

§ XXIII.

THE UPANISHADS IN GNOSTIC LITERATURE.

We are reminded in King's "Gnostics" that the Greek language has but one word for *vowel* and voice; and this has led the uninitiated to many erroneous interpretations. On the simple knowledge, however, of that well-known fact a comparison may be attempted, and a flood of light thrown upon several mystic meanings. Thus the words, so often used in the Upanishads and the Purânas, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in "Revelation." The same will be found in *Pistis Sophia*, and other ancient Fragments and MSS. This was remarked even by the matter-of-fact author of "The Gnostics and their Remains."

Through Hippolytus, an early Church Father, we learn what Marcus—a Pythagorean rather than a Christian Gnostic, and a Kabbalist most certainly—had received in mystic revelation. It is said that "Marcus had it revealed unto him that 'the seven heavens'* . . . sounded each one vowel, which, all combined together, formed a complete doxology"; in clearer words: "the *Sound* whereof being carried down (from these seven heavens) to earth, became the creator and parent of all things that be on earth." (See "Hippolytus," vi., 48, and King's *Gnostics*, p. 200.) Translated from the Occult phraseology into still plainer language this would read: "The Sevenfold Locos having differentiated into seven *Logoi*, or creative potencies (vowels) these (the second logos, or "Sound") created all on Earth.

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's *Apocalypse*, a work of the same school of thought. For we find John saying (chap. x. 3, 4), "Seven thunders uttered their voices . . . and I was about to write . . . (but) I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'" The same injunction is given to Marcus, the same to all other *semi* and *full* Initiates. Yet the sameness of equivalent expressions used, and of the underlying ideas, always betrays a portion of the mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear. Now when the Rabbi Jesus is requested (in *Pistis*

* The "Heavens" are identical with "Angels," as already stated.

Sophia) by his disciples to reveal to them, "the mysteries of the Light of thy (*his*) Father" (*i.e.*, of the higher SELF enlightened by Initiation and Divine knowledge), Jesus answers: "Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, *saving only* THE MYSTERY of the seven vowels and their FORTY AND NINE POWERS, and their numbers thereof; and no name is more excellent than all these vowels." "The Seven Fathers and the Forty-nine Sons blaze in DARKNESS, but they are the LIFE and LIGHT and the continuation thereof through the Great Age"—says the Commentary speaking of the "Fires."

Now it becomes evident that, in every esoteric interpretation of exoteric beliefs expressed in allegorical forms, there was the same underlying idea—the basic number seven, the compound of *three and four*, preceded by the divine THREE (Δ) making the perfect number ten.

Also, these numbers applied equally to divisions of time, to cosmography metaphysical and physical, as well as to man and everything else in visible nature. Thus these *Seven* vowels with their *forty-nine* powers are identical with the *three* and the *Seven* Fires of the Hindus and their forty-nine fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of *blinds*), made the duration of each successive *renewal* (what we call in esoteric parlance *Round*) of the seven renewals of the globe only of 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the universe 49,000 years only. (Compare § "Chronology of the Brahmins.")

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that *Garuda*, the allegorical and monstrous half-man and half-bird,—the *Vahan* or vehicle on which Vishnu (who is Kâla, "time") is shown to ride—is the origin of all other such allegories. He is the Indian *phœnix*, the emblem of cyclic and periodical time, the "man-lion" *Singha*, of whose representations the so-called "gnostic gems" are so full.* "Over the seven rays of the lion's crown, and corresponding to their points, stand, in many cases, the seven vowels of the Greek alphabet ΑΕΗΙΟΥΩ, testifying to the Seven Heavens." This is the *Solar* lion and the emblem of the Solar cycle, as

* As confessed by King, the great authority on Gnostic antiquities, these gnostic gems are not the work of the Gnostics, but belong to *pre-Christian* periods, and are the work of *magicians* (p. 241).

Garuda* is that of the great cycle, the "*Maha-Kalpa*" co-eternal with Vishnu, and also, of course, the emblem of the Sun, and Solar cycle. This is shown by the details of the allegory. At his birth, Garuda is mistaken for *Agni*, the God of Fire, on account of his (Garuda's) "*dazzling splendour*," and called thereupon *Gaganeswara*, "lord of the sky." Again, his being represented as Osiris, and by many heads of allegorical monsters on the *Abraxas* (gnostic) gems, with the head and beak of an eagle or a hawk (solar birds), denotes Garuda's solar and cyclic character. His Son is *Játabu*, the cycle of 60,000 years. As well remarked by C. W. King:—"Whatever the primary meaning (of the gem with the solar lion and vowels) it was probably imported in its present shape from INDIA, *that true fountain head of gnostic iconography*" (*Gnostics*, p. 218).

The mysteries of the seven gnostic vowels, uttered by the thunders of St. John, can be unriddled only by the primeval and original Occultism of Aryavarta, brought into India by the primeval Brahmins, who had been *initiated in Central Asia*. And this is the Occultism we study and try to explain, as much as is possible in these pages. Our doctrine of seven Races and Seven Rounds of life and evolution around our terrestrial chain of spheres, may be found even in *Revelation*.† When the seven "thunders," or "sounds," or "vowels"—one meaning out of the seven for each such vowel relating directly to our own Earth and its seven Root-Races in each Round—"had uttered their voices"—but forbidden the Seer to write them, and made him "seal up those things"—what did the Angel "standing upon the sea and upon the earth" do? He lifted his hand to heaven "and sware by him that liveth for ever and ever . . . that there *should be time no longer*." "But in the days of the voice of the *seventh angel* when he shall begin to sound, the Mystery of God (of the Cycle) should be finished" (x. 7), which means, in theosophic phraseology, that when the Seventh Round is completed, then *Time* will cease. "There shall be time no longer" very naturally, since *pralaya* shall set in and there will remain no one on earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

Dr. Kenealy and others believed this doctrine of the Rabbins (their calculations of cyclic seven and forty-nine) to have been brought by

* The lack of intuition in Orientalists and *antiquarians* past and present, is remarkable. Thus, Wilson, the translator of *Vishnu Purána*, declares in his *Preface* that in the *Garúda Purána* he found "no account of the birth of Garuda." Considering that an account of "Creation" in general is given therein, and that Garuda is co-eternal with Vishnu, the *Maha Kalpa*, or Great Life-Cycle, beginning with and ending with the *manifesting* Vishnu, what other account of Garuda's birth could be expected!

† *Vide Revelation* xvii., verses 2 and 10; and *Leviticus* xxiii., verses 15 to 18; the first passage speaking of the "Seven Kings," of whom *five* have gone; and the second about the "Seven Sabbaths," etc.

them from Chaldea. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own esoteric doctrine. In their secret computations, the Japanese have the same figures in their cycles. As to the Brahmins, their Purânas and Upanishads are a good proof of it. The latter have passed entirely into Gnostic literature; and a Brahmin needs only to read *Pistis Sophia** to recognize his forefathers' property, even to the phraseology and similes used. Compare: in *Pistis Sophia* the disciple says to Jesus: "Rabbi, reveal unto us the Mysteries of the Light (*i.e.*, the "Fire of Knowledge or Enlightenment") . . . forasmuch as we have heard thee saying that *there is another baptism of smoke*, and another baptism of the Spirit of Holy Light," *i.e.*, the Spirit of FIRE. "I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire," says John of Jesus (Matt. iii. 2); meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of dead-letter orthodoxy; † while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the "FIRE" Wisdom of the true gnosis or the *real spiritual* enlightenment. One was FIRE, the other the SMOKE. For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the "people" below, for the profane, Mount Sinai in (*through*) smoke, *i.e.*, the exoteric husks of orthodox or *sectarian ritualism*.

Now, having the above in view, read the dialogue between the sages Narada and Davamata in the *Anugîtâ*, the antiquity and importance of which MS. (an episode from the Mahabhârata) one can learn in the "Sacred Books of the East," edited by Prof. Max Müller. ‡ Narada is discussing upon the breaths or the "life-winds," as they are called in

* *Pistis Sophia* is an extremely important document, a genuine *Evangel* of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original. It was discovered in a Coptic MS. by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin; after which text and (Latin) version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids to sit down and write the revelation. It is genuine and ought to be as canonical as any other gospel. Unfortunately it remains to this day untranslated.

† In the Cycle of Initiation, which was very long, water represented the first and lower steps toward purification, while trials connected with *fire* came last. Water could regenerate the body of matter; FIRE alone, that of the *inner* Spiritual man.

‡ See *Introduction* by Kâshinâth Trimbak Telang, M.A.

the clumsy translations of such words as *Prâna*, *Apâna*, etc., whose full esoteric meaning and application to individual functions can hardly be rendered in English. He says of this Science that "it is the teaching of the Veda *that the fire verily is all the deities*, and knowledge of it arises among Brahmans, being accompanied by intelligence." By "fire," says the Commentator, he means the SELF. By "intelligence," the Occultist says, Narada means neither "discussion" nor "argumentation," as Arjûna Misra believes, but "intelligence" truly, or *the adaptation of the fire of Wisdom to Exoteric Ritualism for the profane*. This is the chief concern of the Brahmans (who were the first to set the example to other nations who thus anthropomorphized and carnalized the grandest metaphysical truths). Narada makes it plain and is made to say: "The *smoke* of that fire, which is of excellent glory, appears in the shape of darkness" (verily so!); "its ashes (are) passion; and goodness is that in connection with it in which the offering is thrown": *i.e.*, that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and *evidence of piety* only to the profane. For what can Narada mean in teaching that "those who understand the sacrifice understand the Samâna and the Vyâna as the *principal* (offering)"; and "the Prâna and Apâna, but portions of the offering . . . and between them *is the fire* . . . that is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That *which exists and that which does not exist* are a pair, between them is the fire, etc.," and after every such contrast Narada adds "That is the excellent seat of the Udâna as understood by Brâhmanas."

Now many people do not know the full meaning of such terms as Samâna and Vyâna, Prâna and Apâna, explained as being "life-winds" (we say "principles and their respective faculties and senses"), being offered up to Udâna, the *soi-disant* principal "life wind," (?) said to act at all the joints. Therefore the reader, who is ignorant that the word "fire" means in these allegories both the "Self" and the higher divine knowledge, will understand nothing in this; and will therefore entirely miss the point of our argument, as its translators and even its editor, the great Oxford Sanskritist, Max Müller, has missed the true meaning of Narada's words. Exoterically, all this enumeration of "life winds" means, of course, *approximately*, that which is surmised in the foot-notes; namely, "The sense appears to be this . . . worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls (?). Of these the Samâna and Vyâna are controlled and held under check by

the Prâna and Apâna. . . . The latter two are held in check and controlled by the Udâna, which thus controls all. And the control of this, which is the control of all five leads to the Supreme Self" (p. 259, *Anugîtâ*, "Sacred Books of the East," Vol. VIII.)

The above is given as an explanation of the text, which records the words of the Brâhmana, who narrates how he reached the ultimate Wisdom of Yogism, and had reached all knowledge in this wise. Saying that he had "perceived by means of the SELF the seat abiding in the SELF," where dwells the Brahman free from all; and explaining that that indestructible principle was entirely *beyond the perception of senses* (*i.e.*, of the five "life-winds"), he adds that "in the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaisvânara *five sevenfold*." This "Fire," according to Nilakantha's Commentary, is identical with the "I," the SELF, which is the goal of the ascetic (Vaisvânara being a word often used for the *Self*). Then the Brâhmana goes on to enumerate that which is meant by the word "Sevenfold," and says, "The nose (or smell), the tongue (taste), the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaisvânara,* those are the seven (kinds of) fuel for me,† these are the *seven great officiating priests*."

These seven priests are accepted by Arjûna Misra in the sense of meaning "the soul distinguished as so many (souls, or principles) with reference to these several powers"; and, finally, the translator seems to accept the explanation, and reluctantly admits that "they may mean" this; though he himself takes the sense to mean "the powers of hearing, etc. (the physical senses, in short) which are presided over by the several deities." (*Vide loc. cit.*, p. 259, f.n. 6.)

But whatever it may mean, whether in scientific or orthodox interpretations, this passage on page 259 explains Narada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samâna and the Vyâna, though subject to the Prâna and the Apâna, and all the four to Udâna in the matter of acquiring the Prânâyama (of the Hatha-Yogi, chiefly, or the "lower" form of the Yoga) are yet referred to as the principal offering, for, as rightly argued by the commentator, their "operations are more practically important for vitality"; *i.e.*, they are the grossest, and are offered in the sacrifice, to disappear, so to speak, in the quality of darkness of that fire or its SMOKE (mere exoteric ritualistic form). But

* In the astronomical and cosmical key, Vaisvânara is Agni, son of the Sun, or Visvânaras, but in the psycho-metaphysical symbolism it is the SELF, in the sense of non-separateness, *i.e.*, both divine and human.

† Here the speaker personifies the said divine SELF.

Prâna and Apâna, though shown as subordinate (because less gross or more purified), have the FIRE between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for "that which exists and that which does not exist"; all these "pairs"* have fire between them, *i.e.*, esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of the theological fictions and dead-letter interpretations.

The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindus, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together. These rather lengthy quotations and examples cited are necessary, if even to point out to the student the works he has to study so as to derive benefit and learning from comparison. Let him read *Pistis Sophia* in the light of the Bhagavatgîtâ, the Anugîtâ and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead letter blinds disappear at once. Read this and compare with the explanation from the Hindu scriptures just given.

. . . "And no name is more excellent than all these (seven) vowels. A name wherein be contained all names, all Lights, and all (the forty-nine) powers, knowing it, if a man quits this body of matter† no *smoke* (*i.e.*, no theological delusion),‡ no darkness, nor Ruler of the Sphere (no *personal* genius or planetary spirit called God), or of Fate (*karma*) shall

* Compare with these "pairs of opposites," in the *Anugîtâ*, the "pairs" of Æons, in the elaborate system of Valentinus, the most learned and profound master of Gnosis. As the "pairs of opposites," male and female, are all derived from *Akâsa* (undeveloped and developed, differentiated and undifferentiated, or SELF or Prajâpati), so are the Valentinian "pairs" of male and female Æons shown to emanate from Bythos, the pre-existing *eternal* Depth, and in their secondary emanation from Ampsiu-Ouraan (or sempiternal Depth and Silence), the second Logos. In the esoteric emanation there are seven chief "pairs of opposites;" and so also in the Valentinian system there were fourteen, or twice seven. Epiphanius, copying incorrectly, "copied one pair twice over," Mr. C. W. King thinks, "and thus adds one pair to the proper fifteen." ("The Gnostics," etc., pp. 263-4.) Here King falls into the opposite error: the pairs of Æons are not 15 (a blind) but 14, as the *first* Æon is *that* from which others emanate, Depth and Silence being the first and only emanation from Bythos. As Hippolytus shows: "The Æons of Valentinus are confessedly the *Six Radicals* of Simon (Magus)," with the *seventh*, Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought subordinate to FIRE, the higher self, or precisely the "Seven Winds" or the "Seven Priests" of Anugîtâ.

† Not necessarily at death only, but during *Samâdhi* or mystic trance.

‡ All the words and sentences between parenthetical marks, are the writer's. This is translated directly from the Latin MS. of the British Museum. King's translation in the *Gnostics* conforms too much to the gnosticism as explained by the Church-Fathers.

be able to hold back the soul that knoweth that name. . . If he shall utter that (Name) unto the fire, the darkness shall flee away. . . And if he shall utter that name unto. . . all their Powers, nay, even unto Barbelo,* *the Invisible God*, and the triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be shaken and thrown one upon the other, so that they shall be ready to melt, perish and disappear, and shall cry aloud, ‘O, Light of all Lights that art in the Boundless Light, remember us also and purify us!’”

It is easy to see who this Light and Name are: the light of Initiation and the name of the “Fire-Self,” which is no name, no action, but a Spiritual, ever-living Power, higher even than the “Invisible God,” as this Power is ITSELF.

But if the able and learned author of the “Gnostics and their Remains” has not sufficiently allowed for the Spirit of allegory and mysticism in the fragments translated and quoted by him, in the above named work, from *Pistis Sophia*—other Orientalists have done far worse. Having neither his intuitional perception of the Indian origin of the Gnostic Wisdom still more than of their “gems,” most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M. Monier Williams and others show a very decided contempt for the “Esoteric Buddhists” as theosophists are now called; yet no Student of Occult philosophy has ever mistaken a cycle for a living personage and *vice versâ*, as was very often the case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the Ramayana, Garuda is called “the maternal uncle of Sagara’s 60,000 sons”; and Ansumât, Sagara’s grandson, “the nephew of the 60,000 uncles” reduced to ashes by the look of Kapila, “the Purushottama” (or infinite Spirit), who caused Sagara’s horse for the Aswamedha sacrifice to disappear. Again, Garuda’s son†—Garuda being himself the *Maha-Kalpa* or great cycle—Jâtayu, the king of the feathered tribe, when on the point of being slain by Ravana who carries off Sita—says, speaking of himself:

“It is 60,000 years O King, that I am born,” after which *turning his back on the Sun*—he dies.

Jâtayu is, of course, the cycle of 60,000 years within the great cycle of GARUDA; hence he is represented as his son, or nephew, *ad libitum*,

* Barbelo is one of the three “Invisible Gods,” and, as C. W. King believes, includes “the Divine Mother of the Saviour,” or rather Sophia Achamoth (*Vide* cap. 359).

† In other *Purânas* Jâtayu is the son of Aruna, Garuda’s brother, both the Sons of Kasyapa. But all this is external allegory.

since the whole meaning rests in his being placed on the line of Garuda's descendants. Then, again, there is Diti—the Mother of the Maruts—whose descendants and progeny belonged to the posterity of Hiran-yāksha, “whose number was 77 crores (or 770 millions) of men.” (See *Padma Purāna*.) All such narratives are pronounced *meaningless fictions* and absurdities. But—Truth is the daughter of Time, verily; and time *will* show.

Meanwhile, what could be easier than an attempt, at least, to verify Purānic chronology? There are many Kapilas; but the Kapila who slew King Sagara's progeny—6c,000 men strong—was undeniably Kapila, the founder of the Sankhya philosophy, since it is so stated in the Purānas; although one of them flatly denies the imputation without explaining its esoteric meaning. It is the Bhagavata Purāna (IX. viii., 12 and 13), which says that “the report that the sons of the King were reduced to ashes *by the mere glance of the sage* is not true.” “For,” as it argues, “how can the quality of darkness, the product of anger, exist in a sage whose goodness was the essence that purified the world—the earth's dust, as it were, attributed to Heavens! How should mental perturbation distract that sage, identified with the Supreme Spirit, and who has steered here (on earth) that solid vessel of the Sankhya (philosophy), with the help of which he who desires to obtain liberation crosses the dreaded ocean of existence, that path to death?”

The Purāna is in duty bound to speak as it does. It has a dogma to promulgate and a policy to carry out—that of great secrecy with regard to mystical *divine* truths divulged for countless ages only at initiation. It is not in the Purānas, therefore, that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory is seen upon its very face: the 60,000 *Sons*, brutal, vicious, and impious, are the personification of the *human passions* that a “mere glance of the sage”—the SELF who represents the highest state of purity that can be reached on earth—reduces to ashes. But it has also other significations—cyclic and chronological meanings,—a method of marking the periods when certain sages flourished, found also in other Purānas.

Now it is as well ascertained as any tradition can be, that it was at Hardwar (or *Gangadwara*, the “door or gate of the Ganges”) at the foot of the Himalayas, that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the “pass of Hardwar” is called to this day “Kapila's Pass”; and the place, “Kapilasthan,” by the ascetics. It is there that *Ganga* (Ganges) emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is as clearly ascertained by geological survey that the tradition which claims that the

ocean ages ago washed the base of the Himalayas—is not entirely without foundation, for there are traces left of this.

The Sankhya philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now *Sagara* is the name of the Ocean, and even of the Bay of Bengal, at the mouth of the Ganges, to this day in India (*Vide* Wilson's *Vishnu Purâna*, Vol. III. p. 309). Have geologists ever calculated the number of millenniums it has taken the sea to recede to where it is now, from Hardwar, 1,024 feet above the level of the sea at present? If they did, those Orientalists who show Kapila flourishing from the 1st to the 9th cent. A.D., might change their opinions, if only for one of two very good reasons: the true number of years elapsed since Kapila's day is in the Purânas unmistakably, though the translators fail to see it. And secondly—the Kapila of the Satya, and the Kapila of the Kali-Yugas *may be one and the same* INDIVIDUALITY, *without being the same* PERSONALITY.

Kapila, besides being the name of a personage, of the once living Sage and the author of Sankhya philosophy, is also the generic name of the Kumâras, the celestial ascetics and virgins; therefore the very fact of Bhagavata Purâna calling *that* Kapila—which it showed just before as a *portion of Vishnu*—the author of Sankhya philosophy, ought to have warned the reader of a *blind* containing an esoteric meaning. Whether the Son of Vitatha, as Harivansa shows him to be, or of anyone else, the author of Sankhya cannot be the same as the Sage of the Satya-Yuga—at the very beginning of the Manvantara, when Vishnu is shown *in the form of Kapila*, “*imparting to all creatures true Wisdom*”; for this relates to that primordial period when “the Sons of God” taught to the just created men the arts and sciences, which have been cultivated and preserved since then in the sanctuaries by the Initiates. There are several well-known Kapilas in the Purânas. First the primeval sage, then Kapila, one of the three “Secret” Kumâras; and Kapila, son of Kasyapa and Kadrû—the “many-headed Serpent,” (See *Vayu Purâna* placing him on the list of the forty renowned sons of Kasyapa), besides Kapila, the great sage and philosopher of the Kali Yuga. Being an Initiate, “a Serpent of Wisdom,” a Nâga, the latter was purposely blended with the Kapilas of the former ages.

