

## § VI.

## THE MUNDANE EGG.

WHENCE this universal symbol? The Egg was incorporated as a sacred sign in the cosmogony of every people on the Earth, and was revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most successfully the origin and secret of being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing nought save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all a self-generated, and self-created being—must have been a standing miracle from the beginning.

The secret teaching explains the reason for this reverence by the Symbolism of the prehistoric races. The “First Cause” had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, “the swan in (Space and) Time.” He became the “Swan of Eternity,” who lays at the beginning of each Mahamanvantara a “Golden Egg.” It typifies the great Circle, or O, itself a symbol for the universe and its spherical bodies.

The second reason for its having been chosen as the symbolical representation of the Universe, and of our earth, was its form. It was a Circle and a Sphere; and the ovi-form shape of our globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity. As Bryant shows (iii., 165), it was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In chap. liv. of the Egyptian Ritual, Seb, the god of Time and of the Earth, is spoken of as having laid an egg, or the Universe, “an egg conceived at the hour of the great one of the Dual Force” (Sec. V., 2, 3, etc.).

Ra is shown like Brahmâ gestating in the Egg of the Universe. The deceased is “resplendent in the Egg of the land of mysteries” (zxii., 1). For, this is “the Egg to which is given life among the gods” (xlii., 11). “It is the Egg of the great clucking Hen, the Egg of Seb, who issues from it like a hawk” (lxiv., 1, 2, 3; lxxvii., 1).

With the Greeks the Orphic Egg is described by Aristophanes, and was part of the Dionysiac and other mysteries, during which

the Mundane Egg was consecrated and its significance explained; Porphyry showing it a representation of the world, Ἑρμῆνει δὲ τὸ ὦν κόσμον. Faber and Bryant have tried to show that the egg typified the ark of Noah, which, unless the latter is accepted as purely allegorical and symbolical, is a wild belief. It can have typified the ark only as a synonym of the moon, the *argha* which carries the universal seed of life; but had surely nothing to do with the ark of the Bible. Anyhow, the belief that the universe existed in the beginning in the shape of an egg was general. And as Wilson has it: "A similar account of the first aggregation of the elements in the form of an egg is given in all the (Indian) Purānas, with the usual epithet Haima or Hiranya, 'golden' as it occurs in Manu." Hiranya, however, means "resplendent," "shining," rather than "golden," as proven by the great Indian scholar, the late Swami Dayanand Sarasvati, in his unpublished polemics with Professor Max Müller. As said in the Vishnu Purāna: "Intellect (Mahat) . . . the (unmanifested) gross elements inclusive, formed an egg . . . and the lord of the universe himself abided in it, in the character of Brahmā. In that egg, O Brahman, were the continents, and seas and mountains, the planets and divisions of the universe, the gods, the demons and mankind." (*Book i., ch. 2.*) Both in Greece and in India the first visible male being, who united in himself the nature of either sex, abode in the egg and issued from it. This "first born of the world" was Dionysius, with some Greeks; the god who sprang from the mundane egg, and from whom the mortals and immortals were derived. The god Ra is shown in the *Ritual* (Book of the Dead, xvii., 50) beaming in his egg (the Sun), and he starts off as soon as the god *Shoo* (the Solar energy) awakens and gives him the impulse. "He is in the Solar egg, the egg to which is given life among the gods" (*Ibid.*, xlii., 13). The Solar god exclaims: "I am the creative soul of the celestial abyss. None sees my nest, none can break my egg, I am the Lord!" (*Ibid.*, lxxxv.).

In view of this circular form, the " | " issuing from the "○," or the egg, or the male from the female in the androgyne, it is strange to find a scholar saying—on the ground that the most ancient Indian MSS. show no trace of it—that the ancient Aryans were ignorant of the decimal notation. The 10, being the sacred number of the universe, was secret and esoteric, both as the unit and cipher, or *zero*, the circle. Moreover, Professor Max Müller says that "the two words *cipher* and *zero*, which are but one, are sufficient to prove that our figures are borrowed from the Arabs.\*" Cipher is the Arabic "cifron," and means

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\* See Max Müller's "Our Figures."

*empty*, a translation of the Sanscrit name of nought "synya," he says.\* The Arabs had their figures from Hindustan, and never claimed the discovery for themselves.† As to the Pythagoreans, we need but turn to the ancient manuscripts of Boethius's *Geometry*, composed in the sixth century, to find among the Pythagorean numerals‡ the 1 and the *nought*, as the first and final ciphers. And Porphyry, who quotes from the Pythagorean *Moderatus*,|| says that the numerals of Pythagoras were "hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things," or the origin of the universe.

Now, if, on the other hand, the most ancient Indian manuscripts show as yet no trace of decimal notation in them, and Max Müller states very clearly that until now he has found but nine letters (the initials of the Sanscrit numerals) in them; on the other hand, we have records as ancient to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as to allow the *Neo-Pythagoreans* to have been the first teachers of "ciphering," among the Greeks and Romans; that "they at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean abacus" (our figures). This cautious admission implies that Pythagoras himself was acquainted with but *nine* figures. Thus we might reasonably answer that, although we possess no certain proof (*exoterically*) that the decimal notation was known by Pythagoras, who lived on the very close of the archaic ages,§ we have yet sufficient evidence to show that the full numbers, as given by Boethius, were known to the Pythagoreans, even before Alexandria was built.¶ This evidence we find in Aristotle, who says that "some philosophers hold that ideas and numbers are of the same nature, and amount to TEN in all."\*\* This, we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries B.C., for Aristotle does not seem to treat the question as an innovation of the "Neo-Pythagoreans."

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\* A Kabbalist would be rather inclined to believe that as the Arabic *cifron* was taken from the Indian *Synya*, nought, so the Jewish Kabbalistic Sephiroth (*Sephirim*) were taken from the word cipher, not in the sense of emptiness but the reverse—that of creation by number and degrees in their evolution. And the Sephiroth are 10 or (1).

† See Max Müller's "Our Figures."

‡ See King's "Gnostics and their Remains," plate xiii.

|| "Vita Pythag."

§ 608 B.C.

¶ This city was built 332 B.C.

\*\* "Metaph." vii., F.

But we know more than that : *we know* that the decimal system must have been known to the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles, and since the Pyramid of "Cheops" is built upon the measures of this decimal notation, or rather upon the digits and their combinations with the *nought*. Of this, however, sufficient was said in *Isis Unveiled*, and it is useless to repeat and return to the same subject.

The symbolism of the Lunar and Solar Deities is so inextricably mixed up, that it is next to impossible to separate such glyphs as the egg, the lotus, and the "sacred" animals from each other. The *ibis*, for instance, sacred to Isis, who is often represented with the head of that bird, sacred also to Mercury or Thoth, because that god assumed its form while escaping from Typhon,—the *ibis* was held in the greatest veneration in Egypt. There were two kinds of ibises, Herodotus tells us (Lib. II. c. 75 *et seq.*) in that country : one *quite black*, the other black and white. The former is credited with fighting and exterminating the winged serpents which came every spring from Arabia and infested the country. The other was sacred to the moon, because the latter planet is white and brilliant on her external side, dark and black on that side which she never turns to the earth. Moreover, the *ibis* kills land serpents, and makes the most terrible havoc amongst the eggs of the crocodile, and thus saves Egypt from having the Nile infested by those horrible Saurians. The bird is credited with doing so in the moonlight, and thus being helped by *Isis*, as the moon, her sidereal symbol. But the nearer esoteric truth underlying these popular myths is, that Hermes, as shown by Abenephius (*De cultu Egypt.*), watched under the form of that bird over the Egyptians, and taught them the occult arts and sciences. This means simply that the *ibis religiosa* had and has "magical" properties in common with many other birds, the albatross pre-eminently, and the mythical white swan, the swan of Eternity or Time, the KALAHANSA.

Were it otherwise, indeed, why should all the ancient peoples, who were no more fools than we are, have had such a superstitious dread of killing certain birds? In Egypt, he who killed an *ibis*, or the golden hawk—the symbol of the Sun and Osiris—risked and could hardly escape death. The veneration of some nations for birds was such that Zoroaster, in his precepts, forbids their slaughter as a heinous crime. We laugh in our age at every kind of divination. Yet why should so many generations have believed in divination by birds, and even in zoomancy, said by Suidas to have been imparted by Orpheus, who taught how to perceive in the yoke and white of

the egg, under certain conditions, that which the bird born from it would have seen around it during its short life. This occult art, which demanded 3,000 years ago the greatest learning and the most abstruse mathematical calculations, has now fallen into the depths of degradation : it is old cooks and fortune-tellers who read their future to servant-girls in search of husbands, by means of the white of an egg in a glass.

Nevertheless, even Christians have to this day their sacred birds ; for instance, the dove, the symbol of the Holy Ghost. Nor have they neglected the sacred animals. The *Evangelical* zoolatry—the Bull, the Eagle, the Lion, and the Angel (in reality the Cherub, or Seraph, the fiery-winged Serpent), is as much pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the four elements, and of the four *lower* principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the *suite* or *cortège* of the Solar God, and occupy during the winter solstice the four cardinal points of the zodiacal circle. These four “animals” may be seen in many of the Roman Catholic New Testaments where the *portraits* of the evangelists are given. They are the animals of Ezekiel’s Mercabah.

As truly stated by Ragon, “the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys.” They can be only *approximately* interpreted, even if one finds out three out of these seven systems : the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the dominion of the profane. Thus far, with regard only to the *pre-historic* Hierophants, with whom that which has now become purely (or impurely) phallic, was a science as profound and as mysterious as biology and physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the creative gods (theogony), and with creative man, *i.e.*, the ideal and the practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—theogony in relation to anthropogony—were almost impossible to fathom. We find the proofs of this in the Jewish “Holy Writ.”

It is owing to the serpent being oviparous, that it became a symbol of wisdom and an emblem of the Logoi, or the *self-born*. In the temple of Philœ in Upper Egypt, an egg was artificially prepared of clay made of

various incenses, and it was made to hatch by a peculiar process, when a *cerastes* (the horned viper) was born. The same was done in antiquity for the cobra in the Indian temples. The *creative* God emerges from the egg that issues from the mouth of Kneph—as a winged serpent—because the Serpent is the symbol of the All-wisdom. With the Hebrews he is glyphed by the “flying or fiery serpents” of the Wilderness and Moses, and with the Alexandrian mystics he becomes the Ophio-Christos, the Logos of the Gnostics. The Protestants try to show that the allegory of the Brazen Serpent and of the “fiery serpents” has a direct reference to the mystery of Christ and Crucifixion\*; but it has a far nearer relation, in truth, to the *mystery of generation*, when dissociated from the egg with the central germ, or the *circle with its central point*. The *brazen Serpent* had no such holy meaning as that; nor was it, in fact, glorified above the “fiery serpents” for the bite of which it was only a *natural remedy*. The symbolical meaning of the word “brazen” being the feminine principle, and that of fiery, or “gold,” the male one.†

In the *Book of the Dead*, as just shown, reference is often made to the Egg. Ra, the mighty one, remains in his Egg, during the struggle between the “children of the rebellion” and *Shoo* (the Solar Energy and the Dragon of Darkness) (ch. xvii.). The deceased is resplendent in his

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\* And this *only* because the brazen serpent was lifted on a pole! It had rather a reference to Mico the Egyptian egg standing upright supported by the sacred *Tau*; since the Egg and the Serpent are inseparable in the old worship and symbology of Egypt, and since both the Brazen and “fiery” serpents were *Saraphs*, the “burning fiery” messengers, or the serpent Gods, the *nagas* of India. It was a purely phallic symbol without the egg, while when associated with it—it related to cosmic creation.

† “Brass was a metal symbolizing the *nether world* . . . that of the womb where life should be given . . . The word for serpent was in Hebrew *Nakash*, but this is the same term for *brass*.” It is said in Numbers (xxi.) that the Jews complained of the Wilderness *where there was no water* (v. 5); after which “the Lord sent fiery serpents” to bite them, when, to oblige Moses, he gives him as a remedy the *brazen serpent* on a pole to look at; after which “any man when he beheld the serpent of brass . . . lived” (?). After that the “Lord,” gathering the people together at the well of Beer, gives them water, (14-16), and grateful Israel sang this song, “Spring up, O Well,” (v. 17). When, after studying symbology, the Christian reader comes to understand the innermost meaning of these three symbols—*water, brazen, the serpent*, and a few more—in the sense given to them in the Holy Bible, he will hardly like to connect the sacred name of his Saviour with the “Brazen Serpent” incident. The Seraphim שרפים (fiery winged serpents) are no doubt connected with, and inseparable from, the idea “of the serpent of eternity—God,” as explained in Kenealy’s Apocalypse. But the word cherub also meant serpent, in one sense, though its direct meaning is different; because the *Cherubim* and the Persian winged γρῦφες “griffins”—the guardians of the golden mountain—are the same, and their compound name shows their character, as it is formed of כר (kr) *circle*, and אוב “aub,” or ob—serpent—therefore, a “serpent in a circle.” And this settles the phallic character of the Brazen Serpent, and justifies Hezekiah for breaking it. (See *II. Kings*, 18, 4). *Verbum sat. sapienti.*

Egg when he crosses to the land of mystery (xxii. i.). He is the Egg of Seb (liv. 1—3). . . . The Egg was the symbol of life in *immortality* and eternity; as also the glyph of the generative matrix; and the *tau*, associated with it, only of life and birth in *generation*. The Mundane Egg was placed in *Khnoom*, the “Water of Space,” or the feminine *abstract* principle (Khnoom becoming, with the *fall* of mankind into generation and phallicism, Ammon, the *creative* God); and when *Phtah*, the “fiery god,” carries the Mundane egg in his hand, then the symbolism becomes quite terrestrial and concrete in its significance. In conjunction with the hawk, the symbol of Osiris-Sun, the symbol is dual: it relates to both lives—the mortal and the immortal. In Kircher’s *Œdipus Egyptiacus* (vol. iii., p. 124) one can see, on the papyrus engraved in it, an egg floating above the mummy. This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead; his Soul, after due purification in the Amenti, will gestate in this egg of immortality, to be reborn from it into a new life on earth. For this Egg, in the esoteric Doctrine, is the *Devachan*, the abode of Bliss; the winged scarabeus being alike a symbol of it. The “winged globe” is but another form of the egg, and has the same significance as the scarabeus, the *Khopiroo* (from the root *Khoproo* “to become,” “to be reborn,”) which relates to the rebirth of man, as well as to his spiritual regeneration.

In the Theogony of Mochus, we find Æther first, and then the air, from which Ulom, the *intelligible* (*νοητος*) deity (the visible Universe of Matter) is born out of the Mundane Egg. (Möyer’s *Phoinizer*, p. 282.)

In the *Orphic Hymns*, the Eros-Phanes evolves from the divine Egg, which the *Æthereal Winds* impregnate, wind being “the Spirit of the unknown Darkness”—“the spirit of God” (as explains K. O. Müller, 236); the divine “Idea,” says Plato, “who is said to move Æther.”

In the Hindu *Katopanishad*, Purusha, the divine spirit, already stands before the original matter, “from whose union springs the great soul of the world,” Maha-Atma, Brahmâ, the Spirit of Life,\* etc., etc.† Besides this there are many charming allegories on this subject scattered through the sacred books of the Brahmins. In one place it is the female creator who is first a germ, then a drop of heavenly dew, a pearl, and then an egg. In such cases—of which there are too many to enumerate them separately—the Egg gives birth to the four elements within the fifth, Ether, and is covered with seven coverings, which become later on the seven upper and the seven lower worlds. Breaking in two, the shell becomes the heaven, and the meat in the egg the earth, the white forming the terres-

\* The latter appellations are all identical with *Anima Mundi*, or the “Universal Soul,” the astral light of the Kabalist and the Occultist, or the “Egg of Darkness.”

