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Theosophy:

A Modern Revival of the Simorghian Culture
A Survey of Its Doctrine, Deities, History & Organizations

يزدان میترا

ONE FORCE, ONE JUSTICE, MAY WE BE!

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Preface

Theosophical movement is the modern esoteric movement begun in late 19th century by the Theosophical Society and its offshoots. It is not too much to say that it has become the most influential platform of modern western occult and New Age movement today. Actually it is almost impossible to find an occult theory nor a New Age thought which has received no influence from it.

Although its influence upon western occult and New Age thoughts is great, Theosophy is so complicated that it is difficult to gain its correct perspective without reading enormous volumes of books on it.

Their official web sites and introductory articles tend to emphasize the universality of Theosophy and the universal brotherhood of humanity without discrimination. It is of course preferable, however, it would be necessary for the researchers and revivalists of the Simorghian culture and Mithraism (Mehrparasti) to know its Aryan (Indo-Iranian) nature precisely.

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The objective of this article is to give readers an explicit introduction to its Aryan nature by surveying their theory and deities. These are the points:

1. Forming of Theosophy

The forming process of Theosophy

2. Doctrine

Four doctrinal pillars: (1) the Cosmic Evolution, (2) Sevenfold Cosmic Correspondence, (3) Ascension by transmigration, and (4) Aryan Religion Propagation are surveyed. Their Indo-Iranian origins are also clarified.

3. Main Deities

Main deities of Ancient Aryan religion which theosophists reconstructed and believe it to be are introduced. Zurvan, Div, ancient Iranian Septenary gods, Mithra, Ahura Mazda (Ohrmizd), Ahriman, Angra Mainyu, Gayômar, Jamshid (Yima), Zardusht (Zoroaster), Mani and their Indic correspondences are surveyed.

4. History, Influence and Organizations

Its history, influence, organizations are surveyed. The latest statistics about their population is also provided.

5. Concluding Remark

The significance of Theosophy for the researchers and revivalists of the Simorghian culture and Mithraism is commented.

Note

This article is the enlarged and revised version of "Modern Esotericism: A Revival of the Simorghian Culture" (2009 Jan 23 Fri.)

1. Forming of Theosophy

In the late 19th century, western people were overwhelmed by the enormous amounts of knowledge and information. By the worldwide colonization, enormous amounts of knowledge and information about geography, ethnology, culture and religions were brought to the western world. Those about archaeology, biology, botany, astronomy, physics, chemistry, medical science were accumulated by their rapid development. New world view and philosophy was in need, for it was impossible for western people to put all these knowledge and information in the traditional Christian view.

The leaders of Theosophical movement sought for new world view (philosophy) from mystics' point of view. They didn't have any interests in superficial philosophy nor thoughts which is mere sooth saying. They sought for the thought (philosophy) which covers whole knowledge including evolution of life, humanity, civilization, religion and science, and gives comprehensive perfect view without any contradictions. It is mandatory to explain the meaning and necessity of the chronological order of evolution of life. It is also mandatory to give perfect and comprehensive view on the relationship (genealogy) of all the religions of the world and their historical birth order. After countless discussions in academic salons and theosophical meetings, knowledge and information were put in order and arranged in the following chronological order:

Birth of Solar system	Astronomical discovery and theory, myth of the primordial Seven
Birth of primitive life	Darwin's theory of evolution, ascension by transmigration of soul
Birth of fishes	Ditto
Birth of vegetations	Ditto
Birth of reptiles	Ditto
Birth of mammals	Ditto
Birth of human beings	Darwin's theory of evolution , description of <i>Genesis (the Old Testament)</i> , Myth of fallen angel, Indo-Iranian cosmogonical mytha dntheogony, evolutional leap from ape to man
Development of civilizations	Archaeology, biology, ethnology
Hyperboria	The theory of continental drift
Lemuria	Large stone statues in Easter island
Atlantis	Plato's <i>Timaeus</i>
Aryan (Indo-Iranian)	Aryan religion, magi and brahmin
Egypt	Egyptian polytheism and <i>Hermetica</i>
Babylonia	Babylonian polytheism, Chaldean Kabbalah as its esoteric teaching
Greco-Roman	Greek polytheism, Mystery religions, Neoplatonism, Gnosis, Christianity
Modern civilization	Rapid development of science, beginning of worldwide blood mixture

Blavatsky arranged all these historical events in the traditional Indo-Iranian cosmogonical scheme (The reason behind it is explained in 1.3). While taking part in Theosophical activities,

she wrote down it in the first draft of *The Secret Doctrine*. It was published in 1888, after the necessary editing and modification by Prof. Mead*. Thus was born Theosophy.

*Blavatsky: Елена Петровна Блаватская (Helena Petrovna Blavatsky), 1831-1891. One of the founders of the Theosophical Society**. Mother of modern occultism. Her main works are *Unveiled Isis* (1877) and *The Secret Doctrine* (1888). She stayed in Bombay (Mumbai) during 1878 to 1882. Then moved to Adyar near Madras.

**The Theosophical Society: It was founded in September 1875 by H. P. Blavatsky, Henry Steel Olcott (1832-1907), William Quan Judge (1851-1896) and others. Its international headquarter was laid in Bombay (Mumbai) in 1875 and moved to Madras in 1882.

*Prof. Mead: George Robert Stowe Mead, 1863-1933. He was Blavatsky's right hand. He became Blavatsky's private secretary in 1889 and was until her death in 1891. He was also General Secretary of European branch of the Theosophical Society. Mead edited most of her later published works and acted, without acknowledgment, as assistant editor of her magazine, *Lucifer*. His specialty is gnosis, and known as a revivalist of Roman Mithraism. He wrote many books. Among them are *A Mithraic Ritual* (1907), *The Mysteries of Mithras* (1907), and *The Chaldean Oracles* (1908). He is said to be actual author of *the Secret Doctrine*.

2. Doctrine

2.1 Doctrine of Cosmic Evolution —777 Cycles

The first book which gave comprehensive account of this doctrine is Blavatsky's *The Secret Doctrine* (1888). The second one is Steiner's *Aus der Akasha-Chronik*, (1904-1908). The following is Rudolf Steiner*'s account of this doctrine.

