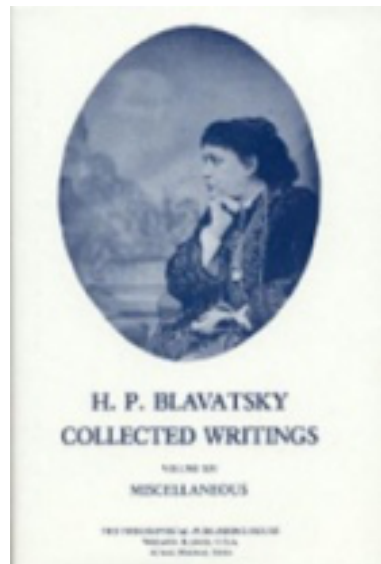


H.P. Blavatsky
COLLECTED WRITINGS



VOLUME XIV
MISCELLANEOUS

FOREWORD TO VOLUME XIV

This volume is the last of the numbered series of the H. P. Blavatsky Collected Writings. Its final production is due to the patient labor of several persistent fellow-students, since a number of quotations had to be completed, or foot-noted, after the passing of the Editor, Mr. Boris de Zirkoff.

Nicholas Weeks gave valuable assistance in every phase of the work, including proofreading and indexing. Jeanne Sims, of Los Angeles, was always ready to proofread and be consulted in various ways. We thank Mr. David Reigle especially for his knowledge of Sanskrit and Tibetan terms, as well as the resources of his Eastern School Reference Library. We owe a great debt to Mr. Richard I. Robb who contributed the major portion of the Bio-Bibliography, and completed the unfinished entries of Mr. de Zirkoff. Mr. John Drais redrew and corrected some of the Hebrew letters.

Aside from these associates we welcomed the sustained interest & proofreading of Mr. & Mrs. Hector Tate; the research of Mr. Hannah Fadel, Vern Haddick and of Karen Skubish of the Newberry Library. Anne Redlich helped located several obscure dates for our Index. From abroad, Ted Davy, Gen. Sec. of the T.S., Canada, Mr. & Mrs. Wilfried Goltz (who traced the Von Haller poem) and several T.S. Lodge members in London, helped smooth the way.

The Chicago Theosophical students of Vonda Urban & Irene Stashinski were willing helpers all along. These included Arnie Coleman, Norman Zuefle and Vonda herself.

Virginia Ross had computer typeset a rendition of the Introduction to appear in this volume, as part of the SD2 Symposium in San Diego. I also thank Joy Mills and Virginia Hanson of Ojai, California for valuable suggestions regarding Boris de Zirkoff's Introduction. As always, Emmett Small of Point Loma Pubs. was available for consultation, for which we are very grateful.

Much time was saved by checking references in the wonderful resources of the nearby Pasadena T.S. Research Library. These were augmented by many valuable suggestions of their archivist, Mr. Kirby von Mater, and librarians John von Mater and Manuel Oderberg. Because we wished to provide references to Mr. C. Jinarâjadâsa's partial printing of the Würzburg MS. in *The Theosophist*, the Theosophical University Press staff's willingness to make photocopies from their set of volumes is greatly appreciated.

The Würzburg MS. itself was no longer available on microfilm, and Mr. de Zirkoff's typescript from the aging copy at Adyar needed rechecking. The T.S. of America in Wheaton provided a micro-flo copy which enabled us to cross-check the "To the Reader's" section, included in our Appendices. More about the procurement of this MS. is to be found therein. Throughout the text however, we refer to the WMS. (Würzburg MS.), whenever a portion from the original material of H.P.B. throws added light on the passage. Any additional material is entered in brackets, as well as any word not clear in the typescript, or any footnote reference to *The Theosophist* reprint available.

Certain anomalies need to be explained. On p. 336, and again on p. 342, reference is made to an Appendix which apparently H.P.B. was planning to add to her work. These have remained untraced, and are not to be confused with the Appendices of this current volume. For the Sinnett MS. of *Incident in the Life of H.P. Blavatsky*, which appears amidst the latter, we are indebted to Mr. Michael Gomes, who sent them from Adyar.

We have kept to H.P.B's British spelling for some English words, whenever possible, but have tried to update the Sanskrit and Tibetan.

Last, but not least, we thank Boris' long-time friend and printer Everett Stockton, for overseeing the typesetting of Mr. de Zirkoff's last numbered volume, and Mr. Pete Pedersen, the publication manager of T.P.H. Wheaton, who searched the archives for illustrative and historial material now at Olcott Library.

DARA EKLUND

Assistant Compiler

LOS ANGELES, CALIFORNIA

Fall 1985



BORIS MIHAILOVICH DE ZIRKOFF
1902-1981

Photograph by Colette Dowlatkhah

“THE SECRET DOCTRINE--VOLUME III”

As Published in 1897

A Survey of its Contents and Authenticity.

Boris de Zirkoff

In the Fall of 1897, a little over six years after the passing of H. P. Blavatsky, there was published by The Theosophical Publishing Society in London a large volume entitled *The Secret Doctrine*, Vol. III, with the sub-title: *Occultism*. *

The original edition of this work is at present hard to find, though it turns up every now and then in second-hand bookstores. But the text of it has been incorporated as a separate volume in later impressions of the revised edition of *The Secret Doctrine* (Vols. I and II), published in 1893, and can now be read in the edition of the S.D., published since 1938 by The Theosophical Publishing House, Adyar, Madras, India.† It forms Book V of this edition which is divided into six handy books.

* The title-page bears also the imprint of the Theosophical Publishing Society, Benares, India, and of the Theosophical Book Concern, Chicago, Ill.

† Reprinted in 1950, by the Theosophical Publishing House, London. [In 1978/79 the T.P.H. Adyar printed a definitive edition of the S.D., based on the original two volume work. Compiler.]

There exist in the minds of many students, both within and outside of the Theosophical Organizations, a variety of misconceptions concerning the nature and contents of the Volume, which, as so many other misunderstandings, are very likely due to lack of adequate information, as well as lack of real interest to determine for themselves the known facts concerning this subject. Yet such facts are very numerous and, when carefully considered, should dispose of most of the existing misconceptions.

Although not published until 1897, the preparation of this Volume had been going on for some years previous to this date, as appears, for instance, from a statement in the January, 1894, issue of Lucifer (Vol. XIII, p. 354), to the effect that "...the third volume of The Secret Doctrine is being typewritten from the MS."

The first pages of this Volume went to the printer around June, 1895,* and the Volume seems to have been completed in September, 1896, although its actual publication had to wait until the American edition, "necessitated by the unfair copyright law," could be made ready also.†

A careful analysis of the contents of this Volume discloses a number of interesting facts.

Pages 433-594 consist of:

a) The text of the Esoteric Instructions issued privately by H. P. B. herself to the pledged disciples of the Esoteric School. This text is incomplete, however, and considerably edited.‡

b) The text of the Notes taken by various students at the meetings of H.P.B.'s Inner Group. These Notes are heavily edited, and very considerably altered, as comparison with the most complete version of the same Notes, that of Mrs. Alice Leighton Cleather, would easily show.

* Lucifer, Vol. XVI, June, 1895, p. 271.

† Lucifer, Vol. XIX, September, 1896, p. 81.

‡ [See B.C. W., Vol. XII, pp. 488-511 for the complete unedited text.]

An exhaustive discussion of these Notes in their historical background may be found in The Theosophical Forum, Point Loma, California, Vols. XVI, XVII and XVIII, April to December, 1940, and January to April, 1941, under the title "Leaves of Theosophical History."

These Instructions and Notes were given under a solemn pledge of secrecy which was blatantly violated by their publication. Besides, as appears quite plainly from G. R. S. Mead's own explanation, their text was added to this volume as mere padding, to increase its size.†

We will now dismiss this particular portion of the volume under discussion, as being of no immediate value for our analysis.

When H. P. B. lived at Würzburg, Germany, and was working on *The Secret Doctrine*, she sent a certain batch of MSS. to Adyar, with the intention of having T. Subba Row go over them and make suggestions and emendations, with regard to the text. Being then in a peculiar frame of mind, he disliked what H. P. B. had written, and refused point blank to have anything to do with the MSS. This MS. was in the handwriting of Countess Wachtmeister, and must have been copied from H. P. B.'s own MS. It is now in the Archives of the T.S. at Adyar.

The final product of Vol. I of the S.D. shows a great many changes as compared with this earlier MS. H. P. B. must have done a good deal of additional work on it, after Subba Row's refusal to collaborate with her. But whatever changes and alterations H. P. B. herself may have made at a later period, at least portions of the original MS. must have remained among her papers; these portions of the original MS. of the First Draft of Vol. I of the S.D. can be found in the "Volume III" we are now considering.

They account for 68 pages of the work, the text being identical to the corresponding passages of the First Draft.

In other words, not all of the First Draft appears in "Volume III," but a very considerable part of it does.

This material covers [in 1897 ed.] pages: 3-43; 47; 61-63; 67-75; 93-97; 98-104; 105-108; 129-137; 211-13; 270-75; 277-79; 315-24; 332-35.

† *The Occult Review*, London, May 1927.

It may be asked why is it that Volume III, as published in 1897, did not include the entire First Draft of Volume I of The Secret Doctrine, but merely certain portions of it, as indicated above. The most natural answer to this is that only these portions of the First Draft were found among H.P.B.'S papers in London, and the existence of the complete First Draft in the Adyar Archives was unknown at the time to Annie Besant, and most likely to other officials at Adyar. This is amply shown by the fact that it was not until March, 1922, some twenty-five years later, that Annie Besant reported in the pages of The Theosophist (Vol. XLIII, pp. 533-34) the discovery of this draft-manuscript by saying that:

“ Another interesting ‘find’ is the first manuscript of the first volume of The Secret Doctrine . . . This evidently is the manuscript which H. P. B. sent from Ostende in 1886 to T. Subba Row ”

She then goes on to state that certain sections in the First Draft and certain Appendices are included in Volume III of 1897. It seems almost incredible that Colonel Olcott, who knew all about the First Draft when it arrived at Adyar in 1886, would have had nothing to say about Volume III, as published in 1897, and that nobody would have brought up for discussion the contents of Volume III, as far as these particular Sections are concerned.

As a matter of fact, C. Jinarâjadâsa started publishing the First Draft, from the Adyar Archives, in the pages of The Theosophist,* with the declared intention of issuing it later in book-form. However, the series was discontinued after a while, the given reason for so doing being the “chaotic” nature of the manuscript, in the use of capitals, dashes and quotation marks, and the difficulties encountered in deciphering Hebrew and Greek scripts, which the amanuensis who copied H. P. B. ‘s original manuscript probably did not know.

* Vol. LII, Aug., 1931; Vol. LIV, Oct., Nov., Dec., 1932; Jan., Feb., March, Apr., May, June, July, Aug., Sept., 1933; Vol. LV, Oct. and Nov. 1933.

But even then no mention was made of the presence of part of this material in the published Volume III.

Moreover, Sections II and III of “Volume III, “ which, as already stated, are an integral portion of the First Draft of the S.D., had already been published in Lucifer, Vol. X, June, 1892, pp. 273-83, as an essay entitled: “The Denials and the Mistakes of the Nineteenth Century.”* It is indeed a curious fact how the editors of “Volume III” did not remember that this material had already appeared in print in their own official magazine, and that this was done more than a year after H. P. B.’s passing, at a time when “Volume III” was already being considered and perhaps even started.

Moreover, conclusive evidence shows that Sections XXVI and XXVII had been written by H.P.B. in 1885, as part of the First Draft. They were not incorporated into it, however, and were earmarked for The Theosophist, but somehow or other were not published in it either.†

We have been considering thus far pages 1-432 of this volume. Of these, 102 pages have now been identified; they form about one-quarter of the total amount. What of the remaining three-quarters then?

The first thing that presents itself for consideration is a rather large portion of Volume III, covering pages 376-432, and consisting of Sections XLIII-LI, a total of 56 pages, or about 1/8th of the amount. The material in these Sections hangs together better than anything else within this Volume, and it is evident that a unitary thread runs through it. The title given to Section XLIII, “The Mystery of the Buddha,” could have been chosen equally well as a title for this entire portion of the Volume, as this is the main subject of which it treats.

* [Now in B.C.W., Vol. XIII, pp. 224-41.]

† [However, these may now be found as two articles in B.C. W., Vol. VII, pp. 105-34 and pp. 230-40.]

There is excellent evidence available of the fact that either this entire material, or at least a portion of it, had been written prior to 1888, as H. P. B. speaks in *The Secret Doctrine* (Vol. I, p.52, footnote; and top of page 118) of a section or chapter entitled “A Mystery About Buddha,” and “The Mystery About Buddha,” and refers the student thereto: she points out, however, that this is to be found in “a subsequent volume.”

The highly metaphysical nature of the teachings contained in these sections, and the fact that some of them outline certain aspects of the Occult Tradition not even touched upon by H. P. B. in any other of her writings including the two original volumes of *The Secret Doctrine* would logically make the student feel that here indeed is a portion of the text originally intended for a Third Volume of this work.

We find a seeming confirmation of this in the Preface to Volume III, as published in 1897, signed by Annie Besant, wherein she says: “the papers given to me [Annie Besant] by H. P. B. were quite unarranged, and had no obvious order: I have therefore taken each paper as a separate Section, and have arranged them as sequentially as possible;”* She then goes on to say, in regard to “The Mystery of Buddha” Sections, that these “were given into my [Annie Besant’s] hands to publish, as part of the Third Volume of *The Secret Doctrine* . . .”

* In blunt contradiction of this statement, we are told by Mrs. Besant in 1922 (*The Theosophist* for March) that in revising *The Secret Doctrine* for the 1893 edition, “the trustees...made only such changes as she [H. P. B.] had herself directed, which consist mainly in the correction of verbal and grammatical errors, and the arrangement of the material of Vol. III.” If H. P. B. herself left directions how Volume III, as published in 1897, should be arranged, what becomes of their allegedly “chaotic” condition?

This, we must remember was written in 1897.*

In the light of this statement, it is therefore rather curious to find that when, in 1893, the revised edition of *The Secret Doctrine* appeared in print, every one of H. P. B.'s direct references to Volume III and IV had been eliminated by the Editor; they are not to be found in any of the subsequent impressions of this edition.†

If these references were eliminated because, in the view of the editor, no such Volumes ever existed, how is it that anything could have been handed over to Mrs. Besant by H. P. B. specifically as part of a Third Volume?

Our perplexities are further increased by the interesting fact that on October 6, 1926, Mr. William Mulliss, Managing Editor of the *Hamilton Spectator* (Ontario, Canada), a competent reporter and for ten years an earnest student of *The Secret Doctrine*, interviewed Annie Besant in Los Angeles, California, on behalf of several newspapers. His inquiries related in part to the question of a Third Volume presumed to have existed at one time or another. We quote from the complete verbatim report of the interview:

Mr. Mulliss: Your critics have insisted that somebody or other has deliberately suppressed the Third and Fourth Volumes of *The Secret Doctrine* to which H. P. B. makes reference in the First Volume of *The Secret Doctrine*. What have you to say of this? Do you regard the Third Volume of your edition of *The Secret Doctrine* entitled 'Occultism' as containing any of the matter intended for the Third and the Fourth Volumes?

* Two years earlier, namely in May, 1895, writing on other subjects, Mrs. Besant had already referred to "the third volume of *The Secret Doctrine*, which was placed into my [her] hands by H. P.B..." (*Lucifer*, Vol. XVI, p. 188).

† These references may be found in Vol. I, pp. vii and xxxix-xl of the Introductory, and in Vol. II, pp. 106, 437, 455 and 797- 98.

“Mrs. Annie Besant: I was appointed H. P. B.’S literary executor, and the matter from which I compiled the Third Volume of ‘Occultism’ in The Secret Doctrine, published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge.

“Mr. Mullis: Did Mead help you in the compilation of these articles?

“Mrs. A. Besant: No. The papers came absolutely under my own hand and Mead had nothing to do with them.

“Mr. Mulliss: Well what about the material for the Third and Fourth Volumes?

“Mrs. A. Besant: I never saw them and do not know what has become of them.”

Not only do we run here into a flat contradiction of the statement made in the Preface of the published Volume concerning the nature of “The Mystery of Buddha” Sections, but we are also told that the mass of miscellaneous writings under discussion was found in H. P. B.’s desk after her death, and that Mrs. Besant took these under her own charge, although we had just been made to believe that H. P. B. herself had given these papers to Mrs. Besant.

Under these curious contradictions, we ask ourselves: Is there any further clue to this material concerning the Buddha, and its possible origin? We think there is such a clue.

In an article entitled “Esoteric Axioms and Spiritual Speculations” (The Theosophist, Vol. III, No. 4, January, 1882, pp. 92-93), H. P. B. made some pertinent comments upon a review of Arthur Lillie’s book, Buddha and Early Buddhism, written by “M. A. (Oxon),” the pseudonym of The Rev. Stainton Moses, the famous Spiritualist. H. P. B. took exception to certain statements of the reviewer contradicting the assertions made by the Theosophists, and disagreed with views expressed with regard to the character and teachings of the Buddha, as allegedly permeated with what the reviewer called “uncompromising Spiritualism.” She wrote in part:

“We will not try to personally argue out the vexed question with our friend . . . but we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities . . . for these two are: (1) H. Sumangala Unnanse, Buddhist High Priest of Adam’s Peak, Ceylon the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive registrars of the secret Libraries of the Dalai and Tashi-Lhünpo Lamas-Rimpoche . . . the latter, moreover, is a ‘Panchhen,’ or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism

The Chohan-Lama promised to write a reply in due course of time.

For some unknown reason, this reply was not published in *The Theosophist* at the time. It must have remained for some years among H. P. B.’s manuscripts, unused, and did not appear in print until after her death, namely in the September and October, 1894, issues of *Lucifer*, under the title of “Tibetan Teachings.” As appears from the editorial note appended at the end of this essay,* “this study of ‘Tibetan Teachings’ is taken from a series of articles originally prepared for *The Theosophist*, but for some reason or other, set aside, and never published.” The Editors of *Lucifer*, moreover, express the hope “to be able to continue the series for some months.”

So it appears that the Editors had a considerable amount of similar material on their hands, and that they planned to publish it. Could this have been the material now contained in Volume III, and dealing with “The Mystery of the Buddha” and other related subjects? There is at least a fair possibility of just that.

* See H. P. Blavatsky, *Collected Writings*, Vol. VI, pp. 94-112.

It so happens that Sections XLVII and XLIX of Volume III contain a number of paragraphs which are identical with portions of the text of “Tibetan Teachings.” Would it be too rash to imagine that “The Mystery of Buddha” material in Volume III contains, at least in part, text which stands in close relationship to the “Tibetan Teachings” series, and which it had been at one time decided to run in the pages of Lucifer, as a continuation of the two installments of “Tibetan Teachings”?

We cannot definitely assert it, but one thing is certain, namely, that no trace has ever been found of the material which the Lucifer Editors had evidently in mind when promising to their readers further installments of the “Tibetan Teachings” series.

We have now to deal with the Introductory and Sections: I; portions of IV and V; VII, VIII, XII-XVI inclusive; XVIII-XXII inclusive; XXIV, XXV; XXVIII; XXXI-XXXIV; XXXVI; XXXVIII-XLII inclusive. These constitute some 238 pages or close to one half of the material.

They cover a great variety of subjects; some of them hang together better than others; some are definitely kabbalistic; others are dealing with the origins of Christianity; still others go into subjects treated of in a somewhat different manner in Vols. I and II of The Secret Doctrine.

A careful perusal of the words of Bertram Keightley, who had such an immediate and prolonged contact with the original MSS. of H. P. B.’s great work, throws much light upon the nature and origin of these sections. He says: “. . . . Our next step—Arch’s [Archibald

Keightley’s] and mine—was to get the whole of the MS., every line of it, typed out on ordinary quarto typing paper—professionally—for we fully realized that the actual work of re-arrangement and fitting must not be done upon H. P. B.’s own MS., which ought to be preserved intact for reference, but upon a copy. Hence we had it all typed out

“When we had got all the MS. typed out, we tied up the original MS. complete as it was and made a strong sealed parcel of it all, which was given back to H. P. B., and was subsequently removed to No. 19 Avenue Road, St. John’s Wood, N.W. (Mrs. Besant’s house), when H. P. B. moved there. I clearly remember seeing the parcel there intact shortly before I left for India a few months before H. P. B. ‘s death.

“To resume, Arch and I again went very carefully through the now typewritten MS. and devised the plan finally approved and adopted by H. P. B. This was to divide the whole work into two volumes: Vol. I. Cosmogogenesis and Vol. II. Anthropogenesis. Each volume as to be based upon a set of the Stanzas of Dzyan and each was to consist of three parts; first, the Stanzas with Commentary and explanations; second, Symbolism; and third, Addenda and Appendices.

“As soon as the first section of Volume I was roughly put together, we handed it over to H. P. B. with detailed notes of gaps, omissions, queries and points for her to consider. She went to work on the typescript with pen, scissors and paste, till she said she had done all she could. The final result was a regular mosaic pattern of typescript, pasted bits, and matter added and written in by H. P. B. or sometimes transferred from other places in the second and third sections. In the end it got such a complicated mosaic, that Arch and I ourselves typed out afresh the whole of the matter in the first section of the two volumes and much also of the second and third sections, thus completing the matter which went to the printers as Volumes I and II of the first edition of the S.D. After this was done, there still remained a certain amount of matter left over; mostly unfinished fragments or ‘Appendices’ or bits about symbolism, which could find no suitable place in the selected matter or—more frequently—were not in a condition or state for publication. Of course we asked H. P. B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that ‘some day’ she would make a third Volume out of it.

But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published all that could possibly be printed without complete and extensive revision and rewriting—as part of Volume III in the revised edition. . . .”*

At an earlier date, prior to H. P. B.'s passing, namely in December, 1890, Bertram Keightley, addressing the Convention at Adyar, on the subject of “Theosophy in the West, “ is reported to have stated that “what would now be the 3rd volume of the history of Occultism was to have been the first volume, while the treatises on Cosmogony and the Genesis of Man were to form a later series” This statement, in the light of the longer excerpt just quoted, goes a long way in supporting the conclusion that a great deal of the published Volume III is made up of material set aside after the Keightleys had done their work upon the MSS. of the S.D.; further light can be thrown upon this material by considering the actual subjects of which it treats.

There is something in connection with the subject-matter of this portion of Volume III which must not be overlooked by anyone who is attempting to identify the origin of this material. The words of Bertram Keightley should be taken together with another fact of considerable importance, namely, that there exist two distinct essays from the pen of H. P. B., both published in *Lucifer*, and both unfinished. Their continuation is promised, but no further installments ever appeared. They are: “The Esoteric Character of the Gospels,” and “Roots of Ritualism in Church and Masonry.”†

A very considerable amount of material on pages 287-374 of Volume III, treating as it does on the origins of Christianity, the Mystery-Schools, occultism and magic in their relation to the symbolism of the day, initiatory rites and ceremonies, etc., etc., bears a very close resemblance with the subject-matter of the two unfinished essays mentioned above.

* “Reminiscences of H. P. Blavatsky,” *The Theosophist*, Vol. LII, Sept., 1931. Reprinted in booklet-form by the Theosophical Publishing House, Adyar, Madras, 1931, pp. 8-9; and pp. 13-15.

† *Lucifer*, Vol. I, November, December, 1887; February, 1888; and Vol. IV, March and May, 1889. (See B. C. W., Vols. VIII and XI).

The question suggests itself whether some of this material, if not the whole of it, may not have been intended for the continuation of these articles in Lucifer. This surmise is strengthened by the curious fact that pages 167-68 of Volume III have in them identical passages to the text of "The Esoteric Character of the Gospels" series. The link between the two is thus established.

Writing in "On the Watch-Tower," in Lucifer, Vol. XX, July, 1897, pp. 353-54, after the appearance of Volume III, G. R. S. Mead gives the following apology concerning the matter contained in it. He writes:

"It is somewhat a novel experience for the present writer, who has edited, in one form or another, almost all that H. P. B. has written in English, with the exception of Isis Unveiled, to find himself turning over the leaves of Volume III of The Secret Doctrine as one of the general public, for with the exception of pp. 433-594 he has seen no word of it before. But other work has prevented his sharing in the labour of editing the MS., and the burden has fallen on the shoulders of Mrs. Besant.

"What, then, is the first impression of one who has minutely studied every turn and twist of H. P. B.'s phraseology and literary methods, and read everything she has written on theosophical subjects?

"We cannot disguise the fact that the first feeling is one of disappointment. The spirit of the stanzas and commentaries, which for the theosophist make the two first volumes stand out a head and shoulders beyond all other theosophical literature, is entirely absent. The pages are eagerly scanned for the discovery of a new gold-mine of the nature of stanza or commentary, but with the exception of one or two paragraphs none is to be found. In fact, until we come to p. 359 and 'The Mystery of Buddha,' the sections on which fill pp. 359-432, we find but disjecta membra-sections, the majority of which were evidently excluded from Volumes I. and II. because of their inferiority to the rest of the work.

The editor was bound to publish these, but we entirely share her private opinion, that it would have been better to have printed them as separate articles in Lucifer, than to have included them as part of The Secret Doctrine. One thing is almost certain, that had Mme. Blavatsky lived, these sections in their present form would not have formed part of her great work. They represent her in her least important capacity.”

It is important to bear in mind that Mead agrees with Annie Besant on the general evaluation of this material, as told to Mr. Mulliss, that he supports her in saying that he had nothing to do with the preparation of the MSS., and that he had been told by Annie Besant that this material would have been better suited as articles for Lucifer than as part of The Secret Doctrine.

In view of his positive statement, which very adroitly shifts the responsibility upon the shoulders of Mrs. Besant, we are at a loss to account for Mrs. Alice Leighton Cleather’s words in connection with Volume III. She says:

“It so happens that while it was being set up I was able actually to peruse one or two of the familiar long foolscap sheets which H. P. B. always covered with her small fine handwriting. They were mutilated almost beyond recognition, few of her sentences remaining intact; and there were ‘corrections’ not only in the handwritings of the editors, Mrs. Besant and Mr. Mead, but also in that of others which I was able to identify”*

One fact, however, makes it very improbable that Mead would have had much to do with the MS. of Volume III, and it is the deplorable Greek which is encountered every now and then in its pages. Being a competent Greek scholar, he would have seen to the correct spelling of words in the original Greek script.

* H. P. Blavatsky: A Great Betrayal, Calcutta, 1922, p. 75.

It should, however, be noted that Mead indulges in the passage above quoted in a totally unwarranted generalization which is apt to produce a wrong impression, unless facts are known. From his words, the reader would conclude that Mead has edited almost everything that H. P. B. had ever written in English, with the exception of *Isis Unveiled*. Mr. Mead probably forgot, when he wrote this sentence, that H. P. B. had been writing in English since 1874, and in so doing had the editorial help of a number of people, from Col. Olcott himself down to the Keightleys. It is the latter who edited the entire MS. of *The Secret Doctrine*, and not Mr. Mead either. However, Mr. Mead revised the 1893 edition of this work, and is almost wholly responsible for whatever changes and alterations occur in this edition. Unless these various angles are borne in mind, confusion will result, and the picture of events will be blurred.

The unsigned reviewer of Volume III in the pages of *The Theosophist** seems to agree with Mead's apology when saying that ". . .the eager student. . .will look in vain. . .for equal evidences of that might sweep of mind which could delve into the mysteries of cosmogony and cosmology with such apparent familiarity The fact is that a large share of the matter. . . . is on a par with the magazine articles and critical essays which H. P. B. used to write, and is quite a miscellany, though, bearing the stamp of her peculiar individuality, they are, as a whole, deep, rich, rare and profoundly suggestive"

Thirty years later, G. R. S. Mead, writing in *The Occult Review*, May, 1927, upheld this earlier estimate, even though his view concerning Annie Besant's attitude thirty years earlier differs from the first one stated.

He says:

"Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the *disjecta* or *rejecta* membra from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work.

* Vol. XVIII, September, 1897, pp. 760-61.

They could, I thought, be printed preferably as fugitive articles in Lucifer but they could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher value on everything H. P. B. had written than I did, persisted in her view and by herself edited the matter for publication, but even when every scrap that remained had been utilized, it made a very thin volume. I therefore persuaded her to add the so-called Instructions of what is known as the 'Esoteric Section' or Eastern School, which had hitherto been secret documents. My argument was that the 'occult teachings' as they were deemed by the faithful, were now in the hands of hundreds, scattered all over the world, some of whom were by no means trustworthy, and that it was highly probable that we should some day find them printed publicly by some unscrupulous individual or privately circulated illegitimately. Fortunately, Mrs. Besant agreed, and they were included in Vol. III, save certain matter dealing with sex questions. A load of anxiety was lifted off my mind. I thought that the making of these 'Instructions' accessible to the general public might possibly put an end to this unhealthy inner secret school. But this hope, alas, was not to be fulfilled."

We may not share Mead's views about the "unhealthy inner secret school, "nor endorse an attitude that suggests the carrying out of a morally oblique action because someone else might do so likewise, and "beat you to the punch." We may not share with Mead his rather sarcastic spirit, nor his slurring remarks concerning the "occult teachings." But what we will have to acknowledge, on the basis of this excerpt, is that Mead evidently had seen, and most likely read through, the "disjecta membra," before Mrs. Besant proceeded to edit them: and if so, it is incorrect to say that he, Mead, had nothing to do with this Volume III, and "saw no word of it before" the Volume appeared in print—which is precisely what he said in 1897! Indeed, as the Frenchman would say: *Lequel de nous trompe-t-on ici?*

Confirming testimony is found in Josephine Ransom's *A Short History of The Theosophical Society*, p. 325, where, speaking of the appearance in print of Volume III, she says that ". . . it consisted of all that remained of the manuscripts left by H. P. B. Part of the original MS. composing this volume is still in The Society's archives at Adyar, and forms a valuable witness to the authenticity of what was already prepared by H. P. B. in 1886, and intended to form part of the first volume of her great work . . ."

She is nevertheless mistaken in thinking that the MS. of the First Draft now at Adyar is part of the original MS. of Volume III. Only portions of this Adyar MS. can be found in Volume III, and they are taken from H. P. B.'s own manuscript in London, and not from the manuscript at Adyar, the existence of which was unknown at the time Volume III was published.

It is seen, therefore, that Ransom acknowledges that the MS. at Adyar contains matter published in Volume III, that she agrees with Bertram Keightley about left-over portions of MSS., which would not fit anywhere sequentially, and commits herself about the fact that this material had been written as early as 1886.*

In view of the evidence brought forth in the foregoing pages, and on the basis of the actual nature of the material contained in the volume under discussion, it seems unjust and contrary to common sense to have entitled it Volume III of H. P. B.'s monumental work, *The Secret Doctrine*.

Even if the argument is raised to the effect that the Sections on "The Mystery of Buddha" do contain certain teachings not to be found anywhere else in H. P. B.'s literary heritage, it is nevertheless possible only to speculate on the likelihood of her having intended these pages for a future Third Volume of her great work.

* However, her statement in *The Canadian Theosophist*, Vol. XIX, May 15, 1938, pp. 75-76, to the effect that "the first 241 large pages of this MS. [the original draft of the S. D. in the Adyar Archives] are substantially what was published by Mrs. Besant in 1897 as the Third Volume," is incorrect, as it is only certain portions of this draft that were included in Volume III.

We have no definite proof of this, and might just as well consider this material as having been laid aside for future use, or maybe because she considered it premature at the time.

To make of this material an integral portion of The Secret Doctrine and without any explanation whatsoever as to its nature, origin or source, is unfair to the memory of H. P. B., misleading to the student, and therefore unwarranted.

In preparing this material for the Collected Writings, we have guided ourselves by the above considerations, and have therefore taken the following steps:

1) Sections XXVI and XXVII (The Idols and the Teraphim and Egyptian Magic), have been included as integral parts of Vol. VII,* owing to facts outlined therein in the appended Compiler's Note.

2) Sections II and III were originally published in Lucifer, Vol. X, June 1892, namely, as a posthumous article from the pen of H. P. B. entitled "The Denials and the Mistakes of the Nineteenth Century." [The latter is now in Vol. XIII of the B.C.W., pp. 224-41.]

3) All portions of the Volume entitled "The Secret Doctrine, Volume III" which were identical, or nearly so, with the text of the First Draft (1886) of Vol. I of the S.D., have been kept in the same sequence as in "Volume III"; to them have been added a few passages occurring in the First Draft MS., and which do not occur in "Volume III". This was done for the sake of completion.

4) As indicated above, the scope of this material necessitated that it be divided between several volumes of the Collected Writings. The Esoteric Instructions have been restored to their original wording and now exist in their complete form in Volume XII of this series.

When the volume entitled "The Secret Doctrine, Vol. III" was published in 1897, a Preface appeared in it signed by Annie Besant.

* Op. cit., beginning on p. 230 and p. 105, respectively.

According to that Preface, the various papers which became part of this volume were originally unarranged and had no obvious order, and Annie Besant arranged them as sequentially as possible. She says she corrected grammatical errors and eliminated obviously non-English idioms, which was an unfortunate and quite unnecessary thing to do, as H. P. B.'s foreign-sounding phrases and peculiarities of expression are *sui generis* and are rather an asset than a liability. Nothing of that nature has been done throughout the volumes of the Collected Writings wherein H. P. B.'s own language has been followed in every case. Whether any other liberties were taken with H. P. B.'s original text is impossible to say, although Annie Besant specifically states that "in a few cases [she] filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text."

She says in regard to the Sections under the general title of *The Mystery of the Buddha* that she included them with "some hesitation," because "together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on esoteric writings, not on esoteric knowledge." This general trend of ideas is repeated several times and enlarged upon. It is curious, to say the least, that anybody from among the then recently acquired followers of H. P. B. would have had the temerity of pointing out the alleged errors of H. P. B.'s statements and of comparing them with an implied, even if not actually expressed, correct knowledge on his or her part of what the true esoteric doctrine was on any subject under consideration.

Considering that the Sections entitled "*The Mystery of the Buddha*" contain some of the most recondite teachings of the Esoteric Philosophy, including certain tenets merely hinted at and which do not occur anywhere else in the entire literary output of H. P. B., not even in *The Secret Doctrine*, any statement implying greater knowledge concerning these mystical tenets is both ridiculous and unfair.

The Preface also states that “this volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine Lucifer.” Of course we do not know just exactly when this Preface was written, but it is fair to assume that it dates from approximately the same period as the year in which the volume was published, namely 1897. It may have been written somewhat earlier than the actual year of publication. If the pages of Lucifer are scanned for any such articles as are hinted at in the Preface, nothing from the pen of H. P . B. can be detected therein. Everything from her pen published posthumously was printed in Lucifer prior to 1897; and so we are left wondering whether there existed at one time some articles written by H. P. B. which were intended to be published in Lucifer but actually were never used. This question may never be answered one way or another.

BORIS ZIRKOFF.

—Compiler.

POSTHUMOUSLY PUBLISHED

INTRODUCTORY*

“POWER belongs to him who knows;” this is a very old axiom. Knowledge—the first step to which is the power of comprehending the truth, of discerning the real from the false—is for those only who, having freed themselves from every prejudice and conquered their human conceit and selfishness, are ready to accept every and any truth, once it is demonstrated to them. Of such there are very few. The majority judge of a work according to the respective prejudices of its critics, who are guided in their turn by the popularity or unpopularity of the author, rather than by its own faults or merits. Outside the Theosophical circle, therefore, the present volume is certain to receive at the hands of the general public a still colder welcome than its two predecessors have met with.† In our day no statement can hope for a fair trial, or even hearing, unless its arguments run on the line of legitimate and accepted enquiry, remaining strictly within the boundaries of official Science or orthodox Theology.

Our age is a paradoxical anomaly. It is pre-eminently materialistic and as pre-eminently pietistic. Our literature, our modern thought and progress, so called, both run on these two parallel lines, so incongruously dissimilar and yet both so popular and so very orthodox, each in its own way. He who presumes to draw a third line, as a hyphen of reconciliation between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, mocked by the sycophants of Science and Church, misquoted by his opponents, and rejected even by the pious lending libraries.

* [It is impossible to ascertain whether the division of the text into Sections and the titles of the individual Sections are H.P.B.'s, or whether they have been added by the Editor. We have preserved them intact.—Compiler.]

† [It is possible that H.P.B. had in mind an additional volume of The Secret Doctrine which was never actually found among her papers.—Compiler.]



ANNIE BESANT
1847-1933

The absurd misconceptions, in so-called cultured circles of society, of the ancient Wisdom-Religion (Bodhism) after the admirably clear and scientifically-presented explanations in Esoteric Buddhism, are a good proof in point. They might have served as a caution even to those Theosophists who, hardened in an almost life-long struggle in the service of their Cause, are neither timid with their pen, nor in the least appalled by dogmatic assumption and scientific authority. Yet, do what Theosophical writers may, neither Materialism nor doctrinal pietism will ever give their Philosophy a fair hearing. Their doctrines will be systematically rejected, and their theories denied a place even in the ranks of those scientific ephemera, the ever-shifting “working hypotheses” of our day. To the advocate of the “animalistic” theory, our cosmogenetical and anthropogenetical teachings are “fairy tales” at best. For to those who would shirk any moral responsibility, it seems certainly more convenient to accept descent from a common simian ancestor and see a brother in a dumb, tailless baboon, than to acknowledge the fatherhood of Pitris, the “Sons of God,” and to have to recognise as a brother a starveling from the slums.

“Hold back!” shout in their turn the pietists. “You will never make of respectable church-going Christians Esoteric Buddhists!”

Nor are we, in truth, in any way anxious to attempt the metamorphosis.* But this cannot, nor shall it, prevent Theosophists from saying what they have to say, especially to those who, in opposing to our doctrine Modern Science, do so not for her own fair sake, but only to ensure the success of their private hobbies and personal glorification. If we cannot prove many of our points, no more can they; yet we may show how, instead of giving historical and scientific facts—for the edification of those who, knowing less than they, look to Scientists to do their thinking and form their opinions—the efforts of most of our scholars seem solely directed to killing ancient facts, or distorting them into props to support their own special views. This will be done in no spirit of malice or even criticism, as the writer readily admits that most of those she finds fault with stand immeasurably higher in learning than herself.

* [The above paragraphs may be found in Lucifer, Vol. VIII, pp. 97-98 and in B.C.W., XIII, pp. 148-51.]

But great scholarship does not preclude bias and prejudice, nor is it a safeguard against self-conceit, but rather the reverse. Moreover, it is but in the legitimate defence of our own statements, i.e., the vindication of Ancient Wisdom and its great truths, that we mean to take our “great authorities” to task.

Indeed, unless the precaution of answering beforehand certain objections to the fundamental propositions in the present work be adopted—objections which are certain to be made on the authority of this, that, or another scholar concerning the Esoteric character of all the archaic and ancient works on Philosophy—our statements will be once more contradicted and even discredited. One of the main points in this Volume* is to indicate in the works of the old Aryan, Greek, and other Philosophers of note, as well as in all the world-scriptures, the presence of a strong Esoteric allegory and symbolism. Another of the objects is to prove that the key of interpretation, as furnished by the Eastern Hindu-Buddhistic canon of Occultism—fitting as well the Christian Gospels as it does archaic Egyptian, Greek, Chaldaean, Persian, and even Hebrew-Mosaic Books—must have been one common to all the nations, however divergent may have been their respective methods and exoteric “blinds.” These claims are vehemently denied by some of the foremost scholars of our day. In his Edinburgh Lectures, Prof. Max Müller discarded this fundamental statement of the Theosophists by pointing to the Hindu Śāstras and Pandits, who know nothing of such Esotericism.† The learned Sanskrit scholar stated in so many words that there was no hidden meaning, no Esoteric element or “blinds,” either in the Purânas or the Upanishads. Considering that the word “Upanishad” means, when translated, the “Secret Doctrine,” the assertion is, to say the least, extraordinary.

* [If these are actually H.P.B.’s own words, and not those of the Editor, she had in mind an additional volume of The Secret Doctrine which she speaks of in Volumes I and II.—Compiler.]

† The majority of the Pandits know nothing of the Esoteric Philosophy now, because they have lost the key to it; yet not one of these, if honest, would deny that the Upanishads, and especially the Purânas, are allegorical and symbolical; nor that there still remain in India a few great scholars who could, if they would, give them the key to such interpretations. Nor do they reject the actual existence of Mahâtmas — initiated Yogis and Adepts — even in this age of Kali-Yuga.

Sir M. Monier-Williams again holds the same view with regard to Buddhism. To hear him is to regard Gautama, the Buddha, as an enemy of every pretence to Esoteric teachings. He himself never taught them! All such “pretences” to Occult learning and “magic powers” are due to the later Arhats, the subsequent followers of the “Light of Asia”! Prof. B. Jowett, again, as contemptuously passes the sponge over the “absurd” interpretations of Plato’s *Timaeus* and the *Mosaic Books* by the Neo-Platonists. There is not a breath of the Oriental (Gnostic) spirit of Mysticism in Plato’s *Dialogues*, the Regius Professor of Greek tells us, nor any approach to Science, either. Finally, to cap the climax, Prof. Sayce, the Assyriologist, although he does not deny the actual presence, in the Assyrian tablets and cuneiform literature, of a hidden meaning—

Many of the sacred texts were so written as to be intelligible only to the initiated . . .*

yet insists that the “keys and glosses” thereof are now in the hands of the Assyriologists. The modern scholars, he affirms, have in their possession clues to the interpretation of the Esoteric Records.

Which even the initiated priests [of Chaldea] did not possess.

Thus, in the scholarly appreciation of our modern Orientalists and Professors, Science was in its infancy in the days of the Egyptian and Chaldaean Astronomers. Pânini, the greatest Grammarian in the world, was unacquainted with the art of writing. So was the Lord Buddha, and everyone else in India until 300 B.C. The grossest ignorance reigned in the days of the Indian Rishis, and even in those of Thales, Pythagoras, and Plato. Theosophists must indeed be superstitious ignoramuses to speak as they do, in the face of such learned evidence to the contrary! Truly it looks as if, since the world’s creation, there has been but one age of real knowledge on earth – the present age.

* [See the Hibbert Lectures for 1887, pp. 14-17, or B.C.W. Vol. XIII, p.91 & fn.]

In the misty twilight, in the grey dawn of history, stand the pale shadows of the old Sages of world renown. They were hopelessly groping for the correct meaning of their own Mysteries, the spirit whereof has departed without revealing itself to the Hierophants, and has remained latent in space until the advent of the initiates of Modern Science and Research. The noontide brightness of knowledge has only now arrived at the "Know-All," who, basking in the dazzling sun of induction, busies himself with his Penelopeian task of "working hypotheses," and loudly asserts his rights to universal knowledge. Can anyone wonder, then, that according to present views the learning of the ancient Philosopher, and even sometimes that of his direct successors in the past centuries, has ever been useless to the world and valueless to himself? For, as explained repeatedly in so many words, while the Rishis and the Sages of old have walked far over the arid fields of myth and superstition, the mediaeval Scholar, and even the average eighteenth century Scientist, have always been more or less cramped by their "supernatural" religion and beliefs. True, it is generally conceded that some ancient and also mediaeval Scholars, such as Pythagoras, Plato, Paracelsus and Roger Bacon, followed by a host of glorious names, had indeed left not a few landmarks over precious mines of Philosophy and unexplored lodes of Physical Science. But then the actual excavation of these, the smelting of the gold and silver, and the cutting of the precious jewels they contain, are all due to the patient labors of the modern man of Science. And is it not to the unparalleled genius of the latter that the ignorant and hitherto deluded world owes a correct knowledge of the real nature of the Kosmos, of the true origin of the universe and man, as revealed in the automatic and mechanical theories of the Physicists, in accordance with strictly scientific Philosophy? Before our cultured era, Science was but a name, Philosophy a delusion and a snare. According to the modest claims of contemporary authority on genuine Science and Philosophy, the Tree of Knowledge has only now sprung from the dead weeds of superstition, as a beautiful butterfly emerges from an ugly grub. We have, therefore, nothing for which to thank our forefathers.

The Ancients have at best prepared and fertilized the soil; it is the Moderns who have planted the seeds of knowledge and reared the lovely plants called blank negation and sterile agnosticism.

Such, however, is not the view taken by Theosophists. They repeat what was stated twenty years ago. It is not sufficient to speak of the “untenable conceptions of an uncultured past” (Tyndall); of the “parler enfantin” of the Vaidic poets (Max Müller); of the “absurdities” of the Neo-Platonists (Jowett); and of the ignorance of the Chaldaeo-Assyrian initiated Priests with regard to their own symbols, when compared with the knowledge thereon of the British Orientalist (Sayce). Such assumptions have to be proven by something more solid than the mere word of these scholars. For no amount of boastful arrogance can hide the intellectual quarries out of which the representations of so many modern Philosophers and Scholars have been carved. How many of the most distinguished European Scientists have derived honour and credit for the mere dressing-up of the ideas of these old Philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. Thus it does seem not altogether untrue, as stated in *Isis Unveiled* [II, 103], to say of certain Orientalists and Scholars of dead languages, that they will allow their boundless conceit and self-opinionatedness to run away with their logic and reasoning powers, rather than concede to the ancient Philosophers the knowledge of anything the modern do not know.

As part of this work treats of the Initiates and the secret knowledge imparted during the Mysteries, the statements of those who, in spite of the fact that Plato was an Initiate, maintain that no hidden Mysticism is to be discovered in his works, have to be first examined. Too many of the present scholars, Greek and Sanskrit, are but too apt to forego facts in favour of their own preconceived theories based on personal prejudice. They conveniently forget, at every opportunity, not only the numerous changes in language, but also that the allegorical style in the writings of old Philosophers and the secretiveness of the Mystics had their *raison d'être*; that both the pre-Christian and the post-Christian classical writers – the great majority at all events – were under the sacred obligation never to divulge the solemn secrets communicated to them in the sanctuaries; and that this alone is sufficient to sadly mislead their translators and profane critics.

But these critics will admit nothing of the kind, as will presently be seen.

For over twenty-two centuries everyone who has read Plato has been aware that, like most of the other Greek Philosophers of note, he had been initiated; that therefore, being tied down by the Sodalian Oath, he could speak of certain things only in veiled allegories. His reverence for the Mysteries is unbounded; he openly confesses that he writes “enigmatically,” and we see him take the greatest precautions to conceal the true meaning of his words. Every time the subject touches the greater secrets of Oriental Wisdom – the cosmogony of the universe, or the ideal pre-existing world—Plato shrouds his Philosophy in the profoundest darkness. His *Timaeus* is so confused that no one but an Initiate can understand the hidden meaning. As already said in *Isis Unveiled*:

The speculations of Plato in the *Banquet*, on the creation [or rather the evolution] of primordial men, and the essay on Cosmogony in the *Timaeus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timaeus*, *Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that God is the Universal Mind diffused through all things, and the dogma of the soul’s immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration Plato felt for the MYSTERIES, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every adept. “Constantly perfecting himself in perfect MYSTERIES, a man in them alone becomes truly perfect,” says he in the *Phaedrus* [249 C.]

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.* While mentioning the gods, on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term gods he means a class of beings far lower in the scale than deities, and but one grade higher than men.

* This assertion is clearly corroborated by Plato himself, who says: “You say that, in my former discourse, I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by sea or land, a person without some previous knowledge of the subject, might not be able to understand its contents.”(*Epistles*, II, 312 E; cf. *Cory, Ancient Fragments*, p. 304).

Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:* “Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything, . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into ‘the Commonwealth,’ and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting one God.”†

And this is the “God” of every Philosopher, God infinite and impersonal. All this and much more, which there is no room here to quote, leads one to the undeniable certitude that, (a) as all the Sciences and Philosophies were in the hands of the temple Hierophants, Plato, as initiated by them, must have known them; and (b) that logical inference alone is amply sufficient to justify anyone in regarding Plato’s writings as allegories and “dark sayings,” veiling truths which he had no right to divulge.

This established, how comes it that one of the best Greek scholars in England, Prof. Jowett, the modern translator of Plato’s works, seeks to demonstrate that none of the Dialogues – including even the *Timaeus*—have any element of Oriental Mysticism about them? Those who can discern the true spirit of Plato’s Philosophy will hardly be convinced by the arguments which the Master of Balliol College lays before his readers. “Obscure and repulsive” to him, the *Timaeus* may certainly be; but it is as certain that this obscurity does not arise, as the Professor tells his public, “in the infancy of physical science,” but rather in its days of secrecy; not “out of the confusion of theological, mathematical, and physiological notions,” or “out of the desire to conceive the whole of nature without any adequate knowledge of the parts.”‡ For Mathematics and Geometry were the backbone of Occult cosmogony, hence of “Theology,” and the physiological notions of the ancient Sages are being daily verified by Science in our age; at least, to those who know how to read and understand ancient Esoteric works.

* *Contra Apionem*, II, § 37.

† *Isis Unveiled*, I, 287-88.

‡ *The Dialogues of Plato*, translated by B. Jowett, Regius Professor of Greek at the University of Oxford, Vol. III, p. 523.

The “knowledge of the parts” avails us little, if this knowledge only leads us the more to ignorance of the Whole, or the “nature and reason of the Universal,” as Plato called Deity, and causes us to blunder most egregiously because of our boasted inductive methods. Plato may have been “incapable of induction or generalization in the modern sense”;* he may have been ignorant also, of the circulation of the blood, which, we are told, “was absolutely unknown to him,”† but then, there is naught to disprove that he knew what blood is – and this is more than any Physiologist or Biologist can claim nowadays.

Though a wider and far more generous margin for knowledge is allowed the “physical philosopher” by Prof. Jowett than by nearly any other modern commentator and critic, nevertheless, his criticism so considerably outweighs his laudation, that it may be as well to quote his own words, to show clearly his bias. Thus he says:

To bring sense under the control of reason; to find some way through the labyrinth or chaos of appearances, either the highway of mathematics, or more devious paths suggested by the analogy of man with the world, and of the world with man; to see that all things have a cause and are tending towards an end – this is the spirit of the ancient physical philosopher.‡ But we neither appreciate the conditions of knowledge to which he was subjected, nor have the ideas which fastened upon his imagination the same hold upon us. For he is hovering between matter and mind; he is under the dominion of abstractions; his impressions are taken almost at random from the outside of nature; he sees the light, but not the objects which are revealed by the light; and he brings into juxtaposition things which to us appear wide as the poles asunder, because he finds nothing between them.

* Op. cit., p. 561.

† Op. cit., p. 591.

‡ This definition places (unwittingly, of course), the ancient “physical philosopher” many cubits higher than his modern “physical” confrère, since the ultima Thule of the latter is to lead mankind to believe that neither universe nor man have any cause at all – not an intelligent one at all events – and that they have sprung into existence owing to blind chance and a senseless whirling of atoms. Which of the two hypotheses is the more rational and logical is left to the impartial reader to decide. [Op.cit., Vol. III, p. 523]

The last proposition but one must evidently be distasteful to the modern “physical philosopher,” who sees the “objects” before him, but fails to see the light of the Universal Mind, which reveals them, i.e., who proceeds in a diametrically opposite way. Therefore the learned Professor comes to the conclusion that the ancient Philosopher, whom he now judges from Plato’s *Timaeus*, must have acted in a decidedly unphilosophical and even irrational way. For:

He passes abruptly from persons to ideas and numbers, and from ideas and numbers to persons;* he confuses subject and object, first and final causes, and is dreaming of geometrical figures† lost in a flux of sense. And an effort of mind is required on our parts in order to understand this double language, or to apprehend the twilight character of this knowledge, and the genius of ancient philosophers, which under such conditions [?] seems by a divine power in many instances to have anticipated the truth ‡

Whether “such conditions” imply those of ignorance and mental stolidity in “the genius of ancient philosophers” or something else, we do not know. But what we do know is that the meaning of the sentences we have italicized is perfectly clear.

* Italics are mine. Every tyro in Eastern Philosophy, every Kabbalist, will see the reason for such an association of persons with ideas, numbers, and geometrical figures. For number, says Philolaus, “is the dominant and self-produced bond of the eternal continuance of things.” [See his *Fragments On the Universe*; in Diels: *The Pre-Socratic Philosophers*.] Alone the modern Scholar remains blind to the grand truth.

† Here again the ancient Philosopher seems to be ahead of the modern. For he only “confuses . . . first and final causes” (which confusion is denied by those who know the spirit of ancient scholarship), whereas his modern successor is confessedly and absolutely ignorant of both. Mr. Tyndall shows Science “powerless” to solve a single one of the final problems of Nature and “disciplined [read, modern materialistic] imagination retiring in bewilderment from the contemplation of the problems” of the world of matter. He even doubts whether the men of present Science possess “the intellectual elements which would enable them to grapple with the ultimate structural energies of Nature.” But for Plato and his disciples, the lower types were but the concrete images of the higher abstract ones; the immortal Soul has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal *Archaeus* (*Anima Mundi*), is self-moving, and from the centre diffuses itself over the whole body of the *Macrocosm*.

‡ Op. cit., p. 523-24.

Whether the Regius Professor of Greek believes or disbelieves in a hidden sense of geometrical figures and of the Esoteric “jargon,” he nevertheless admits the presence of a “double language” in the writings of these Philosophers. Thence he admits a hidden meaning, which must have had an interpretation. Why, then, does he flatly contradict his own statement on the very next page? And why should he deny to the *Timaeus* – that pre-eminently Pythagorean (mystic) Dialogue – any Occult meaning and take such pains to convince his readers that

The influence which the *Timaeus* has exercised upon posterity is partly due to a misunderstanding.

The following quotation from his Introduction is in direct contradiction with the paragraph which precedes it, as above quoted:

In the supposed depths of this dialogue the Neo-Platonists found hidden meanings and connections with the Jewish and Christian Scriptures, and out of them they elicited doctrines quite at variance with the spirit of Plato. Believing that he was inspired by the Holy Ghost, or had received his wisdom from Moses,* they seemed to find in his writings the Christian Trinity, the Word, the Church . . . and the Neo-Platonists had a method of interpretation which could elicit any meaning out of any words. They were really incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his passing fancies.† . . . [But] there is no danger of the modern commentators on the *Timaeus* falling into the absurdities of the Neo-Platonists.

* Nowhere are the Neo-Platonists guilty of such an absurdity. The learned Professor of Greek must have been thinking of two spurious works attributed by Eusebius and St. Jerome to Ammonius Saccas, who wrote nothing; or must have confused the Neo-Platonists with Philo Judaeus. But then Philo lived over 130 years before the birth of the founder of Neo-Platonism. He belonged to the School of Aristobulus the Jew, who lived under Ptolemy Philometor (150 years B.C.), and is credited with having inaugurated the movement which tended to prove that Plato and even the Peripatetic Philosophy were derived from the “revealed” Mosaic Books. Valckenaer tries to show that the author of the Commentaries on the Books of Moses, was not Aristobulus, the sycophant of Ptolemy [Cf. *Diatribes de Aristobulo, Judaeo, etc.*, ed. by J. Juzacio, Lugd. Bat., 1806]. But whatever he was, he was not a Neo-Platonist, but lived before, or during the days of Philo Judaeus, since the latter seems to know his works and follow his methods.

† Only Clemens Alexandrinus, a Christian Neo-Platonist and a very fantastic writer.

No danger whatever, of course, for the simple reason that the modern commentators have never had the key to Occult interpretations. And before another word is said in defence of Plato and the Neo-Platonists, the learned master of Balliol College ought to be respectfully asked: What does, or can he know of the Esoteric canon of interpretation? By the term “canon” is here meant that key which was communicated orally from “mouth to ear” by the Master to the disciple, or by the Hierophant to the candidate for initiation; this from time immemorial throughout a long series of ages, during which the inner – not public – Mysteries were the most sacred institution of every land. Without such a key no correct interpretation of either the Dialogues of Plato or of any Scripture, from the Vedas to Homer, from the Zend-Avesta to the Mosaic Books, is possible. How then can the Rev. Dr. Jowett know that the interpretations made by the Neo-Platonists of the various sacred books of the nations were “absurdities”? Where, again, has he found an opportunity of studying these “interpretations”? History shows that all such works were destroyed by the Christian Church Fathers and their fanatical catechumens, wherever they were found. To say that such men as Ammonius, a genius and a saint, whose learning and holy life earned for him the title of Theodidaktos (“god-taught”), such men as Plotinus, Porphyry, and Proclus, were “incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his fancies,” is to assume an untenable position for a Scholar. It amounts to saying that, (a) scores of the most famous Philosophers, the greatest Scholars and Sages of Greece and of the Roman Empire were dull fools, and (b) that all the other commentators, lovers of Greek Philosophy, some of them the acutest intellects of the age – who do not agree with Dr. Jowett – are also fools and no better than those whom they admire. The patronising tone of the last above-quoted passage is modulated with the most Naive conceit, remarkable even in our age of self-glorification and mutual-admiration cliques. We have to compare the Professor’s views with those of some other scholars.

Says Prof. Alexander Wilder of New York, one of the best Platonists of the day, speaking of Ammonius, the founder of the Neo-Platonic School:

His deep spiritual intuition, his extensive learning, his familiarity with the Christian Fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly.* He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism . . . has taken upon itself changes which were suggested by the “God-taught” Alexandrian . . . He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of theodidaktos, or God-taught; but he followed the modest example of Pythagoras, and only assumed the title of philaletheian, or, lover of truth.†

It would be happy for truth and fact were our modern scholars to follow as modestly in the steps of their great predecessors. But not they – Philaletheians!

Moreover, we know that:

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself,‡ Ammonius committed nothing to writing.§ Instead, he . . . communicated his most important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy; as was done before him by Zoroaster and Pythagoras, and in the Mysteries.

* The labour of reconciling the different systems of religion.

† *New Platonism and Alchemy*, by Alex. Wilder, M.D., pp. 7, 4. [See 1975 reprint of the 1869 ed. by Wizards Bookshelf.]

‡ It is well-known that, though born of Christian parents, Ammonius had renounced the tenets of the Church – Eusebius and Jerome notwithstanding. Porphyry, the disciple of Plotinus, who had lived with Ammonius for eleven years together, and who had no interest in stating an untruth, positively declares that he had renounced Christianity entirely. On the other hand, we know that Ammonius believed in the bright Gods, Protectors, and that the Neo-Platonic Philosophy was as “pagan” as it was mystical. But Eusebius, the most unscrupulous forger and falsifier of old texts, and St. Jerome, an out-and-out fanatic, who had both an interest in denying the fact, contradict Porphyry. We prefer to believe the latter, who has left to posterity an unblemished name and a great reputation for honesty.

§ Two works are falsely attributed to Ammonius. One, now lost, called *De Consensu Moysis et Jesu*, is mentioned by the same “trustworthy” Eusebius, the Bishop of Caesarea, and the friend of the Christian Emperor Constantine, who died, however, a heathen. All that is known of this pseudo-work is that Jerome bestows great praise upon it (*Vir. Illust.*, cap lv, and Eusebius, *Hist. Eccl.*, VI, xix). The other spurious production is called the *Diatessaron*

Except a few treatises of his disciples, we have only the declarations of his adversaries from which to ascertain what he actually taught.*

It is from the biased statements of such “adversaries,” probably, that the learned Oxford translator of Plato’s Dialogues came to the conclusion that:

That which was truly great and truly characteristic of him [Plato], his effort to realise and connect abstractions, was not understood by them [the Neo-Platonists] at all [?].

He states, contemptuously enough for the ancient methods of intellectual analysis, that:

In the present day . . . an ancient philosopher is to be interpreted from himself, and by the contemporary history of thought.†

This is like saying that the ancient Greek canon of proportion (if ever found), and the Athena Promachos of Phidias, have to be interpreted in the present day from the contemporary history of architecture and sculpture, from the Albert Hall and Memorial Monument, and the hideous Madonnas in crinolines sprinkled over the fair face of Italy. Prof. Jowett remarks that “mysticism is not criticism.” No; but neither is criticism always fair and sound judgment.

La critique est aisée, mais l’art est difficile.

And such “art” our critic of the Neo-Platonists—his Greek scholarship notwithstanding—lacks from a to z.

(or the “Harmony of the Gospels”). This is partially extant. But then, again, it exists only in the Latin version of Victor, Bishop of Capua (sixth century), who attributed it himself to Tatian, and as wrongly, probably, as later scholars attributed the Diatessaron to Ammonius. Therefore no great reliance can be placed upon it, nor on its “esoteric” interpretation of the Gospels. Is it this work, we wonder, which led Prof. Jowett to regard the Neo-Platonic interpretations as “absurdities”?

* Wilder, op. cit., p. 7.

† Jowett, op. cit., III, p. 524.

Nor has he, very evidently, the key to the true spirit of the Mysticism of Pythagoras and Plato, since he denies even in the *Timaeus* an element of Oriental Mysticism, and seeks to show Greek Philosophy reacting upon the East, forgetting that the truth is the exact reverse; that it is “the deeper and more pervading spirit of Orientalism” that had—through Pythagoras and his own initiation into the Mysteries—penetrated into the very depths of Plato’s soul.

But Dr. Jowett does not see this. Nor is he prepared to admit that anything good or rational—in accordance with the “contemporary history of thought”—could ever come out of that Nazareth of the Pagan Mysteries; nor even that there is anything to interpret of a hidden nature in the *Timaeus* or any other Dialogue. For him,

The so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge* and high aspirations, and is the growth of an age in which philosophy is not wholly separated from poetry and mythology.†

Among several other equally erroneous propositions, it is especially the assumptions (a) that Plato was entirely free from any element of Eastern Philosophy in his writings, and (b) that every modern scholar, without being a Mystic and a Kabalist himself, can pretend to judge of ancient Esotericism—which we mean to combat. To do this we have to produce more authoritative statements than our own would be, and bring the evidence of other scholars as great as Dr. Jowett, if not greater, specialists in their subjects, moreover, to bear on and destroy the arguments of the Oxford Regius Professor of Greek.

That Plato was undeniably an ardent admirer and follower of Pythagoras no one will deny. And it is equally undeniable, as Matter has it, that Plato had inherited on the one hand his doctrines, and on the other had drawn his wisdom, from the same sources as the Samian Philosopher.‡

* “Imperfect knowledge” of what? That Plato was ignorant of many of the modern “working hypotheses”—as ignorant as our immediate posterity is sure to be of the said hypotheses when they in their turn, after exploding, join the “great majority”—is perhaps a blessing in disguise.

† Op. cit., pp. 524-25.

‡ *Histoire Critique du Gnosticisme*, by J. Matter, Professor of the Royal Academy of Strasbourg. “It is in Pythagoras and Plato that we find, in Greece, the first elements of [Oriental] Gnosticism,” he says. (Vol I, ch. iii, p. 53; Strasbourg ed. 1843-44.)

And the doctrines of Pythagoras are Oriental to the backbone, and even Brahmanical; for this great Philosopher ever pointed to the far East as the source whence he derived his information and his Philosophy, and Colebrooke shows that Plato makes the same profession in his Epistles, and says that he has taken his teachings “from ancient and sacred doctrines.”* Furthermore, the ideas of both Pythagoras and Plato coincide too well with the systems of India and with Zoroastrianism to admit any doubt of their origin by anyone who has some acquaintance with these systems. Again:

Pantaenus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the Oriental systems.†

The history of Pantaenus and his contemporaries may give the key to the Platonic, and at the same time Oriental, elements that predominate so strikingly in the Gospels over the Jewish Scriptures.

PRELIMINARY SURVEY

INITIATES who have acquired powers and transcendental knowledge can be traced back to the Fourth Root Race from our own age. As the multiplicity of the subjects to be dealt with prohibits the introduction of such a historical chapter, which, however historical in fact and truth, would be rejected a priori as blasphemy and fable by both Church and Science—we shall only touch on the subject. Science strikes out, at its own sweet will and fancy, dozens of names of ancient heroes, simply because there is too great an element of myth in their histories; the Church insists that biblical patriarchs shall be regarded as historical personages, and terms her seven “Star-angels” the “historical channels and agents of the Creator.” Both are right, since each finds a strong party to side with it.

* Transactions of the Royal Asiatic Society of Great Britain and Ireland, London, 1827, Vol. I, pp. 578-79.

† New Platonism and Alchemy, p. 4.

Mankind is at best a sorry herd of Panurgian sheep, following blindly the leader that happens to suit it at the moment. Mankind—the majority at any rate—hates to think for itself. It resents as an insult the humblest invitation to step for a moment outside the old well-beaten tracks, and, judging for itself, to enter into a new path in some fresh direction. Give it an unfamiliar problem to solve, and if its mathematicians, not liking its looks, refuse to deal with it, the crowd, unfamiliar with mathematics, will stare at the unknown quantity, and getting hopelessly entangled in sundry x's and y's, will turn round, trying to rend to pieces the uninvited disturber of its intellectual Nirvna. This may, perhaps, account for the ease and extraordinary success enjoyed by the Roman Church in her conversions of nominal Protestants and Freethinkers, whose name is legion, but who have never gone to the trouble of thinking for themselves on these most important and tremendous problems of man's inner nature.

And yet, if the evidence of facts, the records preserved in History, and the uninterrupted anathemas of the Church against “Black Magic” and Magicians of the accursed race of Cain, are not to be heeded, our efforts will prove very puny indeed. When, for nearly two millenniums, a body of men has never ceased to lift its voice against Black Magic, the inference ought to be irrefutable that if Black Magic exists as a real fact, there must be somewhere its counterpart—White Magic. False silver coins could have no existence if there were no genuine silver money. Nature is dual in whatever she attempts, and this ecclesiastical persecution ought alone to have opened the eyes of the public long ago. However much travellers may be ready to pervert every fact with regard to abnormal powers with which certain men are gifted in “heathen” countries; however eager they may be to put false constructions on such facts, and—to use an old proverb—“to call white swan black goose,” and kill it, yet the evidence of even Roman Catholic missionaries ought to be taken into consideration, once they swear in a body to certain facts. Nor is it because they choose to see Satanic agency in manifestations of a certain kind, that their evidence as to the existence of such powers can be disregarded. For what do they say of China?

Those missionaries who have lived in the country for long years, and have seriously studied every fact and belief that may prove an obstacle to their success in making conversions, and who have become familiar with every exoteric rite of both the official religion and sectarian creeds—all swear to the existence of a certain body of men, whom no one can reach but the Emperor and a select body of high officials. A few years ago, before the war in Tonkin, the archbishop in Peking, on the report of some hundreds of missionaries and Christians, wrote to Rome the identical story that had been reported twenty-five years before, and had been widely circulated in clerical papers. They had fathomed, it was said, the mystery of certain official deputations, sent at times of danger by the Emperor and ruling powers to their Shen and Kuei, as they are called among the people. These Shen and Kuei, they explained, were the Genii of the mountains, endowed with the most miraculous powers. They are regarded as the protectors of China, by the “ignorant” masses; as the incarnation of Satanic power by the good and “learned” missionaries.

The Shen and Kuei are men belonging to another state of being to that of the ordinary man, or to the state they enjoyed while they were clad in their bodies. They are disembodied spirits, ghosts and larvae, living, nevertheless, in objective form on earth, and dwelling in the fastnesses of mountains, inaccessible to all but those whom they permit to visit them.*

In Tibet certain ascetics are also called Lha, Spirits, by those with whom they do not choose to communicate. The Shen and Kuei, who enjoy the highest consideration of the Emperor and Philosophers, and of Confucianists who believe in no “Spirits,” are simply Lohans—Adepts who live in the greatest solitude in their unknown retreats.

But both Chinese exclusiveness and Nature seem to have allied themselves against European curiosity and—as it is sincerely regarded in Tibet—desecration. Marco Polo, the famous traveller, was perhaps the European who ventured farthest into the interior of these countries. What was said of him in 1876 may now be repeated.

The district of the Gobi wilderness, and, in fact, the whole area of Independent Tartary and Tibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world.

* This fact and others may be found in Chinese Missionary Reports, and in a work by Monseigneur Delaplace, a Bishop in China, *Annales de la Propagation de la Foi.*, [Lyon, Chez L'Éditeur des Annales.]

But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

“The people of Pashai,”* says Marco Polo, the daring traveller of the thirteenth century, “are great adepts in sorceries and the diabolic arts.” And his learned editor adds: “This Pashai, or Udyána, was the native country of Padma-Sambhava, one of the chief apostles of Lamaism, i.e., of Tibetan Buddhism, and a great master of enchantments. The doctrines of Śakya, as they prevailed in Udyána in old times, were probably strongly tinged with Śivaitic magic, and the Tibetans still regard that locality as the classic ground of sorcery and witchcraft.”

The “old times” are just like the “modern times”; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller’s curiosity. Hiuen-Tsang says of the inhabitants: “The men . . . are fond of study, but pursue it with no ardour. The science of magical formula has become a regular professional business with them.”† We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century some people made “a professional business” of magic; so, also, do some people now, but certainly not the true adepts. [Moreover, in that century, Buddhism had hardly penetrated into Tibet, and its races were steeped in the sorceries of the Bön,—the pre-lamaic religion.] It is not Hiuen-Tsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha’s shadow in the cave of Peshawar, who would have accused the holy lamas and monkish thaumaturgists of “making a professional business” of showing it to travellers. The injunction of Gautama, contained in his answer to King Prasenajit, his protector, who called on him to perform miracles, must have been ever-present to the mind of Hiuen-Tsang. “Great king,” said Gautama, “I do not teach the law to my pupils, telling them, ‘Go, ye saints, and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.’ I tell them, when I teach them the law, ‘Live, ye saints, hiding your good works, and showing your sins.’ ”

* The regions somewhere about Udyána and Kashmir, as the translator and editor of Marco Polo (Colonel Henry Yule) believes. *The Book of Ser Marco Polo*, I, pp. 172-73; 2nd. ed. London, J. Murray, 1875.

† *Histoire de la vie de Hiouen-Thsang*, . . . Vol. I of *Voyages des Pèlerins Bouddhistes*. Traduit du chinois par Stanislas Julien. Cf. Yule, op. cit., I, 173-74.

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Tibet, Colonel Yule comes to the conclusion that the natives must have had “at their command the whole encyclopaedia of modern ‘Spiritualists’”.

Du Halde mentions among their sorceries the art of producing by their invocations the figures of Lao-tseu* and their divinities in the air, and of making a pencil to write answers to questions without anybody touching it.”†

The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake of gain, they are considered sorcery, necromancy, and strictly forbidden. The latter art, that of making a pencil write without contact, was known and practiced in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiuen-Tsang desired to adore the shadow of Buddha, it was not to “professional magicians” that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiuen-Tsang entered and began his devotions. He made one hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the “Venerable of the Age.” He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly “bathed in light, and the shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open and, all at once, display the marvellous image of the Mountain of Light.’ A dazzling splendour lighted up the features of the divine countenance. Hiuen-Tsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object.” Hiuen-Tsang adds in his own diary, Si-yu-ki,‡ that it is only when man “prays with sincere faith, and if he has received from above a hidden impression, [that] he sees the shadow clearly, but he cannot enjoy the sight for any length of time”§

* Lao-tze, the Chinese philosopher.

† The Book of Ser Marco Polo, Vol. I, p. 290 fn. (transl. by Col. H. Yule, London, J. Murray, 1871.)

‡ [Tr. by Samuel Beal, London, Trübner, 1906; Rpr. by Motilal Banarsidass, Delhi, 1981.]

§ Max Müller, “Buddhist Pilgrims,” Chips From a German Workshop, Vol.I, pp. 272-73. [London, Longmans, Green & Co., 1867.]

. . . . From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and magicians. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal “According to the belief of the nations of Central Asia,” remarks I. J. Schmidt, “the earth and its interior, as well as the encompassing atmosphere, are filled with Spiritual Beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are Deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendez-vous of evil Spirits And hence the steppes of Turan, and in particular the great sandy Desert of Gobi, have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity.”*

. . . . The treasures exhumed by Dr. Schliemann at Mycenae, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface is said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show today. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dares touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.†

The above is purposely quoted from *Isis Unveiled* to refresh the reader’s memory. One of the cyclic periods has just been passed, and we may not have to wait to the end of Mahâ Kalpa to have revealed something of the history of the mysterious desert, in spite of the Bahti, and even the Rakshasas of India, not less “hideous.” No tales or fictions were given in our earlier volumes, their chaotic state notwithstanding, to which chaos the writer, entirely free from vanity, confesses publicly and with many apologies.

It is now generally admitted that, from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning.

* [Ssanang-Ssetzen Chungtaidschi, *Geschichte der Ost-Mongolen*, St. Petersburg, 1829, p. 352.]

† *Isis Unveiled*, Vol. I, pp. 599-601, 603, 598.

Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive }ryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks, the mysterious Yavanas—agreeably with the decision of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Science should be refused to India, since of its general practice in that country less is known than in the case of any other ancient people. It is so, simply because:

With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half-admitted, and it was only practiced in public emergencies. It was more than a religious matter, for it was [and is still] considered divine. The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. “Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,”* while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis†—the seven primeval sages—would be regarded as a mere speculation by exact scholars.‡

Nevertheless, this must be attempted. In *Isis Unveiled*, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often—Magic is as old as man.

* Ammianus Marcellinus, *Rom. Hist.*, XXIII, vi, 32, 33.

† The Rishis were seven in number and lived in days anteceding the Vedic period. They were known as sages and held in reverence like demigods. [But they may now be shown as something more than merely mortal Philosophers. There are other groups of ten, twelve and even twenty-one in number.] Haug shows that they occupy in the Brâhmanical religion a position answering to that of the twelve sons of Jacob in the Jewish Bible. The Brahmans claim to descend directly from these Rishis.

‡ *Isis Unveiled*, Vol. 1, p. 90 and fn.

It cannot any longer be called charlatanry or hallucination, when its lesser branches—such as mesmerism, now miscalled “hypnotism,” “thought reading,” “action by suggestion,” and what not else, only to avoid calling it by its right and legitimate name—are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America. Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible [for History] to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless. There is a most lamentable contradiction among the Symbologists on this point. Some would have it that Odin, the Scandinavian priest and monarch, originated the practice of Magic some 70 years B.C., although it is spoken of repeatedly in the Bible. But as it was proven that the mysterious rites of the priestesses Valas (Völvas) were greatly anterior to Odin’s age,* then Zoroaster came in for an attempt, on the ground that he was the founder of Magian rites; but Ammianus Marcellinus, Pliny and Arnobius, with other ancient Historians, have shown that Zoroaster was but a reformer of Magic as practiced by the Chaldeans and Egyptians, and not at all its founder.†

Who, then, of those who have consistently turned their faces away from Occultism and even Spiritualism, as being “unphilosophical” and therefore unworthy of scientific thought, has a right to say that he has studied the Ancients; or that, if he has studied them, he has understood all they have said?

* See Münter, On the most Ancient Religion of the North before the time of Odin. In *Mémoires de la Société des Antiquaires de France*, tome II, pp. 230, 231.

† Ammianus Marcellinus, XXIII, vi, 31-32; Arnobius, *Adv. Gent.*, I, ch. 5 and 52; Pliny, XXX, iv. [Isis Unveiled, I, 19.]

Only those who claim to be wiser than their generation, who think that they know all that the Ancients knew, and thus, knowing far more today, fancy that they are entitled to laugh at their ancient simple-mindedness and superstition; those, who imagine they have discovered a great secret by declaring the ancient royal sarcophagus, now empty of its King Initiate, to be a “corn-bin,” and the Pyramid that contained it, a granary, perhaps a wine-cellar!* Modern society, on the authority of some men of Science, calls Magic charlatantry. But there are eight hundred millions on the face of the globe who believe in it to this day; there are said to be twenty millions of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism. The whole ancient world, with its Scholars and Philosophers, its Sages and Prophets, believed in it. Where is the country in which it was not practiced? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practiced from the remotest antiquity. The Mexicans had their Initiates, their Priest-Hierophants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a headgear which might be taken from the head of an Indian Goddess; while the “Guatemalan Medal” exhibits the “Tree of Knowledge” –with its hundreds of eyes and ears, symbolical of seeing and hearing–encircled by the “Serpent of Wisdom” whispering into the ear of the sacred bird. Bernal Díaz del Castillo, a follower of Cortéz, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force.

* “The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the real purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer-Royal of Scotland degrades into a corn-bin, was the baptismal font, upon emerging from which, the neophyte was ‘born again,’ and became an adept.” (Isis Unveiled, Vol. I, 518-19.)

Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

That it was natural, not supernatural, and that the Ancients so regarded it, is shown by what Lucian says of the “laughing Philosopher,” Democritus, who, he tells his readers,

Believed in no [miracles] . . . but applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and the imitation of the laws and the works of nature. *

Who then can still call the Magic of the Ancients “superstition”?

[In this respect the opinion of Democritus] is of the greatest importance to us, since the Magi left by Xerxes at Abdera, were his instructors, and he had studied magic, moreover, for a considerable time with the Egyptian priests.† For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,‡ treated of nature—facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting miracles, but asserting that every one of those that were authenticated by eyewitnesses, had, and could have taken place, for all, even the most incredible, were produced according to the “hidden laws of nature.” . . . Add to this that Greece, the “later cradle of the arts and sciences,” and India, cradle of religions, were, and one of them still is, devoted to its study and practice—and who shall venture to discredit its dignity as a study, and its profundity as a science? §

* Philopseudes.

† Diog. Laërt., Lives, etc., “Democritus,” § § 34, 35.

‡ Satyricon, lxxxviii. Cf. M. Vitruvius Pollio, On Architecture, IX, iii.

§ Isis Unveiled, Vol. I, 512, 560.

No true Theosophist will ever do so. For, as a member of our great Oriental body, he knows indubitably that the Secret Doctrine of the East contains the Alpha and the Omega of Universal Science; that in its obscure texts, under the luxuriant, though perhaps too exuberant, growth of allegorical Symbolism, lie concealed the corner and the key-stones of all ancient and modern knowledge. That Stone, brought down by the Divine Builder, is now rejected by the too-human workman, and this because, in his lethal materiality, man has lost every recollection, not only of his holy childhood, but of his very adolescence, when he was one of the Builders himself; when “the morning stars sang together, and the Sons of God shouted for joy,” after they had laid the measures for the foundations of the earth—to use the deeply significant and poetical language of Job, the Arabian Initiate. But those who are still able to make room in their innermost selves for the Divine Ray, and who accept, therefore, the data of the Secret Sciences in good faith and humility, they know well that it is in this Stone that remains buried the absolute in Philosophy, which is the key to all those dark problems of Life and Death, some of which, at any rate, may find an explanation in these volumes.

The writer is vividly alive to the tremendous difficulties that present themselves in the handling of such abstruse questions, and to all the dangers of the task. Insulting as it is to human nature to brand truth with the name of imposture, nevertheless we see this done daily and accept it. For every occult truth has to pass through such denial and its supporters through martyrdom, before it is finally accepted; though even then it remains but too often—

A crown

Golden in show, yet but a wreath of thorns.*

Truths that rest on Occult Mysteries will have, for one reader who may appreciate them, a thousand who will brand them as impostures. This is only natural, and the only means to avoid it would be for an Occultist to pledge himself to the Pythagorean “vow of silence,” and renew it every five years. Otherwise, cultured society—two-thirds of which think themselves in duty bound to believe that, since the first appearance of the first Adept, one half of mankind practiced deception and fraud on the other half—cultured society will undeniably assert its hereditary and traditional right to stone the intruder.

* [Paradise Regained, Bk. II, line 458, by John Milton. Many eds.]

Those benevolent critics, who most readily promulgate the now famous axiom of Carlyle with regard to his countrymen, of being “mostly fools,” having taken preliminary care to include themselves safely in the only fortunate exceptions to this rule, will in this work gain strength and derive additional conviction of the sad fact, that the human race is simply composed of knaves and congenital idiots. But this matters very little. The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic–Spiritualism and the Roman Church. Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop’s crook, Occultism must win the day, before the present era reaches “Sani’s (Saturn’s) triple septenary” of the Western Cycle in Europe, in other words—before the end of the twenty-first century “A.D.”

Truly the soil of the long bygone past is not dead, for it has only rested. The skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be reborn to a new life, like that handful of corn, in the sarcophagus of a mummy 4,000 years old, which, when planted, sprouted, grew, and “gave a fine harvest.” Why not? Truth is stranger than fiction. It may any day, and most unexpectedly, vindicate its wisdom and demonstrate the conceit of our age, by proving that the Secret Brotherhood did not, indeed, die out with the Philaletheians of the last Eclectic School, that the Gnosis flourishes still on earth, and its votaries are many, albeit unknown. All this may be done by one, or more, of the great Masters visiting Europe, and exposing in their turn the alleged exposers and traducers of Magic. Such secret Brotherhoods have been mentioned by several well-known authors, and are spoken of in Mackenzie’s Royal Masonic Cyclopaedia.

The writer now, in the face of the millions who deny, repeats boldly, that which was said in *Isis Unveiled*.

If they [the Initiates] have been regarded as mere fictions of the novelist, that fact has only helped the “brother-adepts” to keep their incognito the more easily

The Saint-Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.*

These prophetic words were written in 1876, and verified in 1886. Nevertheless, we say again,

. . . there are numbers of these mystic Brotherhoods which have naught to do with “civilized” countries; and it is in their unknown communities that are concealed the skeletons of the past. These “adepts” could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history.† Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand un mutilated.‡

But there exists in the world another class of adepts, belonging to a brotherhood also, and mightier than any other of those known to the profane. Many among these are personally good and benevolent, even pure and holy occasionally, as individuals. Pursuing collectively, however, and as a body, a selfish, one-sided object, with relentless vigour and determination, they have to be ranked with the adepts of the Black Art. These are our modern Roman Catholic “fathers” and clergy. Most of the hieratic writings and symbols have been deciphered by them since the Middle Ages. A hundred times more learned in secret Symbology and the old Religions than our Orientalists will ever be, the personification of astuteness and cleverness, every such adept in the art holds the keys tightly in his firmly clenched hand, and will take care the secret shall not be easily divulged, if he can help it.

* *Op. cit.*, Vol. II, p. 403.

† This is precisely what some of them are preparing to do, and many a “mysterious page” in sacred and profane history are touched on in these pages. Whether or not their explanations will be accepted—is another question.

‡ *Ibid.*



STONEHENGE: With Sunrise above the Heel Stone.
(Courtesy of Arnold Coleman.)



STONEHENGE, WILTSHIRE, ENGLAND
(Reproduced by permission from a photograph taken by Dale Workman.)

There are more profoundly learned Kabalists in Rome and throughout Europe and America, than is generally suspected. Thus are the professedly public “brotherhoods” of “black” adepts more powerful and dangerous for Protestant countries than any host of Eastern Occultists. People laugh at Magic! Men of Science, Physiologists and Biologists, deride the potency and even the belief in the existence of what is called in vulgar parlance “Sorcery” and “Black Magic”. The archaeologists have their Stonehenge in England with its thousands of secrets, and its twin-brother Carnac of Brittany, and yet there is not one of them who even suspects what has been going on in its crypts, and its mysterious nooks and corners, for the last century. More than that, they do not even know of the existence of such “magic halls” in their Stonehenge, where curious scenes are taking place, whenever there is a new convert in view. Hundreds of experiments have been, and are being made daily at the Salpêtrière, and also by learned hypnotisers at their private houses. It is now proved that certain sensitives—both men and women—when commanded in trance, by the practitioner, who operates on them, to do a certain thing—from drinking a glass of water up to simulated murder—on recovering their normal state lose all remembrance of the order inspired—“suggested” it is now called by Science. Nevertheless, at the appointed hour and moment, the subject, though conscious and perfectly awake, is compelled by an irresistible power within himself to do that action which has been suggested to him by his mesmeriser; and that too, whatever it may be, and whatever the period fixed by him who controls the subject, that is to say, holds the latter under the power of his will, as a snake holds a bird under its fascination, and finally forces it to jump into its open jaws. Worse than this: for the bird is conscious of the peril; it resists, however helpless in its final efforts, while the hypnotized subject does not rebel, but seems to follow the suggestions and voice of its own free will and soul. Who of our European men of Science, who believe in such scientific experiments — and very few are they who still doubt them now-a-days, and who do not feel convinced of their actual reality—who of them, it is asked, is ready to admit this as being Black Magic? Yet it is the genuine, undeniable and actual fascination and sorcery of old. The Mula-Kurumbas of Nilgiri do not proceed otherwise in their envoûtements when they seek to destroy an enemy, nor do the Dugpas of Sikkim and Bhâtan know of any more potential agent than their will.

Only in them that will does not proceed by jumps and starts, but acts with certainty; it does not depend on the amount of receptivity or nervous impressibility of the “subject.” Having chosen his victim and placed himself en rapport with him, the Dugpa’s “fluid” is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter—the self-made, untutored, and unconscious Sorcerer for the sake of Science—who has no idea (or belief either) of the variety and potency of the world-old methods used to develop this power, by the conscious sorcerer, he “Black Magician” of the East and West.

And now the question is openly and squarely asked: Why should not the fanatical and zealous priest, thirsting to convert some selected rich and influential member of society, use the same means to accomplish his end as the French Physician and experimenter uses in his case with his subject? The conscience of the Roman Catholic priest is most likely at peace. He works personally for no selfish purpose, but with the object of “saving a soul” from “eternal damnation.” In his view, if Magic there be in it, it is holy, meritorious and divine Magic. Such is the power of blind faith.

Hence, when we are assured by trustworthy and respectable persons of high social standing, and unimpeachable character, that there are many well-organized societies among the Roman Catholic priests which, under the pretext and cover of Modern Spiritualism and mediumship, hold séances for the purposes of conversion by suggestion, directly and at a distance—we answer: We know it. And when, moreover, we are told that whenever those priest-hypnotists are desirous of acquiring an influence over some individual or individuals, selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes (viz., ceremonial Magic); and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim—we again answer: Very likely. In fact we know the practice to be so, whether this kind of ceremonial Magic and envoûtement is practiced at Stonehenge or elsewhere.

We know it, we say, through personal experience; and also because several of the writer’s best and most loved friends have been unconsciously drawn into the Romish Church and under her “benign” protection by such means.

And, therefore, we can only laugh in pity at the ignorance and stubbornness of those deluded men of Science and cultured experimentalists who, while believing in the power of Dr. Charcot and his disciples to “*envoûte*” their subjects, find nothing better than a scornful smile whenever Black Magic and its potency are mentioned before them. Éliphas Lévi, the Abbé- Kabalist, died before Science and the Faculté de Médecine of France had accepted hypnotism and influence par suggestion among its scientific experiments, but this is what he said twenty-five years ago, in his *Dogme et Rituel de la Haute Magie*, on “*Les Envoûtements et les Sorts*”:

That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes One of their chief aims was the power of spells or of deleterious influences That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance We have said in our “*Dogma*” what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish;* he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who despise them, and puts to death those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him “*Move on!*” when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden “*Move on! move on!*” finding neither rest nor pity.†

* This is incorrectly expressed. The true Adept of the “*Right Hand*” never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later.

† *Op. cit.*, II 239, 241, 240. [Paris, G. Baillière, 1856 & 1861. H.P.B.’s translation is from Chapter XVI of the early 2 volume French editions. Later, in London, 1896, Arthur Edward Waite translated the 2 vols. under one title: *Transcendental Magic, Its Doctrine and Ritual*. The above quotation may be found on p. 317 of Waite’s edition published in Chicago by the de Laurence Co. in 1946. For a complete bio-bibliographic sketch of Éliphas Lévi, (pseud. of Alphonse-Louis Constant) see B.C. W., Vol. I, pp. 491-95.—Compiler.]

“Fables,” and “superstition,” will be the answer. Be it so. Before the lethal breath of selfishness and indifference every uncomfortable fact is transformed into meaningless fiction, and every branch of the once verdant Tree of Truth has become dried up and stripped of its primeval spiritual significance. Our modern Symbologist is superlatively clever only at detecting phallic worship and sexual emblems even where none were ever meant. But for the true student of Occult Lore, White or Divine Magic could no more exist in Nature without its counterpart Black Magic, than day without night, whether these be of twelve hours or of six months’ duration. For him everything in that Nature has an occult—a bright and a night-side to it. Pyramids and Druid’s oaks, dolmens and Bo-trees, plant and mineral—everything was full of deep significance and of sacred truths of wisdom, when the Arch-Druid performed his magic cures and incantations, and the Egyptian Hierophant evoked and guided Chemnu, the “lovely spectre,” the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonizing cry of his terrestrial human nature. True, Magic has lost its name, and along with it its rights to recognition. But its practice is in daily use; and its progeny, “magnetic influence,” “power of oratory,” “irresistible fascination,” “whole audiences subdued and held as though under a spell,” are terms recognized and used by all, generally meaningless though they now are. Its effects, however, are more determined and definite among religious congregations such as the Shakers, the Negro Methodists, and Salvationists, who call it “the action of the Holy Spirit” and “grace.” The real truth is that Magic is still in full sway amidst mankind, however blind the latter to its silent presence and influence on its members, however ignorant society may be, and remain, to its daily and hourly beneficent and maleficent effects. The world is full of such unconscious magicians—in politics as well as in daily life, in the Church as in the strongholds of Free-Thought.

Most of those magicians are “sorcerers” unhappily, not metaphorically but in sober reality, by reason of their inherent selfishness, their revengeful natures, their envy and malice. The true student of Magic, well aware of the truth, looks on in pity, and, if he be wise, keeps silent. For every effort made by him to remove the universal cecity is only repaid with ingratitude, slander, and often curses, which, unable to reach him, will react on those who wish him evil. Lies and calumny—the latter a teething lie, adding actual bites to empty harmless falsehoods—become his lot, and thus the well-wisher is soon torn to pieces, as a reward for his benevolent desire to enlighten.

Enough has been given, it is believed, to show that the existence of a Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction. The fact was known to the whole ancient world, and the knowledge of it has survived in the East, in India especially. And if there be such a Science, there must be naturally, somewhere, professors of it, or Adepts. In any case it matters little whether the Guardians of the Sacred Lore are regarded as living, actually existing men, or are viewed as myths. It is their Philosophy that will have to stand or fall upon its own merits, apart from, and independent of any Adepts. For in the words of the wise Gamaliel, addressed by him to the Synedrion: “If this doctrine is false it will perish, and fall of itself; but if true, then—it cannot be destroyed.”

THE SECRECY OF INITIATES

The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secrecy on certain facts and deeds;

from Confucius, who refused to explain publicly and satisfactorily what he meant by his “Great Extreme,” or to give the key to the divination by “straws,” down to Jesus, who charged his disciples to tell no man that he was Christ* (Chrestos), the “man of sorrows” and trials, before his supreme and last Initiation, or that he had produced a “miracle” of resurrection.† The Apostles had to preserve silence, so that the left hand should not know what the right hand did; in plainer words, that the dangerous proficient in the Left Hand Science—the terrible enemies of the Right Hand Adepts, especially before their supreme Initiation—should not profit by the publicity so as to harm both the healer and the patient. And if the above is maintained to be simply an assumption, then what may be the meaning of these awful words:

Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them.‡

Unless interpreted in the sense of the law of silence and Karma, the utter selfishness and uncharitable spirit of this remark are but too evident. These words are directly connected with the terrible dogma of predestination. Will the good and intelligent Christian cast such a slur of cruel selfishness on his Saviour?§

* Matthew, xvi, 20.

† Mark, v, 43.

‡ Mark, iv, 11, 12.

§ Is it not evident that the words: “lest at any time they should be converted (or: “lest haply they should turn again”—as in the revised version) and their sins be forgiven them”—do not at all mean to imply that Jesus feared that through repentance any outsider, or “them that are without,” should escape damnation, as the literal dead-letter sense plainly shows—but quite a different thing? Namely, lest any of the profane should by understanding his preaching, undisguised by parable, get hold of some of the secret teachings and mysteries of Initiation—and even of Occult powers. “Be converted” is, in other words, to obtain a knowledge belonging exclusively to the Initiated; “and their sins be forgiven them,” that is, their sins would fall upon the illegal revealer, on those who had helped the unworthy to reap there where they have never labored to sow, and had given them, thereby, the means of escaping on this earth their deserved Karma, which must thus react on the revealer, who, instead of good, did harm and failed.

The work of propagating such truths in parables was left to the disciples of the high Initiates. It was their duty to follow the keynote of the Secret Teaching without revealing its mysteries. This is shown in the histories of all the great Adepts. Pythagoras divided his classes into hearers of exoteric and esoteric lectures. The Magians received their instructions and were initiated in the far hidden caves of Bactria. When Josephus declares that Abraham taught Mathematics he meant by it “Magic,” for in the Pythagorean code Mathematics mean Esoteric Science, or Gnosis.

Professor Wilder remarks:

The Essenes of Judaea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised [prepared for initiation].*

One of the most powerful reasons for the necessity of strict secrecy is given by Jesus Himself, if one may credit Matthew. For there the Master is made to say plainly:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.†

Profoundly true and wise words. Many are those in our own age, and even among us, who have been forcibly reminded of them—often when too late.‡

* New Platonism and Alchemy, 1869, pp. 7, 9.

† Matthew, vii, 6.

‡ History is full of proofs of the same. Had not Anaxagoras enunciated the great truth taught in the Mysteries, viz., that the sun was surely larger than the Peloponnesus, he would not have been persecuted and nearly put to death by the fanatical mob. Had that other rabble which was raised against Pythagoras understood what the mysterious Sage of Crotona meant by giving out his remembrance of having been the “Son of Mercury”—God of the Secret Wisdom—he would not have been forced to fly for his life; nor would Socrates have been put to death, had he kept secret the revelations of his divine daimôn. He knew how little his century—save those initiated—would understand his meaning, had he given out all he knew of the moon. Thus he limited his statement to an allegory, which is now proven to have been more scientific than was hitherto believed. He maintained that the moon was inhabited and that the lunar beings lived in profound, vast and dark valleys, our satellite being airless and without any atmosphere outside such profound valleys; this, disregarding the revelation full of meaning for the few only, must be so of necessity, if there is any atmosphere on our bright Selene at all. The facts recorded in the secret annals of the Mysteries had to remain veiled under penalty of death.