§ XXIV.

THE CROSS AND THE Pythagorean DECADE.

THE early Gnostics claimed that their Science, the Gnosis, rested on a square, the angles of which represented respectively *Sigè* (Silence), *Bythos* (depth), *Nous* (Spiritual Soul or Mind), and *Aletheia* (Truth).

It is they who were the first to introduce and reveal to the world that which had remained concealed for ages: namely, the *Tau*, in the shape of a Procrustean bed, and Christos as incarnating in *Chrestos*, he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits of Number 10, the Pythagorean *decade*.

This Decade representing the Universe and its evolution out of Silence and the *unknown* Depths of the Spiritual Soul, or *anima mundi*, presented two sides or aspects to the student. It could be, and was at first so used and applied to the Macrocosm, after which it descended to the Microcosm, or Man. There was, then, the purely intellectual and metaphysical, or the "*inner Science*," and the as purely materialistic or "*surface science*," both of which could be expounded by and contained in the *Decade*. It could be studied, in short, from the Universals of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the decade appeared, but to be finally re-absorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decade could be regarded either as the unity that multiplies, or matter which differentiates, its study being limited to the plane surface; to the Cross, or the *Seven* which proceeds from the ten— or the perfect number, on Earth as in heaven.

This dual system was brought, together with the Decade, by Pythagoras from India. That it was that of the *Brachmans* and *Iranians*, as they are called by the ancient Greek philosophers, is warranted to us by the whole range of Sanskrit literature, such as the Purânas and the laws of Manu. In these "*Laws*" or "*Ordinances of Manu*," it is said that Brahmâ first creates "the *ten* lords of Being," the ten Prajâpati or creative Forces; which ten produce "*seven*" other Manus, or, rather, as some MSS. have it, *Mumin*, instead of Manûn = "devotees," or holy Beings, which are the Seven Angels of the Presence in the

Western religion. This mysterious number Seven, born from the upper triangle , the latter itself born from the apex thereof, or the Silent Depths of the unknown universal soul (*Sigè* and *Bythos*), is the sevenfold *Saptaparna* plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in Vol. I. § “Primordial Substance and Divine Thought,” which the reader has to notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, it is, according to the cis-Himalayan esoteric philosophy (which is that of the *original Manu* Cosmogony), the septenary division that is intended by Nature herself. The seventh principle (*purusha*) alone is the divine SELF, strictly speaking; for, as said in Manu, “He (Brahmâ) having pervaded the subtle parts of those six of unmeasured brightness,” created or called them forth to “Self”-consciousness or the consciousness of that *One SELF* (V. 16, ch. i. *Manu*). Of these six, five elements (or principles, or *Tattva*, as Medhâtithi, the commentator thinks) “are called the atomic destructible elements” (v. 27); they are described in the above-named section.

We have now to speak of the Mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5,000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.

On the plane above, the Number is no Number but a *nought*—a CIRCLE. On the plane below, it becomes *one*—which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*, the number I signified with the Alexandrian Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the I a head, it was transformed into a P, a symbol of *paternity*, of the creative potency; while R signified a “moving man,” one on his way. Hence PATER ZEUS had nothing sexual or phallic either in its sound or form of letters; nor had *πατήρ Δεὸς* (*vide* Ragon). If we turn now to the Hebrew Alphabet, we shall find that while I or aleph, , has a bull or an Ox for its symbol, 10, the perfect number, or *One* of the Kabala is a *Yodh*  (y, i, or j); and means, as the first letter of Jehovah, the procreative organ, *et seq.*

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian theogony, *Bythos* and *Sigè* (Depth, Chaos, matter born in Silence) are the primordial binary.

With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the Good and the Evil—bifurcated. All that which was double-faced or false was called by them “binary.” ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus*, however, very soon became *Sol*—the Sun.

The ternary is thus the first of the odd numbers, as the triangle is the first of the geometrical figures. This number is truly the number of mystery *par excellence*. To study it on the exoteric lines one has to read Ragon's *Cours Interprétatif des Initiations*; on the esoteric—the Hindu symbolism of numerals; as the combinations which were applied to it are numberless. It is on the occult properties of the three equal lines or sides of the Triangle that Ragon based his studies and founded the famous masonic society of the Trinosophists (those who study *three sciences*; an improvement upon the ordinary three masonic degrees, given to those who study nothing except eating and drinking at the meetings of their lodges). “The first line of the triangle offered to the apprentice for study,” writes the founder,—“is the mineral kingdom, symbolized by Tubalc . . . (Tubal-cain). The second side on which the ‘companion’ has to meditate, is the *vegetable* kingdom, symbolized by Schibb ∴ (Schibboleth). In this kingdom begins the *generation of the bodies*. This is why the letter G is presented radiant before the eyes of the adept (!) The third side is left to the master mason, who has to complete his education by the study of the *animal kingdom*. It is symbolized by *Maoben* ∴ (Sun of putrefaction)” etc., etc.

The first solid figure is the *Quaternary*, symbol of immortality. It is the *pyramid*: for the pyramid stands on a triangular, square, or polygonal base, and terminates with a point at the top, thus yielding the triad and the quaternary or the 3 and 4. It is the Pythagoreans who taught the connection and relation between the gods and the numbers—in a Science called *arithmomancy*. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the *ternary* represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were *ternaries* only, man alone being a septenary, *when virtuous*; a *quinary* when bad, for:—

Number 5 was composed of a binary and a ternary, which binary threw everything in the perfect form into disorder and confusion. The

* The reason for it is simple, and was given in “*Isis Unveiled*.” In geometry, one line fails to represent a perfect body or figure, nor can two lines constitute a demonstratively perfect figure. The triangle alone is the first perfect figure.

perfect man, they said, *was a quaternary and a ternary*, or four material and three immaterial elements; which three spirits or elements we likewise find in 5, when it represents the *microcosm*. The latter is a compound of a binary directly relating to gross matter, and of three Spirits: "since 5 is the ingenious union of two Greek accents; placed over vowels which have or have not to be *aspirated*. The first sign 'Strong Spirit' or superior Spirit, the spirit of God aspired (*spiratus*) and breathed by man. The second sign 'the lower, is the *Spirit of Love*, representing the secondary Spirit; the third embraces the whole man. It is the *universal Quintessence*, the vital fluid or Life." (*Ragon*.)

The more mystic meaning of 5 is given in an excellent article by Mr. Subba Row, in "Five Years of Theosophy" (pp. 110, *et seq.*)—"The Twelve Signs of the Zodiac," in which he gives some rules that may help the inquirer to ferret out "the deep significance of ancient Sanskrit nomenclature in the old Aryan myths and allegories." Meanwhile, let us see what has been hitherto stated about the constellation Capricornus in theosophical publications, and what is known of it generally. Every one knows that ♄° is the tenth sign of the Zodiac into which the Sun enters at the winter solstice, about December 21st. But very few are those who know—even in India, unless they are initiated—the real mystic connection which seems to exist, as we are told, between the names *Makara* and *Kumâra*. The first means some amphibious animal called *flippanly* 'crocodile,' as some Orientalists think, and the second is the title of the great patrons of Yogins (See "*Saiva Purânas*,") the Sons of, and even one with, Rudra (Siva); a Kumâra himself. It is through their connection with Man that the Kumâras are likewise connected with the Zodiac. Let us try to find out what the word *Makara* means.

The word *Makara*, says the author of "*The Twelve Signs of the Zodiac*," "contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to No. 5, and *Kara* means hand. Now in Sanskrit *Thribhujam* means a triangle, *bhujam* or *Karam* (both synonyms) being understood to mean a side. So *Makaram* or *Panchakaram* means a Pentagon"—the five-pointed star or pentagon representing the five limbs of man.* Under the old system, we are told, *Makara* was the *eighth* instead of the tenth sign.† It is "intended to represent the faces of the Universe, and indicates that the Universe is bounded by *Pentagons*," as the Sanskrit writers "speak also of

* What is the meaning and the reason of this figure? Because, *Manas* is the *fifth* principle, and because the pentagon is the symbol of Man—not only of the five-limbed, but rather of the *thinking, conscious* MAN.

† The reason for it becomes apparent when Egyptian symbology is studied. See further on.

Ashtadisa or eight faces bounding Space," referring thus to the *loka-palas*, the eight points of the compass (the four cardinal and the four intermediate points) . . . "From an objective point of view the *Microcosm* is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception." (*pp.* 113, 115).

But the true esoteric sense of the word "Makara," does not mean "crocodile," in truth, at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the *vahan* of *Varuna*, the Ocean God, and is often called, for this reason, *Jala-rupa* or "water-form." The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; and this "dolphin" is the "sea-dragon" as much as the Crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself. "I am the fish and seat of the great Horus of Kem-our," says the mummy-form God with the crocodile's head (*ch. lxxxviii., 2, "Book of the Dead"*). With the Peratæ Gnostics it is *Chozzar* (Neptune), who converts into a sphere the dodecagonal pyramid, "and paints its gate with many colours." He has five *androgynæ* ministers—he is *Makara*, the Leviathan.

The rising Sun being considered the Soul of the Gods sent to manifest itself to men every day, and the crocodile rising out of the water at the first sunbeam, that animal came finally to personify a Solar-fire devotee in India, as it personified that fire, or the highest soul with the Egyptians.

In the Purânas, the number of the *Kumâras* changes according to the exigencies of the allegory. For occult purposes their number is given in one place as seven, then as four, then as five. In the *Kurma Purâna* it is said of them: "These five (*Kumâra*), O Brahman, were Yogins who acquired entire exemption from passion." Their very name shows their connection with the said constellation—the *Makara*, and with some other Purânic characters connected with the Zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. They are mixed up astronomically, physiologically, and mystically, in general, with a number of Purânic personages and events. Hardly hinted at in the "*Vishnu*," they figure in various dramas and events throughout all the other Purânas and sacred literature; so that the Orientalists, having to pick up the threads of connection hither and thither, have ended by proclaiming the *Kumâras* "due chiefly to the fancy of the Purânic writers." But—

Ma,—we are told by the author of the "Twelve Signs of the Zodiac"—is *Five*; *kara*, a hand with its five fingers, as also a five-sided sign or

a *pentagon*. The *Kumâra* (in this case an anagram for occult purposes) are *five* in esotericism, as *Yogis*—because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the five-fold Chohans, having the soul of the five elements in them, Water and Ether predominating, and therefore their symbols were *both aquatic and fiery*. “Wisdom lies concealed under the couch of him who rests on the golden lotos (*padma*) floating on the water.” In India it is Vishnu (one of whose avatars was Budha, as claimed in days of old). The Prachetasas, the worshippers of Nârâyana (who, like Poseidon moved or dwelt *over* not under the waters), plunged into the depths of the ocean for their devotions and remained therein 10,000 years; and the Prachetasas are *ten* exoterically, but *five*, esoterically. “Prachetas” is in Sanskrit, the name of Varuna, the water god, Nereus, an aspect of the same as Neptune, the Prachetasas being thus identical with the “*five ministers*” of ΧΩΖΖΑΡ (Poseidon) of the Peratæ Gnostics. These are respectively called ΑΟΤ, ΑΟΑΙ, ΟΤΩ, ΟΤΩΑΒ, “the *fifth*, a *triple* name (making Seven) being lost”^{*}—*i.e.*, kept secret. This much for the “*aquatic*” symbol; the “*fiery*” connecting them with the fiery symbol—spiritually. For purposes of identity, let us remember that as the mother of the Prachetasas was Savarnâ, the daughter of the Ocean, so was Amphitrite the mother of Neptune’s mystic “*ministers*.”

Now the reader is reminded that these “*five ministers*” are symbolized both in the Dolphin, who had overcome the chaste Amphitrite’s unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, a fish, is, again, most mysteriously connected with Oannes, the Babylonian *Dag*, and further also with the (fish) Avatar of Vishnu, *Matsya*, both teaching mortals *Wisdom*. The Dolphin, as every mythologist knows, was placed for his service by Poseidon among the constellations, and became with the Greeks, *Capricornus*, the goat, whose hind part is that of a dolphin, thus shown identical with *Makara*, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kama deva, the Hindu god of love, identified, in Atharva Veda, with Agni (the fire-god), the son of Lakshmi, as correctly given by Harivansa. For Lakshmi and Venus are one, and Amphitrite is the early form of Venus. Now Kama (the *Makara-ketu*) is “*Aja*” (the unborn), and “*Âtma-bhu*” (the self-existent), and Aja is the Logos in the Rig-Veda, as he is shown therein to be the first manifestation of the ONE: “*Desire first arose in IT, which was the primal*

* So is Brahmâ’s *fifth* head, said to be lost, burnt to ashes by Siva’s “*central eye*”; Siva being also *panchânana* “*five faced*.” Thus the number is preserved and secrecy maintained on the true esoteric meaning.

germ of mind," that "which connects entity with non-entity" (or Manas, the *fifth*, with Atma, the *seventh*, esoterically) say the Sages. This is the *first stage*. The second, on the following plane of manifestation, shows Brahmâ (whom we select as a representative for all the other first gods of the nations) as causing to issue from his body his mind-born sons, "Sanandana and others," who, in the *fifth* "creation," and again in the ninth (for purposes of blind) become the Kumâra. Let us close by reminding the reader that goats were sacrificed to Amphitrite and the Nereids on the sea-shore, as goats are sacrificed to this day to Durga Kali, who is only the *black* side of Lakshmi (Venus), the *white* side of Sakti; and by suggesting what connection these animals may have with Capricornus, in which appear twenty-eight stars in the form of a goat, which goat was transformed by the Greeks into Amalthæa—Jupiter's foster-mother. Pan, the god of Nature, had goat's feet, and changed himself into a goat at the approach of Typhon. But this is a mystery which the writer dares not dwell upon at length, not being sure of being understood. Thus the mystical side of the interpretation must be left to the intuition of the student. Let us note one more thing in relation to the mysterious number five. It symbolizes at one and the same time the Spirit of life eternal and the Spirit of life and love terrestrial—in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being. Thus, the five mystic words or vowels (*vide infra*) uttered by Brahmâ at "creation," which forthwith became the *Panchadasa* (certain Vedic hymns, attributed to that God) are in their creative and magical potentiality, the *white* side of the *black* Tantrik *five* "makaras," or the five *m*'s. "Makara," the constellation, is a seemingly meaningless and absurd name. Yet, even besides its anagrammatical significance in conjunction with the term "Kumâra," the numerical value of its first syllable and its esoteric resolution into *five* has a very great and occult meaning in the mysteries of nature.

Suffice it to say, that as the sign of Makara is connected with the birth of the spiritual "microcosm," and the death or dissolution of the physical Universe (its passage into the realm of the Spiritual)*; so the Dhyana Chohans, called in India *Kumâra*, are connected with both. Moreover, in the exoteric religions, they have become the synonyms of the Angels of Darkness. *Mara* is the God of Darkness, the Fallen One, and Death†; and yet it is one of the names of Kama, the first god in the Vedas, the Logos, from whom have sprung the Kumâras, and this

* "When the Sun passes away behind the 30th degree of *Makara* and will reach no more the sign of the *Meenam* (pisces) then the night of Brahmâ has come." . . .

† Death of every physical thing truly; but *Mara* is also the unconscious quickener of the birth of the Spiritual.

connects them still more with our "fabulous" Indian Makara, and the crocodile-headed God in Egypt.* The crocodiles in the Celestial Nile are *Five*, and the God Toun, the primordial deity creating the heavenly bodies and the living beings, calls forth these crocodiles in his *fifth creation*. When Osiris, "the defunct Sun," is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial Waters—"the great Green One." When the Sun of life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Row truly declares, "The veil, that was dexterously thrown over certain portions of the mystery connected with the (Zodiacal) signs by the ancient philosophers, *will never be fully lifted up for the amusement or edification of the uninitiated public.*"

Nor was number five less sacred with the Greeks. The five words (*Panchadasa*) of Brahmâ have become with the Gnostics the "Five Words" written upon the akâsic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA OZZA PAXAMA OZAI, translated by the Orientalists "the robe, the glorious robe of my strength." These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the "resurrected" Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i.e.*, merged in Nirvana. The E *Delphicum*, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians (according to Plutarch) replaced the wooden numeral in the Delphic Temple by a bronze one; and this one was transmuted by Livia Augusta into a *fac-simile* of gold.

It is easy to recognize in the two spirits—the Greek accents or signs (:) spoken of by Ragon (*vide supra*)—Atma and Buddhi, or "divine spirit and its vehicle" (spiritual soul).

The *six* or the "Senary" is dealt with later, while the Septenary will be fully treated in the course of this volume. (*Vide the "Mysteries of the Hebdomad."*)

The *Ogdoad* or 8 symbolizes the eternal and spiral motion of cycles, the 8, ∞ , and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the eight great gods—the seven from the primeval Mother, the One and the Triad.

Then comes the number nine or the triple ternary. It is the number which reproduces itself incessantly under all shapes and figures in

* Osiris is called in the "Book of the Dead" "Osiris, the double Crocodile." (See Chapter "On the Names of Osiris," cxlii.) "He is the good and the bad Principle; the Day, and the Night Sun, the God, and the mortal man." Thus far the Macrocosm and the Microcosm.

every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to 3 + 6 + 0. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by a *divine spirit*, 9 symbolized our earth informed by a *bad* or evil spirit.

Ten, or the Decade, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure—, *unity within zero*—was the symbol of Deity, of the Universe, and of man. Such is the secret meaning of “the strong grip of the Lion’s paw, of the tribe of Judah” between two hands (the “*master mason’s grip*”), the joint number of whose fingers is *ten*.

If we now give our attention to the Egyptian cross, or the *Tau*, we may discover this letter, so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the *Decade*. The *tau* is the Alpha and the Omega of secret divine Wisdom, which is symbolized by the initial and the final letter of Thot (Hermes). Thot was the inventor of the Egyptian alphabet, and the letter *tau* closed the alphabets of the Jews and the Samaritans, who called this character the “end” or “perfection,” “culmination” and “security.” Thence—Ragon tells us—the words *terminus* (end), and *tectum* (roof), are symbols of shelter and security, which is rather a prosaic definition. But such is the usual destiny of ideas and things in this world of spiritual decadence, if also of physical progress. PAN was at one time *absolute nature*, the one and GREAT-ALL; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural god; and history will not recognize him, while theology makes of him the devil. Yet his seven-piped flute, the emblem of the seven forces of nature, of the seven planets, the seven musical notes, of all the septenary harmony, in short, shows well his primordial character. So with the Cross. Far earlier than the Jews had devised their golden candlestick of the temple with *three* sockets on one side and *four* on the other, and made of number 7 a feminine number of generation,* thus introducing

* Reflecting on the *Cross*, the author of the “Source of Measures” shows that this candlestick in the temple “was so composed that counting on either side there were *four* candle-sockets; while at the apex, there being *one* in common to both sides, there were in fact *three* to be counted on the one side and four on the other, making in all number 7 upon the self-same idea of one in common with the cross display. Take a line of one unit in breadth by three units long, and place it on an incline; take another of four units long, and lean it upon this one, from an opposite incline, making the top unit of the four in length the corner or apex of a triangle. This is the display of the candlestick. Now take away the line of three units in length and *cross* it on the one of four units in length, and the cross form results. The same idea is conveyed in the six days of the week in Genesis, crowned by the seventh, which was used by itself as a base of circular measure” (p. 51).

the phallic element into religion, the more spiritually-minded nations had made of the cross (as $3, 4 = 7$), their most sacred divine symbol. In fact, Circle, Cross, and Seven—the latter being made a base of *circular* measurement—are the first primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His school regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner. On the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: "Father-Mother-Son"; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of Tetraktis and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* "perfection," so to speak, because it related only to the manifested planes. Whereas it is the *Triangle*, the Greek *delta*, Δ , which was the "vehicle of the unknown Deity." A good proof of it lies with the name of the Deity beginning with Delta. *Zeus* was written $\Delta\epsilon\upsilon\varsigma$ by the Bœotians,* thence the *Deus* of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the Septenary in the *phenomenal world*, but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the *three material elements*—air, water, earth; and four became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the *senary* and the *unity*, number seven was the invisible centre, the spirit of everything (see further the explanation of 6), as there exists no body with six lines constituting its form without a *seventh* being found as the central point in it (see crystals and snow-flakes in so-called *inanimate* nature). Moreover, number *seven*, they said, has all the perfection of the UNIT—the number of numbers. For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it. And it is 4, which affords an arithmetical division between *unity* and *seven*, as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one*, as *seven* is above *four*. (From a MS. supposed to be by "St. Germain.")

"With the Egyptians number 7 was the symbol of *life eternal*," says Ragon, and adds that this is why the Greek letter Z, which is but a double 7 is the initial letter of *Zaô*, "I live," and of *Zeus*, "the father of all living."

