



“Fohat traces spiral lines...” SD1:31

*Orbits*  
by Agnes Pelton (1934)

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“Where was there a human being of such a mixture as this mysterious, this fascinating, this light-bringing H. P. B.? Where can we find a personality so remarkable and so dramatic; one which so clearly presented at its opposite sides the divine and the human? Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.”

ODL x-xi

7:59 / 2:01:54



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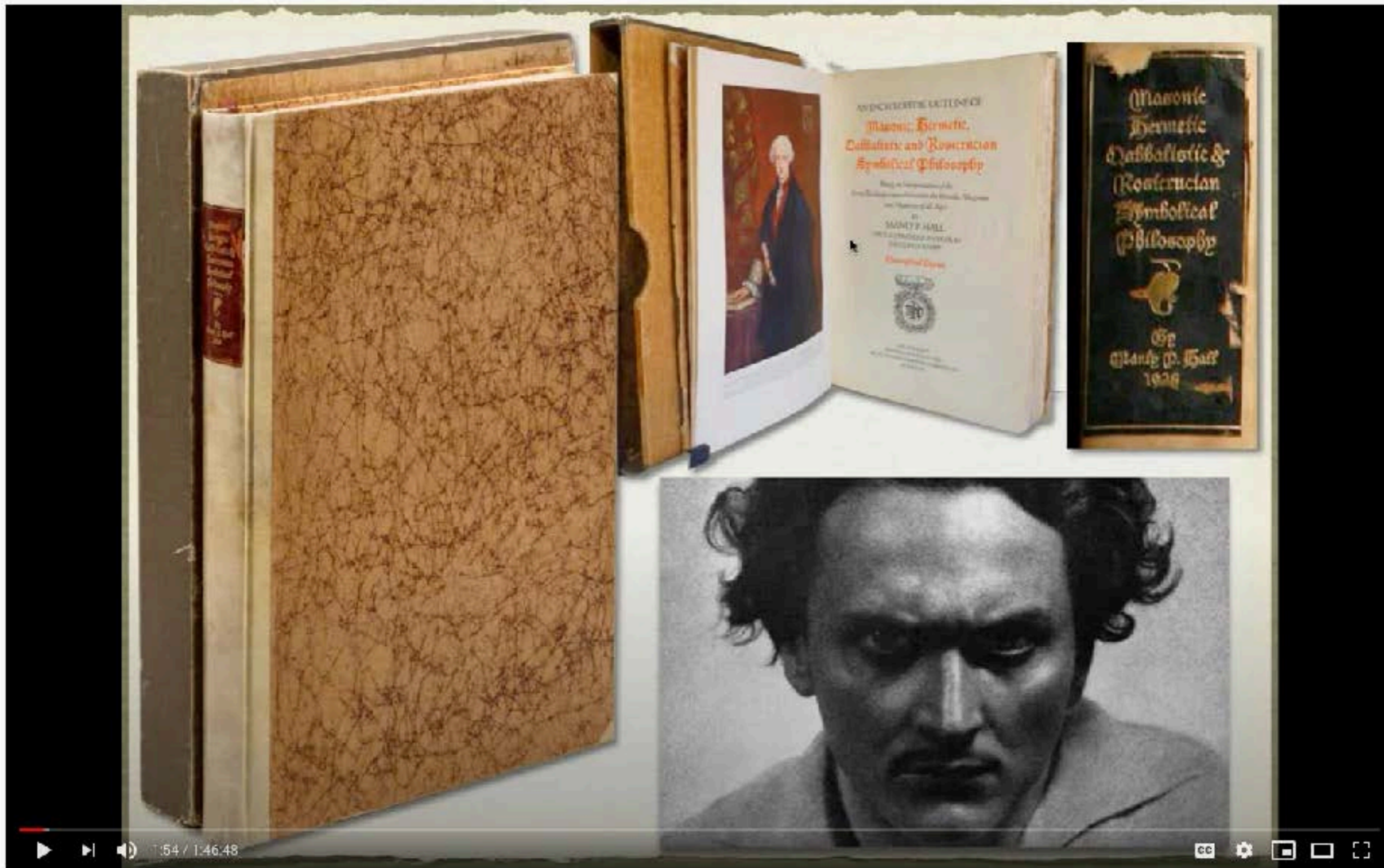
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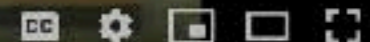
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# THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

Vol. 1. No. 1.

BOMBAY, OCTOBER, 1879.

## PUBLISHER'S NOTICES.

It is evident that the THEOSOPHIST will offer to subscribers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, and on the Persian Gulf. Our paper also goes to Great Britain, France, Germany, Hungary, Greece, Russia, Constantinople, Egypt, Australia, and North and South America. The following very moderate rates have been adopted:

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The Subscription price at which the THEOSOPHIST is published barely covers cost—the design is establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties.

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The THEOSOPHIST will appear each month. The rates,—for twelve numbers or not less than 10 columns Royal size each, of reading matter, or 400 columns in all—are as follows:—To Subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Europe and the United States, Rs. 10. The above rates include postage. No name will be entered on the book or paper sent until the money is received, and the paper will be cancelled if not paid at the expiration of the term selected for. Remittances should be made in Money-orders, Hundi, Bill charges, or Treasury bills, if in registered letters, and made payable to the PROPRIETORS OF THE THEOSOPHIST, 105, Girgaum Back Road, Bombay, India. Half year (India) Rs. 4; Single copies annas 12.

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## THE THEOSOPHIST.

BOMBAY, OCTOBER 1st 1879.

For convenience of future reference, it may as well be stated here that the committee sent to India by the Theosophical Society, sailed from New York December 17th 1878, and landed at Bombay February 10th 1879; having passed two weeks in London on the way.

Under the title of "Spiritual Stray Leaves," Baba Peary Chond Mitra, of Calcutta—a learned Hindu scholar, psychologist and antiquarian, and a highly esteemed Fellow of the Theosophical Society—has just put forth a collection of thirteen essays which have appeared in the forms of pamphlets and newspaper articles from time to time. Some of these have been widely and favorably noticed by the Western press. They evince a ripe scholarship, and a reverence for Aryan literature and history which commands respect. The author writes of psychological things in the tone of one to whom the realities of spirit are not altogether unknown. This little work is published by Messrs Thacker Spink & Co. of Calcutta and Bombay.

Though the contributions to this number of the journal are not in all cases signed, we may state for the information of Western readers that their authors are among the best native scholars of India. We can more than make good the promise of our Prospectus in this respect. Already we have the certainty of being able to offer in each month of the coming year, a number as interesting and instructive as the present. Several highly important contributions have been laid by for November on account of want of space; though we have given thirty, instead of the promised twenty, pages of reading matter. The Theosophical Society makes no idle boasts, nor assumes any obligations it does not mean to fulfill.

Notice is given to Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the Headquarters of the Theosophical Society, have been taken for the Library and Industrial Department, which are decided upon. The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, history, archaeology, folk-lore, magic, spiritualism, crystallogamy, astrology, mesmerism, and other branches of knowledge, together with encyclopedias and dictionaries for reference, is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Olcott upon the occult sciences in general, with experimental demonstrations in the branches of mesmerism, psychometry, crystallogamy and, possibly, spiritualism. Other illustrated lectures upon botany, optics, the imponderable forces (electricity, magnetism, odyle &c), archaeology, and other interesting topics have been promised by eminent native scholars. Later—provided the necessary facilities can be obtained—Mr. E. Winbridge, Graduate of the Royal Institute of British Architects, will lecture upon the best means of developing the useful arts in India; and, with models, drawings, or the actual exhibition to the audience of work being done by skilled workmen, demonstrate the principles laid down in his lectures. Due notice of the opening of the Library and Reading Room and of the date of Col. Olcott's first lecture, will be sent. Fellows only are entitled to admission, except upon extraordinary occasions, when special cards will be issued to invited guests.

## NAMASTAE!

The foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of Aryan, Buddhist, Parsi, and other religions might be expounded by their own priests or penitents the only competent interpreters; and finally, to the need of a repository for the facts—especially such as relate to Occultism—gathered by the Society's

# SUPPLEMENT

TO

# THE THEOSOPHIST.

Vol. 4, No. 3.

MADRAS, MAY, 1883.

No. 44.

## COLONEL OLCOTT AT DACCA.

We copy the following from the *Indian Mirror* of 21th March:—

[FROM OUR OWN CORRESPONDENT.]

Dacca, 19th March 1883.

Colonel Olcott delivered his second lecture on Sunday, the 17th instant, at 3 P. M. in the Northbrook Hall of Dacca. As a matter of course, the Hall was filled to suffocation.

A large number of the incurable invalids of our town assembled in Babu Parbarty Ghose, Esq.'s bungalow, waiting most anxiously to be relieved of their long-standing maladies by the influence of the magnetic art. But the Colonel not having had sufficient time at his disposal to be able to devote his attention to curing their diseases they were dismissed.

In course of his first lecture on Friday night, the learned Colonel said that mesmerism had the power of giving sight to the blind, hearing to the deaf, and speech to the dumb. People were, therefore, on the tip-toe of expectation to see some diseases cured which had baffled the persistent efforts of the surgeons and the physician to effect a recovery. It would have been worth while for our worthy Colonel to have continued for some time in the metropolis of Eastern Bengal, and practically demonstrated the efficacy of the healing art of mesmerism.

A hysterical patient and one affected with a curdy pain for years have been cured. A girl of four years, afflicted with heart paralysis, has been partially relieved. But diseases of the first nature class have a tendency to render their onslaughts upon the patients, and we have in these cases no guarantee of a certain immunity from their attacks for all time to come.

Colonel Olcott assured his visiting visitors on Sunday morning that they should resort to the local doctors whom he would initiate in the healing secrets of the magnetic art. Doctors Poros Nath and Kally Kumar have learnt from him the powers of healing for the benefit of their fellow-townsmen.

About sixteen persons have been admitted to the membership of the Theosophical Society. The fees for admission, amounting to about rupees one hundred and sixty, as also the fifty rupees paid in behalf of the Bar Library of Dhacca, have been lent by him for the aid of the Sunday Schools which he wished to be established in Dhacca for the instruction of Hindu children in the principles of the Aryan Scriptures.

What has caused Col. Olcott to be raised in universal estimation, is the high and exemplary tone of morality, taught by his learned discourses of Friday night and the earnest exhortation made by him to Hindu students to dive deep into the invaluable treasures of the classical literature and philosophy of their motherland. He reminded upon the growing vice of intemperance, and fruitfully observed that the first European ship, manned by Portuguese adventurers, that anchored off the island of Ceylon, had no distillery in place on the soil of the old Aryans.

Colonel H. S. Olcott, the President of the Theosophical Society, delivered, by request, a Lecture at the "Banjara Town Hall" on Saturday, the 24th March, at 4 P. M. Subject: "Theosophy, a new science, not a religion."

The *Indian Mirror* of April 4, says:—"Colonel OLCOTT, President of the Theosophical Society, returned to Calcutta on Sunday last after visiting Krishnagur, Dhacca, Darjeeling, Jessore, and Narail. He will leave again on his presidential tour by the R. E. Railway this afternoon. We here he is much prostrated by overwork and his fatiguing journey in his hot weather."