Even Maimonides recommends silence with regard to the true meaning of the Bible texts. This injunction destroys the usual affirmation that “Holy Writ” is the only book in the world whose divine oracles contain plain unvarnished truth. It may be so for the learned Kabalists; it is certainly quite the reverse with regard to Christians. For this is what the learned Hebrew Philosopher says:

Whoever shall find out the true sense of the Book of Genesis ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the true meaning of it by himself, or by the aid of another, then he ought to be silent, or if he speaks of it he ought to speak of it obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me.*

The Symbology and Esoterism of the Old Testament being thus confessed by one of the greatest Jewish Philosophers, it is only natural to find Christian Fathers making the same confession with regard to the New Testament, and the Bible in general. Thus we find Clement Alexandrinus and Origen admitting it as plainly as words can do it. Clement, who had been initiated into the Eleusinian Mysteries says, that:

The doctrines there taught contained in them the end of all instructions as they were taken from Moses and the prophets, †

a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them, in their turn, from the Chaldaeans, who got them from the Syrians, the Atlanteans and so on—far beyond the days of that Race.

* [Guide of the Perplexed, Pt. II, Chapter 29. Maimonides also refers to his Commentary on the Mishnah (Hagigah, II, i). H.P.B. quotes from p. 71 of The Book of God by Kenealy, who abridged Maimonides.—Compiler.]

† Stromateis, Bk. V, ch. xi.

The secret meaning of the Gospel is again openly confessed by Clement when he says that the Mysteries of the Faith are not to be divulged to all.

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught.*

Not less explicit is Origen with regard to the Bible and its symbolical fables. He exclaims:

If we hold to the letter, and must understand what stands written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable.†

And well he might have “blushed,” the sincere and honest Father of early Christianity in its days of relative purity. But the Christians of this highly literary and civilized age of ours do not blush at all; they swallow, on the contrary, the “light” before the formation of the sun, the Garden of Eden, Jonah’s whale and all, notwithstanding that the same Origen asks in a very natural fit of indignation:

What man of sense will agree with the statement that the first, second and third days, in which the evening is named and the morning, were without sun, moon, and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, inn Eden, like a husbandman, etc.? I believe that every man must hold these things for images, under which a hidden sense lies concealed.‡

Yet millions of “such idiots” are found in our age of enlightenment and not only in the third century. When Paul’s unequivocal statement in Galatians, iv, 22-25, that the story of Abraham and his two sons is all “an allegory,” and that “Agar is Mount Sinai” is added to this, then little blame, indeed, can be attached to either Christian or Heathen who declines to accept the Bible in any other light than that of a very ingenious allegory.

Rabbi Shimon ben-Yohai, the compiler of the Zohar, never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of disciples.

* Op. cit., Bk. I, ch. xii.

† In Leviticum, Homilia VII.

‡ Origen, De Principiis, Bk. IV, cho i, § 16.

Therefore, without the final initiation into the Merkabah, the study of the Kabbalah will be ever incomplete, and the Merkabah can be taught only “in darkness, in a deserted place, and after many and terrific trials.” Since the death of that great Jewish Initiate this hidden doctrine has remained, for the outside world, an inviolate secret.

Among the venerable sect of the Tannaim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the Mishnah Hagigah, 2nd Section, says that the table of contents of the Merkabah “must only be delivered to wise old ones.” The Gemara is still more dogmatic. “The more important secrets of the Mysteries were not even revealed to all the priests. Alone the initiates had them divulged.”* And so we find the same great secrecy prevalent in every ancient religion.†

What says the Kabbalah itself? Its great Rabbis actually threaten him who accepts their sayings verbatim. We read in the Zohar:

Woe to the man who sees in the Torah, i.e., Law, only simple recitals and ordinary words! Because if in truth it only contained these, we would even today be able to compose a Torah much more worthy of admiration. For if we find only the simple words, we would only have to address ourselves to the legislators of the earth,‡ to those in whom we most frequently meet with the most grandeur. It would be sufficient to imitate them, and make a Torah after their words and example. But it is not so; each word of the Torah contains an elevated meaning and a sublime mystery The recitals of the Torah are the vestments of the Torah. Woe to him who takes this garment for the Torah itself The simple take notice only of the garments or recitals of the Torah; they know no other thing, they see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops.§

* [Clement, Strom., v., 670.]

† Isis Unveiled, Vol. II, p. 350.

‡ The materialistic “lawgivers,” the critics and Sadducees who have tried to tear to shreds the doctrines and teachings of the great Asiatic Masters past and present—no scholars in the modern sense of the word—would do well to ponder over these words. No doubt that doctrines and secret teachings, had they been invented and written in Oxford and Cambridge, would be more brilliant outwardly. Would they equally answer to universal truths and facts, is the next question however.

§ Zohar, iii, fol. 152 b, quoted in Myer’s Qabbalah, p. 102.

Ammonius Saccas taught that the Secret Doctrine of the Wisdom-Religion was found complete in the Books of Thoth (Hermes), from which both Pythagoras and Plato derived their knowledge and much of their Philosophy; and these Books were declared by him to be “identical with the teachings of the Sages of the remote East.” Professor A. Wilder remarks:

As the name Thoth means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures.*

This is very probable. Only the “divine utterances” have never been, so far, understood by the profane. Philo Judaeus, a non-initiate, attempted to give their secret meaning and—failed.

But Books of Thoth or Bible, Vedas or Kabbalah, all enjoin the same secrecy as to certain mysteries of nature symbolised in them. “Woe be to him who divulges unlawfully the words whispered into the ear of Manushi by the First Initiator.” Who that “Initiator” was is made plain in the Book of Enoch:

From them [the Angels] I heard all things, and understood what I saw; that which will not take place in this generation [Race], but in a generation which is to succeed at a distant period [the 6th and 7th Races] on account of the elect [the Initiates].†

Again, it is said with regard to the judgment of those who, when they have learned “every secret of the angels,” reveal them, that:

They have discovered secrets, and they are those who have been judged; but not thou, my son [Noah]. The Lord of Spirits knows that thou art pure and good, free from the reproach of discovering [revealing] secrets.‡

But there are those in our century, who, having “discovered secrets” unaided and owing to their own learning and acuteness only, and who being, nevertheless, honest and straightforward men, undismayed by threats or warning since they have never pledged themselves to secrecy, feel quite startled at such revelations.

* New Platonism and Alchemy, p. 6.

† Book of Enoch, I, 2, tr. by Richard Laurence, London, Kegan Paul, 1883. [San Diego, Wizards Bookshelf, rpr. 1983].

‡ Op. cit., LXIV, 10.

One of these is the learned author and discoverer of one “Key to the Hebrew-Egyptian Mystery.” As he says, there are “some strange features connected with the promulgation and condition” of the Bible.

Those who compiled this Book were men as we are. They knew, saw, handled, and realized, through the key measure,* the law of the living, ever-active God.† They needed no faith that He was, that He worked, planned, and accomplished, as a mighty mechanic and architect.‡ What was it, then, that reserved to them alone this knowledge, while, first, as men of God, and second, as apostles of Jesus the Christ, they doled out a blinding ritual service, and an empty teaching of faith, and no substance as proof, properly coming through the exercise of just those senses which the Deity has given all men as the essential means of obtaining any right understanding? Mystery, and parable, and dark saying, and cloaking of the true meanings are the burdens of the Testaments, Old and New. Take it that the narratives of the Bible were purposed inventions to deceive the ignorant masses, even while enforcing a most perfect code of moral obligations: How is it possible to justify so great frauds, as part of a Divine economy, when to that economy the attribute of simple and perfect truthfulness must, in the nature of things, be ascribed? What has, or what by possibility ought mystery to have, with the promulgation of the truths of God?§

Nothing whatever most certainly, if those mysteries had been given from the first. And so it was with regard to the first, semi-divine, pure and spiritual Races of Humanity. They had the “truths of God,” and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the “truths” and also one of the laws of “God.”

* The key is shown to be “in the source of measures originating the British inch and the ancient cubit” as the author tries to prove.

† The word as a plural might have better solved the mystery. God is ever-present; if he were ever-active he could no longer be an infinite God—nor ever-present in his limitation.

‡ The author is evidently a Mason of the way of thinking of General Pike. So long as the American and English Masons will reject the “Creative Principle” of the “Grand Orient” of France they will remain in the dark.

§ J. Ralston Skinner, *The Source of Measures*, pp. 308-09. [Cincinnati, Robert Clark Co., 1875. Reprinted with new Hebrew and numerical indices added by John Drais; San Diego, Wizards Bookshelf, rpr 1982.]

And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man's soul. Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope's forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one's neighbour, and whose power for good was lavished freely only upon self. Those few "elect" whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.

Yet the masses could not be allowed to remain without some sort of moral restraint. Man is ever craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a consolation. At the same time, no average man, even in our age of universal education, could be entrusted with truths too metaphysical, too subtle for his mind to comprehend, without the danger of an imminent reaction setting in, and faith in Gods and Saints making room for an unscientific blank Atheism. No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as Bunyan* put it, "Religion is the best armour that a man can have," it certainly is the "worst cloak"; and it is that "cloak" and false pretence which the Occultists and the Theosophists fight against.

* [See Thomas Fuller, Gnomologia, #4011.]

The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the "highest God" of every nation in favour of One Universal Deity—the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view. A God who may be propitiated by iniquitous prayers to "bless the arms" of the worshipper, and send defeat and death to thousands of his enemies—his brethren; a Deity that can be supposed not to turn a deaf ear to chants of laudation mixed with entreaties for a "fair propitious wind" for self, and as naturally disastrous to the selves of other navigators who come from an opposite direction—it is this idea of God that has fostered selfishness in man, and deprived him of his self-reliance. Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object; the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the "heathen" Socrates, who declared in his profound though untaught wisdom, that:

Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.*

But official prayer—in favour of a public calamity, or for the benefit of one individual irrespective of losses to thousands—is the most ignoble of crimes, besides being an impertinent conceit and a superstition. This is the direct inheritance by spoliation from the Jehovites—the Jews of the Wilderness and of the Golden Calf.

It is "Jehovah," as will be presently shown, that suggested the necessity of veiling and screening this substitute for the unpronounceable name, and that led to all this "mystery, parables, dark sayings and cloaking."

* [See Plato's Laws, Books 3, 7 & 10 (¶ 900 etc.); as well as Intro. to Bk. X by Proclus in Th. Taylor ed.]

Moses had, at any rate, initiated his seventy Elders into the hidden truths, and thus the writers of the Old Testament stand to a degree justified. Those of the New Testament have failed to do even so much, or so little. They have disfigured the grand central figure of Christ by their dogmas, and have led people ever since into millions of errors and the darkest crimes, in His holy name.

It is evident that with the exception of Paul and Clement of Alexandria, who had been both initiated into the Mysteries, none of the Fathers knew much of the truth themselves. They were mostly uneducated, ignorant people; and if such as Augustine and Lactantius, or again the Venerable Bede and others, were so painfully ignorant until the time of Galileo* of the most vital truths taught in the Pagan temples—of the rotundity of the earth, for example, leaving the heliocentric system out of question—how great must have been the ignorance of the rest! Learning and sin were synonymous with the early Christians. Hence the accusations of dealing with the Devil lavished on the Pagan Philosophers.

But truth must out. The Occultists, referred to as “the followers of the accursed Cain,” by such writers as de Mirville, are now in a position to reverse the tables. That which was hitherto known only to the ancient and modern Kabalists in Europe and Asia, is now published and shown as being mathematically true. The author of the Key to the Hebrew-Egyptian Mystery in the Source of Measures has now proved to general satisfaction, it is to be hoped, that the two great God-names, Jehovah and Elohşm, stood, in one meaning of their numerical values, for a diameter and a circumference value, respectively; in other words, that they are numerical indices of geometrical relations; and finally that Jehovah is Cain and vice versa.

* In his *Pneumatologie*, Vol. IV [of *Des Esprits*. . .], pp. 105-112, the Marquis de Mirville claims the knowledge of the heliocentric system—earlier than Galileo—for Pope Urban VIII. The author goes further. He tries to show that famous Pope, not as the persecutor but as one persecuted by Galileo, and calumniated by the Florentine Astronomer into the bargain. If so, so much the worse for the Latin Church, since her Popes, knowing of it, still preserved silence upon this most important fact, either to screen Joshua or their own infallibility. One can understand well that the Bible having been so exalted over all the other systems, and its alleged monotheism depending upon the silence preserved, nothing remained of course but to keep quiet over its symbolism, thus allowing all its blunders to be fathered on its God.

This view, says the author,

. . . . helps, also, to take the horrid blemish off from the name of Cain, as a put-up job to destroy his character; for even without these showings, by the very text, he [Cain] was Jehovah. So the theological schools had better be alive to making the amend honorable, if such a thing is possible, to the good name and fame of the God they worship.*

This is not the first warning received by the “theological schools,” which, however, no doubt knew it from the beginning, as did Clement of Alexandria and others. But if it be so they will profit still less by it, as the admission would involve more for them than the mere sacredness and dignity of the established faith.

But, it may also be asked, why is it that the Asiatic religions, which have nothing of this sort to conceal and which proclaim quite openly the Esotericism of their doctrines, follow the same course? It is simply this: While the present, and no doubt enforced silence of the Church on this subject relates merely to the external or theoretical form of the Bible—the unveiling of the secrets of which would have involved no practical harm, had they been explained from the first—it is an entirely different question with Eastern Esotericism and Symbology.

* Op. cit., App. vii, p. 296. The writer feels happy to find this fact now mathematically demonstrated. When it was stated in *Isis Unveiled* that Jehovah and Saturn were one and the same with Adam-Kadmon, Cain, Adam and Eve, Able, Seth, etc., and that all were convertible symbols in *The Secret Doctrine* (see Vol. II, pp. 446, 448, 464 et seq.); that they answered, in short, to secret numerals and stood for more than one meaning in the Bible as in other doctrines—the author’s statements remained unnoticed. *Isis* had failed to appear under a scientific form, and by giving too much, in fact, gave very little to satisfy the enquirer. But now, if mathematics and geometry, besides the evidence of the Bible and Kabalah are good for anything, the public must find itself satisfied. No fuller, more scientifically given proof can be found to show that Cain is the transformation of an Elohim (the Sefirah Binah) into Yah-Veh (or God-Eve) androgyne, and that Seth is the Jehovah male, than in the combined discoveries of Seyffarth, Knight, etc., and finally in Mr. Ralston Skinner’s most erudite work. The further relations of these personifications of the first human races, in their gradual development, will be given later on in the text.

The grand central figure of the Gospels would have remained as unaffected by the symbolism of the Old Testament being revealed, as would that of the Founder of Buddhism had the Brahmanical writings of the Purânas, that preceded his birth, all been shown to be allegorical. Jesus of Nazareth, moreover, would have gained more than he would have lost had he been presented as a simple mortal left to be judged on his own precepts and merits, instead of being fathered on Christendom as a God whose many utterances and acts are now so open to criticism. On the other hand the symbols and allegorical sayings that veil the grand truths of Nature in the Vedas, the Brâhmanas, the Upanishads and especially in the Lamaist Theg-pa chen-po mdo and other works, are of quite a different nature, and far more complicated in their secret meaning. While the Biblical glyphs have nearly all a triune foundation, those of the Eastern books are worked on the septenary principle. They are as closely related to the mysteries of Physics and Physiology, as to Psychism and the transcendental nature of cosmic elements and Theogony; unriddled they would prove more than injurious to the uninitiated; delivered into the hands of the present generations in their actual state of physical and intellectual development, in the absence of spirituality and even of practical morality, they would become absolutely disastrous.

Nevertheless the secret teachings of the sanctuaries have not remained without witness; they have been made immortal in various ways. They have burst upon the world in hundreds of volumes full of the quaint, head-breaking phraseology of the Alchemist; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Genius alone had certain privileges in those dark ages when no dreamer could offer the world even a fiction without suiting his heaven and his earth to biblical text. To genius alone it was permitted in those centuries of mental blindness, when the fear of the "Holy Office" threw a thick veil over every cosmic and psychic truth, to reveal unimpeded some of the grandest truths of Initiation. Whence did Ariosto, in his Orlando Furioso, obtain his conception of that valley of the Moon, where after our death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his Inferno—a new Johannine Apocalypse, a true Occult Revelation in verse—his visit and communion with the Souls of the Seven Spheres?

In poetry and satire every Occult truth has been welcomed—none has been recognized as serious. The Comte de Gabalis is better known and appreciated than Porphyry and Iamblichus. Plato’s mysterious Atlantis is proclaimed a fiction, while Noah’s Deluge is to this day on the brain of certain Archaeologists, who scoff at the archetypal world of Marcel Palingenius’ Zodiac,* and would resent as a personal injury being asked to discuss the four worlds of Mercury Trismegistus—the Archetypal, the Spiritual, the Astral and the Elementary, with three others behind the opened scene. Evidently civilized society is still but half prepared for the revelation. Hence, the Initiates will never give out the whole secret, until the bulk of mankind has changed its actual nature and is better prepared for truth. Clemens Alexandrinus was positively right in saying, “It is requisite to hide in a mystery the wisdom spoken”†—which the “Sons of God” teach.

That Wisdom, as will be seen, relates to all the primeval truths delivered to the first Races, the “Mind-born,” by the “Builders” of the Universe themselves

. . . . there was, in every ancient country having claims to civilization, an esoteric doctrine, a system which was designated WISDOM;‡ and those who were devoted to its prosecution were first denominated sages, or wise men Pythagoras termed this system ἡ γνῶσις τῶν ὄντων, the Gnosis or Knowledge of things that are.

* [Zodiacus vitae, etc., by Marcello Palingenio Stellato (pseud.of Pier Angelo Manzoli—, ca. 1534. See Bio-Bibliographical Appendix for further data.]

† Stromateis, Bk. I, ch. xii.

‡ “The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neith, M’tis, Athena, and the Gnostic potency Achamoth or Sophia. The Samaritan Pentateuch denominated the Book of Genesis, Akamauth, or Wisdom, and two remnants of old treatises, the Wisdom of Solomon and the Wisdom of Jesus, relate to the same matter. The Book of Mashalim—the Discourses or Proverbs of Solomon personifies Wisdom as the auxiliary of the Creator.” [footnote by A. Wilder.]

In the Secret Wisdom of the East that auxiliary is found collectively in the first emanations of Primeval Light, the Seven Dhyani-Chohans, who have been shown to be identical with the “Seven Spirits of the Presence” of the Roman Catholics.

Under the noble designation of WISDOM, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the Merkabah, as being the body or vehicle which contained the higher knowledge.*

Later on, we shall speak of the law of the silence imposed on Eastern chelas.

SOME REASONS FOR SECRECY

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the “treasures” of Archaic Wisdom; that it was positively criminal to keep back such knowledge—“if any”—from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and “Master.” Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotary motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secrecy, however, are many and were never made a mystery of. The chief cause was given in Isis Unveiled. It may now be repeated.

From the very day when the first mystic [taught by the first Instructor of the “divine Dynasties” of the early races, was taught] the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the [desecration, willing or unwilling, of the profane] rabble—was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive [substances], and furnishing them with matches.

* New Platonism and Alchemy, p. 6 and footnote.

The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized their “God” and each Adept felt the great “SELF “ within himself.] The “}tman,” the self, the mighty Lord and Protector, once that man knew him as the “I am,” the “Ego Sum, “ the “Asmi,” showed his full power to him who could recognize the “still small voice.” From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellowmen, the noble injunction, “O man, know thyself,” he succeeded in recognizing his God within himself. “Ye are gods,” the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy.* And, as a faithful echo, Paul, while asserting that we are all “the temple of the living God,”† cautiously adds that after all these things are only for the “wise,” and it is “unlawful” to speak of them.‡

Some of the reasons for this secrecy may here be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists “Theophania.” In its generally-accepted meaning this is “communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse.” Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual—howbeit temporary—incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man—its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Atma-Buddhi), only over-shadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics—who erroneously call that Over-soul the “Guardian Angel”—would say, “It stands outside and watches.” But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or “ecstasy,” which Plotinus defined as The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite, this sublime condition is very short.

* John x, 34, 35.

† 2 Corinth. vi, 16.

‡ Isis Unveiled, Vol. II, pp. 317-18.

The human soul, being the offspring or emanation of its God, the “Father and the Son” become one, “the divine fountain flowing like a stream into its human bed.”* In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle— “the temple of God,” as Paul says.

Now that which is meant here by the personal God of Man is, of course, not his seventh Principle alone, as per se and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from }tma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the manifested Karanatman (Causal Soul),† one of the “seven” and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedantins Jiva and Vijśanamaya Kośa, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows.

* Plotinus claims to have experienced this sublime ecstasy four times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity—a statement which we believe to be a mistake, since Apollonius was a Nirmnakaya (divine incarnation – not Avatara)—and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or “assimilation of divine nature”), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood [See also *New Platonism and Alchemy*, p. 13.]

† Karana-sarira is the “causal” body and is sometimes said to be the “personal God.” And so it is, in one sense.

After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which—its dregs—is left to fade out as a shadow. This is the most difficult—because so transcendently metaphysical—portion of the doctrine.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the *ὑπόνοια* (hyponoia), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, revered, but never worshipped or idolised, any of these “Gods,” whether high or low—not even his own personal Deity, of which he was a Ray, and to whom he appealed.

The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the “infidels and atheists,” spoken of by Epicurus, for he fastens on that God “the opinions of the multitude”—an anthropomorphism of the grossest kind.† The Adept and the Occultist know that “what are styled the Gods are only the first principles.”‡

* This would be in one sense Self-worship.

† “The Gods exist,” said Epicurus, “but they are not what the hoi polloi (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude.” [Diog. Laert., Lives, X, 123.]

‡ [Aristotle: Metaphysics, Bk. XII, 8, p. 1074 b.]

None the less they are intelligent, conscious, and living “Principles,” the Primary Seven Lights manifested from Light unmanifested—which to us is Darkness. They are the Seven— exoterically four—Kumaras or “Mind-Born Sons” of Brahma. And it is they again, the Dhyani-Chohans, who are the prototypes in the aeonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we—men.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that “Absolute and Infinite” the most absurd paradox in Philosophy. From this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen “multitude” and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower self, never through the earthly personality. Some of these are even liable to break the union altogether, in case of absence in the moral individual of binding, viz., of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured phraseology, man with his three (compound) Spirits is suspended like a foetus by all three to the matrix of the Macrocosm; the thread which holds him united being the “Thread-Soul,” Sātratman, and Taijasa (the “Shining”) of the Vedantins. And it is through this spiritual and intellectual Principle in man, through Taijasa—the Shining, “because it has the luminous internal organ as its associate”—that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man—his personal merit alone that can produce it on earth, or determine its duration. This lasts from a few seconds—a flash—to several hours, during which time the Theurgist or Theophanist is that overshadowing “God” himself; hence he becomes endowed for the time being with relative omniscience and omnipotence.

With such perfect (divine) Adepts as Buddha* and others such a hypostatical state of avataric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jṣvanmukta,† Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa . . . has fruition of the supersensible.‡

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. To repeat: the Greek, rarely-used word, "Theophania," meant more with the Neo-Platonists than it does with the modern maker of dictionaries. The compound word, Theophania (from theos, "God," and phainesthai, "to appear,") does not simply mean "a manifestation of God to man by actual appearance"—an absurdity, by the way—but the actual presence of a God in man, a divine incarnation. When Simon the Magician claimed to be "God the Father," what he wanted to convey was just that which has been explained, namely, that he was a divine incarnation of his own Father, whether we see in the latter an Angel, a God,

* Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatara of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring "God" being, however, in every case, his own Higher Self, or divine prototype.

† One entirely and absolutely purified, and having nothing in common with earth except his body.

‡ Mândûkyopanishad, 4.

or a Spirit; therefore he was called “that power of God which is called great,”* or that power which causes the Divine Self to enshrine itself in its lower self–man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him “equal to the Angels,” then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man.† The old physical body, falling off like the cast-off serpent’s skin, the body of the “new” man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Akasic shell that screens it. In the latter case there are three ways open to the Adept:

(1) He may remain in the earth’s sphere (Vayu or Kamaloka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for }kaśic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells—doing no good or useful work. This, of course, cannot be.

(2) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would (a) deprive his Higher Self of posthumous Samadhi—a bliss which is not real Nirvana – the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness – of reaping the fruits produced by and for oneself – alone.

(3) The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a twofold way: either, as above said, by consolidating his astral body into physical appearance, he can re-assume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or—as Śamkaracharya is reported to have done with the body of a dead Raja—by “entering a deserted sheath,” and living in it as long as he chooses.

* Acts, viii, 10 (Revised Version).

† See the explanations given on the subject in “The Elixir of Life,” by G. Mitford (From a Chela’s Diary), Five years of Theosophy, London, 1885. [Theosophy Co. reprint, 1980.]

This is what is called “continuous existence.” The Section entitled “The Mystery about Buddha” will throw additional light on this theory, to the profane incomprehensible, or to the generality simply absurd. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it—heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, “unlawful” to speak of them. Let us accept the reminder and talk only of that which is “lawful.”

The quotation on p. 47-48 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a “natural Magician.” Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one’s own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity—the *Sishtas* of the preceding cycles—are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance.

We find this idea in the tortured and barbarous phraseology of the Codex Nazaraeus,* and in the superb Neo-Platonic language of the Fourth Gospel of the later Religion, in the oldest Veda and in the Avesta, in the Abhidharma, in Kapila's Sâmkhya-Sûtras, and the Bhagavad-Gîtâ [and in Patanjali's Yoga Sutras]. We cannot attain Adeptship and Nirvana, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lucis, the Lord of Splendour and of Light, our immortal God within us. Aham eva Parabrahman—"I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher—not the middle, nor the third—man, the last one being of dust. Nor can the second man, the "Son"—on this plane, as his "Father" is the Son on a still higher plane—do anything without the assistance of the first, the "Father." But to succeed one has to identify oneself with one's divine Parent.

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven . . . Behold, I show you a mystery.†

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the "temple of God," for this meant Esoterically:

* [Published as *The Book of Adam or Liber Adami* in Latin & Syriac by Mathieu Norberg in 3 vols. including concordance, 1815.]

† I Cor. XV, 47, 51. [Cp. Isis II, p. 318.]

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.*

This carries precisely the same meaning as the “I am verily Brahman” of the Vedantin. Nor is the latter assertion more blasphemous than the Pauline—if there were any blasphemy in either, which is denied. Only the Vedantin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

The Delphic command “Know thyself” was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since, with the exception of the Moslems, it is part and parcel of every Eastern religion, including the Kabalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must, in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future incarnations, in general, even as a law, let alone mystic knowledge of one’s immediately precedent life?

* I Cor. iii, 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? “Be ye therefore perfect, even as your Father . . . is perfect” (Matt.v, 48), says the Great Master. The words “as perfect as your Father which is in heaven,” being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, “Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the ‘prison’ and the ‘temple.’” “If thou wilt be perfect (i.e., an Adept and Initiate), go and sell that thou hast” (Matt. xix, 21). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The “Perfect” was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their “Perfect,” and Paul plainly states that they, the Initiates, can only speak before other Adepts. “We speak wisdom among them [only] that are perfect” (I Cor. ii, 6.).

Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities—every one of which qualifications has a direct influence on every human life— that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is “the will of God.” They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold rebirths of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own Bible. “Art thou Elias?” the Jewish priests and Levites asked the Baptist.* Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realized its true meaning. No; not even Nicodemus, who, to the assertion; “Except a man be born again† he cannot see the Kingdom of God,” answers: “How can a man be born when he is old?” and is forthwith reproved by the remark: “Art thou a master in Israel and knowest not these things?”—as no one had a right to call himself a “Master” and Teacher, without having been initiated into the mysteries (a) of a spiritual rebirth through water, fire and spirit, and (b) of the rebirth from flesh.‡

* John, i, 21.

† John, iii, 3. “Born” from above, viz., from his Monad or divine EGO, the seventh Principle, which remains till the end of the Kalpa, the nucleus of, and at the same time the overshadowing Principle, as the Kâranâtman (Causal Soul) of the personality in every rebirth. In this sense, the sentence “born anew” means “descends from above,” the last two words having no reference to heaven or space, neither of which can be limited or located, since one is a state and the other infinite, hence having no cardinal points. (See New Testament, Revised Version, loc. cit.)

‡ This can have no reference to Christian Baptism, since there was none in the days of Nicodemus and he could not therefore know anything of it, even though a “Master.”

Then again what can be a clearer expression as to the doctrine of manifold rebirths than the answer given by Jesus to the Sadducees, “who deny that there is any resurrection,” i.e., any rebirth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy:

They who shall be accounted worthy to obtain that world [Nirvana] * neither marry . . . neither can they die any more,

which shows that they had already died, and more than once. And again:

Now that the dead are raised, even Moses shewed . . . when at the bush, he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living.†

The sentence “now that the dead are raised” evidently applied to the then actual rebirths of the Jacobs and the Isaacs, and not to their future resurrection; for in such case they would have been still dead in the interim, and could not be referred to as “the living.”

But the most suggestive of Christ’s parables and “dark sayings” is found in the explanation given by him to his Apostles about the blind man:

Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this [blind, physical] man sinned nor his parents; but that the works of [his] God should be made manifest in him.‡

* This word, translated in the New Testament “world” to suit the official interpretation, means rather an “age” (as shown in the Revised Version) or one of the periods during the Manvantara, a Kalpa, or Aeon. Esoterically the sentence would read: “He who shall reach, through a series of births and Karmic law, the state in which Humanity shall find itself after the Seventh Round and the Seventh Race, when comes Nirvana, Moksha, and when man becomes ‘equal unto the Angels’ or Dhyani-Chohans, is a ‘son of the resurrection’ and ‘can die no more’; then there will be no marriage, as there will be no difference of sexes”—a result of our present materiality and animalism.

† Luke, xx, 27-38.

‡ John, ix, 2, 3

Man is the “tabernacle,” the “building” only, of his God; and of course it is not the temple but its inmate—the vehicle of “God”* that had sinned in a previous incarnation, and had thus brought the Karma of cecity upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken. The Saviour is shown by his followers as though he were paving, by his words and explanation, the way to a preconceived programme that had to lead to an intended miracle. Verily the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily far more cruelly by his clerical disciples and lay followers than he ever could have been by his allegorical enemies. For such is the true sense of the words “that the works of God should be made manifest in him,” in the light of theological interpretation, and a very undignified one it is, if the Esoteric explanation is rejected.

Doubtless the above will be regarded as fresh blasphemy. Nevertheless there are a number of Christians whom we know—whose hearts go out as strongly to their ideal of Jesus, as their souls are repelled from the theological picture of the official Saviour—who will reflect over our explanation and find in it no offence, but perchance a relief.

* The conscious Ego, or Fifth Principle, Manas, the vehicle of the divine Monad or “God.”

THE DANGERS OF PRACTICAL MAGIC

MAGIC is a dual power: nothing is easier than to turn it into Sorcery; an evil thought suffices for it. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge,* or otherwise the “Science of Good and Evil,” is fraught with dangers and perils.

* Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these “secrets” to the mystery of generation. But it is more than this. The glyph of the “Tree of Knowledge of Good and Evil” has no doubt a phallic and sexual element in it, as has the “Woman and the Serpent”; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides such books as the *Finer Forces of Nature*,* etc., the *Zohar*, *S'pher-Yetzârâh*, *The Book of Enoch*,† *Franck's Kabbalah*, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediaeval Philosophers, generally known as Alchemists and Rosicrucians, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be placed at the disposal of only sworn or "pledged" chelas (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped and protected.‡ For all other purposes, well-intentioned as such works may be, they can only mislead the unwary and guide them imperceptibly to Black Magic or Sorcery—if to nothing worse.

The mystic characters, alphabets and numerals found in the divisions and subdivisions of the Great Kabbalah, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge. Some students are apt to doubt this statement, simply because after manipulating these numerals they have failed to notice any dire physical manifestation or result.

* [This title is not in the Würzburg MS. (p. 63). Re. R. Prasad's book, see B.C.W. Vol. XII, p. 604 fn. & 621, where H.P.B. says, "It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Raja-Yoga . . ." WMS. references on this page and the following, are from *The Theosophist*, Vol. LIII, December 1932, pp. 265-266.— Compiler.]

† [The Würzburg MS. adds here the words: "called by the Greeks *Enoichion*, or the 'internal eye'."]]

‡ [WMS reads: "There are numerous works written for the sworn Initiates only, those who have pronounced the for-ever-binding oath & who alone can deal with their teachings practically.]]

Such results would be found the least dangerous: it is the moral causes produced and the various events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated had the lay students only the power of discernment.

The point of departure of that special branch of the Occult teaching known as the “Science of Correspondences,” numerical or literal or alphabetical, has for its epigraph with the Jewish and Christian Kabalists, the two misinterpreted verses which say that God ordered all things in number, measure and weight;* and:

He created her in the Holy Ghost, and saw her, and numbered her, and measured her.†

But the Eastern Occultists have another epigraph: “Absolute Unity, x, within number and plurality.” Both the Western and the Eastern students of the Hidden Wisdom hold to this axiomatic truth. Only the latter are perhaps more sincere in their confessions. Instead of putting a mask on their Science, they show her face openly, even if they do veil carefully her heart and soul before the inappreciative public and the profane, who are ever ready to abuse the most sacred truths for their own selfish ends. But Unity is the real basis of the Occult Sciences—physical and metaphysical. This is shown even by Éliphas Lévi, the learned Western Kabalist, inclined as he is to be rather jesuitical. He says:

Absolute Unity is the supreme and final reason of things. Therefore, that reason can be neither one person, nor three persons; it is Reason, and pre-eminently Reason (raison par excellence). ‡

The meaning of this Unity in Plurality in “God” or Nature, can be solved only by the means of transcendental methods, by numerals, as by the correspondences between soul and the Soul.

* Wisdom, xi, 21. Douay version.

† Ecclesiasticus, i, 9. Douay version. [WMS. equates “her” with “wisdom.”]

‡ Dogme et Rituel de la Haute Magie, I, 361. (Paris, G. Baillièrre, 1856 & 1861.) [See p. 172 of A. E. Waite’s English translation (op. cit. on p. 27 fn.)—Compiler.]

Names, in the Kabbalah, as in the Bible, such as Jehovah, Adam-Kadmon, Eve, Cain, Abel, Enoch, are all of them more intimately connected, by geometrical and astronomical relations, with Physiology (or Phallicism) than with Theology or Religion. Little as people are as yet prepared to admit it, this will be shown to be a fact. If all those names are symbols for things hidden, as well as for those manifested, in the Bible as in the Vedas, their respective mysteries differ greatly. Plato's motto "God geometrizes" was accepted by both }ryans and Jews; but while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one—to them the most divine—of the mysteries of Evolution, namely, that of birth and generation, and then they deified the organs of the latter.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle— "the secret habitat of the ever-invisible Deity" as the Alchemists have it—as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. "In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth," writes an Occultist, who shows his great wisdom in desiring to remain unknown.

Any Kabbalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the Magicon,* "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this—that materials, conditions and references are made its foundation." . . .

* [*Μαγικον* oder das geheime System einer Gesellschaft unbekannter Philosophen, etc. (Anonymous), Frankfurt and Leipzig, 1784. A very rare work the title-page of which states that it was published by "An unknown of the Quadrilateral Light." It contains many genuine occult teachings and may have originated among a group of Martinists. Dr. Franz Hartmann presented the substance of it in a series of translated and condensed excerpts in *The Theosophist*, Vol. V, April, June and July, 1884.—Compiler.]

The cosmological theory of numerals which Pythagoras learned [in India, and] from the Egyptian Hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination can alone solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders, before they develop into higher ones, must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite.*

It is upon these true Mathematics that the knowledge of the Kosmos and of all mysteries rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon “God-in-Nature” and “Nature-in-God,” as the radical law. Therefore, this law—as everything else immutable and fixed in eternity—could find a correct expression only in those purest transcendental Mathematics referred to by Plato, especially in Geometry as transcendently applied. Revealed to men—we fear not and will not retract the expression—in this geometrical and symbolical garb, Truth has grown and developed into additional symbology, invented by man for the wants and better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise. If later on, the clergy—crafty and ambitious of power in every age—anthropomorphized and degraded abstract ideals, as well as the real and divine Beings who do exist in Nature, and are the Guardians and Protectors of our manvantaric world and period, the fault and guilt rests with those would-be leaders, not with the masses.

But the day has come when the gross conceptions of our forefathers during the Middle Ages can no longer satisfy the thoughtful religionist. The mediaeval Alchemist and Mystic are now transformed into the sceptical Chemist and Physicist; and most of them are found to have turned away from truth, on account of the purely anthropomorphic ideas, the gross Materialism, of the forms in which it is presented to them. Therefore, future generations have either to be gradually initiated into the truths underlying Exoteric Religions, including their own, or be left to break the feet of clay of the last of the gilded idols.

* Isis Unveiled, Vol. I, pp. 6, 7.

No educated man or woman would turn away from any of the now called “superstitions,” which they believe to be based on nursery tales and ignorance, if they could only see the basis of fact that underlies every “superstition.” But let them once learn for a certainty that there is hardly a claim in the Occult Sciences that is not founded on philosophical and scientific facts in Nature, and they will pursue the study of those Sciences with the same, if not with greater, ardor than that they have expended in shunning them. This cannot be achieved at once, for to benefit mankind such truths have to be revealed gradually and with great caution, the public mind not being prepared for them. However much the Agnostics of our age may find themselves in the mental attitude demanded by Modern Science, people are always apt to cling to their old hobbies so long as the remembrance of them lasts. They are like the Emperor Julian—called the Apostate, because he loved truth too well to accept aught else—who, though in his last Theophany he beheld his beloved Gods as pale, worn-out, and hardly discernible shadows, nevertheless clung to them. Let, then, the world cling to its Gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break forever the old deities before he could replace them with the whole and unadulterated truth—and this he cannot do as yet. Nevertheless, the reader may be allowed to learn at least the alphabet of that truth. He may be shown, at any rate, what the Gods and Goddesses of the Pagans, denounced as demons by the Church, are not, if he cannot learn the whole and final truth as to what they are. Let him assure himself that the Hermetic “Tres Matres,” and the “Three Mothers” of the Sopher Yetzîrâh are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer. After this, the Rosicrucian Illuminati may find followers even in the Royal Academies, which will be more prepared, perhaps, than they are now, to admit the grand truths of archaic Natural Philosophy, especially when their learned members shall have assured themselves that, in the dialect of Hermes, the “Three Mothers” stand as symbols for the whole of the forces or agencies which have a place assigned to them in the modern system of

the “correlation of forces.”* Even the polytheism of the “superstitious” Brahman and idolater shows its *raison d’être*, since the three Śaktis of the three great Gods, Brahma, Vishnu, and Śiva, are identical with the “Three Mothers” of the monotheistic Jew.

The whole of the ancient religious and mystical literature is symbolical. The Books of Hermes, the Zohar, the Ya-Yakav, the Egyptian Book of the Dead, the Vedas, the Upanishads, and the Bible, are as full of symbolism as are the Nabathæan revelations of the Chaldaic Qû-tâmy;† it is a loss of time to ask which is the earliest; all are simply different versions of the one primeval Record of prehistoric knowledge and revelation.‡

The first four chapters of Genesis contain the synopsis of all the rest of the Pentateuch, being only the various versions of the same thing in different allegorical and symbolical applications. Having discovered that the Pyramid of Cheops with all its measurements is to be found contained in its minutest details in the structure of Solomon’s Temple; and having ascertained that the biblical names Shem, Ham and Japhet are determinative

of pyramid measures, in connection with the 600-year period of Noah and the 500-year period of Shem, Ham and Japhet; . . . the terms “sons of Elohim” and “daughters of H-Adam,” [are] for one thing astronomical terms, §

* “Synesius mentions books of stone which he found in the temple of Memphis, on [one of] which was engraved the following sentence: ‘One nature delights in another, one nature overcomes another, one nature overrules another, and the whole of them are one’.

The inherent restlessness of matter is embodied in the saying of Hermes: ‘Action is the life of Ptah’; and Orpheus calls nature *πολυμήχανος μήτηρ*, ‘the mother that makes many things,’ or the ingenious, the contriving, the inventive mother.” [Isis Unveiled, I, 257. Cf. Eugenius Abel, *Orphica*, Lipsiae, 1885.]

† [See *Nabathean Agriculture*, tr. by Chwohlsohn; MS. #301 in Library at Leiden, Holland, 1860. See B.C.W., Vol. VIII, pp.422-23.]

‡ [WMS. (*The Theosophist*, Vol. LIII, December, 1932, p. 269) reads: “The Books of Hermes, the Chaldean Kabala or Book of Numbers as well as the Zohar—without mentioning the old plates made of some unknown, pliable and indestructible material in a Book called the Yo-ya-hoo in the possession of our Teachers—are all a kind of symbolic writing, and a numerical method upon which Moses built his Genesis . . .”.—Compiler.]

§ *The Source of Measures*, p.x. [Wizards ed.,1975.]

the author of the very curious work already mentioned—a book very little known in Europe, we regret to say—seems to see nothing in his discovery beyond the presence of Mathematics and Metrology in the Bible. He also arrives at most unexpected and extraordinary conclusions, such as are very little warranted by the facts discovered. His impression seems to be that because the Jewish biblical names are all astronomical, therefore the Scriptures of all the other nations can be “only this and nothing more.” But this is a great mistake of the erudite and wonderfully acute author of *The Source of Measures*, if he really thinks so. The “Key to the Hebrew-Egyptian Mystery” unlocks but a certain portion of the hieratic writings of these two nations, and leaves those of other peoples untouched. His idea is that the Kabbalah “is only that sublime Science upon which Masonry is based”; in fact he regards Masonry as the substance of the Kabbalah, and the latter as the “rational basis of the Hebrew text of Holy Writ.” About this we will not argue with the author. But why should all those who may have found in the Kabbalah something beyond “the sublime Science” upon which Masonry is alleged to have been built, be held up to public contempt?

In its exclusiveness and onesidedness such a conclusion is pregnant with future misconceptions and is absolutely wrong. In its uncharitable criticism it throws a slur upon the “Divine Science” itself.

The Kabbalah is indeed “of the essence of Masonry,” but it is dependent on Metrology only in one of its aspects, the less Esoteric, as even Plato made no secret that the Deity was ever geometrizing. For the uninitiated, however learned and endowed with genius they may be, the Kabbalah, which treats only of “the garment of God,” or the veil and cloak of truth,

is built from the ground upward with a practical application to present uses.*

Or in other words represents an exact Science only on the terrestrial plane. To the initiated, the Kabbalistic Lord descends from the primeval Race, generated spiritually from the “Mind-born Seven.” Having reached the Earth, the Divine Mathematics – a synonym for Magic in his day, as we are told by Josephus—veiled her face.

* Masonic Review, July, 1886.

Hence the most important secret yet yielded by her in our modern day is the identity of the old Roman measures and the present British measures, of the Hebrew Egyptian cubit and the Masonic inch. *

The discovery is most wonderful, and has led to further and minor unveilings of various riddles in reference to Symbology and biblical names. It is thoroughly understood and proven, as shown by Nachmanides, that in the days of Moses the initial sentence in Genesis was made to read B'râsh ithbara Elôhîm, or "In the head-source [or Mâlaprakriti—the Rootless Root] developed [or evolved] the Gods [Elohim], the heavens and the earth;" whereas it is now, owing to the Masorah and theological cunning, transformed into B'râshith bara Elôhîm, or, "In the beginning God created the heavens and the earth"—which word juggling alone has led to materialistic anthropomorphism and dualism. How many more similar instances may not be found in the Bible, the last and latest of the Occult works of antiquity? There is no longer any doubt in the mind of the Occultist, that, notwithstanding its form and outward meaning, the Bible—as explained by the Zohar or Midrash, the Yetzîrâh (Book of Creation) and the Commentary on the Ten Sephîrôth (by Azriel ben-Manahem of the XIIth century)—is part and parcel of the Secret Doctrine of the } ryans, which explains in the same manner the Vedas and all other allegorical books.† The Zohar, in teaching that the Impersonal One Cause manifests in the Universe through Its Emanations, the Sephiroth— that Universe being in its totality simply the veil woven from the Deity's own substance—is undeniably the copy and faithful echo of the earliest Vedas. Taken by itself, without the additional help of the Vaidic and of Brahmanical literature in general, the Bible will never yield the universal secrets of Occult Nature. The cubits, inches, and measures of this physical plane will never solve the problems of the world on the spiritual plane—for Spirit can neither be weighed nor measured. The working out of these problems is reserved for the "mystics and the dreamers" who alone are capable of accomplishing it.

* See The Source of Measures, pp. 47-50 et pass.

† [See B.C. W., Vol. III, p. 456.]

Moses was an initiated priest, versed in all the mysteries and the Occult knowledge of the Egyptian temples—hence thoroughly acquainted with primitive Wisdom. It is in the latter that the symbolical and astronomical meaning of that “Mystery of Mysteries,” the Great Pyramid, has to be sought. And having been so familiar with the geometrical secrets that lay concealed for long aeons in her strong bosom—the measurements and proportions of the Kosmos, our little Earth included—what wonder that he should have made use of his knowledge? The Esotericism of Egypt was that of the whole world at one time. During the long ages of the Third Race it had been the heir-loom, in common, of the whole of mankind, received from their Instructors, the “Sons of Light,” the primeval Seven. There was a time also when the Wisdom-Religion was not symbolical, for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the Atlanteans. For it was the “misuse” only, and not the use, of the divine gift that led the men of the Fourth Race to Black Magic and Sorcery, and finally to become “forgetful of Wisdom”; while those of the Fifth Race, the inheritors of the Rishis of the Treta-Yuga, used their powers to atrophy such gifts in mankind in general, and then, as the “Elect Root,” dispersed. Those who escaped the “Great Flood” preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously guarded by the “Elect Root” exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was—semi-corporeal and pure. Does not Plato, the Initiate, tell us in the Phaedrus all that man once was, and that which he may yet again become:

Before man’s spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.*

Elsewhere he speaks of the time when men did not perpetuate themselves, but lived as pure spirits.†

* [Phaedrus, 246 DE; 248 CD; 250 BC.]

† [Timaeus, 42 Aff.]

Let those men of Science who feel inclined to laugh at this, themselves unravel the mystery of the origin of the first man.

Unwilling that his chosen people—chosen by him—should remain as grossly idolatrous as the profane masses that surrounded them, Moses utilized his knowledge of the cosmogonical mysteries of the Pyramid, to build upon it the Genesiactal Cosmogony in symbols and glyphs. This was more accessible to the minds of the hoi polloi than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this he merely followed the example of older nations and Initiates. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept of no God unless He were as anthropomorphic as those of the Olympus; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God—his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically. And this is why his biographer says of him, that when he descended from Sinai,

Moses wist not that the skin of his face shone . . . and he put a veil upon his face.*

And so he “put a veil” upon the face of his Pentateuch; and to such an extent that, using orthodox chronology, only 3376 years after the event people begin to acquire a conviction that it is “a veil indeed.” It is not the face of God or even of a Jehovah shining through; not even the face of Moses, but verily the faces of the later Rabbis.

No wonder if Clement wrote in the Stromateis that:

Similar, then, to the Hebrew enigmas in respect to concealment, are those of the Egyptians also.†

* Exodus xxxiv, 29, 33.

† Stromateis, Bk. V, ch. vii.

OLD WINE IN NEW BOTTLES

It is more than likely, that the Protestants in the days of the Reformation knew nothing of the true origin of Christianity, or, to be more explicit and correct, of Latin Ecclesiasticism. Nor is it probable that the Greek Church knew much of it, the separation between the two having occurred at a time when, in the struggle for political power, the Latin Church was securing, at any cost, the alliance of the highly educated, the ambitious and influential Pagans, while these were willing to assume the outward appearance of the new worship, provided they were themselves kept in power. There is no need to remind the reader here of the details of that struggle, well-known to every educated man. It is certain that the highly cultivated Gnostics and their leaders—such men as Saturninus, an uncompromising ascetic, as Marcion, Valentinus, Basilides, Menander and Cerinthus—were not stigmatised by the (now) Latin Church because they were heretics, nor because their tenets and practices were indeed “ob turpitudinem portentosam nimium et horribilem,”* “monstrous, revolting abominations,” as Baronius says of those of Carpocrates; but simply because they knew too much of fact and truth. Kenneth R. H. MacKenzie correctly remarks;

They were stigmatized by the later Roman Church because they came into conflict with the purer Church of Christianity—the possession of which was usurped by the Bishops of Rome, but which original continues in its docility towards the founder, in the Primitive Orthodox Greek Church. †

Unwilling to accept the responsibility of gratuitous assumptions, the writer deems it best to prove this inference by more than one personal and defiant admission of an ardent Roman Catholic writer, evidently entrusted with the delicate task by the Vatican. The Marquis de Mirville makes desperate efforts to explain in the Catholic interest certain remarkable discoveries in Archaeology and Palaeography, though the Church is cleverly made to remain outside of the quarrel and defence.

* [“on account of excessively monstrous and fearful infamy (baseness turpitude).”]

† The Royal Masonic Cyclopaedia, s.v. “Gnosticism.”

This is undeniably shown by his ponderous volumes addressed to the Academy of France between 1851 and 1868. Seizing the pretext of drawing the attention of the materialistic “Immortals” to the “epidemic of Spiritualism,” the invasion of Europe and America by a numberless host of Satanic forces, he directs his efforts towards proving the same, by giving the full Genealogies and the Theogony of the Christian and Pagan Deities, and by drawing parallels between the two. All such wonderful likenesses and identities are only “seeming and superficial,” he assures the reader. Christian symbols, and even characters, Christ, the Virgin, Angels and Saints, he tells them, were all personated centuries beforehand by the fiends of hell, in order to discredit eternal truth by their ungodly copies. By their knowledge of futurity the devils anticipated events, having “discovered the secrets of the Angels.” Heathen Deities, all the Sun-Gods, named Soters–Saviors–born of immaculate mothers and dying a violent death, were only Ferouers*–as they were called by the Zoroastrians–the demon-ante-dated copies (copies anticipées) of the Messiah to come. The danger of recognition of such facsimiles had indeed lately become dangerously great. It had lingered threateningly in the air, hanging like a sword of Damocles over the Church, since the days of Voltaire, Dupuis and other writers on similar lines.

* In the *Ferouers and Devs of Jacobi* (Letters F. and D.) the word “ferouer” is explained in the following manner: The Ferouer is a part of the creature (whether man or animal) of which it is the type and which it survives. It is the *Nous* of the Greeks, therefore divine and immortal, and thus can hardly be the Devil or the satanic copy de Mirville would represent it. Foucher contradicts him entirely. The Ferouer was never the “principle of sensations,” but always referred to the most divine and pure portion of Man’s Ego–the spiritual principle. Anquetil says the Ferouer is the purest portion of man’s soul. The Persian Dev is the antithesis of the Ferouer, for the Dev has been transformed by Zoroaster into the Genius of Evil (whence the Christian Devil), but even the Dev is only finite; for having become possessed of the soul of man by usurpation, it will have to leave it at the great day of Retribution. The Dev obsesses the soul of the defunct for three days, during which the soul wanders about the spot at which it was forcibly separated from its body, the Ferouer ascends to the region of eternal Light. [See *Mémoires. . . de l’Academie Royale des Inscriptions . . .* Vol. XXXVII, p. 623, and Chap. XXXIX, p. 749. Paris, de L’imprimerie Royale, 1774. This early series carries several full articles by M. Anquetil du Perron on the Zoroastrian teachings.] It was an unfortunate idea that made the noble Marquis de Mirville imagine the Ferouer to be a “satanic copy” of a divine original. By calling all the Gods of the Pagans–Apollo, Osiris, Brahma, Ormazd, Bel, etc., the “Ferouers of Christ and of the chief Angels,” he merely exhibits the God and the Angels he would honor as inferior to the Pagan Gods, as man is inferior to his Soul and Spirit; since the Ferouer is the immortal part of the mortal being of which it is the type and which it survives. Perchance the poor author is unconsciously prophetic; and Apollo, Brahma, Ormazd, Osiris, etc., are destined to survive and replace–as eternal cosmic verities–the evanescent fictions about the God, Christ and Angels of the Latin Church!

The discoveries of the Egyptologists, the finding of Assyrian and Babylonian pre-Mosaic relics bearing the legend of Moses* and especially the many rationalistic works published in England, such as *Supernatural Religion*, made recognition unavoidable. Hence the appearance of Protestant and Roman Catholic writers deputed to explain the inexplicable; to reconcile the fact of Divine Revelation with the mystery that the divine personages, rites, dogmas and symbols of Christianity were so often identical with those of the several great heathen religions. The former—the Protestant defenders—tried to explain it, on the ground of “prophetic, precursory ideas”; the Latinists, such as de Mirville, by inventing a double set of Angels and Gods, the one divine and true, the other—the earlier “copies ante-dating the originals” and due to a clever plagiarism by the Evil One. The Protestant stratagem is an old one, that of the Roman Catholics is so old that it has been forgotten, and is as good as new. Dr. Lundy’s *Monumental Christianity* and *A Miracle in Stone* belong to the first attempts. De Mirville’s *Pneumatologie* to the second. In India and China, every such effort on the part of the Scotch and other missionaries ends in laughter, and does no harm; the plan devised by the Jesuits is more serious. De Mirville’s volumes† are thus very important, as they proceed from a source which has undeniably the greatest learning of the age at its service, and this coupled with all the craft and casuistry that the sons of Loyola can furnish. The Marquis de Mirville was evidently helped by the acutest minds in the service of Rome.

He begins by not only admitting the justice of every imputation and charge made against the Latin Church as to the originality of her dogmas, but by taking a seeming delight in anticipating such charges; for he points to every dogma of Christianity as having existed in Pagan rituals in Antiquity. The whole Pantheon of Heathen Deities is passed in review by him, and each is shown to have had some point of resemblance with the Trinitarian personages and Mary. There is hardly a mystery, a dogma, or a rite in the Latin Church that is not shown by the author as having been “parodied by the Curati”—the “Curved,” the Devils . All this being admitted and explained, the Symbologists ought to be silenced. And so they would be, if there were no materialistic critics to reject such omnipotency of the Devil in this world. For, if Rome admits the likenesses, she also claims the right of judgment between the true and the false Avatara, the real and the unreal God, between the original and the copy—though the copy precedes the original by millenniums.

* See George Smith’s *Ancient History from the Monuments*, *The History of Babylonia*, ed. by Rev. A. H. Sayce, London, [1877] etc., and other works. [See bibliography.]

† [Des Esprits et de leurs Manifestations . . . , par J. —E. de Mirville. Six Vols. Paris, H. Urayet de Surcy, 1863-64; Vol. VI publ. by F. Wattelier, 1868.]



HATSHEPSUT TEMPLE, DEIR-EL-BAHARI, EGYPT
Photo by G. E. Kidder Smith. Reproduced by permission
From *The Art and Architecture of Ancient Egypt*, by
W. Stevenson Smith, 1958

Our author proceeds to argue that whenever the missionaries try to convert an idolater, they are invariably answered:

“We had our Crucified before yours What do you come to show us?*

Again, what should we gain by denying the mysterious side of this copy, under the plea that according to Weber all the present Purânas are remade from older ones, since here we have in the same order of personages a positive precedence which no one would ever think of contesting.†

And the author instances Buddha, Krishna, Apollo, etc. Having admitted all this he escapes the difficulty in this wise:

The Church Fathers, however, who recognized their own property under all such sheep’s clothing . . . knowing by means of the Gospel . . . all the ruses of the pretended spirits of light; the Fathers, we say, meditating upon the decisive words, “all that ever came before me are thieves and robbers” (John, x, 8), did not hesitate in recognizing the Occult agency at work, the general and superhuman direction given beforehand to falsehood, the universal attribute and environment of all these false Gods of the nations; “omnes dii Gentium daemonia (elilim).” (Psalms xcvi, 5.)‡

* This is as fanciful as it is arbitrary. Where is the Hindu or Buddhist who would speak of his “Crucified”?

† *Pneumatologie*, Vol. IV [Des Esprits . . .], pp. 237-38.

‡ *Op. cit.*, p. 250.

With such a policy everything is made easy. There is not one glaring resemblance, not one fully proven identity, that could not thus be made away with. The above-quoted cruel, selfish, self-glorifying words, placed by John in the mouth of Him who was meekness and charity personified, could never have been pronounced by Jesus. The Occultists reject the imputation indignantly, and are prepared to defend the man as against the God, by showing whence come the words, plagiarized by the author of the Fourth Gospel. They are taken bodily from the “Prophecies” in the Book of Enoch. The evidence on this head of the learned biblical scholar, Archbishop Laurence, and of the author of the *Evolution of Christianity*, * who edited the translation, may be brought forward to prove the fact. On the last page of the Introduction [p. xlvi] to the Book of Enoch is found the following passage:

. . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from Enoch, lxxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—“All that ever came before me are thieves and robbers”—language in which we now detect an obvious reference to the allegorical shepherds of Enoch.

“Obvious” truly, and something else besides. For, if Jesus pronounced the words in the sense attributed to him, then he must have read the Book of Enoch—a purely Kabalistic, Occult work, and he therefore recognized the worth and value of a treatise now declared apocryphal by his Churches. Moreover, he could not have been ignorant that these words belonged to the oldest ritual of Initiation.†

* [Charles Gill.]

† “Q.: Who knocks at the door?”

A.: The good cowherd.

Q.: Who preceded thee?

A.: The three robbers.

Q.: Who follows thee?

A.: The three murderers,” etc., etc.

Now this is the conversation that took place between the priest-initiators and the candidates for initiation during the mysteries enacted in the oldest sanctuaries of the Himalayan fastnesses. The ceremony is still performed formed to this day in one of the most ancient temples in a secluded spot of Nepal. It originated with the Mysteries of the first Krishna, passed to the First Tirthankara and ended with Buddha, and is called the Kuruk-shetra rite, being enacted as a memorial of the great battle and death of the divine Adept. It is not Masonry, but an initiation into the Occult teachings of that Hero—Occultism, pure and simple.

And if he had not read it, and the sentence belongs to John, or whoever wrote the Fourth Gospel, then what reliance can be placed on the authenticity of other sayings and parables attributed to the Christian Savior?

Thus, de Mirville's illustration is an unfortunate one. Every other proof brought by the Church to show the infernal character of the ante-and-anti-Christian copyists may be as easily disposed of. This is perhaps unfortunate, but it is a fact, nevertheless—*Magna est veritas et prevalebit*.

The above is the answer of the Occultists to the two parties who charge them incessantly, the one with "Superstition," and the other with "Sorcery." To those of our Brothers who are Christians, and twit us with the secrecy imposed upon the Eastern Chelas, adding invariably that their own "Book of God" is "an open volume" for all "to read, understand, and be saved," we would reply by asking them to study what we have just said in this Section, and then to refute it—if they can. There are very few in our day who are still prepared to assure their readers that the Bible had

God for its author, salvation for its end, and truth without any mixture of error for its matter.

Could Locke be asked the question now, he would perhaps be unwilling to repeat again that the Bible is

all pure, all sincere, nothing too much, nothing wanting.

The Bible, if it is not to be shown to be the very reverse of all this, sadly needs an interpreter acquainted with the doctrines of the East, as they are to be found in its secret volumes; nor is it safe now, after Archbishop Laurence's translation of the Book of Enoch, to cite Cowper* and assure us that the Bible

. . gives a light to every age,

It gives, but borrows none.

* [From William Cowper's poem, *The Light and Glory of the World*; in numerous collections.—Compiler.]

for it does borrow, and that very considerably; especially in the opinion of those who, ignorant of its symbolical meaning and of the universality of the truths underlying and concealed in it, are able to judge only from its dead letter appearance. It is a grand volume, a masterpiece composed of clever, ingenious fables containing great verities; but it reveals the latter only to those who, like the Initiates, have a key to its inner meaning; a tale sublime in its morality and didactics truly—still a tale and an allegory; a repertory of invented personages in its older Jewish portions, and of dark sayings and parables in its later additions, and thus quite misleading to anyone ignorant of its Esotericism. Moreover it is Astrolatry and Sabaeen worship, pure and simple, that is to be found in the Pentateuch when it is read exoterically, and Archaic Science and Astronomy to a most wonderful degree, when interpreted—Esoterically.

THE BOOK OF ENOCH, THE ORIGIN AND THE FOUNDATION OF CHRISTIANITY

While making a good deal of the Merkabah, the Jews, or rather their synagogues, rejected the Book of Enoch, either because it was not included from the first in the Hebrew Canon, or else, as Tertullian thought, it was

. . . disavowed by the Jews like all other scripture which speaks of Christ.*

But neither of these reasons was the real one. The Synedrion would have nothing to do with it, simply because it was more of a magic than a purely kabalistic work. The present day Theologians of both Latin and Protestant Churches class it among apocryphal productions. Nevertheless the New Testament, especially in the Acts and Epistles, teems with ideas and doctrines, now accepted and established as dogmas by the infallible Roman and other Churches, and even with whole sentences taken bodily from Enoch, or the “pseudo-Enoch,” who wrote under that name in Aramaic or Syro-Chaldaic, as asserted by Bishop Laurence, the translator of the Ethiopian text.

* Book of Enoch. Archbishop Laurence’s translation. Introduction, p.v.

The plagiarisms are so glaring that the author of *The Evolution of Christianity*, who edited Bishop Laurence's translation, was compelled to make some suggestive remarks in his Introduction. On internal evidence* this book is found to have been written before the Christian period (whether two or twenty centuries does not matter). As correctly argued by the Editor, it is

. . . either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal fire; and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years, that candid and impartial seekers after religious truth can no longer delay enquiry into the relationship of the Book of Enoch with the revelation, or the evolution, of Christianity.†

The Book of Enoch

. . . also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning's flash and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations [magical] inscribed on the terra-cotta cups of Hebrew-Chaldee conjurations.‡

We also find on these cups the word "Halleluiah," showing that

. . . a word, with which ancient Syro-Chaldaeans conjured, has become, through the vicissitudes of language, the Shibboleth of modern "Revivalists." §

* The Book of Enoch was unknown to Europe for a thousand years, when Bruce found in Abyssinia some copies of it in Ethiopic; it was translated by Archbishop Laurence in 1821, from the text in the Bodleian Library, Oxford.

† Op. cit., p. xx.

‡ Op. cit., pp. xx-xxi.

§ Op. cit., p. xiv, note.

The Editor proceeds after this to give fifty-seven verses from various parts of the Gospels and Acts, with parallel passages from the Book of Enoch, and says:

The attention of theologians has been concentrated on the passage in the Epistle of Jude, because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of the New Testament Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness, under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.*

In fairness to truth, the hypothesis ought at least to have been suggested, that the Book of Enoch in its present form is simply a transcript—with numerous pre-Christian and post-Christian additions and interpolations—from far older texts. Modern research went so far as to point out that Enoch is made, in Chapter lxxi, to divide the day and night into eighteen parts, and to represent the longest day in the year as consisting of twelve out of these eighteen parts, while a day of sixteen hours in length could not have occurred in Palestine. The translator, Archbishop Laurence, remarks thus:

. . . the region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half, nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine seas . . . the author of the Book of Enoch was perhaps a member of one of the tribes which Shalmaneser carried away, and placed “in Halah and in Habor by the river Goshen, and in the cities of the Medes”†

Further on, it is confessed that:

It cannot be said that internal evidence attests the superiority of the Old Testament to the Book of Enoch

* Op. cit., pp. xxxiv-xxxv.

† Op. cit., p. xiii.

The Book of Enoch teaches the pre-existence of the Son of Man, the Elect One, the Messiah, who “from the beginning existed in secret,* and whose name was invoked in the presence of the Lord of spirits, before the sun and the signs were created.” The author also refers to the “other Power who was upon Earth over the water on that day”—an apparent reference to the language of Genesis i, 2.† [We maintain that it applies as well to the Hindu Narayana—the “mover on the waters.”] We have thus the Lord of spirits, the Elect One, and a third Power, seemingly foreshadowing the Trinity [as much as the Trimārti] of futurity; but although Enoch’s ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man, we fail to identify his obscure reference to another “Power” with the Trinitarianism of the Alexandrine school; more especially as “angels of power” abound in the visions of Enoch.‡

An Occultist would hardly fail to identify the said “Power.” The Editor concludes his remarkable reflections by adding:

Thus far we learn that the Book of Enoch was published before the Christian era by some great Unknown of Semitic [?] race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch§ to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous Book enter freely into the composition of the New Testament, it follows that if the author was not an inspired prophet, who predicted the teachings of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation—alternative conclusions which involve the Divine or human origin of Christianity.||

The outcome of all of which is, in the words of the same Editor:

. . . the discovery, that the language and ideas of alleged revelation are found in a pre-existent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions. * *

This accounts also for the unwillingness of the reverend librarians of the Bodleian Library to publish the Ethiopian text of the Book of Enoch.

* The Seventh Principle, the First Emanation [H.P.B.]

† Op. cit., pp. xxxvii, and xl.

‡ Op. cit., pp. xl-xli.

§ Who stands for the “Solar” or Manvantaric Year. [H.P.B.]

|| Op. cit., pp. xli-xlii.

** Op. cit., p. xlvi.

The prophecies of the Book of Enoch are indeed prophetic, but they were intended for, and cover the records of, the five Races out of the seven—everything relating to the last two being kept secret. Thus the remark made by the Editor of the English translation, that:

Chapter xcii records a series of prophecies extending from Enoch's own time to about one thousand years beyond the present generation,*

is faulty. The prophecies extend to the end of our present Race, not merely to a "thousand years" hence. Very true that:

In the system of [Christian] chronology adopted, a day stands [occasionally] for hundred, and a week for seven hundred years.†

But this is an arbitrary and fanciful system adopted by Christians to make Biblical chronology fit with facts or theories, and does not represent the original thought. The "days" stand for the undetermined periods of the Side-Races, and the "weeks" for the Sub-Races, the Root-Races being referred to by an expression that is not even found in the English translation. Moreover the sentence at the bottom of page 150:

Subsequently, in the fourth week . . . the visions of the holy and the righteous shall be seen, the order of generation after generation shall take place, ‡

is quite wrong. It stands in the original: "the order of generation after generation had taken place on the earth," etc.; that is, after the first human race procreated in the truly human way had sprung up in the Third Root-Races; a change which entirely alters the meaning. Then all that is given in the translation—as very likely also in the Ethiopic text, since the copies have been sorely tampered with—as about things which were to happen in the future, is, we are informed, in the past tense in the original Chaldaean MSS., and is not prophecy, but a narrative of what had already come to pass.

* Op. cit., p. xxiii.

† Loc. cit.

‡ Chapter xcii, 9.

§ Op. cit., xcii, 4.

When Enoch begins “to speak from a book”§ he is reading the account given by a great Seer, and the prophecies are not his own, but are from the Seer. Enoch or Enoïchion means “internal eye” or Seer. Thus every Prophet and Adept may be called “Enoïchion,” without becoming a pseudo-Enoch. But here, the Seer who compiled the present Book of Enoch is distinctly shown as reading out from a book:

. . . I have been born the seventh in the first week [the seventh branch, or Side-Race, of the first Sub-Race, after physical generation had begun, namely, in the third Root-Race] . . . But after me, in the second week [second Sub-Race], great wickedness shall arise [arose, rather] . . . in that week the end of the first shall take place, in which mankind shall be safe. But when the first is completed, iniquity shall grow up . . .*

As translated it has no sense. As it stands in the Esoteric text, it simply means that the First Root-Race shall come to an end during the second Sub-Race of the Third Root-Race, in the period of which time mankind will be safe; all this having no reference whatever to the biblical Deluge. Verse 10th speaks of the sixth week [sixth Sub-Race of the Third Root Race] when

. . . all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom [the divine knowledge will be dying out], and in it shall a man ascend.

This “man” is taken by the interpreters, for some mysterious reasons of their own, to mean Nebuchadnezzar; he is in reality the first Hierophant of the purely human Race (after the allegorical Fall into generation) selected to perpetuate the dying Wisdom of the Devas (Angels or Elohim). He is the first “Son of Man”—the mysterious appellation given to the divine Initiates of the first human school of the Manushis (men), at the very close of the Third Root-Race. He is also called the “Savior,” as it was He, with the other Hierophants, who saved the Elect and the Perfect from the geological conflagration, leaving to perish in the cataclysm of the Close† those who forgot the primeval wisdom in sexual sensuality.

* Op. cit., Ch. xcii, 4-7.

† At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the “Fall into generation” the dross of the third Root-Race—those who fell into sensuality by falling off from the teaching of the Divine Instructors—were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge. (See the “Sons of God” mentioned in *Isis Unveiled*, Vol. I, pp. 593 et seq.)

And during its completion [of the “sixth week,” or the sixth Sub-Race] he shall burn the house of dominion [the half of the globe or the then inhabited continent] with fire, and all the race of the elect root shall be dispersed.*

The above applies to the Elect Initiates, and not at all to the Jews, the supposed chosen people, or to the Babylonian captivity, as interpreted by the Christian theologians. Considering that we find Enoch, or his perpetuator, mentioning the execution of the “decree upon sinners” in several different weeks,† saying that “every work of the ungodly shall disappear from the whole earth” during this fourth time (the Fourth Race), it surely can hardly apply to the one solitary Deluge of the Bible, still less to the Captivity.

It follows, therefore, that as the Book of Enoch covers the five Races of the Manvantara, with a few allusions to the last two, it does not contain “Biblical prophecies,” but simply facts taken out of the Secret Books of the East. The editor, moreover, confesses that:

The preceding six verses, viz., 13th, 14th, 15th, 16th, 17th, and 18th, are taken from between the 14th and 15th verses of the nineteenth chapter, where they are to be found in the MSS.‡

By this arbitrary transposition, he has made confusion still more confused. Yet he is quite right in saying that the doctrines of the Gospels, and even of the Old Testament, have been taken bodily from the Book of Enoch, for this is as evident as the sun in heaven. The whole of the Pentateuch was adapted to fit in with the facts given, and this accounts for the Hebrews refusing to give the book a place in their Canon, just as the Christians have subsequently refused to admit it among their canonical works. The fact that the Apostle Jude and many of the Christian Fathers referred to it as a revelation and a sacred volume, is, however, an excellent proof that the early Christians accepted it; among these the most learned—as, for instance, Clement of Alexandria—understood Christianity and its doctrines in quite a different light from their modern successors, and viewed Christ under an aspect that Occultists only can appreciate.

* Op. cit., Ch. xcii, 11.

† Op. cit., Ch. xcii, 7, 11, 13, 15.

‡ Op. cit., note, p. 152.

The early Nazarenes and Chr‘stians, as Justin Martyr calls them, were the followers of Jesus, of the true Chr‘stos and Christos of Initiation; whereas, the modern Christians, especially those of the West, may be Papists, Greeks, Calvinists, or Lutherans, but can hardly be called Christians, i. e., the followers of Jesus, the Christ.

Thus the Book of Enoch is entirely symbolical. It relates to the history of the human Races and of their early relation to Theogony, the symbols being interblended with astronomical and cosmic mysteries. One chapter is missing, however, in the Noachian records (from both the Paris and the Bodleian MSS.), namely, Chapter lviii, in Sect. X; this could not be remodelled, and therefore it had to disappear, disfigured fragments alone having been left of it. The dream about the cows, the black, red and white heifers, relates to the first Races, their division and disappearance. Chapter lxxxviii, in which one of the four Angels “went to the white cows and taught them a mystery,” after which, the mystery being born “became a man,” refers to (a) the first group evolved of primitive }ryans, (b) to the “mystery of the Hermaphrodite” so called, having reference to the birth of the first human Races as they are now. The well-known rite in India, one that has survived in that patriarchal country to this day, known as the passage, or rebirth through the cow—a ceremony to which those of lower castes who are desirous of becoming Brâhmans have to submit—has originated in this mystery. Let any Eastern Occultist read with careful attention the above-named chapter in the Book of Enoch, and he will find that the “Lord of the Sheep,” in whom Christians and European Mystics see Christ, is the Hierophant Victim whose name in Sanskrit we dare not give. Again, that while the Western Churchmen see Egyptians and Israelites in the “sheep and wolves,” all these animals relate in truth to the trials of the Neophyte and the mysteries of initiation, whether in India or Egypt, and to that most terrible penalty incurred by the “wolves”—those who reveal indiscriminately that which is only for the knowledge of the Elect and the “Perfect.”

The Christians who, thanks to later interpolations,* have made out in that chapter a triple prophecy relating to the Deluge, Moses and Jesus, are mistaken, as in reality it bears directly on the punishment and loss of Atlantis and the penalty of indiscretion.

* Those interpolations and alterations are found in almost every case where figures are given—especially whenever the numbers eleven and twelve come in—as these are all made (by the Christians) to relate to the numbers of Apostles, and Tribes, and Patriarchs. The translator of the Ethiopic text—Archbishop Laurence—attributes them generally to “mistakes of the transcriber” whenever the two texts, the Paris and the Bodleian MSS., differ. We fear it is no mistake, in most cases.

The “Lord of the sheep” is Karma and the “Head of the Hierophants” also, the Supreme Initiator on earth. He says to Enoch, who implores him to save the leaders of the sheep from being devoured by the beasts of prey:

. . . I will cause a recital to be made before me . . . how many they have delivered up to destruction, and . . . what they will do; whether they will act as I have commanded them, or not.

Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.*

. . . He looked on in silence, rejoicing they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food †

Those who labor under the impression that the Occultists of any nation reject the Bible, in its original text and meaning, are wrong. As well reject the Books of Thoth, the Chaldaean Kabalah or the Book of Dzyan itself. Occultists only reject the one-sided interpretations and the human element in the Bible, which is an Occult, and therefore a sacred, volume as much as the others. And terrible indeed is the punishment of all those who transgress the permitted limits of secret revelations. From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chr‘stos, a “man of sorrow” and a martyr. “Beware,” said one of the greatest Masters, “of revealing the Mystery to those without”—to the profane, the Sadducee and the unbeliever.

* Op. cit., Ch. lxxxviii, 99, 100.

† Loc. cit., 94. This passage, as will be presently shown, has led to a very curious discovery.



THE BUDDHA

All the great Hierophants in history are shown ending their lives by violent deaths—Buddha,* Pythagoras, Zoroaster, most of the great Gnostics, the founders of their respective schools; and in our own more modern epoch a number of Fire-Philosophers, of Rosicrucians and Adepts. All of these are shown—whether plainly or under the veil of allegory—as paying the penalty for the revelations they had made. This may seem to the profane reader only coincidence. To the Occultist, the death of every “Master” is significant, and appears pregnant with meaning. Where do we find in history that “Messenger” grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the “dogs” of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given.

* In the profane history of Gautama Buddha he dies at the good old age of eighty, and passes off from life to death peacefully with all the serenity of a great saint, as Barthelemy Saint-Hilaire has it. Not so in the Esoteric and true interpretation which reveals the real sense of the profane and allegorical statement that makes Gautama, the Buddha, die very unpoetically from the effects of too much pork, prepared for him by Tsonda. How one who preached that the killing of animals was the greatest sin, and who was a perfect vegetarian, could die from eating pork, is a question that is never asked by our Orientalists, some of whom made [as now do many charitable missionaries in Ceylon] great fun at the alleged occurrence. The simple truth is that the said rice and pork are purely allegorical. Rice stands for “forbidden fruit,” like Eve’s “apple,” and means Occult knowledge with the Chinese and Tibetans; and “pork” for Brahmanical teachings—Vishnu having assumed in his first Avatara the form of a boar, in order to raise the earth on the surface of the waters of space. It is not, therefore, from “pork” that Buddha died, but for having divulged some of the Brahmanical mysteries, after which, seeing the bad effects brought on some unworthy people by the revelation, he preferred, instead of availing himself of Nirvana, to leave his earthly form, remaining still in the sphere of the living, in order to help humanity to progress. Hence his constant reincarnations in the hierarchy of the Dalai and Teshu [Panchen] Lamas, among other bounties. Such is the Esoteric explanation. The life of Gautama will be more fully discussed later on.

Those who have vainly labored in that direction must wait in these days—as the Book of Enoch teaches— “until the evil-doers be consumed” and the power of the wicked annihilated. It is not lawful for the Occultist to seek or even to thirst for revenge; let him

Wait, until sin pass away; for their [the sinners’] names shall be blotted out of the holy books [the astral records]; their seed shall be destroyed, and their spirits slain.*

Esoterically, Enoch is the “Son of man,” the first; and symbolically, the first Sub-Race of the Fifth Root Race.† And if his name yields for purposes of numerical and astronomical glyphs the meaning of the solar year, or 365, in conformity to the age assigned to him in Genesis, it is because, being the seventh, he is, for Occult purposes, the personified period of the two preceding Races with their fourteen Sub-Races. Therefore, he is shown in the Book as the great grandfather of Noah who, in his turn, is the personification of the mankind of the Fifth, struggling with that of the Fourth Root-Race—the great period of the revealed and profaned Mysteries, when the “sons of God” coming down on Earth took for wives the daughters of men, and taught them the secrets of the Angels; in other words, when the “mind-born” men of the Third Race mixed themselves with those of the Fourth, and the divine Science was gradually brought down by men to Sorcery.

HERMETIC AND KABALISTIC DOCTRINES

The cosmogony of Hermes is as veiled as the Mosaic system, only it is upon its face far more in harmony with the doctrines of the Secret Sciences and even of Modern Science. Says the thrice great Trismegistus, “the hand that shaped the world out of formless pre-existent matter is no hand”; to which Genesis is made to reply, “The world was created out of nothing,” although the Kabalah denies such a meaning in its opening sentences.

* Op. cit, Ch. cv. 21.

† In the Bible [Genesis iv and v] there are three distinct Enochs [Hanokh]—the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.

The Kabalists have never, any more than have the Indian }ryans, admitted such an absurdity. With them, Fire, or Heat, and Motion* were chiefly instrumental in the formation of the world out of pre-existing Matter. The Parabrahman and Mālaprakriti of the Vedantins are the prototypes of the Ain-Soph and Shekhinah of the Kabalists. Aditi is the original of Sephira, and the Prajapatis are the elder brothers of the Sephiroth. The nebular theory of Modern Science, with all its mysteries, is solved in the cosmogony of the Archaic Doctrine; and the paradoxical though very scientific enunciation, that “cooling causes contraction and contraction causes heat; therefore cooling causes heat,” is shown as the chief agency in the formation of the worlds, and especially of our sun and solar system.

All this is contained within the small compass of Sepher Yetzirah in its thirty-two wonderful Ways of Wisdom, signed “Yah-Jehovah Tsabaôth,” for whomsoever has the key to its hidden meaning.† As to the dogmatic or theological interpretation of the first verses in Genesis, it is pertinently answered in the same book, where speaking of the Three Mothers, Air, Water and Fire, the writer describes them as a balance with

The good in one scale, the evil in the other, and the oscillating tongue of the Balance between them.‡

One of the secret names of the One Eternal and Ever-Present Deity was in every country the same, and it has preserved to this day a phonetic likeness in the various languages.

* The eternal and incessant “in-breathing and out-breathing of Parabrahman” or Nature, the Universe in Space, whether during Manvantara or Pralaya.

† [WMS. quotes Skinner’s key from *The Source of Measures*. See *The Theosophist*, Vol. LIII, January, 1933, pp. 399-400, which reads: “This signature becomes more comprehensible and trustworthy when one learns that with Moses, the ‘God-names Elohim and Jehovah (were) numerical indices of geometrical relations’ and ‘stood (for one meaning) for a diameter and a circumference value, respectively’.”—Compiler.]

‡ Op. cit., iii, I.

The Aum of the Hindus, the sacred syllable, had become the *Ἄϊων* with the Greeks, and the Aevum with the Romans—the Pan or All. The “thirtieth way” is called in the Sopher-Yetzîrâh the “gathering understanding,” because

Thereby gather the celestial adepts judgments of the stars and celestial signs, and their observations of the orbits are the perfection of science.*

The thirty-second and last is called therein the “serving understanding,” and it is so called because it is

A disposer of all those that are serving in the work of the Seven Planets, according to their Hosts.†

The “work” was Initiation, during which all the mysteries connected with the “Seven Planets” were divulged, and also the mystery of the “Sun-Initiate” with his seven radiances or beams cut off—the glory and triumph of the anointed, the Christos; a mystery that makes plain the rather puzzling expression of Clement:

For we shall find that very many of the dogmas that are held by such sects [of Barbarian and Hellenic Philosophy] as have not become utterly senseless, and are not cut out from the order of nature [“by cutting off Christ,”‡ or rather Chr‘stos] . . . correspond in their origin and with the truth as a whole.§

In *Isis Unveiled*,|| the reader will find fuller information than can be given here on the Zohar and its author, the great Kabbalist, Shimon ben-Yohai. It is said there that on account of his being known to be in possession of the secret knowledge and of the Merkabah, which insured the reception of the “Word,”

* Op. cit, 30.

† Op.cit,32.

‡ Those who are aware that the term Christos was applied by the Gnostics to the Higher Ego (the ancient Pagan Greek Initiates doing the same), will readily understand the allusion. Christos was said to be cut off from the lower Ego, Chr‘stos, after the final and supreme Initiation, when the two became blended in one; Chr‘stos being conquered and resurrected, in the glorified Christos.—Franck, *Die Kabbala*, 75; S.F. Dunlap, *Sôd, The Son of Man*, Vol. II [London & Edin., 1861.]

§ Stromateis, I, xiii.

|| Vol. II, Ch. viii and index.

his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years surrounded by faithful disciples, and finally died there amid signs and wonders.* His teachings on the origin of the Secret Doctrine, or, as he also calls it, the Secret Wisdom, are the same as those found in the East, with the exception that in place of the Chief of a Host of Planetary Spirits he puts “God,” saying that this Wisdom was first taught by God himself to a certain number of Elect Angels; whereas in the Eastern Doctrine the saying is different, as will be seen.

Some synthetic and kabalistic studies on the sacred Book of Enoch and the Taro (Rota) are before us. We quote from the MS. copy of a Western Occultist, which is prefaced by these words:

There is but one Law, one Principle, one Agent, one Truth and one Word. That which is above is analogically as that which is below. All that which is, is the result of quantities and of equilibriums.

The axiom of Éliphas Lévi and this triple epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us, is:

The key of things concealed, the key of the sanctuary. This is the Sacred Word which gives to the Adept the supreme reason of Occultism and its Mysteries. It is the Quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom Universal.

The Taro of the sacred Book of Enoch, or Rota; is prefaced, moreover, with this explanation:

The antiquity of this book is lost in the night of time. It is of Indian origin, and goes back to an epoch long before Moses

* Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave—then only, says Ginsburg, “the disciples of Israel perceived that the lamp of Israel was extinguished.” [The Kabbala . . . , ch. I.] His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment, when the coffin was lowered into the deep cave prepared for it, a flame broke forth and a voice mighty and majestic pronounced these words: “This is he who caused the earth to quake, and the kingdoms to shake!” [Zohar, III, p. 296; Mantua ed.]

It is written upon detached leaves, which at the first were of fine gold and precious metals It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the Ages, it is nevertheless preserved—thanks to the ignorance of the curious—in its types and its most important primitive figures.

This is the Rota of Enoch, now called Taro of Enoch, to which de Mirville alludes, as we saw, as the means used for “evil Magic,” the “metallic plates [or leaves] escaped from destruction during the Deluge” and which are attributed by him to Cain. They have escaped the Deluge for the simple reason that this Flood was not “Universal.” And it is said to be “of Indian origin,” because its origin is with the Indian Aryans of the first Sub-Race of the Fifth Root-Race, before the final destruction of the last stronghold of Atlantis. But, if it originated with the forefathers of the primitive Hindus, it was not in India that it was first used. Its origin is still more ancient and must be traced beyond and into the Himalaya,* the Snowy Range. It was born in that mysterious locality which no one is able to locate, and which is the despair of both Geographers and Christian Theologians—the region in which the Brahman places his Kailasa, the Mount Sumeru, and the Parvatṣ Pamṣr, transformed by the Greeks into Paropamisus.

Round this locality, which still exists, the traditions of the Garden of Eden were built. From these regions the Greeks obtained their Parnassus;† and thence proceeded most of the biblical personages, some of them in their day men, some demi-gods and heroes, some—though very few – myths, the astronomical double of the former.

* Pococke, may be, was not altogether wrong in deriving the German Heaven, Himmel, from Himalaya; nor can it be denied that it is the Hindu Kailasa (Heaven) that is the father of the Greek Heaven (Koilon), and of the Latin Coelum.

† See Pococke’s *India in Greece* (p. 302) and his derivation of Mount Parnassus from Parnasi, the leaf and branch huts of the Hindu ascetics, half-shrine and half-habitation. “Part of the Paropamisus (the hill of Bamian), is called Parnassus. These mountains are called Devanṣka, because they are full of Devas or Gods, called ‘Gods of the Earth’, Bhā-Devas. They lived, according to the Purānas, in bowers or huts, called parnasi, because they were made of leaves (parnas).”

Abram was one of them—a Chaldaean Brahman,* says the legend, transformed later, after he had repudiated his Gods and left his Ur (pur, “town”?) in Chaldaeia, into A-brahm† (or A-braham), “no-brâhman” who emigrated. Abram becoming the “father of many nations” is thus explained. The student of Occultism has to bear in mind that every God and hero in ancient Pantheons (that of the Bible included), has three biographies in the narrative, so to say, running parallel with each other and each connected with one of the aspects of the hero—historical, astronomical and perfectly mythical, the last serving to connect the other two together and smooth away the asperities and discordancies in the narrative, and gathering into one or more symbols the verities of the first two. Localities are made to correspond with astronomical and even with psychic events. History was thus made captive by ancient Mystery, to become later on the great Sphinx of the nineteenth century. Only, instead of devouring her too dull querists who will unriddle her whether she acknowledges it or not, she is desecrated and mangled by the modern Oedipus, before he forces her into the sea of speculations in which the Sphinx is drowned and perishes. This has now become self-evident, not only through the Secret Teachings, parsimoniously as they may be given, but by earnest and learned Symbologists and even Geometricians. The Key to the Hebrew Egyptian Mystery, in which a learned Mason of Cincinnati, Ralston Skinner, unveils the riddle of a God, with such ungodly ways about him as the Biblical Yah-ve, is followed by the establishment of a learned society under the presidentship of a gentleman from Ohio and four vice-presidents, one of whom is Piazzzi Smyth, the well-known Astronomer and Egyptologist. The Director of the Royal Observatory in Scotland and author of *The Great Pyramid, Pharaonic by name, Humanitarian by fact, its Marvels, Mysteries, and its Teachings*, is seeking to prove the same problem as the American author and Mason; namely, that the English system of measurement is the same as that used by the ancient Egyptians in the construction of their Pyramid, or in Mr. Skinner’s own words that the Pharaonic “source of measures” originated the “British inch and the ancient cubit.”

* Rawlinson is justly very confident of an Âryan and Vedic influence on the early mythology and history of Babylon and Chaldaeia.

† This is a Secret Doctrine affirmation, and may or may not be accepted. Only Abraham, Isaac and Judah resemble terribly the Hindu Brahmâ, Ikshvâku and Yadu.

It “originated” much more than this, as will be fully demonstrated before the end of the next century. Not only is everything in Western religion related to measures, geometrical figures, and time-calculations, the principal period-durations being founded on most of the historical personages,* but the latter are also connected with heaven and earth truly, only with the Indo-Âryan heaven and earth, not with those of Palestine.

The prototypes of nearly all the biblical personages are to be sought for in the early Pantheon of India. It is the “Mind-born” Sons of Brahmâ, or rather of the Dhyâni-Pitarah (the “Father-Gods”), the “Sons of Light,” who have given birth to the “Sons of Earth”—the Patriarchs. For if the Rig-Veda and its three sister Vedas have been “milked out from fire, air and sun,” or Agni, Indra, and Surya, as Manu-Smriti tells us, the Old Testament was most undeniably “milked out” of the most ingenious brains of Hebrew Kabalists, partly in Egypt and partly in Babylonia—“the seat of Sanskrit literature and Brâhman learning from her origin,” as Colonel Vans Kennedy truly declared.

* It is said in *The Gnostics and their Remains*, by C.W. King (p. 13, 1st ed.; p. 35, 2nd ed.), with regard to the names of Brahma and Abram: “The figure of the man, Seir Anpin, consists of 243 numbers, the numerical value of the letters in the name Abram signifying the different orders of the celestial hierarchy. In fact the names Abram and Brahmâ are equivalent in numerical value.” Thus to one acquainted with Esoteric Symbolism, it does not seem at all strange to find in the Loka-pâlas (the four cardinal and intermediate points of the compass personified by eight Hindu gods) Indra’s elephant, named Abhra-mâtanga, and his wife Abhramu. Abhra is in a way a Wisdom Deity, since it is this elephant’s head that replaced that of Ganesha (Ganapati), the God of Wisdom, cut off by Śiva. Now Abhra means “cloud,” and it is also the name of the city where Abram is supposed to have resided—when read backwards—”Arba (Kiryath), the city of four. . . . Abram is Abra with an appended m final, and Abra read backward is Arba” (*The Source of Measures*, p. ix). The author might have added that Abhra meaning in Sanskrit “in, or of, the clouds,” the cosmo-astronomical symbol of Abram becomes still plainer. All of these ought to be read in their originals, in Sanskrit.

One of such copies was Abram or Abraham, into whose bosom every orthodox Jew hopes to be gathered after death, that bosom being localized as “heaven in the clouds” or Abhra.*

From Abraham to Enoch’s Taro there seems to be a considerable distance, yet the two are closely related by more than one link. Gaffarel has shown that the four symbolical animals on the twenty-first key of the Taro, at the third septenary, are the Teraphim of the Jews invented and worshipped by Abram’s father Terah, and used in the oracles of the Urim and Thummim. Moreover, astronomically Abraham is the sun-measure and a portion of the sun, while Enoch is the solar year, as much as are Hermes or Thoth; and Thoth, numerically, “was the equivalent of Moses, or Hermes,” “the lord of the lower realms, also esteemed as a teacher of wisdom,” the same Mason-mathematician tells us; and the Taro being, according to one of the latest bulls of the Pope, “an invention of Hell,” the same “as Masonry and Occultism,” the relation is evident. The Taro contains indeed the mystery of all such transmutations of personages into sidereal bodies and vice versa. The “wheel of Enoch” is an archaic invention, the most ancient of all, for it is found in China. Éliphas Lévi says there was not a nation but had it, its real meaning being preserved in the greatest secrecy. It was a universal heirloom.

As we see, neither the Book of Enoch (his “Wheel”), nor the Zohar, nor any other kabalistic volume, contains merely Jewish wisdom.

The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the Zohar teaches practical Occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins.

* Before these theories and speculations—we are willing to admit they are such—are rejected, the following few points ought to be explained. (1) Why, after leaving Egypt, was the patriarch’s name changed by Jehovah from Abram to Abraham? (2) Why Sarai becomes on the same principle Sarah (Gen. xvii)? (3) Whence the strange coincidence of names? (4) Why should Alexander Polyhistor say that Abraham was born at Kamarina or Uria a city of soothsayers, and invented Astronomy? (5) “The Abrahamic recollections go back at least three millenniums beyond the grandfather of Jacob,” says Bunsen (*Egypt’s Place in Universal History*, V, 35; see first Eng. Tr., London, 1848, Vol. I, pp. 180 ff.).

These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the dead letter as he had received it. *

[The Würzburg MS. in the Adyar Archives has the following additional material at this point.]

As Abraham is to be noticed further on in his relation to other universal symbols, we need not go out of the way to speak of him here more than necessary. The name itself has a very strong Kabeirian look. The words Heber, Geber (applied to Nimrod and the Giants of Genesis vi), and Kabir all sound like the mysterious word, for all the Mystery Gods were Kabeir. The Phoenicians were ôiéiéêâò or Ph'-Anakes as being of the Anâkîm, Kabeirian, kingly or divine Race, which race was the Second Race of our humanity, as shown in the Secret Books, in which all the transformations of Brahmâ throughout the aeôns of time are given. Brahmâ was born with the Fourth Race; the first—that of unwritten Rig-Veda—knew him not and he is not even mentioned in this archaic Âryan Bible written in Tibet in the beginning of Tretâ-Yuga on Lake Manasarovara. It is but in the Third Race only that the “wheel” of Enoch was invented as a first attempt at symbology, though Enoch No. 1 had naught to do with it.

There are two taros—the wheel purely Esoteric, and the Western tarot—Kabalistical, remodelled by Shemites, a branch so much younger than the Âryans and even the Hamites. The latter taro (tarot) is to be read from right to left like Arabic and Hebrew writing. The former, primitive “Wheel” is in Cuneiform characters and astrological signs. One of the oldest in the world is made on a kind of tolla leaves of some chemically prepared and indestructible material which makes them look like burnished metal. [See *The Theosophist*, Vol. LIII, March 1933, pp. 623-24.]

* *Isis Unveiled*, Vol. II, p 350.

VARIOUS OCCULT SYSTEMS OF INTERPRETATIONS OF ALPHABETS AND NUMERALS

The transcendental methods of the Kabbalah must not be mentioned in a public work; but its various systems of arithmetical and geometrical ways of unriddling certain symbols may be described. The Zohar methods of calculation, with their three sections, the Gematria, Notaricon and Temurah, also the Albath and Alghath, are extremely difficult to practice. We refer those who would learn more to Cornelius Agrippa's works.* But none of those systems can ever be understood unless a Kabbalist becomes a real Master in his Science. The Symbolism of Pythagoras requires still more arduous labor. His symbols are very numerous, and to comprehend even the general gist of his abstruse doctrines from his Symbology would necessitate years of study. His chief figures are the square (the Tetraktys), the equilateral triangle, the point within a circle, the cube, the triple triangle, and finally the forty-seventh proposition of Euclid's Elements, of which proposition Pythagoras was the inventor. But with this exception, none of the foregoing symbols originated with him, as some believe. Millenniums before his day, they were well known in India, whence the Samian Sage brought them, not as a speculation, but as a demonstrated Science, says Porphyry, quoting from the Pythagorean Moderatus.

The numerals of Pythagoras were hieroglyphical symbols by means whereof he explains all ideas concerning the nature of things.†

The fundamental geometrical figure of the Kabbalah, as given in the Book of Numbers,‡

* See *Isis Unveiled*, Vol. II, pp. 298-300. Gematria is formed by a metathesis from the Greek word *γραμματεία*; Notaricon may be compared to stenography; Temura is permutation—a way of dividing the alphabet and shifting letters.