*Rudolf Steiner: 1861-1925. Austrian occultist. By 1904, Steiner was appointed by the Theosophical Society (Adyar School) to be the leader of the German Section of the Theosophical Society. It grew rapidly under his leadership. He honestly maintained compatibility between his own technological terms and Theosophical terms. When Adyar School claimed Jiddu Krishnamurti to be Maitreya the Christ, he publicly rejected it. Steiner and the majority of members of the German section of the Theosophical Society broke off to form a new group, the Anthroposophical Society in 1912/13.

(1) Seven Planetary Cycles

This is the longest cycle of the threefold 777 cycles. It consists of seven planetary cycles:

- I Saturn Cycle
- II Sun Cycle
- III Moon Cycle
- IV Earth Cycle (Mars-Mercury Cycle)
- V Jupiter Cycle
- VI Venus Cycle
- VII Vulcan Cycle

Each cycle is named after its guardian planet and its rulers (Primordial Seven) (see 3.2). They are arranged in the week-day order (Saturn/Saturday, Sun/Sunday, Moon/Monday, Mars/Tuesday, Mercury/Wednesday, Jupiter/Thursday, Venus/Friday), adding Vulcan at its last.

Each planetary cycle consists of seven rounds. In each round, monads (the seeds of life) go through seven life states (arûpa, rûpa, astral, physical, elastic, intelligent, archtypal). We are living in the physical round of the IV Earth cycle.

(2) Seven Times

The physical round of the IV Earth cycle consists of seven times:

- I Polar Time The time of First Root Race (Shadowy beings)
- II Hyperbolia TimeThe time of Second Root Race (Unisexual beings)
- III Lemuria Time The time of Third Root Race (Androgynous Lemurians)
- IV Atlantis Time The time of Fourth Root Race (Atlanteans)
- V Post-Atlantis TimeThe time of Fifth Root Race (Modern human beings)
- VI Sixth Root TimeThe time of Sixth Root Race
- VII Seventh Root TimeThe time of Seventh Root Race

When the Polar time began, the monads started its evolution as the first root race. They were shadows of seven lunar gods, and called “chhâyas (shadows)” (Blavatsky. *The Secret Doctrine*, II stanza IV:14). Among them evolved the second root race (Hyperbolia time). Though they had acquired ether bodies, they still didn't have physical bodies. They were unisexual and were born from buds (ibid. II stanza V:19). Among them evolved the third root race (the Lemurians). They acquired astral bodies and developed physical bodies. They were called “sweat born”. They were oviparous, later developed into male and female (ibid. II stanza VI:22). Among them evolved the fourth root race (the Atlaneans) who had lower mental bodies (Atlantis time). Among them evolved the fifth root race (the present human beings) who have higher mental bodies (Post-Atlantis time). Among them will evolve the sixth root race who have buddhic bodies (Sixth root time). Lastly among them evolve the seventh root race who had âtmic bodies (Seventh root time). When the time of the seventh root will end, all the monads return to Root God to begin next round.

Remark: Origin

This theory is a modernized version of the ancient Aryan (Iranian) myth:

Life seeds emanated from Simorgh (Great Goddess Div) become rain drops to descend to the Earth. Six faces of Simorgh protect and nature them. The rain drops fallen into the Earth grow out as buds from the Earth. From buds grow various creatures. Among these creatures develop man and women. (Jamshidi. *Farhang-e Iran*)

This Simorghian myth is described fragmentary in Zoroastrian scripture *Bundahishn* XVIII, XXVII 1-4. Sweat born is taken from *Bundahishn* III:19-20. Development of male and female from unisexual men is derived from *Bundahishn* XV.

We are living in V Post-Atlantic time. It is again divided into seven culture epochs.

(3) Seven Culture Epochs

Post-Atlantis time is divided into seven smaller cycles (epochs). Each epoch lasts 2160 years, namely 1 Platonic month. We are living in the fifth culture epoch (German=Anglo-Saxon culture epoch) now.

I	First Culture Epoc: Indic	8227-6067 B. C.
II	Second Culture Epoc: Persia	6067-2907 B. C.
III	Third Culture Epoch: Egypt-Chaldea	2907-747 B. C.
IV	Fourth Culture Epoc: Greco-Roman	747 B. C.-1413 A. D.
V	Fifth Culture Epoc: German=Anglo-Saxon	1413-3573 A. D.
VI	Sixth Culture Epoch: Russia	3573-5733 A. D.
VII	Seventh Culture Epoch: America	5733-7893 A. D.

It must be noted, although there is no mention about the Simorghian culture (pre-Zoroastrian Iranian culture), theosophists think it is closer to the ancient Indic culture rather than later Zoroastrianized Iranian culture. Therefore it would be better to include the Simorghian culture in the first culture epoch rather than the second.

2.2 Doctrine of Sevenfold Cosmic Correspondence

According to the doctrine of sevenfold cosmic correspondence, Seven Rays, the Cosmos and human beings are all sevenfold existence and in close cosmic harmony (Table 1).

Table 1. Sevenfold Correspondence (Latest Version)

Seven Rays	Cosmic Planes	Mystic Bodies	Root Race	Commentaries
1	Mist of Fire	Logos		Universal Spirit. Spirit of God.
2	Ākāśa	Monad	7 th Root Race	Individuality and non-individuality co-exists.
3	Aether	Ātmic Body	6 th Root Race	Prophet's soul (Soul of Will) Root of individuality.
4	Wind	Buddhic Body	5 th Root Race (Present Human Beings)	Wali's soul (Soul of Love-Wisdom)
5	Fire	Mental Body	4 th Root Race (Atlantean)	Human soul. Higher part is the center of philosophical thinking. Lower part is the center of ethical judgment and daily intellectual activities.
6	Water	Astral Body	3 rd Root Race (Lemurian)	Animal soul. Source of passion.
7	Earth	Ether & Physical Body	1 st and 2 nd Root Race	Vegetable soul and mineral body.

