

BOOK II., PART II.

THE
ARCHAIC SYMBOLISM OF THE
WORLD-RELIGIONS.

“ The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.”

(The ZOHAR, iii., 152; Franck, 119.)

“ THE MYSTERIES OF THE FAITH (are) NOT TO BE DIVULGED TO ALL. . . . It is requisite to hide in a mystery the wisdom spoken.”

(*Clem. Alex.*, “ Strom.” 12.)

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BOOK II.—PART II.

ESOTERIC TENETS CORROBORATED IN EVERY SCRIPTURE.

IN view of the strangeness of the teachings, and of many a doctrine which from the modern scientific stand-point must seem absurd, some necessary and additional explanations have to be made. The theories contained in the Second Part of the Stanzas are even more difficult to assimilate than those which are embodied in Vol. I, on Cosmogony. Theology, therefore, has to be questioned here, as Science will be in the *Addenda* (Part III.). Since our doctrines differ so widely from the current ideas of both Materialism and Theology, the Occultists must be ever prepared to repel the attacks of either or of both.

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations.

One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to do so, before the real meaning of these terms, the *Alpha* and the *Omega* of Eastern esotericism, the words *Sat* and *Asat*,—so freely used in the Rig-Veda, and elsewhere—is thoroughly assimilated. Without this key to the Aryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. *Asat* is not merely the negation of *Sat*, nor is it the “not yet existing”; for *Sat* is in itself neither the “existent,” nor “being.” *SAT* is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting.* *Sat*

* The Hegelian doctrine, which identifies *Absolute Being* or “Be-ness” with non-Being,” and represents the Universe as an *eternal becoming*, is identical with the Vedanta philosophy.

is born from *Asat*, and *Asat* is begotten by *Sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana.

Barth started a reflection on the *Rig-Veda* which was meant for a stern criticism, an unusual, therefore, as was thought, an original view of this archaic volume. It so happened, however, that, while criticising, that scholar revealed a truth, without being himself aware of its full importance. He premises by saying that "neither in the language nor in the thought of the *Rig-Veda*" has he "been able to discover that quality of *primitive natural simplicity*, which so many are fain to see in it." Barth had Max Müller in his mind's eye when writing this. For the famous Oxford professor has throughout characterised the hymns of the *Rig Veda*, as the unsophisticated expression of the religious feeling of a pastoral innocent people. "In the Vedic hymns the ideas and myths appear in their simplest and freshest form;"—the Sanskrit scholar thinks. Barth is of a different opinion, however.

So divided and personal are the opinions of Sanskritists as to the importance and intrinsic value of the *Rig Veda*, that those opinions become entirely biassed whichever way they incline. Thus Mr. Max Müller declares that: "Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt, than when we compare the growing myths of the *Veda* with the full grown and decayed myths on which the poetry of Homer is founded. The *Veda* is the real Theogony of the *Aryan races*, while that of Hesiod is a distorted caricature of the original image." This is a sweeping assertion, and perhaps rather unjust in its general application. But why not try to account for it? Orientalists cannot do so, for they reject the chronology of the Secret Doctrine, and could hardly admit the fact that between the *Rig-Vedic* hymns and Hesiod's Theogony tens of thousands of years have elapsed. So they fail to see that the Greek myths are no longer the primitive symbolical language of the Initiates, the disciples of the gods-Hierophants, the divine ancient "sacrificers," and that disfigured by the distance, and encumbered by the exuberant growth of human *profane* fancy, they now stand like distorted images of stars in running waves. But if Hesiod's Cosmogony and Theogony are to be viewed as caricatures of the original images, how much more so the myths in the Hebrew *Genesis* in the sight of those, for whom they are no more divine revelation or the word of God, than Hesiod's Theogony is for Mr. Gladstone.

"The poetry it (the *Rig Veda*) contains appears to me, on the contrary," says Barth "to be of a singularly *refined* character and

artificially elaborated, *full of allusions and reticences, of pretensions* (?) to mysticism and theosophic insight, and the manner of its expression is such as reminds one more frequently of the phraseology in use *among certain small groups of initiated*, than the poetic language of a large community." (*The Religions of India*," p. xiii.)

We will not stop to enquire of the critic what he can know of the phraseology in use among the "initiated," or whether he belongs himself to such a group; for, in the latter case, he would hardly have used such language. But the above shows the remarkable disagreement between scholars even with regard to the *external* character of the Rig Veda. What, then, can any of the modern Sanskritists know about its *internal* or esoteric meaning, beyond the correct inference of Barth, that *this Scripture has been compiled by INITIATES?*

The whole of the present work is an endeavour to prove this truth. The ancient adepts have solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence, it is because these problems formed part of the sacred mysteries; and, secondly, because they must have remained incomprehensible to the vast majority of men then, as they do now. If such teachings are still regarded as chimeras by our opponents in philosophy, it may be a consolation to the Theosophists to learn, on good proofs, that the speculations of modern psychologists—whether serious Idealists, like Mr. Herbert Spencer, or wool-gathering pseudo-Idealists—are far more chimerical. Indeed, instead of resting on the firm foundation of facts in Nature, they are the unhealthy will-o'-the-wisps of materialistic imagination, of the brains that evolved them—and no more. While they deny, we affirm; and our affirmation is corroborated by almost all the sages of antiquity. Believing in Occultism and a host of invisible Potencies for good reasons, we say: *Certus sum, scio quod credidi*; to which our critics reply: *Credat Judæus Apella*. Neither is converted by the other, nor does such result affect even our little planet. *E pur se muove!*

Nor is there any need of proselytizing. As remarked by the wise Cicero, "Time destroys the speculations of man, but it confirms the judgment of nature." Let us bide our time. Meanwhile, it is not in the human constitution to witness in silence the destruction of one's gods, whether they be true or false. And as theology and materialism have combined together to destroy the old gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of old wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

§ XVI.

ADAM-ADAMI.

NAMES such as Adam-Adami, used by Mr. Chwolsohn in his "Nabathean Agriculture"* and derided by M. Renan, may prove little to the profane. To the Occultist, however, once that the term is found in a work of such immense antiquity as the above cited, it proves a good deal: for instance that *Adami* was a manifold symbol, originating with the Aryan people, as the root word shows, and having been taken from them by the Semites and the Turanians—as many other things were.

"Adam-Adami" is a generic compound name as old as languages are. The Secret Doctrine teaches that *Ad-i* was the name given to the first *speaking* race of mankind—in this Round—by the Aryans. Hence the *Adonim* and *Adonai* (the ancient plural form of the word *Adon*), which the Jews applied to their Jehovah and angels, who were simply the first spiritual and ethereal sons of the earth; and the god Adonis, who in his many variations stood for the "First Lord." Adam is the Sanskrit *Ada-Nāth*, also meaning first Lord, as *Ad-Isvara*, or any *Ad* (the first) followed by any adjective or substantive. The reason for this is that such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in Biblical phraseology, is called "the period of one *lip* and word," or speech; knowledge expanded by man's own intuition later on, but still later hidden from profanation under an adequate symbology. The author of the "Qabbalah, (according to), the philosophical writings of Ibn Gebirol," shows the Israelite using "*Adonai*," (Lord) instead of *Eh'yeh* (*I am*) and YHVH, and adds that, while *Adonai* is rendered "Lord" in the Bible, "the lowest designation, or the Deity in Nature, the more general term *Elohim*, is translated God." (p. 175.)

A curious work was translated in 1860 or thereabout, by the Orientalist Chwolsohn, and presented to ever-incredulous and flippant Europe under the innocent title of *Nabathean Agriculture*. In the opinion of the translator that archaic volume is "*a complete initiation into the mysteries of the pre-Adamite nations, on the authority of undeniably authentic documents.*" It is "an invaluable compendium, the full epitome of the Doctrines held, of the arts and sciences, not only of the Chaldeans, but also of the Assyrians and Canaanites of the prehistoric ages." These

* *Vide infra.*

“*Nabatheans*”—as some critics thought—were simply the Sabæans, or Chaldean star-worshippers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldean.

Masoudi, the Arabic Historian, speaks of those *Nabatheans*, and explains their origin in this wise: “After the Deluge (?) the nations established themselves in various countries. Among these were the Nabatheans, who founded the city of Babylon, and were those descendants of Ham who settled in the same province under the leadership of Nimrod, the son of Cush, who was the son of Ham, and great-grandson of Noah. . . . This took place at the time when Nimrod received the governorship of Eabylonia as the delegate of Dzahhak named Biurasp.”

The translator, Chwolsohn, finds that the assertions of this historian are in perfect accord with those of Moses in *Genesis*; while more irreverent critics might express the opinion that for this very reason their truth should be suspected. It is useless to argue this point, which is of no value in the present question. The weather-beaten, long-since-buried problem, and the difficulty of accounting, on any logical ground, for the phenomenal derivation of millions of people of various races, of many civilized nations and tribes, from *three* couples (Noah’s sons) in 346 years* after the Deluge, may be left to the Karma of the author of *Genesis*, whether he is called Moses or Ezra. That which is interesting in the work noticed is its contents, the doctrines enunciated in it, which are again, if read esoterically, almost all of them identical with the Secret Teachings.

Quatremère suggested that this book might have been simply a copy made under Nebuchadnezzar II., from some Hamitic treatise, “infinitely more ancient,” while the author maintains, on “internal and external evidence,” that its Chaldean original was written out from the oral discourses and teachings of a wealthy Babylonian landowner, named Qû-tâmy, who had used for those lectures still more ancient materials. The first Arabic translation is placed by Chwolsohn so far back as the XIII. cent. B.C. On the first page of this “revelation,” the author, or *amanuensis*, Qû-tâmy, declares that “the doctrines propounded therein, were originally told by *Saturn to the Moon, who communicated them to her idol, which idol revealed them to her devotee, the writer*—the adept Scribe of that work—Qû-tâmy.

The details given by the God for the benefit and instruction of mortals, show periods of incalculable duration and a series of numberless kingdoms and *Dynasties* that preceded the appearance on Earth of

* See *Genesis* and the authorised Chronology. In Chapt. ix. “Ncah leaveth the Ark” “B.C. 2348.” Chapter x. “Nimrod the first Monarch,” stands over “B.C. 1998.”

Adami (the "red-earth"). These periods have aroused, as might have been expected, the defenders of the chronology of the Biblical dead-letter meaning almost to fury. De Rougemont was the first to make a *levée-in-arms* against the translator. He reproaches him* with "*sacrificing Moses to an anonymous author.*" Berosus, he urges, "however great were *his chronological errors*, was at least in perfect accord with the prophet with regard to the first men, since he speaks of *Alorus-Adam*, of *Xisuthrus-Noah*, and of *Belus-Nimrod*," etc. "Therefore," he adds, "the work *must be an APOCRYPHA* to be ranged with its contemporaries—the fourth book of *Esdras*, that of *Enoch*, the *Sibylline Oracles*, and the *Book of Hermes*—every one of these dating no further back than two or three centuries B.C." Ewald came down still harder on Chwolsohn, and finally M. Renan. In the "*Revue Germanique*."† the expupil pulls down the authority of his master, by asking him to show a reason why his *Nabathean Agriculture* should not be the fraudulent work of some Jew of the third or fourth century of our era? It can hardly be otherwise—argues the romancer of the "Life of Jesus." Since, in this *in-folio* on astrology and Sorcery "we recognise in the personages introduced by Qû-tâmy, all the patriarchs of the Biblical legends, such as *Adam-Adami*, *Anouka-Noah*, and his *Ibrahim-Abraham* etc., etc."

This is no reason, since Adam and others are generic names. Meanwhile it is humbly submitted that, all things considered, an *apocrypha*—if even of the third century A.D., instead of the thirteenth century B.C., as suggested by Quatremère—is old enough to appear *genuine* as a document, and so satisfy the demands of the most exacting archæologist and critic. For, even admitting, for argument's sake, that this literary relic has been compiled by "some Jew of the third century of our era"—what of that? Leaving the credibility of its doctrines for a moment aside, why should it be less entitled to a hearing, or less instructive as reflecting older opinions, than any other religious work, also a "compilation from old texts" or oral tradition—of the same or even a later age? In such case we should have to reject and call "apocryphal" the Kurân—two centuries older, though we know it to have sprung, Minerva-like, direct from the brain of the Arabian prophet; and we should have to pooh-pooh all the information we can get from the *Talmud*, which, in its present form, was also compiled from older materials, and is not earlier than the IX. century of our era.

The curious "Bible" of the Chaldean adept, and the various criticisms upon it (as in the Chwolsohn's translation), are noticed, because it has an important bearing upon a great portion of the present work.

* *Annales de Philosophie*, June 1860, p. 415.

† April 30, 1860.

With the exception of M. Renan, an iconoclast by principle—so pointedly called by Jules Lemaître "*le Paganini du Néant*"—the worst fault found with the work is, it would seem, that the "apocrypha" pretends to have been communicated *as a revelation* to an adept by, and from, the "idol of the moon," who received it from "Saturn." Hence, very naturally, it is "a fairy tale all round." To this there is but one answer: it is no more a fairy tale than the Bible, and if one falls, the other must follow it. Even the mode of divination through "the idol of the moon" is the same as practised by David, Saul, and the High Priests of the Jewish Tabernacle by means of the Teraphim. In Volume III., Part II. of this present work, the practical methods of such ancient divination will be found.

