theology of sidereo-cosmical gods invented by the Chaldeo-Hebrews,

* *The Qabalah*, by Isaac Myer.

and two meanings out of seven. The other five would astonish the Christians still more.

The series of Œdipuses who have endeavoured to interpret the riddle of the Sphinx, is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Œdipuses of Symbolism, it is not the Sphinx, however, who, burning with the shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians—the *civilized* nations—have accepted for their God. The latter has collapsed under the too close analysis, and is—drowned. Symbologists have discovered with dismay that their adopted deity was only a mask for many other gods, an *Euhemerized* extinct planet, at best, the genius of the Moon and Saturn with the Jews, of the Sun and Jupiter, with early Christians; that the Trinity was, in truth, only an astronomical triad—unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles—composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost, *Sophia*, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the bright and morning Star; *vide* “*Revelation*,” *ch.* xxii., 15). Because, if the Father is the Sun (the elder Brother in the Eastern *inner* philosophy), the nearest planet to it is Mercury (Hermes, Budha, Thot), the name of whose mother on Earth was Maïa; the planet which receives seven times more light than any other: which fact led the Gnostics to call their Christos, and the Kabalists their Hermes (in the astronomical meaning), the “seven-fold light” (*vide at end of this* §). Finally, *this* God was Bel; the Sun being “Bel,” with the Gauls, “Helios” with the Greeks, “Baal,” with the Phœnicians; “El” in Chaldean, hence “EL-ohim,” “Emanu-EL,” *El*, “god,” in Hebrew. But even the Kabalistic god has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the *Zohar* to find in it anything like Ain-Soph, the nameless deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, by those who try to read without a Key to them. Ever since it was lost Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeding in finally robbing even the Universal Deity of Its majestic character and primitive meaning.

This is what was said in “*Isis Unveiled*” :—

It would seem, therefore, but natural to make a difference between the mystery-god *Iæw*, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics.

In the Ophite gems of King ("Gnostics") we find the name of IAO repeated, and often confounded with that of *Jevo*, while the latter simply represents one of the genii antagonistic to Abraxas. But the name IAO neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary "Spirit," the alleged protector and national deity of the "chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that *Jaho* or *Iao* was a "Mystery name" from the beginning, for יהיה and יה never came into use before King David. Anterior to his time, few or no proper names were compounded with *Iah* or *Jah*. It looks rather as though David, being a sojourner among the Tyrians and Philistines (2 Samuel), brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron הברין, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Fürst: "The very ancient name of God, *Yaho*, written in the Greek *Iaw*, appears, apart from its derivation, to have been an old mystic name of the Supreme deity of the Shemites. Hence it was told to Moses when he was initiated at Hor-eb—the *cave*—under the direction of Jethro, the Kenite (or Cainite) priest of Midian. In an old religion of the Chaldeans, whose remains are to be found among the Neo-Platonists, the highest divinity, enthroned above the seven heavens, representing the Spiritual Light-Principle . . . and also conceived of as Demiurgus,* was called *Iaw* (יהו), who was, like the Hebrew *Yaha*, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phœnicians had a Supreme God, whose name was trilateral and *secret*, and he was *Iaw*."† (*Isis Unveiled*), Vol. II., p. 298.)

The Cross, say the Kabalists, repeating the lesson of the Occultists, is one of the most ancient—nay, perhaps, the *most* ancient of symbols. This is demonstrated at the very beginning of the *Proem* (Vol. I.). The Eastern Initiates show it coeval with the circle of Deific infinitude and the first differentiation of the Essence, the union of spirit and matter. This was rejected, and the astronomical allegory alone was accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In astronomy, as said, Mercury is the son of Cœlus and Lux—of the sky and light, or the Sun; in mythology he is the progeny of Jupiter and Maia. He is the "messenger" of his Father Jupiter, the Messiah of the Sun; in Greek, his name "Hermes," means, among other things, the "Interpreter"—the "Word" by mouth; the LOGOS, or VERBUM. Now, Mercury, besides being born on Mount Cyllene among shepherds, is the patron of the

* By very few though, for the creators of the material universe were always considered as subordinate gods to the Most High Deity.

† Lydus I., c. Ledrenus, I. c.

latter. A psychopompic genius, he conducted the souls of the dead to Hades and brought them back, an office attributed to Jesus, after his death and resurrection. The symbols of Hermes-Mercury (*Dii Termini*) were placed along and at the turning points of highways (as crosses are now placed in Italy) and *they were cruciform*.^{*} Every seventh day the priests anointed these *termini* with oil, and once a year hung them with garlands, hence they were the *anointed*. Mercury, when speaking through his oracles said, "I am he whom you call the Son of the Father (Jupiter) and Maia. Leaving the King of Heaven (the Sun) I come to help you, mortals." Mercury heals the blind and restores sight, mental and physical.† He was often represented as three-headed and called "Tricephalos," "Triplex," as one with the Sun and Venus. Finally, Mercury, as Cornutus‡ shows, was sometimes figured under a cubic form, without arms, because "the power of speech and eloquence can prevail without the assistance of arms or feet." It is this cubic form which connects the *termini* directly with the cross, and the eloquence or the power of speech of Mercury, which made the crafty Eusebius say "Hermes is the emblem of the Word which creates and interprets all," for it is the *creative* word; and he shows Porphyry teaching that the speech of Hermes, (now interpreted "*Word of God*" (!) in Pymander) a creative speech (*Verbum*), is the seminal principle scattered throughout the Universe.§ In Alchemy "Mercury" is the radical *Moyst*, primitive or elementary water, containing the seed of the Universe, fecundated by the solar fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians (*Vide* Egyptian Museums). The cruciform *termini* also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of "Source of Measures" tells us why. (But see the last page of § XVI., about the Gnostic Priapus).