† *De vita Pythagorae*, Amsterdam, 1707.

‡ We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the Books of Hermes, and it is referred to and quotations are made from it in the works of a number of ancient and mediaeval philosophical authors. Among these authorities are: Arnaldus de Villa Nova's *Rosarius philosophorum*, Franciscus Arnolphinus Lucensis' *Tractat de lapide*, etc., Hermes Trismegistus' *Tractatus de transmutatione metallorum*, *Tabula Smaragdina*, and above all the treatise of Raymond Lully, *De angelis opus divinum de quinta essentia*.

that figure which tradition and the Esoteric Doctrines tell us was given by the Deity Itself to Moses on Mount Sinai,* contains the key to the universal problem in its grandiose, because simple, combinations. This figure contains in itself all the others.

The Symbolism of numbers and their mathematical interrelations is also one of the branches of Magic, especially of mental Magic, divination and correct perception in clairvoyance. Systems differ, but the root idea is everywhere the same. As shown in the Royal Masonic Cyclopaedia, by Kenneth R. H. MacKenzie:

One system adopts unity, another, trinity, a third quinquity; again, we have sexagons, heptagons, novems, duodecimals, and so on, until the mind is lost in the survey of the materials alone of a science of numbers. Numbers also are related to proper proportion, and as one scale or the other is adopted in a system, so the proportion varies; and with the devarication we obtain dissimilar forms of architecture. It is impossible to deny the multiplication table, or to assert that the three angles of any triangle do not comprise two rectangles.†

The Devanagari characters in which Sanskrit is generally written, have all that the Hermetic, Chaldaean and Hebrew alphabets have, and in addition the Occult significance of the “eternal sound,” and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the Devanâgarî there are thirty-five consonants and [fourteen] vowels, making altogether [forty-nine] simple letters [or 7×7], with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. Every letter has its equivalent in other languages, and its equivalent in a figure or figures of the calculation table. It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hindus claim to have received the Devanagari characters from Sarasvati, the inventress of Sanskrit, the “language of the Devas” or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue.

* Exodus xxv, 40.

† Sub voce “Numbers.”

The Kabalah calls the Hebrew alphabet the “letters of the Angels,” which were communicated to the Patriarchs, just as the Devanâgarî was to the Rishis by the Devas. The Chaldaeans found their letters traced in the sky by the “yet unsettled stars and comets,” says the Book of Numbers; while the Phoenicians had a sacred alphabet formed by the twistings of the sacred serpents. The Neter Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest “Secret Doctrine Speech.” It is a Devanâgarî with mystical combinations and additions, into which the Senzar largely enters.

The power and potency of numbers and characters are well known to many Western Occultists as being compounded from all these systems, but are still unknown to Hindu students, if not to their Occultists. In their turn European Kabalists are generally ignorant of the alphabetical secrets of Indian Esotericism. At the same time the general reader in the West knows nothing of either; least of all how deep are the traces left by the Esoteric numeral systems of the world in the Christian Churches.

Nevertheless this system of numerals solves the problem of cosmogony for whomsoever studies it, while the system of geometrical figures represents the numbers objectively.

To realize the full comprehension of the Deific and the Abstruse enjoyed by the Ancients, one has to study the origin of the figurative representations of their primitive Philosophers. The Books of Hermes are the oldest repositories of numerical Symbology in Western Occultism. In them we find that the number ten* is the Mother of the Soul, Life and Light being therein united. For as the sacred anagram Teruph shows in the Book of Keys (Numbers), the number 1 (one) is born from Spirit, and the number 10 (ten) from Matter; “the unity has made the ten, the ten, the unity”; and this is only the Pantheistic axiom, in other words “God in Nature and Nature in God.”

The kabalistic Gematria is arithmetical, not geometrical. It is one of the methods for extracting the hidden meaning from letters, words, and sentences.

* See Johannes Meursius [Johannes van Meurs], *Denarius Pythagoricus*, etc., 1631.

It consists in applying to the letters of a word the sense they bear as numbers, in outward shape as well as in their individual sense. As illustrated by Ragon:

The figure 1 signified the living man (a body erect), man being the only living being enjoying this faculty. A head being added to it, the glyph (or letter) P was obtained, meaning paternity, creative potency; the R signifying the walking man (with his foot forward), going, iens, iturus. *

The characters were also made supplementary to speech, every letter being at once a figure representing a sound for the ear, an idea to the mind; as, for instance, the letter F, which is a cutting sound like that of air rushing quickly through space; fury, fusee, fugue, all words expressive of, and depicting what they signify.†

But the above pertains to another system, that of the primitive and philosophical formation of the letters and their outward glyphic form—not to Gematria. The Temura is another kabalistic method, by which any word could be made to yield its mystery out of its anagram. So in S'pher-Yetzîrâh we read “One—the spirit of the Alahim of Lives.” In the oldest kabalistic diagrams the Sêphîrôth (the seven and the three) are represented as wheels or circles, and Adam-Kadmon, the primitive Man, as an upright pillar. “Wheels and seraphim and the holy creatures” (Hayyôth) says Rabbi A'qibah. In still another system of the symbolical Kabbalah called Albath—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value ten; and in the system of Shimeon ben-Shetah (an Alexandrian Neo-Platonist under the first Ptolemy) the uppermost couple—the most sacred of all—is preceded by the Pythagorean cypher: one and a nought—10.

All beings, from the first divine emanation, or “God manifested,” down to the lowest atomic existence, “have their particular number which distinguishes each of them and becomes the source of their attributes and qualities as of their destiny.” Chance, as taught by Cornelius Agrippa, is in reality only an unknown progression; and time but a succession of numbers. Hence, futurity being a compound of chance and time, these are made to serve Occult calculations in order to find the result of an event, or the future of one's destiny. Said Pythagoras:

* Ragon, *Maçonnerie Occulte*, p. 426, fn. [Paris, E. Dentu, 1853.]

† *Ibid.*, p. 432, note.

There is a mysterious connection between the Gods and numbers, on which the science of arithmancy is based. The soul is a world that is self-moving; the soul contains in itself, and is, the quaternary, the tetraktys [the perfect cube].

There are lucky and unlucky, or beneficent and maleficent numbers. Thus while the ternary—the first of the odd numbers (the one being the perfect and standing by itself in Occultism)—is the divine figure or the triangle; the duad was disgraced by the Pythagoreans from the first. It represented Matter, the passive and evil principle—the number of Mâyâ, illusion.

While the number one symbolized harmony, order or the good principle (the one God expressed in Latin by Solus, from which the word Sol, the Sun, the symbol of the Deity), number two expressed a contrary idea. The science of good and evil began with it. All that is double, false, opposed to the only reality, was depicted by the binary. It also expressed the contrasts in Nature which are always double: night and day, light and darkness, cold and heat, dampness and dryness, health and sickness, error and truth, male and female, etc The Romans dedicated to Pluto the second month of the year, and the second day of that month to expiations in honor of the Manes. Hence the same rite established by the Latin Church, and faithfully copied. Pope John XIX, instituted in 1003 the Festival of the Dead, which had to be celebrated on the 2nd of November, the second month of autumn.*

On the other hand the triangle, a purely geometrical figure, had great honor shown it by every nation, and for this reason:

In geometry a straight line cannot represent an absolutely perfect figure, any more than two straight lines. Three straight lines, on the other hand, produce by their junction a triangle, or the first absolutely perfect figure. Therefore, it symbolized from the first and to this day the Eternal—the first perfection. The word for deity in Latin, as in French, begins with D, in Greek the delta or triangle, Δ, whose three sides symbolize the trinity, or the three kingdoms, or, again, divine nature. In the middle is the Hebrew Yod, the initial of Jehovah [see Éliphas Lévi's *Dogme et Rituel*, 1, 154], the animating spirit or fire, the generating principle represented by the letter G, the initial of "God" in the northern languages, whose philosophical significance is generation.†

* Extracted from Ragon, *Maçonnerie Occulte*, p. 427, note.

† Summarized from Ragon, *ibid.*, p. 428, note.

As stated correctly by the famous Mason Ragon, the Hindu Trimûrti is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmâ, Vishnu and Śiva; in the world of matter by Earth, Water and Fire, or the Sun, and symbolized by the Lotus, a flower that lives by earth, water, and the sun.* The Lotus, sacred to Isis, had the same significance in Egypt, whereas in the Christian symbol, the Lotus, not being found in either Judaea or Europe, was replaced by the water-lily. In every Greek and Latin Church, in all the pictures of the Annunciation, the Archangel Gabriel is depicted with this trinitarian symbol in his hand standing before Mary, while above the chief altar or under the dome, the Eye of the Eternal is painted within a triangle, made to replace the Hebrew Yôd or God.

Truly, says Ragon, there was a time when numbers and alphabetical characters meant something more than they do now—the images of a mere insignificant sound.

* Ragon mentions the curious fact that the first four numbers in German are named after the elements.

“Ein, or one, means the air, the element which, ever in motion, penetrates matter throughout, and whose continual ebb and tide is the universal vehicle of life.

“Zwei, two, is derived from the old German Zweig, signifying germ, fecundity; it stands for earth the fecund mother of all.

“Drei, three, is the trienos of the Greeks, standing for water, whence the Sea-gods, Tritons; and trident, the emblem of Neptune—the water, or sea, in general being called Amphitrite (surrounding water).

“Vier, four, a number meaning in Belgian fire . . . It is in the quaternary that the first solid figure is found, the universal symbol of immortality, the Pyramid, ‘whose first syllable means fire.’ Lysis and Timaeus of Locris claimed that there was not a thing one could name that had not the quaternary for its root . . . The ingenious and mystical idea which led to the veneration of the ternary and the triangle was applied to number four and its figure; it was said to express a living being, 1, the vehicle of the triangle 4, vehicle of God, or man carrying in him the divine principle.”

Finally, “the Ancients represented the world by the number five. Diodorus explains it by saying that the number represents earth, fire, water, air and ether or spiritus. Hence, the origin of Pente (five) and of Pan (the God) meaning in Greek all.” (Compare Ragon, *op. cit.*, pp. 428-430.) It is left with the Hindu Occultists to explain the relation this Sanskrit word Pañcha (five) has to the elements, the Greek Pente having for its root the Sanskrit term.

Their mission was nobler then. Each of them represented by its form a complete sense, which, besides the meaning of the word, had a double* interpretation adapted to a dual doctrine. Thus when the sages desired to write something to be understood only by the savants, they confabulated a story, a dream, or some other fictitious subject with personal names of men and localities, that revealed by their lettered characters the true meaning of the author by that narrative. Such were all their religious creations.†

Every appellation and term had its *raison d'être*. The name of a plant or mineral denoted its nature to the Initiate at the first glance. The essence of everything was easily perceived by him once that it was figured by such characters. The Chinese characters have preserved much of this graphic and pictorial character to this day, though the secret of the full system is lost. Nevertheless, even now, there are those among that nation who can write a long narrative, a volume, on one page; and the symbols that are explained historically, allegorically and astronomically, have survived until now.

Moreover, there exists a universal language among the Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We Europeans, on the contrary, possess only one graphic sign common to all, & (and); there is a language richer in metaphysical terms than any on earth, whose every word is expressed by like common signs. The *Litera Pythagorae*, so called, the Greek *m* (the English capital *Y*) if traced alone in a message, was as explicit as a whole page filled with sentences, for it stood as a symbol for a number of things—for white and black Magic, for instance.‡ Suppose one man enquired of another: To what School of Magic does so and so belong? and the answer came back with the letter traced with the right branch thicker than the left, then it meant “to right hand or divine Magic”; but if the letter were traced in the usual way, with the left branch thicker than the right, then it meant the reverse, the right or left branch being the whole biography of a man.

* The system of the so-called *Senzar* characters is still more wonderful and difficult, since each letter is made to yield several meanings, a sign placed at the commencement showing the true meaning.

† Ragon, *op. cit.*, p. 431, note.

‡ The *Y* exoterically signifies only the two paths of virtue or vice, and stands also for the numeral 150 and with a dash over the letter *Y* for 150,000.

In Asia, especially in the Devanâgarî characters, every letter had several secret meanings.

Interpretations of the hidden sense of such apocalyptic writings are found in the keys given in the Kabbalah, and they are among its most sacred lore. St. Hieronymus assures us that they were known to the School of the Prophets and taught therein, which is very likely. Franz Joseph Molitor, the learned Hebraist, in his work on tradition says that:

The [two and twenty] letters of the Hebrew alphabet were regarded as an emanation, or the visible expression of the divine forces inherent in the ineffable name.*

These letters find their equivalent in, and are replaced by numbers, in the same way as in the other systems. For instance, the twelfth and the sixth letter of the alphabet yield eighteen in a name; the other letters of that name added being always exchanged for that figure which corresponds to the alphabetical letter; then all those figures are subjected to an algebraical process which transforms them again into letters; after which the latter yield to the enquirer “the most hidden secrets of divine Permanency (eternity in its immutability) in the Futurity.”

THE HEXAGON WITH THE CENTRAL POINT, OR THE SEVENTH KEY

Arguing upon the virtue in names (Baalshem), Molitor thinks it impossible to deny that the Kabbalah—its present abuses notwithstanding—has some very profound and scientific basis to stand upon. And if it is claimed, he argues,

That before the Name of Jesus every other Name must bend, why should not the Tetragrammaton have the same power?†

* [See pp. 341-42 (§ 432) of *Philosophie der Geschichte oder über die Tradition* . . . Munster, Theissing, 1827-55].

† Ibid, chapter on “Numbers.”

This is good sense and logic. For if Pythagoras viewed the hexagon formed of two crossed triangles as the symbol of creation, and the Egyptians as that of the union of fire and water (or of generation), the Essenes saw in it the seal of Solomon, the Jews the Shield of David, the Hindus the sign of Vishnu (to this day); and if even in Russia and Poland the double triangle is regarded as a powerful talisman—then so widespread a use argues that there is something in it. It stands to reason, indeed, that such an ancient and universally revered symbol should not be merely laid aside to be laughed at by those who know nothing of its virtues or real Occult significance. To begin with, even the known sign is merely a substitute for the one used by the Initiates. In a Tantrika work in the British Museum, a terrible curse is called down upon the head of him who shall ever divulge to the profane the real Occult hexagon known as the “Sign of Vishnu,” “Solomon’s Seal,” etc.

The great power of the hexagon—with its central mystic sign the T, or the Svastika, a septenary—is well explained in the seventh key of Things Concealed, for it says:

The seventh key is the hieroglyph of the sacred septenary, of royalty, of the priesthood [the Initiate], of triumph and true result by struggle. It is magic power in all its force, the true “Holy Kingdom.” In the Hermetic Philosophy it is the quintessence resulting from the union of the two forces of the great Magic Agent [Âkâsa, Astral Light.] . . . It is equally Jakin and Boaz bound by the will of the Adept and overcome by his omnipotence.

The force of this key is absolute in Magic. All religions have consecrated this sign in their rites.

We can only glance hurriedly at present at the long series of antediluvian works in their postdiluvian and fragmentary, often disfigured, form. Although all of these are the inheritance from the Fourth Race—now lying buried in the unfathomed depths of the ocean—still they are not to be rejected. As we have shown, there was but one Science at the dawn of mankind, and it was entirely divine. If humanity on reaching its adult period has abused it—especially the last Sub-Races of the Fourth Root-Race—it has been the fault and sin of the practitioners who desecrated the divine knowledge, not of those who remained true to its pristine dogmas.

It is not because the modern Roman Catholic Church, faithful to her traditional intolerance, is now pleased to see in the Occultist, and even in the innocent Spiritualist and Mason, the descendants of “the Kischuph, the Hamite, the Kasdim, the Cephene, the Ophite and the Khartumim”—all these being “the followers of Satan,” that they are such indeed. The State or National Religion of every country has ever and at all times very easily disposed of rival schools by professing to believe they were dangerous heresies—the old Roman Catholic State Religion as much as the modern one. [In WMS. (The Theosophist, Vol. LIII, April 1933, p. 10), the following line clarifies the next paragraph: “If Napoleon the Great has one meritorious act to boast of during his career of slaughter, it is that of having abolished the ‘Holy’ Inquisition.”]

The abolition, however, has not made the public any the wiser in the Mysteries of the Occult Sciences.] In some respects the world is all the better for such ignorance. The secrets of nature generally cut both ways, and in the hands of the undeserving they are more than likely to become murderous. Who in our modern day knows anything of the real significance of, and the powers contained in, certain characters and signs—talismans—whether for beneficent or evil purposes? Fragments of the Runes and the writing of the Kischuph, found scattered in old mediaeval libraries; copies from the Ephesian and Milesian letters or characters; the thrice famous Book of Thoth, and the terrible treatises (still preserved) of Targes, the Chaldaean, and his disciple Tarchon, the Etruscan—who flourished long before the Trojan War—are so many names and appellations void of sense (though met with in classical literature) for the educated modern scholar. Who, in the nineteenth century, believes in the art, described in such treatises as those of Targes, of evoking and directing thunderbolts? Yet the same is described in the Brahmanical literature, and Targes copied his “thunderbolts” from the Astra,* those terrible engines of destruction known to the Mahâbhâratan Âryans. A whole arsenal of dynamite bombs would pale before this art—if it ever becomes understood by the Westerners. It is from an old fragment that was translated to him, that the late Lord Bulwer-Lytton got his idea of Vril.

* This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the Râmâyana, the Purânas and elsewhere.

It is a lucky thing, indeed, that, in the face of the virtues and philanthropy that grace our age of iniquitous wars, of anarchists and dynamiters, the secrets contained in the books discovered in Numa's tomb should have been burnt. But the science of Circ' and M'dea is not lost. One can discover it in the apparent gibberish of the Tâtrika Sutras, the Kuku-ma of the Bhutani and the Sikkim Dugpas and "Red-caps" of Tibet, and even in the sorcery of the Nilgiri Mula-Kurumbas. Very luckily few outside the high practioners of the Left Path and of the Adepts of the Right—in whose hands the weird secrets of the real meaning are safe—understand the "black" evocations. Otherwise the Western as much as the Eastern Dugpas might make short work of their enemies. The name of the latter is legion, for the direct descendants of the antediluvian sorcerers hate all those who are not with them, arguing that, therefore, they are against them.

As for the "Little Albert"—though even this small half-esoteric volume has become a literary relic—and the "Great Albert" or the "Red Dragon," together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins—we mean the false ones—all these are vulgarised imitations of the original works of the same names. Thus the "Petit Albert" is the disfigured imitation of the great work written in Latin by Bishop Adalbert, an Occultist of the eighth century, sentenced by the second Roman Concilium. His work was reprinted several centuries later and named *Alberti Parvi Lucii Libellus de Mirabilibus Naturae Arcanis*. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church, as will be shown, in relation to the Seven Archangels, the Virtues or Thrones of God, in the most embarrassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the archives, with all their countless chronicles and annals, of the History of France and those of the Spanish Escorial, along with them. Both history and the chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on Magic—or Sorcery, rather—all full of kabalistic figures, signs, mysterious sentences and invocations to the stars and planets.

These were talismans against the enemies of the King (*les ennemis de Charlemagne*), which talismans, the chronicler tells us, proved of great help, as “every one of them [the enemies] died a violent death.” The small volume, *Enchiridion Leonis Papae*, has disappeared and is very luckily out of print. Again the *Alphabet of Thoth* can be dimly traced in the modern Tarot which can be had at almost every bookseller’s in Paris. As for its being understood or utilized, the many fortune-tellers in Paris, who make a professional living by it, are sad specimens of failures of attempts at reading, let alone correctly interpreting, the symbolism of the Tarot without a preliminary philosophical study of the Science. The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that anyone can inspect and study in the British Museum and elsewhere. Anyone can see these Chaldaean, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining “wheels,” or, as de Mirville calls them, “the rotating globes of Hecate,” have to be left untold for some time to come. Meanwhile there are the “turning-tables” of the modern medium for the babes, and the *Kabalah* for the strong. This may afford some consolation.

People are very apt to use terms which they do not understand, and to pass judgments on *prima facie* evidence. The difference between White and Black Magic is very difficult to realize fully, as both have to be judged by their motive, upon which their ultimate, though not their immediate, effects depend, even though these may not come for years. Between the “right and the left hand [Magic] there is but a cobweb thread,” says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more.

We shall have to return at greater length to the relation of the *Kabalah* to *Gupta-Vidya*, and to deal further with esoteric and numerical systems, but we must first follow the line of Adepts in post-Christian times.

THE DUTY OF THE TRUE OCCULTIST TOWARD RELIGIONS

Having disposed of pre-Christian Initiates and their Mysteries —though more has to be said about the latter—a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages, any defiance to, or disrespect for, the Christian religion—least of all, a desire to wound anyone's feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain *prima facie* evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficient in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved—on the evidence whether they were beneficent or maleficent in their character as affecting those for or against whom the powers of the Adept were used. With the division so arbitrarily made between proficient in “miraculous” doings of this or that Religion by their respective followers and advocates, the Occultist cannot and must not be concerned. The Christian whose Religion commands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers—is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist justified, if he would serve truth and only truth, in rejecting such a onesided view. The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law.

He must not be bound by the prejudged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus—proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognize in Him the incarnation on earth of the One Supreme Deity, and the “Very God of Gods” in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the “asserted miracles,” only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term “miracle”—in the theological sense of an event “contrary to the established laws of nature” he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the prima facie evidence of the Gospels—whether proven or not—class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine* as allegorical, and as pernicious to true faith in their dead-letter sense. This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Moslems who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that “religious tolerance is impious and absurd,”† and who will never refer to the prophet of Islam by any other term but that of a “false prophet.” It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.

* Matthew, viii, 30-34.

† Dogmatic Theology, iii, 345, by W.G.T. Shedd.

These four Adepts are chosen to appear in these pages with good reason. They are the first in post-Christian Adeptship—as recorded in profane and sacred writings—to strike the keynote of “miracles,” that is of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into “godly” and “ungodly” works.

POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES

What does the world at large know of Peter and Simon, for example? Profane history has no record of these two, while that which the so-called sacred literature tells us of them is scattered about, contained in a few sentences in the Acts. As to the Apocrypha, their very name forbids critics to trust to them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the apocryphal Gospels contain far more historically true events and facts than does the New Testament, the Acts included. The former are crude tradition, the latter [the official Gospels] are an elaborately made up legend. The sacredness of the New Testament is a question of private belief and of blind faith, and while one is bound to respect the private opinion of one’s neighbor, no one is forced to share it.

Who was Simon Magus, and what is known of him? One learns in the Acts simply that on account of his remarkable magical Arts he was called “the Great Power of God.” Philip is said to have baptised this Samaritan; and subsequently he is accused of having offered money to Peter and John to teach him the power of working true “miracles,” false ones, it is asserted, being of the Devil.* This is all, if we omit the words of abuse freely used against him for working “miracles” of the latter kind. Origen mentions him as having visited Rome during the reign of Nero,†

* Acts, viii, 9,10.

† Adversum Celsum. [See lib. v, p. 272, ed. of Spencer].

and Mosheim places him among the open enemies of Christianity;* but Occult tradition accuses him of nothing worse than refusing to recognize “Simeon” as a Vice-regent of God, whether that “Simeon” was Peter or anyone else being still left an open question with the critic.

That which Irenaeus† and Epiphanius‡ say of Simon Magus—namely, that he represented himself as the incarnated trinity; that in Samaria he was the Father, in Judaea the Son, and had given himself out to the Gentiles as the Holy Spirit—is simply backbiting. Times and events change; human nature remains the same and unaltered under every sky and in every age. The charge is the result and product of the traditional and now classical odium theologicum. No Occultists—all of whom have experienced personally, more or less, the effects of theological rancor—will ever believe such things merely on the word of an Irenaeus, if, indeed, he ever wrote the words himself. Further on it is narrated of Simon that he took about with him a woman whom he introduced as Helen of Troy, who had passed through a hundred reincarnations, and who, still earlier, in the beginning of aeôns, was Sophia, Divine Wisdom, an emanation of his own (Simon’s) Eternal Mind, when he (Simon) was the “father”; and finally, that by her he had “begotten the Archangels and Angels, by whom this world was created,” etc.

Now we all know to what a degree of transformation and luxuriant growth any bare statement can be subjected and forced, after passing through only half a dozen hands. Moreover, all these claims may be explained and even shown to be true at bottom. Simon Magus was a Kabbalist and a Mystic, who, like so many other reformers, endeavoured to found a new Religion based on the fundamental teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. Why then should not Simon, a Mystic, deeply imbued with the fact of serial incarnations (we may leave out the number “one hundred,” as a very probable exaggeration of his disciples), speak of any one whom he knew psychically as an incarnation of some heroine of that name, and in the way he did—if he ever did so?

* Institutes of Eccles. History, I, 140 by J. L. von Mosheim (1726); Vol. I, pt. II, pp. 86-87 ff in the Eng. tr. by J. Murdock & H. Soame, London, 1863, 3 vols.]

† Contra Haereses, I, xxiii, 1-4.

‡ Panarion, lib. I, t. II, Haer. xxi, §1.

Do we not find in our own century some ladies and gentlemen, not charlatans but intellectual persons highly honored in society, whose inner conviction assures them that they were—one Queen Cleopatra, another one Alexander the Great, a third Joan of Arc, and who or what not? This is a matter of inner conviction, and is based on more or less familiarity with Occultism and belief in the modern theory of reincarnation. The latter differs from the one genuine doctrine of old, as will be shown, but there is no rule without its exception.

As to the Magus being “one with God the Father, God the Son, and God the Holy Ghost,” this again is quite reasonable, if we admit that a Mystic and Seer has a right to use allegorical language; and in this case, moreover, it is quite justified by the doctrine of Universal Unity taught in Esoteric Philosophy. Every Occultist will say the same, on (to him) scientific and logical grounds, in full accordance with the doctrine he professes. Not a Vedantin but says the same thing daily: he is, of course Brahman, and he is Parabrahman, once that he rejects the individuality of his personal spirit, and recognizes the Divine Ray which dwells in his Higher Self as only a reflection of the Universal Spirit. This is the echo in all times and ages of the primitive doctrine of Emanations. The first Emanation from the Unknown is the “Father,” the second the “Son,” and all and everything proceeds from the One, or that Divine Spirit which is unknowable. Hence, the assertion that by her (Sophia, or Minerva, the Divine Wisdom) he (Simon), when yet in the bosom of the Father, himself the Father (or the first collective Emanation), begot the Archangels—the “Son”—who were the creators of this world.

The Roman Catholics themselves, driven to the wall by the irrefutable arguments of their opponents—the learned Philologists and Symbologists who pick to shreds Church dogmas and their authorities, and point out the plurality of the Elohim in the Bible—admit today that the first “creation” of God, the Tsaba, or Archangels, must have participated in the creation of the universe. Might not we suppose:

Although “God alone created the heaven and the earth” . . . that however unconnected they (the Angels) may have been with the primordial ex nihilo creation, they may have received a mission to achieve, to continue, and to sustain it?*

exclaims de Mirville, in answer to Renan, Lacour, Maury and the tutti quanti of the French Institute. With certain alterations it is precisely this which is claimed by the Secret Doctrine. In truth there is not a single doctrine preached by the many Reformers of the first and the subsequent centuries of our era, that did not base its initial teachings on this universal cosmogony. Consult Mosheim† and see what he has to say of the many “heresies” he describes. Cerinthus, the Jew,

Taught that the Creator of this world . . . the Sovereign God of the Jewish people, was a Being . . . who derived his birth from the Supreme God;

that this Being, moreover,

Fell by degrees from his native virtue and primitive dignity.

Basilides, Carpocrates and Valentinus, the Egyptian Gnostics of the second century, held the same ideas with a few variations. Basilides preached seven Aeôns (Hosts or Archangels), who issued from the substance of the Supreme. Two of them, Power and Wisdom, begot the heavenly hierarchy of the first class and dignity; this emanated a second; the latter a third, and so on; each subsequent evolution being of a nature less exalted than the precedent, and each creating for itself a Heaven as a dwelling, the nature of each of these respective Heavens decreasing in splendor and purity as it approached nearer to the earth. Thus the number of these Dwellings amounted to 365; and over all presided the Supreme Unknown called Abraxas, a name which in the Greek method of numeration yields the number 365, which in its mystic and numerical meaning contains the number 355, or the man value.‡ This was a Gnostic Mystery based upon that of primitive Evolution, which ended with “man.”

* Des Esprits, Vol. II, p. 337.

† Op. Cit., [p. 110 fn. above; p. 91 in 1863 Eng. tr.]

‡ Ten is the perfect number of the Supreme God among the “manifested” deities, for number 1 is the symbol of the Universal Unit, or male principle in Nature, and number 0 the feminine symbol, Chaos, the Deep, the two forming thus the symbol of Androgyne nature as well as the full value of the solar year, which was also the value of Jehovah and Enoch. Ten, with Pythagoras, was the symbol of the Universe; also of Enos, the Son of Seth, or the “Son of Man” who stands as the symbol of the solar year of 365 days, and whose years are therefore given as 365 also. In the Egyptian Symbology Abraxas was the Sun, the “Lord of the Heavens.”

The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.

Saturninus of Antioch promulgated the same doctrine slightly modified. He taught two eternal principles, Good and Evil, which are simply Spirit and Matter. The seven Angels who preside over the seven Planets are the Builders of our Universe—a purely Eastern doctrine, as Saturninus was an Asiatic Gnostic. These Angels are the natural Guardians of the seven Regions of our Planetary System, one of the most powerful among these seven creating Angels of the third order being “Saturn,” the presiding genius of the Planet, and the God of the Hebrew people: namely, Jehovah, who was venerated among the Jews, and to whom they dedicated the seventh day or Sabbath, Saturday—“Saturn’s day” among the Scandinavians and also among the Hindus.

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two—one of a “mixed nature”—the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil Principle, this intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabalists. The Church, to which a belief in his actual existence and great powers is a necessity—in order the better to set off the “miracle” performed by Peter and his triumph over Simon—extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul.

The anonymous author of *Supernatural Religion* [Vol. II, P. 34 ff., 1874 ed.] assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose Epistles were secretly as well as openly calumniated and opposed by Peter, and charged with containing “dysnoëtic learning.” Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, insincere, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the Initiates, are so many sure earmarks to that supposition. Our suspicion has been strengthened by an able article entitled “Paul and Plato,” by Dr. A. Wilder, in which the author puts forward one remarkable and, for us, very precious observation. In his Epistles to the Corinthians, he shows Paul abounding with “expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the [Greek] philosophers. He [Paul] designates himself as *idiôtes*—a person unskillful in the Word, but not in the *gnosis* or philosophical learning. ‘We speak wisdom among the perfect or initiated,’ he writes, ‘not the wisdom of this world, nor of the Archons of this world, but divine wisdom in a mystery, secret—which none of the Archons of this world knew.’”*

What else can the Apostle mean by those unequivocal words, but that he himself, as belonging to the *mystae* (initiated), spoke of things shown and explained only in the Mysteries? The “divine wisdom in a mystery which none of the Archons of this world knew, “ has evidently some direct reference to the *Basileus* of the Eleusinian Initiation who did know. The *Basileus* belonged to the staff of the great Hierophant, and was an Archôn of Athens; and as such was one of the chief *mystae*, belonging to the interior Mysteries, to which a very select and small number obtained an entrance.† The magistrates supervising the Eleusinia were called Archons.‡

We will deal, however, first with Simon the Magician.

* I, Cor. ii, 6-8.

† Cf. Thos. Taylor, *The Eleusinian and Bacchic Mysteries*, p. 14 (4th ed., New York, 1891).

‡ *Isis Unveiled*, Vol. II, pp. 89-90.

SIMON AND HIS BIOGRAPHER HIPPOLYTUS

As shown in our earlier volumes, Simon was a pupil of the Tannaim of Samaria, and the reputation he left behind him, together with the title of “the Great Power of God,” testify in favor of the ability and learning of his Masters. But the Tannaim were Kabalists of the same secret school as John of the Apocalypse, whose careful aim it was to conceal as much as possible the real meaning of the names in the Mosaic Books. Still the calumnies so jealously disseminated against Simon Magus by the unknown authors and compilers of the Acts and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aerial flight, breaking both his legs and then committing suicide, is ridiculous. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might perhaps find that it was Peter who broke both his legs. But as against this hypothesis we know that this Apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no Apostle ever performed such “supernatural wonders,” but of course pious people will say this only the more proves that it was the Devil who worked through Simon. He was accused of blasphemy against the Holy Ghost, only because he introduced as the “Holy Spiritus” the Mens (Intelligence) or “the Mother of all.” But we find the same expression used in the Book of Enoch, in which, in contradistinction to the “Son of Man,” he speaks of the “Son of the Woman.” In the Codex of the Nazarenes, and in the Zohar, as well as in the Books of Hermes, the same expression is used; and even in the apocryphal Evangelium of the Hebrews we read that Jesus admitted the female sex of the Holy Ghost by using the expression “My Mother, the Holy Pneuma.”*

After long ages of denial, however, the actual existence of Simon Magus has been finally demonstrated, whether he was Saul, Paul or Simon. A manuscript speaking of him under the last name has been discovered in Greece and has put a stop to any further speculation.

* [Origen, Comm. in Job., p. 59. ed. Huet.]

In his *Histoire des trois premiers siècles de l'église*,* M. de Pressensé gives his opinion on this additional relic of early Christianity. Owing to the numerous myths with which the history of Simon abounds—he says—many Theologians (among Protestants, he ought to have added) have concluded that it was no better than a clever tissue of legends. But he adds:

It contains positive facts, it seems, now warranted by the unanimous testimony of the Fathers of the Church and confirmed by the narrative of Hippolytus recently discovered.†

This MS. is very far from being complimentary to the alleged founder of Western Gnosticism. While recognizing great powers in Simon, it brands him as a priest of Satan—which is quite enough to show that it was written by a Christian. It also shows that, like another servant “of the Evil One”—as Manes is called by the Church—Simon was a baptized Christian; but that both, being too well versed in the mysteries of true primitive Christianity, were persecuted for it. The secret of such persecution was then, as it is now, quite transparent to those who study the question impartially. Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse. Hence charges of heresy followed by “anathema maranatha. “The persecutions by the Church were never directed against Magic, when it was orthodox; for the new Theurgy, established and regulated by the Fathers, now known to Christendom as “grace” and “miracles,” was, and is still, when it does happen, only Magic—whether conscious or unconscious. Such phenomena as have passed to posterity under the name of “divine miracles “were produced through powers acquired by great purity of life and ecstasy. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist, where there is no regular initiation. For intense prayer for the accomplishment of some object is only intense will and desire, resulting in unconscious Magic. In our own day George Müller of Bristol has proved it.

* Page 395.

† Quoted by de Mirville, *Des Esprits*, Vol. VI, p. 42.

But “divine miracles” are produced by the same causes that generate effects of Sorcery. The whole difference rests on the good or evil effects aimed at, and on the actor who produces them. The thunders of the Church were directed only against those who dissented from the formulae and attributed to themselves the production of certain marvellous effects, instead of fathering them on a personal God; and thus while those Adepts in Magic Arts who acted under her direct instructions and auspices were proclaimed to posterity and history as saints and friends of God, all others were hooted out of the Church and sentenced to eternal calumny and curses from their day to this. Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth.*

It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her very birth. Sects and dissensions began with the first century. While Paul rebukes Peter to his face, John slanders under the veil of vision the Nicolaitans, and makes Jesus declare that he hates them.† Therefore we pay little attention to the accusations against Simon in the MS. found in Greece.

* Mr. St. George Lane-Fox has admirably expressed the idea in his eloquent appeal to the many rival schools and societies in India. “I feel sure,” he said, “that the prime motive, however dimly perceived, by which you, as the promoters of these movements, were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of a usurped authority in some external form supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute.” (To the Members of the Arya Samaj, The Theosophical Society, Brahma and Hindu Samaj and other Religious and Progressive Societies in India.) [The Philosophical Inquirer, printed in Madras, India, refers to Mr. Lane-Fox’s addresses there. See April 6, 1884 issue, p. 1, in an article entitled: “Are Theosophists Atheists?”—Compiler.]

† Revelation ii, 6.

It is entitled *Philosophumena*. Its author, regarded as Saint Hippolytus by the Greek Church, is referred to as an “unknown heretic” by the Papists, only because he speaks in it “very slanderously” of Pope Callistus, also a Saint. Nevertheless, Greeks and Latins agree in declaring the *Philosophumena* to be an extraordinary and very erudite work. Its antiquity and genuineness have been vouched for by the best authorities of Tübingen.*

Whoever the author may have been, he expresses himself about Simon in this wise:

Simon, a man well versed in magic arts, deceived many persons partly by the art of Thrasymedes,† and partly with the help of demons.‡ . . . He determined to pass himself off as a god Aided by his wicked arts, he turned to profit not only the teachings of Moses, but those of the poets His disciples use to this day his charms. Thanks to incantations, to philtres, to their attractive caresses § and what they call “sleeps,” they send demons to influence all those whom they would fascinate. With this object they employ what they call “familiar demons.”||

Further on the MS. reads:

The Magus (Simon) made those who wished to enquire of the demon, write what their question was on a leaf of parchment; this, folded in four, was thrown into a burning brazier, in order that the smoke should reveal the contents of the writing to the Spirit (demon) (*Philos. Magici*, IV, iv). Incense was thrown by handfuls on the blazing coals, the Magus adding, on pieces of papyrus, the Hebrew names of the Spirits he was addressing, and the flame devoured all. Very soon the divine Spirit seemed to overwhelm the Magician, who uttered unintelligible invocations, and plunged in such a state he answered every question—phantasmal apparitions being often raised over the flaming brazier (*ibid.*, iii); at other times fire descended from heaven upon objects previously pointed out by the Magician (*ibid.*);

* [Consult text of H.P.B.’s E.S. Instruction No. II in Volume XII of the Collected Writings, (pp. 551-61; 571-73), as well as the Compiler’s footnotes appended thereto, in connection with the *Philosophumena* and the teachings of Simon Magus.—Compiler.]

† This “art” is not common jugglery, as some define it now; it is a kind of psychological jugglery, if jugglery at all, where fascination and glamor are used as means of producing illusions. It is hypnotism on a large scale.

‡ The author asserts in this his Christian persuasion.

§ Magnetic passes, evidently, followed by a trance and sleep.

|| “Elementals” used by the highest Adept to do mechanical, not intellectual work, as a physicist uses gases and other compounds. [*Philosophumena*, lib. VI, §§ 7,19, 20.]

or again the deity evoked, crossing the room, would trace fiery orbs in its flight. (ibid., ix).*

So far the above statements agree with those of Anastasius the Sinaïte:

People saw Simon causing statues to walk; precipitating himself into the flames without being burnt; metamorphosing his body into that of various animals [lycanthropy]; raising at banquets phantoms and spectres; causing the furniture in the rooms to move about, by invisible spirits. He gave out that he was escorted by a number of shades to whom he gave the name of “souls of the dead.” Finally, he used to fly in the air . . . (Anastasius the Sinaite, *Patrologie Grecque*, Vol. lxxxix, col. 523, quaest. xx).†

Suetonius says in his Nero,

In those days an Icarus fell at his first ascent near Nero’s box and covered it with his blood.[ch. ii.]‡

This sentence, referring evidently to some unfortunate acrobat who missed his footing and tumbled, is brought forward as a proof that it was Simon who fell.§ But the latter’s name is surely too famous, if one must credit the Church Fathers, for the historian to have mentioned him simply as “an Icarus.” The writer is quite aware that there exists in Rome a locality named Simonium, near the Church of SS. Cosmas and Damianus (Via Sacra), and the ruins of the ancient temple of Romulus, where the broken pieces of a stone, on which it is alleged the two knees of the Apostle Peter were impressed in thanksgiving after his supposed victory over Simon, are shown to this day. But what does this exhibition amount to? For the broken fragments of one stone, the Buddhists of Ceylon show a whole rock on Adam’s Peak with another imprint upon it. A crag stands upon its platform, a terrace of which supports a huge boulder, and on the boulder rests for nearly three thousand years the sacred footprint of a foot five feet long.

* Quoted from de Mirville, *op. cit.*, Vol. VI, pp. 43-44.

† Ibid., VI, p. 45.

Ibid, p. 46.

§ Amédée Fleury, *St. Paul et Sénèque; recherches sur les rapports du philosophe . . . t. II*, p. 100. [Paris, Ladrangé, 1853.] The whole of this is summarized from de Mirville.

Why not credit the legend of the latter, if we have to accept that of St. Peter? “Prince of Apostles,” or “Prince of Reformers,” or even the “First-born of Satan,” as Simon is called, all are entitled to legends and fictions. One may be allowed to discriminate, however.

That Simon could fly, i. e., raise himself in the air for a few minutes, is no impossibility. Modern mediums have performed the same feat supported by a force that Spiritualists persist in calling “spirits.” But if Simon did so, it was with the help of a self-acquired blind power that heeds little the prayers and commands of rival Adepts, let alone Saints. The fact is that logic is against the supposed fall of Simon at the prayer of Peter. For had he been defeated publicly by the Apostle, his disciples would have abandoned him after such an evident sign of inferiority, and would have become orthodox Christians. But we find even the author of *Philosophumena*, just such a Christian, showing otherwise. Simon had lost so little credit with his pupils and the masses, that he went on daily preaching in the Roman Campania after his supposed fall from the clouds “far above the Capitolium,” in which fall he broke his legs only! Such a lucky fall is in itself sufficiently miraculous, one would say.

ST. PAUL, THE REAL FOUNDER OF PRESENT CHRISTIANITY

We may repeat with the author of *Phallicism*:

We are all for construction—even for Christian, although of course philosophical construction. We have nothing to do with reality, in man’s limited, mechanical, scientific sense, or with realism. We have undertaken to show that mysticism is the very life and soul of religion,* . . . that the Bible is only misread and misrepresented when rejected as advancing supposed fabulous and contradictory things;

* But we can never agree with the author “that rites and ritual and formal worship and prayers are of the absolute necessity of things,” for the external can develop and grow and receive worship only at the expense of, and to the detriment of, the internal, the only real and true.

that Moses did not make mistakes, but spoke to the “children of men” in the only way in which children in their nonage can be addressed; that the world is, indeed, a very different place from that which it is assumed to be; that what is derided as superstition is the only true and the only scientific knowledge, and moreover that modern knowledge and modern science are to a great extent not only superstition, but superstition of a very destructive and deadly kind.*

All this is perfectly true and correct. But it is also true that the New Testament, the Acts and the Epistles—however much the historical figure of Jesus may be true—all are symbolical and allegorical sayings, and that “it was not Jesus but Paul who was the real founder of Christianity”;† but it was not the official Church Christianity, at any rate. “The disciples were called Christians first in Antioch,” the Acts of the Apostles tell us,‡ and they were not so called before, nor for a long time after, but simply Nazarenes.

This view is found in more than one writer of the present and the past centuries. But, hitherto, it has always been laid aside as an unproven hypothesis, a blasphemous assumption; though, as the author of “Paul, the Founder of Christianity”§ truly says:

Such men as Irenaeus, Epiphanius, and Eusebius have transmitted to posterity a reputation for untruth and dishonest practices; and the heart sickens at the story of the crimes of that period.

The more so, since the whole Christian scheme rests upon their sayings. But we find now another corroboration, and this time on the perfect reading of biblical glyphs. In *The Source of Measures* we find the following:

It must be borne in mind that our present Christianity is Pauline, not Jesus. Jesus, in his life, was a Jew, conforming to the law; even more, He says:

* Hargrave Jennings, *Phallicism, Celestial and Terrestrial*, etc., pp. 37, 38. London, George Redway, 1884.

† See *Isis Unveiled*, Vol. II, p. 574.

‡ Acts xi, 26.

§ Article by Dr. A. Wilder, in *The Evolution* (a New York Journal), Sept., 1877.

“The scribes and pharisees sit in Moses’ seat; whatsoever therefore they command you to do, that observe and do.” And again: “I did not come to destroy, but to fulfil the law.” Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and he (Paul) abrogated the law. Saul and Paul—that is, Saul, under the law, and Paul, freed from the obligations of the law—were in one man, but parallelisms in the flesh, of Jesus the man under the law as observing it, who thus died in Chrestos and arose, freed from its obligations, in the spirit world as Christos, or the triumphant Christ. It was the Christ who was freed, but Christ was in the spirit. Saul in the flesh was the function of, and parallel of, Chrestos. Paul in the flesh was the function of and parallel of Jesus become Christ in the spirit, as an earthly reality to answer to and act for the apotheosis; and so, armed with all authority in the flesh to abrogate the human law.*

The real reason why Paul is shown as “abrogating the law” can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brâhmanical institutions, caste included, with impunity, and that is the perfect “Svâmis,” the Yogis—who have reached, or are supposed to have reached, the first step towards the Jîvanmukta state—or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from *Isis Unveiled*, for we can say now nothing better than what was said then:

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. “If any man is in Christ, he is a new creation,”† he is reborn, as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. ‡

But Paul himself was not infallible or perfect.

* *The Source of Measures*, p. 262.

† [2 Corinth, v, 17.]

‡ *Isis Unveiled*, Vol. II, p. 574.

. . . bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the Epopete.*

Another proof that Paul belonged to the circle of the “Initiates” lies in the following fact. The apostle had his head shorn at Cenchreae (where Lucius Apuleius was initiated) because “he had a vow.” The Nazars—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which “no razor touched” at any other time, and sacrifice it on the altar of initiation. And the Nazars were a class of Chaldaean Theurgists [or Initiates].†

It is shown in *Isis Unveiled* that Jesus belonged to this class.

Paul declares that: “According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation.” (I Corinth. iii, 10.)

The expression, master-builder, used only once in the whole Bible, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called epopteia, or revelation, reception into the secrets. In substance it means [the highest stage of clairvoyance—the divine] . . . but the real significance of the word is “overseeing,” from ὄπτομαι—“I see myself.” [In Sanskrit the root ap had the same meaning originally, though now it is understood as meaning “to obtain.”]‡

The word epopteia is a compound one, from ἐπί—“upon,” and ὄπτομαι—“to look” or be an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a “master-builder,” he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an adept, having the right to initiate others.

If we search in this direction, with those sure guides, the Grecian Mysteries and the Kabalah, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James.

* Ibid.

† Op. cit., Vol. II, p. 90.

‡ In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply “revelation,” by no human agent, but through the “receiving of the sacred drink.” In India the initiated received the “Soma,” sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the Ante-Vaidic religious Mysteries—primitive Buddhist Philosophy.

The author of the Revelation was a Jewish Kabbalist pur sang, with all the hatred inherited by him from his forefathers toward the [Pagan] Mysteries.* His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles—the former of whom wore the Mitre and the Petalon of the Jewish Rabbis—preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in “Greek learning” and philosophy, must have naturally appeared as a magician, a man polluted with the “Gnôsis,” with the “wisdom” of the Greek Mysteries—hence, perhaps, “Simon the Magician” [as a comparison, not a nickname].†

PETER, A JEWISH KABBALIST, NOT AN INITIATE

As to Peter, biblical criticism has shown that in all probability he had no more to do with the foundation of the Latin Church at Rome than to furnish the pretext, so readily seized upon by the cunning Irenaeus, of endowing the Church with a new name for the Apostle—Petra or K‘phas—a name which, by an easy play upon words, could be readily connected with Petrôma. The Petrôma was a pair of stone tablets used by the Hierophants at the Initiations, during the final Mystery. In this lies concealed the secret of the Vatican claim to the seat of Peter. As already quoted in *Isis Unveiled*, Vol. II, p. 92:

* It is needless to state that the Gospel according to John was not written by John but by a Platonist or a Gnostic belonging to the Neo-Platonic school.

† *Op. cit.*, Vol. II, pp. 90-91. The fact that Peter persecuted the “Apostle to the Gentiles,” under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul, and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the “antithesis of the Gnosis” (I Tim. vi, 20), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

In the Oriental countries the designation , Peter [in Phoenician and Chaldaic, an interpreter], appears to have been the title of this personage.*

So far, and as the “interpreters” of Neo-Christianism, the Popes have most undeniably the right to call themselves successors to the title of Peter, but hardly the successors to, least of all the interpreters of, the doctrines of Jesus, the Christ; for there is the Oriental Church, older and far purer than the Roman hierarchy, which, having ever faithfully held to the primitive teachings of the Apostles, is known historically to have refused to follow the Latin seceders from the original Apostolic Church, though, curiously enough, she is still referred to by her Roman sister as the “Schismatic” Church. It is useless to repeat the reasons for the statements above made, as they may all be found in *Isis Unveiled*,† where the words, Peter, Patar, and Pitar, are explained, and the origin of the “Seat of Peter” is shown. The reader will find upon referring to the above pages that an inscription was found on the coffin of Queen Menthu-hetep of the Eleventh Dynasty (2782 B.C. according to Bunsen), which in its turn was shown to have been transcribed from the Seventeenth Chapter of the Book of the Dead, dating certainly not later than 4500 B.C. or 496 years before the World’s Creation, in the Genesiactal chronology. Nevertheless, Baron Bunsen shows the group of the hieroglyphics given (Peter-ref-su, the “Mystery Word”) and the sacred formulary mixed up with a whole series of glosses and various interpretations on a monument 4,000 years old.

This is identical with saying that the record [the true interpretation] was at that time no longer intelligible We beg our readers to understand that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state, about 4,000 years ago . . . as to be all but unintelligible to royal scribes.‡

“Unintelligible” to the non-initiated—this is certain; and it is so proved by the confused and contradictory glosses.

* *Eleusinian and Bacchic Mysteries*, A dissertation by Thomas Taylor, 3rd. edition, annotated by Dr. Alexander Wilder. New York, J. W. Bouton Co., 1875, p. x fn.; 4th. ed., p. 17-18. [Reprinted, with additional notes to the 1875 edition, by Wizards Bookshelf, San Diego, 1980—Compiler.]

† Vol. II, pp. 91-94.

‡ Bunsen, *Egypt’s Place in Universal History*, Vol. V, p. 90.

Yet there can be no doubt that it was—for it still is—a mystery word. The Baron further explains:

It appears to me that our PTR is literally the old Aramaic and Hebrew “Patar,” which occurs in the history of Joseph as the specific word for interpreting; whence also Pitrun is the term for interpretation of a text; a dream.*

This word, PTR, was partially interpreted owing to another word similarly written in another group of hieroglyphics, on a stèle, the glyph used for it being an opened eye, interpreted by de Rougé† as “to appear,” and by Bunsen as “illuminator,” which is more correct. However it may be, the word Patar, or Peter, would locate both master and disciple in the circle of initiation, and connect them with the Secret Doctrine; while in the “Seat of Peter” we can hardly help seeing a connection with Petrôma, the double set of stone tablets used by the Hierophant at the Supreme Initiation during the final Mystery, as already stated, also with the Pitha-sthana (seat, or the place of a seat), a term used in the Mysteries of the Tantrikas in India, in which the limbs of Sati are scattered and then united again, as those of Osiris by Isis.‡ Pitha is a Sanskrit word, and is also used to designate the seat of the initiating Lama. Whether all the above terms are due simply to “coincidences” or otherwise is left to the decision of our learned Symbologists and Philologists. We state facts—and nothing more. Many other writers, far more learned and entitled to be heard than the author has ever claimed to be, have sufficiently demonstrated that Peter never had anything to do with the foundation of the Latin Church; that his supposed name Petra, or K‘phas, also the whole story of his Apostleship at Rome, are simply a play on the term, which meant in every country, in one or another form, the Hierophant or interpreter of the Mysteries; and that finally, far from dying a martyr at Rome, where he had probably never been, he died at a good old age at Babylon.

* Ibid.

† Stèle, p. 44. [Possibly *Étude sur une stèle égyptienne . . .*, Paris, 1858. See also *Isis*, Vol. II, pp. 91-93.]

‡ See John Dowson’s *Hindu Classical Dictionary*, sub voc. “Pithasthana,” (p. 235). Trübner & Co., London, 1879; 1979.

In S'pher-Toldoth-Yeshu, a Hebrew manuscript of great antiquity—evidently an original and very precious document, if one may judge from the care the Jews took to hide it from the Christians—Simon (Peter) is referred to as “a faithful servant of God,” who passed his life in austerities and meditation, a Kabbalist and a Nazarene who lived at Babylon “at the top of a tower, composed hymns, preached charity,” and died there.*

APOLLONIUS OF TYANA

It is said in *Isis Unveiled* that the greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the Initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabbalist knows, it embraces the whole of the Hermetic Philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Iarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half-revealed, the writer would never have dared to say it.

* [See *Isis*, Vol. II, p. 127 and *B.C.W.*, Vol. VIII, pp. 380- 82.]

The travels of the great Magus are correctly, though allegorically described—that is to say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs. As transliterated by Damis under the guidance of Apollonius and translated by Philostratus, it is a marvel indeed. At the conclusion of what may now be related of the wonderful Adept of Tyana our meaning will become clearer. Suffice it to say for the present that the dialogues spoken of would disclose, if correctly understood, some of the most important secrets of Nature. Éliphas Lévi points out the great resemblance which exists between King Iarchus and the fabulous Hiram, from whom Solomon procured the cedars of Lebanon and the gold of Ophir. But he keeps silent as to another resemblance of which, as a learned Kabalist, he could not be ignorant. Moreover, according to his invariable custom, he mystifies the reader more than he teaches him, divulging nothing and leading him off the right track.

Like most of the historical heroes of hoary antiquity, whose lives and works strongly differ from those of commonplace humanity, Apollonius is to this day a riddle, which has, so far, found no Oedipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason, it is quite clear that Apollonius should never be regarded in such a light. If the Tyanean Theurgist may be put down as a fabulous character, then history has no right to her Caesars and Alexanders. It is quite true that this Sage, who stands unrivalled in his thaumaturgical powers to this day—on evidence historically attested—came into the arena of public life no one seems to know whence, and disappeared from it, no one seems to know whither. But the reasons for this are evident. Every means was used—especially during the fourth and fifth centuries of our era—to sweep from people's minds the remembrance of this great and holy man. The circulation of his biographies, which were many and enthusiastic, was prevented by the Christians, and for a very good reason, as we shall see. The diary of Damis survived most miraculously, and remained alone to tell the tale. But it must not be forgotten that Justin Martyr often speaks of Apollonius, and the character and truthfulness of this good man are unimpeachable, the more in that he had good reasons to feel bewildered.

Nor can it be denied that there is hardly a Church Father of the first six centuries that left Apollonius unnoticed. Only, according to invariable Christian customs of charity, their pens were dipped as usual in the blackest ink of odium theologicum, intolerance and onesidedness. St. Jerome (Hieronymus) gives at length the story of St. John's alleged contest with the Sage of Tyana—a competition of “miracles”—in which, of course, the truthful saint* describes in glowing colours the defeat of Apollonius, and seeks corroboration in St. John's Apocrypha proclaimed doubtful even by the Church.†

Therefore it is that nobody can say where or when Apollonius was born, and everyone is equally ignorant of the date at which, and of the place where he died. Some think he was eighty or ninety years old at the time of his death, others that he was one hundred or even one hundred and seventeen. But, whether he ended his days at Ephesus in the year 96 A.D., as some say, or whether the event took place at Lindus in the temple of Pallas-Athene, or whether again he disappeared from the temple of Dictynna, or whether, as others maintain, he did not die at all, but when a hundred years old renewed his life by Magic, and went on working for the benefit of humanity, no one can tell.

* See Preface to St. Matthew's Gospel, Baronius, Vol. I, p. 752, quoted in de Mirville, VI, 63. Jerome is the Father who having found the authentic and original Evangel (the Hebrew text), by Matthew the Apostle-publican, in the library of Caesarea, “written by the hand of Matthew” Jerome, (*De Viris illustr. cap. iii*)—as he himself admits—set it down as heretical, and substituted for it his own Greek text. [See B.C.W., Vol. IV, pp. 238-42.] And it is also he who perverted the text in the Book of Job to enforce belief in the resurrection in flesh (see *Isis Unveiled*, Vol. II, pp. 181 et seq.), quoting in support the most learned authorities.

† De Mirville gives the following thrilling account of the “contest.”

“John, pressed, as St. Jerome tells us, by all the churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with his disciples on the Mount of Patmos and being in ecstasy by the divine Spirit, made heard amid thunder and lightning his famous *In Principio erat Verbum*. When that sublime extasis, that caused him to be named the ‘Son of Thunder,’ had passed, Apollonius was compelled to retire and to disappear. Such was his defeat, less bloody but as hard as that of Simon, the Magician.” (*Des Esprits*, Vol. VI, p. 63.) For our part we have never heard of extasis producing thunder and lightning and we are at a loss to understand the meaning.

The Secret Records alone have noted his birth and subsequent career. But then— “Who hath believed in that report?”

All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work undone in this particular direction by his predecessor, and sought to offer “peace on earth and good will” to all men, and not alone to the outcast and the criminal. Therefore he associated with the kings and mighty ones of the age. Nevertheless, the three “miracle- workers” exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy. That his “miracles” were more wonderful, more varied, and far better attested in History than any others, is also true. Materialism denies, but evidence, and the affirmations of even the Church herself, however much he is branded by her, show this to be the fact.*

The calumnies set afloat against Apollonius were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. [For it is not in the miracles, but in the identity of ideas and doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius.] If we study the question with a dispassionate mind, we will soon perceive that the ethics of Gautama Buddha, Plato, Apollonius, Jesus, Ammonius Saccas, and his disciples, were all based on the same mystic philosophy. That all worshipped one [divine Ideal], whether they considered [it] as the “Father” of humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives.

* This is the old, old story. Who of us, Theosophists, but knows by bitter personal experience what clerical hatred, malice and persecution can do in this direction; to what an extent of falsehood, calumny and cruelty these feelings can go, even in our modern day, and what exemplars of Christ-like charity His alleged and self-constituted servants have shown themselves to be!

Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout, as that of the Yogin: the communion of the Brahman with his own luminous Self—the Attan.”*

The groundwork of the Eclectic School is thus shown to be identical with the doctrines of the Yogis—the Hindu Mystics; it is proved that it had a common origin, from the same source as the earlier Buddhism of Gautama and of his Arhats.

The Ineffable Name in the search for which so many Kabalists—unacquainted with any Oriental or even European Adept—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, “rushes into the infinite worlds, ἀκομήτω στροφάλιγγι,”† can be obtained in a two-fold way: by regular initiation, and through the “small voice” which Elijah heard in the cave of Horeb, the mount of God. And “when Elijah heard it, he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him . . .”‡

When Apollonius of Tyana desired to hear the “small voice,” he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the “name” but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession of the secret combination of the “name” gave the Hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength.§

To whatever school he belonged, this fact is certain, that Apollonius of Tyana left an imperishable name behind him. Hundreds of works were written upon this wonderful man; historians have seriously discussed him; pretentious fools, unable to come to any conclusion about the Sage, have tried to deny his very existence. As to the Church, although she execrates his memory, she has ever tried to present him in the light of a historical character.

* Isis Unveiled, Vol. II, p. 342.

† [Proclus, On the Cratylus of Plato.]

‡ [1 Kings xix, 13.]

§ Isis Unveiled, Vol. II, pp. 343-44.

Her policy now seems to be to direct the impression left by him into another channel—a well-known and a very old stratagem. The Jesuits, for instance, while admitting his “miracles,” have set going a double current of thought, and they have succeeded, as they succeed in all they undertake. Apollonius is represented by one party as an obedient “medium of Satan,” surrounding his theurgical powers by a most wonderful and dazzling light; while the other party professes to regard the whole matter as a clever romance, written with a predetermined object in view.

In his voluminous *Memoirs of Satan*, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God as the producer of spiritual phenomena, devotes a whole chapter to this great Adept. The following translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works under the auspices and authorisation of the Holy See of Rome.

It would be to leave the first century incomplete and to offer an insult to the memory of St. John, to pass over in silence the name of one who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc. In the first years of the Christian era, . . . there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as was his master, initiated in all the secret doctrines of India, Egypt and Chaldaea, endowed, therefore, with all the theurgic powers of the ancient Magi, he bewildered, each in its turn, all the countries which he visited and which all—we are obliged to admit—seem to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by a historian of the fourth century [Philostratus], himself the translator of a diary that recorded day by day the life of the philosopher, written by Damis, his disciple and intimate friend.*

De Mirville admits the possibility of some exaggerations in both recorder and translator; but he “does not believe they hold a very wide space in the narrative.” Therefore, he regrets to find the Abbé Freppel “in his eloquent Essays,† calling the diary of Damis a romance . “Why?

* *Des Esprit . . .* Vol. VI, p. 62. [Full title of Vol. VI is: *Des Esprit de L’Esprit-Saint et Du Miracle Dans les six premiers et les six derniers siècles de notre ère, spécialement Des Resurrections de Morts Des Exorcisms, Apparitions, Transports, etc.*]

† *Les Apologistes Chrétiens au Deuxième Siècle*, p. 106 [Paris, A. Bray, 1860.]

[Because] the orator bases his opinion on the perfect similitude, calculated as he imagines, of that legend with the life of the Saviour. But in studying the subject more profoundly, he [Abbé Freppel] can convince himself that neither Apollonius, nor Damis, nor again Philostratus ever claimed a greater honour than a likeness to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to magic arts Apollonius had succeeded in counterbalancing, in appearance, several of the miracles at Ephesus [produced by St. John], etc.*

The anguis in herba has shown its head. It is the perfect, the wonderful similitude of the life of Apollonius with that of the Saviour that places the Church between Scylla and Charybdis. To deny the life and the “miracles” of the former, would amount to denying the trustworthiness of the same Apostles and patristic writers on whose evidence is built the life of Jesus himself. To father the Adept’s beneficent deeds, his raisings of the dead, acts of charity, healing powers, etc., on the “old enemy” would be rather dangerous at this time. Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great historians. The Church knows that to deny the existence of that Adept would lead her to denying the Emperor Vespasian and his Historians, the Emperors Alexander Severus and Aurelianus and their Historians, and finally to deny Jesus and every evidence about Him, thus preparing the way to her flock for finally denying herself. It becomes interesting to learn what she says in this emergency, through her chosen speaker, de Mirville. It is as follows:

What is there so new and so impossible in the narrative of Damis concerning their voyages to the countries of the Chaldees and the Gymnosophists?—he asks. Try to recall, before denying, what were in those days those countries of marvels par excellence, as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. With what have we finally to reproach Apollonius? Is it for having made, as the Oracles did, a series of prophecies and predictions wonderfully verified?

* Des Esprits, Vol. VI, p. 62.

No; because, better studied now, we know what they are* The Oracles have now become to us, what they were to everyone during the past century, from Van Dale to Fontenelle. Is it for having been endowed with second sight, and having had visions at a distance?† No; for such phenomena are at the present day endemical in half Europe. Is it for having boasted of his knowledge of every existing language under the sun, without having ever learned one of them? But who can be ignorant of the fact that this is the best criterion‡ of the presence and assistance of a spirit of whatever nature it may be? Or is it for having believed in transmigration (reincarnation)? It is still believed in (by millions) in our day. No one has any idea of the number of the men of Science who long for the re-establishment of the Druidical Religion and of the Mysteries of Pythagoras. Or is it for having exorcised the demons and the plague? The Egyptians, the Etruscans and all the Roman Pontiffs had done so long before.§ For having conversed with the dead? We do the same today, or believe we do so—which is all the same. For having believed in the Empuses? Where is the Demonologist that does not know that the Empuse is the “south demon” referred to in David’s Psalms, and dreaded then as it is feared even now in all Northern Europe?|| For having made himself invisible at will? It is one of the achievements of mesmerism. For having appeared after his (supposed) death to the Emperor Aurelian above the city walls of Tyana, and for having compelled him thereby to raise the siege of that town?

* Many are they who do not know; hence, they do not believe in them.

† Just so. Apollonius, during a lecture he was delivering at Ephesus before an audience of many thousands, perceived the murder of the Emperor Domitian in Rome and notified it at the very moment it was taking place, to the whole town; and Swedenborg, in the same manner, saw from Gothenburg the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

‡ No criterion at all. The Hindu Sadhus and Adepts acquire the gift by the holiness of their lives. The Yoga-Vidya teaches it, and no “spirits” are required.

§ As to the Pontiffs, the matter is rather doubtful

|| But this alone is no reason why people should believe in this class of spirits. There are better authorities for such belief.

Such was the mission of every hero beyond the tomb, and the reason of the worship vowed to the Manes.* For having descended into the famous den of Trophonius, and taken from it an old book preserved for years after by the Emperor Adrian in his Antium library? The trustworthy and sober Pausanias had descended into the same den before Apollonius, and came back no less a believer. For having disappeared at his death? Yes, like Romulus, like Votan, like Lycurgus, like Pythagoras,† always under the most mysterious circumstances, ever attended by apparitions, revelations, etc. Let us stop here and repeat once more: had the life of Apollonius been simple romance, he would never have attained such a celebrity during his lifetime or created such a numerous sect, one so enthusiastic after his death.

And, to add to this, had all this been a romance, never would a Caracalla have raised a herôon to his memory‡ or Alexander Severus have placed his bust between those of two Demi-Gods and of the true God,§ (or an Empress have corresponded with him.) Hardly rested from the hardships of the siege at Jerusalem, Titus would not have hastened to write to Apollonius a letter, asking to meet him at Argos and adding that his father and himself (Titus) owed all to him, the great Apollonius, and that, therefore, his first thought was for their benefactor. Nor would the Emperor Aurelian have built a temple and a shrine to that great Sage, to thank him for his apparition and communication at Tyana. That posthumous conversation, as all knew, saved the city, inasmuch as Aurelian had in consequence raised the siege. Furthermore, had it been a romance, History would not have had Vopiscus,|| one of the most trustworthy Pagan Historians, to certify to it.

* De Mirville's aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, "Satan's simulacra."

† He might have added: like the great Samkaracharya, Tsong-Kha-Pa, and so many other real Adepts—even his own Master, Jesus; for this is indeed a criterion of true Adeptship, though "to disappear" one need not fly up in the clouds.

‡ See Dion Cassius, Roman History, LXXVIII, xviii, 2.

§ Lampridius, Alexander Severus, XXIX.

|| The passage runs as follows: "Aurelian had determined to destroy Tyana, and the town owed its salvation only to a miracle of Apollonius; this man so famous and so wise, this great friend of the Gods, long dead since, appeared suddenly before the Emperor, as he was returning to his tent, in his own figure and form, and said to him in the Pannonian language:

Finally, Apollonius would not have been the object of the admiration of such a noble character as Epictetus, and even of several of the Fathers of the Church; Jerome for instance, in his better moments, writing thus of Apollonius:

This travelling philosopher found something to learn wherever he went; and profiting everywhere thus improved with every day.*

As to his prodigies, without wishing to fathom them, Jerome most undeniably admits them as such; which he would assuredly never have done, had he not been compelled to do so by facts. To end the subject, had Apollonius been a simple hero of a romance, dramatized in the fourth century, the Ephesians would not, in their enthusiastic gratitude, have raised to him a golden statue for all the benefits he had conferred upon them.†

‘Aurelian, if thou wouldst conquer, abandon these evil designs against my fellow-citizens; if thou wouldst command, abstain from shedding innocent blood; and if thou wouldst live, abstain from injustice.’ Aurelian, familiar with the face of Apollonius, whose portraits he had seen in many temples, struck with wonder, immediately vowed to him [Apollonius] statue, portrait and temple, and returned completely to ideas of mercy.” And then Vopiscus adds: “If I have believed more and more in the virtues of the majestic Apollonius, it is because, after gathering my information from the most serious men, I have found all these facts corroborated in the Books of the Ulpian Library.” (See Flavius Vopiscus, *Divas Aurelianus*, XXIV in *Scriptores Historiae Augustae*). Vopiscus wrote in 250 and consequently preceded Philostratus by a century. [Cf. de Mirville, *Des Esprits* . . . Vol. VI, p. 68 fn.]

* Ep. ad Paulinam.

† The above is mostly summarized from de Mirville, *Op. cit.*, pp. 66-69.

FACTS UNDERLYING ADEPT BIOGRAPHIES

The tree is known by its fruits; the nature of the Adept by his words and deeds. These words of charity and mercy, the noble advice put into the mouth of Apollonius (or of his sidereal phantom), as given by Vopiscus, show the Occultists who Apollonius was. Why then call him the “Medium of Satan” seventeen centuries later? There must be a reason, and a very potent reason, to justify and explain the secret of such a strong animus of the Church against one of the noblest men of his age. There is a reason for it, and we give it in the words of the author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, and of Professor Seyffarth. The latter analyzes and explains the salient dates in the life of Jesus, and thus throws light on the conclusions of the former. We quote both, blending the two.

“According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and the solstices; for instance, the foundations and the dedications of the temples and altars” (and consecration of the tabernacle). “On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the Creation, which was the day of the vernal equinox. During the crucifixion, on the 14th day of Nisan, Dionysius Areopagita saw, in Ethiopia, an eclipse of the sun, and he said, Now, the Lord (Jehovah) is suffering something. Then Christ arose from the dead on the 22d March, 17 Nisan, Sunday, the day of the vernal equinox [Seyf., quoting Philo, de Septen]—that is, on Easter, or on the day when the sun gives new life to the earth. The words of John the Baptist ‘He must increase, but I must decrease,’ serve to prove, as is affirmed by the fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, —22d June and 22d December, the solstices.”

This only goes to show that, as to another phase, John and Jesus were but epitomisers of the history of the same sun, under differences of aspect or condition; and one condition following another, of necessity, the statement, Luke ix, 7, was not only not an empty one, but it was true, that which “was said of some, that (in Jesus) John was risen from the dead.” (And this consideration serves to explain why it has been that the *Life of Apollonius of Tyana*, by Philostratus, has been so persistently kept back from translation and from popular reading.

Those who have studied it in the original have been forced to the comment that either the Life of Apollonius has been taken from the New Testament, or that the New Testament narratives have been taken from the Life of Apollonius, because of the manifest sameness of the means of construction of the narratives. The explanation is simple enough, when it is considered that the names Jesus, Hebrew :*, and Apollonius, or Apollo, are alike names of the sun in the heavens; and necessarily the history of the one, as to his travels through the signs, with the personifications of his sufferings, triumphs, and miracles, could be but the history of the other, where there was a widespread, common method of describing those travels by personification.) It seems also that, for long afterward, all this was known to rest upon an astronomical basis; for the secular church, so to speak, was founded by Constantine, and the objective condition of the worship established was that part of his decree, in which it was affirmed that the venerable day of the sun should be the day set apart for the worship of Jesus Christ, as Sun-day. There is something weird and startling in some other facts about this matter. The prophet Daniel (true prophet, as says Graetz),* by use of the pyramid numbers, or astrological numbers, foretold the cutting off of the Méshiac, as it happened (which would go to show the accuracy of his astronomical knowledge, if there was an eclipse of the sun at that time). . . . Now, however, the temple was destroyed in the year 71, in the month Virgo, and 71 is the Dove number, as shown, or $71 \times 5 = 355$, and with the fish, a Jehovah number.†

“Is it possible,” queries further on the author, thus answering the intimate thought of every Christian and Occultist who reads and studies his work:

Is it possible that the events of humanity do run co-ordinately with these number forms? If so, while Jesus Christ, as an astronomical figure, was true to all that has been advanced, and more, possibly, He may, as a man, have filled up, under the numbers, answers in the sea of life to predestined type. The personality of Jesus does not appear to have been destroyed, because, as a condition, He was answering to astronomical forms and relations. The Arabian says: “Your destiny is written in the stars.”‡

* A “true prophet” because an Initiate, one perfectly versed in Occult astronomy. [H.P.B.]

† The Source of Measures, pp. 259-60. Astronomy and physiology are the bodies, astrology and psychology their informing souls; the former being studied by the eye of sensual perception, the latter by the inner or “soul-eye”; and both are exact sciences.

‡ Op cit., pp. 260-61.

Nor is the “personality” of Apollonius “destroyed,” for the same reason. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avatars—such as Buddha, Samkaracharya, Krishna, etc.—all of these as great and as historical for their respective followers and in their countries, as Jesus of Nazareth is now for Christians and in this land.

But there is something more in the old literature of the early centuries. Iamblichus wrote a biography of the great Pythagoras.

The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laërtius and Plutarch relate the history of Plato according to a similar style.*

Why then wonder at the doubts that assail every scholar who studies all these lives? The Church herself knew all these doubts in her early stages; and though only one of her Popes has been known publicly and openly as a Pagan, how many more were there who were too ambitious to reveal the truth?

This “mystery,” for mystery indeed it is to those who, not being Initiates, fail to find the key of the perfect similitude between the lives of Pythagoras, Buddha, Apollonius, etc.—is only a natural result for those who know that all these great characters were Initiates of the same school. For them there is neither “travesty” nor “copy” of one from the other; for them they are all “originals,” only painted to represent one and the same subject: the mystic, and at the same time the public, life of the Initiates sent into the world to save portions of humanity, if they could not save the whole bulk. Hence, the same programme for all. The assumed “immaculate origin” for each, referring to their “mystic birth” during the Mystery of Initiation, and accepted literally by the multitudes, encouraged in this by the better informed but ambitious clergy. Thus, the mother of each one of them was declared a virgin, conceiving her son directly by the Holy Spirit of God; and the Sons, in consequence, were the “Sons of God,” though in truth, none of them was any more entitled to such recognition than were the rest of his brother Initiates, for they were all—so far as their mystic lives were concerned—only “the epitomisers of the history of the same Sun,” which epitome is another mystery within the Mystery.

* A. Wilder, *New Platonism and Alchemy*, p. 12.

The biographies of the external personalities bearing the names of such heroes have nothing to do with, and are quite independent of the private lives of the heroes, being only the mystic records of their public and, parallel therewith, of their inner lives, in their characters as Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. From the beginning of Humanity the Cross, or Man, with his arms stretched out horizontally, typifying his cosmic origin, was connected with his psychic nature and with the struggles which lead to Initiation. But, if it is once shown that (a) every true Adept had, and still has, to pass through the seven and the twelve trials of Initiation, symbolized by the twelve labours of Hercules; (b) that the day of his real birth is regarded as that day when he is born into the world spiritually, his very age being counted from the hour of his second birth, which makes of him a “twice-born,” a Dvija or Initiate, on which day he is indeed born of a God and from an immaculate Mother; and (c) that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites—all of which corresponded to the twelve zodiacal signs—then everyone will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the “sufferings, triumphs and miracles” of an Adept, before and after his Initiation. When to the world at large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and vice versa, will, like everything else, become plain.

Take an instance. The legends—for they are all legends for exoteric purposes, whatever may be the denials in one case—of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane, their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their mystic lives. Nevertheless, however much masked and hidden from profane gaze, the chief features of such lives will all be found there in common.

Each of those characters is represented as a divinely begotten Soter (Savior), a title bestowed on deities, great kings and heroes; everyone of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kamsa, king Herod, or king Mara (the Evil Power). They are all tempted, persecuted and finally said to have been murdered at the end of the rite of Initiation, i.e., in their physical personalities, of which they are supposed to have been rid for ever after spiritual “resurrection” or “birth.” And having thus come to an end by this supposed violent death, they all descend to the Nether World, the Pit or Hell—the Kingdom of Temptation, Lust and Matter, therefore of Darkness, whence returning, having overcome the “Chr‘st-condition,” they are glorified and become “Gods.”

It is not in the course of their everyday life, then, that the great similarity is to be sought, but in their inner state and in the most important events of their career as religious teachers. All this is connected with, and built upon, an astronomical basis, which serves, at the same time, as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, for the last time, to emerge therefrom as “Suns of Righteousness,” is the most important of these and, therefore, is found in the history of all the Soters—from Orpheus and Hercules, down to Krishna and Christ. Says Euripides:

Heracles, who has gone out from the chambers of earth

Leaving the nether home of Pluto.*

And Virgil writes:

At Thee the Stygian lakes trembled; Thee the janitor of Orcus

Feared . . . Thee not even Typhon frightened . . .

Hail, true son of Jove, glory added to the Gods.†

Orpheus seeks, in the kingdom of Pluto, Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh Principle; a transparent allegory of his becoming a “perfect Initiate,” the whole of the six Principles merging into the seventh.

* Euripides, *The Madness of Herakles*, 806-08.

† Virgil, *Aeneid*, VIII, 296-301.

Jesus is made to descend into the kingdom of Satan to save the soul of Adam, or the symbol of material physical humanity.

Have any of our learned Orientalists ever thought of searching for the origin of this allegory, for the parent “Seed” of that “Tree of Life” which bears such verdant boughs since it was first planted on earth by the hand of its “Builders”? We fear not. Yet it is found, as is now shown, even in the exoteric, distorted interpretations of the Vedas—of the Rig-Veda, the oldest, the most trustworthy of all the four—this root and seed of all future Initiate-Saviours being called in it the Viśvakarman, the “Father” Principle, “beyond the comprehension of mortals”; in the second stage Surya, the “Son,” who offers Himself as a sacrifice to Himself; in the third, the Initiate, who sacrifices His physical to His spiritual Self. It is in Viśvakarman, the “omnificent” who becomes (mystically) Vikartana, the “sun shorn of his beams,” who suffers for his too ardent nature, and then becomes glorified (by purification), that the keynote of the Initiation into the greatest Mystery of Nature was struck. Hence the secret of the wonderful “similarity.”

All this is allegorical and mystical, and yet perfectly comprehensible and plain to any student of Eastern Occultism, even superficially acquainted with the Mysteries of Initiation. In our objective Universe of Matter and false appearances the Sun is the most fitting emblem of the life-giving, beneficent Deity. In the subjective, boundless World of Spirit and Reality the bright luminary has another and a mystical significance, which cannot be fully given to the public. The so-called “idolatrous” Parsis and Hindus are certainly nearer the truth in their religious reverence for the Sun, than the cold, ever-analyzing, and as ever-mistaken, public is prepared to believe at present. The Theosophists, who alone will be able to take in the meaning, may be told that the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.

According even to the data of History—her conclusions being remarkably erroneous while her premises are mostly correct—there is an extraordinary agreement between the “legends” of every Founder of a Religion (and also between the rites and dogmas of all) and the names and course of constellations headed by the Sun. It does not follow, however, because of this, that both Founders and their Religions should be, the one myths, and the other superstitions. They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.

And now once more we have to beg the reader not to lend an ear to the charge—against Theosophy in general and the writer in particular—of disrespect toward one of the greatest and noblest characters in the History of Adeptship—Jesus of Nazareth—nor even of hatred to the Church. The expression of truth and fact can hardly be regarded, with any approximation to justice, as blasphemy or hatred. The whole question hangs upon the solution of that one point: Was Jesus as “Son of God” and “Saviour” of Mankind, unique in the World’s annals? Was His case—among so many similar claims—the only exceptional and unprecedented one; His birth the sole supernaturally immaculate; and were all others, as maintained by the Church, but blasphemous Satanic copies and plagiarisms by anticipation? Or was He only the “son of his deeds,” a pre-eminently holy man, and a reformer, one of many, who paid with His life for the presumption of endeavouring, in the face of ignorance and despotic power, to enlighten mankind and make its burden lighter by His Ethics and Philosophy? The first necessitates a blind, all-resisting faith; the latter is suggested to every one by reason and logic. Moreover, has the Church always believed as she does now—or rather, as she pretends she does, in order to be thus justified in directing her anathema against those who disagree with her—or has she passed through the same throes of doubt, nay, of secret denial and unbelief, suppressed only by the force of ambition and love of power?

The question must be answered in the affirmative as to the second alternative.

It is an irrefutable conclusion, and a natural inference based on facts known from historical records. Leaving for the present untouched the lives of many Popes and Saints that loudly belied their claims to infallibility and holiness, let the reader turn to Ecclesiastical History, the records of the growth and progress of the Christian Church (not of Christianity), and he will find the answer on those pages. Says a writer:

The Church has known too well the suggestions of freethought created by enquiry, as also all those doubts that provoke her anger today; and the “sacred truths” she would promulgate have been in turn admitted and repudiated, transformed and altered, amplified and curtailed, by the dignitaries of the Church hierarchy, even as regards the most fundamental dogmas.

Where is that God or Hero whose origin, biography, and genealogy were more hazy, or more difficult to define and finally agree upon than those of Jesus? How was the now irrevocable dogma with regard to His true nature settled at last? By His mother, according to the Evangelists, He was a man—a simple mortal man; by His Father He is God! But how? Is He then man or God, or is He both at the same time? asks the perplexed writer. Truly the propositions offered on this point of the doctrine have caused floods of ink and blood to be shed, in turn, on poor Humanity, and still the doubts are not at rest. In this, as in everything else, the wise Church Councils have contradicted themselves and changed their minds a number of times. Let us recapitulate and throw a glance at the texts offered for our inspection. This is History.

The Bishop Paul of Samosata denied the divinity of Christ at the first Council of Antioch [269 A.D.]; at the very origin and birth of theological Christianity, He was called “Son of God” merely on account of His holiness and good deeds. His blood was corruptible in the Sacrament of the Eucharist.

At the Council of Nicaea, held A.D. 325, Arius came out with his premisses, which nearly broke asunder the Catholic Union.

Seventeen bishops defended the doctrines of Arius, who was exiled for them. Nevertheless, thirty years after, A.D. 355, at the Council of Milan, three hundred bishops signed a letter of adherence to the Arian views, notwithstanding that ten years earlier, A.D. 345, at a new Council of Antioch, the Eusebians had proclaimed that Jesus Christ was the Son of God and One with His Father.

At the Council of Sirmium, A.D. 357, the “Son” had become no longer consubstantial. The Anomaeans, who denied that consubstantiality, and the Arians were triumphant. A year later, at the second Council of Ancyra, it was decreed that the “Son was not consubstantial but only similar to the Father in his substance.” Pope Liberius ratified the decision.

During several centuries the Council fought and quarrelled, supporting the most contradictory and opposite views, the fruit of their laborious travail being the Holy Trinity, which, Minerva-like, issued forth from the theological brain, armed with all the thunders of the Church. The new mystery was ushered into the world amid some terrible strifes, in which murder and other crimes had a high hand. At the Council of Saragossa, A.D. 380, it was proclaimed that the Father, Son and Holy Spirit are one and the same Person, Christ’s human nature being merely an “illusion”—an echo of the Avatâric Hindu doctrine. “Once upon this slippery path the Fathers had to slide down ad absurdum—which they did not fail of doing.” How deny human nature in him who was born of a woman? The only wise remark made during one of the Councils of Constantinople came from Eutyches, who was bold enough to say: “May God preserve me from reasoning on the nature of my God”—for which he was excommunicated by Pope Flavius.

At the Council of Ephesus, A.D. 449, Eutyches had his revenge. As Eusebius, the veracious Bishop of Caesarea,* was forcing him into the admission of two distinct natures in Jesus Christ, the Council rebelled against him and it was proposed that Eusebius should be burned alive. The bishops arose like one man, and with fists clenched, foaming with rage, demanded that Eusebius should be torn into halves, and be dealt by as he would deal with Jesus, whose nature he divided. Eutyches was re-established in his power and office, Eusebius and Flavius deposed. Then the two parties attacked each other most violently and fought. St. Flavius was so ill-treated by Bishop Diodorus, who assaulted and kicked him, that he died a few days later from the injuries inflicted.

* [Actually, Eusebius of Dorylaeum (died ca. 452).]

Every incongruity was courted in these Councils, and the result is the present living paradoxes called Church dogmas. For instance, at the first Council of Ancyra, A.D. 314, it was asked, “In baptizing a woman with child, is the unborn baby also baptized by the fact?” The Council answered in the negative; because, as was alleged, “the person thus receiving baptism must be a consenting party, which is impossible to the child in its mother’s womb.” Thus then unconsciousness is a canonical obstacle to baptism, and thus no child baptized nowadays is baptized at all in fact. And then what becomes of the tens of thousands of starving heathen babies baptized by the missionaries during famines, and otherwise surreptitiously “saved” by the too zealous Padres? Follow one after another the debates and decisions of the numberless Councils, and behold on what a jumble of contradictions the present infallible and Apostolic Church is built!

And now we can see how greatly paradoxical, when taken literally, is the assertion in Genesis: “God created man in his own image.” Besides the glaring fact that it is not the Adam of dust (of Chapter ii), who is thus made in the divine image, but the Divine Androgyne (of Chapter i), or Adam-Kadmon, one can see for oneself that God—the God of the Christians at any rate—was created by man in his own image, amid the kicks, blows and murders of the early Councils.

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work, (already so often referred to) which may be called “a mathematical revelation”—The Source of Measures.

Attention is called to part of the 46th verse of the 27th chapter of Matthew, as follows: “Eli, Eli, Lama Sabachthani?— that is to say, My God, my God, why hast thou forsaken me?”* Of course, our versions are taken from the original Greek manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as—

Ἠλί Ἠλί λαμὰ σαβαχθανί

* [See also B.C.W., Vol. IX, pp. 271-80, and G. de Purucker’s Esoteric Tradition, Vol. I, pp. 69-75.]

They are Hebrew words, rendered into the Greek, and in Hebrew are as follows:

אֱלֹהֵי אֱלֹהֵי לָמָּה שְׁבַחְתָּנִי

The Scripture of these words says, “that is to say, My God, my God, why hast thou forsaken me?” as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is just the opposite of the one given, and is—

My God, my God, how thou dost glorify me!

But even more, for while lama is why, or how, as a verbal it connects the idea of to dazzle, or adverbially, it could run “how dazzlingly,” and so on. To the unwary reader this interpretation is enforced and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the first verse of the twenty-second Psalm, which reads:

“My God, my God, why hast thou forsaken me?”

The Hebrew of this verse for these words is—

אֱלֹהֵי אֱלֹהֵי לָמָּה עֹזְבַתָּנִי

as to which the reference is correct, and the interpretation sound and good, but with an utterly different word. The words are—

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from falseness of rendering on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.*

For ten years or more, sat the revisers (?) of the Bible, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words azabvtha-ni, in Psalms, xxii, and sabachthani in Matthew; that they were not aware of the deliberate falsification?

For “falsification” it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain:

* The Source of Measures, Appendix VII, pp. 300-01.

Because the Sacramental words belonged in their true rendering to Pagan temple rites. They were pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the “Fathers” when the Gospel of Matthew was edited into the Greek language. Because, finally, many of the Hierophants of the Mysteries, and many more of the Initiates were still living in those days, and the sentence rendered in its true words would class Jesus directly with the simple Initiates. The words “My God, my Sun, thou hast poured thy radiance upon me!” were the final words that concluded the thanksgiving prayer of the Initiate, “the Son and the glorified Elect of the Sun.” In Egypt we find to this day carvings and paintings that represent the rite. The candidate is between two divine sponsors; one “Osiris-Sun” with the head of a hawk, representing life, the other Mercury—the ibis-headed, psychopompic genius, who guides the Souls after death to their new abode, Had’s—standing for the death of the physical body, figuratively. Both are shown pouring the “stream of life,” the water of purification, on the head of the Initiate, the two streams of which, interlacing, form a cross.* The better to conceal the truth, this basso-relievo has also been explained as a “Pagan presentiment of a Christian truth.” The Chevalier des Mousseaux calls this Mercury: †

The assessor of Osiris-Sol, as St. Michael is the assessor, Ferouer, of the Word.

The monogram of Chr‘stos and the Labarum, the standard of Constantine—who, by the by, died a Pagan and was never baptized—is a symbol derived from the above rite and also denotes “life and death.” Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among Neophytes and Adepts. Says Éliphas Lévi:

The sign of the cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements.

* [Vide B.C.W. Vol. IX, p. 273, where this fact is shown by an illustration of a carving from Kôm-Ombô in Egypt.—Compiler.]

† [See pp. 114-17 & 122 of *Les Médiateurs et les moyens de la magie . . .* Paris, Henri Plon, 1863. Wherein he also refers the reader to his *Dieu et les dieux*, Paris, Lagny frères, 1854.—Compiler.]

We see by the occult verse of the Pater, to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning; one reserved for priests and initiates; the other given to neophytes and the profane.*

One can understand now why the Gospel of Matthew, the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world's curious gaze.

Jerome found the authentic and original evangel, written in Hebrew, by Matthew the apostle-publican, in the library collected at Caesarea, by the martyr Pamphilius. "I received permission from the Nazareans, who at Beroea of Syria used this [gospel], to translate it," he writes toward the end of the fourth century.† "In the evangel which the Nazarenes and Ebionites use," adds Jerome, "which recently I translated from Hebrew into Greek, and which is called by most persons the genuine Gospel of Matthew," etc.‡

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which St. Matthew himself, the Apostle and Evangelist, DID NOT WISH TO BE OPENLY WRITTEN, For if this had not been SECRET, he [Matthew] would have added to the evangel that what he gave forth was his; but he made this book sealed up in the Hebrew characters: which he put forth even in such a way that the book, written in Hebrew letters and by the hand of himself, might be possessed by the men most religious; who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed; and its text they related some one way and some another."§ And he adds further on the same page:

* Dogme et rituel de la haute magie, Vol. II, p. 88. [See p. 228 of English tr. cited on pp. 31-32 fn. of this volume.]

† Jerome, *De viris illustribus liber*, cap. 3. "It is remarkable that, while all Church Fathers say that Matthew wrote in Hebrew, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the Hebrew Matthew has to our Greek one! It had many peculiar additions which are wanting in our [Greek] Evangel" (Olshausen, *Nachweis der Echtheit der sämtlichen Schriften des Neuen Test.*, p. 35).

‡ Comment. to Matthew, Bk. II, ch. xii, 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters. [*Dial. contra Pelag.*, iii, 2.]

§ Jerome, *Opera omnia*, ed. Johannes Martianay, Paris, 1693- 1706, Vol. V, col. 445. Cf. Dunlap, *Sôd, the Son of Man*, p. 46. [See also *B.C.W.*, Vol. VIII, pp. 233-38.]

“And it happened that this book, having been published by a disciple of Manichaeus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to.”*

[Jerome] admits himself, that the book which he authenticates as being written “by the hand of Matthew,” was nearly unintelligible to him, notwithstanding that he translated it twice, for it was arcane or a secret. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as heretical. More than that, Jerome knew that this original Gospel of Matthew was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two Gospels, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecution of the “Heretics.” Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The Gospel according to the Hebrews was well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the divinity of Christ.†

The Ebionites were the first, the earliest Christians, whose representative was the Gnostic author of the *Clementine Homilies*, and as the author of *Supernatural Religion* shows,‡ Ebionitic Gnosticism had once been the purest form of Christianity. They were the pupils and followers of the early Nazarenes—the kabalistic Gnostics.

They believed in the Aeôns, as the Cerinthians did, and that “the world was put together by Angels” (Dhyani-Chohans), as Epiphanius complains

* This accounts also for the rejection of the works of Justin Martyr, who used only this Gospel according to the Hebrews, as also did most probably Tatian, his disciple. At what a late period the divinity of Christ was fully established we can judge by the mere fact that even in the fourth century Eusebius [*Eccl. Hist.*, III, 25] did not denounce this book as spurious, but only classed it with such as the *Apocalypse of John*; and Credner (*Zur Gesch. des Kanons*, p. 120) shows Nicephorus inserting it, together with the *Revelation*, in his *Stichometry*, among the *Antilegomena*. The Ebionites, the genuine primitive Christians, rejecting the rest of the Apostolic writings, make use only of this Gospel (Irenaeus, *Adv. Haer.* I, xxvi, 2; also Eusebius, *Eccl. Hist.*, III, xxvii), and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man, “of the seed of a man” [*Panarion*, *Haer.* XXX, iii].

† *Isis Unveiled*, Vol. II, pp. 181- 83.

‡ Cassels, *Supernatural Religion*, Vol. II, p. 4.

(Contra Ebionitas):* “Ebion had the opinion of the Nazarenes, the form of Cerinthians.” “They decided that Christ was of the seed of a man,” he laments.† Thus again:

. . . . the badge of Dan-Scorpio is death-life, in the symbol as crossbones and skull, or back of the head, or life-death; and this was the monogram of Chrestos, and the Labarum, or standard of Constantine, the Roman emperor. Abel has been shown to be Jesus, and Cain-Vulcain or Mars, pierced him. Constantine was the Roman emperor, whose warlike god was Mars, and a Roman soldier pierced Jesus on the cross. . . . But the piercing of Abel was the consummation of his marriage with Cain, and this was proper under the form of Mars-Generator; hence the double glyph, one of Mars-Generator [Osiris-Sun] and Mars-Destroyer [Mercury the God of Death in the Egyptian basso-relievo] in one; significant, again, of the primal idea of the living cosmos, or of birth and death, as necessary to the continuation of the stream of life.‡

To quote once more from *Isis Unveiled*:

. . . a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the Adytum [of the Serapeum]; . . . and the monks did not fail to claim that the cross had been hallowed by the Pagans in a “spirit of prophecy.” At least, Sozomen, with an air of triumph, records the fact.§ But archaeology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running round the design at least a partial interpretation of its meaning.

According to King and other numismatists and archaeologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the Initiate, after his “new birth” was accomplished, and the Mystae had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit,

* Panarion, lib. I, t. II, Indic. § 8; XXX, 1.

† See also *Isis Unveiled*, Vol. II, p. 180 ff.

‡ *The Source of Measures*, p. 299. This “stream of life” being emblematised in the Philae basso-relievo just mentioned, by the water poured in the shape of a Cross on the initiated candidate by Osiris–Life and the Sun–and Mercury–Death. It was the finale of the rite of Initiation after the seven and the twelve tortures in the Crypts of Egypt were passed through successfully.

§ Another untrustworthy, untruthful and ignorant writer, an ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neoplatonists, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications. [Cf. Socrates Scholasticus, *Ecclesiastical History*, Bk. V, xvii, & Bk. VII, ch. xv.]

and that he was ready to ascend in spirit to the blessed abodes of light and glory—the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin Cross from the Buddhist missionaries, who brought it from India, where it can be found even now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the middle ages, it was considered a potent spell against epilepsy and demoniacal possession; and the “signet of the living God” brought down in St. John’s vision by the angel ascending from the east to “seal the servants of our God in the foreheads,” was but the same mystic Tau—the Egyptian Cross. In the painted glass of St. Denys (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads *SIGNUM TAK*. In King’s Gnostics, the author reminds us that “this mark is commonly borne by St. Anthony, an Egyptian recluse.”* What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the Apostle at least, it meant the “Ineffable Name,” as he calls this “signet of the living God” a few chapters further on† the “Father’s name written in their foreheads. ”

The Brahmata, the chief of the Hindu Initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed crosslike; and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner dagoba,‡ and the porticos of some Prachidas § are ornamented with a cross formed of two fishes, as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs, in the catacombs at Rome, the “vesica Piscis,” was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon’s temple was built on three foundations, forming the “triple Tau” or three crosses. In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realisation by the earliest philosophy of an androgynous dualism of every manifestation in nature, which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance.