Source: A. E. Powell. *The Etheric Double*, p32; Bailey. *A Treatise on Cosmic Fire*, p117

The highest mystic body of man is called Logos. Logos has no individuality, for it is

Universal Spirit itself. In this plane, man becomes one with Root Being. Monad is both individual and non-individual being. Âtmic body is the root of individuality. Buddhic body is the source of Love-Wisdom. Wali (Friend of God)s have highly evolved buddhic bodies. Mental body is the center of all the mental activities. The higher part of mental body is the center of philosophical thinking. Therefore it is also called abstract mind. The lower part of mental body is the center of ethical judgment and daily mental activities. Astral body is the center of instinctive activities and source of passion. Ether body is the maintainer and nurturer of the physical body. It provides vital energy to the physical body. Lifespan of man is determined by the quantity of the vital energy. Physical body is made of physical materials. When the ether body ceases to provide vital energy to the physical body, it soon crumbles into dust.

Monads emanated from Root Being evolved ether bodies when they incarnated in the first and second root race. Astral bodies in the third root race (the Lemurians), mental bodies in fourth root race (the Atlanteans). Present human beings (the fifth root race) is now evolving (developing) buddhic bodies under the guide of Mithra (Maitreya the Christ).

Remark: Iranian Origin

The doctrine of sevenfold mystic body has its root in Iranian esoteric philosophy. The earliest version was elaborated by Blavatsky (Table 2).

Table 2. The Earliest Version of Sevenfold Mystic Body

Mystic Bodies	Colors	Notes	Numbers	Commentaries	Iranian Correspondence in the Zurwanite Bundahishn*
Chhâyâ (Shadow or Double)	Violet	Si	1	Ether body, Prototype of Human form.	Advênak (Prototype in the Sun)
Higher Manas	Indigo	La	2	Spiritual Intelligence.	Ruvân, manoh
Auric Envelope	Blue	Sol	3		Breath (jân), Wayu (Wata)
Lower Manas	Green	Fa	4	Animal soul.	Ruvân, manoh
Buddhi	Yellow	Mi	5	Indic Budha. Spiritual soul.	Frawashi (Frawahr)
Plâna	Orange	Re	6	Life-principle.	Breath (jân), Rhythm of breath (Ram)
Kâma Rûpa	Red	Do	7	Physical body.	Tan (Physical body)

Source: Blavatsky. *Collected Writings*, vol. XII, 1889-1890, p562, Diagram II

*The Zurwanite Bundahishn: Zaehner. *Zurvan a Zoroastrian Dilemma*, p323, 334

It has striking parallel with Iranian esoteric teaching. Here is the citation from *the Zurwanite Bundahishn* 3:11(Zaehner. *Zurvan a Zoroastrian Dilemma*, p323, 334):

The first of spiritual beings is Ohrmizd. Of material beings he took to himself Gayômar. His helpers (co-creators) are the three Dadvs (creators): one is Space (Âtar), on Religion (Mehr), one Time (Dêne); all are called dê (creator) which is the spirit from which all creation proceeds. Man was fashioned in five parts –body (tan), spirit (breath; jân), soul

(ruvân), prototype (advênak), and Fravahr. Body is the material part; spirit that which is connected with the wind (Wayu) –the inhaling and exhaling of breath; soul that which, with the consciousness in the body, hears, sees, speaks, and knows; the prototype is that which is situated in the station of the Sun (Khoršed); the Frawahr is that which is in the presence of Ohrmazd, the Lord: it was created in this wise because during the period of the assault of the Aggressor men die, and their body rejoins the earth, their spirit the wind, their prototype the Sun (Khoršed), their soul the Fravahr so that the demons could not destroy the soul.

She revised this earliest version at least twice using Hindu and Neoplatonic sources. Table 3 shows her final version. The order of the mystic bodies was changed to reflect Neoplatonic emanation theory (seven mystic bodies are emanated from monad successively from âtmic aura buddhi, from buddhi higher manas, lastly from astral image physical body). Tantric doctrine about yoga was also reflected.

It must be noted that there are no Logos nor Monad in her scheme. These are introduced after her death by Annie Besant*, C. W. Leadbetter*, Arthur E. Powell* and other theosophists. They revised Table 6 into the present sevenfold scheme (Table 1). Steiner has requested to make compatibility with his own technical terms in 1902. He made correspondence between Blavatsky’s final version (Table 6) and his terms.

Table 3. Blavatsky’s Final Version

Mystic Bodies	Elements	Colors	Commentaries
Âtmic Aura	Âkâša	Entire prismatic	Spirit.
Buddhi	Divine Flame	Yellow	Spiritual soul.
Higher Manas	Ether	Indigo	Intellectual soul.
Lower Manas	Agni (Fire)	Green	Human soul.
Kâma	Air (Vâyu)	Red	Source of desire. Animal soul.
Astral Image	Water (Âpas)	Violet	Instinctive soul. Vegetable soul.
Physical Body	Earth (Pritivî)	Blue	Physical body.

Source: Blavatsky. *Collected Writings*, vol. XII, 1889-1890, between p660 and 661, Diagram V

*Annie Besant: 1847-1933. Born in London. Succeeded presidency of the Theosophical Society from Henry Olcott in 1909. She assumed President of Indian National Congress in 1907.

*C. W. Leadbetter: Charles Webster Leadbetter, 1854-1934. Close co-worker in the Theosophical Society Adyar (Adyar School). An English clergyman and a prominent writer of Theosophy.

*Arthur E. Powell: A writer of Adyar school. He wrote a series of books on mystic bodies.

2.3 Doctrine of Ascension by Transmigration (Spiritual Evolution)

This is the most important doctrine of Theosophy.

Monads emanated from Root God fell into the material world. They evolved their mystic bodies through myriads of transmigrations under the protection and guide of Primordial Seven and the Shambhala hierarchy. Monads which had physical body

became minerals. Monads which have developed ether body become vegetables. Monads which have developed astral body become animals. Monads are so deeply involved in matter that they can't evolve mental body (human soul) by themselves. So came Sacrificed God (Ahura Mazda) to provide them mental body. Monads got mental bodies from Him and became men (fourth root race: Atlanteans). Atlanteans evolved into fifth root race (the present Human beings) by evolving manas (Philosophical soul). The death of Jesus gave the necessary impact on all the men to burn up a fire of love in their manas. Today Maitreya the Christ is nurturing these fires of love with the aid of Seven Great Masters in order to create one Earth consciousness by uniting all the mental bodies of men with the mind of the Earth (Ahura Mazda) by his miraculous Love-Friendship power.