† Weber, “Akad Vorles,” pp. 213, 214 *et seq.*

trial waters. Then again, it is Vishnu who emerges from within the egg with a lotus in his hand. Vinata, a daughter of Daksha and wife of Kasyapa ("the Self-born sprung from Time," one of the seven "creators" of our world), brought forth an egg from which was born Garuda, the vehicle of Vishnu, the latter allegory having a relation to our Earth only, as Garuda is the Great Cycle.

The egg was sacred to Isis; the priests of Egypt never ate eggs on that account.\*

Diodorus Siculus states that Osiris was born from an Egg, like Brahmâ. From Leda's Egg Apollo and Latona were born, as also Castor and Pollux—the bright Gemini. And though the Buddhists do not attribute the same origin to their Founder, yet, no more than the ancient Egyptians or the modern Brahmins, do they eat eggs, lest they should destroy the germ of life latent in them, and commit thereby Sin. The Chinese believe that their first man was born from an egg, which *Tien*, a god, dropped down from heaven to earth into the waters.† This symbol is still regarded by some as representing the idea of the origin of life, which is a scientific truth, though the human *ovum* is invisible to the naked eye. Therefore we see respect shown to it from the remotest past, by the Greeks, Phœnicians, Romans, the Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands.

With the Egyptians, the concealed god was Ammon (*Mon*). All their gods were dual: the scientific *reality* for the Sanctuary; its double, the fabulous and mythical Entity, for the masses. For instance, as observed in "Chaos, Theos, Kosmos," the older Horus was the *Idea* of the world remaining in the demiurgic mind "born in Darkness before the creation of the world;" the *second* Horus‡ was the same *Idea* going forth from the *Logos*, becoming clothed with matter and assuming an actual existence. (Compare Möver's "*Phoinizer*," p. 268.) The same with *Khnoum* and Ammon;|| both are represented ram-headed, and both often confused, though their functions are different. *Khnoum* is "the modeller of men," fashioning men and things out of the Mundane Egg on a potter's wheel;

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\* Isis is almost always represented holding a lotus in one hand and in the other a circle and the Cross (*crux ansata*), the Egg being sacred to her.

† The Chinese seem to have thus anticipated Sir William Thomson's theory that the first living germ had dropped to the Earth from some passing comet. Query! why should this be called *scientific* and the Chinese idea a superstitious, foolish theory?

‡ Horus—the "older," or *Haroiri*, is an ancient aspect of the solar god, contemporary with *Ra* and *Shoo*; *Haroiri* is often mistaken for *Hor* (*Horsusi*), Son of *Osiris* and *Isis*. The Egyptians very often represented the rising Sun under the form of *Hor* the older, rising from a full-blown lotus, the Universe, when the solar disc is always found on the hawk-head of that god. *Haroiri* is *Khnoum*.

|| Ammon or *Mon*, the "hidden," the Supreme Spirit.

Ammon-Ra, the generator, is the secondary aspect of the concealed deity. Khnoum was adored at Elephanta and Philæ,\* Ammon at Thebes. But it is Emept, the One, Supreme *Planetary* principle, who blows the egg out of his mouth, and who is, therefore, Brahmâ. The shadow of the deity, Kosmic and universal, of that which broods over and permeates the egg with its vivifying Spirit until the germ contained in it is ripe, was the *mystery* god whose name was unpronounceable. It is Phtah, however, "he who opens," the opener of life and Death,† who proceeds from the egg of the world to begin his dual work. (*Book of Numbers*.)

According to the Greeks, the phantom form of the Chemis (*Chemis*, ancient Egypt) which floats on the ethereal waves of the Empyrean Sphere, was called into being by Horus-Apollo, the Sun god, who caused it to evolve out of the Mundane egg.‡

In the Scandinavian Cosmogony—placed by Professor Max Müller, in point of time, as "far anterior to the Vedas" in the poem of Voluspa (the song of the prophetess), the Mundane egg is again discovered in the phantom-germ of the Universe, which is represented as lying in the *Ginnungagap*—the cup of illusion (*Maya*) the boundless and void abyss. In this world's matrix, formerly a region of night and desolation, *Nebelheim* (the mist-place, the *nebular* as it is called now, in the astral light) dropped a *ray of cold light* which overflowed this cup and froze in it. Then the *Invisible* blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters (chaos), called the streams of *Elivagar*, distilling in vivifying drops, fell down and created the earth and the giant *Ymir*, who only had "the semblance of man" (the Heavenly man), and the cow, *Audhumla* (the "mother" or astral light, Cosmic Soul) from whose udder flowed *four* streams of milk (the four cardinal points: the four heads of the four rivers of Eden, etc., etc.) and which "four" allegorically are symbolized by the *cube* in all its various and mystical meanings.

The Christians—especially the Greek and Latin Churches—have fully adopted the symbol, and see in it a commemoration of life eternal,

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\* His triadic goddesses are *Sati* and *Anouki*.

† *Phtah* was originally the god of death, of *destruction*, like *Siva*. He is a *solar* god only by virtue of the sun's fire killing as well as vivifying. He was the national god of Memphis, the radiant and "fair-faced God." (See *Saqqarah Bronzes, Saitic Epoch*.)

‡ The *Brahmanda Purâna* contains the mystery about Brahmâ's golden egg fully; and this is why, perhaps, it is inaccessible to the Orientalists, who say that this *Purâna*, like the *Skanda*, is "no longer procurable in a collective body," but "is represented by a variety of *Khandas* and *Mahatmyas* professing to be derived from it." The "*Brahmanda Purâna*" is described as "that which is declared in 12,200 verses, the magnificence of the egg of Brahmâ, and in which an account of the future *Kalpas* is contained as revealed by Brahmâ." Quite so, and much more, perchance.

of salvation and of resurrection. This is found in and corroborated by the time-honoured custom of exchanging "Easter Eggs." From the *anguinum*, the "Egg" of the "pagan" Druid, whose name alone made Rome tremble with fear, to the red Easter Egg of the Slavonian peasant, a cycle has passed. And yet, whether in civilized Europe, or among the abject savages of Central America, we find the same archaic, primitive thought; if we only search for it and do not disfigure—in the the haughtiness of our fancied mental and physical superiority—the original idea of the symbol.

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§ VII.

THE DAYS AND NIGHTS OF BRAHMÂ.

THIS is the name given to the Periods called MANVANTARA (*Manvantara*, or between the Manus) and PRALAYA (Dissolution); one referring to the active periods of the Universe, the other to its times of relative and complete *rest*—according to whether they occur at the end of a "Day," or an "Age" (a life) of Brahmâ. These periods, which follow each other in regular succession, are also called *Kalpas*, small and great, the minor and the *Maha Kalpa*; though, properly speaking, the *Maha Kalpa* is never a "day," but a whole life or age of Brahmâ, for it is said in the Brahmâ Vaivarta: "Chronologers compute a Kalpa by the Life of Brahmâ; minor Kalpas, as Sâmvarta and the rest, are numerous." In sober truth they are infinite; as they have never had a commencement, *i.e.*, there never was a *first* Kalpa, nor will there ever be a *last* one, in Eternity.

One *Parardha*—in the ordinary acceptance of this measure of time—or half of the existence of Brahmâ (in the present *Maha Kalpa*) has already expired; the last Kalpa was the Padma, or that of the Golden Lotus; the present one being *Vârâha*\* (the "boar" incarnation, or *Avatar*).

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\* There is a curious piece of information in the Buddhist esoteric traditions. The exoteric or *allegorical* biography of Gautama Buddha shows this great Sage dying of an indigestion of *pork and rice*, a very prosaic end, indeed, having little of the solemn element in it. This is explained as an allegorical reference to his having been born in the "Boar," or *Vârâha*-Kalpa when Brahmâ assumed the form of that animal to raise the Earth out of the "Waters of Space." And as the Brahmins descend direct from Brahmâ and are, so to speak, identified with him; and as they are at the same time the mortal enemies of Buddha and Buddhism, we have the curious allegorical hint and combination. Brahminism (of the Boar, or *Vârâha Kalpa*) has slaughtered the religion of Buddha in India, swept it away from its face; therefore Buddha, identified with his philosophy, is said to have died from the effects of eating of the flesh of a wild hog.

By the scholar who studies the Hindu religion from the Purānas, one thing is to be especially noted. He must not take literally, and in one sense only, the statements therein found; since those which especially concern the Manvantaras or Kalpas have to be understood in their several references. So, for instance, these periods relate in the same language to both the great and the small periods, to Maha Kalpas and to minor Cycles. The *Matsya*, or Fish Avatar, happened before the *Vārāha* or Boar Avatar; the allegories, therefore, must relate to both the *Padma* and the present manvantara, and also to the minor cycles which took place since the reappearance of our Chain of Worlds and Earth. And, as the *Matsya* Avatar of Vishnu and *Vaivasvata*'s Deluge are correctly connected with an event that happened on our Earth during this Round, it is evident that while it may relate to pre-cosmic events (in the sense of *our* Kosmos or Solar system) it has reference in our case to a distant geological period. Not even Esoteric philosophy can claim to know, except by analogical inference, that which took place before the reappearance of our Solar System and previous to the last *Maha Pralaya*. But it teaches distinctly that after the first geological disturbance in the Earth's axis which ended in the sweeping down to the bottom of the Seas of the whole second Continent, with its primeval races—of which successive "Earths" or Continents Atlantis was the fourth—there came another disturbance by the axis resuming as rapidly its previous degree of inclination; when the Earth was indeed *raised once more* out of the Waters, and—as above so it is below; and *vice versā*. There were "gods" on Earth in those days—gods, and not men, as we know them now, says the tradition. As will be shown in Book II., the computation of periods in exoteric Hinduism refers to both the great cosmic and the small terrestrial events and cataclysms, and the same may be shown for names. For instance *Yudishthira*—the first King of the *Sacea*, who opens the Kali Yuga era, which has to last 432,000 years—"an actual King and man who lived 3,102 years B.C.," applies also, name and all, to the great Deluge at the time of the first sinking of Atlantis. He is the "*Yudishthira* \* born on the mountain of the hundred peaks at the extremity of

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The idea alone of one who established the most rigorous vegetarianism and respect for animal life—even to refusing to eat eggs as *vehicles of a latent future life*—dying of a meat indigestion, is absurdly contradictory and has puzzled more than one Orientalist. But this explanation, unveiling the allegory, explains all the rest. The *Vārāha*, however, is no simple boar, and seems to have meant at first some antediluvian lacustrine animal 'delighting to sport in water.' (*Vāyu Purāna*.)

\* According to Colonel Wilford, the conclusion of the "Great War" was B.C. 1370. (*See A. R., Vol. 9, p. 116*); according to Bentley, 575 B.C.!! We may hope, perhaps, that before the end of this century, the Mahabharatean epics will be found and proclaimed identical with the wars of the great Napoleon.

the world *beyond which nobody can go*" and "immediately after the flood." (See *Royal Asiatic Soc.*, Vol. 9, p. 364.) We know of no "Flood" 3,102 years B.C.—not even that of Noah, for, agreeably with Judæo-Christian chronology, it took place 2,349 years B.C.

This relates to an esoteric division of time and a mystery explained elsewhere, and may therefore be left aside for the present. Suffice to remark at this juncture that all the efforts of imagination of the Wilfords, Bentleys, and other would-be Œdipuses of esoteric Hindu Chronology have sadly failed. No computation of either the Four Ages, or the Manvantaras, has ever been unriddled by our very learned Orientalists, who have therefore cut the Gordian Knot by proclaiming the whole "a figment of the Brahmanical brain." So be it, and may the great scholars rest in peace. This "figment" is given in the Preliminary Sections which preface *Anthropogenesis* in Book II., and with esoteric additions.

Let us see, however, what were the three kinds of *pralayas*, and what is the *popular* belief about them. For once it agrees with Esotericism.

Of the *pralaya* before which fourteen Manvantaras elapse, having over them as many presiding Manus, and at whose close occurs the "incidental" or Brahmâ's dissolution, it is said in *Vishnu Purâna*, in condensed form, that "at the end of a thousand periods of four ages, which complete a day of Brahmâ, the earth is almost exhausted. The eternal *Avyaya* (Vishnu) assumes then the character of Rudra (the destroyer, Siva) and re-unites all his creatures to himself. He enters the Seven rays of the Sun and drinks up all the waters of the globe; he causes the moisture to evaporate, thus drying up the whole Earth. Oceans and rivers, torrents and small streams, are all exhaled. Thus fed with abundant moisture the seven solar rays become seven suns by dilation, and they finally set the world on fire. Hari, the destroyer of all things, who is 'the flame of time, *Kalâgni*,' finally consumes the Earth. Then Rudra, becoming Janardana, breathes clouds and rain."

There are many kinds of *Pralaya*, but three chief ones are specially mentioned in old Hindu books; and of these, as Wilson shows:—The first is called NAIMITTIKA \* "occasional" or "incidental," caused by the intervals of "Brahmâ's Days;" it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new DAWN in that "Night." The

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\* In the *Vedanta* and *Nyâya* "nimitta" (from which "Naimittika") is rendered as the *efficient* cause, when antithesized with *upadana* the physical or material cause. In the Sankhya *pradhâna* is a cause inferior to Brahmâ, or rather Brahmâ being himself a cause, is superior to Pradhâna. Hence "incidental" is wrongly translated, and ought to be translated, as shown by some scholars, "Ideal" cause, and even *real* cause would have been better.

other is called PRAKRITIKA—and occurs at the end of the *Age* or Life of Brahma, when everything that exists is resolved into the primal element, to be remodelled at the end of that longer night. But the third, *Atyantika*, does not concern the Worlds or the Universe, but only the individualities of some people; it is thus individual pralaya or NIRVANA; after having reached which, there is no more future existence possible, no rebirth till after the *Maha Pralaya*. The latter night, lasting as it does 311,040,000,000,000 years, and having the possibility of being almost doubled in case the lucky *Jivanmukti* reaches Nirvana at an early period of a Manvantara, is long enough to be regarded as *eternal*, if not endless. The *Bhagavata* (XII., iv, 35) speaks of a fourth kind of pralaya, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation. It is growth and decay (life and death).

When the *Maha Pralaya* arrives, the inhabitants of Swar-loka (the upper sphere) disturbed by the conflagration, seek refuge “with the Pitris, their progenitors, the Manus, the Seven Rishis, the various orders of celestial Spirits and the Gods, in Maharloka.” When the latter is reached also, the whole of the above enumerated beings migrate in their turn from Maharloka, and repair to Jana-loka in “*their subtile forms, destined to become re-embodied, in similar capacities as their former, when the world is renewed at the beginning of the succeeding Kalpa* ;” (*Vâyu Purâna*).

“ . . . These clouds, mighty in size, and loud in thunder, fill up all space (Nabhas-tala),” goes on Vishnu Purâna.—(Book VI., ch. iii.) “Showering down torrents of water, these clouds quench the dreadful fires, and then they rain uninterruptedly for a hundred (divine) years, and deluge the whole world (Solar System). Pouring down, in drops as large as dice, these rains overspread the earth, and fill the middle region (*Bhuvaloka*) and inundate heaven. The world is now enveloped in darkness, and all things animate, or inanimate, having perished, the clouds continue to pour down their waters” . . . “and the Night of Brahmâ reigns supreme over the scene of desolation . . . .”