* Vol. I, p. 135 (1st. ed.)

† Revelation, vii, 2,3; xiv, 1.

‡ Dagoba is a small temple of globular form, in which are preserved the relics of Gautama.

§ Prachidas are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

Had the Mosaic law prevailed, Jesus should have been lapidated.* The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the “Tree of Infamy.” It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror.† It is certainly not the Christian Cross that John had in mind when speaking of the “signet of the living God,” but the mystic Tau—the Tetragrammaton, or mighty name, which, on the most ancient kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as Hanoum Midjwal, had a talisman in her possession, presented to her by a Druse from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a “Messianic” amulet, of the second or third century B.C. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon’s Seal;‡ and still higher, the four Chaldaic letters—Yod, He, Vau, He, YAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the crux ansata, is the Tree of Life.

It is well known, that the earliest Christian emblems—before it was ever attempted to represent the bodily appearance of Jesus—were the Lamb, the Good Shepherd, and the Fish. The origin of the latter emblem, which has so puzzled the archaeologists, thus becomes comprehensible. The whole secret lies in the easily ascertained fact that, while in the Kabalah, the King Messiah is called “Interpreter,” or Revealer of the mystery, and shown to be the fifth emanation, in the Talmud—for reasons we will now explain—the Messiah is very often designated as “DAG,” or the Fish. This is an inheritance from the Chaldees, and relates—as the very name indicates—to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah’s) coming “is the conjunction of Saturn and Jupiter in the sign Pisces”.§

* The Talmudistic records claim that, after having been hanged, he was lapidated and buried under the water at the junction of two streams. Mishnah Sanhedrin, VI, 4; Talmud of Babylon, same article, 48a, 67a. [cited by E. Renan].

† Coptic Legends of the Crucifixion, MSS. XI.

‡ We are at a loss to understand why King, in his “Gnostic Gems” represents Solomon’s Seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu in India. [The Gnostics, etc., Plate XIII pt. 4.]

§ King (Gnostics and their Remains, p. 138, 1st. ed., 1864.) gives the figure of a Christian symbol,

Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the Old Testament, they adopted it so readily as to forget that its true origin might be traced still further back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and pagan tenet, may be inferred from the language of Clement of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clement advised them in the following words: "Let the engraving upon the gem of your ring be either a dove or a ship running before the wind [the Argha], or a fish."* Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called Jesus in the Greek and Slavonian versions); or had he forgotten the real interpretation of these pagan symbols?†

And now, with the help of all these passages scattered hither and thither in Isis and other works of this kind, the reader will see and judge for himself which of the two explanations—the Christian or that of the Occultist—is the nearer to truth. If Jesus were not an Initiate, why should all these allegorical incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above: (a) answer and dovetail with purposely picked out sentences in the Old Testament, to show them as prophecies; and (b) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan mystic Philosophy? The author of the Source of Measures gives out that mystical intent; but only once now and again, in its one-sided, numerical and kabalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the Old Testament. He attributes the purposed change in the sentence "Eli, Eli, lama sabachthani" to the principle already mentioned of the crossed bones and skull in the Labarum,

very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) I. X. 1. K. G. engraved on it. The number five relates to the same kabalistic computation.

* [Pedagogus, III, xl.]

† Isis Unveiled, Vol. II, pp. 253-56. [Note diagram in Isis on p. 256.]

As an emblem of death, being placed over the door of life and signifying birth, or of the intercontainment of two opposite principles in one, just as, mystically, the Saviour was held to be man-woman. *

The author's idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish kabalistic numeration); the better he succeeds, the more clearly he shows that it was a forced blending, and that we have not a record of the real events of the life of Jesus, narrated by eyewitnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

Each . . . a double sign, or male-female [in ancient astrological Magic] – viz., it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to Romulus]. So, as these signs were opposites of each other, yet met in the centre, they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio—viz., of Lupa by Taurus—birth would be in Leo. Scorpio was Chr'stos in humiliation, while Leo was Christos in triumph. While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type †

The author bases all this on Egyptian correlations and meanings of Gods and Goddesses, but ignores the Aryan, which are far earlier.

“Muth, or Mouth, was the Egyptian cognomen of Venus (Eve, mother of all living),‡ or the moon. Plutarch (Isis, 374) hands it down that ‘Isis was sometimes called Muth, which word means mother. Either Man, or Maut, means nurse, mother. Perhaps Muth is to be derived from Man-tho, materterra (Eve-Adam), which being the fact, Muth differs in nothing from Isis, queen of the earth (Issa, אשה, woman).’ (Isis, 372.) Isis, he says, is that part of nature which, as feminine, contains in herself, as (nutrix) nurse, all things to be born. ‘Certainly the moon,’ speaking astronomically, ‘chiefly exercises this function in Taurus, Venus being the house (in opposition to Mars, generator, in Scorpio),

* The Source of Measures, p. 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

† Op. cit., 296.

‡ As Vach, mother of all living, a permutation of Aditi, as Eve was one of Sephirah. [H.P.B.]

because the sign is luna, , ☽, hypsoma.’ Since truly it may be taken from this passage of Plutarch, that Isis Metheur differs from Isis Muth, and that in the vocable Muth, the notion of bringing forth may be concealed, and since fructification must take place, Sol being joined with Luna in Libra, it is not improbable that Muth first indeed signifies Venus in Libra; hence Luna in Libra.” (Beiträge zur Kenntniss, pars II, 9, Gustav Seyffarth, Leipsig, 1840 under Muth.)* . . . the double play upon the word Muth, ;&/, by help of which the real intent is produced in the occult way, as intended. Sin, death, and woman are one in the glyph, and are correlatively connected with intercourse and birth.†

All this is applied by the author only to the exoteric and Jewish euhemerized symbols, whereas they were meant, first of all, to conceal cosmogonical mysteries, and then, those of anthropological evolution with reference to the Seven Races, already evolved and to come, and especially as regards the last branch races of the third Root-Race. However, the word void [primeval Chaos] is shown to be taken for Eve-Venus-Naamah, agreeably with Fürst’s definition; for as he says:

“In this primitive signification [of void] was בְּהוּ , [bohu] taken in the Biblical cosmogony, and used in establishing the dogma (יֵשׁ מֵאֵין , Jes(us), m’aven, Jes-us from nothing), respecting creation.‡ Hence, Aquila translates οὐδέν, vulg. vacua” (hence vacca, cow),§ “Onkelos and Samarit, *18*9. The Phoenician cosmogony has connected Bohu, בְּהוּ , Baaû into a personified expression denoting the primitive substance, and as a deity, the mother of races of the Gods.|| The Aramean name בְּהוּת , בְּהוּת , בְּהוּתָא , Baôth , Bvth-ós, Buto, for the mother of the gods, which passed over to the Gnostics, Babylonians, and Egyptians, is identical then with Môt (מוֹת , our Muth),

* Op. cit., pp. 294-95.

† Op. cit., p. 295.

‡ Which shows the writers of the New Testament considerably skilled in the Kabbalah and Occult Sciences, and corroborates still more our assertion. [H.P.B.]

§ Hence also the horns of Isis—Nature, Earth, and the Moon—taken from Vâch, the Hindu “Mother of all that lives,” identified with Viraj and called in Atharvaveda the daughter of Kama, the first desires: “That daughter of thine, O Kama, is called the cow, she whom Sages name Vach-Viraj,” who was milked by Brihaspati, the Rishi, which is another mystery. [H.P.B.]

|| Which is Aditi and Vach [H. P. B.]

properly, $\text{B}\omega\theta$ (בְּהוּת), originated in Phoenician from an interchange of b with m.”*

Rather, one would say, go to the origin. The mystic euhemerisation of Wisdom and Intelligence, operating in the work of cosmic evolution, or Buddhi under the names of Brahma, Purusha, etc., as male power, and Aditi-Vach, etc., as female, whence Sarasvati, Goddess of Wisdom, who became under the veils of Esoteric concealment, Butos, Bythos-Depth, the grossly material, personal female, called Eve, the “primitive woman” of Irenaeus, and the world springing out of Nothing.





The workings out of this glyph of 4th Genesis help to the comprehension of the division of one character into the forms of two persons; as Adam and Eve, Cain and Abel, Abram and Isaac, Jacob and Esau, and so on [all male and female] . . . Now, as linking together several great salient points in the Biblical structure: (1) as to the Old and New Testaments; with, also (2) as to the Roman Empire; (3) as to confirming the meanings and uses of symbols; and (4) as to confirming the entire explanation and reading of the glyphs; as (5) recognizing and laying down the base of the great pyramid as the foundation square of the Bible construction; (6) as well as the new Roman adoption under Constantine—the following is given: †


Cain has been shown to be . . . the 360 circle of the Zodiac, the perfect and exact standard, by a squared division; hence his name of Melchizadik . . . [The geometrical and numerical demonstrations here follow.] It has been repeatedly stated that the object of the Great Pyramid construction was to measure the heavens and the earth . . . [the objective spheres as evolving from the subjective, purely spiritual Kosmos, we beg leave to add]; therefore, its measuring containment would indicate all the substance of measure of the heavens and the earth, or agreeably to ancient recognition, Earth, Air, Water, and Fire.‡

* Op. cit., pp. 295-96. [Skinner quotes Julius Fürst’s A Hebrew and Chaldee Lexicon . . ., under Bohu.]

† Had we known the learned author before his book was printed, he might have been perchance prevailed upon to add a seventh link from which all others, far preceding those enumerated in point of time, and surpassing them in universally philosophical meaning, have been derived, aye, even to the great pyramid, whose foundation square was, in its turn, the great Aryan Mysteries.

‡ We would say cosmic Matter, Spirit, Chaos, and Divine Light, for the Egyptian idea was identical in this with the Aryan. However, the author is right with regard to the Occult Symbology of the Jews. They were a remarkably matter of fact, unspiritual people at all times; yet even with them Ruah was Divine Spirit, not “air.”

(The base side of this pyramid was diameter to a circumference in feet of 2400. The characteristic of this is 24 feet, or $6 \times 4 = 24$, or this very Cain-Adam square.) Now, by the restoration of the encampment of the Israelites, as initiated by Moses, by the great scholar, Father Athanasius Kircher, the Jesuit priest, the above is precisely, by Biblical record and traditionary sources, the method of laying off this encampment. The four interior squares were devoted to (1) Moses and Aaron; (2) Kohath; (3) Gershon; and (4) Merari—the last three being the heads of the Levites. The attributes of these squares were the primal attributes of Adam-Mars and were concentered of the elements, Earth, Air, Fire, Water, or $\text{יָם} = \text{Iam} = \text{Water}$, $\text{נֹר} = \text{Nour} = \text{Fire}$, ($\text{רוּחַ} = \text{Rouach} = \text{Air}$, and $\text{יַבְשָׁה} = \text{Iâbeshah} = \text{Earth}$. The initial letters of these words are INRI. [The words translated as Iesus Nazarenus Rex Iudaeorum—"Jesus, King of the Jews."] This square of INRI is the Adam square, which was extended from, as a foundation, into four others of $144 \times 2 = 288$, to the side of the large square, and $288 \times 4 = 1152 =$ the whole circumference. But this square is the display of also circular elements and 1152 can denote this. Put INRI into a circle, or read it as the letters stand in the square, as to its values of 1521, and we have  which reads 1152 of this fact. But, as seen, Cain denotes this as, or in, the 115 of his name: which 115 was the very complement to make up the 360-day year, to agree with the balances of the standard circle, which were Cain. The corner squares of the larger square are, A = Leo, and B = Dan Scorpio; and it is seen that Cain pierces Abel at the intersection of the equinoctial with the solstice cross lines, referred to from Dan-Scorpio, on the celestial circle. But Dan-Scorpio borders on Libra, the scales, whose sign is  which sign is that of the ancient pillow, on which the back of the head to the ears* rested, the pillow of Jacob), and is represented for one symbol as  also the badge of Dan-Scorpio is death-life, in the symbol  Now, the cross is the emblem of the origin of measures, in the Jehovah form of a straight line ONE of a denomination of 20612, the perfect circumference; hence Cain was this as Jehovah, for the text says that he was Jehovah. But the attachment of a man to this cross was that of 113:355 to $6561:5153 \times 4 = 20612$, as shown. Now, over the head of Jesus crucified was placed the inscription, of which the initial letters of the words have always been retained as symbolic, and handed down and used as a monogram of Jesus Chrstos—viz., INRI, or Iesus Nazarenus Rex Iudaeorum; but they are located on the cross or the cubed form of the circular origin of measures, which measure the substance of Earth, Air, Fire, and Water, or $\text{INRI} = 1152$, as shown. Here is the man on the cross, or 113:355 combined with $6561:5153 \times 4 = 20612$.

* Mr. Ralston Skinner shows that the symbol ,  the crossed bones and skull, has the letter P Koph, the half of the head behind the ears.

These are the pyramid-base numbers, as coming from 113:355 as the Hebrew source; whence the Adam square, which is the pyramid base, and, the centre one to the larger square of the encampment. Bend INRI into a circle, and we have 1152, or the circumference of the latter. But Jesus dying (or Abel married) made use of the very words needed to set forth all. He says, Eli, Eli, Lâmâh Shâbahthânî. . . . read them by their power values, in circular form, as produced from the Adam form, as shown, and we have אֵלִי = 113, אֵלִי = 113, or 113 — 311: לַמָּה - = 345, or Moses in the Cain-Adam pyramid circle: שַׁבַּחַת = 710, equals Dove, or Jonah, and $710 \div 2 = 355$ —553; and finally, as determinative of all, נִי, or ni, where נ = Nun, fish = 565, and י = 1 or 10, together 5651 = יְהוָה or the Christ value. . . .

[All of the above] throws light upon the transfiguration scene on the mount. There were present there Peter and James and John with Jesus; or יָם, Iami, James, water; יבשה, Peter, earth; (רוח, John, spirit, air, and נֹר, Jesus, fire, life—together INRI. But behold Eli and Moses met them there, or אֵלִי and לַמָּה or Elî and Lâmâh, or 113 and 345. And this shows that the scene of transfiguration was connected with the one above set forth.*

This kabalistical reading of the Gospel narratives—hitherto supposed to record the most important, the most mystically awful, yet most real events of the life of Jesus—must fall with terrible weight upon some Christians. Every honest trusting believer who has shed tears of reverential emotion over the events of the short period of the public life of Jesus of Nazareth, has to choose one of the two ways opening before him after reading the aforesaid: either his faith has to render him quite impervious to any light coming from human reasoning and evident fact; or he must confess that he has lost his Saviour. The One whom he had hitherto considered as the unique incarnation on this earth of the One Living God in heaven, fades into thin air, on the authority of the properly read and correctly interpreted Bible itself. Moreover, since on the authority of Jerome himself and his accepted and authentic confession, the book written by the hand of Matthew “exhibits matter not for edification but for destruction” (of Church and human Christianity, and only that), what truth can be expected from his famous Vulgate?

* Op. cit., pp. 296-302. By these numbers, explains the author, “Eli is 113 (by placing the word in a circle); Lamah being 345, is by change of letters to suit the same values מֹשֶׁה (in a circle), or Moses, while Sabachth is John, or the dove, or Holy Spirit, because (in a circle) it is 710 (or 355×2). The termination ni, as nuni, or 5651 becomes Jehovah.”

Human mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are seen instead of a divine Revelation; and that this was so is corroborated by a prelate of the Latin Church. Saint Gregory Nazianzen wrote to his friend and confidant, St. Jerome:

Nothing can impose better on a people than verbiage; the less they understand the more they admire Our fathers and doctors have often said, not what they thought, but that to which circumstances and necessity forced them.

Which then of the two—the clergy, or the Occultists and Theosophists—are the more blasphemous and dangerous? Is it those who would impose upon the world's acceptance a Saviour of their own fashioning, a God with human shortcomings, and who therefore is certainly not a perfect divine Being; or those others who say: Jesus of Nazareth was an Initiate, a holy, grand and noble character, but withal human, though truly “a Son of God”?

If Humanity is to accept a so-called supernatural Religion, how far more logical to the Occultist and the Psychologist seems the transparent allegory given of Jesus by the Gnostics. They, as Occultists, and with Initiates for their Chiefs, differed only in their renderings of the story and in their symbols, and not at all in substance. What say the Ophites, the Nazarenes, and other “heretics”? Sophia, “the Celestial Virgin,” is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom Ialdabâth (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. Therefore, Christos, the perfect,*

Uniting himself with Sophia [divine wisdom] descended through the seven planetary regions, assuming in each an analogous form . . . [and] entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission.

* The Western personification of that power, which the Hindus call the Bija, the “one seed,” or Mahâ-Vishnu—a power, not the God—or that mysterious Principle that contains in Itself the Seed of Avatarism.

Ialdabaoth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross, Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of aether.*

Thenceforth he consisted merely of soul and spirit . . . During his sojourn upon earth of eighteen months after he had risen, he received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same.†

The above is transparently Eastern and Hindu; it is the Esoteric Doctrine pure and simple, save for the names and the allegory. It is, more or less, the history of every Adept who obtains Initiation. The Baptism in the Jordan is the Rite of Initiation, the final purification, whether in sacred pagoda, tank, river, or temple lake in Egypt or Mexico. The perfect Christos and Sophia—divine Wisdom and Intelligence—enter the Initiate at the moment of the mystic rite, by transference from Guru to Chela, and leave the physical body, at the moment of the death of the latter, to re-enter the Nirmanakaya, or the astral Ego of the Adept.

The spirit of Buddha [collectively] overshadows the Bodhisattvas of his Church,
says the Buddhist Ritual of Aryasanga

Says the Gnostic teaching:

When he [the spirit of Christos] shall have collected all the Spiritual, all the Light [that exists in matter], out of Ialdabaoth's empire, Redemption is accomplished and the end of the world arrived.‡

Say the Buddhists:

When Buddha [the Spirit of the Church] hears the hour strike, he will send Maitreya-Buddha—after whom the old world will be destroyed.

* "Arise into Nervi [Nirvâna] from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatar!"

† King, *The Gnostics and Their Remains* (2nd ed., 1887), pp. 100-01.

‡ *Op.cit.*, p. 101.

That which is said of Basilides by King may be applied as truthfully to every innovator, so called, whether of a Buddhist or of a Christian Church. In the eyes of Clemens Alexandrinus, he says, the Gnostics taught very little that was blameable in their mystical transcendental views.

In his eyes the latter (Basilides), was not a heretic, that is an innovator upon the accepted doctrines of the Catholic Church, but only a theosophic speculator who sought to express old truths by new formulae.*

There was a Secret Doctrine preached by Jesus; and “secrecy” in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the Clementine Homilies we read:

And Peter said: “We remember that our Lord and Teacher, commanding us, said ‘Guard the mysteries for me and the sons of my house.’ “ Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens.†

ST. CYPRIAN OF ANTIOCH

The Aeôns (Stellar Spirits)—emanated from the Unknown of the Gnostics, and identical with the Dhyâni-Chohans of the Esoteric Doctrine—and their Plerôma, having been transformed into Archangels and the “Spirits of the Presence” by the Greek and Latin Churches, the prototypes have lost caste. The Plerôma‡ was now called the “Heavenly Host,” and therefore the old name had to become identified with Satan and his “Host.” Might is right in every age, and History is full of contrasts.

* Op.cit., p.258.

† Homilies, XIX, xx.

‡ The Plerôma constituted the synthesis or entirety of all the spiritual entities. St. Paul still used the name in his Epistles.

Manes had been called the “Paraclete”* by his followers. He was an Occultist, but passed to posterity, owing to the kind exertions of the Church, as a Sorcerer, so a match had to be found for him by way of contrast. We recognize this match in St. Cyprianus of Antioch, a self-confessed if not a real “Black Magician,” it seems, whom the Church—as a reward for his contrition and humility—subsequently raised to the high rank of Saint and Bishop.

What history knows of him is not much, and it is mostly based on his own confession, the truthfulness of which is warranted, we are told, by St. Gregory, the Empress Eudocia, Photius and the Holy Church. This curious document was ferreted out by the Marquis de Mirville,† in the Vatican, and by him translated into French for the first time, as he assures the reader. We beg his permission to re-translate a few pages, not for the sake of the penitent Sorcerer, but for that of some students of Occultism, who will thus have an opportunity of comparing the methods of ancient Magic (or as the Church calls it, Demonism) with those of modern Theurgy and Occultism.

The scenes described took place at Antioch about the middle of the third century, 252 A.D., says the translator. This Confession was written by the penitent Sorcerer after his conversion; therefore, we are not surprised to find how much room he gives in his lamentations to reviling his Initiator “Satan,” or the “Serpent Dragon,” as he calls him. There are other and more modern instances of the same trait in human nature. Converted Hindus, Pârsîs and other “heathen” of India are apt to denounce their forefathers’ religions at every opportunity. Thus runs the Confession:

O all of you who reject the mysteries of Christ, see my tears! . . . You who wallow in your demoniacal practices, learn by my sad example all the vanity of their [the demons’] baits . . .

* The “Comforter,” second Messiah, intercessor. “A term applied to the Holy Ghost.” Manes was the disciple of Terebinthus, an Egyptian Philosopher, who, according to the Christian Socrates [Scholasticus], while invoking one day the demons of the air, fell from the roof of his house and was killed.” (Eccl. History, lib. I, ch. i, cited by Tillemont, t. iv, p. 584).

† Des Esprits, Vol. VI, pp. 169-83.

I am that Cyprianus, who, vowed to Apollo from his infancy, was early initiated into all the arts of the dragon.* Even before the age of seven I had already been introduced into the temple of Mithra: three years later, my parents taking me to Athens to be received as citizen, I was permitted likewise to penetrate the mysteries of Ceres lamenting her daughter,† and I also became the guardian of the Dragon in the Temple of Pallas.

Ascending after that to the summit of Mount Olympus, the Seat of the Gods, as it is called, there too I was initiated into the real meaning of their [the Gods'] speeches and their clamorous manifestations (strepituum). It is there that I was made to see in imagination (phantasia) [or mâÿâ] those trees and all those herbs that operate such prodigies with the help of demons; . . . and I saw their dances, their warfares, their snares, illusions and promiscuities. I heard their singing.‡ I saw finally, for forty consecutive days, the phalanx of the Gods and Goddesses, sending from Olympus, as though they were Kings, spirits to represent them on earth and act in their name among all the nations.§

At that time I lived entirely on fruit, eaten only after sunset, the virtues of which were explained to me by the seven priests of the sacrifices.||

When I was fifteen, my parents desired that I should be made acquainted, not only with all the natural laws in connection with the generation and corruption of bodies on earth, in the air and in the seas, but also with all the other forces grafted¶ (insitas) on these by the Prince of the World, in order to counteract their primal and divine constitution.**

* “The great serpent placed to watch the temple,” comments de Mirville. “How often have we repeated that it was no symbol, no personification but really a serpent occupied by a god!”—he exclaims; and we answer that at Cairo in a Mussulman, not a heathen temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there for centuries, we were told, and was held in great respect. Was it also “occupied by a God,” or possessed, in other words?

† The Mysteries of Demeter, or the “afflicted mother.”

‡ By the satyrs.

§ This looks rather suspicious and seems interpolated. De Mirville tries to have what he says of Satan and his Court sending their imps on earth to tempt humanity and masquerade at séances corroborated by the exsorcerer.

|| This does not look like sinful food. It is the diet of Chelas to this day.

¶ “Grafted” is the correct expression. “The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round”—says the Catechism of Lanoos.

** Only the Prince of the World is not Satan, as the translator would make us believe, but the collective Host of the Planetary. This is a little theological back-biting.

At twenty, I went to Memphis, where, penetrating into the Sanctuaries, I was taught to discern all that pertains to the communications of demons [Daimônes or Spirits] with terrestrial matters, their aversion for certain places, their sympathy and attraction for others, their expulsion from certain planets, certain objects and laws, their persistence in preferring darkness and their resistance to light.* There I learned the number of the fallen Princes,† and that which takes place in human souls and bodies they enter into communication with

I learnt the analogy that exists between earthquakes and rains, between the motion of the earth‡ and the motion of the seas; I saw the spirits of the Giants plunged in subterranean darkness and seemingly supporting the earth like a man carrying a burden on his shoulders.§

When thirty, I travelled to Chaldaea to study there the true power of the air, placed by some in the fire and by the more learned in light [Âkâúa]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldaean division of Ether into 365 parts,|| and I perceived that everyone of the demons who divide it among themselves¶ was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether].** They [the Chaldees] explained to me how those Princes had become participants in the Council of Darkness, ever in opposition to the Council of Light.

I got acquainted with the Mediatores [surely not mediums as de Mirville explains!],†† and upon seeing the covenants they were mutually bound by,

* Here the Elemental and Elementary Spirits are evidently meant.

† The reader has already learned the truth about them in the course of the present work.

‡ Pity the penitent Saint had not imparted his knowledge of the rotation of the earth and heliocentric system earlier to his Church. That might have saved more than one human life—that of Bruno for one.

§ Chelas in their trials of initiation, also see in trances artificially generated for them, the vision of the Earth supported by an elephant on the top of a tortoise standing on nothing—and this, to teach them to discern the true from the false.

|| Relating to the days of the year, also to 7 x 7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or "armies."

¶ Daimon is not "demon," as translated by de Mirville, but Spirit.

** All this is to corroborate his dogmatic assertions that Pater Aether or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether—a good warning to the men of Science!

†† The translator replaces the word Mediators by mediums, excusing himself in a foot-note by saying that Cyprian must have meant modern mediums!

I was struck with wonder upon learning the nature of their oaths to observe, them.*

Believe me, I saw the Devil; believe me I have embraced him† [like the witches at the Sabbath(?)] and have conversed with him; when I was yet quite young, he saluted me by the title of the new Jambres, declaring me worthy of my ministry [initiation] He promised me continual help during life and a principality after death.‡ Having become in great honour [an Adept] under his tuition, he placed under my orders a phalanx of demons, and when I bid him good-bye, “Courage, good success, excellent Cyprian,” he exclaimed, rising up from his seat to see me to the door, plunging thereby those present into a profound admiration.§

Having bidden farewell to his Chaldaean Initiator, the future Sorcerer and Saint went to Antioch. His tale of “iniquity” and subsequent repentance is long but we will make it short. He became “an accomplished Magician,” surrounded by a host of disciples and “candidates to the perilous and sacrilegious art.” He shows himself distributing love-philtres and dealing in deathly charms “to rid young wives of old husbands, and to ruin Christian virgins.” Unfortunately Cyprianus was not above love himself. He fell in love with the beautiful Justine, a converted maiden, after having vainly tried to make her share the passion one named Aglaides, a profligate, had for her. His “demons failed” he tells us, and he got disgusted with them. This disgust brings on a quarrel between him and his Hierophant, whom he insists on indentifying with the Demon; and the dispute is followed by a tournament between the latter and some Christian converts, in which the “Evil One” is, of course, worsted.

* Cyprianus simply meant to hint at the rites and mysteries of Initiation, and the pledge of secrecy and oaths that bound the Initiates together. His translator, however, has made a Witches’ Sabbath of it instead.

† “Twelve centuries later, in full renaissance and reform, the world saw Luther do the same [embrace the Devil he means?]—according to his own confession and in the same conditions,” explains de Mirville in a foot-note, showing thereby the brotherly love that binds Christians. Now Cyprianus meant by the Devil (if the word is really in the original text) his Initiator and Hierophant. No Saint—even a penitent Sorcerer—would be so silly as to speak of his (the Devil’s) rising from his seat to see him to the door, were it otherwise.

‡ Every Adept has a “principality after his death.”

§ Which shows that it was the Hierophant and his disciples. Cyprianus shows himself as grateful as most of the other converts (the modern included) to his Teachers and Instructors.

The Sorcerer is finally baptized and gets rid of his enemy. Having laid at the feet of Anthimes, Bishop of Antioch, all his books on Magic, he became a Saint in company with the beautiful Justine, who had converted him; both suffered martyrdom under the Emperor Diocletian; and both are buried side by side in Rome, in the Basilica of St. John Lateran, near the Baptistery.

THE EASTERN GUPTA VIDYÂ AND THE KABALAH

We now return to the consideration of the essential identity between the Eastern Gupta-Vidyâ and the Kabbalah as a system, while we must also show the dissimilarity in their philosophical interpretations since the Middle Ages.

It must be confessed that the views of the Kabbalists—meaning by the word those students of Occultism who study the Jewish Kabbalah and who know little, if anything, of any other Esoteric literature or of its teachings—are as varied in their synthetic conclusions upon the nature of the mysteries taught even in the Zohar alone, and are as wide of the true mark, as are the dicta upon it of exact Science itself. Like the mediaeval Rosicrucian and the Alchemist—like the Abbot Trithemius, John Reuchlin, Agrippa, Paracelsus, Robert Fludd, Philalethes, etc.—by whom they swear, the continental Occultists see in the Jewish Kabbalah alone the universal well of wisdom; they find in it the secret lore of nearly all the mysteries of Nature—metaphysical and divine—some of them including herein, as did Reuchlin, those of the Christian Bible. For them the Zohar is an Esoteric Thesaurus of all the mysteries of the Christian Gospel; and the Sepher Yetzîrah is the light that shines in every darkness, and the container of the keys to open every secret in Nature. Whether many of our modern followers of the mediaeval Kabbalists have an idea of the real meaning of the symbology of their chosen Masters is another question.

Most of them have probably never given even a passing thought to the fact that the Esoteric language used by the Alchemists was their own, and that it was given out as a blind, necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

And now the situation stands thus: as the old Alchemists have not left a key to their writings, the latter have become a mystery within an older mystery. The Kabbalah is interpreted and checked only by the light which mediaeval Mystics have thrown upon it, and they, in their forced Christology, had to put a theological dogmatic mask on every ancient teaching, the result being that each Mystic among our modern European and American Kabbalists interprets the old symbols in his own way, and each refers his opponents to the Rosicrucian and the Alchemist of three and four hundred years ago. Mystic Christian dogma is the central maelstrom that engulfs every old Pagan symbol, and Christianity—Anti-Gnostic Christianity, the modern retort that has replaced the alembic of the Alchemists—has distilled out of all recognition the Kabbalah, i. e., the Hebrew Zohar and other rabbinical mystic works. And now it has come to this: The student interested in the Secret Sciences has to believe that the whole cycle of the symbolical “Ancient of Days,” every hair of the mighty beard of Macroprosopus, refers only to the history of the earthly career of Jesus of Nazareth! And we are told that the Kabbalah “was first taught to a select company of angels” by Jehovah himself—who, out of modesty, one must think, made himself only the third Sephîrôth in it, and a female one into the bargain. So many Kabbalists, so many explanations. Some believe — perchance with more reason than the rest—that the substance of the Kabbalah is the basis upon which masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation, raised by truly superhuman Builders. Others declare that the tenets expounded in the Zohar relate merely to mysteries terrestrial and profane, having no more concern with metaphysical speculations—such as the soul, or the post-mortem life of man—than have the Mosaic books.

Others, again—and these are the real, genuine Kabalists, who had their instructions from initiated Jewish Rabbis—affirm that if the two most learned Kabalists of the mediaeval period, John Reuchlin and Paracelsus, differed in their religious professions—the former being the Father of the Reformation and the latter a Roman Catholic, at least in appearance—the Zohar cannot contain much of Christian dogma or tenet, one way or the other. In other words, they maintain that the numerical language of the Kabalistic works teaches universal truths—and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the Zohar and in other Kabalistic literature was once, in a time of unfathomable antiquity, the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that this language was invented by, or was the original property of, the Hebrews, from whom all the other nations borrowed it.

They are wrong, because, although the Zohar (**זוהר** , ZHR), The Book of Splendour of Rabbi Shimon ben-Yohai, did indeed originate with him—his son, Rabbi Eleazâr, helped by his secretary, Rabbi Abbâ, compiling the Kabalistic teachings of his deceased father into a work called the Zohar—those teachings were not Rabbi Shimon's, as the Gupta-Vidyâ shows. They are as old as the Jewish nation itself, and far older. In short, the writings which pass at present under the title of the Zohar of Rabbi Shimon are about as original as were the Egyptian synchronistic Tables after being handled by Eusebius, or as St. Paul's Epistles after their revision and correction by the "Holy Church."*

* This is proved if we take but a single recorded instance. G. Pico della Mirandola, finding that there was more Christianity than Judaism in the Kabbalah, and discovering in it the doctrines of the Trinity, the Incarnation, the Divinity of Jesus, etc., wound up his proofs of this with a challenge to the world at large from Rome. As Christian D. Ginsburg shows ["as the result of his Kabbalistic studies Mirandola published, in 1486, when only twenty-four years of age, nine hundred theses, which were placarded in Rome, and which he undertook to defend in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses." (Page 206 of the 1974 reprint of Ginsburg's essays, *The Essenes and The Kabbalah . . .* See bibliography in the appendix of this volume.) —Compiler.]

Let us throw a rapid retrospective glance at the history and the tribulations of that very same Zohar, as we know of them from trustworthy tradition and documents. We need not stop to discuss whether it was written in the first century B.C. or in the first century A.D. Suffice it for us to know that there was at all times a Kabalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the Pentateuch down to the Talmud the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldaean Sanctuaries, only adapting them to their own national history—if history it can be called. Now that which we claim—and it is not denied even by the most prejudiced Kabalist, is that although Kabalistic lore had passed orally through long ages down to the latest pre-Christian Tannaim, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the days of Shimon ben-Yohai. In short, the lore found in Kabalistic literature was never recorded in writing before the first century of the modern era.

This brings the critic to the following reflection: While in India we find the Vedas and the Brâhmanical literature written down and edited ages before the Christian era—the Orientalists themselves being obliged to concede a couple of millenniums of antiquity to the older manuscripts; while the most important allegories in Genesis are found recorded on Babylonian tiles centuries B.C.; while the Egyptian sarcophagi yearly yield proofs of the origin of the doctrines borrowed and copied by the Jews; yet the Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas lamps. Yet it is perfectly well known, having been ascertained beyond doubt or cavil, that no manuscript, whether Kabalistic, Talmudistic, or Christian, which has reached our present generation, is of earlier date than the first centuries of our era, whereas this can certainly never be said of the Egyptian papyri or the Chaldaean tiles, or even of some Eastern writings. But let us limit our present research to the Kabbalah, and chiefly to the Zohar—called also the Midrash.

This book, whose teachings were edited for the first time between 70 and 110 A.D., is known to have been lost, and its contents to have been scattered throughout a number of minor manuscripts, until the thirteenth century. The idea that it was the composition of Moses de León of Valladolid, in Spain, who passed it off as a pseudograph of Shimon ben-Yohai, is ridiculous, and was well disposed of by Munk—though he does point to more than one modern interpolation in the Zohar. At the same time it is more than certain that the present Book of Zohar was written by Moses de León, and, owing to joint editorship, is more Christian in its colouring than is many a genuine Christian volume. Munk gives the reason why, saying that it appears evident that the author “made use of ancient documents, and among these of certain Midraschîm, or collections of traditions and Biblical expositions, which we do not now possess.”*

As a proof, also, that the knowledge of the Esoteric system taught in the Zohar came to the Jews very late indeed—at any rate, that they had so far forgotten it that the innovations and additions made by de León provoked no criticism, but were thankfully received—Munk quotes from Tholuck, a Jewish authority, the following information: Hâya Gaôn, who died in 1038, is to our knowledge the first author who developed [and perfected] the theory of the Sefhîrôth, and he gave to them the names which we find again among the Kabalistic names used by Dr. Jellinek. Moses ben Shem-Tob de Leon, who held intimate intercourse with the Syrian and Chaldaean Christian learned scribes, was enabled through the latter to acquire a knowledge of some of the Gnostic writings.†

Again, the Sepher Yetzîrah (Book of Creation)—though attributed to Abraham and though very archaic as to its contents—is first mentioned in the eleventh century by Yehuda ha-Levi (in his Khozari). And these two, the Zohar and Yetzîrah, are the storehouse of all the subsequent Kabalistic works. Now let us see how far the Hebrew sacred canon itself is to be trusted.

The word “Kabalah” comes from the root “to receive,” and has a meaning identical with the Sanskrit Smriti (“received by tradition”)—a system of oral teaching, passing from one generation of priests to another, as was the case with the Brâhmanical books before they were embodied in manuscript.

* [See B.C.W., Vol. VIII, p. 216.]

† This account is summarized from Isaac Myer’s Qabbalah, p. 10, et seq.

The Kabalistic tenets came to the Jews from the Chaldaeans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have—and we say he has—written Genesis and other “scrolls.” The five books that now pass current under his name, the Pentateuch, are not withal the original Mosaic Records.* Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew—as it is now known—did not exist in the days of the great lawgiver, either as a language or as an alphabet.

As no statements contained in the records of the Secret Doctrine of the East are regarded as of any value by the world in general, and since, to be understood by and convince the reader, one has to quote names familiar to him, and use arguments and proofs out of documents which are accessible to all, the following facts may perhaps demonstrate that our assertions are not merely based on the teachings of Occult Records:

(1) The great Orientalist and scholar, Klaproth, denied positively the antiquity of the so-called Hebrew alphabet, on the ground that the square Hebrew characters in which the Biblical manuscripts are written, and which we use in printing, were probably derived from the Palmyrene writing, or some other Semitic alphabet, so that the Hebrew Bible is written merely in the Chaldaic phonographs of Hebrew words.

The late Dr. Kenealy pertinently remarked that the Jews and Christians rely on

A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria.†

* There is not in the decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (The Mosaic Law a transcript from Egyptian Sources: vide *Geometry in Religion*, London, E. W. Allen, 1890.)

† *Book of God. Apocalypse of Adam-Oannes*, Kenealy, p. 383 [London, Reeves & Turner, 1867.] The reference to Klaproth is also from this page.

(2) The attempts made to carry back the square Hebrew character to the time of Esdras (B.C. 458) have all failed.

(3) It is asserted that the Jews took their alphabet from the Babylonians during their captivity. But there are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century A.D.*

The Hebrew Bible is precisely as if Homer were printed, not in Greek, but in English letters; or as if Shakespeare's works were phonographed in Burmese.†

(4) Those who maintain that the ancient Hebrew is the same as the Syriac or Chaldaic have to see what is said in Jeremiah, wherein the Lord is made to threaten the house of Israel with bringing against it the mighty and ancient nation of the Chaldaeans:

A nation whose language thou knowest not, neither understandest what they say.‡

This is quoted by Bishop Walton§ against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

(5) The real Hebrew of Moses was lost after the seventy years' captivity, when the Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly, and ceasing from that time to be a spoken language.||

* See *Asiat. Jour.*, N.S. vii, p. 275, quoted by Kenealy, p. 384.

† *Book of God*, loc. cit.

‡ *Op. cit.*, v, 15.

§ *Prolegomena*, iii, 13, quoted by Kenealy, p. 385.

|| See *Book of God*, p. 385. "Care should be taken," says Butler (quoted by Kenealy, p. 489), "to distinguish between the Pentateuch in the Hebrew language but in the letters of the Samaritan alphabet, and the version of the Pentateuch in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the Septuagint makes it longer by some centuries than the Samaritan. It is observable that in the authentic translation of the Latin Vulgate, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy," both texts being inspired, as she claims.

As to our statement that the present Old Testament does not contain the original Books of Moses, this is proven by the facts that:

(1) The Samaritans repudiated the Jewish canonical books and their “Law of Moses.” They will have neither the Psalms of David, nor the Prophets, nor the Talmud and Mishnâh: nothing but the real Books of Moses, and in quite a different edition.* The Books of Moses and of Joshua are disfigured out of recognition by the Talmudists, they say.

(2) The “black Jews” of Cochin, Southern India—who know nothing of the Babylonian Captivity or of the ten “lost tribes” (the latter a pure invention of the Rabbis), proving that these Jews must have come to India before the year 600 B.C.—have their Books of Moses which they will show to no one. And these Books and Laws differ greatly from the present scrolls. Nor are they written in the square Hebrew characters (semi-Chaldaic and semi- Palmyrene) but in the archaic letters, as we were assured by one of them—letters entirely unknown to all but themselves and a few Samaritans.

(3) The Karaim Jews of the Crimea—who call themselves the descendants of the true children of Israel, i.e., of the Sadducees—reject the Torah and the Pentateuch of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will have neither the Books of the Prophets nor the Psalms—nothing but their own Books of Moses and what they call his one and real Law.

This makes it plain that the Kabbalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldaeans, and that the real Kabbalah is found only in the Chaldaean Book of Numbers now in the possession of some Persian Sûfîs. Every nation in antiquity had its traditions based on those of the Âryan Secret Doctrine; and each nation points to this day to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them.

* See Rev. Joseph Wolff’s Journal, p. 200. [Quoted in Book of God, pp. 382-83.]

Âdi is the generic name in our Doctrine of all the first men, i.e, the first speaking races, in each of the seven zones—hence probably “Ad-am.” And such first men, in every nation, are credited with having been taught the divine mysteries of creation. Thus, the Sabaeans (according to a tradition preserved in the Sûfî works) say that when the “Third First Man” left the country adjacent to India for Babel, a tree* was given to him, then another and a third tree, whose leaves recorded the history of all the races; the “Third First Man” meant one who belonged to the Third Root-Race, and yet the Sabaeans call him Adam. The Arabs of Upper Egypt, and the Mohammedans generally, have recorded a tradition that the Angel Azâzel brings a message from the Wisdom-Word of God to Adam whenever he is reborn; this the Sûfîs explain by adding that this book is given to every Seli- Allah (“the chosen one of God”) for his wise men. The story narrated by the Kabalists—namely, that the book given to Adam before his Fall (a book full of mysteries and signs and events which either had been, were, or were to be) was taken away by the Angel Raziel after Adam’s Fall, but again restored to him lest men might lose its wisdom and instruction; that this book was delivered by Adam to Seth, who passed it to Enoch, and the latter to Abraham, and so on in succession to the most wise of every generation—relates to all nations, and not to the Jews alone. For Berosus narrates in his turn that Xisuthros compiled a book, writing it at the command of his deity, which book was buried in Zipara† or Sippara, the City of the Sun, in Ba-bel-on-ya, and was dug up long afterwards and deposited in the temple of Belos; it is from this book that Berosus took his history of the antediluvian dynasties of Gods and Heroes. Aelian (in Nimrod) speaks of a Hawk (emblem of the Sun), who in the days of the beginnings brought to the Egyptians a book containing the wisdom of their religion.

* A tree is symbolically a book—as “pillar” is another synonym of the same.

† The wife of Moses, one of the seven daughters of a Midian priest, is called Zipora. It was Jethro, the priest of Midian, who initiated Moses; Zipora, one of the seven daughters. being simply one of the seven Occult powers that the Hierophant was and is supposed to pass to the initiated novice.

The Sam-Sam of the Sabaeans is also a Kabalah, as is the Arabic Zem-Zem (Well of Wisdom).*

We are told by a very learned Kabbalist that Seyffarth asserts that the old Egyptian tongue was only old Hebrew, or a Semitic dialect; and he proves this, our correspondent thinks, by sending him “some 500 words in common” in the two languages. This proves very little to our mind. It only shows that the two nations lived together for centuries, and that before adopting the Chaldaean for their phonetic tongue the Jews had adopted the old Coptic or Egyptian. The Israelitish Scriptures drew their hidden wisdom from the primeval Wisdom-Religion that was the source of other Scriptures, only it was sadly degraded by being applied to things and mysteries of this Earth, instead of to those in the higher and ever-present, though invisible, spheres. Their national history, if they can claim any autonomy before their return from the Babylonian captivity, cannot be carried back one day earlier than the time of Moses. The language of Abraham—if Zeruan (Saturn, the emblem of time—the “Sar,” “Saros,” a “cycle”) can be said to have any language—was not Hebrew, but Chaldaic, perhaps Arabic, and still more likely some old Indian dialect. This is shown by numerous proofs, some of which we give here; and unless, indeed, to please the tenacious and stubborn believers in Bible chronology, we cripple the years of our globe to the Procrustean bed of 7,000 years, it becomes self-evident that the Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden. Bunsen says in *Egypt’s Place in Universal History* that in the

Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic tribe-recollections go back at least three millennia beyond the grandfather of Jacob.†

The Bible of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt anything like the detailed history of the vicissitudes of the so-called Pentateuch, and besides, the history is too well known to need lengthy disquisitions.

* See for these details the *Book of God*, pp. 244, 250.

† Bunsen, *op. cit.*, Vol. V, p. 85.

Whatever was, or was not, the Mosaic Book of Creation—from Genesis down to the Prophets—the Pentateuch of today is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldaean priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judaeian race. But in its hidden meaning, from Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personations.* Its coordination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the “Book of God.” Hence the Kings of Edôm discussed in Genesis before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabbalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these “dark sayings” in good faith, it matters a good deal. Solomon may very well be regarded as a myth† by the Masons, as they lose nothing by it, for all their secrets are Kabbalistic and allegorical—for those few, at any rate, who understand them.

* As is fully shown in *The Source of Measures* and other works.

† Surely even Masons would never claim the actual existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Plato, nor by any writer of standing. It is most extraordinary, he says, “that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest monarchs, spending nearly eight thousand millions of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt on the one hand, and of Babylon on the other—visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?” he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all; and Herodotus was born in 484 B.C. How is this?

For the Christian, however, to give up Solomon, the son of David— from whom Jesus is made to descend—involves a real loss. But how even the Kabalists can claim great antiquity for the Hebrew texts of the old Biblical scrolls now possessed by the scholars is not made at all apparent. For it is certainly a fact of history, based on the confessions of the Jews themselves, and of Christians likewise, that:

The Scriptures having perished in the captivity of Nabuchadrezzar, Esdras, the Levite, the priest, in the times of Artaxerxes, king of the Persians, having become inspired, in the exercise of prophecy restored again the whole of the ancient Scriptures.*

One must have a strong belief in “Esdras,” and especially in his good faith, to accept the now-existing copies as genuine Mosaic Books; for:

Assuming that the copies, or rather phonographs which had been made by Hilkiah and Esdras, and the various anonymous editors, were really true and genuine, they must have been wholly exterminated by Antiochus; and the version of the Old Testament which now subsists must have been made by Judas, or by some unknown compilers, probably from the Greek of the Seventy, long after the appearance and death of Jesus. †

The Bible, therefore, as it is now (the Hebrew texts, that is), depends for its accuracy on the genuineness of the Septuagint; this, we are again told, was written miraculously by the Seventy, in Greek, and the original copy having been lost since that time, our texts are re-translated back into Hebrew from that language. But in this vicious circle of proofs we once more have to rely upon the good faith of two Jews— Josephus and Philo Judaeus of Alexandria—these two Historians being the only witnesses that the Septuagint was written under the circumstances narrated.

* Clement, Stromateis, Bk. I, chap. xii.

† Book of God, p. 408.

And yet it is just these circumstances that are very little calculated to inspire one with confidence. For what does Josephus tell us? He says that Ptolemy Philadelphus, desiring to read the Hebrew Law in Greek, wrote to Eleazar, the highpriest of the Jews, begging him to send him six men from each of the twelve tribes, who should make a translation for him. Then follows a truly miraculous story, vouchsafed by Aristeas, of these seventy- two men from the twelve tribes of Israel, who, shut up in an island, compiled their translation in exactly seventy-two days, etc.

All this is very edifying, and one might have had very little reason to doubt the story, had not the “ten lost tribes” been made to play their part in it. How could these tribes, lost between 700 and 900 B.C., each send six men some centuries later, to satisfy the whim of Ptolemy, and to disappear once more immediately afterwards from the horizon? A miracle, verily.

We are expected, nevertheless, to regard such documents as the Septuagint as containing direct divine revelation: Documents originally written in a tongue about which nobody now knows anything; written by authors that are practically mythical, and at dates as to which no one is able even to make a defensible surmise; documents of the original copies of which there does not now remain a shred. Yet people will persist in talking of the ancient Hebrew, as if there were any man left in the world who now knows one word of it. So little, indeed, was Hebrew known that both the Septuagint and the New Testament had to be written in a heathen language (the Greek), and no better reasons for it given than what Hutchinson says, namely, that the Holy Ghost chose to write the New Testament in Greek.

The Hebrew language is considered to be very old, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldaea. Among the great number of inscriptions of various kinds found in the ruins of that country:

One in the Hebrew Chaldee letter and language has never been found; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus.*

* Book of God, p. 453.

The original Book of Daniel is written in a dialect which is a mixture of Hebrew and Aramaic; it is not even in Chaldaic, with the exception of a few verses interpolated later on. According to Sir W. Jones and other Orientalists, the oldest discoverable languages of Persia are the Chaldaic and Sanskrit, and there is no trace of the “Hebrew” in these. It would be very surprising if there were, since the Hebrew known to the philologists does not date earlier than 500 B.C., and its characters belong to a far later period still. Thus, while the real Hebrew characters, if not altogether lost are nevertheless so hopelessly transformed —

A mere inspection of the alphabet showing that it has been shaped and made regular, in doing which the characteristic marks of some of the letters have been retrenched in order to make them more square and uniform—*

that no one but an initiated Rabbi of Samaria or a “Jaina” could read them, the new system of the Masoretic points has made them a sphinx-riddle for all. Punctuation is now to be found everywhere in all the later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes. Two instances given by Kenealy will suffice:

In Genesis xlix, 21, we read:

Naphtali is a hind let loose; he giveth goodly words.

By only a slight alteration of the points Bochart changes this into:

Naphthali is a spreading tree, shooting forth beautiful branches.

So again, in Psalms (xxix, 9), instead of:

The voice of the Lord maketh the hind to calve, and discovereth the forests;

Bishop Lowth gives:

The voice of the Lord striketh the oak, and discovereth the forests.

The same word in Hebrew signifies “God” and “Nothing,” †

With regard to the claim made by some Kabalists that there was in antiquity one knowledge and one language, this claim is also our own, and it is very just.

* Asiatic Journal, vii, p. 275, quoted by Kenealy, p. 384.

† Book of God, p. 385.

Only it must be added, to make the thing clear, that this knowledge and language have both been esoteric ever since the submersion of the Atlanteans. The Tower of Babel myth relates to that enforced secrecy. Men falling into sin were regarded as no longer trustworthy for the reception of such knowledge, and, from being universal, it became limited to the few. Thus, the “one-lip”—or the Mystery-language—being gradually denied to subsequent generations, all the nations became severally restricted to their own national tongue; and forgetting the primeval Wisdom-language, they stated that the Lord—one of the chief Lords or Hierophants of the Mysteries of the Yava-Aleim—had confounded the languages of all the earth, so that the sinners could understand one another’s speech no longer. But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter,* and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods, and which the Hebrew certainly has not. This one system, containing the elements of Geometry and Numeration, was used by the Jews for the purpose of concealing their Esoteric creed under the mask of a popular and national monotheistic Religion. The last who knew the system to perfection were the learned and “atheistical” Sadducees, the greatest enemies of the pretensions of the Pharisees and of their confused notions brought from Babylon.

* Speaking of the hidden meaning of the Sanskrit words, Mr. T. Subba Row, in his able article on “The Twelve Signs of the Zodiac,” gives some advice as to the way in which one should proceed to find out “the deep significance of ancient Sanskrit nomenclature . . . in the old Aryan myths. . . . 1. Find out the synonyms of the word used which have other meanings. 2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tantrika works [Tantrika Śastra—works on Incantation and Magic]. 3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question. 4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings,” etc. But he does not give the principal rule. And no doubt he is quite right. The Tantrika Śastras are as old as Magic itself. Have they also borrowed their Esotericism from the Hebrews? [Cf. Five Years of Theosophy, 1885, pp. 106-07.]

Yes, the Sadducees, the Illusionists, who maintained that the Soul, the Angels, and all similar Beings, were illusions because they were temporary—thus showing themselves at one with Eastern Esotericism. And since they rejected every book and Scripture, with the exception of the Law of Moses, it seems that the latter must have been very different from what it is now.*

The whole of the foregoing is written with an eye to our Kabalists. Great scholars as some of them undoubtedly are, they are nevertheless wrong to hang the harps of their faith on the willows of Talmudic growth—on the Hebrew scrolls, whether in square or pointed characters, now in our public libraries, museums, or even in the collections of Paleographers. There do not remain half-a-dozen copies from the true Mosaic Hebrew scrolls in the whole world. And those who are in possession of these—as we indicated a few pages back—would not part with them, or even allow them to be examined, on any consideration whatever. How then can any Kabalist claim priority for Hebrew Esotericism, and say, as does one of our correspondents, that “the Hebrew has come down from a far remoter antiquity than any of them

* Their founder, Zadoc, was the pupil, through Antigonus of Socho, of Simon the Just. They had their own secret Book of the Law ever since the foundation of their sect (about 400 B.C.) and this volume was unknown to the masses. At the time of the Separation the Samaritans recognized only the Book of the Law of Moses and the Book of Joshua, and their Pentateuch is far older, and is different from the Septuagint. In 168 B.C. Jerusalem had its temple plundered, [See Samuel Burder's *The Genuine Works of Flavius Josephus*, Vol. II, pp. 331-35. New York, Dodd, Mead & Co., 1879.] and its Sacred Books—namely the Bible made up by Ezra and finished by Judas Maccabeus—were lost, . . . after which the Masorah completed the work of destruction (even of Ezra's once-more adjusted Bible) begun by the change into square from horned letters. Therefore the later Pentateuch accepted by the Pharisees was rejected and laughed at by the Sadducees. They are generally called atheists; yet, since those learned men, who made no secret of their free-thought, furnished from among their number the most eminent of the Jewish high-priests, this seems impossible. How could the Pharisees and the other two believing and pious sects allow notorious atheists to be selected for such posts? The answer is difficult to find for bigotry and for believers in a personal, anthropomorphic God, but very easy for those who accept facts. The Sadducees were called atheists because they believed as the initiated Moses believed, thus differing very widely from the latter made-up Jewish legislator and hero of Mount Sinai.

[whether Egyptian or even Sanskrit!], and that it was the source, or nearer to the old original source, than any of them”?*

As our correspondent says: “It becomes more convincing to me every day that in a far past time there was a mighty civilization with enormous learning, which had a common language over the earth, as to which its essence can be recovered from the fragments which now exist.”

Aye, there existed indeed a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the Kabbalah alone; for there are seven keys to the large entrance door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within.

Every scholar must be aware that there are two distinct styles—two schools, so to speak—plainly traceable in the Hebrew Scriptures: the Elohist and the Jehovist. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohist, were Seers (Roeh), whereas the other, the Jehovists, were prophets (Nabi),† and that the latter—who later became Rabbis—were generally only nominally prophets by virtue of their official position, as the Pope is called the infallible and inspired vicegerent of God.

* The measurements of the Great Pyramid being those of the temple of Solomon, of the Ark of the Covenant, etc., according to Piazzi Smythe and the author of *The Source of Measures*, and the Pyramid of Gizeh being shown on astronomical calculations to have been built 4950 B.C., and Moses having written his books—for the sake of argument—not even half that time before our era, how can this be? Surely if any one borrowed from the other, it is not the Pharaohs from Moses. Even philology shows not only the Egyptian, but even the Mongolian, older than the Hebrew.

† This alone shows how the Books of Moses were tampered with. In I Samuel (ix, 9), it is said: “He that is now called a prophet [Nabi] was beforetime called a Seer [Roeh].” Now since before Samuel, the word “Roeh” is met nowhere in the Pentateuch, but its place is always taken by that of “Nabi,” this proves clearly that the Mosaic text has been replaced by that of the later Levites. (See for fuller details *Jewish Antiquities*, by the Rev. D. Jennings, D.D.)

That, again, the Elohist meant by “Elohim” “forces,” identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovahists made of Jehovah a personal God externally, and used the term simply as a phallic symbol—a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohist made of man the divine incarnate image of the Elohim, emanated first in all Creation; and the Jehovahists show him as the last, the crowning glory of the animal creation, instead of his being the head of all the sensible beings on earth. (This is reversed by some Kabbalists, but the reversion is due to the designedly-produced confusion in the texts, especially in the first four chapters of Genesis.)

Take the Zohar and find in it the description relating to Ain-Soph, the Western or Semitic Parabrahman. What passages have come so nearly up to the Vedantic ideal as the following:

The creation [the evolved Universe] is the garment of that which has no name, the garment woven from the Deity’s own substance.*

Between that which is Ain or “nothing,” and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can comprehend It, how It was before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point.†

The sentence that follows, however, is an evident later interpolation; for it draws attention to a complete contradiction:

And to this the words (Deut. iv, 15), refer—“Ye saw no manner of similitude on the day the Lord spake unto you.”

But this reference to Chapter iv of Deuteronomy, when in Chapter v God is mentioned as speaking “face to face” with the people, is very clumsy.

* Zohar, i, 2a. [See also: Zohar (Bereshith, Genesis) tr. by Nurho de Manhar (pseud.) Wizards Bookshelf, San Diego, 1980.]

† Zohar, 42 B.

Not one of the names given to Jehovah in the Bible has any reference whatever to either Ain Soph or the Impersonal First Cause (which is the Logos) of the Kabbalah; but they all refer to the Emanations.

It says:

For although, to reveal itself to us, the Concealed of all the Concealed sent forth the Ten Emanations [Sephîrôth] called the Form of God, Form of the Heavenly Man, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment, which consists of the Universe. The Universe, therefore, or the visible world, is a farther expansion of the Divine Substance, and is called in the Kabbalah “The Garment of God.”*

This is the doctrine of all the Hindu Puranas, especially that of the Vishnu-Purana. Vishnu pervades the Universe and is that Universe; Brahm enters the Mundane Egg, and issues from it as the Universe; Brahma even dies with it and there remains only Brahman, the impersonal, the eternal, the unborn, and the unqualifiable. The Ain-Soph of the Chaldaeans and later of the Jews is assuredly a copy of the Vaidic Deity; while the “Heavenly Adam,” the Macrocosm which unites in itself the totality of beings and is the Esse of the visible Universe, finds his original in the Puranic Brahma. In Sod, “the Secret of the Law,” one recognizes the expressions used in the oldest fragments of the Gupta-Vidya, the Secret Knowledge. And it is not venturing too much to say that even a Rabbi quite familiar with his own special Rabbinical Hebrew would only comprehend its secrets thoroughly if he added to his learning a serious knowledge of the Hindu philosophies. Let us turn to Stanza I of the Book of Dzyan for an example.

The Zohar premises, as does the Secret Doctrine, a universal, eternal Essence, passive—because absolute—in all that men call attributes. The pregenetic or precosmical Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought.

Hiranyagarbha, Hari, and Śamkara—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

* Zohar i, 2a. See Dr. Christian David Ginsburg’s essay on The Cabbalah, its Doctrines, Developments and Literature. [First published in Gt. Britain in 1863 by Longmans Green & Co.; for the quotation above see p. 108 of a 1974 reprint of Ginsburg’s combined essays, bearing the title: The Essenes and The Kabbalah . . ., reprinted in N.Y. by Sam Weiser; also 1972.—Compiler.]

Plato speaks of it and Plotinus calls it an ancient doctrine, on which Cudworth remarks that:

Since Orpheus, Pythagoras, and Plato, who, all of them, asserted a Trinity of divine hypostases, unquestionably derived much of their doctrine from the Egyptians, it may be reasonably suspected, that the Egyptians did the like before them.*

The Egyptians certainly derived their Trinity from the Indians. Wilson justly observes:

As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant, form.†

This, then, is the meaning:

“Darkness alone filled the Boundless All, for Father, Mother and Son were once more One.”‡

Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one—outside its aspects. This was a Kabalistic, and is now a Christian teaching.

As is constantly shown in the Zohar, the Infinite Unity, or Ain-Soph, is ever placed outside human thought and appreciation; and in Sepher Yetzirâh we see the Spirit of God—the Logos, not the Deity itself—called One.

One is the Spirit of the living God, . . . who liveth forever. Voice, Spirit, [of the Spirit], and Word: this is the Holy Spirit,§ and the Quaternary. From this Cube emanates the whole Kosmos.

Says the Secret Doctrine:

It is called to life. The mystic Cube in which rests the Creative Idea, the manifesting Mantra [or articulate speech— Vach] and the holy Purusha [both radiations of prima materia] exist in the Eternity in the Divine Substance in their latent state

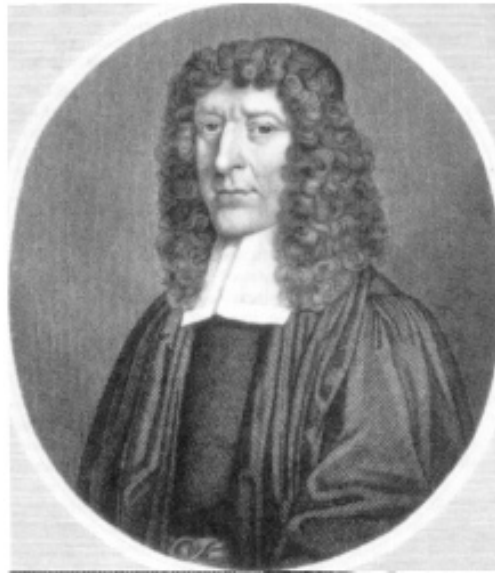
—during Pralaya.

* Ralph Cudworth, *Intellectual System of the Universe*, I, iii. London, Thomas Tegg, 1845. Quoted by Wilson, *Vishnu Purana*, Vol. I, p. 14 fn.

† *Vishnu Purana*, I, 14. [H.H. Wilson ed., London, John Murray, 1840.]

‡ Stanza I, 5 [The Secret Doctrine, I, p. 40].

§ *Spher Yetzirah*, I, §9.



RALPH CUDWORTH, DD.
1617-1688

And in the Sepher Yetzirah, when the Three-in-One are to be called into being—by the manifestation of Shekhinah, the first effulgency or radiation in the manifesting Kosmos—the “Spirit of God,” or Number One,* fructifies and awakens the dual Potency, Number Two, Air, and Number Three, Water; in these “are darkness and emptiness, slime and dung”—which is Chaos, the Tohu-Vah-Bohu. The Air and Water emanate Number Four, Ether or Fire, the Son. This is the Kabalistic Quaternary. This Fourth Number, which in the manifested Kosmos is the One, or the Creative God, is with the Hindus the “Ancient,” Sanat, the Prajâpati of the Vedas and the Brahmâ of the Brâhmans—the heavenly Androgyne, as he becomes the male only after separating himself into two bodies, Vâch and Virâj. With the Kabalists, he is at first the Yôd-Havâh, only later becoming Jehovah, like Virâj, his prototype, after separating himself as Adam-Kadmon into Adam and Eve in the formless, and into Cain-Abel in the semiobjective world, he became finally the Yôd-Havâh, or man and woman, in Enoch, the son of Seth.

For, the true meaning of the compound name of Jehovah—of which, unvoveled, you can make almost anything—is: men and women, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of Genesis every name is a permutation of another name, and every personage is at the same time somebody else.

* In its manifested state it becomes Ten, the Universe. In the Chaldaean Kabbalah it is sexless. In the Jewish, Shekhinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the Book of Numbers “Shekhina” is made to drop the final “h” that makes it a feminine name. Narayana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekhinah and Daiviprakiti, the “Light of the Logos,” are one and the same thing philosophically.

A Kabbalist traces Jehovah from the Adam of earth to Seth, the third son—or rather race—of Adam.* Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or our mankind. The Hindu Brahmâ-Virâj, Virâj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vâch, present the greatest analogy with these personages—for anyone who will take the trouble of studying the subject in both the Bible and the Puranas. It is said of Brahmâ that he created himself as Manu, and that he was born of, and was identical with, his original self, while he constituted the female portion “Śata-rupa” (hundred-formed). In this Hindu Eve, “the mother of all living beings,” Brahma created Viraj, who is himself, but on a lower scale, as Cain is Jehovah on an inferior scale: both are the first males of the Third Race. The same idea is illustrated in the Hebrew name of God (יהוה). Read from right to left “Yôd” (י) is the father. “He” (ה) the mother, “Vau” (ו) the son, and “He” (ה), repeated at the end of the word, is generation, the act of birth, materiality. This is surely a sufficient reason why the God of the Jews and Christians should be personal, as much as the male Brahmâ, Vishnu, or Śiva of the orthodox, exoteric Hindu.

Thus the term of Yhvh alone—now accepted as the name of “One living [male] God”—will yield, if seriously studied, not only the whole mystery of Being (in the Biblical sense), but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man. As shown by the best Hebraists:

The verbal הִיָּה or Hayah, or E-y-e, means to be, to exist, while הִיָּה or Hayah, or E-y-e, means to live, as motion of existence.†

Hence Eve stands as the evolution and the never-ceasing “becoming” of Nature.

* The Elohim create the Adam of dust, and in him Jehovah-Binah separates himself into Eve, after which the male portion of God becomes the Serpent, tempts himself in Eve, then creates himself in her as Cain, passes into Seth, and scatters from Enoch, the Son of Man, or Humanity, as Yod-Havah.

† The Source of Measures, p. 8.

Now if we take the almost untranslatable Sanskrit word Sat, which means the quintessence of absolute immutable Being, or Be-ness—as it has been rendered by an able Hindu Occultist—we shall find no equivalent for it in any language; but it may be regarded as most closely resembling “Ain,” or “Ain-Soph,” Boundless Being. Then the term Hâyâh, “to be,” as passive, changeless, yet manifested existence may perhaps be rendered by the Sanskrit Jîvâtman, universal life or soul, in its secondary or cosmic meaning; while “Hâyâh,” “to live,” as “motion of existence,” is simply Prana, the ever-changing life in its objective sense. It is at the head of this third category that the Occultist finds Jehovah—the Mother, Binah, and the Father, Arelim. This is made plain in the Zohar, when the emanation and evolution of the Sephirôth are explained: First, Ain-Soph, then Shekhinah, the Garment or Veil of Infinite Light, then Sephîrah or the Kadmon, and, thus making the fourth, the spiritual Substance sent forth from the Infinite Light. This Sephîrah is called the Crown, Kether, and has besides, six other names—in all seven. These names are: 1. Kether; 2. the Aged; 3. the Primordial Point; 4. the White Head; 5. the Long Face; 6. the Inscrutable Height; and 7. Eheyeh (“I am”).* This Septenary Sephîrah is said to contain in itself the nine Sephirôth. But before showing how she brought them forth, let us read an explanation about the Sephirth in the Talmud, which gives it as an archaic tradition, or Kabbalah.

There are three groups (or orders) of Sephîrôth: 1. The Sephrth called “divine attributes” (the Triad in the Holy Quaternary); 2. the sidereal (personal) Sephîrôth; 3. the metaphysical Sephîrôth, or a periphrasis of Jehovah, who are the first three Sephirôth (Kether, Hokmah and Bînâh), the rest of the seven being the personal “Seven Spirits of the Presence” (also of the planets, therefore). Speaking of these, the angels are meant, though not because they are seven, but because they represent the seven Sephirôth which contain in them the universality of the Angels.

* This identifies Sephirah, the third potency, with Jehovah the Lord, who says to Moses out of the burning bush: “(Here) I am” (Exodus iii, 4). At this time the “Lord” had not yet become Jehovah. It was not the one male God who spoke, but the Elohim manifested, or the Sephiroth in their manifested collectivity of seven, contained in the triple Sephirah.

This shows (a) that, when the first four Sephîrôth are separated, as a Triad-Quaternary—Sephîrah being its synthesis—there remain only seven Sephiroth, as there are seven Rishis; these become ten when the Quaternary, or the first divine Cube, is scattered into units; and (b) that while Jehovah might have been viewed as the Deity, if he be included in the three divine groups or orders of the Sephiroth, the collective Elohim, or the quaternary indivisible Kether, once that he becomes a male God, he is no more than one of the Builders of the lower group—a Jewish Brahma.* A demonstration is now attempted.

The first Sephirah, containing the other nine, brought them forth in this order: (2) Hokmah (or Wisdom), a masculine active potency represented among the divine names as Yah; and, as a permutation or an evolution into lower forms in this instance—becoming the ophanim (or the Wheels—cosmic rotation of matter) among the army, or the angelic hosts. From this Hokmah emanated a feminine passive potency called (3) Intelligence, Binah, whose divine name is Jehovah, and whose angelic name, among the Builders and Hosts, is Arelim.† It is from the union of these two potencies, male and female (or Hokmah and Binah) that emanated all the other Sephiroth, the seven orders of the Builders. Now if we call Jehovah by his divine name, then he becomes at best and forthwith “a female passive” potency in Chaos. And if we view him as a male God, he is no more than one of many, an Angel, Arelim. But straining the analysis to its highest point, and if his male name Yah, that of Wisdom, be allowed to him, still he is not the “Highest and the one Living God”; for he is contained with many others within Sephirah, and Sephirah herself is a third Potency in Occultism, though regarded as the first in the exoteric Kabalah—and is one, moreover, of lesser importance than the Vaidic Aditi, or the Primordial Water of Space, which becomes after many a permutation the Astral Light of the Kabalist.

* The Brahmans were wise in their generation when they gradually, for no other reason than this, abandoned Brahma, and paid less attention to him individually than to any other deity. As an abstract synthesis they worshipped him collectively and in every God, each of which represents him. As Brahmâ, the male, he is far lower than Śiva, the Linga, who personates universal generation, or Vishnu, the preserver—both Śiva and Vishnu being the regenerators of life after destruction. The Christians might do worse than follow their example, and worship God in Spirit, and not in the male Creator.

† A plural word, signifying a collective host generically; literally, the “strong lion.”

Thus the Kabbalah, as we have it now, is shown to be of the greatest importance in explaining the allegories and “dark sayings” of the Bible. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured, unless checked by the Chaldaean Book of Numbers or by the tenets of the Eastern Secret Science, or Esoteric Wisdom. The Western nations have neither the original Kabbalah, nor yet the Mosaic Bible.

Finally, it is demonstrated by internal as well as by external evidence, on the testimony of the best European Hebraists, and the confessions of the learned Jewish Rabbis themselves, that “an ancient document forms the essential basis of the Bible, which received very considerable insertions and supplements”; and that “the Pentateuch arose out of the primitive or older document by means of a supplementary one.” Therefore in the absence of the Book of Numbers,* the Kabbalists of the West are only entitled to come to definite conclusions, when they have at hand some data at least from that “ancient document”—data now found scattered throughout Egyptian papyri, Assyrian tiles, and the traditions preserved by the descendants of the disciples of the last Nazars. Instead of that, most of them accept as their authorities and infallible guides Fabre d’Olivet—who was a man of immense erudition and of speculative mind, but neither a Kabbalist nor an Occultist, either Western or Eastern—and the Mason Ragon, the greatest of the “Widow’s sons,” who was even less of an Orientalist than d’Olivet, for Sanskrit learning was almost unknown in the days of both these eminent scholars.

* The writer possesses only a few extracts, some dozen pages in all, verbatim quotations from that priceless work, of which but two or three copies, perhaps, are still extant.

HEBREW ALLEGORIES

How can any Kabbalist, acquainted with the foregoing, deduce his conclusions with regard to the true Esoteric beliefs of the primitive Jews, from only that which he now finds in the Jewish scrolls? How can any scholar—even though one of the keys to the universal language be now positively discovered, the true key to the numerical reading of a pure geometrical system—give out anything as his final conclusion? Modern Kabbalistic speculation is on a par now with modern “speculative Masonry”, for as the latter tries vainly to link itself with the ancient—or rather the archaic—Masonry of the Temples, failing to make the link because all its claims have been shown to be inaccurate from an archaeological standpoint, so fares it also with Kabbalistic speculation. As no mystery of Nature worth running after can be revealed to humanity by settling whether Hiram Abif was a living Sidonian builder, or a solar myth, so no fresh information will be added to Occult Lore by the details of the exoteric privileges conferred on the Collegia Fabrorum by Numa Pompilius. Rather must the symbols used in it be studied in the Aryan light, since all the Symbolism of the ancient Initiations came to the West with the light of the Eastern Sun. Nevertheless, we find the most learned Masons and Symbologists declaring that all these weird symbols and glyphs, that run back to a common origin of immense antiquity, were nothing more than a display of cunning natural phallicism, or emblems of primitive typology. How much nearer the truth is the author of *The Source of Measures*, who declares that the elements of human and numerical construction in the Bible do not shut out the spiritual elements in it, albeit so few now understand them. The words we quote are as suggestive as they are true:

How desperately blinding becomes a superstitious use, through ignorance of such emblems, when they are made to possess the power of bloodshed and torture, through orders of propaganda of any species of religious cultus. When one thinks of the horrors of a Moloch, or Baal, or Dâgôn worship; of the correlated blood deluges under the cross baptized in gore by Constantine, as the initiative of the secular church; . . . when one thinks of all this, and then that the cause of all has been simply ignorance of the real radical reading of the Moloch, and Baal, and Dâgôn, and the cross and the t’phillin, all running back to a common origin, and, after all,

being nothing more than a display of pure and natural mathematics, . . . one is apt to feel like cursing ignorance, and to lose confidence in what are called intuitions of religion; one is apt to wish for a return of the day when all the world was of one lip and of one knowledge But while these elements [of the construction of the pyramid] are rational and scientific, . . let no man consider that with this discovery comes a cutting off of the spirituality* of the Bible intention, or of man's relation to this spiritual foundation. Does one wish to build a house? No house was ever actually built with tangible material until first the architectural design of building had been accomplished, no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is the creative system of the eternal God. . . . But, spiritually, to man the value of this matter is, that he can actually, in contemplation, bridge over all material construction of the cosmos, and pass into the very thought and mind of God, to the extent of recognizing this system of design for cosmic creation— yea, even before the words went forth, Let there be!†

But true as the above words may be, when coming from one who has rediscovered, more completely than anyone else has done during the past centuries, one of the keys to the universal Mystery Language, it is impossible for an Eastern Occultist to agree with the conclusion of the able author of *The Source of Measures*. He “has set out to find the truth.” and yet he still believes that:

The best and most authentic vehicle of communication from [the creative] God to man . . . is to be found in the Hebrew Bible.

To this we must and shall demur, giving our reasons for it in a few words. The “Hebrew Bible” exists no more, as has been shown in the foregoing pages, and the garbled accounts, the falsified and pale copies we have of the real Mosaic Bible of the Initiates, warrant the making of no such sweeping assertion and claim. All that the scholar can fairly claim is that the Jewish Bible, as now extant—in its latest and final interpretation, and according to the newly-discovered key—may give a partial presentment of the truths it contained before it was mangled.

* Aye; but that spirituality can never be discovered, far less proved, unless we turn to the Aryan Scriptures and Symbology. For the Jews it was lost, save for the Sadducees, from the day that the “chosen people” reached the Promised Land; the national Karma preventing Moses from reaching it.

† *The Source of Measures*, pp. 317-18.

But how can he tell what the Pentateuch contained before it had been recomposed by Esdras; then corrupted still more by the ambitious Rabbis in later times, and otherwise remodelled and interfered with? Leaving aside the opinion of the declared enemies of the Jewish Scriptures, one may quote simply what their most devoted followers say.

Two of these are Horne and Prideaux. The avowals of the former will be sufficient to show how much now remains of the original Mosaic books, unless indeed we accept his sublimely blind faith in the inspiration and editorship of the Holy Ghost. He writes that when a Hebrew scribe found a writing of any author, he was entitled, if he thought fit, being “conscious of the aid of the Holy Spirit,” to do exactly as he pleased with it—to cut it up, or copy it, or use as much of it as he deemed right, and so to incorporate it with his own manuscript. Dr. Kenealy aptly remarks of Horne, that it is almost impossible to get any admission from him

That makes against his church, so remarkably guarded is he [Horne] in his phraseology and so wonderfully discreet in the use of words that his language, like a diplomatic letter, perpetually suggests to the mind ideas other than those which he really means; I defy any unlearned person to read his chapter on “Hebrew characters” and to derive any knowledge from it whatever on the subject on which he professes to treat.*

And yet this same Horne writes:

We are persuaded that the things to which reference is made proceeded from the original writers or compilers of the books [Old Testament]. Sometimes they took other writings, annals, genealogies, and such like, with which they incorporated additional matter, or which they put together with greater or less condensation. The Old Testament authors used the sources they employed (that is, the writing of other people) with freedom and independence. Conscious of the aid of the Divine Spirit, they adapted their own productions, or the productions of others, to the wants of the times. But in these respects they cannot be said to have corrupted the text of Scripture. They made the text.†

* The Book of God, pp. 388, 389.

† See Thomas Hartwell Horne’s *An Introduction to . . . the Holy Scriptures* (10th edition). Vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389. [London, Longman . . . Green etc., 1856-59 (4v.)]

But of what did they make it? Why, of the writings of other persons, justly observes Kenealy:

And this is Horne's notion of what the Old Testament is—a cento from the writings of unknown persons collected and put together by those who, he says, were divinely inspired. No infidel that I know of has ever made so damaging a charge as this against the authenticity of the Old Testament.*

This is quite sufficient, we think, to show that no key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views—to Phallicism, and to nothing else. There are a sufficient number of stray bits in the Elohist portions of the Bible to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coordinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls.† Hence there is a great distance between the admission that some Hebrews were initiates, and the conclusion that because of this the Hebrew Bible must be the best standard, as being the highest representative of the archaic Esoteric System.

Nowhere does the Bible say, moreover, that the Hebrew is the language of God; of this boast, at any rate, the authors are not guilty. Perhaps because in the days when the Bible was last edited the claim would have been too preposterous—hence dangerous.

* The Book of God. Loc. Cit.

† The author [Skinner] says that Parker's quadrature is "that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to monument it and its uses," and that "from it the sacred cubit-value was derived, which was the cubit-value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant" (The Source of Measures, p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great Initiate.

The compilers of the Old Testament, as it exists in the Hebrew canon, knew well that the language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants; and that none of the dialects that had sprung from the old Syriac and the pure old Arabic of Yarab—the father and progenitor of the primitive Arabians, long before the time of Abraham, in whose days the ancient Arabic had already become vitiated—that none of those languages was the one sacerdotal universal tongue. Nevertheless all of them included a number of words which could be traced to common roots. And to do this is the business of modern Philology, though to this day, with all the respect due to the labors of the eminent Philologists of Oxford and Berlin, that Science seems to be hopelessly floundering in the Cimmerian darkness of mere hypothesis.

Ahrens, when speaking of the letters as arranged in the Hebrew sacred scrolls, and remarking that they were musical notes, had probably never studied ryan Hindu music. In the Sanskrit language letters are continually arranged in the sacred Ollas so that they may become musical notes. For the whole Sanskrit alphabet and the Vedas, from the first word to the last, are musical notations reduced to writing; the two are inseparable. * As Homer distinguished between the “language of Gods” and the “language of men,”† so did the Hindus.

The Devanâgarî, the Sanskrit characters, are the “speech of the Gods,” and Sanskrit is the divine language.

* See The Theosophist, Vol. I, November, 1879, art. “Hindu Music,” p. 47 [Wizards Bookshelf, rpr. 1979.]

† The Sanskrit letters are far more numerous than the poor twenty-two letters of the Hebrew alphabet. They are all musical, and they are read-or rather chanted—according to a system given in very old Tantrika works, and are called Devanagari, the speech, or language, of the Gods. And since each letter answers to a numeral, the Sanskrit affords a far larger scope for expression, and it must necessarily be far more perfect than the Hebrew, which followed the same system but could apply it only in a very limited way. If either of these two languages were taught to humanity by the Gods, surely it would more likely be the Sanskrit, the perfect form of the most perfect language on earth, than the Hebrew, the roughest and the poorest. For once anyone believes in a language of divine origin, he can hardly believe at the same time that Angels or Gods or any divine Messengers have had to develop it from a rough monosyllabic form into a perfect one, as we see in terrestrial linguistic evolution. [See B.C.W., Vol. VII, pp. 263-64.]

It is argued in defence of the present version of the Mosaic Books that the mode of language adopted was an “accommodation” to the ignorance of the Jewish people. But the said “mode of language” drags down the “sacred text” of Esdras and his colleagues to the level of the most unspiritual and gross phallic religions. This plea confirms the suspicions entertained by some Christian Mystics and many philosophical critics, that:

(a) Divine Power as an Absolute Unity had never anything more to do with the Biblical Jehovah and the “Lord God” than with any other Sephîrôth or number. The Ain-Soph of the Kabbalah of Moses is as independent of any relation with the created Gods as is Parabrahman Itself.

(b) The teachings veiled in the Old Testament under allegorical expressions are all copied from the Magical Texts of Babylonia, by Esdras and others, while the earlier Mosaic Text had its source in Egypt.

A few instances known to almost all Symbologists of note, and especially to the French Egyptologists, may help to prove the statement. Furthermore, no ancient Hebrew Philosopher, Philo no more than the Sadducees, claimed, as do now the ignorant Christians, that the events in the Bible should be taken literally. Philo says most explicitly:

The verbal statements are fabulous [in the Book of the Law]: it is in the allegory that we shall find the truth.

Let us give a few instances, beginning with the latest narrative, the Hebrew, and thus if possible trace the allegories to their origin.

1. Whence the Creation in six days, the seventh day as day of rest, the seven Elôhîm,* and the division of space into heaven and earth, in the first chapter of Genesis?

* In the first chapter of Genesis the word “God” represents the Elôhîm —Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole Kabbalah explains sufficiently that the Alhim (Elôhîm) are seven; each creates one of the seven things enumerated in the first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said “And God saw that it was good,” and you will find that this is said seven times—in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man “male and female in the image of God,” the Seven Elôhîm repeat the sacramental sentence, “It was good,” for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elôhîm are, of course, the seven Egyptian Khnumu, the “assistant- architects”; the seven Amshâspends of the Zoroastrians; the Seven Spirits subordinate to Ialdabaoth of the Nazareans; the seven Prajâpatis of the Hindus, etc.

The division of the vault above from the Abyss, or Chaos, below is one of the first acts of creation or rather of evolution, in every cosmogony. Hermes in Poimandros speaks of a heaven seen in seven circles with seven Gods in them. We examine the Assyrian tiles and find the same on them—the seven creative Gods busy each in his own sphere. The cuneiform legends narrate how Bel prepared the seven mansions of the Gods; how heaven was separated from the earth. In the Brâhmanical allegory everything is septenary, from the seven zones, or envelopes, of the Mundane Egg down to the seven continents, islands, seas, etc. The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmâ, the seventh being that of man; and secondarily on the number of generation. It is pre-eminently and most conspicuously phallic. In the Babylonian system the seventh day, or period, was that in which man and the animals were created.

2. The Elôhîm make a woman out of Adam's rib.* This process is found in the Magical Texts translated by G. Smith.

The seven Spirits bring forth the woman from the loins of the man, explains Mr. Sayce in his Hibbert Lectures.†

The mystery of the woman who was made from the man is repeated in every national religion, and in Scriptures far antedating the Jewish. You find it in the Avestan fragments, in the Egyptian Book of the Dead, and finally in Brahmâ, the male, separating from himself, as a female self, Vâch, in whom he creates Virâj.

3. The two Adams of the first and second chapters in Genesis originated from garbled exoteric accounts coming from the Chaldaeans and the Egyptian Gnostics, revised later from the Persian traditions, most of which are old Âryan allegories.

* Gen. ii, 21, 22.

† Op. cit. See Lecture VI, p. 395, note [Wms. & Norgate, London (1909)].

As Adam-Kadmon is the seventh creation,* so the Adam of dust is the eighth; and in the Purânas one finds an eighth, the Anugraha creation, and the Egyptian Gnostics had it. Irenaeus, complaining of the heretics, says of the Gnostics:

Sometimes they will have him [man] to have been made on the sixth day, and sometimes on the eighth.†

The author of *The Hebrew and Other Creations Fundamentally Explained* writes:

These two creations of man on the sixth day and on the eighth were those of the Adamic, or fleshly man, and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the man of earth and the man of Heaven. Irenaeus also says they insisted that Moses began with the Ogdoad of the Seven Powers and their mother, Sophia (the old Kefa of Egypt, who is the Living Word at Ombos).

Sophia is also Aditi with her seven sons.

One might go on enumerating and tracing the Jewish “revelations” ad infinitum to their original sources; were it not that the task is superfluous, since so much is already done in that direction by others—and done thoroughly well, as in the case of Gerald Massey, who has sifted the subject to the very bottom. Hundreds of volumes, treatises, and pamphlets are being written yearly in defence of the “divine-inspiration” claim for the Bible; but symbolical and archaeological research is coming to the rescue of truth and fact—therefore of the Esoteric Doctrine—upsetting every argument based on faith and breaking it as an idol with feet of clay. A curious and learned book, *The Approaching End of the Age* [p. 230], by H. Grattan Guinness, professes to solve the mysteries of the Bible chronology and to prove thereby God’s direct revelation to man. Among other things its author thinks that:

* The seventh esoterically, exoterically the sixth.

† *Contra Haereses*, I, xviii, 2.

‡ *Op. cit.* by Gerald Massey, p. 19, [p. 123 in *Gerald Massey’s Lectures*, rpr. by Samuel Weiser, N.Y., 1974.]

It is impossible to deny that a septiform chronology was divinely appointed in the elaborate ritual of Judaism.*

This statement is innocently accepted and firmly believed in by thousands and tens of thousands, only because they are ignorant of the Bibles of other nations. Two pages from a small pamphlet, a lecture by Mr. Gerald Massey,† so upset the arguments and proofs of the enthusiastic Mr. Grattan Guinness, spread over 760 pages of small print, as to prevent them from ever raising their heads any more. Mr. Massey treats of the Fall, and says:

Here, as before, the genesis does not begin at the beginning. There was an earlier Fall than that of the Primal Pair. In this the number of those who failed and fell was seven. We meet with those seven in Egypt—Eight with the mother—where they are called the “Children of Inertness,” who were cast out from Am-Smen, the Paradise of the Eight; also in a Babylonian legend of Creation, as the Seven Brethren, who were Seven Kings, like the Seven Kings in the Book of Revelation; and the Seven Non-Sentient Powers, who became the Seven Rebel Angels that made war in heaven. The Seven Kronidae, described as the Seven Watchers, who in the beginning were formed in the interior of heaven. The heaven, like a vault, they extended or hollowed out; that which was not visible they raised, and that which had no exit they opened; their work of creation being exactly identical with that of the Elôhîm in the Book of Genesis. These are the Seven elemental Powers of space, who were continued as Seven Timekeepers. It is said of them: “In watching was their office, but among the stars of heaven their watch they kept not,” and their failure was the Fall. In the Book of Enoch the same Seven Watchers in heaven are stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes, at the end of the secret, or great year of the World, i.e., the Period of Precession, when there was to be restoration and rebeginning. The Seven deposed constellations are seen by Enoch, looking like seven great blazing mountains overthrown—the seven mountains in Revelation, on which the Scarlet Lady sits.‡

There are seven keys to this, as to every other allegory whether in the Bible or in pagan religions.

* [See p. 169 & 32-35 of *Light for the Last Days* (London, Morgan Scott, 1917) wherein Mr. Guinness quotes his earlier work on this topic.]

† Loc. cit.

‡ Op. cit. [p. 123].

While Mr. Massey has hit upon the key in the mysteries of cosmogony, John Bentley in his Hindu Astronomy claims that the Fall of the Angels, or War in Heaven, as given by the Hindus, is but a figure of the calculations of time-periods, and goes on to show that among the Western nations the same war, with like results, took the form of the war of the Titans.

In short, he makes it astronomical. So does the author of *The Source of Measures*:

The celestial sphere, with the earth, was divided into twelve compartments [astronomically], and these compartments were esteemed as sexed; the lords, or husbands, being, respectively, the planets presiding over them. This being the settled scheme, want of proper correction would bring it to pass, after a time, that error and confusion would ensue, by the compartments coming under the lordship of the wrong planets. Instead of lawful wedlock, there would be illegal intercourse, as between the planets, “sons of Elôhîm,” and these compartments, “daughters of H-Adam,” or of the earth-man; and, in fact, the 4th verse of 6th Genesis will bear this interpretation for the usual one, viz., “In the same days, or periods, there were untimely births in the earth; and also behind that, when the sons of Elôhîm came to the daughters of H-Adam, they begat to them the offspring of harlotry,” etc., astronomically indicating this confusion. *

Do any of these learned explanations explain anything except a possible ingenious allegory, and a personification of the celestial bodies, by the ancient Mythologists and Priests? Carried to their last word they would undeniably explain much, and would thus furnish one of the right seven keys, fitting a great many of the Biblical puzzles yet opening none naturally and entirely, instead of being scientific and cunning master-keys. But they yet prove one thing—that neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. For let us see the sources at which the Bible sipped its divine inspiration with regard to the sacred number seven. Says Mr. Massey in the same lecture:

The Book of Genesis tells us nothing about the nature of these Elôhîm, erroneously rendered God, who are creators of the Hebrew beginning, and who are themselves pre-extant and seated when the theatre opens and the curtain ascends. It says that in the beginning the Elôhîm created the heaven and the earth.

* *The Source of Measures*, p. 243.

In thousands of books the Elôhîm have been discussed, but ... With no conclusive result. . . . The Elôhîm are Seven in number, whether as nature-powers, gods of constellations, or planetary gods, . . . as the Pitis and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish Kabbalah preserve an account of the Elôhîm of Genesis by which we are able to identify them with other forms of the seven primordial powers. . . . Their names are Ialdabaôth, Jaô, Tsabaôth, Adonaios, Eloaios, Horaios, and Astaphaios. Iadabaôth signifies the Lord God of the fathers, that is the fathers who preceded the Father; and thus the Seven are identical with the Seven Pitis or Fathers of India (Irenaeus, B.I., xxx., 5). Moreover, the Hebrew Elôhîm were pre-extant by name and nature as Phoenician divinities or powers. Sanchoniathon mentions them by name, and describes them as Auxiliaries of Kronos or Time. In this phase, then, the Elôhîm are time-keepers in heaven! In the Phoenician mythology the Elôhîm are the Seven sons of Sydik [Melchizedek], identical with the Seven Kabiri, who in Egypt are the Seven sons of Ptah, and the Seven Spirits of Ra in The Book of the Dead; . . . in America with the seven Hohgates, . . . in Assyria with the seven Lumazi. . . . They are always seven in number. . . . who Kab—that is, turn round, together, whence the “Kab-iri.” . . . They are also the Ili or Gods, in Assyrian, who were seven in number! . . . They were first born of the Mother in Space,* and then the Seven Companions passed into the sphere of time as auxiliaries of Kronus, or Sons of the Male Parent. As Damascius says in his Primitive Principles, the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for men. Seven constellations were assigned to them. . . . As the seven turned around in the ark of the sphere they were designated the Seven Sailors, Companions, Rishis, or Elôhîm. The first “Seven Stars” are not planetary. They are the leading stars of seven constellations which turned round with the Great Bear in describing the circle of the year.† These the Assyrians called the seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elôhîm are identified for us by the Kabbalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or theology. . . . There were two constellations with seven stars each. We call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with—as the beast with seven heads—in the Akkadian Hymns and in Revelation. The mythical dragon originated in the crocodile, which is the dragon of Egypt. . . .

* When they are the Anupapadakas (Parentless) of The Secret Doctrine. See Stanza, I, 9, Vol. I, pp. 47 & 52.

† These originated with the Aryans, who placed therein their “bright-crested” (Chitra-Sikhandin) Seven Rishis. But all this is far more Occult than appears on the surface.

Now in one particular cult, the Sut-Typhonian, the first god was Sevekh [the seven-fold], who wears the crocodile's head, as well as the Serpent, and who is the Dragon, or whose constellation was the Dragon. . . . In Egypt the Great Bear was the constellation of Typhon, or Kepha, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued, as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, . . . Iaô Chnubis, and others. We find these two in The Book of Revelation. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication. That means the emblems of the male and female, imaged by the Egyptians at the Polar Centre, the very uterus of creation, as was indicated by the Thigh constellation, called the Khephsh of Typhon, the old Dragon, in the northern birthplace of Time in heaven. The two revolved about the pole of heaven, or the Tree, as it was called, which was figured at the centre of the starry motion. In The Book of Enoch these two constellations are identified as Leviathan and Behemoth = Bekhmut, or the Dragon and Hippopotamus = Great Bear, and they are the primal pair that were first created in the Garden of Eden. So that the Egyptian first mother, Kefa [or Kepha] whose name signifies "mystery," was the original of the Hebrew Chavah, our Eve; and therefore Adam is one with Sevekh the sevenfold one, the solar dragon in whom the powers of light and darkness were combined, and the sevenfold nature was shown in the seven rays worn by the Gnostic Iaô-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the Seven.*

All this gives the key to the astronomical prototype of the allegory in Genesis, but it furnishes no other key to the mystery involved in the sevenfold glyph. The able Egyptologist shows also that Adam himself according to Rabbinical and Gnostic tradition, was the chief of the Seven who fell from Heaven, and he connects these with the Patriarchs, thus agreeing with the Esoteric Teaching. For by mystic permutation and the mystery of primeval rebirths and adjustment, the Seven Rishis are in reality identical with the seven Prajâpatis, the fathers and creators of mankind, and also with the Kumâras, the first sons of Brahmâ, who refused to procreate and multiply. This apparent contradiction is explained by the sevenfold nature—make it fourfold on metaphysical principles and it will come to the same thing—of the celestial men, the Dhyâni-Chohans. This nature is made to divide and separate; and while the higher principles (Âtma-Buddhi) of the "Creators of Men" are said to be the Spirits of the seven constellations, their middle and lower principles are connected with the earth and are shown

* Op. cit., pp. 123-26.

Without desire or passion, inspired with holy wisdom, estranged from the Universe, and undesirous of progeny,*

remaining Kumaric (virgin and undefiled); therefore it is said they refuse to create. For this they are cursed and sentenced to be born and reborn “Adams,” as the Semites would say.

