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The Holy of Holies

Its Degradation by the Jews



Train of thoughts

Introductory thoughts

The Jews have degraded the one and only ennobling religion of humanity to the worship of the phallus.

The Holy of Holies is firmly rooted in antiquity. 5

Its symbol is the Tree of the Garden of Eden, 3 + 4. By debasing number Seven, the Jews made their religion rest solely on physiological symbols, thus deifying sexual theogony and adoring the phallus. 6

The Jews were a remarkably matter-of-fact, unspiritual people at all times. They debauched the pure ideal of immaterial creation into an emblem of mere human reproduction and sexuality. 7

They were followed by Mohammedans, the next heirs to Hebrew symbolism after Christian ecclesiasticism, with its two “immaculate” conceptions, and the idolatrous character it has conferred upon the Mother of its God. 9

The Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten a dozen times before the days of Ezra, who reconstructed the old lost Jewish Books to suit his own ambitions.

From Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes, and an apotheosis of Phallicism under astronomical and physiological personations. 10

The higher keys to the Archaic Wisdom-Religion that were once humanity’s common property are now obfuscated.

No key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views — to Phallicism, and to nothing else. 11

Plato’s motto “God geometrizes” was accepted by both Aryans and Jews. But while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one — to them the most divine — of the mysteries of Evolution, namely, that of birth and generation, and then idealised the organs of man. 11

While composing their national allegories, the Jews never had more than three keys out of seven — the astronomical, the numerical and, above all, the purely anthropological or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology. 12

Religious anthropolatry stimulated the exercise of black, left-hand magic, and overshadowed the Archaic Wisdom Religion, that of the “Sons of God,” the B’ne Elohim of old. The double sin led to the “Great War” and the “Great Flood” of Atlantis, and is the forerunner of worse calamities to come. For, the worship of man or selfishness is the only source and cause of suffering in today’s world. 13

This is how the Holy of Holies was dragged down into matter.

A simple symbol of the Holy of Holies was a white tent. In Egyptian and Hebrew temples, it evolved into a four-colour curtain suspended from four pillars. 14

How the “Sanctuary” became the “Holy of Holies,” and the arcanum anthropomorphised, phallicised, and sullied with gross matter. 15



The evidence: analysis and exegesis

The true meaning of the Ark of the Covenant and Its desecration unravelled.

For the Pantheists, the chaste sarcophagus embraced the periodical reawakenings of Kosmos, Earth, and Man to new objective existences. But the Jews, whose realism was as practical and gross in the days of Moses as it is now, viewed it differently. 17

Their King David danced “uncovered” before the Ark of the Covenant, anxious to appear vile for the sake of his “Lord.” 17

They even embellished the chaste Ark with two cherubs facing each other, and their wings spread in such a manner as to form a perfect yoni. 18

In India, the Ark was symbolised by the golden cow. In Egypt, by the sarcophagus or female principle. In Greece, by the crescent-form of the new Moon. The candidate to Initiation represented the Sun. 20

The Holy Spirit is now surrounded by the unholy dancers of the “temple.”

Ashtoreth-Astarte is a reflection of the Chaldean Nuah or Universal Mother, the female Noah. Then we have Belita or Tamtu (Chaldean for sea), the Mother of the City of Erech who became Eve, Mary (Latin for sea), the Virgin of the Latin Church standing on the crescent-moon and at times on the Globe, to vary the program. Plenty of other variations of the navis (Latin for ship, from Greek ναῦς), the 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 (i.e., the Universal “Mothers of the gods”), is now found in every Christian Church as the nave (Latin for ship, from Greek ναῦς). 21

The mystic word Alm that Mohammed prefixed to many chapters of the Koran alludes to the Immaculate Virgin of the Supreme Heavens. It is from this same root that comes the word Almeh, the Egyptian dancing-girls, “virgins” of the same type as the Nachnis of India, and the female Qedoshim of the Jewish temples. 21

Even IO, the pillar and circle, the first decimal number or Sun and Moon, was desecrated. 22

Jehovah is the originator of measures and of the British inch.

He is merely a composite name for membrum virile and Eve, a hermaphrodite. Jehovah is one sense Noah (Hebrew Yah) or, literally translated, inch! 27

Jehovah and Moses is one more permutation. 28

He stoops to conquer, and only kneels to rise.

Yet, the Holy of Holies is an international symbol. The worship of the “god in the ark” dates only from David; and for a thousand years Israel knew of no phallic Jehovah. Now the old Kabala, edited and re-edited, has become tainted with it. The passage through the “golden” cow in the same stooping position as the one shown in the gallery of the Pyramid of Cheops, identifies man with Jehovah in Hebrew esotericism. The 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, realistic and physiological. 29

With the ancient Aryan, the stooping man at the entrance of the Sanctum Sanctorum symbolises the virtuous man in his trial of life (Chrestos in humiliation), who is about to pass through the matrix of Mother Nature in order to regain his former spiritual status, that of pre-natal Divine Man. 30



With the Semite, the same stooping man stands for the fall of Spirit into matter, apotheosized by dragging Deity down to the level of animal man. 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. 30

A great abyss separates Hinduism from Christian Judaism.

The religion of the Hindu detaches him from earth; The religion of the Jew, being a wise prudential feeling grounded on mere calculation, attaches him on earth. 31

Built solely on phallic worship, Judaism has become a religion of hate and malice toward everyone and everything outside themselves. 31

In Hinduism, the Holy of Holies is a universal abstraction, whose dramatis personae are Infinite Spirit and Nature; in Christian Judaism, it is a personal God outside of Nature, and the human womb, i.e., a phallic god and his image, man. 32

To sum up, Jehovah is simply a fancy and a perversion of the Holy Name. It is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists.

The secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with today; 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. 33

Jehovah can only be regarded as the creator of our globe and its Heaven, namely, the firmament. 34

A grotesque verse explained

The Semites seem to have had no other or higher purpose in life than that of procreating their species.

They had no aspirations towards the Ideal. 38

Another misconception corrected.

The Centre of the Cosmic Circle, the real “god,” is everywhere. Its circumference, nowhere. 39

Parting thoughts

The true Holy of Holies is a ray of Absolute Truth, our innermost and highest Spiritual Consciousness. 40

We cannot blaspheme against It by ascribing to It our finite conceptions. 40



Introductory thoughts

The Jews have degraded the one and only ennobling religion of humanity to the worship of the phallus.

The Holy of Holies is firmly rooted in antiquity.

The Assyriologists, Egyptologists, and Orientalists, in general, show that such a place existed in every temple of antiquity. The great temple of Bel-Merodach whose sides faced the four cardinal points, had in its extreme end a “Holy of Holies” hidden from the profane by a veil: here, “at the beginning of the year ‘the divine king of heaven and earth, the lord of the heavens, seats himself.’” According to Herodotus, here was the golden image of the god with a golden table in front like the Hebrew table for the shew bread, and upon this, food appears to have been placed. In some temples there also was “a little coffer or ark with two engraved stone tablets on it.”¹ In short, it is now pretty well proven, that the “chosen people” had nothing original of their own, but that every detail of their ritualism and religion was borrowed from older nations. The *Hibbert Lectures* by Prof. Sayce and others show this abundantly. The story of the birth of Moses is that of Sargon, the Babylonian, who preceded Moses by a couple of thousand years; and no wonder, as Dr. Sayce tells us that the name of Moses, *Mosheh*, has a connection with the name of the Babylonian sun-god as the “hero” or “leader.”² Says Mr. J. Myer,

“The orders of the priests were divided into high priests, those attached or bound to certain deities, like the Hebrew Levites; anointers or cleaners; the *Kali*, ‘illustrious’ or ‘elders’; the soothsayers, and the *Makhkhu* or ‘great one’, in which Prof. Delitzsch sees the *Rab-mag* of the Old Testament . . . The Akkadians and Chaldeans kept a Sabbath day of rest every seven days, they also had thanksgiving days, and days for humiliation and prayer. There were sacrifices of vegetables and animals, of meats and wine . . . The number seven was especially sacred . . . The great temple of Babylon existed long before 2,250 B.C. Its ‘Holy of Holies’ was with in the shrine of Nebo, the prophet god of wisdom.”

It is from the Akkadians that the god Mardak passed to the Assyrians, and he had been before Merodach, “the merciful,” of the Babylonians, the only son and interpreter of the will of Ea or *Hea*, the great Deity of Wisdom. The Assyriologists have, in short, unveiled the whole scheme of the “chosen people.”³

¹ Isaac Myer’s *Qabbalah*

² *Hib. Lect.*, p. 46 et seq.

³ *Theosophical Glossary*: Holy of Holies



Its symbol is the Tree of the Garden of Eden, 3 + 4. By debasing number Seven, the Jews made their religion rest solely on physiological symbols, thus deifying sexual theogony and adoring the phallus.

The fact is that in archaic Esotericism and Āryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.

The Seven was a sacred number with every nation; but none applied it to more physiologically materialistic uses than the Hebrews. With these it was pre-eminently the generative number and 9 the male causative one, forming as shown by the Kabalists the

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or *ēz* — “the Tree of the Garden of Eden,”⁴ the “double hermaphrodite rod” of the Fourth Race, whereas with the Hindus and Āryans generally, the significance was manifold, and related almost entirely to purely metaphysical and astronomical truths.⁵ Their Rishis and gods, their Demons and Heroes, have historical and ethical meanings, and the Āryans never made their religion rest solely on physiological symbols, as the old Hebrews have done. This is found in the exoteric Hindu Scriptures. That these accounts are blinds is shown by their contradicting each other, a different construction being found in almost every *Purāna* and epic poem. Read esoterically — they will all yield the same meaning. Thus one account enumerates Seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have nothing to do with the classification of the septenary chain and belong to the purely aethereal, invisible worlds. These will be noticed elsewhere. Suffice for the present to show that they are purposely referred to as though they belonged to the chain. “Another enumeration calls the seven worlds — earth, sky, heaven,

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

⁵ We are told by a Kabbalist, who in a work not yet published, contrasts the Kabala and *Zohar* with Āryan Esotericism, that: “The Hebrew clear, short, terse and exact modes far and beyond measure surpass the toddling word-talk of the Hindus — just as by parallelisms the Psalmist says, ‘My mouth speaks with my tongue, I know not thy numbers’ (lxxi, 15) . . . The Hindu Glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source [!], or nearer the old original source than any of them.” This is entirely erroneous. Our learned brother and correspondent judges apparently the Hindu religious systems by their *Sāstras* and *Purānas*, probably the latter, and in their modern translation moreover, which is disfigured out of all recognition, by the Orientalists. It is to their philosophical systems that one has to turn, to their esoteric teaching, if he would make a point of comparison. No doubt the symbology of the *Pentateuch* and even of the *New Testament*, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found repeated by Professor Piazzi Smyth in Solomon’s alleged and mythical temple, is *not of a later date than the Mosaic books? Hence, if there is my such great identity as claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians.* The Jewish glyphs — and even their language, the Hebrew — are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phoenician and from the Hyksōs, their (alleged) ancestors, as Josephus shows in his “*Against Apion*,” i, 25. Aye; but who are the Hyksōs shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousness of her historians. (See *Isis Unveiled*, Vol. II, pp. 430-38.) “Khamism,” [or old Coptic], says Bunsen [*Egypt’s Place*, etc., Vol. IV, p. 142], “is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Āryan and Semitic races”; and he places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Āryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.