Col. Olcott formed two more branches of our Society at Narail and Jessore. The official reports will be found in another column. He has of late been receiving so many invitations from different parts of Bengal to visit those stations and establish Branch Societies that he was obliged to alter his programme published in our last issue. Instead of returning to Calcutta, therefore, on the 15th of April, he is expected back there on the 10th. Should no further alterations be made, we expect our President back at the headquarters by the time this number reaches our Subscribers. After taking the needed rest, he will leave for Ceylon on the 17th of May. Further particulars of his Bengal work and the programme of his Southern India tour will appear in our next.

## COLONEL OLCOTT'S LECTURES ON THEOSOPHY AND ARCHAIC RELIGIONS.\*

MADRAS seems destined to lead the van of the Theosophical movement in India. The Madras Theosophical Society can congratulate itself upon the collection by its Assistant Secretary of the valuable lectures of Colonel Olcott, which had hitherto been scattered over a multitude of publications, and been thus inaccessible to all but the patient student. This publication has supplied a long-felt want by bringing within the reach of all a vast mass of information about Theosophical matters, uncalculated to be of any use to the Fellows of the Theosophical Society and other honest inquirers, whose numbers are daily on the increase. The "bill of fare" is every attractive; the present volume contains the following lectures of the Colonel:—

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- Theosophy and Buddhism.
- The Life of Buddha and its Lessons.
- The Occult Sciences.
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\* A collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon. By Colonel H. S. Olcott. Published by A. Theosophical Society, 2, 1, S. Madras: 1883.

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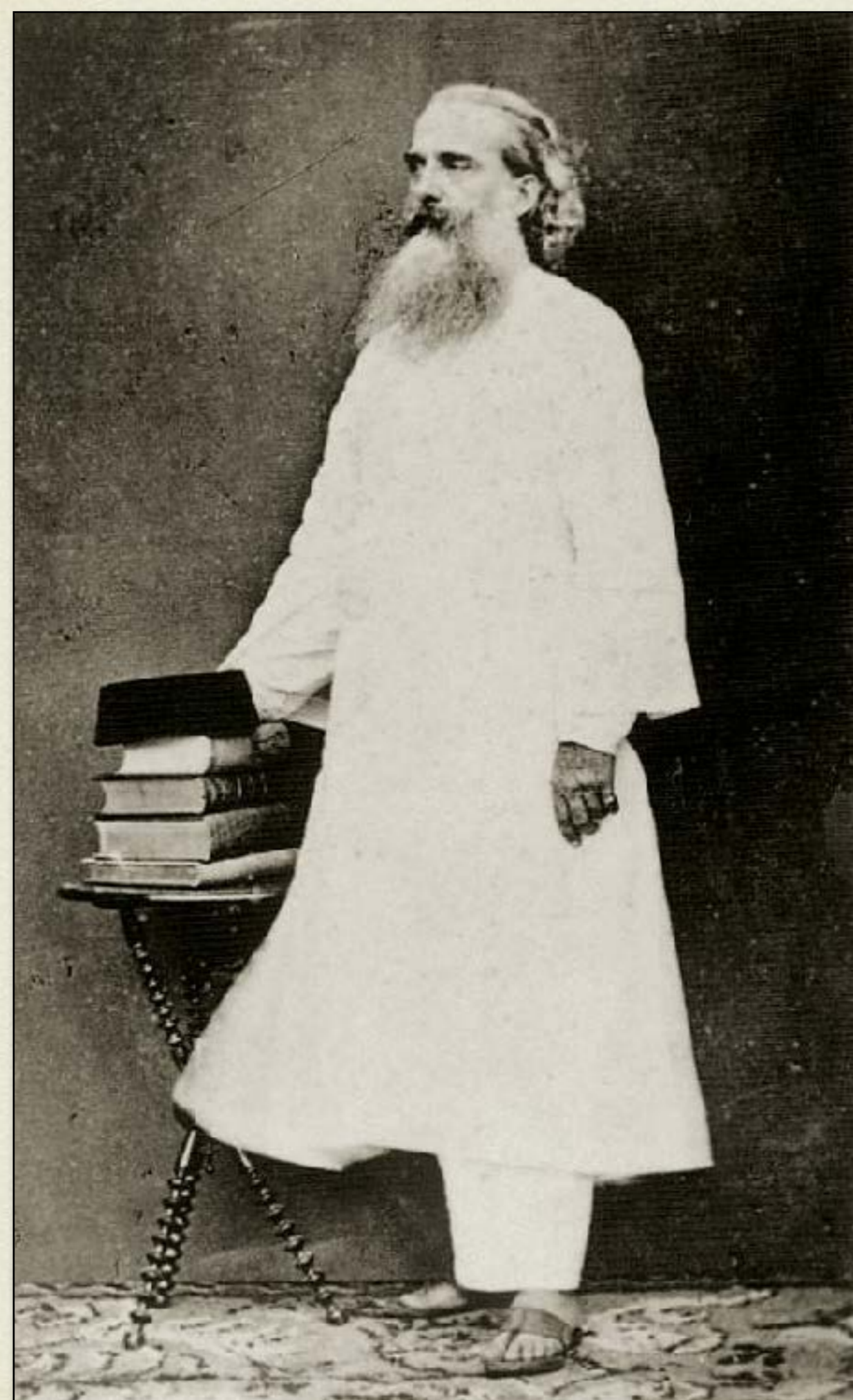
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I frankly confess my belief that I could not have gone through such a great and sustained outpouring of my vitality, unless I had been helped by our Teachers, although I was never so told by them. What I am forced to realize is that I have not had so phenomenal a healing power since I got my order to stop the work, i.e., towards the close of 1883; and I am convinced that, though I should try ever so hard, I should fail to cure those desperate cases which I would then dispose of with the greatest ease within a half-hour or even less.

I had a hearty welcome home from H. P. B. and the rest, and a series of phenomena were done, chiefly for my benefit, among which I shall only mention the one noted in my entry for 6th June. I say that “...*not being able to decide whether to accept the invitation to Colombo, [Ceylon], I placed A. C. B.'s letter in the shrine, locked the door, instantly reopened it, and got the written order of \_\_\_ through \_\_\_ (a second Adept) in French. It was done while I stood there, and not a half-minute had elapsed*”. So far as it goes, that effectually disposes of the pretense that these communications were fabricated in advance and passed through a sliding panel at the back of the shrine.





A whole month of homely desk work at Adyar was a delightful episode, varied with healings of patients, reception of visitors, and metaphysical discussions with H. P. B. -ODL2:440-1

## Stanza V

1. The Primordial Seven, the first Seven Breaths of the Dragon of Wisdom, produce in their turn from their holy circumgyrating breaths, the fiery whirlwind.
2. They make of him the Messenger of Their Will. The *Dzyu* becomes *Fohat*, the swift son of the divine sons whose sons are the Lipika, runs circular errands. Fohat is the steed and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.
3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the lower kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle— the central wheel.
4. Fohat traces spiral lines to unite the sixth to the seventh— the crown; an army of the sons of light stands at each angle, and the Lipika in the middle wheel, they say: this is good, the First Divine World is ready, the First is now the Second. Then the "Divine Arupa" reflects itself in *chhaya loka*, the first garment of the *anupadaka*.
5. Fohat takes five strides and builds a winged wheel at each corner of the square, for the Four Holy Ones and their armies.
6. The Lipika circumscribe the triangle, the first one, the cube, the second one, and the pentacle within the egg. it is the ring called "pass not" for those who descend and ascend. Also for those who during the kalpa are progressing towards the Great Day "Be With Us." Thus were formed the rupa and the arupa: from one light seven lights; from each of the seven, seven times seven lights. The wheels watch the ring. . . . -SD1:31-2

## STANZA V

2. They make of Him the messenger of their Will (*a*). The Dzyu becomes *Fohat*; the swift son of the Divine Sons, whose Sons are the Lipika,\* runs circular errands. He is the steed, and the thought is the rider (*i.e., he is under the influence of their guiding thought*). He passes like lightning through the fiery clouds (*cosmic mists*) (*b*); takes three, and five, and seven strides through the seven regions above and the seven below (*the world to be*). He lifts his voice, and calls the innumerable sparks (*atoms*) and joins them together (*c*).

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown — "Boundless Space," the abstract garb of an ever present abstraction — the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light — the Universal SUN, or Ormazd † — and the latter is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chakra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve — or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyani Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chakra has inscribed within it  |  |  (triangle, first line, cube second line, and a pentacle with a dot in the centre thus: , and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical p (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants." -SD1:113-4

# L



## MONTHLY LETTER

*Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall*

August 15, 1936.

### ZOROASTER

Dear Friend:

Zarathustrism, or Zoroastrianism as it is more commonly called, was the ancient faith of the Irano-Aryan peoples who at some remote period migrated from India and civilized Persia, Media and other parts of ancient Chaldaea. According to the earliest tradition the Magian Rites of the Persians were established by the fire-prophet Zarathustra, but no reliable information is available as to the exact time of his life and ministry. He is variously placed from the first to the tenth millennium before Christ. This uncertainty results in part at least from the destruction of the libraries of the Magian philosophers by the armies of Alexander the Great.

Zarathustra, in Greek Zoroaster, is a generic name bestowed upon several initiated and divinely illumined law-givers and religious reformers among the Chaldeans. As in the case of Manu and Vyasa in India, Moses in Israel, Orpheus in Greece and Quetzalcoatl in Mexico, time has corrupted into one personality several Magian philosophers by the name of Zarathustra. The result has been a pseudo-historical account in which the actions of several men are fitted together to make one highly metaphysical tradition. The different parts can probably never

be properly ordered because the Zend language is utterly extinct and the old records have found no perpetuators in the modern world.

Greek writers derive the term Zoroaster from a combination of syllables so that the word can have one of several meanings. First, a worshipper of the stars. Second, the image of secret things. Third, a fashioner of images from hidden fire. Or most probably, fourth, the son of the stars.

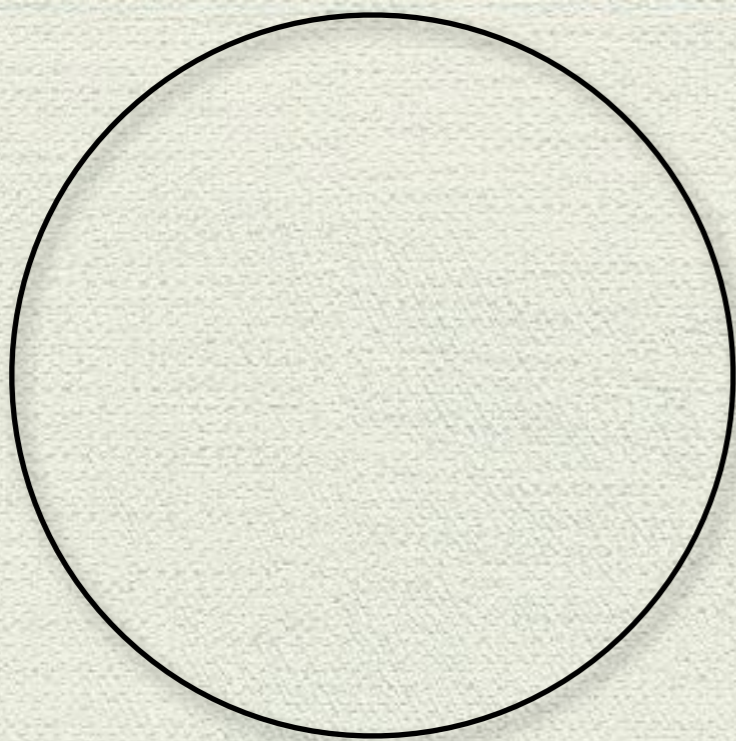
The oldest of the Iranian books, called the *Seratur*, contains a collection of teachings and revelations from fourteen of the ancient prophets of Iran, and in this list Zoroaster stands thirteenth. It is not improbable that at some prehistoric time a great sage, an initiate of the original Mysteries of the Aryan Hindus, established the line of priest-prophets which came later to bear his name and finally became identified with him. There is ample precedent for such a circumstance for in the Hermetic tradition of the Egyptians many generations of initiate-priests lost their identity and were absorbed into the one all-powerful word Hermes.