* See Liddell's Greek-English Lexicon.

Moreover; figure 6 was the symbol of the Earth during the autumn and winter "sleeping" months, and figure 7 during spring and summer,—as the Spirit of life animated her at that time—the seventh or central informing Force. We find the same in the Egyptian mythos and symbol of Osiris and Isis, personifying Fire and Water *metaphysically*, and the Sun and the Nile *physically*. The number of the Solar year, 365 in days, is the numerical value of the word *Neilos* (Nile). This, together with the Bull, with the Crescent and the ansated cross between its horns, and the Earth under its astronomical symbol——are the most phallic symbols of later antiquity.

"The Nile was the river of time with the number of a year, or year and a day (364 + 1 365). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the *workshop* of Osiris, representing the *T'sod Olaum* of the Hebrews. The ancient name of this river was Eridanus, or the Hebrew Iardan, with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or 'Source,' or *Descent* . . . of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians,* it was the source of descent, and held the waters of life" (Unpub. MS.) It was, to put it plainly, the symbol of the personified Earth, or Isis, regarded as the womb of that Earth. This is shown clearly enough; and Jordan—the river so sacred now to Christians—held no more sublime or poetical meaning in it than the parturient waters of the moon (Isis, or Jehovah in his female aspect). Now, as shown by the same scholar, Osiris was the sun, and the river Nile, and the tropical year of 365 days; while Isis was the moon, the bed of that river, or the mother earth "for the parturient energies, of which water was a necessity," as also the lunar year of 354 days, "the time-maker of the periods of gestation." All this then is sexual and phallic, and our modern scholars seem to find in these symbols nothing beyond a physiological or phallic meaning. Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean Key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read:—

The Earth—animated by—the Spirit of Life.

3.

6.

5.

Simply because 3 is equivalent to the Greek *gamma*, or Γ , which letter is the symbol of *gaia* (the Earth); while the figure 6 is the symbol of the animating or informing *principle*, and the 5 is the universal quintessence which spreads in every direction and forms all matter. (St. Germain's MS.)

* It had no such meaning in the beginnings; nor during the earlier dynasties.

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical nature; that the Sun, once upon a time the symbol of DEITY, became, as æons glided by, that of its creative ardour only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method was (like Plato's) to proceed from the universals down to the particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox, Eliphas Lévi, that "man is God on Earth, and God is man in Heaven." But this could not, and never did apply to the One Deity, only to the Hosts of ITS incarnated beams, called by us Dhyan Chohans, by the ancients, Gods; and now transformed by the Church into devils on the *left*, and into the Saviour on the *right* side!

But all such dogma grew out of the one root, the root of wisdom, which grows and thrives on the Indian soil. There is not an Archangel that could not be traced back to its prototype in the sacred land of Aryavarta. These "prototypes" are all connected with the Kumâras who appear on the scene of action by *refusing*—as Sanatkumâra and Sananda—to "create progeny." Yet they are called the "creators" of (thinking) man. More than once they are brought into connection with Narada—another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Narada is the leader of the *Gandharvas*, the celestial singers and musicians; *esoterically*, the reason for it is explained by the fact that the latter (*the Gandharvas*) are "the instructors of men in the secret sciences." It is they, who "loving the women of the Earth," disclosed to them the mysteries of creation; or, as in the Veda—the "heavenly Gandharva" is a deity who knew and revealed the *secrets of heaven and divine truths*, in general. If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the Vedas, are *Chhandaja* (will-born) or incarnated (in different Manvantaras) *of their own will*;—and they are shown in exoteric literature as existing age after age; some being "cursed to be re-born," others, incarnating as a duty. Finally, as the Sanakadikas, the seven Kumâras who went to visit Vishnu on the "White Island" (*Sveta-dwîpa*) the island inhabited by the Maha Yogins—they are connected with *Sâkadwîpa* and the Lemurians and Atlanteans of the Third and Fourth Races.

In Esoteric Philosophy, the Rudras (Kumâras, Adityas, Gandharvas, Asuras, etc.) are the highest Dhyān Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature—hence the sacredness of number *five*—became independent of the pure *Arupa* devas. This is a mystery very difficult to realize and understand correctly. For, we see that those who were “obedient to law” are, equally with the *rebels, doomed to be reborn in every age*. Narada, the Rishi, is cursed by Brahmâ to incessant peripateticism on Earth, *i.e.*, to be constantly reborn. He is a rebel against Brahmâ, and yet has no worse fate than the *Jayas*—the twelve great *creative* gods produced by Brahmâ as *his assistants in the functions of creation*. For the latter, lost in meditation, only *forgot to create*; and for this, they are equally cursed by Brahmâ to be born in every *manvantara*. And still they are termed—together with the rebels—*Chhandajas*, or those born of their own will in human form!

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead letter sense.* Hence we find the Orientalists refusing *to be puzzled*, and cutting the Gordian knot of perplexity by declaring the whole scheme “figments” “of Brahminical fancy and love of exaggeration.” But to the student of occultism, the whole is pregnant with deeply philosophical meaning. We willingly leave the rind to the Western Sanskritist, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called “fables” refers to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the *Gandharva* of the Rig-Veda may there be made to personify the fire of the Sun, the *Gandharva devas* are entities both of a physical and psychic character; while the *Apsarases* (with other Rudras) are both *qualities* and *quantities*. In short, if ever unravelled, the theogony of the Vedic Gods will reveal fathomless mysteries of Creation and being. Truly says Parasâra: “These thirty-three divinities exist age after age, and their appearance and disappearance is in the same manner as the sun sets and rises again.” (Book I., xv.)

There was a time, when the Eastern symbol of the Cross and Circle, the *Swastika*, was universally adopted. With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means “the 10,000 truths.” These truths, they say, belong to the

* Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the un-intuitive believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them.

mysteries of the unseen Universe and primordial Cosmogony and Theogony. "Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning." This is why the *Swastica* is always placed—as the ansated Cross was in Egypt—on the breasts of the defunct mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh, for ever, with some. This, because they have to keep those truths inviolate and intact, in eternal silence and secrecy to the day these are perceived and read by their chosen successors—new Initiates—"worthy of being entrusted with the ten thousand perfections." So degraded, however, has it now become, that it is often placed on the headgear of the "gods," the hideous idols of the sacrilegious *Bhons*, the *Dugpas* (Sorcerers) of the Tibetan borderlands; until found out by a *Galukpa* and torn off together with the head of the "god;" though it would be better were it that of the worshipper which was severed from the sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance, and see it used alike by the Initiates and Seers, as by the priests of Troy (found by Schliemann on the site of that old city). One finds it with the old Peruvians, the Assyrians, Chaldeans, as well as on the walls of the old-world cyclopean buildings; in the catacombs of the *New* world, and in those of the *Old* (?), at Rome, where, because the first Christians are supposed to have concealed themselves and their religion, it is called *Crux Dissimulata*.

"According to de Rossi, the *Swastica* from an early period was a favourite form of the cross employed with an occult signification, which shows the secret was not that of the Christian cross. One *Swastica* cross in the catacombs is the sign of an inscription which reads 'ΖΩΤΙΚΩ ΖΩΤΙΚΗ,' '*Vitalis Vitalia*,' or 'life of life.'"^{*}

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *Natural Genesis* on page 433.

"The value of the cross," says Mr. Massey, "as a Christian symbol, is supposed to date from the time when Jesus Christ was crucified. And yet in the '*Christian*' *Iconography of the Catacombs no figure of a man appears upon the Cross during the first six or seven centuries*. There are all forms of the cross except that—the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix.† During some six

^{*} Quoted in "*The Natural Genesis*" (p. 427, Vol. I.).

† With the Christians, most undeniably. With the pre-Christian symbologists it was, as said, the Bed or Couch of Torture during the Initiation Mystery, the "Crucifix" being placed horizontally, on the ground, and not erect, as at the time when it became the Roman gallows.

centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the Great to Queen Theodolinde of Lombardy, now in the Church of St. John at Monza, whilst no image of the Crucified is found in the Catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eight century. . . . There is no Christ and no Crucified; the Cross is the Christ even as the Stauros cross was a type and a name of Horus, the Gnostic Christ. The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The cult began with the cross, and Julian was right in saying he waged a 'Warfare with the X'; which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance.* During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was made divine at first, and humanized at last."

Few world-symbols are more pregnant with real occult meaning than the Swastica. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the "wheels," and of the Four Elements, the "Sacred Four," in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Swastica, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species."

To the Eastern Occultist the TREE of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thralldom of sensuous perception and see, in the light of the one eternal present Reality. To the Western Kabbalist, and now far more to the superficial Symbolologist, nursed in the lethal atmosphere of materialistic science, there is but one chief explanation of the mysteries of the Cross—its sexual element. Even the otherwise spiritualistic modern commentator discerns in the Cross and Swastica, this feature before all others.

* So it was, and could not be otherwise. Julian (the Emperor) was an Initiate, and as such knew well the "mystery-meaning" both metaphysical and physical.

"The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained and bound to the cross. In the *Ritual*, the Osirian cries, '*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him. Har-ru-bah has knotted him.*'* These were the cords of the four Quarters, or the cross. Thor is said to smite the head of the Serpent with his hammer . . . a form of Swastica or four-footed Cross. . . . In the primitive sepulchres of Egypt the model of the Chamber had the form of a Cross.† The pagoda of Mathura . . . the birth-place of Krishna, was built in the form of a Cross"‡

This is perfect and no one can discern in this "sexual worship," with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindu sects, especially the rites of the Vallabacharyas? For, as said, the Lingham and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the *tree* or *Cross-worship* § of the Jews, as denounced by their own Prophets, can hardly escape the charge. The "Sons of Sorcerers," "the seed of the adulterer," as Isaiah calls them (lvii.), never lost an opportunity of "enflaming themselves with idols under every green tree," which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their "God of gods, the One living God," while despising and deriding the worship of the Deity of the ancient philosophers. Let such believe in and worship the physical form of the Cross, by all means.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit sought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from

* Apophis or *Apap* is the Serpent of evil, symbol of human passions. The Sun (Osiris-Horus), destroys him, when Apap is thrown down, bound and chained. The god Aker, "the chief of the gate of the Abyss," of Aker, the realm of the Sun (xv. 39) binds him. Apophis is the enemy of Ra (light), but the "great Apap has fallen!" exclaims the defunct. "The Scorpion has hurt thy mouth," he says to the conquered enemy (xxxix. v. 7). The Scorpion is the "worm that never dies" of the Christians. Apophis is bound on the *Tau* or *Tat*, "the emblem of stability." (See the erection of *Tat* in *Tatoo*, *Ritual* xviii.)

† So have the crypts in cis-Himalayan regions where Initiates live, and where their ashes are placed for seven lunar years.

‡ The *Natural Genesis*, Vol. I. p. 432.

§ The Cross and the Tree are identical and synonymous in symbolism.

which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown, For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aswattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life. The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic* care: thus rejecting the only knowledge upon which he can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it. He who sees in the cross, the decussated circle of Plato, the *Pagan*, not the antitype of circumcision, as *Christian* (St.) Augustine did,* is forthwith regarded by the Church as a heathen: by Science, as a lunatic. This because, while refusing to worship the god of physical generation, he confesses that he can know nothing of the Cause which underlies the so-called *First Cause*, the causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the boundless Circle and making of it the universal Postulate upon which the whole of the manifested universe is based, the Sage keeps a reverential silence concerning that upon which no mortal men should dare to speculate. “The Logos of God is the revealer of man, and the logos (the verb) of man is the revealer of God,” says Eliphaz Lévi in one of his paradoxes. To this, the Eastern Occultist would reply:—“On this condition, however, that man should be dumb on the CAUSE that produced both God and its logos. Otherwise, he becomes invariably the *reviler*, not the ‘revealer,’ of the incognizable Deity.”

We have now to approach a mystery—the Hebdomad in nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in nature is quite *natural* (so we say too), and has no more significance than the illusion of motion which forms the so-called “Strobic circles.” No great importance was given to these “singular illusions” when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a pre-eminent number—six concentric circles around a seventh, and seven rings within one another round a central point, etc., etc.—in this *illusion*, produced by a swaying saucer, or any other vessel. We give the solution refused by science in the section which follows.

* Sermon the 160th.

§ XXV.

THE MYSTERIES OF THE HEBDOMAD.

WE must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of *Light*, *Life*, and *Union*—especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brahmin learned in the Upanishads—so full of the secret wisdom of old, why “he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuṣarna*,” as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahmin *trisuṣarna*—very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

“When the first ‘Seven’ appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second ‘Seven,’ who, guiding the Jivas of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third ‘Seven’ evolved their Chhâyas. . . . The fifth ‘Seven’ imprisoned their ESSENCE. . . . Thus man became a *Saptaparna*.” (Commentary.)

A.

SAPTAPARNA.

Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek “myths.” The T, or τ (*tau*), formed from the figure 7, and the Greek letter Γ (*gamma*), was (see § “Cross and Circle”) the symbol of life,

and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*gaia*)*; and of "life eternal," because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being:—



a triangle and a quaternary, the symbol of *septenary MAN*.

Now, the number *six* has been regarded in the ancient mysteries as an emblem of *physical nature*. For six is the representation of the *six* dimensions of all bodies: the *six* lines which compose their form, namely, the four lines extending to the four cardinal points, North, South, East, and West, and the two lines of height and thickness that answer to the Zenith and the Nadir. Therefore, while the *senary* was applied by the sages to *physical man*, the *septenary* was for them the symbol of that man *plus* his immortal soul.

Ragon gives in his *Maçonnerie Occulte* a very good illustration of the "hieroglyphical senary," as he calls our double equilateral triangle, . He shows it as the symbol of the commingling of the "*philosophical three fires and the three waters*, whence results the procreation of the elements of all things. The same idea is found in the Indian equilateral double triangle. For, though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad (or the Trimurti). For, even in the exoteric rendering, the lower triangle  with the apex downward, is the symbol of Vishnu, the god of the moist principle and water ("*Nārā-yana*," or the moving Principle in *Nārā*, water; †) while the triangle, with its apex upward,  is Siva, the Principle of Fire, symbolized by the triple flame in his hand. (See the bronze statue of Tripurantika Siva, "*Mahadeva destroying Tripurasura*," at the museum of the India House). It is these two interlaced triangles—wrongly called "*Solomon's seal*," which also form the emblem of our

* Hence the Initiates in Greece called the *Tau Tauñios*, son of *gaia*, "sprung from earth," like *Tityos* in *Odyssey* 7, 324.

† See the *Mahabhārata*, e.g., III., 189, 3, where Vishnu says, "I called the name of water *nārā* in ancient times, and am hence called *Nārāyana*, for that was always the abode I moved in" (*Ayana*). It is into the water (or chaos, the "moist principle" of the Greeks and Hermes), that the first seed of the Universe is thrown. "The 'Spirit of God' moves on the dark waters of Space"; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit.

Society—that produce the Septenary and the Triad at one and the same time, and are the *Decad*, whatever way this sign  is examined, as all the ten numbers are contained therein. For with a point in the middle or centre, thus , it is a sevenfold sign; its triangles denote number 3; the *two* triangles show the presence of the binary; the triangles with the central point common to both yield the quaternary; the six points are the senary; and the central point, the unit; the *quinary* being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd number. This is the reason why Pythagoras and the ancients made the number *six* sacred to Venus, since “the union of the two sexes, and the spagyrisation of matter by triads are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies.”*

Belief in “Creators,” or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the Earth has seven Logoi—the emanating rays of the one “Father-Ray”—the *PROTOGONOS*, or the manifested “Logos”—he who sacrifices his *Esse* (or flesh, the Universe) that the world may live and every creature therein have conscious being.

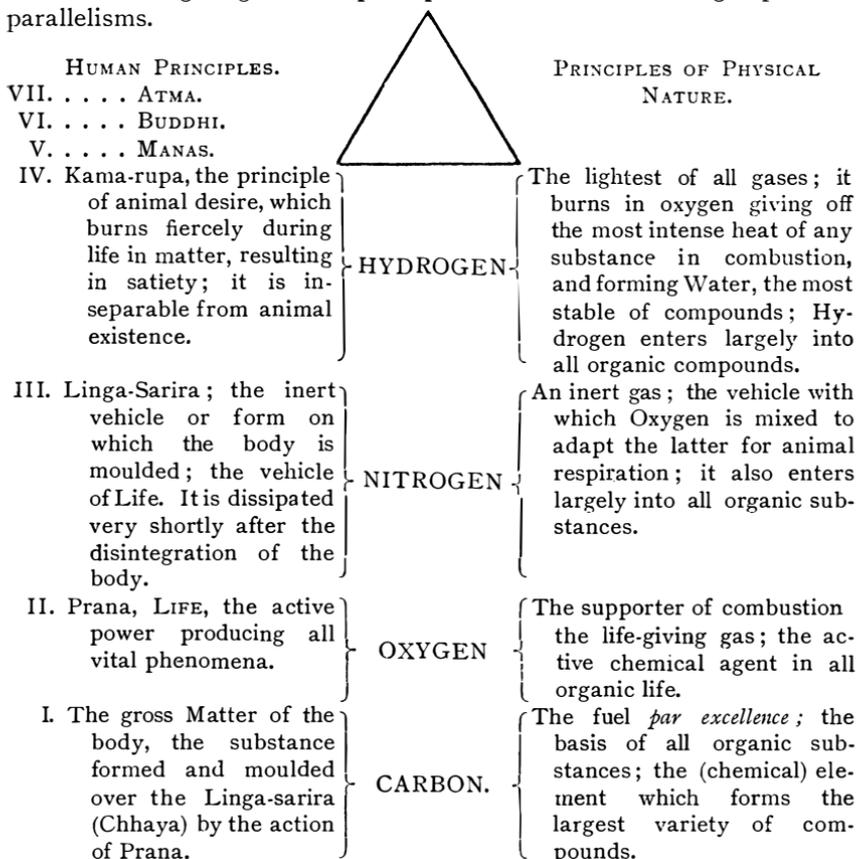
Numbers 3 and 4 are respectively male and female, Spirit and Matter, and their union is the emblem of life eternal in spirit on its ascending arc, and in matter as the ever resurrecting element—by procreation and reproduction. The spiritual male line is vertical ; the differentiated matter-line is horizontal; the two forming the cross or . The former (the 3), is invisible; the latter (the 4), is on the plane of objective perception. This is why all the matter of the Universe, when analyzed by science to its ultimates, can be reduced to four elements only—carbon, oxygen, nitrogen, and hydrogen: and why the three primaries, the noumenoi of the four, or graduated Spirit or Force, have remained a *terra incognita* and mere speculations, names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature and acquaint themselves with the potentialities of the effects. Thus, while the men of Western learning had, and still have, the four, or matter to toy with, the Eastern Occultists and their disciples, the great alchemists the world over, have the whole septenate to study from.† As those Alche-

* The “Potency of the Pythagorean Triangles” (Ragon).

† There are learned Brahmins who have protested against our septenary division. They are right from their own standpoint, as we are right from ours. Leaving the

mists have it:—"When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle," (or Triad, *i.e.*, the face of one of its plane surfaces becoming the middle face of the other), "and becomes a cube; then only does it (the cube unfolded) become the vehicle and the number of LIFE, the Father-Mother SEVEN."

The following diagram will perhaps assist the student to grasp these parallelisms.



Now we are taught that all these earliest forms of organic life also appear in septenary groups of numbers. From minerals or "soft

three aspects, or adjunct principles out of calculation, they accept only four *Upadhis* (bases) including the Ego—the reflected image of the Logos in the "Karana Sarira"—and even "strictly speaking . . . only three *Upadhis*." For purely theoretical metaphysical philosophy, or purposes of meditation, these three may be sufficient, as shown by the Taraka Yoga system; but for *practical occult teaching* our septenary division is the best and easiest. It is, however, a matter of school and choice.

stones that hardened" (Stanza) followed by the "hard plants that softened," which are the product of the mineral, for "it is from the bosom of the stone that vegetation is born" (*Commentary, Book IX., F. 19*); and then to man—all the primitive models in every kingdom of nature begin by being ethereal, transparent, films. This, of course, takes place only in the first beginning of life. With the next period they consolidate, and at the *seventh* begin to branch off into species, *all except men*, the first of the mammalian animals* in the Fourth Round.

Virgil, versed as every ancient poet was, more or less, in esoteric philosophy, sang evolution in the following strains :—

*Principio cælum ac terras, camposque liquentes
Lucentemque globum lunæ, Titaniaque astra
SPIRITUS intus alit; totamque infusa per artus
MENS agitat molem, et magno se corpore miscet.
Inde Hominum pecudumque genus, etc.† (Æneid VI.)*

"First came three, or the triangle." This expression has a profound meaning in Occultism, and the fact is corroborated in mineralogy, botany, and even in geology, as was demonstrated in the section on "Ancient Chronology," by the compound number seven, the three and the four being in it. Salt in solution proves it. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of *fire*, whence the word "*pyramids*"; while the second geometrical figure in *manifested* Nature is a square or a cube, 4 and 6; for, "the particles of earth being cubical, those of fire are pyramidal" truly—(Enfield). The pyramidal shape is that assumed by the pines—the most primitive tree after the fern period. Thus the two opposites in cosmic nature—fire and water, heat and cold—begin their metrographical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one. Says Mr.