middle region, place of birth, mansion of the blest, and abode of truth; placing the Sons of Brahmā in the sixth division, and stating the fifth, or Janar-Loka, to be that where animals destroyed in the general conflagration are born again.” Some real esoteric teaching is given in the [subsequent chapters on] “Symbolism.” He who is prepared for it will understand the hidden meaning.⁶

The Jews were a remarkably matter-of-fact, unspiritual people at all times.⁷ They debauched the pure ideal of immaterial creation into an emblem of mere human reproduction and sexuality.

[J Ralston Skinner on the cosmic and ideal significance of the lotus:]

Pointing to like signification was the lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the lotus, which is the bearer of the seed for reproduction as the result of its maturing, is connected by its placenta-like attachment with mother-earth, or the womb of Isis, through the water of the womb, that is, the river Nile, by means of the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower.⁸ Thus Osiris and Isis, the children of Chronos, or time without end, in the development of their nature-forces, in this picture become the parents of man under the name Horus.⁹

We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism, governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpass all efforts of the human intellect.¹⁰ The new-born is an ever-recurring miracle, an evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity.¹¹

⁶ *Secret Doctrine*, I pp. 114-16. [See “The Seven Worlds of Being” in our Secret Doctrine’s First Proposition Series.]

⁷ *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV p. 157 fn.

⁸ In Indian *Purānas* it is Vishnu, the first, and Brahmā, the second logos, or the ideal and practical creators, who are respectively represented, one as manifesting the lotus, the other as issuing from it.

⁹ See Section IX, “The Moon, Deus Lunus, Phoebe.”

¹⁰ Not the “efforts” of the trained psychic faculties of an Initiate into Eastern metaphysics, and the mysteries of creative Nature. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

¹¹ J.R. Skinner’s unpublished Kabalistic MS. (fo., 15-16) in the Adyar Archives herewith cited as Skinner’s MS.



This is a correct rendering of the underlying ideas of old, of the purely pantheistic conceptions, *impersonal* and reverential, of the archaic philosophers of the prehistoric ages. Not so, however, when applied to sinful humanity, to the gross ideas attached to personality. Therefore, no pantheistic philosopher would fail to find the remarks that follow the above and which represent the anthropomorphism of Judae-an symbology, other than dangerous for the sacredness of true religion, and fitting only our materialistic age, which is the direct outcome and result of that anthropomorphic character. For this is the keynote to the entire spirit and essence of the Old Testament. "Therefore," goes on the MS., treating of the symbolism of art-speech of the Bible:



The locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.¹² With man the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description¹³ by metaphor, this part of

¹² Surely the words of the old Initiate into the *primitive* mysteries of Christianity, "Know ye not ye are the Temple of God" (1 Corinth. iii, 16) could not be applied in *this* sense to *men*? The meaning may have been, and *was* so, undeniably, in the minds of the Hebrew compilers of the *Old Testament*. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained and ever widened, had not Christianity — especially and most glaringly the Latin Church — thrown a bridge over it? Modern Popery has now spanned it entirely, by its *dogma* of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

¹³ It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.



the house or home is described in the Sacred Books as the “between the thighs of the house,” and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses.¹⁴

They were followed by Mohammedans, the next heirs to Hebrew symbolism after Christian ecclesiasticism, with its two “immaculate” conceptions,¹⁵ and the idolatrous character it has conferred upon the Mother of its God.

No such thought “carried to the extreme” ever existed among the old primitive Āryans. This is proven by the fact that in the Vedic period their women were not placed apart from men in *penetralia*, or “zenānas.” Their seclusion began when the Mohammedans — the next heirs to Hebrew symbolism after Christian ecclesiasticism — had conquered the land and gradually enforced their ways and customs upon the Hindus. The pre- and *post*-Vedic woman was as free as man; and no impure terrestrial thought was ever mixed with the religious symbology of the early Āryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabalistic revelation himself, when he closes the above-quoted passages by adding:

If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy Place, should borrow its title from the recognised sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient WISE, *there was no name and no idea, and no symbol of A FIRST CAUSE.*¹⁶

¹⁴ Skinner’s MS, fo., 16-17; [*cf.* Romanesque church portals. Romanesque architecture was the first distinctive style to spread across Europe since the Roman Empire. It was developed simultaneously in the north of Italy, parts of France, and the Iberian Peninsula in the 10th century BCE. — ED. PHIL.]

¹⁵ *Cf.* “In the world of being, the one Point fructifies the Line — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the immaculate Mother gives birth to the form that combines all forms.’ Prajāpati is called the first procreating male, and ‘his Mother’s husband.’ This gives the keynote to all the later divine sons from immaculate mothers. It is greatly corroborated by the significant fact that Anna (the name of the Mother of the Virgin Mary) now represented by the Roman Catholic church as having given birth to her daughter in an immaculate way (‘Mary conceived without sin’), is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi; whence Anaitis, Devī-durgā, the wife of Siva, is also called Annapūrna, and Kanyā, the Virgin; ‘Umā-Kanyā’ being her esoteric name, and meaning the ‘Virgin of light,’ Astral Light in one of its multitudinous aspects.” *Secret Doctrine*, I pp. 91-92; [*also cf.* “Genealogy and Gender of Logos and Its Light,” in: *Compassion* (2009), pp. 71-72.]