Greek writers distinguish at least six Zoroasters. The first was a Chaldean, the second a Bactrian, the

## STANZA V

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Like the Chaldeans and Egyptians, the Zoroastrians define First Cause as an infinite extension, an absolute diffusion of life. Activity they symbolize by a line extending infinitely in union with itself— a circle. The Persians regard the circle in the same way that the Greeks and Egyptians do— the absolute pattern of divine activity. Behind all the Persian philosophy there is an absolute extension of being, the Space God, the boundless circle of unknown Time. This unknown, un-aging and un-passing Principle they term Zeroana Akerne. Out of Zeroana Akerne emerges the radiant, glorious, manifested creator Ahura-Mazda— space objectified as a gigantic entity. Zeroana Akerne, the Thrice-Deep Darkness, contains ever within itself the power of objectification. Periodically Ahura Mazda, the Logos, comes forth, manifests for a certain time, then retires again into the Eternal Darkness. Space, Zeroana Akerne, has two aspects: un-manifesting and manifesting. When Space manifests it is Ahura-Mazda; when it is un-manifested it is Zeroana Akerne. Ahura-Mazda is a triad, a blazing triangle established in the darkness of Eternal Life. Ahura is the eternal wisdom; Mazda is the vehicle of that wisdom; and Ahura-Mazda together is the light of knowledge manifesting before the created world.

The old Persians were astro-philosophers. They used astrology as a symbolical science to represent the mystery of creation, using the zodiac as a key. They said that during the first three signs the gods were created. Aries was Zeroana Akerne, Taurus was Ahura-Mazda, and Gemini the twins was the third Logos, the duality Ormuzd-Ahriman. Ahura Mazda then caused to issue out of his own nature six secondary divinities, which, with himself, constituted the septenary. These are called the Amesha Spentas, the seven gods of the dawn, the Cosmocratores, the World Builders, the Elohim, or the Dhyana Buddhas. The seven gods created the seven worlds. They are the spectrum, the seven tones, and finally descending through different states of consciousness, become the seven planets of the ancient solar system. They build the seven heavens and the seven earths. Ahura Mazda incarnates himself in the first heaven, the sphere of Saturn, and sends forth his six regents. He then incarnates again in the lowest world and sending out his six manifestations creates continents. Thus the seven are the divine keepers of the earth— the Lords of the divisions of time and place. They are the seven patriarchs, and the seven stars of the Little Bear, the mysterious constellation within which moves the mysterious axis of the pole. —MPH Monthly Newsletter 8/15/36, pages 5-6



## STANZA V

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זוה השער ליה

א.ש.מ. ב.נ. מ.מ.מ.  
ספר הזוהר

על התורה מהקדוש האלרי  
ר' שמעון בן יוחאי זלעם סתרי  
תורה ומדרש הכעלם ותוספתא  
על קצת פרשיות עם מור' מקום  
מהפסוקים ופי' המלות בסוף  
הספר הודפס והוגה עם רב  
העיון ש' הצעירים עמנו ככת'  
נבריא אל ינו מקור' פולו מחשפת'  
הנאלוקי ואברהם ונו ככת'  
משלם לכל מעודינא





פה מנמוכה

תחת עמלת עמלת אדונינו הדוכס  
נולדו לנו נוכאנס ירם וסדרו  
עני הסופרים הם סופר כזר עאיר ינו  
כבער אפרים וכל עפדוכס  
נושקב כבער כפתליהסבסן וכל סגאזולו

In the words of the Zohar: “The Indivisible Point, which has no limit and cannot be comprehended because of its purity and brightness, expanded from without, forming a brightness that served the indivisible Point as a veil;” yet the latter also “could not be viewed in consequence of its immeasurable light. It too expanded from without, and this expansion was its garment. Thus through a constant upheaving (motion) finally the world originated ” (Zohar I. 20a).-SD1:355