Among the fifth root race will evolve the sixth root race. They will develop buddhic bodies. Among them will develop the seventh root race. They will develop atmic bodies. When the end of the cycle will come, all the monads of the seventh root race will ascend to Root God.

Table 4. Seven Root Races and their Focus of Evolution

Root Race	Another Name	Focus of Evolution
1	Shadowy Beings	Auric egg
2	Hyperbolian	Etheri body (Vegetable soul)
3	Lemurian	Astral body (Animal soul)
4	Atlantean	Mental body (Human soul)
5	Present Human Being	Manas (Philosophical soul)
6	None	Buddhic body (Wali's soul)
7	None	Âtmic body (Prophet's soul)

Remark: Modernized version of Simorghian Myth

The doctrine of ascension by transmigration is a modernized version of Simorghian tradition.

We can see Simorghian expressions of this doctrine in Attâr's best known work "the Conference of the Birds", Suhrawardi's mystic story "the Treatise of the Birds", Avicenna's mystic story "the Recital of Bird" and Nezâmi-e Ganjavi's poem "Haft Paykar", "Ten Bull Pictures" of Zen Buddhism and mysteries of Roman Mithraism.

In Attâr's poem thirty birds journey through seven valleys to meet Simorgh. Thirty birds are the symbolic expression of seekers (monads in Theosophy). The seven valleys are the symbolic expression of seven cycles. Simorgh is the symbol of Hakk (Root God). The following citation is the crucial moment of their journey:

A new life flow towards them (thirty birds) from that bright
 Celestial and ever-lasting Light-
 Their souls rose free of all they'd beeb before;
 The past and all its actions are no more.
 Their life came from that close, insistent sun
 And in its vivid rays they shone as one.
 There in the Simorgh's radiant face they saw

Themselves, the Simorgh of the world –with awe
They gazed, and dared at last to comprehend
They were the Simorgh and the journey's end.
They see the Simorgh –at themselves they stare,
And see a second Simorgh standing there;
They looked at both and see the two are one,
That this is that, that this, the goal is won.
(Attar, *The Conference of the Birds*, p219)

In Theosophy, after a long journey of evolution, monads of human being will see the face of Simorgh.

2.4 Doctrine of Aryan Religion Propagation

Blavatsky arranged ancient Aryan (Indo-Iranian) religion, esotericism in Semitic religions and Greek mystic philosophy into a genealogy. She thought every esoteric philosophy is a result of syncretism with the Aryan culture and the other cultures. The genealogy shows its propagation process in chronological order. The theory was introduced in her first book *Isis Unveiled* (1877). Convincing this theory, she formed the doctrine of Cosmic evolution in the traditional scheme of the Aryan culture (the result was already surveyed in 1. 2).

Ancient Aryan (Indo-Iranian) religion

The ancient Aryan religion which Blavatsky reconstructed and thought to be is a religion before Hindus and Iranians separated. It is the Magi-brahmin's religion from which Hinduism, Buddhism, Esoteric Zoroastrianism* were born to propagate to Chaldea, Egypt, Greece and Rome.

*Esoteric Zoroastrianism: This is a Persian Esoteric religion from which developed Mithraism, Zurvanism, Manichaeism and Ghulat (Yezidism, Ahl-e Hakk, Ismailism). It is completely different religion from Zoroastrianism (Ahura Mazda worship).

Semitic Religions

To this category belong Egyptian polytheism, Babylonian polytheism, Judaism, Christianity and Islam. Blavatsky thought Kabbalah (Chaldean Esotericism) was born from syncretism of Babylonian polytheism and esoteric Zoroastrianism. Christianity was born from syncretism of Chaldean Kabbalah and Judaism. Metatron-Mithra is the highest mystery of Chaldean Kabbalah.

She thought Semitic religions are friendly to Aryan religion except Islam. She thought Islam (Sunni) is a sort of reaction to the Aryan religion's propagation, and Shi'ism is a counter reaction to the reaction (Sunni Islam).

Remark: Transmigration of Soul

By the theory of Aryan religion propagation, the early Christianity had the doctrine of transmigration of soul. Actually the transmigration of soul is mentioned in the Christian Gnostic scriptures (*Apocryphon of John*, 27; *Zostrianos*, 46; *Fragment of Basilides G*, 4.83.2; *Gnosis of St. Epiphaneus*, 26.10.7-8)

According to Theosophy, Christian purgatory is a portal place for the souls to prepare next reincarnations.

Egyptian Polytheism and Mysteries of Isis

Blavatsky thought mysteries of Isis (Esoteric religion of Egypt) was born from syncretism of Egyptian polytheism (another Semitic religion) and Esoteric Zoroastrianism, and *Poimandres* in *Corps Hermeticum* is the scripture of its secret doctrine.

Greek Esoteric Philosophy

Blavatsky thought Greek esoteric philosophies (mystic philosophy of Pythagoras, Plato and Neoplatonism) were also born from syncretism of Greek thoughts and Esoteric Zoroastrianism, and reflects secret doctrine of the Magi-brahmin's religion.

Later Blavatsky and theosophists call their thought Theosophy. "Theosophy" is a term derived from Θεοσοφία used by philosophers of Alexandria, namely Ammonius Saccas (founder of Neoplatonic school, 3rd century AD) and his pupils (Blavatsky. *The Key to Theosophy*, p1). Needless to say, this does not mean Theosophy is Greek origin.

Summary

According to the theory of Aryan religion propagation, the source of all the esoteric thoughts and religion is ancient Aryan religion, namely the Magi-brahmin's religion. Blavatsky wrote in preface of her most famous work *The Secret Doctrine* as follows:

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and became materialized. (Blavatsky. *The Secret Doctrine*, vol. 1, iii)

This citation does not mean that Theosophy is an opportunistic collection of common points found among these religions, as is frequently misunderstood. Theosophy is a modern representation of the Aryan religious philosophy to the end. It should be remembered well that the claim of universality of Theosophy is none other than the claim of universality of the Aryan religious philosophy based on the theory of Aryan religion propagation.

3. Main Deities

Blavatsky elaborately reconstructed ancient Aryan religion. Here are the survey of its main deities.