As shown by him, the cube unfolded becomes in display a cross of the *tau*, or the Egyptian, form; or again, "the circle attached to the *tau* gives the ansated cross" of the old Pharaohs. They had known this from their priests and their "Kings Initiates" for ages, and also what was meant by "the attachment of a man to the cross," which idea "was made to co-ordinate with that of the origin of human life, and hence the *phallic form*." Only the latter came into action æons and ages after the idea of the carpenter and artificer of the Gods,

* Montfaucon, *Antiquities*. See plates in Vol. I., plate 77. The disciples of Hermes go after their death to his planet, Mercury—their Kingdom of Heaven.

† Cornutus.

‡ Lydus de Mensibus, iv.

§ *Preparat, Evang.* I. iii. ch. 2.

Visvakarma, crucifying the "Sun-Initiate" on the cruciform lathe. As the same author writes: "*the attachment of a man to the cross . . . was made use of in this very form of display by the Hindus*"; but, made "to co-ordinate" with the idea of the new rebirth of man by *spiritual*, not physical regeneration. The candidate for initiation was attached to the *tau* or astronomical cross with a far grander and nobler idea than that of the origin of mere *terrestrial* life.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically, and according to the reading of the Bible by means of the numerical method, the author of the "Hebrew-Egyptian Mystery" is quite correct. *Their* (the Jewish) entire system—

"Seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis of law* of the exertion practically of creative power—*i.e.*, it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve co-ordinately as measures of the *size* of planets, and of the peculiarity of their shapes—*i.e.*, in the extension of their equatorial and polar diameters" . . . etc., etc. (p. 3). . . . "This system seems to underlie the whole Biblical structure (that of creative design), as a foundation for its *ritualism* and for its display of the works of the Deity in the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon."

Thus, on the very showing of the defenders of this system the Jewish Deity is proved to be, at best, only the manifested *duad*, never the One absolute ALL. Geometrically demonstrated, he is a NUMBER; symbolically, an *euhemerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a god with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabbalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgynous* deity in its relation to, and interference with, this phenomenal world.* One author believes that "man (read the Jew and Rabbi) obtained knowledge of the practical measure by which nature was thought to adjust the planets in size to harmonize with the notation of their movements" and adds: "it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity—that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to realize *a law of creation*

* See the *Zohar* and the two Qabbalahs (by Messrs. I. Myer and Mathers), with interpretations, if the reader would satisfy himself of this.

established by that Being, which must have existed prior to any creation (Kabalistically called the *Word*)” (“*Source of Measures*,” p. 5).

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of *such* a God; indeed, a Deity, a Being, “having a mind like that of man, only infinitely more powerful,” is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the “Sephiroth,” the “Heavenly Man,” and Adam Kadmon, the *second logos* of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the Kabala and its mysteries, *e.g.*, by John A. Parker, as quoted in the same work:—

“The key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square*, or, of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names of Elohim and Jehovah (which terms are expressions numerically of these relations respectively, the first being of circumference, the latter of diameter), embraces all. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) the imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value” (p. 22).

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the “third creation of Brahmâ.” The initiated Hindus know how to “square the circle” far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the universe “falls into matter,” as the occultists say. Throughout the whole series of Kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of “creation.” Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation? as “divine” *Phallicism*, and rhapsodize on it as the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament—esoterically, as well as exoterically—seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the *Pentateuch* every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most

brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood. Therefore, returning to Eliphas Lévi and the Zohar, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that "God is a circle, the centre of which is everywhere and the circumference nowhere," whereas the Kabalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal's at all, as E. Lévi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Doctâ Ignorantiâ*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words "Cosmic Circle," which stand symbolically in the original inscription, by the word *Theos*. With the ancients both words were synonymous.


A.


CROSS AND CIRCLE.

Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward VEIL alike—by a circle. This merging of the two into a unity, and the name *theos* given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word *theos* has been shown elsewhere. He derives it from the verb *θεεῖν* (see *Cratylus*), "to move," as suggested by the motion of the heavenly bodies which he connects with deity. According to the Esoteric philosophy, this Deity is during its "nights" and its "days" (*i.e.*, cycles of rest or activity) "the *eternal perpetual motion*," "the EVER-BECOMING, as well as the ever universally present, and the ever Existing." The latter is the root-abstraction, the former—the only possible conception in human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status—ABSOLUTE UNITY.