¹⁶ *Secret Doctrine*, I pp. 381-83



The Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten a dozen times before the days of Ezra, who reconstructed the old lost Jewish Books to suit his own ambitions.

From Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes, and an apotheosis of Phallicism under astronomical and physiological personations.

The *Bible* of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt anything like the detailed history of the vicissitudes of the so-called *Pentateuch*, and besides, the history is too well known to need lengthy disquisitions. Whatever was, or was not, the Mosaic *Book of Creation* — from *Genesis* down to the Prophets — the *Pentateuch* of today is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldaean priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judaeian race. But in its hidden meaning, from *Genesis* to the last word of *Deuteronomy*, the *Pentateuch* is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personations.¹⁷ Its coordination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the “Book of God.” Hence the Kings of Edōm discussed in *Genesis* before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabbalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these “dark sayings” in good faith, it matters a good deal. Solomon may very well be regarded as a myth¹⁸ by the Masons, as they lose nothing by it, for all their secrets are Kabbalistic and allegorical — for those few, at any rate, who understand them. For the Christian, however, to give up Solomon, the son of David — from whom Jesus is made to descend — involves a real loss.¹⁹

¹⁷ As is fully shown in *The Source of Measures* and other works.

¹⁸ Surely even Masons would never claim the *actual* existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Plato, nor by any writer of standing. It is most extraordinary, he says, “that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest monarchs, spending nearly *eight thousand millions* of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt on the one hand, and of Babylon on the other — visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?” he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all; and Herodotus was born in 484 B.C. How is this?

¹⁹ *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYA AND THE KABALAH) XIV pp. 176-78



The higher keys to the Archaic Wisdom-Religion that were once humanity's common property are now obfuscated.

No key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views — to Phallicism, and to nothing else.

There are a sufficient number of stray bits in the Elohist portions of the *Bible* to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coordinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls.²⁰ Hence there is a great distance between the admission that some Hebrews were initiates, and the conclusion that because of this the Hebrew *Bible* must be the best standard, as being the highest representative of the archaic Esoteric System.²¹

Plato's motto "God geometrizes" was accepted by both Aryans and Jews. But while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one — to them the most divine — of the mysteries of Evolution, namely, that of birth and generation, and then idealised the organs of man.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle — "the secret habitat of the ever-invisible Deity" as the Alchemists have it — as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. "In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth," writes an Occultist, who shows his great wisdom in desiring to remain unknown.²²

The phallic element in the older pagan worship is related to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it.²³

²⁰ The author [J.R. Skinner] says that Parker's *quadrature* is "that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to *monument it and its uses*," and that "from it the *sacred cubit-value* was derived, which was the cubit-value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant" (*The Source of Measures*, p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great Initiate.

²¹ *Blavatsky Collected Writings*, (HEBREW ALLEGORIES) XIV p. 195

²² *Ibid.* (THE DANGERS OF PRACTICAL MAGIC) XIV p. 62

²³ *Cf. ibid.* (CLASSIFICATION OF "PRINCIPLES") VII p. 294



While composing their national allegories, the Jews never had more than three keys out of seven — the astronomical, the numerical and, above all, the purely anthropological or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology.

Meanwhile let me quote a few lines more from Mr. G. Massey's lecture, the fruit of his long researches in Egyptology and other ancient lore, as it shows that the septenary division was at one time a universal doctrine:

Adam as the father among the Seven is identical with the Egyptian Atum, . . . whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in *Genesis* reflects and continues the later creation in the myths which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being. . . . It is found in the [Babylonian] texts, when Ea, the first father, is said to "grant forgiveness to the conspiring gods," for whose "redemption did he create mankind."²⁴ . . . The Elōhīm, then, are the Egyptian, Akkadian, Hebrew, and Phoenician form of the universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualized fatherhood on earth. . . . When the Elōhīm said: "Let us make man in our image, after our likeness," there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elōhīm that man was first created, with his seven elements, principles, or souls,²⁵ and therefore he could not have been formed in the image of the one God. The seven Gnostic Elōhīm tried to make a man in their own image, but could not for lack of virile power.²⁶ Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ialdabaōth,²⁷ chief of the seven, cried: "I am the father and God," his mother Sophia [Akhamōth] replied: "Do not tell lies, Ialdabaōth, for the first man (Anthrōpos, son of Anthrōpos²⁸) is above thee." That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone!²⁹ For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine

²⁴ Sayce, *Hib. Lec.*, p. 140

²⁵ *The Secret Doctrine* says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, *i.e.*, began to be born as distinct men and women. See Vol. II of this work, Stanzas and Commentaries.

²⁶ This is a Western mangling of the Indian doctrine of the Kumāras.

²⁷ He was regarded by several Gnostic sects as one with Jehovah. See *Isis Unveiled*, Vol. II, p. 184.

²⁸ Or "man, son of man." The Church found in this a *prophecy* and a confession of Christ, the "Son of Man"!