3.1 Root God –The First Principle

The Root God, more correctly Root Being of Theosophy is Persian Zurvan, whose Indic correspondence is Great Goddess Aditi. Her name means "Infinity". Root Being is called

Paramâtman (Primordial Self), its father aspect is called Parabrahman (Beyond-brahman), Mother aspect is called Mûlaprakuriti (Root-nature) in their technical term.

Root God rests and awakes periodically. The period Its/His/Her awakening and action is called “manvantara”. The period of rest (sleep) and inactive is called “plalaya”. These terms are taken from Indic scripture *the Law of Manu*.

Although Blavatsky had only limited knowledge about pre-Zoroastrian Iranian religion, she knew Zoroastrianism is a later development, and therefore is not the ancient Aryan religion. If she knew more about the Simorghian culture, she would have called Root Goddess correctly Div (Simorgh).

Remark

(1) Egypt

Root God is introduced to Egypt and called androgynous Nous in *Poimandres* 9.

(2) Chaldean Kabbalah

The corresponding Semitic deity is Ain Soph (Infinity).

(3) Greece

Zurwan is introduced to Greek and translated into Aeon.

3. 2 Primordial Seven

Primordial Seven are Gods born from Root God. There are many records of Primordial Seven (Table 5). They are called Primordial Seven and/or Seven Rays in their technical term.

When Root God awakes, Primordial Seven spring from It/Him/Her. They create the Cosmos and preside over it in rotation. Their rotation creates 777 Cycles.

Table 5. various versions of Primordial Seven in Aryan Religion

Primordial Seven	Source
Mitanni Gods: Mitra, Varuna, Indra, two Nasatiyas	The Mitanni treaty (1400 BC)
The Aditiyas: Mitra, Varuna, Aryaman, Amsha, Bhaga, Daksha, Indra	<i>Rig Veda</i> IX 114, 3; 25. 1 (1200 BC)
Dia (Heaven), Mithra (Sun), Anahita (Moon), Agni (Fire), Zamyat (Earth), Aban (Water), Wayu (Wind)	Herodotus (484?-425 BC). <i>History</i> 1.131-132; Strabo (63? BC-24? AD). <i>Geography</i> 15.3.13-15
Buddhism's Gurdian Gods of Miroku: Hôdô 宝幢, Ketoku 花德, Kô'on 香音, Kiraku 喜樂, Shô'on 正音	<i>Miroku Sutra Trilogy</i> 弥勒三部经 (ca. 2 BC-2 AD)
Roman Mithraism's Seven Week-day Gods: Sol(Sun, Sunday), Luna (Moon, Monday), Ares (Mars, Tuesday), Mercury (Mercury, Wednesday), Jupiter (Jupiter, Thursday), Venus (Venus, Friday), Saturnus (Saturn, Saturday)	Origen (185-254 AD). <i>Contra Celsus</i> 6:22
Manichaeism's Sons of Mihryazd: Xrôštâg Yazd (Sraosha), Azdegaryazd (Rashnu), Šahrbed	Mani (216-274 AD). <i>Šâbhuragân, Kephalaia</i>

(Šahrevar, Xšathra), Dahibed (Vahman), Wisbed (Bahrâm), Zandbed (Ârmaiti), Mânbed (Tîr)	
Aryan Religion in the Central Azia: Mithra (Sun, Sunday), Mah (Moon, Monday), Bahram (Mars, Tuesday), Tyr (Mercury, Wednesday), Ohrmizd (Jupiter, Thursday), Anahita (Venus, Friday), Kewan (Saturn, Saturday)	Amogavajra (8 th AD). <i>Sukuyôkyô</i> 宿曜經
Yazdanism's Haf SIRR: 'Azazel (Sun, Sunday), Darda'il (Moon, Monday), Israfil (Mars, Tuesday), Shemna'il (Mercury, Wednesday), Azra'il (Jupiter, Thursday), Jibril (Venus, Friday), Michael (Saturn, Saturday)	<i>Mas'ah Rish</i> (1342 AD)

Remark 1

(1) Egypt

Primordial Seven are called "seven rulers of Heaven" in *Poimandres* 9.

(2) Chaldean Kabbalah and the Christianity

The corresponding Semitic deities are Elohim (six Els) and Yahweh (*Anthrowiki*, "Elohim"; Blavatsky. *Theosophical Glossary*, "Elohim"). According to Theosophy, the sole God Most High in *Genesis of the Old Testament* is the product of editorial synthesis of two different scriptures: one in which creator gods are called "El"s, the other in which the creator god is called Yahweh (Steiner. *Die Geheimnisse der biblischen Schöpfungsgeschichte*).

(3) Greek

They were called the seven week-day gods (Apollo, Artemis, Ares, Hermes, Zeus, Aphrodite, Kronos) in Roman Mithraism and Hellenistic culture.

Remark 2

Theosophy has arranged Indo-Iranian gods in a new scheme (Table 6). Planets are classified in to two categories:

Sacred planets

Vulcan (an in visible planet said to exist inside of the orbit of Mercury), Mercury, Venus, Jupiter, Saturn, Uranus and Neptune. These planets help to connect monads and four lower bodies (Bailey. *Esoteric Astrology*, p505-506).

Non-sacred planets

The Sun, the Earth, the Moon, Mars and Pluto. These planets influence four lower bodies (buddhic, mental, astral and ether body) (Bailey. *Esoteric Astrology*, p505-506).

According to Table3, exoteric (visible) Primordial Seven are Sun (Hwar, Surya), Moon (Haoma, Sôma), Mercury (Mithra, Mitra), Venus (Anâhitâ, Sarasvatî), Mars (Bahrâm, Indra), Jupiter (Wayu, Wâyü) and Saturn (Kêwan, Šanaishwalaya).

Table 6. Primordial Seven of Theosophy

Root	Seven Rays	Sacred Planets		Non-Sacred Planets		Mystic Bodies
		Planets	Deities	Planets	Deities	
Z u r w a n / A d i t i	1	Vulcan	Âtar Agni	Pluto	Ahriman Aryaman	Logos (Universal Spirits)
	2	Jupiter	Wayu Wâyu	Sun	Hwar Surya	Monad (Âkâša)
	3	Saturn	Kêwan Šanaishwalaya	Earth	Zamyât Pritivî	Âtmic Body (Prophet's Soul)
	4	Mercury	Mithra Mitra (Budha)	Moon	Haoma Sôma	Buddhic Body (Wali's Soul)
	5	Venus	Ahâhitâ Sarasvatî	————	————	Mental body (Human Soul)
	6	Neptune	Apâm Napât Varuna	Mars	Bahrâm Indra	Astral Body (Animal Soul)
	7	Uranus	Asman Dyaus	————	————	Ether Body (Vegetable Soul)

Note: Zurwan/Aditi is also symbolized by the Sun.