It was only the minor gods, who were made to carry the symbolical attributes of the higher ones. Thus, the god *Shoo*, the personification of *Ra*, who appears as "the great Cat of the Basin of Perséa in An "

(See "*Book of the Dead*," *Ritual XVII.*, 45-47), was often represented in the Egyptian monuments seated, and holding a cross, symbol of the four quarters, or the Elements, attached to a Circle.

In that very learned work, "The Natural Genesis," by Mr. Gerald Massey, on pp. 408—455 (Vol. I.), under the heading, "Typology of the Cross," there is more informaton to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the Cross is referred to these two volumes. The author shows that "the circle and the cross are inseparable. . . . The crux ansata unites the circle and cross of the four corners. From this origin they came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The names denote the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner, Thor throws his weapon, the Fylfot, a form of the four-footed cross (Swastica) and a type of the four quarters. Thus the cross is equivalent to the circle of the year. . . . The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-te .

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul-Rochette shows (*ibid*) "the sign , occurring as the *reverse* of a Phœnician coin, with a Ram as the obverse. The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares of Corinthian and other beautiful breeds of horses" (Raoul-Rochette, loc. cit. *De La Croix Ansée, Mém. de l'Académie des Sciences*, pl. 2, Nos. 8, 9, also 16, 2, p. 320, quoted in "*Nat. Gen.*"), which proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of Cross and Circle had been forgotten.




Another form of the cross is given from the *Journal of the Royal Asiatic Society* (vol. xviii., p. 393, pl. 4) :—


"At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastica cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth Sir J. Y. Simpson copied the following specimen , which is here presented, as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path.

The same ovoid or boat-shaped figure appears at times in the Hindu drawings with seven steps at each end as a form or a mode of Meru."

This is the astronomical aspect of the double glyph. There are six more aspects, however, and an attempt may be made to interpret a few of these. The subject is so vast that it would require in itself alone many volumes.

But the most curious of these Egyptian symbols of Cross and Circle, spoken of in the above cited work, is one which receives its full explanation and final colour from Aryan symbols of the same nature. Says the author :—


"The four-armed Cross is simply the cross of the four quarters, but the cross sign is not always simple.* This is a type that was developed from an identifiable beginning, which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the gods, the Pharaohs, and the mummied dead, is the *Ankh*  the sign of life, the living, an oath, the covenant . . . The top of this is the hieroglyphic Ru  set upright on the Tau-Cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the *birth-place* in the northern quarter of the heavens, from which the Sun is reborn. Hence the Ru of the *Ankh sign is the feminine type of the birth-place, representing the north*. It was in the NORTHERN QUARTER that the GODDESS OF THE SEVEN STARS, called the "Mother of the Revolutions," gave birth to time in the earliest cycle of the year. The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross , a mere loop which contains both a circle and the cross in one image. This loop or noose is carried in front of the oldest genitrix, *Typhon of the great Bear*, as her *Ark*, the ideograph of a *period, an ending, a time*, shown to mean one revolution.

"This then represents the circle made in the northern heaven by the Great Bear, which constituted the earliest year of time, from which we infer that the loop or Ru of the North represents that quarter, the birth-place of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an Ark or Rak type of reckoning. The Ru of the Ankh-cross was continued in the Cypriote RQ and the Coptic Ro, P.† The Ro was carried into the Greek cross , which is formed of the Ro and Chi or R-K. . . . The Rak, or Ank, was the sign of all beginning (*Arche*) on this account, and the Ankie is the cross of the North, the hind part of Heaven. . . ."


Now this, again, is entirely astronomical and phallic. The Purānic version in India gives the whole another colour ; and without, however,

* Certainly not ; for very often there are symbols *made to symbolize other symbols*, and these are in turn used in ideographs.


† The R of the Slavonian and Russian alphabets (the Kyriletza) is also the Latin P.

destroying the above interpretation it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical rendering. The "Ankh-tie" 

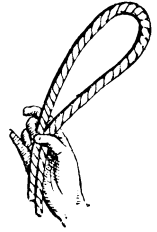
does not belong to Egypt alone. It exists under the name of *pâsa*, a cord which Siva holds in the hand of his right back arm* (Siva having four arms). The Mahadeva is represented in the posture of an ascetic,

as Maha-Yogi, with his third eye ,

which is "the Ru,

, set upright on the Tau-Cross" in another form.

The *pâsa* is held in the hand in such a way that it is the first finger and hand near the thumb which make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kali, Siva's consort, has the same as an attribute!



The *pâsa* has here a double significance, as also has Siva's *trisuli* and every other divine attribute. This significance lies in Siva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Siva it becomes *linghayic* and *yonic*. That which is meant is this: Siva, as said before, is unknown by that name in the Vedas; and it is in the white *Yajur* Veda that he appears for the first time as the great god—MAHADEVA—whose symbol is the lingham. In Rig Veda he is called Rudra, the "howler," the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the Vishnu Purâna, he is the god who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the Vedas, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the "roarer," the "terrible." This is well shown in the Brihadâ-ranyaka Upanishad, wherein the Rudras, the progeny of Rudra, god of fire, are called the "ten vital breaths" (*prâna*, life) with *manas*, as eleventh, whereas as Siva, he is the *Destroyer* of that life. Brahmâ calls him Rudra, and gives him, besides, seven other names, which names are his seven forms of manifestation, also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose (*pâsa*) in his hand, when he is represented as an ascetic, the *Mahayogin*, has no phallic signification, and it, indeed, requires a strong imagination bent in this direction to find such even in

* See Moor's "Hindu Pantheon," plate xiii.

an astronomical symbol. As an emblem of “door, gate, mouth, the place of outlet” it signifies the “strait gate” that leads to the kingdom of heaven, far more than the “birth-place” in a physiological sense.