* *Protista* are not animals. The reader is asked to bear in mind that when we speak of "animals," the mammals alone are meant. Crustacea, fishes, and reptiles are contemporary with, and most have preceded *physical* man in this Round. All were bi-sexual, however, before the age of mammalia in the closing portion of the secondary or Mesozoic ages, *yet nearer to the Palæozoic than the Cænozoic ages*. Smaller marsupial mammalia are contemporary with the huge reptilian monsters of the Secondary.

† "First Divine Spirit within sustains the Heavens, the earth and watery plains, the moon's orb and shining stars and the *Eternal Mind* diffused through all the parts of nature, actuates the whole stupendous frame and mingles with the vast body of the universe. *Thence proceed the race of men and beasts, the vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane." "All proceeds from Ether and from its seven natures"—said the alchemists. Science knows these only in their superficial effects.

Darwin, in his "Descent of Man," p. 164. showing that the inhabitants of the sea-shore are greatly affected by the tides :—

"The most ancient progenitors in the Kingdom of the Vertebrata . . . apparently consisted of a group of marine animals. . . . Animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight. . . . Now it is a mysterious fact that in the higher and now terrestrial Vertebrata . . . many normal and abnormal processes have one or more weeks (septenates) as their periods . . . such as gestation of mammals, the duration of fevers," etc. . . . "The eggs of the pigeon are hatched in two weeks (or 14 days); those of the fowl in three; those of the duck in four: those of the goose in five; and those of the ostrich in seven." (Bartlett's "Land and Water.")

This number is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life; (See also Vol. I., Part II.), and this truth was ever evident to the Seers and the adepts. Jacob Boehme, by insisting on the fundamental doctrine of the seven properties of everlasting mother Nature, proved himself thereby a great Occultist.

But to return to the consideration of the septenary in ancient religious symbolism. To the metrological key to the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All-Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogonic Key. This Key explains that Noah, the deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose of the formation of our Earth, its population, and the propagation of life on it, in general.

Now bearing in mind the Septenary division in divine Hierarchies, as in Cosmic and human constitutions, the student will readily understand that Jah-Noah is at the head of, and is the synthesis of the lower Cosmic Quaternary. The upper Sephirothal, , triad—of which Jehovah-Binah (Intelligence) is the left, female, angle — emanates the  Quaternary. The latter symbolizing by itself the "Heavenly Man," the sexless Adam-Kadmon viewed as Nature in the abstract, becomes a septenate again by emanating from itself the additional three principles, the lower terrestrial or manifested physical Nature, Matter and our Earth (the seventh being Malkuth, the "Bride of the Heavenly Man"), thus forming, with the higher triad, or Kether, the Crown, the full number of the Sephirothal Tree—the 10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.

The above is not directly to our point, though it is a necessary

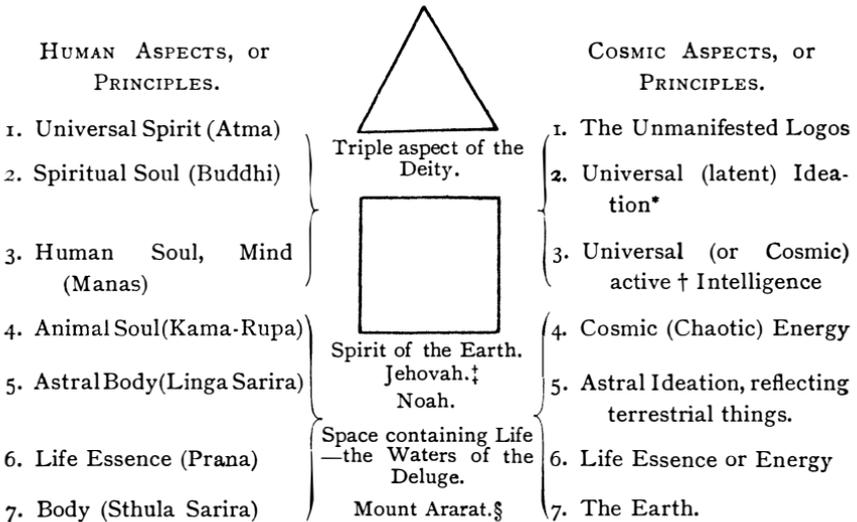
reminder to facilitate the comprehension of what follows. The question at issue is to show that Jah-Noah, or the Jehovah of the Hebrew Bible, the alleged Creator of our Earth, of man and all upon it, is:—

(a) The lowest Septenary, the Creative Elohim—in his Cosmic aspect.

(b) The Tetragrammaton or the Adam-Kadmon, “the Heavenly Man” of the Four letters—in his theogonic and Kabalistic aspects.

(c) Noah—identical with the Hindu *Sishta*, the human seed, left for the peopling of the Earth from a previous creation or Manvantara, as expressed in the Purânas, or the pre-diluvian period as rendered allegorically in the Bible—in his Cosmic character.

But whether a Quaternary (Tetragrammaton) or a Triad, the Bible Creative God is not the Universal IO, unless blended with AIN-SOPH (as Brahmâ with Parabrahm), but a septenary, one of the many Septenaries of the Universal Septenate. In the explanation of the question now in hand, his position and status as Noah may best be shown by placing the 3, , and 4, , on parallel lines with the “Cosmic” and “Human” principles. For the latter, the old familiar classification is made use of. Thus:—



As an additional demonstration of the statement, let the reader turn to scientific works. “*Ararat = the mount of descent = הַר אֲרָרָת, Hov-fared.* Hatho mentions it out of composition by *Arath = אַרְתָּ.* Editor

NOTE.—For footnotes, see next page.

of Moses Cherenensis says: 'By this, they say, is signified *the first place of descent* (of the ark).' (*Bryant's Anal.*, Vol. IV., pages 5, 6, 15.) Under "*Berge*" mountain, Nork says of Ararat: 'אררט, for ארת (*i.e.*, *Aravat* for *Avath*) EARTH, Aramaic reduplication.' Here it is seen that Nork and Hatho make use of the same equivalent in Arath, with the meaning of *Earth*."||

Noah thus symbolizing both the *Root-Manu* and the *Seed-Manu*, or the Power which developed the planetary chain, and our earth, and the *Seed Race* (the Fifth) which was saved while the last sub-races of the Fourth perished—Vaivasvata Manu—the number *Seven* will be seen to recur at every step. It is he (Noah), who represents, as Jehovah's permutation, the septenary Host of the Elohim, and is thus the Father or Creator (the Preserver) of all animal life. Hence verses 2 and 3 of

* The Adwaitic Vedantic philosophy classifies this as the highest trinity, or rather the Trinitarian aspect of Chinmatra (Parabrahmam), explained by them as the "bare potentiality of Pragna"—the power or the capacity that gives rise to perception; Chidakasam, the infinite field or plane of Universal Consciousness; and Asath (Mulaprakriti), or undifferentiated matter. (See "*Personal and Impersonal God*" in "*Five Years of Theosophy*.")

† Differentiated matter existing in the Solar System (let us not touch the whole Kosmos) in seven different conditions, and Pragna, or the capacity of perception, existing likewise in seven different aspects corresponding to the seven conditions of matter, there must necessarily be seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out.

‡ Represented as the jealous, angry, turbulent and ever active-god, revengeful, and kind only to his chosen people when propitiated by them.

§ Noah and his three Sons are the collective symbol of this Quaternary in many and various applications, Ham being the Chaotic principle.

|| "*Source of Measures*," p. 65. The author explains, "Note that in Hebrew, *Jared*, the father of Enoch, is construed to be '*the mount of descent*,' and it is said to be the same with *Ararat* on which the cubical structure of *Noah*, or *foundation measure* rested. *Jared*, in Hebrew, is יָרֵד. The root derivations are the same with those of *Ararat*, of *acre*, of *earth*." As by Hebrew metrology "Jared, יָרֵד is, *literally in British Y R D*; hence in *Jared* is to be found *literally* our English word *yard* (and also יָרֵד, for *Jah*, or *Jehovah*, is *rod*). It is noteworthy that the son of *Jared*, viz., *Enoch*, lived 365 years, and it is said of him by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, *time and distance* values together, *i.e.*, *year time* descended by co-ordination, through the *yard*, or *jared*, who *thus was its father*, in or through *Enoch*; and truly enough, $1296 = \text{yard (or Jared)} \times 4 = 5184$, the characteristic value of the solar day, in *thirds*, which as stated may be styled the *parent numerically*, of the solar year" (*ibid.* p. 65). This, however, by the astronomical and numerical Kabalistic methods. Esoterically, Jared is the Third race and Enoch the Fourth—but as he is taken away alive he symbolizes also the Elect saved in the Fourth, while Noah is the Fifth from the beginning—the family saved from the waters, eternally and *physically*.

chapter vii. of *Genesis*, "Of every clean beast thou shalt take to thee by sevens, the male (3), and the female (4); of fowls also of the air by *sevens*," etc., etc., followed by all the *sevening* of days and the rest.

B.

THE TETRAKTIS IN RELATION TO THE HEPTAGON.

Thus Number Seven, as a compound of 3 and 4, is the factor element in every ancient religion, because *it is the factor element in nature*. Its adoption must be justified, and it must be shown to be *the number par excellence*, for, since the appearance of "Esoteric Buddhism," frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the ONE universal Principle,—although referred to as (the) one, because the *Only One*—never enters into the calculations. IT stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by ITSELF and independent of every other Power whether noumenal or phenomenal. IT "is neither matter nor spirit; IT is neither Ego nor non-Ego; and IT is neither object nor subject," says the author of "*Personal and Impersonal God*," and adds:—

"In the language of Hindu philosophers it is the original and eternal combination of Purusha (Spirit) and Prakriti (matter). As the Adwaites hold that an external object is merely the product of our mental states, Prakriti is nothing more than an illusion, and Purusha is the only reality; it is the ONE existence which remains in the universe of Ideas. This . . . then, is the Parabrahm of the Adwaites. . . ."

"Even if there were to be a personal God with anything like a material *upadhi* (physical basis of whatever form), from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidakasam* (the field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaites."*

Being itself entirely out of human reckoning or calculation, yet this "huge aggregation of various states of consciousness" is a Septenate,

* "Five Years of Theosophy," Art. "Personal and Impersonal God."

in its totality entirely composed of Septenary groups ; simply because "the capacity of perception *exists in seven different aspects corresponding to the seven conditions of matter*" (*ibid*), or the seven properties, or states, or conditions of matter. And, therefore, number 1 down to number 7 begins in the esoteric calculations with the first manifested principle, which is number one if we commence from above, and the *seventh* when reckoning from below, or from the lowest Principle.

The *Tetrad* is esteemed in the Kabala, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the *one*, the first manifested Unit, or rather *the three in one*. Yet the latter has been ever impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

The first manifestation of the eternal monad was never meant to stand as the symbol of another symbol, the UNBORN for the Element-born, or the one LOGOS for the Heavenly man. Tetragrammaton, or the Tetractys of the Greeks, is the *Second logos*, the Demiurgos. The Tetrad, as Thomas Taylor thought (*vide* the "*Pythagorean Triangle*"), "is the *animal itself* of Plato, who, as Syrianus justly observes, was the best of the Pythagoreans ; it subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads (the double triangle), the one intelligible, and the other intellectual, another order of gods exists which partakes of both extremes." "The Pythagorean world," Plutarch tells us (in *De anim. proc.*, 1027) "*consisted of a double quaternary.*" This statement corroborates what is said about the choice, by the exoteric theologies, of *the lower* Tetraktis. For:—"The quaternary of the intellectual world (the world of *Mahat*) is T'Agathon, Nous, Psyche, Hyle ; while that of the sensible world (of matter), which is properly what Pythagoras meant by the word Kosmos—is Fire, Air, Water, and Earth. The four elements are called by the name of *rizomata*, the roots or principles of all mixed bodies," *i.e.*, the lower Tetraktis is the root of *illusion* of the world of matter ; and this is the tetragrammaton of the Jews, and the "mysterious deity," over which the modern Kabalists make such a fuss !

"Thus number *four* forms the arithmetical mean between the monad and the *heptad*, as this contains all powers, both of the productive and produced numbers ; for this of all numbers under ten, is made of a certain number ; the duad doubled makes a tetrad, and the tetrad doubled or unfolded makes the *hebdomad* (the septenary). Two multiplied into itself produces four ; and retorted into itself makes the first cube. This first cube *is a fertile number*, the ground of multitude and variety, constituted of two and four (depending on the monad, the *seventh*). Thus the two principles of temporal things, the *pyramis* and

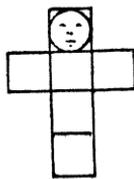
cube, form and matter, flow from one fountain, the tetragon (on earth) the *monad* (in heaven)” (See Reuchlin, “*Cabala*” I, ii.).

Here Reuchlin, the great authority on the Kabala, shows the cube to be *matter*, whereas the pyramid or the *triad* is “form.” With the Hermetics the number four becomes the symbol of truth *only when amplified into a cube*, which, unfolded, makes seven, as symbolizing the male and female elements and the element of LIFE.*

Some students have been puzzled to account for the vertical line, which is male, becoming (*vide infra*) in the cross a four-partitioned line—*four* being a female number, while the horizontal (the line of matter) becomes three-divided. But this is easy of explanation. Since the middle face of the cube unfolded is *common* to both the vertical and the horizontal bar, or double-line, it becomes *neutral* ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold—two being an even and therefore a female number also. Moreover, according to Theon, the Pythagoreans who gave the name of Harmony to the Tetraktis, “because it is a diatessaron in sesquitertia”—were of opinion that “the division of the canon of the monochord was made by the tetraktis in the *duad*, *triad*, and *tetrad*; for it comprehends a sesquitertia, a sesquialtera, a double, a triple, and a quadruple proportion, the section of which is 27.” “In the ancient musical notation, the tetrachord consisted of *three* degrees or intervals, and *four* terms of sounds called by the Greeks diatessaron, and by us a fourth.” Moreover, the quaternary though an even, therefore a female (“infernally”) number, varied according to its form. This is shown by Stanley (in *Pythag.* p. 61). The 4 was called by the

* In the “*Hebrew Egyptian Mystery, the Source of Measures,*” the Author shows (on p. 50) that the figure of the cube unfolded in connection with the circle “becomes . . . a cross proper, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays *one face* of the cube as common to two bars,

. . . (*i.e.*, once counted horizon- (CUBE UNFOLDED) tally, and once vertically) . . . 4 for the upright, and 3 for the adding—“Here we have the philosophy explains that *four* is potential state, or *chaotic matter*, permeate it actively, *i.e.*, the to quit its one dimensional matter, thus forming a *manifested* space, in order that the Universe



cross bar making *seven* in all,” famous 4, and 3, and 7.” Esoteric the symbol of the Universe in its and that it requires Spirit to primordial *abstract* triangle has quality and spread across that basis on the three dimensional should manifest intelligibly. This

is achieved by the cube unfolded. Hence the *ansated cross* ♀ as the symbol of man, generation and life. In Egypt *ank* signified soul, life and blood. It is the *ensouled, living* man, the Septenary.

Pythagoreans the Key-Keeper of Nature; but in union with the 3, which made it seven, it became the most perfect and harmonious number—*nature herself*. The four was “the Masculine of Feminine Form,” when forming the Cross; and Seven is “the Master of the Moon,” for this planet is forced to alter her appearance every seven days. It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling “a tone” the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun $1\frac{1}{2}$ tones; from the Sun to Mars a tone; from thence to Jupiter $\frac{3}{4}$ a tone; from Jupiter to Saturn $\frac{1}{2}$ a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony. All the melody of nature is in those seven tones, and therefore is called “the Voice of Nature.”

Plutarch explains (*de Plac. Phil.*, p. 878) that the Achæan Greeks regarded the tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things. With the brothers of the Rosy Cross, the figure of the Cross, or *Cube unfolded*, formed the subject of a disquisition in one of the theosophic degrees of Peuret, and was treated according to the fundamental principles of light and darkness, or *good and evil*.

“The intelligible world proceeds out of the divine mind (or unit) after this manner. The Tetraktis reflecting upon its own essence, *the first unit, productrix of all things*, and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, and becomes a *Pyramis, whose base* is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating. This is *the creation of the middle world*, which the Hebrews call *the Supreme*, the world of the (*their*) deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, ‘*deûm domus alta*,’ whose top is UNITY, its wall *trinity*, and its superficies *quaternity*.” (Reuchlin, *Cabala*, p. 689).

The “superficies” has thus to remain a *meaningless surface*, if left by itself. UNITY only “illuminating” *quaternity*; the famous lower four has to built for itself also a wall from *trinity*, if it would be manifested. Moreover, the *tetragrammaton*, or Microprosopus, is “Jehovah” arrogating to himself very improperly the “Was, Is, Will be,” now translated into the “*I am that I am*,” and interpreted as referring to the highest abstract Deity, while esoterically and in plain truth, it means only periodically chaotic, turbulent, and eternal MATTER with all its potentialities. For the Tetragrammaton is one with Nature or Isis, and is the exoteric series of androgyne gods such as Osiris-Isis, Jove-Juno Brahmâ-Vâch, or the Kabalistic *Jah-hovah*; all male-females. Every *anthropomorphic* god, in old nations, as Marcelinus Vicinus well observed,

has his name written with four letters. Thus with the Egyptians, he was *Teut*; the Arabs, *Alla*; the Persians, *Sire*; the Magi, *Orsi*; the Mahometans, *Abdi*; the Greeks, *Theos*; the ancient Turks, *Esar*; the Latins, *Deus*; to which J. Lorenzo Anania adds the German *Gott*; the Sarmatian, *Bouh*, etc., etc.

The Monad being one, and an *odd* number, the ancients therefore called the odd, the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to the celestial gods, while even numbers, such as two, *four*, six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and infernal deities*. In his eighth eclogue, Virgil records the fact by saying, “*Numero deus impari gaudet*,” “Unequal numbers please the gods.”

But number *seven*, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called “*Telesphoros*,” because *by it all in the Universe and mankind is led to its end, i.e., its culmination (Philo. de Mund. opif.)*. Being under the rule of seven sacred planets,* the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale. The *heptad* (our Septenary) was regarded “*as the number of a virgin, because it is unborn*” (like the Logos or the “*Aja*” of the Vedantins); “without a father or a mother, *but proceeding directly from the Monad*, which is the origin and crown of all things.” (*Pythag. Triangle*, p. 174.) And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Maha-Manvantara of ours.

The septenary, or *heptad*, was sacred indeed to several gods and goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo (the Sun), between his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.

Cis-Himalayan Occultism with its *sevening*, and because of such sevening, must be regarded as the most ancient, the original of all. It is opposed by *some* fragments left by Neo-Platonists; and the admirers of the latter, who hardly understand what they defend, say to us: “See, your forerunners believed only in *triple* man, composed of

* The seven planets are not limited to this number because the ancients knew of no others, but simply because they were the primitive or primordial *houses* of the seven *Logoi*. There may be nine and ninety-nine other planets discovered—this does not alter the fact of these seven alone being sacred.

Spirit, Soul, and body. Behold, the Taraka Raja Yoga of India limits that division to 3, we, to 4, and the Vedantins to 5 (koshas)." To this, we of the Archaic school, ask:—

Why then does the Greek poet say that "*it is not four* but SEVEN who sing the praise of the Spiritual Sun," 'EITAME? He says—

"Seven sounding letters sing the praise of me,
The immortal God, the Almighty deity." . . .

Why again is the *triume* IAO (the Mystery God) called the "fourfold," and yet the triad and tetradic symbols come under one unified name with the Christians—the Jehovah of the seven letters? Why again in the Hebrew Shebâ is the Oath (the Pythagorean *Tetraktis*) identical with number 7; or, as Mr. G. Massey has it, "taking an oath was synonymous with 'to seven,' and the 10 expressed by the letter *Yod*, was the full number of IAO-SABAOTH, the ten-lettered God"? In Lucian's *Auction*, Pythagoras asks, "How do you reckon?" The reply is, "One, Two, Three, Four." "Then, do you see," says Pythagoras, "in *what you conceive* FOUR there are Ten; then, *a perfect triangle and our Oath* (tetraktis, *four!*)," or Seven. Why does Proclus say in *Timæus*, c. iii.—"The Father of the golden verses celebrates the Tetractys as the fountain of perennial nature"?

Simply because those Western Kabalists who quote the *exoteric* proofs against us have no idea of the real *esoteric* meaning. Because all the ancient Cosmologies—the oldest Cosmographies of the two most ancient people of the Fifth Root Race, the Hindu Aryans and the Egyptians, adding to them the early Chinese races (the remnants of the Fourth or Atlantean Race)—based the whole of their mysteries on number 10: the higher triangle standing for the invisible and metaphysical world, the lower three and four, or the *Septenate*, for the physical realm. It is not the Jewish Bible that brought number seven into prominence. Hesiod used the words "The seventh is the sacred day," before the Sabbath of "Moses" was ever heard of. The use of number seven was never confined to any one nation. This is well testified by the seven vases in the temple of the Sun, near the ruins of Babion in Upper Egypt; the seven fires burning continually for ages before the altars of Mithra; the seven holy fanes of the Arabians; the seven peninsulas, the seven islands, seven seas, mountains, and rivers of India; and of the *Zohar* (See *Ibn Gebirol*); the Jewish Sephiroth of the *Seven* splendours; the seven Gothic deities, the seven worlds of the Chaldeans and their seven Spirits; the seven constellations mentioned by Hesiod and Homer; and all the interminable sevens which the Orientalists find in every MS. they discover.

