

both good and evil. If "God" is Absolute, Infinite, and the Universal Root of all and everything in Nature and its universe, whence comes Evil or D'Evil if not from the same "Golden Womb" of the absolute? Thus we are forced either to accept the emanation of good and evil, of Agathodæmon and Kakodæmon as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes!

Having to trace the origin of the idea to the very beginnings of human mind, it is but just, meanwhile, to give his due even to the proverbial devil. Antiquity knew of no isolated, thoroughly and absolutely bad "god of evil." Pagan thought represented good and evil as twin brothers, born from the same mother—Nature; so soon as that thought ceased to be Archaic, Wisdom too became Philosophy. In the beginning the symbols of good and evil were mere abstractions, Light and Darkness; then their types became chosen among the most natural and ever-recurrent periodical Cosmic phenomena—the Day and the Night, or the Sun and Moon. Then the Hosts of the Solar and Lunar deities were made to represent them, and the Dragon of Darkness was contrasted with the Dragon of Light (See *Stanzas V., VII.* of Book I.) The Host of Satan is a Son of God, no less than the Host of the B'ni Alhim, these children of God coming to "present themselves before the Lord," their father (see *Job ii.*). "The Sons of God" become the "Fallen Angels" only after perceiving that the daughters of men *were fair*, (*Genesis vi.*) In the Indian philosophy, the *Suras* are among the earliest and the brightest gods, and become *Asuras* only when dethroned by Brahminical fancy. Satan never assumed an anthropomorphic, individualized shape, until the creation by man, of a "one *living* personal god," had been accomplished; and then merely as a matter of prime necessity. A screen was needed; a scape-goat to explain the cruelty, blunders, and but too-evident injustice, perpetrated by him for whom absolute perfection, mercy, and goodness were claimed. This was the first Karmic effect of abandoning a philosophical and logical Pantheism, to build, as a prop for lazy man, "a merciful father in Heaven," whose daily and hourly actions as *Natura naturans*, the "comely mother but stone cold," belie the assumption. This led to the primal twins, Osiris-Typhon, Ormazd-Ahriman, and finally Cain-Abel and the *tutti-quanti* of contraries.

Having commenced by being synonymous with Nature, "God," the Creator, ended by being made its author. Pascal settles the difficulty very cunningly: "Nature has perfections, in order to show that she is the image of God: and defects, in order to show that she is *only* his image," he says.

The further back one recedes into the darkness of the prehistoric

ages, the more philosophical does the prototypic figure of the later Satan appear. The first "Adversary" in individual human form that one meets with in old Purânîc literature is one of her greatest Rishis and Yogis—Nârada, surnamed the "Strife-maker."

And he is a Brahmâputra, a son of Brahmâ, the male. But of him later on. Who the great "Deceiver" really is, one can ascertain by searching for him *with open eyes* and an unprejudiced mind, in every old cosmogony and Scripture.

It is the anthropomorphised *Demiurge*, the Creator of Heaven and Earth, when separated from the collective Hosts of his fellow-Creators, whom, so to speak, he represents and synthesizes. It is *now* the God of *theologies*. "The thought is father to the wish." Once upon a time, a philosophical symbol left to perverse human fancy; afterwards fashioned into a fiendish, deceiving, cunning, and jealous God.

Dragons and other fallen angels being described in other parts of this work, a few words upon the much-slandered Satan will be sufficient. That which the student will do well to remember is that, with every people except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil. As there is far more evil than good in the world, it follows on logical grounds that either God must include evil, or stand as the direct cause of it, or else surrender his claims to absoluteness. The ancients understood this so well that their philosophers—now followed by the Kabalists—defined evil as the lining of God or Good: *Demon est Deus inversus*, being a very old adage. Indeed, evil is but an antagonizing blind force in nature; it is *reaction, opposition*, and *contrast*,—evil for some, good for others. There is no *malum in se*: only the shadow of light, without which light could have no existence, even in our perceptions. If evil disappeared, good would disappear along with it from Earth. The "Old Dragon" was pure spirit before he became matter, *passive* before he became *active*. In the Syro-Chaldean magic both Ophis and Ophiomorphos are joined in the Zodiac, at the sign of the Androgyne *Virgo-Scorpio*. Before its fall on earth the "Serpent" was *Ophis-Christos*, and after its fall it became Ophiomorphos-CHRESTOS. Everywhere the speculations of the Kabalists treat of Evil as a *FORCE*, which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *life* possible (in the *Mayavic* sense) without *Death*, nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations

after that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other. Few are those theists and believers in a personal God, who do not make of Satan the shadow of God ; or who, confounding both, do not believe they have a right to pray to that idol asking its help and protection for the exercise and impunity of their evil and cruel deeds. "Lead us not into Temptation" is addressed daily to "our Father, which art in Heaven," and not to the Devil, by millions of human Christian hearts. They do so, repeating the very words put in the mouth of their Saviour, and do not give one thought to the fact that their meaning is contradicted point blank by James "the brother of the Lord." "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—(The Gen. Ep. of James, i, 13). Why, then, say that it is the Devil who tempts us, when the Church teaches us *on the authority of Christ* that it is God who does so? Open any pious volume in which the word "temptation" is defined in its theological sense, and forthwith you find two definitions: (1) "Those afflictions and troubles *whereby God tries his people* ;" (2) Those means and enticements which the Devil makes use of to *ensnare* and allure mankind. (St. James i., 2, 12, and Mat. vi., 13.) If accepted literally, the two teachings of Christ and James contradict each other, and what dogma can reconcile the two if the occult meaning is rejected?

Between the alternative allurements, wise will be that philosopher who will be able to decide where God disappears to make room for the Devil! Therefore when we read that "the Devil is a liar and the father of it," *i.e.*, INCARNATE LIE, and are told in the same breath that Satan—the Devil—was a son of God and the most beautiful of his archangels, rather than believe that Father and Son are a gigantic, personified and eternal LIE, we prefer to turn to Pantheism and to Pagan philosophy for information.

Once that the key to Genesis is in our hands, it is the scientific and symbolical Kabala which unveils the secret. The great Serpent of the Garden of Eden and the "Lord God" are identical, and so are Jehovah and Cain ONE—that Cain who is referred to in theology as the "murderer" and the LIAR to God! Jehovah tempts the King of Israel to number the people, and Satan tempts him to do the same in another place. Jehovah turns into the fiery serpents to bite those he is displeased with ; and Jehovah informs the brazen serpent that heals them.

These short, and seemingly contradictory, statements in the Old Testament (contradictory because the two Powers are separated instead of being regarded as the two faces of one and the same thing) are the

echoes—distorted out of recognition by exotericism and theology—of the universal and philosophical dogmas in nature, so well understood by the primitive Sages. We find the same groundwork in several personifications in the Purânas, only far more ample and philosophically suggestive.

Thus Pulâstya, a “Son of God”—one of the first progeny—is made the progenitor of Demons, the Râkshasas, the tempters and the Devourers of men. *Pisâcha* (female Demon) is a daughter of Daksha, a “Son of God” too, and a God, and the mother of all the Pisâchas (*Padma Purâna*). The Demons, so called in the Purânas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them—Dânavas, Daityas, Pisâchas, and the Râkshasas—are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogis. But they oppose the clergy and Ritualism, sacrifices and forms—just what the full-blown Yogins do to this day in India—and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Purânic giants and Titans are called Devils. The Missionaries, ever on the watch to show, if they can, the Hindu traditions no better than a *reflection* of the Jewish Bible, have evolved a whole romance on the alleged identity of Pulâstya with Cain, and of the Râkshasas with the Cainites, “the accursed,” the cause of the *Noachian* Deluge. (See the work of Abbé Gorresio, who “etymologises” Pulâstya’s name as meaning the “rejected,” hence Cain, if you please). Pulâstya dwells in *Kedara*, he says, which means a “dug-up place,” a *mine*, and Cain is shown in tradition and the Bible as the first worker in metals and a miner thereof!

While it is very probable that the *Gibborim* (the giants) of the Bible are the Râkshasas of the Hindus, it is still more certain that both are Atlanteans, and belong to the submerged races. However it may be, no Satan could be more persistent in slandering his enemy, or more spiteful in his hatred, than the Christian theologians are in cursing him as the father of every evil. Compare their vituperations and opinions given about the Devil with the philosophical views of the Purânic sages and their Christ-like mansuetude. When Parâsara, whose father was devoured by a Râkshasa, was preparing himself to destroy (magically) the whole race, his grandsire, Vasishta, says a few extremely suggestive words to him. He shows the irate Sage, on his own confession, that there is Evil and *Karma*, but no “evil spirits.” “Let thy wrath be appeased,” he says. “The Râkshasas are not culpable; thy father’s death was the work of *Karma*. Anger is the passion of fools; it becometh not a wise man. *By whom, it may be asked, is any one killed?* Every man reaps the consequences of his own acts. Anger, my son, is the destruction of

all that man obtains . . . and prevents the attainment of emancipation. The sages shun wrath. Be not thou, my child, subject to its influence. Let not those *unoffending* spirits of darkness be consumed; let thy sacrifice cease. Mercy is the might of the righteous" (*Vishnu Purāna*, Book i., ch. i.). Thus, every such "sacrifice" or prayer to God for help is *no better than an act of black magic*. That which Pârasara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a *Pagan*, and the Christians have doomed him as such, to eternal hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case *black magic* of the worst kind, concealed like a demon "Mr. Hyde" under a sanctimonious "Dr. Jekyll."

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.

Since the personification called Satan has been amply analyzed from its triple aspect—in the Old Testament, Christian theology and the ancient Gentile attitude of thought—those who would learn more of it are referred to Vol. II. of *ISIS UNVEILED*, chap. x. See also several sections in Book II., Part II. of this work. The present subject is touched upon and fresh explanations attempted for a very good reason. Before we can approach the evolution of physical and *divine* man, we have first to master the idea of cyclic evolution, to acquaint ourselves with the philosophies and beliefs of the four races which preceded our present race, to learn what were the ideas of those Titans and giants—giants, verily, mentally as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward cyclic descent, or active, self-conscious evolution. The Alexandrian Gnostics have sufficiently divulged the secret of initiations, and their records are full of "the sliding down of *Æons*" in their double qualification of Angelic Beings and Periods: the one the natural evolution of the other. On the other hand, Oriental traditions on both sides of the "black water"—the oceans that separate the two *East*s—are as full of allegories about the downfall of Pleroma, of that of the gods and Devas. One and all, they allegorized and explained the *FALL* as *the*

*desire to learn and acquire knowledge—to KNOW.* This is the natural sequence of mental evolution, the spiritual becoming transmuted into the material or physical. The same law of descent into materiality and re-ascent into spirituality asserted itself during the Christian era, the reaction having stopped only just now, in our own special *sub-race*.

That which, perhaps ten millenniums ago, was allegorized in *Pymander* in a triune character of interpretation, meant as a record of an astronomical, anthropological, and even alchemical fact, namely, the allegory of the seven rectors breaking through the seven circles of fire, was dwarfed into one material and anthropomorphic interpretation—the rebellion and *Fall of the Angels*. The multivocal, profoundly philosophical narrative, under its poetical form of the “Marriage of Heaven with Earth,” the love of nature for Divine form and the “Heavenly man,” enraptured with his own beauty mirrored in nature—*i.e.*, Spirit attracted into matter—has now become, under theological handling: “the seven Rectors disobeying Jehovah, self admiration generating Satanic Pride, followed by their FALL, Jehovah permitting no worship to be lost save upon himself.” In short, the beautiful Planet-Angels, the glorious cyclic æons of the ancients, became henceforward synthesized in their most orthodox shape in Samael, the chief of the Demons in the Talmud, “That great serpent with *twelve wings* that draws down after himself, in his Fall, the solar system, or the Titans.” But *Schemal*, the *alter ego* and the Sabean type of Samael, meant, in his philosophical and esoteric aspect, the “year” in its astrological evil aspect, its twelve months or wings of unavoidable evils, in nature; and in esoteric theogony (see Chwolson in *NABATHEAN AGRICULTURE*, Vol. II., p. 217), both Schemal and Samael represented a particular divinity. With the Kabalists they are “the Spirit of the Earth,” the personal god that governs it, identical *de facto* with Jehovah. For the Talmudists admit themselves that *SAMAEL* is a god-name of one of the seven Elohim. The Kabalists, moreover, show the two, Schemal and Samael, as a symbolical form of Saturn, *CHRONOS*, the twelve wings standing for the 12 months, and the symbol in its collectivity representing a *racial cycle*. Jehovah and Saturn are also glyphically identical.

This leads in its turn to a very curious deduction from a Roman Catholic dogma. Many renowned writers belonging to the Latin Church admit that a difference exists, and should be made, between the Uranian Titans, the antediluvian giants (also Titans), and those post-diluvian giants in whom they (the Roman Catholics) *will* see the descendants of the mythical Ham. In clearer words, there is a difference to be made between the Cosmic, *primordial* opposing Forces—guided by cyclic law—the Atlantean human giants, and the post-diluvian great adepts, whether

of the *right* or the *left* hand. At the same time they show that Michäel, "the *generalissimus* of the fighting Celestial Host, the *bodyguard* of *Jehovah*," as it would seem (see de Mirville) is also a Titan, only with the adjective of "divine" before the cognomen. Thus those "Uranides" who are called everywhere "divine Titans," and who, having rebelled against Kronos (Saturn), are therefore also shown to be the enemies of Samäel (an Elohim, also and synonymous with Jehovah in his collectivity), are identical with Michäel and his host. In short, the *rôles* are reversed, all the combatants are confused, and no student is able to distinguish clearly which is which. Esoteric explanation may, however, bring some order into this confusion, in which Jehovah becomes Saturn, and Michäel and his army, Satan and the rebellious angels, owing to the indiscreet endeavours of the too faithful zealots to see in every pagan god a devil. The true meaning is far more philosophical, and the legend of the first "Fall" (of the angels) assumes a scientific colouring when correctly understood.

Kronos stands for endless (hence immovable) Duration, without beginning, without an end, beyond divided Time and beyond Space. Those "Angels," genii, or Devas, who were born *to act in space and time*, i.e., to break through the *seven circles of the superspiritual* planes into the phenomenal, or circumscribed, super-terrestrial regions, are said allegorically to *have rebelled* against Kronos and fought the (then) one living and highest God. In his turn, when Kronos is represented as mutilating Uranus, his father, the meaning of this mutilation is very simple: Absolute Time is made to become the finite and the conditioned; a portion is robbed from the whole, thus showing that Saturn, the father of the gods, has been transformed from *Eternal Duration* into a limited Period. Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and that scythe will not be made to tremble one millionth of a second in its ascending or descending course,

The Titans of Hesiod's *Theogony* were copied in Greece from the *Suras* and *Asuras* of India. These Hesiodic Titans, the *Uranides*, numbered once upon a time as only six, have been recently discovered to be *seven*—the seventh being called Phoreg—in an old fragment relating to the Greek myth. Thus their identity with the Seven rectoris is fully demonstrated. The origin of the "War in Heaven" and the FALL has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purânic accounts thereof. For TARAMAYA was in a later age, and there are three accounts, each of a distinct war, to be traced in almost every Cosmogony.

The first war happened in the night of time, between the gods the (A)-*suras*, and lasted for the period of one “divine year.”\* On this occasion the deities were defeated by the Daityas, under the leadership of Hrada. After that, owing to a device of Vishnu, to whom the conquered gods applied for help, the latter defeated the Asuras. In the Vishnu Purāṇa no interval is found between the two wars. In the Esoteric Doctrine, one war takes place before the building of the Solar system; another, on earth, at the “creation” of man; and a third “war” is mentioned as taking place at the close of the 4th Race, between its adepts and those of the 5th Race, *i.e.*, between the Initiates of the “Sacred Island” and the Sorcerers of Atlantis. We shall notice the first contest, as recounted by Parāśara, while trying to separate the two accounts, purposely blended together. It is there stated that as the Daityas and Asuras were engaged in the duties of their respective orders (*Varna*) and followed the paths prescribed by holy writ, practising also religious penance (a queer employment for *demons* if they are *identical with our devils*, as it is claimed)—it was impossible for the gods to destroy them. The prayers addressed by the gods to Vishnu are curious as showing the ideas involved in an anthropomorphic deity. Having, after their defeat, “fled to the Northern shore of the Milky Ocean (Atlantic Ocean),† the discomfited gods address many supplications “to the first

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\* One “Day of Brahmā” lasting 4,320,000,000 years—multiply this by 365! The Asuras here (no-gods, but demons) are still *Suras*, gods higher in hierarchy than such secondary gods as are not even mentioned in the Vedas. The duration of the war shows its significance, and that they are only the personified Cosmic powers. It is evidently for sectarian purposes and out of *odium theologicum* that the illusive form assumed by Vishnu *Mayamoha*, was attributed in later rearrangements of old texts to Buddha and the Daityas, in the *Vishnu Purāṇa*, unless it was a fancy of Wilson himself. He also fancied he found an allusion to Buddhism in Bhagavatgita, whereas, as proved by K. T. Telang, he had only confused the Buddhists and the older Chārvāka materialists. The version exists nowhere in other Purāṇas if the inference does, as Professor Wilson claims, in the “Vishnu Purāṇa”; the translation of which, especially of Book iii., ch. xviii., where the reverend Orientalist arbitrarily introduces Buddha, and shows him teaching Buddhism to Daityas—led to another “great war” between himself and Col. Vans Kennedy. The latter charged him publicly with wilfully distorting Purāṇic texts. “I affirm,” wrote the Colonel at Bombay, in 1840, “that the Purāṇas do not contain what Professor Wilson has stated is contained in them . . . until such passages are produced I may be allowed to repeat my former conclusions, that Professor Wilson’s opinion, that the Purāṇas as now extant are compilations made between the eighth and seventeenth centuries (A.D.!) rests solely on *gratuitous assumptions and unfounded assertions*, and that his reasoning in support of it is either futile, fallacious, contradictory, or improbable.” (See *Vishnu Purāṇa*, trans. by Wilson, edit. by Fitzedward Hall, Vol. V., Appendix.)