²⁹ See Stanza II.5, *The Secret Doctrine*, Vol. II, p. 16.



teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men. . . . The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elōhīm that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualized only in the second Hebrew creation.³⁰

This shows sufficiently how the echo of the Secret Doctrine — of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mānasa-putras, Sons of Intelligence or Wisdom — reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their revelation, never had more than three keys out of the seven in their mind, while composing their national allegories — the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of “fatherhood” in the allegories.³¹

It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the *Kabalah*. This degradation began with the Fourth Race, and had its *raison d'être* in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.³²

Religious anthropolatry stimulated the exercise of black, left-hand magic, and overshadowed the Archaic Wisdom Religion, that of the “Sons of God,” the B'ne Elohim of old. The double sin led to the “Great War” and the “Great Flood” of Atlantis, and is the forerunner of worse calamities to come. For, the worship of man or selfishness is the only source and cause of suffering in today's world.

It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions — not by the empty supplications — of the devotee. This was the religion, the One Faith of the

³⁰ *Op. cit.* by Gerard Massey, pp. 127-28

³¹ *Blavatsky Collected Writings*, (HEBREW ALLEGORIES) XIV pp. 204-5

³² *Ibid.* (THE “ZOHAR” ON CREATION AND THE ELOHIM) XIV p. 207 *fn.*



whole of primitive humanity, and was that of the “Sons of God,” the B’ne Elōhīm of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution “into generation,” *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter — made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness — not even patriotism — of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great “change,” Karma, whether called personal or impersonal Providence, will see no difference between those who set “an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof,”³³ and they who “seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards”³⁴ — for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the “Great War” and was the reason for the “Great Flood” of Atlantis; for this reason also the Initiates — those who had remained true to primeval Revelation — formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brāhmanas, the descendants of the “mind-born Rishis and Sons of Brahmā” dates from those days, as also do the “Mysteries.”³⁵

This is how the Holy of Holies was dragged down into matter.

A simple symbol of the Holy of Holies was a white tent. In Egyptian and Hebrew temples, it evolved into a four-colour curtain suspended from four pillars.

The tent which contained the Holy of Holies was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and ETHER.³⁶ Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples — according to Clemens Alexandrinus — a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum* (now represented by the altar in Christian churches) wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours the curtain symbolized the

³³ *Isaiah* xix, 19

³⁴ [*Isaiah* xix, 3]

³⁵ Cf. *Blavatsky Collected Writings*, (BUDDHISM, CHRISTIANITY AND PHALICISM) XIII pp. 259-60

³⁶ [*Antiquities of the Jews*, Book III, § 132.]



four principal Elements; and signified the knowledge of the divine that the *five* senses of men can enable man to acquire with the help of the *four* Elements.^{37, 38}

How the “Sanctuary” became the “Holy of Holies,” and the arcanum anthropomorphised, phallicised, and sullied with gross matter.

There is an eternal cyclic law of rebirths, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable *Aeōns* — by the highest and the earliest *Nirvānīs*. It was the turn of those “Gods” to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.³⁹ The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mohammedan religions was ever intended under those thousand and one Āryan allegories.⁴⁰

The true esoteric view about “Satan,” the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in Appendix XV, entitled “The Secret of Satan,” to the second edition of Dr. A. Kingsford’s *The Perfect Way*. No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:

³⁷ Clemens Alexandrinus, *Strōmateis*, Book IV, ch. vi

³⁸ *Secret Doctrine*, I p. 462

³⁹ So, for instance, in the *Purānas*, “Pulastya,” a Prajāpati, or son of Brahmā — the progenitor of the Rākshasas, and the grandfather of Rāvana, the Great King of Lankā (see *Rāmāyana*) — had, *in a former birth*, a son named Dattoli, “who is now known as the sage Agastya” — says *Vishnu-Purāna* (Bk. I, ch. x; Wilson, Vol. I, p. 154.). This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoli, Dattāli, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi — which seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Rākshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishtha is a warrant to this, if his words addressed to Parāśara, who attempted a bit of JĀDŪ (sorcery), which he calls “sacrifice,” for the destruction of the Rākshasas, mean anything. For he says, “Let no more of these unoffending Spirits of Darkness be destroyed” (see for details *Mahābhārata*, Ādiparvan, s. 176; also *Linga-Purāna*, Pūrvārdha, ś. 64; Wilson, Vol. I, pp. 8-9.)

⁴⁰ We have a passage from a Master’s letter which has a direct bearing upon these incarnating angels. Says the letter:

“Now there are — there *must be* ‘failures’ in the ethereal races of the many classes of Dhyāni-Chohans, or Devas [*progressed entities of a previous* planetary period] as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from their Dhyāni-Chohanship <status> into the vortex of a new primordial evolution through the lower kingdoms — this then happens. Where a new solar system has to be evolved these Dhyāni-Chohans are . . . borne in by influx ‘ahead’ of the Elementals [Entities . . . to be developed into humanity at a *future* time] and remain as a latent or inactive spiritual force in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they become an *active Force*, and commingle with the Elementals . . . to *develop little by little the full type of humanity.*”

That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.

[Cf. *The Mahatma Letters*, Letter No. XIV, p. 87 in orig. ed.; p. 86 in 3rd ed.; see also Part II, Sec. XVIII, “On the Myth of the ‘Fallen Angels’ in its Various Aspects,” and Stanza XII, pp. 352-56.]



1. And on the seventh day [seventh creation of the Hindus],⁴¹ there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere.⁴²
2. Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation.”⁴³
4. *Among the Gods is none like unto him*, into whose hands are committed the kingdoms, the power and the glory of the worlds:
5. Thrones and empires, the dynasties of kings,⁴⁴ the fall of nations, the birth of churches, the triumph of Time.

For, as is said in Hermes, “Satan is the door-keeper of the *Temple of the King*; he standeth in Solomon’s porch; he holdeth *the Keys of the Sanctuary*; that no man enter therein, save the anointed, having the arcanum of Hermes” (verses 20 and 21).