The "Nabathean Agriculture" is a compilation indeed; it is no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of "cloaking" the tenets, just as the Books of Hermes and the Purânas are Egyptian and Hindu attempts at the same. The work was as well known in antiquity as it was during the Middle Ages. Maimonides speaks of it, and refers more than once to this Chaldeo-Arabic MS., calling the Nabatheans by their co-religionary name, *i.e.*, "star-worshippers," or Sabeans, but yet failing to see in this disfigured word "Nabatheans" the mystic name of the caste devoted to *Nebo* (god of *secret* wisdom), which shows on its face that the *Nabatheans* were an occult Brotherhood.* The Nabatheans who, according to the Persian Yezidi, originally came to Syria from Busrah, were the degenerate members of that fraternity; still their religion, even at that late day, was purely Kabalistic. † *Nebo* is the deity of the planet Mercury, and Mercury is the god of Wisdom or Hermes, and *Budha*, which the Jews called כְּבִי "the Lord on high, the aspiring," . . . and the Greeks *Nabo*, *Ναβώ*, hence Nabatheans. Notwithstanding that Maimonides calls their doctrines "heathenish foolishness" and their archaic literature "*Sabæorum fætum*," he places their "agriculture," the Bible of Qû-tâmy, in the first rank of Archaic literature; and Abarbanel

* "I will mention to thee the writings . . . respecting *the belief of the Sabeans*," he says. "The most famous is the Book 'The *Agriculture of the Nabatheans*,' which has been translated by *Ibn Wahohijah*. This book is full of heathenish foolishness. . . . It speaks of preparations of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert." (Maimonides, quoted by Dr. D. Chwolsohn, "Die Ssabier und der Ssabismus," II., p. 458.) The Nabatheans of Mount Lebanon believed in the Seven Archangels, as their forefathers had believed in the Seven Great Stars, the abodes and bodies of these Archangels, believed in to this day by the Roman Catholics, as is shown elsewhere.

† See "Isis Unveiled," Vol. II., p. 197.

praises it in unmeasured terms. Spencer, quoting the latter, speaks of it as that "most excellent Oriental work," adding (vol. 1., p. 354) that by Nabatheans, the Sabeans, the Chaldeans, and the Egyptians, in short all those nations *against whom the laws of Moses were most severely enacted*, have to be understood.

Nebo, the oldest God of Wisdom of Babylonia and Mesopotamia, was identical with the Hindu Budha and Hermes-Mercury of the Greeks. A slight change in the sexes of the parents is the only alteration. As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpa-nitu (the Moon deity) and of Merodach, who had become Jupiter, after having been a Sun God. As Mercury the planet, Nebo was the "overseer" among the seven gods of the planets; and as the personification of the Secret Wisdom he was *Nabin*, a seer and a prophet. The fact that Moses is made to die and disappear on the mount sacred to Nebo, shows him an initiate and a priest of that god under another name; for this God of Wisdom was the great creative deity, and was worshipped as such, not alone at Borsippa in his gorgeous Temple, or planet-tower. He was likewise adored by the Moabites, the Canaanites, the Assyrians, and throughout the whole of Palestine: then why not by the Israelites? "The planetary temple of Babylon" had "its holy of holies" within the shrine of Nebo, the prophet god of Wisdom. We are told in the Hibbert Lectures, "The ancient Babylonians had an intercessor between men and the gods . . . and Nebo, was the 'proclaimer' or 'prophet,' as he made known the desire of his father Merodach."

Nebo is a creator, like Budha, of the Fourth and also of the Fifth Race. For the former starts a new race of Adepts, and the latter, the *Solar-Lunar* Dynasty, or the men of these Races and Round. Both are the Adams of their respective creatures. Adam-Adami is a personation of the *dual* Adam: of the paradigmic Adam-Kadmon, the creator, and of the lower Adam, the terrestrial, who, as the Syrian Kabalists have it, had only *nephesh*, "the breath of life," but *no living soul*, until after his Fall.

If, therefore, Renan persists in regarding the Chaldean Scriptures—or what remains of them—as apocryphal, it is quite immaterial to truth and fact. There are other Orientalists who may be of a different opinion; and even were they not, it would still really matter very little. These doctrines contain the teachings of Esoteric philosophy, and this must suffice. To those who understand nothing of symbology it may appear astrolatry, pure and simple, or to him who would conceal the esoteric truth, even "heathenish foolishness." Maimonides, however, while expressing scorn for the esotericism in the religion of other nations, confessed esotericism and symbology in his own, preached

silence and secrecy upon the true meaning of Mosaic sayings, and thus came to grief. The Doctrines of Qû-tâmy, the Chaldean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.

Why then should M. Renan treat the name "Adam-Adami" with such academical contempt? The author of the "Origins of Christianity" evidently knows nothing of the "*origins of pagan symbolism*" or of Esotericism either, otherwise he would have known that the name was a form of universal symbol, referring, *even with the Jews*, not to one man, but to four distinct humanities or mankinds. This is very easily proven.

The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the *Dycokniáh* (divine phantom) of the Heavenly Man, an ethereal combination of Neschamah, the highest Soul or Spirit: this Adam having, of course, neither a gross human body, nor a *body of desire*. This "Adam" is the prototype (*tzure*) of the second Adam. That they represent our Five Races is certain, as everyone can see by their description in the Kabala: the first being the "perfect, Holy Adam"; . . . "a shadow that disappeared" (the Kings of Edom) produced from the divine *Tzelem* (Image); the second is called the protoplactic androgyne Adam of the future terrestrial and separated Adam; the third Adam is the man made of "dust" (the first, innocent Adam); and the fourth, is the supposed forefather of our own race—the Fallen Adam. See, however, the admirably clear description of these in Mr. Isaac Myer's "Qabbalah," p. 418, *et seq*. He gives only four Adams, because of the Kings of Edom, no doubt. "The fourth Adam," he writes, ". . . . was clothed with skin, flesh, nerves, etc. This answers to the Lower *Nepesch* and *Guff*, *i.e.*, body, united. He has the animal power of reproduction and continuance of species," and this is the *human* Root-Race.

It is just at this point that the modern Kabalists—led into error by the long generations of Christian mystics who have tampered with the Kabalistic records wherever they could—diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original Kabala was entirely metaphysical, and had no concern with animal, or terrestrial sexes; the later Kabala has suffocated the divine ideal under the heavy phallic element. The Kabalists say:—"God made man male and female." "Among the Qabbalists, the necessity to continued creation and existence is called the Balance," says the author of *Qabbalah*; and being without this "Balance," connected with *Ma-gom* (mysterious place),* even the First Race is not,

* Simply, the womb, the "Holy of Holies" with the Semites.

as we have seen, recognized by the Sons of the Fifth Adam. From the highest Heavenly Man, the upper Adam who is "male female" or Androgyne, down to the Adam of dust, these personified symbols are all connected with sex and procreation. With the Eastern Occultists it is entirely the reverse. The sexual relation they consider as a "Karma" pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment that the person becomes "wise." They considered it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Brahmâcharya. Their dual symbols were to them but the poetical imagery of the sublime correlation of creative Cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the sombre fanes of India and other Mother lands of cults.

This will be demonstrated in the following Section.

Meanwhile, it may be added that, with the Gnostics, the second Adam also emanates from the Primeval Man, the Ophite *Adamas*, in "whose image he is made"; the third, from this second—an Androgyne. The latter is symbolized in the 6th and 7th pairs of the male-female Æons, — Amphian-Essumene, and Vannanin-Lamer (Father and Mother; *vide* Valentinian Table, in Epiphanius) — while the fourth Adam, or Race, is represented by a Priapean monster. The latter—a post-Christian fancy — is the degraded copy of the ante-Christian Gnostic symbol of the "Good One," or "He, *who created before anything existed*," the Celestial Priapus—truly born from Venus and Bacchus *when that God returned from his expedition into India*, for Venus and Bacchus are the post-types of Aditi and the Spirit. The later Priapus, one, however, with Agathodæmon, the Gnostic Saviour, and even with Abraxas, is no longer the glyph for *abstract creative* Power, but symbolizes the four Adams, or Races, the fifth being represented by the *five* branches cut off from the Tree of Life on which the old man stands in the Gnostic gems. The number of the Root-Races was recorded in the ancient Greek temples by the seven vowels, of which *five* were framed in a panel in the Initiation halls of the Adyta. The Egyptian glyph for it was a hand with five fingers spread, the fifth or little finger being only half-grown, and also *five* "N's"—hieroglyphs standing for that letter. The Romans used the five vowels A E I O V in their fanes; and this archaic symbol was adopted during the middle ages as a motto by the House of the Hapsburgs. *Sic transit gloria!*

§ XVII.

THE "HOLY OF HOLIES."
ITS DEGRADATION.

THE *Sanctum Sanctorum* of the Ancients, *i.e.*, that recess on the Western side of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain—also called the *Adytum*—was common to all ancient nations.

Nevertheless, a great difference is found between the secret meanings of this symbolical place, in the esotericism of the Pagans and that of later Jews; though the symbology of it was originally identical throughout the ancient Races and Nations. The *Gentiles*, by placing in the *Adytum* a *sarcophagus*, or a tomb (*taphos*), and the solar-god to whom the temple was consecrated, held it, as Pantheists, in the greatest veneration. They regarded it—in its esoteric meaning—as the symbol of *resurrection*, cosmic, solar (or diurnal), and human. It embraced the wide range of periodical and (in time) punctual, *Manvantaras*, or the re-awakenings of *Kosmos*, *Earth*, and *Man* to new existences; the sun being the most poetical and also the most grandiose symbol of the same in heaven, and man—in his re-incarnations—on Earth. The Jews—whose realism, if judged by the dead letter, was as practical and gross in the days of Moses as it is now*—in the course of their estrangement from the gods of their pagan neighbours, consummated a national and levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism—exoterically; while seeing in it but a universal phallic symbol—esoterically. While the *Kabalists* knew but *Ain-Soph* and the "gods" of the *Mysteries*, the *Levites* had no tomb, no god in their *adytum* but the "Sacred" Ark of the Covenant—their "Holy of Holies."

When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced "uncovered" before the *ark* of the Covenant, and was so anxious to appear *vile* for the sake of his "Lord," and *base* in his own sight. (See 2 *Samuel vi.* 16-22.)

The ark is the navi-form *Argha* of the *Mysteries*. Parkhurst, who has

* But it was not so, in reality, witness their prophets. It is the later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbols; leaving only their Scriptures—a dead shell, from which the Soul has departed.

a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in the Hebrew lexicon, explains it thus:—“*Ἀρχή* in this application answers to the Hebrew *rasit* or wisdom . . . a word which had the meaning of the emblem of the female generative power, the Arg or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle.” Quite so; and the Jewish *ark of the Covenant* had precisely the same significance; with the supplementary addition that, instead of a beautiful and chaste *sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or ark of the covenant, facing each other, with their wings spread in such a manner as to form a perfect *yonis* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah’s name, namely, יהוה; or י meaning *Jod* (*membrum Virile*, see Kabala); ה (Hé, the *womb*); ו (Vau, a crook or a hook, a nail), and ו again, meaning also “an opening”; the whole forming the perfect *bisexual* emblem or symbol or Y (e) H (o) V (a) H, the male and female symbol.

Perhaps also, when people realise the true meaning of the office and title of the *Kadesh Kadeshim*, “the holy ones,” or “the consecrated to the temple of the Lord,”—the “Holy of Holies” of the latter may assume an aspect far from edifying.

Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. “Who shall ascend into the hill (the high place) of the Lord?” asks the holy king David, “who shall stand in the place of his *Kadushu קדשו*?” (Psalms xxiv. 3). *Kadesh* may mean in one sense to *devote*, *hallow*, *sanctify*, and even to initiate or to set apart; but it also means the ministry of lascivious rites (the Venus-worship) and the true interpretation of the word *Kadesh* is bluntly rendered in *Deuteronomy* xxiii. 17; *Hosea* iv. 14; and *Genesis* xxxvii. from verses 15 to 22. The “holy” *Kadeshuth* of the *Bible* were identical, as to the duties of their office, with the Nautch-girls of the later Hindu pagodas. The Hebrew *Kadeshim*, or galli, lived “by the house of the Lord, where the women wove hangings for the grove,” or the bust of Venus-Astarte, says verse the seventh in the twenty-third chapter of 2 Kings.

The dance performed by David round the ark was the “circle-dance,” said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (*Judges* xxi. 21, 23 *et passim*), and the leaping of the prophets of Baal (1 *Kings* xviii. 26). It was simply a characteristic of the Sabean worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is

apparent. Sistra were used on the occasion, and the taunt of Michal and the King's reply are very expressive. *Isis Unveiled, Vol. II., p. 49.*

"The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple—BOAZ. The umbilicus is connected through the placenta with the receptacle in which are fructified the embryos of the race. . . The Ark is the sacred *Argha* of the Hindus, and thus the relation in which it stands to Noah's ark may be easily inferred when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter—hence representing symbolically the Ark containing the germs of all living things." (*"Isis Unveiled,"* Vol. II., p. 444.) Mistaken is he who accepts the Kabalistic works of to-day, and the interpretations of the Zohar by the Rabbis, for the genuine Kabalistic lore of old!* For no more to-day than in the day of Frederick von Schelling does the Kabala accessible to Europe and America, contain much more than "ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*" (See *Kabbala*, by Prof. Franck, *Preface*). The oldest system and the

* The author of the "Qabbalah" makes several attempts to prove conclusively the antiquity of the Zohar. Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the XIIIth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabbalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabalistic sources, namely, the "Chaldean Book of Numbers," as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same esoteric subjects, which, while proving the enormous antiquity of the esoteric system, points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted from the Scriptures* to enforce the teachings (*vide* I. Myer's *Qabbalah*, p. 7). Moses de Leon has made of the Zohar that which it has remained to this day, "a running commentary on the . . . Books of the Pentateuch" (*ibid.*), with a few later additions made by Christian hands. One follows the archaic esoteric philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or the trunk on which the primitive original Zohar was engrafted, is of an immense antiquity many of the (later) Zoharic offshoots are strongly coloured by the peculiar views held by Christian Gnostics (Syrian and Chaldean), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

Chaldean Kabala were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries—*i.e.*, the *Thorah*, dogmatic and uncompromising.

