

Phallicism and Phallic Worship

TO the learner who would study the Esoteric Sciences with their double object: (a) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature — to such an one a perfect knowledge of the correspondences between Colors, Sounds and Numbers is the first requisite. As already said, the sacred formula of the Far East, *Ōm Mani Padme Hūm*, is the one best calculated to make these correspondential qualities and functions clear to the learner.

Let those, I say again, who feel themselves too much the children of our age to approach the many mysteries which have to be revealed, in a truly reverential spirit, even though references be made to such subjects and objects as are deemed improper and, to use the correct term, *indecent*, in our modern day — let such abandon these teachings at once. For I shall have to use terms and refer, especially in the beginning, to the most secret organs and functions of the human body, the bare mention of which is certain to provoke either a feeling of disgust and shame or an irreverent laugh.

It is such feelings which have invariably led the generations of writers on symbology and religions, ever since the day of Kircher, to materialize every natural emblem and ideograph in their impure thought, and finally to sum up all religions, Christianity included, as phallic worship. It is quite true that ever since the days of Pythagoras and Plato the exoteric cults began to deteriorate, until they debased the symbolism into the most shameful *practices* of sexual worship. Hence the horror and contempt with which every true Occultist regards the so-called “personal God” and the exoteric ritualistic worship of the Churches — be they Heathen or Christian. But even in the days of Plato it was not so. It was the persecution of the True Hierophants and the final suppression of those Mysteries, which alone purified man’s thoughts, that led to Tāntrika sexual worship and, through the forgetting of divine truth, to BLACK MAGIC, whether conscious or otherwise.

Numerous works have been written upon this subject, especially in the latter part of our century. Every student can read for himself such works as those of Payne Knight, Higgins, Inman, Forlong, and finally Hargrave Jennings’ *Phallicism* and Allen Campbell’s *Phallic Worship*. All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions.

The above words are addressed to students in order that — knowing how bitter some Occultists feel both towards carnalizing Churches and materialistic thinkers who see phallicism in every symbol — they should not at the outset jump to the conclusion



that, after all, the Occult Sciences likewise are based on nothing else but a sexual foundation. Man and woman in their physical aspects and corporeal envelopes are but higher animals, and the various parts of their bodies, if named at all, must be referred to in terms comprehensible to the student. But the idea or the unclean acts with which some of these organs are connected, in the present conception of humanity, does not militate against the fact that each such organ has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh, the lowest and purely terrestrial function on the physical plane. This will suffice as an introduction to what follows.¹

Phallicism began as universal idolatry, the worship of false divinities.

Bossuet sees the cause of subsequent [to the Fourth Race] universal idolatry in the “original sin.”² “Ye shall be as gods,” says the serpent of *Genesis* to Eve, thus laying the first germ of the worship of *false divinities*. Hence, he thinks, came idolatry, or the cult and adoration of *images*, of anthropomorphized or human figures. But, if it is the latter that idolatry is made to rest upon, then the two Churches, the Greek and the Latin especially, are as idolatrous and pagan as any other religion. It is only in the Fourth Race that men, who had lost all right to be considered divine, resorted to body worship, in other words to phallicism. Till then, they had been truly gods, as pure and as divine as their progenitors, and the expression of the allegorical serpent does not, as sufficiently shown in the preceding pages, refer at all to the physiological fall of men, but to their acquiring the knowledge of good and evil, which knowledge comes to them *prior* to their fall. It must not be forgotten that it is only after his forced expulsion from Eden that “Adam knew Eve his wife.”³ It is not, however, by the dead-letter of the Hebrew Bible that we shall check the tenets of the *Secret Doctrine*; but point out, rather, the great similarities between the two in their esoteric meaning.⁴

And degenerated to sexual worship.

This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body — that “miracle of miracles,” as an English author calls it — and ended by that of its respective sexes. The worshippers were giants in stature; but they were giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their Science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the *Principles* had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. 1) XII pp. 519-20

² *Elévations*, p. 56

³ *Genesis*, iv, 1

⁴ *Secret Doctrine*, II p. 279



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victims to their animal natures and bred “monsters” — *i.e.*, men of distinct varieties from themselves.⁵



Time Saving Truth from Falsehood and Envy (1737) François Le Moine

⁵ *Secret Doctrine*, II p. 285