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahmā, Ahura-Mazdhā, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahman, or *Zarvām Akarana* — Boundless Time — *Kāla*), but the meaning is now degraded in the Kabala. The “Anointed,” who has the secrets and mysteries of Hermes (*Budha*, Wisdom), and who alone is entrusted with the key to the “Sanctuary,” the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the “God of generation” on the lunar mountain (Sinai, the mountain of the moon, “*Sin*”). The “Sanctuary” has become the “Holy of Holies,” and the arcanum has been anthropomorphised and *phallicised* and dragged down into matter, indeed. Hence arose the necessity of making of the “Dragon of Wisdom,” the *Serpent of Genesis*; of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the “innumerable incarnations of Spirit,” and “the ceaseless pulse and current of desire” refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second — to ERŌS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one “dark,” because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter.⁴⁵

⁴¹ When the earth with its planetary chain and man were to appear.

⁴² Our earth and the physical plane of consciousness.

⁴³ When the pure, celestial Being (Dhyāni-Chohans) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhāyās*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.

⁴⁴ The “dynasties of the kings” who all regard themselves as the “anointed,” reigning “by the Grace of God,” whereas in truth, they reign by the grace of *matter*, the great *Illusion*, the Deceiver.

⁴⁵ *Secret Doctrine*, II pp. 232-34



The evidence: analysis and exegesis

From *The Secret Doctrine*, II pp. 459-74.

The true meaning of the Ark of the Covenant and Its desecration unravelled.

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.

For the Pantheists, the chaste sarcophagus embraced the periodical reawakenings of Kosmos, Earth, and Man to new objective existences. But the Jews, whose realism was as practical and gross in the days of Moses as it is now, viewed it differently.

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 reawakenings 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 now⁴⁶ — 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.”

Their King David danced “uncovered” before the Ark of the Covenant, anxious to appear vile for the sake of his “Lord.”

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.⁴⁷

⁴⁶ 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 symbol; leaving only their Scriptures — a dead shell, from which the Soul has departed.

⁴⁷ See 2 *Samuel* vi, 16-22



The ark is the navis-form *Argha* of the Mysteries. Parkhurst, who has a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in the Hebrew lexicon, explains it thus:

Archē (Ἀρχή) in this application answers to the Hebrew Rāsīt 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.⁴⁸

They even embellished the chaste Ark with two cherubs facing each other, and their wings spread in such a manner as to form a perfect yoni.

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 *yonī* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, IHVH (יהוה); Yōd (י) meaning the *membrum virile*; He (ה), the *womb*; Vau (ו), a crook or a hook, a nail, and He (ה) 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 realize the true meaning of the office and title of the *Qodesh-Qodāshīm*, "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.

Plutarch thinks the feast of the booths to be the Bacchic rites, not the Eleusini-an. Thus "Bacchus was directly called upon," he says. The *Sabazian* worship was *Sabbatic*; the names *Evius*, or *Hevius*, and *Luaios* are identical with *Hivite* and *Levite*. The French name *Louis* is the Hebrew *Levi*; *Iacchus* again is *Iaō* 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 *Qodesh* וְקֹדֶשׁ?"⁴⁹ *Qodesh* 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*)⁵⁰ and the true interpretation of the word *Qodesh* is bluntly rendered in *Deuteronomy* xxiii, 17;⁵¹ *Hosea* iv, 14;⁵² and *Genesis* xxxviii from verses 15 to 22.⁵³ The "holy" *Quddōshoth* of

⁴⁸ Parkhurst, *A Greek and English Lexicon to the New Testament*, 1769, sv. Ἀρχή

⁴⁹ *Psalms* xxiv, 3

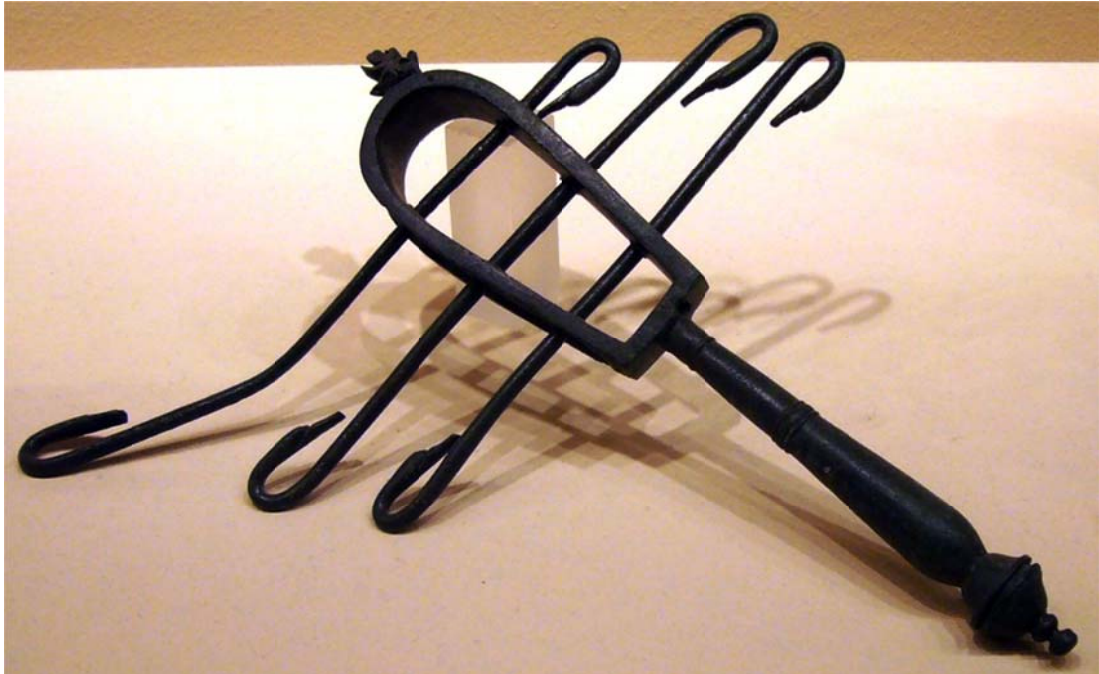
⁵⁰ [See "Plotinus on the Dual Aphrodite" in our Mystic Verse and Insight Series.]