† This statement belongs to the *third* War, since the terrestrial continents, seas and rivers are mentioned in connection with it.



of beings, the divine Vishnu," and among others this one: "Glory to thee, who art one with the Saints, whose perfect nature is ever blessed. . . . Glory to thee, *who art one with the Serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment* and abounding with wealth. . . . Glory to thee, . . . . O Lord, *who hast neither colour nor extension, nor size (ghana), nor any predicable qualities*, and whose essence (*rupa*), purest of the pure is appreciable only by holy *Paramarshi* (greatest of sages or Rishis). We bow to thee, in the nature of Brahma uncreated, undecaying (*avyaya*), *who art in our bodies and in all other bodies, and in all living creatures*, and beside whom nothing exists. We glorify that Vasudeva, the lord of all, who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being in essence *Paramapadâtmavat* (beyond the condition of spirit) and in essence and substance (*rupa*), the whole of this (Universe)." (Book III., ch. xvii., *Vish. Purâna*.)

The above is quoted as an illustration of the vast field offered by the Purânas to adverse and erroneous criticism, by every European bigot who forms an estimate of an alien religion on mere external evidence. Any man accustomed to subject what he reads to thoughtful analysis, will see at a glance the incongruity of addressing the accepted "Unknowable," the formless, and attributeless ABSOLUTE, such as the Vedantins define BRAHMA, as being "one with the serpent-race, double-tongued, cruel and insatiable," thus associating the abstract with the concrete, and bestowing adjectives on that which is freed from any limitations, and conditionless. Even Dr. Wilson, who, after living surrounded by Brahmins and Pundits in India for so many years, ought to have known better—even that scholar lost no opportunity to criticize the Hindu Scriptures on this account. Thus, he exclaims:—\*

"The Purânas constantly teach incompatible doctrines! According to this passage, the Supreme being is not the inert cause of creation only, but exercises the functions of an active providence. The Commentator quotes a text of the Veda in support of this view: 'Universal Soul entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Purânas. . . ."

Less frequent, in sober truth, than in the Mosaic Bible. But prejudice is great in the hearts of our Orientalists—especially in those of "reverend" scholars. UNIVERSAL SOUL is *not* the inert Cause of Creation or (Para) Brahma, but simply that which we call the sixth principle of *intellectual* Kosmos, on the manifested plane of being. It is Mahat, or *Mahabuddhi*, the great Soul, the vehicle of Spirit, the first primeval reflection of the formless CAUSE, and that which is even *beyond* SPIRIT.

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\* In Book I., chap. xvii., narrating the story of Prahlada—the Son of Hiranyakasipu, the Puranic *Satan*, the great enemy of Vishnu, and the King of the three worlds—into whose heart Vishnu entered.

So much for Professor Wilson's uncalled-for fling. As for the apparently incongruous appeal to Vishnu by the defeated gods, the explanation is there, in the text of Vishnu Purāṇa, if Orientalists would only notice it.\* There is Vishnu, as Brahmā, and Vishnu *in his two aspects*, philosophy teaches. There is but one Brahma, "essentially *prakṛiti* and *Spirit*," &c.

Therefore, it is not Vishnu—"the inert cause of creation"—which exercised the functions of an *active* Providence, but the Universal Soul, that which E. Lévi calls *Astral Light* in its material aspect. And this "Soul" is, in its dual aspect of spirit and matter, the true anthropomorphic God of the Theists; as this God is a *personification* of that Universal Creative Agent, pure and impure both, owing to its manifested condition and differentiation in this Mayavic World—*God* and *Devil*—truly. But Dr. Wilson failed to see how Vishnu, in this character, closely resembles the Lord God of Israel, "especially in his policy of deception, temptation, and cunning."

In the Vishnu Purana this is made as plain as can be. For it is said there, that "at the conclusion of their prayers (*stotra*) the gods beheld the Sovereign Deity Hari (Vishnu) armed with the conch, the discus, and the mace, *riding on Garuda*. . ." Now "Garuda" is the manvantaric cycle, as will be shown in its place. Vishnu, therefore, is the deity *in space and time*; the peculiar God of the Vaishnavas (a tribal or racial God, as they are called in esoteric philosophy): *i.e.*, one of the many Dhyanis or Gods, or Elohim, one of whom was generally chosen for some special reasons by a nation or a tribe, and thus became gradually a "God *above all Gods*" (2 Chronicles ii. 5,) the "highest God" as Jehovah, Osiris, Bel, or any other of the *Seven Regents*.

"The tree is known by its fruit,"—the nature of a God by his actions. The latter, we have either to judge by the dead-letter narratives, or to accept allegorically. If we compare the two—Vishnu, as the defender and champion of the defeated gods; and Jehovah, the defender and champion of the "chosen" people, so called by antiphrasis, no doubt, as it is the Jews who had *chosen* that "jealous" God—we shall find that both use deceit and cunning. They do so on the principle of "the end justifying the means," in order to have the best of their

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\* This ignorance is truly and beautifully expressed in the praise of the Yogins to Brahmā, "the upholder of the earth" (in Book I., chap. iv. of V. P.), when they say, "Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as *one with divine knowledge*, as one with thee, O God! Be favourable, O universal Spirit!"

respective opponents and foes—the demons. Thus while (according to the Kabalists) Jehovah assumes the shape of the tempting Serpent in the Garden of Eden; sends Satan with a special mission to tempt Job; and harasses and wearies Pharaoh with Sarai, Abraham's wife, and “*hardens*” his heart against Moses, lest there should be no opportunity for *plaguing* his victims “with great plagues” (*Genesis* xii., *Exodus*)—Vishnu is made in *his Purâna* to resort to a trick no less unworthy of any respectable god.

“Have compassion upon us, O Lord, and protect us, who have come to thee for succour from the Daityas (demons)!” pray the defeated Gods. “They have seized upon the three worlds, and appropriated the offerings which are our portion, *taking care not to transgress the precepts of the Veda*. Although we, as well as they, are parts of thee.\* . . . engaged as they are in the paths prescribed by the holy writ . . . it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable (*Ameâtman*) instruct us in some device by which we may be able to exterminate the enemies of the gods!”

“When the mighty Vishnu heard their request, he emitted from his body an *illusory* form (*Mâyâmoha*, “the deluder by illusion”) which he gave to the Gods and thus spake: “This *Mâyâmoha* shall wholly beguile the Daityas, so that being led astray from the path of the Vedas, they may be put to death. . . . Go then and fear not. Let this delusive vision precede you. It shall this day be of great service unto you, O Gods!”

“After this, the great Delusion, *Mâyâmoha*, descending to earth, beheld the Daityas engaged in ascetic penances, and approaching them, in the semblance of a *Digambara* (naked mendicant) with his head shaven . . . he thus addressed them, in gentle accents: “Ho, lords of the Daitya race, wherefore is it that you practise these acts of penances?” etc., etc. (Book II., xviii.).

Finally the Daityas were seduced by the wily talk of *Mahâmoha*, as Eve was seduced by the advice of the Serpent. They became apostates to the Vedas. As Dr. Muir translates the passage:—

“The great Deceiver, practising illusion, next beguiled other Daityas, by means of many other sorts of heresy. In a very short time, these Asuras (-Daityas) deluded by the Deceiver (who was Vishnu) abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas, others the Gods, others the ceremonial of sacrifice, and others the Brahmans. This, they exclaimed, is a doctrine which will not bear discussion. The slaughter of animals in sacrifice is not conducive to religious merit. To say that oblations of butter consumed in the fire produce any future reward, is the assertion of a child. . . . If it be a fact that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? . . . . Infallible utterances do not, great Asuras, fall from the skies; it is only assertions founded on reasoning that are accepted by me and by other intelligent persons like yourselves! Thus by numerous methods the Daityas were unsettled by the great Deceiver (*Reason*). . . . When

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\* “There was a day when the *Sons of God* came before the Lord, and Satan came with his brothers, also before the Lord” (*Job* ii., Abyss., *Ethiopic* text).

they had entered on the path of error, the gods mustered all their energies and approached to battle. Then followed a combat between the gods and the Asuras ; and the latter, who had abandoned the right road, were smitten by the former. In previous times they had been defended by the armour of righteousness which they bore, but when that had been destroyed they, also, perished." (*Journal of the Royal Asiatic Society*, Vol. XIX., p. 302.)

Whatever may be thought of Hindus, no enemy of theirs can regard them as fools. A people whose holy men and sages have left to the world the greatest and most sublime philosophies that ever emanated from the minds of men, must have known the difference between right and wrong. Even a savage can discern white from black, good from bad, and deceit from sincerity and truthfulness. Those who had narrated this event in the biography of their god, must have seen that in this case it was that God who was the arch-Deceiver, and the Daityas, who "never transgressed the precepts of the Vedas," who had the sunny side in the transaction, and who were the true "Gods." Thence there must have been, and *there is* a secret meaning hidden under this allegory. In no class of Society, in no nation, are deceit and craft considered as *Divine* virtues—except perhaps in the clerical classes of theologians and modern Jesuitism.

The Vishnu Purâna,\* like all other works of this kind, has passed at a later period into the hands of the temple-Brahmins, and the old MSS. have, no doubt, been once more tampered with by sectarians. But there was a time when the Purânas were esoteric works, and so they are still for the Initiates who can read them with the key that is in their possession.

Whether the Brahmin Initiates will ever give out the full meaning of these allegories, is a question with which the writer is not concerned. The present object is to show that, while honouring the *creative Powers* in their multiple forms, no philosopher could, or ever has, accepted the allegory for the true Spirit, except, perhaps, some philosophers belonging to the present "superior and civilized" Christian races. For, as shown, Jehovah is not one whit the superior of Vishnu on the plane of ethics. This is why the Occultists and even some Kabalists, whether they regard or not those creative Forces as *living and conscious Entities*—and one does not see why they should not be so accepted—will never confuse the CAUSE with the effect, and accept the Spirit of the Earth for Parabrahm or Ain-Soph. At all events they know well the true nature of what was called Father-Æther by the Greeks, Jupiter-Titan, etc., etc. They know that the soul of the ASTRAL LIGHT is divine, and

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\* Wilson's opinion that the "Vishnu Purâna" is a production of *our era*, and that in its present form it is not earlier than between the VIIIth and the XVIIth (!) century, is absurd beyond noticing.

its body (the light-waves on the lower planes) infernal. This Light is symbolized by the " Magic Head " in the *Zohar*, the double Face on the double Pyramid: the black pyramid rising against a pure white ground, with a *white head and face within its black triangle*; the white pyramid, inverted—the reflection of the first in the dark waters, showing the *black reflection of the white face*. . . .

This is the " Astral Light," or DEMON EST DEUS INVERSUS.

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## § XII.

### THE THEOGONY OF THE CREATIVE GODS.

To thoroughly comprehend the idea underlying every ancient cosmology necessitates the study, in a comparative analysis, of all the great religions of antiquity; as it is only by this method that the root idea will be made plain. Exact science—could the latter soar so high, while tracing the operations of nature to their ultimate and original sources—would call this idea the hierarchy of Forces. The original, transcendental and philosophical conception was one. But as systems began to reflect with every age more and more the idiosyncracies of nations; and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled with the overgrowth of human fancy. While in some countries the FORCES, or rather the intelligent Powers of nature, received divine honours they were hardly entitled to, in others—as now in Europe and the *civilized* lands—the very thought of any such Force being endowed with intelligence seems absurd, and is proclaimed *unscientific*. Therefore one finds relief in such statements as are found in the *Introduction* to "Asgard and the Gods: Tales and Traditions of our Northern Ancestors," by W. S. W. Anson. The author remarks, on p. 3: "Although in Central Asia, or on the banks of the Indus, in the land of the Pyramids, and in the Greek and Italian peninsulas, and even in the North, whither Kelts, Teutons and Slavs wandered, the religious conceptions of the people have taken different forms, *yet their common origin* is still perceptible. We point out this connection between the stories of the gods, and the deep thought contained in them, and their importance, in order that the reader may see that *it is not a magic world of erratic fancy* which opens out before him, but that . . . *Life and nature* formed the basis of the existence and action of these divinities." And though it is impossible for any Occultist or student of Eastern Esotericism to concur in the strange idea that "the religious con-

ceptions of the most famous nations of antiquity are connected with the beginnings of civilization amongst the Germanic races," he is yet glad to find such truths expressed as that: "These fairy tales are not senseless stories written for the amusement of the idle; they embody the profound religion of our forefathers . . ."

Precisely so. Not only their religion, but likewise their History. For a myth, in Greek *μῦθος*, means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Aryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in nature.

As time rolled on, the archaic teaching grew dimmer; and those nations more or less lost sight of the highest and One principle of all things, and began to transfer the abstract attributes of the "causeless cause" to the caused effects—become in their turn causative—the creative Powers of the Universe: the great nations, out of the fear of profaning the IDEA, the smaller, because they either failed to grasp it or lacked the power of philosophic conception needed to preserve it in all its immaculate purity. But one and all, with the exception of the latest Aryans, now become Europeans and Christians, show this veneration in their Cosmogonies. As Thomas Taylor,\* the most intuitional of all the translators of Greek Fragments, shows, no nation has ever conceived the One principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built the edifice he admires with his own hands. On the testimony of Damascius (*Περὶ ἀρχῶν*) they referred to it as "the Unknown DARKNESS." The Babylonians passed over this principle in silence: "To that god," says Porphyry, in *Περὶ ἀποχῆς ἐμψυχῶν*, "who is above all things, neither external speech ought to be addressed, nor yet that which is inward. . . ." Hesiod begins his theogony with: "Chaos of all things was the first produced,"† thus allowing the inference that its cause or producer must be passed over in reverential silence. Homer in his poems ascends no higher than *Night*, whom he represents Zeus as reverencing. According to all the ancient theologists, and to the doctrines of Pythagoras and Plato, Zeus, or the

\* See "Magazine" for April, 1797.

† *Ἦτοι μὲν πρῶτιστα χάος γένετ'*; *γένετο* being considered in antiquity as meaning "was generated" and not simply *was*. (See "Taylor's *Introd. to the Parmenides of Plato*," p. 260.)

immediate artificer of the universe, *is not the highest god*; any more than Sir Christopher Wren in his physical, human aspect is the MIND in him which produced his great works of art. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *Æther* and *Chaos* of Orpheus and Hesiod, and the *bound* and infinity of Pythagoras and Plato.\* . . . Proclus says of this highest principle that it is. . . . “the Unity of Unities, and beyond the first adyte. . . . more ineffable than all silence, and more occult than all Essence. . . . concealed amidst the intelligible gods.” (*Ibid.*)

To what was written by Thomas Taylor in 1797—namely, that the “Jews appear to have ascended no higher. . . . than the *immediate* artificer of the universe;” as “Moses introduces a darkness on the face of the deep, without even insinuating that there was any cause of its existence,”† one might add something more. Never have the Jews in their Bible (a purely esoteric, symbolical work) degraded so profoundly their metaphorical deity as have the Christians, by accepting Jehovah as their one living yet *personal* God.

This first, or rather ONE, principle was called “the circle of Heaven,” symbolized by the hierogram of a point within a circle or equilateral triangle, the point being the Logos. Thus, in the Rig Veda, wherein Brahmâ is not even named, Cosmogony is preluded with the *Hiranyagarba*, “the Golden Egg,” and Prajâpati (Brahmâ later on), from whom emanate all the hierarchies of “Creators.” The Monad, or point, is the original and is the unit from which follows the entire numeral system. This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *point within the circle*, was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that the Monad and the Duad of Pythagoras are identical with Plato’s *infinite* and *finite* in “Philebus”—or what Plato calls the *ἄπειρον* and *πέρας*. It is the latter only (the mother) which is substantial, the former being the “*cause of all unity and measure of all things*” (*Vit. Pyth.* p. 47); the Duad (Mulaprakriti, the VEIL) being thus shown to be the mother of the Logos and, at the same time, his *daughter*—i.e., the object of his perception—the produced

\* It is the “*bound*” confused with the “*Infinite*,” that Kapila overwhelms with sarcasms in his disputations with the Brahman Yogis, who claim in their mystical visions to see the “Highest One.”

† See T. Taylor’s article in his *Monthly Magazine* quoted in the *Platonist*, edited by T. M. Johnson, F.T.S., Osceola, Missouri. (Feb. Number of 1887.)

producer and the secondary cause of it. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad*, from which emanate the remaining seven numbers of the 10 (ten) numbers which are at the base of the manifested universe.

In the Norse cosmogony it is again the same. "In the beginning was a great abyss (Chaos), neither day nor night existed; the abyss was Ginnungagap, the yawning gulf, without beginning, without end. ALL FATHER, the Uncreated, the Unseen, dwelt in the depth of the 'Abyss' (SPACE) and *willed*, and what was willed came into being." (See "*Asgard and the Gods*.") As in the Hindu cosmogony, the evolution of the universe is divided into two acts: called in India the *Prakriti* and *Padma* Creations. Before the warm rays pouring from the "Home of Brightness" awake life in the Great Waters of Space, the Elements of the first creation come into view, and from them is formed the Giant Ymir (also Orgelmir)—primordial matter differentiated from Chaos (literally *seething clay*). Then comes the cow Audumla, the nourisher,\* from whom is born Buri (the Producer) who, by Bestla, the daughter of the "Frost-Giants" (the sons of Ymir) had three sons, Odin, Willi and We, or "Spirit," "Will," and "Holiness." (*Compare the Genesis of the Primordial Races, in this work.*) This was when Darkness still reigned throughout Space, when the *Ases*, the creative Powers (Dhyan Chohans) were not yet evolved, and the Yggdrasil, the *tree* of the universe of Time and of Life, had not yet grown, and there was, as yet, no Walhalla, or Hall of Heroes. The Scandinavian legends of creation, of our earth and world, begin with *time* and human life. All that precedes it is for them "Darkness," wherein All-Father, the cause of all, dwells. As observed by the editor of "*Asgard and the Gods*," though these legends have in them the idea of that ALL-FATHER, the original cause of all, "he is scarcely more than mentioned in the poems," not because, as he thinks, before the preaching of the gospel, the idea "could not rise to distinct conceptions of the Eternal," but on account of its great esoteric character. Therefore, all the creative gods, or *personal* Deities, begin at the secondary stage of Cosmic evolution. Zeus is born *in*, and *out* of Kronos—Time. So is Brahmâ the production and emanation of Kala, "eternity and time," Kala being one of the names of Vishnu. Hence we find Odin, the father of the gods and of the *Ases*, as Brahmâ is the father of the gods and of the *Asuras*, and hence also the androgyne character of all the chief creative gods, from the second MONAD of the Greeks down to the Sephiroth Adam Kadmon, the Brahmâ or Prajâpati-Vâch of the Vedas, and the androgyne of Plato, which is but another version of the Indian symbol.

\* Vâch—the "melodious cow, who milks sustenance and water," and yields us "nourishment and sustenance" as described in Rig-Veda.