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the

esoteric schools into seven. Make it *four* and it will either leave man *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower—the celestial or terrestrial Tetraktis: to become comprehensible, according to the teachings of the esoteric *ancient* school, man must be regarded as a Septenary. This was so well understood, that even the so-called Christian Gnostics had adopted this time-honoured system (*Vide* § on “*The Seven Souls*”). This remained for a long time secret as, though suspected, no MSS. of that time spoke of it clearly enough to satisfy the sceptic. But there comes to our rescue the literary curiosity of our age—the oldest and best preserved gospel of the Gnostics, *Pistis Sophia* ΠΙΣΤΙΣ ΣΟΦΙΑ. To make the proof absolutely complete, we shall quote from an authority (C. W. King)—the only archæologist who had a faint glimmer of this elaborate doctrine, and the best writer of the day on the Gnostics and their gems.

According to this extraordinary piece of religious literature—a true Gnostic fossil—the human Entity is the Septenary ray from the One,* just as our school teaches. It is composed of seven elements, four of which are borrowed from the four Kabalistical manifested worlds. Thus, “from Asia it gets the *Nephesh* or seat of the physical appetites (vital breath, also); from Jezirah, the *Ruach*, or seat of the passions (?!); from Briah, the *Neshamah*, and from Aziluth it obtains the *Chaiah*, or principle of spiritual life;” (King). “This looks like an adaptation of the Platonic theory of the Soul’s obtaining its respective faculties from the Planets in its downward progress through their Spheres. But the *Pistis-Sophia*, with its accustomed boldness, puts this theory into a much more poetical shape (§ 282).” The *Inner Man* is similarly made up of *four* constituents, *but these are supplied by the rebellious Æons of the Spheres*, being the *Power*—a particle of the Divine light (“*Divinæ particula auræ*”) yet left in themselves; the *Soul* (the fifth) “formed out of the tears of their eyes, and the sweat of their torments; the Ἀντίμοιον Πνεύματος, *Counterfeit of the Spirit* (seemingly answering to our Conscience), (*the sixth*); and lastly the Μοίρα, *Fate* † (Karmic Ego), whose

* The Seven Centres of Energy evolved, or rendered objective by the action of Fohat upon the one element; or, in fact, the “*Seventh Principle*” of the Seven Elements which exist throughout manifested Kosmos. We may here point out that they are in truth the Sephiroth of the Kabalists; the “*Seven gifts of the Holy Ghost*” in the Christian system; and in a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kamsa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the *Krishna*: or *Christ-state*, that of a *Fiveanmukta*, and centre ourselves entirely in the highest, the Seventh or the ONE.

† Μοίρα is destiny, not “*Fate*,” in this case, as it is an appellation, not a proper noun. (See Wolf’s transl. in *Odyssey* 22, 413). But *Moira*, the Goddess of Fate, is a deity

business it is to lead the man to the end appointed for him ; if he hath to die by the fire, to lead him into the fire, if he hath to die by a wild beast, to lead him unto the wild beast, etc.”*—the SEVENTH !

C.

THE SEPTENARY ELEMENT IN THE VEDAS.

IT CORROBORATES THE OCCULT TEACHING CONCERNING THE SEVEN GLOBES
AND THE SEVEN RACES.

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig-Vedic hymns are none the less suggestive. The seven rays of Sûrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis—the progenitors of all that lives and breathes on earth—are the seven friends of Agni, his seven “horses,” or seven “HEADS.” The human race has sprung from fire and water, it is allegorically stated ; fashioned by the FATHERS, or the ancestor-sacrificers, from Agni ; for Agni, the Aswins, the Adityas (*Rig-Veda III.*, 54, 16, *II.*, 29, 3, 4), are all synonymous with that “sacrificer,” or the fathers, variously called *Pitar* (*Pitris*, fathers), Angirases† (*Ibid*, 1, 31, 17, 139, *et seq.*), the *Sādhyas*, “divine sacrificers,” the most occult of all. They are all called *deva putra rishayah* or “the Sons of God” (*X.*, 62 ; 1, 4). The “sacrificers,” moreover, are collectively the ONE sacrificer, the father of the gods, Visvakarman, who performed the great Sarva-Medha ceremony, and ended by sacrificing himself. (See Rig-Vedic Hymns.)

“who like *Atma* gives to all their portion of good and evil,” and is therefore *Karma* (*Vide* Liddell). By this abbreviation, however, the subject to *Destiny* or *Karma* is meant, the SELF or Ego, and that which is reborn. Nor is *Αντίμιμον Πνεύματος* our conscience, but our *Buddhi* ; nor is it again the “counterfeit of Spirit” but “modelled after,” or a counterpart of the Spirit—which *Buddhi* is, as the vehicle of *Atma* (*Vide* Ar. Theism, 17 ; and Liddell’s definitions).

* C. W. King’s *Gnostics*, p. 38.

† Prof. Roth (in Peter’s Lexicon) defines the Angirases as an intermediate race of higher beings between gods and men ; while Prof. Weber, according to his invariable custom of modernising and anthropomorphising the divine, sees in them the original priests of the religion which was common to the Aryan Hindus and Persians. Roth is right. “Angirases” was one of the names of the Dhyanis, or *Devas instructors* (“*guru-deva*”), of the late Third, the Fourth, and even of the Fifth Race Initiates.

In these Hymns the "Heavenly Man" is called *purusha*, "the Man," (X. 90, 1) from whom Virâj was born (X. 90, 5); and from Virâj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the lords-Dhyanis or Devas) who regulates all natural phenomena, who "makes a path for the Sun, for him to follow." The seven rivers of the sky (the descending creative gods) and the seven rivers of the earth (the seven primitive mankind) are under his control, as will be seen. For he who breaks Varuna's laws (Vratâni, "courses of natural action," active laws) is punished by Indra (X. 113, 5), the Vedic powerful god, whose *Vratâ* (law or power) is greater than the *Vratâni* of any other god.

Thus, the Rig Veda, the oldest of *all the known* ancient records, may be shown to corroborate the occult teachings in almost every respect. Its hymns—the records written by the earliest Initiates of the Fifth (our race) concerning the primordial teachings—speak of the Seven Races (two still to come) allegorising them by the "seven streams" (I, 35, 8); and of the Five Races ("*pañca kṛishṭāyah*") which have already inhabited this world (*ibid*) on the five regions "*pañca pradicah*" (IX, 86, 29), as also of the *three continents* that were.*

It is those scholars only who will master the secret meaning of the *Purushasukta* (in which the intuition of the modern Orientalist has chosen to see "one of the very latest hymns of the Rig-Veda"), who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric doctrines. One must study in all the abstruseness of their metaphysical meaning the relations in it between the (Heavenly) man "Purusha," SACRIFICED for the production of the Universe and all in it (*See Visvakarman*), and the terrestrial mortal man (*Hymn X. 20, 1, 16*), before one realizes the hidden philosophy of this verse:—

"15. He ("Man," *purusha*, or *Visvakarman*) had seven enclosing logs of fuel, and *thrice seven* layers of fuel; when the gods performed the sacrifice, they bound the Man as victim" . . . This relates to the three Septenary primeval Races, and shows the antiquity of the Vedas, who knew of no other, probably in this earliest *oral* teachings; and also

* Three submerged, or otherwise destroyed, continents—the first "continent" of the First Race prevailing to the last and existing to this day—are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest—portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that *appeared*, but the *third that disappeared*.

to the seven primeval groups of mankind, as Visvakarman represents divine humanity collectively.*

The same doctrine is found reflected in the other old religions. It may, and must have come down to us disfigured and misinterpreted, as in the case of the Parsis, who read it in their Vendidad and elsewhere, without understanding the allusions they contain any better than the Orientalists do; yet the doctrine is plainly mentioned in their old works. (See the enumeration of the seven *spheres*—not the “*Karshvare of the earth*,” as believed—in Fargard XIX., 30). But see further on.

Comparing the esoteric teaching with the interpretations by James Darmesteter (the Vendidad, edited by Prof. Max Müller), one may see at a glance where the mistake is made, and the cause that produced it. The passage runs thus:—

“The Indo-Iranian Asura (Ahura) was often conceived as seven-fold; by the play of certain mythical (?) formulæ and the strength of certain mythical (?) numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds,† and the Supreme God was often made seven-fold, as well as the worlds over which he ruled.” (*Vide the foot note*). “The seven worlds became in Persia the seven *Karshvare* of the earth: the earth is divided into seven *Karshvare*, only one of which is known and accessible to man, the one on which we live, namely, *Hvaniratha*; which amounts to saying that there are seven earths.‡ Parsi mythology knows also of seven heavens. *Hvaniratha* itself is divided into seven climes. (Orm. Ahr. § 72. “*Vendidad Introd. p. lx.*,)” and the same division and doctrine is to be found in the oldest and most revered of the Hindu

* Nor is this archaic teaching so very *unscientific*, since one of the greatest naturalists of the age—the late Professor Agassiz—admitted the multiplicity of the geographical origins of man, and supported it to the end of his life. The unity of the human species was accepted by the illustrious Professor of Cambridge (U.S.A.) in the same way as the Occultists do—namely, in the sense of their essential and original homogeneity and their origin from one and the same source:—*e.g.*, Negroes, Aryans, Mongols, etc., have all originated in the same way and from the same ancestors. The latter were all of one essence, yet differentiated, because belonging to seven planes which differed in degree though not in kind. That original physical difference was but little more accentuated by that of geographical and climatic conditions, later on. This is not the theory of Agassiz, of course, but the esoteric version. It is fully discussed in the *Addenda* (Part III.).

† The seven worlds are, as said, the seven spheres of the chain, each presided over by one of the “Seven great gods” of every religion. When the latter became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* god, whom monotheism tried to unify but—failed. In no exoteric religion is God really one, if analyzed metaphysically.

‡ The six invisible globes of our chain are both “worlds” and “earths” as is our own, albeit invisible. But where could be the *Six* invisible earths on this globe?

scriptures—the Rig-veda. Mention is made therein of six worlds, *besides our earth*: the six *rājamsi* above *prithivi*—the earth,—or “this” (*idám*) as opposed to that which is *yonder* (*i.e.*, the six globes on the *three* other planes or worlds). (See *Rig-veda* I. 34, III. 56; VII. 10, 411, and V., 60. 6).

The italics are ours to point out the identity of the tenets with those of the esoteric doctrine, and the mistake made. The Magi or Mazdeans only believed in what other people believed in; namely, in seven “worlds” or globes of our planetary chain, of which *only one* is accessible to man (at the present time), our Earth; and in the successive appearance and destruction of seven continents or earths on this our globe, each continent being divided, in commemoration of the seven globes (one visible, six invisible), into seven islands or continents, “seven climes,” etc., etc. This was a common belief in those days when the now Secret Doctrine was open to all. It is this multiplicity of localities under Septenary division, that made the Orientalists (led astray, moreover, by the oblivion of both the uninitiated Hindus and Parsis of their primitive doctrines) feel so puzzled by this ever-recurring seven-fold number, as to regard it as “mythical.” It is that oblivion of the first principles which has led the Orientalists off the right track and made them commit the greatest blunders. The same failure is found in the definition of the Gods. Those who are ignorant of the esoteric doctrine of the earliest Aryans, can never assimilate or understand correctly the metaphysical meaning contained in these BEINGS.

Ahura Mazda (Ormazd) was the head and synthesis of the seven *Amesha Spentas* (or Amshaspends), and, therefore, an Amesha Spenta himself. Just as “Jehovah-Binah Arelim” was the head and synthesis of the Elohim and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics as in metaphysics, from the Spiritual as from the physical Sun, the Seven Rays, the seven fiery tongues, the seven planets or gods. All these became supreme gods and *the ONE GOD*, but only after the loss of the primeval secrets, the sinking of Atlantis, or “the Flood,” and the occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, when even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as “the Most Blissful Spirit, Creator of the corporeal World” in the Vendidad. “Ahura Mazda” in its literal translation means the “Wise Lord” (*Ahura* “lord,” and *Mazda* “wise”). Moreover, this name of *Ahura*, in Sanskrit *Asura*, connects him with the *Manasaputras*, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (*manas*). Ahura (*asura*) may be derived from the root *ah* “to be,” but in its primal signification it is what the Secret Teaching shows it to be.

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later.

Yima, the so-called "first man" in the *Vendidad*, as much as his twin-brother Yama, the Son of Vaivasvata Manu, belongs to two epochs of the Universal History. He is the "Progenitor" of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the *postdiluvian* Humanity. The Magi said "Yima," as we say "man" when speaking of mankind. The "fair Yima," the first mortal who converses with Ahura Mazda, is the first "man" who dies or disappears, not the first who is born. The "Son of Vixanghat," was, like the Son of Vaivasvata, the symbolical man, who stood in esotericism as the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died* but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. This is plainly alluded to in the II. Fargard of the *Vendidad*. Yima refuses to become the bearer of the law of Ahura Mazda, saying "I was not born, I was not taught to be the preacher and the bearer of thy law." And then Ahura Mazda asks him to make his men increase and "watch over his world" (3 and 4).

He refuses to become the priest of Ahura Mazda, because he is *his own priest and sacrificer*, but he accepts the second proposal. He is made to answer:—

"Yes! . . . yes, I will rule and watch over thy world. There shall be, while I am King, neither cold wind nor hot wind, *neither disease nor death*."

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignty, and under the sway of Yima—

"Three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men, and dogs, and birds, and with red blazing fires," etc. (300 *winters* mean 300 periods or cycles.)

"Replenished," mark well, that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive destructions of the world and its life cycles. Once the "300 winters" were over, Ahura Mazda warns Yima that the earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Armaïta (the female genius, or Spirit of the Earth) makes that earth stretch out and become larger by

* Death came only after man had become a *physical* creature, *vide supra*. The men of the First Race and also of the Second, dissolved and disappeared in their progeny.

one-third, after which "new herds and flocks and men" appear upon it. Ahura Mazda warns him again, and Yima makes the earth by the same magic power to become larger by two-thirds. "Nine hundred winters" pass away, and Yima has to perform the ceremony *for the third time*. The whole of this is allegorical. The three processes of stretching the earth, refer to the three successive continents and races issuing one after and from the other, as explained more fully elsewhere. After the *third time*, Ahura Mazda warns Yima in an assembly of "celestial gods and excellent mortals" that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the "flood," and the coming cataclysm to Atlantis, which sweeps away every race in its turn. Like Vaivasvata Manu and Noah, Yima makes a *vara* (an enclosure, an ark) under the God's direction, and brings thither the seed of every living creature, animals and "fires."

It is of this "earth" or new continent that Zarathustra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said (*vide supra*, foot note) there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads—breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phœnix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay.

This explanation shows one more old religion agreeing in its symbolism with the universal Doctrine.

Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given, and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man—whether Adam or Yima—but a first mankind.

It may, or may not be, "mitigated polygenism." Once that both creation *ex-nihilo*—an absurdity—and a superhuman Creator or creators—a fact—are made away with by science, polygenism presents no more difficulties or inconveniences (rather fewer from a scientific point of view) than monogenism does.

Nevertheless, it is as scientific as any other claim. For in his Introduction to Nott's and Gliddon's "*Types of Mankind*," Agassiz declares

his belief in an indefinite number of “*primordial races of men created separately*”; and remarks that, “whilst in every zoological province animals are of *different species, man, in spite of the diversity of his races, always forms one and the same human being.*”

Occultism defines and limits the number of primordial races to seven, because of the “seven progenitors,” or *prajāpatis*, the evolvers of beings. These are neither gods, nor supernatural Beings, but advanced Spirits from another and lower planet, reborn on this one, and giving birth in their turn in the present Round to present Humanity. This doctrine is again corroborated by one of its echoes—the Gnostic. In their Anthropology and Genesis of man they taught that “a certain company of *Seven angels*,” formed the first men, who were no better than senseless, gigantic, shadowy forms—“a mere wriggling worm” (!) writes Irenæus (I., 24, 1), who takes, as usual, the metaphor for reality.

D.

THE SEPTENARY IN THE EXOTERIC WORKS.

We may now examine other ancient Scriptures and see whether they contain the septenary classification, and, if so, to what degree.

As much, if not much more, even than in the Jewish Bible, scattered about in the thousands of Sanskrit texts, some still unopened, others yet unknown, as well as in all the Purānas, the numbers seven and forty-nine (7×7) play a most prominent part. They are found from the Seven creations in Chapter I., down to the seven rays of the Sun at the final Pralaya, which expand into Seven Suns and absorb the material of the whole Universe. Thus the *Matsya* Purāna has: “For the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of *seven Kalpas*.” Then again the same Purāna shows that “in all the Manvantaras, classes of Rishis* appear by seven and *seven*, and having established a code of law and morality depart to felicity”—the Rishis representing many other things besides living Sages.

In Hymn xix., 53, of *Atharva Veda* (Dr. Muir’s translation) one reads :—

* “These are the seven persons by whom in the several Manvantaras” — says Parasāra — “created beings have been protected. Because the whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root *Vis* ‘to enter’ or ‘pervade,’ for all the gods, the Manus, the Seven Rishis, the Sons of the Manu, the Indras, all are but the impersonated potencies (*Vibhūtaayah*) of Vishnu” (*Vish. Purāna*). Vishnu is the Universe; and the Universe itself is divided in the *Rig Veda* into *seven* regions—which ought to be sufficient authority, for the Brahmins, at all events,

"1. Time carries (us) forward, a steed, with *seven rays*, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds."

"2. Thus Time moves on *seven wheels*; he has *seven naves*; immortality is his axle. He is at present *all these worlds*. Time hastens onward the first God."

"3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him 'Time in the highest Heaven'"

Now add to this the following verse from the Esoteric volumes:—

"Space and Time are one. Space and Time are nameless, for they are the incognizable THAT, which can be sensed *only through its seven rays*—which are the *Seven Creations, the Seven Worlds, the Seven Laws*," etc., etc., etc. . . .

Remembering that the Purânas insist on the identity of Vishnu with Time and Space;* and that even the Rabbinical symbol for God is MAQOM, "Space," it becomes clear why, for purposes of a manifesting Deity—Space, Matter, and Spirit—the one central point became the Triangle and Quaternary (the perfect Cube), hence *Seven*. Even the *Pravaha* wind (the mystic and occult Force that gives the impulse to, and regulates the course of the stars and planets) is septenary. The Kurma and Linga Purânas enumerate seven principal winds of that name, which winds are the principles of Cosmic Space. They are intimately connected with *Dhruva*† (now Alpha), the Pole-Star, which is connected in its turn with the production of various phenomena through cosmic forces.

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., etc. in the Aryan Scriptures, the number has passed through Indian, Egyptian, Chaldaic, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in and remained impressed indelibly on every exoteric theology. The seven old books stolen out of Noah's ark by Ham, and given to Cush, his son, and the seven Brazen columns of Ham and Cheiron, are a reflection and a remem-

* Vishnu is *all*—the worlds, the stars, the seas, etc., etc. "Vishnu is all that is, all that is not but is not *Vastubhûta*," "a substance" (Vishnu Purâna, Book II. ch. xii). "That which people call the highest God is not a substance *but the cause of it*; not one that is here, there, or elsewhere, *not what we see*, but that in which all is—SPACE."

† Therefore it is said in the Purânas that the view of *Dhruva* (the polar star) at night, and of the celestial porpoise (*Sisumâra*, a constellation) "expiates whatever sin has been committed during the day." The fact is that the rays of the four stars in the circle of perpetual apparition—the Agni, Mahendra, Kasyapa, and *Dhruva*, placed in the tail of *Ursa Minor* (*Sisumâra*)—focussed in a certain way and on a certain object produce extraordinary results. The *astro-magians* of India will understand what is meant.

branch of the Seven primordial mysteries instituted according to the "Seven secret emanations," the "Seven Sounds," and seven rays—the spiritual and sidereal models of the seven thousand times seven copies of them in later æons.

The mysterious number is once more prominent in the no less mysterious Maruts. The Vayu Purâna shows, and Harivansa corroborates, that the Maruts—the oldest as the most incomprehensible of all the secondary or lower gods in the Rig Veda—"are born in every *manvantara* (Round) *seven times seven* (or 49); that in each *Manvantara*, *four times seven* (or twenty-eight) they obtain emancipation, but their places are filled up by persons reborn in that character." What are the *Maruts* in their esoteric meaning, and who *those persons* "reborn in that character" ? In the Rig and other Vedas, the Maruts are represented as the storm gods and the *friends and allies* of Indra ; they are the "Sons of heaven and of earth." This led to an allegory that makes them the children of Siva, the great patron of the Yogis, "the MAHA-YOGI, the great *ascetic*, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained." In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for *Agni*, the fire god, the Maruts being called therein his sons. In the *Ramayana* and the Purânas, their mother, Diti—the sister, or complement of, and a form of Aditi—eager to obtain a son who would destroy Indra, is told by Kasyapa the Sage, that "if, with thoughts wholly pious and person entirely pure, she carries the babe in her womb for a hundred years" she will get such a son. But Indra foils her in the design. With his thunderbolt he divides the embryo in her womb into seven portions, and then divides every such portion into seven pieces again, which become the swift-moving deities, the Maruts.* These deities are only another aspect, or a development of the Kumâras, who are *Rudras* in their patronymic, like many others.†

Diti, being Aditi, unless the contrary is proven to us, Aditi, we say, or Akâsa in her highest form, is the *Egyptian seven-fold heaven*. Every true Occultist will understand what this means. Diti, we repeat, is the sixth

* In the *Ramayana* it is Bala-Rama, Krishna's elder brother, who does it.