## STANZA V

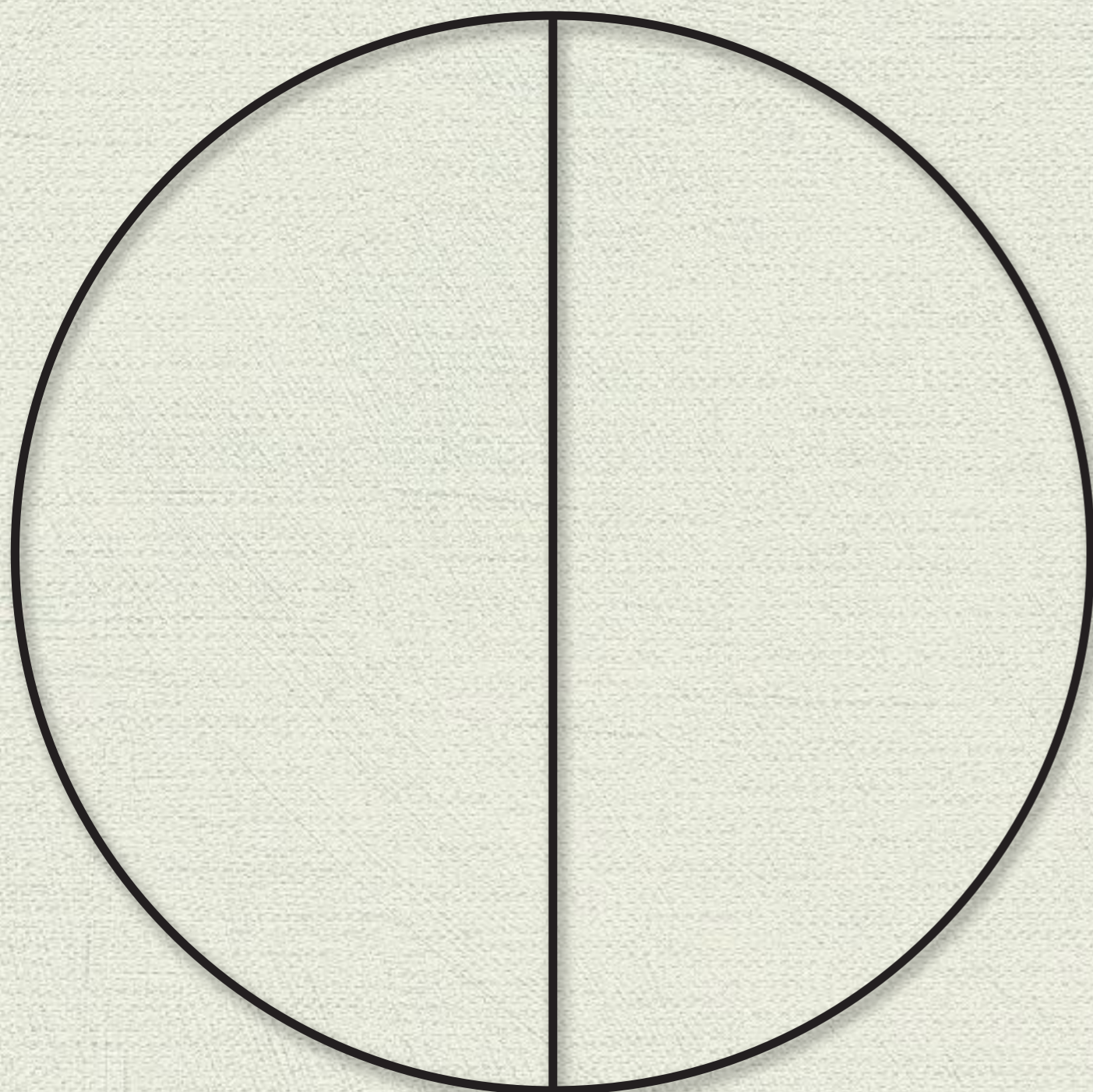
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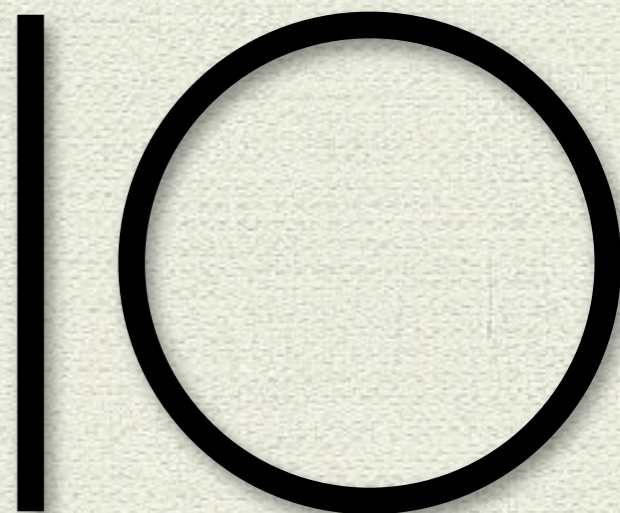
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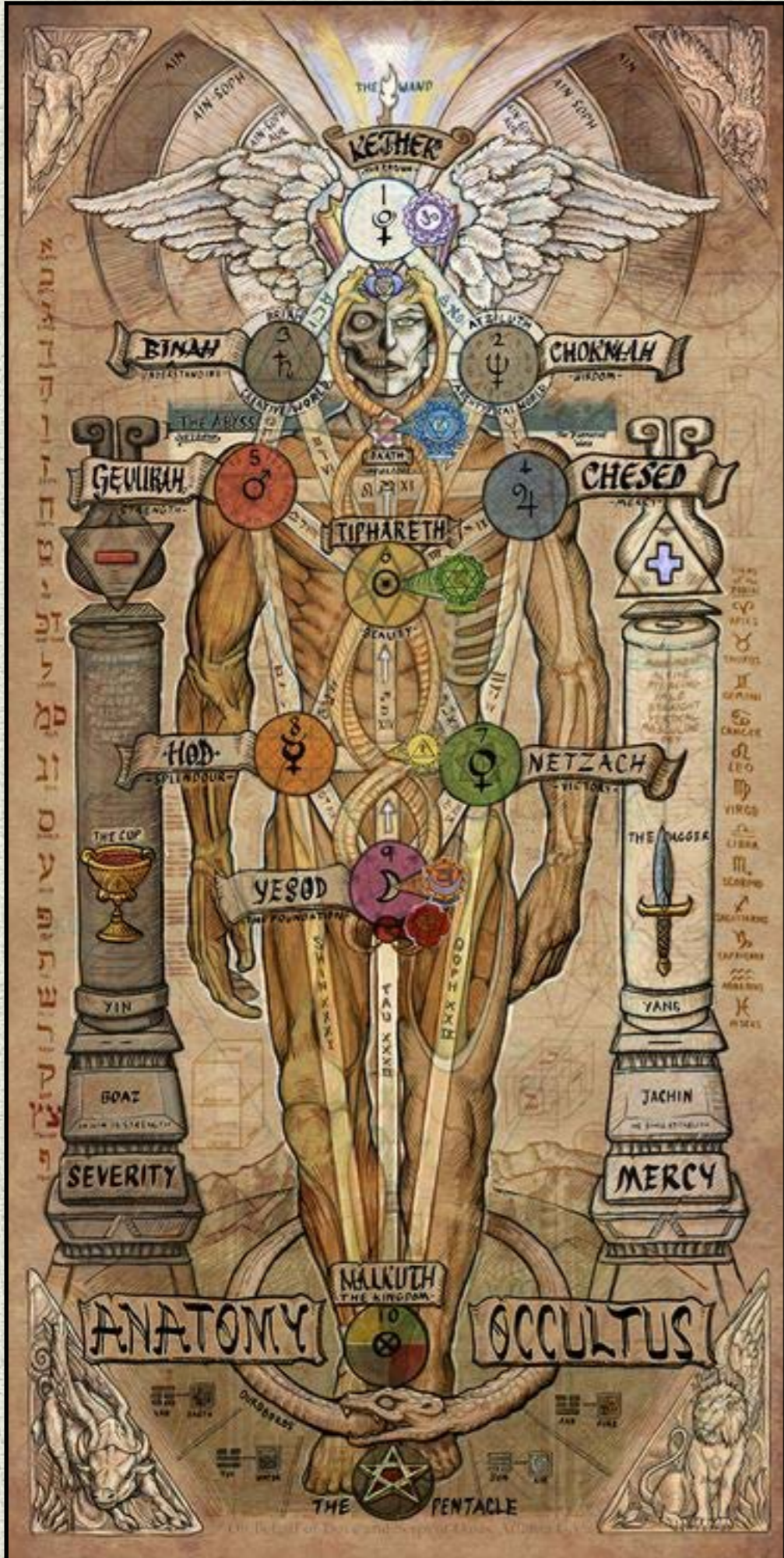
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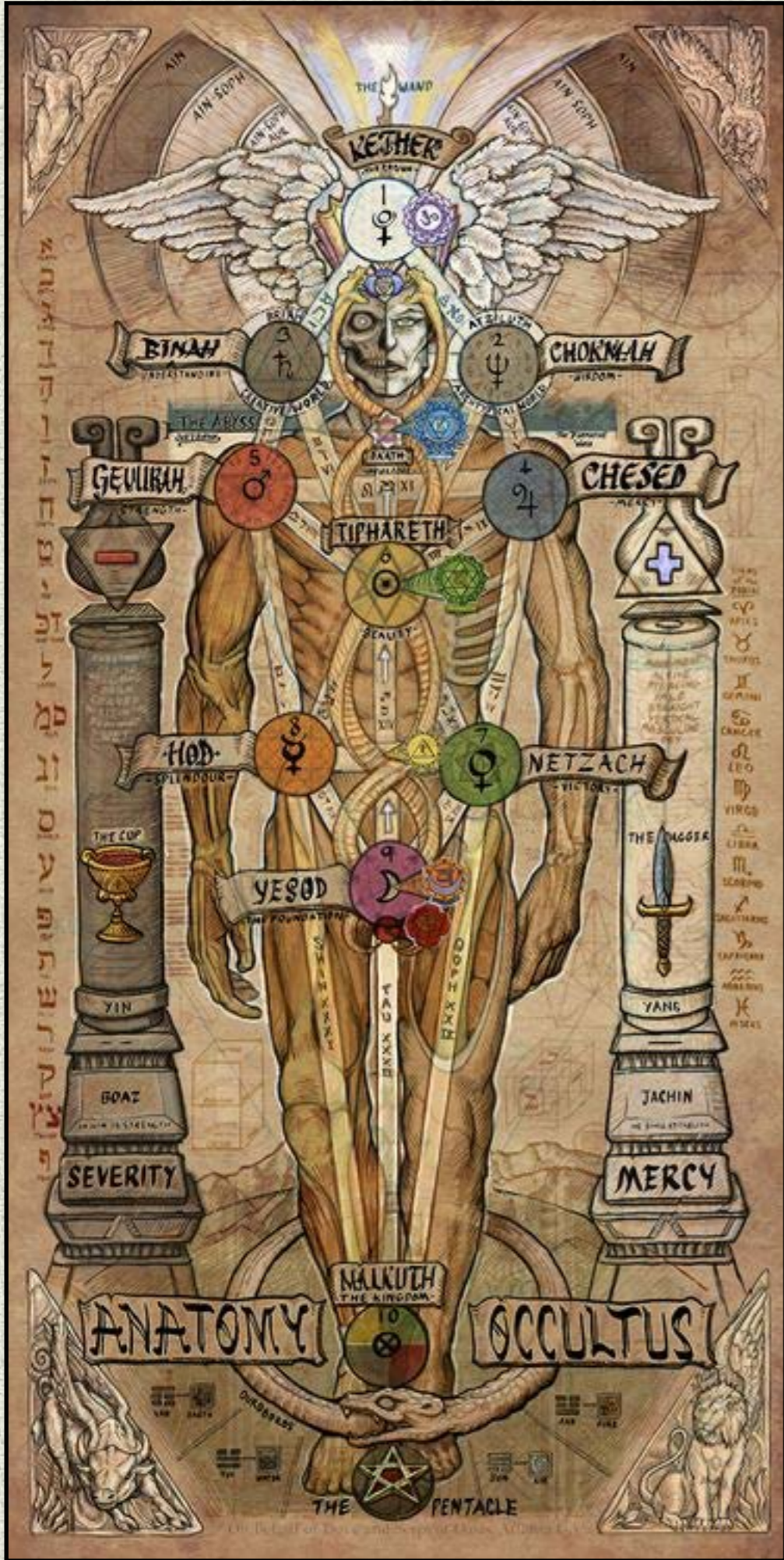
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With the Hebrews, the indirect conception of such was couched in a term of negation of comprehension—viz., *Ain-Soph*, or the Without Bounds. But the symbol of *its first comprehensible manifestation*, was the conception of a circle with its diameter line to carry at once a geometric, phallic, and astronomic idea, for the one takes its birth from the nought or the Circle, without which it could not be, and from one, or primal one, spring the nine digits, and, geometrically, all plane shapes. So in the Kabala, this Circle, with its diameter line, is the picture of the ten Sephiroth or Emanations, composing the Adam Kadmon, the Archetypal Man, the creative origin of all things. This idea of connecting the circle and its diameter line, that is, number ten, with the signification of the reproductive organs, and the Most Holy Place, was carried out constructively in the King's Chamber, or Holy of Holies, of the great Pyramid, in the Tabernacle of Moses, and in the Holy of Holies of the Temple of Solomon. It is *the picture of a double-womb*, for in Hebrew the letter he ה is at the same time the number 5 and symbol of the womb, and twice 5 is 10, or the phallic number.