⁵¹ [I.e., ". . . and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with thy daughter; and these are the tokens of my daughter's virginity. And they shall unfold the garment before the elders of the city." Tr. Brenton]

⁵² [I.e., "And I will not visit upon your daughters when they shall commit fornication, nor your daughters-in-law when they shall commit adultery: for they themselves mingled themselves with harlots, and sacrificed with polluted ones, and the people that understood not entangled itself with a harlot." Tr. Brenton]



the Bible were identical, as to the duties of their office, with the Nāchnī-girls of the later Hindu pagodas. The Hebrew *Qudōshīm* or galli lived “by the house of the Lord, where the women wove hangings for the grove,” or the bust of Venus-Astartē, 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,⁵⁴ and the leaping of the prophets of Baal.⁵⁵ It was simply a characteristic of the Sabaeen 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.⁵⁶

The Ark, in which are preserved the germs of all living things necessary to re-people 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

⁵³ [I.e., “And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not. And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldst come in to me? And he said, I will send thee a kid of the goats from my flock; and she said, *Well*, if thou wilt give me an earnest, until thou send it. And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him. And she arose and departed, and took her veil from off her, and put on the garments of her widowhood. And Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not. And he asked the men of the place, Where is the harlot who was in Aenan by the way-side? and they said, There was no harlot here. And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here.” *Tr. Brenton*]

⁵⁴ *Judges* xxi, 21, 23 *et passim*

⁵⁵ *1 Kings* xviii, 26

⁵⁶ *Isis Unveiled*, II p. 45. I.e., “The king of Israel uncovered himself before his maid-servants as one of the *vain* [or debauched] fellows shamelessly uncovereth himself.” And he retorts: “I will play [act wantonly] before יהוה <Jehovah’s name>, and I will be yet more vile than this, and I will be base in my own sight.” *2 Sam.* vi, 20-22.



is placed at the sinister side, the side of woman (the moon), one of whose symbols is the left pillar of Solomon's temple — BOAZ. The umbilicus is connected with the receptacle in which are fructified the embryos of the race.⁵⁷ 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, As-tartē, 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.”⁵⁸

Mistaken is he who accepts the Kabalistic works of today, and the interpretations of the *Zohar* by the Rabbis, for the genuine Kabalistic lore of old!⁵⁹ For no more today 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.*”⁶⁰ The oldest system and the *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.

In India, the Ark was symbolised by the golden cow. In Egypt, by the sarcophagus or female principle. In Greece, by the crescent-form of the new Moon. The candidate to Initiation represented the Sun.

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-

⁵⁷ Hargrave Jennings, *The Rosicrucians*, 1870, p. 328

⁵⁸ *Isis Unveiled*, II p. 444

⁵⁹ Hargrave Jennings, *The Rosicrucians*, 1870, p. 328

⁶⁰ 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 Kabbalistic 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 Five 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.



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 Brahmanism has to pass if he desires to be a Brahman, and to become DVIJA (“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 Ashtōreth, which made Isaiah declare: “*Your new moons and your appointed feasts* my soul hateth”;⁶¹ saying which, he was evidently unjust. Ashtōreth 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 (*Pistis-Sophia*), the seven great gods, divided into two triads and the highest God (the Sun) are: the lower [Triple] Powers (*Τριδυναμεις*), 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.⁶²

The Holy Spirit is now surrounded by the unholy dancers of the “temple.”

Ashtoreth-Astarte is a reflection of the Chaldean Nuah or Universal Mother, the female Noah. Then we have Belita or Tamtu (Chaldean for sea), the Mother of the City of Erech who became Eve, Mary (Latin for sea), the Virgin of the Latin Church standing on the crescent-moon and at times on the Globe, to vary the program. Plenty of other variations of the navis (Latin for ship, from Greek ναυς), the 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 (i.e., the Universal “Mothers of the gods”), is now found in every Christian Church as the nave (Latin for ship, from Greek ναυς).

The mystic word Alm that Mohammed prefixed to many chapters of the Koran alludes to the Immaculate Virgin of the Supreme Heavens. It is from this same root that comes the word Almeḥ, the Egyptian dancing-girls, “virgins” of the same type as the Nachnis of India, and the female Qedoshim of the Jewish temples.

This requires no proof. Ashtōreth 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, Ashtōreth 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 Davkina; called, when blended into one, “Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the

⁶¹ *Isaiah* i, 14

⁶² [See M.G. Schwartz, *Pistis Sophia: Opus Gnosticum Valentino Adjudicatum* (1853), pp. 359 et seq.]