The “King’s Chamber” in *Cheops’ Pyramid* is thus an Egyptian “Holy of Holies.” On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when with the Sun he arose on third morning, after a last night of the most cruel trials. While the postulant represented the Sun—the all-vivifying Orb that “resurrects” every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. This, in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic *navis* or boat-shaped vehicle, and a *container*, symbolically, of germs or the germ of life. In India, it is the “golden” Cow through which the candidate for Brahminism has to pass if he desires to be a Brahmin, and to become DWIJA (“reborn a *second* time”). The crescent-form *Argha* of the Greeks was the type of the Queen of Heaven—Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after their metamorphosis of Jehovah into a *male* god, worshipped Astoreth, which made Isaiah declare: “*Your new moons and feasts* my soul hateth,” (*i.* 14); saying which, he was evidently unjust. Astoreth and the New-moon (the crescent *argha*) festivals, had no worse significance as a form of public worship than had the hidden meaning of the moon in general, which was Kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference that one was the female and the other the male aspect of the moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and Thoth (Hermes). In ΠΙΣΤΙΣ ΣΟΦΙΑ, the seven great gods, divided into two triads and the highest God (the Sun) are: the lower Τριδυνάμεις, whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad (“the three unseen gods”) who dwell in the Moon, Jupiter and Saturn; (*vide* §§ 359 and 361 *et seq.*)

This requires no proof. Astoreth was in one sense an impersonal symbol of nature, the ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other “Queen of Heaven” to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the

Chaldean "Nuah, the Universal Mother" (female Noah, considered as one with the ark), and of the female triad, Ana, Belita and Davikina; called, when blended into one, "Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the Earth, and Queen of fecundity." Later, Belita or *Damti* (the sea), the Mother of the *City of Erech* (the great Chaldean Necropolis) became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the crescent-moon, and, at times on the Globe, to vary the programme. The *navi*, or ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah's ark, the Yoni of the Hindus, and the ark of the Covenant, is the female symbol of the Universal "Mothers of the gods," and is now found under its Christian *symbol* in every Church, as the *nave* (from *navis*, the ship).* The *navis*—the Sidereal vessel—is fructified by the Spirit of Life—the male God; or, as the learned Kenealy (in his *Apocalypsis*) calls it very appropriately—the Holy Spirit. In Western religious symbology the Crescent was the male, the full moon, the female aspect of that universal Spirit. "The mystic word *Alm*, which the prophet Mahomet prefixed to many chapters of the Koran, alludes to *her* as the *Alm*, the immaculate Virgin of the heavens. And—the sublime ever falling into the ridiculous—it is from this root *Alm* that we have to derive the word *Almeh*—the Egyptian dancing-girls. The latter are "Virgins" of the same type as the *Nautchnis* in India, and the (female) *Kadeshim*, the Holy Ones of the Jewish temples (those consecrated to Jehovah, who represented both sexes), whose *holy* functions in the Israelite fanes were *identical* with those of the *Nautchnis*.

Now Eustathius declares that (ΙΩ) IO means the *moon*, in the dialect of the *Argians*; and it was one of the names of the same in Egypt. Says Jablonski, "ΙΩ, Ioh, *Ægyptiis* LUNAM significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent præter IO." The pillar and Circle (IO), now constituting the first decimal number, and which with Pythagoras was the perfect number contained in the *Tetractis*,† became later a *pre-eminently phallic Number*—amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

This is how a scholar explains it:—

* Timæus, the Locrian, speaking of *Arka*, calls her "the Principle of best things." The word *arcane*, "hidden," or secret, is derived from *Arka*. "To no one is the *Arcane* shown except to the most High" (*Codex Nazareus*), alluding to nature the female, and Spirit, the male Power. All the Sun-Gods were called *Archagetos* "born from the *Arka*," the divine Virgin-Mother of the Heavens.

† Because composed of ten dots arranged triangularly in four rows. It is the *Tetragrammaton* of the Western Kabalists.

“ I find, on the Rosetta stone of Uhlemann, the word *month*, also in Seiffarth, viz., the name of *the Moon* used as a cycle of Time, hence the *lunar month* from the hieroglyph  with  and  as determinatives given, as the Coptic I O H, or I O H. The Hebrew יוהי may also be used as I O H, for the letter *yau*, or י, was used for *o* and for *u*, and for *v* or *w*. This, before the *Massora*, of which the . was used as י = o, י = u, and י = v or w. Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative* of *generation*, and as of its exact value as a lunar year in the natural *measure of days*, as you will fully see, And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic.” (From a MS.)

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban triad—composed of *Ammon, Mouth*, (or *Mout*) and their son *Khonsoo*. This triad was, when united, contained in the moon as their common symbol; and when separated, it was *Khonsoo* who was the god, LUNUS, being thus confounded with Thot and Phtah. His mother *Mout(h)*—the name signifying *Mother*, by the bye, not the *moon*, which was only her Symbol—is called the “Queen of Heaven”; the “Virgin,” etc., etc., as she is an aspect of Isis, Hathor, and other mother goddesses. She was less the wife than the mother of Ammon, whose distinct title is “the husband of his Mother.” In a *statuette* at Boulaq, Cairo, this triad is represented (*Number 1981 Serapeum, Greek Period*) as a mummy-god holding in his hand three different sceptres, and bearing the lunar disc on his head, the characteristic tress of hair showing the design of representing it as that of *an infant* god, or “the Sun,” in the triad. He was the god of Destinies in Thebes, and appears under two aspects (1) as “Khonsoo, the Lunar god, and Lord of Thebes, *Nofir-hotpoo*—‘he who is in absolute repose’; and (2) as Khonsoo *Iri-sokhroo*, or ‘Khonsoo, who executes Destiny’: the former preparing the events and conceiving them for those born under his generative influence; the latter putting them into action.” (See *Maspero's Definitions*). Under theogonic permutations Ammon becomes Horus, HOR-AMMON, and *Mout(h)*-Isis is seen suckling him in a *statuette* of the Saitic period. (*Abydos*.) In his turn, in this transformed triad, Khonsoo becomes *Thot-Lunus*, “he who operates salvation.” His brow is crowned with the head of an *ibis* decorated with the *lunar* disc and the diadem called *ro-tef*.

Now all these symbols are certainly found reflected in (some believe them identical with) the *Yave*, or Jehovah of the Bible. This will be

made plain to any one who reads "*The Source of Measures*," or "*Hebrew Egyptian Mystery*," and understands the undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah's ark, and the ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later, Jews (post-Babylonian), and especially the former, built their theogony and religion on the very same foundation as all Pagans did, it is the work in question.

And now it may be as well to remind the reader of that which was said of I A O, in our work, "*Isis Unveiled*."

"No other deity affords such a variety of etymologies as Jaho, nor is there any name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read 'Adonai'—or Lord, as Philo Byblus spells it in Greek letters ΙΕΤΩ—IEVO. Theodoret says that the Samaritans pronounced it Jahé (yahra), and the Jews Yaho; which would make it as we have shown, I—Ah—O. Diodorus states that 'among the Jews they relate that Moses called the god Iao.' It is on the authority of the *Bible* itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Jaho."*

The above receives corroboration in a private letter from a very learned Kabbalist. In STANZA IV. and elsewhere it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists with Brahmā—the male, is sometimes called *Kala-hansa* (Swan in the eternity), and the esoteric meaning of *A-ham-sa*, is given. (I—am—he, so *ham* being equal to *sah* "he," and *aham* "I"—a mystic anagram and permutation). It is also the "four-faced" Brahmā, the *Chatur mukha* (the perfect cube) forming itself *within*, and *from* the infinite circle; and again the use of the 1, 3, 5, and 7 = 14, as the esoteric hierarchy of the Dhyān Chohans is explained. On this, the said correspondent comments in this way:—

"Of the 1, 3, 5, and twice 7, intending and very especially 13,514, which on a circle may be read as 31415 (or π value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr*,† 'Chakra,' or Circle of Vishnu.

"But let me carry your description a step further:—You say 'The One from

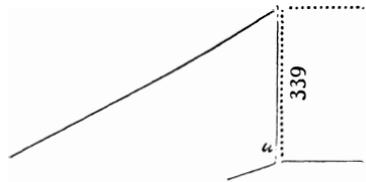
* The student must be aware that Jethro is called the "father-in-law" of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazir, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The "well" by which Moses sat down in his flight from the Pharaoh symbolizes the "well of Knowledge."

† In Hebrew the phallic symbol *lingham* and *Yoni*.

the Egg, the *six*, and the *five* (See Stanza IV., Book I.) give the numbers 1065, the value of the first born' If it be so, then in 1065 we have the famous Jehovah's name, the *five* or *Jave*, or Jupiter, and by change of \aleph to \beth or *h* to *n*, then \aleph or the Latin *fun* or Juno, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that mount, which numbers (1,065) are but the use of our ratio of 113 to 355 because $1,065 = 355 \times 3$ which is circumference to a diameter of $113 \times 3 = 339$. Thus the first born of Brahmâ Prajâpati (or any Demiurgos) indicates a measuring use of a circular relation taken from the *Chakra* (or Vishnu) and, as stated above, the Divine manifestation takes the form of life and the first born."

"It is a most singular thing: At the entrance passage to the King's chamber the measurement *from the surface of the Great Step** and the Grand Gallery to the top of the said gallery, is by the very careful measures of Piazzi Smyth 339 inches. Take A as a centre and with this radius describe a circle; the diameter o : that circle will be $339 \times 2 = 678$, and these numbers are those of the expression *and the raven*, in the 'Dove and raven' scenes or pictures of the Flood of Noah; (the radius is taken to show division into two parts, which are 1,065 each) for 113 (*man*) $\times 6 = 678$; and the diameter to a circumference of $1,065 \times 2$ —so we have here an indication of cosmic *man* on this high grade or step, at the entrance of the King's Chamber (the Holy of Holies)—*which is the womb*. Now this passage is of such a height that a man to enter it *must stoop*. But a man *upright* is 113, and broken, or stooping, he becomes $\frac{133}{2} = 56.5$ or $\frac{5.65 \times 10}{7}$ or Jehovah. That is, he personifies† him as entering the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving*, etc., and that because, by the numbers of his name, he was the *measure of the lunar year*, which cycle of time, because by its factor of 7 (seven) it ran so co-ordinately with the periods of the quickening, viability, and gestation, was taken as the *causative of the generative action* and therefore was worshipped and besought."

This discovery connects Jehovah still more with all the other creative and generative gods, solar and lunar, and especially with "King" Soma, the Hindu *Deus Lunus*, the moon, because of the esoteric influence attributed to this planet in Occultism. There are other corroborations of it, however, in Hebrew tradition itself. Adam is spoken of in



* It is on that step that one arrives on the plane of the level or floor and open entrance to the King's chamber, the Egyptian "Holy of Holies."

† The candidate for initiation always personified the god of the temple he belonged to, as the High Priest personified the god at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner altar—the Christian "Holy of Holies."

Maimonides (*More Nvochim*, "The Guide of the Perplexed"—truly!) in two aspects; as a man, like all others born of a man and a woman, and—as the *prophet of the Moon*; the reason of which is now made apparent, and has to be explained.

Adam, as the supposed great "Progenitor of the human race," is, as Adam Kadmon, made in the *image* of God—a priapic image, therefore. The Hebrew words *sacr* and *n'cabvah* are, literally translated, *lingham* (phallus) and *yoni*, notwithstanding their translation in the Bible (*Genesis i. v. 27.*) "male and female." As said there "God creates '*Man in his own image*' in the image of God created he him, *male and female* created he them," the androgyne Adam-Kadmon. Now this Kabalistic name is not that of a living man, nor even of a human or divine Being, but of the two sexes or organs of procreation, called in Hebrew with that usual sincerity of language pre-eminently Biblical, *sacr* and *n'cabvah**; these two being, therefore, the *image* under which the "Lord God" appeared usually to his chosen people. That this is so, is now undeniably proven by almost all the symbologists and Hebrew scholars as well as by the Kabala. Therefore Adam is in one sense Jehovah. This makes plain another general tradition in the East mentioned in *Gregorie's "Notes and Observations upon several passages in Scripture"* (1684. Vol. I. pp. 120-21) and quoted by Hargrave Jennings in his *Phallicism*: "That Adam was commanded by God that his dead body should be kept above ground till committed to the *middle of the earth* by a priest of the most High God." Therefore, "Noah daily prayed in the ark before the *BODY OF ADAM*," or before the Phallus in the *ark*, or Holy of Holies, again. He who is a Kabalist and accustomed to the incessant permutation of Biblical names, once they are interpreted numerically and symbolically, will understand what is meant. Jehovah, from the two words of which his name is composed, "makes up the original idea of male-female as birth-originator, for the \aleph was the *membrum virile* and *Houah* was *Eve*." So . . . "the *perfect one*, as originator of measures, takes also the form of *birth origin*, as *hermaphrodite one*; hence the phallic use of form." ("*Source of Measures*," 159). Besides the same author shows and demonstrates numerically and geometrically that (*a*) *Arets*, earth, *Adam*, *man*, and *H'Adam* are cognate with each other, and are *personified* in the Bible under one form, as the Egyptian and Hebrew *Mars, god of the generation*; and (*b*) that Jehovah, or "*Jah*, is

* Jehovah says to Moses "the Summation of my name is *Sacr*, the carrier of the germ"—*phallus*. "It is the vehicle of the annunciation, and the *sacr* has passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice*, and *sacrament* of the English speaking race." (*Source of Measures*, p. 236.) Thence marriage is a *sacrament* in the Greek and Roman Churches.