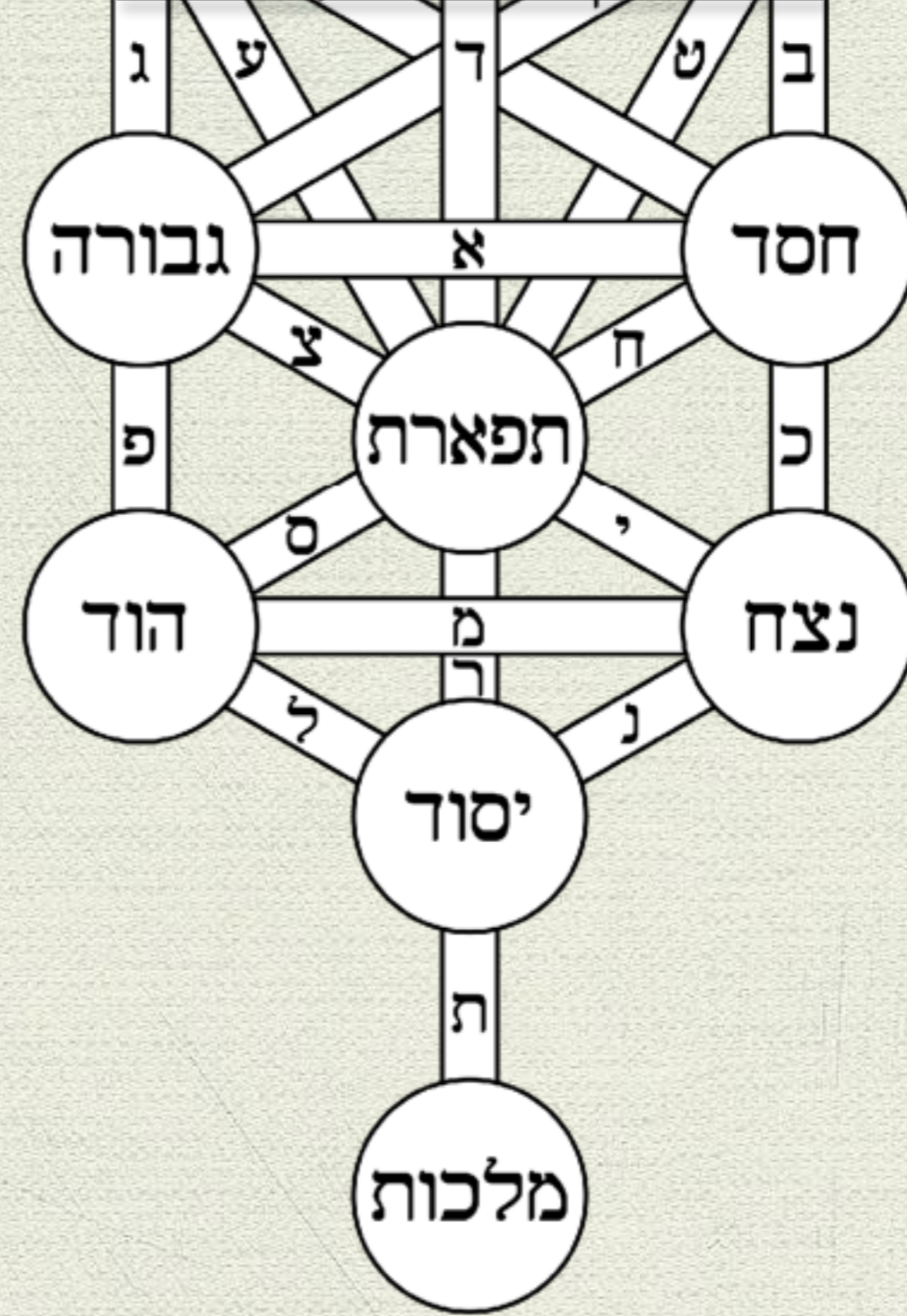
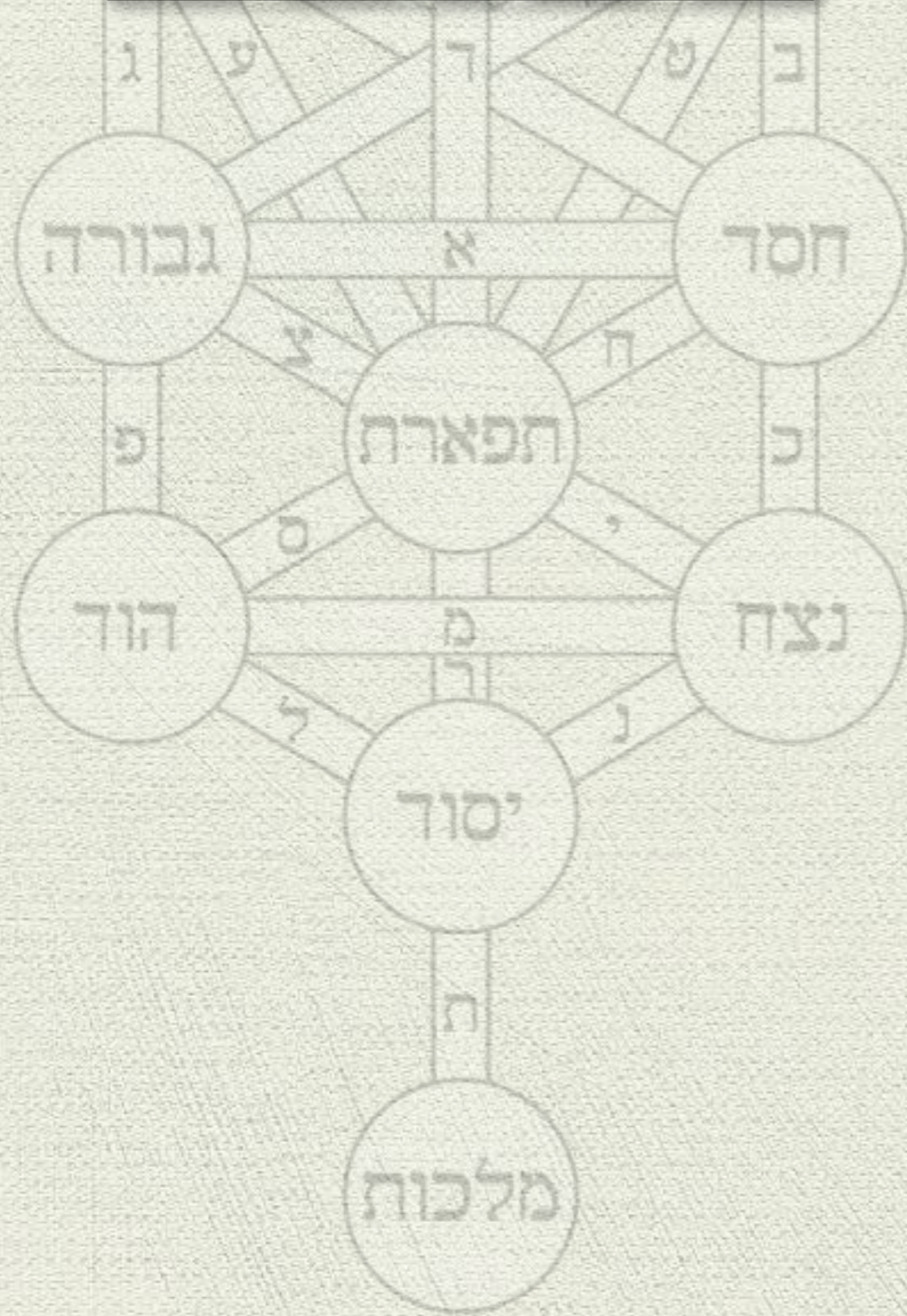
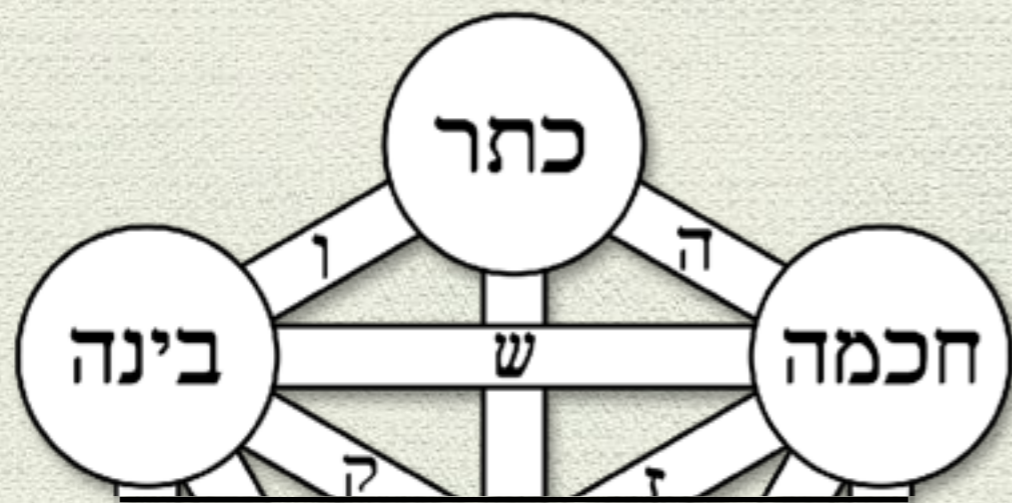
This "double womb" also shows the duality of the idea carried from the highest, spiritual, down to the lowest or terrestrial plane; and by the Jews limited to the latter. With them, therefore the number 7 has acquired the most prominent place in their exoteric religion, a cult of external forms and empty rituals; as their Sabbath, for instance, the seventh day sacred to their deity, the moon, symbolical of the generative Jehovah. While with other nations the number seven was typical of theogonic evolution, of cycles, cosmic planes, and the Seven Forces and Occult Powers in Kosmos, as a boundless whole, whose first upper triangle was unreachable to the finite intellect of man—while other nations, therefore, busied themselves, in their forcible limitation of Kosmos in Space and Time, only with its septenary manifested plane, the Jews centred this member solely in the moon, and based all their sacred calculations thereupon. –SD1:391-2