It is a *Cross in a Circle* and *Crux Ansata*, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the “strait gate,” the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold.

As to the mysterious constellation of the Seven Rishis in the great Bear, if Egypt made them sacred to “the oldest genitrix, Typhon”—India has connected all these symbols ages ago with time or *Yuga* revolutions, and the Saptarishis are intimately connected with our present age—the Dark *Kali Yug*.* The great Circle of Time, on the face of which fancy in India has represented the Tortoise (Kurma, or Sisumâra, one of the Avatars of Vishnu), has the Cross placed on it by nature in its division and localisation of stars, planets and constellations. Thus in *Bhagavata Purâna V., xxx.*, it is said that “at the extremity of the tail of that animal, whose head is directed toward the South and whose body is in the shape of a ring (Circle), Dhruva (the ex-pole star) is placed; and along that tail are the Prajâpati, Agni, Indra, Dharma, etc.; and across its loins the Seven Rishis.” This is then the first and earliest Cross and Circle, into the formation of which enters the Deity (symbolized by Vishnu), the Eternal Circle of Boundless Time, *Kala*, on whose plane lie crossways all the gods, creatures, and creations born in Space and Time;—who, as the philosophy has it, all die at the Mahapralaya.

Meanwhile it is they, the Seven Rishis, who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one—she who hides—has proven virtuous. The Pleiades (Krittika) are the nurses of Karttikeya, the God of War (Mars of the Western Pagans), who is called the Commander of the celestial armies—or rather of the Siddhas (translated Yogis in heaven, and holy sages on the earth)—“Siddha-sena,” which would make Karttikeya identical with Michael, the “leader of the celestial hosts” and, like himself, a virgin *Kumâra*.† Verily he is the “Guha,” the *mysterious one*, as much so as are the Saptarshis and the Krittika (seven Rishis and the Pleiades), for the interpretation of all these combined, reveal to the adept the greatest mysteries of occult nature. One point is worth mention in this question of cross and

* Described in the “*Mission des Juifs*” by the Marquis St. Yves d’Alveydre, the hierophant and leader of a large party of French Kabalists, as the Golden Age!

† The more so since he is the reputed slayer of Tripurasura and the Titan Taraka. Michael is the conqueror of the dragon, and Indra and Karttikeya are often made identical.

circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross symbolics. Like Mars, who is alleged by Ovid to have been born of a mother alone (Juno), without the participation of a father, or like the Avatars (Krishna, for instance), in the West as in the East—Karttikeya is born, but in a still more miraculous manner—begotten by neither father nor mother, but out of a seed of Rudra Siva, *viâ Agni*, who dropped it into the Ganges. Thus he is born from *fire and water*—a “boy bright as the Sun and beautiful as the moon.” Hence he is called *Agnibhuva* (Agni’s son) and *Ganga-putra* (Son of Ganges). Add to this the fact that the Krittika, his nurses, as Matsya Purâna shows, are presided over by Agni, or, in the authentic words—“The seven Rishis are on a line with the brilliant Agni,” and hence are called Agneya—and the connection is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali-yuga, the age of sin and sorrow. See in the Bhagavata Purâna XII., 11, 2, 6, 32, and Vishnu Purâna. Says the latter : “When the splendour of Vishnu (Krishna) departed for heaven, then did the Kali Yuga, during which men delight in sin, invade the world. . . . When the Seven Rishis were in Maghâ, the Kali Yuga, comprising 1,200 (divine) years (432,000 years of mortals), began ; and when from Maghâ, they shall reach Pûrvashadha, then will this Kali age attain its growth, under Nanda and his successors.”* This is the revolution of the Rishis “when the two first stars of the Seven Rishis (of the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the Seven Rishis continue stationary in that conjunction for a hundred years,” a hater of Nanda makes Parâsâra say. According to Bentley, it is in order to show the quantity of the precession of the equinoxes that this notion originated among the astronomers. It was done “by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars being called the Rishis, the Circle so assumed was called the line of the Rishis . . . and being invariably fixed to the beginning of the lunar asterism Maghâ, the precession would be noted by stating the degree . . . of any moveable lunar mansion cut by that line or circle as an index” (“Historical View of the Hindu Astronomy,” p. 65).

* Nanda is the first Buddhist Sovereign, Chandragupta, against whom all the Brahmins were so arrayed ; he of the Morya Dynasty, and the grandfather of Asoka. This is one of those passages that do not exist in the earlier Purânic MSS. They were added by the Vaishnavas, who interpolated almost as much, out of Sectarian spite, as the Christian Fathers did.