Noah, or *Jehovah is Noah* in Hebrew would be **ינח**, or literally in English, *Inch*."

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed Saviour of Humanity, who carries in his ark or *argha* (the moon), the germs of all living things, worships before the "body of Adam," which body is the image of, and a *Creator* itself. Hence Adam is called the "Prophet of the Moon," the *Argha* or "Holy of Holies" of the **י** (Yodh). This also shows the origin of the Jewish popular belief that the face of Moses *is in the Moon—i.e.*, the spots in the Moon. For Moses and Jehovah are once more permutations, as has been shown Kabalistically. Says the author of the "Source of Measures" (p. 271): "There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am*, the Hebrew words being:—

אֱהִיָּה אֲשֶׁר־אֱהִיָּה

a variety reading of **יְהוָה**. Now, Moses is **מֹשֶׁה**, and equals 345. Add the values of the *new form* of the name Jehovah, $21 + 501 + 21 = 543$, or, by a reverse reading, 345; thus showing Moses to be a form of Jehovah in this combination. $21 \div 2 = 10.5$, or, reversed, 501, so that the *asher* or the *that* in *I am that I am* is simply a guide to a use of 21 or 7×3 ; $501^2 = 251 +$, a very valuable pyramid number, etc., etc.

For a clearer explanation for the benefit of non-Kabalists we put it thus: "I am that I am" is in Hebrew:—

<i>Āhiyé</i>	<i>Asher</i>	<i>Āhiyé.</i>
ה י ה י ה	א ש ר	ה י ה
5, 10, 5, 1	200, 300, 1	5, 10, 5, 1

Add the numbers of these separate words and you have:—

אֱהִיָּה	אֲשֶׁר	אֱהִיָּה
21	501	21

(which relates to the process of descending in fire on the mount to make man, etc., etc.), and which is explained to be but a *check* and use of the numbers of the mountains; for:—on one side we have $10 + 5 + 6 = 21$, down the middle 501, and on the other side $6 + 5 + 10 = 21$." (From the same author.) (*Vide* § XXII., "*The Symbolism of the Mystery Name IAO.*")

The "Holy of Holies," both Kabalistic and Rabbinical, are thus shown as an international symbol, and common property. Neither has originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol has with them acquired a significance which it hardly has with any other people to this day,

and which it was originally never meant to have by the true Kabalist. The *Lingham* and *Yoni* of the modern average Hindu is, on the face of it, of course, no better than the Rabbinical "Holy of Holies,"—but *it is no worse*; and this is a point gained on the Christian traducers of the Asiatic religious philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined either way, this so-called "Wisdom," applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life, before, during, and after the days of Moses, of the chosen but "stiff-necked" people. That they have had at one time the Wisdom-Religion and use of the universal language and its symbols at their disposal and in their possession, is proved by the same esotericism existing to this day in India with regard to the "Holy of Holies." This, as said, was and still is the passage through the "golden" cow *in the same stooping position* as the one shown in the gallery of the pyramid, which identified man with Jehovah in Hebrew esotericism. The whole difference lies in the Spirit of Interpretation. With the Hindus as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with the Hebrews it was *realistic* and *physiological*. It pointed to the first sexual separation of the human race (Eve giving birth to Cain-Jehovah, as shown in the "Source of Measures"); to the consummation of terrestrial physiological union and conception (as in the allegory of Cain shedding Abel's blood—*Habel*, the feminine principle) and—child-bearing; a process shown to have begun in the Third Race, or with Adam's *THIRD son*, Seth, with whose son Henoah, men began to call themselves *Jehovah* or *Jah-hovah*, the male Jod and Havah or Eve—to wit, *male and female beings*.^{*} Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judæan Tanaim, the inner sense of the symbolism was as holy in its abstraction as with the ancient Aryan Dwijas. The worship of the "god in the ark" dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabala, edited and re-edited, has become tainted with it.

With the ancient Aryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through

* In the fourth chapter of Genesis, v. 26, it is mis-translated, ". . . And he called his name *Enos* (man); then began men to call upon the name of the Lord."—which has no sense in it, since Adam and the others must have done the same.

the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya gharba* (the radiant Egg)—in itself a symbol of Universal, abstract nature—meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration: the *stooping* man at the entrance of the *Sanctum Sanctorum*, ready to pass through the matrix of mother nature, or the physical creature ready to re-become the original spiritual Being, *pre-natal MAN*. With the Semite, that *stooping* man meant the *fall* of Spirit into matter, and that *fall* and *degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Aryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were pre-eminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day—gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his “seed shall be as the dust of the earth”; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindu Aryan—the most metaphysical and spiritual people on earth—religion has ever been, in his words, “an everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around him.” The religion of the Hindu detaches him from this earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the “MASTERS” and “Lords” of European potencies—the Israelites—certain words of Carlyle apply still more admirably; for them “religion is a wise prudential feeling grounded on *mere calculation*”—and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *poetise* it, at the expense of all other religions.

But it was not so with the ancient nations. For them the passage entrance and the sarcophagus in the King’s chamber meant regeneration—not generation. It was the most solemn symbol, a *Holy of Holies*, indeed, wherein were created immortal Hierophants and “Sons of God”—never mortal men and Sons of lust and flesh—as now in the hidden sense of the Semite Kabbalist. The reason for the difference in the views of the two races is easy to account for. The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. One is nearly one

million years old; the other is a small sub-race some 8,000 years old and no more.*

But Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built *solely* on Phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judæus shows what was the genuine Hebrew faith. The sacred Writings, he says, prescribe what we ought to do . . . *commanding us to hate the heathen and their laws and institutions*. They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly; and it is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading—Geometry, the *fifth* divine Science (“fifth”—because it is the *fifth key* in the series of the Seven Keys to the Universal esoteric language and symbology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded.

We are told that it is just the same with our Brahmâ-prajâpati, with Osiris and all other *creative* gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindu Lingham is identical with “Jacob’s *Pillar*”—most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the *Lingham* was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Aryan Hierophant and Brahmin, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose—that of keeping his secret to himself and of exalting himself

* Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885, “I cannot resist the conclusion so often arrived at by various anthropologists—that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types. . . .” (The President’s address at the *Anthrop. Inst. of Great Britain*, etc.) Considering that our Race has reached its Fifth Sub-race, how can it be otherwise?

in his supposed monotheism over the *heathen*, whom his *Law* commanded him to hate.* A commandment now gladly accepted by the Christian too, in spite of another and later commandment—"love each other." Both India and Egypt had and have their sacred lotuses, symbolic of the same "Holy of Holies"—the Lotus growing in the water, a double feminine symbol—the *beaver* of its own seed and root of all. Virāj and Horus are both male symbols, emanating from *androgynous Nature*, one from Brahmā and his female counterpart Vāch, the other, from Osiris and Isis—never from the One infinite God. In the Judæo-Christian systems it is different. Whereas the lotus, containing Brahmā, the Universe, is shown growing out of Vishnu's *navel*, the *Central point* in the Waters of Infinite Space, and whereas Horus springs from the lotus of the *Celestial Nile*—all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the Bible: one is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic*, than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application; the *lilies* in the hand of the Archangel Gabriel (*Luke i. 28*). In Hinduism—the "Holy of Holies" is a universal abstraction, whose *dramatis personæ* are Infinite Spirit and Nature; in Christian Judaism, it is a *personal* God, *outside* of that Nature, and the human Womb—Eve, Sarah, etc., etc.; hence, an anthropomorphic phallic god, and his image—man.

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. Either behind the symbolic substitute—Jehovah—there was the unknown, incognizable Deity, the Kabalistic Ain-Soph; or, the Jews have been from the beginning, no better than the dead-letter *Lingham*-† worshippers of the India of to-day. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with to-day; Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers—the Sadducees, the

* Whenever such analogies between the Gentiles and the Jews, and later the Christians, were pointed out, it was the invariable custom of the latter to say that it was the work of the *Devil* who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of *the one, true living God*. To this Faber says very justly "Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes. But this theory will by no means solve the problem: both because we find the very same resemblance in the ceremonies of nations far different from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised." (*Pagan Idol. I., 104.*)

† Their consecrated *pillars* (unhewn stones) erected by Abraham and Jacob *were* LINGHI.

most refined as the most learned of all the Israelite sects, who stand as a living proof with their contemptuous rejection of every belief, save the Law. For how could those who invented the stupendous scheme now known as the Bible, or their successors who knew, as all Kabalists do, that it was so invented for a popular *blind*—how could they, we ask, feel reverence for such a phallic symbol and a NUMBER, as Jehovah is shown most undeniably to be in the Kabalistic works? How could anyone worthy of the name of a philosopher, and knowing the real *secret* meaning of their “pillar of Jacob,” their *Bethel*, oil-anointed *phalli*, and their “Brazen *Serpent*,” worship such a gross symbol, and minister unto it, seeing in it their “Covenant”—the Lord Himself! Let the reader turn to *Gemara Sanhedrim* and judge. As various writers have shown, and as brutally stated in Hargrave Jennings’ *Phallicism* (p. 67) “*We know from the Jewish records that the Ark contained a table of stone. . . . that stone was phallic, and yet identical with the sacred name Jehovah . . . which written in unpointed Hebrew with four letters, is J-E-V-E or JHVH (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (in another form U); then if we place the I in the U we have the ‘Holy of Holies’; we also have the Lingha and Yoni and Argha of the Hindus, the Isvara and ‘supreme Lord’; and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni (?) of the Ark of the Covenant.*”

The Biblical Jews of to-day do not date from Moses but from David—even admitting the identity of the old genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of prehistoric darkness, the veil from which is now withdrawn as much as we have space to do so. It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism, as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshippers of Jehovah as the Rev. Mr. Horne, have to admit the numerous changes and alterations made by the later compilers of the “Book of God,” since it was *found* by Hilkiah (See “*Introduction to the Old Testament*,” and also Bishop Colenso’s “*Elohistic and Jehovistic writers*”); and that “*the Pentateuch arose out of the primitive or older documents, by means of a SUPPLEMENTARY One.*” The Elohistic texts were re-written 500 years after the date of Moses; the Jehovistic 800, on the authority of the Bible chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar form, and as a symbol of the double-sexed organ in the numeral value of the letters of his name, or ׀ the *Yodh* (phallus), and ׀ He (the opening, or

the Womb) according to Kabalistic authority—is of a far later date than the *Elohim* symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the *Lingham and Yoni* found on every roadside in India.

Just as the IAO of the mysteries was distinct from Jehovah, so was the later Iao and Abraxas of some Gnostic sects identical with the god of the Hebrews, who was the same with the Egyptian Horus. This is undeniably proven on “heathen” as on the Gnostic “Christian” gems. In Matter’s collection of such gems there is a “Horus” seated on the lotus, inscribed ΑΒΡΑΣΑΞΙΑΩ (Abraxas Iao)—an address exactly parallel to the so frequent ΕΙΣ ΖΕΤΕΣ ΣΑΡΑΠΗ (*Eis zets sarapi*) on the contemporary Heathen gems; and therefore only to be translated by “Abraxas is the One Jehovah” (King’s *Gnostics*, p. 327). But who was Abraxas? As the same author shows—“the numerical or Kabalistic value of the name Abraxas directly refer to the Persian title of the god ‘Mithra,’ Ruler of the year, worshipped from the earliest times under the appellation of Iao.” Thus, the Sun, in one aspect, the moon or the Lunar genius, in another, that generative deity whom the Gnostics saluted as “Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank*, the first Lord of Death.”

It is only in his capacity of the genius of the moon, the latter being credited in the old cosmogony with being the parent of our Earth, that Jehovah could ever be regarded as the *creator* of our globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge, “It is highly worthy of observation that the inspired writings received by Christians *are distinguishable from all other books* PRETENDING TO INSPIRATION, from the Scriptures of the Brahmins, and even from the Koran, in their strong and frequent *recommendation of TRUTH* (! !). . . .”



§ XVIII.

ON THE MYTH OF THE "FALLEN ANGEL,"
IN ITS VARIOUS ASPECTS.

A.

THE EVIL SPIRIT: WHO, AND WHAT?