This is what we call in the Esoteric Doctrine a “Solar Pralaya” . . . When the waters have reached the region of the Seven Rishis, and the world (our Solar System) is one ocean, they stop. The breath of Vishnu becomes a strong wind, which blows for another hundred (divine) years until all clouds are dispersed. The wind is then reabsorbed: and “THAT, of which all things are made, the Lord by whom all things exist, He who is inconceivable, without beginning, the beginning of the universe, reposes, sleeping upon Sesha (the Serpent of Infinity) in the midst of the deep. The *Adikrit*

(Creator?) *Hari*, sleeps upon the ocean of Space in the form of Brahmâ—glorified by Sanaka\* and the *Siddha* (Saints) of Jana-loka, and contemplated by the holy denizens of Brahmâ-loka, anxious for final liberation, involved in mystic slumber, the celestial personification of his own illusions. . . .” This is the *Pratisanchara* (dissolution?) termed incidental because *Hari* is its incidental (ideal) Cause. . . . † When the Universal Spirit wakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner, as 1,000 great ages constitute a Day of Brahmâ (in the original it is Padma-yoni, the same as *Abjayoni*—“lotus-born,” not Brahmâ), so his Night consists of the same period. “Awaking at the end of his night, the unborn . . . creates the Universe anew. . . .” (*Vishnu Purâna*.)

This is “incidental” pralaya; what is the Elemental Dissolution? “When by dearth and fire,” says Pârâsara to Maitreya, “all the worlds and Pâtâlas (hells) are withered up . . . ‡ the progress of elemental dissolution is begun. Then, first the waters swallow up the property of Earth (which is the rudiment of smell), and earth deprived of this property proceeds to destruction—and becomes one with water . . . when the Universe is thus pervaded by the waves of the watery Element, its rudimentary flavour is locked up by the elements of fire . . . on account of which the waters themselves are destroyed . . . and become one with fire; and the Universe is therefore, entirely filled with flame (ethereal) which gradually overspreads the whole world. While Space is one flame, the element of wind seizes upon the rudimental property or form, which is the cause of light, and that being withdrawn (*pralina*) all becomes of the nature of air. The rudiment of form being destroyed, and *Vibhâvasu* (fire?) deprived of its rudiment, air extinguishes fire and spreads over space, which is deprived of light when fire merges into air. Air, then, accompanied by sound, which is the source of Ether, extends everywhere throughout the ten regions . . . until Ether seizes upon cohesion (*Sparsa*—Touch?) its rudimental property, by the loss of which, air is destroyed, and *kha* remains unmodified; devoid of form, flavour, touch (*Sparsa*), and smell, it exists, embodied (*mûrttimat*) and vast, and pervades the whole Space. Akâsa, whose characteristic property and rudiment is sound (the “Word”), occupies the whole containment of Space. Then the origin (Noumenon?) of the Elements (*Bhutadi*), devours sound (collective *Demiurgos*); and the hosts of Dhyân Chohans, and all the existing

\* The chief *Kumâra* or Virgin-god (a Dhyân Chohan) who refuses to create. A prototype of St. Michael, who refuses to do the same.

† See concluding lines in Section, “Chaos, Theos, Kosmos.”

‡ This prospect would hardly suit Christian theology, which prefers an eternal, everlasting hell for its followers.

Elements\* are at once merged into their original. The primary Element, Consciousness, combined with *tamasa* (spiritual darkness) is itself disintegrated by MAHAT (the Universal Intellect), whose characteristic property is *Buddhi*, and earth and Mahat are the inner and outer boundaries of the Universe." Thus as (in the beginning) "were the seven forms of Prakriti (nature) reckoned from Mahat to earth, so *these seven* successively re-enter into each other."†

"The Egg of Brahmâ (*Sarva-mandala*) is dissolved in the waters that surround it, with its seven zones (*dwîpas*) seven oceans, seven regions, and their mountains; the investure of water is drunk by the fire; the (*stratum* of) fire is absorbed by (that of) air; air blends itself with ether (*Akâsa*); the *Bhutadi* (the origin, or rather the *cause*, of the primary element) devours the ether and is (itself) destroyed by Mahat (the Great, the Universal mind), which along with all these is seized upon by Prakriti and disappears. The Prakriti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally absorbed by and lost in the indiscrete. PUMS (*Spirit*) also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme spirit which is all things. That Spirit (*Sarvesa*) which is other than (embodied) Spirit, and in which there are no attributes of name, species (*nâman* and *jati*, or *rupa*, hence body rather than species), or the like—remains as the sole existence (SATTÂ). . . . Prakriti and Purusha both resolving finally into SUPREME SPIRIT. . . ." (*From Vishnu Purâna*, Wilson's mistakes being here corrected, and original words put in brackets).

This is the final PRALAYA ‡—the Death of Kosmos—after which its Spirit rests in Nirvana, or in THAT for which there is neither Day nor Night. All the other pralayas are periodical and follow, in regular succession, the Manvantaras, as the night follows the day of every human creature, animal, and plant. The cycle of creation of the *lives* of Kosmos is run down, the energy of the manifested "Word" having

\* The term "Elements" must be understood here to mean not only the visible and physical Elements, but also that which St. Paul calls Elements—the spiritual, intelligent Potencies—Angels and Demons in their Manvantaric form.

† When this description is correctly understood by Orientalists in its esoteric significance then it will be found that this Cosmic correlation of World-Elements may explain the correlation of physical forces better than those now known. At any rate, theosophists will perceive that Prakriti has *seven forms*, or principles, "reckoned from Mahat to Earth." The "Waters" mean here the Mystic "mother"; the Womb of abstract nature, in which the manifested Universe is conceived. The Seven "zones" have reference to the Seven Divisions of that Universe, or the Noumena of the Forces that bring it into being. It is all allegorical.

‡ As it is the *Maha*, the Great, or so-called *final* PRALAYA which is here described, every thing is re-absorbed into its original ONE Element—the "Gods themselves, Brahmâ and the rest" being said to die and disappear during that long NIGHT.

its growth, culmination, and decrease, as have all things temporary, however long their duration. The Creative Force is Eternal as Noumenon; as a phenomenal manifestation in its aspects, it has a *beginning* and must, therefore, have an end. During that interval it has its periods of activity and its periods of rest. And these are the "Days and the nights of Brahmâ." But Brahma, the Noumenon, never rests, as IT never changes and ever IS, though IT cannot be said to be anywhere. . . .

The Jewish Kabalists felt this necessity of *immutability* in an eternal, infinite Deity, and therefore applied the same thought to the anthropomorphic god. The idea is poetical and very appropriate in its application. In the *Zohar* we read as follows:—

"As Moses was keeping a vigil on Mount Sinai, in company with the deity, who was concealed from his sight by a cloud, he felt a great fear overcome him, and suddenly asked: 'Lord, where art thou . . . sleepest thou, O Lord? . . .' And the *Spirit* answered him: 'I never sleep: were I to fall asleep for a moment BEFORE MY TIME, all the creation would crumble into dissolution in one instant.'"

"*Before my time*" is very suggestive. It shows the God of Moses to be only a temporary substitute, like Brahmâ the male, a substitute and an aspect of THAT which is immutable, and which therefore can take no part in the "days," or in the "nights," nor have any concern whatever with reaction or dissolution.

While the Eastern Occultists have seven modes of interpretation, the Jews have only four—namely, the real-mystical; the allegorical; the moral; and the literal or *Pashut*. The latter is the key of the exoteric Churches and not worth discussion. Read in the first, or mystical key, here are several sentences which show the identity of the foundations of construction in every Scripture. It is given in Mr. T. Myer's excellent book on the Kabalistic works he seems to have well studied. I quote *verbatim*. "*B'raisheeth barah elohim ath hash ama yem v'ath haa'retz*—*i.e.*, 'In the beginning the God(s) created the heavens and the earth;' (the meaning of which is:) the six Sephiroth of Construction,\* over which B'raisheeth stands, *all belong Below*. It created six (and) on these stand all Things. And those depend upon *the seven forms of the Cranium* up to the Dignity of all Dignities. And the second 'Earth' does not come into calculation, therefore it has been said: 'And from it (that Earth) which underwent the curse, came it forth.' . . . 'It (the Earth) was without form and void; and darkness was over the face of the Abyss, and the Spirit of elohim . . . was breathing (*me' racha 'phath*)—*i.e.*, hovering, brooding over, moving. . . . Thirteen depend on thirteen

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\* The "Builders" of the Stanzas.

(forms) of the most worthy Dignity. Six thousand years hang (are referred to) in the first six words. The seventh (thousand, the millenium) above it (the cursed Earth) is that which is strong by Itself. And it was rendered entirely desolate during twelve hours (one . . . . Day) as is written. . . . In the thirteenth, It (the Deity) shall restore all . . . . and everything shall be renewed as before; and all those six shall continue . . . . etc." (*Qabbalah*, p. 233, from *Siphrah Dzeniuta*, c. i., § 16, s. 9.)

The "Sephiroth of Construction" are the six Dhyān Chohans, or Manus, or Prajāpati, synthesized by the seventh "B'raisheeth (the First Emanation or *Logos*), and who are called, therefore, the Builders of the Lower or physical Universe" all belong Below. These six  $\frac{1}{4} \times \frac{3}{6}$  whose essence is of the Seventh—are the *Upādhi*, the base or fundamental stone on which the objective Universe is built, the *noumenoi* of all things. Hence they are, at the same time, the Forces of nature, the Seven Angels of the Presence, the sixth and seventh principles in man; the spirito-psycho-physical spheres of the Septenary chain, the Root Races, etc., etc. They all "depend upon the Seven forms of the Cranium" up to the highest. The "second Earth" "does not come into calculation" because it is *no Earth*, but the Chaos or Abyss of Space in which rested the paradigmatic, or model universe in ideation of the OVER-SOUL brooding over it. The term "Curse" is here very misleading, for it means simply *doom* or *destiny*, or that *fatality which sent it forth* into the objective state. This is shown by that "Earth" under the "Curse" being described as "without form and void," in whose abysmal depths the "Breath" of the Elohim (collective Logoi) produced or photographed the first divine IDEATION of the things to be. This process is repeated after every *Pralaya* before the beginnings of a new *Manvantara*, or period of sentient individual being. "Thirteen depend on thirteen forms," refers to the thirteen periods personified by the thirteen Manus, with Swayambhūva the fourteenth (13, instead of 14, being an additional *veil*): those fourteen Manus who reign within the term of a Mahayuga, a "Day" of Brahmā. These (thirteen-fourteen) of the objective Universe depend on the thirteen (fourteen) *paradigmatic, ideal* forms. The meaning of the "Six thousand years" which "hang in the first six words," has again to be sought in the Indian Wisdom. They refer to the primordial six (seven) "Kings of Edom" who typify the worlds (or spheres) of our chain during the first Round, as well as the primordial men of this Round. They are the septenary *pre-Adamic* (or before the Third, *Separated* Race) first Root-race. As they were *shadows*, and senseless (they had not eaten yet of the fruit of the Tree of Knowledge), they could not see the

*Parguphim*, or “Face could not see Face” (primeval men were unconscious), “therefore, the primordial (seven) Kings died,” *i.e.*, were destroyed (*vide Sepherah Djenioutha*). Now, who are they? They are the Kings who are “the Seven Rishis, certain (secondary) divinities, Sakra (Indra), Manu, and the Kings his Sons, who are created and perish at one period,” as said in Vishnu Purâna (Book I. chap. iii.). For the seventh (“thousand”) (*not the millennium of exoteric Christianity, but that of Anthropogenesis*) represents both the “seventh period of creation,” that of physical man (Vishnu Purâna), and the seventh Principle—both macrocosmic and microcosmic,—as also the *pralaya* after the Seventh period, the “Night” which has the same duration as the “Day” of Brahmâ. “It was rendered entirely desolate during twelve hours, as is written.” It is in the Thirteenth (twice six and the Synthesis) that everything shall be restored “and the *six* will continue.”

Thus the author of the *Qabbalah* remarks quite truly that “Long before his (Ibn Gebirol’s) time . . . many centuries before the Christian era, there was in Central Asia a ‘Wisdom Religion;’ fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, etc. . . .” and that . . . . “The *Qabbalah* most likely originally came from Aryan sources, through Central Asia, Persia, India and Mesopotamia, for from Ur and Haran came Abraham and many others into Palestine” (p. 221). And such was the firm conviction of C. W. King, the author of “The Gnostics and their Remains.”

Vamadeva Modelyar (*Modely*) describes the coming “night” most poetically. Though it is given in *Isis Unveiled*, it is worthy of repetition.

“Strange noises are heard, proceeding from every point . . . These are the precursors of the Night of Brahmâ; *dusk rises at the horizon*, and the Sun passes away behind the thirteenth degree of Macara (sign of the Zodiac), and will reach no more the sign of the *Minas* (zodiacal *pisces*, or fish). The gurus of the pagodas appointed to watch the *vasi-chakr* (Zodiac), may now break their circle and instruments, for they are henceforth useless.

“Gradually light pales, heat diminishes, uninhabited spots multiply on the earth, the air becomes more and more rarified; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the *chakra* (servant) neglects to replenish. Sourya (the Sun) flickers and goes out, matter falls into dissolution (*pralaya*), and Brahmâ merges back into Dayus, the Unrevealed Gcd, and, his task being

accomplished, he falls asleep. Another day is passed, night sets in, and continues until the future dawn.

“And now again he re-enters into the golden egg of His Thought, the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (*manas*) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose till the day when it resumes its form, and awakes again from its primitive darkness.”\*

As the “*Satya-yuga*” is always the first in the series of the four ages or Yugas, so the Kali ever comes the last. The *Kali yuga* reigns now supreme in India, and it seems to coincide with that of the Western age. Anyhow, it is curious to see how prophetic in almost all things was the writer of Vishnu Purâna when foretelling to Maitreya some of the dark influences and sins of this Kali Yug. For after saying that the “barbarians” will be masters of the banks of the Indus, of Chandrabhaga and Kasmera, he adds :

“There will be contemporary monarchs, reigning over the earth—kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows ; they will seize upon the property of their subjects, and *be intent upon the wives of others* ; they will be of unlimited power, their lives will be short, their desires insatiable. . . . People of various countries intermingling with them, will follow their example ; and the barbarians being powerful (in India) in the patronage of the princes, while purer tribes are neglected, the people will perish (or, as the Commentator has it, ‘The Mlechchas will be in the centre and the Aryas in the end.’)† Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank ; wealth will be the only source of devotion ; passion will be the sole bond of union between the sexes ; falsehood will be the only means of success in litigation ; and women will be objects merely of sensual gratification. . . . . *External types will be the only distinction of the several orders of life ;* . . . . a man if rich will be reputed pure ; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning ; liberality will be devotion ; mutual assent, marriage ; fine clothes, dignity. He who is the strongest will reign ; the people, unable to bear the heavy burthen, *Khara bhara* (the load of taxes) will take refuge among the valleys. . . . Thus, in the Kali age will decay constantly proceed, until

\* See Jacquolliot's “*Les Fils de Dieu*” ; l'Inde des Brahmes, p. 230.

† If this is not prophetic, what is ?

the human race approaches its annihilation (*pralaya*). . . . When the close of the Kali age shall be nigh, a portion of that divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . (*Kalki Avatar*) endowed with the eight superhuman faculties. . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. As it is said, 'When the sun and moon and the lunar asterism Tishya and the planet Jupiter are in one mansion, the Krita (or Satya) age shall return.'

" . . . . Two persons, Devapi, of the race of Kuru and Moru, of the family of Ikshwaku, continue alive throughout the four ages, residing at Kalapa.\* They will return hither in the beginning of the Krita age . . . Moru† the son of Sighru through the power of Yoga is still living . . . and will be the restorer of the Kshatriya race of the Solar dynasty."‡ (*Vayu Purāna*, Vol. III, p. 197).