There was, and still exists, a seemingly endless controversy about the chronology of the Hindus. Here is a point that could help to determine—approximately at least—the age when the symbolism of the Seven Rishis and their connection with the Pleiades began. When Karttikeya was delivered to them by the gods to be nursed, the Krittika were only six—whence Karttikeya is represented with *six heads*; but when the poetical fancy of the early Aryan symbologists made of them the consorts of the Seven Rishis, they *were seven*. Their names are given, and these are Amba, Dula, Nitatui, Abayanti, Maghâyanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the Seven Rishis were made to marry the Seven Krittika before the disappearance of the seventh Pleiad. Otherwise, how could the Hindu astronomers speak of that which, without the help of the strongest telescopes, no one can see? This is why, perhaps, in every such case the majority of the events described in the Hindu allegories is fixed upon as “a very recent invention, certainly *within the Christian era*”?

The oldest MSS. in Sanskrit on astronomy, begin their series of *Nakshatras* (the 27 lunar asterisms) with the sign of *Krittika*, and this can hardly make them earlier than 2780 B.C., (see the “Vedic Calendar,” accepted even by the Orientalists); though they get out of the difficulty by saying that the said Calendar does not *prove* that the Hindus knew anything of astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian *pundits* may have acquired their knowledge of the lunar mansions headed by Krittika from the Phœnicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation of *Taurus*, regarded by Mädler and others, in astronomy, as *the central group* of the system of The Milky Way, and in the Kabala and Eastern Esotericism, as the *sideveal septenate* born from the first manifested side of the upper triangle, the concealed \triangle . This manifested side is *Taurus*, the Symbol of ONE (the figure 1), or of the first letter of the Hebrew alphabet, *Aleph* א (bull or ox) whose synthesis is ten (10), or *Yodh*, the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in astronomy, as the central point around which *our Universe of fixed stars revolves*, the focus from which, and into which the *divine breath*, MOTION, works incessantly during the *Manvantara*. Hence—in the Occult philosophy and its sidereal symbols—it is this Circle and the starry cross on its face, which play the most prominent part.

The Secret Doctrine teaches us that everything in the universe, as well as the universe itself, is formed (created) during its periodical manifestations—by accelerated MOTION set into activity by the BREATH of

the ever-to-be-unknown power (unknown to present mankind, at any rate) within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle : hence the serpent biting his tail, represents the circle of Wisdom in infinity ; as does the astronomical cross—the cross within a circle, and the globe, with two wings added to it, which then became the sacred *Scarabæus* of the Egyptians, its very name being suggestive of the secret idea attached to it. For the *Scarabæus* is called in Egypt (in the *papyri*) *Khopirron* and *Khopri* from the verb *Khopron* “to become,” and has thus been made a symbol and an emblem of human life and of the successive *becomings* of man, through the various peregrinations and metempsychoses (reincarnations) of the liberated Soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the priest-hierophants and the Kings-Initiates to the candidates, it was kept secret. The incorporeal intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity. (See *Ezekiel*, ch. 1.)

“Before the mathematical numbers,” says Proclus (*in Quinto Libro*, EUCLID), “there are the *Self-moving* numbers ; before the figures apparent—the vital figures, and before producing the material worlds *which move in a Circle*, the Creative Power produced the *invisible* Circles.”

Deus enim et circulus est, says Pherecydes, in his hymn to Jupiter. It was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation. “The devotee must approach as much as possible the form of a perfect circle,” prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius* tells his readers ; and Pliny says : “During our worship, we roll up, so to say, our body in a ring, *totum corpus circumagimur*.” † The vision of the prophet Ezekiel reminds one

* *Pierius Vale*.

† The goddess Basht (or Pasht) was represented with the head of a cat. This animal was sacred in Egypt for several reasons : as a symbol of the Moon, “the eye of Osiris” or the “Sun,” during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a *circle* when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed. “The nine lives of a cat” is a popular saying based on good physiological and occult reasons. Mr. G. Massey gives also an astronomical reason for it which may be found in § I. “SYMBOLISM.” “The cat saw the Sun, had it in its eye by night (was the eye

forcibly of this mysticism of the circle, when he beheld a *whirl-wind* from which came out "one *wheel* upon the earth" whose work "*was* as it were a wheel in the middle of a wheel" (ch. i. vv. 4-16). . . "for the Spirit of the living creature *was* in the wheels" (v. 20).

"*Spirit* whirlleth about continually and returneth again according to his circuits"—says Solomon (*Eccles.* i. 6), who is made in the English translation to speak of the "Wind," and in the *original text* to refer both to the *Spirit* and the *Sun*. But the *Zohar*, the only true glossary of the Kabalistic *Preacher*, in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend, says that "it seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the Sun*, called the holy Spirit, that moves circularly, toward both sides, that they (It and the Sun) *should be united in the same Essence.*" . . . (*Zohar*, fol. 87, col. 346.)