Meanwhile let me quote a few lines more from Mr. G. Massey’s lecture, the fruit of his long researches in Egyptology and other ancient lore, as it shows that the septenary division was at one time a universal doctrine:

Adam as the father among the Seven is identical with the Egyptian Atum, . . . whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in Genesis reflects and continues the later creation in the mythos which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being. . . . It is found in the [Babylonian] texts, when Ea, the first father, is said to “grant forgiveness to the conspiring gods,” for whose “redemption did he create mankind.” (Sayce; Hib. Lec., p. 140.) . . . The Elôhîm, then, are the Egyptian, Akkadian, Hebrew, and Phoenician form of the universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualized fatherhood on earth. . . . When the Elôhîm said: “Let us make man in our image, after our likeness,” there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elôhîm that man was first created, with his seven elements, principles, or souls,† and therefore he could not have been formed in the image of the one God.

* Vishnu-Purâna, [Bk. I, ch. vii. (Wilson’s Ed., Vol. I, pp. 101-02).] The period of these Kumâras is pre-Adamic, i.e., before the separation of sexes, and before humanity had received the creative, or sacred, fire of Prometheus.

† The Secret Doctrine says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, i.e., began to be born as distinct men and women. See Vol. II of this work, Stanzas and Commentaries.



GERALD MASSEY
1828-1907

The seven Gnostic Elôhîm tried to make a man in their own image, but could not for lack of virile power.* Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ialdabaôth,† chief of the seven, cried: “I am the father and God,” his mother Sophia [Akhamôth] replied: “Do not tell lies, Ialdabaôth, for the first man (Anthrôpos, son of Anthrôpos‡) is above thee.” That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone!§ For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men. . . . The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elôhim that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualized only in the second Hebrew creation.||

* This is a Western mangling of the Indian doctrine of the Kumâras.

† He was regarded by several Gnostic sects as one with Jehovah. See *Isis Unveiled*, Vol. II, p. 184.

‡ Or “man, son of man.” The Church found in this a prophecy and a confession of Christ, the “Son of Man”!

§ See Stanza II, 5, *The Secret Doctrine*, Vol. II, p. 16.

|| *Op. cit.* pp. 127-28.

This shows sufficiently how the echo of the Secret Doctrine —of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mânasaputras, Sons of Intelligence or Wisdom—reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their revelation, never had more than three keys out of the seven in their mind, while composing their national allegories—the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of “fatherhood” in the allegories.

THE “ZOHAR” ON CREATION AND THE ELÔHÎM

The opening sentence in Genesis, as every Hebrew scholar knows, is:

בראשית ברא אלהים את השמים ואת הארץ

Now there are two well-known ways of rendering this line, as any other Hebrew writing: one exoteric, as read by the orthodox Bible interpreters (Christian), and the other Kabalistic, the latter, moreover, being divided into the Rabbinical and the purely Kabalistic or Occult method. As in Sanskrit writing, the words are not separated in the Hebrew, but are made to run together—especially in the old systems. For instance, the above, divided, would read: “B’râshith bara Elôhîm eth hâshamayim v’eth h’arets”; and it can be made to read thus: “B’râsh ithbara Elôhîm eth hshamayim v’eth h’arets,” thus changing the meaning entirely. The latter means, “In the beginning God made the heavens and the earth,” whereas the former, precluding the idea of any beginning, would simply read that “out of the ever-existing Essence [divine] [or out of the womb—also head-thereof] the dual [or androgyne] Force [Gods] shaped the double heaven”; the upper and the lower heaven being generally explained as heaven and earth. The latter word means Esoterically the “Vehicle,” as it gives the idea of an empty globe, within which the manifestation of the world takes place. Now, according to the rules of Occult symbolical reading as established in the old Sepher-Yetzîrah (in the Chaldaean Book of Numbers*) the initial fourteen letters (or “B’rasitb’ raalaim”) are in themselves quite sufficient to explain the theory of “creation” without any further explanation or qualification.

* The Sepher-Yetzîrah now known is but a portion of the original one incorporated in the Chaldaean Book of Numbers.

Every letter of them is a sentence; and, placed side by side with the hieroglyphic or pictorial initial version of “creation” in the Book of Dzyan, the origin of the Phoenician and Jewish letters would soon be found out. A whole volume of explanations would give no more to the student of primitive Occult Symbology than this: the head of a bull within a circle, a straight horizontal line, a circle or sphere, then another one with three dots in it, a triangle, then the Svastika (or Jaina cross); after these come an equilateral triangle within a circle, seven small bulls’ heads standing in three rows, one over the other; a black round dot (an opening), and then seven lines, meaning Chaos or Water (feminine).

Anyone acquainted with the symbolical and numerical value of the Hebrew letters will see at a glance that this glyph and the letters of “B’rasitb’ raalaim” are identical in meaning. “Beth” is “abode” or “region”; “Resh,” a “circle” or “head”; “Aleph,” “bull” (the symbol of generative or creative power*); “Shin,” a “tooth” (300 exoterically—a trident or three in one in its Occult meaning); “Yôdh,” the perfect unity or “one”; † “Tau,” the “root” or “foundation” (the same as the cross with the Egyptians and Âryans); again, “Beth,” “Resh,” and “Aleph.” Then “Aleph,” or seven bulls for the seven Alaim; an ox-goad, “Lamedh,” active procreation; “He,” the “opening” or “matrix”; “Yôdh,” the organ of procreation; and “Mem,” “water” or “chaos,” the female Power near the male that precedes it.

The fragment now in possession of the Western Kabalists is one greatly tampered with by the Rabbis of the Middle Ages, as its Masoretic points show. The “Masorah” scheme is a modern blind, dating after our era and perfected in Tiberias. (See *Isis Unveiled*, Vol. II, pp. 430-431.)

* In the oldest symbolism—that used in the Egyptian hieroglyphics—when the bull’s head only is found it means the Deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a personal deity is meant, for it is then the symbol of the acting generative power.

† It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the Kabalah. This degradation began with the Fourth Race, and had its *raison d’être* in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.

The most satisfactory and scientific exoteric rendering of the opening sentence of Genesis—on which was hung in blind faith the whole Christian religion, synthesized by its fundamental dogmas—is undeniably the one given in the Appendix to *The Source of Measures* [pp. 179 et seq.] by Mr. J. Ralston Skinner. He gives, and we must admit in the ablest, clearest, and most scientific way, the numerical reading of this first sentence and chapter in Genesis. By the means of number 31, or the word “ol” (1 for “Aleph” and 30 for “Lamedh”), and other numerical Bible symbols, compared with the measures used in the great pyramid of Egypt, he shows the perfect identity between its measurements—inches, cubits, and plan—and the numerical values of the Garden of Eden, Adam and Eve, and the Patriarchs. In short, the author shows that the pyramid contains in itself architecturally the whole of Genesis, and discloses the astronomical, and even the physiological, secrets in its symbols and glyphs; yet he will not admit, it would seem, the psycho-cosmical and spiritual mysteries involved in these. Nor does the author apparently see that the root of all this has to be sought in the archaic legends and the Pantheon of India.* Failing this, whither does his great and admirable labour lead him? Not further than to find out that Adam, the earth, and Moses or Jehovah “are the same”—or to the a-b-c of comparative Occult Symbology—and that the days in Genesis being “circles” . . . displayed by the Hebrews as squares,” the result of the sixth-day’s labour culminates in the fructifying principle. Thus the Bible is made to yield Phallicism, and that alone.

Nor—read in this light, and as its Hebrew texts are interpreted by Western scholars—can it ever yield anything higher or more sublime than such phallic elements, the root and the corner-stone of its dead-letter meaning. Anthropomorphism and Revelation dig the impassable chasm between the material world and the ultimate spiritual truths.

* Is it everything to have found out that the celestial circle of 360o is determined by “the full word-form of Elôhîm,” and that this yields, when the word is placed in a circle, “3.1415, or the relation of circumference to a diameter of one”? This is only its astronomical or mathematical aspect. To know the full septenary significance of the “Primordial Circle,” the pyramid and the Kabalistic Bible must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial résumé of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.

That creation is not thus described in the Esoteric Doctrine is easily shown. The Roman Catholics give a reading far more approaching the true Esoteric meaning than that of the Protestant. For several of their saints and doctors admit that the formation of heaven and earth, of the celestial bodies, etc., belongs to the work of the “Seven Angels of the Presence.” St. Denys calls the “Builders” “the co-operators of God,” and St. Augustine goes even farther, and credits the Angels with the possession of the divine thought, the prototype, as he says, of everything created.* And, finally, St. Thomas Aquinas has a long dissertation upon this topic, calling God the primary, and the Angels the secondary, cause of all visible effects. In this, with some dogmatic differences of form, the “Angelic Doctor” approaches very nearly the Gnostic ideas. Basilides speaks of the lowest order of Angels as the Builders of our material world, and Saturninus held, as did the Sabaeans, that the Seven Angels who preside over the planets are the real creators of the world; the Kabalist-monk, Trithemius, in his *De Secundis Deis*, taught the same.

The eternal kosmos, the Macrocosm, is divided in the Secret Doctrine like man, the Microcosm, into three Principles and four Vehicles,† which in their collectivity are the seven Principles. In the Chaldaean or Jewish Kabalah, the Kosmos is divided into seven worlds: the Original, the Intelligible, the Celestial, the Elementary, the Lesser (Astral), the Infernal (Kâma-loka or Hades), and the Temporal (of man).

* Genesis begins with the third stage of “creation,” skipping the preliminary two.

† The three root-principles are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthula-Sarira, Linga-Sarira, Kama-rupa, and Buddhi, the vehicle of Atman or Spirit). Or, to make it still clearer: (1) the Seventh Principle has for its vehicle the Sixth (Buddhi); (2) the vehicle of Manas is Kama-rupa [However, cf. B.C.W., Vol. XII, pp. 707-09.]; (3) that of Jiva or Prana (life) is the Linga-Sarira (the “double” of man; the Linga Sarira proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and (4) the Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the psycho-cosmical Universe.

In the Chaldaean system it is in the Intelligible World, the second, that appear the “Seven Angels of the Presence,” or the Sêphîrôth (the three higher ones being, in fact, one, and also the sum total of all). They are also the “Builders” of the Eastern Doctrine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies. Hence—as correctly stated—if the universe as a whole is formed out of the Eternal One Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyâni-Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown, yet existing Reality.

A learned Western Kabbalist, Mr. S. L. MacGregor Mathers, whose reasoning and conclusions will be the more above suspicion since he is untrained in Eastern Philosophy and unacquainted with its Secret Teachings, writes on the first verse of Genesis in an unpublished essay:

Berashîth Barâ Elôhîm—”In the beginning the Elôhîm created!” Who are these Elôhîm of Genesis?

Va-Yivra Elôhîm Ath Ha-Adam Be-Tzalmo, Be-Tzelem Elôhîm Barâ Otho, Zakhar V’nekebah Barâ Otham—”And the Elôhîm created the Adam in Their own Image, in the Image of the Elôhîm created They them, Male and Female created They them!” Who are they, the Elôhîm? The ordinary English translation of the Bible renders the word Elôhîm by “God:” it translates a plural noun by a singular one. The only excuse brought forward for this is the somewhat lame one that the word is certainly plural, but is not to be used in a plural sense: that it is “a plural denoting excellence.” But this is only an assumption whose value may be justly gauged by Genesis i, 26, translated in the orthodox Biblical version thus: “And God [Elôhîm] said, ‘Let us make man in our own image, after our likeness.’ ” Here is a distinct admission of the fact that “Elôhîm” is not a ‘plural of excellence,’ but a plural noun denoting more than one being.*

* St. Denys, the Areopagite, the supposed contemporary of St. Paul, his co-disciple, and first Bishop of St. Denis, near Paris, teaches that the bulk of the “work of creation” was performed by the “Seven Spirits of the Presence”—God’s co-operators, owing to a participation of the divinity in them. (Hierarch., p. 196.) And St. Augustine also thinks that “things were rather created in the angelic minds than in Nature, that is to say, that the angels perceived and knew them (all things) in their thoughts before they could spring forth into actual existence.” (Vid. De Genesis ad Litteram I, II as summarized from De Mirville, Vol, II., pp. 337-338.)

What, then, is the proper translation of “Elôhîm,” and to whom is it referable? “Elôhîm” is not only a plural, but a feminine plural! And yet the translators of the Bible have rendered it by a masculine singular! Elôhîm is the plural of the feminine noun El-h, for the final letter, -h, marks the gender. It, however, instead of forming the plural in -oth, takes the usual termination of the masculine plural, which is -im.

Although in the great majority of cases the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in -ôth, as well as feminine which form it in -im while some nouns of each gender take alternately both. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular. . . .

To find the real meaning of the symbolism involved in this word Elhm we must go to that key of Jewish Esoteric Doctrine, the little-known and less-understood Kabbalah. There we shall find that this word represents two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe—the great Father and Mother of Nature, into whom the Eternal One conforms himself before the Universe can subsist. For the teaching of the Kabbalah is that before the Deity conformed himself thus—i.e., as male and female—the Worlds of the Universe could not subsist; or in the words of Genesis, that “the earth was formless and void.” Thus, then, is the conformation of the Elôhîm, the end of the Formless and the Void and the Darkness, for only after that conformation can the Ruah Elôhîm—the “Spirit of the Elôhîm”—vibrate upon the countenance of the Waters. But this is a very small part of the information which the Initiate can derive from the Kabbalah concerning this word Elôhîm.

Attention must here be called to the confusion—if not worse—which reigns in the Western interpretations of the Kabbalah. The eternal One is said to conform himself into two: the Great Father and Mother of Nature. To begin with, it is a horribly anthropomorphic conception to apply terms implying sexual distinction to the earliest and first differentiations of the One.

Thus the early Christian Fathers, even a non-initiate like St. Augustine, ascribed the creation of the visible world to Angels, or Secondary Powers, while St. Denys not only specifies these as the “Seven Spirits of the Presence,” but shows them owing their power to the informing divine energy—Fohat in the Secret Doctrine. But the egotistical darkness which caused the Western races to cling so desperately to the Geo-centric System, made them also neglect and despise all those fragments of the true Religion which would have deprived them and the little globe they took for the centre of the Universe of the signal honour of having been expressly “created” by the One, Secondless, Infinite God!

And it is even more erroneous to identify these first differentiations—the Purusha and Prakriti of Indian Philosophy—with the Elôhîm, the creative powers here spoken of; and to ascribe to these (to our intellects) unimaginable abstractions, the formation and construction of this visible world, full of pain, sin, and sorrow. In truth, the “creation by the Elôhîm” spoken of here is but a much later “creation,” and the Elôhîm, far from being supreme, or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They taught that the imperfections of the world were due to the imperfection of its Architects or Builders—the imperfect, and therefore inferior, Angels. The Hebrew Elôhîm correspond to the Prajâpatis of the Hindus, and it is shown elsewhere from the Esoteric interpretation of the Purânas that the Prajâpatis were the fashioners of man’s material and astral form only: that they could not give him intelligence or reason, and therefore in symbolical language they “failed to create man.” But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that “creation” in this passage is not the Primary Creation, and that the Elôhîm are not “God,” nor even the higher Planetary Spirits, but the Architects of this visible physical planet and of man’s material body, or encasement.

A fundamental doctrine of the Kabbalah is that the gradual development of the Deity from negative to positive Existence is symbolized by the gradual development of the Ten Numbers of the denary scale of numeration, from the Zero, through the unity, into the plurality. This is the doctrine of the Sêphîrôth, or Emanations.

For the inward and concealed Negative Form concentrates a centre which is the primal Unity. But the unity is one and indivisible: it can neither be increased by multiplication nor decreased by division, for $1 \times 1 = 1$, and no more; and $1 + 1 = 1$, and no less. And it is this changelessness of the Unity, or Monad, which makes it a fitting type of the One and Changeless Deity. It answers thus to the Christian idea of God the Father for as the Unity is the parent of the other numbers, so is the Deity the Father of All.

The philosophical Eastern mind would never fall into the error which the connotation of these words implies. With them the “One and Changeless”—Parabrahman—the Absolute All and One, cannot be conceived as standing in any relation to things finite and conditioned, and hence they would never use such terms as these, which in their very essence imply such a relation.

Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the “Father of All,” for they know that in his immortal essence man is himself the Changeless, Secondless One.

But we have just said that the Unity is one and changeless by either multiplication or division; how then is two, the Duad, formed? By reflection. For, unlike Zero, the Unity is partly definable—that is, in its positive aspect; and the definition creates an Eikon or Eidôlon of itself which, together with itself, forms a Duad; and thus the number two is to a certain extent analogous to the Christian idea of the Son as the Second Person. And as the Monad vibrates, and recoils into the Darkness of the Primary Thought, so is the Duad left as its vice-gerent and representative, and thus co-equal with the Positive Duad is the Triune Idea, the number three, co-equal and co-eternal with the Duad in the bosom of the Unity, yet, as it were, proceeding therefrom in the numerical conception of its sequence .

This explanation would seem to imply that Mr. Mathers is aware that this “creation” is not the truly divine or primary one, since the Monad—the first manifestation on our plane of objectivity—“recoils into the Darkness of the Primal Thought,” i.e., into the subjectivity of the first divine Creation.

And this, again, also partly answers to the Christian idea of the Holy Ghost, and of the whole three forming a Trinity in unity. This also explains the fact in geometry of the three right lines being the smallest number which will make a plane rectilinear figure, while two can never enclose a space, being powerless and without effect till completed by the number Three. These three first numbers of the decimal scale the Qabalists call by the names of Kether, the Crown, Hokmâh, Wisdom, and Bînâh, Understanding; and they furthermore associate with them these divine names: with the Unity, Eheyeh, “I exist;” with the Duad, Yah; and with the Triad, Elôhîm; they especially also call the Duad, Abbâ—the Father, and the Triad, Aima—the Mother, whose eternal conjunction is symbolized in the word Elôhîm.

But what especially strikes the student of the Kabbalah is the malicious persistency with which the translators of the Bible have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural “Elôhîm,” by the masculine singular, “God.” But they have done more than this: they have carefully hidden the fact that the word Ruah—the “Spirit”—is feminine, and that consequently the Holy Ghost of the New Testament is a feminine Potency.

How many Christians are cognizant of the fact that in the account of the Incarnation in Luke (i. 35) two divine Potencies are mentioned?

“The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.” The Holy Ghost (the feminine Potency) descends, and the Power of the Highest (the masculine Potency) is united therewith. “Therefore also that holy thing which shall be born of thee shall be called the Son of God”—of the Elôhîm namely, seeing that these two Potencies descend.

In the *Sepher Yetzîrah*, or Book of Formation, we read:

“One is She the Rûah Elôhîm Hayim—(Spirit of the Living Elôhîm) Voice, Spirit, and Word; and this is She, the Spirit of the Holy One.” Here again we see the intimate connection which exists between the Holy Spirit and the Elôhîm. Furthermore, farther on in this same Book of Formation—which is, be it remembered, one of the oldest of the Kabalistical Books, and whose authorship is ascribed to Abraham the Patriarch—we shall find the idea of a Feminine Trinity in the first place, from whom a masculine Trinity proceeds; or as it is said in the text: “Three Mothers whence proceed three Fathers.” And yet this double Triad forms, as it were, but one complete Trinity. Again it is worthy of note that the Second and Third Sêphîrôth (Wisdom and Understanding) are both distinguished by feminine names, Hokmah and Bînâh, notwithstanding that to the former more particularly the masculine idea, and to the latter the feminine, are attributed; under the titles of Abbâ and Aima (or Father and Mother). This Aima (the Great Mother) is magnificently symbolized in the twelfth chapter of the Apocalypse, which is undoubtedly one of the most Kabalistical books in the Bible. In fact, without the Kabalistical keys its meaning is utterly unintelligible.

Now, in the Hebrew, as in the Greek, alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. This is referred to in the Revelations (xiii, 18) in mentioning the “number of the beast”! In the Kabbalah words of equal numerical values are supposed to have a certain explanatory connection with each other. This forms the science of Gematria, which is the first division of the Literal Kabbalah. Furthermore, each letter of the Hebrew alphabet had for the Initiates of the Kabbalah a certain hieroglyphical value and meaning which, rightly applied, gave to each word the value of a mystical sentence; and this again was variable according to the relative positions of the letters with regard to each other. From these various Kabalistical points of view let us now examine this word Elôhîm.

First then we can divide the word into the two words, which signify “The Feminine Divinity of the Waters;” compare with the Greek Aphrodite, “sprung from the foam of the sea.” Again it is divisible into the “Mighty One, Star of the Sea,” or “the Mighty One breathing forth the Spirit upon the Waters.”

Also by combination of the letters we get “the Silent Power of Yâh.” And again, “My God, the Former of the Universe,” for Mah is a secret Kabalistical name applied to the idea of Formation. Also we obtain “Who is my God.” Furthermore “the Mother in Yâh.”

The total number is $1 + 30 + 5 + 10 + 40 = 86 =$ “Violent heat,” or “the Power of Fire.” If we add together the three middle letters we obtain 45, and the first and last letters yield 41, making thus “the Mother of Formation.” Lastly, we shall find the two divine names “El” and “Yâh,” together with the latter m, which signifies “Water,” for Mem, the name of this letter, means “water.”

If we divide it into its component letters and take them as hieroglyphical signs we shall have: “Will perfected through Sacrifice progressing through successive Transformation by Inspiration.”

The last few paragraphs of the above, in which the word “Elôhîm” is Kabalistically analyzed, show conclusively enough that the Elôhîm are not one, nor two, nor even a trinity, but a Host—the army of the creative powers.

The Christian Church, in making of Jehovah—one of these very Elôhîm—the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the Bible—Archangels, Thrones, Seraphim, Cherubim, Messengers, etc.—is that “The angelic host is God’s militia.” They are “Gods the creatures,” while he is “God the Creator”; but of their true functions—of their actual place in the economy of Nature—not one word is said. They are

. . . more brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage—[the communion wine and water?]-surrounding as with a river of fire the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms, the cities, and all the sons of God, their brothers and pupils, in short, to all creatures, the divine influence. . . . As to their number, it is that of the great army of Heaven (Sabaôth), more numerous than the stars. . . . Theology ... shows us “these rational luminaries,” each constituting a species, and containing in their virtue such or another portion of Nature: covering immense space, though of a determined extent, residing—incorporeal though they are—within circumscribed limits; . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, producing at will inexplicable mirages [illusions?],

objective and subjective in turn, speaking to men a language at one time articulate, at another purely spiritual.*

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse 1, chapter ii of Genesis: “Igitur perfecti sunt coeli et terra, et omnis ornatus eorum:” and that the Vulgate has peremptorily substituted for the Hebrew word “tsaba” (“host”) that of “ornament”; Munk shows the mistake of substitution and the derivation of the compound title, “Tsabaôth-Elôhîm,” from “tsaba.” Moreover, Cornelius ? Lapide, “the master of all Biblical commentators,” says de Mirville, shows us that such was the real meaning. Those Angels are stars.

All this, however, teaches us very little as to the true functions of this celestial army, and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer to the question, “Who are the true Creators?” we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

There we find that the real creator of the Kosmos, as of all visible Nature—if not of all the invisible hosts of Spirits not yet drawn into the “Cycle of Necessity,” or evolution—is “the Lord—the Gods,” or the “Working Host,” the “Army” collectively taken, the “One in many.”

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the First Energy that proceeded from It,† then every such thing would have been perfect, eternal, and unconditioned like its author.

* De Mirville, *Des Esprits*, Vol. II, pp. 294-95.

† To the Occultist and Chela the difference made between Energy and Emanation need not be explained. The Sanskrit word “Sakti” is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The “First-Born,” or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The Zohar speaks of emanations, but reserves the word for the seven Sefhîrôth emanated from the first three—which form one triad—Kether, Hokmah, and Binah. As for these three, it explains the difference by calling them “immanations,” something inherent to and coeval with the subject postulated, or in other words, “Energies.”

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyâni-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods. The Zohar gives us this assurance as well as the Secret Doctrine. It speaks of the auxiliaries of the “Ancient of Days,” the “Sacred Aged,” and calls them ophanim, or the living Wheels of the celestial orbs, who participate in the work of the creation of the Universe.

Thus it is not the “Principle,” One and Unconditioned, nor even Its reflection, that creates, but only the “Seven Gods” who fashion the Universe out of the eternal Matter, vivified into objective life by the reflection into it of the One Reality.

The Creator is they—”God the Host”—called in the Secret Doctrine the Dhyâni-Chohans; with the Hindus the Prajâpatis; with the Western Kabalists the Sephiroth; and with the Buddhist the Devas—impersonal because blind forces. They are the Amshâspends with the Zoroastrians, and while with the Christian Mystic the “Creator” is the “Gods of the God,” with the dogmatic Churchman he is the “God of the Gods,” the “Lord of lords,” etc.

“Jehovah” is only the God who is greater than all Gods in the eyes of Isral.

I know, that the Lord [of Isral] is great, and that our Lord is above all gods.*

It is these “Auxiliaries,” the Ophanim, the half-human Prajâpatis, the Angels, the Architects under the leadership of the “Angel of the Great Council,” with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these “Powers.” And who know better than the few philosophers of our civilized lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man—a task entrusted to the divine Logos.

* Psalms cxxxv, 5.

And again:

For all the gods of the nations are idols; but the Lord made the heavens.*

The Egyptian Neteru, translated by Champollion “the other Gods,” are the Elôhîm of the Biblical writers, behind which stands concealed the One God, considered in the diversity of his powers.† This One is not Parabrahman, but the Unmanifested Logos; the Demiourgos, the real Creator or Fashioner, that follows him, standing for the Demiourgi collectively taken. Further on the great Egyptologist adds:

We see Egypt concealing and hiding, so to say, the God of Gods behind the agents she surrounds him with; she gives the precedence to her great gods before the one and sole Deity, so that the attributes of that God become their property. Those great Gods proclaim themselves uncreate Neith is “that which is,” as Jehovah; ‡ Thothis self-created§ without having been begotten, etc. Judaism annihilating these potencies before the grandeur of its God, these emanations cease to be simply Powers, like Philo’s Archangels, like the Sefhîrôth of the Kabbalah, like the Ogdoad of the Gnostics—they become transformed into God himself.||

Jehovah is thus, as the Kabbalah teaches, at best but the “Heavenly Man,” Adam-Kadmon, used by the self-created Spirit, the Logos, as a chariot, a vehicle in His descent towards manifestation in the phenomenal world.

Such are the teachings of the Archaic Wisdom, nor can they be repudiated even by the orthodox Christian, if he be sincere and open-minded in the study of his own Scripture. For if he reads St. Paul’s Epistles carefully he will find that the Secret Doctrine and the Kabbalah are fully admitted by the “Apostle of the Gentiles.” The Gnosis which he appears to condemn is no less for him than for Plato

* Psalms xcvi, 5.

† Rather as Ormazd or Ahura-Mazda, Vit-nam-Ahmi, and all the unmanifested Logoi. Jehovah is the manifested Virâj, corresponding to Bînâh, the third Sefhîrah in the Kabbalah, a female Power which would find its prototype rather in the Prajâpatis, than in Brahmâ, the Creator.

‡ Neith is Aditi, evidently.

§ The Self-created Logos, Nârâyana, Purushôttama, and others.

|| Mariette-Bey, *Mémoire sur la mère d’Apis*, pp. 32-35, in de Mirville, *Des Esprits*, II, 323-24.

“the supreme knowledge of the truth and of the One Being”;^{*} for what St. Paul condemns is not the true, but only the false Gnosis and its abuses: otherwise how could he use the language of a Platonist pur sang? The Ideas, types (Archai), of the Greek Philosopher; the Intelligences of Pythagoras; the Aeons or Emanations of the Pantheist; the Logos or Word, Chief of these Intelligences; the Sophia or Wisdom; the Demiourgos, the Builder of the world under the direction of the Father, the Unmanifested Logos, from which He emanates; Ain-Soph, the Unknown of the Infinite; the angelic Periods; the Seven Spirits who are the representatives of the Seven of all the older cosmogonies—are all to be found in his writings, recognized by the Church as canonical and divinely inspired. Therein, too, may be recognized the Depths of Ahriman, Rector of this our World, the “God of this World”; the Plerôma of the Intelligences; the Archôntes of the air; the Principalities, the Kabalistic Metatron; and they can easily be identified again in the Roman Catholic writers when read in the original Greek and Latin texts, English translations giving but a very poor idea of the real contents of these.

^{*} See Republic, I, vi.

WHAT THE OCCULTISTS AND KABALISTS HAVE TO SAY

The Zohar, an unfathomable store of hidden wisdom and mystery, is very often appealed to by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, thought fit to step into the shoes of Pico della Mirandola and John Reuchlin, and to assure his new co-religionists that the Zohar contained in it pretty nearly all the dogmas of Catholicism. It is not our province to show here how far he has succeeded or failed; only to bring one instance of his explanations and preface it with the following:

The Zohar, as already shown, is not a genuine production of the Hebrew mind. It is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Shimon ben Yohai, toward the beginning of the Christian era. As Mosaic cosmogony was born under a new form in Mesopotamian countries, so the Zohar was a vehicle in which were focussed rays from the light of Universal Wisdom. Whatever likenesses are found between it and the Christian teachings, the compilers of the Zohar never had Christ in their minds. Were it otherwise, there would not be one single Jew of the Mosaic law left in the world by this time. Again, if one is to accept literally what the Zohar says, then any religion under the sun may find corroboration in its symbols and allegorical sayings; and this, simply because this work is the echo of the primitive truths, and every creed is founded on some of these; the Zohar being but a veil of the Secret Doctrine. This is so evident that we have only to point to the said ex-Rabbi, the Chevalier Drach, to prove the fact.

In Part III, fol. 87 (col. 346th) the Zohar treats of the Spirit guiding the Sun, its Rector, explaining that it is not the Sun itself that is meant thereby, but the Spirit “on, or under” the Sun. Drach is anxious to show that it was Christ who was meant by that “Sun,” or the Solar Spirit therein. In his comment upon that passage which refers to the Solar Spirit as “that stone which the builders rejected,” [Ps. 118, 22] he asserts most positively that this Sun-stone (*pierre soleil*) is identical with Christ, who was that stone,

and that therefore

The sun is undeniably (sans contredit) the second hypostasis of the Deity,* or Christ.

If this be true, then the Vaidic or pre-Vaidic Âryans, Chaldaeans and Egyptians, like all Occultists past, present, and future, Jews included, have been Christians from all eternity. If this be not so, then modern Church Christianity is Paganism pure and simple exoterically, and transcendental and practical Magic, or Occultism, esoterically.

For this “stone” has a manifold significance, a dual existence, with gradations, a regular progression and retrogression. It is a “mystery” indeed.

The Occultists are quite ready to agree with St. Chrysostom, that the infidels—the profane, rather—

Being blinded by sunlight, thus lose sight of the true Sun in the contemplation of the false one.†

But if that Saint, and along with him now the Hebraist Drach, chose to see in the Zohar and the Kabalistic Sun “the second hypostasis,” this is no reason why all others should be blinded by them. The mystery of the Sun is the grandest perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of scholastic casuistry. It is a true deo dignus vindice nodus, and can be untied only by the Gods. The meaning of this is plain, and every Kabalist will understand it.

Contra solem ne loquaris‡ was not said by Pythagoras with regard to the visible Sun. It was the “Sun of Initiation” that was meant, in its triple form—two of which are the “Day-Sun” and the “Night-Sun.”

* Harmonie entre l'Église et la Synagogue, t. II, p. 427, by the Chevalier Drach. [Paris, Paul Mellier, 1844.] See De Mirville IV. 38, 39.

† Op. cit.

‡ [“Do not speak against the Sun.”]

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive peoples down to the Pârsîs of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeiom of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it— its mysticism notwithstanding—were only the world ready to receive it, which, alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.*

* Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation—one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the Light of Asia there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himalayan ashrams, but this is not so.

He tried to benefit the world by revealing at least a portion of the great mystery of the *τριπλάσιος*— [threefold] and—he died. “There are three in one,” he said of the Sun—the central Sun* being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the “Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium,” says Hermes Trismegistus. “For it is in the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation.”† Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiurgi (the Hebrew God included) of our system. Nor was our visible, material Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image. ‡

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the profane of pagan antiquity, it was, of course, the physical Sun that was the “highest God” for them, as it seems—if Chevalier Drach’s view be accepted—to have now virtually become for the modern Roman Catholics.

* A proof that Julian was acquainted with the heliocentric system.

† [Quia in sole saltem et non alibi uspiam, sedem habitations suae posuit. MINERVA MUNDI. (WMS. 167; The Theosophist, Vol. LV, Nov. 1933, p. 145).—Compiler.]

‡ [Des Esprits, IV, pp. 21-22.]

If words mean anything, the statements made by the Chevalier Drach that “this sun is, undeniably, the second hypostasis of the Deity,” imply what we say; as “this Sun” refers to the Kabalistic Sun, and “hypostasis” means substance or subsistence of the Godhead or Trinity—distinctly personal. As the author, being an ex-Rabbi, thoroughly versed in Hebrew, and in the mysteries of the Zohar, ought to know the value of words; and as, moreover, in writing this, he was bent upon reconciling “the seeming contradictions,” as he puts it, between Judaism and Christianity—the fact becomes quite evident. But all this pertains to questions and problems which will be solved naturally and in the course of the development of the doctrine. The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped by all nations in Antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. The accusation brought against herself by more than one man of Science, of worshipping the stars like true Sabaeans of old, stands to this day uncontradicted, yet no star-worshipper has ever addressed his adoration to the material stars and planets, as will be shown before the last page of this work is written; none the less is it true that those Philosophers alone who studied Astrology and Magic knew that the last word of those sciences was to be sought in, and expected from, the Occult forces emanating from those constellations.

MODERN KABALISTS IN SCIENCE AND OCCULT ASTRONOMY

There is a physical, an astral, and a super-astral Universe in the three chief divisions of the Kabalah; as there are terrestrial, superterrestrial, and spiritual Beings. The “Seven Planetary Spirits” may be ridiculed by Scientists to their hearts’ content, yet the need of intelligent ruling and guiding Forces is so much felt to this day that scientific men and specialists, who will not hear of Occultism or of ancient systems, find themselves obliged to generate in their inner consciousness some kind of semi-mystical system. Metcalfe’s “sunforce” theory, and that of Zaliwsky, a learned Pole, which made Electricity the Universal Force and placed its storehouse in the Sun,* were revivals of the Kabalistic teachings. Zaliwsky tried to prove that Electricity, producing “the most powerful, attractive, calorific, and luminous effects,” was present in the physical constitution of the Sun and explained its peculiarities. This is very near the Occult teaching. It is only by admitting the gaseous nature of the Sun-reflector, and the powerful Magnetism and Electricity of the solar attraction and repulsion, that one can explain (a) the evident absence of any waste of power and luminosity in the Sun—inexplicable by the ordinary laws of combustion; and (b) the behaviour of the planets, so often contradicting every accepted rule of weight and gravity. And Zaliwsky makes this “solar electricity” “differ from anything known on earth.”

Father Secchi may be suspected of having sought to introduce

Forces of quite a new order and quite foreign to gravitation, which he had discovered in Space.†

in order to reconcile Astronomy with theological Astronomy. But Nagy, a member of the Hungarian Academy of Sciences, was no cleric, and yet he develops a theory on the necessity of intelligent Forces whose complacency “would lend itself to all the whims of the comets.” He suspects that:

* Zaliwsky, *La gravitation par l’électricité*, p. 7, in de Mirville, *Des Esprits*, IV, 156.

† De Mirville, *op. cit.*, p. 157.

Notwithstanding all the actual researches on the rapidity of light—that dazzling product of an unknown force . . . which we see too frequently to understand—that light is motionless in reality.*

C.E. Love, the well-known railway builder and engineer in France, tired of blind forces, made all the (then) “imponderable agents”—now called “forces”—subordinates of Electricity, and declares the latter to be an

Intelligence—albeit molecular in nature and material.†

In the author’s opinion these Forces are atomistic agents, endowed with intelligence, spontaneous will, and motion, and he thus, like the Kabalists, makes the causal Forces substantial, while the Forces that act on this plane are only the effects of the former, as with him matter is eternal, and the Gods also;‡ so is the Soul likewise, though it has inherent in itself a still higher Soul [Spirit], pre-existent, endowed with memory, and superior to Electric Force; the latter is subservient to the higher Souls, those superior Souls forcing it to act according to the eternal laws. The concept is rather hazy, but is evidently on the Occult lines. Moreover, the system proposed is entirely pantheistic, and is worked out in a purely scientific volume. Monotheists and Roman Catholics fall foul of it, of course; but one who believes in the Planetary Spirits and who endows Nature with living Intelligences, must always expect this.

In this connection, however, it is curious that after the moderns have so laughed at the ignorance of the ancients,

Who, knowing only of seven planets [yet having an ogdoad which did not include the earth!], invented therefore seven Spirits to fit in with the number,

Babinet should have vindicated the “superstition” unconsciously to himself.

* *Mémoire sur le système solaire*, p. 7, in de Mirville, op. cit., IV, 157.

† *Éssai sur l’identité des agents producteurs du son, de la lumière, etc.*, p. 15, in de Mirville, *ibid.*

‡ De Mirville, op. cit., IV, 158.

In the *Revue des Deux Mondes* [May, 1855] this eminent French Astronomer writes:

The ogdoad of the Ancients included the earth [which is an error] i.e., eight or seven according to whether or not the earth was comprised in the number.

De Mirville assures his readers that:

M. Babinet was telling us but a few days ago that we had in reality only eight big planets, including the earth, and thirty-five small ones between Mars and Jupiter. . . . Herschel offering to call all those beyond the seven primary planets asteroids!*

There is a problem to be solved in this connection. How do Astronomers know that Neptune is a planet, or even that it is a body belonging to our system? Being found on the very confines of our Planetary World, so-called, the latter was arbitrarily expanded to receive it; but what really mathematical and infallible proof have Astronomers that it is (a) a planet, and (b) one of our planets? None at all! It is at such an immeasurable distance from us, the

Apparent diameter of the sun being to Neptune but one-fortieth of the sun's apparent diameter to us,

and it is so dim and hazy when seen through the best telescope that it looks like an astronomical romance to call it one of our planets. Neptune's heat and light are reduced to 1/900 part of the heat and light received by the earth. His motion and that of his satellites have always looked suspicious. They do not agree—in appearance, at least—with those of the other planets. His system is retrograde, etc. But even the latter abnormal fact resulted only in the creation of new hypotheses by our Astronomers, who forthwith suggested a probable overturn of Neptune, his collision with another body, etc. Was Adams' and Leverrier's discovery so welcomed because Neptune was as necessary as was Ether to throw a new glory upon astronomical prevision, upon the certitude of modern scientific data, and principally upon the power of mathematical analysis? It would so appear.

* In de Mirville, *op. cit.*, IV, 139. [Mr. W. Herschel is being quoted from *Revue des Deux Mondes*, May 1855 issue.]

A new planet that widens our planetary domain by more than four hundred million leagues is worthy of annexation. Yet, as in the case of terrestrial annexation, scientific authority may be proved “right” only because it has “might.” Neptune’s motion happens to be dimly perceived: Eureka! it is a planet! A mere motion, however, proves very little. It is now an ascertained fact in Astronomy that there are no absolutely fixed stars in Nature,* even though such stars should continue to exist in astronomical parlance, while they have passed from the scientific imagination. Occultism, however, has a strange theory of its own with regard to Neptune.

Occultism says that if several hypotheses resting on mere assumption—which have been accepted only because they have been taught by eminent men of learning—are taken away from the Science of Modern Astronomy, to which they serve as props, then even the presumably universal law of gravitation will be found to be contrary to the most ordinary truths of mechanics. And really one can hardly blame Christians—foremost of all the Roman Catholics—however scientific some of these may themselves be, for refusing to quarrel with their Church for the sake of scientific beliefs. Nor can we even blame them for accepting in the secrecy of their hearts—as some of them do—the theological “Virtues” and “Archôns” of Darkness, instead of all the blind forces offered them by Science.

Never can there be intervention of any sort in the marshalling and the regular precession of the celestial bodies! The law of gravitation is the law of laws; who ever witnessed a stone rising in the air against gravitation?

* If, as Sir W. Herschel thought, the so-called fixed stars have resulted from, and owe their origin to nebular combustion, they cannot be fixed any more than is our sun, which was believed to be motionless and is now found to rotate around its axis every twenty-five days. As the fixed star nearest to the sun, however, is eight-thousand times farther away from him than is Neptune, the illusions furnished by the telescopes must be also eight-thousand times as great. We will therefore leave the question at rest, repeating only what A. Maury said in his work (*La Terre et l’Homme*, published in 1858): “It is utterly impossible, so far, to decide anything concerning Neptune’s constitution, analogy alone authorizing us to ascribe to him a rotary motion like that of other planets.” (in de Mirville, op. cit., IV, 140.)

The permanence of the universal law is shown in the behaviour of the sidereal worlds and globes eternally faithful to their primitive orbits; never wandering beyond their respective paths. Nor is there any intervention needed, as it could only be disastrous. Whether the first sidereal incipient rotation took place owing to an intercosmic chance, or to the spontaneous development of latent primordial forces; or again, whether that impulse was given once for all by God or Gods—it does not make the slightest difference. At this stage of cosmic evolution no intervention, superior or inferior, is admissible. Were any to take place, the universal clock-work would stop, and Kosmos would fall into pieces.

Such are stray sentences, pearls of wisdom, fallen from time to time from scientific lips, and now chosen at random to illustrate a query. We lift our diminished heads and look heavenward. Such seems to be the fact: worlds, suns, and stars, the shining myriads of the heavenly hosts, remind the Poet of an infinite, shoreless ocean, whereon move swiftly numberless squadrons of ships, millions upon millions of cruisers, large and small, crossing each other, whirling and gyrating in every direction; and Science teaches us, that though they be without rudder or compass or any beacon to guide them, they are nevertheless secure from collision—almost secure, at any rate, save in chance accidents—as the whole celestial machine is built upon and guided by an immutable, albeit blind, law, and by constant and accelerating force or forces. “Built upon” by whom? “By self-evolution,” is the answer. Moreover, as dynamics teach that

A body in motion tends to continue in the same state of relative rest or motion unless acted upon by some external force,

this force has to be regarded as self-generated—even if not eternal, since this would amount to the recognition of perpetual motion—and so well self-calculated and self-adjusted as to last from the beginning to the end of Kosmos. But “self-generation” has still to generate from something, generation *ex nihilo* being as contrary to reason as it is to Science. Thus we are placed once more between the horns of a dilemma: are we to believe in perpetual motion or in self-generation *ex nihilo*? And if in neither, who or what is that something, which first produced that force or those forces?

There are such things in mechanics as superior levers, which give the impulse and act upon secondary or inferior levers. The former, however, need an impulse and occasional renovation, otherwise they would themselves very soon stop and fall back into their original status.

What is the external force which puts and retains them in motion? Another dilemma!

As to the law of cosmical non-intervention, it could be justified only in one case, namely, if the celestial mechanism were perfect; but it is not. The so-called unalterable motions of celestial bodies alter and change incessantly; they are very often disturbed, and the wheels of even the sidereal locomotive itself occasionally jump off their invisible rails, as may be easily proved. Otherwise why should Laplace speak of the probable occurrence at some future time of an out-and-out reform in the arrangement of the planets;* or Lagrange maintain the gradual narrowing of the orbits; or our modern Astronomers, again, declare that the fuel in the sun is slowly disappearing? If the laws and forces which govern the behaviour of the celestial bodies are immutable, such modifications and wearing-out of substance or fuel, of force and fluids, would be impossible; yet they are not denied. Therefore one has to suppose that such modifications will have to rely upon the laws of forces, which will have to self-regenerate themselves once more on such occasions, thus producing an astral antinomy, and a kind of physical palinomy, since, as Laplace says, one would then see fluids disobeying themselves and reacting in a way contrary to all their attributes and properties.†

Newton felt very uncomfortable about the moon. Her behaviour in progressively narrowing the circumference of her orbit around the earth made him nervous, lest it should end one day in our satellite falling upon the earth. The world, he confessed, needed repairing, and that very often.‡ In this he was corroborated by Herschel. He speaks of real and quite considerable deviations, besides those which are only apparent, but gets some consolation from his conviction that somebody or something will probably see to things.

* [See P.S. de Laplace's *Exposition du système du monde*, Paris (1796) p. 206; 282-83. For English edition consult Vol. I, pp. 249-51 of *The System of the World* translated by J. POND, 2 vols., London, R. Phillips, 1809.]

† [Op. Cit., p. 351-52.]

‡ Quoted by Sir John Herschel in *On the Study of Natural Philosophy*, p. 165; de Mirville, op. cit., IV, 155.

We may be answered that the personal beliefs of some pious Astronomers, however great they may be as scientific characters, are no proofs of the actual existence and presence in space of intelligent supramundane Beings, of either Gods or Angels. It is the behaviour of the stars and planets themselves that has to be analysed and inferences must be drawn therefrom. Renan asserts that nothing that we know of the sidereal bodies warrants the idea of the presence of any Intelligence, whether internal or external to them.

Let us see, says Reynaud, if this is a fact, or only one more empty scientific assumption.

The orbits traversed by the planets are far from being immutable. They are, on the contrary, subject to perpetual mutation in position, as in form. Elongations, contractions, and orbital widenings, oscillations from right to left, slackening and quickening of speed and all this on a plane which seems to vacillate.*

As is very pertinently observed by des Mousseux:

Here is a path having little of the mathematical and mechanical precision claimed for it; for we know of no clock which, having gone slow for several minutes should catch up the right time of itself and without the turn of a key.

So much for blind law and force. As for the physical impossibility—a miracle indeed in the sight of Science—of a stone raised in the air against the law of gravitation, this is what Babinet—the deadliest enemy and opponent of the phenomena of levitation—(cited by Arago) says:

Everyone knows the theory of bolides [meteors] and aerolites. . . . In Connecticut an immense aerolite was seen [a mass of eighteen hundred feet in diameter], bombarding a whole American zone and returning to the spot [in mid-air] from which it had started.†

* Terre et ciel, p. 28, in de Mirville, *ibid.*

†Oeuvres d'Arago, vol. i., p. 219; quoted by de Mirville, III 462.

Thus we find in both of the cases above cited—that of self-correcting planets and of meteors of gigantic size flying back into the air—a “blind force” regulating and resisting the natural tendencies of “blind matter,” and even occasionally repairing its mistakes and correcting its failures. This is far more miraculous and even “extravagant,” one would say, than any “Angel-guided” Element.

Bold is he who laughs at the idea of von Haller, who declares that:

The stars are perhaps an abode of glorious Spirits; as here Vice reigns, there is Virtue Master.*

EASTERN AND WESTERN OCCULTISM

In *The Theosophist* for March, 1886,† in an answer to the “Solar Sphinx,” a member of the London Lodge of the Theosophical Society wrote as follows:

. . we hold and believe that the revival of occult knowledge now in progress will some day demonstrate, that the Western system represents ranges of perception, which the Eastern—at least as expounded in the pages of *The Theosophist*—has yet to attain.‡

* “Die Sterne sind vielleicht ein Sitz verklarter Geister; Wie hier das Laster herrscht, ist dort die Tugend Meister.” [From Albrecht von Haller’s poem “Über den Ursprung des Übels,” on p. 148 in the 1768 ed. of *Versuch Schweizerischer Gedichte* in Göttingen, Germany by Verlag Abram Vandenhoecks sel. Witwe, Universitätsbuchhandlung.]

† Vol. VII, p. 411.

‡ Whenever Occult doctrines were expounded in the pages of *The Theosophist*, care was taken each time to declare a subject incomplete when the whole could not be given in its fullness, and no writer has ever tried to mislead the reader. As to the Western “ranges of perception” concerning doctrines really Occult, the Eastern Occultists have been made acquainted with them for some time past. Thus they are enabled to assert with confidence that the West may be in possession of Hermetic philosophy as a speculative system of dialectics, the latter being used in the West admirably well, but it lacks entirely the knowledge of Occultism. The genuine Eastern Occultist keeps silent and unknown, never publishes what he knows, and rarely even speaks of it, as he knows too well the penalty of indiscretion.

The writer is not the only person labouring under this erroneous impression. Greater Kabalists than he had said the same in the United States. This only proves that the knowledge possessed by Western Occultists of the true Philosophy, and the “ranges of perceptions” and thought of the Eastern doctrines, is very superficial. This assertion will be easily demonstrated by giving a few instances, instituting comparisons between the two interpretations of one and the same doctrine—the Hermetic Universal Doctrine. It is the more needed since, were we to neglect bringing forward such comparisons, our work would be left incomplete.

We may take the late Éliphas Lévi, rightly referred to by another Western Mystic, Mr. Kenneth MacKenzie, as “one of the greatest representatives of modern Occult Philosophy,”* as presumably the best and most learned expounder of the Chaldaean Kabalah, and compare his teaching with that of Eastern Occultists. In his unpublished manuscripts and letters, lent to us by a Theosophist, who was for fifteen years his pupil, we had hoped to find that which he was unwilling to publish. What we do find, however, disappoints us greatly. We will take these teachings, then, as containing the essence of Western or Kabalistic Occultism, analyzing and comparing them with the Eastern interpretation as we go on.

Éliphas Lévi teaches correctly, though in language rather too rhapsodically rhetorical to be sufficiently clear to the beginner, that

Eternal life is Motion equilibrated by the alternate manifestations of force.

But why does he not add that this perpetual motion is independent of the manifested Forces at work? He says:

Chaos is the Tohu-vah-bohu of perpetual motion and the sum total of primordial matter;

and he fails to add that Matter is “primordial” only at the beginning of every new reconstruction of the Universe: matter in abscondito, as it is called by the Alchemists, is eternal, indestructible, without beginning or end.

* See The Royal Masonic Cyclopaedia, article: “Yetzerah, Sepher.”

It is regarded by Eastern Occultists as the eternal Root of all, the Mûlaprakriti of the Vedântin, and the Svabhavat of the Buddhist; the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.

Ain Soph with him also is the Boundless, the infinite and One Unity, secondless and causeless as Parabrahman. Ain-Soph is the indivisible point, and therefore, as “being everywhere and nowhere,” is the absolute All. It is also “Darkness” because it is absolute Light, and the Root of the seven fundamental Cosmic Principles. Yet Éliphas Lévi, by simply stating that “Darkness was upon the face of the Earth,” fails to show (a) that “Darkness” in this sense is Deity Itself, and he is therefore withholding the only philosophical solution of this problem for the human mind; and (b) he allows the unwary student to believe that by “Earth” our own little globe—an atom in the Universe—is meant. In short, this teaching does not embrace the Occult Cosmogony, but deals simply with Occult Geology and the formation of our cosmic speck. This is further shown by his making a résumé of the Sefhîrôthal Tree in this wise:

God is harmony, the astronomy of Powers and Unity outside of the World.

This seems to suggest (a) that he teaches the existence of an extra-cosmic God, thus limiting and conditioning both the Kosmos and the divine Infinity and Omnipresence, which cannot be extraneous to or outside of one single atom; and (b) that by skipping the whole of the pre-cosmic period—the manifested Kosmos here being meant—the very root of Occult teaching, he explains only the Kabalistic meaning of the deadletter of the Bible and Genesis, leaving its spirit and essence untouched. Surely the “ranges of perception” of the Western mind will not be greatly enlarged by such a limited teaching.

Having said a few words on Tohu-vah-bohu—the meaning of which Wordsworth rendered graphically as “higgledypiggledy”—and having explained that this term denoted Cosmos, he teaches that:

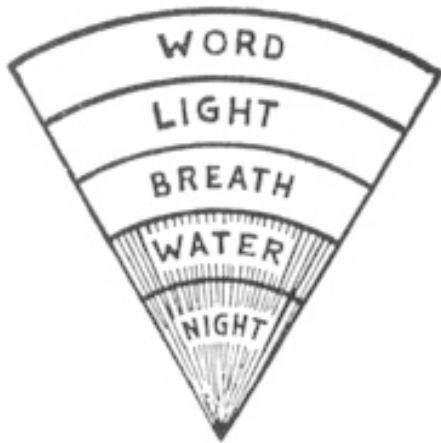
Above the dark abyss [Chaos] were the Waters; . . . the earth [la terre!] was Tohu-vah-bohu, i.e., in confusion, and darkness covered the face of the Deep, and vehement Breath moved on the Waters when the Spirit exclaimed [?], “Let there be light,” and there was light. Thus the earth [our globe, of course] was in a state of cataclysm; thick vapours veiled the immensity of the sky, the earth was covered with waters and a violent wind was agitating this dark ocean, when at a given moment the equilibrium revealed itself and light re-appeared; the letters that compose the Hebrew word “Bereshîth” (the first word of Genesis) are “Beth,” the binary, the verb manifested by the act, a feminine letter; then “Resch,” the Verbum and Life, number 20, the disc multiplied by 2; and “Aleph,” the spiritual principle, the Unit, a masculine letter.

Place these letters in a triangle and you have the absolute Unity, that without being included into numbers creates the number, the first manifestation, which is 2, and these two united by harmony resulting from the analogy of contraries [opposites], make 1, only. This is why God is called Elôhîm (plural).

All this is very ingenious, but is very puzzling, besides being incorrect. For owing to the first sentence, “Above the dark abyss were the Waters,” the French Kabbalist leads the student away from the right track. This an Eastern Chela will see at a glance, and even one of the profane may see it. For if the Tohu-vah-bohu is “under” and the Waters are “above,” then these two are quite distinct from each other, and this is not the case. This statement is a very important one, inasmuch as it entirely changes the spirit and nature of Cosmogony, and brings it down to a level with exoteric Genesis—perhaps it was so stated with an eye to this result. The Tohu-vah-bohu is the “Great Deep,” and is identical with “the Waters of Chaos,” or the primordial Darkness. By stating the fact otherwise it makes both “the Great Deep” and the “Waters”—which cannot be separated except in the phenomenal world—limited as to space and conditioned as to their nature. Thus Éliphas in his desire to conceal the last word of Esoteric Philosophy, fails—whether intentionally or otherwise does not matter—to point out the fundamental principle of the one true Occult Philosophy, namely, the unity and absolute homogeneity of the One Eternal Divine Element, and he makes of the Deity a male God. Then he says:

Above the Waters was the powerful Breath of the Elôhîm [the creative Dhyâni-Chohans]. Above the Breath appeared the Light, and above the Light the Word . . . that created it.

Now the fact is quite the reverse of this: it is the Primeval Light that creates the Word or Logos, who in his turn creates physical light. To prove and illustrate what he says he gives the following figure:



Now any Eastern Occultist upon seeing this would not hesitate to pronounce it a “left hand” magic figure. It is entirely reversed, and it represents the third stage of religious thought, that current in Dvâpara-Yuga, when the one principle is already separated into male and female, and humanity is approaching the fall into materiality which brings the Kali-Yuga. A student of Eastern Occultism would draw it thus:



For the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise:

At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra).* It is That (the Mantra or Word) from which all This (the Universe) sprang into being.

Further on Éliphas Lévi says:

This [the concealed Deity] radiated a ray into the Eternal Essence [Waters of Space] and, fructifying thereby the primordial germ, the Essence expanded,† giving birth to the Heavenly Man from whose mind were born all forms.

The Kabbalah states very nearly the same. To learn what it really teaches one has to reverse the order in which Éliphas Lévi gives it, replacing the word “above” by that of “in,” as there cannot surely be any “above” or “under” in the Absolute. This is what he says:

Above the waters the powerful breath of the Elôhîm; above the Breath the Light; above Light the Word, or the Speech that created it. We see here the spheres of evolution: the souls [?] driven from the dark centre (Darkness) toward the luminous circumference. At the bottom of the lowest circle is the Tohu-vah-bohu, or the chaos which precedes all manifestation [Naissances—generation]; then the region of Water; then Breath; then Light; and, lastly, the Word.

The construction of the above sentences shows that the learned Abbé had a decided tendency to anthropomorphize creation, even though the latter has to be shaped out of preexisting material, as the Zohar shows plainly enough. This is how the “great” Western Kabbalist gets out of the difficulty: he keeps silent on the first stage of evolution and imagines a second Chaos. Thus he says:

* In the exoteric sense, the Mantra (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is composed of the Brâhmanas. In Esoteric phraseology Mantra is the Word made flesh, or rendered objective, through divine magic.

† The secret meaning of the word “Brahmâ” is “expansion,” “increase,” or “growth.”

The Tohu-vah-bohu is the Latin Limbus, or twilight of the morning and evening of life.* It is in perpetual motion,† it decomposes continually,‡ and the work of putrefaction accelerates, because the world is advancing towards regeneration.§ The Tohu-vah-bohu of the Hebrews is not exactly the confusion of things called Chaos by the Greeks, and which is found described in the commencement of the Metamorphosis of Ovid; it is something greater and more profound; it is the foundation of religion, it is the philosophical affirmation of the immateriality of God.

Rather an affirmation of the materiality of a personal God. If a man has to seek his Deity in the Hades of the ancients—for the Tohu-vah-bohu, or the Limbus of the Greeks, is the Hall of Hades—then one can wonder no longer at the accusations brought forward by the Church against the “witches” and sorcerers versed in Western Kabbalism, that they adored the goat Mendes, or the devil personified by certain spooks and Elementals. But in face of the task Éliphas Lévi had set before himself—that of reconciling Jewish Magic with Roman ecclesiasticism—he could say nothing else.

Then he explains the first sentence in Genesis:

Let us put on one side the vulgar translation of the sacred texts and see what is hidden in the first chapter of Genesis.

He then gives the Hebrew text quite correctly, but transliterates it:

Bereshîth Barâ Elôîm uth aschamam ouatti aares ouares ayete Tohuvah-bohu . . .
Ouimas Elôîm rai avur ouiai aour.

And he then explains:

The first word, “Bereshîth,” signifies “genesis,” a word equivalent to “nature.”

* Why not give at once its theological meaning, as we find it in Webster? With the Roman Catholics it means simply “purgatory,” the borderland between heaven and hell (Limbus patrum and Limbus infantum), the one for all men, whether good, bad or indifferent; the other for the souls of unbaptized children! With the ancients it meant simply that which in Esoteric Buddhism is called the Kâma-Loka, between Devachan and Avichi.

† As Chaos, the eternal Element, not as the Kâma-Loka surely?

‡ A proof that by this word Éliphas Lévi means the lowest region of the terrestrial Âkâûa.

§ Evidently he is concerned only with our periodical world, or the terrestrial globe.

“The act of generation or production,” we maintain; not “nature.” He then continues:

The phrase, then, is incorrectly translated in the Bible. It is not “in the beginning,” for it should be at the stage of the generating force,* which would thus exclude every idea of the ex-nihilo . . . as nothing cannot produce something. The word “Elôîm” or “Elôhîm” signifies the generating Powers, and such is the Occult sense of the first verse. . . . “Bereshîth” (“Nature” or “genesis”), “Barâ” (“created”) “Elôîm” (“the forces”) “Athat-ashamaim” (“heavens”) “ouath” and “oaris” (“the earth”); that is to say, “The generative potencies created indefinitely (eternally†) those forces that are the equilibrated opposites that we call heaven and earth, meaning the space and the bodies, the volatile and the fixed, the movement and the weight.

Now this, if it be correct, is too vague to be understood by any one ignorant of the Kabalistic teaching. Not only are his explanations unsatisfactory and misleading—in his published works they are still worse—but his Hebrew transliteration is entirely wrong; it precludes the student, who would compare it for himself with the equivalent symbols and numerals of the words and letters of the Hebrew alphabet, from finding anything of that he might have found were the words correctly spelt in the French transliteration.

Compared even with exoteric Hindu Cosmogony, the philosophy which Éliphas Lévi gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian Kabalah. His *Histoire de la Magie* shows it plainly, and reveals also his object, which he does not even care to conceal. For, while stating with his Church, that

The Christian religion has imposed silence on the lying oracles of the Gentiles and put an end to the prestige of the false gods,‡ he promises to prove in his work that the real Sanctum Regnum, the great Magic Art, is in that Star of Bethlehem which led the three Magi to adore the Savior of this World. He says:

* In the “re-awakening” of the Forces would be more correct.

† An action which is incessant in eternity cannot be called “creation”; it is evolution, and the eternally or ever-becoming of the Greek Philosopher and the Hindu Vedântin; it is the Sat and the one Beingness of Parmenides, or the Being identical with Thought. Now how can the Potencies be said to “create movement,” once it is seen movement never had any beginning, but existed in the Eternity? Why not say that the re-awakened Potencies transferred motion from the eternal to the temporal plane of being? Surely this is not Creation.

‡ *Histoire de la Magie*, Int. p. 1. [Paris, G. Baillié, 1860.]

We will prove that the study of the sacred Pentagram had to lead all the Magi to know the new name which should be raised above all names and before which every being capable of worship has to bend his knee.*

This shows that Lévi's Kabbalah is mystic Christianity, and not Occultism; for Occultism is universal and knows no difference between the "Saviours" (or great Avatâras) of the several old nations. Éliphas Lévi was not an exception in preaching Christianity under a disguise of Kabbalism. He was undeniably "the greatest representative of modern Occult Philosophy," as it is studied in Roman Catholic countries generally, where it is fitted to the preconceptions of Christian students. But he never taught the real universal Kabbalah, and least of all did he teach Eastern Occultism. Let the student compare the Eastern and Western teaching, and see whether the philosophy of the Upanishads "has yet to attain the ranges of perception" of this Western system. Everyone has the right to defend the system he prefers, but in doing this, there is no need to throw slurs upon the system of one's brother.

In view of the great resemblance between many of the fundamental "truths" of Christianity and the "myths" of Brahmanism, there have been serious attempts made lately to prove that the Bhagavad-Gîtâ and most of the Brâhmanas and the Purânas are of a far later date than the Mosaic Books and even than the Gospels. But were it possible that an enforced success should be obtained in this direction, such argument cannot achieve its object, since the Rig-Veda remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the Pentateuch, which is admittedly later.

The Orientalists know well that they cannot make away with the landmarks, followed by all subsequent religions, set up in that "Bible of Humanity" called the Rig-Veda. It is there that at the very dawn of intellectual humanity were laid the foundation-stones of all the faiths and creeds, of every fane and church built from first to last; and they are still there.

* Ibid., p. 2.

Universal “myths,” personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as of extinct religions are to be found in the seven chief Deities and their 330,000,000 correlations of the Rig-Veda, and those Seven, with the odd millions, are the Rays of the one boundless Unity.

But to THIS can never be offered profane worship. It can only be the “object of the most abstract meditation, which Hindus practice in order to obtain absorption in it.” At the beginning of every “dawn” of “Creation,” eternal Light—which is darkness—assumes the aspect of so-called Chaos: chaos to the human intellect; the eternal Root to the superhuman or spiritual sense.

“Osiris is a black God.” These were the words pronounced at “low breath” at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal. In this Chaos are formed the “Waters,” Mother Isis, Aditi, etc. They are the “Waters of Life,” in which primordial germs are created—or rather reawakened—by the primordial Light. It is Purushôttama, or the Divine Spirit, which in its capacity of Nârâyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the “Golden Mundane Egg,” in which the male Brahmâ is created;* and from this the first Prajâpati, the Lord of Beings, emerges, and becomes the progenitor of mankind. And though it is not he, but the Absolute, that is said to contain the Universe in Itself, yet it is the duty of the male Brahmâ to manifest it in a visible form. Hence he has to be connected with the procreation of species, and assumes, like Jehovah and other male Gods in subsequent anthropomorphism, a phallic symbol. At best every such male God, the “Father” of all, becomes the “Archetypal Man.” Between him and the Infinite Deity stretches an abyss.

* The Vaishnavas, who regard Vishnu as the Supreme God and the fashioner of the Universe, claim that Brahmâ sprang from the navel of Vishnu, the “imperishable,” or rather from the lotus that grew from it. But the word “navel” here means the Central Point, the mathematical symbol of infinitude, or Parabrahman, the One and the Secondless.

In the theistic religions of personal Gods the latter are degraded from abstract Forces into physical potencies. The Water of Life—the “Deep” of Mother Nature—is viewed in its terrestrial aspect in anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion. But if Christians use it as a means of spiritual purification in baptism and prayer; if Hindus pay reverence to their sacred streams, tanks and rivers; if Pârsî, Mohammedan and Christian alike believe in its efficacy, surely that element must have some great and Occult significance. In Occultism it stands for the Fifth Principle of Kosmos, in the lower septenary: for the whole visible Universe was built by Water, say the Kabalists who know the difference between the two waters—the “Waters of Life” and those of Salvation—so confused together in dogmatic religions. The “King-Preacher” says of himself:

I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. *

Speaking of the great work and glory of the Elôhîm†—unified into the “Lord God” in the English Bible, whose garment, he tells us, is light and heaven the curtain—he refers to the builder

Who layeth the beams of his chambers in the waters,‡

that is, the divine Host of the Sêphîrôth, who have constructed the Universe out of the Deep, the Waters of Chaos. Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thales a Philosopher—i.e., a Scientist, for the words were synonymous in his day.

* Ecclesiastes i, 12, 13.

† It is probably needless to say here what everyone knows. The translation of the Protestant Bible is not a word for word rendering of the earlier Greek and Latin Bibles: the sense is very often disfigured, and “God” is put where “Yahve” and “Elôhîm” stand.

‡ Psalms civ, 3.

The secret meaning of this is that water and earth stand in the Mosaic Books for the prima materia and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements—just because of their opposite properties—being necessary to each other for a common object; that of procreation. The earth needs solar heat and rain to make her throw out her germs. But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabalists symbolized these elements only in their application to manifested things, and revered them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.

Chaos, as shown elsewhere, is Theos, which becomes Kosmos: it is Space, the container of everything in the Universe. As Occult Teachings assert, it is called by the Chaldaeans, Egyptians, and every other nation Tohu-vah-bohu, or Chaos, Confusion, because Space is the great storehouse of Creation, whence proceed, not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum, or Sound.

The numbers 1, 2, 3, 4 are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation.* The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed, as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude.

* To avoid misunderstanding of the word “creation” so often used by us, the remarks of the author of *Through the Gates of Gold* may be quoted owing to their clearness and simplicity. “The words ‘to create’ are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth; out of nothing he can produce nothing. Out of a void, nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe.” [pp. 71-72, Adyar ed.; p. 47, T.U.P. ed.]

. . . Father, which is Boundless Time, generates Mother, which is infinite Space, in Eternity; and Mother generates Father in Manvantaras, which are divisions of durations, that Day when that world becomes one ocean. Then the Mother becomes Nârâ [Waters—the Great Deep] for Nara [the Supreme Spirit] to rest—or move—upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2, become the limits in the visible world to deal with the manifestations of Father [Time].*

This relates to the Mahâyugas which in figures become 432, and with the addition of noughts, 4,320,000.

Now it is surpassingly strange, if it be a mere coincidence, that the numerical value of Tohu-vah-bohu, or “Chaos” in the Bible—which Chaos, of course, is the “Mother” Deep, or the Waters of Space—should yield the same figures. For this is what is found in a Kabalist manuscript:

It is said of the Heavens and the Earth in the second verse of Genesis that they were “Chaos and Confusion”—that is, they were “Tohu-vah-bohu,” “and darkness was upon the face of the deep,” i.e., “the perfect material out of which construction was to be made lacked organization.” The order of the digits of these words as they stand—i.e.,† the letters rendered by their numerical value—is 6,526,654 and 2,386. By art speech these are key-working numbers loosely shuffled together, the germs and keys of construction, but to be recognized, one by one, as used and required. They follow symmetrically in the work as immediately following the first sentence of grand enunciation: “In Râsh developed itself Gods, the heavens and the earth.”

Multiply the numbers of the letters of “Tohu-vah-bohu” together continuously from right to left, placing the consecutive single products as we go, and we will have the following series of values, viz., (a) 30, 60, 360, 2,160, 10,800, 43,200, or as by the characterizing digits; 3,6, 36,216, 108, and 432; (b) 20, 120, 720, 1,440, 7,200, or 2, 12, 72, 144, 72, 432, the series closing in 432, one of the most famous numbers of antiquity, and which, though obscured, crops out in the chronology up to the Flood.‡. . .

* Commentary on Stanza ix on Cycles.

† Or, read from right to left, the letters and their corresponding numerals stand thus: “t,” 4; “h,” 5; “v,” 6; “v,” 6; “bh,” 2; “h,” 5; “v” or “w,” 6; which yields “thuvbhu,” 4566256, or “Tohu-vah-bohu.”

‡ Mr. J. Ralston Skinner’s MS. [See S.D. Index Volume, p. 445, compiled by Boris de Zirkoff; Adyar, 1979.]

This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogi's rosary—and close with 432, the truly "famous" number in Indian and Chaldaean antiquity, appearing in the cycle of 4,320,000 years in the former, and in the 432,000 years, the duration of the Chaldaean divine dynasties.

[Sections XXVI and XXVII which fell here in the sequence of the 1897 edition of *The Secret Doctrine*, have been printed as articles in their normal chronological sequence in the *Collected Writings*, Vol. VII, pp. 105-34 and pp. 230-40. — Compiler.]

THE ORIGIN OF THE MYSTERIES

All that is explained in the preceding Sections and a hundredfold more was taught in the Mysteries from time immemorial. If the first appearance of those institutions is a matter of historical tradition with regard to some of the later nations, their origin must certainly be assigned to the time of the Fourth Root Race. The Mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. Their establishment is attributed in the Secret Works to the King-Initiates of the divine dynasties, when the “Sons of God” had gradually allowed their country to become Kukarmadeœa (the land of vice).

The antiquity of the Mysteries may be inferred from the history of the worship of Hercules in Egypt. This Hercules, according to what the priests told Herodotus, was not Grecian, for he says:

Of the Grecian Hercules I could in no part of Egypt procure any knowledge: . . . the name was never borrowed by Egypt from Greece. . . Hercules, . . . as they [the priests] affirm, is one of the twelve (great Gods), who were reproduced from the earlier eight Gods 17,000 years before the year of Amasis.

Hercules is of Indian origin, and—his Biblical chronology put aside—Colonel Tod was quite right in his suggestion that he was Balarama or Baladeva. Now one must read the Purânas with the Esoteric key in one’s hand in order to find out how on almost every page they corroborate the Secret Doctrine. The ancient classical writers so well understood this truth that they unanimously attributed to Asia the origin of Hercules.

A section of the Mahâbhârata is devoted to the history of the Hercûla, of which race was Vyâsa. . . . Diodorus has the same legend with some variety. He says: “Hercules was born amongst the Indians and, like the Greeks, they furnish him with a club and lion’s hide.” Both [Kishna and Baladeva] are (lords) of the race (cûla) of Heri (Heri-cul-es) of which the Greeks might have made the compound Hercules.*

* Tod’s Annals of Râjâsthan, Vol. I, pp. 32-33.

The Occult Doctrine explains that Hercules was the last incarnation of one of the seven “Lords of the Flame,” as Krishna’s brother, Baladeva; that his incarnations occurred during the Third, Fourth, and Fifth Root-Races, and that his worship was brought into Egypt from Lankâ and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain, the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos. Now we find in the Vishnu-Purâna a complete corroboration of the statement made in the Secret Teachings, of which Puranic allegory the following is a short summary:

Raivata, a grandson of Saryati, Manu’s fourth son, finding no man worthy of his lovely daughter, repaired with her to Brahma’s region to consult the God in this emergency. Upon his arrival, Hahâ, Huhû, and other Gandharvas were singing before the throne, and Raivata, waiting till they had done, imagined that but one Muhûrta (instant) had passed, whereas long ages had elapsed. When they had finished, Raivata prostrated himself and explained his perplexity. Then Brahmâ asked him whom he wished for a son-in-law, and upon hearing a few personages named, the Father of the World smiled and said: “Of those whom you have named the third and fourth generation [Root-Races] no longer survive, for many successions of ages [Chatur-Yuga, or the four Yuga cycles] have passed away while you were listening to our songsters. Now on earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore bestow this virgin-gem upon some other husband. For you are now alone.”

Then the Rajâ Raivata is told to proceed to Kusasthali, his ancient capital, which was now called Dvâarakâ, and where reigned in his stead a portion of the divine being (Vishnu) in the person of Baladeva, the brother of Krishna, regarded as the seventh incarnation of Vishnu whenever Krishna is taken as a full divinity.

“Being thus instructed by the Lotus-born [Brahmâ], Raivata returned (with his daughter) to earth, where he found the race of men dwindled in stature

[see what is said in the Stanzas and Commentaries of the races of mankind gradually decreasing in stature],* reduced in vigour, and enfeebled in intellect. Repairing to the city of Kusasthalî, he found it much altered,” because, according to the allegorical explanation of the commentator, “Krishna had reclaimed from the sea a portion of the country,” which means in plain language that the continents had all been changed meanwhile—and “had renovated the city”—or rather built a new one, Dvârakâ; for one reads in the Bhagavata-Purâna† that Kuúasthali was founded and built by Raivata within the sea; and subsequent discoveries showed that it was the same, or on the same spot, as Dvârakâ. Therefore it was on an island before. The allegory in Vishnu-Purâna shows King Raivata giving his daughter to “the wielder of the ploughshare”—or rather “the plough-bannered” —Baladeva, who “beholding the damsel of excessively lofty height, . . . shortened her with the end of his ploughshare, and she became his wife.”‡

This is a plain allusion to the Third and Fourth Races—to the Atlantean giants and the successive incarnations of the “Sons of the Flame” and other orders of Dhyâni-Chohans in the heroes and kings of mankind, down to the Kali-Yuga, or Black Age, the beginning of which is within historical times. Another coincidence: Thebes is the city of a hundred gates, and Dvârakâ is so called from its many gateways or doors, from the word “Dvâra,” “gateway.” Both Hercules and Baladeva are of a passionate, hot temper, and both are renowned for the fairness of their white skins. There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the Theban and the Hindu Hercules, the latter being worshipped by the Suraseni who built Methorea, or Mathûrâ, Krishna’s birthplace. The same writer places Sandracottus (Chandragupta, the grandfather of King Aśoka, of the clan of Morya) in the direct line of the descendants of Baladeva.

There were no Mysteries in the beginning, we are taught. Knowledge (Vidyâ) was common property, and it reigned universally throughout the Golden Age (Satya-Yuga).

* [See S.D., Vol. I, p. 609; Vol. II, pp. 329-32, and p. 733.]

† Op. cit., IX, III, 28; [in Wilson’s ed. III, p. 249 fn.]

‡ Vishnu-Purâna, Bk. IV, ch. 1, Wilson, Vol. III, pp. 248-54.

As says the Commentary:

Men had not created evil yet in those days of bliss and purity, for they were of God-like more than of human nature.

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those who knew. Thus arose Initiation.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and innocent in their incipient stage—like a historical event arranged in the form of a fairy tale, adapted for and comprehensible to the child's mind—in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths—provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at things from their physical aspect—does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unravelled and assimilated only through Its manifestations by the secondary “Gods,” Its acting powers. While the One and Universal Cause has to remain forever in abscondito, Its manifold action may be traced through the effects in Nature.

The latter alone being comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Âryan Race, some unscrupulous priests began to take advantage of the too easy beliefs of the people in every country, and finally raised those secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes.*

Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

The Mysteries had their weak points and their defects, as every institution welded with the human element must necessarily have. Yet Voltaire has characterised their benefits in a few words:

In the chaos of popular superstitions there existed an institution which has ever prevented man from falling into absolute brutality: it was that of the Mysteries.†

Verily, as Jean Marie Ragon puts it of Masonry:

Its temple has Time for duration, the Universe for space. . . . “Let us divide that we may rule,” have said the crafty; “Let us unite to resist,” have said the first Masons. ‡

Or rather, the Initiates whom the Masons have never ceased to claim as their primitive and direct Masters.

* There were no Brâhmans as a hereditary caste in days of old. In those long-departed ages a man became a Brâhman through personal merit and Initiation. Gradually, however, despotism crept in, and the son of a Brâhman was created a Brâhman by right of protection first, then by that of heredity. The rights of blood replaced those of real merit, and thus arose the body of Brâhmans, which was soon changed into a powerful caste.

† [See under Idolatry (Section III) and under term Initiation (Ancient Mysteries) in A Philosophical Dictionary (many editions) which H.P. Blavatsky probably translated directly from Voltaire’s French.—Compiler.]

‡ Des Initiations Anciennes et Modernes, [pp. 17-18. Nancy, France, F. Guerard, 2nd ed., 1842.] “The mysteries,” says Ragon, “were the gift of India.” In this he is mistaken, for the Aryan race had brought the mysteries of Initiation from Atlantis. Nevertheless he is right in saying that the mysteries preceded all civilizations, and that by polishing the mind and morals of the peoples, they served as a base for all the laws—civil, political, and religious.

The first and fundamental principle of moral strength and power is association and solidarity of thought and purpose. “The Sons of Will and Yoga” united in the beginning to resist the terrible and ever-growing iniquities of the lefthand Adepts, the Atlanteans. This led to the foundation of still more Secret Schools, temples of learning, and of Mysteries inaccessible to all except after the most terrible trials and probations.

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack.*

Ragon says:

When the Egyptian priests said: “All for the people, nothing through the people,” they were right: in an ignorant nation truth must be revealed only to trustworthy persons. . . We have seen in our days, “all through the people, nothing for the people,” a false and dangerous system. The real axiom ought to be: “All for the people and with the people.”†

But in order to achieve this reform the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were “priests,” we may be told—at any rate, all the Hindu, Egyptian, Chaldaean, Greek, Phoenician, and other Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds.

* De Officiis, i, 33.

† Des Initiations . . . pp. 21-22.

To this the answer is possible: “The cowl does not make the friar.” If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the “priests” of India, the most conservative nation in the world, it becomes quite certain that the Egyptian priests were no more priests in the sense we give to the word than are the temple Brâhmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

The priests of Egypt were not, strictly speaking ministers of religion. The word “priest,” which translation has been badly interpreted, had an acceptation very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word “priest” is synonymous with that of “philosopher.” . . . The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to centre the domain of truth, modulate its propagation, and arrest its too dangerous dispersion.*

The Egyptian Priests, like the Brâhmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the word “patriarch” applying in its first original sense to the Progenitors of the human race, † the Fathers, Chiefs, and Instructors of primitive men—became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind—the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind.

* *Essais Historiques et critiques sur la Franche Maçonnerie*, pp. 142 143. [2nd. ed., Paris, Chomel, 1806.]

† The word “patriarch” is composed of the Greek word “Patria” (“family,” “tribe,” or “nation”) and “Archos” (a “chief”), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs, yet they were no priests, but were simply the heads of their tribes, like the Indian Rishis.

No Initiate was one if he could not heal—aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy.* Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the “Gods.”

The later royal privilege descended to our Fifth Race kings through the kings of Egypt. The latter were all initiated into the mysteries of medicine, and they healed the sick, even when, owing to the terrible trials and labors of final Initiation, they were unable to become full Hierophants. They were healers by privilege and by tradition, and were assisted in the healing art by the Hierophants of the temples, when they themselves were ignorant of Occult curative Science. So also in far later historical times we find Pyrrhus curing the sick by simply touching them with his foot; Vespasian and Hadrian needed only to pronounce a few words taught to them by their Hierophants, in order to restore sight to the blind and health to the cripple. From that time onward history has recorded cases of the same privilege conferred on the emperors and kings of almost every nation.†

* There is no need to observe here that the resurrection of a really dead body is an impossibility in Nature.

† The kings of Hungary claimed that they could cure the jaundice; the Dukes of Burgundy were credited with preserving people from the plague; the kings of Spain delivered those possessed by the devil. The prerogative of curing the king’s evil was given to the kings of France, in reward for the virtues of good King Robert. Francis the First, during a short stay at Marseilles for his son’s wedding, touched and cured of that disease upwards of 500 persons. The kings of England had the same privilege.

That which is known of the Priests of Egypt and of the ancient Brâhmans, corroborated as it is by all the ancient classics and historical writers, gives us the right to believe in that which is only traditional in the opinion of sceptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous “Four,” the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of Occult numbers. It was in Memphis that Orpheus popularized his too-abtruse Indian metaphysics for the use of Magna Grecia; and thence Thales, and ages later Democritus, obtained all they knew. It is to Saïs that all the honor must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both remain objects of admiration for generations to come. And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics.*

The great modern writer on the Mysteries of Egyptian Initiation—one, however, who knew nothing of those in India--the late Ragon, has not exaggerated in maintaining that:

All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldea, Sydonia, and the priests of Babylonia [on the secrets of Nature], were known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldea and ancient Persia, gave rise to the doctrine of Egyptian Mysteries. †

The Mysteries preceded the hieroglyphics.‡ They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy§ that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

* See Laurens' *Essais Historiques* . . . for further information as to the worldwide, universal knowledge of the Egyptian Priests.

† *Des Initiations*, . . . p. 25 [2nd ed., 1842.]

‡ The word comes from the Greek “hieros” (“sacred”) and “glupho” (“I grave”). The Egyptian characters were sacred to the Gods, as the Indian Devanâgarî is the language of the Gods.

§ The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word “philosophy,” which is interpreted “love of wisdom,” and is nothing of the kind. The philosophers were scientists, and philosophy was a real science— not simply verbiage, as it is in our day.

Initiation, though it contained neither rules and principles, nor any special teaching of Science—as now understood—was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion—that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things—i.e., those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess—became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed the threshold of their sacred Adytum?

The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for ‘love’ does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term used for Eros, that primordial principle in divine creation, synonymous with *ἔρως*, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The “wisdom of love” (or “philosophia”) meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship—love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love—love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldea, and thus spread all over the world. All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the “atheist,” who taught that “he who loves not his brother has no virtue in him,” and in the Old Testament precept, “Thou shalt love thy neighbour as thyself.”* The greater Initiates became like unto Gods, and Socrates, in Plato’s *Phaedo*, is represented as saying:

The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

It is quite apparent that those who have established the Mysteries, or the secret assemblies of the Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues will be received in the abode of the Gods.†

Said Clemens Alexandrinus, referring to the Mysteries:

Here ends all teaching. One sees Nature and all things.

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), “a man of eminent virtues,” who remarked that to deprive the Greeks of “the sacred Mysteries which bind in one the whole of mankind,” was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been initiated, as by the Initiates themselves.

* Lev. xix, 18.

† [*Phaedo*, ¶ 69.]

Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had revealed, exoteric religions, beginning with that of Moses, revealed and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre (“Potiphar”—“he who belongs to Phre,” the Sun-God), priest of Heliopolis and governor of On.* Every truth revealed by Jesus, and which even the Jews and early Christians understood, was revealed by the Church that pretends to serve Him. Read what Seneca says,† as quoted by Dr. E.V.H. Kenealy:

“The world being melted and having reëntered the bosom of Jupiter [or Parabrahman], this God continues for some time totally centered in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him. . . An innocent race of men is formed. . . ” And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm all the countries beneath its axis. The affrighted sun shall be deprived of its light; the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos.

One might fancy oneself reading the Purânic account by Paraśara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? Let the reader open any English Bible and read chapter iii (3-13) of the Second Epistle of Peter, and he will find there the same ideas.

There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

* “On,” the “Sun,” the Egyptian name of Heliopolis (the “City of the Sun”).

† [Hercules Oetaeus, 1102]

‡ Book of God, p. 160.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are . . . reserved unto fire, . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . Nevertheless we . . . look for new heavens and a new earth.

If the interpreters chose to see in this a reference to a creation, a deluge, and a promised coming of Christ, when they will live in a New Jerusalem in heaven, that is no fault of Peter. What he meant was the destruction of the Fifth Race and the appearance of a new continent for the Sixth Race.

The Druids understood the meaning of the Sun in Taurus, therefore when all the fires were extinguished on the 1st of November their sacred and inextinguishable fire remained alone to illumine the horizon like those of the Magi and the modern Zoroastrian. And like the early Fifth Race and the later Chaldaeans and Greeks, and again like the Christians (who do it to this day without suspecting the real meaning), they greeted the “Morning-Star,” the beautiful Venus-Lucifer.* Strabo speaks of an island near Britannia where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this was the sacred Ierne, where a perpetual fire was lit.† The Druids believed in the rebirth of man, not, as Lucanus explains,

That the same Spirit shall animate a new body, not here, but in a different world,‡

but in a series of reincarnations in this same world; for as Diodorus says, they declared that the souls of men after a determinate period would pass into other bodies.§

* Mr. Kenealy quotes, in his Book of God, Vallancey, who says:

“I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries and denominations, when I heard a peasant girl say to a boor standing by her ‘Feach an Maddin Nag’ (‘Behold the morning star’), pointing to the planet Venus, the Maddina Nag of the Chaldeans.”

† [Geography, Bl. IV, iv, 6 & v, 4.]

‡ [Pharsalia, I, 452-63.]

§ There was a time when the whole world, the totality of mankind, had one religion as they were of “one lip.” “All the religions of the earth were at first one, and emanated from one centre,” says G.S. Faber. [From his Dissertation on the Mysteries of the Cabiri.]

These tenets came to the Fifth Race Âryans from their ancestors of the Fourth Race, the Atlanteans. They piously preserved the teachings, while their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, was gradually approaching its end.

THE TRIAL OF THE SUN INITIATE

We will begin with the ancient Mysteries—those received from the Atlanteans by the primitive Âryans—whose mental and intellectual state Professor Max Müller has described with such a masterly hand, yet left so incomplete withal.

He says: We have in it [in the Rig-Veda] a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is “Brahman;” for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it “Âtman,” for âtman, originally breath or spirit, comes to mean Self and Self alone, Self, whether divine or human; Self, whether creating or suffering; Self, whether One or All; but always Self, independent and free.

“Who has seen the first-born?” says the poet, “when he who had no bones (i.e., form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?” (Rig-Veda, 1, 164, 4.) This idea of a divine Self once expressed, everything else must acknowledge its supremacy; “Self is the Lord of all things; it is the King of all things; as all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; all selves are contained in this Self.” (Brihadâraryaka, II, v. 15).*

This Self, the highest, the one, and the universal, was symbolised on the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the Soul—killing the terrestrial passions which have ever been an impediment to the re-union of the Unit Self (the Spirit) with the All-Self. Hence the allegorical mystery, only the broad features of which may be given here. It was enacted by the “Sons of the Fire-Mist” and of “Light.” The second Sun (the “second hypostasis” of Rabbi Drach) appeared as put on his trial, Viœvakarman, the Hierophant, cutting off seven of his beams, and replacing them with a crown of brambles, when the “Sun” became Vikartana, shorn of his beams or rays. After that, the Sun—enacted by a neophyte ready to be initiated—was made to descend into Pâtâla, the nether regions, on a trial of Tantalus. Coming out of it triumphant, he emerged from this region of lust and iniquity, to re-become Karmasâkshin, witness of the Karma of men,† and arose once more triumphant in all the glory of his regeneration, as the Graha-Râja, King of the Constellations, and was addressed as Gabhastiman, “re-possessed of his rays.”

The “fable” in the popular Pantheon of India, founded upon, and born out of the poetical mysticism of the Rig-Veda—the sayings of which were mostly all dramatised during the religious Mysteries—grew in the course of its exoteric evolution into the following allegory. It may be found now in several of the Purânas and in other Scriptures. In the Rig-Veda and its Hymns, Viœvakarman, a Mystery-God, is the Logos, the Demiourgos, one of the greatest Gods, and spoken of in two of the hymns as the highest.

* Chips from a German Workshop, i, 69-70. [London, Longman’s, Green & Co., 1867-75, 5 vols.]

† Sûrya, the Sun, is one of the nine divinities that witness all human actions.

He is the Omnificent (Viœvakarman), called the “Great Architect of the Universe,” the

All seeing God, the father, the generator, the disposer, who gives the gods their names, and is beyond the comprehension of mortals,

as is every Mystery-God. Esoterically, He is the personification of the creative manifested Power; and mystically He is the seventh principle in man, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddhâ, the virgin Goddess, whose name speaks for itself, since it personified Yoga-power, the “chaste mother” that creates the Adepts. In the Rig-Vaidic Hymns, Viœvakarman performs the “great sacrifice” i.e., sacrifices himself for the world; or, as the Nirukta is made to say, translated by the Orientalists:

Viœvakarman first of all offers up all the world in a sacrifice, and then ends by sacrificing himself.

In the mystical representations of his character, Viúvakarman is often called Vithobâ, and is pictured as the “Victim,” the “Man-God,” or the Avatâra crucified in space: [At this point the WMS. (pp. 207-09) reads as follows:

In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected—together with the test, the following details are found. (1) The neophyte representing the sun as Sahasra-Kirana— “he of the thousand rays”—is shown kneeling before the hierophant. The latter is in the act of cutting off seven locks of the neophyte’s long hair,* and, in the following (2) illustration, the postulant’s bright crown of golden beams is thrown off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India.

* See Judges, Ch. xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of “seven green withes,” etc.

† No need of explaining that Sanjñâ, pure spiritual conscience is the inner perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the seven locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the sakridâgâmin (the candidate “for new birth”) they could be attained by him only through severe trials and suffering.

In trans-Himalayan regions it was the same.

In order to become a “Perfect” one the sakridâgâmin (“he who will receive new birth,” lit.) had, among other trials to descend into pâtâla, the “nether world,” after which process only he could hope to become an anâgâmin—“one who will be reborn no more.” The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the World of Gods (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey—(3).

Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more initiation was proceeded with; if he fell—it was delayed, and often entirely lost for him. These rules lasted seven days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning. On the fourth day—(4) he was tied, extended full length, and with his arms stretched out on a wooden lathe, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights . . .]

In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia, he was bound on a lathe, and when his body had become like that of one dead (entranced), he was carried into the crypt. Then the Hierophant kept watch over him “guiding the apparitional soul (astral body) from this world of Samsâra (or delusion) to the nether kingdoms, from which, if successful, he had the right of releasing seven suffering souls” (Elementaries). Clothed with his Anandamayakoûa, the body of bliss—the Srotâpanna remained there where we have no right to follow him, and upon returning—received the Word, with or without the “heart’s blood” of the Hierophant.*

* In *Isis Unveiled*, 11, pp. 41-42, a portion of this rite is referred to. Speaking of the dogma of Atonement, it is traced to ancient “heathendom” again. We say: “This cornerstone of a church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having ‘originated among the Gnostic heretics’ (see *The History of the Conflict Between Religion and Science*, p. 224). . . . [But there are sufficient proofs to show] that it originated among them no more than did their ‘anointed’ Christos and Sophia. The former they modelled on the original of the ‘King Messiah’,

Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme WORD, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates who have thus passed out of the world's sight, disappearing

As mysteriously from the sight of men as Moses from the top of Mount Pisgah (Nebo, oracular Wisdom), after he had laid his hands upon Joshua, who thus became “full of the spirit of wisdom”, i.e., initiated.

the male principle of wisdom, and the latter on the third Seshôrôth, from the Chaldean Kabalah, and even from the Hindu Brahmâ and Sarasvati, and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the New Testament never appeared in its complete form, such as we find it now, till 300 years after the period of the apostles, and the Zohar and other Kabalistic books are found to belong to the first century before our era, if not to be far older still.

“The Gnostics entertained many of the Essenean ideas; and the Essenes had their greater and minor Mysteries at least two centuries before our era. They were the Ozarim or Initiates, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Açoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their atonement enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the ‘fall of man’ in Eden, but simply as an expiation for the past, present, and future sins of ignorant, but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn ‘new birth,’ the Initiator passed ‘the word’ to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered to strike. This is the true origin of the Christian dogma of atonement.”

As Ballanche says, quoted by Ragon: “Destruction is the great God of the World,” justifying therefore the philosophical conception of the Hindu Śiva. According to this immutable and sacred law, the Initiate was compelled to kill the Initiator: otherwise initiation remained incomplete. . . . It is death that generates life.” *Orthodoxie maçonnique*, p. 104. All that, however, was emblematic and exoteric. Weapon and killing must be understood in their allegorical sense.

But he died, he was not killed. For killing, if really done, would belong to black, not to divine Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. But the uninitiated inventors of theological Christianity took the allegorical language à la lettre; and instituted a dogma? the crude, misunderstood expression of which horrifies and repels the spiritual “heathen.”

All these Hierophants and Initiates were types of the Sun and of the Creative Principle (spiritual potency) as were Viœvakarman and Vikartana, from the origin of the Mysteries. Ragon, the famous Mason, gives curious details and explanations with regard to the Sun rites. He shows that the biblical Hiram, the great hero of Masonry (the “widow’s son”), a type taken from Osiris, is the Sun-God, the inventor of arts, and the “architect,” the name Hiram, meaning the “elevated,” a title belonging to the Sun. Every Occultist knows how closely related to Osiris and the Pyramids are the narratives in Kings concerning Solomon, his Temple and its construction; he knows also that the whole of the Masonic rite of Initiation is based upon the Biblical allegory of the construction of that Temple, Masons conveniently forgetting, or perhaps ignoring, the fact that the latter narrative is modelled upon Egyptian and still earlier symbolisms. Ragon explains it by showing that the three companions of Hiram, the “three murderers,” typify the three last months of the year; and that Hiram stands for the Sun—from its summer solstice downwards, when it begins decreasing—the whole rite being an astronomical allegory.

During the summer solstice, the Sun provokes songs of gratitude from all that breathes; hence Hiram, who represents it, can give to whomsoever has the right to it, the sacred Word, that is to say life. When the Sun descends to the inferior signs all Nature becomes mute, and Hiram can no longer give the sacred Word to the companions, who represent the three inert months of the year. The first companion strikes Hiram feebly with a rule twenty-four inches long, symbol of the twenty-four hours which make up each diurnal revolution; it is the first distribution of time, which after the exaltation of the mighty star, feebly assails his existence, giving him the first blow.

The second companion strikes him with an iron square, symbol of the last season, figured by the intersections of two right lines, which would divide into four equal parts the Zodiacal circle, whose centre symbolises Hiram's heart, where it touches the point of the four squares representing the four seasons; second distribution of time, which at that period strikes a heavier blow at the solar existence. The third companion strikes him mortally on his forehead with a heavy blow of his mallet, whose cylindrical form symbolises the year, the ring or circle; third distribution of time, the accomplishment of which deals the last blow to the existence of the expiring Sun. From this interpretation it has been inferred that Hiram, a founder of metals, the hero of the new legend with the title of architect, is Osiris (the Sun) of modern initiation; that Isis, his widow, is the Lodge, the emblem of the Earth (loka in Sanskrit, the world) and that Horus, son of Osiris (or of light) and the widow's son, is the free Mason, that is to say, the Initiate who inhabits the terrestrial lodge (the child of the Widow, and of Light.) *

And here again, our friends the Jesuits have to be mentioned, for the above rite is of their making. To give one instance of their success in throwing dust into the eyes of ordinary individuals to prevent their seeing the truths of Occultism, we will point out what they did in what is now called Freemasonry.