Whether right or wrong with regard to the latter prophecy, the *blessings* of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in full XIXth, and at the dawn of the XXth century of our great era of ENLIGHTENMENT.

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\* Matsya Purāna gives Katapa.

† Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged (see Sanscrit Literature). In Matsya Purāna, chapter cclxxii, the dynasty of ten Moryas (or Maureyas) is spoken of. In the same chapter, cclxxii, it is stated that the Moryas will one day reign over India, after restoring the Kshatriya race many thousand years hence. Only that reign will be purely Spiritual and "not of this world." It will be the kingdom of the next Avatar. Colonel Tod believes the name Morya (or *Maureyas*) a corruption of Mori, a Rajpoot tribe, and the commentary on Mahavansa thinks that some princes have taken their name Maurya from their town called Mori, or, as Professor Max Müller gives it, Morya-Nagara, which is more correct, after the original Mahavansa. Vachaspathya, we are informed by our Brother, Devan Badhadur R. Ragoonath Rao, of Madras, a Sanscrit Encyclopedia, places Katapa (Kalapa) on the northern side of the Himalayas, hence in Tibet. The same is stated in chapter xii. (Skanda) of Bhagavat, Vol. III, p. 325.

‡ The Vayu Purāna declares that Moru will re-establish the Kshatriya in the Nineteenth coming Yuga. (See "*Five years of Theosophy*," p. 483. "*The Moryas and Koothoomi*.")

## § VIII.

## THE LOTUS, AS A UNIVERSAL SYMBOL.

THERE are no ancient symbols, without a deep and philosophical meaning attached to them ; their importance and significance increasing with their antiquity. Such is the LOTUS. It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and the Buddhists after them ; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger as the Christians do now, who replace it with the water lily.\* It had, and still has, its mystic meaning which is identical with every nation on the earth. We refer the reader to Sir William Jones. † With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). “Eternal!” says a verse in the *Bhagavad Gita*, “I see Brahm the creator enthroned in thee above the lotus!”; and Sir W. Jones shows, as noted in the *Stanzas*, that the seeds of the lotus contain, even before they germinate, perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become. The lotus, in India, is the symbol of prolific earth, and what is more, of Mount Meru. The four angels or genii of the four quarters of Heaven (the Maharajahs, see *Stanzas*) stand each on a lotus. The lotus is the two-fold type of the Divine and human hermaphrodite, being of dual sex, so to say.

The spirit of Fire (or Heat), which stirs up, fructifies, and develops into concrete form everything (from its ideal prototype), which is born of WATER or primordial Earth, evolved Brahmâ—with the Hindus. The lotus flower, represented as growing out of Vishnu’s navel—that God resting on the waters of space and his Serpent of Infinity—is the most graphic allegory ever made: the Universe evolving from the central Sun, the POINT, the ever-concealed germ. Lakshmi, who is the

\* In the Christian religion Gabriel, the Archangel, holding in his hand a spray of water lilies, appears to the Virgin Mary in every picture of the Annunciation. This spray typifying fire and water, or the idea of creation and generation, symbolizes *precisely the same idea as the lotus* in the hand of the Bodhisat who announces to Maha-Maya, Gautama’s mother, the birth of the world’s Saviour, Buddha. Thus also, Osiris and Horus were represented by the Egyptians constantly in association with the lotus-flower, the two being Sun-gods or Fire (the Holy Ghost being still typified by ‘tongues of fire’), (Acts).

† See Sir William Jones’ “Dissertations Relating to Asia.”

female aspect of Vishnu,\* and who is also called *Padma*, the lotus, is likewise shown floating at "Creation," on a lotus flower, and during the "churning of the ocean" of space, springing from the "sea of milk," like Venus from the froth.

" . . . Then seated on a lotus  
Beauty's bright goddess, peerless Sri, arose  
Out of the waves . . ."

sings an English Orientalist and poet (Sir Monier Williams).

The underlying idea in this symbol is very beautiful, and it shows, furthermore, its identical parentage in all the religious systems. Whether in the lotus or water-lily shape it signifies one and the same philosophical idea—namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. For, as soon as DARKNESS—or rather that which is "darkness" for ignorance—has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

At this stage of action, the Demiurge † is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realise the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . .

In chapter lxxxii. of the *Ritual (Book of the Dead)*, called "Transformation into the Lotus," a head emerging from this flower, the god exclaims: "I am the pure lotus, emerging from the Luminous one. . . . I carry the messages of Horus. I am the pure lotus which comes from the Solar Fields. . . ."

The lotus-idea may be traced even in the Elohistic chapter, the 1st of *Genesis*, as stated in *Isis*.

\* Lakshmi is Venus—Aphrodite, and, like the latter, she sprang from the froth of the ocean with a lotus in her hand. In the Ramayana she is called Padma.

† In Esoteric philosophy the Demiurge or *Logos*, regarded as the CREATOR, is simply an abstract term, an idea, like "army." As the latter is the all-embracing term for a body of active forces or working units—soldiers—so is the Demiurge the qualitative compound of a multitude of Creators or Builders. Burnouf, the great Orientalist, has seized the idea perfectly when saying that Brahmâ does *not* create the earth, any more than the rest of the universe. "Having evolved himself from the soul of the world, once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahmâ and the universe form one Being, each particle of which is in its essence Brahmâ himself, who proceeded out of himself."

It is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads: "And God said, Let the earth bring forth . . . the fruit-tree yielding fruit after his kind, whose seed is in itself." In all the primitive religions, the "Son of the Father" is the creative God—*i.e.*, His thought made visible; and before the Christian era, from the Trimurti of the Hindus down to the three kabalistic heads of the scriptures as explained by the Jews, the triune godhead of each nation was fully defined and substantiated in its allegories.

Such is the cosmic and ideal significance of this great symbol with the Eastern peoples. But, applied to practical and exoteric worship—which had also its esoteric symbology—the lotus became in time the carrier and container of a more terrestrial idea. No dogmatic religion has ever escaped the sexual element in it; and to this day it soils the moral beauty of the root idea. The following is quoted from the same Kabalistic MSS. already mentioned:—

"Pointing to like signification was the lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the lotus, which is the bearer of the seed for reproduction, as the result of its maturing, is connected by its placenta-like attachment with mother-earth, or the womb of Isis, through the water of the womb, that is, the river Nile, by means of the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower.\* Thus Osiris and Isis, the children of Chronos, or time without end, in the development of their nature-forces, in this picture become the parents of man under the name Horus. . ." (See § X., "Deus Lunus.")

"We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpasses all efforts of the human intellect.† The new born is an ever-recurring miracle, an evidence that

\* In Indian Purānas it is Vishnu, the first, and Brahmā, the second logos, or the ideal and practical creators, who are respectively represented, one as manifesting the lotus, the other as issuing from it.

† Not the "efforts" of the trained psychic faculties of an Initiate into Eastern metaphysics, and the mysteries of creative Nature. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity."

This is a correct rendering of the underlying ideas of old, of the purely pantheistic conceptions, *impersonal* and reverential, of the archaic philosophers of the prehistoric ages. Not so, however, when applied to sinful humanity, to the gross ideas attached to personality. Therefore, no pantheistic philosopher would fail to find the remarks that follow the above and which represent the anthropomorphism of Judean symbology, other than dangerous for the sacredness of true religion, and fitting only our materialistic age, which is the direct outcome and result of that anthropomorphic character. For this is the key-note to the entire spirit and essence of the Old Testament. "Therefore," goes on the MSS., treating of the symbolism of art-speech of the Bible:—

"The locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.\* With man the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description † by metaphor, this part of the house is described in the Sacred Books as the "between the thighs of the house," and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses."

No such thought "carried to the extreme" ever existed among the old primitive Aryans. This is proven by the fact that in the Vedic period their women were not placed apart from men in *penetralia*, or "Zenanas." Their seclusion began when the Mahomedans—the next heirs to Hebrew symbolism after Christian ecclesiasticism—had conquered the land and gradually enforced their ways and customs upon the Hindus. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbo-

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\* Surely the words of the old Initiate into the *primitive* mysteries of Christianity, "Know ye not ye are the Temple of God" (1 Corinth. iii. 16) could not be applied in *this* sense to men? The meaning may have been, and was so, undeniably, in the minds of the Hebrew compilers of the *Old Testament*. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained and ever widened, had not Christianity—especially and most glaringly the Latin Church—thrown a bridge over it? Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

† It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.

logy of the early Aryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabalistic revelation himself, when he closes the above-quoted passages by adding :—

“If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy place, should borrow its title from the recognised sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient wise, *there was no name and no idea, and no symbol of a FIRST CAUSE.*” . . . .

Most decidedly not. Rather never give a thought to it and leave it for ever *nameless*, as the early Pantheists did, than degrade the sacredness of that *Ideal of Ideals*, by dragging down its symbols into such anthropomorphic forms! Here again one perceives the immense chasm between Aryan and Semitic religious thought: two opposite poles—Sincerity and Concealment. With the Brahmins, who have never invested with an “original Sin” element the natural procreative functions of mankind, it is a *religious duty* to have a son. A Brahmin, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in religious meditations. He had accomplished his duty to nature as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream—which it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden; showed his God (esoterically, the Tempter and the Ruler of Nature) *CURSING for ever* an act, which was in the logical programme of that nature.\* All this exoterically, as in the *cloak* and dead letter of Genesis and the rest; and at the same time *esoterically* he regarded the supposed *sin* and *FALL* as an act so sacred, as to choose the organ, the perpetrator of the *original sin*, as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting *SIN*!

Who can ever fathom the paradoxical depths of the Semitic mind? And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!

Whether the early Fathers of the Church knew the esoteric meaning of the Hebrew (Old) Testament, or whether only a few of them were aware of it, while the others remained ignorant of the secret, is for

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\* The same idea is carried out exoterically in the incidents of Egypt. The Lord God tempts sorely Pharaoh and “plagues him with great plagues,” lest the king should escape punishment, and thus afford no pretext for one more triumph to his “Chosen people.”

posterity to decide. One thing is certain, at any rate. As the esotericism of the New Testament agrees perfectly with that of the Hebrew Mosaic Books; and since, at the same time, a number of purely Egyptian symbols and pagan dogmas in general—the Trinity for example—have been copied by, and incorporated into, the Synoptics and St. John, it becomes evident that the identity of those symbols was known to the writers of the New Testament, whoever they were. They must have been aware also of the priority of the Egyptian esotericism, since they have adopted several such symbols that typify purely Egyptian conceptions and beliefs—in their outward and inward meaning—and which are not to be found in the Jewish Canon. One of such is the water-lily in the hands of the Archangel in the early representations of his appearance to the Virgin Mary; and these symbolical images are preserved to this day in the iconography of the Greek and Roman Churches. Thus water, fire, the Cross, as well as the Dove, the Lamb, and other sacred animals, with all their combinations, yield esoterically an identical meaning, and must have been accepted as an improvement upon Judaism pure and simple.

For the Lotus and Water are among the oldest symbols, and in their origin are purely Aryan, though they became common property during the branching-off of the fifth race. Let us give an example. Letters, as much as numbers, were all mystic, whether in combination or each taken separately. The most sacred of all is the letter M. Is is both feminine and masculine, or androgyne, and is made to symbolize WATER, the great deep, in its origin. It is mystic in all the languages, Eastern and Western, and stands as a glyph for the waves, thus: . In the Aryan Esotericism, as in the Semitic, this letter has always stood for the waters; e.g., in Sanskrit MAKARA—the tenth sign of the Zodiac—means a crocodile, or rather an aquatic monster associated always with water. The letter MA is equivalent to and corresponds with number 5—composed of a *binary*, the symbol of the two sexes separated, and of the *ternary*, symbol of the third life, the progeny of the *binary*. This, again, is often symbolised by a *Pentagon*, the latter being a sacred sign, a divine Monogram. MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki* Avatar of the Brahmins—the last MESSIAH who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis or *Divine Wisdom*; of *Mimra*, the “word” or *Logos*; and of *Mithras* (the *Mihv*), the *Monad*, *Mystery*. All these are born in, and from, the great Deep, and are the Sons of *Maya*—the *Mother*; in Egypt, *Mouth*, in Greece *Minerva* (divine wisdom), *Mary*, or *Miriam*, *Myrrha*, etc.; of the Mother of the Christian *Logos*, and of *Maya*, the mother of Buddha. *Madhava* and *Madhavi* are the titles of the most important gods and goddesses of the Hindu Pantheon. Finally, *Mandala* is in

Sanskrit "a circle," or an orb (the ten divisions of the *Rig Veda*). The most sacred names in India begin with this letter generally—from *Mahat*, the first manifested intellect, and *Mandara*, the great mountain used by the gods to churn the *Ocean*, down to *Mandakin*, the heavenly *Ganga* (Ganges), *Manu*, etc., etc.

Shall this be called a coincidence? A strange one it is then, indeed, when we find even Moses—found in the water of the Nile—having the symbolical consonant in his name. And Pharaoh's daughter "called his name Moses . . . because," she said, "*I drew him out of WATER*" (*Exod. ii., 10.*)\* Besides which the Hebrew sacred name of God *applied to this letter M* is *Meborach*, the "Holy" or the "Blessed," and the name for the water of the *Flood* is *M'bul*. A reminder of the "three Maries" at the Crucifixion and their connection with *Mar*, the Sea, or *Water*, may close this example. This is why in Judaism and Christianity the *Messiah* is always connected with Water, Baptism, the *Fishes* (the sign of the Zodiac called *Meenam* in Sanskrit), and even with the *Matsya* (fish) Avatar, and the Lotus—the symbol of the womb, or the water-lily, which is the same.

In the relics of ancient Egypt, the greater the antiquity of the votive symbols and emblems of the objects exhumed, the oftener are the lotus flowers and the water found in connection with the Solar Gods. The god *Khnoom*—the moist power—water, as Thales taught it, being the principle of all things, sits on a throne enshrined in a lotus (Saitic epoch, *Serapeum*). The god Bes stands on a lotus, ready to devour his progeny. (*Ibid*, Abydos.) Thot, the god of mystery and Wisdom, the sacred Scribe of Amenti, wearing the Solar disc as head gear, sits with a bull's head (the sacred bull of Mendes being a form of Thot) and a human body, on a full blown lotus. (*IVth Dynasty.*) Finally it is the goddess *Hiquet*, under her shape of a frog, who rests on the lotus, thus showing her connection with water. And it is this frog-symbol, undeniably the most ancient of their Egyptian deities, from whose unpoetical shape the Egyptologists have been vainly trying to unravel her mystery and functions. Its adoption in the Church by the early Christians shows that they knew it better than our modern Orientalists. The "frog or toad goddess" was one of the chief cosmic deities connected with creation, on account of her amphibious nature, and chiefly because of her apparent resurrection, after long ages of solitary life enshrined in old walls, in rocks, etc. She not only participated in the organization of the world, together with *Khnoom*, but was also connected with the

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\* Even to the seven daughters of the *Midian* priest, who, coming to draw the *water*, had Moses *water* their flock, for which service the Midian gives to Moses Zipporah (*sippara*=the *shining wave*) as wife (*Exod. ii.*) All this has the same secret meaning.

*dogma of resurrection.\** There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad enshrined in a lotus flower, or simply without the latter emblem, was the form chosen for the *Church lamps*, on which were engraved the words "I am the resurrection" "Ἐγώ εἰμι ἀνάστασις."† These frog goddesses are also found on all the mummies.