The best metaphysical definition of primeval theogony in the spirit of the Vedantins may be found in the "Notes on the Bhagavat-Gita," by Mr. T. Subba Row. (See "*Theosophist*" for February, 1887.) Parabrahmam, the unknown and the incognisable, as the lecturer tells his audience :

" . . . . . Is not Ego, it is not non-ego, nor is it consciousness . . . . . it is not even *Atma* " . . . . . "but though not itself an object of knowledge, it is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge. It is the one essence from which starts into existence a centre of energy . . . . ." which he calls *Logos*.

This *Logos* is the *Sabda Brahman* of the Hindus, which he will not even call *Eswara* (the "lord" God), lest the term should create confusion in the people's minds. But it is the *Avalokiteswara* of the Hindus, the *Verbum* of the Christians in its real *esoteric* meaning, not in the theological disfigurement.

"It is," he says, "the *Gnatha* or the Ego in the Kosmos, and every other Ego . . . . . is but its reflection and manifestation. . . . . It exists in a latent condition in the bosom of Parabrahmam at the time of *Pralaya*. . . ." (During *Manvantara*) "it has a consciousness and an individuality of its own . . . . ." (It is a centre of energy, but) . . . . . "such centres of energy are almost innumerable in the bosom of Parabrahmam . . . . ." "It must not be supposed, that even the *logos* is the Creator, or that it is but a single centre of energy . . . . . their number is almost infinite." "This Ego," he adds, "is the first that appears in Kosmos, and is the end of all evolution. It is the abstract Ego" . . . . . "this is the *first* manifestation (or aspect) of Parabrahmam." "When once it starts into conscious being . . . . . from its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*." "Please bear this in mind," observes the lecturer, "for here is the root of the whole difficulty about *Purusha* and *Prakriti* felt by the various writers on Vedantic philosophy. This *Mulaprakriti* is material to it (the *Logos*), as any material object is material to us. This *Mulaprakriti* is no more *Parabrahmam* than the bundle of attributes of a pillar is the pillar itself; Parabrahmam is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it. Parabrahmam by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of Cosmic matter. . . ." "Parabrahmam, after having appeared on the one hand as the Ego, and on the other as *Mulaprakriti*, acts as the one energy through the *Logos*."

And the lecturer explains what he means by this acting of something which is *nothing*, though it is the ALL, by a fine simile. He compares the *Logos* to the sun through which light and heat radiate, but whose energy, light and heat, exist in some unknown condition in Space and are diffused in Space only as *visible* light and heat, the sun being only the agent thereof. This is the first triadic hypostasis. The quaternary is made up by the *energizing light* shed by the *Logos*.

The Hebrew Kabalists give it in a shape which esoterically is

identical with the Vedantic. AIN-SOPH, they taught, could not be comprehended, could not be located, nor named, though the causeless cause of all. Hence its name—AIN-SOPH—is a term of negation, “the inscrutable, the incognizable, and the unnameable.” They made of it, therefore, a boundless circle, a sphere, of which human intellect, with the utmost stretch, could only perceive the vault. In the words of one who has unriddled much in the Kabalistical system, in one of its meanings thoroughly, in its numerical and geometrical esotericism :—“Close your eyes, and from your own consciousness of perception try and think outward to the extremest limits in every direction. You will find that equal lines or rays of perception extend out evenly in all directions, so that the utmost effort of perception will terminate in the *vault of a sphere*. The limitation of this sphere will, of necessity, be a great *Circle*, and the direct rays of thought in any and every direction must be *right line radii* of the circle. This, then, *must* be, humanly speaking, the extremest all-embracing conception of the Ain-Soph *manifest*, which formulates itself as a *geometrical figure*, viz., of a circle, with its elements of curved circumference and right line diameter divided into radii. Hence, a geometrical shape is the first recognisable means of connection between the Ain-Soph and the intelligence of man.”\*

This great circle (which Eastern Esotericism reduces to the point within the Boundless Circle) is the Avalôkitêswara, the *Logos* or *Verbum* of which Mr. Subba Row speaks. But this circle or manifested God is as unknown to us, except through its *manifested* universe, as the ONE, though easier, or rather more possible to our highest conceptions. This Logos which sleeps in the bosom of Parabrahmam during Pralaya, as our “*Ego* is latent (in us) at the time of *sushupti*, sleep ;” which cannot cognize Parabrahmam otherwise than as *Mulaprakriti*—the latter being a cosmic veil which is “the mighty expanse of cosmic matter”—is thus only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahmam, *unknown to the Logos, as it is to ourselves*. Moreover, as the Logos is as unknown to us as Parabrahmam is unknown in reality to the Logos, both Eastern Esotericism and the Kabala—in order to bring the Logos within the range of our conceptions—have resolved the abstract synthesis into concrete images ; viz., into the reflections or multiplied aspects of that Logos or Avalôkitêswara, Brahmâ, Ormazd, Osiris, Adam-Kadmon, call it by any of these names—which aspects or Manvantaric emanations are the Dhyân Chohans, the Elohim, the Devas, the Amshaspendis, &c., &c. Metaphysicians explain the root and germ of the latter, according to Mr. Subba Row, as the first manifestation of Parabrahmam, “the highest trinity that we

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\* From the *Masonic Review* for June, 1886.

are capable of understanding," which is *Mulaprakriti* (the veil), the *Logos*, and the conscious energy "of the latter," or its power and light\*; or—"matter, force and the *Ego*, or the one root of self, of which every other kind of self is but a manifestation or a reflection." It is then only in this "light" (of consciousness) of mental and physical perception, that *practical* Occultism can throw this into visibility by geometrical figures; which, when closely studied, will yield not only a scientific explanation of the real, objective, existence† of the "Seven sons of the divine Sophia," which is this light of the *Logos*, but show by means of other yet undiscovered keys that, with regard to Humanity, these "Seven Sons" and their numberless emanations, centres of energy personified, are an absolute necessity. Make away with them, and the mystery of Being and Mankind *will never be unriddled, not even closely approached.*

It is through *this light* that everything is created. This root of mental SELF is also the root of physical *Self*, for this light is the permutation, in our manifested world, of *Mulaprakriti*, called *Aditi* in the Vedas. In its third aspect it becomes *Vâch*,‡ the daughter and the mother of the *Logos*, as *Isis* is the daughter and the mother of *Osiris*, who is *Horus*; and *Mout*, the daughter, wife, and mother of *Ammon*, in the Egyptian Moon-glyph. In the *Kabala*, *Sephira* is the same as *Shekinah*, and is, in another synthesis, the wife, daughter, and mother of the "Heavenly man," *Adam Kadmon*, and is even identical with him, just as *Vâch* is identical with *Brahmâ*, and is called the female *Logos*. In the *Rig-Veda*, *Vâch* is "mystic speech," by whom Occult Knowledge and Wisdom are communicated to man, and thus *Vâch* is said to have "entered the *Rishis*." She is "generated by the gods;" she is the *divine Vâch*—the "Queen of gods"; and she is associated—like *Sephira* with the *Sephiroth*—with the *Prajâpati* in their work of creation. Moreover, she is called "the mother of the Vedas," "since it is through her power (as mystic *speech*) that *Brahmâ* revealed them, and also owing to her power that he produced the universe"—*i.e.*, through speech, and *words* (synthesized by the "WORD") and numbers.§

But *Vâch* being also spoken of as the daughter of *Daksha*—"the god who lives in all the *Kalpas*"—her *Mayavic* character is thereby shown:

\* Called, in the *Bhagavat-Gita*, *Daiviprakriti*.

† *Objective*—in the world of *Maya*, of course; still as real as we are.

‡ "In the course of cosmic manifestation, this *Daiviprakriti*, instead of being the mother of the *Logos*, should, strictly speaking, be called his daughter." ("Notes on the *Bhagavat-Gita*," p. 305, *Theosophist*.)

§ The wise men, like *Stanley Jevons* amongst the moderns, who invented the scheme which makes the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

during the *pralaya* she disappears, absorbed in the one, all-devouring Ray.

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all those personations of the *female* Power in nature, or nature—the *noumenal* and the *phenomenal*. One is its purely metaphysical aspect, as described by the learned lecturer in his “Notes on the Bhagavat-Gita;” the other terrestrial and physical, and at the same time *divine* from the stand-point of practical human conception and Occultism. They are all the symbols and personifications of *Chaos*, the “Great Deep” or the Primordial Waters of Space, the impenetrable VEIL between the INCOGNISABLE and the Logos of Creation. “Connecting himself through his mind with Vâch, Brahmâ (the Logos) created the primordial waters.” In the Kathaka Upanishad it is stated still more clearly: “Prajâpati was this Universe. *Vâch* was a second to him. He associated with her . . . she produced these creatures and again re-entered Prajâpati.”\*

And here we may incidentally point out one of the many unjust slurs thrown by the pious and *good* missionaries in India on the religion of the land. This allegory—in the “Satapatha Brâhmana”—namely, that Brahmâ, as the father of men, performed the work of procreation by incestuous intercourse with his own daughter Vâch, also called Sandhya (twilight), and *Satarupa* (the hundred formed), is incessantly thrown into the teeth of the Brahmins, as condemning their “detestable, *false* religion.” Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of the same crime under the *human form*, whereas Brahmâ, or rather Prajâpati, accomplished the incest under the form of a buck with his daughter, who had that of a hind (*rohî*), the esoteric reading of Genesis (*ch. iii.*) shows the same. Moreover, there is certainly a *cosmic*, not a physiological meaning attached to the Indian allegory, since Vâch is a permutation of Aditi and Mulaprakriti (Chaos), and Brahmâ a permutation of Narâyana, the Spirit of God entering into, and fructifying nature; therefore, there is nothing *phallic* in the conception at all.

As already stated, Aditi-Vâch is the female *Logos*, or the “word,” *Verbum*; and Sephira in the Kabala is the same. These feminine Logoï are all correlations, in their *noumenal* aspect, of Light, and Sound, and Ether, showing how well-informed were the ancients both in

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\* This connects Vâch and Sephira with the goddess Kwan-Yin, the “merciful mother,” the *divine VOICE of the soul* even in Exoteric Buddhism; and with the female aspect of *Kwan-Shai-yin*, the Logos, the *verbum* of Creation, and at the same time with the voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bath Kol, the *filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple is—a result.

physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.



“Our old writers said that *Vâch* is of four kinds . . . . *para*, *pasyanti*, *madhyama*, *vaikhari* (a statement found in the Rîg-Veda and the Upanishads) . . . . Vaikhari *Vâch* is what we utter.” It is sound, *speech*, that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence: “Every kind of *Vaikhari-Vâch* exists in its *Madhyama* . . . . *Pasyanti* and ultimately in its *Para* form. . . . The reason why this *Pranava* \* is called *Vâch* is this, that these four principles of the great Kosmos correspond to these four forms of *Vâch*. . . . The whole Kosmos in its objective form is *Vaikhari Vâch*; the light of the *Logos* is the *madhyama* form; and the *Logos* itself the *pasyanti* form; while Parabrahmam is the *para* (beyond the *noumenon* of all *Noumena*) aspect of that *Vâch*.” (*Notes on the Bhagavad-Gita*).

Thus *Vâch*, *Shekinah*, or the “music of the spheres” of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world—the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *para* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNISABLE; when transferred into the ideation of the *Logos*, or its latent *light*, it is called *pasyanti*, and when it becomes that light *expressed*, it is *madhyama*.

Now the Kabala gives the definition thus: “There are three kinds of light, and that (fourth) which interpenetrates the others; (1) the clear and the penetrating, the *objective light*, (2) the *reflected light*, and (3) the *abstract light*. The ten Sephiroth, the *three* and the *Seven*, are called in the Kabala the 10 words, D-BRIM (*Dabarim*), the numbers and the Emanations of the heavenly light, which is both Adam Kadmon and Sephira, or (Brahmâ) *Prajâpati-Vâch*. Light, Sound, Number, are the three factors of creation in the Kabala. Parabrahmam cannot be known except through the luminous Point (the *Logos*), which knows not *Parabrahmam* but only *Mulaprakriti*. Similarly Adam Kadmon knew only *Shekinah*, though he was the *vehicle* of Ain-Soph. And, as Adam Kadmon, he is in the esoteric interpretation the total of the number ten, the Sephiroth (himself a trinity, or the three attributes of the

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\* *Pranava*, like *Om*, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyahritis*, or “*Om*, *Bhur*, *Bhuva*, *Swar*” (*Om*, earth, sky, heaven)—*Pranava* is the most sacred, perhaps. They are pronounced with breath suppressed. See *Manu* II. 76-81, and *Mitakhshara* commenting on the *Yajnavalkya-Suriti*, i. 23. But the esoteric explanation goes a great deal further.

*incognisable* DEITY in One).\* “When the Heavenly man (or Logos) first assumed the form of the Crown† (Kether) and identified himself with Sephira, he caused seven splendid lights to emanate from it (the Crown),” which made in their totality ten ; so the Brahmâ-Prajâpati, once he became separated from, yet identical with Vâch, caused the seven Rishis, the seven Manus or Prajâpatis to issue from that crown. In Exotericism one will always find 10 and 7, of either Sephiroth or Prajâpati; in *Esoteric* rendering always 3 and 7, which yield also 10. Only when divided in the manifested sphere into 3 and 7, they form , the androgyne, and , or the figure X manifested and differentiated.

This will help the student to understand why Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and “Source of Harmony.” We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of Mathematics.‡ Again, this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to man by the celestial deities ; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion ; that the seven planets which rule the destiny of mortals have a harmonious motion “and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving.” (*Censorinus*.)

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India ; therefore we find his pupils saying “The monad (the manifested one) is the principle of all things. From the Monad and the indeterminate duad (Chaos), numbers ; from

\* It is this *trinity* that is meant by the “three steps of Vishnu” ; which means : (Vishnu being considered as the *Infinite* in exotericism)—that from the Parabrahm issued Mulaprakriti, Purusha (the Logos), and Prakriti : the four forms (with itself, the synthesis) of Vâch. And in the Kabala—Ain-Soph, Shekinah, Adam Kadmon and Sephirah, the four—or the three emanations being distinct—yet ONE.

† Chaldean *Book of Numbers*. In the current *Kabala* the name Jehovah replaces Adam Kadmon.

‡ Justin Martyr tells us that, owing to his ignorance of these four sciences, he was rejected by the Pythagoreans as a candidate for admission into their school.

numbers, *Points* ; from points, *Lines* ; from lines, *Superficies* ; from superficies, *Solids* ; from these, solid Bodies, whose elements are four—Fire, Water, Air, Earth ; of all which transmuted (correlated), and totally changed, the world consists.”—(Diogenes Laertius in *Vit. Pythag.*)

And this may also, if it does not unriddle the mystery altogether, at any rate lift a corner of the veil off those wondrous allegories that have been thrown upon Vâch, the most mysterious of all the Brahmanical goddesses, she who is termed “the *melodious* cow who milked forth sustenance and water” (the Earth with all her mystic powers) ; and again she “who yields us nourishment and sustenance” (physical Earth). *Isis* is also mystic Nature and also Earth ; and her cow’s horns identify her with Vâch. The latter, after having been recognised in her highest form as *para*, becomes at the lower or material end of creation—*Vaikhari*. Hence she is mystic, though physical, Nature, with all her magic ways and properties.

Again, as goddess of Speech and of Sound, and a permutation of Aditi—she is *Chaos*, in one sense. At any rate, she is the “Mother of the gods,” and it is from Brahmâ (Iswara, or the Logos) and Vâch, as from Adam Kadmon and Sephira, that the real *manifested* theogony has to start. Beyond, all is darkness and abstract speculation. With the Dhyân Chohans, or the gods, the Seers, the Prophets and the adepts in general are on firm ground. Whether as Aditi, or the *divine* Sophia of the Greek Gnostics, she is the mother of the seven sons : the “Angels of the Face,” of the “Deep,” or the “Great Green One” of the “Book of the Dead.” Says the Book of Dzyan (Knowledge through meditation)—

“The great mother lay with  $\Delta$ , and the I, and the  $\square$ , the second I and the  $\star$  in her bosom, ready to bring them forth, the valiant sons of the  $\square\Delta||$  (or 4,320,000, the Cycle) whose two elders are the  $\bigcirc$  and the  $\cdot$  (Point).”

At the beginning of every cycle of 4,320,000, the *Seven* (or, as some nations had it, eight) great gods, descended to establish the new order of things and give the impetus to the new cycle. That *eighth* god was the unifying *Circle* or Logos, separated and made distinct from its host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct *personæ*. “The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere),” says a

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\* 31415, or  $\pi$ . The synthesis, or the *Host unified* in the Logos and the Point called in Roman Catholicism the “Angel of the Face,” and in Hebrew  $\text{סִינַא}$  “who is (like unto, or the same) as God”—the manifested representation.

Commentary.\* Thus we are taught that the great Pyramids were built under their direct supervision, "when *Dhruva* (the then Pole-star) was at his lowest culmination, and the Krittika (Pleiades) looked over his head (were on the same meridian but above) to watch the work of the giants." Thus, as the first Pyramids were built at the beginning of a Sidereal year, under *Dhruva* (Alpha Polaris), it must have been over 31,000 years (31,105) ago. Bunsen was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. "The stories told by Egyptian priests and others of time-keeping in Egypt, are now beginning to look less like lies in the sight of all who have escaped from biblical bondage," writes the author of "*The Natural Genesis*." "Inscriptions have lately been found at Sakkarah, making mention of two Sothic cycles . . . registered at that time, now some 6,000 years ago. Thus when Herodotus was in Egypt, the Egyptians had—as now known—observed at least five different Sothic cycles of 1,461 years. The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years," (vol. ii, p. 318. But see in our Book II., "CHRONOLOGY OF THE BRAHMINS.")

Mor Isaac (See Kircher's *Œdipus*, vol. ii., p. 425) shows the ancient Syrians defining their world of the "Rulers" and "active gods" in the same way as the Chaldeans. The lowest world was the *SUBLUNARY*—our own—watched by the "Angels" of the first or lower order; the one that came next in rank, was Mercury, ruled by the "ARCHANGELS"; then came Venus, whose gods were the *PRINCIPALITIES*; the fourth was that of the *SUN*, the domain and region of the highest and mightiest gods of our system, the solar gods of all nations; the fifth was Mars, ruled by the "VIRTUES"; the sixth—that of *Bel* or Jupiter—was governed by the *DOMINIONS*; the seventh—the world of Saturn—by the *THRONES*. These are the worlds of form. Above come the four higher ones, making seven again, since the three *highest* are "unmentionable and unpronounceable." The eighth, composed of 1,122 stars, is the domain of the *Cherubs*; the ninth, belonging to the *walking* and numberless stars on account of their distance, has the *seraphs*; as to the tenth—Kircher, quoting Mor Isaac, says that it is composed "of invisible stars that could be taken, they said, for clouds—so massed are they in the zone that we call *Via Straminis*, the

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\* Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868 years) therefore the Kabeiri or *Kabarim* received their name in Chaldea, as it means the *measures of Heaven* from *Kob*—measure of, and *Urim*—heavens.