The Brahmanical "Golden Egg," from within which emerges Brahmâ, the creative deity, is the "circle with the Central Point" of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed UNITY—whether representing PARABRAHMAM, or the "GREAT EXTREME" of Confucius, or the Deity concealed by PHTA, the Eternal Light, or again the Jewish EN-SOPH, is always found to be symbolized by a circle or the "nought" (absolute *No-Thing* and Nothing, because it is *infinite* and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle*. The symbolism of the underlying idea is thus made evident: the right line passing through the centre of a circle has, in the geometrical sense, length, but neither breadth or thickness: it is an imaginary and feminine symbol, crossing eternity and made to rest on the plane of existence of the *phenomenal world*. It is *dimensional*, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an equation. Another way of symbolizing the idea is found in the Pythagorean sacred *Decade* which synthesizes, in the dual numeral *Ten* (the 1 and a circle or cipher), the absolute ALL manifesting itself in the WORD or generative Power of Creation.

B.



THE FALL OF THE CROSS INTO MATTER.

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of

of night), when it was otherwise unseen by men (for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes) . . . We might say the moon *mirrored* the solar light, because we have *looking-glasses*. With them the cat's eye was the mirror."

antiquity the *nought* or cipher occurs for the first time—especially in India—are referred to Vol. II. of “*Isis Unveiled*,” pp. 299, 300, *et seq.*

Admitting for argument's sake that the ancient world was no, acquainted with our modes of calculation or Arabic figures—though we know it was—yet the *circle* and *diameter* idea is there to show that it was the *first* symbol in cosmogony. Before the *trigrammes* of Fo-hi, *Yang*, the Unity, and *Yin*, the binary, explained cunningly enough by Eliphas Lévi thus (*Dogme et Rituel*, Vol. I., p. 124):—

Yang - Yin.

China had her Confucius, and her Tau-ists.* The former circumscribes the “great extreme” within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the *Sung* Sages showed the “great Extreme” in an upper circle, and Heaven and Earth in two lower and smaller circles. The *Yangs* and the *Yins* are a far later invention. Plato and his school never understood the Deity otherwise, many epithets of his applied to the “God over all” (ὁ ἐπὶ παντί θεός) notwithstanding. Plato having been initiated, could not believe in a personal God—a gigantic Shadow of Man. His epithets of “monarch” and “Law-giver of the Universe” bear an abstract meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, recognizing it at the same time as immutable. “Beyond all *finite* existences,” he says, “and *secondary* causes, all laws, ideas and principles, there is an INTELLIGENCE OR MIND (νοῦς), the first principle of all principles, the Supreme Idea on which all other ideas are grounded . . . the *ultimate* substance from which all things derive their being and essence, the first and efficient cause of all the order, and harmony, and beauty and excellency, and goodness, which pervades the Universe”—who is called, by way of préminence and excellence, the Supreme † good “the god” (ὁ θεός), and “the god over all.” These words apply, as Plato himself shows, neither to the “Creator” nor to the “Father” of our modern Monotheist, but to the *ideal* and abstract cause. For, as he says, “this θεός, the god over all, is not the truth or the intelligence, but the FATHER of it,” and its Primal cause. Is it Plato, the greatest pupil of the archaic Sages, a sage himself, for whom there was but a single object of attainment in this life—REAL KNOWLEDGE—who would have ever believed in a deity that curses and damns men for ever, on the slightest provocation? ‡ Not he, who considered only those to be

* Also in T'sang-t-ung-ky, by Wei-Pa-Yang.

† Cocker's “Christianity and Greek Philosophy,” xi., p. 377.

‡ The cry of despair uttered by Count de Montlosier in his *Mystères de la Vie Humaine*, p. 117, is a warrant that the Cause of “excellence and goodness,” supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World. “Au spectacle de tant

genuine philosophers and students of truth who possessed the knowledge of the *really existing* in opposition to mere seeming; of the *always existing* in opposition to the transitory; and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately.* Speusippus and Xenocrates followed in his footsteps. The ONE, the original, had no existence, in the sense applied to it by mortal men. "The τιμιον (*honoured one*) dwells in the centre as in the circumference, but *it is only the reflection of the Deity—the world Soul*" †—the plane of the surface of the circle. The Cross and Circle are a universal conception—as old as human mind itself. They stand foremost on the list of the long series of, so to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries; and this symbol is precisely one of this kind, and is based upon the oldest esoteric cosmogony.


It is no explanation to say, as Eliphas Lévi does, that God, the universal Love, having caused the male *unit* to dig an abyss in the female *Binary*, or chaos, produced thereby the world. Besides being as gross a conception as any, it does not remove the difficulty of conceiving it without losing one's veneration for the rather too human-like ways of the Deity. It is to avoid such anthropomorphic conceptions that the Initiates never use the epithet "God" to designate the One and Secondless Principle in the Universe; and that—faithful in this to the oldest traditions of the Secret Doctrine the world over—they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. There is no need to mention here other still greater metaphysical difficulties. Between speculative Atheism and idiotic anthropomorphism there must be a philosophical mean, and a reconciliation. The Presence of the Unseen Principle throughout all nature, and the highest manifestation of it on Earth—MAN, can alone help to solve the Problem, which is that of the mathematician whose x must ever elude the grasp of our terrestrial algebra. The Hindus have tried to solve it by their *avatars*, the Christians *think*

de grandeur opposé à celui de tant de misère, l'esprit qui se met à observer ce vaste ensemble, se représente je ne sais quelle grande divinité *qu' une divinité, plus grande et plus pressante* encore, aurait comme brisée et mise en pièces en dispersant les débris dans tout l'Univers." The "still greater and still more exacting divinity" than the god of this world, supposed so "good"—is KARMA. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity, the CAUSE awakened by our actions generating smaller causes, which is called the LAW OF RETRIBUTION.