OUR present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

If our modern philosophers—preceded by the mediæval scholars—have helped themselves to more than one fundamental idea of antiquity, theologians have built their God and his Archangels, their Satan and his Angels, along with the Logos and his staff, entirely out of the *dramatis personæ* of the old heathen Pantheons. They would have been

welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and taking advantage of the ignorance of Christendom—the result of long ages of mental sleep, during which humanity was permitted to think only by proxy—tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine *alter ego* into the grotesque Satan of their theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution—MAN—we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian called the Devil “the monkey of God,” this could be attributed to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded to the Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda in the Zend Avesta and the Vendidad, and of his Amshaspendis, to emphasize still further their wild theories. *Satan is the plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succès d'estime*, in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical “Christian” (as they call themselves, “Sectarian” as we call them) Kabalists, on the Continent. These read the *Zohar*, not to find in it ancient Wisdom, but to discover in its verses, by mangling the texts and meaning, Christian dogmas, where none could ever have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning, the supposed “Kabalists” proceed to write books and to mislead less far-sighted students of the Kabala.*

* Such a *pseudo*-Kabalist was the Marquis de Mirville in France, who, having studied the *Zohar* and other old remnants of Jewish Wisdom under the “Chevalier” Drach, an ancient Rabbi Kabalist converted to the Romish Church—wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the creator of everything that exists, into an Angel of Evil—a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the pagan demons of either Egypt, India, or Chaldea with the devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldeo-Judæan mythology:—

The primitive origin of this personification rests upon the Akkadian conception of the cosmic powers—the Heavens and the Earth—in eternal feud and struggle with Chaos. Their Silik-Muludag, “the God amongst all the Gods,” the “merciful guardian of men on Earth,” was the Son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebu. With both peoples—as in the case of the Hindu gods—their deities were both beneficent and maleficent. As Evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the good (Hibbert Lect. 1887, pp. 101-115). The reading of the Chaldeo-Assyrian tiles has now demonstrated it beyond a shadow of doubt. We find the same idea in the Zohar. Satan was a Son, and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in Genesis is absent from the Chaldeo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great “Face of the Deep” of Genesis is traced in the *Tohu-bohu*, “Deep,” “Primeval Space,” or Chaos of the Babylonians. Wisdom (the Great Unseen God)—called in *Genesis* chap. i. the “Spirit of God”—lived, for the older Babylonians as for the Akkadians, in the *Sea of Space*. Toward the days described by Berosus, this sea became the visible waters *on the face of the Earth*—the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon—the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whomsoever he was, forbids cursing Satan. Philo Judæus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the adversary, as also the gods of the gentiles. “Thou shalt not revile the gods,” quoth the god of Moses (Exodus xxii. 28), for it is God who “hath divided (them) unto all nations” (Deut. iv. 19); and those who speak evil of

“Dignities” (gods) are called “*filthy dreamers*” by Jude (8). For even Michael the Archangel durst not bring against him (the devil) a railing accusation, but said: “The Lord rebuke thee” (*ibid* 9). Finally the same is repeated in the Talmud.* “Satan appeared one day to a man who used to curse him daily, and said to him: ‘Why dost thou this?’ Consider that *God himself* would not curse me, but merely said: ‘The Lord rebuke thee, Satan.’”†

This bit of Talmudic information shows plainly two things: (*a*) that St. Michael is called “God” in the Talmud, and somebody else “the Lord”; and (*b*) that Satan is a *God*, of whom even the “Lord” is in fear. All we read in the Zohar and other Kabalistic works on Satan shows plainly that this “personage” is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that “Satan is always near and inextricably interwoven with man.” It is only a question of that Power being latent or active in us.

It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i.e.*, that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or *Ferouer*) of Ahura Mazda in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Farvarshi*, or a celestial “Double.” It is the same, only a still more mystic, reassertion of the Kabalistic axiom, “*Deus est Demon inversus*”; the word “demon,” however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an “Angel,” not a devil of Satanic descent, as theology will have it. The Roman Catholic Church shows its usual logic and consistency by accepting, as the *ferouer* of Christ, St. Michael, who was “his Angel Guardian,” as *proved* by St. Thomas,‡ while he calls the prototypes of Michael and his synonyms, such as Mercury, for example, *devils*.

* *Vide Isis Unveiled*, Vol. II., 487, *et seq.*

† Treat. *Kiddushoem*, 81. But see the Qabbala by Mr. I. Myer, pp. 92, 94, and the Zohar, quoted in his Volume.

‡ In the work of Marangone “*Delle grandezze del Archangelo Sancto Mikaele*,” the author exclaims: “O Star, the greatest of those that follow the Sun who is Christ! . . .

The Church accepts positively the tenet that Christ has his *Ferouer* as any other god or mortal has. Writes de Mirville: "Here we have the two heroes of the Old Testament, the *Verbum* (?), or the *second* Jehovah, and his *face* ('Presence,' as the Protestants translate) forming both but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *ferouers*, and learnt that the *ferouer* was the spiritual potency, at once *image*, *face*, and the *guardian* of the Soul which finally assimilates the *ferouer*." (*Mémoires à l'Académie*, Vol. v., p. 516.) This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word *metatron* being divided into *μετά, θρόνον*, means *near the throne*. It means quite the reverse, as *meta* means "beyond" and not "near." This is of great importance in our argument. St. Michael, then, the *quis ut Deus*, is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian theology there does not exist a "higher celestial personality, after the Trinity, than that of the Archangel or the Seraphim, *Michael*." According to them, the conqueror of the Dragon is "the archisatrap of the sacred militia, the guardian of the planets, the King of the Stars, the slayer of Satan and the most powerful Rector." In the mystic astronomy of these gentlemen, he is "the conqueror of Ahriman, who having upset the sidereal throne of the usurper, bathes in his stead in the solar fires"; and, defender of the Christ-Sun, he approaches so near his Master, "that he seems to become one with him Owing to this fusion with the WORD (*Verbum*) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael but only his Master," writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords to them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called *Metatron*, "both have the name of Jehovah applied to them when they speak *one in the other*" (*sic*) as, according to the *Zohar*, the term signifies equally "the Master and the Ambassador." Both are the *Angel of the Face*, because, as we are informed, if, on the one hand, the "Word" is called "the face (or the Presence) and the image of the substance of God," on the other, "when

O living image of Divinity! O great thaumaturgist of the old Testament! O invisible Vicar of Christ within his Church! . . ." etc., etc. The work is in great honour in the Latin Church.

speaking of the *Saviour* to the Israelites, Isaiah (?) tells them" that "the angel of his presence saved them in their affliction"—"so he was their Saviour."* Elsewhere he (Michael) is called very plainly "the Prince of the *Faces* of the Lord, the *glory* of the Lord." Both (Jehovah and Michael) are "the *guides* of Israel† . . . chiefs of the *armies* of the Lord, *Supreme Judges* of the souls and even Seraphs."‡

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle theologians and casuists mean by the term *Ferouer*, § a word borrowed by some French writers from the *Zend Avesta*, as said, and utilized in Roman Catholicism for a purpose Zoroaster was very far from anticipating. In Fargard XIX. of the *Vendidad* it is said (verse 14), "Invoke, O Zarathustra! my Farvarshi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the Holy Word" (Mâthra Spenta). The French Orientalists translate *Farvarshi* by "*Ferouer*."

Now what is a *Ferouer*, or *Farvarshi*? In some Mazdean works (*e.g.*, Ormazd Ahriman, §§ 112, 113), it is plainly implied that *Farvarshi* is the *inner*, immortal man (or that *Ego* which reincarnates); that it existed before its physical body and survives all such it happens to be clothed in. "Not only man was endowed with the *Farvarshi*, but *gods too*, and the sky, fire, waters, and plants." (Introduction to the *Vendidad*, by J. Darmsteter). This shows as plainly as can be shown that the *ferouer* is the "spiritual counterpart" of whether god, animal, plant, or even element, *i.e.*, the refined and the *puer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathustra to invoke his *Farvarshi* and not himself (Ahura-Mazda); that is to say, the impersonal and *true* Essence of Deity, *one with Zoroaster's own Atman* (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics seized so as to build up the supposed difference between their god and angels, and the deity and its aspects, or the gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as gods or planets) DEVILS, they yet make of the same Mercury the *ferouer* of their Christ. This fact is undeniable. Vossius (*De Idol.*, II., 373)

* Isaiah, lxiii. 8-9.

† Metator and ἡγεμὼν.

‡ "La Face et le Représentant du Verbe," p. 18, de Mirville.

§ That which is called in the *Vendidad* "*Farvarshi*," the immortal part of an individual, that which outlives *man*—the Higher Ego, say the Occultists, or the divine Double.

proves that Michael is the Mercury of the *pagans*, and Maury and other French writers corroborate him, and add that “according to great theologians *Mercury and the Sun are one*,” (?) and no wonder, they think, since “Mercury being so near the Wisdom of the *Verbum* (the Sun), must be absorbed by and confounded with him.”

This “pagan” view was accepted from the first century of our era, as shown in the ORIGINAL *Acts of the Apostles* (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and Barnabas for Mercury and Jupiter—“the gods have come down to us in the likeness of men,”—verse 12 (xiv.) adds: “And they called Barnabas Zeus, and Paul, Hermes (or Mercury), because he was the *leader of the word (Verbum)*,” and not “the chief speaker,” as erroneously translated in the authorised, and repeated even in the revised, English Bible. Michael is the angel in the Vision, the Son of God, “who was like unto a Son of Man.” It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians, the Counsellor of Osiris in *Amenti*, the Michael *leontoid* ὄφιμορφος of the Ophites, who wears on certain Gnostic jewels a lion *head*, like his father Ildabaoth. (See King’s *Gnostics*.)

Now to all this the Roman Catholic Church consents tacitly, many of her writers avowing it publicly. And, unable to deny the flagrant “borrowing” of their Church, who “spoil” the symbols of her seniors, as the Jews had “spoil” the Egyptians of their jewels of silver and gold, they explain the fact quite coolly and as seriously. Thus the writers who were hitherto *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, “a *legendary plagiarism* perpetrated by man,” are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause: “to a *prehistorical plagiarism*, of a *superhuman* origin.”

If the reader would know how, he must kindly turn to the same fifth volume of de Mirville’s work. Please note that this author was the *official and recognised defender* of the Roman Church, and was helped by the learning of all the Jesuits. On page 518 we read:—

“We have pointed out several demi-gods, and also very historical heroes of the pagans, who were predestined from the moment of their birth, *to ape while dishonouring it*, the nativity of the hero, *who was quite God*, before whom the whole earth had to bow; we traced them being born as *he* was, from an “immaculate mother; we saw them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the ground of

coincidence of myth and symbol. They forgot apparently these words of the Saviour: 'ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS,' a word which explains all without any absurd negation and which I commented in these words 'The Evangel is a sublime drama, *parodied and played before its appointed time by ruffians.*'"

The "ruffians" (*les drôles*), are of course *demons* whose manager is Satan. Now this is the easiest and the most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant de Mirville, followed the happy suggestion in his "Monumental Christianity," and so did Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviours. So much greater the pity that a systematic and collective plagiarism, which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All that ever came before me, etc.," is a *verbatim* repetition of words written in the "Book of Enoch" lxxxix. In the *Introduction* to Archbishop Lawrence's translation of it from an Ethiopic MS. in the Bodleian Library, the editor, author of the "Evolution of Christianity," remarks:—

"In revising the proof-sheets of the Book of Enoch 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 . . . 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."

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of *vice versâ*. Jude (14-15) quotes *verbatim* from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, *acknowledges* the source. This "parallelism between prophet and apostle, have placed beyond controversy that, *in the eyes of the author of an Epistle accepted as divine revelation, the Book of Enoch was the inspired production of an antediluvian patriarch . . .*" and further ". . . the cumulative coincidence of language and ideas in Enoch and the authors of N.T. Scripture, . . . 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." (INT. xxxv.)

"Antediluvian," truly; but if the phraseology of the text dates hardly a few centuries or even millenniums before the historical era, then it is no more the original *prediction* of the events to come, but, in its turn, a copy of some scripture of a prehistoric religion. . . ." "In the Krita age, Vishnu, in the form of Kapila and other (inspired sages). . . imparts to the world true wisdom as Enoch did. In the Tretâ age he restrains the wicked, in the form of a universal monarch (the Chakravartin or the 'Everlasting King' of Enoch *) and protects the three worlds (or races). In the Dwâpara age, in the person of Veda-Vyâsa, he divides the one Veda into four, and distributes it into hundreds (*Sata*) of branches." Truly so; the *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present age, Vishnu, or the "Everlasting King" will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. "The men who are thus changed by virtue of that peculiar time (the sixth race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity"; *i.e.*, it shall be the seventh race, the race of "Buddhas," the "Sons of God," born of *immaculate* parents.

B.

THE GODS OF LIGHT PROCEED FROM THE GODS OF DARKNESS.

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom. The history begins by the descent on Earth of the "Gods" who incarnate in mankind, and this is the FALL. Whether Brahmâ hurled down on Earth in the allegory by Bhagavant, or Jupiter by Kronos, all are the symbols of the human races. Once landed on, and having touched this planet of dense matter, no snow-white wings of the highest angel can remain immaculate, or the *Avatar* (or incarnation) be perfect, as every such Avatar is

* Saith Uriel (chap. xxvi. v. 3), in the "Book of Enoch," "all those who have received mercy shall for ever bless God *the everlasting King*," who will reign over them.

the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade, than in the *Upanishads*, the esoteric glossaries of the Vedas. The Rig-Veda, as Guignault characterized it, "is the most sublime conception of the great highways of Humanity." The Vedas are, and will remain for ever, in the esotericism of the Vedanta and the Upanishads, "the mirror of the eternal Wisdom."

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to psychology and cannot be touched on now. To show the feeling in higher Intelligences, to analyse and give a natural reason for it, would necessitate, moreover, an endless philosophical explanation for which there is no room here. Perhaps, the best synthesis of this feeling is found in three lines of Milton's *Paradise Lost*. Says the "Fallen One":—

"Here we may reign secure; and in my choice,
To reign is worth ambition, though in hell!
Better to reign in hell than serve in heaven"

Better be man, the crown of terrestrial production and king over its *opus operatum*, than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in *Revelation*; these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Every one wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail

“drew the third part of the stars of heaven, and did cast them to the earth,” and whose place, with that of his angels, “was found no more in heaven.” What the seven heads of the Dragon (cycle) mean, and its *five* wicked kings also, may be learned in the *Addenda* which close Part III. of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses. . . . “The star that falls, is the heresiarch Theodosius” . . . explains Bossuet. “The clouds of smoke, are the heresies of the Montanists. . . . The third part of the stars, are the martyrs, and especially the doctors of divinity. . . .”

Bossuet ought to have known, however, that the events described in *Revelation* were not original, and may, as shown, be found in other and pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far later in China. But Christian *theology* had to be *protected and saved*.

This was only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian theologians?

The *princeps aeris hujus*, the “prince of the air” of St. Paul, is not the devil, but the effects of the astral light, as Eliphaz Lévi correctly explains. The Devil is not “the God of *this period*,” as he says, for it is the deity of every age and period, since man appeared on earth, and matter, in its countless forms and states, had to fight for its evanescent existence against other disintegrating Forces.