Milky Way ;” and he hastens to explain that “these are the stars of Lucifer, engulfed with him in his terrible shipwreck.” That which comes after and beyond the tenth world (our Quaternary, or the *Arupa* world), the Syrians could not tell. “All they knew was that it is there that begins the vast and incomprehensible ocean of the infinite, the abode of the true divinity without boundary or end.”

Champollion shows the same belief among the Egyptians. Hermes having spoken of the Father-Mother and Son, whose spirit (collectively the DIVINE FIAT) shapes the Universe, says :—*Seven Agents* (mediums) were also formed, to contain the material (or manifested) worlds, within their respective *circles* and the action of these agents was named DESTINY.” He further enumerates seven and ten and twelve orders, which would take too long to detail here.

As the “*Rig Vidhana*” together with the “*Brahmanda Purāna*” and all such works, whether describing the magic efficacy of the Rig-Vedic *Mantras* or the future Kalpas, are declared by Dr. Weber and others to be *modern compilations* “belonging probably only to the time of the Purānas,” it is useless to refer the reader to their mystic explanations ; and one may as well quote simply from the archaic books utterly unknown to the Orientalists. These works explain that which so puzzles the scholars, namely that the *Saptarshi*, the “mind-born sons” of Brahmā, are referred to in the *Satapatha Brāhmaṇa* under one set of names ; in the *Mahabhārata* under another set ; and that the Vayu Purāna makes even *nine* instead of *seven* Rishis, by adding the names of Bhṛigu and Dakṣa to the list. But the same occurs in every exoteric Scripture. The secret doctrine gives a long genealogy of Rishis, but separates them into many classes. Like the Gods of the Egyptians, who were divided into seven, and even twelve, classes, so are the Indian Rishis in their Hierarchies. The first three groups are the Divine, the Cosmical and the Sub-lunary. Then come the Solar Gods of *our* system, the Planetary, the Sub-Mundane, and the purely human—the heroes and the *Manoushi*.

At present, however, we are only concerned with the *pre-cosmic*, divine gods, the Prajāpati or the “Seven Builders.” This group is found unmistakably in every Cosmogony. Owing to the loss of Egyptian archaic documents—since, according to M. Maspero, “the materials and historical data on hand to study the history of the religious evolution in Egypt are neither complete nor very often intelligible”—in order to have the statements brought forward from the Secret Doctrine corroborated partially and indirectly, the ancient hymns and inscriptions on the tombs must be appealed to. One such, at any rate, shows that Osiris was, like Brahmā-Prajāpati, Adam Kadmon, Ormazd, and so many other Logoi, the chief and synthesis of the

group of "Creators" or Builders. Before Osiris became the "One" and the *highest* god of Egypt he was worshipped at Abydos as the head or leader of the Heavenly Host of the Builders belonging to the higher of the three orders. The hymn engraved on the votive stela of a tomb from Abydos (3rd register) addresses Osiris thus: "Salutations to thee, Osiris, elder son of *Sib*; thou the greatest over the six gods issued from the goddess *Noo* (primordial Water), thou the great favourite of thy father *Ra*; father of fathers, King of Duration, master in the eternity . . . who, as soon as these issued from thy mother's bosom, gathered all the crowns and attached the *Uraeus* (serpent or naja)\* on thy head; multiform god, *whose name is unknown* and who has many names in towns and provinces. . ." Coming out from the primordial water crowned with the *uraeus*, which is the serpent emblem of Cosmic fire, and himself the *seventh* over the six primary gods issued from Father-Mother, *Nou* and *Nout* (the sky), who can Osiris be, but the chief Prajâpati, the chief Sephiroth, the chief Amshaspend-Ormazd! That this latter solar and cosmic god stood, in the beginning of religious evolution, in the same position as the archangel "whose name was secret," is certain. This Archangel was the representative on earth of the *Hidden Jewish God*, Michael, in short: it is his "Face" that is said to have gone before the Jews like a "Pillar of Fire." Burnouf says, "The seven Amshaspendes, who are most assuredly our archangels, designate also the personifications of the divine Virtues." (*Comment on the Yaçna*, p. 174.) And these archangels, therefore, are as "certainly" the *Saptarishi* of the Hindus, though it is next to impossible to class each with its pagan prototype and parallel, since, as in the case of Osiris, they have all so "many names in towns and provinces." Some of the most important, however, will be shown in their order.

One thing is thus undeniably proven. The more one studies their Hierarchies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days of History, that does not belong to the third stage of Cosmic manifestation. In every religion we find the concealed deity forming the ground work; then the ray therefrom, that falls into primordial Cosmic matter (first manifestation); then the androgyne result, the dual Male and Female abstract Force, personified (*second* stage); this separates itself finally, in the *third*, into seven Forces, called the creative Powers by all the ancient Religions, and the

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\* This Egyptian word *Naja* reminds one a good deal of the Indian *Naga*, the Serpent-God. Brahmâ and Siva and Vishnu are all crowned with, and connected with Nagas—a sign of their cyclic and cosmic character.

“ Virtues of God ” by the Christians. The later explanation and metaphysical abstract qualifications have never prevented the Roman and Greek Churches from worshipping these “ Virtues ” under the personifications and distinct names of the seven Archangels. In the Book of *Druschim* (p. 59, 1st Treatise) in the Talmud, a distinction between these groups is given which is the correct Kabalistical explanation. It says :

“ There are three groups (or orders) of *Sephiroth*. 1st. The Sephiroth called “ the divine attributes ” (abstract). 2nd. The physical or *sidereal* Sephiroth (personal)—one group of *seven*, the other of *ten*. 3rd. The metaphysical Sephiroth, or *periphrasis of Jehovah*, who are the first three Sephiroth (Kether, Chochma and Binah), the rest of the seven being the (personal) seven spirits of the Presence ” (also of the planets).

The same division has to be applied to the primary, secondary and tertiary evolution of gods in every theogony, if one wishes to translate the meaning esoterically. We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity, with their reflection—the *sidereal* gods. This reflection, however, is in reality the objective expression of the abstraction : *living* Entities and the models formed on that divine prototype. Moreover, the three metaphysical Sephiroth or “ *the periphrasis of Jehovah* ” are *not* Jehovah ; it is the latter himself with the additional titles of Adonai, Elohim, Sabbaoth, and the numerous names lavished on him, who is the periphrasis of the Shaddai, י ה ו ה, the Omnipotent. The name is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen*, unified by the folding of its many flaps, and adopted as a substitute : one name of an individual Sephiroth being as good as another name, for those who had the secret. The Tetragrammaton, the Ineffable, the sidereal “ *Sum Total*,” was invented for no other purpose than to mislead the profane and to symbolize life and generation.\* The real secret and *unpronounceable* name—“ the word that is no word ”—has to be sought in the seven names of the first seven emanations, or the “ Sons of the Fire,”

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\* Says the translator of Avicbron's “ *Qabbalah* ” (Mr. Isaac Myer, LL.B., of Philadelphia) of this “ Sum Total ” : “ The letter of Kether is י (Yod), of Binah ה (Hêh), together YaH, the feminine Name ; the third letter, that of Hokhmah, is ו (Vau), making together, יהוה YHV of יהוה YHVH, the Tetragrammaton, and really the complete symbols of its efficaciousness. The last ה (Hêh) of this Ineffable Name being always applied to the Six Lower and the last, together the Seven remaining Sephiroth.” . . . Thus the Tetragrammaton is holy only in its abstract synthesis. As a quaternary containing the lower Seven Sephiroth, it is *phallic*.

in the secret Scriptures of all the great nations, and even in the *Zohar*, the Kabalistic lore of that smallest of all, the Jewish. This word, composed of seven letters in each tongue, is found embodied in the architectural remains of every grand building in the world; from the Cyclopean remains on Easter Island (part of a continent buried under the seas nearer four million years ago\* than 20,000) down to the earliest Egyptian pyramids.

We shall have to enter more fully upon this subject, and bring practical illustrations to prove the statements made in the text.

For the present it is sufficient to show, by a few instances, the truth of what was asserted at the beginning of this Monograph, namely, that no Cosmogony, the world over, with the sole exception of the Christian, has ever attributed to the One Highest cause, the UNIVERSAL Deific Principle, the immediate creation of our Earth, man, or anything connected with these. This statement holds as good for the Hebrew or Chaldean Kabala as it does for *Genesis*, had the latter been ever thoroughly understood, and—what is still more important—correctly translated.† Everywhere there is either a LOGOS—a “*Light* shining

\* The statement will, of course, be found preposterous and absurd, and simply laughed at. But if one believes in the final submersion of Atlantis 850,000 years ago, as taught in “*Esoteric Buddhism*” (the gradual first sinking having begun during the Eocene age), one has to accept the statement for the so-called Lemuria, the continent of the Third Root Race, first nearly destroyed by combustion, and then submerged. This is what the Commentary says: “The first earth having been purified by the forty-nine fires, her people, born of Fire and Water, could not die . . . etc.; the Second Earth (with its race) disappeared as vapour vanishes in the air . . . the Third Earth had everything consumed on it after the *separation*, and went down into the lower Deep (the Ocean). This was *twice* eighty-two cyclic years ago.” Now a *cyclic* year is what we call a *sidereal* year, and is founded on the precession of the equinoxes, or 25,868 years each, and this is equal, therefore, in all to 4,242,352 years. More details will be found in the text of Book II. Meanwhile, this doctrine is embodied in the “Kings of Edom.”

† The same reserve is found in the Talmud and in every national system of religion whether monotheistic or exoterically polytheistical. From the superb religious poem by the Kabalist Rabbi Solomon Ben Gabirol in “the Kether Malchuth,” we select a few definitions given in the prayers of Kippûr. . . . “Thou art one, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy Unity is never diminished, never extended, and cannot be changed. Thou art one, but *not as an element of numeration; for Thy Unity admits not of multiplication, change or form.* Thou art existent; but the understanding and vision of mortals cannot attain to thy existence, nor determine for thee the Where, the How, and the Why. Thou art Existent, but in thyself alone, there being none other that can exist with thee. Thou art Existent, before all time and without Place. Thou art Existent, and thy existence is so profound and secret that none can penetrate and discover thy secrecy. Thou art Living, but within no time that can be fixed or known; Thou art Living, but not by a spirit or a soul, for *Thou art thyself, THE SOUL OF ALL SOULS,*” etc., etc. There is

in DARKNESS," truly—or the Architect of the Worlds is *esoterically* a plural number. The Latin Church, paradoxical as ever, while applying the epithet of Creator to Jehovah alone, adopts a whole *Kyriel* of names for the *working FORCES of the latter*, those names betraying the secret. For if the said Forces had nought to do with "Creation" so-called, why call them *Elohim* (Alhim) in plural; "divine workmen" and *Energies* (Ἐνεργεῖα), *incandescent celestial stones* (lapides igniti cœlorum), and especially, "supporters of the World" (Κοσμοκράτορες), governors or RULERS of the World (*rectores mundi*), the "Wheels" of the World (*Rotæ*), Ophanim, Flames and POWERS, "Sons of God" (*B'ne Alhim*), "Vigilant COUNSELLORS," etc., etc.

It was often premised (and as unjustly as usual) that China, nearly as old a country as India, had no cosmogony. "It was unknown to Confucius, and the Buddhists extended their Cosmogony without introducing a personal God,"\* it is complained. The *Yi-King*, "the very essence of ancient thought and the combined work of the most venerated sages, fails to show a distinct cosmogony." Nevertheless, there is one, and a very distinct one. Only as Confucius did not admit of a future life† and the Chinese Buddhists reject the idea of *One* Creator, accepting one cause and its numberless effects, they are misunderstood by the believers in a *personal* God. The "great Extreme" as the commencement "of changes" (transmigrations) is the shortest and perhaps the most suggestive of all Cosmogonies, for those who, like the Confucianists, love virtue for its own sake, and try to do good unselfishly without perpetually looking to reward and profit. The "great Extreme" of Confucius produces "two figures." These "two" produce in their turn "the four images"; these again "the eight symbols." It is complained that though the Confucianists see in them "Heaven, Earth and man in miniature," . . . we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially in those of the latest religions. But they who know something of Occult numerals, see in these "figures" the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its beings, both the Heavenly and the Terrestrial. And any one who has studied the numerical evolution in the primeval cosmogony of Pythagoras (a contemporary of Confucius) can never fail to find in his *Triad*, *Tetractis* and

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a distance between this Kabalistical Deity and the Biblical Jehovah, the spiteful and revengeful God of Abram, Isaac, and Jacob, *who tempted the former and wrestled with the last*. No Vedantin but would repudiate such a Parabrahm.

\* Rev. Joseph Edkins "*On Cosmogony*," p. 320. And very wisely they have acted.

† If he rejected it, it was on the ground of what he calls the changes—in other words, rebirths—of man, and constant transformations. He denied immortality to the *personality* of man—as we do—not to MAN.

*Decade* emerging from the one and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for "talking of divination" before and after this passage, and is represented as saying: "The eight symbols determine good and ill fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons (meaning North, South, East and West, *et seq.*). There are no suspended images brighter than the sun and moon. In preparing *things for use, there is none greater than the sage*. In determining good and ill-luck there is nothing greater than *the divining straws and the tortoise*."\*

Therefore, the "divining straws" and the "tortoise," the "symbolic sets of lines," and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets "three and six," are laughed to scorn, only because his wise symbols are misunderstood.

So the author and his colleagues will scoff no doubt at the *Stanzas* given in our text, for they represent *precisely the same idea*. The old archaic map of Cosmogony is full of *lines* in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe. At all events it may answer, perhaps, better to the requirements and the scientific purposes of our age, than the cosmogonical essays of St. Augustine and the "Venerable Bede," though these were published over a millennium later than the Confucian.

Confucius, one of the greatest sages of the ancient world, believed in ancient magic, and practised it himself "if we take for granted the statements of *Kin-yu*" . . . and "he praised it to the skies in *Yi-kin*," we are told by his reverend critic. Nevertheless, even in his age—*i.e.*, 600 B.C., Confucius and his school taught the sphericity of the Earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt "heretics" for asserting the same. He is laughed at for speaking of the "Sacred Tortoise." No unprejudiced person can see any great difference between a *tortoise* and a *lamb* as candidates for sacredness, as both are symbols and no more. The Ox, the Eagle,† the Lion, and occasionally

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\* He may be laughed at by the Protestants; but the Roman Catholics have no right to mock him, without becoming guilty of blasphemy and sacrilege. For it is over 200 years since Confucius was canonized as a Saint in China by the Roman Catholics, who have thereby obtained many converts among the ignorant Confucianists.

† The animals regarded as *sacred* in the Bible are not few: the goat for one, the *Azazel*, or God of Victory. As Aben Ezra says: "If thou art capable of comprehending the mystery of *Azazel*, thou wilt learn the mystery of His (God's) name, for it has similar associates in Scriptures. I will tell thee by allusion one portion of the mystery;

the Dove, are "the sacred animals" of the Western Bible, the first three being found grouped round the Evangelists; and the fourth (the human face) is a Seraph, *i.e.*, a fiery serpent, the Gnostic Agathodæmon probably.\* As explained, the "sacred animals" and the Flames or "Sparks" within the "Holy Four" refer to the prototypes of all that is found in the Universe in the *Divine Thought*, in the Root, which is the perfect cube, or the foundation of the Kosmos collectively and individually. They have all an occult reference to primordial Cosmic forms and its first concretions, work, and evolution.

In the earliest Hindu exoteric cosmogonies, it is not even the Demiurge who creates. For it is said in one of the Purâṇas that: "The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body." It is this action "that causes each sphere to turn around itself, and all around the Sun." After which action, "it is the *Brahmandica*, the Solar and Lunar Pitris (the Dhyani-Chohans)" who take charge of their respective spheres (earths and planets), to the end of the Kalpa." The Creators are the Rishis; most of whom are credited with the authorship of the mantras or Hymns of the Rig Veda. They are sometimes seven, sometimes ten, when they become *prajāpati*, the "Lord of Beings"; then they rebecome the *seven* and the *fourteen* Manus, as the representatives of the seven and fourteen *cycles* of Existence ("Days of Brahmā"); thus answering to the seven *Æons*, when at the end of the first stage of Evolution they are transformed into the seven stellar Rishis, the Saptarishis; while their *human* doubles appear as heroes, Kings and Sages on this earth.

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when thou shalt have *thirty three years of age* thou wilt comprehend me." So with the mystery of the *tortoise*. Rejoicing over the poetry of Biblical metaphors, associating with the name of Jehovah, "incandescent stones," "sacred animals," etc., and quoting from the *Bible de Vence* (Vol. XIX. p. 318) a French pious writer says: "Indeed all of them are *Elohim* like their God; for, these Angels assume, through a *holy usurpation*, the very divine name of Jehovah each time they represent him." (*Pneumatologie*, Vol. II., p. 294). No one ever doubted that *the NAME* must have been *assumed*, when under the guise of the Infinite, One Incognizable, the *Malachim* (messengers) descended to eat and drink with men. But if the Elohim (and even lower Beings), *assuming* the god-name, were and are still worshipped, why should the same Elohim be called *devils*, when appearing under the names of other Gods?

\* The choice is curious, and shows how paradoxical were the first Christians in their selections. For why should they have chosen these symbols of Egyptian paganism, when the eagle is never mentioned in the New Testament save once, when Jesus refers to it as a *carion* eater? (*Matt.* xxiv. 28); and in the Old Testament it is called *unclean*; that the Lion is made a point of comparison with *Satan*, both roaring for men to devour; and the oxen are driven out of the Temple. On the other hand the Serpent, brought as an exemplar of wisdom to follow, is now regarded as the symbol of the Devil. The esoteric pearl of Christ's religion degraded into Christian theology, may indeed be said to have chosen a strange and unfitting *shell* to be born in and evolved from.