3.3 Savoir God and Sacrificed God

Theosophy developed their own theory of types to classify gods. The most important types are Savoir God and Sacrificed God.

Savoir God

“Savoir God” is a technical term for gods who comes to the human beings as saints and/or man-gods, and teach spiritual truth to guide and save them. Foundation of the new world religion and its guiding is also his mission. To this type belong Mithra (=Mitra =Miroku =Maitreya) and his vehicles: Krishna, Prince Gautama, Apollo, Adam Cadmon (Metatron), Odin (Votan) and Poimandres. He dwells in planet Mercury which is one with the Sun. He showed his double as the Silent Watcher on the Earth to found Shambhala Hierarchy (the hierarchy of guiding spirits on the Earth) in the Lemurian time. The Silent Watcher is the highest and oldest deity in the Shambhala hierarchy. The World Teacher is his double, created in Lemurian time before the coming of Sacrificed God (Ahura Mazda). The World Teacher gives spiritual influence on human buddhic bodies in order to connect mental bodies to the mind of the Earth (Ahura Mazda).

In this world cycle seven Mirokus (more correctly Mithra, namely Friend) will appear. The present Miroku is the fifth, Prince Gautama was the fourth (Purucker. *The Fountain-Source of Occultism*, p491).

The World Teacher is called messiah in Judasim, the Christ in the Christianity.

Sacrificed God

“Sacrificed God” is a technical term for gods who died to be spiritual essence of human beings. Their body were torn into pieces and mingled with matter. To this type belong Ahura Mazda (Ohrmizd), Osiris, Dionysus, Vishvakarman, the Primal Man of Poimandres, Lucifer, Mahasura, Prometheus and Loki.

According to Theosophy, Sacrificed God came to the Earth from a higher realm (Venus) in

Lemurian time, and became the second highest deity in the Shambhala hierarchy. His main portion became the mind of the Earth. This portion is called the Lord of the World. The rests were torn into myriads of light particles, and became mental bodies (human souls) of fourth root race.

*

At a glance it seems wrong to put Ahura Mazda and Lucifer in the same type, however, there is a rational theory behind it. The following are the citations and summary of their theory:

The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was hurled down to the bottomless pit, or simply unto the Earth, to live as man. The Hindu Lucifer, the Mahasura, is also said to have become envious of the Creator's resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmâ; for which Siva hurled him into Pâtâla (Blavatsky. *The Secret Doctrine*, Vol. 2, stanza X, p237n)

Returning once more to the most important subject in the archaic Cosmogony, it may be said that even in the Norse legends, in the Sacred Scrolls of the goddess Saga, we find Loki, the brother by blood of Odin (as Typhon, Ahriman, and others brothers of Osiris and Ormazd), becoming evil only later, when he has mixed too long with humanity. Like all other fire or light gods –fire burning and destroying as well as warming and giving life- he entered by being accepted in the destructive sense of "fire." The name Loki, we learn ("Asgard and the Gods", p. 250), has been derived from the old word "liechan," to enlighten. It has, therefore, the same origin as the Latin "lux, light." Hence Loki is identical with Lucifer (light-bringer). This title, given to the Prince of Darkness, is very suggestive and is a vindication in itself against theological slander. But Loki is still more closely related to Prometheus, as he is shown chained to a sharp rock, while Lucifer, identical with Satan, was chained down in hell; a Earth, if we accept the theological paradox in its fullness. Loki is a beneficent, generous and powerful god in the beginning of times, and the principle of good, not evil, in early Scandinavian theogony. (Blavatsky. *The Secret Doctrine*, vol. 2, stanza X (cont.), p283n)

Ahura Mazda created the Geteh (the material world) to fight against Ahriman. In Manichaeism Ohrmizd was defeated by Ahriman. The light body of Ohrmizd was torn into myriads of light particles and scattered into the primordial matter. These myths are Persian mythological expressions of light mingled with matter (the fall of light into the matter), which was expressed by the fall of Lucifer, Loki and Prometheus into the Earth (the world of matter) in the West. Therefore, in Theosophy, Ahura Mazda (Ohrmizd) is said to be identical with Lucifer (Gettings. *Encyclopedia of the Occult* ; Nishikawa. *Dictionary of Steiner's Technical Terms*)

Sacrificed God is called Mârtânda, the eighth son of Great Goddess Aditi in *Rig Veda*.

Remark: Savoir God and Sacrificed God

There is another interpretation. Savoir God and Sacrificed God are the alter expression of ancient Indic Mitra-Varuna. Mira is god of fire and day, Varuna is god of water and night. In

Theosophy, fire is a symbol of spirit and logos, water is a symbol of primordial matter and life.

3.4 Ahriman

According to Blavatsky Ahriman is not the Principal of Evil. The original Ahriman of the Simorghian culture was torn into two deities by Mazdean dualism:

The dualism in the Mazdean religion, was born from exoteric interpretation. The holy "Airyaman," "the bestower of weal," invoked in the prayer called Aiyama-ishyô, is the divine aspect of Ahriman, "the deadly, the Daê of the Darkness" (Farg. xx., 43), and Angra Mainyu is the dark material aspect of the former. (Blavatsky. *The Secret Doctrine*, vol. 2, p517)

When particles of light body of Ahura Mazda entered into the human bodies and became their mental bodies (human souls), the lower portions of them were polluted by the negative influence of the astral bodies (animal souls). The polluted portions separate themselves from the pure portions and became the envious antagonist Angra Mainyu. Mithra will come to help the pure portions to recover their schism with his love. The resurrected particles (mental bodies) will unite to be one with the mind of the Earth (the main portion of Ahura Mazda) to create the Earth collective consciousness. According to Theosophy, Zoroastrian (Ahura Mazda worship's) dogma is an exoteric interpretation of this mystery.