This Brotherhood does possess a considerable portion of the symbolism, formulae, and ritual of Occultism, handed down from time immemorial from the primeval Initiations. To render this Brotherhood a mere harmless negation, the Jesuits sent some of their most able emissaries into the Order, who first made the simple brethren believe that the true secret was lost with Hiram Abiff; and then induced them to put this belief into their formularies. They then invented specious but spurious higher degrees, pretending to give further light upon this lost secret, to lead the candidate on and amuse him with forms borrowed from the real thing but containing no substance, and all artfully contrived to lead the aspiring Neophyte to nowhere. And yet men of good sense and abilities, in other respects, will meet at intervals, and with solemn face, zeal and earnestness, go through the mockery of revealing "substituted secrets" instead of the real things.

If the reader turns to a very remarkable and very useful work called The Royal Masonic Cyclopaedia, art.

* *Orthodoxie Maçonnique . . .*, pp. 102-04.

“Rosicrucianism,” he will find its author, a high and learned Mason, showing what the Jesuits have done to destroy Masonry. Speaking of the period when the existence of this mysterious Brotherhood (of which many pretend to know “something” if not a good deal, and know in fact nothing) was first made known, he says:

There was a dread among the great masses of society in byegone days of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of Nature and mind were forced into an obscurity not altogether unwelcome. . . . The Kabalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing. . . . It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past [Popery and Ecclesiasticism) occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organised pseudo-Rosicrucian and Masonic societies in return, . . . and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self-defence against the progress of truth, to engage, by persuasion, interest or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

[. . . . It would be well perhaps, if the Jesuits contented themselves with making dupes of Freemasons, and converting that order into a mere convivial Benefit-Club, which allures members by the prospect of refined Banquets in the Societies of Princes, statesman and eloquent orators in speech and song. Their lethal plottings, however, have a much wider scope, and embrace a minuteness of detail and care of which the world in general has no idea. Everything must be done by them to bring the mass of mankind again to the state of passive ignorance and superstition which, they well know is the only one which can help them to the consumation of their purpose of Universal Despotism. Little the Protestant Missionaries know that they have been made more than once to serve their hereditary enemy the Roman Catholic Padre as the “cats’ paw” to draw the chestnuts for them out of the fire, especially in India and China.

The proofs of it are at hand and they are carefully preserved to be made public when the day of squaring the account between the Occultists and their Roman Catholic and Protestant detractors, their mortal enemies, arrives at last.

The greatest statesman in Europe, the illustrious Prince Bismarck, knows accurately all their secret plottings, and that it has ever been the aim of the Jesuit priestcraft to stir up disaffection and rebellion in all countries with the view to the advancement of its own interest. That greatest and most far-seeing of men in addressing the German Parliament on the 5th Dec., 1874, stated that in a conversation which passed between the Wurtemberg Envoy and the Nuncio, the latter insolently and arrogantly said, "The Roman Church had to look to revolution as the sole means of securing her rightful position." (Times, Dec. 7th, 1874.) Several historians of the so-called "Indian Mutiny" have accused the Protestant Missionaries of having been the direct and indirect means of breeding discontent and leading to the outburst of national feeling. We do not write political history. Therefore, it will suffice to say that in this case as in many others the reformed Church and its members had been made a stepping stone and a convenient because unconscious agent. There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means. If the reader interested in the question takes the trouble of recapitulating such Societies, in England alone, and thinks of their fate, he will recognize the truth of the assertion. Protestantism is losing ground among the richest and the most illustrious of the land. A few years more, and the greatest of Protestant nations will stand face to face with WHITE and BLACK MAGIC. Which will the English choose?

But all efforts of the greatest craft are doomed to failure on the day they are discovered.] *

But if Masonry has been spoiled, none is able to crush the real, invisible Rosicrucian and the Eastern Initiate.

* [The above bracketed section and the section closing this chapter have been added from pp. 219-23 of the original Würzburg manuscript. —Compiler.]

The symbolism of Viúvakarman and Sûrya-Vikartana has survived, where Hiram Abiff was indeed murdered, and we will now return to it. It is not simply an astronomical, but is the most solemn rite, an inheritance from the Archaic Mysteries that has crossed the ages and is used to this day. It typifies a whole drama of the Cycle of Life, of progressive incarnations, and of psychic as well as of physiological secrets, of which neither the Church nor Science knows anything, though it is this rite that has led the former to the greatest of its Christian Mysteries. [. . . . the newest Initiate, the proud Rome of the Catacombs, has given the death-blow to her HIEROPHANT-INITIATOR, indeed—but only in Europe. Only, she has done it so too hastily! The Hierophant died, before he had been given the time to pass his would-be Successor the WORD. The sacrifice has thus proved useless and the initiation but too “incomplete.” The Hierophant of the Sapta Śindham (seven rivers) and of the SAPTARSHI (the seven great Rishis) is not killed and may have something to say to the modern Initiates of the “Seven Hills.” It is only a question of time and patience; more details will be found in “Some Reasons for Secrecy.” (pp. 47-59.)]

THE MYSTERY “SUN OF INITIATION”

The antiquity of the Secret Doctrine may be better realised when it is shown at what point of history its Mysteries had already been desecrated, by being made subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the grandest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in *Isis Unveiled*,* that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article “Was writing known before Pânini?”† it is stated that the Pândus had acquired universal dominion and had taught the “sacrificial” Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the phorminx—the seven-stringed lyre, symbolical of the sevenfold mystery of Initiation—these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod.

* *Op. cit.*, I, 15.

† A curious question to start and to deny, when it is well-known even to the Orientalists that, to take but one case, there is Yaska, who was a predecessor of Pânini and his work still exists; there are seventeen writers of Nirukta (glossary) known to have preceded Yaska. [For this article see *Five Years of Theosophy* or *B.C.W.*, Vol. V, pp. 294-310.—Compiler.]

Thus even in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The “Sun of Righteousness” still blazed high on the midnight sky; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The true Mysteries were never made public. Eleusinia and Agrae for the multitudes; the God E?âôö?, “of the good counsel,” the great Orphic Deity for the neophyte.

This mystery God—mistaken by our Symbologists for the Sun—who was He? Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, “the Heavenly King,” Ro-Imphab; that by the Greeks the Sun was called the “Eye of Jupiter,” as for the modern orthodox Pârsî he is “the Eye of Ormuzd”; that the Sun, moreover, was addressed as the “All-seeing God” (*πολυόφθαλμος*), as the “God Saviour,” and the “saving God” (*αἴτιον τῆς σωτηρίας*). Read the papyrus of Papheronmes at Berlin, and the stela as rendered by [Auguste] Mariette-Bey,* and see what they say:

Glory to thee, o Sun, divine child! . . . thy rays carry life to the pure and to those ready. . . . The Gods [the “sons of God”] who approach thee tremble with delight and awe. . . .

* [Mémoire sur la mère d’Apis, p. 47, pt. 4 of Mémoire sur cette représentation . . . gravée en tête de quelques proscynèmes du Sérapéum où l’on établit. Paris, Gide et J. Baudry, 1856.]

Thou art the first born, the Son of God, the Word.*

The Church has now seized upon these terms and sees presentiments of the coming Christ in these expressions in the initiatory rites and prophetic utterances of the Pagan Oracles. They are nothing of the kind, for they were applied to every worthy Initiate. If the expressions that were used in hieratic writings and glyphs thousands of years before our era are now found in the laudatory hymns and prayers of Christian Churches, it is simply because they have been unblushingly appropriated by the Latin Christians, in the full hope of never being detected by posterity. Everything that could be done had been done to destroy the original Pagan manuscripts and the Church felt secure. Christianity has undeniably had her great Seers and Prophets, like every other religion; but their claims are not strengthened by denying their predecessors.

Listen to Plato:

Know then, Glaucus, that when I speak of the production of good, it is the Sun I mean. The Son has a perfect analogy with his Father.

Iamblichus calls the Sun “the image of divine intelligence or Wisdom.” Eusebius, repeating the words of Philo, calls the rising Sun (Ἡλιός) the chief Angel, the most ancient, adding that the Archangel who is polyonymous (of many names) is the Verbum or Christ.† The word Sol (Sun) being derived from solus, the One, or the “He alone,” and its Greek name Helios meaning the “Most High,” the emblem becomes comprehensible. Nevertheless, the Ancients made a difference between the Sun and its prototype.

Socrates saluted the rising Sun as does a true Pârsî or Zoroastrian in our own day; and Homer and Euripides, as Plato did after them several times, mention the Jupiter-Logos, the “Word” or the Sun. Nevertheless, the Christians maintain that since the oracle consulted on the God Iaô answered:

* One just initiated is called the “first-born,” and in India he becomes dwija, “twice born,” only after his final and supreme Initiation. Every Adept is a “Son of God” and a “Son of Light” after receiving the “Word,” when he becomes the “Word” himself, after receiving the seven divine attributes or the “lyre of Apollo.”

† Praeparatio evangelica, II, p. 157.

“It is the Sun,” therefore

The Jehovah of the Jews was well known to the Pagans and Greeks;*

and “Iaô is our Jehovah.” The first part of the proposition has nothing, it seems, to do with the second part, and least of all can the conclusion be regarded as correct. But if the Christians are so anxious to prove the identity, Occultists have nothing against it. Only, in such case, Jehovah is also Bacchus. It is very strange that the people of civilised Christendom should until now hold on so desperately to the skirts of the idolatrous Jews—Sabaeans and Sun worshippers as they were,† like the rabble of Chaldaea—and that they should fail to see that the later Jehovah is but a Jewish development of the Ya-va, or the Iaô, of the Phoenicians; that this name, in short, was the secret name of a Mystery-God, one of the many Kabiri. “Highest God” as He was for one little nation, he never was so regarded by the Initiates who conducted the Mysteries; for them he was but a Planetary Spirit attached to the visible Sun; and the visible Sun is only the central Star, not the central spiritual Sun.

And the Angel of the Lord said unto him [Manoah] “Why askest thou thus after my name, seeing it is secret.”‡

* De Mirville, Des Esprits, IV, 15.

† II Kings xxiii, 4-13.

‡ Judges, xiii, 18. Samson, Manoah’s son, was an Initiate of that “Mystery” Lord, Ya-va; he was consecrated before his birth to become a “Nazarite” (a chela), an Adept. His sin with Delilah, and the cropping of his long hair that “no razor was to touch” shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the Bible, as also the character of the “Mystery Gods” of the Jews. True, Movers gives a definition of the Phoenician idea of the ideal sunlight as a spiritual influence issuing from the highest God, Iaô, “the light conceivable only by intellect—the physical and spiritual Principle of all things; out of which the soul emanates.” It was the male Essence, or Wisdom, while the primitive matter or Chaos was the female. Thus the first two principles, co-eternal and infinite, were already with the primitive Phoenicians, spirit and matter. But this is the echo of Jewish thought, not the opinion of Pagan Philosophers.

However this may be, the identity of the Jehovah of Mount Sinai with the God Bacchus is hardly disputable, and he is surely—as already shown in *Isis Unveiled*—Dionysos.* Wherever Bacchus was worshipped there was a tradition of Nysa,† and a cave where he was reared. Outside Greece, Bacchus was the all-powerful “Zagreus, the highest of Gods,” in whose service was Orpheus, the founder of the Mysteries. Now, unless it be conceded that Moses was an initiated priest, an Adept, whose actions are all narrated allegorically, then it must be admitted that he personally, together with his hosts of Israelites, worshipped Bacchus.

And Moses built an altar, and called the name of it Jehovah Nissi [or, Iaô-nisi, or again Dionisi].‡

To strengthen the statement we have further to remember that the place where Osiris, the Egyptian Zagreus or Bacchus, was born, was Mount Sinai, which is called by the Egyptians Mount Nissa. The brazen serpent was a nahash, :(1, and the month of the Jewish Passover is Nisan.

* See *Isis Unveiled*, Vol. II, p. 526.

† Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nysa was between Phoenicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: “Osiris was brought up in Nysa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive Dios) and the place Dio-Nysos”—the Zeus or Jove of Nysa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says: “So Father Zeus governs all things, and Bacchus he governs also.” [*Isis Unveiled*, Vol. II, p. 165.]

‡ Exodus, xvii, 15.

THE OBJECTS OF THE MYSTERIES

The earliest Mysteries recorded in history are those of Samothrace. After the distribution of pure Fire, a new life began. This was the new birth of the Initiate, after which, like the Brâhmans of old in India, he became a dvija—a “twice born,”

Initiated into that which may be rightly called the most blessed of all Mysteries . . . being ourselves pure,*

says Plato. Diodorus Siculus, Herodotus and Sanchoniathon the Phoenician—the oldest of Historians—say that these Mysteries originated in the night of time, thousands of years probably before the historical period. Iamblichus informs us that Pythagoras

Was initiated in all the mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the mysteries of the Phoenicians.†

As was said in Isis Unveiled:

When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behoves our modern critics to judge them [and their Initiates] so rashly upon their merely external aspect.‡

Yet this is what has been done until now, especially by the Christian Fathers. Clement of Alexandria stigmatises the Mysteries as “indecent and diabolical” though his words, showing that the Eleusinian Mysteries were identical with, and even, as he would allege, borrowed from, those of the Jews, are quoted elsewhere in this work. The Mysteries were composed of two parts, of which the Lesser were performed at Agræ, and the Greater at Eleusis, and Clement had been himself initiated.

* Phaedrus, Cary’s translation, p. 326.

† Life of Pythagoras, p. 297. “Since Pythagoras,” he adds, “also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magi in Babylon, and was instructed by them in their venerable knowledge;—it is not at all wonderful that he was skilled in magic or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar.” (p. 298).

‡ Vol. II, p. 100.

But the Katharsis, or trials of purification, have ever been misunderstood. Iamblichus explains the worst; and his explanation ought to be perfectly satisfactory, at any rate for every unprejudiced mind.

He says:—

Exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the awful sanctity with which these rites were accompanied.*

Dr. Wm. Warburton remarks:

The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means. †

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given us by Proclus in the fourth book of his Theology of Plato. ‡

The perfective rite, [τελετή, telete] precedes in order the initiation [μύησις, muesis], and initiation, the final apocalypse, epopteia.

Theon of Smyrna, in *Mathematica*, also divides the mystic rites into five parts:

The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications; but after purification, the reception of the sacred rites succeeds. The third part is denominated epopteia, or reception.

* [De Mysteriis . . . , I, ch. xi.]

† [Divine Legation of Moses . . . , II, p. 172.]

‡ [Taylor's ed. London, 1816, p. 220.]

And the fourth, which is the end and design of the revelation, is [the investiture] the binding of the head and fixing of the crowns* . . . whether after this he [the initiated person] becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, is friendship and interior communion with God.†

And this was the last and most awful of all the Mysteries.

The chief objects of the Mysteries, represented as diabolical by the Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in *Isis Unveiled*‡ that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul. What the last epopteia was is alluded to by Plato in *Phaedrus* [250 B.C.]:

Being initiated in those Mysteries, which it is lawful to call the most blessed of all Mysteries . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine initiation, we become spectators of entire, simple, immovable, and blessed visions, resident in a pure light.§

This veiled confession shows that the Initiates enjoyed Theophany—saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the ἐποπτεία [epopteia] or final revealing, consisted in beholding the gods [the high Planetary Spirits] themselves invested with a resplendent light.||

The statement of Proclus upon the subject is unequivocal:

* This expression must not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk “the waters of life”—in the Hindu Mysteries there was the fount of life, and soma, the sacred drink.

† *Eleusinian and Bacchic Mysteries*, T. Taylor, p. 46, 47.

‡ II, 111; 113.

§ *Eleusinian and Bacchic Mysteries*, p. 63.

|| *Op.cit.*, p. 65.

In all the initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according to a human form and sometimes it proceeds into a different shape.*

Again we have

Whatever is on earth is the resemblance and shadow of something that is in the Sphere. While that resplendent thing [the prototype of the Soul-Spirit] remaineth in unchangeable condition, it is well also with its shadow. When that resplendent one removeth far from its shadow, life removeth [from the latter] to a distance. Again, that light is the shadow of something more resplendent than itself.†

Thus speaks the Desâtîr, in the Book of Shet the Prophet Zirtûst, thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystae were brought into close union with those whom Proclus calls “mystical natures,” “resplendent Gods,” because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.‡

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed entirely in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.§

* On Plato's Republic, p. 380; quoted by Taylor, p. 66.

† Verses 35-38. [See: The Desatir or the Sacred Writings of the Ancient Prophets, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; rpr. by Wizard's Bookshelf, Minneapolis, 1975; 1979.—Compiler.]

‡ Phaedrus, 250 C, q. by Taylor, p. 64.

§ Isis Unveiled, Vol. II, p. 114.

The word Pitris may now be explained and something else added. In India the chela of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahâtma, who remains the adviser or instructor of even the high Adepts. Few are the accepted chelas who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow. It is this that was meant in *Isis Unveiled*, when it was stated that few of the fakirs (the word chela being unknown to Europe and America in those days), however

Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely human pitar (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the *vatu-fakir* [the just initiated chela] is despatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE [of his Pitar or Father, the glorified invisible Master, or disembodied Mahâtma] . He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.*

The Initiate, says Éliphas Lévi, knows; therefore, “he dares all and keeps silent.” Says the great French Kabbalist:

You may see him often sad, never discouraged or desperate; often poor, never humbled or wretched; often persecuted, never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the savior. He knows in what forlorn state died Agrippa, whose memory is slandered to this day; he knows the trials that broke down the great Paracelsus, and all that Raymond Lully had to suffer before he arrived at a bloody death. He remembers Swedenborg having to feign insanity, and losing even his reason before his knowledge was forgiven to him; St. Martin, who had to hide himself all his life; Cagliostro, who died forsaken in the cells of the Inquisition†; Cazotte, who perished on the guillotine. Successor of so many victims, he dares, nevertheless, but understands the more the necessity to keep silent.‡

* Loc. cit.

† This is false, and the Abbé Constant (Éliphas Lévi) knew it was so. Why did he promulgate the untruth? [See *B.C.W.*, Vol. XII, pp. 88; 727-30.]

‡ *Dogme et Rituel de la haute magie*, I, pp. 219-20. (Paris, G. Baillière, 1861.) [See p.90 of English tr. by Waite—Compiler.]

Masonry—not the political institution known as the Scottish Lodge, but real Masonry, some rites of which are still preserved in the Grand Orient of France, and that Elias Ashmole, a celebrated English Occult Philosopher of the XVIIth century, tried in vain to remodel, after the manner of the Indian and Egyptian Mysteries—Masonry rests, according to Ragon, the great authority upon the subject, upon three fundamental degrees: the triple duty of a Mason is to study whence he comes, what he is, and whither he goes; the study that is, of God, of himself, and of the future transformation.* Masonic Initiation was modelled on that in the lesser Mysteries. The third degree was one used in both Egypt and India from time immemorial, and the remembrance of it lingers to this day in every Lodge, under the name of the death and resurrection of Hiram Abiff, the “Widow’s Son.” In Egypt the latter was called “Osiris”; in India “Loka-chakshu” (Eye of the World), and “Dinakara” (day-maker) or the Sun—and the rite itself was everywhere named the “gate of death.” The coffin, or sarcophagus, of Osiris, killed by Typhon, was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate near by. The latter was asked whether he had participated in the murder, and not withstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised.

Ragon speaks of a rumour that charged the Emperor Commodus— when he was at one time enacting the part of the Initiator—with having played this part in the initiatory drama so seriously that he actually killed the postulant when dealing him the blow with the hatchet. This shows that the lesser Mysteries had not quite died out in the second century A.D.

The Mysteries were carried into South and Central America, Northern Mexico and Peru by the Atlanteans in those days when

* *Orthodoxie Maçonnique*, p. 99 Paris, E. Dentu, 1853.

A pedestrian from the North [of what was once upon a time also India] might have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the future Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. *

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids—the lodges of an ancient Initiation—whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. The ruins of Palenque, of Ococingo in Chiapas, and others in Central America are known to all. If the pyramids and temples of Guiengola and Mitla ever betray their secrets, the present Doctrine will then be shown to have been a forerunner of the grandest truths in Nature. Meanwhile they have all a claim to be called Mitla, “the place of sadness” and “the abode of the (desecrated) dead.”

* [Five Years of Theosophy, 1885, p. 340. Cf. B.C.W., Vol. V, p. 222.]

TRACES OF THE MYSTERIES

Says the Royal Masonic Cyclopaedia, art. "Sun:"

In all times, the sun has necessarily played an important part as a symbol, and especially in Freemasonry. The W.M. represents the rising sun, the J.W. the sun at the meridian, and the S.W. the setting sun. In the Druidical rites, the Arch-Druid represented the sun, and was aided by two other officers, one representing the moon in the West, and the other the sun at the South in its meridian. It is quite unnecessary to enter into any lengthened discussion on this symbol.

It is the more "unnecessary" since J.M. Ragon has discussed it very fully, as one may find at the end of [the article] "Trial of the Sun Initiate", where part of his explanations have been quoted. Freemasonry derived her rites from the East, as we have said. And if it be true to say of the modern Rosicrucians that "they are invested with a knowledge of chaos, not perhaps a very desirable acquisition," the remark is still more true when applied to all the other branches of Masonry, since the knowledge of their members about the full signification of their symbols is nil. Dozens of hypotheses are resorted to, one more unlikely than the other, as to the "Round Towers" of Ireland; one fact is enough to show the ignorance of the Masons, namely, that, according to the Royal Masonic Cyclopaedia, the idea that they are connected with Masonic Initiation, may be at once dismissed as unworthy of notice. The "Towers," which are found throughout the East in Asia, were connected with the Mystery-Initiations, namely, with the Viœvakarman and the Vikartana rites. The candidates for Initiation were placed in them for three days and three nights, wherever there was no temple with a subterranean crypt close at hand. These round towers were built for no other purposes. Discredited as are all such monuments of Pagan origin by the Christian clergy, who thus "soil their own nest," they are still the living and indestructible relics of the Wisdom of old. Nothing exists in this objective and illusive world of ours that cannot be made to serve two purposes—a good and a bad one. Thus in later ages, the Initiates of the Left Path and the anthropomorphists took in hand most of those venerable ruins, then silent and deserted by their first wise inmates, and turned them indeed into phallic monuments. But this was a deliberate, wilful, and vicious misinterpretation of their real meaning, a deflection from their first use.

The Sun—though ever, even for the multitudes, *μόνος οὐρανοῦ θεός*, “the only and one King and God in Heaven,” and the *Εὐβουλῆ*, “the God of Good Counsel” of Orpheus—had in every exoteric popular religion a dual aspect which was anthropomorphised by the profane. Thus the Sun was Osiris-Typhon, Ormazd-Ahriman, Bel-Jupiter and Baal, the life-giving and the death-giving luminary. And thus one and the same monolith, pillar, pyramid, tower or temple, originally built to glorify the first principle or aspect, might become in time an idol-fane, or worse, a phallic emblem in its crude and brutal form. The Linga of the Hindus has a spiritual and highly philosophical meaning, while the missionaries see in it but an “indecent emblem”; it has just the meaning which is to be found in all those baalim, chammanim, and the bamoth with the pillars of unhewn stone of the Bible, set up for the glorification of the male Jehovah. But this does not alter the fact that the pureia of the Greeks, the nuraghes of Sardinia, the teocalli of Mexico, etc., were all in the beginning of the same character as the “Round Towers” of Ireland. They were sacred places of Initiation.

In 1877, the writer, quoting the authority and opinions of some most eminent scholars, ventured to assert that there was a great difference between the terms Chrestos and Christos, a difference having a profound and Esoteric meaning. Also that while Christos means “to live” and “to be born into a new life,” Chrestos, in “Initiation” phraseology, signified the death of the inner, lower, or personal nature in man; thus is given the key to the Brâhmanical title, the twice-born; and finally,

. . . if there were no Christians, there were Chrestians long before the era of Christianity; and the Essenes belonged to the latter.*

For this, epithets sufficiently opprobrious to characterise the writer could hardly be found. And yet then as well as now, the author never attempted a statement of such a serious nature without showing as many learned authorities for it as could be mustered.

* Isis Unveiled, II, p. 323. In I Peter, ii, 3, Jesus is called “the Lord Chrestos.” [Greek version.]

Thus on the next page it was said:

Lepsius shows that the word Nofre means Chrestos, “good,” and that one of the titles of Osiris, “Onnofre,” must be translated “the goodness of God made manifest.”* “The worship of Christ was not universal at this early date “ explains MacKenzie, “by which I mean that Christolatry had not been introduced; but the worship of Chrestos—the Good Principle—had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. . . . Again, we have an inscription which is pre-Christian on an epitaphial tablet. (J. Spon’s *Miscellaneous Erudite Antiquitate*, x, xviii. 2.) *Ἰάκωθε Λάρισαίων Δημόσιε Ἡρώς Χρηστέ Χαίρε*, and de Rossi (Roma Sotterranea, tome i, tav. xxi) gives us another example from the catacombs —’Aelia Chreste, in Pace.’”†

Today the writer is able to add to all those testimonies the corroboration of an erudite author, who proves whatever he undertakes to show on the authority of geometrical demonstration. There is a most curious passage with remarks and explanations in *The Source of Measures*, whose author has probably never heard of the “Mystery-God” Viúvakarman of the early Âryans. Treating on the difference between the terms Chrest and Christ, he ends by saying that:

. . . there were two Messiahs: One, as causing himself to go down into the pit, for the salvation of the world; this was the sun shorn of his golden rays, and crowned with blackened ones (symbolising this loss), as the thorns: the other was the triumphant Messiah, mounted up to the summit of the arch of heaven, personated as the Lion of the tribe of Judah. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah.‡

And then the author proceeds to give “the fact” that “there were two Messiahs,” etc., as quoted above. And this—leaving the divine and mystic character and claim for Jesus entirely independent of this event of His mortal life—shows Him, beyond any doubt, as an Initiate of the Egyptian Mysteries, where the same rite of Death and of spiritual Resurrection for the neophyte, or the suffering Chrestos on his trial and new birth by Regeneration, was enacted—for this was a universally adopted rite.

* Lepsius, *Königsbuch*, b. 11, tal. i. dyn. t, h. p.

† *Isis Unveiled*, II, p. 324, quoting *Royal Masonic Cyclopaedia*, pp. 206 -07.

‡ *The Source of Measures*, p. 256.

The “pit” into which the Eastern Initiate was made to descend was, as shown before, Pâtâla, one of the seven regions of the nether world, over which ruled Vâsuki, the great “snake God.” This pit, Pâtâla, has in the Eastern Symbolism precisely the same manifold meaning as is found by Mr. J. Ralston Skinner in the Hebrew word *shiac* in its application to the case in hand. For it was the synonym of Scorpio—Pâtâla’s depths being “impregnated with the brightness of the new Sun” — represented by the “newly born” into the glory; and Pâtâla was and is in a sense, “a pit, a grave, the place of death, and the door of Hades or Sheol”—as, in the partially exoteric Initiations in India, the candidate had to pass through the matrix of the heifer before proceeding to Pâtâla. In its non-mystic sense it is the Antipodes—America being referred to in India as Pâtâla. But in its symbolism it meant all that, and much more. The fact alone that Vâsuki, the ruling Deity of Pâtâla, is represented in the Hindu Pantheon as the great Naga (Serpent)—who was used by the Gods and Asuras as a rope round the mountain Mandara, at the churning of the ocean for Amita, the water of immortality—connects him directly with Initiation.

For he is Śesha-Nâga also, serving as a couch for Vishnu, and upholding the seven worlds; and he is also Ananta, “the endless,” and the symbol of eternity—hence the “God of Secret Wisdom,” degraded by the Church to the rôle of the tempting Serpent, of Satan. That what is now said is correct may be verified by the evidence of even the exoteric rendering of the attributes of various Gods and Sages both in the Hindu and the Buddhist Pantheons. Two instances will suffice to show how little our best and most erudite Orientalists are capable of dealing correctly and fairly with the symbolism of Eastern nations, while remaining ignorant of the corresponding points to be found only in Occultism and the Secret Doctrine.

(1) The learned Orientalist and Tibetan traveller, Professor Emil Schlagintweit, mentions in one of his works on Tibet, a national legend to the effect that . . .

Nâgârjuna [a “mythological” personage “without any real existence,” the learned German scholar thinks] received the book Paramârtha, or according to others, the book Avatamsaka, from the Nâgas, fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of the Buddha. To these spiritual beings Śâkyamuni is said to have taught a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance.*

Nor are men sufficiently advanced for it now; for “the more philosophical religious system” is the Secret Doctrine, the Occult Eastern Philosophy, which is the corner-stone of all sciences rejected by the unwise builders even at this day, and more today perhaps than ever before, in the great conceit of our age. The allegory means simply that Nâgârjuna having been initiated by the “Serpents”—the Adepts, “the wise ones”—and driven out from India by the Brâhmans, who dreaded to have their Mysteries and sacerdotal Science divulged (the real cause of their hatred of Buddhism), went away to China and Tibet, where he initiated many into the truths of the hidden Mysteries taught by Gautama Buddha.

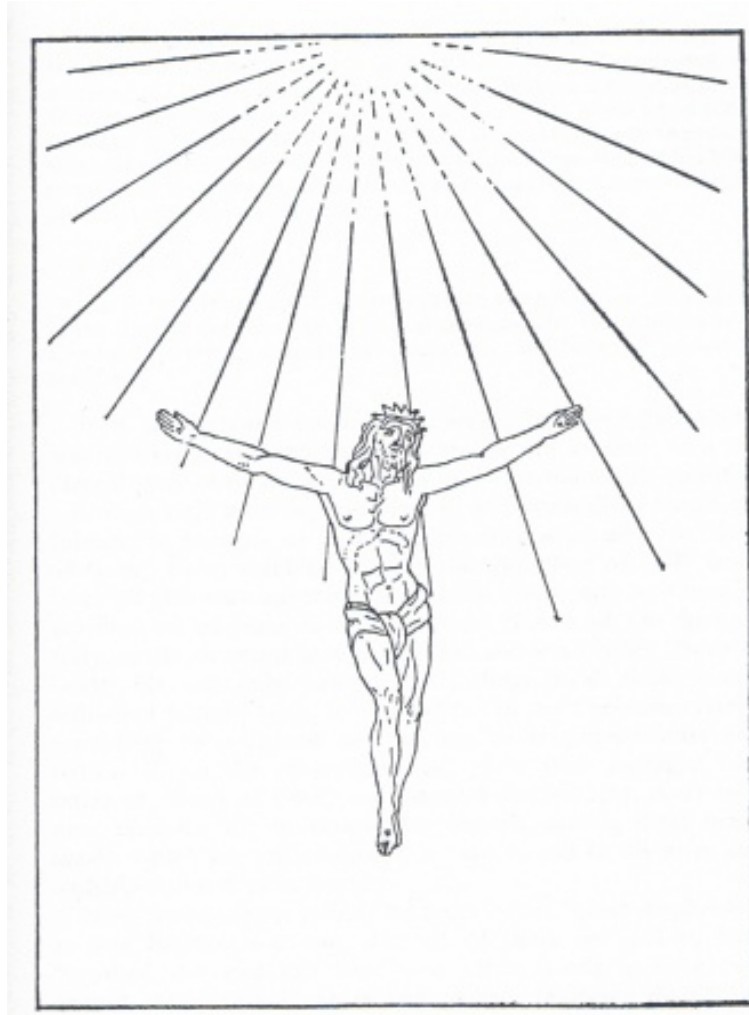
(2) The hidden symbolism of Nârada—the great Rishi and the author of some of the Rig-Vaidic hymns, who incarnated again later on during Kishna’s time—has never been understood. Yet, in connection with the Occult Sciences, Nârada, the son of Brahmâ, is one of the most prominent characters; he is directly connected in his first incarnation with the “Builders”—hence with the seven “Rectors” of the Christian Church, who “helped God in the work of creation.” This grand personification is hardly noticed by our Orientalists, who refer only to that which he is alleged to have said of Pâtâla, namely, “that it is a place of sexual and sensual gratifications.” This is thought to be amusing, and the reflection is suggested that Nârada, no doubt, “found the place delightful.” Yet this sentence simply shows him to have been an Initiate, connected directly with the Mysteries, and walking, as all the other neophytes, before and after him, had to walk, in “the pit among the thorns” in the “sacrificial Christ condition,” as the suffering victim made to descend thereinto—a mystery, truly!

* Buddhism in Tibet, p. 31. [London, Trübner, 1863; also London, Susil Gupta, 1968. Paramârtha means the Prajnâ-Pâramitâ Sûtras.]

Nârada is one of the seven Rishis, the “mind-born sons” of Brahmâ. The fact of his having been during his incarnation a high Initiate—he, like Orpheus, being the founder of the Mysteries— is corroborated, and made evident by his history. The Mahâbhârata states that Nârada, having frustrated the scheme formed for peopling the universe, in order to remain true to his vow of chastity, was cursed by Daksha, and sentenced to be born once more. Again, when born during Krishna’s time, he is accused of calling his father Brahmâ “a false teacher,” because the latter advised him to get married, and he refused to do so. This shows him to have been an Initiate, going against the orthodox worship and religion. It is curious to find this Rishi and leader among the “Builders” and the “Heavenly Host” as the prototype of the Christian “leader” of the same “Host”—the Archangel Mikael. Both are the male “Virgins,” and both are the only ones among their respective “Hosts” who refuse to create. Nârada is said to have dissuaded the Hari-ashvas, the five thousand sons of Daksha, begotten by him for the purpose of peopling the Earth, from producing offspring. Since then the Hari-ashvas have “dispersed themselves through the regions, and have never returned.” The Initiates are, perhaps, the incarnations of these Hari-ashvas?

It was on the seventh day, the third of his ultimate trial, that the neophyte arose, a regenerated man, who, having passed through his second spiritual birth, returned to earth a glorified and triumphant conqueror of Death, a Hierophant.

An Eastern neophyte in his Chrest condition may be seen in a certain engraving in Moor’s Hindoo Pantheon, whose author mistook another form of the crucified Sun or Vishnu, Vithobâ, for Krishna, and calls it “Kishna crucified in Space. “ The engraving is also given in Dr. Lundy’s Monumental Christianity, in which work the reverend author has collected as many proofs as his ponderous volume could hold of “Christian symbols before Christianity,” as he expresses it. Thus he shows us Kishna and Apollo as good shepherds, Kishna holding the cruciform Conch and the Chakra, and Kishna “crucified in Space,” as he calls it. Of this figure it may be truly said, as the author says of it himself:



"KRISHNA" IN SPACE

From Edward Moor The Hindoo Pantheon

Plate 98, First Ed., London 1910

. . . . this representation I believe to be anterior to Christianity It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, and the nailmarks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were?*

It is surely so.

Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man, who would be scourged, tormented, fettered, have his eyes burnt out; and lastly . . . would be crucified?

It is all that and much more; archaic religious Philosophy was universal, and its Mysteries are as old as man. It is the eternal symbol of the personified Sun—astronomically purified—in its mystic meaning regenerated, and symbolised by all the Initiates in memory of a sinless Humanity when all were “Sons of God.” Now, mankind has become the “Son of Evil” truly. Does all this take anything away from the dignity of Christ as an ideal, or of Jesus as a divine man? Not at all. On the contrary, made to stand alone, glorified above all other “Sons of God,” He can only foment evil feelings in all those many-millioned nations who do not believe in the Christian system, provoking their hatred and leading to iniquitous wars and strifes. If, on the other hand, we place Him among a long series of “Sons of God” and Sons of divine Light, every man may then be left to choose for himself, among those many ideals, which he will choose as a God to call to his help, and worship on earth as in Heaven.

Many among those called “Saviours” were “good shepherds,” as was Krishna for one, and all of them are said to have “crushed the serpent's head”—in other words to have conquered their sensual nature and to have mastered divine and Occult Wisdom. Apollo killed Python, a fact which exonerates him from the charge of being himself the great Dragon, Satan:

* [Monumental Christianity or the Art and Symbolism of the Primitive Church . . . by John P. Lundy. New York, J.W. Bouton, 1876, p. 173.]

Kishna slew the snake Kâlîyanâga, the Black Serpent; and the Scandinavian Thor bruised the head of the symbolical reptile with his crucifixion mace. In Egypt every city of importance was separated from its burial place by a sacred lake. The same ceremony of judgment, as is described in *The Book of the Dead*—"that precious and mysterious book" (Bunsen)—as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty two judges or assessors assembled on the shore and judged the departed "Soul" according to its actions when in the body. . . . After that the priests returned within the sacred precincts and instructed the neophytes upon the probable fate of the Soul, and the solemn drama that was then taking place in the invisible realm whither the Soul had fled. The immortality of the Spirit was strongly inculcated on the neophytes by the Al-om-jah—the name of the highest Egyptian Hierophant. In the *Crata Repoa** the following are described as four out of the seven degrees of Initiation. After a preliminary trial at Thebes, where the neophyte had to pass through many probations, called the "Twelve Tortures," he was commanded, in order that he might come out triumphant, to govern his passions and never lose for a moment the idea of his inner God or seventh Principle. Then, as a symbol of the wanderings of the unpurified Soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. Having overcome all, he received the degree of Pastophoros, after which he became, in the second and third degrees, the Neocoris and Melanephoros. Brought into a vast subterranean chamber, thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris. This was the hall called the "Gates of Death," whence the verse in Job [xxxviii, 17]:

Have the gates of death been opened unto thee?

Or hast thou seen the doors of the shadow of death?

Thus asks the "Lord," the Hierophant, the Al-om-jah, the Initiator of Job, alluding to this third degree of Initiation.

* *Crata Repoa oder Einweihungen in der alten geheimen Gesellschaft der Egyptischen Priester*, Berlin, 1778, pp. 17-31.

For the Book of Job is the poem of Initiation par excellence.

When the neophyte had conquered the terrors of this trial, he was conducted to the “Hall of Spirits,” to be judged by them. Among the rules in which he was instructed, he was commanded:

Never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body, to honour his parents above all; to respect old age, and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body.*

Purity and chastity were highly recommended, and adultery was threatened with death. Thus the Egyptian neophyte was made a Kistophoros. In this degree the mystery-name of IAÔ was communicated to him.

Let the reader compare the above sublime precepts with the precepts of Buddha, and the noble commandments in the “Rule of Life” for the ascetics of India, and he will understand the unity of the Secret Doctrine everywhere.

It is impossible to deny the presence of a sexual element in many religious symbols, but this fact is not in the least open to censure, once it becomes generally known that—in the religious traditions of every country—man was not born in the first “human” race from father and mother. From the bright “mind-born Sons of Brahmâ,” the Rishis, and from Adam-Kadmon with his Emanations, the Sephîrôth, down to the “parentless,” the Anupapâdaka, or the Dhyâni-Buddhas, from whom sprang the Bodhisattvas and Mânushya-Buddhas, the earthly Initiates—men—the first race of men was with every nation held as being born without father or mother. Man, the “Mânushya-Buddha,” the Manu, the “Enosh,” son of Seth, or the “Son of Man” as he is called—is born in the present way only as the consequence, the unavoidable fatality, of the law of natural evolution. Mankind—having reached the last limit, and that turning point where its spiritual nature had to make room for mere physical organization—had to “fall into matter” and generation.

* [H. Malhandrèni, *Ritual of Initiations*, p. 105; Venice, 1657.]

But man's evolution and involution are cyclic. He will end as he began. Of course to our grossly material minds even the sublime symbolism of Kosmos conceived in the matrix of Space after the divine Unit had entered into and fructified it with Its holy fiat, will no doubt suggest materiality. Not so with primitive mankind. The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction—really from depopulation—was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems. In the Jewish script it is Cain and the female Abel who are the sacrificed and sacrificing couple—both immolating themselves (as permutations of Adam and Eve, or the dual Jehovah) and shedding their blood “of separation and union,” for the sake of and to save mankind by inaugurating a new physiological race. Later still, when the neophyte, as already mentioned, in order to be reborn once more into his lost spiritual state, had to pass through the entrails (the womb) of a virgin heifer* killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man onto this earth, through Vâch—“the melodious cow who milks forth sustenance and water”—and who is the female Logos. It had also reference to the same self-sacrifice of the “divine Hermaphrodite”—of the third Root-Race—the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes of primitive Nature.

* The Âryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brâhman, a twice-born, in India.

The Science of Physiology was better known to them than it is to us now. It is in this that lies buried the key to the Symbolism of old, the true focus of national thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.

Says Sir William Drummond in *The Oedipus Judaicus*:

The truths of science were the arcana of the Priests [because these truths were the foundations of religion.] *

But why should the missionaries so cruelly twit the Vaishnavas and Krishna worshippers for the supposed grossly indecent meaning of their symbols, since it is made clear beyond the slightest doubt, and by the most unprejudiced writers, that Chrestos in the pit—whether the pit be taken as meaning the grave or hell—had likewise a sexual element in it, from the very origin of the symbol.

This fact is no longer denied today. The “Brothers of the Rosy Cross” of the Middle Ages were as good Christians as any to be found in Europe, nevertheless, all their rites were based on symbols whose meaning was pre-eminently phallic and sexual. Their biographer, Hargrave Jennings, the best modern authority on Rosicrucianism, speaking of this mystic Brotherhood, describes how

The tortures and the sacrifice of Calvary, the Passion of the Cross, were, in their [the Rose-Croix’s] glorious blessed magic and triumph, the protest and appeal.

Protest—by whom? The answer is, the protest of the crucified Rose, the greatest and the most unveiled of all sexual symbols— the Yoni and Linga, the “victim” and the “murderer,” the female and male principles in Nature. Open the last work of that author, *Phallicism*, and see in what glowing terms he describes the sexual symbolism in that which is most sacred to the Christian:

* [See p. 124 in the new revised edition of 1866; London, Reeves & Turner.]

The flowing blood streamed from the crown, or the piercing circlet of the thorns of Hell. The Rose is feminine. Its lustrous carmine petals are guarded with thorns. The Rose is the most beautiful of flowers. The Rose is the Queen of God's Garden (Mary, the Virgin). It is not the Rose alone which is the magical idea, or truth. But it is the "crucified rose," or the "martyred rose" (by the grand mystic apocalyptic figure) which is the talisman, the standard, the object of adoration of all the "Sons of Wisdom" or the true Rosicrucians.*

Not of all the "Sons of Wisdom," by any means, not even of the true Rosicrucian. For the latter would never put in such sickening relieve, in such a purely sensual and terrestrial, not to say animal light, the grandest, the noblest of Nature's symbols. To the Rosicrucian, the "Rose" was the symbol of Nature, of the ever prolific and virgin Earth, or Isis, the mother and nourisher of man, considered as feminine and represented as a virgin woman by the Egyptian Initiates. Like every other personification of Nature and the Earth she is the sister and wife of Osiris, as the two characters answer to the personified symbol of the Earth, both she and the Sun being the progeny of the same mysterious Father, because the Earth is fecundated by the Sun—according to the earliest Mysticism—by divine insufflation. It was the pure ideal of mystic Nature that was personified in the "World Virgins," the "Celestial Maidens," and later on by the human Virgin, Mary, the Mother of the Saviour, the Salvator Mundi now chosen by the Christian World. And it was the character of the Jewish maiden that was adapted by Theology to archaic Symbolism,† and not the Pagan symbol that was modelled for the new occasion.

* Op. cit., p. 141.

† In Ragon's *Orthodoxie Maçonnique*, p. 105, note, we find the following statement—borrowed from Albumazar the Arabian, probably:

"The Virgin of the Magi and Chaldaeans. The Chaldaean sphere [globe] showed in its heavens a newly-born babe, called Christ and Jesus, it was placed in the arms of the Celestial Virgin. It was to this Virgin that Eratosthenes, the Alexandrian Librarian, born 276 years before our era, gave the name of Isis, mother of Horus." This is only what Kircher gives (in *Oedipus Aegypticus*, Vol. II (1653), Pt. II, p. 203), quoting Albumazar: "In the first decan of the Virgin rises a maid, called Aderenosa [Ardhanârî?], that is, pure, immaculate virgin . . . sitting upon an embroidered throne nursing a boy . . . a boy . . . named Iessus . . . which signifies Issa, whom they also call Christ in Greek." (See *Isis Unveiled*, Vol. II, p. 491.)

We know through Herodotus that the Mysteries were brought from India by Orpheus—a hero far anterior to both Homer and Hesiod. Very little is really known of him, and till very lately Orphic literature, and even the Argonauts, were attributed to Onomacritus, a contemporary of Pisistratus, Solon and Pythagoras—who was credited with their compilation in the present form toward the close of the sixth century B.C. or 800 years after the time of Orpheus. But we are told that in the days of Pausanias there was a sacerdotal family, who, like the Brahmans with the Vedas, had committed to memory all the Orphic Hymns, and that they were usually thus transmitted from one generation to another. By placing Orpheus so far back as 1200 B.C., official Science—so careful in her chronology to choose in each case as late a period as possible—admits that the Mysteries, or in other words Occultism dramatised, belong to a still earlier epoch than the Chaldaeans and Egyptians.

The downfall of the Mysteries in Europe may now be mentioned.

THE LAST OF THE MYSTERIES IN EUROPE

As was predicted by the great Hermes in his dialogue with Aesculapius, the time had indeed come when impious foreigners accused Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments survived—enigmas unintelligible to posterity. Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, to form and establish secret societies and brotherhoods—such as the Essenes; those who had crossed the oceans to India and even to the (now-called) New World, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight. In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: and its Adepts receded further and further from that path into the most hidden spots of the globe. The cycle of **** being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 B.C. Alesia* the famous city in Gaul, the Thebes of the Kelts, so renowned for its ancient rites of Initiation and Mysteries, was, as J.M. Ragon well describes it:

The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul.†

It was during the first century before our era, that the last and supreme hour of the great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Caesar, and the revolt was crushed; the result was the slaughter of the garrison at Alesia (or Alisa), and of all its inhabitants, including the Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground.

* Now called St. Reine (Côte d'Or) on the two streams, the Ose and the Oserain. Its fall is a historical fact in Keltic Gaulish History.

† *Orthodoxie Maçonnique*, p. 22.

Bibractis, a city as large and as famous, not far from Alesia, perished a few years later. J.M. Ragon describes her end as follows:

. . . Bibractis, the mother of sciences, the soul of the early nations [in Europe], a town equally famous for its sacred college of Druids, its civilisation, its schools, in which 40,000 students were taught philosophy, literature, grammar, jurisprudence, medicine, astrology, occult sciences, architecture, etc. Rival of Thebes, of Memphis, of Athens and of Rome, it possessed an amphitheatre for gladiators, surrounded with colossal statues and accommodating 100,000 spectators, a capitol, temples of Janus, Pluto, Proserpine, Jupiter, Apollo, Minerva, Cybele, Venus and Anubis, and in the midst of these sumptuous edifices the Naumachy, with its vast basin, an incredible construction, a gigantic work wherein floated boats and galleys devoted to naval games; then a Champ de Mars, an aqueduct, fountains, public baths; finally fortifications and walls, the construction of which dated from the heroic ages.*

Such was the last city in Gaul wherein died for Europe the secrets of the Initiations of the Great Mysteries, the Mysteries of Nature, and of her forgotten Occult truths. The rolls and manuscripts of the famous Alexandrian Library were burned and destroyed by the same Caesar,† but while History deprecates the action of the Arab General, Amru, who gave the final touch to this act of vandalism perpetrated by the great conqueror, it has not a word to say to the latter for his destruction of nearly the same amount of precious rolls in Alesia, nor to the destroyer of Bibractis. While Sacrovir—chief of the Gauls, who revolted against Roman despotism under Tiberius, and was defeated by Silius in the year 21 of our era—was burning himself alive with his fellow conspirators on a funeral pyre before the gates of the city, as Ragon tells us, the latter was sacked and plundered, and all her treasures of literature on the Occult Sciences perished by fire.

* Op. cit., pp. 22-23.

† The Christian mob in 389 of our era completed the work of destruction upon what remained; most of the priceless works were saved for students of Occultism, but lost to the world.

The once majestic city, Bibractis, has now become Autun, Ragon explains.

A few monuments of glorious antiquity are still there, such as the temples of Janus and Cybele.

Ragon goes on:

Arles, founded two thousand years before Christ, was sacked in 270. This metropolis of Gaul, restored 40 years later by Constantine, has preserved to this day a few remains of its ancient splendour; amphitheatre, capitol, an obelisk, which is a block of granite 17 metres high, a triumphal arch, catacombs, etc. Thus ended Kelto-Gaulic civilisation. Caesar, as a barbarian worthy of Rome, had already accomplished the destruction of the ancient Mysteries by the sack of the temples and their initiatory colleges, and by the massacre of the Initiates and the Druids. Remained Rome; but she never had but the lesser Mysteries, shadows of the Secret Science. The Great Initiation was extinct.*

A few further extracts may be given from his Occult Masonry, as they bear directly upon our subject. However learned and erudite, some of the chronological mistakes of that author are very great. He says:

After deified man (Hermes) came the King-Priest [the Hierophant]. Menes was the first legislator and the founder of Thebes of the hundred palaces. He filled that city with magnificent splendour; it is from his day that the sacerdotal epoch of Egypt dates. The priests reigned, for it is they who made the laws. It is said that there have been three hundred and twenty-nine [Hierophants] since his time—all of whom have remained unknown.

* Op. cit., p. 23. J.M. Ragon, a Belgian by birth, and a Mason, knew more about Occultism than any other non-initiated writer. For fifty years he studied the ancient Mysteries wherever he could find accounts of them. In 1805, he founded at Paris the Brotherhood of Les Trinosophes, in which Lodge he delivered for years lectures on Ancient and Modern Initiation (in 1818 and again in 1841), which were published, and now are lost. Then he became the writer-in-chief of *Hermes*, a masonic paper. His best works were *La Maçonnerie Occulte* and the *Fastes Initiatiques*. After his death, in 1862, a number of his MSS. remained in the possession of the Grand Orient of France. A high Mason told the writer that Ragon had corresponded for years with two Orientalists in Syria and Egypt, one of whom is a Kopt gentleman.

After that, genuine Adepts having become scarce, the author shows the Priests choosing false ones from the midst of slaves, whom they exhibited, having crowned and deified them, for the adoration of the ignorant masses.

Tired of reigning in such a servile way, the kings rebelled and freed themselves. Then came Sesostris, the founder of Memphis (1613, they say before our era). To the sacerdotal election to the throne succeeded that of the warriors. . . Cheops who reigned from 1178 to 1122 built the great Pyramid which bears his name. He is accused of having persecuted theocracy and closed the temples.

This is utterly incorrect, though Ragon repeats “History.” The Pyramid called by the name of Cheops is the Great Pyramid, the building of which even Baron Bunsen assigned to 5,000 B.C. He says in *Egypt’s Place in Universal History*:

. . . the origins of the two kingdoms of Upper and Lower Egypt go back to the ninth millennium [before Christ].*

And as the Mysteries were performed and the Initiations took place in that Pyramid—for indeed it was built for that purpose— it looks strange and an utter contradiction with known facts in the history of the Mysteries, to suppose that Cheops, if the builder of that Pyramid, ever turned against the initiated Priests and their temples. Moreover, as far as the Secret Doctrine teaches, it was not Cheops who built the Pyramid of that name, whatever else he might have done.

Yet, it is quite true that

Owing to an Ethiopian invasion and the federated government of twelve chiefs, royalty fell into the hands of Amasis, a man of low birth.

This was in 570 B.C., and it was Amasis who destroyed priestly power. And

Thus perished that ancient theocracy which showed its crowned priests for so many centuries to Egypt and the whole world.

Egypt had gathered the students of all countries around her Priests and Hierophants before Alexandria was founded. Ennemoser asks:

* Op. cit., Vol. IV, p. 468.

. . . how comes it . . . that so little has become known of these Mysteries, and of their particular contents, through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity. . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. . . . The senate and the tribunes of the people determined . . . that the books themselves should be burned, which was done. . .*

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam. Alchemy also was first taught in Egypt by her learned Priests, though the first appearance of this system is as old as man. Many writers have declared that Adam was the first Adept; but that was a blind and a pun upon the name, which is "red earth" in one of its meanings. The correct information—under its allegorical veil—is found in the sixth chapter of Genesis, which speaks of the "Sons of God" who took wives of the daughters of men, after which they communicated to these wives many a mystery and secret of the phenomenal world. The cradle of Alchemy, says Olaus Borrichius, is to be sought in the most distant times. Democritus of Abdera was an Alchemist, and a Hermetic Philosopher. Clement of Alexandria wrote considerably upon the Science, and Moses and Solomon are called proficient in it. We are told by William Godwin:

The first authentic record on this subject is an edict of Diocletian about 300 years A.D., ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might without distinction be consigned to the flames.†

* [The History of Magic by Joseph Ennemoser tr. by Wm. Howitt in two volumes. London, H.G. Bohn, 1854. See Vol. II, p. 11 of this ed.]

† [Lives of the Necromancers, London, 1876, p. 18.]

The Alchemy of the Chaldaeans and the old Chinese is not even the parent of that Alchemy which revived among the Arabians many centuries later. There is a spiritual Alchemy and a physical transmutation: The knowledge of both was imparted at the Initiations.

THE POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES

The Eleusinian Mysteries were no more. Yet it was these which gave their principle features to the Neo-Platonic school of Ammonius Saccas, for the Eclectic System was chiefly characterised by its Theurgy and ecstasis. It was Iamblichus who added to it the Egyptian doctrine of Theurgy with its practices, and Porphyry, the Jew, who opposed this new element. The school, however, with but few exceptions, practised asceticism and contemplation, its mystics passing through a discipline as rigorous as that of the Hindu devotee. Their efforts never tended so much to develop the successful practice of thaumaturgy, necromancy or sorcery—such as they are now accused of—as to evolve the higher faculties of the inner man, the Spiritual Ego. The school held that a number of spiritual beings, denizens of spheres quite independent of the earth and of the human cycle, were mediators between the “Gods” and men, and even between man and the Supreme Soul. To put it in plainer language, the soul of man became, owing to the help of the Planetary Spirits, “recipient of the soul of the world” as Emerson puts it. Apollonius of Tyana asserted his possession of such a power in these words (quoted by Professor Wilder in his *New Platonism*):

I can see the present and the future in a clear mirror. The sage [Adept] need not wait for the vapours of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The theoi or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed.*

Professor A. Wilder’s comment thereupon is remarkable:

This is what may be termed spiritual photography. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them.

* *New Platonism and Alchemy*, p. 15.

Beyond our everyday world of limits, all is as one day or state—the past and future comprised in the present. Probably this is the “great day,” the “last day,” the “day of the Lord,” of the Bible writers—the day into which everyone passes by death or ecstasis. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.*

How far the system practised by the Neo-Platonists was identical with that of the old and the modern Vedântins may be inferred from what Dr. A. Wilder says of the Alexandrian Theosophists.

The anterior idea of the New Platonists was that of a single Supreme Essence. . . All the old philosophies contained the doctrine that *θεοί*, theoi, gods or disposers, angels, demons, and other spiritual agencies, emanated from the Supreme Being. Ammonius accepted the doctrine of the Books of Hermes, that from the Divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from the Creator, the subordinate spiritual beings; the world and its people being the last. The first is contained in the second, the first and second in the third, and so on through the entire series.†

This is a perfect echo of the belief of the Vedântins, and it proceeds directly from the secret teachings of the East. The same author says:

Akin to this is the doctrine of the Jewish Kabala, which was taught by the Pharsi or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the Magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the Source of all existence, the Infinite; and He cannot be known. The Universe reveals Him, and subsists by Him. At the beginning, His effulgence went forth everywhere.‡ Eventually He retired within Himself, and so formed around Him a vacant space. Into this He transmitted His first Emanation, a Ray, containing in it the generative and conceptive power, and hence the name IE, or Jâh. This, in its turn, produced the tikkun, the pattern or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life.

* Loc. cit.

† Op. cit., pp. 9, 10.

‡ This Divine Effulgence and Essence is the light of the Logos; only the Vedântin would not use the pronoun “He,” but would say “It.” [H.P.B.]

This Tikkun is united to the Ray, or first emanation, and pervaded by it: and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the Adam-Kadmon, the macrocosm of Pythagoras and other philosophers. From it proceeded the Sephîrôth. . . . From the ten Sephîrôth in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior. These worlds become less pure as they descend in the scale, the lowest of all being the material world.*

This veiled enunciation of the Secret Teaching will be clear to our readers by this time. These worlds are:

. . . Aziluth is peopled by the purest emanations [the First, almost spiritual, Race of the human beings that were to inhabit the Fourth]; the second, Beriah, by a lower order, the servants of the former [the second Race]; the third, Yetzirah, by the cherubim and seraphim, the Elôhîm and B'ni Elôhîm ["Sons of Gods" or Elôhîm, our Third Race]. The fourth world, Asiâh, is inhabited by the Klippothis, of whom Belial is chief [the Atlantean Sorcerers].†

These worlds are all the earthly duplicates of their heavenly prototypes, the mortal and temporary reflections and shadows of the more durable, if not eternal, races dwelling in other, to us, invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root-Races—that preceded ours: namely, our intellect, Manas, the fifth principle, our passions and mental and corporeal appetites. A conflict having arisen, called "war in heaven," among our prototypical worlds, war came to pass, aeons later, between the Atlanteans‡ of Asiâh, and those of the third Root-Race, the Bney ha-Elôhîm or the "Sons of God,"§ and then evil and wickedness were intensified. Mankind (in the last sub-race of the third Root-Race) having

. . . sinned in their first parent [a physiological allegory, truly!], from whose soul every human soul is an emanation,

says the Zohar, men were "exiled" into more material bodies to

. . . expiate the sin and become proficient in goodness.

* Loc. cit., note, p. 10.

† Loc. cit., note.

‡ See *Esoteric Buddhism*, by A.P. Sinnett, Fifth Edition, 1885. [Reprinted by Wizards Bookshelf, in 1973 & 1981 with index.]

§ See *Isis Unveiled*, Vol. I, pp. 589-595. The "Sons of God" and their war with the giants and magicians.

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the “Valley of Thorns” before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies

. . . till they become sufficiently pure to enter a higher form of existence.

This means only that Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth—now feebly echoed in the Occult Doctrines—inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.

Foresight, prophecy, oracular powers! Illusive fancies of man’s dwarfed perceptions, which see actual images in reflections and shadows, and mistake past actualities for prophetic images of a future that has no room in Eternity. Our macrocosm and its smallest microcosm, man, are both repeating the same play of universal and individual events at each station, as on every stage on which Karma leads them to enact their respective dramas of life. False prophets could have no existence had there been no true prophets. And so there were, and many of both classes, and in all ages. Only, none of these ever saw anything but that which had already come to pass, and had been before prototypically enacted in higher spheres—if the event foretold related to national or public weal or woe—or in some preceding life, if it concerned only an individual, for every such event is stamped as an indelible record of the Past and Future, which are only, after all, the ever Present in Eternity.

The “worlds” and the purifications spoken of in the Zohar and other Kabalistic books, relate to our globe and races no more and no less than they relate to other globes and other races that have preceded our own in the great cycle. It was such fundamental truths as these that were performed in allegorical plays and images during the Mysteries, the last Act of which, the Epilogue for the Mystae, was the anastasis or “continued existence,” as also the “Soul transformation.”

Hence, the author of New Platonism and Alchemy shows us that all such Eclectic doctrines were strongly reflected in the Epistles of Paul, and were

. . . inculcated more or less among the churches. Hence such passages as these; “Ye were dead in errors and sins; ye walked according to the aeôn of this world, according to the archon that has the domination of the air.” “We wrestle not against flesh and blood, but against the dominations, against potencies, against the lords of darkness, and against the mischievousness of spirits in the empyrean regions.” [Eph. vi, 12.] But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly wrote to Timothy, his favorite disciple, “Keep safe the precious charge intrusted to thee; and reject the new doctrines and the antagonistic principles of the gnosis falsely so-called, of which some have made profession and gone astray from the faith.”*

But as the Gnosis is the Science pertaining to our Higher Self, as blind faith is a matter of temperament and emotionalism, and as Paul’s doctrine was still newer and his interpretations far more thickly veiled, to keep the inner truths hidden far away from the Gnostic, preference has been given to the former by every earnest seeker after truth.

Besides this, the great Teachers who professed the so-called “false Gnosis” were very numerous in the days of the Apostles, and were as great as any converted Rabbi could be. If Porphyry, the Jew Malek, went against Theurgy on account of old traditional recollections, there were other teachers who practised it. Plotinus, Iamblichus, Proclus, were all thaumaturgists, and the latter.

* [I Tim, 6, 20-21] New Platonism and Alchemy, p. 10, note.

. . . elaborated the entire theosophy and theurgy of his predecessors into a complete system.*

As to Ammonius,

Countenanced by Clement and Athenagoras in the church, and by learned men of the Synagogue, the Academy and the Grove, he fulfilled his labour by teaching a common doctrine for all.†

Thus it is not Judaism and Christianity that remodelled the ancient Pagan Wisdom, but rather the latter that put its heathen curb, quietly and insensibly, on the new faith; and this, moreover, was still further influenced by the Eclectic Theosophical system, the direct emanation of the Wisdom-Religion. All that is grand and noble in Christian theology comes from Neo-Platonism. It is too well-known now to need much repetition that Ammonius Saccas, the God-taught (theodidaktos) and the lover of the truth (philalethes), in establishing his school, made a direct attempt to benefit the world by teaching those portions of the Secret Science that were permitted by its direct guardians to be revealed in those days.‡ The modern movement of our own Theosophical Society was begun on the same principles; for the Neo-Platonic school of Ammonius aimed, as we do, at the reconcilment of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom-Religion.

Nor was the Eclectic Theosophical system—as some writers inspired by Rome would make the world believe—developed only during the third century of our era; but it belongs to a much earlier age, as has been shown by Diogenes Laërtius.

He trace it to the beginning of the dynasty of the Ptolemies; to the great seer and prophet, the Egyptian Priest Pot-Amun, of the temple of the God of that name—for Amun is the God of Wisdom. Unto that day the communication between the Adepts of Upper India and Bactria and the Philosophers of the West had never ceased.

* Op. cit., p. 18.

† Op. cit., p. 8.

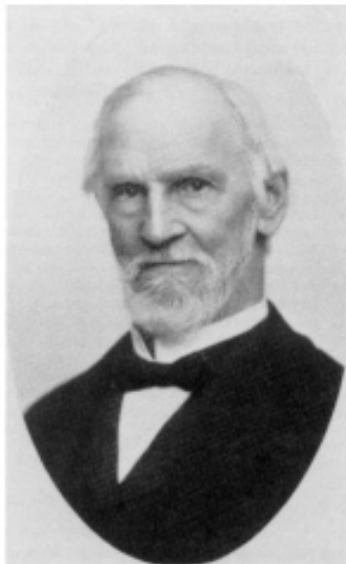
‡ No orthodox Christian has ever equalled, far less surpassed, in the practice of true Christ-like virtues and ethics, or in the beauty of his moral nature, Ammonius, the Alexandrian pervert from Christianity (he was born from Christian parents).

Under Philadelphus . . . the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedântic and Magian systems were expounded along with the philosophies of Greece. . . . Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the Law of Moses [!]; and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus it is said that, in the book of the Genesis, Moses wrote philosophically—that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutae of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian Era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Pantaenus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems.*

Ammonius, though the son of Christian parents, was a lover of the truth, a true Philaletheian foremost of all. He set his heart upon the work of reconciling the different systems into a harmonious whole, for he had already perceived the tendency of Christianity to raise itself on the hecatomb which it had constructed out of all other creeds and faiths. What says history?

The ecclesiastical historian, Mosheim, declares that

“Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations,



ALEXANDER WILDER
1823-1908

* Op. cit., pp. 3, 4.

were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end.” Again, Mosheim says that Ammonius taught that “the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the ancients. . . .”*

Now what was that “Wisdom of the Ancients” that the Founder of Christianity “had in view”? The system taught by Ammonius in his Eclectic Theosophical School was made of the crumbs permitted to be gathered from the antediluvian lore; those Neo-Platonic teachings are described in the Edinburgh Encyclopaedia as follows:

He [Ammonius] adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole, concerning the eternity of the world, the nature of souls, the empire of Providence [Karma] and the government of the world by demons [daimôns or spirits, archangels]. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body,† so that they might be capable of enjoying the presence and assistance of the demons [including their own daimôn or Seventh Principle], and ascending after death to the presence of the Supreme [Soul] Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers‡ entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons,§ and that his only intention was to purify the ancient religion.||

* [Eccles. Hist. Cent. II, Pt. II, ch. i, § 8, 9.]

† “Mortification” is here meant in the moral, not the physical sense; to restrain every lust and passion, and live on the simplest diet possible.

‡ This is the Neo-Platonic teaching adopted as a doctrine in the Roman Catholic Church, with its worship of the Seven Spirits.

§ The Church has made of it the worship of devils. “Daimôn” is Spirit, and relates to our divine Spirit, the seventh Principle and to the Dhyâni-Chohans. Jesus prohibited going to the temple or church “as Pharisees do” but commanded that man should retire for prayer (communion with his God) into a private closet. Is it Jesus who would have countenanced, in the face of the starving millions, the building of the most gorgeous churches? || New Platonism, p. 5.

No more could be declared except for those Philaletheians who were initiated, “persons duly instructed and disciplined” to whom Ammonius communicated his more important doctrines,

. . . imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries [where an oath was required from the neophytes or catechumens not to divulge what they had learned] The great Pythagoras divided his teachings into exoteric and esoteric.*

Has not Jesus done the same, since He declared to His disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitudes it was not given, and therefore he spoke in parables which had a twofold meaning?

Dr. A. Wilder proceeds:

Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly. . . . The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the “God-taught” Alexandrian.†

The Neo-Platonic School of Alexandria founded by Ammonius—the prototype proposed for the Theosophical Society—taught Theurgy and Magic, as much as they were taught in the days of Pythagoras, and by others far earlier than his period. For Proclus says that the doctrines of Orpheus, who was an Indian and came from India, were the origin of the systems afterwards promulgated.

What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings.‡

* Op. cit., p. 7.

† Loc. cit.

‡ Op. cit., p. 18.

The Philaletheians had their division into neophytes (chelas) and Initiates, or Masters; and the eclectic system was characterised by three distinct features, which are purely Vedântic; a Supreme Essence, One and Universal; the eternity and indivisibility of the human spirit; and Theurgy, which is Mantricism. So also, as we have seen, they had their secret or Esoteric teachings like any other mystic school. Nor were they allowed to reveal anything of their secret tenents, any more than were the Initiates of the Mysteries. Only the penalties incurred by the revealers of the secrets of the latter were far more terrible, and this prohibition has survived to this day, not only in India, but even among the Jewish Kabalists in Asia.*

One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of chelaship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

* The Talmud [Mishnâh 'Hagiga, 14 b.] gives the story of the four Tannaim, who are made, in allegorical terms, to enter into the garden of delights; i.e., to be initiated into the occult and final science.

“According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Ahher, and Rabbi A'qîbah. . . .

“Ben Asai looked and—lost his sight.

“Ben Zoma looked and—lost his reason.

“Ahher made depredations in the plantation [mixed up the whole and failed]. But A'qîbah, who had entered in peace, came out of it in peace, for the saint, whose name be blessed, has said, ‘This old man is worthy of serving us with glory.’”

“The learned commentators of the Talmud, the Rabbis of the synagogue, explain that the garden of delight, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences for weak intellects, which it leads directly to insanity,” says A. Franck, in his *La Kabbale*. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. The latter will never withstand the kabalistic evocations of the supreme initiation.—*Isis Unveiled*, II, 119.

He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.*

There were no such dangers in Neo-Platonic Initiations. The selfish and unworthy failed in their object, and in the failure was the punishment. The chief aim was “reunion of the part with the all.” This All was One, with numberless names. Whether called Diu, the “bright Lord of Heaven” by the Aryan; Iaô by the Chaldaean and Kabalist; Iabe by the Samaritan; Tiu or Tuisto by the Northman; Duw by the Briton; Zeus by the Thracian or Jupiter by the Roman—it was the Being, the Facit, One and Supreme,† the unborn and the inexhaustible source of every emanation, the fountain of life and light eternal, a Ray of which every one of us carries in him on this earth. The knowledge of this Mystery had reached the Neo-Platonists from India through Pythagoras, and still later through Apollonius of Tyana and the rules and methods for producing ecstasy had come from the same lore of the divine Vidyâ, the Gnôsis. For Aryâvarta, the bright focus into which had been poured in the beginning of time the flames of Divine Wisdom, had become the centre from which radiated the “tongues of fire” into every portion of the globe. What was Samâdhi but that

Sublime ecstasy, in which state things divine and the mysteries of Nature are revealed to us,

of which Porphyry speaks?

The efflux from the Divine Being was imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body,

he explains elsewhere. [New Platonism, p. 13.]

* Isis Unveiled, II, 119.

† See New Platonism, p. 9.

Thus under the title of Magic was taught every Science, physical and metaphysical, natural or deemed supernatural by those who are ignorant of the omnipresence and universality of Nature.

Divine Magic makes of man a God; human magic creates a new fiend.

We wrote in *Isis Unveiled* [I, 18]:

In the oldest documents now in our possession—the Vedas and the older Laws of Manu—we find many magical rites practiced and permitted by the Brahmans.* Tibet, Japan and China, teach in the present age that which was taught by the oldest Chaldaeans. The clergy of these respective countries prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practiced it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the “wisdom”† of the leaders of the Celts. The Semothees—the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the soul.‡ Into their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight to learn about what man once was, and what he will be.§ They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.||

During the palmy days of Neo-Platonism these Bards were no more, for their cycle had run its course, and the last of the Druids had perished at Bibractis and Alesia. But the Neo-Platonic school was for a long time successful, powerful and prosperous.

* See the Code published by Sir William Jones, chap. vi, xi.

† Pliny, *Hist. Nat.*, xxx, 1; xxix, 12, etc.

‡ Pomponius Mela [*De situ orbis*] ascribes to them the knowledge of the highest sciences.

§ Caesar, *Commentaries*, vi, 14.

|| Pliny, *op. cit.*, xvi, 95; xxx, 4.

Still, while adopting Âryan Wisdom in its doctrines, the school failed to follow the wisdom of the Brâhmans in practice. It showed its moral and intellectual superiority too openly, caring too much for the great and powerful of this earth. While the Brâhmans and their great Yogis—experts in matters of philosophy, metaphysics, astronomy, morals and religion—preserved their dignity under the sway of the most powerful princes, remained aloof from the world and would not condescend to visit them or ask for the slightest favour,* the Emperors Alexander Severus, and Julian, and the greatest among the aristocracy of the land, embraced the tenets of the Neo-Platonists, who mixed freely with the world. The system flourished for several centuries and comprised within the ranks of its followers the ablest and most learned among the men of the time; Hypatia, the teacher of the Bishop Synesius, was one of the ornaments of the School until the fatal and shameful day when she was murdered by the Christian mob at the instigation of Bishop Cyril of Alexandria. The school was finally removed to Athens, and closed by order of the Emperor Justinian.

How accurate is Dr. Wilder's remark that

Modern writers have commented upon the peculiar views of the New Platonists upon these [metaphysical] subjects, seldom representing them correctly, even if this was desired or intended.†

* "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honour, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality and religion," says a modern writer. "If kings or princes desired the advice or the blessings of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science that is now termed, so superciliously, magic."

† Op. cit., p. 9

The few speculations on the sublunary, material, and spiritual universes that they did put into writing—Ammonius never having himself written a line, after the wont of reformers—could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the Middle Ages, destroyed three parts of that which remained of the Alexandrian Library and its later schools.

Professor Draper shows that Cardinal Jimenez alone

Delivered to the flames, in the squares of Granada, eighty thousand Arabic manuscripts, many of them translations of classical authors.*

In the Vatican Library, whole passages in the most rare and precious treatises of the Ancients were found erased and blotted out, “for the sake of interlining them with absurd psalmodes!” Moreover it is well known that over thirty-six volumes written by Porphyry were burnt and otherwise destroyed by the “Fathers.” Most of the little that is known of the doctrines of the Eclectics is found in the writings of Plotinus and of those same Church Fathers.

Says the author of *New Platonism and Alchemy*:

What Plato was to Socrates, and the Apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes, and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and intrusted with the interior doctrines.†

This accounts marvellously for Origen’s calling people “idiots” who believe in the Garden of Eden and Adam and Eve fables;‡ as also for the fact that so few of the writings of that Church Father have passed to posterity. Between the secrecy imposed, the vows of silence and that which was maliciously destroyed by every foul means, it is indeed miraculous that even so much of the Philaletheian tenets has reached the world.

* *The History of the Conflict*, etc., p. 104.

† Wilder, *op. cit.*, p. 11.

‡ [See p. 37 of this volume.]

SYMBOLISM OF SUN AND STARS

And the Heaven was visible in Seven Circles and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course, through the agency of the divine Spirit.*

Here Spirit denotes Pneuma, collective Deity, manifested in its “Builders,” or, as the Church has it, “the seven Spirits of the Presence,” the *mediantibus angelis* of whom Thomas Aquinas says that “God never works but through them.”†

These seven “rulers” or mediating Angels were the Kabiri Gods of the Ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an explanation and a theory, whose clumsiness and evident sophistry are such that it must fail to impress. The world is asked to believe, that while the Planetary Angels of the Church are divine Beings, the genuine “Serâphîm,”‡ these very same angels, under identical names and planets, were and are “false”—as Gods of the ancients. They are no better than pretenders; the cunning copies of the real Angels, produced beforehand through the craft and power of Lucifer and of the fallen Angels. Now, what are the Kabiri?

Kabiri, as a name, is derived from Abir, great, and also from Venus, this Goddess being called to the present day Kabar, as is also her star. The Kabiri were worshipped at Hebron, the city of the Anâkîm, or anakas (kings, princes). They are the highest Planetary Spirits, the “greatest Gods” and “the powerful.” Varro, following Orpheus, calls these Gods [θεοὶ] εὐδυνατοὶ “divine Powers.”

* Hermes, iv. 6. See Isis, 1, p. 255; 569-70.

† Summa, opusc. II, art. ii. Cf. de Mirville, Des Esprits, Vol. IV, p. 32 and p. 33 fn.

‡ From Saraph, “fiery, burning,” plural (see Isaiah, vi, 2-6). They are regarded as the personal attendants of the Almighty, “his messengers,” angels or metatrons. In Revelation they are the “seven burning lamps” in attendance before the throne.

The word Kabirim when applied to men, and the words Heber, Gheber (with reference to Nimrod, or the “giants” of Genesis vi) and Kabir, are all derived from the “mysterious Word”—the Ineffable and the “Unpronounceable.” Thus it is they who represent tsaba, the “host of heaven.” The Church, however, bowing before the angel Anael (the regent of Venus),* connects the planet Venus with Lucifer, the chief of the rebels under Satan—so poetically apostrophized by the prophet Isaiah as “O, Lucifer, son of the morning.”† All the Mystery Gods were Kabiri. As these “seven lictors” relate directly to the Secret Doctrine their real status is of the greatest importance.

Suidas defines the Kabiri as the Gods who command all the other daemons (spirits), *Καβείρους δαίμονας*. Macrobius introduces them as

Those Penates and tutelary deities, through whom we live and know (Saturnalia, I. iii. ch. iv.).

The teraphim through which the Hebrews consulted the oracles of the *Ūrîm* and the *Thummîm*, were the symbolical hieroglyphics of the Kabiri. Nevertheless, the good Fathers have made of Kabir the synonym of devil and of *daimôn* (spirit) a demon.

The Mysteries of the Kabiri at Hebron (Pagan and Jewish) were presided over by the seven Planetary Gods, among the rest by Jupiter and Saturn under their mystery names, and they are referred to as *ἀξιόχερσος* and *ἀξιόχερσα*, and by Euripides as *ἀξιόχερως ὁ θεός*. [Orestes, 597.] Creuzer, moreover, shows that whether in Phoenicia or in Egypt, the Kabiri were always the seven planets as known in antiquity, who, together with their Father the Sun—referred to elsewhere as their “elder brother”—

* Venus with the Chaldaeans and Egyptians was the wife of Proteus, and is regarded as the mother of the Kabiri, the sons of Ptah or Emepht—the divine light or the Sun. The angels answer to the stars in the following order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter, and Saturn; Michael, Gabriel, Samael, Anael, Raphael, Zachariel, and Orifiel; this is in religion and Christian Kabalism; astrologically and esoterically the places of the “regents” stand otherwise, as also in the Jewish, or rather the real Chaldaean Kabalah.

† xiv, 12.

—composed a powerful ogdoad;* the eight superior powers, as *πάρεδροι*, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun. Jehovah and Saturn, moreover, are one.

It is quite natural, therefore, to find a French writer, d’Anselme, applying the same terms of *ἀξιόχερσος* and *ἀξιόχερσα* Jehovah and his Word, and they are correctly so applied. For if the “circle dance” prescribed by the Amazons for the Mysteries—being the “circle dance” of the planets, and characterised as “the motion of the divine Spirit carried on the waves of the great Deep”—can now be called “infernal” and “lascivious” when performed by the Pagans, then the same epithets ought to be applied to David’s dance;† and to the dance of the daughters of Shiloh,‡ and to the leaping of the prophets of Baal;§ they were all identical and all belonged to Sabaeen worship. King David’s dance, during which he uncovered himself before his maid-servants in a public thoroughfare, saying:

I will play (act want only) before יהוה (Jehovah), and I will yet be more vile than this,

was certainly more reprehensible than any “circle dance” during the Mysteries, or even than the modern Râsa Mandala in India,|| which is the same thing. It was David who introduced Jehovistic worship into Judea, after sojourning so long among the Tyrians and Philistines, where these rites were common.

* This is one more proof that the Ancients knew of seven planets besides the Sun; for otherwise which is the eighth in such a case? The seventh, with two others, as stated, were “mystery” planets, whether Uranus or any other. [Creuzer’s work on Religions, t. III; p. 285 (as translated from his earlier title *Symbolik und Mythologie* . . .) is quoted in De Mirville’s *Des Esprits*, iv, 9.]

† II Samuel, vi. 20-22.

‡ Judges, xxi. 21, et seq.

§ I Kings, xviii. 26.

|| This dance—the Rasa Mandala, enacted by the Gopîs or shepherdesses of Krishna, the Sun-God, is enacted to this day in Râjputâna in India and is undeniably the same theo-astronomical and symbolical dance of the planets and the Zodiacal signs, that was danced thousands of years before our era.

David knew nothing of Moses, it seems, and if he introduced the Jehovah-worship, it was not in its monotheistic character, but simply as that of one of the many [Kabeirean] gods of the neighbouring nations—a tutelary deity of his own [יהוה] to whom he had given the preference, and chosen among “all other [Kabeiri] gods,”*

and who was one of the “associates,” Habir, of the Sun. The Shakers dance the “circle dance” to this day when turning round for the Holy Ghost to move them. In India it is Nârâyana who is “the mover on the waters”; and Nârâyana is Vishnu in his secondary form, and Vishnu has Krishna for an Avatâra, in whose honour the “circle dance” is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the gopîs.

Let the reader turn to the works of de Mirville, a Roman Catholic writer, or to Monumental Christianity, by Dr. Lundy, a Protestant divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one ignorant of the occult versions can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly “Satan has worked for long millenniums to tempt a humanity” unblessed with an infallible Church, in order to have himself recognized as the “One living God,” and his fiends as holy Angels. The reader must be patient, and study with attention what the author says on behalf of his Church. To compare it the better with the version of the Occultists, a few points may be quoted here verbatim.

St. Peter tells us: “May the divine Lucifer arise in your hearts”† [Now the Sun is Christ]. . . . “I will send my Son from the Sun,” said the Eternal through the voice of prophetic traditions; and prophecy having become history the Evangelists repeated in their turn: The Sun rising from on high visited us.‡

* Isis Unveiled, Vol. II, p. 45.

† II Epistle i, 19. The English text says: “Until the daystar arise in your heart,” a trifling alteration which does not really matter—as Lucifer is the day as well as the “morning” star—and it is less shocking to pious ears. There are a number of such alterations in the Bible.

‡ Luke i, 78. Again the English translation changes the word “Sun” into “day-spring.” [Another little correction of the Lapsus Calami of an Apostle for whom divine inspiration is claimed. (WMS. 143 fn.; also in The Theosophist, Vol. LIV, August, 1933, p. 506 & fn.)] The Roman Catholics are decidedly braver and more sincere than the Protestant theologians: [See de Mirville, Des Esprits, IV, 34 and 38.]

Now God says, through Malachi, [iii, 20] that the Sun shall arise for those who fear his name. What Malachi meant by “the Sun of Righteousness” the Kabalists alone can tell; but what the Greek, and even the Protestant, theologians understood by the term is of course Christ, referred to metaphorically. Only, as the sentence, “I will send my Son from the Sun,” is borrowed verbatim from a Sibylline Book, it becomes very hard to understand how it can be attributed to, or classed with any prophecy relating to the Christian Savior, unless, indeed, the latter is to be identified with Apollo. Virgil, again, says, “Here comes the Virgin’s and Apollo’s reign,” and Apollo, or Apolouôn, is to this day viewed as a form of Satan, and is taken to mean the Antichrist. [The Latin Church is brave, and had the courage of her opinions at all times. Why does she not try to be logical, as she is daring? (WMS.143)] If the Sibylline promise, “He will send his Son from the Sun” applies to Christ, then either Christ and Apollo are one—and then why call the latter a demon?—or the prophecy had nothing to do with the Christian Savior, and, in such a case, why appropriate it at all?

But de Mirville goes further. He shows us St. Denys, the Areopagite, affirming that

The Sun is the special signification, and the statue of God* . . . “It is by the Eastern door that the glory of the Lord penetrated into the temples” [of the Jews and Christians, that divine glory being Sun-light.] . . . “We build our churches towards the east,” says in his turn St. Ambrose, “for during the Mysteries we begin by renouncing him who is in the west.”†

“He who is in the west” is Typhon, the Egyptian god of darkness—the west having been held by them as the “Typhonic Gate of Death.”

* Thus said the Egyptians and the Sabaeans in days of old, the symbol of whose manifested gods, Osiris and Bel, was the sun. But they had a higher deity.

† Op. cit., 37-38.

Thus, having borrowed Osiris from the Egyptians, the Church Fathers thought little of helping themselves to his brother Typhon. Then again:

The prophet Baruch* speaks of the stars that rejoice in their vessels and citadels (chap. iii, 34); and Ecclesiastes applies the same terms to the sun, which is said to be “the admirable vessel of the most High,” and the “citadel of the Lord,” φυλακη.†

In every case there is no doubt about the thing, for the sacred writer says, It is a Spirit who rules the sun’s course. Hear what he says (in Eccles., i. 6), “The sun also ariseth—and its spirit lighting all in its circular path (gyrat gyrans) returneth according to his circuits.”‡

De Mirville seems to quote from texts either rejected by or unknown to Protestants, in whose Bible there is no forty-third chapter of Ecclesiastes; nor is the sun made to go “in circuits” in the latter, but the wind. This is a question to be settled between the Roman and the Protestant Churches. [The point to show is, the strong element of heliolatry in the former—hence Sabaeism to this day. (From WMS. 143, also: The Theosophist, Vol. LIV, August, 1933, pp. 507-08.)]

An Oecumenical Council having authoritatively put a stop to Christian Astrolatry by declaring that there were no sidereal Souls in sun, moon, or planets, St. Thomas took upon himself to settle the point in dispute. The “angelic doctor” announced that such expressions did not mean a “soul,” but only an Intelligence, not resident in the sun or stars, but one that assisted them, “a guiding and directing intelligence.”§

* Exiled from the Protestant bible but left in the Apocrypha which, according to Article VI of the Church of England, “she doth read for example of life and instruction of manners” (?), but not to establish any doctrine [as the Papists do. (WMS. 145)]

† Cornelius a Lapide, v, 948.

‡ Ecclesiasticus, xliii. The above quotations are taken from de Mirville’s chapter “On Christian and Jewish Solar Theology,” in Des Esprits, IV, 35, 37, 38.

§ Nevertheless the Church has preserved in her most sacred rites the “star-rites” of the Pagan Initiates. In the pre-Christian Mithraic Mysteries, the candidate who overcame successfully the “twelve Tortures” which preceded the final Initiation, received a small round cake or wafer of unleavened bread, symbolising in one of its meanings, the solar disc, and known as the manna (heavenly bread). . . . A lamb, or a bull even, was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian’s initiation. The seven rules or mysteries that are represented in the Revelation as the seven seals which are opened in order were then delivered to the newly born.

Thereupon the author, comforted by the explanation, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, the interrelation that exists “between the seven branches of the candlestick—the seven stars of the Revelation,” and the sun:

The six branches (says Clement) fixed to the central candlestick have lamps, but the sun placed in the midst of the wandering ones (*πλανητῶν*) pours his beams on them all; this golden candlestick hides one more mystery: it is the sign of Christ, not only in shape, but because he sheds his light through the ministry of the seven spirits primarily created, and who are the Seven Eyes of the Lord. Therefore the principal planets are to the seven primeval spirits, according to St. Clement, that which the candlestick-sun is to Christ Himself, namely—their vessels, their *ἑσπεράκια*.*

Plain enough, to be sure; though one fails to see that this explanation even helps the situation. The seven-branched chandelier of the Israelites, as well as the “wanderers” of the Greeks, had a far more natural meaning, a purely astrological one to begin with. In fact from Magi and Chaldaeans down to the much-laughed-at Zadkiel, every astrological work will tell its reader that the Sun placed in the midst of the planets, with Saturn, Jupiter and Mars on one side, and Venus, Mercury and the Moon on the other, the planets’ line crossing through the whole Earth, has always meant what Hermes tells us, namely, the thread of destiny, or that whose action (influence) is called destiny.† But symbol for symbol we prefer the sun to a candlestick.

* [Des Esprits, IV, p. 39]

† Truly says S. T. Coleridge: “Instinctively the reason has always pointed out to men the ultimate end of various sciences. . . . There is no doubt but that astrology of some sort or other will be the last achievement of astronomy: there must be chemical relations between the planets. . . the difference of their magnitude compared with that of their distances is not explicable otherwise.” Between planets and our earth with its mankind, we may add.

One can understand how the latter came to represent the sun and planets, but no one can admire the chosen symbol. There is poetry and grandeur in the sun when it is made to symbolise the “Eye of Ormuzd,” or of Osiris, and is regarded as the Vâhana (vehicle) of the highest Deity. But one must for ever fail to perceive that any particular glory is rendered to Christ by assigning to him the trunk of a candlestick,* in a Jewish synagogue, as a mystical seat of honour.

There are then positively two suns, a sun adored and a sun adoring. The Apocalypse proves it.

The Word is found in Chap. vii, in the angel who ascends with the rising of the sun, having the seal of the living God. . . . While commentators differ on the personality of this angel, St. Ambrose and many other theologians see in him Christ himself. . . . He is the Sun adored. But in Chap. xix we find an angel standing in the sun, inviting all the nations to gather to the great supper of the Lamb. This time it is literally and simply the angel of the sun—who cannot be mistaken for the “Word,” since the prophet distinguishes him from the Word, the King of Kings and the Lord of Lords. . . . The angel in the sun seems to be an adoring sun. Who may be the latter? And who else can he be but the Morning Star, the guardian angel of the Word, his ferouer, or angel of the face, as the Word is the angel of the Face (presence) of his Father, his principal attribute and strength, as his name itself implies (Mikael), the powerful rector glorified by the Church, the Rector potens who will fell the Antichrist, the ViceWord, in short, who represents his master, and seems to be one with him.†

Yes, Mikael is the alleged conqueror of Ormuzd, Osiris, Apollo, Krishna, Mithra, etc., of all the Solar Gods, in short, known and unknown, now treated as demons and as “Satan.” Nevertheless, the “Conqueror” has not disdained to don the war spoils of the vanquished foes—their personalities, attributes, even their names—to become the alter ego of these demons.

Thus the Sun-God here is Honover or the Eternal. The prince [or Vice-Verbum, (the Anti-Christ evidently)] is Ormuzd, since he is the first of the seven Amshâspends [the demon copies of the seven original angels] (caput angelorum); the lamb (hamal), the Shepherd of the Zodiac and the antagonist of the snake.

* “Christ then”, the author says (p. 40), “is represented by the trunk of the candlestick: [He is the Vine, the support of all the Solar system and all the planets are merely its branches.” (WMS. 149; also *The Theosophist*, Vol. LIV, August, 1933, p. 509.)—Compiler.]

† De Mirville, *Des Esprits* IV, 41, 42.

But the Sun (the Eye of Ormuzd) has also his rector, Korshid or the Mitraton, who is the Fravashi of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple Sun. . . . For us this Korshid-Mitraton is the first of the psychopompian genii, and the guide of the sun, the immolator of the terrestrial Bull [or lamb] whose wounds are licked by the serpent [on the famous Mithraic monument].*

St. Paul, in speaking of the rulers of this world, the Cosmocrates, only said what was said by all the primitive Philosophers of the ten centuries before the Christian era, only he was scarcely understood, and was often wilfully misinterpreted. Damascius repeats the teachings of the Pagan writers when he explains that

There are seven series of cosmocrates or cosmic forces, which are double: the higher ones commissioned to support and guide the superior world; the lower ones, the inferior world [our own] .

And he is but saying what the ancients taught. Iamblichus gives this dogma of the duality of all the planets and celestial bodies, of gods and daimôns (spirits). He also divides the Archontes into two classes—the more and the less spiritual; the latter more connected with and clothed with matter, as having a form, while the former are bodiless (arûpa). But what have Satan and his angels to do with all this? Perhaps only that the identity of the Zoroastrian dogma with the Christian, and of Mithra, Ormuzd, and Ahriman with the Christian Father, Son, and Devil, might be accounted for. And when we say “Zoroastrian dogmas” we mean the exoteric teaching. How explain the same relations between Mithra and Ormuzd as those between the Archangel Mikael and Christ?

Ahura Mazda says to holy Zarathushtra: “When I created [emanated] Mithra . . . I created him that he should be invoked and adored equally with myself.”

For the sake of necessary reforms, the Zoroastrian Âryans transformed the Devas, the bright Gods of India, into daevas or devils. It was their Karma that in their turn the Christians should vindicate on this point the Hindus.

* Op. cit. p. 42.

Now Ormuzd and Mithra have become the daevas of Christ and Mikael, the dark lining and aspect of the Savior and Angel. The day of the Karma of Christian theology will come in its turn. Already the Protestants have begun the first chapter of the religion that will seek to transform the “Seven Spirits” and the host of the Roman Catholics into demons and idols. Every religion has its Karma, as has every individual. That which is due to human conception and is built on the abasement of our brothers who disagree with us, must have its day. “There is no religion higher than truth.”

The Zoroastrians, Mazdeans, and Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; the Christians borrowed from the Jews.

Hence the latest interpretation by Christian theology—to the great disgust of the synagogue, forced to share the symbolical candlestick with the hereditary enemy—that the seven-branched candlestick represents the seven Churches of Asia and the seven planets which are the angels of those Churches. Hence also, the conviction that the Mosaic Jews, the inventors of that symbol for their tabernacle, were a kind of Sabaeans, who blended their planets and the spirits thereof into one, and called them—only far later—Jehovah. For this we have the testimony of Clemens Alexandrinus, St. Hieronymus and others.

And Clement, as an Initiate of the Mysteries—at which the secret of the heliocentric system was taught several thousands of years before Galileo and Copernicus—proves it by explaining that

By these various symbols connected with (sidereal) phenomena the totality of all the creatures which bind heaven with earth, are figured. . . . The chandelier represented the motion of the seven luminaries, describing their astral revolution. To the right and the left of that candelabrum projected the six branches, each of which had its lamp, because the Sun placed as a candelabrum in the middle of other planets distributes light to them.* . . . As to the cherubs having twelve wings between the two, they represent to us the sensuous world in the twelve zodiacal signs.†

* Notwithstanding the above, written in the earliest Christian period by the renegade Neo-Platonist, the Church persists to this day in her wilful error Helpless against Galileo, she now tries to throw a doubt even on the heliocentric system!

† Stromateis, V, vi.

And yet in the face of all this evidence, sun, moon, planets, all are shown as being demoniacal before, and divine only after, the appearance of Christ. All know the Orphic verse: "It is Zeus, it is Adas, it is the Sun, it is Bacchus," these names having been all synonymous for classic poets and writers. Thus for Democritus "Deity is but a soul in an orbicular fire," and that fire is the Sun. For Iamblichus the sun was "the image of divine intelligence"; for Plato "an immortal living Being." Hence the oracle of Claros when asked to say who was the Jehovah of the Jews, answered, "It is the Sun." We may add the words in Psalms, xix, 4, 6:

In the sun hath he placed a tabernacle for himself* . . . his going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

Jehovah then is the sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. "Nothing is more favorable to Sabaeism than this text of the Vulgate!"† he exclaims. And, however disfigured may be the words and sense in the English authorised bible, the Vulgate and the Septuagint both give the correct text of the original, and translate the latter: "In the sun he established his abode"; while the Vulgate regards the "heat" as coming direct from God and not from the sun alone, since it is God who issues forth from, and dwells in the sun and performs the circuit: in sole posuit . . . et ipse exultavit. From these facts it will be seen that the Protestants were right in charging St. Justin with saying that

God has permitted us to worship the sun.

* The English bible has: "In them (the Heavens) hath he set a tabernacle for the sun," which is incorrect and has no sense in view of the verse that follows, for there are things "hid from the heat thereof" if the latter word is to be applied to the sun.

† [Mémoires de L'Academie des Inscriptions, Vol. XXV, p. 2.]

And this, notwithstanding the lame excuses that what was really meant was that God permitted himself to be worshipped in, or within, the sun,* which is all the same.