## § IX.

### THE MOON, DEUS LUNUS, PHŒBE.

THIS archaic symbol is the most poetical of all symbols, as also the most philosophical. The ancient Greeks brought it into prominence, and the modern poets have worn it threadbare. The Queen of Night, riding in the majesty of her peerless light in heaven, throwing all, even Hesperos, into darkness, and spreading her silver mantle over the whole sidereal world, has ever been a favourite theme with all the poets of Christendom, from Milton and Shakespeare down to the latest versifier. But the refulgent lamp of night, with her suite of stars unnumbered, spoke only to the imagination of the profane. Until lately, Religion and Science had nought to do with the beautiful mythos. Yet, the cold chaste moon, she, in the words of Shelley—

. . . . "Who makes all beautiful on which she smiles  
That wandering shrine of soft, yet icy flame,  
Which ever is transformed, yet still the same,  
And warms, but not illumines." . . . .

stands in closer relations to Earth than any other sidereal orb. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. She is the Queen and she is the King, and was King Soma before she became transformed into Phœbe and the chaste Diana. She is pre-eminently the deity of the Christians, through the Mosaic and Kabalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the

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\* With the Egyptians it was the resurrection in rebirth after 3,000 years of purification, either in Devachan or "the fields of bliss."

† Such "frog-goddesses" may be seen at Bulaq, in the Cairo Museum. For the statement about the Church lamps and inscriptions it is the learned ex-director of the Bulaq Museum, Mr. Gaston Maspero, who must be held responsible. (See his "*Guide du Visiteur au Musée de Bulaq*," p. 146.)

last initiated Father of the Church died, carrying with him into his grave the secrets of the pagan temples. For the "Fathers"—such as Origen or Clemens Alexandrinus—the Moon was Jehovah's living symbol: the giver of Life and the giver of Death, the disposer of being—in *our* World. For, if Artemis was *Luna* in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and *life*: with the Egyptians, she was Hekat (Hecate) in Hell, the goddess of Death, who ruled over magic and enchantments. More than this: as the personified moon, whose phenomena are triadic, Diana-Hecate-Luna is *the three in one*. For she is *Diva triformis, tergemina, triceps*—three heads on one neck,\* like Brahmâ-Vishnu-Siva. Hence she is the prototype of our Trinity, which has not always been entirely male. The number seven, so prominent in the Bible, so sacred in its seventh (Sabbath) day, came to the Jews from Antiquity, deriving its origin from the four-fold number 7 contained in the 28 days of the lunar month, each septenary portion thereof being typified by one quarter of the moon.

It is worth the trouble of presenting in this work a bird's-eye view of the origin and development of the lunar myth and *worship* in historical antiquity, on our side of the globe. Its earlier origin is untraceable by *exact* science, rejecting as it does tradition; while for Theology, which, under the guidance of the crafty Popes, has put a brand on every fragment of literature that does not bear the *imprimatur* of the Church of Rome, its archaic history is a sealed book. Whether the Egyptian or the Aryan-Hindu religious philosophy is the more ancient—and the Secret Doctrine says it is the latter—does not much matter in this instance, as the lunar and solar "worship" are the most ancient in the world. Both have survived, and prevail to this day throughout the whole world, with some openly, with others—*e.g.*, in Christian symbolics—secretly. The cat, a lunar symbol, was sacred to Isis, herself the Moon in one sense, as Osiris was the Sun. The cat is often seen on the top of the *Sistrum* in the hand of the goddess. This animal was held in great veneration in the city of Bubaste, which went into deep mourning after the death of every sacred cat, because Isis, as the Moon, was particularly worshipped in this city of mysteries. The astronomical symbolism connected with it has already been given in Section I. of "Symbolism," and no one has better described it than Mr. G. Massey, in his Lectures and in "The Natural Genesis." The eye of the cat, it is said, seems to follow the lunar phases in its growth and decline, and its orbs shine like two stars in the darkness of night. Hence the mythological allegory which shows Diana hiding under the shape of a cat in the Moon, when, in company with other deities, she was seeking to

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\* The goddess *Τριμορφος* in the statuary of Alcamenes.

escape the pursuit of *Typhon* (*Vide* the *Metamorphoses* of *Ovid*). The moon in Egypt was both the "Eye of Horus" and the "Eye of Osiris," the Sun.

The same with the *Cynocephalus*. The dog-headed ape was a glyph to symbolise the sun and moon, in turn, though the *Cynocephalus* is more a *Hermetic* than a religious symbol. For it is the hieroglyph of Mercury, the planet, as of the Mercury of the Alchemical philosophers, "as," say the Alchemists, "Mercury has to be ever near *Isis*, as her minister, as without Mercury neither *Isis* nor *Osiris* can accomplish anything in the GREAT WORK." *Cynocephalus*, whenever represented with the *Caduceus*, the *Crescent*, or the *Lotus*, is a glyph of the "philosophical" Mercury; but when seen with a reed, or a roll of parchment, he stands for *Hermes*, the secretary and adviser of *Isis*, as *Hanuman* filled the same office with *Rama*.

Though the regular Sun-Worshippers, the *Parsis*, are few, yet not only is the bulk of the Hindu mythology and history based upon and interblended with these two worships, but so is also the Christian religion itself. From their origin down to our modern day it has coloured the theologies of both the Roman Catholic and Protestant Churches. The difference, indeed, between the Aryan Hindu and the Aryan European faiths is very small, if only the fundamental ideas of both are taken into consideration. Hindus are proud of calling themselves *Suryas* and *Chandravansas* (of the *Solar* and *Lunar* dynasties). The Christians pretend to regard it as idolatry, and yet they adhere to a religion entirely based upon the solar and lunar worships. It is useless and vain for the Protestants to exclaim against the Roman Catholics for their "Mariolatry," based on the ancient cult of lunar goddesses, when they themselves worship *Jehovah*, pre-eminently a *lunar* god, and when both Churches have accepted in their theologies the "Sun"-Christ and the lunar trinity.

What is known of Chaldæan Moon-Worship, of the Babylonian god, *Sin*, called by the Greeks "Deus Lunus," is very little, and that little is apt to mislead the profane student who fails to grasp the esoteric significance of the symbols. As popularly known to the ancient profane philosophers and writers (for those who were initiated were pledged to silence) the Chaldæa were the worshippers of the moon under *her* (and *his*) various names, just as were the Jews, who came after them.

In the unpublished MSS. on the Art Speech, already mentioned, giving a key to the formation of the ancient (symbolical) language, a logical *raison d'être* is brought forward for this double worship. It is written by a wonderfully well-informed and acute scholar and Mystic, who gives it in the comprehensive form of a hypothesis. The latter, however, becomes forcibly a proven fact in the history of religious

evolution in human thought, to anyone who has ever had a glimpse into the secret of ancient Symbology. Thus, he says :—

“ One of the first occupations among men, connected with those of actual necessity, would be the perception of time periods,\* marked on the vaulted arch of the heavens sprung and rising over the level floor of the horizon, or the plain of still water. These would come to be marked as those of day and night, of the phases of the moon, of its stellar or synodic revolutions, and of the period of the solar year with recurrence of the seasons, and with the application to such periods of the natural measure of day or night, or of the day divided into the light and the dark. It would also be discovered that there was a longest and shortest solar day, and two solar days of equal day and night, within the period of the solar year; and the points in the year of these could be marked with the greatest precision in the starry groups of the heavens or the constellations, subject to that retrograde movement thereof, which in time would require a correction by intercalation, as was the case in the description of the Flood, where correction of 150 days was made for a period of 600 years, during which confusion of landmarks had increased. . . . This would naturally come to pass . . . with all races in all time; and such knowledge must be taken to have been inherent in the human race, prior to what we call the historic period. . . .”

On this basis, the author seeks for some natural physical function possessed in common by the human race, and connected with the periodical manifestations, such that “ the connection between the two kinds of phenomena . . . became fixed in popular usage.” He finds it “ (a) in the feminine physiological phenomena every lunar month of 28 days, or “ 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar week year of 52 weeks of 7 days each. (b) The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. (c) That period which is called “ the period of viability ” is one of 210 days, or 30 weeks of 7 days each. (d) The period of parturition is accomplished in 280 days, or a period of 40 weeks of 7 days each, or 10 lunar months of 28 days each, or of 9 calendar months of 31 days each, counting on the royal arch of heavens for the measure of the period of traverse from the darkness of the womb to the light and glory of conscious existence, that continuing inscrutable mystery and miracle . . . Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation . . . We may almost affirm . . . that this was the mode of reckoning among all nations, either independently, or intermediately and indirectly by tuition. It was the mode with the Hebrews, for even to-day they calculate the calendar by means of the 354 and 355 of the lunar year, and we possess a special evidence that it was the mode with the ancient Egyptians, as to which this is the proof :—

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\* Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our solar system, the hours of certain periodical events. Thus, Mercury was *the messenger* appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light.

“The basic idea underlying the religious philosophy of the Hebrews was that God contained all things within himself \*; and that man was his image, man including woman . . . The place of the man and woman with the Hebrews was among the Egyptians occupied by the bull and the cow, sacred to Osiris and Isis,† who were represented, respectively, by a man having a bull’s head, and a woman having the head of a cow, which symbols were worshipped. Notoriously Osiris was the Sun and the river Nile, the tropical year of 365 days, which number is the value of the word *Neilos*, and the bull, as he was also the principle of fire and of life-giving force, while Isis was the Moon, the bed of the river Nile, or the Mother Earth, for the parturient energies of which water was a necessity, the lunar year of 354—364 days, the time-maker of the periods of gestation, and the cow marked by, or with, the crescent new moon.” . . .

“But the use of the cow of the Egyptians for the women of the Hebrews was not intended as of any radical difference of signification, but a concurrence in the teaching intended, and merely as a substitution of a symbol of common import, which was this, viz., the period of parturition with the cow and the woman was held to be the same, or 280 days, or ten lunar months of four weeks each. And in this period consisted the essential value of this animal symbol, whose mark was that of the crescent moon.‡ . . . These parturient and natural periods are found to have been subjects of symbolism all over the world. They were thus used by the Hindus, and are found to be most plainly set forth by the ancient Americans, in the Richardson and Gest tablets, in the Palenque Cross; and manifestly lay at the base of the formation of the calendar forms of the Mayas of Yucatan, the Hindus, the Assyrians, and the ancient Babylonians, as well as the Egyptians and old Hebrews. The natural symbols . . . would be either the phallus or the phallus and yoni, . . . or *male* and *female*. Indeed, the words translated by the generalizing terms male and female, in the 27th verse of the 1st chapter of Genesis are . . . *sacr* and *n’cabrah*, or literally, phallus and yoni,|| while the representation of the phallic emblems would barely indicate the genital members of the human body, when their functions and the development of the seed-vesicles emanating from them was considered; then would come into indication a mode of measures of lunar time, and, through lunar, of solar time.” . . .

This is the physiological or anthropological key to the Moon symbol. The key that opens the mystery of theogony, or the evolution of the Manvantaric gods, is more complicated, and has nothing phallic in it. All is mystical and divine there. But the Jews, beyond connecting Jehovah directly with the Moon as a generative god, preferred to ignore the higher hierarchies, and have made of some of them (zodiacal constellations and planetary gods) their Patriarchs, thus euhemerizing the

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\* A caricatured and dwarfed Vedantin notion of Parabrahmam containing within *itself* the whole Universe as being that boundless Universe itself, and *there existing nothing outside of itself*.

† Just as they are to this day in India, the bull of Siva and the cow representing several *Sakti*—goddesses.

‡ Hence the worship of the moon by the Hebrews.

|| “*Male and female, created he them.*”

purely theosophical idea and dragging it down to the level of sinful humanity. (See section "Holy of Holies" in the "Symbolism" of Book II.) The MSS. from which the above is extracted explains very clearly to what hierarchy of gods Jehovah belonged, and who this Jewish God was; for it shows in clear language that which the writer has always insisted upon—namely, that the God with which the Christians have burdened themselves was no better than the lunar symbol of the reproductive or generative faculty in nature. They have ever ignored even the Hebrew secret god of the Kabalists, Ain-Soph, as grand as Parabrahmam in the earliest Kabalistic and mystical conceptions. But it is not the Kabala of Rosenroth that can ever give the true original teachings of Simeon-Ben-Iochai, as metaphysical and philosophical as any. And how many are there among the students of the Kabala who knew anything of them except in their distorted Latin translations. Let us glance at the idea which led the ancient Jews to adopt a substitute for the ever UNKNOWABLE, and which has misled the Christians into mistaking the substitute for the reality.

"If to these organs (phallus and yoni) as symbols of creative cosmic agencies the idea of . . . time periods can be attached, then, indeed, in the construction of Temples as Dwellings of Deity, or of Jehovah, that post designated as the Holy of Holies, or the most High Place, should borrow its title from the recognized sacredness of the generative organs, considered as symbols of measures as well as of creative Cause."

"With the ancient wise, there was no name, and no idea, and no symbol, of a First Cause.\* With the Hebrews, the indirect conception of such was couched in a term of negation of comprehension—viz., *Ain-Soph*, or the Without Bounds. But the symbol of *its first comprehensible manifestation*, was the conception of a circle with its diameter line. . . . (See the Proem of Book I., Part I.) to carry at once a geometric, phallic, and astronomic idea . . . for the one takes its birth from the nought or the Circle, without which it could not be, and from one, or primal one, spring the nine digits, and, geometrically, all plane shapes. So in the Kabala this Circle, with its diameter line, is the picture of the ten Sephiroth or Emanations, composing the Adam Kadmon, the Archetypal Man, the creative origin of all things. . . . This idea of connecting the circle and its diameter line, that is, number ten, with the signification of the reproductive organs, and the Most Holy Place, was carried out constructively in the King's Chamber, or Holy of Holies, of the great Pyramid, in the Tabernacle of Moses, and in the Holy of Holies of the Temple of Solomon. . . . It is the picture of a double-womb, for in Hebrew the letter hé ה is at the same time the number 5 and symbol of the womb, and twice 5 is 10, or the phallic number."

This "double womb" also shows the duality of the idea carried from

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\* Because it was too sacred. It is referred to as THAT in the Vedas: it is the "Eternal Cause," and cannot, therefore, be spoken of as a "First Cause," a term implying the absence of any cause, at one time.

the highest, spiritual, down to the lowest or terrestrial plane ; and by the Jews limited to the latter. With them, therefore the number 7 has acquired the most prominent place in their exoteric religion, a cult of external forms and empty rituals ; as their Sabbath, for instance, the seventh day sacred to their deity, the moon, symbolical of the generative Jehovah. While with other nations the number seven was typical of theogonic evolution, of cycles, cosmic planes, and the Seven Forces and Occult Powers in Kosmos, as a boundless whole, whose first upper triangle was unreachable to the finite intellect of man—while other nations, therefore, busied themselves, in their forcible limitation of Kosmos in Space and Time, only with its septenary manifested plane, the Jews centred this member solely in the moon, and based all their sacred calculations thereupon. Hence we find the thoughtful author of the MSS. just quoted, remarking, in reference to the metrology of the Jews that : “ If 20,612 be multiplied by  $\frac{2}{3}$  the product will afford a base for the ascertainment of the mean revolution of the moon, and if this product be again multiplied by  $\frac{2}{3}$ , this continued product will afford a base for finding the exact period of the mean solar year, . . . this form . . . becoming, for the finding of astronomical periods of time, of very great service.” This double number (male and female) is symbolized also in some well-known idols : *e.g.*, “ Ardanari-Iswara, the Isis of the Hindus, Eridanus, or Ardan, or the Hebrew Jordan, *or source of descent*. She is standing on a lotus-leaf flowing on the water. But the signification is, that it is androgyne or hermaphrodite, that is *phallus* and *yoni* combined, the number 10, the Hebrew letter *Jod* י, the *containment of Jehovah*. She, or rather she-he, gives the minutes of the same circle of 360 degrees.”