† With regard to the origin of Rudra, it is stated in several *Purânas* that his (spiritual) progeny, created in him by *Brahmâ*, was not confined to either the seven Kumâras or the eleven Rudras, etc., but "comprehends infinite numbers of beings in person and equipments like their (virgin) father. Alarmed at their fierceness, numbers, and immortality, *Brahmâ* desires his son Rudra to form creatures of a different and mortal nature." Rudra refusing to create, desists, etc., hence *Rudra* is the first rebel. (*Linga, Vayu, Matsya*, and other *Purânas*.)

principle of *metaphysical* nature, the *Buddhi* of Akâsa. Diti, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Maya, and final bliss in consequence. Indra, now degraded, because of the Kali Yuga, when such aspirations are no more general but have become abnormal through a general spread of *Ahamkara* (the feeling of Egotism, *Self*, or I-AM-NESS) and ignorance—was, in the beginning, one of the greatest gods of the Hindu Pantheon, as the Rig Veda shows. *Sura-dhîpa*, “the chief of the gods,” has fallen down from *fishnu*, “the leader of the celestial host,”—the Hindu St. Michael—to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to Aindri (Indrani), the personification of *Aindri-yaka*, the evolution of the element of senses, whom he married “because of her *voluptuous attractions*”; after which he began sending celestial female demons to excite the passions of holy men, Yogis, and “to beguile them from the potent penances which he dreaded.” Therefore, Indra, now characterized as “the god of the firmament, the personified atmosphere”—is in reality the cosmic principle *Mahat*, and the fifth human—*Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires). This is demonstrated by Brahmâ telling the conquered god that his frequent defeats were due to *Karma*, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming “babe” destined to conquer him:—the babe, of course, allegorizing the divine and steady will of the Yogi—determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit—(Diti is shown frustrated in the Dvâpara Yug, during that period when the Fourth Race was flourishing). He divides the “Embryo” (of new *divine* adeptship, begotten once more by the Ascetics of the Aryan Fifth Race), into *seven* portions—a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a “Manu,”* but also to the seven degrees of adeptship—and then each

* Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the Purânas, one thing is made clear: there have been and there will be seven Rishis in every Root-Race (called also *Manvantara* in the sacred books) as there are fourteen Manus in every Round, the “presiding gods, the Rishis and Sons of the Manus” being identical. (See Book III. ch. 1 of *Vishnu Purâna*.) “Six” *Manvantaras* are given, the Seventh being our own in the Vishnu Purâna. The *Vayu Purâna* furnishes the nomenclature of the Sons of the fourteen Manus in every *Manvantara*, and the Sons of the seven Sages or Rishis. The latter are the progeny

portion into seven pieces—alluding to the Manu-Rishis of each Root-Race, and even sub-race.

It does not seem difficult to perceive what is meant by the Maruts obtaining “*four times seven*” emancipations in every “*manvantara*,” and by those persons who, being *reborn* in that character (of the *Maruts* in their esoteric meaning), “*fill up their places*.” The Maruts represent (a) the *passions* that storm and rage within every candidate’s breast, when preparing for an ascetic life—this *mystically*; (b) the occult potencies concealed in the manifold aspects of *Akāśa’s* lower principles—her body, or *sthūla sarīra*, representing the terrestrial, lower, atmosphere of every inhabited globe—this mystically and sidereally; (c) actual conscious Existences, Beings of a cosmic and psychic nature.

At the same time, “*Maruts*” is, in occult parlance, one of the names given to those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas*; of those Egos for whom—*since they are beyond illusion*—there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth. Therefore are the Maruts* shown firstly—as the sons of Siva-Rudra—the “*Patron Yogi*,” whose “*third eye*,” mystically, must be acquired by the ascetic before he becomes an adept; then, in their cosmic character, as the subordinates of Indra and his opponents—variously. The “*four times seven*” emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which *Marut-Jivas* (monads) have been re-born, and have obtained final liberation, if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery, *were it not for this extraneous help*—they are re-born over and over again “*in that character*,” and thus “*fill up their own places*.” *Who* they are, “*on earth*”—every student of Occult science knows. And he also knows that the Maruts are *Rudras*, among whom also the family of Twashtri, a synonym of Visvakarman—the great patron of the Initiates—is included. This gives us an ample knowledge of their true nature.

of the Progenitors of mankind. All the Purānas speak of the seven Prajāpatis of this period (Round).

* “*Chakshuba* was the Manu of the sixth period (Third Round and Third Race), in which Indra was Manojava” (*Mantradruma* in the *Bhagavata Purāna*). As there is a perfect analogy between the “*great Round*” (*Mahakālpa*), each of the seven Rounds, and each of the seven great Races in every one of the Rounds—therefore, Indra of the sixth period, or Third Round, corresponds to the close of the Third Race (at the time of the *Fall* or the separation of sexes). Rudra, as the father of the Maruts, has many points of contact with Indra, the Marutwān, or “*lord of the Maruts*.” To receive a name Rudra is said to have wept for it. Brahmā called him Rudra; but *he wept seven times more and so obtained seven other names*—of which he uses one during each “*period*.”

The same for the Septenary Division of Kosmos and human principles. The Purânas, along with other sacred texts, teem with allusions to this. First of all, the mundane Egg which contained Brahmâ, or the Universe, "was externally invested with *seven* natural elements, at first loosely enumerated as Water, Air, Fire, Ether, and *three secret* elements" (Book I.); then the "World" is said to be "encompassed on every side" by seven elements, also *within* the egg—as explained, "the universe is encompassed on every side, above and below by the *Andakat'âha*—the shell of the egg of Brahmâ." . . . Around the shell flows water, which is surrounded with fire; fire by air; air by ether; ether by the origin of the elements (Ahamkara); the latter by Universal Mind ("Intellect" in the Texts) (Book II., ch. VII. *Vishnu Purâna*). It relates to spheres of being as much as to principles. *Prithivi* is not our Earth, but the World, the Solar system, and means the *broad*, the *Wide*. In the *Vedas*—the greatest of all authorities, though needing the key to read it correctly—three terrestrial and three celestial earths are mentioned as having been called into existence simultaneously with *Bhûmi*—our earth. We have often been told that six, not *seven*, appears to be the number of spheres, principles, etc. We answer that there are, in fact, only six principles in man; since his body is *no principle*, but the covering, the shell thereof. So with the *planetary chain*; speaking of which, esoterically, the Earth (as well as the seventh, or rather *fourth* plane, one that stands as the seventh if we count from the first triple kingdom of the Elementals that begin the formation) may be left out of consideration, being (to us) the only distinct body of the seven. The language of occultism is varied. But supposing that *three* earths only, instead of seven, are meant in the Vedas, what are those three, since we still know of but one? Evidently there *must be* an occult meaning in the statement under consideration. Let us see. The "Earth that floats" on the Universal Ocean (of Space), which Brahmâ divides in the Purânas into seven zones, is *Prithivi*, the world divided into seven *principles*; a cosmic division looking metaphysical enough, but, in reality, *physical* in its occult effects. Many Kalpas later, our Earth is mentioned, and, in its turn, is divided into seven zones* on that same law of analogy that guided ancient philosophers. After which one finds on it seven continents, seven isles, seven oceans, seven seas and rivers, seven mountains, and seven climates, etc., etc., etc.†

* See the Purânas.

† In *Vishnu Purâna*, Book II., chap. iv., it is stated that the EARTH, "with its continents, mountains, oceans, and exterior shell, is *fifty crores* (500 millions) of yojanas in extent," to which the commentator remarks that "*this comprises the planetary spheres*; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the

Furthermore, it is not only in the Hindu Scriptures and philosophy that one finds references to the *Seven Earths*, but in the Persian, Phœnician, Chaldean, and Egyptian Cosmogonies, and even in Rabbinical literature. The Phœnix*—called by the Hebrews Onech עֶנֶךְ (from *Phenoch*, Enoch, symbol of a secret cycle and initiation), and by the Turks, *Kerkes*—lives a thousand years, after which, kindling a flame, it is self-consumed; and then, reborn from itself—it lives another thousand years, up to *seven times seven*: (See “Book of Ali”—Russian transl.), when comes the day of Judgment. The “seven times seven,” 49, are a transparent allegory, and an allusion to the forty-nine “Manus,” the Seven Rounds, and the seven times seven human cycles in each Round on each globe. The *Kerkes* and the *Onech* stand for a race cycle, and the mystical tree Ababel—the “*Father Tree*” in the *Kûran*—shoots out new branches and vegetation at every resurrection of the *Kerkes* or Phœnix; the “Day of Judgment” meaning a “minor *Pralaya*” (See “*Esoteric Buddhism*”). The author of the “Book of God” and the “Apocalypse” believes that “the Phœnix is very plainly the same as the *Simorgh*, the Persian *roc*, and the account which is given us of this last bird, yet more decisively establishes the opinion that the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge”—(p. 175); and a watery one in turn. “When the *Simorgh* was asked her age, she informed Caherman that this world is very ancient, for it has been already *seven times replenished* with beings different from men, and *seven times depopulated*;† that the age of the human race, in which we now are, is to endure *seven thousand numbers*, and that she herself had seen *twelve* of these revolutions, and knew not how many more she had to see.” (*Oriental Collections*, ii., 119.)

The above, however, is no new statement. From Bailly, in the last century, down to Dr. Kenealy, in this one, these facts have been noticed by several writers, but now a connection can be established between

diameter of that which precedes it—amounts to but two crores or fifty-four lakhs etc. . . . Whenever any contradictions in different Purânas occur, they have to be ascribed . . . to differences of Kalpas and *the like*.” “The like” ought to read “Occult meaning,” which explanation is withheld by the commentator, who wrote for *exoteric*, *sectarian* purposes, and was misunderstood by the translator for various other reasons, the least of which is—ignorance of the esoteric philosophy.

* The *Phœnix*, connected with the Solar Cycle of 600 years (with ciphers taken out or with more added according to which cycle is meant), the Western cycle of the Greeks and other nations—is a generic symbol for several kinds of cycles. Fuller details will be given in the section on “Kalpas and Cycles.”

† The tense is the “past” because the book is allegorical, and has to veil the truths contained.

the Persian oracle and the Nazarene prophet. Says the author of the "Book of God":—

"The Simorgh is in reality the same as the winged *Singh* of the Hindus, and the Sphinx of the Egyptians. It is said that the former will appear at the end of the world . . . as a monstrous lion-bird. From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the Earth, sometimes walking in the ocean . . . while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach that *there are to be seven successive renewals of the globe*, that each reproduced system will last seven thousand years; (?) and that the total duration of the universe will be 49,000 years. This opinion, which involves the doctrine of the pre-existence of each renewed creature, they may either have learned during their Babylonian captivity, or *it may have been part of the primeval religion* which their priests had preserved from remote times" (p. 176). It shows rather that the initiated Jews *borrowed*, and their non-initiated successors, the Talmudists, lost the sense, and applied the Seven Rounds, and the forty-nine races, etc., to the wrong end.

Not only "*their* priests," but those of every other country. The Gnostics, whose various teachings are the many echoes of the one primitive and universal doctrine, put the same numbers, under another form, in the mouth of Jesus in the very occult *Pistis Sophia*. We say more: even the Christian editor or author of *Revelation* has preserved this tradition and speaks of the Seven RACES, four of which, with part of the fifth, are gone, and two have to come. It is stated as plainly as could be stated in chapter xvii., verses 9 and 10. Thus saith the angel: "And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are SEVEN Kings, *five* are fallen, and one *is*, and the other is not yet come . . ." Who, acquainted in the least with the symbolical language of old, will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the fifth, the one that *is*; and in the *other*, that "*is not yet come*," the sixth and seventh coming root races, as also the sub-races of this, our present race? Another still more forcible allusion to the Seven Rounds and the forty-nine root-races in *Leviticus*, will be found elsewhere in the Addenda, Part III.

E.

SEVEN IN ASTRONOMY, SCIENCE, AND MAGIC.

Again, number seven is closely connected with the occult significance of the Pleiades, those seven daughters of Atlas, "the six present, the

seventh *hidden*." In India they are connected with their nursling, the war god, Karttikeya. It is the *Pleiades* (in Sanskrit, *Krittika*) who gave the god their name, for Karttikeya is the planet Mars, *astronomically*. As a god he is the son of Rudra, born without the intervention of a woman. He is a *Kumâra*, a "virgin youth" again, generated in the fire from the Seed of Siva—the *holy spirit*—hence called Agni-bhû. The late Dr. Kenealy believed that, in India, Karttikeya is the secret symbol of the cycle of Naros, composed of 600, 666, and 777 years, according to whether it is solar or lunar, divine or mortal, years that are counted; and the six visible, or the seven actual sisters, the Pleiades, are needed for the completion of this most secret and mysterious of all the astronomical and religious symbols. Therefore, when made to commemorate one particular event, Karttikeya appeared, of old, as a *Kumâra*, an ascetic, with *six heads*—one for each century of the Naros. When the symbolism was needed for another event, then, in conjunction with the seven sidereal sisters, Karttikeya is seen accompanied by Kaumâra (or Senâ) his female aspect. He is then riding on a peacock—the bird of Wisdom and Occult Knowledge, and the Hindu Phœnix, whose Greek relation with the 600 years of Naros is well-known. A six-rayed star (double triangle) a Swastica, a six and occasionally seven-pointed crown is on his brow; the peacock's tail represents the sidereal heavens; and the twelve signs of the Zodiac *are hidden on his body*; for which he is also called Dwâdasa Kara," ("the twelve-handed"), and Dwâdasâksha, "twelve-eyed." It is as Sakti-dhara, however, the "Spear-holder," and the conqueror of Târaka, "Taraka-jit," that he is shown most famous.

The years of the Naros, being (in India) counted in two ways—either "100 years of the gods," (*divine years*)—or 100 *mortal years*—one can see the tremendous difficulty for the non-initiated in comprehending correctly this cycle, which plays such an important part in St. John's Revelation. It is the truly apocalyptic Cycle; yet in none of the numerous speculations about it have we found anything but a *few approximate* truths, because of its being of various lengths and relating to various pre-historic events.

It has been urged against the duration claimed by the Babylonians for their divine ages, that Suidas shows the ancients counting, in their chronological computations, days for years. Dr. Sepp in his ingenious plagiarism—exposed elsewhere—of the Hindu 432 in thousands and millions of years (the duration of the Yugas) which he dwarfed to 4,320 *lunar years* before the "birth of Christ"—as "foreordained" in the sidereal (besides the invisible) heavens, and proved "by the apparition of the Star of Bethlehem"—appeals to Suidas and his authority. But Suidas had no other warrant for it than his own speculations, and he

was no Initiate. He cites, as a proof, Vulcan, in showing him as having, according to chronological claim, reigned 4,477 years, *i.e.*, 4,477 days, as he thinks, or rendered in years, 12 years, 3 months, and 7 days; he has 5 days in his original—thus committing an error even in such an easy calculation. (See Suidas, art. "Ἡρῆλιος.") True, there are other ancient writers guilty of like fallacious speculations—Calisthenes, for instance, who assigns to the astronomical observations of the Chaldeans only 1,903 years, whereas Epigenes recognises 720,000 years (*Pliny. Histor. Natur. Lib. VII. c. 56.*) The whole of these hypotheses made by profane writers are based upon and due to a misunderstanding. The chronology of all the Western peoples, ancient Greeks and Romans, was borrowed from India. Now, it is said in the Tamil edition of *Bagavadam* that 15 solar days make a *Paccham*; two *paccham* (or 30 days) are a month of the mortals, adding that such a month is only one day of the *Pitar Devata* (*Pitris*). Again, two of these months constitute a *roodoo*, three *roodoo* make an *ayanam*, and two *ayanams* a year—which year of the mortals is *but a day of the gods*. It is on such misunderstood teachings that some Greeks have imagined that all the initiated priests had transformed days into years!

This mistake of the ancient Greek and Latin writers became pregnant with results in Europe. At the close of the past and the beginning of this century, relying upon the purposely mutilated accounts of Hindu chronology, brought from India by certain too zealous and as unscrupulous missionaries, Bailly, Dupuis, and others built quite a fantastic theory upon the subject. Because the Hindus had made half a revolution of the moon, a measure of time; and because a month composed of only fifteen days—of which Quint. Curtius speaks (*Menses in quinos dies descriperunt dies*. Quint. Curt. LVIII., c. 9)—is found mentioned in Hindu literature, therefore, it is a verified fact that their year was only half a year, when it was *not called a day*. The Chinese, too, divided their Zodiac into twenty-four parts, hence their year into twenty-four fortnights, but such computation did not, nor does it prevent their having an astronomical year just the same as ours. And they have a period of sixty days—the Southern Indian *Roodoo*, to this day in some provinces. Moreover, Diodorus Siculus (Lib. I. § 26, p. 30) calls "*thirty days* an Egyptian year," or that period during which the moon performs a complete revolution. Pliny and Plutarch both speak of it (*Hist. Nat. Lib. VII., c. 48, Vol. III., p. 185, and Life of Numa, § 16*); but does it stand to reason that the Egyptians, who knew astronomy as well as any other people did, made the *lunar* month consist of thirty days, when it is only twenty-eight days with fractions? This lunar period had *an occult meaning* surely as much as the *Ayanam* and the *roodoo* of the Hindus had. The year of two months' duration, and the period of sixty days also,

was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l'Astronomie Orientale*. The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other (*Mem. Acad. Ins. T. XVI., c. 48, Tom. III., p. 183*); the Arabs anciently divided the year into six seasons, each composed of two months; in the Chinese astronomical work called *Kioo-tche*, it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kamschatka have their years of six months, as they had when visited by Abbé Chappe (*Voyage to Siberia, Vol. III., p. 19*). But is all this a reason to say that when the Hindu Purânas say “a solar year” they mean *one solar day*! It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world—at any rate in our present terrestrial life-cycle—and the wonderful comprehension of its workings, that unveiled to the ancients so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called) the influence which they will have on the course and development of the human races. The Sun, Moon, and planets being the never-erring time measurers, whose potency and periodicity were well known, became thus the great Ruler and rulers of our little system in all its *seven domains*, or “spheres of action.” *

This has been so evident and remarkable, that even many of the modern men of Science, Materialists as well as Mystics, had their attention called to this law. Physicians and theologians, mathematicians and psychologists have drawn the attention of the world repeatedly to this fact of periodicity in the behaviour of “Nature.” These numbers are explained in the “Commentaries” in these words.

THE CIRCLE IS NOT THE “ONE” BUT THE ALL.

IN THE HIGHER [*heaven*] THE IMPENETRABLE RAJAH [*“ad bhutam,” see Atharva-Veda” X., 105*], IT [*the Circle*] BECOMES ONE, BECAUSE [*it is*] THE INDIVISIBLE, AND THERE CAN BE NO TAU IN IT.

IN THE SECOND [*of the three “Râjamsi” (triteye), or the three “Worlds”*] THE ONE BECOMES TWO [*male and female*]; AND THREE [*add the Son or logos*]; AND THE SACRED FOUR [*“tetractis,” or the “Tetragrammaton.”*]

IN THE THIRD [*the lower world or our earth*] THE NUMBER BECOMES FOUR, AND THREE, AND TWO. TAKE THE FIRST TWO, AND THOU WILT

* The spheres of action of the combined Forces of Evolution and Karma are (1) the Super-spiritual or *nounenal*; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely *physical* spheres.

OBTAIN SEVEN, THE SACRED NUMBER OF LIFE; BLEND [*the latter*] WITH THE MIDDLE RAJAH, AND THOU WILT HAVE NINE, THE SACRED NUMBER OF BEING AND BECOMING."*

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World—the two-fold, three-fold, six and seven-fold, and especially the nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now. For—

"THERE IS A HARMONY OF NUMBERS IN ALL NATURE; *in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perception of the mind.* The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. *From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy.*" ("Medical Review," July, 1844).

So much so, indeed, that more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. "The birth, growth, maturity, vital functions . . . change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of completion in *weeks*," or seven days.† Dr. Laycock (*Lancet*, 1842-3), writing on the Periodicity of Vital Phenomena, records a "most remarkable illustration and confirmation of the law in insects."‡

* In Hinduism, as understood by the Orientalists from the *Atharvaveda*, the three *rājamsi* refer to the three strides of Vishnu; his ascending higher step, being taken in the highest world (A. V., VII., 99, 1, cf. I 155, 5). It is the *divo rājah*, or the "sky," as they take it. But it is something besides this in Occultism. The sentence *pārēshu, gūhyeshu, vratēshu*, cf. I, 155, 3, and IX., 75, 2; or again, verse X., 114, in *Atharvaveda*—has yet to be explained.