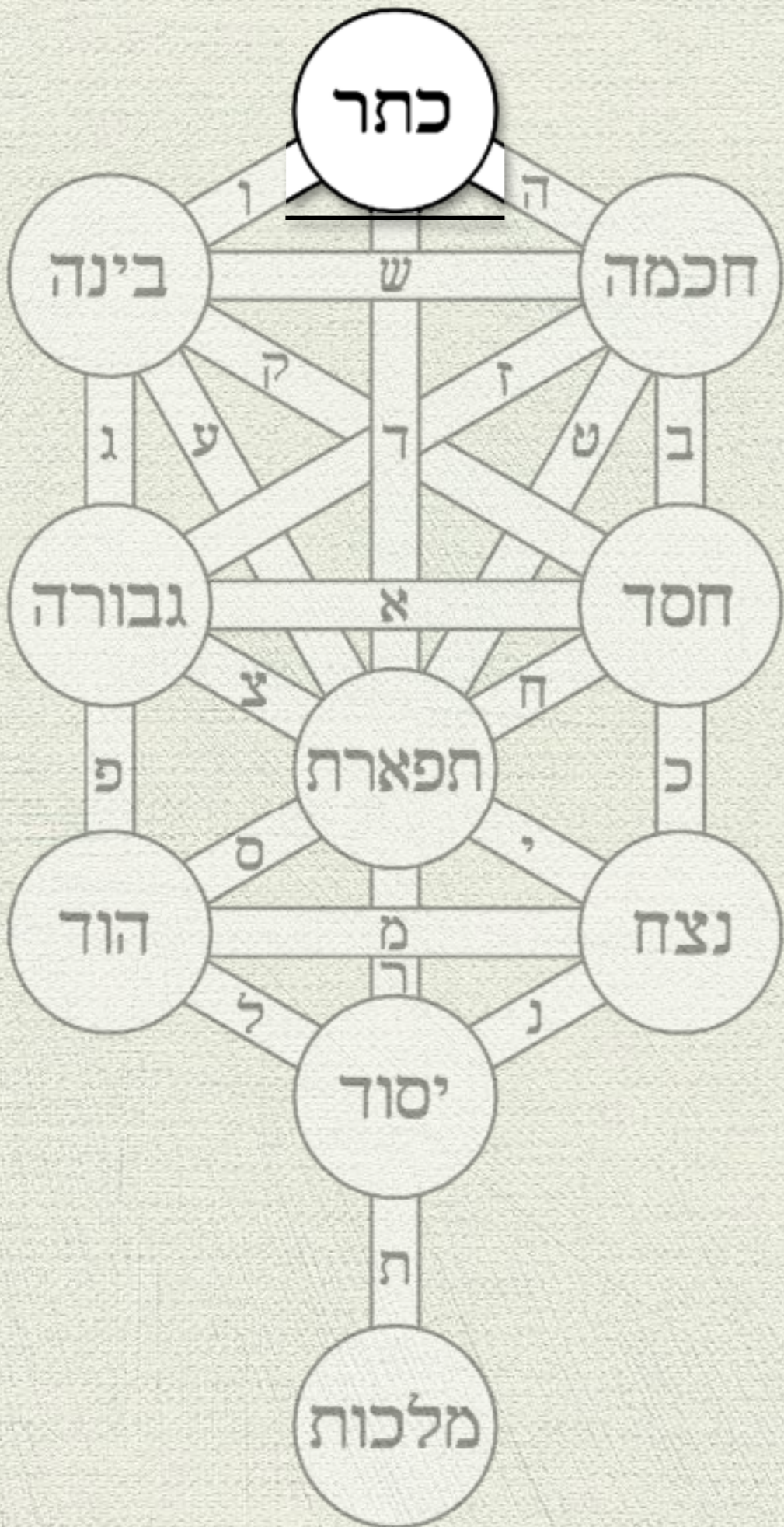




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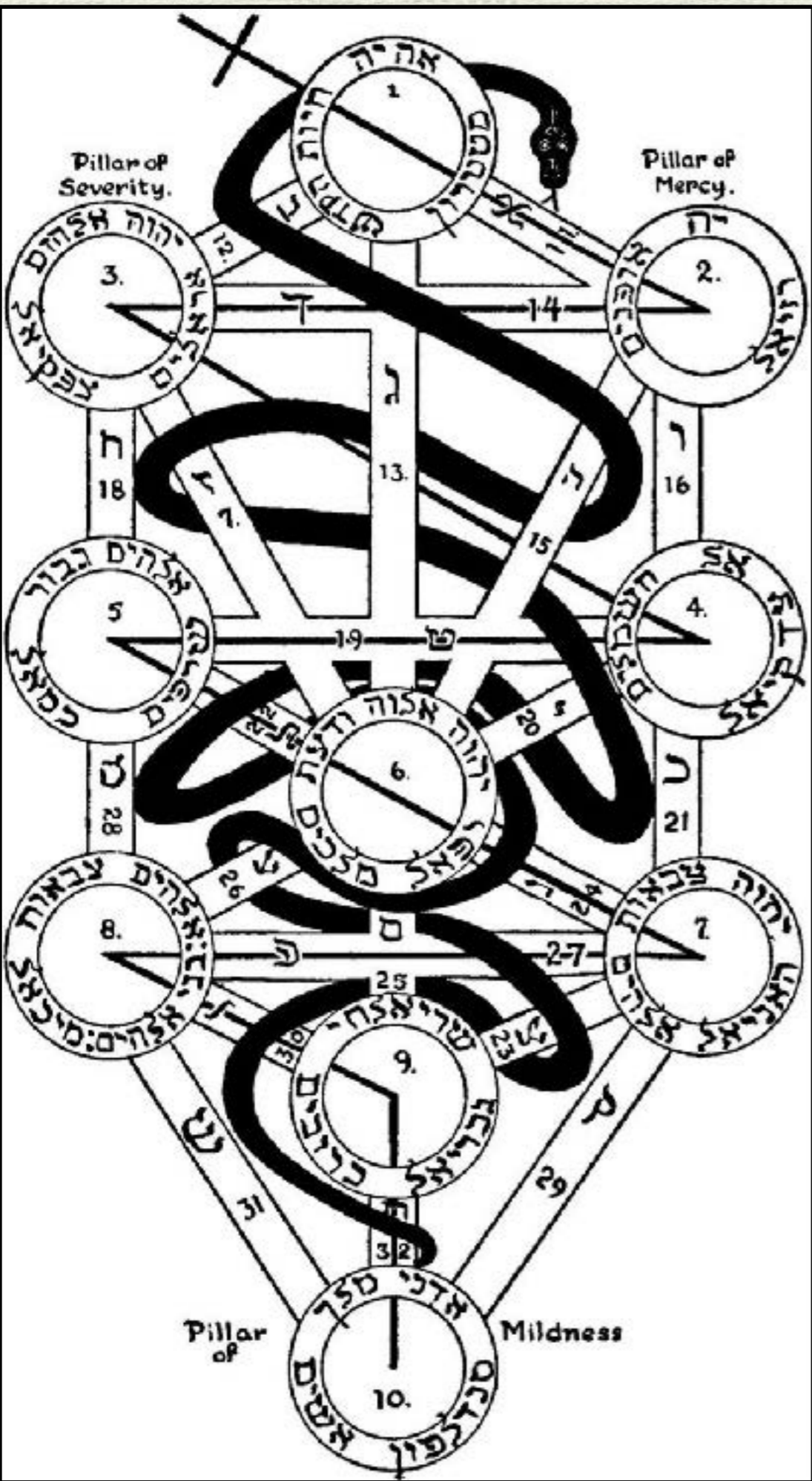
Stanza IV

The Oeaoahoo, which is:

5. "Darkness" the Boundless, or the No-Number, Adi-Nidana Svabhavat:—  
I. The Adi-Sanat, the Number, for He is One.

**II. The Voice of the Lord Svabhavat, the Numbers, for He is One and Nine.**

III. The "Formless Square."... –SD1:30-1



The ancients represented it by a serpent, for "Fohat hisses as he glides hither and thither" (in zigzags). The Kabala figures it with the Hebrew letter Teth ט, whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, for it is the ninth letter of the alphabet and the ninth door of the fifty portals or gateways that lead to the concealed mysteries of being. It is the magical agent *par excellence*, and designates in Hermetic philosophy "Life infused into primordial matter"... -SD1:76

## STANZA V

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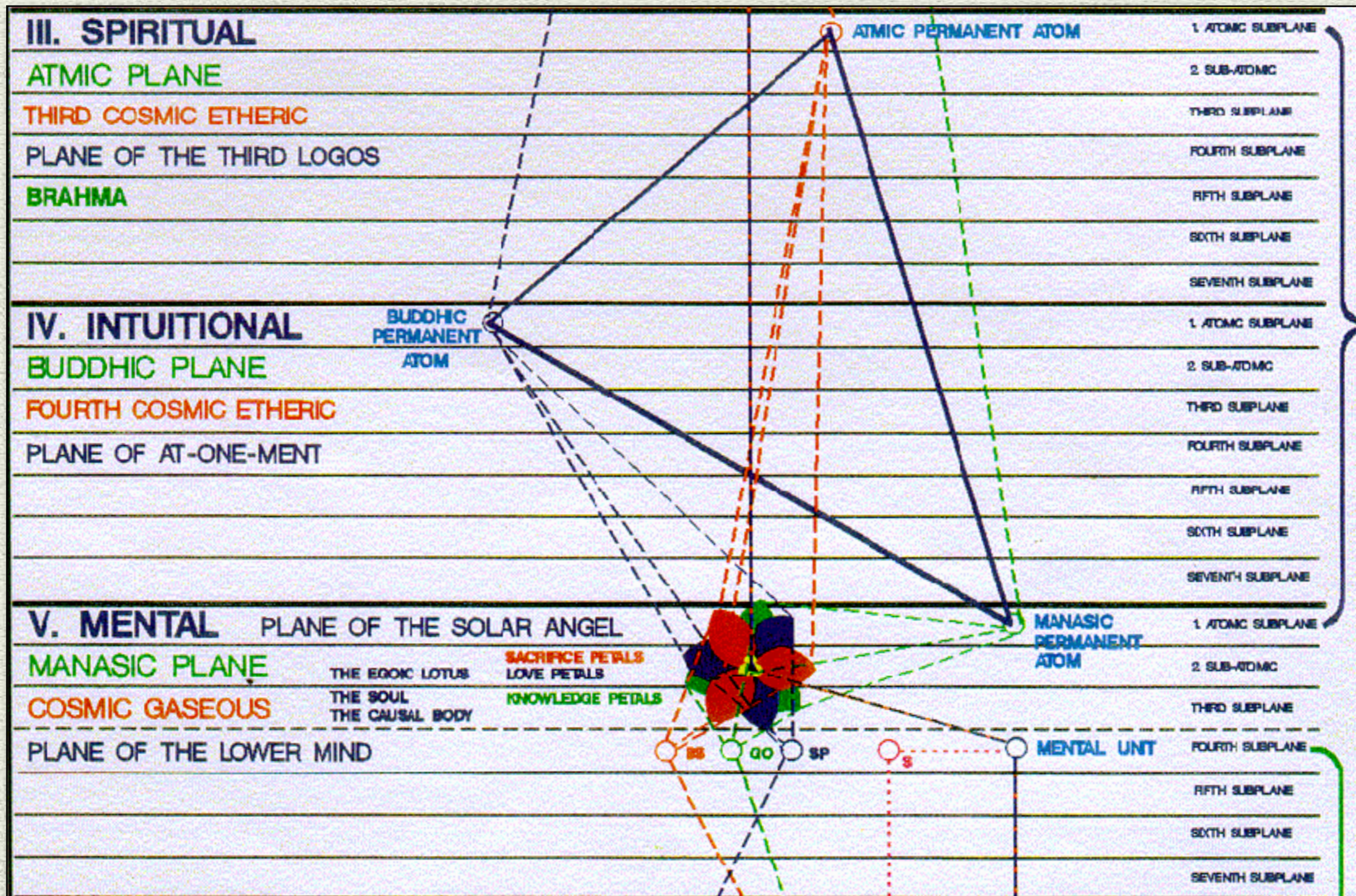


# 31415

3

4

5



1 | 3 | 5 | 14

Of the 1, 3, 5, and twice 7, intending and very especially 13,514 [numerical value of Alhim], which on a circle may be read as 31415 (or  $\pi$  value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr*, 'Chakra,' or Circle of Vishnu. -SD2:465

3 | 14 | 1 | 5

## STANZA V

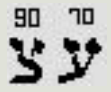
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## STANZA V

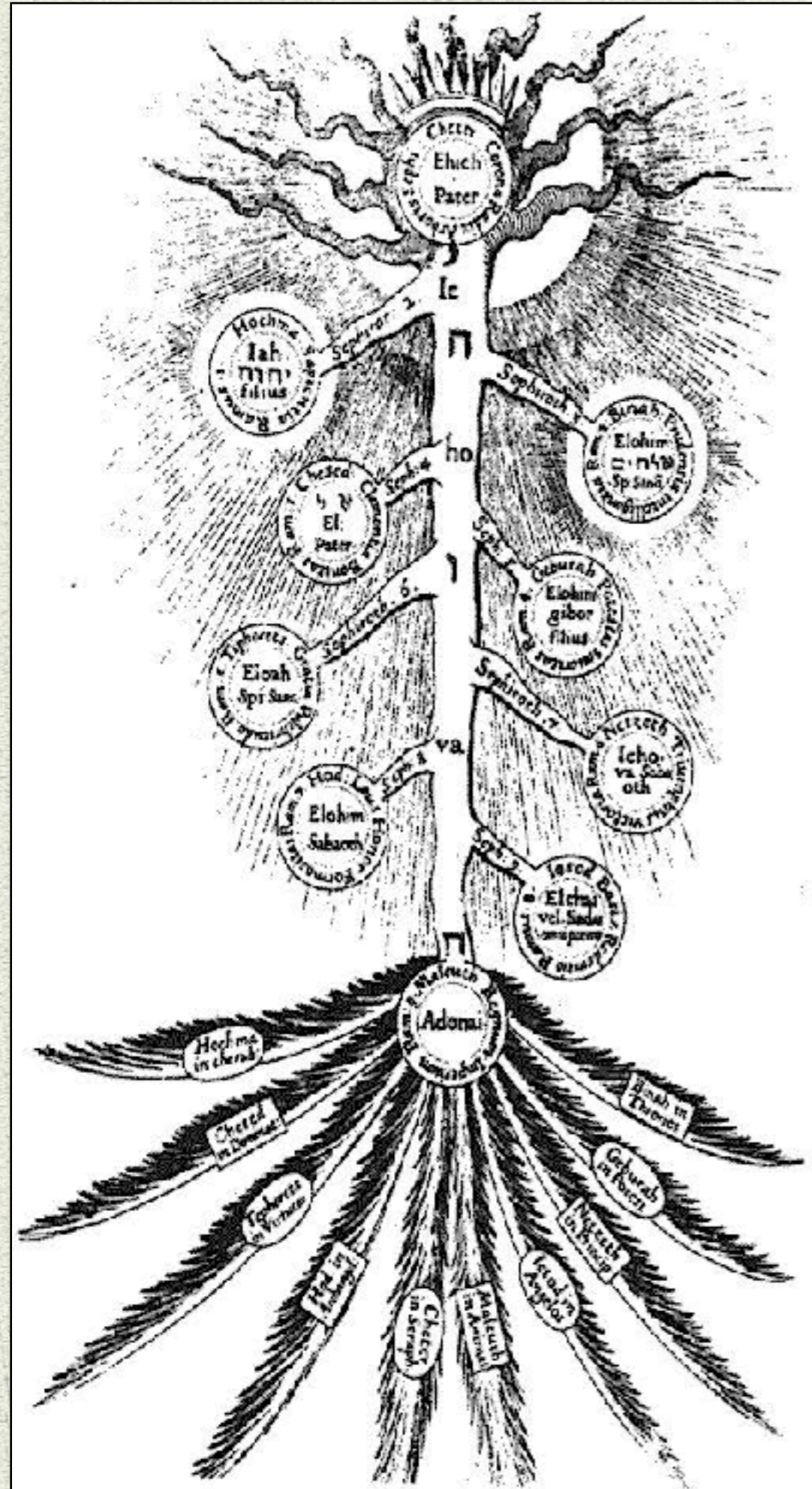
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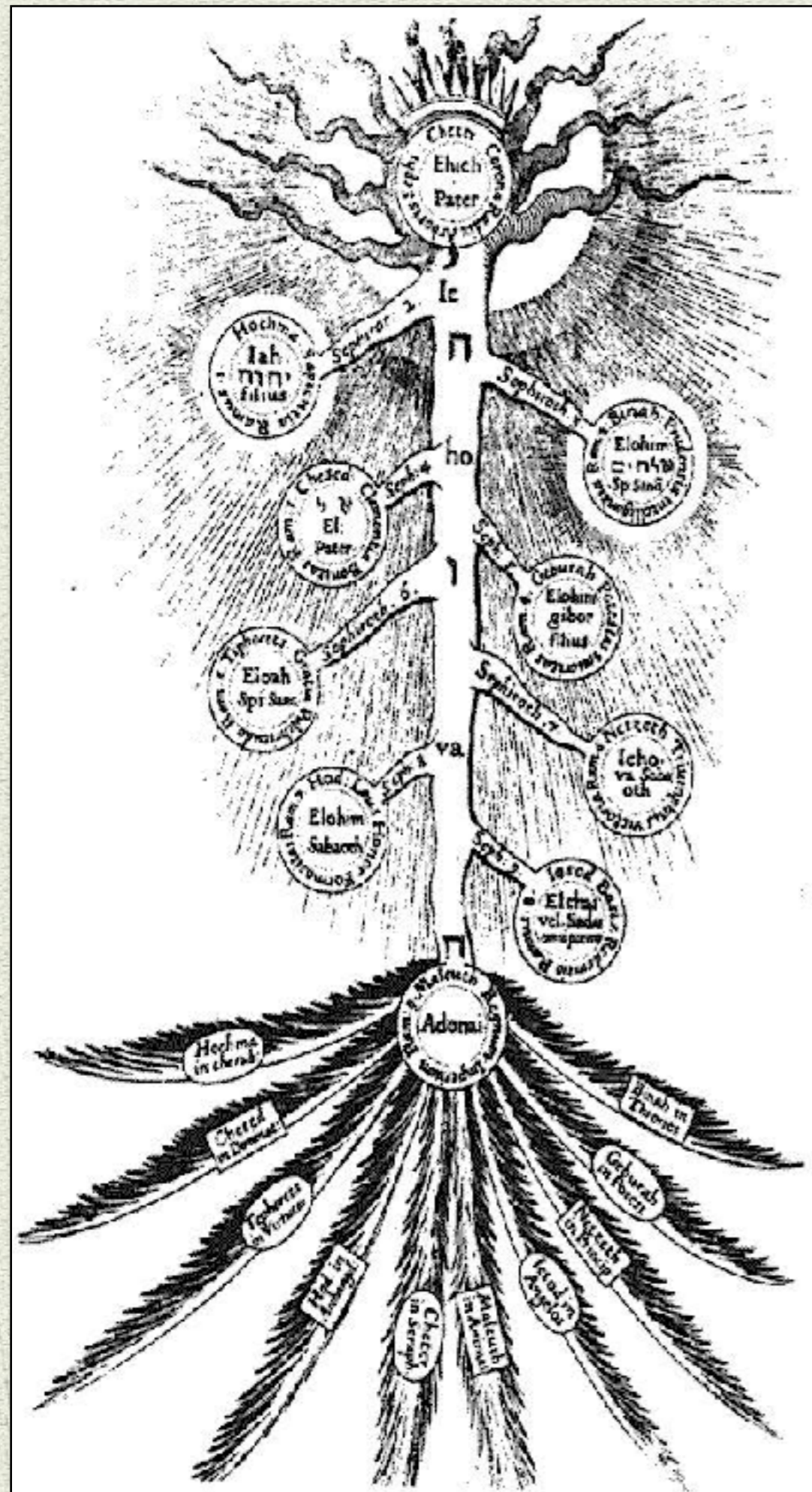
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