The “Dragon” is simply the symbol of the cycle and of the “Sons of Manvantaric Eternity,” who had descended on earth during a certain epoch of its formative period. The “clouds of smoke” are a geological phenomenon. The “third part of the stars of heaven” cast down to the earth—refers to the divine Monads, (the Spirits of the Stars in Astrology) that circumambulate our globe; *i.e.*, the *human* Egos destined to perform the whole cycle of incarnations. This sentence, *qui circumambulat terram*, however, is again referred to the DEVIL in theology, the mythical father of Evil being said to “fall like lightning.” Unfortunately for this interpretation, the “Son of Man,” or Christ, is expected, on the personal testimony of Jesus, to descend on earth likewise, “As the lightning cometh out of the East,”* just in the same shape and under the same symbol as Satan, who is seen “as lightning to fall from heaven.”† All these metaphors and figures of speech, pre-eminently Oriental in their character, must have their origin searched for in the East. In all the ancient cosmogonies *light* comes from *darkness*. In Egypt, as elsewhere, *darkness* was “the

* Matthew xxiv. 27.

† Luke x. 18.

principle of all things." Hence Pymander, the "Thought *divine*," issues as *light* from DARKNESS. *Behemoth** is the principle of Darkness, or *Satan*, in Roman Catholic Theology, and yet Job says of him that "Behemoth is the chief (principle) of the ways of God" (xl. 19)—"*Principium viarum Domini Behemoth!*"

Consistency does not seem to be a favourite virtue in any portion of divine Revelation, so-called—not as interpreted by theologians, at any rate.

The Egyptians and the Chaldeans referred the birth of their *divine Dynasties* to that period when creative Earth was in her last final throes, in giving birth to her prehistoric mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with "deep Darkness and in that (Secondary) Chaos was the principle of all things" that developed on the globe later on. And our geologists have ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years ago.† As to the tradition itself, every country and nation had it, each under its respective national form.

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China, also. The Celestials have a whole literature upon the subject. In *King*, it is said that in consequence of a rebellion against *Ti* of a proud Spirit who said he was *Ti* himself, seven choirs of celestial spirits were exiled upon earth, which "*brought a change in all nature, heaven itself bending down and uniting with earth.*"

And in the "Y-King," one reads: "The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth."

Again, the *Tchoon-Tsieoo* says allegorically: "one night the stars ceased shining in darkness, and deserted it, falling down like rain upon the earth, *where they are now hidden.*" These stars are the Monads.

Chinese cosmogonies have their "Lord of the Flame" and their "Celestial Virgin," with little "Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other gods." But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian theology.

The best proof one can offer to Christian Theologians that the

* The Protestant Bible defines Behemoth *innocently*—"The *elephant* as some think" (See marginal note in Job xl. 19) in the authorised versions.

† Astronomy, however, knows nothing of stars that have *disappeared* unless from visibility, never from existence, since the Science of Astronomy became known. Temporary stars are only *variable* stars, and it is believed even that the *new* stars of Kepler and Tycho Brahé may still be seen.

esoteric meaning in the Bible—in both Testaments—was the assertion of the same idea as in our Archaic teachings—to wit, that the “Fall of the Angels” referred simply to the incarnation of angels “who had broken through the Seven Circles”—is found in the *Zohar*. Now the Kabala of Simeon Ben Iochai is the soul and essence of its allegory, as the later *Christian* Kabala is the “dark cloaked” Mosaic Pentateuch. And it says (in the Agrippa MSS.):

“The wisdom of the Kabala rests in the science of the equilibrium and Harmony.”

“Forces that manifest without having been first equilibrated perish in space” (“equilibrated” meaning differentiated).

“Thus perished the first Kings (the Divine Dynasties) of the ancient world, the *self-produced* Princes of giants. They fell like rootless trees, and were seen no more: for *they were the Shadow of the Shadow*”; to wit, the *chhaya* of the Shadowy Pitris. (*Vide* about the “Kings of Edom.”)

“But those that came after them, who shooting down like falling stars were enshrined in the shadows—prevailed and to this day”: Dhyanis, who by incarnating in those “empty shadows,” inaugurated the era of mankind.

Every sentence in the ancient cosmogonies, unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds. Now the collective Mind—the Universal—composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any *devils* or “disobedient Angels,” for the simple reason that they are all governed by Law. The *Asuras* who incarnated (call them by any other name), followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as time (in Space) proceeds in Cycles, their turn had come—hence the numerous allegories (*Vide* “*Demon est Deus inversus*,” Part II., Vol. I.). The name of *Asura* was first given by the Brahmans indiscriminately to those who opposed their mummeries and sacrifices, as the great *Asura* called “Asurendra” did. It is to those ages, probably, that the origin of the idea of the demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called in the translations “God,” and who create “light,” are identical with the Aryan Asuras. They are also

referred to as the "Sons of Darkness" as a philosophical and logical contrast to light immutable and eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *co-eternal* with Good or Light, and they give the same interpretation. Ahriman is the manifested *shadow* of AHURA-MAZDA (*Asura-mazda*), himself issued from *Zeruana Akerne* "boundless (circle of) Time" or the Unknown Cause. "Its glory," they say of the latter, "is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see." Its primal emanation *is eternal light, which, from having been previously concealed in DARKNESS was called to manifest itself and thus was formed Ormazd, the "King of Life."* He is the "first-born" in BOUNDLESS TIME, but, like his own antitype (pre-existing Spiritual idea), *has lived within darkness from all eternity.* The six Amshaspends (seven with himself, chief of all), the *primitive Spiritual Angels and Men* are *collectively his Logos.* The Zoroastrian Amshaspends create the world in six days or periods also, and rest on the Seventh; whereas that *Seventh* is the *first* period or "day," in esoteric philosophy, (*Primary creation in the Aryan cosmogony*). It is that intermediate Æon which is the *Prologue* to creation, and which stands on the borderland between the uncreated eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the eternal immutable Quiescence. In *Genesis*, on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the esoteric Truth, "Creation" begins at the third stage of manifestation. "God" or the *Elohim* are the "Seven Regents" of Pymander. They are identical with all the other Creators.

But even in *Genesis* that *period* is hinted at by the abruptness of the picture, and the "darkness" that was on the face of the deep. The *Alahim* are shown to "create"—that is to say, to build or to produce the two or "double heaven" (*not* Heaven and Earth); which means, in so many words, that they separated the upper manifested (angelic) heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) eternal and immutable Æons from those periods that are in space, time and duration; Heaven from Earth, the unknown from the KNOWN—to the profane. Such is the meaning of the sentence in Pymander, which says that: "THOUGHT, the divine, which is LIGHT and LIFE (*Zeruana Akerne*) produced through its WORD, or first aspect," the *other, operating* THOUGHT, which being the god of Spirit and Fire, constructed *seven Regents* enclosing within their circle the world of Senses, named "fatal destiny." The latter refers to Karma; the "seven circles" are the seven planets and planes, as also the seven invisible Spirits, in the angelic spheres, whose visible symbols are the seven planets,* the

* Another proof, if any were needed, that the ancient Initiates knew of more than *seven* planets is to be found in the Vishnu Purâna, Book II., ch. xii., where, describing

seven *Rishis* of the great Bear and other glyphs. As said of the Adityas by Roth: "they are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena."

It is they—the "Seven Hosts"—who, having "considered in their Father (*divine* Thought) the plan of the operator," as says Pymander, *desired* to operate (or build the world with its creatures) likewise; for, having been born "*within* the sphere of operation"—the manifesting Universe—such is the Manvantaric LAW. And now comes the second portion of the passage, or rather of two passages merged into one to conceal the full meaning. Those who were born within the sphere of operation were "the brothers who loved him well." The latter—the "him"—were the primordial angels: the Asuras, the Ahriman, the Elohim—or "Sons of God," of whom *Satan* was one—all those spiritual beings who were called the "Angels of Darkness," because that darkness is *absolute* light, a fact now neglected if not entirely forgotten in theology. Nevertheless, the spirituality of those much abused "Sons of Light" which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be, when contrasted with the density of the human body. The former are the "First-born"; therefore so near to the confines of pure quiescent Spirit as to be merely the "PRIVATIONS"—in the Aristotelian sense—the *ferouers* or the ideal types of those who followed, They could not create material, *corporeal things*; and, therefore, were said in process of time to *have refused* to create, as *commanded by "God"*—otherwise, TO HAVE REBELLED.

Perchance, this is justified on that principle of the *Scientific* theory which teaches us about light and sound and the effect of two waves of equal length meeting. "If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence*."

Explaining some of the "heresies" of his day, Justin Martyr shows the identity of all the world religions at their starting points. The first *beginning* opens invariably with the *unknown* and PASSIVE deity, from which emanates a certain active power or virtue, the Mystery that is sometimes called WISDOM, sometimes the SON, very often God, Angel, Lord, and LOGOS.* The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts this wisdom as male and female. But though its first manifestation

the chariots attached to Dhruva (the pole star), Parasâra speaks of "the chariots of the NINE planets," which are attached by aërial cords.

* Justin: "Cum. Trypho," p. 284.

had a beginning, for it proceeded from *Oulom** (Aïôn, time), the highest of the Æons when emitted from the Father, it had remained with him *before all creations*, for it is part of him.† Therefore, Philo Judæus calls Adam Kadmon “*mind*” (the Ennoia of *Bythos* in the Gnostic system). “The mind, let it be named Adam.”‡

As the old Magian books explain it, the whole *event* becomes clear. A thing can only exist through its opposite—Hegel teaches us, and only a little philosophy and spirituality are needed to comprehend the origin of the later dogma, which is so truly satanic and infernal in its cold and cruel wickedness. The Magians accounted for the origin of evil in their exoteric teachings in this way. “Light can produce nothing but light, and can never be the origin of evil”; how then was the evil produced, since there was nothing co-equal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a GREAT ONE (the “Great Asura,” Ahriman, Lucifer, etc., etc.) had an *evil thought*, contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was *no* “EVIL thought” that originated the opposing Power, but simply THOUGHT *per se*; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to absolute THOUGHT, that unknowable ALL of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that “it has no kinship of nature with Evolution” (*Principles of Psychology*, § 474)—which it certainly has not.

The *Zohar* gives it very suggestively. When the “Holy One” (the Logos) desired to create man, he called the *highest* host of Angels and said to them what he wanted, but they *doubted* the wisdom of this desire and answered: “Man will not continue one night in his glory”—for

* A division indicative of time.

† Sanchoniathon calls time the oldest Æon, *Protogonos*, the “*first-born*.”

‡ Philo Judæus: “Cain and his Birth,” p. xvii.

§ It is suggestive of that spirit of paradoxical negation so conspicuous in our day, that while the evolution hypothesis has won its rights of citizenship in science as taught by Darwin and Hæckel, yet both the eternity of the Universe and the pre-existence of a *universal consciousness*, are rejected by the modern psychologists. “Should the Idealist be right, the doctrine of evolution is a dream,” says Mr. Herbert Spencer. (See foot note, pp. 1 and 2, Book II.)

which they were burnt (annihilated?), by the "Holy" Lord. Then he called another, lower Host, and said the same. And they contradicted the "Holy One": "What is the good of Man?" they argued. Still Elohim created man, and when man *sinned* there came the hosts of Uzza and Azael, and twitted God: "Here is the Son of Man that thou hast made," they said. "Behold, he sinned!" Then the Holy One replied: "If you had been among them (men) you would have been worse than they." And he threw them from their exalted position in Heaven even down on the Earth; and "they were changed (into men) and sinned after the women of the earth;" (*Zohar*, 9, b.). This is quite plain. No mention is made in *Genesis* of these "Sons of God" (chap. vi.) having been *punished* for it. The only reference to it in the Bible is in Jude (6). "And the angels which kept not their first estate but left their habitation, he hath reserved in *everlasting chains under darkness unto the judgment of the great day.*" And this means simply that the "Angels," doomed to incarnation, *are in the chains* of flesh and matter, under the *darkness* of *ignorance*, till the "Great Day," which will come as always after the seventh round, after the expiration of the "Week," on the SEVENTH SABBATH, or in the post-Manvantaric Nirvana.

How truly esoteric and consonant with the Secret Doctrine is "PYMANDER the Thought Divine" of Hermes, may be inferred from its original and primitive translations in Latin and Greek only. On the other hand how disfigured it has been later on by Christians in Europe, is seen from the remarks and unconscious *confessions* made by de St. Marc, in his *Preface* and letter to the Bishop of Ayre, in 1578. Therein, the whole cycle of transformations from a Pantheistic and Egyptian into a mystic Roman Catholic treatise is given, and we see how PYMANDER has become what it is now. Still, even in St. Marc's translation, traces are found of the real PYMANDER—the "Universal Thought" or "MIND." This is the *verbatim* translation from the old French translation, the original being given in the foot-note* in its quaint old French:—

"Seven men (principles) were generated in Man." "The nature of the harmony of the Seven of the Father and of the Spirit. Nature . . .

* "SECTION 16 (chap. i.), Mercure Trismegiste—PIMANDRE" "Oh, ma pensée, que s'ensuit il? car je désire grandement ce propos. Pimandre dict, ceci est un mystère céle, jusques à ce jour d'hui. Car nature, soit mestant avec l'hôme, a produit le miracle très merueilleux, aiant celluy qui ie t'ay dict, la nature de l'harmonie des sept du père, et de l'esprit. *Nature ne s'arresta pas là*, mais incontinent a produit *sept hômes, selon les natures des sept gouverneurs* en puissance des deux sexes et esleuez. . . . La génération de ces *sept* s'est donnée en ceste manière"

And a gap is made in the translation, which can be filled partially by resorting to the Latin text of Apuleius. The commentator, the Bishop, says: "Nature produced in him (man) seven men" (seven principles).

produced seven men in accordance with the seven natures of the Seven Spirits " "having in them, potentially, the two sexes."