“ Jehovah,” in its best aspæct is Binah, “ the Upper mediating Mother, the *Great Sea* or Holy Spirit ;” therefore rather a synonym of Mary, the Mother of Jesus, than of his Father ; that “ Mother, being the Latin *Mare*” the Sea is here also, Venus, the *Stella del Mare*, or “ Star of the Sea.”

The ancestors of the mysterious Akkadians—the *Chandra* or *Indo-vansas*, the Lunar Kings whom tradition shows reigning at Prayag (Allahabad) ages before our era—had come from India, and brought with them the worship of their forefathers, of Soma, and his son Budha, which afterwards became that of the Chaldeans. Yet such adoration, apart from popular Astrolatry and Heliolatry, was in no sense *idolatry*. No more, at any rate, than the modern Roman Catholic symbolism which connects their Virgin Mary—the *Magna Mater* of the Syrians and Greeks—with the Moon.

Of this worship, the most pious Roman Catholics feel quite proud,

and loudly confess to it. In a *Mémoire* to the French Academy, the Marquis De Mirville says:—

“It is only natural that, as an unconscious prophecy, Ammon-Ra should be *his mother's husband*, since the *Magna Mater* of the Christians is *precisely the spouse of that son she conceives*. . . . We (Christians) can understand now why *Neith* throws radiance on the sun, while remaining the Moon, since the VIRGIN, who is the QUEEN OF HEAVEN, as *Neith* was, clothes herself in her radiance, and clothes in his turn the CHRIST-SUN. “*Tu vestis solem et te sol vestit.*” . . . is sung by the Roman Catholics during their service, and he adds:—

“We (Christians) understand also how it is that the famous inscription at Sais should have stated that ‘none has ever lifted my peplum (veil),’ considering that this sentence, literally translated, is *the summary of what is sung in the Church on the day of the immaculate conception.*” (ARCHÆOLOGY OF THE VIRGIN MOTHER,” p. 117.)

Surely nothing could be more sincere than this! It justifies entirely what Mr. Gerald Massey has said in his Lecture on “Luniatry, Ancient and Modern”:—

“The man in the moon (Osiris-Sut, Jehovah-Satan, Christ-Judas, and other Lunar twins) is often charged with bad conduct. . . . In the lunar phenomena the moon was one as *the moon*, which was two-fold in *séx*, and three-fold in character—as mother, child, and adult male. Thus the child of the moon became the consort of his own mother! It could not be *helped* if there was to be any reproduction. He was compelled to be his own father! These relationships were repudiated by later sociology, and the primitive man in the moon got tabooed. Yet, in its latest, most inexplicable phase, this has become the central doctrine of the grossest superstition the world has seen, for these lunar phenomena and their humanly represented relationships, the incestuous included, are the very foundations of the Christian Trinity in Unity. Through ignorance of the symbolism, the simple representation of early time has become the most profound religious mystery in modern Luniatry. The Roman Church, without being in any wise ashamed of the proof, portrays the Virgin Mary arrayed with the sun, and the horned moon at her feet, holding the lunar infant in her arms—as child and consort of the mother moon. The mother, child, and adult male, are fundamental.”

“In this way it can be proved that our Christology is mummified mythology, and legendary lore, which have been palmed off upon us in the *Old Testament* and the *New*, as divine revelation uttered by the very voice of God.”

A charming allegory is found in the *Zohar*, one which unveils better than anything ever did the true character of Jehovah or YHVH in the primitive conception of the Hebrew Kabbalists. It is now found in the philosophy of I'bn Gebirol's Kabbalah, translated by Isaac Myer. “In the introduction written by R'Hez'quee-yah, which is very old,” says our author, “and forms part of our Brody edition of the *Zohar* (1, 5b. *sq.*) is an account of a journey taken by R. El'azar, son of R. Shim-on b. Io'hai, and Rabbi Abbah.” They met a man with a heavy burden and asked his name; but he refused to give it and proceeded to explain to them Thorah

(Law). "They asked: "Who caused thee thus to walk and carry such a heavy load?" He answered: 'The letter י, (Yod, which=יִו, and is the symbolical letter of Kether and the essence and germ of the Holy name יהוה YHVH) . . . . They said to him: 'If thou wilt tell us the name of thy father, we will kiss the dust of thy feet.' He replied: 'As to my father, *he had his dwelling in the Great Sea, and was a fish therein*' (like Vishnu and Dagon or Oannes), 'which (first) destroyed the great sea' . . . . and he was great and mighty and 'Ancient of Days,' until he swallowed all the other fishes in the (Great) Sea . . . R. El'azar listened and said to him: 'Thou art the Son of the Holy Flame, thou art the Son of Rab Ham—'nun-ah Sabah [the old: the *fish* in Aramaic or Chaldee is *nun* (*noon*)] thou art the Son of the Light of the Thorah," (*Dharma*) etc. Then the author explains that the feminine Sephiroth, *Binah*, is termed by the Kabalist the great sea: therefore Binah, whose divine names are Jehovah, *Yah*, and Elohim, is simply the Chaldean Tiamat, the female power, the Thalath of Berosus, who presides over the Chaos, and was made out later by Christian theology to be the serpent and the Devil. She-He (Yah-hovah) is the supernal (Heh, and Eve). This Yah-hovah then, or Jehovah, is identical with our Chaos—Father, Mother, Son,—on the material plane and in the purely physical World. *Demon* and *Deus* at one and the same time; the sun and moon, good and evil, God and Demon.

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. And if, astronomically, she is one of the seven planets of the ancient world, in theogony she is one of the regents thereof; with Christians now as much as with Pagans, the former referring to her under the name of one of their archangels, and the latter under that of one of their gods.

Therefore the meaning of the "fairy tale" translated by Chwolson from an old Chaldean MSS. translated into Arabic, about Qû-tâmy being instructed by the *idol* of the moon, is easily understood (*vide* Book III.) Seldenus tells us the secret as well as Maimonides (*More Nevochim*, Book III., ch. xxx). The worshippers of the *Teraphim* (the Jewish Oracles) "carved images and claimed that the light of the principal stars (planets) permeating these through and through, the angelic VIRTUES (or the regents of the stars and planets) conversed with them, teaching them many most useful things and arts." And Seldenus explains that the *Teraphim* were built and composed after the position of certain planets, those which the Greeks called *στοιχεῖα*, and according to figures that were located in the sky and called *ἀλεξηγητοί*, or the *tutelary* gods. Those who traced out the *στοιχεῖα* were called *στοιχειωματικοί*, or the diviners by the *στοιχεῖα*. (*De Diis Syriis, Teraph.*, II. Synt. p. 31) *vide infra*, the *Teraphim*.

It is such sentences, however, in the "Nabathean agriculture," that

have frightened the men of science and made them proclaim the work "either an *apocrypha* or a fairy tale, unworthy of the notice of an Academician." At the same time, as shown, zealous Roman Catholics and Protestants tore it metaphorically to pieces; the former because "it described the worship of demons," the latter because it is "ungodly." They are all wrong, once more. It is *not* a fairy tale; and as far as regards pious Churchmen, the same worship may be shown in the Scriptures, however disfigured by translation. Solar and Lunar worship, as well as that of the Stars and Elements, are traced, and figure in the Christian theology; defended by Papists, they are stoutly denied by the Protestants only at their own risk and peril. Two instances may be given.

Ammianus Marcellinus teaches that ancient divinations were always accomplished with the help of the Spirits of the Elements, "*Spiritus elementorum*, and in Greek πνεύματα τῶν στοιχείων" (I. I., 21).

But it is found now that the planets, the Elements, and the Zodiac, were figured not only in Heliopolis by the twelve stones called "mysteries of the elements," *elementorum arcana*, but also in Solomon's temple, and, as pointed out by various writers, in several old Italian churches and even at *Notre Dame de Paris* where they can be seen to this day.

No symbol—the sun included—was more complex in its manifold meanings than the lunar symbol. The sex was, of course, dual. With some it was male, *e.g.*, the Hindu "King Soma," and the Chaldean *Sin*; with other nations it was female, the beautiful goddesses Diana-Luna, I'lythia, Lucina. In Tauris, human victims were sacrificed to Artemis, a form of the lunar goddess; the Cretans called her Dictynna, and the Medes and Persians Anaitis, as shown by an inscription of Koloé: Ἀρτέμιδι Ἀνάειτι. But, we are now concerned chiefly with the most chaste and pure of the virgin goddesses, Luna-Artemis, to whom Pamphos was the first to give the surname of Καλλίστη, and of whom Hippolitus wrote: Καλλίστα πολὺ παρθενῶν. (See Pausanias viii., 35, 8.) This Artemis-Lochia, the goddess that presided at conception and child-birth (Iliad, Pausanias, etc., etc.), is, in her functions and as the triple Hecate, the Orphic deity, the predecessor of the God of the Rabbins and pre-Christian Kabalists, and his lunar type. The goddess Τρίμορφος was the personified symbol of the various and successive aspects represented by the moon in each of her three phases; and this interpretation was already that of the Stoics (Cornut. *De Nat*, D. 34, 1), while the Orpheans explained the epithet (Τρίμορφος) by the three kingdoms of nature over which she reigned. Jealous, blood-thirsty, revengeful and exacting, Hecate-Luna is a worthy counterpart of the "jealous God" of the Hebrew prophets.

The whole riddle of the solar and lunar worship, as now traced in the churches, hangs indeed on this world-old mystery of lunar phenomena. The correlative forces in the "Queen of Night," that lie latent for modern science, but are fully active to the knowledge of Eastern adepts, explain well the thousand and one images under which the moon was represented by the ancients. It also shows how much more profoundly learned in the Selenic mysteries were the ancients than are now our modern astronomers. The whole Pantheon of the lunar gods and goddesses, Nephtys or Neith, Proserpina, Melytta, Cybele, Isis, Astarte, Venus, and Hecate, on the one hand, and Apollo, Dionysius, Adonis, Bacchus, Osiris, Atys, Thammuz, etc., etc., on the other, all show on the face of their names and titles—those of "Sons" and "Husbands" of their mothers—their identity with the Christian Trinity. In every religious system the gods were made to merge their functions as Father, Son, and Husband, into one, and the goddesses were identified as "Wife, Mother, and Sister" of the male God; the former synthesizing the human attributes as the "Sun, the giver of Life," the latter merging all the other titles in the grand synthesis known as *Maïa*, *Maya*, *Maria*, etc., a generic name. *Maïa*, in its forced derivation, has come to mean with the Greeks, "mother," from the root *ma* (nurse), and even gave its name to the month of May, which was sacred to all those goddesses before it became consecrated to Mary.\* Its primitive meaning, however, was *Maya*, *Durgâ*, translated by the Orientalists as "inaccessible," but meaning in truth the "*unreachable*," in the sense of illusion and unreality; as being the source and cause of spells, the personification of ILLUSION.

In religious rites the moon served a dual purpose. Personified as a female goddess for exoteric purposes, or as a male god in allegory and symbol, in occult philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. With the initiated Aryans, Khaldii, Greeks and Romans, Soma, Sin, Artemis *Soteira* (the hermaphrodite Apollo, whose attribute is the lyre, and the bearded Diana of the bow and arrow), *Deus Lunus*, and especially Osiris-lunus and Thot-lunus,† were the occult potencies of the moon. But whether male or female, whether Thot or Minerva, Soma or Astoreth, the Moon is the Occult mystery of mysteries, and more a symbol of evil than of good. Her seven phases (original, esoteric division) are divided into three astronomical phenomena and four

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\* The Roman Catholics are indebted for the idea of consecrating the month of May to the Virgin, to the pagan Plutarch, who shows that "May is sacred to *Maïa* (*Maïa*) or *Vesta*" (*Aulus-Gellius*, word *Maïa*)—our mother-earth, our nurse and nourisher personified.

† Thot-Lunus is "Budha-Soma" of India, or "Mercury and the Moon."

purely psychic phases. That the moon was not always revered is shown in the Mysteries, in which the death of the moon-god (the three phases of gradual waning and final disappearance) was allegorized by the moon standing for the *genius of evil* that triumphs for the time over the light and life-giving god (the sun), and all the skill and learning of the ancient Hierophants in Magic was required to turn this triumph into a defeat.

It was the most ancient worship of all, that of the *third* Race of our Round, the Hermaphrodites, to whom the *male-moon* became sacred, when after the "Fall" so-called, the sexes had become separated. "Deus Lunus" then became an androgyne, male and female in turn; to serve finally, for *purposes of sorcery*, as a dual power, to the *Fourth* Root-race, the Atlanteans. With the *Fifth* (our own) the lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to events described æons later in the Mahabhâratan War, which to the Europeans is the *fabulous*, to the Hindus and Occultists the historical, strife between the *Suryavansas* and the *Indovansas*. Originating in the dual aspect of the moon, the worship of the female and the male principles respectively, it ended in distinct solar and lunar cults. Among the Semitic races, the sun was for a very long time *feminine* and the moon masculine—the latter notion being adopted by them from the Atlantean traditions. The moon was called "the Lord of the sun," *Bel-Shemesh*,\* before the Shemesh worship. The ignorance of the incipient reasons for such a distinction, and of occult principles, led the nations into anthropomorphic idol-worship. But the religion of every ancient nation had been primarily based upon the Occult manifestations of a purely abstract Force or Principle now called "God." The very establishment of such worship shows, in its details and rites, that the philosophers who evolved those systems of nature, subjective and objective, possessed profound knowledge, and were acquainted with many facts

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\* During that period which is absent from the Mosaic books—from the exile of Eden to the allegorical Flood—the Jews worshipped with the rest of the Semites *Dayanisi* דַּיָּנִיִּסִי "the Ruler of Men," the "Judge," or the SUN. Though the Jewish canon and Christianity have made the sun become the "Lord God" and Jehovah in the Bible, yet the latter is full of indiscreet traces of the androgyne Deity, which was Jehovah the *sun*, and Astoreth the moon in its female aspect, and quite free from the present metaphorical element given to it. God is a "consuming fire," appears *in*, and is encompassed *by* fire." It was not only in vision that Ezekiel (viii., 16) saw the Jews "worshipping the sun. The *Baal* of the Israelites (the Shemesh of the Moabites and the Moloch of the Ammonites) was the identical "Sun-Jehovah," and he is till now "the King of the Host of Heaven," the Sun, as much as Astoreth was the "Queen of Heaven"—or the moon. The "Sun of Righteousness" has become a *metaphorical* expression *only now*.

of a scientific nature. For besides being purely Occult, the rites of lunar worship were based, as just shown, upon a knowledge of physiology (quite a modern science with us), psychology, sacred mathematics, geometry and metrology, in their right applications to symbols and figures, which are but glyphs, recording observed natural and scientific facts; in short, upon a most minute and profound knowledge of nature. Lunar magnetism generates life, preserves and kills it. *Soma* embodies the triple power of the *Trimurti*, though it passes unrecognized by the profane to this day. The allegory that makes Soma, the moon, produced by the churning of the *Ocean of Life (Space)* by the gods in another Manvantara (*i.e.*, in the *pre-genetic* day of our planetary system), and that other allegory, which shows “the Rishis milking the earth, whose calf was Soma, the moon,” has a deep cosmographical meaning; for it is neither *our* earth which is milked, nor was the moon, which we know, the calf.\* Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did, they would surely never have imagined that the moon was projected from the Earth. Once more, the oldest of permutations in theogony, the Son becoming his own father and the mother generated by the Son, has to be remembered and taken into consideration if the symbolical language of the ancients is to be understood by us. Otherwise mythology will be ever haunting the Orientalists as simply “the disease which springs up at a peculiar stage of human culture!”—as Renouf gravely observes in a Hibbert lecture.