The allegory of Adam being driven away from the "Tree of Life" means, esoterically, that the newly separated Race abused and dragged the mystery of Life down into the region of animalism and bestiality. For, as the *Zohar* shows, that *Matronethah* (Shekinah, the wife of Metatron symbolically) "is the way to the great Tree of Life, the Mighty Tree," and Shekinah is divine grace. As explained: This Tree reaches the heavenly vale and is hidden between three mountains (the upper triad of principles, in man). From these three mountains, the Tree ascends above (the adept's knowledge aspires heavenward) and then re-descends below (into the adept's *Ego* on Earth). This Tree is revealed in the day time and is hidden during the night, *i.e.*, revealed to an enlightened mind and hidden to Ignorance, which is night. (See *Zohar* I., 172, *a* and *b*.) "The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life." But then also: "In the Kabala it is plainly to be found that "the 'Tree of Life' was the ansated cross in its sexual aspect, and that the 'Tree of Knowledge' was the separation and the coming together again to fulfil the fatal condition. To display this in numbers the values of the letters composing the word *Otz* (  $\text{צד}$  ), tree, are 7 and 9, the seven being the holy feminine number and the nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian *female-male*, *Isis-Osiris*, the germinal principle in all forms, based on the primal manifestation applicable in all directions and in all senses." This is the Kabalistic view of the Western Occultists, and it differs from the more philosophical Eastern or Aryan views upon this subject. -SD2:216-7



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
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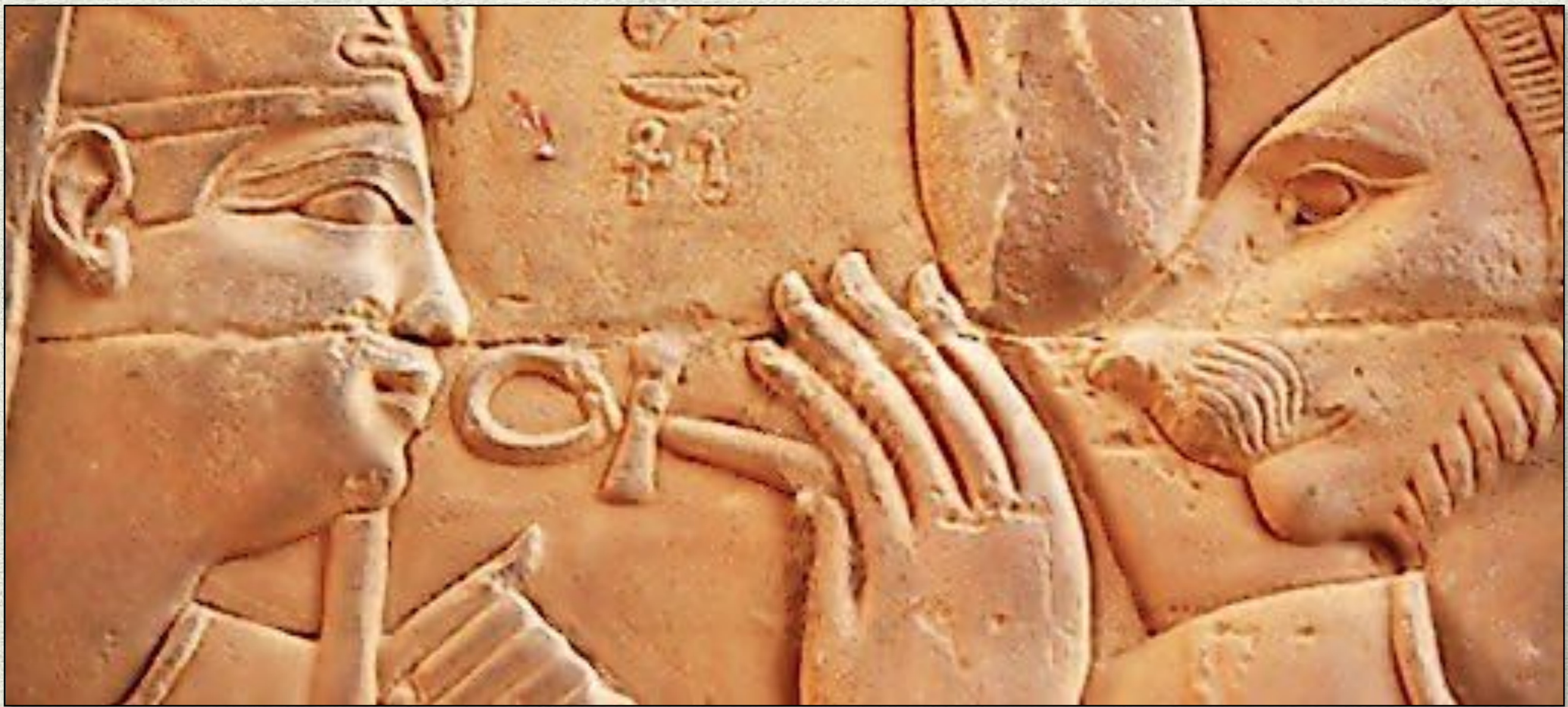
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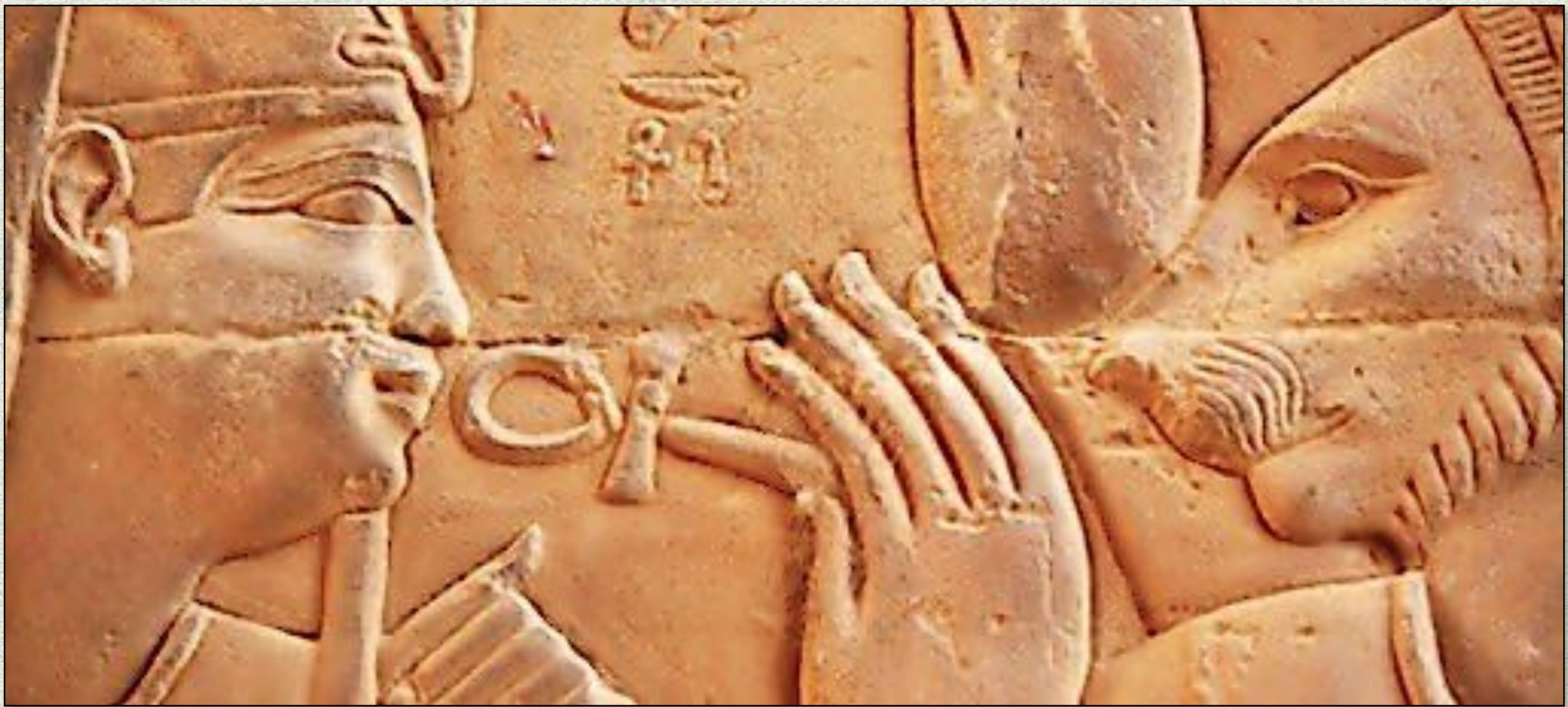
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\*Once more, remember the Hindu *Wittoba* crucified in space; the significance of the "sacred sign," the Swastica; Plato's Decussated man in Space, etc., etc.