3.5 Manu, Maha Chohan and the World Teacher

This group of gods is taken from Persian legend. Their Persian names are Gayômdard, Jamshid (Yima) and Mithra respectively. The following is the brief summary of the myth*:

God has three sons: Gayômdard, Jamshid and Mithra. The first prince Gayômdard descended to the Earth to create man from sweat. Therefore people call him the Forefather of men respectfully. The second prince Jamshid taught men to develop civilization. Therefore people call him the Lord of Civilization respectfully. The third prince Mithra taught men higher spiritual culture: religion and law. Therefore people call him the World Teacher respectfully.

They are the third highest deities in the Shambhala hierarchy. Manu (Gayômdard) is the director of the forming new root races and sub races. Maha Chohan (Jamshid) is Lord of Civilization, and is the director of the development of human civilizations. Four out of the seven great masters (Serapis, Hilarion, Jesus and Comte de Saint-Germain) are working under his direction. The World Teacher (Mithra) is the leader of the three, and the director of the development of human soul (mental body and buddhic body). Master Koot-Hoomi and Djwal Khul are working under his direction. (Bailey. *Initiation Human and Solar*, p49; Powell. *Solar System*, Ch. 17, 18; Leadbetter. *The Masters and the Path*, Ch. 12)

*Myth: see *The Mysteries of Mithras* (Nabarz), p72-85.

3.6 Zoroaster and Jesus

In Theosophy, Zoroaster is the most influential master of wisdom in the Shambhala hierarchy. He introduced himself Zaratas when he incarnated in Chaldea to establish the Chaldean Kabbalah, Zardusht in Persia to establish the mystery of Persia. When he incarnated in Palestine in 4 BC, he was named Jesus (4 BC-30 AD). He became the sole receptor (vehicle) of both Saviour God (Mithra) and Sacrificed God (Ahura Mazda) at the same time. He was overshadowed by both Gods when he became 30 years old, and became the Christ (the World Teacher).

Due to the schism in Theosophy, Steiner school mentions only Sacred God, the rests Saviour God. (Steiner. "Von Jesus zu Christus" , GA131)

(1) Saviour God

When Jesus was crucified on Golgoth's hill (30 AD), Saviour God (Mithra/Maitreya/Miroku) descended to the Hades and after three days he resurrected. Resurrected Mithra began to radiate higher and stronger Love-Friendship energy than before. Making the best of this radiation, he began to work to evolve all the human mental bodies in order to unite them with the mind of the Earth (Ahura Mazda). According to Theosophy, *the New Testament* is the holy book given by Mithra to the all the human beings.

(2) Sacrificed God

When Jesus was crucified, Sacrificed God (Ahura Mazda) left the body of Jesus to dissolve into the air of the Earth. According to Theosophy, Ahura Mazda is the kernel of the collective Earth consciousness.

Remark: Zoroaster

When Jesus was crucified, the soul of Zoroaster left his physical body. He reincarnated as Master Jesus in medieval Europe.

3.7 Mani

Mani (213-276) is also a master of wisdom in the Shambhala hierarchy, and is far greater than the Manichaeon evaluation. When he reincarnated to be Christian Rosenkreuz in 14th century, he summoned Zoroaster, Prince Gautama and Scythianos to hold a meeting to make a plan to penetrate all the wisdom of the masters of Post-Atlantis time deeper into human beings. According to this plan, all of their ageless wisdom was preserved in the mysteries of the Rosicrucian Order (Steiner. *Der Orient im Licht des Okzidents*, p216-223; *Theosophie des Rosenkreuzers*, p311-312). Thereafter the four are leading a special commando whose objective is to penetrate the ageless wisdom into the Christian world in order to make it a firm ground of the new world religion. Zoroaster, Prince Gautama and Scythianos reincarnated to be masters of the Rosicrucian Order. Mani himself reincarnated as Percival a knight of the Holy Grail in the medieval Europe. He is prophesized to penetrate the doctrine of transmigration of soul and karma into the Christianity in 21 century. Mani and the Rosicrucians are also the roots of Freemasonry. (Nishikawa. *Dictionary of Steiner's Technical Terms*, "Mani")

*

Steiner evaluated Mani highly, and wrote he is greater than Zoroaster, Prince Gautama and Scythianos (Steiner. *Der Orient im Licht des Okzidents*, p217). He prophesized that souls of the Manichaeans and the Neo-manichaeans (the Bogomils and the Cathars) will reincarnate

to become members of Anthroposophical movement in 20th century (Steiner. *Karma of Anthroposophical Movement*, p169). Therefore Steiner school may be said to be a modernized Manichaeian sect within Theosophy.

3. 8 Seven Great Masters

They are sages who serve to support Maitreya the Christ (the World Teacher). They are doubles (alter egos) of Primordial Seven. They repeatedly reincarnate in various places in order to guide human beings. All the great sages and mystics are reincarnations of them. (Bailey. *Initiation Human and Solar*, p49; Powell. *Solar System*, Ch. 17, 18; Leadbetter. *The Masters and the Path*, Ch. 12)

According to Steiner's Anthroposophy there are twelve great masters, and five of them, including Mani, are acting secretly. These twelve masters correspond to the twelve signs of the Zodiac which surrounds Mithra, and twelve disciples of the Christ. (Steiner. *Der Orient im Licht des Okzidents*, Ch. 9)

Table 7. Seven Great Masters

Seven Rays	Present Name	Past Name
1	El Morya	Ibrahim, Abraham, Akbar the Great, Master Jupiter
2	Koot-Hoomi, Djwal Khul	Pythagoras, Lanto, Confucius, Lao Tzu
3	Maha Chohan	Aristotle, the Venetian Master
4	Serapis	Idries, Hermes, Amenhotep III
5	Hilarion	Iamblichus, St. Paul,
6	Jesus	Zardusht (Zoroaster), Lady Nada
7	Comte de Saint-Germain	Rosenkreuz, Prince Rakocki, Merlin, St. Joseph

4. History, Influence and Organizations

4. 1 History

Formation

Theosophy was born in 1875, when Helena Petrovna Blavatsky (1831-1891) founded the Theosophical Society with Henry Steel Olcott (1832-1907) and William Quan Judge (1851-1896) and others. At first its international headquarter was laid in New York, but was moved to Bombay (Mumbai) in 1875, to Adyar, Madras (Chennai) in 1882. Blavatsky was the leading occultist and writer among them. She wrote two voluminous books: *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). These books became the fundamental scriptures for the theosophists. After Blavatsky's death in 1891, the Society's leaders seemed at first to work together peacefully. But this did not last long.