It will be seen from the above, that while the Pagans located in the sun and planets only the inferior powers of Nature, the representative Spirits, so to say, of Apollo, Bacchus, Osiris, and other solar gods,† the Christians, in their hatred of Philosophy, appropriated the sidereal localities, and now limit them to the use of their anthropomorphic deity and his angels — new transformations of the old, old gods. Something had to be done in order to dispose of the ancient tenants, so they were disgraced into “demons,” wicked devils.

[WMS.159 closes this section with these words:

This must suffice. It is thus shown that the only point of difference between the exotericism of the Latin Church and that of the old Astrolators and even the modern Hindus and Parsis lies in the entirely arbitrary interpretation by the churches of both the Christian and the pagan systems; especially by the Catholic, or rather Roman Church. Emblems, symbols, allegories and often even names being shown identical in both, we may proceed to point to a few more parallels in order to explain them in the light of esoterism. The Occultists have no desire to hurt anyone’s feelings—the Theosophists least of all. They only claim the same privileges for themselves, that the Christians are monopolizing for nearly two millenniums: common rights for all, mutual respect shown for each other’s religions or—an equal liberty of opinion and right of interpretation as their opponents have. (Also see *The Theosophist*, Vol. LV, Oct. 1933, pp.13-14) — Compiler.]

* Ibid. See article on “Sabaeism,” by Bergier.

† [“Gods,” subordinate as a hierarchy to the one ever invisible and unknown Deity, (WMS. 145; *The Theosophist*, Vol. LIV, Sept. 1933, p. 637).]

PAGAN SIDEREAL WORSHIP, OR ASTROLOGY

The Theraphîm of Abram's father, Terah, the "maker of images," and the Kabiri Gods are directly connected with ancient Sabaeen worship or Astrolatry. Chiun, or the god khîyûn, worshipped by the Jews in the wilderness, is Saturn and Sîva, later on called Jehovah. Astrology existed before astronomy, and Astronomus was the title of the highest hierophant in Egypt.* One of the names of the Jewish Jehovah, "Sabaôth," or the "Lord of Hosts" (tsabaôth), belongs to the Chaldaean Sabaeans (or Tsabaeans), and has for its root the word tsaba, meaning a "car," a "ship," and "an army"; Sabaôth thus meaning literally the army of the ship, the crew, or a naval host, the sky being metaphorically referred to as the "upper ocean" in the doctrine.

In his interesting volumes, Lacour explains that all such words as

. . . the celestial armies or the hosts of heaven, signify not only the totality of the heavenly constellations, but also the Aleim on whom they are dependent; the aleitzbaout are the forces of the constellations, the potencies that maintain them in their order; the Yahve-Tzbaout signifies Him, the supreme chief of those celestial bodies.†

In his collectivity, as the chief "Order of Spirits," not a chief Spirit.

The Sabaeans having worshipped in the graven images only the celestial hosts—angels and gods whose habitations were the planets, never in truth worshipped the stars. For on Plato's authority,‡ we know that among the stars and constellations, the planets alone had a right to the title of theoi (Gods), as that name was derived from the verb *θεειν*, to run or to circulate.

* When the hierophant took his last degree, he emerged from the sacred recess called Manneras and was given the golden Tau, the Egyptian Cross, which was subsequently placed on his breast, and buried with him.

† Quoted in de Mirville, *Des Esprits*, IV, 4. P. Lacour, *Aelohim ou les Dieux de Moïse*, t. II, p. 96.

‡ Cratylus, 397 D.

Selden also tells us that they were likewise called *θεοὶ βουλαῖοι* (Gods-Councillors) and *ραβδοφόροι* (lictors) as they (the planets) were present at the sun's consistory, *solis consistorio adstantes*. *

Says the learned Cedrenus:

The sceptres the seven presiding angels were armed with, explain these names of Rhabdophores and lictors given to them. †

Reduced to its simplest expression and popular meaning, this is of course fetish worship. Yet esoteric astrolatry was not at all the worship of idols, since under the names of "Councillors" and "Lictors," present at the "Sun's consistory," it was not the planets in their material bodies that were meant, but their Regents or "Souls" (Spirits). If the prayer "Our Father in heaven," or "Saint" so-and-so in "Heaven" is not an idolatrous invocation, then "Our Father in Mercury," or "Our Lady in Venus," "Queen of Heaven," etc., is no more so; for it is precisely the same thing, the name making no difference in the act. The word used in the Christian prayers, "in heaven" cannot mean anything abstract. A dwelling—whether of Gods, angels or Saints (every one of these being anthropomorphic individualities and beings)—must necessarily mean a locality, some defined spot in that "heaven"; hence it is quite immaterial for purposes of worship whether that spot be considered as "heaven" in general, meaning nowhere in particular, or in the Sun, Moon or Jupiter.

The argument is futile that there were

Two deities, and two distinct hierarchies or tsabas in heaven, in the ancient world as in our modern times . . . the one, the living God and his host, and the other, Satan, Lucifer with his councillors and lictors, or the fallen angels.

Our opponents say that it is the latter which Plato with the whole of antiquity worshipped, and which two-thirds of humanity worship to this day. "The whole question is to know how to discern between the two."

* De Diis Syriis Proleg., ch. iii, as quoted by de Mirville, op. cit., p. 6.

† De Mirville, *ibid.*, p. 7.

Protestant Christians fail to find any mention of angels in the Pentateuch, we may therefore leave them aside. The Roman Catholics and the Kabalists find such mention; the former, because they have accepted Jewish angelology, without suspecting that the “tsabaeen Hosts” were colonists and settlers on Judaeen territory from the lands of the Gentiles; the latter, because they accepted the bulk of the Secret Doctrine, keeping the kernel for themselves and leaving the husks to the unwary.

Cornelius a Lapide points out and proves the meaning of the word *tsaba* in the first verse of Chapter ii of Genesis; and he does so correctly, guided, as he probably was, by learned Kabalists. The Protestants are certainly wrong in their contention, for angels are mentioned in the Pentateuch under the word *tsaba*, which means “hosts” of angels. In the Vulgate the word is translated *ornatus*, meaning the “sidereal army,” the ornament also of the sky—kabalistically. The biblical scholars of the Protestant Church, and the savants among the materialists, who failed to find “angels” mentioned by Moses, have thus committed a serious error. For the verse reads:

Thus the heaven and the earth were finished and all the host of them,*

the “host” meaning “the army of stars and angels”; the last two words being, it seems, convertible terms in Church phraseology. Cornelius a Lapide is cited as an authority for this; he says that

Tsaba does not mean either one or the other but “the one and the other, “ or both, *siderum ac angelorum*.

If the Roman Catholics are right on this point, so are the Occultists when they claim that the angels worshipped in the Church of Rome are none else than their “Seven Planets,” the *Dhyâni-Chohans* of Buddhistic Esoteric Philosophy, or the *Kumâras*, “the mind-born sons of *Brahmâ*,” known under the patronymic of *Vaidhâtra*.

* Genesis ch. ii, verse 1.

The identity between the Kumâras, the Builders or cosmic Dhyâni-Chohans, and the Seven Angels of the Stars, will be found without one single flaw if their respective biographies are studied, and especially the characteristics of their chiefs, Sanat-Kumâra (Sanat-Sujâta), and Michael the Archangel. Together with the Kabirim (Planets), the name of the above in Chaldea, they were all “divine Powers” (Forces). Fürst says that the name Kabiri was used to denote the seven sons of צדיק, meaning Pater Sadic, Cain, or Jupiter, or again of Jehovah. There are seven Kumâras—four exoteric and three secret—the names of the former being found in the Sânkhya-Bhâshya, by Gaudapâdâchârya. * They are all “Virgin Gods,” who remain eternally pure and innocent and decline to create progeny. In their primitive aspect, these Âryan seven “mind-born sons” of God are not the regents of the planets, but dwell far beyond the planetary region. But the same mysterious transference from one character or dignity to another is found in the Christian Angel-scheme. The “Seven Spirits of the Presence” attend perpetually on God, and yet we find them under the same names of Mikael, Gabriel, Raphael, etc., as “Star-regents” or the informing deities of the seven planets. Suffice it to say that the Archangel Michael is called “the invincible virgin combatant” as he “refused to create,” which would connect him with both Sanat Sujâta and the Kumâra who is the God of War.†

The above has to be demonstrated by a few quotations. Commenting upon St. John’s “Seven Golden Candlesticks,” Cornelius a Lapide says:

These seven lights relate to the seven branches of the candlestick by which were represented the seven [principal] planets in the temples of Moses and Solomon . . . or, better still, to the seven principal Spirits, commissioned to watch over the salvation of men and churches.‡

* The three secret names are “Sana, Sanat-Sujâta, and Kapila”; while the four exoteric Gods are called Sanat-Kumâra, Sanandana, Sanaka and Sanâtana. [See pp. 3 & 188 in the Sankya Karik with Bhashya of Gaudapâdâ, tr. by H.T. Colebrooke & H.H. Wilson. The 1887 ed. has been reprinted by the Indological Book House, Varanasi, India, in 1978.—Compiler.]

† Another Kumâra, the “God of War,” is called in the Hindu system the “eternal celibate”—“the virgin warrior.” He is the Âryan St. Michael.

‡ Comm. on the Apocalypse, chap. iv, as quoted in de Mirville, Des Esprits, IV, 28.

St. Jerome says:

In truth the candlestick with the seven branches was the type of the world and its planets.*

St. Thomas Aquinas, the great Roman Catholic doctor writes:

I do not remember having ever met in the works of saints or philosophers a denial that the planets are guided by spiritual beings. . . . It seems to me that it may be proved to demonstration that the celestial bodies are guided by some intelligence, either directly by God, or by the mediation of angels. But the latter opinion seems to be far more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is, as a rule, governed by God through intermediary agencies.†

And now let the reader recall what the Pagans say of this. All the classical authors and philosophers who have treated the subject, repeat with Hermes Trismegistus, that the seven Rectors—the planets including the sun—were the associates, or the coworkers, of the Unknown All represented by the Demiourgos—commissioned to contain the Cosmos—our planetary world—within seven circles. Plutarch shows them representing “the circle of the celestial worlds.” Again, Denys of Thracia and the learned Clement of Alexandria both describe the Rectors as being shown in the Egyptian temples in the shape of mysterious wheels or spheres always in motion,

* Stromateis, Bk. V, chap. vi.

† St. Thomas Aquinas, Summa. We give the original: “Coelestia corpora moveri a spirituali creatura, a nemine sanctorum vel philosophorum negatum, legisse me memini. (Opusc., X, art. iii.) . . . Mihi autem videtur, quod demonstrative probari posset, quod ab aliquo intellectu corpora coelestia moveantur, vel a Deo immediate, vel a mediantibus angelis. Sed quod mediantibus angelis ea moveat, congruit rerum ordine, quem Dionysis infallibilem asserit, ut inferiora a Deo per media secundum cursum communem administrentur.” (Opusc. II, art. ii.) And if so, and God never meddles with the once for ever established laws of Nature leaving it to his administrators, why should their being called Gods by the “heathen” be deemed idolatrous?

which made the Initiates affirm that the problem of perpetual motion had been solved by the celestial wheels in the Initiation Adyta.* This doctrine of Hermes was that of Pythagoras and of Orpheus before him. It is called by Proclus “the God-given” doctrine. Iamblichus speaks of it with the greatest reverence. Philostratus tells his readers that the whole sidereal court of the Babylonian heaven was represented in the temples

In globes made of sapphires and supporting the golden images of their respective gods.

The temples of Persia were especially famous for these representations. If Cedrenus can be credited

The Emperor Heraclius on his entry into the city of Bazacum was struck with admiration and wonder before the immense machine fabricated for King Chosroes, which represented the night-sky with the planets and all their revolutions, with the angels presiding over them.†

* In one of Des Mousseaux’s volumes on Demonology (*La Magie au dix-neuvième Siècle*, Paris, 1860 & 64.) the statement of the Abbé Huc is found, and the author testifies to having heard the following story repeatedly from the Abbé himself. In a lamasery of Tibet, the missionary found the following: “It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moonlit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the Abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her facsimile, in the movement and progress of the moon in the sacred picture. ‘You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most perfect and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old.’” We know from the most reliable sources and numerous eye-witnesses, that such “machines”—not canvas paintings—do exist in certain temples of Tibet; as also the “sidereal wheels” representing the planets, and kept for the same purposes—astrological and magical. Huc’s statement was translated in *Isis Unveiled* [Vol. I, p. 441] from Des Mousseaux’s volume. [Op. cit., 1864 ed., p. 142 fn—143 fn.]

† Cedrenus, p. 338. [de Mirville, op. cit., IV, 7.] Whether produced by clockwork or magic power, such machines—whole celestial spheres with planets rotating—were found in the Sanctuaries, and some exist to this day in Japan, in a secret subterranean temple of the old Mikados, as well as in two other places.

It was on such “spheres” that Pythagoras studied Astronomy in the adyta arcana of the temples to which he had access. And it was there on his Initiation, that the eternal rotation of those spheres—”the mysterious wheels” as they are called by Clement and Denys, and which Plutarch calls “world-wheels”—demonstrated to him the verity of what had been divulged to him, namely, the heliocentric system, the great secret of the Adyta. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldaean made his calculations, revealing to the world of the profane no more than it was fit to receive.

We may, and shall be told, no doubt, that Uranus was unknown to the ancients, and that they were forced to reckon the sun amongst the planets and as their chief. How does anyone know? Uranus is a modern name; but one thing is certain: the ancients had a planet, “a mystery planet,” that they never named and that the highest Astronomus, the Hierophant, alone could “confabulate with.” But this seventh planet was not the sun, but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel “seventy-seven smaller wheels.” In the archaic secret system of the Hindus, the sun is the visible Logos, “Sûrya”; over him there is another, the divine or heavenly Man—who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly Râsa Mandala; when he was said:

To give with his right foot the impulse to Tyam or Bhûmi [Earth] that makes her rotate in a double revolution.

What says Hermes again? When explaining Egyptian Cosmology he explains:

Listen, O my son . . . the Power has also formed seven agents, who contain within their circles the material world, and whose action is called destiny. . . . When all became subject to man . . . the Seven, willing to favour human intelligence, communicated to him their powers.

But as soon as man knew their true essence and his own nature, he desired to penetrate within and beyond the circles and thus break their circumference by usurping the power of him who has dominion over the Fire [Sun] itself; after which, having robbed one of the Wheels of the Sun of the sacred fire, he fell into slavery.*

It is not Prometheus who is meant here. Prometheus is a symbol and a personification of the whole of mankind in relation to an event which occurred during its childhood, so to say —the “Baptism by Fire”—which is a mystery within the great Promethean Mystery, one that may be at present mentioned only in its broad general features. By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall, as a result. It can only be hinted at, in its place.

* Champollion-Figeac, *Égypte moderne*, p. 142. [Cf. de Mirville, *op. cit.*, IV, p. 11.]

SOULS OF THE STARS—UNIVERSAL HELIOLATRY

In order to show that the Ancients have never “mistaken stars for Gods,” or Angels and the sun for the highest Gods and God, but have worshipped only the Spirit of all, and have revered the minor Gods supposed to reside in the sun and planets—the difference between these two worships has to be pointed out. Saturn, “the Father of Gods” must not be confused with his namesake—the planet of the same name with its eight moons and three rings. The two—though in one sense identical, as are, for instance, physical man and his soul—must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings. The same difference has to be shown again between the stars of the Great Bear, the Riksha and the Chitra-Sikhandin, “the bright-crested,” and the Rishis—the mortal Sages who appeared on earth during the Satya-Yuga. If all of these have been so far closely united in the visions of the seers of every age—the Bible seers included—there must have been a reason for it. Nor need one go back so far as into the periods of “superstition” and “unscientific fancies” to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, in common with many other great men who believed that the heavenly bodies ruled favourably or adversely the fates of men and nations—fully credited besides this the fact that all heavenly bodies, even our own earth, are endowed with living and thinking souls.

Le Couturier’s opinion is worthy of notice in this relation:

We are too inclined to criticize unsparingly everything concerning astrology and its ideas; nevertheless our criticism, to be one, ought at least to know, lest it should be proved aimless, what those ideas in truth are. And when among the men we thus criticize, we find such names as those of Regiomontanus, Tycho Brahe, Kepler, etc., there is reason why we should be careful. Kepler was an astrologer by profession, and became an astronomer in consequence. He was earning his livelihood by genethliac figures, which, indicating the state of the heavens at the moment of the birth of individuals, were a means to which everyone resorted for horoscopes.

That great man was a believer in the principles of astrology, without accepting all its foolish results.*

But astrology is nevertheless proclaimed as a sinful science, and together with Occultism is tabooed by the Churches. It is very doubtful, however, whether mystic “star-worship” can be so easily laughed down as people imagine—at any rate by Christians. The hosts of Angels, Cherubs and Planetary Archangels are identical with the minor Gods of the Pagans. As to their “great Gods,” if Mars has been shown—on the admission of even the enemies of the Pagan astrologers—to have been regarded by the latter simply as the personified strength of the one highest impersonal Deity, Mercury being personified as its omniscience, Jupiter as its omnipotency, and so on, then the “superstition” of the Pagan has indeed become the “religion” of the masses of the civilized nations. For with the latter, Jehovah is the synthesis of the seven Elôhîm, the eternal centre of all those attributes and forces, the Alei of the Aleim, and the Adonai of the Adonim. And if with them Mars is now called St. Michael, the “strength of God,” Mercury Gabriel, the “omniscience and fortitude of the Lord,” and Raphael “the blessing or healing power of God,” this is simply a change of names, the characters behind the masks remaining the same.

[Nor are the pagans to be so despised for having adopted the names and numbers of their planets for the days of their week and their appellation (the Arabs calling their week tsaba to this day)—since it is hardly 200 years ago, that the Ausburgian Jesuits clamoured to be permitted to do the same.†

* Musée des Sciences, p. 230.

† This pious and curious attempt was denounced some years since by Camille Flammarion, the French Astronomer. He shows two Ausburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabaeen host of the starry heavens, and worship them again under Christian names! Having anathematized the idolatrous sun worshippers for over fifteen centuries, the church now seriously proposed to continue heliolatry—to the letter, this time—as their idea was to substitute for pagan myths biblical and (in their ideas) real personages. They would have called the Sun, “Christ”; the Moon, “Virgin Mary”; Saturn “Adam”; Jupiter, “Moses”; Mars; “Joshua”; Venus, “John the Baptist”; and Mercury, “Elias”. And very proper substitutes too, showing the great familiarity of the Catholic church with ancient Pagan and Kabalistic learning and its readiness perhaps, to at last confess the source whence came their own myths. For is not King Messiah the Sun, the Demiurge of the Sun-worshippers under various names?

Only as it was dangerous for their church, owing to reasons given in Appendix A of this chapter, to call them by the names of their “seven spirits,” they proposed the plan as given in the [last ¶ of this WMS. excerpt]. Yet they believe in these “seven spirits” all the same and notwithstanding they are identical Gods worshipped by the Sabaeans. They regard them as the Powers and representatives of God, his attributes, created by him for the purpose of manifesting himself through them. It thus follows that no astrologer or occultist should be tabooed by His Holiness or any of the faithful Sons of Rome, since it is admitted by every Roman Catholic that the seven spirits of the Presence are represented by an equal number of planets, the living Entities called Arch-angels having a right to being designated as “Star-Spirits” (Esprits-Etoiles), Anges des Planetes and Anges des Astres. (Des Esprits, p. 335, et seq., Vol. III.) The less so since Pope Pius the Vth (a saint) wrote in a Bull addressed to Spain when the star Worship was granted to it, the following: “One could never exalt too much the SEVEN RECTORS of the worlds, figured, (represented) by the SEVEN PLANETS . . . It is consoling for this century (XVIth) to see by the grace of god, the worship (cults) of the SEVEN FLAMING (ardentes) lights and their SEVEN STARS (astres) regaining all its lustre in the Christian Republic!”

The above is the textual translation from de Mirville’s *Pneumatologie des Esprits* (Vol. II, pp. 357-358) and therefore — no calumny.

Is he not the Egyptian Osiris and the grecian Apollo? And what more appropriate name than Virgin Mary for the pagan Diana Astarte, “The Queen of Heaven”, against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. “Two large plates were prepared”, says Flammarion (in one of the number of *La Nature*), and represented the Heavens with Popes, saints, martyrs and personages of the Old and New Testament completing this Christian Sabaeanism; the disciples of Loyola used every exertion to make this plan succeed.

In that same century—namely in 1561—a special and privileged temple for the worship of the “Star-spirits,” the church of St. Mary of the Angels, was built at Rome. Paul IV had commissioned Michael Angelo to draw the plan in 1558, after a terrible epidemic of POSSESSION, that had spread all over the “Holy City,” and three years after, the Romans had their Birs Nimrud of the seven planets, whose Regents are known as the “seven eyes of the Lord, which run to and fro through the whole earth” (Zechar., IV, 10). They are most decidedly—the seven branches of the candlestick, the seven lamps of the sanctuary that St. Denys the Areopagite represents as placed in the hall of Supersubstantial Trinity—collocatos vestibulo supersubstantialis Trinitatis. (De divinis Nom., Ch. V).

And, as all the mysteries, from Trinity to upholstery, that exist in the Kingdom of heaven must be repeated in the church—“as above, so is it below”—says Hermes—“it is to these spirits that Rome dedicates her finest basilicas, and that the sovereign pontiffs honour by officiating in their temples certain days, surrounded with the seven candlesticks and the seven acolytes that we find again in all the pagan cults”—explains de Mirville. (Des Esprits V. II, 328.)*

The Dalai-lama’s mitre has seven ridges in honour of the seven chief Dhyâni-Buddhas. In the funeral ritual of the Egyptians the defunct is made to exclaim:

Salutation to you, O Princes, who stand in the presence of Osiris. . . . Send me the grace to have my sins destroyed, as you have done for the seven spirits who follow the Lord!†

Brahmâ’s head is ornamented with seven rays, and he is followed by the seven Rishis, in the seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiourgi, and the Mystery Gods, the seven Kabiri, whose chief was Jupiter-Saturn, and with the Jews, Jehovah.

* [The bracketed section above is from WMS. 173-179. – Compiler.]

† Translated by the Vicomte de Rougemont. See Les Annales de Philosophie Chrétienne, 7th year, 1861.

Now the latter Deity has become chief of all, the highest and the one God, and his old place is taken by Mikael (Michael). He is the “Chief of the Host” (tsaba); the “Archistrategus of the Lord’s army”; the “Conqueror of the Devil”—Victor diaboli—and the “Archisatrap of the Sacred Militia,” he who slew the “Great Dragon.” Unfortunately astrology and symbology, having no inducement to veil old things with new masks, have preserved the real name of Mikael—“that was Jehovah”—Mikael being the Angel of the face of the Lord,* “the guardian of the planets,” and the living image of God. He represents the Deity in his visits to earth, for as it is well expressed in Hebrew, he is one -!,*/, who is as God, or who is like unto God. It is he who cast out the serpent.†

[“Mikael”—exclaims de Mirville in a fit of pious rapture, “Mi—ka—el . . . is the most brilliant star of all the Angelic order . . . the guardian and defender of the CHRIST—SUN, so near his Master that several heretics, Calvin among others, have completely confused him with him” (that Master or Christ).‡ At the same time, reviling the God of the Nabatheans, Saturn, he calls him Le Dieu Mauvais, the “bad,” the wicked god, or Satan. . . . (WMS. 179)]

Mikael, being the regent of the planet Saturn, is—Saturn.§ His mystery-name is Sabbathiel, because he presides over the Jewish Sabbath, as also over the astrological Saturday. Once identified, the reputation of the Christian conqueror of the devil is in still greater danger from further identifications. Biblical angels are called Malakhim, the messengers between God (or rather the gods) and men. In Hebrew, +/-, Malach, is also “a King,” and Malech or Melech was likewise Moloch, or again Saturn, the Geb of Egypt, to whom Dies Saturni, or the Sabbath, was dedicated.

* Isaiah lxiii, 9.

† Chap. xii of Revelation: “There was war in heaven, Mikael and his angels fought against the Dragon,” etc. (7) and the great dragon was cast out (9).

‡ See Pneumatologie des Esprits, Vol. II, p. 353.

§ He is also the informing Spirit of the Sun and Jupiter, and even of Venus.

The Sabaeans separated and distinguished the planet Saturn from its God far more than the Roman Catholics do their angels from their stars; and the Kabalists make of the Archangel Mikael the patron of the seventh work of magic.

In theological symbolism . . . Jupiter [the Sun] is the risen and glorious Savior, and Saturn, God the Father, or the Jehovah of Moses,*

says Éliphas Lévi, who ought to know. Jehovah and the Savior, Saturn and Jupiter, being thus one, and Mikael being called the living image of God, it does seem dangerous for the Church to call Saturn, Satan—le dieu mauvais. However, Rome is strong in casuistry and will get out of this as she got out of every other identification, with glory to herself and to her own full satisfaction. Nevertheless all her dogmas and rituals seem like so many pages torn out from the history of Occultism, and then distorted.

[. . . And if, we are told, that “star” or angel-worship in Rome happened in days of old, in the XVIth century, and was abolished by the church—we say not at all and have the means of proving what we assert. We point to the year 1862, hardly twenty years ago. Most energetic efforts were made in those days by the whole Roman Catholic world, as at Rome, for the restoration of “Star and Angel worship”. The numerous and imposing associations formed in Italy, Bavaria and throughout all Germany for the re-establishment in Roman Catholic Europe of religious services in honour of our (Kabeirian and Kabalistic) seven spirit-planets— are well known to all, and need no corroboration. (WMS. 183)] . . . The extremely thin partition that separates the Kabalistic and Chaldaean Theogony from the Roman Catholic Angelology and Theodicy is now confessed by at least one Roman Catholic writer. One can hardly believe one’s eyes in finding the following (the passages italicized by us should be carefully noticed):

One of the most characteristic features of our Holy Scriptures is the calculated discretion used in the enunciation of the mysteries less directly useful to salvation. . . .

* Dogme et Rituel, ii, 116.

Thus, beyond those “myriads of myriads” of angelic creatures just noticed* and all these prudently elementary divisions, there are certainly many others, whose very names have not yet reached us.† “For,” excellently says St. John Chrysostom, “there are doubtless, (sine dubio,) many other Virtues [celestial beings] whose denominations we are yet far from knowing. . . . The nine orders are not by any means the only populations in heaven, where, on the contrary, are to be found numberless tribes of inhabitants infinitely varied, and of which it would be impossible to give the slightest idea through human tongue. . . . Paul, who had learned their names, reveals to us their existence.” (De Incomprehensibili Natura Dei, Bk. IV.)

It would thus amount to a gross mistake to see merely errors in the Angelology of the Kabalists and Gnostics, so severely treated by the Apostle of the Gentiles, for his imposing censure reached only their exaggerations and vicious interpretations, and still more, the application of those noble titles to the miserable personalities of demoniacal usurpers.‡ Often nothing so resemble each other as the language of the judges and that of the convicts [of saints and Occultists]. One has to penetrate deeply into this dual study [of creed and profession] and what is still better, to trust blindly to the authority of the tribunal [the Church of Rome, of course] to enable oneself to seize precisely the point of the error. The Gnosis condemned by St. Paul remains, nevertheless, for him as for Plato the supreme knowledge of all truths, and of the Being par excellence, ὁ ὄντως ὢν (Republ. Bk. VI). The Ideas, types, ἀρχαί of the Greek philosopher, the Intelligences of Pythagoras, the aeons or emanations, the occasion of so much reproach to the first heretics, the Logos or Word, Chief of these Intelligences, the Demiourgos, the architect of the world under his father’s direction [of the Pagans], the unknown God, the En-soph, or the It of the Infinite [of the Kabalists], the angelical periods,§ the seven spirits, the Depths of Ahriman, the World’s Rectors, the Archontes of the air, the God of this world, the pleroma of the intelligences, down to Metatron the angel of the Jews, all this is found word for word, as so many truths, in the works of our greatest doctors, and in St. Paul.||

* If enumerated, they will be found to be the Hindu “divisions” and choirs of Devas, and the Dhyâni-Chohans of Esoteric Buddhism.

† But this fact has not prevented the Roman Church from adopting them all the same, accepting them from ignorant, though perchance sincere Church Fathers, who had borrowed them from Kabalists— Jews and Pagans.

‡ To call “usurpers” those who preceded the Christian Beings for whose benefit these same titles were borrowed, is carrying paradoxical anachronism a little too far!

§ Or the divine ages, the “days and years of Brahmâ.”

|| De Mirville, ii. 325, 326. So we say too. And this shows that it is to the Kabalists and Magicians that the Church is indebted for her dogmas and names. Paul never condemned real Gnôsis,

If an Occultist, eager to charge the Church with a numberless series of plagiarisms were to write the above, could he have written more strongly? And have we, or have we not, the right, after such a complete confession, to reverse the tables and to say of Roman Catholics and others what is said of the Gnostics and Occultists. “They used our expressions and rejected our doctrines.” For it is not the “promoters of the false Gnosis”—who had all those expressions from their archaic ancestors—who helped themselves to Christian expressions, but verily the Christian Fathers and Theologians, who helped themselves to our nest, and have tried ever since to soil it.

[All this is of a piece with the regular tactics of the Jesuits, who are, in fact, the Roman Catholic church, and not the Pope and Cardinals as is commonly supposed. We say the Jesuits are the Roman church in the sense that a parasite twining itself round a tree and living a vampire life upon it may be said to be the tree itself. This militant or Military Ecclesiasticism fastened itself upon Popery, because in its Subtle wisdom, it perceived in it the likeliest tool to enable it to carry out its vast designs of Universal dominion, in which its predecessors, the Knights Templars, so signally failed. Avoiding their mistakes, they have had a great, though not unalloyed success.* The attempt that is detailed above of substituting the material worship of the starry and Planetary Host is a more subtle device to bring the popular mind back to that state of ignorance and abject dependence upon priestly craft and domination which prevailed when the true Kabeiric and spiritual worship was perverted, corrupted and made gross, sensual and materialistic, in place of the Ancient Wisdom.

but the false one, now accepted by the Church.

* A proof of this has just come, as we were writing this statement. In the Daily News of March 29th, 1886, we find that “The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops and bishops and 6,000 authors.” Evidently the Jesuits like to boast of these results.

We need make no excuse to our readers for bringing in what may appear, at first sight, an apparent digression from the Secret Doctrine, which is now, to some extent being declared coram populo. The history of the Jesuits is intimately bound up with that of Occultism. It is that Protean and all pervading organisation which has, for its own purposes kept back the great truths of Occultism, making its name synonymous with charlatanism, fraud and demon worship. To this purpose was the Inquisition organised. Every imaginable device has been unscrupulously put in operation to keep the more secret laws of Nature entirely to themselves and the rest of the world in servile submission and fear. To use this knowledge and great power for such a purpose is necessarily a perversion of the laws of Nature and becomes what is known as BLACK MAGIC. When once the human mind has descended to this desecration of holy things and mental degradation, there is no crime too great or too black for it to commit. It can then contemplate the greatest human misery, individual or natural, caused by its machinations, with the utmost sang-froid and complacency, as they would upon a stepping stone to their advancement. The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving. Their horrifying Principles are described at length in Chap. VIII, Vol. II, of *Isis Unveiled*. With the Jesuits, Murder, Adultery, Perjury—are condoned. To gain his aim, a Jesuit may become an idolator, has a right to kill the husband of the wife, by him seduced, and a son to kill his father (see p. 363, *Isis*, Vol. II.) or even whom he (the Jesuit) regards as his calumniator.

We pretend not to give proofs of this as being inconsistent with the plan of this work. The reader who would want fresh instances is asked to turn to the “Appendix” of this INTRODUCTION and read *On Jesuits and their Policy*.*

* [Untraced under this title. Possibly re-titled *Theosophy or Jesuitism?*; see B.C.W. IX.]

Besides which, this military and despotic Ecclesiasticism has brought the art of secret crime to such perfection, that it is next to impossible to give the proofs necessary to satisfy the rigorous demands of either Legal or Mathematical Logic. It is a vulgar error to suppose that “murder will out” always. The average and ignorant criminal is, as a rule, found out and brought to justice. The more knowing instigators, and therefore the more guilty, mostly escape. If our readers will look into the history of the Jesuits as connected with that of Europe for the last 300 years and more, with an impartial mind, they will everywhere find the evidence leading up to the inference of what we assert. There is abundance to satisfy the Court of Equity residing in a well balanced and pure human mind.

It is to the Jesuits, unmistakably, that the millions of pagan-populations, the modern gentiles, owe the volumes of the Marquis de Mirville, who, under the inspiration of his superiors, makes short work of the Wisdom of the Ancients. But, we have said enough and shown sufficiently for our purposes that we, Occultists, could be hardly blamed for claiming our own property and showing our rights to it. (WMS. 187-91)]

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as “Our Lord the Sun” were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the Liturgy, until altered into “Our Lord, the God.” Let us remember that the early Christians painted Christ on the walls of their subterranean necropolises, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the Sun and his Satellites.

ASTROLOGY AND ASTROLATRY

The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed Astrology, whose Adepts carefully concealed from the noninitiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets—the “Angels.” Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology—even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.

There was a vast difference between the Sacred Science taught by Petosiris and Necepso—the first Astrologers mentioned in the Egyptian manuscripts, believed to have lived during the reign of Ramses II (Sesostris)*—and the miserable charlatanry of the quacks called Chaldaeans, who degraded the Divine Knowledge under the last Emperors of Rome. Indeed, one may fairly describe the two as the “high ceremonial Astrology” and “astrological Astrolatry.” The first depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it. Called by the ancient Philosophers the Archontes and the Cosmocratores, they were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call Elementals and Nature-Spirits, to whom the Sabaeans bowed and whom they worshipped, without suspecting the essential difference.

* Sesostris, or Pharaoh Ramses II, whose mummy was unswathed in 1886 by Maspero of the Bulak Museum, and recognised as that of the greatest king of Egypt, whose grandson, Ramses III, was the last king of an ancient kingdom.

Hence the latter kind when not a mere pretence, degenerated but too often into Black Magic. It was the favorite form of popular or exoteric Astrology, entirely ignorant of the apotelesmatic principles of the primitive Science, the doctrines of which were imparted only at Initiation. Thus, while the real Hierophants soared like Demi-Gods to the very summit of spiritual knowledge, the hoi polloi among the Sabaeans crouched, steeped in superstition—ten millenniums back, as they do now—in the cold and lethal shadow of the valleys of matter. Sidereal influence is dual. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods. Bailly, speaking with only an imperfect knowledge of the former, called Astrology, so far back as the eighteenth century, “The very foolish mother of a very wise daughter”—Astronomy. On the other hand, D.F.J. Arago, a luminary of the nineteenth century, supports the reality of the sidereal influence of the Sun, Moon and Planets. He asks:

Where do we find lunar influences refuted by arguments that science would dare to avow?*

But even M. Bailly, having, as he thought, put down Astrology as publicly practiced, dares not do the same with the real Astrology. He says:

Judiciary Astrology was at its origin the result of a profound system, the work of an enlightened nation that would wander too far into the mysteries of God and Nature.†

A Scientist of a more recent date, a member of the Institute of France, and a professor of history, Ph. Lebas, discovers (unconsciously to himself) the very root of Astrology in his able article on the subject in the *Dictionnaire Encyclopédique de France*. He well understands, he tells his readers, that the adherence to that Science of such a number of highly intellectual men should be in itself a sufficient motive for believing that all Astrology is not folly:

* Arago, *Annuaire*, 1833, p. 234, in de Mirville, *Des Esprits*, IV, 84.

† Bailly, *Histoire de L’astronomie ancienne . . .* Paris, Chez de Bure, 2nd ed., 1781, p. 268, in de Mirville, *op. cit.*, p. 87.

While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only: that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries, without being based on anything save—on the one hand human imbecility, and on the other charlatanry? How for fifty centuries and more can most men have been either dupes or knaves? . . . Even though we may find it impossible to decide between and separate the realities of Astrology from the elements of invention and empty dreaming in it, let us, nevertheless, repeat with Bossuet and all modern philosophers, that “nothing that has been dominant could be absolutely false.” Is it not true, at all events, that there is a physical reaction on one another among the planets? Is it not again true, that the planets have an influence on the atmosphere, and consequently at any rate a mediate action on vegetation and animals? Has not modern science demonstrated now these two points beyond any doubt? . . . Is it any less true that human liberty of action is not absolute; that all is bound, that all weighs, planets as the rest, on each individual will; that Providence [or Karma] acts on us and directs men through those relations that it has established between them and the visible objects, and the whole universe? . . . Astrology, in its essence, is nothing but that; we are bound to recognise that an instinct superior to the age they lived in guided the efforts of these men. As to the materialism and annihilation of human moral freedom with which Bailly charges their theory [Astrology], they have no sense whatever. All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is established in the Ptolemaean Tetrabiblos, the true astrological Scripture, in chapters ii and iii of Book I.*

Thomas Aquinas had corroborated Lebas in anticipation; he says:

The celestial bodies are the cause of all that happens in this sublunary world; they act indirectly on human actions; but not all the effects produced by them are unavoidable.†

The Occultists and Theosophists are the first to confess that there is white and black Astrology.

* Dictionnaire encyclopédique de France, p. 422: art. on Astrology by Ph. Lebas; quoted by de Mirville, op. cit., IV, 88-89.

† Summa, t. III, pp. 2, 29.

Nevertheless, Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but upon the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the Books of Hermes, 2,000 years before Galileo's predecessor was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world's Rectors—the Princes or the "Principalities" of St. Paul—the nativity of each Planet and of the Universe itself, the formulae of incantations and the consecration of each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd—still less "devilish"—save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker—no one who recognises the presence of a common bond between man and visible, as well as invisible, Nature—would see in the old relics of Archaic Wisdom—such as the Petemenoph Papyrus, for instance—"childish nonsense and absurdity," as many Academicians and Scientists have done. But upon finding in such ancient documents the application of the Hermetic rules and laws, such as

The consecration of one's hair to the celestial Nile; of the left temple to the living Spirit in the sun, and the right one to the spirit of Ammon,*

he will endeavour to study and comprehend better the "laws of correspondences." Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called "Magic" Papyri of the Anastasi collection indicate the antiquity of the Zodiac.

* De Mirville, *op. cit.*, IV, 93.

The papyri discourse upon the four bases of the world, *στερέωματα*, the identity of which it is impossible, according to Champollion, to mistake with the Upholders of the World or *κοσμοκράτορες* of St. Paul. It is they who are invoked with the gods of all the celestial zones, quite analogous, once more, with the spiritualia nequitiae in cœlestibus of the same Apostle.*

That invocation was frequently made in the proper terms and with the warnings the formula of which has been reproduced far too faithfully by Iamblichus, for us ever to refuse him any longer the merit of having transmitted to posterity the ancient and primitive Egyptian spirit.†

As Letronne had tried to prove that all the genuine Egyptian Zodiacs had been manufactured during the Roman period, the Sensaos mummy is brought forward to show that:

. . . all the Zodiacal monuments in Egypt were chiefly astronomical. Royal tombs and funereal rituals are so many tables of constellations and of their influences for all the hours of every month. Thus the genethliac tables prove that they are far older than the period assigned to their origin . . . All the Zodiacs on the sarcophagi of later epochs are therefore simply reminiscences or imitations of purely mythological tables. ‡

Primitive Astrology was as far above modern judiciary Astrology, so-called, as the guides (the Planets and Zodiacal signs) are above the lamp-posts. Berosus shows the sidereal sovereignty of Bel and Mylitta (Sun and Moon), and only “the twelve lords of the Zodiacal Gods,” the “thirty-six Gods Counsellors” and the “twenty-four Stars, judges of this world,” which support and guide the Universe (our solar system), watch over mortals and reveal to mankind its fate and their own decrees.

* “The principalities and powers [born] in heavenly places” (Ephes. iii, 10). The verse, “for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many)” (I Corinth. viii, 5), shows, at any rate, the recognition by Paul of a plurality of “Gods” whom he calls “daemons” (“spirits”—never devils). Principalities, Thrones, Dominions, Rectors, etc., are all Jewish and Christian names for the Gods of the ancients—the Archangels and Angels of the former being in every case the Devas and the Dhyâni-Chohans of the more ancient religions.

† C.J.C. Reuvens, *Lettre à M. Letronne . . . sur les papyrus bilingues et grecs, etc.*, Leyden, 1930. Cf. de Mirville, *Des Esprits*, IV, 93-94.

‡ Reuvens and de Mirville, *ibid.*

Judiciary Astrology as it is now known, is correctly denominated by the Latin Church the Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector [the Mlac of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals]; the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death.*

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad in its first beginning is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every “pilgrim” Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sefhîrôth, the “Angels of the Presence,” the Rishis, or the Amshâspends. “The One is no number” is said in all the esoteric works.

* St. Augustine (de Gen., Bk. III) and M. Delrio (Disquisitionum magicarum, Vol. IV, chap. iii) are quoted by de Mirville, [in Des Esprits, IV, 99] to show that “the more astrologers speak the truth and the better they prophesy it, the more one has to feel diffident, seeing that their agreement with the devil becomes thereby the more apparent.” The famous statement made by Juvenal (Satires, VI, 562) to the effect that “not one single astrologer could be found who did not pay dearly for the help he received from his genius”—no more proves the latter to be a devil than the death of Socrates proves his daimôn to have been a native from the nether world—if such there be. Such argument only demonstrates human stupidity and wickedness, once reason is made subservient to prejudice and fanaticism of every sort. Most of the great writers of antiquity, Cicero and Tacitus among them, believed in Astrology and the realization of its prophecies; and “the penalty of death decreed nearly everywhere against those mathematicians [astrologers] who happened to predict falsely diminished neither their number nor their tranquility of mind.”

From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from these to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when rediscovered by Hilkiyah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldea. In those days even Egypt, who had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned for ever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldaeans, who translated them from those of the Âryans; the uniformity of these antediluvian names in every nation, from the Goths back to the Indians, would remain inexplicable, as Sir W. Jones thought, had not the riddle been explained to us by the invitation made by the Chaldaean oracles, recorded by Porphyry and quoted by Eusebius:

To carry those names first to the Egyptian and Phoenician colonies then to the Greeks, with the express recommendation that each God should be invoked only on that day that had been called by his name. . . .

Thus Apollo says in those oracles: "I must be invoked on the day of the sun; Mercury after his directions, then Chronos [Saturn], then Venus and do not fail to call seven times each of those gods."*

This is slightly erroneous. Greece did not get her astrological instruction from Egypt or from Chaldea, but direct from Orpheus, as Lucian tells us.† It was Orpheus, as he says, who imparted the Indian Sciences to nearly all the great monarchs of antiquity; and it was they, the ancient kings favored by the Planetary Gods, who recorded the principles of Astrology—as did Ptolemy, for instance. Thus Lucian writes:

* *Preparatio Evangelica*, I, xiv.

† *Peri tes astrologies*, 11.

The Boeotian Tiresias acquired the greatest reputation in the art of predicting futurity. . . . In those days divination was not as slightly treated as it is now; and nothing was ever undertaken without previous consultation with diviners, whose oracles were all directed by astrology. . . . At Delphos the virgin commissioned to announce futurity was the symbol of the Heavenly Virgin, . . . and Our Lady.

On the sarcophagus of an Egyptian Pharaoh, Neith, mother of Râ, the heifer that brings forth the Sun, her body spangled with stars, and wearing the solar and lunar discs, is equally referred to as the “Heavenly Virgin” and “Our Lady of the Starry Vault.”

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he apprises the world.* But Chaldaean Astrology was believed in by most of the great men in History, such as Caesar, Pliny, Cicero—whose best friends, Nigidius Figulus and Firmânus Tarutius, were themselves Astrologers, the former being famous as a prophet. Marcus Antonius never traveled without an Astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of Astrology and divination. Vitellius dared not exile the Chaldaeans, as they had announced the day of their banishment as that of his death. Vespasian consulted them daily; Domitian would not move without being advised by the prophets; Adrian was a learned Astrologer himself; and all of them, ending with Julian (called the Apostate because he would not become one), believed in, and addressed their prayers to, the Planetary “Gods.” The Emperor Adrian†, moreover, “predicted from the January calends up to December 31st, every event that happened to him daily.” Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn.‡

* Historical library, Bk. II.

† [Alternate spelling: Hadrian.]

‡ All these particulars may be found more fully and far more completely in Champollion-Figeac’s *Egypte moderne*, p. 101.

Judiciary Astrology is used to this day by the Kabalists; and Éliphas Lévi, the modern French Magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs its shoulders and sees in Astrology—a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the *Musée des Sciences* the suggestive and fair remarks made by Le Couturier, a man of science of no mean reputation. He thinks it curious to notice that while the bold speculations of Democritus are found vindicated by Dalton,

. . . the reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny.*

* *Le Musée des sciences*, p. 230, as quoted by de Mirville, *Des Esprits* IV, 85-86.

CYCLES AND AVATRAS

We have already drawn attention to the facts that the record of the life of a World-Savior is emblematical, and must be read by its mystic meaning, and that the figures 432 have a cosmic evolutionary significance. We find these two facts throwing light on the origin of the exoteric Christian religion, and clearing away much of the obscurity surrounding its beginnings. For is it not clear that the names and characters in the Synoptical Gospels and in that of St. John are not historical? Is it not evident that the compilers of the life of Christ, desirous to show that the birth of their Master was a cosmic, astronomical, and divinely-pre-ordained event, attempted to coordinate the same with the end of the secret cycle, 4,320? When facts are collated this answers to them as little as does the other cycle of “thirty-three solar years, seven months, and seven days,” which has also been brought forward as supporting the same claim, the soli-lunar cycle in which the Sun gains on the Moon one solar year. The combination of the three figures, 4, 3, 2, with ciphers according to the cycle and Manvantara concerned, was, and is, pre-eminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, to the Pralaya of the races in their periodical dissolution, before which event a special Avatâra has always to descend and incarnate on earth. These figures were adopted by all the older nations, such as those of Egypt and Chaldaea, and before them were current among the Atlanteans. Evidently some of the more learned among the early Church Fathers who had dabbled, whilst Pagans, in temple secrets, knew them to relate to the Avatâric or Messianic Mystery, and tried to apply this cycle to the birth of their Messiah; they failed because the figures relate to the respective ends of the Root-Races and not to any individual. In their badly-directed efforts, moreover, an error of five years occurred. Is it possible, if their claims as to the importance and universality of the event were correct, that such a vital mistake should have been allowed to creep into a chronological computation pre-ordained and traced in the heavens by the finger of God? Again, what were the Pagan and even Jewish Initiates doing, if this claim as to Jesus be correct?

Could they, the custodians of the key to the secret cycles and Avatâras, the heirs of all the Âryan, Egyptian, and Chaldaean wisdom, have failed to recognize their great “God-Incarnate,” one with Jehovah,* their Savior of the latter days, him whom all the nations of Asia still expect as their Kalki-Avatâra, Maitreya-Buddha, Saoshyant, Messiah, etc.?

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki-Avatâra is expected—the Avatâra whose name and characteristics are secret, who will come forth from Sambhala, the “City of Gods,” which is in the West for some nations, in the East for others, in the North or South for yet others. And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin—Virgo, the constellation—and the birth of a divine child who should bring back to our earth the Golden Age.

No one, however fanatical, would have sufficient hardihood to maintain that the Christian era has ever been a return to the Golden Age—Virgo having actually entered into Libra since then. Let us trace as briefly as possible the Christian traditions to their true origin.

First of all, they discover in a few lines from Virgil a direct prophecy of the birth of Christ. Yet it is impossible to detect in this prophecy any feature of the present age. It is in the famous fourth Eclogue in which, half a century before our era, Pollio is made to ask the Muses of Sicily to sing to him about greater events.

The last era of Cumaean song is now arrived and the grand series of ages [that series which recurs again and again in the course of our mundane revolution] begins afresh. Now the Virgin Astraea returns, and the reign of Saturn recommences. Now a new progeny descends from the celestial realms.

* In the 1,326 places in the New Testament where the word “God” is mentioned nothing signifies that in God are included more beings than God. On the contrary in 17 places God is called the only God. The places where the Father is so called amount to 320. In 105 places God is addressed with high-sounding titles. In 90 places all prayers and thanks are addressed to the Father; 300 times in the New Testament is the Son declared to be inferior to the Father; 85 times is Jesus called the “Son of Man”; 70 times is he called a man. In not one single place in the Bible is it said that God holds within him three different Beings or Persons, and yet is one Being or Person.—Dr. Karl von Bergen’s Lectures in Sweden.



CARL FREDRIC VON BERGEN
1838-1897

Do thou, chaste Lucina, smile propitious to the infant Boy who will bring to a close the present Age of Iron,* and introduce throughout the whole world the Age of Gold. . . . He shall share the life of Gods and shall see heroes mingled in society with Gods, himself to be seen by them and all the peaceful world. . . . Then shall the herds no longer dread the huge lion, the serpent also shall die, and the poison's deceptive plant shall perish. Come then, dear child of the Gods, great descendant of Jupiter! . . . The time is near. See, the world is shaken with its globe saluting thee: the earth, the regions of the sea, and the heavens sublime.†

It is in these few lines, called the “Sibylline prophecy about the coming of Christ,” that his followers now see a direct foretelling of the event. Now who will presume to maintain that either at the birth of Jesus or since the establishment of the so-called Christian religion, any portion of the above-quoted sentences can be shown as prophetic? Has the “last age”—the Age of Iron, or Kali-Yuga—closed since then? Quite the reverse, since it is shown to be in full sway just now, not only because the Hindus use the name, but by universal personal experience. Where is that “new race that has descended from the celestial realms”? Or is it our present race, with nations ever red-hot for fight, jealous and envious, ready to pounce upon each other, showing mutual hatred that would put to blush cats and dogs, ever lying and deceiving one another?

* Kali-Yuga, the Black or Iron Age.

† Virgil, Eclogue, iv.

Is it this age of ours that is the promised “Golden Age”—in which neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under the mild sway of God-chosen sovereigns? The wildest fancy of an opium-eater could hardly suggest a more inappropriate description, if it is to be applied to our age or to any age since the year one of our era. What of the mutual slaughter of sects, of Christians by Pagans, and of Pagans and Heretics by Christians; the horrors of the Middle Ages and of the Inquisition; Napoleon, and since his day, an “armed peace” at best—at the worst, torrents of blood, shed for supremacy over acres of land, and a handful of heathen: millions of soldiers under arms, ready for battle; a diplomatic body playing at Cains and Judases; and instead of the “mild sway of a divine sovereign “ the universal, though unrecognised, sway of Caesarism, of “might” in lieu of “right,” and the breeding therefrom of anarchists, socialists, pétroleuses, and destroyers of every description?

The Sibylline prophecy and Virgil’s inspirational poetry remain unfulfilled in every point, as we see.

The fields are yellow with soft ears of corn;
but so they were before our era:

The blushing grapes shall hang from the rude brambles, and dewy honey shall [or may] distil from the rugged oak;

but they have not thus done, so far. We must look for another interpretation. What is it? The Sibylline Prophetess spoke, as thousands of other Prophets and Seers have spoken, though even the few such records that have survived are rejected by Christian and infidel, and their interpretations are only allowed and accepted among the Initiated. The Sibyl alluded to cycles in general and to the great cycle especially. Let us remember how the Purânas corroborate the above, among others the Vishnu-Purâna.

When the practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali-age [-Yuga, the “Iron Age” of Virgil] shall be nigh, a portion of that divine Being who exists, of his own spiritual nature, in the character of Brahmâ and who is the beginning and the end [Alpha and Omega], . . . shall descend upon earth: he will be born in the family of Vishnuyaśas,—an eminent Brâhman of Sambhala. . . . endowed with the eight superhuman faculties. By his irresistible might he will destroy . . . all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the [Kali] Age shall be awakened, and shall be as pellucid as crystal.*

* At the close of our Race, people, it is said, through suffering and discontent, will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races.

The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings [the Sista, the survivors of the future cataclysm], and shall give birth to a race who shall follow the laws of the Krita [or Satya]-Yuga [the age of purity, or the “Golden Age”]. As it is said: “When the sun and moon and Tishya [asterisms] and the planet Jupiter are in one mansion the Krita Age [the Golden] shall return . *

The astronomical cycles of the Hindus—those taught publicly — have been sufficiently well understood, but the esoteric meaning thereof, in its application to transcendental subjects connected with them, has ever remained a dead-letter. The number of cycles was enormous; it ranged from the Mahâ-Yuga cycle of 4,320,000 years down to the small septenary and quinquennial cycles, the latter being composed of the five years called respectively the Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Udravatsara, each having secret attributes or qualities attached to them. Vriddhagarga gives these in a treatise, now the property of a Trans-Himâlayan Matha (or temple); and describes the relation between this quinquennial and the Brihaspati cycle, based on the conjunction of the Sun and Moon every sixtieth year: a cycle as mysterious—for national events in general and those of the Âryan Hindu nation especially—as it is important.

* Vishnu Purâna, IV, ch. xxiv., 228-29. Wilson’s translation. [London: Trubner & Co., 1868.]

SECRET CYCLES

The former five-year cycle comprehends sixty solar-sidereal months or 1800 days, sixty-one solar months (or 1830 days); sixty-two lunar months (or 1860 lunations), and sixty-seven lunar-asterismal months (or 1809 such days).

In his *Kâla-Sankalita*, Col. Warren very properly regards these years as cycles; this they are, for each year has its own special importance as having some bearing upon, and connection with, specified events in individual horoscopes. He writes that in the cycle of sixty there

Are contained five cycles of twelve years, each supposed equal to one year of the planet (Brihaspati, or Jupiter) . . . I mention this cycle because I found it mentioned in some books, but I know of no nation or tribe that reckons time after that account.*

The ignorance is very natural, since Col. Warren could know nothing of the secret cycles and their meanings. He adds:

The names of the five cycles or Yugas are: . . . (1) Samvatsara, (2) Parivatsara, (3) Idvatsara, (4) Anuvatsara, (5) Udravatsara.

The learned Colonel might, however, have assured himself that there were “other nations” which had the same secret cycle, if he had but remembered that the Romans also had their lustrum of five years (from the Hindus undeniably) which represented the same period if multiplied by 12.† Near Benares there are still the relics of all these cycle-records, and of astronomical instruments cut out of solid rock, the everlasting records of Archaic Initiation, called by Sir W. Jones (as suggested by the prudent Brâhmans who surrounded him) old “back records” or reckonings. But in Stonehenge they exist to this day.

* *Op. cit.*, p. 212. [See also Col. Warren’s *Collection of Memoirs on the Various Modes According to which the nations of the Southern Parts of India Divide Time*, printed at the College Press, Madras, 1825.]

† At any rate, the temple secret meaning was the same.

Godfrey Higgins says that Waltire found the barrows of tumuli surrounding this giant-temple represented accurately the situation and magnitude of the fixed stars, forming a complete orrery or planisphere.* As Colebrooke found out, it is the cycle of the Vedas, recorded in the Jyotisha, one of the Vedângas, a treatise on Astronomy, which is the basis of calculation for all other cycles, larger or smaller;† and the Vedas were written in characters, archaic though they be, long after those natural observations, made by the aid of their gigantic mathematical and astronomical instruments, had been recorded by the men of the Third Race, who had received their instruction from the Dhyâni-Chohans. Thomas Maurice speaks truly when he observes that all such

Circular stone monuments were intended as durable symbols of astronomical cycles by a race who, not having, or [for political reasons] forbidding the use of letters, had no other permanent method of instructing their disciples, or handing down their knowledge to posterity. ‡

He errs only in the last idea. It was to conceal their knowledge from profane posterity, leaving it as an heirloom only to the Initiates, that such monuments, at once rock observatories and astronomical treatises, were cut out.

It is no news that as the Hindus divided the earth into seven zones, so the more western peoples—Chaldaeans, Phoenicians, and even the Jews, who got their learning either directly or indirectly from the Brâhmans—made all their secret and sacred numerations by 6 and 12, though using the number 7 whenever this would not lend itself to handling. Thus the numerical base of 6, the exoteric figure given by Âryabha~a, was made good use of. From the first secret cycle of 600—the Naros, transformed successively into 60,000 and 60 and 6, and, with other noughts added into other secret cycles—down to the smallest, an Archaeologist and Mathematician can easily find it repeated in every country, known to every nation.

* [The Celtic Druids . . ., London, Ridgway & Sons, 1829, p. xviii; offset by the Philosophical Research Society, Los Angeles, Calif., 1977.]

† “On the Sacred Writings of the Hindus,” by H.T. Colebrooke, in Asiatic Researches, Vol. viii, p. 489 et seq.

‡ [See Vol. VI, pt. I, p. 146 of Indian Antiquities . . ., London, W. Richardson, 1796.]

Hence the globe was divided into 60 degrees, which, multiplied by 60, became 3,600, the “great year.” Hence also the hour with its 60 minutes of 60 seconds each. The Asiatic people count a cycle of 60 years also, after which comes the lucky seventh decad, and the Chinese have their small cycle of 60 days, the Jews of 6 days, the Greeks of 6 centuries—the Naros again.

The Babylonians had a great year of 3,600, being the Naros multiplied by 6. The Tatar cycle called Van was 180 years, or three sixties; this multiplied by 12 times 12 =144, makes 25,920 years, the exact period of revolution of the heavens.

India is the birthplace of arithmetic and mathematics; as “Our Figures,” in Chips from a German Workshop, Vol. II by Prof. Max Müller, shows beyond a doubt. As well explained by Krishna Sastri Godbole in The Theosophist:

The Jews . . . represented the units (1-9) by the first nine letters of their alphabet; the tens (10-90) by the next nine letters; the first four hundreds (100-400) by the last four letters, and the remaining ones (500-900) by the second forms of the letters kâf (11th), mîm (13th), nûn (13th), pe (17th), and sâd (18th); and they represented other numbers by combining these letters according to their value. . . . The Jews of the present period still adhere to this practice of notation in their Hebrew books. The Greeks had a numerical system similar to that used by the Jews, but they carried it a little further by using letters of the alphabet with a dash or slant-line behind, to represent thousands (1000-9000), tens of thousands (10,000-90,000) and one hundred of thousands (100,000); the last, for instance, being represented by rho with a dash behind, while rho singly represented 100. The Romans represented all numerical values by the combination (additive when the second letter is of equal or less value) of six letters of their alphabet: i(=1), v(=5), x(=10), c (for “centum”= 100), d(=500), and m(=1000): thus 20=xx, 15=xv, and 9=ix. These are called the Roman numerals, and are adopted by all European nations when using the Roman alphabet. The Arabs at first followed their neighbours, the Jews, in their method of computation, so much so that they called it Abjâd from the first four Hebrew letters—âlif, beth, gimel—or rather jimel, that is jîm. (Arabic being wanting in “g”, and dâleth, representing the first four units. But when in the early part of the Christian era, they came to India as traders, they found the country already using for computation the decimal scale of notation, which they forthwith borrowed literally; viz., without altering its method of writing from left to right, at variance with their own mode of writing, which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of European history.

It thus becomes evident that the Âryas knew well Mathematics or the science of computation at a time when all other nations knew but little, if anything, of it. It has also been admitted that the knowledge of Arithmetic and Algebra was first obtained from the Hindus by the Arabs, and then taught by them to the Western nations. This fact convincingly proves that the Âryan civilisation is older than that of any other nation in the world; and as the Vedas are avowedly proved the oldest work of that civilisation, a presumption is raised in favour of their great antiquity. . . .*

But while the Jewish nation, for instance—regarded so long as the first and oldest in the order of creation—knew nothing of arithmetic and remained utterly ignorant of the decimal scale of notation—the latter existed for ages in India before the actual era.

To become certain of the immense antiquity of the Âryan Asiatic nations and of their astronomical records one has to study more than the Vedas. The secret meaning of the latter will never be understood by the present generation of Orientalists; and the astronomical works which give openly the real dates and prove the antiquity of both the nation and its science, elude the grasp of the collectors of ollas and old manuscripts in India, the reason being too obvious to need explanation. Yet there are Astronomers and Mathematicians to this day in India, humble âstris and Pandits, unknown and lost in the midst of that population of phenomenal memories and metaphysical brains, who have undertaken the task and have proved to the satisfaction of many that the Vedas are the oldest works in the world. One of such is the S âstri just quoted, who published in *The Theosophist*† an able treatise proving astronomically and mathematically that:

If . . . the Post-Vaidika works alone, the Upanishads, the Brâhmanas, etc., etc., down to the Purânas, when examined critically carry us back to 20,000 B.C., then the time of the composition of the Vedas themselves cannot be less than 30,000 B. C. in round numbers, a date which we may take at present as the age of that Book of Books.†

* “Antiquity of the Vedas,” *The Theosophist*, Vol. II, August, 1881, p. 239.

† Vol. II, August & September, 1881; Vol. III, October, November, December, 1881; February, 1882.

‡ *The Theosophist*, Vol. III, February, 1882, p. 127.

And what are his proofs?

Cycles and the evidence yielded by the asterisms. Here are a few extracts from his rather lengthy treatise, selected to give an idea of his demonstrations and bearing directly on the quinquennial cycle spoken of just now. Those who feel interested in the demonstrations and are advanced mathematicians can turn to the article itself, "Antiquity of the Vedas," and judge for themselves.

10. Somâkara in his commentary on the Śesha Jyotisha quotes a passage from the Śatapatha-Brâhmana which contains an observation on the change of the tropics, and which is also found in the Sâkhâyana Brâhmana, as has been noticed by Prof. Max Müller in his preface to Rigveda Samhitâ (p. xx, foot-note, Vol. IV). The passage is this: . . . "The full-moon night in Phalguni is the first night of Samvatsara, the first year of the quinquennial age." This passage clearly shows that the quinquennial age which, according to the sixth verse of the Jyotisha, begins on the 1st of Mâgha (January-February), once began on the 15th of Phâlgunî (February-March). Now when the 15th of Phâlgunî of the first year called Samvatsara of the quinquennial age begins, the moon, according to the Jyotisha, is in position of the four principal points on the ecliptic was then as follows:

$$\frac{95}{124} \text{ th } \left(= \frac{1}{1 + \frac{1}{3 + \frac{8}{29}}} \right) \text{ or } \frac{3}{4} \text{th of the Uttarâ Phâlgunî, and}$$

$$\text{the sun in } \frac{33}{124} \text{ th } \left(= \frac{1}{3 + \frac{1}{1 + \frac{8}{25}}} \right) \text{ or } \frac{1}{4} \text{th of Pûrva Bhâdrapâdâ.}$$

Hence the

The winter solstice in 3o 22' of Pûrva Bhâdrapâdâ.

The vernal equinox in the beginning of Mrigaśîrsha.

The summer solstice in 10o of Pûrva Phâlgunî.

The autumnal equinox in the middle of Jyeshtha.

The vernal equinoctial point, we have seen, coincided with the beginning of Krittikâ in 1421 B.C.; and from the beginning of Krittikâ to that of Mrigaśîrsha, was, in consequence, $1421 + 26\frac{2}{3} \times 72 = 1421 + 1920 = 3341$ B.C., supposing the rate of precession to be 50" a year. When we take the rate to be 30 20' in 247 years, the time comes up to $1516 + 1960.7 = 3476.7$ B.C.

When the winter solstice by its retrograde motion coincided after that with the beginning of Prva Bhâdrapâdâ, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phâlgunî (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali-Yuga (derived from Kal, to reckon), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

INTERCHANGE OF KRITTIKA AND ASVINĪ*

11. We thus see that the asterisms, twenty-seven in number, were counted from the Mrigaśîrsha when the vernal equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Krittika, when it became the first of the asterisms. For then the winter solstice had changed, receding from Phâlgunî (February-March) to Mâgha (January-February), one complete lunar month. And, in like manner, the place of Krittikâ was occupied by Aúvinî, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoctial point, or, in other words, when the winter solstice was in Pansha (December-January).

* The impartial study of Vaidic and Post-Vaidic works shows that the ancient Âryans knew well the precession of the equinoxes, and "that they changed their position from a certain asterism to two (occasionally three) asterisms back, whenever the precession amounted to two, properly speaking, to $2\frac{11}{61}$ asterisms or about 290, being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month. . . . It appears certain that at the date of Sûrya Siddhânta, Brahmâ Siddhânta, and other ancient treatises on Astronomy, the vernal equinoctial point had not actually reached the beginning of Aúvinî, but was a few degrees east of it. . . . The astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50.25", and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less wary and scientific in their observations than their very ancient brethren—the Âryas."—The Theosophist, Vol. III, Oct. 1881, p. 23.

Now from the beginning of Krittikâ to that Aśvinî there are two asterisms, or 26 2/30, and the time the equinox takes to retrograde this distance at the rate of 10 in 72 years is 1920 years; and hence the date at which vernal equinox coincided with the commencement of Aśvinî or with the end of Revatî is 1920—1421 = 499 A.D.

BENTLEY'S OPINION

12. The next and equally important observation we have to record here, is one discussed by Mr. John Bentley in his researches into the Indian antiquities. "The first lunar asterism," he says, "in the division of twenty-eight was called Mûla, that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshtha, that is to say, the eldest or first, and consequently of the same import as the former" (vide his Historical View of the Hindu Astronomy . . . p. 5).^{*} From this it becomes manifest that the vernal equinox was once in the beginning of Mûla, and Mûla was reckoned the first of the asterisms when they were twenty-eight in number, including Abhijit. Now there are fourteen asterisms or 1800 from the beginning of Mrigaúîrsha to that of Mûla, and hence the date at which the vernal equinox coincided with the beginning of Mûla was at least $3341 + 180 \times 72 = 16,301$ B.C. The position of the four principal points on the ecliptic was then as given below:

The winter solstice in the beginning of Uttarâ-Phâlgunî in the month of Sravana.

The vernal equinox in the beginning of Mûla in Kârttika. The summer solstice in the beginning of Pûrva-Bhâdrapâdâ in Mâgha. The autumnal equinox in the beginning of Mrigaúîrsha in Vaishâkha.

A PROOF FROM THE BHAGAVAD-GÎTÂ

13. The Bhagavad-Gîtâ, as well as the Bhâgavata, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:

"I am the Mârgaúîrsha [viz. the first] among the months and the spring [viz. the first] among the seasons."

This shows that at one time the first month of spring was Mârgaúîrsha. A season includes two months, and the mention of a month suggests the season. "I am the Samvatsara among the years [which are five in number], and the spring among the seasons, and the Mârgaúîrsha among the months, and the Abhijit among the asterisms [which are twenty-eight in number]." This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first month of spring, was Mârgaúîrsha, and Abhijit was the first of the asterisms.

^{*} [In current reprint of the 1825 ed. by Biblio-Verlag, Osnabrück, 1970.]

It then coincided with the vernal equinoctial point, and hence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of Mûla to the beginning of Abhijit, and hence the date in question is at least $16,301 + 3/7 \times 90 \times 72 = 19,078$ or about 20,000 B.C. The Samvatsara at this time began in Bhâdrapâdâ the winter solstitial month.*

So far then 20,000 years are mathematically proven for the antiquity of the Vedas. And this is simply exoteric. Any mathematician, provided he be not blinded by preconception and prejudice, can see this, and an unknown but very clever amateur Astronomer, S. A. Mackey, has proved it some sixty years back.

His theory about the Hindu Yugas and their length is curious—as being so very near the correct doctrine.

It is said in volume ii. p. 103, of Asiatic Researches† that: “The great ancestor of Yudhishtira reigned 27,000 years . . . at the close of the brazen age.” In volume ix. p. 364, [and 86] we read:

“[In] the commencement of the Kali Yuga, in the reign of Yudhishtira.” And Yudhishtira . . . “began his reign immediately after the flood called Pralaya.”

Here we find three different statements concerning Yudhishtira . . . to explain these seeming differences we must have recourse to their books of science, where we find the heavens and the earth divided into five parts of unequal dimensions, by circles parallel to the equator. Attention to these divisions will be found to be of the utmost importance . . . as it will be found that from them arose the division of their Mahâ-Yuga into its four component parts. Every astronomer knows that there is a point in the heavens called the pole, round which the whole seems to turn in twenty-four hours; and that at ninety degrees from it they imagine a circle called the equator, which divides the heavens and the earth into two equal parts, the north and the south. Between this circle and the pole there is another imaginary circle called the circle of perpetual apparition: between which and the equator there is a point in the heavens called the zenith, through which let another imaginary circle pass, parallel to the other two; and then there wants but the circle of perpetual occultation to complete the round. . . . No astronomer of Europe besides myself has ever applied them to the development of the Hindu mysterious numbers. We are told in the Asiatic Researches that Yudhishtira brought Vicramâditya to reign in Cassimer, which is in the latitude of 36 degrees.

* The Theosophist, Vol. III, October, 1881, pp. 22-23.

† [Originally published 1788-1839, the entire series has been reprinted by Cosmo Pubs., New Delhi, 1979.]

And in that latitude the circle of perpetual apparition would extend up to 72 degrees altitude, and from that to the zenith there are but 18 degrees, but from the zenith to the equator in that latitude there are 36 degrees, and from the equator to the circle of perpetual occultation there are 54 degrees. Here we find the semi-circle of 180 degrees divided into four parts, in the proportion of 1, 2, 3, 4, i.e., 18, 36, 54, 72. Whether the Hindu astronomers were acquainted with the motion of the earth or not is of no consequence, since the appearances are the same; and if it will give those gentlemen of tender consciences any pleasure I am willing to admit that they imagined the heavens rolled round the earth, but they had observed the stars in the path of the sun to move forward through the equinoctial points, at the rate of fifty-four seconds of a degree in a year, which carried the whole zodiac round in 24,000 years; in which time they also observed that the angle of obliquity varied, so as to extend or contract the width of the tropics 4 degrees on each side, which rate of motion would carry the tropics from the equator to the poles in 540,000 years; in which time the Zodiac would have made twenty-two and a half revolutions, which are expressed by the parallel circles from the equator to the poles . . . or what amounts to the same thing, the north pole of the ecliptic would have moved from the north pole of the earth to the equator. . . . Thus the poles become inverted in 1,080,000 years, which is their Mahâ-Yuga, and which they had divided into four unequal parts, in the proportions of 1, 2, 3, 4, for the reasons mentioned above; which are 108,000, 216,000, 324,000, and 432,000. Here we have the most positive proofs that the above numbers originated in ancient astronomical observations and consequently are not deserving of those epithets which have been bestowed upon them by the Essayist, echoing the voice of Bentley, Wilford, Dupuis, etc.

I have now to show that the reign of Yudhishtira for 27,000 years is neither absurd nor disgusting, but perhaps the Essayist is not aware that there were several Yudhishtiras or Judhisters. In volume ii., p.103, Asiatic Researches: "The great ancestor of Yudhishtira reigned 27,000 years. . . . at the end of the brazen or third age." Here I must again beg your attention to this projection. This is a plane of that machine which the second gentleman thought so very clumsy; it is that of a prolong spheroid, called by the ancients an atroscope. Let the longest axis represent the poles of the earth, making an angle of 28 degrees with the horizon; then will the seven divisions above the horizon to the North Pole, the temple of Buddha, and the seven from the North Pole to the circle of perpetual apparition represent the fourteen Manvantaras, or very long periods of time, each of which, according to the third volume of Asiatic Researches, p. 262g., was the reign of a Menu. But Capt. Wilford, in volume v. p. 244, gives us the following information: "The Egyptians had fourteen dynasties, and the Hindus had fourteen dynasties, . . . the rulers of [which] are called Menus." . . . [Manus?]

Who can here mistake the fourteen very long periods of time for those which constituted the Kali Yuga of Delhi, or any other place in the latitude of 28 degrees, where the blank space from the foot of Meru to the seventh circle from the equator, constitutes the part passed over by the tropic in the next age; which proportions differ considerably from those in the latitude of 36; and because the numbers in the Hindu books differ, Mr. Bentley asserts that: “This shows what little dependence is to be put in them.” But, on the contrary, it shows with what accuracy the Hindus had observed the motions of the heavens in different latitudes.

Some of the Hindus inform us that “the earth has two spindles which are surrounded by seven tiers of heavens and hells at the distance of one Raju each.” This needs but little explanation when it is understood that the seven divisions from the equator to their zenith are called Rishis or Rashes. But what is most to our present purpose to know is that they had given names to each of those divisions which the tropics passed over during each revolution of the Zodiac. In the latitude of 36 degrees where the Pole or Meru was nine steps high at Cassimere, they were called Shastras; in latitude 28 degrees at Delhi, where the Pole or Meru was seven steps high, they were called Menus; but in 24 degrees, at Cacha, where the Pole or Meru was but six steps high, they were called Sacas. But in the ninth volume (*Asiatic Researches* p. 82-83) Yudhishtira, the son of Dharma, or Justice, was the first of the six Sacas; . . . the name implies the end, and as everything has two ends, Yudhishtira is as applicable to the first as to the last. And as the division on the north of the circle of perpetual apparition is the first of the Kali Yuga, supposing the tropics to be ascending, it was called the division or reign of Yudhishtira. But the division which immediately precedes the circle of perpetual apparition is the last of the third or brazen age, and was therefore called Yudhishtira and as his reign preceded the reign of the other, as the tropic ascended to the Pole or Meru, he was called the father of the other—“the great ancestor of Yudhishtira, who reigned twenty-seven thousand years, . . . at the close of the brazen age.” (Vol. ii. *Asiatic Researches*.)

The ancient Hindus observed that the Zodiac went forward at about the rate of fifty-four seconds a year, and to avoid greater fractions, stated it at that, which would make a complete round in 24,000 years; and observing the angle of the poles to vary nearly 4 degrees each round, stated the three numbers as such, which would have given forty-five rounds of the Zodiac to half a revolution of the poles; but finding that forty-five rounds would not bring the northern tropic to coincide with the circle of perpetual apparition by thirty minutes of a degree, which required the Zodiac to move one sign and a half more, which we all know it could not do in less than 3,000 years, they were, in the case before us, added to the end of the brazen age, which lengthen the reign of that Yudhishtira to 27,000 years instead of 24,000, but, at another time they did not alter the regular order of 24,000 years to the reign of each of these long-winded monarchs, but rounded up the time by allowing a regency to continue three or four thousand years. In volume ii. p. 105, *Asiatic Researches*, we are told that:

“Paricshit, the great nephew and successor of Yudhishtira . . . is allowed without controversy to have reigned in the interval between the brazen and earthen Ages, and to have died at the setting-in of the Kali Yug.”

Here we find an interregnum at the end of the brazen age, and before the setting-in of the Kali Yug; and as there can be but one brazen or Tretâ-Yug, i.e., the third age, in a Maha-Yuga, of 1,080,000 years: the reign of this Paricshit must have been in the second Mahâ-Yuga, when the pole had returned to its original position, which must have taken 2,160,000 years: and this is what the Hindus call the Prajanatha Yuga. Analogous to this custom is that of some nations more modern, who, fond of even numbers, have made the common year to consist of twelve months of thirty days each, and the five days and odd measure have been represented as the reign of a little serpent biting his tail, and divided into five parts, etc.

But “Yudhishtira began his reign immediately after the flood called Pralaya,” i.e., at the end of the Kali Yug (or age of heat), when the tropic had passed from the pole to the other side of the circle of perpetual apparition, which coincides with the northern horizon; here the tropics or summer solstice would be again in the same parallel of north declination, at the commencement of their first age, as he was at the end of their third age, or Tretâ-Yug, called the brazen age. . . .

Enough has been said to prove that the Hindu books of science are not disgusting absurdities, originated in ignorance, vanity, and credulity; but books containing the most profound knowledge of astronomy and geography. What, therefore, can induce those gentlemen of tender consciences to insist that Yudhishtira was a real mortal man I have no guess; unless it be that they fear for the fate of Jared and his grandfather, Methuselah?

MYSTERY OF THE BUDDHA

THE DOCTRINE OF AVTARAS

A strange story—a legend rather—is persistently current among the disciples of some great Himlayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among the secret books of the Lamaists of Tibet, as well as a tradition among the ryans, that Gautama BUDDHA had two doctrines: one for the masses and His lay disciples, the other for His “elect,” the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people’s mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the option and responsibility of the writer to tell the facts as she personally understood them, the blame for possible misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition—as it is now left to the sagacity of the reader—to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

The esoteric version of the mystery given in the secret volumes may be told very briefly. The Buddhists have always stoutly denied that their BUDDHA was, as alleged by the Brahmans, an Avatâra of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term “Mahâ-Vishnu” is not known to them in its full, impersonal, and general meaning.

There is a mysterious Principle in Nature called “Mahâ-Vishnu,” which is not the God of that name, but a principle which contains Bîja, the seed of Avatârism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviors, the Bodhisattvas and the Avatâras, are the trees of salvation grown out from the one seed, the Bîja or “Mahâ-Vishnu.” Whether it be called Âdi-Buddha (Primeval Wisdom) or Mahâ-Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe-Nirvâna,* in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA was an incarnation of Mahâ-Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated know that He was a direct incarnation of one of the primeval “Seven Sons of Light” who are to be found in every Theogony—the Dhyân-Chohans whose mission it is, from one eternity (aeôn) to the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in Esoteric Buddhism.

One of the greatest mysteries of speculative and philosophical Mysticism—and it is one of the mysteries now to be disclosed — is the modus operandi in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world.

* A great deal of misconception is raised by a confusion of planes of being and misuse of expressions. For instance, certain spiritual states have been confounded with the Nirvâna of BUDDHA. The Nirvâna of BUDDHA is totally different from any other spiritual state of Samadhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly.

This teaching may never be fully explained to an unprepared public; but one thing is certain and may be said now: that between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching* with its logical and reasonable demonstrations, the links of which may all be traced in logical and philosophical sequence in nature.

This “Mystery” is found, for him who understands its right meaning, in the dialogue between Krishan and Arjuna, in the Bhagavad-Gîtâ, Chapter iv, 5-9. Says the Avatâra:

Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.

Although I am unborn, with exhaustless Âtman, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power of illusion.†

Whenever, O son of Bhârata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, I am born in every yuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna having abandoned the body does not receive rebirth; he comes to me.

Thus, all the Avatâras are one and the same: the Sons of their “Father,” in a direct descent and line, the “Father,” or one of the seven Flames becoming, for the time being, the Son, and these two being one—in Eternity.

* This region is the one possible point of conciliation between the two diametrically opposed poles of religion and science, the one with its barren fields of dogmas on faith, the other overrunning with empty hypotheses, both overgrown with the weeds of error. They will never meet. The two are at feud, at an everlasting warfare with each other, but this does not prevent them from uniting against Esoteric Philosophy, which for two millenniums has had to fight against infallibility in both directions, or “mere vanity and pretence” as Antoninus defined it, and now finds the materialism of Modern Science arrayed against its truths.

† Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity, the Supreme permitted one of his glorious Aeôn, whose name was the “Anointed” (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an “illusion” held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.

What is the Father? Is it the absolute Cause of all?—the fathomless Eternal? No; most decidedly. It is Kâranâtman, the “Causal Soul” which, in its general sense, is called by the Hindus Îúvara, the Lord, and by Christians, “God,” the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the “One and Only.” Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyâni-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, “for the salvation of the good and the destruction of wickedness,” the personalities known as Gautama, Samkara, Jesus and a few others were born each in his age, as declared—“I am born in every Yuga”—and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general rebirths. Rebirths may be divided into three classes: the divine incarnations called Avataras; those of Adepts who give up Nirvâna for the sake of helping on humanity—the Nirmânakâyas; and the natural succession of rebirths for all—the common law. The Avatra is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Mâyâ; the Adept is reborn consciously, at his will and pleasure;* the units of the common herd unconsciously follow the great law of dual evolution.

What is an Avatâra? for the term before being used ought to be well understood. It is a descent of the manifested Deity—

* A genuine initiated Adept will retain his Adeptship, though there may be for our world of illusion numberless incarnations of him. The propelling power that lies at the root of a series of such incarnations is not Karma, as ordinarily understood, but a still more inscrutable power. During the period of his lives the Adept does not lose his Adeptship, though he cannot rise in it to a higher degree.

—whether under the specific name of Siva, Vishnu, or Âdi-Buddha—into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

Gautama BUDDHA was born an Avatâra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatâra and a Jîvanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jîvanmukta, is one who obtains Nirvâna by his individual merits. To this expression again an uncompromising, philosophical Vedântin would object. He might say that as the condition of the Avatâra and the Jîvanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvâna. Nirvâna, he would say, is actionless; how can, then, any action lead to it? It is neither a result nor a cause, but an ever-present, eternal Is, as Nâgasena defined it.* Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatâra is; a Jîvanmukta becomes one. If the state of the two is identical, not so are the causes which lead to it. An Avatâra is a descent of a God into an illusive form; a Jîvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvânî because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvâna and who alone can help him to reach this abode.

The Sasstras say that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor benefited by Deity [the Mahâ-Guru].

* [See Milinda's Questions, tr. by I.B. Horner, Division VII, 5. London Luzac & Co., 1964. Cf. p. 416 & fn. of this text.]

Therefore it is maintained that Gautama, though an Avâtara in one sense, is a true human Jîvanmukta, owing his position to his personal merit, and thus more than an Avatâra. It was his personal merit that enabled him to achieve Nirvâna.

Of the voluntary and conscious incarnations of Adepts there are two types—those of Nirmânakâyas, and those undertaken by the probationary chelas who are on their trial.

The greatest, as the most puzzling mystery of the first type lies in the fact, that such rebirth in a human body of the personal Ego of some particular Adept—when it has been dwelling in the Mâyâvi or the Kâma-Rupa, and remaining in the Kâma-Loka— may happen even when his “Higher Principles” are in the state of Nirvâna.* Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the highest plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go into Nirvâna which is not eternally there; but human intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided. The content of this spiritual evolution is the material on various planes with which the Nirvânî was in contact prior to his attainment of Nirvana. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the Upanishads, and must go in the right spirit.

* From the so-called Brahmâ-Loka—the seventh and higher world, beyond which all is arupa, formless, purely spiritual—to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and rebirth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmâ): there are other states or spheres from which there is only return after 100 years of Brahmâ (Mahâ-Kalpa, a period covering 311,040,000,000,000 years). Nirvâna, it is said, is a state from which there is no return. Yet it is maintained that there may be, as exceptional cases, reincarnation from that state; only such incarnations are illusion, like everything else on this plane, as will be shown.

Here we attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvâna—who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All—will seize the possibility of the fact. They know that while a Dharmakâya—a Nirvânî “without remains,” as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness—cannot be said to return to incarnation on Earth, the Nirvânî being no longer a he, a she, or even an it; the Nirmamakaya—or he who has obtained Nirvâna “with remains,” i.e., who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased—can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmânakâyas—the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvâna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvâna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakâya, being a Nirvânî or Jîvanmukta, can have no “remains” left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvâna, can cause his “remains”

(sometimes, though not very well, called his Mâyâvi-Rupa), to remain behind,* whether he is to become a Nirvânî, or to find himself in a lower state of bliss.

Next, there are cases—rare, yet more frequent than one would be disposed to expect—which are the voluntary and conscious reincarnations of Adepts on their trial. Every man has an Inner, a “Higher Self,” and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only possible, but is of frequent occurrence, according to Occult and Kabalistic teachings. The degrees of such power of course vary greatly. To mention but three: the lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

As an instance of an Adept who enjoyed the first mentioned power some mediaeval Kabalists cite a well-known personage of the fifteenth century—Cardinal de Cusa; Karma, due to his wonderful devotion to Esoteric study and the Kabalah, led the suffering Adept to seek intellectual recuperation and rest from ecclesiastical tyranny in the body of Copernicus.

* This fact of the disappearance of the vehicle of Egotism in the fully developed Yogi, who is supposed to have reached Nirvâna on earth, years before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brâhmanical authority, that such a Paramâtman should be held as absolutely blameless and free from sin or responsibility, do whatever he may (see last chapter of the Laws of Manu). Indeed, caste itself—that most despotic, uncompromising and autocratic tyrant in India—can be broken with impunity by the Yogi, who is above caste. This will give the key to our statements.

Se non é vero é ben trovato [If it is not true, it is cleverly invented]; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called *De Docta Ignorantia*, written by the Cardinal de Cusa, in which all the theories and hypotheses—all the ideas—of Copernicus are found as the keynotes to the discoveries of the great astronomer.* Who was this extraordinarily learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than friendship of the Popes Eugenius IV, Nicholas V, and Pius II, to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life.

* About fifty years before the birth of Copernicus, De Cusa wrote as follows: "Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term. . . . For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it. . . . Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere [*machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*]. . . . Hence, the earth not being in the centre, cannot therefore be motionless . . . and though it is far smaller than the sun, one must not conclude for all that, that she is worse [*vilior—more vile*] One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants. . . . The earth, very likely [*fortasse*] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect." One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (*velata et neglecta*) were once more brought to light. "Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?" asks Louis Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and reincarnation be dismissed. [See De Cusa's, *Of Learned Ignorance*, tr. by Fr. Germain Heron, London, Routledge, 1954, Bk. II, ch. 11 & 12; *Nicolai De Cusa Opera Omnia*, Vol. I. Ediderunt: Ernestus Hoffman et Raymundus Klibansky, Lipsiae, In Aedibus Felicis Meiner, 1932, etc., cap. xi & xii, pp. 100-104 ff.]

De Cusa died in 1464; moreover, his best works were written before he was forced to enter orders—to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the Zohar, and which belongs by right to the Books of Hermes:

The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.

This is changed by some into: “The centre being nowhere, and the circumference everywhere,” a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyâni-Chohans—the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.” Arupa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man—it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness—the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle—the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brâhmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the “Watchers,” there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.* But it is not with any of these that we are at present concerned, but with the “Seven Breaths,” so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.

The Commentary on the Book of Dzyan says:

Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatâras only those who had the Seven Virtues in them† in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the “beam” is a part of the Lord of Lords. ‡

The septenary principle in man—who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane—was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their division of principles is in every point a counterpart of the Âryan Secret Teaching. It is thus given in Isis Unveiled:

* This is the secret meaning of the statements about the Hierarchy of Prajapâtis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are “Gods” and creators of men—many of them the “Lords of Beings”; they are the “Mind-born Sons” of Brahmâ, and then they become mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob’s dream has the same significance.

† He “of the Seven Virtues” is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatâra of his “Watcher” or Guardian Angel, as the Christian would put it.

‡ The title of the highest Dhyâni-Chohans.

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely . . . a union of soul and body; he was a trinity when Spirit was added to it. Besides, that doctrine made him consist of kha—body; khaba—astral form, or shadow; ka—animal soul or lifeprinciple; ba—the higher soul; and akh—terrestrial intelligence. They had also a sixth principle, named sah—or mummy; but the functions of this one commenced only after the death of the body.*

The seventh principle being of course the highest, uncreated Spirit was generically called Osiris, therefore every deceased person became Osirified—or an Osiris—after death.

But in addition to reiterating the old, ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of rebirth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in *Isis Unveiled*. A general rebirth for every individual with interlude of Kâma-Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind, like Siddârtha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed—not ten thousand years before, as cautiously put forward in *Isis Unveiled* (Vol. I, p. 35), but for millions of consecutive years from the beginning of the Manvantara. For—with the exception of real Avatâras, as above explained—they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame—called Devas, Dhyâni-Chohans, or Dhyâni-Buddhas, or again, Planetary Angels, etc.—shining in aeonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

* Op. cit., Vol. II, p. 367.

No more could be said at the time when *Isis Unveiled* was written; hence the statement was limited to the single remark that

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.*

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity of quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.

But it is with “special cases” that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes—the vessel being sufficiently clean—by his personal God, the Fountainhead (on the plane of the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or “Father in Heaven,” is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, life-long Theophania. Let us bear in mind that this is neither Avatârism, as it is understood in Brâhmanical philosophy, nor is the man thus selected a Jîvanmukta or Nirvânî, but that it is a wholly exceptional case in the realm of Mysticism.

* Op. cit., Vol. I, p. 35.

The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual—or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Samkarâchârya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat-Kumâra spiritualized (animated) Pradyumna, the son of Krishna during the great Mahâbhârata period, while at the same time, he, Sanat-Kumra, gave spiritual instruction to King Dhritarâsh~ra. Moreover, it is to be remembered that Sanat-Kumâra is “an eternal youth of sixteen,” dwelling in Jana-Loka, his own sphere or spiritual state.

Even in ordinary mediumistic life, so-called, it is pretty well ascertained that while the body is acting—even though only mechanically—or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstasies, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifetime of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place, the following mysterious event often happens.

As a Dharmakâya, a Nirvâmî “without remains,” entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakâya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kâma-Loka (the limbus or purgatory of the Roman Catholic, and the “Summer-land” of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.* It has become too holy and pure, no longer by reflected but by its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvânic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmânakâya [the Nirvânî “with remains,”] he can still help humanity.

“Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!” was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers. “If I will that he tarry till I come, what is that to thee?”† asks the astral Jesus of Peter. “Till I come” means “till I am reincarnated again” in a physical body. Yet the Christ of the old crucified body could truly say: “I am with my Father and one with Him,” which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea of the millennium or chiliasm, in its physical sense.

* “After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a second death [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like.” It becomes natural then, that the “aerial body” of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a “Son of the Resurrection,” being “equal unto the angels,” and cannot die any more (see Luke xx, 36).

† St. John xxi, 22.

Since then the “Man of Sorrows” has returned, perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand “Son of God” has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned.*

* See the extract made in *The Theosophist*, [Nov. 1881, p. 38 & Dec., p. 25], from a glorious novel by Dostoievsky—a fragment entitled “The Grand Inquisitor.” It is a fiction; naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands. [See also *B.C.W.* Vol. III, pp. 324-25 and *Mahatma Letters*, No. 27.]

THE SEVEN PRINCIPLES

The “Mystery of Buddha” is that of several other Adepts—perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the “Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upâdhis (bases) in man, any number of Kośas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedântic classification gives five Kośas, and the Târaka Râja Yoga simplifies them into four—the three Upâdhis synthesized by the highest principle, Âtman.

That which has just been stated will, of course, suggest the question: “How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective ‘Higher Selves’ ad libitum, and be still the one eternal Monad in the infinity of a Manvantara?” The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The “Seven Principles” are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the “Pilgrim’s” journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs. Our earth affording every Mâyâvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Âtman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favored than itself from the effects of mental blindness.

If asked: “When the change described as the passage of a Buddha or a Jîvanmukta into Nirvâna takes place, where does the original consciousness which animated the body continue to reside—in the Nirvânî or in the subsequent reincarnations of the latter’s ‘remains’ (the Nirmânakâya)?” the answer is that imprisoned consciousness may be a “certain knowledge from observation and experience,” as Gibbon puts it, but disembodied consciousness is not an effect, but a cause. It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centered on or in any particular subject, nor can it be limited. Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness per se, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness per se without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep—and if even during those visions it is all but ubiquitous—how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

THE MYSTERY OF BUDDHA

Now the mystery of Buddha lies in this: Gautama, an incarnation of pure Wisdom, had yet to learn in His human body and to be initiated into the world's secrets like any other mortal, until the day when He emerged from His secret recess in the Himâlayas and preached for the first time in the grove of Benares. The same with Jesus: from the age of twelve to thirty years, when He is found preaching the sermon on the Mount, nothing is positively said or known of Him. Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance—and as its consequence the sufferings—of mankind, desirous though He was to keep inviolate His sacred vows, He failed to keep within the prescribed limits. While constructing His Exoteric Philosophy (the “Eye-Doctrine”) on the foundations of eternal Truth, He failed to conceal certain dogmas, and trespassing beyond the lawful lines, caused those dogmas to be misunderstood. In His anxiety to make away with the false Gods, He revealed in the “Seven Paths to Nirvâna” some of the mysteries of the Seven Lights of the Arupa (formless) World. A little of the truth is often worse than no truth at all.

Truth and fiction are like oil and water: they will never mix.

His new doctrine, which represented the outward dead body of the Esoteric Teaching without its vivifying Soul, had disastrous effects: it was never correctly understood, and the doctrine itself was rejected by the Southern Buddhists. Immense philanthropy, a boundless love and charity for all creatures, were at the bottom of His unintentional mistake; but Karma little heeds intentions, whether good or bad, if they remain fruitless. If the “Good Law,” as preached, resulted in the most sublime code of ethics and the unparalleled philosophy of things external in the visible Kosmos, it biassed and misguided immature minds into believing there was nothing more under the outward mantle of the system, and its dead-letter only was accepted. Moreover, the new teaching unsettled many great minds which had previously followed the orthodox Brâhmanical lead.

Thus, fifty odd years after his death “the great Teacher”* having refused full Dharmakâya and Nirvâna, was pleased, for purposes of Karma and philanthropy, to be reborn. For Him death had been no death, but as expressed in the “Elixir of Life,”† He changed

A sudden plunge into darkness to a transition into a brighter light.

The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Samkara, the greatest Vedântic teacher of India, whose philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the Sruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His—finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brâhmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

Was Samkarâchârya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the “astral” Gautama inside the outward Samkara, whose higher principle, or Âtman, was, nevertheless, his own divine prototype—the “Son of Light,” indeed—the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality — now in its full trinitarian form of the Monad as Atma-Buddhi-Manas—to a new body, whether visible or subjective. In the first case it is a Mânushya-Buddha; in the second it is a Nirmânakâya.

* When we say the “great Teacher,” we do not mean His Buddhic Ego, but that principle in Him which was the vehicle of His personal or terrestrial Ego.

† Five Years of Theosophy, p. 4.

The Buddha is in Nirvâna, it is said, though this once mortal vehicle—the subtle body—of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this Root-Race, at any rate. From time to time He, the “astral” Gautama, associates Himself, in some most mysterious—to us quite incomprehensible—manner, with Avatâras and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Samkarâchârya—that, as is said in Esoteric Buddhism:

Samkarâchârya simply was Buddha in all respects in a new body.*

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Samkara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama’s “Astral” Ego—or rather his Bodhisattva—may have been associated in some mysterious way with Samkarâchârya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket—that of a Brâhman of Southern India. But the Âtman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in Its own sphere in Kosmos.

Samkara was an Avatâra in the full sense of the term. According to Sâyanâchârya, the great commentator on the Vedas, he is to be held as an Avatâra, or direct incarnation of Siva—the Logos, the Seventh Principle in Nature—Himself. In the Secret Doctrine Srî Samkarâchârya is regarded as the abode—for the thirty-two years of his mortal life—of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.