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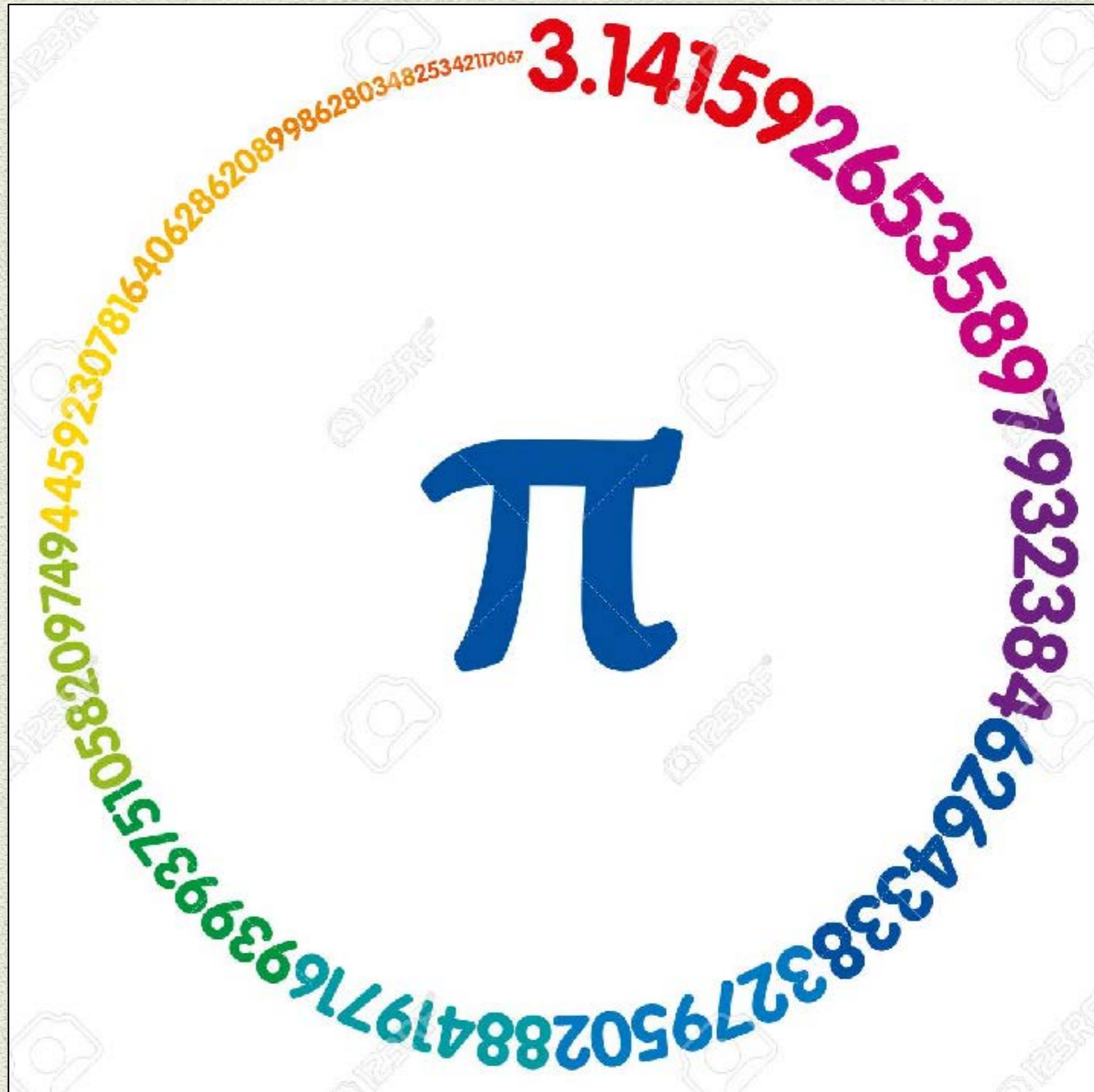


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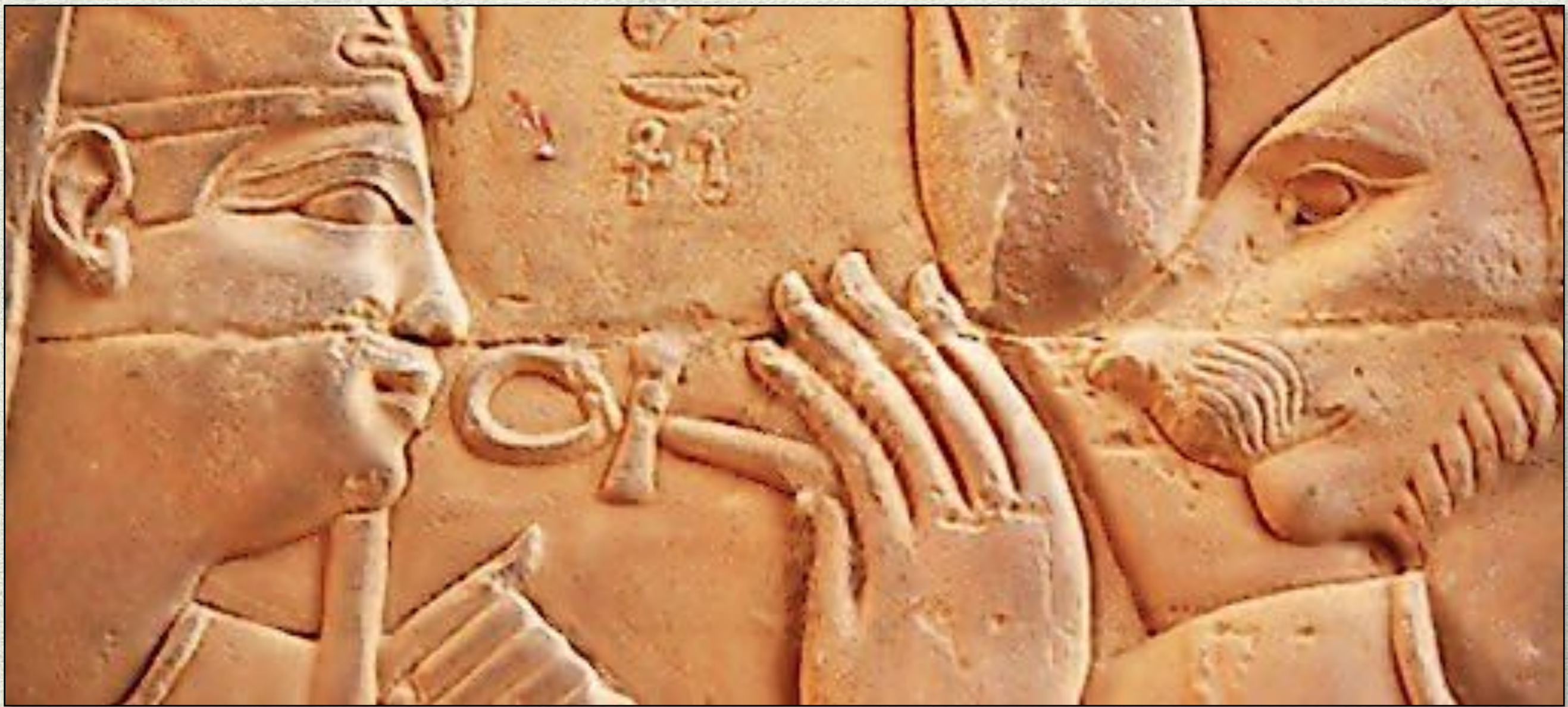
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$$113:355 = 3.14159292$$







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

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

\* See Moor's Hindu Pantheon, where Wittoba's left foot bears the mark of the nail — on the figure of his idol. —SD2:560

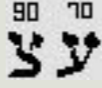
Wittoba  
from Moor's "Hindu Pantheon"



The Aztec God Yiacatecutli

## STANZA V

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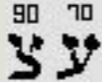
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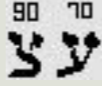
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The Seven was a Sacred Number with every nation; but none applied it to more physiologically materialistic uses than the Hebrews. With these it was pre-eminently the generative number and 9 the male causative one, forming as shown by the Kabalists the  or *otz* — "the Tree of the Garden of Eden,"\* the "double hermaphrodite rod" of the fourth race. **Whereas with the Hindus and Aryans generally, the significance was manifold, and related almost entirely to purely metaphysical and astronomical truths.†**

\*This was the symbol of the "Holy of Holies," the 3 and the 4 of sexual separation. Nearly every one of the 22 Hebrew letters are merely phallic symbols. Of the two letters — as shown above — one, the *ayin*, is a *negative* female letter, symbolically an eye; the other a male letter, *tza*, a *fish-hook* or a dart.

†We are told by a Kabbalist, who in a work not yet published contrasts the Kabala and Zohar with Aryan Esotericism, that "The Hebrew clear, short, terse and exact modes far and beyond measure surpass the toddling word-talk of the Hindus — just as by parallelisms the Psalmist says, 'My mouth speaks with my tongue, I know not thy numbers' (lxxi., 15). . . . The Hindu Glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source (!?), or nearer the old original source than any of them." This is entirely erroneous. Our learned brother and correspondent judges apparently the Hindu religious systems by their Shastras and Purânas, probably the latter, and in their modern translation moreover, which is disfigured out of all recognition, by the Orientalists. It is to their philosophical systems that one has to turn, to their esoteric teaching, if he would make a point of comparison. No doubt the symbology of the Pentateuch and even of the New Testament, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found repeated by Professor Piazzzi Smythe in Solomon's alleged and mythical temple, is not of a later date than the Mosaic books? Hence, if there is any such great identity as claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians. The Jewish glyphs — and even their language, the Hebrew — are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phoenician and from the Hyksos, their (alleged) ancestors, as Josephus shows in his "*Against Apion*," I., 25. Aye; but who are the Hyksos shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousnesses of her historians. (*See Isis Unveiled, vol. II., p. 430-438.*) "Khamism, or old Coptic," says Bunsen, "is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Aryan and Semitic races"; and he places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Aryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony. —SD1:114-5