* See "Isis Unveiled," *Before the Veil*, xii. (Vol. I.).

† Plato: "Parmenides," 141, E.

they did it—by their one divine Incarnation. Exoterically—both are wrong; *esoterically* both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have thus synthesized it into one symbol—the central Point in the Crucifix—they have shown thereby that they have never seized the true Spirit of the teaching of Christ, and by their interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the “X,” the decussated cross, and of the “Hermetic,” pointing to the four cardinal points—were well understood by the mystical minds of the Hindus, Brahmins and Buddhists, thousands of years before it was heard of in Europe; and that symbol was and is found all over the world. They bent the ends of that cross and made of it their *Swastica*  now the *Wan* of the Buddhist Mongolian.* It implies that the “Central point” is not limited to one individual, however perfect. That *the* Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the Ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.



Isarim, an Initiate, is said to have found at Hebron, *on the dead body of* Hermes, the well known *Smaragdine* tablet, which, it is said, contained the essence of Hermetic wisdom “Separate the earth from the fire, the subtile from the gross Ascend from the earth to heaven and then descend again to earth” was traced on it. The *riddle* of the cross is contained in these words, and its double mystery is solved—to the Occultist.


“The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circum-

* The *Swastica* is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R. H. Mackenzie (*Royal Masonic Cyclopaedia*) it (the *Swastica*) “has survived in the form of the mallet” in the Masonic Fraternity. Among the many “meanings” the author gives of it, we do not find, however, the most important one, masons evidently not knowing it.

scribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY.

“ Attach thyself,” say the alchemists, “ to the four letters of the tetragram disposed in the following manner : The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters.” (“ *Isis Unveiled.*”)


Again :—The T (Tau), and the astronomical cross of Egypt  are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured as a hieroglyphic right under the seated figure, is a *Tau*. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation ; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. . . . The Egyptian Hierophant had a square head-dress which he had to wear always during his functions. . . . The perfect *Tau*, formed of the perpendicular (descending male ray), and a horizontal line (matter, female principle), and the mundane circle was an attribute of Isis, and it is but at death that the Egyptian cross was laid on the breast of the mummy.” These square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (*Ezekiel ix. 4*), with the *signum Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus ,

but in the original Egyptian hieroglyphics as a perfect Christian cross  (*Tat*, the emblem of stability). In the *Revelation*, also, the “ Alpha and Omega ” (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*, (p. 323, Vol. II.) Moses, in *Exodus xii. 22*, orders his people to mark their *door-posts and lintels* with blood, lest the “ Lord God ” should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philœ.

Enough was said in the text about the *Swastica* and the *Tau*. Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather than clears, as we find it on the statues of Easter Island—in old Egypt, in Central Asia, engraved on rocks as Tau and Swastica, in pre-Christian Scandinavia,

everywhere! The author of the "Hebrew Egyptian Mystery" stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the *Targums* handed down by the Hebrews, obscured by translation. In Joshua (viii. 29) read in *Arabic*, and in the *Targum* of *Jonathan*, it is said: "The king of Ai he crucified upon a tree." The *Septuagint* rendering is of suspension from a *double word* (Wordsworth on Joshua.) . . . The strangest expression of this kind is in Numbers xxv. 4, where, by Onkalos (?) it is read: "Crucify them before the Lord (Jehovah) against the Sun." "The word here קָרַע, to nail to, is rendered properly (Fuerst) by the Vulgate to crucify. The very construction of this sentence is mystic."

So it is, but the spirit of it has been ever misunderstood. "To crucify before (not against) the sun" is a phrase used of initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who had successfully passed through all the trials, was attached, not nailed, but simply tied on a couch in the form of a tau T (in Egypt) of a *Svastika* without the four additional prolongations (thus :

✚, not ) plunged in a deep sleep (the "Sleep of Siloam" it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, or Pâtâla (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas-reliefs*. One especially from the temple of Philæ, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate

(now an Initiate), when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed on its wooden tau so as to receive the rays*). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities—from the highest antiquity. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II., where he will find the crosses in every shape and position. So again, on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III., preserved in the National Library of Paris, which represents the adoration of Bakhan-Alearé.