And now what is meant by a “Bodhisattva”? Buddhists of the Mahâyâna mystic system teach that each BUDDHA manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kâma (concupiscence or desire—the sensuous universe or our earth) in the shape of a man; in the world of Rupa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as a Dhyâni-Buddha.

* Op. cit., p. 175, Fifth Edition, 1885.

The latter prevails eternally in space and time, i.e., from one Mahâ-Kalpa to the other—the synthetic culmination of the three being Âdi-Buddha,* the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their interrelation is the following: The Dhyâni-Buddha, when the world needs a human Buddha, “creates” through the power of Dhyâna (meditation, omnipotent devotion), a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Mânushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. The Esoteric meaning of this teaching is clear. In the case of a simple mortal, the principles in him are only the more or less bright reflections of the seven cosmic, and the seven celestial Principles, the Hierarchy of supersensual Beings. In the case of a Buddha, they are almost the principles in esse themselves. The Bodhisattva replaces in him the Kâraṇa Sarîra, the Ego principle, and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that “by virtue of Dhyâna [or abstract meditation] the Dhyâni-Buddha [the Buddha’s Spirit or Monad] creates a Bodhisattva,” or the astrally clothed Ego within the Mânushya-Buddha. Thus, while the Buddha merges back into Nirvâna whence it proceeded, the Bodhisattva remains behind to continue the Buddha’s work upon earth. It is then this Bodhisattva that may have afforded the lower principles in the apparitional body of Samkarâchârya, the Avatâra.

Now to say that Buddha, after having reached Nirvâna, returned thence to reincarnate in a new body, would be uttering a heresy from the Brâhmanical, as well as from the Buddhistic standpoint.

* It would be useless to raise objections from exoteric works to statements in this, which aims to expound, however superficially, the Esoteric Teachings alone. It is because they are misled by the exoteric doctrine that Bishop Bigandet and others aver that the notion of a supreme eternal Âdi-Buddha is to be found only in writings of comparatively recent date. What is given here is taken from the secret portions of Dus-Kyi Khorlo (Kâla-Chakra, in Sanskrit, or the “Wheel of Time,” or duration).

Even in the Mahâyâna exoteric School, in the teaching as to the three “Buddhic” bodies,* it is said of the Dharmakâya—the ideal formless Being—that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvâna he has left behind him the *Nirmânakâya* (the *Bodhisattva*) to work after him, is quite orthodox and in accordance with both the Esoteric Mahâyâna and the *Prasanga Mâdhyamika* Schools, the latter an anti-esoteric and most rationalistic system. For in the *Kâla-Chakra* Commentary it is shown that there is: (1) *Âdi-Buddha*, eternal and conditionless; then (2) come *Sambhogakâya-Buddhas*, or *Dhyâni-Buddhas*, existing from (aeonic) eternity and never disappearing—the Causal Buddhas so to say; and (3) the *Mânushya-Bodhisattvas*. The relation between them is determined by the definition given. *Âdi-Buddha* is *Vajradhara*, and the *Dhyâni-Buddhas* are *Vajrasattva*; yet though these two are different Beings on their respective planes, they are identical in fact, one acting through the other, as a *Dhyâni* through a human Buddha. One is “Endless Intelligence”; the other only “Supreme Intelligence.” It is said of *Phra Bodhisattva*—who was subsequently on earth Buddha *Gautama*:

Having fulfilled all the conditions for the immediate attainment of perfect Buddhahood, the Holy One preferred, from unlimited charity towards living beings, once more to reincarnate for the benefit of man.

The Nirvâna of the Buddhists is only the threshold of *Pari-nirvâna*, according to the Esoteric Teaching: while with the *Brâhmans*, it is the summum bonum, that final state from which there is no more return—not till the next *Mahâ-Kalpa*, at all events. And even this last view will be opposed by some too orthodox and dogmatic philosophers who will not accept the Esoteric Doctrine.

* The three bodies are (1) the *Nirmânakâya* (*Tul-pa'i-Ku* in Tibetan), in which the *Bodhisattva* after entering by the six *Pâramitâs* [generosity, virtue, patience, vigor, meditation & wisdom] the Path to Nirvâna, appears to men in order to teach them; (2) *Sambhogakâya* (*Dzog-pa'i-Ku*), the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and (3) *Dharmakâya* (in Tibetan, *Cho-Ku*), the Nirvânic body. [Cf. *Voice of the Silence*, pp. 95-97; and *Hui Neng's Platform Sutra*, ch. 6.]

With them Nirvâna is absolute nothingness, in which there is nothing and no one; only an unconditioned All. To understand the full characteristics of that Abstract Principle one must sense it intuitively and comprehend fully the “one permanent condition in the Universe,” which the Hindûs define so truly as

. . . the state of perfect unconsciousness, bare Chidâkâsa (field of consciousness) in fact,

however paradoxical it may seem to the profane reader.*

Samkarâchârya was reputed to be an Avatâra, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brâhman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama’s astral personal remains. This divine Non-Ego chose as its own Upâdhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Said Samkarâchârya:

Parabrahman is Kartâ [Purusha], as there is no other Adhishtâthâ,† and Parabrahman is Prakriti, there being no other substance.‡

Now what is true of the Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say—when once we accept such a possibility—that the “astral” Gautama, or the Nirmânakâya, was the Upâdhi of Samkarâchârya’s spirit, rather than that the latter was a reincarnation of the former.

* Five Years of Theosophy, 1885 ed., “Personal and Impersonal God,” p. 202, by T. Subba Row.

† Adhishtâthâ, the active or working agent in Prakriti (or matter).

‡ Vedânta-Sutras, Ad. I, Pâda iv, Sloka 23. Commentary. The passage is given as follows in Thibaut’s translation (Sacred Books of the East, xxxiv), p. 286: “The Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance from which the world could originate.”

When a Samkarâchârya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Samkara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower, more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvâna, reunited to form the middle principles of Samkarâchârya, the earthly Entity.*

It is absolutely necessary to study the doctrine of the Buddhas esoterically, and understand the subtle differences between the various planes of existence, to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitâbha for his Bodhisattva and Avalokiteúvara for his Dhyâni-Buddha—the triad emanating directly from Âdi-Buddha—assimilated these by his “Dhyana” (meditation) and thus became a Buddha (“enlightened”).

* In Five Years of Theosophy (article: “Śâkyâ Muni’s Place in History,” p. 372, note) it is stated that one day when our Lord sat in the Sattapanni Cave (Saptaparna) he compared man to a Saptaparna (seven leaved) plant. “Mendicants,” he said, “there are seven Buddhas in every Buddha, and there are six Bhikshus and but one Buddha in each mendicant. What are the seven? The seven branches of complete knowledge. What are the six? The six organs of sense. What are the five? The five elements of illusive being. And the ONE which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the one.” Which means that every principle in the Buddha was the highest that could be evolved on this earth; whereas in the case of other men who attain to Nirvâna this is not necessarily the case. Even as a mere human (Mânushya) Buddha, Gautama was a pattern for all men. But his Arhats were not necessarily so. [Cf. Blavatsky Collected Writings, Vol. V, p. 247.]

In another manner this is the case with all men; every one of us has his Bodhisattva—the middle principle, if we hold for a moment to the trinitarian division of the septenary group—and his Dhyâni-Buddha, or Chohan, the “Father of the Son.” Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.

Six centuries after the translation of the human Buddha (Gautama), another Reformer, as noble and as loving, though less favored by opportunity, arose in another part of the world, among another and a less spiritual race. There is a great similarity between the subsequent opinions of the world about the two Saviors, the Eastern and the Western. While millions became converted to the doctrines of the two Masters, the enemies of both—sectarian opponents, the most dangerous of all—tore both to shreds by insinuating maliciously-distorted statements based on Occult truths, and therefore doubly dangerous. While of Buddha it is said by the Brâhmans that He was truly an Avatâra of Vishnu, but that He had come to tempt the Brâhmans from their faith, and was therefore the evil aspect of the God; of Jesus the Bardesian Gnostics and others asserted that He was Nebo, the false Messiah, the destroyer of the old orthodox religion. “He is the founder of a new sect of Nazars,” said other sectarians. In Hebrew the word “Naba” means “to speak by inspiration” (!,1, and &,1 is Nebo, the God of wisdom). But Nebo is also Mercury, who is Budha in the Hindu monogram of planets. And this is shown by the fact that the Talmudists hold that Jesus was inspired by the Genius (or Regent) of Mercury confounded by Sir William Jones with Gautama Buddha. There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here.*

If both the Initiates, aware of the danger of furnishing the uncultured masses with the powers acquired by ultimate knowledge, left the innermost corner of the sanctuary in profound darkness, who, acquainted with human nature, can blame either of them for this? Yet although Gautama, actuated by prudence, left the Esoteric and most dangerous portions of the Secret Knowledge untold, and lived to the ripe old age of eighty—

* See *Isis Unveiled*, Vol. II, p. 132.

—the Esoteric Doctrine says one hundred—years, dying with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world, He yet perhaps revealed more than was strictly good for posterity. But Jesus, who had promised His disciples the knowledge which confers upon man the power of producing “miracles” far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised “miracles.” They have to choose: either it is they who have blundered, or it is their Master who must stand arraigned for an empty promise, an uncalled-for boast.* Why such a difference in the destiny of the two? For the Occultist this enigma of the unequal favor of Karma or Providence is unriddled by the Secret Doctrine.

It is “not lawful” to speak of such things publicly, as St. Paul tells us. One more explanation only may be given in reference to this subject. It was said a few pages back that an Adept who thus sacrifices himself to live, giving up full Nirvâna, though he can never lose the knowledge acquired by him in previous existences, yet can never rise higher in such borrowed bodies.

* “Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyâni-Buddha. . . . A Bodhisattva is the way and Path to his Father, and thence to the One Supreme Essence” (Descent of Buddhas, p. 17, from Âryâsanga). “I am the way, the Truth, and the Life: no man cometh unto the Father, but by me” (St. John, xiv, 6). The “way” is not the goal. Nowhere throughout the New Testament is Jesus found calling himself God, or anything higher than “a son of God,” the son of a “Father” common to all, synthetically. Paul never said (1 Tim. iii, 16), “God was manifest in the flesh,” but “He who was manifested in the flesh” (Revised Edition). While the common herd among the Buddhists—the Burmese especially—regard Jesus as an incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.

Why? Because he becomes simply the vehicle of a “Son of Light” from a still higher sphere, Who being Arupa, has no personal astral body of His own fit for this world. Such “Sons of Light,” or Dhyâni-Buddhas, are the Dharmakâyas of preceding Manvantaras, who have closed their cycles of incarnations in the ordinary sense and who, being thus Karmaless, have long ago dropped their individual Rupas, and have become identified with the first Principle. Hence the necessity of a sacrificial Nirmânakâya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection is only temporary, and in most cases it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of Jñâna (Occult Knowledge). It is closely linked, by a direct evolution of Spirit and involution of Matter, with the primeval and great Sacrifice at the foundation of the manifested Worlds, the gradual smothering and death of the spiritual in the material. The seed “is not quickened, except it die.”* Hence in the Purusha Sukta of the Rig-Veda,† the mother fount and source of all subsequent religions, it is stated allegorically that “the thousand-headed Purusha” was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation—the seed, truly—of the later many-formed symbol in various religions, including Christianity, of the sacrificial lamb. For it is a play upon the words. “Aja” (Purusha), “the unborn,” or eternal Spirit, means also “lamb,” in Sanskrit. Spirit disappears—dies, metaphorically—the more it gets involved in matter, and hence the sacrifice of the “unborn,” or the “lamb.”

Why the BUDDHA chose to make this sacrifice will be plain only to those who, to the minute knowledge of His earthly life, add that of a thorough comprehension of the laws of Karma. Such occurrences, however, belong to the most exceptional cases.

* 1 Corinth. xv, 36.

† Op. cit., Mandala X, hymn 90, 1-5.

As tradition goes, the Brâhmans had committed a heavy sin by persecuting Gautama BUDDHA and His teachings instead of blending and reconciling them with the tenets of pure Vaidic Brâhmanism, as was done later by Samkarâchârya. Gautama had never gone against the Vedas, only against the exoteric growth of preconceived interpretations. The Sruti—divine oral revelation, the outcome of which was the Veda—is eternal. It reached the ear of Gautama Siddhârtha as it had those of the Rishis who had written it down. He accepted the revelation, while rejecting the later overgrowth of Brâhmanical thought and fancy, and built His doctrines on one and the same basis of imperishable truth. As in the case of His Western successor, Gautama, the “Merciful,” the “Pure,” and the “Just,” was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and the reviled, the outcast and the hapless, invited by Him to the king’s festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the disinherited ones of the land—and these non-spiritual Brâhmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king, who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs—the cause nevertheless Himself: hence the “Merciful and the Blessed One” could not go out entirely from this world of illusion and created causes without atoning for the sin of all—therefore of these Brahmans also. If “man afflicted by man” found safe refuge with the Tathâgata, “man afflicting man” had also his share in His self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sin of His enemies.

Then only was he willing to become a full Dharmakâya, a Jîvanmukta “without remains.

“The close of Samkarâchârya’s life brings us face to face with a fresh mystery. Samkarâchârya retires to a cave in the Himâlayas, permitting none of his disciples to follow him, and disappears therein forever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative, and some of the local Gurus, if they do not emphatically corroborate, do not deny the rumor. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Sambhala, beyond, far beyond, the snowy-capped Himâlayas.*

* [For a traditional life story see Sankara-Dig-Vijaya by Madhava-Vidyaranya, tr. by Swami Tapasyananda, Madras, Sri Ramakrishna Math, 1978.—Compiler.]

“REINCARNATIONS” OF BUDDHA

Every section in the chapter on “Dezhin Shegpa”* (Tathâgata) in the Commentaries represents one year of that great Philosopher’s life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddhahood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous “Path of Perfection” being missed. The Bodhisattva became a Buddha and a Nirvânî through personal effort and merit, after having had to undergo all the hardships of every other neophyte—not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvâna while still living in the body and on this earth that was due to His having been in previous births high on the “Path of Dzyan” (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages. He has to acquire Ritchen-na-dun (“the seven precious gifts”)† one after the other. During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts. Zhine-lhag thong (Sanskrit: Samatha-vipashyanâ, religious abstract meditation) will develop in him most wonderful faculties independently of himself. The four degrees of contemplation, or Sam-tan (Sanskrit: Dhyâna), once acquired, everything becomes easy.

* Literally, “he who walks [or follows] in the way [or path] of his predecessors.”

† I.J. Schmidt, in *Ssanang-Ssetzen Chungtaidschi*, p. 471, and Schlagintweit, in *Buddhism in Tibet*, p. 53, accept these precious things literally, enumerating them as “the wheel, the precious stone, the royal consort, the best treasurer, the best horse, the elephant, the best leader.” After this one can little wonder if “besides a Dhyâni-Buddhi and a Dhyâni-Bodhisattva” each human Buddha is furnished with “a female companion, a Sakti”—when in truth “Sakti” is simply the Soul-power, the psychic energy of the God as of the Adept. The “royal consort,” the third of the “seven precious gifts,” very likely led the learned Orientalist into this ludicrous error.

For, once that man has entirely got rid of the idea of individuality, merging his Self in the Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Âdi-Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and, becoming a Thong-lam-pa (a Seer), he becomes a Dhyâni-Buddha. Every Zung (Dhâranî, a mystic word or mantra) of the Lokottaradharma (the highest world of causes) will be known to him.

Thus, after His outward death, twenty years later, Tathâgata in His immense love and “pitiful mercy” for erring and ignorant humanity, refused Parinirvâna* in order that He might continue to help men.

Says a Commentary:

Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa† any longer, for to become a Parinirvânî is to close the circle of the Septenary Ku-Sum.‡ He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.

Vajradhara, also Vajrasattva (Tibetan: Dorjechang and Dorjedzin, or Dorjesempa), is the regent or President of all the Dhyâni-Chohans or Dhyâni-Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the “Supreme Conqueror,” the “Lord of all Mysteries,” the “One without Beginning or End”—in short, the Logos of Buddhism.

* A Bodhisattva can reach Nirvâna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvâna or “Nirvâna without remains”—the highest Dharmakâya condition, in which state he remains entirely outside of every earthly condition—he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.

† Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]

‡ Ku-sum is the triple form [trikâya] of the Nirvâna state and its respective duration in the “cycle of Non-Being.” The number seven here refers to the seven Rounds of our septenary System. [Cf. p. 392 fn. on triple form.]

For, as Vajrasattva, He is simply the Tsovo (Chief) of the Dhyâni-Buddhas or Dhyâni-Chohans, and the Supreme Intelligence in the Second World; while as Vajradhara (Dorjechang), He is all that which was enumerated above. “These two are one, and yet two,” and over them is “Chang, the Supreme Unmanifested and Universal Wisdom that has no name.” As two in one, He (They) is the Power that subdued and conquered Evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it. Esoterically the allegory is easily understood; exoterically Vajradhara (Vajrasattva) is the God to whom all the evil spirits swore that they would not impede the propagation of the Good Law (Buddhism), and before whom all the demons tremble. Therefore, we say this dual personage has the same role assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabalists. This is easily shown. Mikael is “the angel of the face of God,” or he who represents his Master. “My face shall go with thee” (in English, “presence”), before the Israelites, says God to Moses (Exodus xxxiii, 14). “The angel of my presence” (Hebrew: “of my face”) (Isaiah lxiii, 9), etc. The Roman Catholics identify Christ with Mikael, who is also his ferouer, or “face” mystically. This is precisely the position of Vajradhara, or Vajrasattva, in Northern Buddhism. For the latter, in His Higher Self as Vajradhara (Dorjechang), is never manifested, except to the seven Dhyâni-Chohans, the primeval Builders. Esoterically, it is the Spirit of the “Seven” collectively, their seventh principle, or Âtman. Exoterically, any amount of fables may be found in Kâla-Chakra, the most important work in the Gyut division of the Kanjur, the division of mystic knowledge.* Dorjechang (wisdom) Vajradhara, is said to live in the second Arûpa World, which connects him with Metatron, in the first world of pure Spirits, the Briatic world of the Kabalists, who call this angel El-Shaddai, the Omnipotent and Mighty One.

* [See The Books of Kiu-te by David Reigle. San Diego, Wizards Bookshelf, 1983. Cf. p. 422 & fn. of this text.—Compiler.]

Metatron is in Greek (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapâni, the Subduer of the Evil Spirits, conquers Râhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). “War in Heaven” in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the “Tree of Life.” Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons—the latter version being taken from the former—and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life—Amrita—or the Elixir of Knowledge. In both the Dragon steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the Book of Enoch, and it is poetized in St. John’s Revelation. And now the allegory, with all its fanciful ornamentations, has become a dogma!

As will be found mentioned later, the Tibetan Lamaseries contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there is a succession of “living Buddhas,” and the name Buddha is given to teacher after teacher. Emil Schlagintweit writes:

Thus, to each human Buddha belongs a Dhyâni-Buddha, and a Dhyâni-Bodhisattva, and the unlimited number of the former also involves an equally unlimited number of the latter.*

* Buddhism in Tibet. . . . p. 52, [London, Susil Gupta, 1968.] This same generic use of a name is found among Hindus with that of amkarâchârya, to take but one instance. All His successors bear his name, but are not reincarnations of Him. So with the “Buddhas.”

It is stated that at the age of thirty-three, Samkarâchârya, tired of his mortal body, “put it off” in the cave he had entered, and that the Bodhisattva, that served as his lower personality, was freed

With the burden of a sin upon him which he had not committed.

At the same time it is added:

At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth.

Now, Karma could have no hold on “Mahâ Samkara” (as Samkara is called in the secret work), as he had, as Avatâra, no Ego of his own, but a Bodhisattva—a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, “Who, then, was punished by Karma?” and leaving it to be answered.

A few centuries later Buddha tried one more incarnation, it is said, in ****, and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang.* No details, no further information or explanation is given. It is simply stated that the last Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him—hence misinterpreted. The words used would stand when translated:

Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Maha Shankara, who got tired of his outward form. This wilful act aroused and attracted King Karma, who killed the new form of * * * at thirty-three,‡ the age of the body that was put off.

* King Suddhodana.

† There are several names marked simply by asterisks.

‡ Samkarâchârya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

[At whatever age one puts off his outward body by free will, at that age will he be made to die in his next incarnation against his will—Commentary.] He died in his next (body) at thirty-two and a little over, and again in his next at eighty—a Mâyâ, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang,* then again the Sugata became Tsong-kha-pa, who became thus Dezhin-Shegpa [Tathâgata—”one who follows in the way and manner of his predecessors”]. The Blessed One could do good to his generation as * * * but none to posterity, and so as Tiani-Tsang he became incarnated only for the “remains” [of his precedent Karma, as we understand it]. The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery grounds of the seeds of truth. The blessed “remains” since then have overshadowed and rested in many a holy body of human Bodhisattvas.

No further information is given, least of all are there any details or explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the “direct followers” of Gautama the Buddha—”those who are to be denied by His Church for the next cycle”—and of Samkarâchârya, are pleased to add more.

The final section gives a kind of summary of the seventy sections—covering seventy-three years of Buddha’s life†—from which the last paragraph is summarized as follows:

Emerging from —— the most excellent seat of the three secrets [Sang-Sum], the Master of incomparable mercy, after having performed on all the anchorites the rite of —

* Does “Tiani-Tsang” stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis—others to go against it.

† According to Esoteric teaching Buddha lived one hundred years in reality, though having reached Nirvâna in his eightieth year he was regarded as one dead to the world of the living. See article “Sâkya Muni’s Place in History” in *Five Years of Theosophy*, pp. 365-88. [See also B.C.W., Vol. V, pp. 241-59.]

—, and each of these having been cut off,* perceived through [the power of] Hlun-Chub† what was his next duty. The Most-Illustrious meditated and asked himself whether this would help [the future] generations. What they needed was the sight of Mâyâ in a body of illusion. Which? . . . The great conqueror of pains and sorrows arose and proceeded back to his birthplace. There Sugata was welcomed by the few, for they did not know Shramana Gautama. “Shâkya [the Mighty] is in Nirvâna. . . He has given the Science to the Shuddhas [Shudra,] “ said they of Damze Yul [the country of Brâhmans: India] It was for that, born of pity, that the All-Glorious One had to retire to ——, and then appear [karmically] as Mahâ Shankara; and out of pity as ——, and again as ——, and again as Tsong-kha-pa. For, he who chooses in humiliation must go down, and he who loves not allows Karma to raise him.‡

This passage is confessedly obscure and written for the few. It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse.

* It is a secret rite, pertaining to high Initiation, and has the same significance as the one to which Clement of Alexandria alludes when he speaks of “the token of recognition being in common with us, as by cutting off Christ” (Strom., 13). Schlagintweit wonders what it may be. “The typical representation of a hermit.” he says, “is always that of a man with long, uncut hair and beard. . . . A rite very often selected, though I am unable to state for what reason, is that of Chod (‘to cut’ or ‘to destroy’) the meaning of which is anxiously kept a profound secret by the Lamas.” (Buddhism in Tibet, p. 163.)

† Hlun-Chub is the divining spirit in man, the highest degree of seership.

‡ The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; “Gods” can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakâya—the Nirvâna from which there is no return until the new grand Kalpa—prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure—possibly—and a lower condition than was His lot—for a certainty—as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences—if any. Thus Buddha’s first reincarnation was produced by Karma—and it led Him higher than ever; the two following were “out of pity” and * * *

It will be sufficient to know that while Gautama Buddha is merged in Nirvâna ever since his death, Gautama Sâkyamuni may have had to reincarnate—this dual inner personality being one of the greatest mysteries of Esoteric psychism.

“The seat of the three secrets” refers to a place inhabited by high Initiates and their disciples. The “secrets” are the three mystic powers known as Gopa, Yæodhara, and Utpala Varnâ, that Csomo de Körös mistook for Buddha’s three wives, as other Orientalists have mistaken Sakti (Yoga power) personified by a female deity for His wife; or the Draupadî—also a spiritual power—for the wife in common of the five brothers Pândava.

AN UNPUBLISHED DISCOURSE OF BUDDHA

(It is found in the second Book of Commentaries and is addressed to the Arhats.)

Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and Non-Being explained in Bas-pa [Dharma, Doctrine], and have given preference to the latter, for ye are verily my Arhats. . . . The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and looking at it, says, “Here am I . . . I am I”—for the “I,” his Self, is not in the world of the twelve Nidânas and mutability, but in that of Non-Being, the only world beyond the snares of Mâyâ. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true “I” [Ego], the Self of the Universe. The Universe of Nam-Kha says: “I am the world of Sien-Chan”;* the four illusions laugh and reply, “Verily so.” But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . . There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvâna, and Space,† and those three are One, since the first two are within the last, and that last one a Mâyâ, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become Dang-ma and Lha. ‡ He may hear the “holy voice” of . . . [Kwan-yin],§

* The Universe of Brahmâ (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

† Âkâśa. It is next to impossible to render the mystic word “Tho-og” by any other term than “Space,” and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term “Aditi” is also translated “Space,” and there is a world of meaning in it.

‡ Dang-ma, a purified soul, and Lha, a freed spirit within a living body; an Adept or Arhat. In the popular opinion in Tibet, a Lha is a disembodied spirit, something similar to the Burmese Nat—only higher.

§ Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the “Spirit-voice” in man, and the same as Vâch...śvara (the “Voice-deity”) of the Brâhmans. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist “daimon”-voice of Socrates.



CHINESE KWAN-YIN
Late Sung dynasty
The Art of Indian Asia. Bollingen.

and find himself within the quiet precincts of his Sangharama* transferred into Amitâbha Buddha.† Becoming one with Anuttara Samyak Sambodhi,‡ he may pass through all the six worlds of Being (Rupaloka) and get into the first three worlds of Arupa.§ . . . He who listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an Esoteric key to the outward Buddhist phrases that Burnouf and other great scholars have inferred from such propositions—held also by the Vedântins—as “my body is not body” and “myself is no self of mine,” that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf’s authority, that, unlike Brâhmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or spirit|| — for the faculty is not distinguished from the subject—appears only with sensation and does not survive it.

2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.¶

* Sangharama is the sanctum sanctorum of an ascetic, a cave or any place he chooses for his meditation.

† Amitâbha Buddha is in this connection the “boundless light” by which things of the subjective world are perceived.

‡ Esoterically, “the unsurpassingly merciful and enlightened heart,” said of the “Perfect Ones,” the Jîvan-muktas, collectively.

§ These six worlds—seven with us—are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedântins.

|| Two things entirely distinct from each other. The “faculty is not distinguished from the subject” only on this material plane, while thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

¶ [Course of the History of Modern Philosophy by M. Victor Cousin, N.Y., D. Appleton & Co., 1854, Vol. I, p. 374 fn. in translation by O.W. Wight.]

This all refers to Spirit embodied, not to the freed Spiritual Self on whom Mâyâ has no more hold. Spirit is no body; therefore have the Orientalists made of it “nobody” and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedântins to be the followers of a creed in which the “Impersonal [God] turns out on examination to be a myth”; their goal is described as

The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal.*

* Vedânta Sâra . . . translated by Major G. A. Jacob in A Manual of Hindu Pantheism. [London, Trübner; Boston, Houghton, 1881.]

NIRVANA-MOKSHA

The few sentences given in the text from one of Gautama Buddha's secret teachings show how uncalled for is the epithet of "Materialist" when applied to One Whom two-thirds of those who are looked upon as great Adepts and Occultists in Asia recognize as their Master, whether under the name of Buddha or that of Samkarâchârya. The reader will remember the just-quoted words are what Buddha Sanggyas (or Pho) is alleged by the Tibetan Occultists to have taught: there are three eternal things in the Universe—the Law, Nirvâna, and Space. The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal—Âkâsa and Nirvâna. But Âkâsa being the same as Aditi,* and both being translated "Space," there is no discrepancy so far, since Nirvâna as well as Moksha, is a state. Then in both cases the great Kapilavastu Sage unifies the two, as well as the three, into one eternal Element, and ends by saying that even "that One is a Mâyâ" to one who is not a Dang-ma, a perfectly purified Soul.

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of Science who regards Space as simply a mental representation, a conception of something existing pro forma, and having no real being outside our mind, Space per se is verily an illusion. He may fill the boundless interstellar space with an "imaginary" ether, nevertheless Space for him is an abstraction. Most of the Metaphysicians of Europe are so wide of the mark, from the purely Occult standpoint, of a correct comprehension of "Space," as are the Materialists, though the erroneous conceptions of both of course differ widely.

If, bearing in mind the philosophical views of the Ancients upon this question, we compare them with what is now termed exact physical Science, it will be found that the two disagree only in inferences and names, and that their postulates are the same when reduced to their most simple expression.

* Aditi is, according to the Rig-Veda, "the Father and Mother of all the Gods;" and Âkâsa is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan "Space" (Tho-og).

From the beginning of the human Aeôns, from the very dawn of Occult Wisdom, the regions that the men of Science fill with ether have been explored by the Seers of every age. That which the world regards simply as cosmic Space, an abstract representation, the Hindu Rishi, the Chaldaean Magus, the Egyptian Hierophant held, each and all, as the one eternal Root of all, the playground of all the Forces in Nature. It is the fountainhead of all terrestrial life, and the abode of those (to us) invisible swarms of existences—of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless—that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical organisms. For the Occultist “Space” and “Universe” are synonyms. In Space there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi—Space, Âkâśa, Astral Light—the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in *Isis Unveiled*, it is:

. . . the combination of a thousand elements, and yet the expression of a single Spirit—a chaos to the sense, a Cosmos to the reason.

Such were the views upon the subject of all the great ancient Philosophers, from Manu down to Pythagoras, from Plato to Paul.

“When the dissolution [Pralaya] had arrived at its term, the great Being [Param-Âtma, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be, . . . resolved to emanate from his own substance the various creatures.”*

The mystic Dekad [of Pythagoras] ($1 + 2 + 3 + 4 = 10$) is a way of expressing this idea.

* Mânava-Dharma-Sâstra, Bk. I, Slokas 6-8.

† The “God” of Pythagoras, the disciple of the Âryan Sages, is no personal God. Let it be remembered that he taught as a cardinal tenet that there exists a permanent Principle of Unity beneath all forms, changes, and other phenomena of the Universe.

The One is God;† the Two, Matter, the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Dekad, or sum of all, involves the entire Cosmos.*

Plato's "God" is the "Universal Ideation," and Paul [Rom. xi, 36.] saying "Out of him, and through him, and in him, all things are," had surely a Principle—never a Jehovah—in his profound mind. The key to the Pythagorean dogmas is the key to every great Philosophy. It is the general formula of unity in multiplicity, the One evolving the many and pervading the All. It is the archaic doctrine of Emanation in a few words.

Speusippus and Xenocrates held, like their great Master, Plato, that:

The anima mundi, or world-soul, was not the Deity, but a manifestation. Those philosophers never conceived of the One as an animate nature. The original One did not exist, as we understand the term.† Not till he (it) had united with the many—emanated existence (the Monad and Duad) —was a being produced. The τιμιον ("honoured"), the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity—the World-Soul.‡ In this doctrine we find the spirit of esoteric Buddhism.§

And it is that of Esoteric Brâhmanism and of the Vedântin Advaitîs. The two modern philosophers, Schopenhauer and von Hartmann, teach the same ideas. The Occultists say that:

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers"; "latent thought," and even "unconscious cerebration" theories can be condensed in two words: the Kabalistic ASTRAL LIGHT.||

Schopenhauer only synthesized all this by calling it Will, and contradicted the men of Science in their materialistic views, as von Hartmann did later on. The author of the Philosophy of the Unconscious calls their views "an instinctual prejudice."

* Isis Unveiled, Vol. I, p. xvi.

† Plato, Parmenides, 141 E.

‡ Cf. Stobaeus, Eclogue, I, 862.

§ Isis Unveiled, I, xviii.

|| Op. cit., I, 58.

Furthermore, he demonstrates that no experimenter can have anything to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word matter is used; outside of that, for science matter is but a word void of sense.*

As much, it is to be feared, as those other terms with which we are now concerned, "Space," "Nirvâna," and so on.

The bold theories and opinions expressed in Schopenhauer's works differ widely from those of the majority of our orthodox scientists.† "In reality," remarks this daring speculator, "there is neither matter nor spirit. . . . The tendency to gravitation in a stone is as unexplainable as thought in human brain.. If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation,. . . we are faced by phenomena which are to our senses as mysterious as the WILL and THOUGHT in man—we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that matter which you all pretend to know so well; and from which—being so familiar with it—you draw all your conclusions and explanations, and attribute to it all things? . . . That, which can be fully realized by our reason and senses, is but the superficial; they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head . . . some sort of a spirit, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks—then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into will and manifestation, which form of division has naught to do with the former, for it spiritualizes everything: all that, which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will."‡

* Op. cit., I, 59.

† While they are to a great extent identical with those of Esoteric Buddhism, the Secret Doctrine of the East.

‡ Parerga and Paralipomena, II, pp. 89, 90. Berlin, 1851. Cf. Isis Unveiled, Vol. I, p. 58.

The matter of science may be for all objective purposes a “dead and utterly passive matter”; to the Occultist not an atom of it can be dead—“Life is ever present in it.” We send the reader who would know more about it to our article, “Transmigration of Life-Atoms.”* What we are now concerned with is the doctrine of Nirvâna.

A “system of atheism” it may be justly called, since it recognizes neither God nor Gods—least of all a Creator, as it entirely rejects creation. The *fecit ex nihilo* is as incomprehensible to the Occult metaphysical Scientist as it is to the scientific Materialist. It is at this point that all agreement stops between the two. But if such be the sin of the Buddhist and Brahman Occultist, then Pantheists and Atheists, and also theistical Jews—the Kabalists—must also plead “guilty” to it; yet no one would ever think of calling the Hebrews of the Kabbalah “Atheists. “ Except the Talmudistic and Christian exoteric systems, there never was a religious Philosophy, whether in the ancient or modern world, but rejected a priori the *ex nihilo* hypothesis, simply because Matter was always co-eternalized with Spirit.

Nirvâna, as well as the Moksha of the Vedântins, is regarded by most of the Orientalists as a synonym of annihilation; yet no more glaring injustice could be done, and this capital error must be pointed out and disproved. On this most important tenet of the Brâhmo-Buddhistic system—the Alpha and Omega of “Being” or “Non-Being”—rests the whole edifice of Occult Metaphysics. Now the rectification of the great error concerning Nirvâna may be very easily accomplished with relation to the philosophically inclined, to those who,

In the glass of things temporal see the image of things spiritual.

On the other hand, to that reader who could never soar beyond the details of tangible material form, our explanation will appear meaningless. He may comprehend and even accept the logical inferences from the reasons given—the true spirit will ever escape his intuitions. The word “nihil” having been misconceived from the first, it is continually used as a sledge hammer in the matter of Esoteric Philosophy. Nevertheless it is the duty of the Occultist to try and explain it.

* [B.C.W. Vol. V, pp. 109-17.]

Nirvâna and Moksha, then, as said before, have their being in non-being, if such a paradox be permitted to illustrate the meaning the better. Nirvâna, as some illustrious Orientalists have attempted to prove, does mean the “blowing-out”* of all sentient existence. It is like the flame of a candle burnt out to its last atom, and then suddenly extinguished. Quite so. Nevertheless, as the old Arhat Nâgasena affirmed before the king who taunted him: “Nirvâna is”—and Nirvâna is eternal. But the Orientalists deny this, and say it is not so. In their opinion Nirvâna is not a re-absorption in the Universal Force, not eternal bliss and rest, but it means literally “the blowing-out, the extinction, complete annihilation, and not absorption.” The Lankâvatâra [section] quoted in support of their arguments by some Sanskritists, and which gives the different interpretations of Nirvâna by the Tîrthika-Brâhmans, is no authority to one who goes to primeval sources for information, namely, to the Buddha who taught the doctrine.† As well quote the Chârvâka Materialists in their support.

If we bring as an argument the sacred Jaina books, wherein the dying Gautama Buddha is thus addressed: “Arise into Nirvi [Nirvâna] from this decrepit body into which thou hast been sent. . . . Ascend into thy former abode, O blessed Avatâra”; and if we add that this seems to us the very opposite of nihilism, we may be told that so far it may only prove a contradiction, one more discrepancy in the Buddhist faith.

* Prof. Max Müller, in a letter to The Times (April, 1857), maintained most vehemently that Nirvâna meant annihilation in the fullest sense of the word. (Chips from a German Workshop, I, 287.) But in 1869, in a lecture before the General Meeting of the Association of German Philologists at Kiel, “he distinctly declares his belief that the Nihilism attributed to Buddha’s teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvâna means annihilation.” (Trübner’s Amer. and Oriental Lit. Rec., Oct. 16th, 1869.)

† [For Buddha’s refutation of these views, see sections 18, 38 & 53 of D.T. Suzuki’s tr. of The Lankâvatâra Sûtra, London, Routledge, 1932 & rprs.—Compiler.]

If again we remind the reader that since Gautama is believed to appear occasionally, re-descending from his “former abode” for the good of humanity and His faithful congregation, thus making it incontestable that Buddhism does not teach final annihilation, we shall be referred to authorities to whom such teaching is ascribed. And let us say at once: Men are no authority for us in questions of conscience, nor ought they to be for anyone else. If anyone holds to Buddha’s Philosophy, let him do and say as Buddha did and said; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of His many dissenting priests and sects.

In A Buddhist Catechism the question is asked:

Are there any dogmas in Buddhism which we are required to accept on faith?

A. No. we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. “For this,” says he, in concluding, “I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.”*

That Nirvâna, or rather, that state in which we are in Nirvâna, is quite the reverse of annihilation is suggested to us by our “reason and consciousness,” and that is sufficient for us personally. At the same time, this fact being inadequate and very ill-adapted for the general reader, something more efficient may be added.

* See the Kalama Sutta of the Anguttaranikâya, as quoted in A Buddhist Catechism, by H. S. Olcott, President of the Theosophical Society, pp. 55, 56, Colombo, Ceylon, 1881. [Quest Miniature ed., pp. 62-63.]

Without resorting to sources unsympathetic to Occultism, the Kabbalah furnishes us with the most luminous and clear proofs that the term “nihil” in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means certainly “nothing”—or “no-thing.” F. Kircher, in his work on the Kabbalah and the Egyptian Mysteries* explains the term admirably. He tells his readers that in the Zohar the first of the Sefhîrôth† has a name the significance of which is “the Infinite,” but which was translated indifferently by the Kabbalists as “Ens” and “Non-Ens” (“Being” and “Non-Being”); a Being, inasmuch as it is the root and source of all other beings; Non-Being because it [Ain-Soph—the Boundless and the Causeless, the Unconscious and the Passive Principle] resembles nought else in the Universe.

The author adds:

This is the reason why St. Denis did not hesitate to call it nihil.

“Nihil” therefore stands—even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans—as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the Ain-Soph, the Parabrahman of the Vedânta. Now St. Denys was a pupil of St. Paul—an Initiate—and this fact makes everything clear.

The “Nihil” is in esse the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe.‡

* Oedipus Aegyptiacus, Vol. II, Pt. I, p. 291.

† Sefhir, or Aditi (mystic Space). The Sefhîrôth, be it understood, are identical with the Hindu Prajâpatis, the Dhyâni-Chohans of Esoteric Buddhism, the Zoroastrian Amshâspends, and finally with the Elôhîm—the “Seven Angels of the Presence” of the Roman Catholic Church.

‡ According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated; co-relations may change. That is all. There can be no such thing as annihilation—in the European sense—in the Universe.

In the East annihilation in Nirvâna refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space.

. . . not a void resulting from the absence of forms, but, on the contrary, the foundation of all forms . . . [This] denotes it to be the creation of Mâyâ, and all her works are as nothing before the uncreated being, SPIRIT, in whose profound and sacred repose all motion must cease for ever.”*

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest—perpetual motion being the Eternal Law, the ceaseless Breath of the Absolute.

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life.

Saith Buddha:

Whoever is unacquainted with my Law,† and dies in that state, must return to the earth till he becomes a perfect Samana [ascetic]. To achieve this object, he must destroy within himself the trinity of Mâyâ.‡ He must extinguish his passions, unite and identify himself with the Law ‘the teaching of the Secret Doctrine’, and comprehend the religion of annihilation. §

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principal tenets of his Philosophy.

* Isis Unveiled, I, 289.

† The Secret Law, the “Doctrine of the Heart,” so called in contrast to the “Doctrine of the Eye,” or exoteric Buddhism.

‡ “Illusion; matter in its triple manifestation in the earthly, and the astral or fontal Soul, or the body, and the Platonian dual Soul—the rational and the irrational one.”

§ Isis Unveiled, I, 289.

Thus annihilation means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or semblance of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, i.e., change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Mâyâ*; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual entity breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable *Nirvâna*. He exists in Spirit, in nothing; as a form, a shape, a semblance, he is completely annihilated, and thus will die no more, for Spirit alone is no *Mâyâ*, but the only REALITY in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. “Can that Spirit, which gives life and motion, and partakes of the nature of light, be reduced to nonentity?” they ask. “Can that sensitive Spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?” And Whitelocke Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding: “If you say, they [the brutes] breathe their Spirits into the air, and there vanish, that is all that I contend for. The air, indeed, is the proper place to receive them, being according to Laertius, full of souls; and according to Epicurus, full of atoms. . . . the Principle of all things. For even this place wherein we walk and birds fly. . . is thus much of a spiritual nature, that it is invisible; therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only hear and see its effects; the air itself is too fine, and above the capacity of the eye. What then is the aether that is in the region above. And what are the influences of forms that descend from thence?”* The Spirits of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether— emanations, BREATHS, but not forms.

* [An Essay of Transmigration, etc., pp. 29-30; 1692.]

Ether is incorruptible, all philosophers agree in that; and what is incorruptible is so far from being annihilated when it gets rid of the form, that it lays a good claim to IMMORTALITY.

“But what is that which has no body, no form; which is imponderable, invisible and indivisible, that which exists, and yet is not?” ask the Buddhists. “It is Nirvâna,” is the answer. It is NOTHING, not a region, but rather a state.*

* Isis Unveiled, I, 290.

THE SECRET BOOKS OF “LAM-RIM” AND DZYAN

The Book of Dzyan—from the Sanskrit word “Dhyâna” (mystic meditation)—is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed “The Popularised Version” of the Secret Doctrine, full of myths, blunders, and errors; the fourteen volumes of Commentaries, on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the Book of the Secret Wisdom of the World*—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu-Lama of Shigatse. The Books of Kiu-te are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the Commentaries are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the Books of Kiu-te† —properly so called—the Commentaries have little to do with these.

* It is from the texts of all these works that the Secret Doctrine has been given. The original matter would not make a small pamphlet, but the explanations and notes from the Commentaries and Glossaries might be worked into ten volumes as large as *Isis Unveiled*.

† The monk Horace Della Penna makes considerable fun in his *Memoirs* (see Clements Markham’s *Narratives . . . of Tibet*) of certain statements in the Books of Kiu-te. He brings to the notice of the Christian public “the great mountain 160,000 leagues high” (a Tibetan league consisting of five miles) in the Himâlayan Range. “According to their law,” he says, “in the west of this world, is an eternal world, . . . a paradise, and in it a Saint called Hopahme, which means ‘Saint of Splendour and Infinite Light.’ This Saint has many disciples who are all Chang-Chub,” which means, he adds in a footnote, “the Spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, . . . so that they may help the living.” Which means that the presumably “dead” Jang-Chhub (not “Chang-chub”) are simply living Bodhisattvas, some of those known as Bhante (“the Brothers”).

They stand in relation to them as the Chaldaeo-Jewish Kabalah stands to the Mosaic Books. In the work known as the Avatamsaka Sutra, in section: “The Supreme Âtman [Soul] as manifested in the character of the Arhats and Pratyeka-Buddhas,” it is stated that:

Because from the beginning all sentient creatures have confused the truth and embraced the false, therefore there came into existence a hidden knowledge called Âlaya Vijñâna.

“Who is in possession of the true knowledge?” is asked. “The great Teachers of the Snowy Mountain,” is the response.

These “great Teachers” have been known to live in the “Snowy Range” of the Himâlayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Âśramas scattered all over the Trans-or the Cis-Himâlayan slopes, is to make oneself ridiculous in their eyes. When the Buddhist Savior appeared in India, their Âśramas—for it is rarely that these great Men are found in Lamaseries, unless on a short visit—were on the spots they now occupy, and that even before the Brâhmans themselves came from Central Âsia to settle on the Indus. And before that more than one Âryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himâlayan Bhante were Âryan Brâhmans and ascetics.

As to the “mountain 160,000 leagues high,” the Commentary which gives the key to such statements explains that according to the code used by the writers, “to the west of the ‘Snowy Mountain’ 160 leagues [the cyphers being a blind] from a certain spot and by a direct road, is the Bhante Yul [the country or ‘Seat of the Brothers’], the residence of Mahâ-Chohan, . . .” etc. This is the real meaning. The “Hopahme” of Della Penna is—the Mahâ-Chohan, the Chief. [See Lucifer, Vol. XV, p. 14 & B.C.W. Vol. VI, pp. 100-01 for “Tibetan Teachings” article.]

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes.* They must be read with a key to their meaning, and that key can only be found in the Commentaries. Moreover there are some comparatively modern works that are positively injurious so far as a fair comprehension of even exoteric Buddhism is concerned. Such are the Buddhist Cosmos, by Bonze Jin-chan of Peking; the Shing-Tao-ki (or The Records of the Enlightenment of Tathâgata), by Wang-Puh—seventh century; Hi-shai Sûtra (or Book of Creation), and some others.



TSONG-KHA-PA
1357-1419

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* In some MSS. notes before us, written by Gelong (priest) Thango-pa Chhe-go-mo, it is said: “The few Roman Catholic missionaries who have visited our land (under protest) in the last century and have repaid our hospitality by turning our sacred literature into ridicule, have shown little discretion and still less knowledge. It is true that the Sacred Canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises 1707 distinct works—1083 public and 624 secret volumes, the former being composed of 350 and the latter of 77 volumes folio. May we humbly invite the good missionaries, however, to tell us when they ever succeeded in getting a glimpse of the last-named secret folios? Had they even by chance seen them I can assure the Western Pandits that these manuscripts and folios could never be understood even by a born Tibetan without a key (a) to their peculiar characters, and (b) to their hidden meaning. In our system every description of locality is figurative, every name and word purposely veiled; and one has first to study the mode of deciphering and then to learn the equivalent secret terms and symbols for nearly every word of the religious language. The Egyptian enchorial or hieratic system is child’s play to our sacerdotal puzzles.”

**AMITA BUDDHA, KWAN-SHAI-YIN,
AND KWAN-YIN — WHAT THE “BOOK OF DZYAN”
AND THE LAMASERIES OF TSONG-KHA-PA SAY**

As a supplement to the Commentaries there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita-Buddha, is the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Sâkya-Thub-pa (Sâkyamuni). Amida or Amita-Buddha is called by the author of Chinese Buddhism, a mythical being. He speaks of

Amida-Buddha (Ami-to Fo) a fabulous personage, worshipped assiduously—like Kwan-yin—by the Northern Buddhists, but unknown in Siam, Burma, and Ceylon.*

Very likely. Yet Amida-Buddha is not a “fabulous” personage, since (a) “Amida” is the Senzar form of “Âdi”; “Âdi-Buddhi” and “Âdi-Buddha,”† as already shown, existed ages ago as a Sanskrit term for “Primeval Soul” and “Wisdom”; and (b) the name was applied to Gautama Sâkyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet. “Amitâbha” (in Chinese, “Wu-liang-sheu”) means literally “Boundless Age,” a synonym of “Ain-Soph,” the “Ancient of Days,” and is an epithet that connects Him directly with the Boundless Âdi-Buddhi (primeval and Universal Soul) of the Hindus, as well as with the Anima Mundi of all the ancient nations of Europe and the Boundless and Infinite of the Kabalists. If Amitâbha be a fiction of the Tibetans, or a new form of Wu-liang-sheu, “a fabulous personage,” as the author-compiler of Chinese Buddhism tells his readers, then the “fable” must be a very ancient one. For on another page he says himself that the addition to the canon, of the books containing the

* Chinese Buddhism, p. 171, by Rev. J. Edkins.

† “Buddhi” is a Sanskrit term for “discrimination” or intellect (the sixth principle), and “Buddha” is “wise,” “wisdom,” and also the planet Mercury. [Budha].



HIS HOLINESS, THE XIVth DALAI LAMA
Born July 6, 1935

. . . legends of Kwan-yin and of the Western heaven with its Buddha, Amitâbha, was also previous to the Council of Cashmere, a little before the beginning of our era.*

and he places

the origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists . . . before 246 B.C.

Since Tibetans accepted Buddhism only in the seventh century A.D., how comes it that they are charged with inventing Amita-Buddha? Besides which, in Tibet, Amitâbha is called Od-pag-med, which shows that it is not the name but the abstract idea that was first accepted of an unknown, invisible, and Impersonal Power—taken, moreover, from the Hindu “Âdi-Buddhi,” and not from the Chinese “Amitâbha.”† There is a great difference between the popular Od—pag-med (Amitâbha) who sits enthroned in Devachan (Sukhâvatî), according to the Mani Kah-’bum Scriptures—the oldest historical work in Tibet, and the philosophical abstraction called Amita-Buddha, the name being passed now to the earthly Buddha, Gautama.

* This curious contradiction may be found in Chinese Buddhism, pp. 171, 273-74. The reverend author assures his readers that “to the philosophic Buddhists . . . Amitâbha Yoshi Fo, and the others are nothing but signs of ideas” (p. 236). Very true. But so should be all other deific names, such as Jehovah, Allah, etc., and if they are not simply “signs of ideas” this would only show that minds that receive them otherwise are not “philosophic”; it would not at all afford serious proof that there are personal, living Gods of these names in reality.

† The Chinese Amitâbha (Wu-liang-sheu) and the Tibetan Amitâbha (Od-pag-med) have now become personal Gods, ruling over and living in the celestial region of Sukhâvatî, or Tushita (Tibetan: Devachan); while Âdi-Buddhi, of the philosophic Hindu, and Amita-Buddha of the philosophic Chinese and Tibetan, are names for universal, primeval ideas.

TSONG-KHA-PA.—LOHANS IN CHINA

In an article, "Reincarnations in Tibet," everything that could be said about Tsong-kha-pa was published.* It was stated that this reformer was not, as is alleged by Pârsî scholars, an incarnation of one of the celestial Dhyânîs, or the five heavenly Buddhas, said to have been created by Sâkyamuni after he had risen to Nirvâna, but that he was an incarnation of Amita-Buddha Himself. The records preserved in the Gon-pa, the chief Lamasery of Tashi-lhumpo, show that Sang-gyas left the regions of the "Western Paradise" to incarnate Himself in Tsong-kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or "black magic." The Dvijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulae .

Until the Tsong-kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet.

Tsong-kha-pa gave the signs whereby the presence of one of the twenty-five Bodhisattvas† or of the Celestial Buddhas (Dhyâni-Chohans) in a human body might be recognized, and He strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Bõns against the reformed Lamaism. Even now they form a powerful sect, practising the most disgusting rites all over Sikkim, Bhutân, Nepal, and even on the borderlands of Tibet. It was worse then. With the permission of the Tda-shu or Teshu Lama,‡ some hundred Lohans (Arhats), to avert strife, went to settle in China in the famous monastery near Tien-t'-ai, where they soon became subjects for legendary lore, and continue to be so to this day. They had been already preceded by other Lohans,

* See The Theosophist, Vol. III, March, 1882, pp. 146-48. [B.C.W., Vol. IV, pp. 8-19.]

† The intimate relation of the twenty-five Buddhas (Bodhisattvas) with the twenty-five Tattvas (the Conditioned or Limited) of the Hindus is interesting.

‡ It is curious to note the great importance given by European Orientalists to the Dalai Lamas of Lhasa, and their utter ignorance as to the Tda-shu (or Teshu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations, and are de facto the "popes" in Tibet: the Dalai Lamas are the creations of Nabang-lob-Sang, the Tda-shu Lama, who was Himself the sixth incarnation of Amita, through Tsong-kha-pa, though very few seem to be aware of that fact. [Actually the fifth Dalai Lama installed his Guru as the first Tashi lama about 1640. This is explained further in B.C.W. Vol. IV, p. 12 fn. Compiler.]

The world-famous disciples of Tathâgata, called the “sweet-voiced” on account of their ability to chant the Mantras with magical effect.*

The first ones came from Kashmir in the year 3,000 of Kali-Yuga (about a century before the Christian era),† while the last ones arrived at the end of the fourteenth century, 1,500 years later; and, finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan.



A LOHAN OF CHINA
In Chinese Pottery Statue of a Lohan,
Printed by the British Museum.

* The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulae in the Atharva-Veda, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vâch (the “mystic speech”), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The “sweet singers” were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See Biography of Chi-Kai in Tien-tai-nan-tchi.) [Also see Chih-I by Leon Hurvitz, Bruxelles Juillet, 1962.]

† The celebrated Lohan, Mâdhyantika, who converted the king and whole country of Kashmir to Buddhism, sent a body of Lohans to preach the Good Law. He was the sculptor who raised to Buddha the famous statue one hundred feet high, which Hiuen-Tsang saw at Dardu, to the north of the Punjab. As the same Chinese traveller mentions a temple ten Li from Peshawar—350 feet round and 850 feet high which was at his time (A.D. 650) already 850 years old, Koeppen thinks that so far back as 292 B.C. Buddhism was the prevalent religion in the Punjab.

There the Good Law, the “Doctrine of the Heart,” flourished for several centuries. But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of——. In the Pagoda of Pi-yün-si, near Peking, one can still see the “Hall of the Five-hundred Lohans.” There the statues of the first-comers are arranged below, while one solitary Lohan is placed quite under the roof of the building, which seems to have been built in commemoration of their visit.

The works of the Orientalists are full of the direct landmarks of Arhats (Adepts), possessed of thaumaturgic powers, but these are spoken of—whenever the subject cannot be avoided—with unconcealed scorn. Whether innocently ignorant of, or purposely ignoring, the importance of the Occult element and symbology in the various Religions they undertake to explain, short work is generally made of such passages, and they are left untranslated. In simple justice, however, it should be allowed that much as all such miracles may have been exaggerated by popular reverence and fancy, they are neither less credible nor less attested in “heathen” annals than are those of the numerous Christian Saints in the church chronicles. Both have an equal right to a place in their respective histories.

If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. The sacerdotal powers of the Brâhmans being at that time unlimited, the Simons and Apolloniuses of Buddhism had as much chance of recognition and appreciation by the Brâhmanical Irenaeuses and Tertullians as had their successors in the Judaeian and Roman worlds. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. As in the case of the so-called “Heresiarchs” of Christianity, it was not for rejecting the Vedas or the sacred Syllable that the Buddhist Arhats were persecuted, but for understanding too well the secret meaning of both. It was simply because their knowledge was regarded as dangerous and their presence in India unwelcome, that they had to emigrate.

Nor were there a smaller number of Initiates among the Brâhmans themselves.

Even today one meets most wonderfully-gifted Sâdhus and Yogins, obliged to keep themselves unnoticed and in the shadow, not only owing to the absolute secrecy imposed upon them at their Initiation but also for fear of the Anglo-Indian tribunals and courts of law, wherein judges are determined to regard as charlatanry, imposition, and fraud the exhibition of, or claim to, any abnormal powers, and one may judge of the past by the present. Centuries after our era the Initiates of the inner temples and the Mathams (monastic communities) chose a superior council, presided over by an all-powerful Brahm-Âtmâ, the Supreme Chief of all those Mahâtmas. This pontificate could be exercised only by a Brâhman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. And whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmâtâmâs alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it. It can be passed only at death, for it is the "Lost Word." No torture, no human power, could force its disclosure by a Brâhman who knows it; and it is well guarded in Tibet.

Yet this secrecy and this profound mystery are indeed disheartening, since they alone—the Initiates of India and Tibet —could thoroughly dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. The Delphic injunction, "Know thyself," seems for the few in this age. But the fault ought not to be laid at the door of the Adepts, who have done all that could be done, and have gone as far as Their rules permitted, to open the eyes of the world. Only, while the European shrinks from public obloquy and the ridicule unsparingly thrown on Occultists, the Asiatic is being discouraged by his own Pandits. These profess to labor under the gloomy impression that no Bîja Vidyâ, no Arhatship (Adeptship), is possible during the Kali-Yuga (the "Black Age") we are now passing through.

Even the Buddhists are taught that the Lord Buddha is alleged to have prophesied that the power would die out in “one millennium after His death.” But this is an entire mistake. In the Dîgha-Nikâya the Buddha says:

Hear, Subhadra! The world will never be without Rahats, if the ascetics in my congregations well and truly keep my precepts

A similar contradiction of the view brought forward by the Brâhmans is made by Krishna in the Bhagavad-Gîtâ, and there is further the actual appearance of many Sâdhus and miracle-workers in the past, and even in the present age. The same holds good for China and Tibet. Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the “white barbarians,” every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Pan-chhen-rin-po-chhe (the Great Jewel of Wisdom)* condescends to be reborn in the land of the Pelings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Peling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bod-yul (Tibet), only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.†

* A title of the Tashi-lhunpo Lama.

† [See Lucifer, Vol. XV, pp. 97-98 and B.C.W. Vol. VI, p. 105.]

A FEW MORE MISCONCEPTIONS CORRECTED

Notwithstanding widespread misconceptions and errors— often most amusing to one who has a certain knowledge of the true doctrines—about Buddhism generally, and especially about Buddhism in Tibet, all the Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practice the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary—because so evanescent and unreal—body and physical self. And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes* of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more— then the whole system is idiotic, and Epicureanism is far more philosophical than such Buddhism. He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence—Spirit or "Soul-life"—will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism. If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it make in the spiritual perceptions of an Ego whether he enter Nirvâna loaded with the recollections only of his own personal lives—

* The twelve Nidânas, called in Tibetan Ten-brel Chug-nyi, which are based upon the "Four Truths."

—tens of thousands according to the modern reincarnationists—or whether merged entirely in the Parabrahmic state, it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities? Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed up—merged, so to say—with these ten selves. It really seems that so long as this great mystery remains a dead letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it, the better for Truth.

Of all the existing religious Philosophies, Buddhism is the least understood. The Lassens, Webers, Wassilyev, the Burnoufs and Juliens, and even such “eye-witnesses” of Tibetan Buddhism as Csoma de Körös and the Schlagintweits, have hitherto only added perplexity to confusion. None of these has ever received his information from a genuine Gelugpa source: all have judged Buddhism from the bits of knowledge picked up at Tibetan frontier lamaseries, in countries thickly populated by Bhutanese and Lepchas, Böns, and red-capped Dugpas, along the line of the Himâlayas. Hundreds of volumes purchased from Buriats, Shamans, and Chinese Buddhists, have been read and translated, glossed and misinterpreted according to invariable custom. Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists—still less of the Western public. This is simple common sense and logic. Nevertheless this is a fact which our Orientalists have ever refused to recognize: hence they have gone on, gravely discussing the relative merits and absurdities of idols, “soothsaying tables,” and “magical figures of Phurbu” on the “square tortoise.” None of these have anything to do with the real philosophical Buddhism of the Gelugpa, or even of the most educated among the Sakyapa and Kadampa sects. All such “plates” and sacrificial tables, Chinsreg magical circles, etc., were avowedly got from Sikkim, Bhutan, and Eastern Tibet, from Böns and Dugpas. Nevertheless, these are given as characteristics of Tibetan Buddhism! It would be as fair to judge the unread Philosophy of Bishop Berkeley after studying Christianity in the clown-worship of Neapolitan lazzaroni, dancing a mystic jig before the idol of St. Pip, or carrying the ex-voto in wax of the phallus of SS. Cosmo and Domiano, at Tsernie.

It is quite true that the primitive Srâvakas (listeners or hearers) and the Sramanas (the “thought-restrainers” and the “pure”) have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism. Like every other Esoteric, half-suppressed teaching, the words of the Buddha convey a double meaning, and every sect has gradually come to claim to be the only one knowing the correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism. Nâgârjuna’s Mahâyâna (“Great Vehicle”) School was opposed by the Hînayâna (or “Little Vehicle”) System, and even the Yogacharyâ of Aryâsanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Hañha-Yoga, and have made it heir to the Brâhmanical Tîrthikas. And though its Srotâpatti, its Sakridâgâmin, Anâgâmin, and Arhats,* bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñas (the supernatural abnormal five powers).

One of the chief mistakes of the Orientalists when judging on “internal(?) evidence,” as they express it, was that they assumed that the Pratyeka-Buddhas, the Bodhisattvas, and the “Perfect” Buddhas were a later development of Buddhism.

* The Srotâpatti is one who has attained the first Path of comprehension in the real and the unreal; the Sakridâgâmin is the candidate for one of the higher Initiations: “one who is to receive birth once more”; the Anâgâmin is he who has attained the “third Path,” or literally, “he who will not be reborn again” unless he so wishes it, having the option of being reborn in any of the “worlds of the Gods,” or of remaining in Devachan, or of choosing an earthly body with a philanthropic object. An Arhat is one who has reached the highest Path; he may merge into Nirvâna at will, while here on earth.

For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adeptship. The first are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers. The human Bodhisattvas are candidates, so to say, for perfect Buddhahood (in Kalpas to come), and with the option of using their powers now if need be. "Perfect" Buddhas are simply "perfect" Initiates. All these are men, and not disembodied Beings, as is given out in the Hînayâna exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nâgârjuna, the founder of the Mahâyâna system, who is said to have been initiated by the Nâgas (fabulous "Serpents," the veiled name for an Initiate or Mahatma). The fabled report found in Chinese records that Nâgârjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nâgas that it was precisely the doctrine that had been secretly taught by Sâkyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brâhmanical secret Schools in the Himâlayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himâlayas for ages before the appearance of Sâkyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sunyata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajña-Pâramitâ, or "knowledge across the River," which finally lands the "Perfect One" in the regions of the One Reality. But His Arhats were not Himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India. But when finally most of them submitted to the guidance and control of the chief Âśramas, then the Yogacharyâ of Âryâsanga was merged into the oldest Lodge. For it is there from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country.

It is from this mysterious land nevertheless, that the Hindu expects his Kalki-Avatâra, the Buddhist his Maitreya, the Pârsî his Saoshyant and the Jew his Messiah, and so would the Christian expect thence his Christ— if he only knew of it.

There, and there alone, reigns Parinishpanna (Yong-Grüb), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a Non-Ego because he has become the Perfect Ego. Their voidness is “self-existent and perfect”—if there were profane eyes to sense and perceive it—because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air. The “Absolute Truth” (Don-dampa’i-den pa; Sanskrit: Paramârthasatya), having conquered “relative truth” (Kun zab chi-den pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedanâ (“self-analyzing reflection”) and Paramârtha, or that absolute consciousness of the personal merged into the impersonal Ego, which is above all, hence above illusion in every sense. Its “Perfect” Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial—therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvânîs, namely, the Cho-ku (Dharmakâya), or the Nirvânîs “without remains”—the pure Arupa, the formless Breaths.*

* It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahâyâna School about the three different kinds of bodies, namely, the Tul-pa’i-Ku, the Long-chod-Dzog-pa’i-Ku, and the Cho-Ku, as all pertaining to the Nirvânîc condition. There are two kinds of Nirvâna: the earthly, and that of the purely disembodied Spirits. These three “bodies” are the three envelopes—all more or less physical—which are at the disposal of the Adept who has entered and crossed the six Pâramitâs, or “Paths” of Buddha. Once He enters upon the seventh, He can return no more to earth. [See Csoma, *Journal of the Asiatic Society of Bengal*, 1st series, Vol. VII (1838), p. 142ff; and Schott, *Buddhismus*, p. 9 who give it otherwise. Cited on p. 38 of Schlagintweit’s *Buddhism in Tibet*.]

Thence emerge occasionally the Bodhisattvas in their Tulpa'i-Ku (or Nirmânakâya) body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations.

Most of the doctrines contained in the Yogacharyâ, or Mahâyâna systems are Esoteric, like the rest. One day the profane Hindu and Buddhist may begin to pick the Bible to pieces, taking it literally. Education is fast spreading in Asia, and already there have been made some attempts in this direction, so that the tables may then be cruelly turned on the Christians. Whatever conclusions the two may arrive at, they will never be half as absurd and unjust as some of the theories launched by Christians against their respective Philosophies. Thus, according to Spence Hardy, at death the Arhat enters Nirvâna:

That is, he ceases to exist.*

And, agreeably to Major Jacob, the Jîvanmukta,

Absorbed into Brahma, enters upon an unconscious and stonelike existence. †

Samkarâchârya is shown as saying in his prolegomena to the Śvetaœvatara Upanishad:

Gnosis, once arisen, requires nothing farther for the realization of its result: it needs subsidia only that it may arise.

The Theosophist, it has been argued, as long as he lives, may do good and evil as he chooses, and incur no stain, such is the efficacy of gnosis. And it is further alleged that the doctrine of Nirvâna lends itself to immoral inferences, and that the Quietists of all ages have been taxed with immortality.‡

According to Wassilyev § and Csoma de Kőrös: ||

* [See A Manual of Buddhism, p. 39 of an offset reprint of the 1853 ed. in: The Chowkhamba Sanskrit Studies Series, Vol. LVI, Varanasi, 1967.]

† Vedânta-Sâra, translated by Major Jacob, p. 119.

‡ Ibid., p. 122.

§ Der Buddhismus, pp. 327, 357, et seq., quoted by Schlagintweit. (See pp. 41-45).

Buddhism in Tibet, p. 41.

The Prasanga school obtained its name from the peculiar mode which it adopted of deducing the absurdity and erroneousness of every esoteric opinion. *

Correct interpretations of Buddhist Philosophy are crowned by that gloss on a thesis from the Prasanga School, that

Even an Arhat goes to hell in case he doubt anything, †

thus making of the most free-thinking religion in the world a blind-faith system. The “threat” refers simply to the well-known law that even an Initiate may fail, and thus have his object utterly ruined, if he doubt for one moment the efficacy of his psychic powers—the alphabet of Occultism, as every Kabalist well knows.

The Tibetan sect of the Ngo-vo-nyid-med par Mraba (“they who deny existence,” or “regard nature as Mâyâ”)‡ can never be contrasted for one moment with some of the nihilistic or materialistic schools of India, such as the Chârvâka. They are pure Vedântins—if anything—in their views. And if the Yoga-charyâs may be compared with, or called the Tibetan Viśiṣṭadvaitîs, the Prasanga School is surely the Advaita Philosophy of the land. It was divided into two: one was originally founded by Bhâvaviveka, the Svâtantrika Mâdhyamika School, and the other by Buddhapâlita; both have their exoteric and esoteric divisions. It is necessary to belong to the latter to know anything of the esoteric doctrines of that sect, the most metaphysical and philosophical of all. Chandrakirti (Dava Dagpa) wrote his commentaries on the Prasanga doctrines and taught publicly; and he expressly states that there are two ways of entering the “Path” to Nirvâna. Any virtuous man can reach by Naljor-ngonsum (“meditation by self-perception”), the intuitive comprehension of the four Truths, without either belonging to a monastic order or having been initiated.

* Ibid.

† Buddhism in Tibet, p. 44.

‡ They maintain also the existence of One Absolute pure Nature, Parabrahman; the illusion of everything outside of it; the leading of the individual Soul—a Ray of the “Universal”—into the true nature of existence and things by Yoga alone.

In this case it was considered as a heresy to maintain that the visions which may arise in consequence of such meditation, or Vijñāna (internal knowledge)*, are not susceptible of errors (Namtog or false visions), for they are. Ālaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmānakāya† body may commit an occasional mistake in accepting the false for the true in his explorations of the “Causeless” World. The Dharmakāya Bodhisattva is alone infallible, when in real Samādhi. Ālaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection—not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakāya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Rāja-Yoga in its practice of the two kinds of the Samādhi state; one of the “Paths” leading to the sphere of bliss (Sukhāvātī or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other the Path that leads to entire emancipation from the worlds of illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second—a hundredfold more rapid—is reached through knowledge (Initiation). Thus the followers of the Prasanga School are nearer to Esoteric Buddhism than are the Yogacharyās; for their views are those of the most secret Schools, and only the echo of these doctrines is heard in the [texts by] Jam-yang-shay-ba‡ and other works in public circulation and use.

* Ibid. p. 44.

† Nirmānakāya (also Nirvānakāya, vulg.) is the body or Self “with remains,” or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakāya, or in Nirvāna “without remains,” is the Jīvanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samādhi.

‡ [H.P.B. is possibly referring to his textbook *Great Exposition of the Tenets*; commented on and partially translated by Jeffrey Hopkins in his *Meditation on Emptiness*, London, Wisdom Pubs., 1983.-Compiler.]

For instance, the unreality of two out of the three divisions of time is given in public works, namely (a) that there is neither past nor future, both of these divisions being correlative to the present; and (b) that the reality of things can never be sensed or perceived except by him who has obtained the Dharmakâya body; here again is a difficulty, since this body “without remains” carries the Initiate to full Parinirvâna, if we accept the exoteric explanation verbally, and can therefore neither sense nor perceive. But evidently our Orientalists do not feel the caveat in such incongruities, and they proceed to speculate without pausing to reflect over it. Literature on Mysticism being enormous, and Russia, owing to the free intercourse with the Buriats, Shamans, and Mongolians, having alone purchased whole libraries on Tibet, scholars ought to know better by this time. It suffices to read, however, what Csoma wrote on the origin of the Kâla Chakra System,* or Wassilyev on Buddhism, to make one give up every hope of seeing them go below the rind of the “forbidden fruit.” When Schlagintweit is found saying that Tibetan Mysticism is not Yoga—

. . . [that] abstract devotion by which supernatural powers are acquired,†

as Yoga is defined by Wilson, but that it is closely related to Siberian Shamanism, and is “almost identical with the Tântrika ritual”; and that the Tibetan Zung is the “Dhâranîs,” and the Gyut only the Tantras—pre-Christian Tantra being judged by the ritual of the modern Tântrikas—one seems almost justified in suspecting our materialistic Orientalists of acting as the best friends and allies of the missionaries. Whatever is not known to our geographers seems to be a non-existent locality.

* The “Sacred” Books of Dus-Kyi Khorlo (“Time Circle”). See *Journal of the Asiatic Society of Bengal*, Vol. II, 1833, pp. 57-59. These works were abandoned to the Sikkim Dugpas, from the time of Tsong-kha-pa's reform.

† *Glossary of Judicial and Revenue Terms* (in an article on “Yoga” by H. W. Wilson) quoted in *Buddhism in Tibet*, p. 47

Thus: Mysticism . . . is reported to have originated in the fabulous country Sambhala.. Csoma, from careful investigations, places this [fabulous?] country beyond the Sir Deriáu [Yaxartes] between 45o and 50o north latitude. It was first known in India in the year 965 A.D.; and it was introduced . . . into Tibet from India, via Kashmir, in the year 1025 A.D.*

“It” meaning the “Dus-kyi Khorlo,” or Tibetan Mysticism. A system as old as man, known in India and practised before Europe had become a continent, “Was first known,” we are told, only nine or ten centuries ago! The text of its books in its present form may have “originated” even later, for there are numerous such texts that have been tampered with by sects to suit the fancies of each. But who has read the original book on Dus-Kyi Khorlo, re-written by Tsong-kha-pa, with his Commentaries? Considering that this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, and that he has left a whole library of his own works—not a tenth part of which has ever been made known—such statements as those above quoted are, to say the least, premature. The idea is also cherished—from a happy hypothesis, offered by Abbé Huc—that Tsong-kha-pa derived his wisdom and acquired his extraordinary powers from his intercourse with a stranger from the West, “remarkable for a long nose.” This stranger is believed by the good Abbé “to have been a European missionary”; hence the remarkable resemblance of the religious ritual in Tibet to the Roman Catholic service. The sanguine “Lama of Jehovah” does not say, however, who were the five foreigners who appeared in Tibet in the year 381 of our era, to disappear as suddenly and mysteriously as they came, after leaving with King Thothori-Nyan-tsan instructions how to use certain things in a casket that “had fallen from heaven” in his presence precisely fifty years before, or in the year A. D. 331.†

* Buddhism in Tibet, pp. 47, 48.

† Buddhism in Tibet, pp. 63, 64. The objects found in the casket, as enumerated in the exoteric legend, are of course symbolical. They may be found mentioned in the Kanjur. They were said to be: (1) two hands joined; (2) a miniature Chorten (Stupa, or reliquary); (3) a talisman with “O^ mani padme hum” inscribed on it; (4) a religious book, Zamatog (“A constructed vehicle”).

There is generally a hopeless confusion about Eastern dates among European scholars, but nowhere is this so great as in the case of Tibetan Buddhism. Thus, while some, correctly enough, accept the seventh century as the date of the introduction of Buddhism, there are others—such as Lassen and Koepfung, for instance—who show on good authority, the one, the construction of a Buddhist monastery on the slopes of the Kailâsa Range so far back as the year 137 B. C.,* and the other, Buddhism established in and north of the Punjab, as early as the year 292 B. C. The difference though trifling—only just one thousand years—is nevertheless puzzling. But even this is easily explained on Esoteric grounds. Buddhism—the veiled Esotericism of Buddha—was established and took root in the seventh century of the Christian era; while true Esoteric Buddhism, or the kernel, the very spirit of Tathâgata's doctrines, was brought to the place of its birth, the cradle of humanity, by the chosen Arhats of Buddha, who were sent to find for it a secure refuge, as

The Sage had perceived the dangers ever since he had entered upon Thonglam (“the Path of seeing,” or clairvoyance).†

Amidst populations deeply steeped in Sorcery the attempt proved a failure; and it was not until the School of the “Doctrine of the Heart” had merged with its predecessor, established ages earlier on the slope facing Western Tibet, that Buddhism was finally engrafted, with its two distinct Schools—the Esoteric and the exoteric divisions—in the land of the Bon-pa.

* *Alterthumskunde*, ii. 1072.

† [The third of five stages on the Path. See pp. 104-19 of *The Opening of the Wisdom Eye*, by Tenzin Gyatsho, the XIVth Dalai Lama. Wheaton Theosophical Publishing House, 1972.—Compiler.]

**THE “DOCTRINE OF THE EYE” &
THE “DOCTRINE OF THE HEART,”
OR THE “HEART'S SEAL”**

Prof. Albrecht Weber was right when he declared that the Northern Buddhists Alone possess these [Buddhist] Scriptures complete.*

For, while the Southern Buddhists have no idea of the existence of an Esoteric Doctrine—enshrined like a pearl within the shell of every religion—the Chinese and the Tibetans have preserved numerous records of the fact. Degenerate, fallen as is now the Doctrine publicly preached by Gautama, it is yet preserved in those monasteries in China that are placed beyond the reach of visitors. And though for over two millennia every new “reformer,” taking something out of the original, has replaced it by some speculation of his own, still truth lingers even now among the masses. But it is only in the Trans-Himalayan fastnesses—loosely called Tibet—in the most inaccessible spots of desert and mountain, that the Esoteric “Good Law”—the “Heart’s Seal”—lives to the present day in all its pristine purity.

Was Emanuel Swedenborg wrong when he remarked of the forgotten, long-lost Word:

Seek for it in China; peradventure you may find it in Great Tartary.†

He had obtained this information, he tells his readers, from certain “Spirits,” who told him that they performed their worship according to this (lost) ancient Word. On this it was remarked in *Isis Unveiled* that

Other students of occult Sciences have had more than the word of “certain spirits” to rely upon in this special case—they have seen the books

that contain the “Word.”‡ Perchance the names of those “Spirits” who visited the great Swedish Theosophist were Eastern.

* [The History of Indian Literature, trs. by John Mann and Theodor Zachariae, London: Trübner & Co., 1882, p. 288.]

† [See *The Apocalypse Revealed*, trs. from Latin by Rev. John Whitehead, Vol. I, ch. I, verse 4, note 11; p. 38 in the Standard Ed. of the American Swedenborg Foundation, New York, 1947.]

‡ Op. cit., Vol. II, p. 470.

The word of a man of such undeniable and recognized integrity, of one whose learning in Mathematics, Astronomy, the natural Sciences and Philosophy was far in advance of his age, cannot be trifled with or rejected as unceremoniously as if it were the statement of a modern Theosophist; further, he claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye.* Unfortunately two-thirds of his public writings are also allegorical in one sense; and, as they have been accepted literally, criticism has not spared the great Swedish Seer any more than other Seers.

Having taken a panoramic view of the hidden Sciences and Magic with their Adepts in Europe, Eastern Initiates must now be mentioned. If the presence of Esotericism in the Sacred Scriptures of the West only now begins to be suspected, after nearly two thousand years of blind faith in their verbatim wisdom, the same may well be granted as to the Sacred Books of the East. Therefore neither the Indian nor the Buddhist system can be understood without a key, nor can the study of comparative religion become a “Science” until the symbols of every Religion yield their final secrets. At the best such a study will remain a loss of time, a playing at hide-and-seek.

On the authority of a Japanese Encyclopaedia, Rémusat† shows the Buddha, before His death, committing the secrets of His system to His disciple, Kâsyapa, to whom alone was entrusted the sacred keeping of the Esoteric interpretation. It is called in China Ching-fa-yin-Tsang (“the Mystery of the Eye of the Good Doctrine”). To any student of Buddhist Esotericism the term, “the Mystery of the “Eye,” would show the absence of any Esotericism. Had the word “Heart” stood in its place, then it would have meant what it now only professes to convey.

* Unless one obtains exact information and the right method, one’s visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances.

† [See p. 249: Foe-Koue Ki ou Relation des Royaumes Bouddhiques. . . by M. Abel Remusat. Paris, L’Imprimerie Royale, 1836.]

The “Eye Doctrine” means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulae. The “Heart Doctrine,” or the “Heart’s Seal” (the Sin Yin) is the only real one. This may be found corroborated by Hiuen Tsang. In his translation of Mahâ-Prajñâ-Pâramitâ (Ta-poh-je-King), in one hundred and twenty volumes, it is stated that it was Buddha’s “favourite disciple Ananda,” who, after his great Master had gone into Nirvâna, was commissioned by Kâsyapa to promulgate “the Eye of the Doctrine,” the “Heart” of the Law having been left with the Arhats alone.

The essential difference that exists between the two—the “Eye” and the “Heart,” or the outward form and the hidden meaning, the cold metaphysics and the Divine Wisdom—is clearly demonstrated in several volumes on “Chinese Buddhism,” written by sundry missionaries. Having lived for years in China, they still know no more than they have learned from pretentious schools calling themselves esoteric, yet freely supplying the open enemies of their faith with professedly ancient manuscripts and esoteric works! This ludicrous contradiction between profession and practice has never, as it seems, struck any of the western and reverend historians of other people’s secret tenets. Thus many esoteric schools are mentioned in Chinese Buddhism by the Rev. Joseph Edkins, who believes quite sincerely that he has made “a minute examination” of the secret tenets of Buddhists whose works “were until lately inaccessible in their original form.” It really will not be saying too much to state at once that the genuine Esoteric literature is “inaccessible” to this day, and that the respectable gentleman who was inspired to state that

. . . it does not appear that there was any secret doctrine which those who knew it would not divulge,

made a great mistake if he ever believed in what he says on page 161 of his work. Let him know at once that all those Yu-luh (“Records of the Sayings”) of celebrated teachers are simply blinds, as complete—if not more so—than those in the Purânas of the Brâhmans.

It is useless to enumerate an endless string of the finest Oriental scholars or to bring forward the researches of Rémusat, Burnouf, Koeppen, St. Hilaire, and St. Julian, who are credited with having exposed to view the ancient Hindu world, by revealing the sacred and secret books of Buddhism: the world that they reveal has never been veiled. The mistakes of all the Orientalists may be judged by the mistake of one of the most popular, if not the greatest among them all—Prof. Max Müller. It is made with reference to what he laughingly translates as the “god Who” (Ka).

. . . the authors of the Brâhmanas had so completely broken with the past, that, forgetful of the poetical character of the hymns, and the yearning of the poets after the Unknown God, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka (or Who?) . . . wherever interrogative verses occur the author states that Ka is Prajâpati, or the Lord of Creatures . . . Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, i. e., having Kad or Quid. But soon a new adjective was formed, and not only the hymns, but the sacrifice also, offered to the god were called Kaya, or “Who”-ish. . . . At the time of Pânini this word had acquired such legitimacy as to call for a separate rule explaining its formation . . . The Commentator here explains Ka by Brahman.*

Had the commentator explained It even by Parabrahman he would have been still more in the right than he was by rendering It as “Brahman.” One fails to see why the secret and sacred Mystery-Name of the highest, sexless, formless Spirit, the Absolute—Whom no one would have dared to classify with the rest of the manifested Deities, or even to name during the primitive nomenclature of the symbolical Pantheon, should not be expressed by an interrogative pronoun. Is it those who belong to the most anthropomorphic Religion in the world who have a right to take ancient Philosophers to task for even an exaggerated religious awe and veneration?

But we are now concerned with Buddhism. Its Esotericism and oral instruction, which is written down and preserved in single copies by the highest chiefs in genuine Esoteric Schools, is shown by the author of San-kiâu-yi-su. Contrasting Bodhidharma with Buddha, he exclaims:

* [A History of Ancient Sanskrit Literature, pp. 433-34. London, Wms. & Norgate, 1859.]

. . . “Julai” (Tathâgata), taught great truths and the causes of things. He became the instructor of men and Devas. He saved multitudes, and spoke the contents of more than five hundred works. Hence arose the Kiau-men, or exoteric branch of the system, and it was believed to be the tradition of the words of Buddha. Bodhidharma brought from the Western heaven [Shamballa] the “seal of truth” (true seal), and opened the fountain of contemplation in the East. He pointed directly to Buddha's heart and nature, swept away the parasitic and alien growth of book instruction, and thus established the Tsung-men, or esoteric branch of the system, containing the tradition of the heart of Buddha.*

A few remarks made by the author of Chinese Buddhism throw a flood of light on the universal misconceptions of Orientalists in general, and of the missionaries in the “lands of the Gentiles” in particular. They appeal very forcibly to the intuition of Theosophists—more particularly of those in India. The sentences to be noticed are italicized.

The common [Chinese] word for the esoteric schools is dan, the Sanskrit Dhyâna. . . . Orthodox Buddhism has in China slowly but steadily become heterodox. The Buddhism of books and ancient traditions has become the Buddhism of mystic contemplation. . . . The history of ancient schools springing up long ago in the Buddhist communities of India, can now be only very partially recovered. Possibly some light may be thrown back by China upon the religious history of the country, from which Buddhism came.† In no part of the story is aid to the recovery of this lost knowledge more likely to be found than in the accounts of the patriarchs, the line of whom was completed by Bodhidharma. In seeking the best explanation of the Chinese and Japanese narrative of the patriarchs, and the seven Buddhas terminating in Gautama, or Shâkyamuni, it is important to know the Jain traditions as they were early in the sixth century of our era, when the Patriarch Bodhidharma removed to China. . . .

* Chinese Buddhism, p. 158. The Rev. Joseph Edkins either ignores, or—which is more probable—is utterly ignorant of the real existence of such Schools, and judges by the Chinese travesties of these, calling such Esotericism “heterodox Buddhism.” And so it is, in one sense.

† That country—India—has lost the records of such Schools and their teachings only so far as the general public, and especially the inappreciative Western Orientalists, are concerned. It has preserved them in full in some Mathams (refuges for mystic contemplation). But it may perhaps be better to seek them with, and from, their rightful owners, the so-called “mythical” Adepts, or Mahâtmas.

In tracing the rise of the various schools of esoteric Buddhism it must be kept in mind that a principle somewhat similar to the dogma of apostolical succession belongs to them all. They all profess to derive their doctrines through a succession of teachers, each instructed personally by his predecessor, till the time of Bodhidharma, and so further up in the series to Shakyamuni himself and the earlier Buddhas. *

It is complained further on, and is mentioned as a falling away from strict orthodox Buddhism, that the Lamas of Tibet are received in Peking with the utmost respect by the Emperor.

The following passages, taken from different parts of the book, summarise Mr. Edkin's views:

Hermits are not uncommonly met with in the vicinity of large Buddhist temples ... their hair being allowed to grow unshorn. . . . The doctrine of metempsychosis is rejected. . . Buddhism [is] one form of Pantheism on the ground that the doctrine of metempsychosis makes all nature instinct with life, and that that life is the Deity assuming different forms of personality, that Deity not being a self-conscious, free-acting First-cause, but an all-pervading spirit. The esoteric Buddhists of China, keeping rigidly to their one doctrine,† say nothing of the metempsychosis, . . . or any other of the more material parts of the Buddhist system. . . . The Western paradise promised to the worshippers of Amida-Buddha is . . . inconsistent with the doctrine of Nirvâna [?]‡ It promises immortality instead of annihilation. The great antiquity of this school is evident from the early date of the translation of the Amida Sūtra, which came from the hands of Kumârajîva, and of the Wu-liang-sheu-king, dating from the Han dynasty.

* Chinese Buddhism, pp. 155-159.

† They certainly reject most emphatically the popular theory of the transmigration of human entities or Souls into animals, but not the evolution of men from animals—so far, at least, as their lower principles are concerned.

‡ It is quite consistent, on the contrary, when explained in the light of the Esoteric Doctrine. The “Western paradise,” or Western heaven, is no fiction located in transcendental space. It is a bona-fide locality in the mountains, or, to be more correct, one encircled in a desert within mountains. Hence it is assigned for the residence of those students of Esoteric Wisdom—disciples of Buddha—who have attained the rank of Lohans and Anâgâmins (Adepts). It is called “Western” simply from geographical considerations; and “the great iron mountain girdle” that surrounds the Avichi, and the seven Lokas that encircle the “Western paradise” are a very exact representation of well-known localities and things to the Eastern student of Occultism.

Its extent of influence is seen in the attachment of the Tibetans and Mongols to the worship of this Buddha, and in the fact that the name of this fictitious personage [?] is more commonly heard in the daily conversation of the Chinese people than that of the historical Buddha Shâkyamuni.*

We fear the learned writer is on a false track as to Nirvâna and Amita-Buddha. However, here we have the evidence of a missionary to show that there are several schools of Esoteric Buddhism in the Celestial Empire. When the misuse of dogmatical orthodox Buddhist Scriptures had reached its climax, and the true spirit of the Buddha's Philosophy was nearly lost, several reformers appeared from India, who established an oral teaching. Such were Bodhidharma and Nâgârjuna, the authors of the most important works of the contemplative School in China during the first centuries of our era. It is known, moreover, as is said in Chinese Buddhism, that Bodhidharma became the chief founder of the Esoteric Schools, which were divided into five principal branches. The data given are correct enough, but every conclusion, without one single exception, is wrong. It was said in *Isis Unveiled* that—

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "Some people are born again; evil-doers go to hell [Avichi]; righteous people go to heaven [Devachan]; those who are free from all worldly desires enter Nirvâna" (*Dhammapada*, 126). Elsewhere Buddha states that it is better to believe in a future life, in which happiness or misery can be felt: for if the heart believes therein "it will abandon sin and act virtuously; and even if there is no resurrection [rebirth], such a life will bring a good name, and the reward of men. But those who believe in extinction at death will not fail to commit any sin that they may choose because of their disbelief in a future."†

How is immortality, then, "inconsistent with the doctrine of Nirvâna"? The above are only a few of Buddha's openly-expressed thoughts to his chosen Arhats; the great Saint said much more.

* *Op. Cit.*, pp. 166-67; 171.

† *Isis Unveiled*, Vol. II, p. 566, quoting from Alabaster's *The Wheel of the Law*, p. 42.

As a comment upon the mistaken views held in our century by the Orientalists, “who vainly try to fathom Tathâgata’s thoughts,” and those of Brâhmans, “who repudiate the great Teacher to this day,” here are some original thoughts expressed in relation to the Buddha and the study of the Secret Sciences. They are from a work written in Chinese by a Tibetan, and published in the monastery of Tientai for circulation among the Buddhists

Who live in foreign lands, and are in danger of being spoiled by missionaries,

as the author truly says, every convert being not only “spoiled” for his own creed, but being also a sorry acquisition for Christianity. A translation of a few passages, kindly made from that work for the present volumes is now given.

No profane ears having heard the mighty Chau-yan [secret and enlightening precepts] of Wu-Wei-chen-jen [Buddha within Buddha],* of our beloved Lord and Bodhisattva, how can one tell what his thoughts really were? The holy Sang-gyas-Panchen† never offered an insight into the One Reality to the unreformed [uninitiated] Bhikkus. Few are those even among the Tu-fon [Tibetans] who knew it; as for the Tsung-men‡ Schools, they are going with every day more down hill..Not even the Fa-hsiang-Tsung can give one the wisdom taught in real Naljor-chod-pa [Sanskrit:|| Yogacharyâ]: . . . it is all “Eye” Doctrine, and no more. The loss of a restraining guidance is felt, since the Tch’an-si [teachers] of inward meditation [self-contemplation or Tchung-kwan] have become rare, and the Good Law is replaced by idol-worship [Siang-kyan]. It is of this [idol-or image-worship] that the Barbarians [Western people] have heard, and know nothing of Bas-pa-Dharma [the secret Dharma or doctrine]. Why has truth to hide like a tortoise within its shell?

* The word is translated by the Orientalists as “true man without a position,” (?) which is very misleading. It simply means the true inner man, or Ego, “Buddha within Buddha” meaning that there was a Gautama inwardly as well as outwardly.

† One of the titles of Gautama Buddha in Tibet.

‡ The “Esoteric” Schools, or sects, of which there are many in China.

§ A school of contemplation founded by Hiuen-Tsang, the traveller, nearly extinct. Fa-hsiang-Tsung means “the School that unveils the inner nature of things.”

|| Esoteric, or hidden, teaching of Yoga (Chinese: Yogi-mi-kean).

Because it is now found to have become like the Lama's tonsure knife,* a weapon too dangerous to use even for the Lanoo. Therefore no one can be entrusted with the knowledge [Secret Science] before his time. The Chagpa-Thog-med have become rare, and the best have retired to Tushita the Blessed.†

Further on, a man seeking to master the mysteries of Esotericism before he had been declared by the initiated Tch'-an-si (teachers) to be ready to receive them, is likened to

One who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped.

Again:

He who would acquire the Sacred Knowledge should, before he goes any farther "trim his lamp of inner understanding," and then "with the help of such good light" use his meritorious actions as a dust-cloth to remove every impurity from his mystic mirror,‡ so that he should be enabled to see in its lustre the faithful reflection of Self. . . .

* The "tonsure knife" is made of meteoric iron, and is used for the purpose of cutting off the "vow-lock," or hair from the novice's head during his first ordination. It has a double-edged blade, is sharp as a razor, and lies concealed within a hollow handle of horn. By touching a spring the blade jerks out like a flash of lightning, and recedes back with the same rapidity. A great dexterity is required in using it without wounding the head of the young Gelong and Gelong-ma (candidates to become priests and nuns) during the preliminary rites, which are public.

† Chagpa-Thog-med is the Tibetan name of Âryâsanga, the founder of the Yogacharyâ or Naljorchodpa School. This Sage and Initiate is said to have been taught "Wisdom" by Maitreya Buddha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of Champai-chos-nga. The Secret Doctrine teaches, however, that he came from Dejung, or Sambhala, called the "source of happiness" ("wisdom-acquired") and declared by some Orientalists to be a "fabulous" place.

‡ It may not be, perhaps, amiss to remind the reader of the fact that the "mirror" was a part of the symbolism of the Thesmophoria, a portion of the Eleusinian Mysteries; and that it was used in the search for Atmu, the "Hidden One," or "Self." In his excellent paper on the above-named mysteries, Dr. Alexander Wilder of New York says: . . . "despite the assertion of Herodotus and others that the Bacchic Mysteries were Egyptian, there exists strong probability that they came originally from India, and were Saivite or Buddhistical. Coré-Persephoneia was but the goddess Paraśu-pani or Bhavânî, the patroness of the Thugs, called also Gorée; and Zagreus is from Chakra, a country extending from ocean to ocean.

First, this; then Tong-pa-nyi,* lastly; Sammâ Sambuddha.†

In Chinese Buddhism [pp. 163-64] a corroboration of these statements is to be found in the Aphorisms of Lin-tsi:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the “true man without a position” Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognise him? . . . If the mind does not come to conscious existence, there is deliverance everywhere. . . . What is Buddha? Ans. A mind pure and at rest. What is the Law? Ans. A mind clear and enlightened. What is Tau? Ans. In every place absence of impediments and pure enlightenment. These three are one.‡

The reverend author of Chinese Buddhism makes merry over the symbolism of Buddhist discipline. Yet the self-inflicted “slaps on the cheek” and “blows under the ribs” find their pendants in the mortifications of the body and self-flagellation —“the discipline of the scourge”—of the Christian monks, from the first centuries of Christianity down to our own day. But then the said author is a Protestant, who substitutes for mortification and discipline—good living and comfort.

If this is a Turanian or Tartar story, we can easily recognize the 'Horns' as the crescent worn by Lama-priests: and translating god-names as merely sacerdotal designations assume the whole legend [the fable of Dionysus-Zagreus] to be based on a tale of Lama-succession and transmigration. . . . The whole story of Orpheus ... has a Hindu ring all through.” [Quoted on p. xv fn. in *Eleusinian & Bacchic Mysteries* by Thomas Taylor. Wizards Bookshelf, Reprint, 1980.] The tale of “Lama-succession and transmigration” did not originate with the Lamas, who date themselves only so far back as the seventh century, but with the Chaldaeans and the Brâhmans, still earlier.

* The state of absolute freedom from any sin or desire.

† The state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this and the other worlds. (See the admirable description in *The Light of Asia*, Book VII, p. 166, 1884 ed.).

‡ [See *The Recorded Sayings of Chan Master Lin-chi* . . . tr. by R.F. Sasaki. Kyoto, Institute for Zen Studies, 1975.]

The sentence in the Lin-tsi, The “true man, without a position,” Wu-wei-chen-jen, is wrapped in a prickly shell, like the chestnut. He cannot be approached. This is Buddha-the Buddha within you,

is laughed at. Truly

An infant cannot understand the seven enigmas!*

* [Loc. cit.]