The Esoteric doctrine of the East having thus furnished and struck the key-note—which is as scientific as it is philosophical and poetical, as may be seen, under its allegorical garb—every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected. Furthermore, every symbol—in *every* national religion—may be read esoterically, and the proof furnished for its being correctly read by transliterating it into its corresponding numerals and geometrical forms—by the extraordinary agreement of all—however much the glyphs and symbols may vary among themselves. For in the origin those symbols were all identical. Take, for instance, the opening sentences in various cosmogonies: in every case it is either a *circle*, an *egg*, or a *head*. DARKNESS is always associated with this first symbol and surrounds it,—as shown in the Hindu, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems—hence black ravens, black doves, black waters and even black flames; the *seventh* tongue of Agni, the *fire-god* being called “*Kali*,” “the black,” as it was a black flickering flame. Two *black* doves flew from Egypt and settling on the oaks of Dodona, gave their names to the Grecian gods. Noah lets out a *black* raven after the deluge, which is a symbol for the Cosmic pralaya, after which began the real creation or evolution of our earth and humanity. Odin’s black ravens fluttered around the Goddess Saga and “whispered to her of the past and of the future.” What is the real meaning of all those black birds? They are all connected with the primeval wisdom, which flows out of the pre-cosmic Source of all, symbolised by the Head, the Circle, the Egg; and they all have an identical meaning and relate to the primordial Archetypal man (Adam Kadmon) the creative origin of all things, which is composed of the Host of Cosmic Powers—the Creative Dhyan-Chohans, beyond which all is darkness.

Let us inquire of the wisdom of the Kabala—even veiled and distorted as it now is,—to explain in its numerical language an approximate meaning, at least of the word “raven.” This is its number value as given in the “Source of Measures.”

“The term *Raven* is used but once, and taken as *eth-h’orebv* אֶת-הָעֹרֵב, = 678, or  $113 \times 6$ ; while the Dove is mentioned five times. Its value is 71, and  $71 \times 5 = 355$ . Six diameters, or the *raven*, crossing, would divide the circumference of a circle of 355 into 12 parts or compartments; and 355 subdivided for each unit by 6, would equal 213.0, or the *head* (“beginning”) in the first verse of Genesis. This divided or subdivided, after the same fashion, by 2, or the 355 by 12, would give 213.2, or the word *B’r’ash*, בְּרֵאשׁ, or the first word of Genesis, with its prepositional prefix, signifying the same concreted general form



astronomically, with the one here intended." Now the secret reading of the first verse of Genesis being: "In Rash (B'rash) or head, developed gods, the Heavens and the Earth"—it is easy to comprehend the esoteric meaning of the *raven*, once that the like meaning of the Flood (or Noah's Deluge) is ascertained. Whatever the many other meanings of this emblematical allegory may be, its *chief* meaning is that of a new cycle and a new Round (our *Fourth Round*.)\* The "Raven," or the *Eth-H'Orebu*, yields the same numerical value as the "Head," and returned not to the ark, while the dove returned, carrying the olive-branch, when Noah, the new man of the new Race (whose prototype is Vaivasvata Manu), prepared to leave the ark, the womb (or *Argha*) of terrestrial nature, is the symbol of the purely spiritual, sexless and androgyne man of the first three Races, who vanished from earth for ever. Numerically Jehovah, Adam, Noah, are one in the Kabala: at best, then, it is Deity descending on to Ararat (later on Sinai), to incarnate in man his *image*, through the natural process, henceforth: the mother's womb, whose symbols are the ark, the mount (Sinai), etc., in *Genesis*. The Jewish allegory is at once astronomical, and purely physiological rather than anthropomorphic.

And here lies the abyss between the two systems (Aryan and Semitic), though built on the same foundation. As shown by an expounder of the Kabala, "the basic idea underlying the philosophy of the Hebrews was that God contained all things within himself and that man was *his image*; man, including woman (as Androgynes);" and that "geometry and numbers (and measures applicable to astronomy) are contained in the terms *man* and *woman*; and the apparent incongruity of such a mode was eliminated by showing the connection of man and woman with a particular system of numbers and measures and geometry, by the parturient time-periods, which furnished the connecting link between the terms and the facts shown, and perfected the mode used." It is argued that, the primal cause being absolutely incognizable, "the symbol of its first *comprehensible manifestation* was the conception of a circle with its diameter line, so as at once to carry the idea of geometry, phallicism, and astronomy;" and this was finally applied to the "signification of simply human generative organs."† Hence the whole cycle of events

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\* Bryant is right in saying "Druid Bardesin says of Noah that when he came out of the ark (the birth of a new cycle), after a stay therein of a year and a day, that  $364 + 1 = 365$  days, he was congratulated by Neptune upon his birth from the waters of the Flood, who wished him a *happy New Year*." The "Year," or cycle, esoterically, was the new race of men *born from woman* after the separation of the sexes, which is the *secondary* meaning of the allegory: its *primary* meaning being the beginning of the Fourth Round, or the *new Creation*. † *Unpubl. MSS.* (But see "*Source of Measures*.")

from Adam and the Patriarchs down to Noah is made to apply to phallic and astronomical uses, the one regulating the other, as the lunar periods, for instance. Hence, too, their *genesis* begins after their coming out of the Ark, and the close of the flood—at the Fourth Race. With the Aryan people it is different.

Eastern Esotericism has never degraded the One Infinite Deity, the container of all things, to such uses; and this is shown by the absence of Brahmâ from the Rig Veda and the modest positions occupied therein by Rudra and Vishnu, who became the powerful and great Gods, the “Infinities” of the exoteric creeds, ages later. But even they, “Creators” as the three may be, are not the direct creators and “forefathers of men.” The latter are shown occupying a still lower scale, and are called Prajâpatis, the Pitris (our lunar ancestors), etc., etc.—never the “One Infinite God.” Esoteric philosophy shows only *physical* man as created *in the image* of the Deity; but the latter is but “the *minor gods*.” It is the HIGHER-SELF, the real EGO who alone is divine and GOD.



### § XIII.

#### THE SEVEN CREATIONS.

“THERE was neither day nor night, nor skynor earth, nor darkness nor light, nor any other thing save only ONE, unapprehensible by intellect, or THAT which is Brahma and Pûmîs (Spirit) and Prâdhâna (crude matter)” (*Veda*: “*Vishnu Purâna Commentary*”); or literally: “One Prâdhânika Brahma Spirit: THAT was.” The “Prâdhânika Brahma Spirit” is Mulaprakriti and Parabrahmam.

In Vishnu Purâna, Parâsara says to Maitreya, his pupil:—“I have thus explained to you, excellent Muni, six creations. . . . the creation of the Arvâksrotas beings was the seventh, and was that of man.” Then he proceeds to speak of two additional and very mysterious creations, variously interpreted by the commentators.

Origen, commenting upon the books written by Celsus, his opponent—books which were all destroyed by the prudent Church Fathers—evidently answers the objections of his contradictor and reveals his system at the same time. This was evidently *septenary*. But his theogony, the genesis of the stars or planets, that of sound and colour, all found as an answer satire, and no better. Celsus, you see, “desiring to exhibit his learning,” speaks of a ladder of creation with *seven gates*, and on the top

of it the eighth—ever closed. The mysteries of the Persian Mithras are explained and “musical reasons, moreover, are added.” . . . . And to these again he strives “to add a second explanation connected also with musical considerations,”\*—i.e., with the seven notes of the scale, the Seven Spirits of the Stars, &c., &c.

Valentinus expatiates upon the power of the great *Seven*, who were called to bring forth this universe after *Ar(r)hetos*, or the Ineffable, whose name is composed of seven letters, had represented the first *hebdomad*. This name (*Ar(r)hetos*) is one to indicate the Sevenfold nature of the One (the *logos*). “The goddess Rhea,” says Proclus in *Timæus* (p. 121), “is a Monad, Duad, and Heptad,” comprehending in herself all the *Titanidæ*, “who are seven.”

The *Seven Creations* are found in almost every Purâna. They are all preceded by what Wilson translates—“the indiscrete Principle,” absolute Spirit independent of any relation with objects of sense. They are—(1) *Mahattattwa*, the Universal Soul, Infinite Intellect, or Divine Mind; (2) *Bhûta* or *Bhûtasarga*, elemental creation, the first differentiation of Universal indiscrete Substance; (3) *Indriya* or *Aindriyaka*, organic evolution. “These three were the Prākṛita creations, the *developments of indiscrete nature* preceded by indiscrete principle”; (4) *Mukhya*, the fundamental creation of perceptible things, was that of inanimate bodies †; (5) *Tairyagyonya*, or *Tiryaksrotas*, was that of animals; (6) *Urdhwasrotas*, or that of divinities ‡ (?); (7) *Arvaksrotas*, was that of man. (See *Vishnu Purâna*.)

This is the order given in the *exoteric* texts. According to *esoteric* teaching there are seven primary, and seven secondary “creations;” the former being the Forces *self-evolving* from the one *causeless* FORCE; the latter, showing the manifested Universe emanating from the already differentiated *divine* elements.

Esoterically, as well as exoterically, all the above enumerated Creations stand for the (7) periods of Evolution, whether after an “Age” or a “Day” of Brahmâ. This is the teaching *par excellence* of Occult Philosophy, which, however, never uses the term “creation,” nor even that of evolution, “with regard to *primary* ‘Creation’:” but calls all such *forces* “the *aspects* of the Causeless Force.” In the Bible

\* Origen *contra Celsum*, b. vi., chap. xxii.

† The text says: “And the fourth creation is *here* the primary, for *things* immovable are emphatically known as primary.” (See *Fitzedward Hall's Corrections*.)

‡ How can “divinities” have been created *after* the animals? The esoteric meaning of the expression “animals” is the *germs of all animal life* including man. Man is called a *sacrificial animal*, and an animal that is the only one among animal creation who sacrifices to the gods. Moreover, by the “sacred animals,” the 12 signs of the zodiac are often meant in the sacred texts, as already stated.

the seven periods are dwarfed into the six days of creation and the seventh *day* of rest, and the Westerns adhere to the letter. In the Hindu philosophy, when the active Creator has produced the world of gods, the *germs* of all the undifferentiated elements and the rudiments of future senses (the world of noumena, in short), the Universe remains unaltered for a "Day of Brahmâ," a period of 4,320,000,000 years. This is the *seventh* passive period or the "Sabbath day" of Eastern philosophy, that follows six periods of active evolution. In the *Satapatha Brâhmana* "Brahma" (neuter), the *absolute Cause* of all Causes, *radiates* the gods. Having radiated the gods (through its inherent nature) the work is interrupted. In the 1st Book of Manu it is said, "At the expiration of each night (pralaya) Brahmâ, having been asleep, awakes, and, *through the sole energy of the motion*, CAUSES to emanate from *itself* the spirit, which in its essence is, and yet is not."

In the *Sepher Jezirah*, the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit. "One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit." (*Sepher Jezireh*, chap. I, *Mishna IX*.) And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Kosmos. First from ONE emanated number TWO, or Air, the creative element; and then number THREE, *Water*, proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il. (Ibid.) In the Eastern doctrine Fire is the first Element—*Ether*, synthesizing the whole (since it contains all of them).

In the *Vishnu Purâna*, the whole seven periods are given, and the progressive Evolution of "Spirit-Soul," and of the seven forms of matter (or principles) are shown. It is impossible to enumerate them in this work. The reader is asked to peruse one of the Purânas.

"R. Yehudah began, it is written: 'Elohim said: Let there be a firmament, in the midst of waters. . . . At the time that the Holy . . . created the world, He (they) created seven heavens Above. He created seven earths Below, seven seas, seven days, seven rivers, seven weeks, seven years, seven times, and 7,000 years that the world has been. . . . the seventh of all the millennium. So here are seven earths Below, they are all inhabited except those which are above, and those . . . below. And . . . between each earth, a heaven (firmament) is spread out between each other. . . . And there are in them (these earths) creatures who look different from each other . . . but if you object and say that all the children of the world came out from Adam,

it is not so. . . . And the lower earths, where do they come from? They are *from the chain of the earth*, and from the heaven below," etc., etc.\*

Irenæus is our witness (and a very unwilling one, too) that the Gnostics taught the same system, veiling very carefully the true esoteric meaning. This "veiling," however, is identical with that of the Vishnu Purâna and others. Thus Irenæus writes of the Marcosians: "They maintain that first of all the four elements, fire, water, earth and air, were produced after the image of the primary *tetrad* above, and that then if we add their operations, namely, heat, cold, dryness and moisture, an exact likeness of the ogdoad is presented." (B. i. ch. xvii.)

Only this "likeness" and the *ogdoad* itself is a blind, just as in the seven creations of the Vishnu Purânas, to which two more are added of which the eighth, termed Anûgraha, "possesses both the qualities of goodness and darkness," a Sankhyan more than a Purânic idea. For Irenæus says again (b. i. xxx. 6) that "they (the Gnostics) had a like eighth creation which was good and bad, divine and human. They affirm that man was formed *on the eighth day*. Sometimes they affirm that he was made on the *sixth day*, and at others on the eighth; unless, perchance, they mean that his earthly part was formed on the sixth day and his fleshly part (?) on the eighth day; these two being distinguished by them."

They were so "distinguished," but not as Irenæus gives it. The Gnostics had a superior *Hebdomad*, and an inferior one, in Heaven; and a third terrestrial *Hebdomad*, on the plane of matter. IAO, the mystery god and the Regent of the Moon, as given in Origen's chart, was the chief of these superior "*Seven Heavens*,"† hence identical with the chief of the lunar Pitris, that name being given by them to the lunar Dhyān-Chohans. "They affirm that these seven heavens are intelligent, and *speak of them as being angels*," writes the same Irenæus; and adds that on this account they termed Iao Hebdomas, while his mother was called "*Ogdoas*," because, as he explains, "she preserved the number of *the first begotten and primary Ogdoad of the Pleroma*." (Ibid. b. i, v. 2).

This "first begotten *Ogdoad*" was (a) in theogony the *second Logos* (the manifested) because he was born of the Seven-fold *first Logos*, hence he is the eighth on this manifested plane; and (b) in astrolatry, it was the *Sun*, Mârttanda—the eighth son of Aditi, whom she rejects while preserving her Seven Sons, *the planets*. For the ancients have never regarded the Sun as a planet, but as a *central and fixed Star*. This, then, is the second Hebdomad born of the *Seven-rayed* one, Agni, the Sun

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\* Qabbalah, p. 415-16, by T. Myer, Philadelphia.

† Superior to the Spirits or "Heavens" of the Earth only.

and what not, only not the seven planets, which are Surya's *brothers*, not his *Sons*. These *Astral* gods, whose chief with the Gnostics was Ildabaoth\* (from *Ilda* "child," and *Baoth* "the egg"), the son of Sophia Achamoth, the daughter of Sophia (Wisdom), whose region is the Pleroma, were his (Ildabaoth's) sons. He produces from himself these six stellar spirits: *Jove* (Jehovah), *Sabaoth*, *Adonai*, *Eloi*, *Osraios*, *Astaphaios*,† and it is they who are the second, or inferior *Hebdomad*. As to the third, it is composed of the seven primeval men, the shadows of the lunar gods, projected by the first *Hebdomad*. In this the Gnostics did not, as seen, differ much from the esoteric doctrine except that they veiled it. As to the charge made by Irenæus, who was evidently ignorant of the true tenets of the "Heretics," with regard to man being created on the *sixth* day, and man being created on the *eighth*, this relates to the mysteries of the *inner* man. It will become comprehensible to the reader only after he has read Book II., and understood well the *Anthropogenesis* of the Esoteric doctrine.

Ildabaoth is a copy of Manu. The latter boasts, "Oh, best of twice-born men! Know that I (Manu) am he, the creator of all this world, whom that male Virâj . . . spontaneously produced" (I., 33). He first creates the ten lords of Being, the Prajâpatis, who, as verse 36 says . . . "produce seven other Manus." (*The Ordinances of Manu*.) Ildabaoth does likewise: "I am Father and God, and there is no one above me," he exclaims. For which his mother coolly puts him down by saying, "Do not lie, Ildabaoth, for the father of all, the *first* man (*Anthropos*) is above thee, and so is *Anthropos*, the Son of *Anthropos*" (Irenæus, b. 1, ch. xxx., 6). This is a good proof that there were three Logoi (besides the Seven born of the First), one of these being the *Solar Logos*. And, again, who was that "Anthropos" himself, so much higher than Ildabaoth? The Gnostic records alone can solve this riddle. In *Pistis Sophia* the four-vowelled name ΙΕΩΥ is in each case accompanied by the epithet of "the Primal, or First man." This shows again that the gnosis was but an echo of our archaic doctrine. The names answering to Parabrahm, to Brahm, and Manu (the first *thinking* man) are composed of one-vowelled, three-vowelled and seven-vowelled sounds. Marcus, whose philosophy was certainly more Pythagorean than anything else, speaks of a revelation to him of the seven heavens sounding each one vowel as they pronounced the seven names of the seven (angelic) hierarchies.

When spirit has permeated every minutest atom of the seven principles of Kosmos, then the *secondary* creation, after the above-mentioned period of rest, begins.

\* See "Isis Unveiled," Vol. II., p. 183.

† See also King's *Gnostics*. Other sects regarded Jehovah as Ildabaoth himself. King identifies him with Saturn.

"The creators (Elohim) outline in the *second* 'hour' the shape of man," says Rabbi Simeon (*The Nuctameron of the Hebrews*). "There are twelve hours in the day," says the *Mishna*, "and it is during these that creation is accomplished." The "twelve hours of the day" are again the dwarfed copy, the faint, yet faithful, echo of primitive Wisdom. They are like the 12,000 divine years of the gods, a cyclic blind. Every "Day of Brahmâ" has 14 Manus, which the Hebrew Kabalists, following, however, in this the Chaldeans, have disguised into 12 "Hours."\* The *Nuctameron* of Apollonius of Tyana is the same thing. "The Dodecahedron lies concealed in the perfect Cube," say the Kabalists. The mystic meaning of this is, that the twelve great transformations of Spirit into matter (the 12,000 divine years) take place during the four great ages, or the first *Mahayuga*. Beginning with the metaphysical and the supra-human, it ends in the physical and purely human natures of Kosmos and man. Eastern philosophy can give the number of mortal years that run along the line of spiritual and physical evolutions of the seen and the unseen, if Western science fails to do so.

*Primary* Creation is called the *Creation of Light* (Spirit); and the *Secondary*—that of Darkness (matter).† Both are found in *Genesis*, chap. i., v. 2, and at the beginning of chapter ii. The first is the emanation of *self-born* gods (Elohim); the second of physical nature.