Metaphysically, the Father and the Son are the " Universal Mind " and the " periodical Universe " ; the " Angel " and the " Man." It is the SON and the FATHER at one and the same time ; in Pymander, the *active* IDEA and the *passive* THOUGHT that generates it ; the radical key-note in Nature which gives birth to the seven notes—the septenary scale of the creative Forces, and to the seven prismatic *aspects* of colour, all born from the one *white ray*, or LIGHT—itsself generated in DARKNESS.

C.

THE MANY MEANINGS OF THE "WAR IN HEAVEN."

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation ; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies ; the secondary—the lower, on the constantly descending planes.

Now there are many passages in the Bible which prove on their face, *exoterically*, that this belief was at one time *Universal* ; and the most convincing are the two chapters Ezekiel xxviii. and Isaiah xiv. Christian theologians are welcome to interpret both as referring to the great War before Creation, the Epos of Satan's rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the King of Tyre ; Isaiah—to King Ahaz, who indulged in the worship of idols, as did the rest of the nation, with the exception of a few Initiates (the *Prophets*, so called), who tried to arrest it on its way to exotericism, or idolatry, which is the same thing. Let the student judge.

In *Ezekiel* xxviii. it is said, "Son of Man, say unto the prince of Tyrus, thus saith the Lord God (as we understand it, the "god" KARMA): Because thine heart *is* lifted up, and thou hast said I *am* a God and yet thou *art* a man behold I shall bring strangers upon thee and they shall draw their swords against the beauty of thy wisdom and they shall bring thee down to the pit" or Earth-life.

The origin of the "prince of Tyrus" is to be traced to, and sought in

the “divine Dynasties” of the iniquitous Atlanteans, the Great Sorcerers (See last Comments, on Stanza XII., verses 47-49). There is no metaphor in the words of Ezekiel, but actual *history*, this time. For the voice *in* the prophet, the voice of the “Lord,” his own Spirit, which spake unto him, says:—“Because thou hast said, ‘I *am* a God, I sit in the seat of God(s)—(divine Dynasties), in *the midst of the seas*,’ yet thou art a man. . . . Behold thou *art* wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold therefore . . . strangers shall draw their swords against the beauty of thy wisdom . . . they shall bring thee down . . . and thou shalt die the deaths of *them that are slain in the midst of the seas*.” (Verses 3-8.) All such imprecations are not *prophecy*, but simply *reminders* of the fate of the Atlanteans, the “Giants on Earth.”

What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Verse 17 saying, “thine heart was lifted up because of thy beauty,” may refer to the “Heavenly Man” in Pymander, or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the mysteries of Initiation than to retrospective clairvoyance! Says the voice, again:—

“Thou hast been in Eden, the garden of God (in the Satya Yuga); every precious stone was thy covering . . . the workmanship of thy tabrets and thy pipes *was prepared in thee* in the day *thou wast created*. . . *Thou art the anointed cherub* . . . thou hast walked up and down in the midst of the stones of fire . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Therefore I will cast thee out of the *mountain of God* and destroy thee. . . .”

The “Mountain of God” means the “Mountain of *the Gods*” or Meru, whose representative in the Fourth Race was Mount Atlas, the *last form of one of the divine Titans*, so high in those days that the ancients believed that the heavens rested on its top. Did not Atlas assist the giants in their war against the gods? (Hyginus). Another version shows the *fable* as arising from the fondness of Atlas, son of Iapetus and Clymene, for astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, “the mountain of the gods,” and also the hero of that name, are the esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its Seven Sub-races. Mount Atlas, according to all the legends, was three times as high as it is now; having sunk at two different times. It is of a volcanic origin, and therefore the voice

within Ezekiel says: "I will *bring forth a fire from the midst of thee*, it shall devour thee," etc. (v. 18). Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolising the proud race, learned in magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains.

Truly, "thou shalt be a terror, and never *shalt thou be any more*"; as the very name of the race and its fate is now annihilated from man's memory. Bear in mind, that almost every ancient King and priest was an initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the *Right* and those of the *Left* Path; finally, that the garden of Eden is referred to by other personages than the Jews of the *Adamic* race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows "all the trees of Eden, the choicest and best of Lebanon, . . . comforted in the nether parts of the earth . . .," for "they also went down into hell with him" (Pharaoh)* unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that the whole of chapters xxviii. and xxxi. of Ezekiel relate neither to Babylon, Assyria, nor yet Egypt, since none of these have been so destroyed, but simply fell into ruins on the *surface*, not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the "garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true esoteric value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God"—for every nation had and many still have *holy* mountains: some, Himalayan Peaks, others, Parnassus, and Sinai. They were all places of initiation and the abodes of the *chiefs* of the communities of ancient and even modern adepts. And again: "Behold, the Assyrian (why not Atlantean, Initiate?) was a cedar in Lebanon; . . . *his height was exalted above all the trees*; . . . the cedars in the garden of God could not hide him, . . . so that all the trees of Eden . . . envied him" (Ezekiel xxxi. 3-9).

Throughout all Asia Minor, the Initiates were called the "trees of Righteousness," and the cedars of Lebanon, as also were some kings of Israel. So were the great adepts in India, but only the adepts of the

* The only Pharaoh whom the Bible shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons, perhaps. The story was surely made up from the Atlantean legend.

left hand. When Vishnu Purâna narrates that “the world was overrun with trees,” while the Prachetasas—who “passed 10,000 years of austerity in the vast ocean”—were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race—the Aryans. Other “trees (adept Sorcerers) spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years.” Then the sages, the Rishis of the Aryan race, called Prachetasas, are shown “coming forth *from the deep*,”* and destroying by the wind and flame issuing from their mouths, the iniquitous “trees” and the whole vegetable kingdom; until Soma (the moon), the sovereign of the vegetable world, pacifies them by making alliance with the adepts of the *Right Path*, to whom he offers as bride Marishâ, “the offspring of the trees.”† This means that which is given in the Stanzas and Commentaries, and what is also given in Part II. of Vol. I., “The Sacred Island.” It hints at the great struggle between the “Sons of God” and the Sons of the Dark Wisdom—our forefathers; or the Atlantean and the Aryan Adepts.

The whole History of that period is allegorized in the *Ramayana*, which is the mystic narrative in epic form of the struggle between Rama—the first king of the *divine* dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers. If the student would understand better the last statement, let him turn to the *Anugîtâ* episode of the Mahabhârata, chapter v., where the Brâhmana tells his wife, “I have perceived by means of the Self the seat abiding in the Self—(the seat) where dwells the Brahman free from the pairs of opposites and the moon, together with the fire (or the sun), upholding (all) beings (as), the mover of the intellectual principle.” The moon *is* the deity of the mind (Manas) but only on the lower plane. “Manas is dual—*lunar* in the lower, *solar* in its upper portion,” says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its

* Vishnu Purâna, Book I., ch. xv.

† This is pure allegory. The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water. The latter is the production of *Nârâ*, the “Spirit of God,” or rather *Pavamâtman*, the “Supreme Soul,” says Kullûka Bhatta, Nârâyana, meaning “he who abides in the deep” or plunged in the Waters of Wisdom—“water being the body of *Nârâ*” (*Vayu*). Hence arises the statement that for 10,000 years they remained in austerity “in the vast Ocean”; and are shown emerging from it. Ea, the God of Wisdom, is the “Sublime Fish,” and Dagon or Oannes is the Chaldean man-fish, who emerges from the waters to teach wisdom.

lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. The Ramayana—every line of which has to be read esoterically—discloses in magnificent symbolism and allegory the tribulations of both man and soul. “Within the body, in the midst of all these life-winds (? principles), which move about in the body, and swallow up one another,* blazes the Vaishvâna fire† sevenfold, of which ‘I’ am the goal,” says the Brâhmana.‡

But the chief “Soul” is *Manas* or mind; hence, Soma, the moon, is shown as making an alliance with the solar portion in it, personified as the Prachetasas. But of the seven keys that open the seven aspects of the Ramayana, as of every other Scripture, this is only one—the metaphysical.

The symbol of the “Tree” standing for various Initiates was almost universal. Jesus is called “the tree of Life,” as also all the adepts of the good Law, while those of the *left* Path are referred to as the “withering trees.” John the Baptist speaks of “the axe” which “is laid to the root of the trees” (Matth. iii. 10); and the King of Assyria's armies are called *trees* (Isaiah x. 19).

The true meaning of the Garden of Eden was sufficiently given in “*Isis Unveiled*.”

The writer has more than once heard surprise expressed that *Isis* should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were still withheld. The time had not arrived then, as the hour has not struck now *to say all*. “No Atlanteans, or the Fourth Race which preceded our Fifth Race, are mentioned in ‘*Isis Unveiled*,’” a critic on “Esoteric Buddhism” wrote one day. I, who wrote *Isis Unveiled*, maintain that the Atlanteans *are* mentioned as our predecessors, namely, in Volume I., p. 133, when speaking of the Book of Job. For what can be plainer than this: “In the original text, instead of ‘dead things,’ it is written dead *Rephaim*, giants, or mighty primitive men, from whom ‘Evolution’ *may one day trace our present race*.” It is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to

* This is explained by the able translator of Anugîtâ in a foot-note (p. 258) in these words: “The sense appears to be this; the course of worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls.

† “Vaisvanara (or Vaishvanara) is a word often used to denote the Self”—explains Nilakantha.

‡ Translated by Kashinath Trimbak Telang, M.A., Bombay.

decline nowadays as they did ten years ago. Science and theology are against us: therefore we question both, and have to do so in self-defence. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's Revelation, a grand but re-edited version of the Book of Enoch, on these insecure grounds Christian theology built its dogmatic Epos of the War in Heaven. It did more: it used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon these *Jakin* and *Boaz*—the two contrary forces of good and evil, Christ and Satan the ἀγαθαὶ καὶ κακαὶ δυνάμεις. Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes with its Adam and Eve into thin air; and Christ, in the exclusive character of the One God and Saviour, and the victim of Atonement for the Sin of animal-man, becomes forthwith a useless, meaningless myth.

In an old number of the *Revue Archéologique* for the year 1845 (p. 41), a French writer, M. Maury, remarks:—"This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife*, that, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious legions."

Once more, it is a simple question of priority. Had John's *Revelation* been written during the Vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of pagan antiquity—the grandeur and the beauty of the imagery might have biased the critics' opinion in favour of the Christian interpretation of that first war, whose battle field was starry Heaven, and the first slaughterers—the Angels. As the matter stands now, however, one has to trace Revelation, event by event, to other and far older visions. For the better comprehension of the Apocalyptic allegories and of the esoteric *épos* we ask the reader to turn to *Revelation*, and to read chapter xii., from verse 1 to verse 7.

This has several meanings, most of which have been found out with regard to the astronomical and numerical keys of this universal myth. That which may be given now, is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still existing allegories built on that same foundation stone. The true narrative, that which gives the full esoteric meaning, is in the Secret books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Taraka war, and some esoteric commentaries, may offer a clue perhaps. In every Purâna

the event is described with more or less variations, which show its allegorical character.

In the Mythology of the earliest Vedic Aryans as in the later *Purānic* narratives, mention is made of Budha, the "Wise"; one "learned in the *Secret Wisdom*," and who is the planet Mercury in his euhemerization. The *Hindu Classical Dictionary* credits Budha with being the author of a hymn in the Rig Veda. Therefore, he can by no means be "a later fiction of the Brahmins," but is a very old personation indeed.

It is by inquiring into his genealogy, or theogony, rather, that the following facts are disclosed. As a myth, he is the son of Târâ, the wife of Brihaspati the "gold coloured," and of "Soma" the (male) Moon, who, Paris-like, carries this new Helen of the Hindu sidereal Kingdom away from her husband, which causes a great strife and *war* in Swarga (Heaven). The episode brings on a battle between the gods and the Asuras: King Soma, finds allies in Usanas (Venus), the leader of the Danavas; and the gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Sankara (Siva), who, having had for his guru Brihaspati's father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the "Dragon's" angels—since one of his names is *Jishnu* "leader of the (celestial) Host." Both fight, as some Titans did against other Titans in defence of revengeful gods, one—of Jupiter *tonans* (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other, in support of the ever-thundering Rudra Sankara. During this war, he is deserted by his body-guard, the storm-gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The presiding genius, or "regent" of the planet Jupiter is Brihaspati, the wronged husband. He is the instructor or spiritual guru of the gods, who are the representatives of the procreative powers. In the Rig Veda, he is called *Brahmanaspati*, a name meaning "the deity in whom *the action of the worshipped* upon the gods is personified." Hence Brahmanaspati represents the materialization of the *divine grace*, so to say, by means of ritual and ceremonies, or the exoteric worship.

"TÂRÂ"*—his wife—is on the other hand the personification of the powers of one initiated into *Gupta Vidya* (secret knowledge), as will be shown.

SOMA is the moon astronomically; but in mystical phraseology, it is also the name of the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites. The "Soma" plant is the *asclepias acida*, which yields a juice from which that mystic beverage,

* See Dowson's *Classical Dictionary*.

the *Soma* drink, is made. Alone the descendants of the Rishis, the *Agnihôtri* (the fire priests) of the great mysteries knew all its powers. But the real property of the *true Soma* was (and *is*) to make a new *man* of the Initiate, after he is *reborn*, namely once that he begins to live in his *astral* body (See "The Elixir of Life"*); for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form.†

Soma was never given in days of old to the non-initiated Brahman—the simple *Grihasta*, or priest of the exoteric ritual. Thus Brihaspati—"guru of the gods" though he was—still represented the dead-letter form of worship. It is *Târâ his wife*—the symbol of one who, though wedded to dogmatic worship, longs for true wisdom—who is shown as initiated into his mysteries by King *Soma*, the giver of that Wisdom. *Soma* is thus made in the allegory to *carry her away*. The result of this is the birth of Budha—*esoteric Wisdom*—(Mercury, or Hermes in Greece and Egypt). He is represented as "so beautiful," that even the husband, though well aware that Budha is not the progeny of his *dead-letter* worship—claims the "new-born" as his Son, the fruit of his ritualistic and meaningless forms.‡ Such is, *in brief*, one of the meanings of the allegory.