Schism

First schism occurred, when W. Q. Judge took most of the Society's American Section with him in 1895 and founded the Theosophical Society International Headquarters (Judge School).

The rest of the Society led by Olcott and Besant became the Theosophical Society –Adyar (Adyar School), based in India.

Second schism occurred, when the Adyar School founded the Order of the Star of the East in 1925. They claimed Jiddu Krishnamurti (1895-1986) to be Maitreya the Christ. Rudolf Steiner (1861-1925), the leader of the German section of the Theosophical Society, rejected this claim and led a formal split in 1913 and founded Anthroposophy. Alice A. Bailey (1880-1949) also rejected it and left to found Arcane School in 1919.

After Schism

Krishnamurti abandoned his Christ-ship and dismissed the order in 1929. Thereafter the movement became cooled down, however, various schools continued their own activities.

Latest Movement

A Scottish theosophist Benjamin Crème (1922-) began his mission in 1975. He assumed the editor in chief of Share International and began to send messages given by Maitreya the Christ to the world by issuing monthly organ magazine *Share International*. In a sense his movement is a revival of the attempt by the Order of the Star of the East, and an exponent of Theosophy. It is not a surprise, for Theosophy is the modernized version of ancient Aryan religion, in which Mithra worship is indispensable element, in guise of western occultism.

4. 2 Influence

Theosophy retains enormous influence upon the western occultism and New Age movement even today. It is not too much to say that there is no occult theory nor a New Age thought that got no influence from it. Even western magical tradition owes Theosophy to a considerable extent. In other words, Theosophy has become the most influential philosophical platform of occult and New Age movement in western world now.

4. 3 Organization & Population

Adyar School: The Theosophical Society Adyar

HQ

Adyar (India).

Population

At its culmination in membership and intensity during the 1920s early Theosophical Society (Adyar School) had around 7,000 members in the USA. The Indian section, at one time had more than 20,000 members, is now around 13,000. In the last several decades, there was a steady increase in membership in India, whereas outside India, the membership has been dropping. In the USA, the current membership is around 3,900 which is about the same as it was in 1913.

⇒ <http://en.wikipedia.org/wiki/Theosophy>

It has members in India (12,444), the United States (4,072), Italy and Australia (more than a thousand each), Iceland (370) and New Zealand (982). It has other branches all over the world, however, there is no statistical data about their populations.

⇒ <http://theosophicalsociety.wordpress.com/>

William Q. Judge School: Theosophical Society (International Headquarters)

HQ

Pasadena (California, U. S. A.)

Population

It had approximately 7,000 members in 1920s (Washington. *Madame Blavatsky's Baboon*). There is no recent statistical data about its population.

⇒ [http://en.wikipedia.org/wiki/W.Q. Judge](http://en.wikipedia.org/wiki/W.Q._Judge)

⇒ <http://en.wikipedia.org/wiki/Theosophy>

Nicholas Roerich School: Agni Yoga Society & the Maitreya Sangha

HQ

Moscow.

Population

It is active in Russia and the United States. With support from Mikhail and Raisa Gorbachev, a Roerich Centre was created and provided with a palatial headquarters in Moscow. The Centre is a major force in the movement to spread Agni Yoga and the Roerich's work, but in the former Soviet Union as elsewhere, that movement has tended to be loosely organized. There is no recent statistical data about its population..

⇒ http://en.wikipedia.org/wiki/Agni_Yoga

Steiner School: General Anthroposophical Society

HQ

Dornach (Switzerland).

Population

It has approximately 60, 000 members as of 2008. There are 965 independent Waldorf Schools (Anthroposophy) worldwide (2008) .

⇒ [http://en.wikipedia.org/wiki/Anthroposophical Society](http://en.wikipedia.org/wiki/Anthroposophical_Society)

⇒ [http://en.wikipedia.org/wiki/Waldorf Education](http://en.wikipedia.org/wiki/Waldorf_Education)).

Alice A. Bailey School: The Arcane School

HQ

New York, London and Geneva.

Population

For it gives a series of correspondence courses. There is no statistical data about its population, but there are many students and graduates. It has great influence on New Age movement through its education and books.

⇒ [http://en.wikipedia.org/wiki/Alice Bailey](http://en.wikipedia.org/wiki/Alice_Bailey)

Benjamin Crème School: Share International

HQ

Amsterdam (Netherland).

Population

It is promoting Maitreya the Christ and his teaching, issuing *Share International magazine* monthly in English, Dutch, French, German, Japanese and Spanish, periodically in Polish and Slovenian since 1975. It has no member registration system, so there is no statistical data about its population.

⇒ http://en.wikipedia.org/wiki/Share_International

Other Schools

The Bridge to Freedom
Church Universal and Triumphant
"I AM" Activity
Liberal Catholic Church
New Acropolis
Order of the Temple of the Rosy Cross
The Summit Lighthouse
The Temple of the People
The Temple of the Presence
United Lodge of Theosophists

5. Concluding Remark

The tremendous influence of Theosophy in the modern western world is an evidence of (1) all-embracing, friendly and syncretic nature of, and (2) efficiency and potentiality, of the ancient Aryan (Indo-Iranian) religion and philosophy. For after all Theosophy is a successful modernized representation of the ancient Aryan religion.

If researchers and revivalists of the Simorghian culture and Mithraism (Mehrparasti) all over the world will include it in his scope and study it without prejudice, it would become a rich source.

Of course, it is not at all my intention that all the researchers and revivalists should become theosophists nor build their thoughts upon Theosophy. It is gaining knowledge and lessons by investigations and observations of Theosophy that is significant and helpful. Therefore it is not necessary to become a theosophist and a follower of Maitreya the Christ without enough attention to quality. Of course prejudice, underestimation and overestimation of Theosophy are unnecessary as well. Cool head, warm heart and broad mind are required.

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