In this extraordinary sculpture and painting one sees the disc of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient MSS. mention these as the “hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*.” A quantity of such cruciform “couches,” on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindu “fables,” as the Orientalists call them, and remember the allegory of Visvakarma, the creative power, the great architect of the world, called in the Veda “the all-seeing god,” who “sacrifices himself to himself” (the Spiritual Egos of mortals are his own essence, *one with him*, therefore). Remember that he is called *Deva Vardhika* “the builder of the gods” and that it is he who ties (the Sun) Sûrya, his son-in-law, on his lathe, in the exoteric allegory; on the Swastika, in esoteric tradition, as on earth he is the Hierophant Initiator, and cuts away a portion of his brightness. Visvakarma, remember again, is the Son of Yoga-Siddha, *i.e.*, the holy power of Yoga, and the fabricator of the “fiery weapon,” the magic Agneyâstra. The narrative is given more fully elsewhere. The author of the Kabalistic work so often quoted from, asks:—

“The theoretical use of crucifixion must have been somehow connected with the personification of this symbol (the structure of the garden of Paradise symbolized by a crucified man). But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design*. What practically, as regards humanity,

could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values—the symbolization of the connection of 113: 355, with 20612: 6561, *by a crucified man*). Not only are they shown to work in the Kosmos . . . but by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting link. . . . Reflection becomes more involved when it is considered that the power of expression of the law, *exactly*, by *numbers*, clearly defining a system, was not the *accident* of the language, but was its very *essence*, and of its *primary organic construction*; therefore, neither the language, nor the mathematical system attaching to it, *could be of man's invention*, unless both were *founded upon a prior language, which afterwards became obsolete . . .*" (p. 205).

The author proves these points by further elucidation, and reveals the secret meaning of more than one *dead-letter* narrative, by showing that probably **אִם** *man* was the *primordial* word—"the very first word possessed by the Hebrews, whoever they were, to carry the idea by sound of a *man*. The essential of this word was 113 (the numerical value of that word) from the beginning, and carried with it the elements of the cosmical system displayed."

This is demonstrated by the Hindu Wittoba—a form of Vishnu—as said already. The figure of Wittoba, even to the nail-marks on the feet,* *is that of Jesus crucified, in all its details save the Cross*; and that **MAN** was meant is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the TREE OF LIFE*. This "tree" has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers, the *tree of death!*

Thus, one of the *seven esoteric meanings* implied in this mystery of Crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back to the very establishment of the MYSTERIES—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was so learned in the esoteric Wisdom of Egypt, and who adopted their numerical system from the Phœnicians, and later from the Gentiles, from whom they borrowed most of their Kabalistic Mysticism, adapted, most ingeniously, the Cosmic and anthropological symbols of the "heathen" nations to their peculiar *secret* records. If Christian

* See Moor's Hindu Pantheon, where Wittoba's left foot bears the mark of the nail—on the figure of his idol.

sacerdotalism has lost the key of it to-day, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word forms for MAN) and used it in conjunction with that of *Shānāh* "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and Muir shows it in his "Hindu Pantheon" in the engraving that represents Wittoba. Plato adopted it in his decusated Cross in Space, the **X**, "the Second God who impressed himself on the Universe in the form of the Cross"; Krishna is likewise shown "crucified." (See Dr. Lundy's *Monumental Christianity*, fig. 72.) Again it is repeated in the Old Testament in the queer injunction to *crucify men* before the Lord, *the Sun*—which is no prophecy at all, but has a direct phallic significance. In § II. of that same most suggestive work on the Kabalistic meanings—"The Hebrew-Egyptian Mystery," we read again:—

"In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the Man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds or *stigmata* in the extremities are necessarily *four* designative of the *square*. . . . The *three* nails with the *three* wounds are in number 6, which denotes the 6 faces of the cube *unfolded* (which make the cross or man-form, or 7, counting three horizontal and four vertical bars) on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together for all, and *four* when separated, or 7 in all—another *most holy* (and *with the Jews*) feminine base number."

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

Now, the primordial system, the double glyph that underlies the idea of the Cross, is not "of human invention," for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the

Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no *higher than a phallic symbol*.

With the Esotericists, from the remotest times the Universal Soul or *anima mundi*, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a Sevenfold cross, whose branches are respectively, *light, heat, electricity, terrestrial magnetism, astral radiation, motion, and Intelligence*, or what some call self-consciousness.

We have said it elsewhere. Long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a sign of recognition among adepts and neophytes, the latter being called *Chrests* (from *Chrestos*, man of tribulation and sorrow). Says E. Lévi: "The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the Occult verse of the *Paternoster* that there were originally two ways of making it, or, at least *two* very different formulas to express its meaning—one reserved for *priests-initiates*, the other given to neophytes and the profane. Thus, for example, the *initiate*, carrying his hand to his forehead, said: *To thee*; then he added, *belong*: and continued, while carrying his hand to the breast—the *kingdom*; then, to the left shoulder—*justice*: to the right shoulder—and *mercy*. Then he joined the two hands, adding: *throughout the generating cycles*: 'Tibi sunt Malchut et Geburah et Chassed per Æonas'—a sign of the Cross, *absolutely* and magnificently kabalistic, which the profanations of Gnosticism made the militant and official Church completely lose." (*Dogma et Ritual*, etc., Vol. II., p. 88.)

The "militant and official Church" did more: having helped herself to what had never belonged to her, she took only that which the "profane" had, the Kabalistic meaning of the *male* and *female* Sephiroth. She never lost the *inner* and higher meaning since she never had it—E. Lévi's pandering to Rome, notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the *neophytes*, the *CHREST*.