This is why it is said in the *Zohar* :—"Oh, companions, companions, man as emanation was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words:—And Elohim spoke: 'Let there be Light and it was Light!' . . . And this is the 'two-fold man!'" Light, moreover, on our plane, is *darkness* in the higher spheres.

"Man and woman on the side of the FATHER" (Spirit) refers to *Primary* Creation; and on the side of the *Mother* (matter) to the secondary. The two-fold man is Adam Kadmon, the male and female abstract prototype and the *differentiated* Elohim. *Man* proceeds from the Dhyān Chohan, and is a "Fallen Angel," a god in exile, as will be shown.

In India these creations were described as follows :—

(I.) Mahat-tattwa creation—so-called because it was the primordial self-evolution of that which had to become *Mahat*—the "divine MIND, conscious and intelligent"; esoterically, "the *spirit* of the Universal soul." . . . "Worthiest of ascetics, through its potency (*the potency of that cause*); every *produced* cause comes by its proper nature." (*Vishnu Purāna*.) "Seeing that the potencies of all beings are under-

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\* Elsewhere, however, the identity is revealed. See *supra*, the quotation from Ibn-Gabriel and his 7 heavens, 7 earths, etc.

† This must not be confused with *precosmic* "DARKNESS," the Divine ALL.

stood *only* through the knowledge of *That* (Brahma), which is beyond reasoning, creation, and the like, such potencies are referable to Brahma." THAT, then, precedes the manifestation. "The first was *Mahat*," says *Linga Purāna*; for the ONE (the *That*) is neither *first* nor *last*, but ALL. Exoterically, however, this manifestation is the *work* of the "Supreme One" (a natural *effect*, rather, of an Eternal Cause); or, as the Commentator says, it might have been understood to mean that Brahmā was then *created* (?), being identified with Mahat, active intelligence or the operating will of the Supreme. Esoteric philosophy renders it "the operating LAW."

It is on the right comprehension of this tenet in the Brāhmanas and Purānas that hangs, we believe, the apple of discord between the three Vedantin Sects: the Advaita, Dwaita, and the Visishtadvaitas. The first arguing rightly that Parabrahman, having no relation, as the absolute *all*, to the manifested world—the Infinite having no connection with the finite—can neither *will* nor *create*; that, therefore, Brahmā, Mahat, Iswara, or whatever name the creative power may be known by, creative gods and all, are simply an illusive aspect of Parabrahmam in the conception of the conceivers; while the other sects identify the impersonal Cause with the Creator, or Iswara.

*Mahat* (or Maha-Buddhi) is, with the Vaishnavas, however, divine mind *in active operation*, or, as Anaxagoras has it, "an ordering and disposing mind, which was the cause of all things,"—Νοῦς ὁ διακοσμῶν τε καὶ πάντων ἄριστος.

Wilson saw at a glance the suggestive connection between *Mahat* and the Phœnician Mot, or *Mut*, who was female with the Egyptians—the Goddess Mout, the "Mother"—"which, like Mahat," he says, "was the first product of the mixture (?) of Spirit and matter, and the first rudiment of Creation:" "Ex connexione autem ejus spiritus prodidit Mot . . . . From whose seed were created all living things"—repeats Brücker (I., 240)—giving it a still more materialistic and anthropomorphic colouring.

Nevertheless, the esoteric sense of the doctrine is seen through every exoteric sentence on the very face of the old Sanscrit texts that treat of primordial Creation. "The Supreme Soul, the *all permeant* (Sarvaga) Substance of the World, having entered (*been drawn*) into matter (prakriti) and Spirit (purusha), *agitated* the *mutable* and the *immutable principles* the season of Creation (manvantara) having arrived."\* . . .

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\* The *nous* of the Greeks, which is (spiritual or divine) mind, or *mens*, "Mahat," operates upon matter in the same way; it "enters into" and *agitates* it:

"Spiritus intus alit, totamque infusa per artus,

Mens agitat molem, et magno se corpore miscet."

In the Phœnician Cosmogony, "Spirit mixing with its own principles gives rise to



Esoteric doctrine teaches that the Dhyān Chohans are the collective aggregate of divine Intelligence or primordial *mind*, and that the first Manus—the seven “mind-born” Spiritual Intelligences—are identical with the former. Hence the “Kwan-shi-yin”—“the golden Dragon in whom are the seven,” of Stanza III.—is the primordial Logos, or Brahṁā, the first manifested creative Power; and the Dhyāni-Energies are the Manus, or *Manu-Swāyambhūva* collectively. The direct connection, moreover, between the “Manus” and “Mahat” is easy to see. *Manu* is from the root *man*, “to think”; and thinking proceeds from the mind. It is, in Cosmogony, the pre-nebular period.

(II.) “The *second* Creation,” “Bhūta,” was of the rudimental principles (Tanmātras), thence termed the elemental creation (*Bhūta-sarga*).<sup>\*</sup> It is the period of the first breath of the differentiation of the *pre-Cosmic* Elements or matter. *Bhūtādi* means literally “the origin of the Elements,” and precedes *Bhūta-sarga*—the “creation” or differentiation of those Elements in primordial “Akāsa” (Chaos or Vacuity).† In the “Vishnu Purāna” it is said to proceed along, and belong to, the triple aspect of *Ahankāra*, translated Egotism, but meaning rather that untranslatable term the “I-AM-NESS,” that which first issues from “Mahat,” or divine mind; the first shadowy outline of Self-hood, for “pure” *Ahankāra* becomes “passionate” and finally “rudimental”

creation” also; (*Brücker*, I., 240); the Orphic triad shows an identical doctrine: for there *Phanes* (or *Eros*), *Chaos*, containing crude *undifferentiated* Cosmic matter, and *Chronos* (time), are the three co-operating principles, emanating from the Unknowable and concealed *point*, which produce the work of “Creation.” And they are the Hindu *Purusha* (phanes), *Pradhāna* (chaos), and *Kāla* (Chronos) or *time*. The good Professor Wilson does not like the idea, as no Christian clergyman, however liberal, would. He remarks that “as presently explained, the *mixture* (of the *Supreme Spirit* or *Soul*) is *not mechanical*; it is an *influence or effect exerted upon intermediate agents* which produce effects.” The sentence in *Vishnu Purāna*: “As fragrance affects the mind from its proximity merely, and *not from any immediate operation upon mind itself*, so the *Supreme* influenced the elements of creation,” the reverend and erudite Sanscritist correctly explains . . . : “As perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind,” adding: “The entrance of the *Supreme* into spirit, as well as matter, is *less intelligible* than the view elsewhere taken of it, as the *infusion* of spirit, identified with the supreme, into *Prakriti* or matter alone.” He prefers the verse in *Padma Purāna*: “He who is called the *male* (spirit) of *Prakriti* . . . that same divine Vishnu entered into *Prakriti*.” This “view” is certainly more akin to the plastic character of certain verses in the Bible concerning the Patriarchs, such as Lot (*Gen. xix.*, 34-38) and even Adam (*iv.*, v. 1), and others of a still more anthropomorphic nature. But it is just that which led Humanity to *Phallicism*, Christian religion being honeycombed with it, from the first chapter of *Genesis* down to the *Revelation*.

\* All these sentences are quoted from “Vishnu Purāna,” Book I., ch. ii.

† Vishnu is both Bhūtesa, “Lord of the Elements, and all things,” and *Visvarūpa*, “Universal Substance or Soul.”

(initial) ; it is “ the origin of conscious as of all *unconscious* being,” though the Esoteric school rejects the idea of anything being “ unconscious ”—save on this (our) plane of illusion and ignorance. At this stage of the Second Creation, the second hierarchy of the Manus appear, the Dhyan Chohans or Devas, who are the origin of Form (*rûpa*) : the *Chitrasikhandina* (bright-crested) or the *Riksha*—those Rishis who have become the informing souls of the seven stars (of the Great Bear).\* In astronomical and Cosmogonical language this Creation relates to the first stage of Cosmic-life, the *Fire-Mist* Period after its Chaotic stage,† when atoms issue from *Laya*.

(III.) The third (the *Indriya*) was the modified form of *Ahankâra*, the conception of “ I,” (from “ *Aham*,” “ I ”) termed the organic Creation, or creation of the senses (*Aindriyaka*). “ These three were the Prâkrita creation, the (discrete) developments of indiscrete nature preceded by the indiscrete principle.” “ Preceded by,” ought to be replaced here with “ beginning by,” *Buddhi* ; for the latter is neither a discrete nor an *indiscrete quantity*, but partakes of the nature of both, in man as in Kosmos : a unit—a human MONAD on the plane of illusion—when once freed from the three forms of *Ahankâra* and liberated from its terrestrial *manas*, *Buddhi* becomes truly a continued quantity, both in duration and extension, because eternal and immortal. Earlier it is stated, that the *third* Creation “ abounding with the quality of goodness, is termed *Urdhvasrotas* ; ” and a page or two further the *Urdhvasrotas* creation is referred to as “ the sixth creation . . . that of the divinities ” (p. 75). This shows plainly that earlier as well as later manvantaras have been purposely confused, to prevent the pro-

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\* See concerning their *post-types*, the Treatise written by Trithemius (Agrippa's master, 16th cent.). “ Concerning the seven secondaries, or Spiritual Intelligences, who, after God, actuate the Universe ; ” giving out, besides secret cycles and several prophecies, certain facts and beliefs about the Genii, or the Elohim, which preside over and guide the septenary stages of the World's Course.

† From the first, the Orientalists have found themselves beset by great difficulties with regard to any possible order in the Purânic *Creations*. Brahma is very often confused with Brahî, by Wilson, for which he is criticised by his successors. The “ *Original Sanscrit Texts* ” are preferred by Mr. Fitzedward Hall for the translation of *Vishnu Purâna* and texts, to those used by Wilson. “ Had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would have expressed himself differently,” as said by the editor of his works. This reminds one of the answer given by one of Thomas Taylor's admirers to those scholars who criticised his translations of Plato. “ Thomas Taylor may have had less knowledge of the Greek than his critics have, but he understood Plato far better than they do,” he said. Our present Orientalists disfigure the *mystic* sense of the Sanskrit texts far more than Wilson ever did, though the latter is undeniably guilty of very gross errors.

fane from perceiving the truth. This is called "incongruity" and "contradictions" by the Orientalists.\*

This "creation" of the immortals, the "*Deva-Sarga*," is the last of the first series, and has a universal reference; namely, to Evolutions in general, not specifically to our *Manvantara*; but the latter begins with the same over and over again, showing that it refers to several distinct Kalpas. For it is said "at the close of the past (*Padma*) Kalpa the divine Brahman awoke from his night of sleep and beheld the universe void." Then Brahman is shown going once more over the "seven creations" in the secondary stage of evolution, repeating the first three on the objective plane.

(IV.) The *Mukhya*, the Primary as it begins the series of four. Neither the word "inanimate" bodies nor yet *immovable* things, as translated by Wilson, gives a correct idea of the Sanskrit terms used. Esoteric philosophy is not the only one to reject the idea of any atom being *inorganic*, for it is found also in orthodox Hinduism. Moreover, Wilson himself says (*in his collected Works*, vol. iii., p. 381): "All the Hindu systems consider vegetable bodies as endowed with life . . ." *Charâchâra*, or the synonymous *sthâvara* and *jângama*, is, therefore, inaccurately rendered by "animate and inanimate," "sentient beings," and "unconscious," or "conscious and unconscious beings," etc., etc. "Locomotive and fixed" would be better, since trees are considered to possess souls." *Mukhya* is the "creation" or organic evolution of the vegetable kingdom. In this *secondary* Period, the three degrees of Elemental or Rudimental Kingdoms are evolved in this world, corresponding *inversely* in order to the three Prakritic creations during the Primary period of Brahman's activity. As in that period, in the words of "Vishnu Purâna": "The first creation was that of *Mahat* (Intellect), the second, of *Tanmâtras* (rudimental principles), and the third, that of the senses (*Aindriyaka*)"; in this one, the order of the Elemental Forces stands thus: (1) The *nascent* centres of Force (intellectual and physical); (2) the rudimental principles—*nerve force*, so to say; and (3) nascent *apperception*, which is the *Mahat* of the lower kingdoms, especially developed in the third order of Elementals; these are succeeded by the

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\* "The three Creations beginning with Intelligence are elemental, but the six creations which proceed from the series of which Intellect is the first are the work of Brahman (*Vâyu-Purâna*). Here "creations" mean everywhere *stages* of Evolution. *Mahat*, "Intellect" or *mind* (which corresponds with *Manas*, the former being on the Cosmic, and the latter on the human plane) stands here, too, lower than *Buddhi* or Supra-divine Intelligence. Therefore, when we read in *Linga Purâna* that "the first Creation was that of *Mahat*, Intellect being the first in manifestation," we must refer that (specified) creation to the first evolution of our system or even our Earth, none of the preceding ones being discussed in the *Purânas*, but only occasionally hinted at.

objective kingdom of minerals, in which latter that apperception is entirely latent, to re-develop only in the plants). The *mukhya* "Creation," then, is the middle point between the three lower and the three higher kingdoms, which represent the seven esoteric kingdoms of Kosmos, as of Earth.

(V.) The *Tiryaksrotas* (or Tairyagyonya) creation,\* that of the "(sacred) animals," corresponding only on Earth, to the dumb animal creation. That which is meant by "animals," in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic* monera.† On our globe, during the first round, animal "creation" precedes that of man, while the former (or mammal) evolves from the latter in our fourth round—on the physical plane: in Round I. the animal atoms are drawn into a cohesion of human physical form; while in Round IV. the reverse occurs according to magnetic conditions developed during life. And this is *metempsychosis* (See "*Mineral Monad*" in "*Five Years of Theosophy*," p. 276). This fifth stage of evolution, called exoterically "Creation," may be viewed in both the *Primary* and *Secondary* periods, one as the Spiritual and Cosmic, the other as the material and *terrestrial*. It is *Archibiosis*, or life-origination—"origination," so far, of course, as the *manifestation* of life on all the seven planes is concerned. It is at this period of Evolution that the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language "the GREAT BREATH," differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration*, gains every day more ground.

Thus, as the differentiation of the primordial germ of life has to precede the evolution of the Dhyan Chohan of the *third* group or hierarchy of Being in Primary Creation, before those "gods" can become *rūpa* (embodied in their first ethereal form), so animal creation has to *precede*,

\* Professor Wilson translates it, as though animals were higher on the scale of "creation" than divinities, or angels, although the truth about the *devas* is very plainly stated further on. This "creation," says the text, is both primary (*Prākṛita*) and secondary (*Vaikṛita*). It is the latter, as regards the origin of the gods from Brahmā (the *personal* anthropomorphic creator of our material universe); it is the former (*primary*) as affecting Rudra, who is the immediate production of the first principle. Rudra is not alone a title of Siva, but embraces agents of creation, angels and men, as will be shown further on.

† Neither plant nor animal, but an existence between the two.

for that same reason, *divine* MAN on earth. And this is why we find in the Purāṇas: "The fifth, the Tairyagyonya creation, was that of animals, and—

(VI.) The Urdhvasrotas creation, or that of divinities (*Vishnu Purāṇa Book I. chap. i.*). But these (divinities) are simply the prototypes of the First Race, the fathers of their "mind-born" progeny with the *soft* bones.\* It is these who became the *Evolvers* of the "Sweat-born"—an expression explained in Book II. Finally, the sixth "Creation" is followed, and "Creation in general, closed by—

(VII.) The evolution of the "*Arvaksrotas* beings, which was the seventh, and was that of man" (*Vishnu Purāṇa, Book I.*).

The "eighth creation" mentioned is no *Creation* at all; it is a *blind* again, for it refers to a purely mental process: the cognition of the "ninth" creation, which, in its turn, is an effect, manifesting in the *secondary* of that which was a "Creation" in the *Primary* (*Prākṛita*) Creation.† The *Eighth*, then, called *Anūgraha* (the *Pratyayasarga* or the *intellectual* creation of the Sankhyas, explained in *Karika*, v. 46, p. 146), is "that creation of which *we have a perception*"—in its esoteric aspect—and "to which we give intellectual assent (*Anūgraha*) in contradistinction to *organic creation*." It is the correct perception of our relations to the whole range of "gods" and especially of those we bear to the *Kumāras*—the so-called "Ninth Creation"—which is in reality an aspect of or reflection of the sixth in our *manvantara* (the *Vaivasvata*). "There is a *ninth*, the *Kumāra* Creation, which is both primary and secondary," says *Vishnu Purāṇa*, the oldest of such texts.‡ "The *Kumāras*," explains an *esoteric* text,

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\* "Created beings"—explains *Vishnu Purāṇa*—"although they are destroyed (in their individual forms) at the periods of dissolution, yet being affected by the good or evil acts of former *existences*, are never exempted from their consequences. And when *Brahmā* produces the world anew, they are the progeny of his will . . ." "*Collecting his mind into itself* (*Yoga* willing), *Brahmā* creates the four orders of beings, termed gods, demons, *progenitors*, and *MEN*" . . . "*progenitors*" meaning the prototypes and *Evolvers* of the first Root Race of men. The progenitors are the *Pitris*, and are of seven classes. They are said in *exoteric* mythology to be born of *Brahma's side*, like Eve from the rib of Adam.

† "These notions," remarks Dr. Wilson, "the birth of Rudra and the saints, seem to have been *borrowed* from the Saivas, and to have been awkwardly engrafted upon the Vaishnava system." The esoteric meaning ought to have been consulted before venturing such a hypothesis.

‡ Parāśara, the Vedic Rishi, who received the *Vishnu Purāṇa* from Pulastya and taught it to Maitreya, is placed by the Orientalists at various epochs. As correctly observed, in the *Hindu Class. Dict.*—"Speculations as to his era differ widely from 575 B.C. to 1391 B.C., and *cannot be trusted*." Quite so; but no less, however, than any other date as assigned by the Sanskritists, so famous in this department of arbitrary fancy.

“are the Dhyanis, derived immediately from the supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind.”\* The commentator of the *Vishnu Purâna* corroborates it, by remarking that “these *sages* live as long as Brahmâ; and they are only created by him in the *first* Kalpa, although their generation is very commonly and inconsistently introduced in the *Varaha*, or *Padma* Kalpa” (the secondary). Thus, the Kumâras are, exoterically, “the creation of Rudra or Nilalohita, a form of Siva, by Brahmâ, and of certain other mind-born sons of Brahmâ. But, in the esoteric teaching, they are the progenitors of the true spiritual SELF in the physical man—the higher Prajâpati, while the Pitris, or lower Prajâpati, are no more than the *fathers* of the model, or type of his physical form, made “in *their* image.” Four (and occasionally *five*) are mentioned freely in the exoteric texts, three Kumâras being secret.† (Compare what is said of “The Fallen Angels” in Book II.).