† H. Grattan Guinness, F.R.G.S., in his "Approaching End of the Age."

‡ Having given a number of illustrations from natural history, the doctor adds: "The facts I have briefly glanced at are general facts, and cannot happen day after day in so many millions of animals of every kind, FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, at definite periods, from a mere chance or coincidence . . . I think it impossible to come to any less general conclusion than this, that in animals, changes occur every three and a half, seven, fourteen, twenty-one, or twenty-eight days, or at some definite number of weeks" or septenary cycles. Again, the same Dr. Laycock states that:—"Whatever type the fever may exhibit, there will be a *paroxysm on the seventh day* . . . the *fourteenth will be remarkable as a day of amendment* . . ." (either cure or death taking place). "If the fourth (paroxysm) be severe, and the fifth less so, the disease will end at the *seventh paroxysm*, and . . . change for [the better . . . will be seen on the *fourteenth day*,

To all of which Mr. Grattan Guinness, the author of "The Approaching End of the Age," says very pertinently, as he defends Biblical Chronology, "And man's life . . . is a week, a week of decades. 'The days of our years are threescore years and ten.' Combining the testimony of all these facts, we are bound to admit that *there prevails in organic nature a law of septiform periodicity, a law of completion in weeks*" (p. 269). Without accepting the conclusions, and especially the premises of the learned Founder of "the East London Institute for Home and Foreign Missions," the writer accepts and welcomes his researches in the occult chronology of the Bible. Just as, while rejecting the theories and hypotheses of modern Science and its generalizations, we bow before its great achievements in the world of the physical, or in all the minor details of material nature.

There is most assuredly an occult "chronological system in Hebrew Scripture"—the *Kabala* being its warrant; there is in it "a system of

namely, about three or four o'clock a.m., when the system is most languid." (See "Approaching End of the Age," by Grattan Guinness, pp. 258 to 269, wherein this is quoted.)

This is pure "sooth-saying" by *cyclic* calculations, and it is connected with Chaldean astrology and astrology. Thus materialistic Science—medicine, *the most materialistic of all*—applies our occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in nature, and yet must needs pooh-pooh the same archaic knowledge when claimed by the Occultists. For if the mysterious Septenary Cycle is a law in nature, *and it is one*, as proven; if it is found controlling the evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the Kingdom of the Animal, mammalia and man—why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient adepts have studied and thoroughly mastered these cyclic laws under all their aspects? Indeed, Dr. Stratton states as a physiological and pathological fact, that "in health the human pulse is more frequent in the morning than in the evening for six days out of seven; and that on the seventh day it is slower." (*Ibid. Edinb. Med. and Surg. Journal*, Jan. 1843.) Why, then, should not an Occultist show the same in cosmic and terrestrial life in the pulse of the planet and races? Dr. Laycock divides life by *three great septenary periods*: the first and last, each stretching over 21 years, and the central period or prime of life lasting 28 years, or four times seven. He subdivides the first into *seven distinct stages*, and the other two into *three* minor periods, and says that "The fundamental unit of the greater periods is *one week of seven days, each day being twelve hours*"; and that "single and compound multiples of this unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. *This law binds all periodic vital phenomena together, and links the periods observed in the lowest annulose animals, with those of man himself, the highest of the vertebrata.*" If Science does this, why should the latter scorn the Occult information, namely, that (speaking Dr. Laycock's language) "*one week of the manvantaric (lunar) fortnight, of fourteen days (or seven manus), that fortnight of twelve hours in a day representing seven periods or seven races—is now passed?*" This language of science fits our doctrine admirably. We (mankind) *have* lived over "*a week of seven days, each day being twelve hours,*" since three and a half races are now gone for ever, the fourth is submerged, and we are now in the Fifth Race.

weeks"—which is based on the archaic Indian system, which may still be found in the old Jyotisha.* And there are in it cycles of "the *week* of days," of the "*week* of months," of years, of centuries, and even of millenniums, decamillenniums, and more, or "the week of years of years."† But all this can be found in the archaic doctrine. And if this common source of the chronology in every Scripture, however *veiled*, is denied in the case of the Bible, then the six days, and a Sabbath, the seventh, can hardly disconnect *Genesis* from the Purānic Cosmogonies. For the first "Week of Creation" shows the septiformity of its chronology and thus connects it with Brahmā's "Seven Creations." The able volume from the pen of Mr. Grattan Guinness, in which he has collected on some 760 pages every proof of that septiform calculation, is good evidence. For if the Bible chronology is, as he says, "regulated by the law of weeks," and if it is septenary, whatever the measures of the creation week and the length of its days; and if, finally, "the Bible system includes weeks on a great variety of scales," then this system is shown to be identical with all the pagan systems. Moreover, the attempt to show that 4,320 years (in lunar months) elapsed between "Creation" and the Nativity, is a clear and unmistakable connection with the 4,320,000 of the Hindu Yugas. Otherwise, why make such efforts to prove that these figures, which are pre-eminently Chaldean and Indo-Aryan, play such a part in the New Testament? We shall prove it now still more forcibly.

Let the impartial critic compare the two accounts—the Vishnu Purāna and the Bible—and he will find that the "seven creations" of Brahmā are at the foundation of the "week" of creation in *Genesis* i. The two allegories are different, but the systems are all built on the same foundation-stone. The Bible can be understood *only by the light of the Kabala*. Take the *Zohar*, the "Book of Concealed Mystery," however now disfigured, and compare. The seven Rishis and the fourteen Manus of the seven Manvantaras—issue from Brahmā's head; they are his "mind-born sons," and it is with them that begins the division of mankind and its races from the Heavenly man, "the Logos" (the manifested), who is Brahmā Prajāpati. Says (V. 70 in) the "Ha Idra Rabba Qadisha" (the Greater Holy Assembly) of the skull (head)

* See for the length of such cycles or *Yugas* in Vriddha Garga and other ancient astronomical Sections (Jyotisha). They vary from the cycle of five years—which Colebrooke calls "the cycle of the Vedas," specified in the institutes of Parasāra, "and the basis of calculation for larger cycles" (*Miscell. Essays*, Vol. I., pp. 106 and 108)—up to the Mahayuga or the famous cycle of 4,320,000 years.

† The Hebrew word for "week" is *Seven*; and any length of time divided by *Seven* would have been a "week" in their day, even 49,000,000 years, as it is seven times seven millions. But their calculation is throughout septiform.

of Macroprosopus, the ancient One* (*Sanat*, an appellation of Brahmâ), that in every one of his hairs is a "hidden fountain issuing from the concealed brain." "And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it (which is the manifest QUATERNARY, the *Tetragrammaton*) his brain is formed; and thence that brain goeth into THIRTY and TWO paths" (or the *triad* and the *duad*, or again 432). And again: (V. 80) "Thirteen curls of hair exist on the one side and on the other of the skull"—*i.e.*, six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female, "and through them commenceth the division of the hair" (the division of things, Mankind and Races).

"We *six* are lights which shine forth from a *seventh* (light)," saith Rabbi Abba; "*thou art the seventh light*" (the synthesis of us all, he adds, speaking of *Tetragrammaton* and his seven "companions," whom he calls "the eyes of *Tetragrammaton*.")

TETRAGRAMMATON is Brahmâ Prajâpati, who assumed *four* forms, in order to create four kinds of *supernal* creatures, *i.e.*, made himself *four-fold*, or the manifest *Quaternary* (see Vishnu Purâna, Book I. ch. V.); and who, after that, is re-born in the *seven* Rishis, his *Manasaputras*, "mind-born sons," who became later, 9, 21 and so on, who are all said to be born from various parts of Brahmâ.†

* Brahmâ creates in the first Kalpa (day one) various "sacrificial animals" *pasu*—or the celestial bodies and the Zodiacal signs, and plants which he uses in *sacrifices* at the opening of *Treta Yuga*. The esoteric meaning of it shows him proceeding cyclically and creating astral prototypes on the *descending spiritual arc* and then on the *ascending physical arc*. The latter is the sub-division of a *two-fold* creation, subdivided again into seven descending and seven ascending degrees of spirit falling, and of matter ascending—the inverse of what takes place (as in a mirror which reflects the right on the left side) in this manvantara of ours. It is the same, *esoterically*, in the Elohistic Genesis (chap. i.), and in the Jehovistic copy, as in Hindu cosmogony.

† It is very surprising to see theologians and Oriental scholars express indignation at the "*depraved* taste of the Hindu mystics" who, not content with having *invented* the "Mind-born" Sons of Brahmâ, make the Rishis, Manus, and Prajâpatis of every kind *spring from various parts of the body of their primal Progenitor*—Brahmâ (see Wilson's footnote in his *Vishnu Purâna*, Vol. I., p. 102). Because the average public is unacquainted with the Kabala, the key to, and glossary of, the much veiled Mosaic Books, therefore, the clergy imagines the truth will never out. Let any one turn to the English, Hebrew, or Latin texts of the Kabala, now so ably translated by several scholars, and he will find that the Tetragrammaton, which is the Hebrew IHVH, is also both the "Sephirothal Tree"—*i.e.*, it contains all the Sephiroth except Kether, the crown—and the united *body* of the "Heavenly man" (Adam Kadmon) from whose limbs emanate the Universe and everything in it. Furthermore, he will find that the idea in the Kabalistic Books (the chief of which in the *Zohar* are the "Books of Concealed Mystery," of the "Greater," and the "Lesser Holy Assembly") is entirely phallic and far more crudely expressed than is the four-fold Brahmâ in any of the Purânas. (See "*Kabala Unveiled*," by Mr. S. L. Mathers, Chap. xxii., concerning the remaining members of Microprosopus).

There are two *Tetragrammatons*: the Macro and the Microprosopus. The first is the *absolute* perfect Square, or the TTRACTIS within the Circle, both abstract conceptions, and is therefore called AIN—the Non-being, *i.e.*, illimitable or absolute *Be-ness*. But when viewed as Microprosopus, or the “Heavenly man,” the manifested Logos, he is the *triangle in the square*—the *sevenfold cube* not the fourfold, or the plane Square. For it is written in the same “Greater Holy Assembly”—(83). “And concerning this, the children of Israel wished to know in their minds, like as it is written (*Exod.* xvii. 7.): ‘Is the Tetragrammaton in the midst of us, or the Negatively Existent One?’* (*Where did they distinguish between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, Ain the negatively existent?*)†

Therefore, Tetragrammaton is the THREE made four and the FOUR made three, and is represented on this Earth by his seven “companions,” or “Eyes”—the “Seven eyes of the Lord.” Microprosopus is, at best, only a *secondary* manifested Deity. For, verse 1,152 of the “Greater Holy Assembly” (Kabala) says—

“We have learned that there *were ten* (companions) who entered into the *Sod*, (‘mysterious assembly or mystery’), and that *seven only* came forth”‡ (*i.e.*, 10 for the unmanifested, 7 for the manifested Universe.)

1,158. “And when Rabbi Shimeon revealed the *Arcana* there were found none present there save those (seven companions). . . . 1,159. And Rabbi Shimeon called them the seven eyes of Tetragrammaton, like as it is written, *Zach.* iii., 9, ‘These are the seven eyes (or principles) of Tetragrammaton,’—*i.e.*, the four-fold Heavenly man, or pure spirit, is resolved into Septenary man, pure matter and Spirit.

Thus the Tetrad is *Microprosopus*, and the latter is the male-female Chochmah-Binah, the 2d and 3d Sephiroth. The Tetragrammaton is the very essence of number Seven, in its terrestrial significance. Seven stands between four and nine—the basis and foundation (astrally) of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to Zaccharias and

For, this “Tree of Life” is also the “tree of knowledge of good and evil,” whose chief mystery is that of human procreation. It is a mistake to regard the Kabala as *explaining* the mysteries of Kosmos or Nature; it explains and unveils only a few allegories in the Bible, and is *more esoteric* than is the latter.

* Simplified in the English Bible to: “Is the Lord (!) among us, or not?” (See *Exodus* xvii. 7.)

† See *Kabala Denudata*, by S. Liddell MacGregor Mathers, F.T.S., p. 121.

‡ Translators often render the word “companion” (angel, also adept) by “*Rabbi*,” as the Rishis are called *gurus*. The “Zohar” is, if possible, more occult than the Books of Moses; to read the “Book of Concealed Mystery” one requires the keys furnished by the genuine “Chaldean Book of Numbers,” which is not extant.

especially to the Epistle of Peter (1 P. ii. 2-5) ought to be conclusive. In the old symbolism, man, chiefly the *inner* Spiritual man is called "a stone." Christ is the corner-stone, and Peter refers to all men as "lively" (living) stones. Therefore a "stone with seven eyes" on it can only mean what we say, *i.e.*, a man whose constitution or ("principles,") is septenary.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope. This number is the factor, *sine quâ non*, in the production of occult astral phenomena.

Thus, if the chemical elements are arranged in groups according to their atomic weights, they will be found to constitute a series of groups of seven; the first, second, etc., members of each group bearing a close analogy in *all* their properties to the corresponding members of the next group. The following table, copied from Hellenbach's *Magie der Zahlen*, exhibits this law and fully warrants the conclusion he draws in the following words: "We thus see that chemical variety, so far as we can grasp its inner nature, depends upon numerical relations, and we have further found in this variety a ruling law for which we can assign no cause; we find a law of periodicity governed by the number *seven*."

Row	Group I.	Group II.	Group III.	Group IV.	Group V.	Group VI.	Group VII.	Group VIII.
	H ₁							
1	L 7	Be 9·3	B 11	C 12	N 14	O 16	Pl 19	---
2	Na 23	Mg 24	Al 27·3	Si 28	P 31	S 32	Cl 35·4	
3	K 39	Ca 40	— 44	Ti 48	V 51	Cr 52·4	Mn 54·8	{ Fe 56. Co 58·6 Ni 58. Cu 63·3
4	Cu 63·3	Zn 65	Ga 68·2	— 72	As 75	Se 78	Br 79·5	---
5	Rb 85·2	Sr 87·2	Y 89·5	Zr 90	Nb 94	Mo 96	— 100	{ Ru 103 Rh 104 Pd 106 Ag 107·6
6	Ag 107·6	Cd 111·6	In 113·4	Sn 118	Sb 122	Te 125	J 126·5	---
7	Cs 132·5	Ba 136·8	La 139	Ce 140	Di 144	—	—	---
8	—	—	—	—	—	—	—	---
9	—	—	Er. 178	—	Ta 182	W 184	—	{ Os 196. Jr 196·7 Pr 196·7. Au 197
10	Au 197	Hg 200	Tl 204	Pb 206	Bi 210	—	—	

The eighth column in this list is, as it were, the *octave* of the first, containing elements almost identical in chemical and other properties with those in the first; a phenomenon which accentuates the septenary law of periodicity. For further details the reader is referred to Hellenbach's

work, where it is also shown that this classification is confirmed by the spectroscopic peculiarities of the elements.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of colour as unfolded by the spectroscope, although in the latter case we deal with only *one* octave, while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach:—

“It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; *i.e.*, that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. . . . The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered.”

Verily, then, as Rabbi Abbas said: “We are six lights which shine forth from a seventh (*light*); thou (Tetragrammaton) art the seventh light (the origin) of us all;” (V. 1,160) and—“For assuredly there is no stability in those six, save what they derive from the seventh. For ALL THINGS DEPEND FROM THE SEVENTH.” (V. 1,161. Kabala, “The Greater Holy Assembly.”)

The (ancient and modern) Western American Zuñi Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions—political, social and religious—were (and still are) shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six “Priests of the House” seemingly synthesized in the seventh, who is a woman, the “PRIESTESS MOTHER.” Compare this with the “seven great officiating priests” spoken of in *Anugîtâ*, the name given to the “seven senses,” exoterically, and to the seven human principles, *esoterically*. Whence this identity of symbolism? Shall we still doubt the fact of Arjuna going over to Pâtâla (the Antipodes, America) and there marrying Ulûpi, the daughter of the Nâga (or rather *Nargal*) King? But to the Zuñi priests.

These receive an annual tribute, to this day, of corn of seven colours. Undistinguished from other Indians during the whole year, on a certain day, they come out (the six priests and one priestess) arrayed in their

priestly robes, each of a colour sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the colour corresponding to that region. Thus, the white represents the East, because from the East comes the first Sun-light; the yellow, corresponds to the North, from the colour of the flames produced by the *aurora borealis*; the red, the South, as from that quarter comes the heat; the blue stands for the West, the colour of the Pacific Ocean, which lies to the West; black is the colour of the nether underground region—darkness; corn with grains of all colours on one ear represents the colours of the upper region—of the firmament, with its rosy and yellow clouds, shining stars, etc. The “speckled” corn—each grain containing all the colours—is that of the “Priestess-Mother”: woman containing in herself the seeds of all races past, present and future; Eve being the mother of all living.

Apart from these was the Sun—the Great Deity—whose priest was the spiritual head of the nation. These facts were ascertained by Mr. F. Hamilton Cushing, who, as many are aware, became an Indian Zuñi, lived with them, was initiated into their religious mysteries, and has learned more about them than any other man now living.

Seven is also the great magic number. In the occult records the weapon mentioned in the Purānas and the *Mahabhārata*—the *Agneyāstra* or “fiery weapon” bestowed by Aurva upon his chela Sagara—is said to be built of seven elements. This weapon—supposed by some ingenious Orientalists to have been a “rocket” (!)—is one of the many thorns in the side of our modern Sanskritists. Wilson exercises his penetration over it, on several pages in his *Specimens of the Hindu Theatre*, and finally fails to explain it. He can make nothing out of the *Agneyāstra*.

“These weapons,” he argues, “are of a very unintelligible character. Some of them are wielded as missiles; but, in general, they *appear to be mystical powers exercised by the individual*—such as those of paralysing an enemy, or *locking his senses fast in sleep*, or bringing down storm, and rain, and fire, from heaven. (*Vide supra*, pp. 427 and 428.) . . . They assume celestial shapes, endowed with human faculties. . . . The *Rāmāyana* calls them the Sons of Krisāswa” (p. 297).

The Sastra-devatās, “gods of the divine weapons,” are no more Agneyāstra, the weapon, than the gunners of modern artillery are the cannon they direct. But this simple solution did not seem to strike the eminent Sanskritist. Nevertheless, as he himself says of the armiform progeny of Krisāswa, “the allegorical origin of the (Agneyāstra) weapons is, undoubtedly, the more ancient.”* It is the fiery javelin of Brahmā.

* It is. But *Agneyāstra* are fiery “missile weapons,” not “edged” weapons, as there is some difference between *Sastra* and *Astra* in Sanskrit.

The seven-fold Agneyâstra, like the *seven* senses and the "seven principles," symbolized by the seven priests, are of untold antiquity. How old is the doctrine believed in by Theosophists, the following section will tell.

F.

THE SEVEN SOULS OF THE EGYPTOLOGISTS.

If one turns to those wells of information, "*The Natural Genesis*" and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that "the student of Böhme's books finds much in them concerning these Seven Fountain Spirits and primary powers, treated as seven properties of nature in the alchemistic and astrological phase of the mediæval mysteries ;"* and adds—

"The followers of Böhme look on such matter as divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the Wisdom † of the past (or of the broken links), and are unable to recognise the physical features of the ancient Seven Spirits beneath their modern metaphysical or alchemist mask. A second connecting link between the Theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*. ‡ No matter whether these teachings are called Illuminist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings. § When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions. || It is useless for us to read our

* *The Natural Genesis*, Vol. I. pp. 318-319.

† Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

‡ This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediæval, and modern thought, but, unfortunately, too loosely edited.

§ Ay; but how can the learned writer prove that these "beginnings" were precisely in Egypt, and nowhere else; and only 50,000 years ago?

|| Precisely: and this is just what the Theosophists do. They have never claimed "original inspiration," not even as mediums, but have always pointed, and do now point to the "primary signification" of the symbols, which they trace to other

later thought into the earliest types of expression, and then say the ancients meant that.* Subtilized interpretations which have become doctrines and dogmas in theosophy have now to be tested by their genesis in physical phenomena, in order that we may explode their false pretensions to supernatural origin or supernatural knowledge.†

But the able author of the "Book of the Beginnings" and of "*The Natural Genesis*" does—very fortunately, for us—quite the reverse. He demonstrates most triumphantly our Esoteric (Buddhist) teachings, by showing them identical with those of Egypt. Let the reader judge from his learned lecture on "The Seven Souls of Man."‡ Says the author :—

"The first form of the mystical SEVEN was seen to be figured in heaven by the Seven large stars of the *great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the Seven Elemental Powers."

Just so, for the Hindus place in the *great Bear* their seven primitive Rishis and call this constellation the abode of the *Saptarishi*, *Riksha* and *Chitra-Sikhandinas*. But whether it is only an astronomical myth or a primordial mystery, having a deeper meaning than it bears on its surface, is what their adepts claim to know. We are also told that "the Egyptians divided the face of the sky by night into seven parts. The primary Heaven was seven-fold." So it was with the Aryans. One has but read the Purânas about the beginnings of Brahmâ, and his "Egg" to see it. Have the Aryans taken the idea from the Egyptians?—

"The earliest forces," proceeds the lecturer, "recognized in nature were reckoned as seven in number. These became seven elementals, devils (?) or later, divinities. Seven properties were assigned to nature, as

countries, older even than Egypt; *significations*, moreover, which emanate from a hierarchy (or hierarchies, if preferred) of *living wise men*, mortals, notwithstanding that Wisdom, who reject every approach to *supernaturalism*.