The ancients taught the, so to speak, *auto-generation* of the Gods: the one divine essence, *unmanifested*, perpetually begetting a second-self, *manifested*, which second-self, androgynous in its nature, *gives birth in an immaculate way* to everything macro- and micro-cosmical in this universe. This was shown in the Circle and the Diameter, or the Sacred 10, a few pages back.

But our Orientalists, their extreme desire to discover one homogeneous *element* in nature notwithstanding, will *not* see it; cramped in their researches by such ignorance, they—the Aryanists and Egyptologists—are constantly led astray from truth in their speculations. Thus, de Rougé is unable to understand, in the text which he translates, the meaning of Ammon-râ saying to King Amenophes (supposed to be Memnon), “Thou art my Son, I have begotten thee;” and as he

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\* The earth flees for her life in the allegory, before Prithu, who pursues her. She assumes the shape of a cow, and, trembling with terror, runs away and hides even in the regions of Brahmâ. Therefore, it is *not* our Earth. Again, in every Purâna, the calf changes name. In one it is Manu Swayambhûva, in another Indra, in a third the Himavat (Himalayas) itself, while Meru was the milker. This is a deeper allegory than one thinks.

finds the same idea in many a text and under various forms, this very Christian Orientalist is finally compelled to exclaim that "for this idea to have entered the mind of a hierogrammatist, there must have been in their religion a more or less defined doctrine, *indicating as a possible fact that might come to pass, a divine and immaculate incarnation under a human form.*" Precisely. But why throw the explanation on an impossible prophecy, when the whole secret is explained by the later religion copying the earlier?

That doctrine was universal, and it was not the mind of any one hierogrammatist that evolved it; for the Indian *avatars* are a proof to the contrary. After which, having come "to realize clearer"\* what "the Divine Father and Son" were with the Egyptians, de Rougé still fails to account for, and perceive what were the functions attributed to the *feminine* principle in that primordial generation. He does not find it in the goddess Neith, of Saïs. Yet he quotes the sentence of the Commander to Cambyses when introducing that king into the Saïtic temple: "I made known to his Majesty the dignity of Saïs, which is the abode of Neith, the great (female) producer, *genitrix* of the Sun, who is the *first-born, and who is not begotten, but only brought forth,*" and hence is the fruit of an *immaculate mother*.

How much more grandiose, philosophical and poetical is the real distinction—for whoever is able to understand and appreciate it—made between the *immaculate virgin* of the ancient Pagans and the modern *Papal* conception. With the former, the ever-youthful mother nature, the antitype of her prototypes, the sun and moon, *generates* and *brings forth* her "mind-born" son, the Universe. The Sun and Moon, as male-female deities, fructify the earth, the microcosmical mother, and the latter conceives and brings forth, in her turn. With the Christians, "the first-born" (*primogenitus*) is indeed generated, *i.e.*, begotten, "*genitum, non factum,*" and positively *conceived and brought forth*—"Virgo pariet," explains the Latin Church. Thus, she drags down the noble spiritual ideal of the Virgin Mary to the earth, and, making her "of the earth earthy," degrades that ideal to the lowest of the anthropomorphic goddesses of the rabble.

Truly, Neith, Isis, Diana, etc., etc., were each of them "a demiurgical goddess, at once visible and invisible, having her place in Heaven, and *helping to the generation of species*"—the moon, in short. Her occult aspects and powers are numberless, and, in one of them, the moon becomes with

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\* His clear realization of it is, that the Egyptians *prophesied* Jehovah (!) and his incarnated Redeemer (the good serpent), etc., etc.; even to identifying Typhon with the wicked dragon of the garden of Eden, and this passes as serious and sober *science*.

the Egyptians Hathor, another aspect of Isis,\* and both of these goddesses are shown suckling Horus. Behold in the Egyptian Hall of the British Museum, Hathor worshipped by Pharaoh Thotmes, who stands between her and the Lord of Heavens. The monolith was taken from Karnac; and the same goddess has the following legend inscribed on her throne: "THE DIVINE MOTHER AND LADY, OR QUEEN OF HEAVEN;" also "the MORNING STAR," and the "LIGHT OF THE SEA" (*Stella matutina* and *Lux maris*). All the lunar goddesses had a dual aspect—one *divine*, the other *infernal*. All were the virgin mothers of an *immaculately* born Son—the SUN. Raoul Rochetti shows the moon-goddess of the Athenians—Pallas, or Cybele, Minerva, or again Diana—holding her child-son on the lap, invoked in her festivals as *Μονογενῆς Θεοῦ*, "the one Mother of God," sitting on a lion, and surrounded by twelve personages; in whom the Occultist recognises the twelve great gods, and the pious Christian Orientalist the apostles, or rather the Grecian pagan prophecy thereof.

They are both right, for the immaculate *goddess* of the Latin Church is a faithful copy of the older pagan goddesses; the number (twelve) of the apostles is that of the twelve tribes, and the latter are a personification of the twelve great gods, and of the twelve signs of the Zodiac. Every detail almost in the Christian dogma is borrowed from the heathens. Semele, the *wife* of Jupiter and mother of Bacchus, the *Sun*, is, according to Nonnus, also "carried," or made to ascend to heaven after her death, where she presides between Mars and Venus, under the name of the *Queen of the World*, or the universe, *πανβασιλεία*; "at the names of which, as at the names of Hathor, Hecate, and other infernal goddesses," "tremble all the demons."†

"*Σεμελῆν τρέμονσι δαίμονες.*" This Greek inscription on a small temple, reproduced on a stone that was found by somebody, and copied by Montfaucon, as De Mirville tells us (113, *Archæologie de la Vierge mère*) informs us of the stupendous fact, that the *Magna Mater* of the old world was an impudent *plagiarism*, perpetrated by the *Demon, of the Immaculate Virgin Mother* of his Church. Whether so, or *vice versâ*, is of no importance. That which is interesting to note is the perfect identity between the ARCHAIC COPY and the MODERN ORIGINAL.

Did space permit we might show the inconceivable coolness and unconcern exhibited by certain followers of the Roman Catholic Church, when made to face the revelations of the Past. To Maury's remark that "the Virgin took possession of all the Sanctuaries of Ceres and

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\* Hathor is the *infernal* Isis, the goddess pre-eminently of the West or the *nether* world.

† This is De Mirville, who proudly confesses the similarity, and *he ought to know*.

Venus, and that the pagan rites, proclaimed and practised in honour of those goddesses, were in a good measure transferred to the mother of Christ," the advocate of Rome answers:—

"That such is the fact, and that it is just as it should be and quite natural. As the dogma, the liturgy, and the rites professed by the Roman Apostolical Church in 1862 are found engraved on monuments, inscribed on papyri, and cylinders *hardly posterior to the Deluge*, it does seem impossible to deny the existence of a FIRST ANTE-HISTORICAL (Roman) CATHOLICISM OF WHICH OUR OWN IS BUT THE FAITHFUL CONTINUATION. . . . But while the former was the culmination, the *summum* of the impudence of demons and Goetic necromancy . . . the latter is *divine*. If in our (Christian) Revelation (*l'Apocalypse*), Mary, clothed with the Sun and having the moon under her feet, has nothing more in common *with the humble servant of Nazareth (sic.)*, it is because she has now become the greatest of theological and cosmological powers in *our* universe."—(Archæol. de la Vierge, pp. 116 and 119, and by the Marquis de Mirville).

Verily so, since Pindar's *Hymns to Minerva* (p. 19) . . . "who sits *at the right hand* of her Father Jupiter, and who is more powerful than all the other (angels or) gods," are likewise applied to the Virgin. It is St. Bernard, who, quoted by Cornelius a *Lapide*, is made to address the Virgin Mary in this wise:—

"The *Sun-Christ* lives in thee and thou livest in him." (Sermon on the Holy Virgin.) . . . .

Again the Virgin is admitted to be the MOON by the same unsophisticated holy man. Being the *Lucina* of the Church, that is in childbirth, the verse of Virgil—"Casta fove *Lucina*, tuus jam regnat *Apollo*"—is applied to her. Like the moon, the Virgin is the Queen of Heaven," adds the innocent saint; (Apocal., ch. xii., Comm. by *Cornelius a Lapide*).

This settles the question. The more similarity, according to such writers as De Mirville, there exists between the pagan conceptions and the Christian dogmas, the more divine appears the Christian religion, and the more is it seen to be the only truly inspired one, especially in its Roman Catholic form. The unbelieving scientists and the academicians who think they see in the Latin Church quite the opposite of divine inspiration, and who will not believe in the satanic tricks of plagiarism by anticipation, are severely taken to ask. But then "they believe in nothing and reject even the '*Nabathean Agriculture*' as a romance and a pack of superstitious nonsense," complains the memorialist. "In their perverted opinion Qû-tâ-my's 'idol of the moon' and the statue of the Madonna are one!" A noble Marquis wrote twenty years ago six huge volumes, or, as he calls them "*Mémoires* to the French Academy," with the sole object of showing Roman Catholicism an inspired and revealed faith. As a proof thereof, he furnishes numberless facts, all tending to show that the entire ancient world, ever since

the deluge, had been, with the help of the devil, systematically plagiarizing the rites, ceremonies, and dogmas of the future Holy Church to be born ages later. What would that faithful son of Rome have said had he heard his co-religionist—M. Renouf, the distinguished Egyptologist of the British Museum—declaring, in one of his learned lectures, that “neither Hebrews nor Greeks borrowed any of their ideas from Egypt?”\*

But perhaps it is just this that M. Renouf intended to say—namely, that it is the Egyptians, the Greeks, and the Aryans, who borrowed theirs from the Latin Church? And if so, why, in the name of logic, do the Papists reject the additional information which the Occultists may give them on Moon-worship, since it all tends to show their (the Roman Catholic) worship as old as the world—OF SABÆANISM AND ASTROLATRY?

The reason of early Christian and later Roman Catholic astrolatry, or the symbolical worship of Sun and Moon—identical with that of the Gnostics, though less philosophical and pure than the “Sun worship” of the Zoroastrians—is a natural consequence of its birth and origin. The adoption by the Latin Church of such symbols as the water, fire, sun, moon and stars, and a good many other things, is simply a continuation by the early Christians of the old worship of Pagan nations. Thus Odin got his wisdom, power, and knowledge, by sitting at the feet of Mimir, the thrice-wise *Jotun*, who passed his life by the fountain of primeval Wisdom, the crystalline waters of which increased his knowledge daily. Mimir “drew the highest knowledge from the fountain, because the world was born of water; hence primeval wisdom was to be found in that mysterious element” (“Asgard and the Gods,” 86). The eye which Odin had to pledge to acquire that knowledge may be “the Sun, which enlightens and penetrates all things; his other eye being the moon, whose reflection gazes out of the deep, and which at last, when setting, sinks into the Ocean.” (*Ibid.*) But it is something more, besides this. Loki, the fire-god, is said to have hidden in the water, as well as in the moon, the light-giver, whose reflection he found therein; and this belief that the fire finds refuge in the water was not limited to the old Scandinavians. It was shared by all nations and was finally taken up by the early Christians, who symbolized the Holy Ghost under the shape of Fire, “cloven tongues like as fire”—the breath of the Father-SUN. This “Fire” descends also into the Water or the Sea: *Mar*, Mary. The dove was the symbol of the Soul with several nations, it was sacred to Venus, the goddess born from the

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\* Quoted in Mr. G. Massey's Lecture.

sea-foam, and it became later the symbol of the Christian *Anima Mundi*, or the Holy Spirit.

One of the most occult chapters in the "Book of the Dead" is ch. lxxx., entitled: "To make the transformation into the god giving light to the path of Darkness," wherein "Woman-light of the Shadow" serves Thot in his retreat in the moon. Thot-Hermes is said to hide therein, because he is the representative of the Secret Wisdom. He is the manifested logos of its light side, the concealed deity or "Dark Wisdom" when he is supposed to retire to the opposite hemisphere. Speaking of her power, the moon calls herself repeatedly: "The Light which shineth in Darkness," the "Woman-Light." Hence it became the accepted symbol of all the Virgin-Mother goddesses. As the wicked "evil" spirits warred against the moon in days of yore, so they are supposed to war now, without being able to prevail, however, against the actual Queen of Heaven, Mary, the moon. Hence also the moon was intimately connected in all the Pagan theogonies with the Dragon, her eternal enemy; the Virgin, or Madonna, standing on the mythical Satan under that form, crushed and made powerless, under her feet. This, because the head and tail of the Dragon, which represent in Eastern astronomy to this day the ascending and descending nodes of the moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the babe in his virgin mother's arms. As Mr. Gerald Massey aptly observes in this connection: "All such symbols figured their own facts from the first, and did not pre-figure others of a totally different order. The Iconography (and dogmas, too) had survived in Rome from a period remotely pre-Christian. *There was neither forgery nor interpolation of types; nothing but a continuity of imagery with a perversion of its meaning.*"

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§ X.

TREE, SERPENT, AND CROCODILE WORSHIP.

"Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its caduceus. In hell it arms the whip of the Furies; in heaven Eternity makes of it its symbol."

DE CHATEAUBRIAND.

THE Ophites asserted that there were several kinds of genii, from god to man; that the relative superiority of these was ruled by the degree

of light that was accorded to each ; and they maintained that the serpent had to be constantly called upon and to be thanked for the signal service it had rendered humanity. For it taught Adam that if he ate of the fruit of the tree of knowledge of good and evil, he would raise his being immensely by the learning and wisdom he would thus acquire. Such was the exoteric reason given.

It is easy to see whence the primal idea of this dual, Janus-like character of the Serpent: the good and the bad. This symbol is one of the most ancient, because the reptile preceded the bird, and the bird the mammal. Thence the belief, or rather the superstition, of the savage tribes who think that the souls of their ancestors live under this form, and the general association of the Serpent with the tree. The legends about the various things it represents are numberless; but, as most of them are allegorical, they have now passed into the class of fables based on ignorance and dark superstition. For instance, when Philostratus narrates that the natives of India and Arabia fed on the heart and liver of serpents in order to learn the language of all the animals, the serpent being credited with that faculty, he certainly never meant his words to be accepted literally. (See *De Vita Apollonii*, lib. 1, c. xiv.) As will be found more than once as we proceed, the "Serpent" and "Dragon" were the names given to the "Wise Ones," the initiated adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers, whence the allegory. When the Scandinavian Sigurd is fabled to have roasted the heart of Fafnir, the Dragon, whom he had slain, becoming thereby the wisest of men, it meant the same thing. Sigurd had become learned in the runes and magical charms; he had received the "word" from an initiate of that name, or from a sorcerer, after which the latter died, as many do, after "passing the word." Epiphanius lets out a secret of the Gnostics while trying to expose their *heresies*. The Gnostic Ophites, he says, had a reason for honouring the Serpent: *it was because he taught the primeval men the Mysteries* (*Adv. Hæres.* 37). Verily so; but they did not have Adam and Eve in the garden in their minds when teaching this dogma, but simply that which is stated above. The *Nāgas* of the Hindu and Tibetan adepts were human *Nāgas* (Serpents), not reptiles. Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of IMMORTALITY and TIME.

The numerous and extremely interesting readings, the interpretations and facts about Serpent worship, given in "The Natural Genesis," are very ingenious and scientifically correct. But they are far from covering the *whole* of the meanings implied. They divulge only the astronomical and physiological mysteries, with the addition of some cosmic phenomena. On the lowest plane of materiality the Serpent was, no doubt,

“the great mystery in the mysteries,” and was, very likely, “adopted as a type of feminine pubescence, on account of its sloughing and self-renewal.” It was so, however, only with regard to mysteries concerning terrestrial *animal* life, for as symbol of “*reclotting* and rebirth in the (universal) mysteries” its “*final phase*”<sup>\*</sup>—or shall we rather say its incipient and culminating phases—they were not of this plane. They were generated in the pure realm of ideal light, and having accomplished the round of the whole cycle of adaptations and symbolism, the “mysteries” returned from whence they had come—into the essence of *immaterial* causality. They belonged to the highest gnosis. And surely this could have never obtained its name and fame solely on account of its penetration into physiological and especially feminine functions!