The Exoteric four are : Sanât-Kumâra, Sananda, Sanaka, and Sanatana; and the esoteric three are: Sana, Kapila, and Sanat-sujâta. Special attention is once more drawn to this class of Dhyan Chohans, for herein lies the mystery of generation and heredity hinted at in Book I. (*See the four Orders of Angelic Beings; Comment on Stanza VII.*). Book II. explains their position in the divine Hierarchy. Meanwhile, let us see what the *exoteric* texts say about them.

They do not say much; nothing to him who fails to read between the lines. “We must have recourse, here, to other Purânas for the elucidation of this term,” remarks Wilson, who does not suspect for one moment that he is in the presence of the “Angels of Darkness,” the mythical “great enemy” of his Church. Therefore, he contrives to *elucidate* no more than that these (divinities) DECLINING TO CREATE PROGENY‡ (and thus rebelling against Brahmâ), remained, as the name

\* They may indeed mark a “special” or extra *creation*, since it is they who, by incarnating themselves within the senseless human shells of the two first Root-races, and a great portion of the Third Root-race—create, so to speak, a *new race*: that of thinking, self-conscious and *divine* men.

† “The four Kumâras (are) the mind-born Sons of Brahmâ. Some *specify seven*” (*H. Class. Dict.*). All these seven Vaidhatra, the patronymic of the Kumâras, “the Maker’s Sons,” are mentioned and described in Iswara Krishna’s “Sâmkhya Kârîka” with the Commentary of Gaudapâdâcharya (Sankarâchârya’s *Paraguru*) attached to it. It discusses the nature of the Kumâras, though it refrains from mentioning *by name* all the seven Kumâras, but calls them instead “the seven sons of Brahmâ,” which they are, as they are created by Brahmâ in Rudra. The list of names it gives us is: Sanaka, Sanandana, Sanatana, Kapila, Ribhu, and Panchasikha. But these are again all *aliases*.

‡ So untrustworthy are some translations of the Orientalists that in the French Translation of *Hari-Vamsa*, it is said “The seven Prajâpati, Rudra, Skanda (his son)

of the first implies, ever boys, Kumâras: that is, ever pure and innocent, whence their creation is also called the "Kumâra." (*Book I. chap. v., Vishnu Purâna.*) The Purânas, however, may afford a little more light. "Being ever as he was born, he is here called a youth; and hence his name is well known as Sanat-Kumâra" (*Linga purâna, prior section LXX. 174.*) In the *Saiva Purâna*, the Kumâras are always described as Yogins. The *Kurma Purâna*, after enumerating them, says: "These five, O Brahmans, were Yogins, who acquired entire exemption from passion." They are *five*, because two of the Kumâras fell.

Of all the seven great divisions of Dhyan-Chohans, or Devas, there is none with which humanity is more concerned than with the Kumâras. Imprudent are the Christian Theologians who have degraded them into fallen Angels, and now call them "Satan" and Demons; as among these heavenly denizens who *refuse to create*, the Archangel Michael—the greatest patron Saint of Western and Eastern Churches, under his double name of St. Michael and his supposed copy on earth, St. George conquering the DRAGON—has to be allowed one of the most prominent places. (See Book II., "The Sacred Dragons and their Slayers.")

The Kumâras, the "mind-born Sons" of *Brahmâ-Rudra* (or Siva)

and Sanat-Kumâra proceeded to create beings." Whereas, as Wilson shows, the original is: "These seven . . . created progeny; and so did Rudra, but Skanda and Sanat Kumâra, *restraining their power, abstained from creation.*" The "four orders of beings" are referred to sometimes as "Ambhamsi," which Wilson renders: "literally Waters," and believes it "a mystic term." It is one, no doubt; but he evidently failed to catch the *real* esoteric meaning. "Waters" and "water" stand as the symbol for Akâsa, the "primordial Ocean of Space," on which Narâyana, the self-born Spirit, moves: reclining on that *which is its progeny* (*See Manu*). "Water is the body of Nara; thus we have heard the name of water explained. Since *Brahmâ* rests on the water, therefore he is termed *Narâyana*" (*Linga, Vayu, and Markandeya Purânas*) ". . . Pure, Purusha created the waters pure . . ." at the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual: Spirit of Fire, Flame, Akâsa, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *pre-eminently occult*, in every plane of being. "Gods, Demons, Pitris and men," are the four orders of beings to whom the term Ambhamsi is applied (in the Vedas it is a synonym of gods): because they are all the product of WATERS (mystically), of the Akâsic Ocean, and of the Third principle in nature. Pitris and men on earth are the transformations (rebirths) of gods and demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus Aphrodite is the personified Sea, and the mother of the god of love, the generator of all the gods as much as the Christian Virgin Mary is Mare (the sea), the mother of the Western God of Love, Mercy and Charity. If the student of Esoteric philosophy thinks deeply over the subject he is sure to find out all the suggestiveness of the term Ambhamsi, in its manifold relations to the Virgin in Heaven, to the Celestial Virgin of the Alchemists, and even to the "Waters of Grace" of the modern Baptist.

the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man—mystically,\* are the progeny of Siva, the *Mahâyogi*, the great patron of all the Yogis and mystics of India. They themselves, being the “Virgin-Ascetics,” refuse to create the *material* being MAN. Well may they be suspected of a direct connection with the Christian Archangel Michael, the “Virgin Combatant” of the Dragon *Apophis*, whose victim is every soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, *refused to create* just as the Kumâras did. (*See Book II., “The Mystic Dragons and their Slayers.”*) . . . Does not that patron-Angel of the Jews *preside* over Saturn (Siva or Rudra), and the Sabbath, the day of Saturn? Is he not shown of the same essence with his father (Saturn), and called the “Son of Time,” *Kronos, or Kâla* (time), a form of *Brahmâ* (Vishnu and Siva)? And is not “Old Time” of the Greeks, with its scythe and sand-glass, identical with the “Ancient of Days” of the Kabalists; the latter “Ancient” being one with the Hindu “Ancient of Days,” *Brahmâ* (in his *triumph* form), whose name is also “Sanat,” the Ancient? Every Kumâra bears the prefix of *Sanat* and *Sana*; and *Sanaishchara* is Saturn, the planet (*Sani* and *Sarra*), the King Saturn whose Secretary in Egypt was Thot-Hermes the first. They are thus identified both with the planet and the god (Siva), who are, in their turn, shown the prototypes of Saturn, who is the same as Bel, Baal, Siva, and Jehovah Sabbaoth, *The angel of whose face is* MIKAEL (מִיכָאֵל “who is as God”). He is the patron, and guardian Angel of the Jews, as Daniel tells us (v. 21); and, before the Kumâras were degraded, by those who were ignorant of their very name, into demons and fallen angels, the Greek Ophites, the occultly inclined predecessors and precursors of the Roman Catholic Church after its secession and separation from the primitive Greek Church, had identified Michael with their *Ophiomorphos*, the rebellious and opposing spirit. This means nothing more than the reverse aspect (symbolically) of Ophis—divine Wisdom or Christos. In the *Talmud*, *Mikael* (Michael) is “Prince of *Water*” and the chief of the seven Spirits, for the same reason that his prototype (among many others) *Sanat-Sujâta*,

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\* Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first *DIE* before his body does. “To live is to die and to die is to live,” has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.



—the chief of the Kumâras—is called Ambhamsi, “Waters,”—according to the commentary on *Vishnu Purâna*. Why? Because the “Waters” is another name of the “Great Deep,” the primordial Waters of space or *Chaos*, and also means “Mother,” *Amba*, meaning Aditi and Akâsa, the Celestial Virgin-Mother of the visible universe. Furthermore, the “Waters of the flood” are also called “the GREAT DRAGON,” or Ophis, Ophio-Morphos.

The Rudras will be noticed in their Septenary character of “Fire-Spirits” in the “Symbolism” attached to the Stanzas in Book II. There we shall also consider the Cross (3 + 4) under its primeval and later forms, and shall use for purposes of comparison the Pythagorean numbers side by side with Hebrew Metrology. The immense importance of the number *seven* will thus become evident, as the root number of nature. We shall examine it from the standpoints of the Vedas and the Chaldean Scriptures, as it existed in Egypt thousands of years B.C., and as treated in the Gnostic records; we shall show how its importance as a basic number has gained recognition in physical Science; and we shall endeavour to prove that the importance attached to the number *seven* throughout all antiquity was due to no fanciful imaginings of uneducated priests, but to a profound knowledge of natural law.

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## § XIV.

### THE FOUR ELEMENTS.

METAPHYSICALLY and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity*; direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy. For the body of ether is not fully manifested yet, and its noumenon is still “the Omnipotent Father—Æther, the synthesis of the rest.” But what are these “ELEMENTS” whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which no longer embrace the whole number suspected. (Vide *Addenda*, §§ XI. and XII., quotations from Mr. Crookes’ Lectures.) Let us follow their evolution from the *historical* beginnings, at any rate.

The four Elements were fully characterized by Plato when he said that they were *that* “which *composes* and *decomposes* the *compound bodies*.”

Hence Cosmolatry was never, even in its worst aspect, the fetishism which adores or worships the passive external form and matter of any object, but looked ever to the *noumenon* therein. Fire, Air, Water, Earth, were but the visible garb, the symbols of the informing, invisible Souls or Spirits—the Cosmic gods to whom worship was offered by the ignorant, and simple, respectful recognition by the wiser. In their turn the *phenomenal* subdivisions of the noumenal Elements were informed by the Elementals, so called, the “Nature Spirits” of lower grades.

In the *Theogony* of Moschus, we find Ether first, and then the air; the two principles from which Ulom the *intelligible* (νοήτος) God (the visible universe of matter) is born.\*

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the Æthereal winds impregnate, Wind being “the Spirit of God,” who is said to move in Æther, “brooding over the chaos”—the Divine “Idea.” In the Hindu *Katakōpanisād*, Purusha, the Divine Spirit, already stands before the original matter, from whose union springs the great Soul of the World, “Mahâ=Atma, Brahm, the Spirit of Life;” † these latter appellations being again identical with the Universal Soul, or *Anima Mundi*, the Astral Light of the Theurgists and Kabalists, being its last and lowest division.”

The στοιχεῖα, (Elements) of Plato and Aristotle, were thus the *incorporeal principles* attached to the four great divisions of our Cosmic World, and it is with justice that Creuzer defines those primitive beliefs . . . as a *species of magism*, a *psychic paganism*, and a *deification of potencies*; a spiritualization which placed the believers in a close community with these potencies,” (Book IX, p. 850). So close, indeed, that the hierarchies of those potencies or Forces have been classified on a graduated scale of seven from the ponderable to the imponderable. They are Septenary,—not as an artificial aid to facilitate their comprehension—but in their real *Cosmic* gradation, from their chemical (or physical) to their purely spiritual composition. *Gods*—with the ignorant masses—gods independent and supreme; *dæmons* with the fanatics, who, intellectual as they often may be, are unable to understand the Spirit of the philosophical sentence, in *pluribus unum*. With the hermetic philosopher they are *FORCES* relatively “blind,” or “intelligent,” according to which of the principles in them he deals with. It required long millenniums before they found themselves, in our cultured age, finally degraded into simple chemical elements.

At any rate, good Christians, and especially the Biblical Protestants,

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\* Movers: “Phoinizer,” 282.

† Weber: “Akad. Vorles,” 213, 214, etc.

ought to show more reverence for the four Elements, if they would show any for Moses. For the Bible manifests the consideration and mystic significance in which they were held by the Hebrew Lawgiver, on every page of the Pentateuch. The tent which contained the Holy of Holies “was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and ETHER. Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples — according to Clemens Alexandrinus—a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum* (now represented by the altar in Christian churches) wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours the curtain symbolized the four principal Elements, and signified the knowledge of the divine that the *five* senses of men can enable man to acquire with the help of the *four* Elements. (See *Stromata* I., v. § 6).

In Cory's *Ancient Fragments*, one of the “Chaldean Oracles” expresses ideas about the elements and Ether in language singularly like that of the *Unseen Universe*, written by two eminent scientists of our day.

It states that “from ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our ‘simple-minded ancestors.’”—(*Isis Unveiled*.)

Whence came the four elements and the *malachim* of the Hebrews? They have been made to merge, by a theological sleight-of-hand on the part of the Rabbins and the later Fathers of the Church into Jehovah, but their origin is identical with that of the Cosmic gods of all other nations. Their symbols, whether born on the shores of the Oxus, on the burning sands of Upper Egypt, or in the wild forests, weird and glacial, which cover the slopes and peaks of the sacred snowy mountains of Thessaly, or again, in the *pampas* of America, their symbols, we repeat, when traced to their source, are ever one and the same. Whether Egyptian or Pelasgian, Aryan or Semitic, the *genius loci*, the local god, embraced in its unity all nature; but not especially the four elements any more than one of their creations, such as trees, rivers, mounts or stars. The *genius loci*—a very late after-thought of the last sub-races of the Fifth Root-race, when the primitive and grandiose meaning had become nearly lost—was ever the representative in his accumulated titles of all his colleagues. It was the god of *fire*, symbolised by thunder, as Jove or Agni; the god of *water*, symbolised by the fluvial bull or some sacred river or fountain, as Varuna, Neptune, etc.; the god of *air*, manifesting in the hurricane and tempest, as Vayu and Indra; and the god or spirit

of the earth, who appeared in earthquakes, like Pluto, Yama, and so many others.

These were the Cosmic gods, ever synthesizing all in one, as found in every cosmogony or mythology. Thus, the Greeks had their Dodonean Jupiter, who included in himself the four elements and the four cardinal points, and who was recognized, therefore, in old Rome under the pantheistic title of *Jupiter Mundus*; and who now, in modern Rome, has become the *Deus Mundus*, the one mundane god, who is made to swallow all others in the latest theology—by the arbitrary decision of his special ministers.

As gods of Fire, Air, Water, they were *celestial* gods; as gods of the *lower region*, they were *infernal* deities: the latter adjective applying simply to the *Earth*. They were "Spirits of the Earth" under their respective names of Yama, Pluto, Osiris, the "Lord of the lower kingdom, etc., etc.," and their tellurian character proves it sufficiently.\* The ancients knew of no worse abode after death than the *Kāmaloka*, the *limbus* on this Earth. If it is argued that the Dodonean Jupiter was identified with Aidoneus, the king of the subterranean world, and *Dis*, or the Roman Pluto and the Dionysius Chthonios, the subterranean, wherein, according to Creuzer (I, vi., ch. 1), oracles were rendered, then it will become the pleasure of the Occultists to prove that both Aidoneus and Dionysius are the bases of Adonai, or "Jurbo Adonai," as Jehovah is called in Codex Nazaræus. "Thou shalt not worship the Sun, who is named Adonai, whose name is also *Kadush* and *El-El*" (*Cod. Naz.*, I, 47; see also Psalm lxxxix., 18), and also "Lord Bacchus." Baal-Adonis of the *Sods* or Mysteries of the pre-Babylonian Jews became the Adonai by the Massorah, the later-vowelled Jehovah. Hence the Roman Catholics are right. All these Jupiters are of the same family; but Jehovah has to be included therein to make it complete. Jupiter-*Aerios* or *Pan*, the Jupiter Ammon, and the Jupiter-Bel-Moloch, are all correlations and one with Yurbo-Adonai, because they are all onecosmic nature. It is that nature and power which create the specific terrestrial symbol, and the physical and material fabric of the latter, which proves the Energy manifesting through it as *extrinsic*.

For primitive religion was something better than simple pre-occupation about physical phenomena, as remarked by Schilling; and principles, more elevated than we modern Sadducees know of, "were hidden under the transparent veil of such merely natural divinities as thunder,

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\* The *Gehenna* of the Bible was a valley near Jerusalem, where the monotheistic Jews immolated their children to Moloch, if the prophet Jeremiah is to be believed on his word. The Scandinavian *Hel* or *Hela* was a frigid region—again *Kamaloka*—and the Egyptian Amenti a place of purification. (See *Isis Unveiled*, Vol. II., p. 11.)

the winds, and rain." The ancients knew and could distinguish the *corporeal* from the *spiritual* elements, in the forces of nature.

The four-fold Jupiter, as the four-faced Brahmâ—the aerial, the fulgurant, the terrestrial, and the marine god—the lord and master of the four elements, may stand as a representative for the great Cosmic gods of every nation. While passing power over the fire to Hephaistos-Vulcan, over the sea, to Poseidon-Neptune, and over the Earth, to Pluto-Aidoneus—the AERIAL Jove was all these; for ÆTHER, from the first, had pre-eminence over, and was the synthesis of, all the elements.

Tradition points to a grotto, a vast cave in the deserts of Central Asia, whereinto light pours through its four seemingly natural apertures or clefts placed crossways at the four cardinal points of the place. From noon till an hour before sunset that light streams in, of four different colours, as averred—red, blue, orange-gold, and white—owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges in the centre around a pillar of white marble with a globe upon it, which represents our earth. It is named the "grotto of Zaratushta."

When included under the arts and sciences of the fourth race, the Atlanteans, the phenomenal manifestation of the four elements, justly attributed by the believers in Cosmic gods to the intelligent interference of the latter, assumed a scientific character. The *magic* of the ancient priests consisted, in those days, in addressing *their gods in their own language*. "The speech of the men of the earth cannot reach the Lords. Each must be addressed in the language of his respective element"—is a sentence which will be shown pregnant with meaning. "*The Book of Rules*" cited adds as an explanation of the nature of that *Element-language*: "It is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power" (the regent-god of the specific element needed).

Thus this "language" is that of *incantations* or of MANTRAS, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*. He who believes in the words and teachings of St. Paul, has no right to pick out from the latter those sentences only that he chooses to accept, to the rejection of others; and St. Paul teaches most undeniably the existence of cosmic gods and their presence among us. Paganism preached a dual and simultaneous evolution: "creation"—"*spiritualem ac mundanum*," as the Roman Church has it—ages before the advent of that Roman Church. Exoteric phraseology has changed little with respect to divine hierarchies since the most palmy days of Paganism, or "Idolatry." Names alone have changed,

along with claims which have now become false pretences. For when Plato put in the mouth of the Highest Principle—"Father Æther" or Jupiter—these words, for instance: "The gods of the gods of whom I am the *maker* (*opifex*) as I am the father of all their works (*operumque parens*)"; he knew the spirit of this sentence as fully, we suspect, as St. Paul did, when saying: "For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many," . . . etc. (1 Cor. viii. 5.)\* Both knew the sense and the meaning of what they put forward in such guarded terms.