War in Heaven refers to several events of that kind on various and different planes of being. The first is a purely astronomical and cosmical fact pertaining to cosmogony. Mr. John Bentley thought that with the Hindus *war in Heaven* is only a figure referring to their calculations of time periods (see Bentley's *Hindu Astronomy*).*

* See "Five Years of Theosophy."

† The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually "as one of the gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, *Soma* is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or *Yah-ve*, "lest Man should become as one of us."

‡ We see the same in the modern exoteric religions.

* "*Historical Views of Hindu Astronomy.*" Quoting from the work in reference to Aryachatta, who is said to give a near approach to the true relation among the various values for the computations of the value of π , the author of the "Source of Measures" reproduces a curious statement. Mr. Bentley, it is said, "was greatly familiar with the Hindu astronomical and mathematical knowledge . . . this statement of his then may be taken as authentic: the same remarkable trait, among so many Eastern and ancient nations of *sedulously concealing the arcana of this kind of knowledge, is a marked one* among the Hindus. That which was given out to be popularly taught and to be exposed to public inspection, was but the approximate of a more exact but hidden knowledge. And this very formulation of Mr. Bentley will strangely exemplify the assertion; and explained, will show that it (the Hindu *exoteric* astronomy and sciences) was derived from a system exact beyond the European one, in which Mr. Bentley himself, of

This served as a prototype, he thinks, for the Western nations to build their *war of the Titans* upon. The author is not quite wrong, but neither is he quite right. If the sidereal prototype refers indeed to a *pre-manvantaric* period, and rests entirely on the Knowledge claimed by the Aryan Initiates of the whole programme and progress of cosmogony,* the *war of the Titans* is but a legendary and deified copy of the real war that took place in the Himalayan *Kailasa* (heaven) instead of in the depths of Cosmic interplanetary Space. It is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and the Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the war waged by the Asuras against the gods, that every subsequent national tradition on the subject has been built.

Esoterically, the *Asuras*, transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities—are the gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the spiritual and the *divine*, the term *Asura* being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. (See Darmesteter's *VENDIDAD*). There was a time when the gods Indra, Agni, and Varuna themselves belonged to the *Asuras*.

In the Aitarêya Brâhmana, the breath (*asu*) of Brahmâ-Prajâpati became alive, and from that breath he created the Asuras. Later on, after the war, the Asuras are called the enemies of the gods, hence—"A-suras," the initial "A" being a negative prefix—or "no-gods"—the "gods" being referred to as "Suras." This then connects the *Asuras* and their "Hosts," enumerated further on, with the "Fallen Angels" of the Christian Churches, a hierarchy of spiritual Beings to be found in every Pantheon of ancient and even modern nations—from the Zoroastrian down to that of the Chinaman. They are the sons of the primeval Creative Breath at the beginning of every new Maha Kalpa, or Manvantara; in the same rank as the Angels who had remained "faithful." These *were the allies of Soma* (the parent of the *Esoteric Wisdom*) as against *Brihaspati* (representing ritualistic or *ceremonial*

course, trusted as far in advance of the Hindu Knowledge, at any time, in any generation."

Which is Mr. Bentley's misfortune, and does not take away from the glory of the ancient Hindu astronomers, who were all Initiates.

* The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical—is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries.

worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

Now what is the real character of all those who fought along with them? They are (1) the *Usanas*, or the "host" of the planet Venus, become now in Roman Catholicism — *Lucifer*, the genius of the "morning star" (see Isaiah xiv., 12), the *tsaba*, or army of "Satan." (2) The *Daityas* and *Danavas* are the Titans, the demons and giants whom we find in the Bible (*Gen.* vi.)—the progeny of the "Sons of God" and the "Daughters of Men." Their generic name shows their alleged character, and discloses at the same time the secret *animus* of the Brahmins: for they are the *Krati-dwishas*—the "enemies of the sacrifices" or exoteric *shams*. These are the "hosts" that fought against Brihaspati, the representative of *exoteric* popular and national religions; and Indra—the god of the *visible* heaven, the firmament, who, in the early *Veda*, is the *highest* god of Cosmic heaven, the fit habitation for an *extra-Cosmic* and personal God, higher than whom no exoteric worship can ever soar.

(3) Then come the Nagas,* the *Sarpa* (serpents or Seraphs). These, again, show their character by the hidden meaning of their glyph. In Mythology they are *semi-divine* beings with a human face and the tail of a Dragon. They are therefore, undeniably, the Jewish *seraphim* (from *Serapis* and *Sarpa*, Serpent); the plural being *saraph*, "burning, fiery" (See Isaiah, vi. 23). Christian and Jewish angelology distinguishes between the Seraphim and the *Cherubim* or Cherubs, who come second in order; esoterically, and Kabalistically, they are identical; the *cherubim* being simply the name for the images or likenesses of any of the divisions of the celestial hosts. Now, as said before, the Dragons and *Nagas* were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality and their living in caves. Thus, when Ezekiel applies the adjective of *Cherub* to the King of Tyre, and tells him that by his *wisdom* and his *understanding* there is *no secret* that can be hidden from him (v. 3, 4, xxviii.), he shows to an Occultist that it is a "prophet," perhaps, still a follower of *exoteric* worship, who fulminates against an *Initiate* of another school and not against an imaginary Lucifer, a fallen cherub from the stars, and then from the garden of Eden. Thus the so-called "war" is, in one of its many meanings, also an allegorical record of the strife between the two classes of adepts—of the right and of the left path. There were three classes of Rishis in India, who were

* The *Nagas* are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who lived in *Naga dwiṣa* one of the *Seven* continents or divisions of *Bharatavarsha* (old India), the town of Nagpur being one of the most ancient cities in the country.

the earliest adepts known ; the royal, or Rajarshis, kings and princes, who adopted the ascetic life ; the Devarshis, divine, or the sons of Dharma or Yoga ; and Brahmarshis, descendants of those Rishis who were the founders of *gotras* of Brahmans, or caste-races. Now, leaving the mythical and astronomical keys for one moment aside, the secret teachings show many Atlanteans who belonged to these divisions ; and there were strifes and wars between them, *de facto* and *de jure*. Narada, one of the greatest Rishis, was a *Devarishi* ; and he is shown in constant and everlasting feud with Brahmâ, Daksha, and other gods and sages. Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below, on earth. Thus, space, in its abstract sense, was called "the realm of divine knowledge," and by the *Chaldees* or Initiates *Ab Soo*, the habitat (or Father, *i.e.*, the source) of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.*

In the same manner and on the plan of the Zodiac in the *upper* Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called "the Abyss of Learning" ; twelve centres on it in the shape of twelve small islands representing the Zodiacal signs—two of which remained for ages the "mystery signs" † and were the abodes of twelve Hierophants and masters of wisdom. This "sea of knowledge" or learning ‡ remained for ages there, where now stretches the Shamo or Gobi desert. It existed until the last great glacial period, when a

* Not less suggestive are the qualities attributed to Rudra Siva, the great *Yogi*, the forefather of all the Adepts—in Esotericism one of the greatest Kings of the Divine Dynasties. Called "the Earliest" and the "Last," he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara*, "clothed with the Elements," *Trilochana*, "the three-eyed" ; *Pancha-ânana*, "the five-faced," an allusion to the past four and the present fifth race, for, though *five-faced*, he is only "four-armed," as the fifth race is still alive. He is the "God of Time," Saturn-Kronos, as his *damaru* (drum), in the shape of an hour-glass, shows ; and if he is accused of having cut off Brahmâ's fifth head, and left him with only four, it is again an allusion to a certain degree in initiation, and also to the Races.

† G. Seiffarth's idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane ; the initiates, however, knew them all, from the time of the separation of mankind into sexes, whence arose the separation of Virgo-Scorpio into two ; which, owing to a secret sign added and the *Libra* invented by the Greeks, instead of the secret name which was not given, made 12. (*Vide Isis Unveiled*, Vol. II., p. 456.)

‡ The above is, perhaps, a key to the Dalai-lama's symbolical name—the "Ocean" lama, meaning the Wisdom Ocean. Abbé Huc speaks of it.

local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the *Zodiacal Ring* on Earth. For ages the watery abyss—which, with the nations that preceded the later Babylonians, was the abode of the “great mother” (the terrestrial post-type of the “great mother chaos” in heaven), the parent of Ea (Wisdom), himself the early prototype of Oannes, the man-Fish of the Babylonians—for ages, then, the “Abyss” or *Chaos* was the abode of wisdom and not of evil. The struggle of Bel and then of Merodach, the Sun-god, with *Tiamat*, the Sea and its Dragon, a “war” which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH—for the *profane masses*. It relates (a) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (b) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the “*hoi polloi*” and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrances of all the literary and Sanskrit-speaking portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of the Sacred Mysteries and their science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even the four “*Adams*” (symbolizing under other names the four preceding races) were forgotten; and passing from one generation into another, each loaded with some additional myths, got at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions, as the *Tzelem*, “the Shadow-Adam” (the *Chhayas* of our doctrine); the “model” Adam, the copy of the first, and the “male and female” of the exoteric genesis (chap. i.); the third, the “earthly Adam” before the Fall, an androgyne; and the Fourth—the Adam after *his fall*, *i.e.*, separated into sexes, or the pure Atlantean. The Adam of the garden of Eden, or the forefather of our race—the fifth—is an ingenious compound of the above four. As stated in *Zohar* (iii., fol. 4, col. 14, Cremona Ed.) Adam, the FIRST *man*, is not found

now on earth, he "is not found in all, below." Because, "where does the lower earth come from? *From the chain of the Earth, and heaven above,*" *i.e.*, from the superior globes, those which precede and are above our Earth. "And there came out from it (the chain) creatures of all kinds. Some of them in (solid) skins, some in shells (*Klippoth*) . . . some in red shells, some in black, some in white, and some of other colours . . ." (See *Qabbalah*).

As in the Chaldean Cosmogony of Berossus and the Stanzas just given, some treatises on the Kabala speak of creatures with two faces, some with four, and some with one face: for "the highest Adam did not come down in all the countries, or produce progeny and have many wives," but is a Mystery.

So is the Dragon a mystery. Truly, says Rabbi Simeon Ben-Iochai, that to understand the meaning of the Dragon is not given to the "Companions" (students, or *chelas*), but only to "the little ones," *i.e.*, the *perfect Initiates*.* "The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the *Principium* by the *mystery of the serpent of the Great Sea*."† And those Christians, who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of God as a *little child*, he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of what relates to the "little ones" in the Gospels, related to the *Initiates, of whom Jesus was one*. Paul (Saul) is referred to in the Talmud as "the little one."

That "Mystery of the Serpent" was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the great Sea, "the sea of life" having remained to this day a favourite metaphor. The *Siphrah Dzeniouta* speaks of primeval chaos and the evolution of the Universe after a destruction (*pralaya*), comparing it to an uncoiling serpent:—"Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. . . It watches and conceals itself. *Every thousand Days* it is manifested." (I., § 16).

* Such was the name given in ancient Judea to the Initiates, called also the "Innocents" and the "Infants," *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Jannæus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

† Zohar ii., 34.

A commentary on the Purânas says: "Ananta-Sesha is a form of Vishnu, the Holy Spirit of Preservation, and a symbol of the Universe, on which it is supposed to sleep during the intervals of the *Days of Brahmâ*. The seven heads of Sesha support the Universe. . . ."

So the Spirit of God "sleeps," is "breathing" (*méracha' pheth'*) over the Chaos of undifferentiated matter, before each new "Creation." (*Siphrah Dzeniouta*). Now one "Day" of Brahmâ is composed, as already explained, of *one thousand* Mahayugas; and as each "Night" or period of rest is equal in duration to this "day," it is easy to see to what this sentence in *Siphrah Dzeniouta* refers, viz.:—that the serpent manifests "once in a thousand days." Nor is it more difficult to see whither the initiated writer of the *Siphrah* is leading us, when he says:—"Its head is broken in the waters of the great sea, as it is written: 'Thou dividest the sea by thy strength, thou brakest the *heads* of the *dragons* in the waters'" (lxxiv. 13). It refers to the trials of the Initiates in this physical life, the "sea of sorrow," if read with one key; it hints at the successive destruction of the seven spheres of a chain of worlds in the great sea of space, when read with another key: for every sidereal globe or sphere, every world, star, or group of stars, is called in symbolism "the Dragon's head." But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either—in antiquity. In the metaphors, whether astronomical, cosmical, theogonical or simply physiological, *i.e.*, phallic—the Serpent was always regarded as a *divine* symbol. When it is said "The (Cosmic) Serpent which runs with 370 leaps" (*Siphrah Dzeniouta*, § 33) it means the cyclic periods of the great Tropical year (25,868 years), divided in the esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the Talmud this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him—a good reason why the Latin Church made him the patron Saint of every promontory in Europe. In the Kabala (*Siph. Dzen.*) the creative Force "makes sketches and spiral lines of his creation *in the shape of a Serpent*." It "holds its tail in its mouth," because it is the symbol of endless eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the "War in Heaven," and of the "great dragon." The most solemn and dreaded of church dogmas, the alpha and omega of Christian faith, and the pillar of its FALL and ATONEMENT, dwindles down to a pagan symbol, in the many allegories about those prehistoric struggles.