* But where is the proof that the ancients did not mean precisely that which the theosophists claim? Records exist for what they say, just as other records exist for what Mr. G. Massey says. His interpretations are very correct, but equally one-sided. Surely nature has more than one *physical aspect*; for astronomy, astrology, and so on, are all on the physical, not the spiritual plane.

† It is to be feared that Mr. Massey has not succeeded. We have our followers as he has his followers, and materialistic Science steps in and takes little account of both his and our speculations!

The fact that this learned Egyptologist does not recognise in the doctrine of the "Seven Souls," as he terms our *principles*, or "metaphysical concepts," but "the primitive biology or physiology of the Soul," does not invalidate our argument. The lecturer touches on only two keys, those that unlock the astronomical and the physiological mysteries of esotericism, and leaves out the other five. Otherwise he would have promptly understood that what he calls the *physiological* divisions of the living Soul of man, are regarded by theosophists as also psychological and spiritual.

matter, cohesion, fluxion, coagulation, accumulation, station, and division—and *seven elements or souls to man.*"

All this was taught in the esoteric doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven*, not two, or at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as psychic nature, and were made referable to metaphysics and psychology as much as to physiology. "The principle of *sevening*"—as the author says—"was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes*"; and it was so used. For "the seven Souls of the Pharaoh are often mentioned in the Egyptian texts. . . . *Seven Souls or principles in man were identified by our British Druids. . . .* The Rabbins also ran the number of souls up to seven; so, likewise, do the Karens of India. . . ."

And then, the author tabulates the two teachings—the Esoteric and the Egyptian,—and shows that the latter had the same series and in the same order.

(Esoteric) Indian.

1. Rupa, body or element of form.
2. Prana, the breath of life.
3. Astral body.
4. *Manas*—or Intelligence.*
5. *Kama*—rupa, or animal soul.
6. *Buddhi*, Spiritual Soul.
7. *Atma*, pure spirit. . . .

Egyptian.

1. Kha, body.
2. Ba, the Soul of Breath.
3. Khaba, the shade.
4. *Akhu*, Intelligence or Perception.
5. *Seb*, ancestral Soul.
6. *Putah*, the first intellectual father.
7. *Atmu*, a divine or eternal soul.

Further on, the lecturer formulates these seven (Egyptian) souls, as (1) The Soul of Blood—the *formative*; (2) The Soul of Breath—"that *breathes*"; (3) The Shade or Covering Soul—"that *envelopes*"; (4) The Soul of Perception—"that *perceives*"; (5) The Soul of Pubescence—"that *procreates*"; (6) The Intellectual Soul—"that *reproduces intellectually*"; and (7) The Spiritual Soul—"that is *perpetuated permanently*."

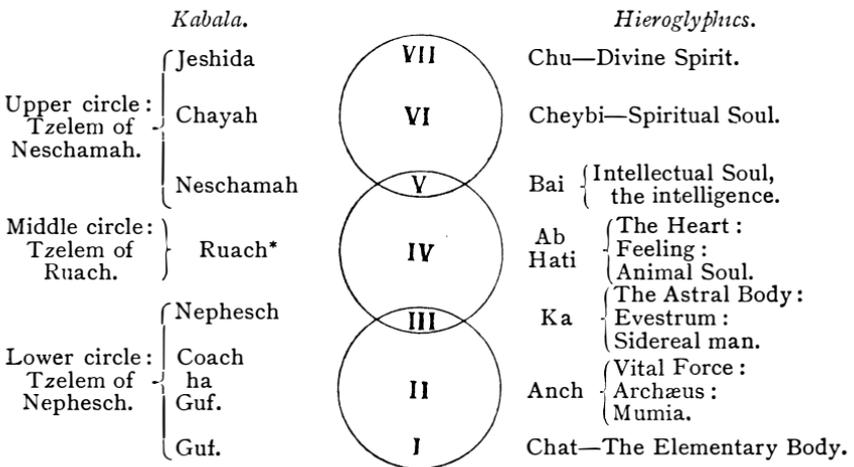
From the exoteric and physiological standpoint this may be very correct; it becomes less so from the esoteric point of view. To maintain this, does not at all mean that the "Esoteric Buddhists" *resolve men into a number of elementary Spirits*, as Mr. G. Massey, in the same lecture, accuses them of maintaining. No "Esoteric Buddhist" has ever been guilty of any such absurdity. Nor has it been ever imagined that these shadows "become spiritual beings in another world," or "seven potential spirits or elementaries of another life." What is maintained is simply that every time the immortal *Ego* incarnates it becomes, as a total, a com-

* This is a great mistake made in the Esoteric enumeration. *Manas* is the fifth, not the fourth; and *Manas* corresponds precisely with *Seb*, the Egyptian fifth principle, for that portion of *Manas*, which follows the two higher principles, is the ancestral soul, indeed, the bright, immortal thread of the higher *Ego*, to which clings the Spiritual aroma of all the lives or births.

pound unit of Matter and Spirit, which together act on seven different planes of being and consciousness. Elsewhere, Mr. G. Massey adds:—"The seven souls (our "Principles") are often mentioned in the Egyptian texts. The moon god, Taht-Esmun, or the later sun god, expressed the seven nature-powers that were prior to himself, and were summed up in him as his seven souls (we say "principles") . . . The seven stars in the hand of Christ in the Revelation, have the same significance," etc.

And a still greater one, as these stars represent also the *seven keys* of the Seven Churches or the SODALIAN MYSTERIES, cabalistically. However, we will not stop to discuss, but add that other Egyptologists have also found out that the septenary constitution of man was a cardinal doctrine with the old Egyptians. In a series of remarkable articles in the "Sphinx" (Munich) Herr Franz Lambert gives incontrovertible proof of his conclusions from the "Book of the Dead" and other Egyptian records. For details the reader must be referred to the articles themselves, but the following diagram, summing up the author's conclusions, is demonstrative evidence of the identity of Egyptian psychology with the septenary division in "Esoteric Buddhism."

On the left hand side the Kabalistic names of the corresponding human principles are placed, and on the right the hieroglyphic names with their renderings as in the diagram of F. Lambert.



* There seems a confusion—lasting for many centuries—in the minds of Western Kabalists. They call *Ruach* (Spirit) what we call *Kama-rupa*; whereas, with us *Ruach* would be the "Spiritual Soul" *Buddhi*, and *Nephesch* the 4th principle, the Vital, Animal Soul. Eliphás Lévi falls into the same error.

This is a very fair representation of the number of the "principles" of Occultism, but much confused; and this is what we call the 7 principles in man, and what Mr. Massey calls "Souls," giving the same name to the Ego or the *Monad* which reincarnates and *resurrects*, so to speak, at each rebirth, as the Egyptians did, namely—"the Renewed." But how can Ruach (Spirit) be lodged in Kama-rupa? What does Böhme, the Prince of all the mediæval Seers, say?

"We find Seven especial properties in nature whereby this only Mother works all things" (which he calls—fire, light, sound (the upper three) and *desire*, *bitterness*, *anguish*, and *substantiality*, thus analysing the lower in his own mystic way) . . . "whatever the six forms are spiritually, that the seventh, the body (or substantiality), is essentially." These are the seven forms of the Mother of all Beings from whence all that is in this world is generated,* and again in *Aurora xxiv. p. 27* (quoted in *Natural Genesis*)—"The Creator hath in the body of this world generated himself as it were *creaturely* in his qualifying Fountain Spirits, and all the stars are . . . God's powers, and the whole body of the world consisteth in the seven qualifying or Fountain Spirits."

This is rendering in mystical language our theosophical doctrine. . . But how can we agree with Mr. G. Massey when he states that—

"The Seven *Races* of men that have been sublimated and made Planetary (?) by Esoteric Buddhism,† may be met with in the Bundahish as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails." . . . Each of these descriptions, allegorical and even perverted in their later form—is, nevertheless, an echo of the Secret Doctrine teaching. They all refer to the pre-Human evolution of the water-men "terrible and bad" by *unaided* Nature through millions of years, as previously described. But we deny point blank the assertion made that "these were never real races," and point to the Archaic Stanzas for our answer. It is easy to infer and to say that our "instructors have mistaken these shadows of the Past, for things human and spiritual"; but that "they are neither, and never were either," it is less easy to prove. The assertion must ever remain on a par with the Darwinian claim that man and the ape had a common pithecoïd ancestor. What the Lecturer takes for a "mode of expression" and nothing more, in the Egyptian Ritual, we take as having quite another and an important meaning. Here is one instance. Says the Ritual, the "Book of the Dead"—

* *Signatura rerum* xiv. ps. 10, 15 *et seq.*

† This is indeed news! It makes us fear that the Lecturer had never read "Esoteric Buddhism" before criticising it, as there are too many such misconceptions in his notices of it.

“I am the mouse.” “I am the hawk.” “I am the ape.” . . .
 “*I am the crocodile whose soul comes FROM MEN.*” “*I am the Soul of the Gods.*”
 Of these last two sentences, one: “whose soul comes from men”—is explained by the Lecturer, who says parenthetically, “*that is, as a type of intelligence,*” and the other: “*I am the Soul of the Gods,*” as meaning, “the Horus, or Christ, as the outcome of all.”

The occult teaching answers: “It means far more.” . . .

It gives first of all a corroboration of the teaching that, while the human monad has passed on globe *A* and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two races, can be regarded as Man. But it must be so called; for, in the esoteric language, it is not the form of flesh, blood, and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects.

The lecture referred to, however, much as it opposes “Esoteric Buddhism” and its teachings, is an eloquent answer to those who have tried to represent the whole as a new-fangled doctrine. And there are many such, in Europe, America, and even India. Yet, between the esotericism of the old Arhats, and that which has now survived in India among the few Brahmins who have seriously studied their Secret Philosophy, the difference does not appear so very great. It seems centred in, and limited to, the question of the order of the evolution of cosmic and other principles, more than anything else. At all events it is no greater divergence than the everlasting question of the *filioque* dogma, which since the XIIth. century has separated the Roman Catholic from the older Greek Eastern Church. Yet, whatever the differences in the forms in which the septenary dogma is presented, the substance is there, and its presence and importance in the Brahminical system may be judged by what one of India’s learned metaphysicians and Vedantic scholars says of it:—

“The real esoteric seven-fold classification is one of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of Prakriti, having the three Gunams for its three faces, and divided into seven rays, which develop in course of time the seven principles of this classification. The progress of development presents some points of similarity to the gradual development of the rays of the spectrum. While the four-fold classification is amply

sufficient for all practical purposes, this real seven-fold classification is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of 'the trans-Himalayan esoteric doctrine.' In fact, it has a closer connection with the Brahminical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the Cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness.*

The above is perfectly correct, save, perhaps, one point. The "sevenfold classification" in the esoteric system has never been claimed (to the writer's knowledge) by any one belonging to it, as "the peculiar property of the Trans-Himalayan esoteric doctrine"; but only as having survived in that old school alone. It is no more the property of the *trans*, than it is of the *cis*-Himalayan esoteric doctrine, but is simply the common inheritance of all such schools, left to the sages of the Fifth Root Race by the great Siddhas† of the Fourth. Let us remember that the Atlanteans became the terrible sorcerers, now celebrated in so many of the oldest MSS. of India, only toward their fall, the submersion of their continent having been brought on by it. What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti* powers of the Third Race before its Fall and Separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said

* The *Theosophist*, 1887 (Madras).

† According to *Svetāsvatara-Upanishad* (357) the Siddhas are those who are possessed from birth of *superhuman* powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, Siddhas are the *Nirmanakayas* or the "spirits" (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. Nor can one accept the said "sevenfold classification" as having "a closer connection with the Brahminical Logos than with the Buddhist Logos," since both are identical, whether the one "Logos" is called *Eswara* or *Avalôkitêswara*, *Brahmâ* or *Padmapani*. These are, however, very small differences, more fanciful than real, in fact. Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brahmanism is the Adwaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Aryâsanga (the Yogâchârya School) and Mahâyâna, who are twitted in their turn by their correlative religionists as "Vedantins in disguise." The esoteric philosophy of both these can be but one if carefully analysed and compared, as Gautama Buddha and Sankarachârya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.

A most mystic discourse, full of septenary symbology, may be found in the *Anugîtâ*.* There the Brâhmana narrates the bliss of having crossed beyond the regions of illusion, "in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice, the beasts of prey and reptiles, and desire and anger are the obstructors." . . . The sage describes the entrance into and exit from the forest (a symbol for man's life-time) and also that forest itself: †

"In that forest are seven large trees (the Senses, Mind and Understanding, or *Manas* and *Buddhi* included), seven fruits and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colours."

* "The Sacred Books of the East," vol. viii. *Anugîtâ*, p. 284, *et seq.*

† I propose to follow here the text and the editor's commentaries, who accepts Arjuna Misra and Nilakantha's *dead-letter explanations*. Our Orientalists never trouble to think that if a native commentator is a non-initiate, he could not explain correctly, and if an *Initiate*, would not.

“The senses,” says the commentator, “are called trees, as being producers of the fruits . . . pleasures and pains; the *guests* are the powers of each sense personified—they receive the fruits above described; the hermitages are the trees, in which the guests take shelter. The seven forms of concentration are the exclusion from the self of the seven functions of the seven senses, etc., already referred to; the seven forms of initiation refer to the initiation into the higher life . . . by repudiating as not one’s own the actions of each member out of the group of seven.” (See Khândagya, p. 219, and Com.)

The explanation is harmless, if unsatisfactory.

Says the Brâhmana continuing his description :—

“That forest is filled with trees producing flowers and fruits of four colours. That forest is filled with trees producing flowers and fruits of three colours, and mixed. That forest is filled with trees producing flowers and fruits of two colours, and of beautiful colours. That forest is filled with trees producing flowers and fruits of one colour and fragrant. That forest is filled (instead of seven) with two large trees producing numerous flowers and fruits of undistinguished colours (*mind and understanding—the two higher senses*, or theosophically, ‘Manas-Buddhi’). Here is one Fire (Self) here connected with the Brahman* and having a good mind (or *true knowledge*, according to Arjuna Misra). And there is fuel here, namely, the five senses (or human passions). The Seven (*forms of*) emancipation from them are the Seven (*forms of*) initiation. The qualities are the fruits. . . . There, the great Sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which *intelligence is the tree*, and emancipation the fruit, and which possesses shade (*in the form of*) tranquillity, which depends on Knowledge, which has contentment for its water, and the KSHETRAGNA (*the “Supreme SELF,”* says Krishna, in the Bhagavad Gîtâ, p. 102 *seq.*) within for the Sun.”

Now, all the above is very plain, and no theosophist, even among the least learned, could fail to understand the allegory. And yet, we see great Orientalists making a perfect mess of it in their explanations. The “great sages” who “receive hospitality” are explained as meaning *the senses*, “which, having worked *as unconnected with the self* are finally absorbed into it.” But one fails to understand, if the senses are “unconnected” with the “Higher Self,” in what manner can they be

* The English editor explains here, saying, “I presume devoted to the Brâhman.” This would be a very poor devotion, indeed, in the accomplishment of the gradually emancipating process of Yoga. We venture to say that the “Fire” or Self is the higher real SELF “connected with,” that is to say *one with Brahma*, the One Deity. The “Self” separates itself no longer from the universal Spirit.

“absorbed into it.” One would think, on the contrary, that just because the personal senses gravitate and strive to be connected with the *impersonal* Self, that the latter, which is FIRE, burns the lower five and purifies thereby the higher two, “mind and understanding” or the higher aspects of *Manas** and *Buddhi*. This is quite apparent from the text. The “great sages” *disappear* after having “been worshipped.” Worshipped by whom if they (the presumed senses) are “unconnected with the self”? By MIND, of course; by Manas (in this case merged in the *sixth sense*) which is not, and cannot be, the Brahman, the SELF, or Kshetragna—the soul’s spiritual sun. Into the latter, in time, Manas itself must be absorbed. It has worshipped “great sages” and given hospitality to *terrestrial* wisdom: but once that “another forest shone forth” upon it, it is Intelligence (*Buddhi*, the 7th sense, but 6th principle) which is transformed into *the tree*—that tree whose fruit is emancipation—which finally destroys the very roots of the Aswattha tree, the symbol of *life* and of its illusive joys and pleasures. And therefore, those who attain to that state of emancipation have, in the words of the above-cited sage, “no fear afterwards.” In this state “the end cannot be perceived because it extends on all sides.”

“There always dwell seven females there,” he goes on to say, carrying out the imagery. These females, who, according to Arjuna Misra, are the Mahat, Ahamkara and five Tanmâtras, have always their faces turned downwards, as they are obstacles in the way of spiritual ascension.

“. . . In that same (Brahman, the ‘Self’) the Seven perfect Sages, together with their chiefs, abide and again emerge from the same. Glory, brilliance and greatness, enlightenment, victory, perfection and power—these seven rays follow after this same Sun (Kshetragna, the Higher Self). . . . Those whose wishes are reduced (unselfish). . . . whose sins (passions) are burnt up by restraint, merging the Self in the Self,† devote themselves to Brahman. Those people who understand the forest of Knowledge (Brahman, or SELF) praise tranquillity. And aspiring to that forest, they are (re-) born so as not to lose courage.

* As Mahat (universal intelligence) is first born, or manifests, as Vishnu, and then, when it falls into matter and develops self-consciousness, it becomes Egoism, Selfishness, so *Manas* is of a dual nature. It is respectively under the sun and moon, for as Sankarachârya says “The moon is the mind, and the sun the understanding.” The sun and moon are the deities of our planetary Macrocosmos, and therefore Sankara adds that “the mind and the understanding are the respective deities of the (human) organs” (*vide* Brihadâranyaka, pp. 521, *seq.*) This is perhaps why Arjuna Misra says that the moon and the *Five* (the self, the sun) constitute the universe.

† “The body in the Soul,” as Arjuna Misra is credited with saying, or rather the “Soul in the Spirit,” and on a still higher plane of development: “the SELF or Atman in the Universal Self.”

Such indeed, is this holy forest . . . and understanding it, they (the Sages) act accordingly, being directed by the KSHETRAGNA. . . .”

No translator among the Western Orientalists has yet perceived in the foregoing allegory anything higher than mysteries connected with sacrificial ritualism, penance, or ascetic ceremonies, and *Hatha Yoga*. But he who understands symbolical imagery, and hears the voice of SELF WITHIN SELF, will see in this something far higher than mere ritualism, however often he may err in minor details of the philosophy.

And here, we must be allowed a last remark. No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in “Isis Unveiled,” in “Esoteric Buddhism,” in “Man,” in “Magic: White and Black,” etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Then only should we say, “This is verily a work without sin or blemish in it!” But, so long as the artist is imperfect, how can his work be perfect? “Endless is the search for truth!” Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers’ ends, even upon one minor teaching of Occultism?

Our chief point in the present subject, however, was to show that the Septenary doctrine, or division of the constitution of man, was a very ancient one, and was not invented by us. This has been successfully done, for we are supported in this, consciously and unconsciously, by a number of ancient, mediæval, and modern writers. What the former said, was well said; what the latter repeated, was generally distorted. An instance: Read the “Pythagorean Fragments,” and compare the Septenary man as given by the Rev. G. Oliver, the learned mason, in his “Pythagorean Triangle” (ch. on “*Science of Numbers*,” p. 179).

He speaks as follows:—

“The Theosophic Philosophy counted SEVEN *properties* (or principles), in Man, viz.:—

- (1.) The divine golden Man;
- (2.) The inward holy body from fire and light, like pure silver;

- (3.) The elemental man ;
- (4.) The mercurial paradisiacal man ;
- (5.) The martial Soul-like man ;
- (6.) The passionate man of desires ;
- (7.) The Solar man ; a witness to and inspector of the wonders of the Universe. They had also *seven fountain* Spirits, or Powers of Nature."

Compare this jumbled account and distribution of Western theosophic philosophy with the latest theosophic explanations by the Eastern School of Theosophy, and then decide which is the more correct. Verily:—

"Wisdom hath builded her house,
She hath hewn out her *seven pillars*."—(*Prov. ix. 1.*)

As to the charge that our School has not adopted the Seven-fold classification of the Brahmins, but has confused it, it is quite unjust. To begin with, the "School" is one thing, its exponents (*to Europeans*) quite another. The latter have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of *Pragna* (consciousness); and, above all, to realize thoroughly *what Pragna is*, in the Eastern metaphysics. To give a Western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting for the process by which a certain knowledge, through *only one of the states* of that consciousness, came to him; in other words, it is to make him account for something he knows on *this* plane, by something he knows nothing about on the other planes; *i.e.*, to lead him from the spiritual and the psychological, direct to the ontological. This is why the primary, old, classification was adopted by the Theosophists, of which classifications there are many.

To busy oneself, after such a tremendous number of independent witnesses and proofs have been brought before the public, with an additional enumeration from theological sources, would be quite useless. The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the Seven Liberal and the Seven Accursed Sciences—or the Seven Arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is HYPNOTISM. In the ignorance of the seven principles, and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptance of the term.