Says Sir W. Grove, F.R.S., speaking of the correlation of forces, "The ancients when they witnessed a natural phenomenon, removed from ordinary analogies, and unexplained by any mechanical action known to them, referred it to a soul, a spiritual or preternatural power. . . . Air and gases were also at first deemed spiritual, but subsequently they became invested with a more material character; and the same words *πνεῦμα*, spirit, etc., were used to signify the soul or a gas; the very word gas, from *geist*, a ghost or spirit, affords us an instance of the gradual transmutation of a spiritual into a physical conception. . . . ." (P. 89.) This, the great man of science (in his preface to the fifth edition of "Correlation of Physical Forces") considers as the *only* concern of exact science, which has no business to meddle with the *CAUSES*. "Cause and effect," he explains, "are therefore, in their abstract relation to these forces, words solely of convenience. We are totally unacquainted with the ultimate generating power of each and all of them, and probably shall ever remain so; we can only ascertain the norma of their actions; we must humbly refer their causation to one omnipresent influence, and content ourselves with studying their effects and developing, by experiment, their mutual relations" (p. xiv.).

This policy once accepted, and the system virtually admitted in the above-quoted words, namely, the *spirituality* of the "ultimate generating power," it would be more than illogical to refuse to recognise this quality which is inherent in the *material elements*, or rather, in their com-

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\* We cannot be taken to task by the Protestants for interpreting the verse from the *Corinthians* as we do; for, if the translation in the English Bible is made ambiguous, it is not so in the original texts, and the Roman Catholic Church accepts the words of the Apostle in their true sense. For a proof see the *Commentaries on St. Paul's Epistles*, by St. John Chrysostom "directly inspired by the Apostle," and "who wrote under his dictation," as we are assured by the Marquis de Mirville, whose works are approved by Rome. And St. Chrysostom says, commenting on that special verse, "And, though there are (in fact) they who are called gods . . . —for it seems, there are really *several gods*—withal, and for all that, the God-principle and the Superior God ceasing to remain essentially *one* and indivisible." . . . Thus spoke the old Initiates also, knowing that the worship of minor gods could never affect the "God Principle" (See de Mirville, "*Des Esprits*," vol. ii., 322).

pounds—as present in the fire, air, water or earth. The ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit (or to the detriment) of the uneducated rabble, they never departed from the multiple object in view, while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. They are accused of *superstition* and *credulity*, those ancient sages; and this by those very nations, which, learned in all the modern arts and sciences, cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic “Jehovah” of the Jews.

What were some of the alleged “superstitions”? Hesiod believed, for instance, that “the winds were the sons of the giant Typhæus,” who were chained and unchained at will by Æolus, and the polytheistic Greeks accepted it along with Hesiod. Why should not they, since the monotheistic Jews had the same beliefs, with other names for their *dramatis personæ*, and since Christians believe in the same to this day? The Hesiodic Æolus, Boreas, etc., etc., were named *Kadim*, *Tzaphon*, *Daven*, and *Ruach Hajan* by the “chosen people” of Israel. What is, then, the fundamental difference? While the Hellenes were taught that Æolus tied and untied the winds, the Jews believed as fervently that their Lord God, “*with smoke coming out of his nostrils and fire out of his mouth, rode upon a cherub and did fly*; and was seen *upon the wings of the wind*” (*II. Sam.*, *xxii.* 9 and 11). The expressions of the two nations are either both figures of speech, or both *superstitions*. We think they are neither; but only arise from a keen sense of oneness with nature, and a perception of the mysterious and the intelligent behind every natural phenomenon, which the moderns no longer possess. Nor was it “superstitious” in the Greek pagans to listen to the oracle of Delphi, when, at the approach of the fleet of Xerxes, that oracle advised them to “sacrifice to the Winds,” if the same has to be regarded as *Divine Worship* in the Israelites, who sacrificed as often to the wind and fire—especially to the latter element. Do they not say that their “God is a consuming fire” (*Deut. iv.*, 24), who appeared generally as Fire and “encompassed by fire”? and did not Elijah seek for him (the Lord) in the “great strong wind, and in the earthquake”? Do not the Christians repeat the same after them? Do not they, moreover, sacrifice to this day, to the same *God of Wind and Water*? They do; because special prayers for rain, dry weather, trade-winds and the calming of storms on the seas exist to this hour in the prayer-books of the three Christian churches; and the several hundred sects of the Protestant religion

offer them to their God upon every threat of calamity? The fact that they are no more answered by Jehovah, than they were, probably, by Jupiter *Pluvius*, does not alter the fact of these prayers being addressed to the Power or Powers supposed to rule over the Elements, or of these Powers being identical in Paganism and Christianity; or have we to believe that such prayers are crass idolatry and absurd "superstition" *only* when addressed by a Pagan to his *idol*, and that the same superstition is suddenly transformed into *praiseworthy piety and religion* whenever the name of the celestial addressee is changed? But the tree *is* known by its fruit. And the fruit of the Christian tree being no better than that of the tree of Paganism, why should the former command more reverence than the latter.

Thus, when we are told by the Chevalier Drach, a converted Jew, and the Marquis de Mirville, a Roman Catholic fanatic of the French aristocracy, that in Hebrew *lightning* is a synonym of *fury*, and is always handled by an *evil Spirit*; that *Jupiter Fulgur* or *Fulgurans* is also called by the Christians *ælcius*, and denounced as the *soul of lightning*, its *dæmon*;\* we have either to apply the same explanation and definitions to the "Lord God of Israel," under the same circumstances, or renounce our right of abusing the gods and creeds of other nations.

The foregoing statements emanating as they do from two ardent and learned Roman Catholics, are, to say the least, *dangerous*, in the presence of the Bible and its prophets. Indeed, if Jupiter, the "chief Dæmon of the Pagan Greeks," hurled his deadly thunder-bolts and lightnings at those who excited his wrath, so did the Lord God of Abraham and Jacob. We find in II. Samuel, that "the Lord thundered from heaven, and the most High uttered *his* voice, and he sent out arrows (thunder bolts) and scattered them (Saul's armies) with lightning, and discomfited them." (*Chap. xxii. 14, 15.*)

The Athenians are accused of having sacrificed to Boreas; and this "Demon" is charged with having submerged and wrecked 400 ships of the Persian fleet on the rocks of Mount Pelion, and of having become so furious "that all the Magi of Xerxes could hardly counteract it by offering contra-sacrifices to Tethys" [*Herodotus* "Polym." cxc]. Very fortunately, no authenticated instance is on the records of Christian wars showing a like catastrophe on the same scale happening to one Christian fleet owing to the "prayers" of its enemy—another Christian nation. But this is from no fault of theirs, for each prays as ardently to Jehovah for the destruction of the other, as the Athenians prayed to Boreas. Both resorted to a neat little piece of black magic *con amore*. Such abstinence from divine interference being hardly due to lack of

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\* Cosmolatry, p. 415.



prayers, sent to a *common* Almighty God for mutual destruction, where, then, shall we draw the line between Pagan and Christian? And who can doubt that all Protestant England would rejoice and offer thanks to the Lord, if, during some future war, 400 ships of the hostile fleet were to be wrecked owing to such holy prayers. What is, then, the difference, we ask again, between a Jupiter, a Boreas, and a Jehovah? No more than this: The crime of one's own next-of-kin—say of one's "father"—is always excused and often exalted, whereas the crime of our neighbour's parent is ever gladly punished by hanging. Yet the crime is the same.

So far the "blessings of Christianity" do not seem to have made any appreciable advance on the morals of the converted Pagans.

The above is not a defence of Pagan gods, nor is it an attack on the Christian deity, nor does it mean belief in either. The writer is quite impartial, and rejects the testimony in favour of either, neither praying to, believing in, nor dreading any such "personal" and anthropomorphic God. The parallels are brought forward simply as one more curious exhibition of the illogical and blind fanaticism of the civilized theologian. For, so far, there is not a very great difference between the two beliefs, and there is none in their respective effects upon *morality*, or spiritual nature. The "light of Christ" shines upon as hideous features of the animal-man now, as the "light of Lucifer" did in days of old.

"Those unfortunate heathens in their superstition regard even the Elements as something that has comprehension! . . . They still have faith in their idol Vayu—the god or, rather, Demon of the Wind and Air . . . they firmly believe in the efficacy of their prayers, and in the powers of their Brahmins over the winds and storms. . . ." (The Missionary Lavoisier, of Cochin, in the *Journal des Colonies*.) In reply to this, we may quote from *Luke viii.*, 24: "And he (Jesus) arose and rebuked the Wind and the raging of the Water, and they ceased and there was a calm." And here is another quotation from a prayer book: . . . "Oh, Virgin of the Sea, blessed Mother and Lady of the Waters, stay thy waves . . ." etc., etc. (prayer of the Neapolitan and Provençal sailors, copied textually from that of the Phœnician mariners to their Virgin-goddess Astarte.) The logical and irrepressible conclusion arising from the parallels brought forward, and the denunciation of the Missionary is this: The *commands* of the Brahmins to their element-gods *not remaining "ineffectual,"* the power of the Brahmins is thus placed on a par with that of Jesus. Moreover, Astarte is shown not a whit weaker in potency than the "Virgin of the Sea" of Christian sailors. It is not enough to give a dog a bad name, and then hang him; the dog has to be proven guilty. Boreas and Astarte may be *devils* in theological

fancy, but, as just remarked, the tree has to be judged by its fruit. And once the Christians are shown as immoral and wicked as the pagans ever were, what benefit has humanity derived from its change of gods and idols ?

That, however, which God and the Christian Saints are justified in doing, becomes a crime, if successful, in simple mortals. Sorcery and incantations are regarded as fables now ; yet from the day of the *Institutes of Justinian* down to the laws against witchcraft of England and America—*obsolete* but not repealed to this day—such incantations, even when only suspected, were punished as criminal. Why punish a chimera ? And still we read of Constantine, the Emperor, sentencing to death the philosopher Sopatrus *for unchaining the winds*, and thus preventing ships loaded with grain from arriving in time to put an end to famine. Pausanias, when affirming that he saw with his own eyes “men who by simple *prayers and incantations*” stopped a strong hail-storm, is derided. This does not prevent modern Christian writers from advising prayer during storm and danger, and believing in its efficacy. Hoppo and Stadlein—two magicians and sorcerers—were sentenced to death for throwing *charms on fruit* and transferring a harvest *by magic arts* from one field to another, hardly a century ago, if we can believe Sprenger, the famous writer, who vouches for it : “*Qui fruges excantassent segetem pellicentes incantando.*”

Let us close by reminding the reader that, without the smallest shadow of superstition, one may believe in the dual nature of every object on Earth—in the spiritual and the material, the visible and the invisible nature, and that science virtually proves this, while denying its own demonstration. For if, as Sir William Grove has it, the electricity we handle is but the *result* of ordinary matter affected by something *invisible*, the “*ultimate generating power*” of every Force, the “*one omnipresent influence*,” then it only becomes natural that one should believe as the ancients did ; namely, that every Element is *dual* in its nature. “*ETHEREAL* fire is the emanation of the KABIR proper ; the *aerial* is but the union (correlation) of the former with *terrestrial fire*, and its guidance and application on our earthly plane belongs to a *Kabir* of a lesser dignity”—an Elemental, perhaps, as an Occultist would call it ; and the same may be said of every Cosmic Element.

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force ; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in

saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles*, their “Vahans” in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called “superstition” along with the religions of old?

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§ XV.

ON KWAN-SHI-YIN AND KWAN-YIN.

LIKE Avalokiteshwara, Kwan-shi-yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that “He who is the first to appear at Renovation will be the last to come before Re-absorption (pralaya).” Thus the logoi of all nations, from the Vedic Visvakarma of the Mysteries down to the Saviour of the present civilised nations, are the “Word” who was “in the beginning” (or the reawakening of the energising powers of Nature) with the One ABSOLUTE. Born of Fire and Water, before these became distinct elements, IT was the “Maker” (fashioner or modeller) of all things; “without him was not anything made that was made”; “in whom was life, and the life was the light of men”; and who finally may be called, as he ever has been, the Alpha and the Omega of manifested Nature. “The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be re-absorbed with him” (*Fa-Hwa-King*). As this Bodhisatva is said “to assume any form he pleases” from the beginning of a Manvantara to its end, though his special birthday (memorial day) is celebrated according to the Kin-kwang-ming-King (“Luminous Sutra of Golden Light”) in the second month on the nineteenth day, and that of “Maitreya Buddha” in the first month on the first day, yet the two are one. He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali yug*, our present terrifically materialistic age of Darkness, the “Black Age,” that a new Saviour of Humanity can ever appear. The *Kali yug* is

“l'Age d'Or” (!) only in the *mystic* writings of some French pseudo-Occultists. (See “La Mission des Juifs.”)

Hence the ritual in the exoteric worship of this deity was founded on magic. The Mantras are all taken from special books kept secret by the priests, and each is said to work a magical effect; as the reciter or reader produces, by simply chanting them, a secret causation which results in immediate effects. Kwan-Shi-Yin is Avalokiteshwara, and both are forms of the seventh Universal Principle; while in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits, Dhyani Chohans. He is the “Self-manifested;” in short, the “Son of the Father.” Crowned with seven dragons, above his statue there appears the inscription Pu-Tsi-K'iun-ling, “the universal Saviour of all living beings.”

Of course the name given in the archaic volume of the Stanzas is quite different, but Kwan-Yin is a perfect equivalent. In a temple of Pu'to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (*Kāla-Hansa*), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyani-Buddhas—the Regent of a star called the “Star of Salvation.” In his third transformation Kwan-Yin is the informing spirit or genius of Water. In China the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin, who in his third terrestrial appearance was a Bodhisattva, while the Teshu Lama is an incarnation of Amitabha Buddha, or Gautama.

It may be remarked *en passant* that a writer must indeed have a diseased imagination to discover phallic worship everywhere, as do the authors of “China Revealed” (McClatchey) and “Phallicism.” The first discovers “the old phallic gods, represented under two evident symbols—the Khan or Yang, which is the *membrum virile*, and the Kwan or Yin, the *pudendum muliebre*.” (See “*Phallicism*,” p. 273.) Such a rendering seems the more strange as Kwan-Shi-Yin (Avalokiteshwara) and Kwan-Yin, besides being now the patron deities of the Buddhist ascetics, the Yogis of Thibet, are the gods of chastity, and are, in their esoteric meaning, not even that which is implied in the rendering of Mr. Rhys Davids’ “Buddhism,” (p. 202): “The name Avalokiteshwara . . . means ‘the Lord who looks down from on high.’” Nor is Kwan-Shi-Yin “the Spirit of the Buddhas present in the Church,” but, literally interpreted, it means “the Lord that is seen,” and in one sense, “the divine SELF perceived by Self” (the human)—the Atman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteshwara—Kwan-Shi-Yin, referred to as the seventh Universal principle, is the Logos

perceived by the Universal Buddhi—or Soul, as the synthetic aggregate of the Dhyani-Buddhas: and is not the “Spirit of Buddha present in the Church,” but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature. This Orientalistic etymology of Kwan and Yin is on a par with that of “Yogini,” which, we are told by Mr. Hargrave Jennings, “is a Sanskrit word, in the dialects pronounced Yogi or Zogee (!), and is equivalent to Sena, and exactly the same as Duti or Duti-Ca’—*i.e.*, a sacred prostitute of the temple, worshipped as Yoni or Sakti” (p. 60). “The books of morality,” in India, “direct a faithful wife to shun the society of Yogini or females who have been adored as Sakti . . . amongst the votaries of a most licentious description.” Nothing should surprise us after this. And it is, therefore, with hardly a smile that we find another preposterous absurdity quoted about “Budh,” as being a name “which signifies not only the sun as the source of generation but also the male organ (*Round Towers of Ireland*; quoted by Mr. Hargrave Jennings in “*Phallicism*,” p. 264). Max Müller, in his “False Analogies,” says that “the most celebrated Chinese scholar of his time, Abel Rémusat,” maintains “that the three syllables I Hi Wei (in the fourteenth chapter of the *Tao-te-king*) were meant for Je-ho-vah (*Science of Religion*, p. 332); and again, Father Amyot, who “feels certain that the three persons of the Trinity could be recognised” in the same work. And if Abel Rémusat, why not Hargrave Jennings? Every scholar will recognise the absurdity of ever seeing in Budh, “the enlightened” and “the awakened,” a “phallic symbol.”

Kwan-shi-yin, then, is “the Son identical with his Father” mystically, or the Logos—the word. He is called the “Dragon of Wisdom” in Stanza III., as all the Logoi of all the ancient religious systems are connected with, and symbolised by, serpents. In old Egypt, the God Nahbkoon, “he who unites the doubles,” (astral light re-uniting by its dual physiological and spiritual potency the divine human to its purely divine Monad, the prototype “in heaven” or Nature) was represented as a serpent on human legs, either with or without arms. It was the emblem of the resurrection of Nature, as also of Christ with the Ophites, and of Jehovah as the brazen serpent healing those who looked at him; the serpent being an emblem of Christ with the Templars also, (see the Templar degree in Masonry). The symbol of Knouph (Khoum also), or the soul of the world, says Champollion (*Pantheon*, text 3), “is represented among other forms under that of a huge serpent on human legs; this reptile, being the emblem of the good genius and the veritable Agathodæmon, is sometimes bearded.” The sacred animal is thus identical with the serpent of the Ophites, and is figured on a great number of engraved stones, called Gnostic or Basilidean gems. This serpent appears with various heads (human and animal), but its gems

are always found inscribed with the name ΧΝΟΥΒΙΣ (Chnoubis). This symbol is identical with one which, according to Jamblichus and Champollion, was called "the first of the celestial gods"; the god Hermes, or Mercury with the Greeks, to which god Hermes Trismegistos attributes the invention of, and the first initiation of men into, magic; and Mercury is Budh, Wisdom, Enlightenment, or "Re-awakening" into the divine Science.

To close, Kwan-Shi-Yin and Kwan-Yin are the two aspects (male and female) of the same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the "Christos-Sophia" of the mystic Gnostics—the Logos and its Sakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterise that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

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