As a symbol, the Serpent had as many aspects and occult meanings as the Tree itself; the “Tree of Life,” with which it was emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the breaking of idols, not for truth’s sake, but to glorify the more gross matter. The revelations and interpretations in “The Rivers of Life” would have astounded the worshippers of the Tree and Serpent in the days of archaic Chaldean and Egyptian wisdom; and even the early Saivas would have recoiled in horror at the theories and suggestions of the author of the said work. “The notion of Payne Knight and Inman that the cross or Tau is simply a copy of the male organs in a triadic form is radically false,” writes Mr. G. Massey, who proves what he says. But this is a statement that could be as justly applied to almost all the modern interpretations of ancient symbols. “The Natural Genesis,” a monumental work of research and thought, the most complete on that subject that has ever been published, covering as it does a wider field, and explaining much more than all the symbologists who have hitherto written, does not yet go beyond the “psycho-theistic” stage of ancient thought. Nor were Payne Knight and Inman altogether wrong; except in entirely failing to see that their interpretations of the “Tree of Life,” as the cross and phallus, fitted the symbol, and approximated it, only on the lowest and last stage of the evolutionary development of the idea of the GIVER OF LIFE. It was the last and the grossest physical transformation of nature, in animal, insect, bird, and even plant; for biune, creative magnetism, in the form of the attraction of the contraries, or sexual polarization, acts in the constitution of reptile and bird as it does in that of man. Moreover, the modern symbologists and Orientalists—from first to last—

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\* The *Natural Genesis*, by Gerald Massey, Vol. I, p. 340.

being ignorant of the real mysteries revealed by occultism, can necessarily see but this last stage. If told that this mode of procreation, which the whole world of being has now in common on this earth, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life which will alter with this, and disappear with the next Root-Race—they would laugh at such a superstitious and unscientific idea. But the most learned Occultists assert this because *they know it*. The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the naturalist ought to sense this truth intuitively, even though he is yet unable to demonstrate it. And how could he, indeed, with the present modes of thought! The landmarks of the archaic history of the past are few and scarce, and those that men of science come across are mistaken for finger-posts of our little era. Even so-called “universal” (?) history embraces but a tiny field in the almost boundless space of the unexplored regions of our latest, fifth Root-Race. Hence, every fresh signpost, every new glyph of the hoary Past that is discovered, is added to the old stock of information, to be interpreted on the same lines of pre-existing conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to. How can Truth ever come to light if this method is never changed!

Thus, in the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The tree *was reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (ch. xv.). The roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna (XI.), is “greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them.” Its boughs are Hiranyagarba (Brahmâ or Brahman in his highest manifestations, say Sridhara and Madhusûdana), the highest Dhyân Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this “age” of Brahmâ.

It is only when its pure boughs had touched the terrestrial mud of the garden of Eden, of our Adamic race, that this Tree got soiled by the contact and lost its pristine purity; and that the Serpent of

Eternity—the heaven-born Logos—was finally degraded. In days of old—of the *divine Dynasties* on Earth—the now dreaded Reptile was regarded as the first beam of light that radiated from the abyss of divine Mystery. Various were the forms which it was made to assume, and numerous the natural symbols adapted to it, as it crossed æons of Time: as from Infinite Time itself—*Kala*—it fell into the space and time evolved out of human speculation. These forms were Cosmic and astronomical, theistic and pantheistic, abstract and concrete. They became in turn the Polar Dragon and the Southern Cross, the *Alpha Draconis* of the Pyramid, and the Hindu-Buddhist Dragon, which ever threatens, yet never swallows the Sun during its eclipses. Till then, the Tree remained ever green, for it was sprinkled by the waters of life; the great Dragon, ever divine, so long as it was kept within the precincts of the sidereal fields. But the tree grew and its lower boughs touched at last the infernal regions—our Earth. Then the great serpent Nidhög—he who devours the corpses of the evil-doers in the “Hall of Misery” (human life), so soon as they are plunged into “Hwergelmir,” the roaring cauldron (of human passions)—gnawed the World-tree. The worms of materiality covered the once healthy and mighty roots, and are now ascending higher and higher along the trunk; while the Midgard-snake coiled at the bottom of the Seas, encircles the Earth, and, through its venomous breath, makes her powerless to defend herself.

They are all seven-headed, the dragons and serpents of antiquity—“one head for each race, and every head with seven hairs on it,” as the allegory has it. Aye, from Ananta, the Serpent of Eternity which carries Vishnu through the Manvantara, from the original primordial Sessa, whose seven heads become “one thousand heads” in the Purânic fancy, down to the seven-headed Akkadian Serpent. This typifies the Seven principles throughout nature and man; the highest or *middle* head being the seventh. It is not of the Mosaic, Jewish Sabbath that Philo speaks in his *Creation of the World*, when saying that the world was completed “according to the perfect nature of number 6.” For, “*when that reason (nous) which is holy in accordance with the number seven, has entered the soul* (rather the living body), the number six is thus arrested, and all the mortal things which that number makes.” And again: “Number 7 is the festival day of all the earth, the *birthday of the world*. I know not whether any one would be able to celebrate the number 7 in adequate terms.” . . . (Par. pp. 30 and 419). The author of *The Natural Genesis* thinks that “the Septenary of Stars seen in the great bear (the *Septarshis*) and seven-headed Dragon furnished a visible origin for the symbolic seven of time above. The goddess of the seven stars,” he adds—

“Was the mother of time, as Kep; whence Kepti and Sebti for the two times and number seven. So this is the star of the Seven by name. Sevekt (Kronus), the Son of the goddess, has the name of the seven or seventh. So has Sefekh Abu who builds the house on high, as Wisdom (Sophia) built hers with seven pillars. . . The primary Kronotypes were seven, and thus the beginning of time in heaven is based on the number and the name of seven, on account of the starry demonstrators. The seven stars as they turned round annually kept pointing, as it were, with the forefinger of the right hand, and describing a circle in the upper and lower heaven.\* The number seven naturally suggested a measure by seven, that led to what may be termed *Sevening*, and to the marking and mapping out of the circle in seven corresponding divisions which were assigned to the seven great constellations; and thus was formed the celestial heptanomis of Egypt in the heavens. . . . When the stellar heptanomis was broken up and divided into four quarters, it was multiplied by four, and the twenty-eight signs took the place of the primary seven constellations, the lunar zodiac of twenty-eight days being the registered result.† . . . In the Chinese arrangement the four sevens are given to four genii that preside over the four cardinal points. . . .” (In Chinese Buddhism and Esotericism the genii are represented by four Dragons—the “Maharajahs” of the Stanzas.) “The seven Northern constellations make up the Black Warrior; the seven Eastern (Chinese autumn) constitute the White Tiger; the seven Southern are the Vermilion Bird; and the seven Western (called Vernal) are the Azure Dragon. Each of these four Spirits presides over its heptanomis during one lunar week. The genitive of the first heptanomis (Typhon of the Seven Stars) now took a lunar character; . . . in this phase we find the goddess Sefekh, whose name signifies number 7, is the feminine word, or *logos* in place of the mother of Time, who was the earlier *Word*, as goddess of the Seven Stars” (“Typology of Time,” Vol. II. p. 313, *Nat. Gen.*).

The author shows that it was the goddess of the Great Bear and mother of Time who was in Egypt from the earliest times the “*Living Word*,” and that “Sevekh-Kronus, whose type was the Crocodile-Dragon, the pre-planetary form of Saturn, was called her son and consort; he was her *Word-Logos*” (p. 321, Vol. I.).

The above is quite plain, but it was not the knowledge of astronomy only that led the ancients to the process of *Sevening*. The primal cause goes far deeper and will be explained in its place.

The above quotations are no digressions. They are brought forward as showing (a) the reason why a full Initiate was called a “Dragon,” a “Snake” a “Nâga”; and (b) that our septenary division was used by the priests of the earliest dynasties in Egypt, for the same reason and on the same basis as by us. This needs further elucidation, however. As already stated, that which Mr. G. Massey calls the four genii of the four cardinal points; and the Chinese, the Black Warrior, White Tiger, Ver-

\* For the same reason the division of the principles in man into seven are thus reckoned, as they describe the same circle in the human higher and lower nature.

† Thus the septenary division is the oldest and preceded the four-fold division. It is the root of archaic classification.

million Bird, and Azure Dragon, is called in the Secret Books,—the “Four Hidden Dragons of Wisdom” and the “Celestial Nâgas.” Now, as shown, the seven-headed or septenary DRAGON-LOGOS had been in course of time split up, so to speak, into *four* heptanomic parts or twenty-eight portions. Each lunar week has a distinct occult character in the lunar month; each day of the twenty-eight has its special characteristics; as each of the twelve constellations, whether separately or in combination with other signs, has an occult influence either for good or for evil. This represents the sum of knowledge that men can acquire on this earth; yet few are those who acquire it, and still fewer are the wise men who get to the root of knowledge symbolized by the great Root Dragon, the spiritual LOGOS of these visible signs. But those who do, receive the name of “Dragons,” and they are the “Arhats of the Four Truths of the 28 Faculties,” or attributes, and have always been so called.

The Alexandrian Neo-Platonists asserted that to become real *Chaldees* or Magi, one had to master the science or knowledge of the periods of the Seven Rectors of the world, in whom is all wisdom. In “Proclus in *Timæus*,” b. 1, Jamblichus is credited with another version, which does not however, alter, the meaning. He says that “the Assyrians have not only preserved the records of seven and twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World.” The legends of every nation and tribe, whether civilized or savage, point to the once universal belief in the great wisdom and cunning of the Serpents. They are “charmers.” They hypnotise the bird with their eye, and man himself, very often, does not feel above their fascinating influence; therefore the symbol is a most fitting one.

The crocodile is the Egyptian dragon. It was the dual symbol of Heaven and Earth, of Sun and Moon, and was made sacred, in consequence of its amphibious nature, to Osiris and Isis. According to Eusebius, the Egyptians represented the sun in a ship as its pilot, this ship being carried along by a crocodile “to show the motion of the Sun in the moyst (Space);” (*Prepar. Evang.*, 1, 3, c. 3). The crocodile was moreover, the symbol of Egypt herself—the *lower*, as being the more swampy of the two countries. The Alchemists claim another interpretation. They say that the symbol of the sun in the ship on the Ether of Space meant that the hermetic matter is the principle, or basis, of gold, or again the *philosophical* sun; the water, within which the crocodile is swimming, is that water or matter made liquid; the ship herself, finally, representing the vessel of nature, in which the sun, or the sulphuric, igneous principle, acts as a pilot: because it is the sun

which conducts the work by his action upon the *moist* or *mercury*. The above is only for the Alchemists.

The Serpent became the type and symbol of evil, and of the Devil, only during the middle ages. The early Christians—besides the Ophite Gnostics—had their dual Logos: the Good and the Bad Serpent, the Agathodæmon and the Kakodæmon. This is demonstrated by the writings of Marcus, Valentinus, and many others, and especially in *Pistis Sophia*—certainly a document of the earliest centuries of Christianity. On the marble sarcophagus of a tomb, discovered in 1852 near the Porta Pia, one sees the scene of the adoration of the Magi, “or else,” remarks the late C. W. King in “*The Gnostics*,” “the prototype of that scene, the ‘Birth of the New Sun.’” The mosaic floor exhibited a curious design which might have represented either (a) Isis suckling the babe Harpocrates, or (b) the Madonna nursing the infant Jesus. In the smaller sarcophagi that surrounded the larger one, eleven leaden plates rolled like scrolls were found, three of which have been deciphered. The contents of these ought to be regarded as final proof of a much-vexed question, for they show that either the early Christians, up to the VIth Century, were *bonâ fide* pagans, or that dogmatic Christianity was borrowed wholesale, and passed in full into the Christian Church—Sun, Tree, Serpent, Crocodile and all.

“On the first is seen Anubis . . . holding out a scroll; at his feet are two female busts; below all are two serpents entwined . . . a corpse swathed up like a mummy. In the second scroll . . . is Anubis, holding out a cross, the “Sign of Life.” Under his feet lies the corpse encircled in the numerous folds of a huge serpent, the Agathodæmon, guardian of the deceased. . . . In the third scroll, Anubis bears on his arm . . . . the outline of . . . a complete Latin cross . . . At the god’s foot is a rhomboid, the Egyptian ‘Egg of the World,’ towards which crawls a serpent coiled into a circle . . . Under the busts is the letter  $\omega$  repeated *seven* times in a line, reminding one of the ‘names’ . . . Very remarkable also is the line of characters, apparently Palmyrene, upon the legs of the first Anubis. As for the figure of the *serpent*, supposing these talismans to emanate not from the Isiac but the newer Ophite creed, it may well stand for that “True and perfect Serpent,” who leads forth the souls of all that put their trust in him out of the Egypt of the body, and through the Red Sea of Death into the Land of Promise, saving them on their way from the Serpents of the Wilderness, that is, from the Rulers of the Stars.” (King’s “*Gnostics*,” p. 366.)

And this “True and Perfect Serpent” is the seven-lettered God who is now credited with being Jehovah, and Jesus *One with him*. To this Seven-vowelled god the candidate for initiation is sent by Christos, in the *Pistis Sophia*, a work earlier than St. John’s *Revelation*, and evidently of the same school. “The (Serpent of the) Seven Thunders uttered

these seven vowels," but "Seal up those things which the seven thunders uttered, and write them not," says Revelation. "Do ye seek after these mysteries?" inquires Jesus in *Pistis Sophia*. "No mystery is more excellent than they (the seven vowels): for they shall bring your souls unto the Light of Lights"—*i.e.*, true Wisdom. "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 the numbers thereof."

In India, it was *the mystery of the Seven FIRES* and their forty-nine fires or aspects, or "the members thereof," just the same.

These seven vowels are represented by the Swastika signs on the crowns of the seven heads of the Serpent of Eternity, in India, among esoteric Buddhists, in Egypt, in Chaldea, etc. etc., and among the Initiates of every other country. It is on the Seven zones of *post mortem* ascent, in the Hermetic writings, that the "mortal" leaves, on each, one of his "Souls" (or Principles); until arrived on the plane above all zones he remains as the great Formless Serpent of absolute wisdom—or the Deity itself. The seven-headed serpent has more than one signification in the Arcane teachings. It is the seven-headed *Draco*, each of whose heads is a star of the Lesser Bear; but it was also, and pre-eminently, the Serpent of Darkness (*i.e.*, inconceivable and incomprehensible) whose seven heads were the seven *Logoi*, the reflections of the one and first manifested Light—the universal *Logos*.



## § XI.

### DEMON EST DEUS INVERSUS.

THIS symbolical sentence, in its many-sided forms, is certainly most dangerous and iconoclastic in the face of all the dualistic later religions—or rather theologies—and especially so in the light of Christianity. Yet it is neither just nor correct to say that it is Christianity which has conceived and brought forth Satan. As an "adversary," the opposing Power required by the equilibrium and harmony of things in Nature—like Shadow to throw off still brighter the Light, like Night to bring into greater *relief* the Day, and like cold to make one appreciate the more the comfort of heat—SATAN has ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if heterogeneity in its dualistic aspect, is its offspring—its bifurcous shadow or reflection—then even that divine Homogeneity must contain in itself the essence of