Earth, and Queen of fecundity.” Later, Belita or *Tamtu*⁶³ (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 program. The *navis*, 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).⁶⁴ The *navis* — the Sidereal vessel — is fructified by the Spirit of Life — the male God; or, as the learned Kenealy calls it very appropriately — the Holy Spirit.⁶⁵ In Western religious symbology the Crescent was the male, the full moon, the female aspect of that universal Spirit. “The mystic word *Alm*, which [Mohammed] prefixed to many chapters of the *Qur’ān* . . . alludes to *her*, the *Alm* or Immaculate Virgin of the Supreme Heavens. And — the sublime ever falling into the ridiculous — it is from this root *Alm* that we have to derive the word *Al-meh* — the Egyptian dancing-girls. The latter are “Virgins” of the same type as the *Nāchnīs* in India, and the (female) *Qedōshīm*, 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 *Nāchnīs*.

Even IO, the pillar and circle, the first decimal number or Sun and Moon, was desecrated.

Now Eustathius declares that IO (IQ) means the *moon*, in the dialect of the *Argians*; and it was one of the names of the same in Egypt. Says Jablonski:

*IQ, Iōh, Aegyptiis LUNAM significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent praeter Iō.*⁶⁶

The pillar and Circle (IO), now constituting the first decimal number, and which with Pythagoras was the perfect number contained in the *Tetraktys*,⁶⁷ 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:

I find, on the Rosetta stone of Uhlemann, the word *mooth* (also in Seyffarth), 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 Ō H. The Hebrew וו may also be used as I O H, for the letter *vau* (ו), was used for *o* and

⁶³ Sayce, *Hibbert Lectures*, 1887, p. 374

⁶⁴ Timaeus, the Locrian, speaking of *Arka* [Αρχη], calls her “the Principle of best things” [Αρχη των αριστων]. The word *arcane*, “hidden,” or secret, is derived from *Arca*. “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 *Archēgetēs*, “born from the *Arka*,” the divine Virgin-Mother of the Heavens. (See Kenealy, *The Apocalypse of Adam-Ōannēs*, p. 10.)

⁶⁵ Kenealy, *ibid.*

⁶⁶ P.E. Jablonski, *Pantheon Aegyptiorum*, 1750-52. [“Iō or Iōh with the Egyptians signified the Moon, and they had not, in their common speech, any other name by which the Moon was known except Iō.”]

⁶⁷ Because composed of ten dots arranged triangularly in four rows. It is the *Tetragrammaton* of the Western Kabalists.



for *u*, and for *v* or *w*. This, before the *Masorah*, of which the (·) was used as $\dot{\imath} = o$, $\dot{\imath} = u$, and $\imath = v$ 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.⁶⁸

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban triad — composed of *Amen*, *Mut*, and their son *Khonsu*. This triad was, when united, contained in the moon as their common symbol; and when separated, it was *Khonsu* who was the god LUNUS, being thus confounded with *Thoth* and *Ptah*. His mother *Mut(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 *Amen*, whose distinct title is “the husband of his Mother.” In a *statuette* at Bulaq, Cairo, this triad is represented 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 “*Khonsu*, the Lunar god, and Lord of Thebes, *Nofir-hotpu* — “he who is in absolute repose”; and

(2) as *Khonsu Iri-sokhru*, or “*Khonsu*, who executes Destiny”:

the former preparing the events and conceiving them for those born under his generative influence; the latter putting them into action.⁶⁹ Under theogonic permutations *Ammon* becomes *Horus*, *HERU-AMEN*, and *Mut(h)-Isis* is seen suckling him in a statuette of the Saitic period.⁷⁰ In his turn, in this transformed triad, *Khonsu* becomes *Thoth-Lunus*, “he who operates salvation.” His brow is crowned with the head of an *ibis* decorated with the *lunar disc* and the diadem called *Iotef*.⁷¹

Now all these symbols are certainly found reflected in (some believe them identical with) the *Yāhweh*, or *Jehovah* of the Bible. This will be made plain to any one who reads *The Source of Measures*, or *Key to the 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 (post-Babylonian) Jews, and especially the former, built their theogony and religion on the very same foundation as all Pagans did, it is the work in question.

⁶⁸ From a MS.

⁶⁹ G. Maspero, *Guide du visiteur au Musée de Boulaq*, p. 168: Number 1981, Serapeum, Greek period.

⁷⁰ *Ibid.*, p. 169: Number 1998, Abydos.

⁷¹ *Ibid.*, p. 172: Number 2068, Serapeum, Greek period.



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

There is no other deity affords such a variety of etymologies as Yāho, nor a 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 “Adōnai” — or Lord. Philo Biblius spells it in Greek letters IEYΩ — IEVO. Theodore⁷² says that the Samaritans pronounced it *Iaβé* (*Yabe*), and the Jews *Aïá*; Diodorus states that “among the Jews they relate that Moses called the god *Iaó*,” which would make it as we have shown — I-ah-Ō.⁷³ 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 Yāho.⁷⁴

The above receives corroboration in a private letter from a very learned Kabbalist. In Stanza III, śloka 8, 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-hamsa* (Swan in Eternity), and the esoteric meaning of *Aham-sa*, is given. (I-am-he, *soham* 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 $7 + 7 = 14$, as the esoteric hierarchy of the Dhyāni-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*,⁷⁵ “Chakra,” or Circle of Vishnu.

But let me a step further: — You say “The One from the Egg, the Six, and the Five [See Vol. I, Stanza IV, śloka 3.] 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 *Jve* or *Jave*, or Jupiter, and by change of $\bar{\eta}$ to $\bar{\eta}$ or *h* to *n*, then $\bar{\eta}\bar{\eta}$ or the Latin *Jun* 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 Brahmā Prajāpati (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.

⁷² *Quaest. xv in Exodum*, vi, 3

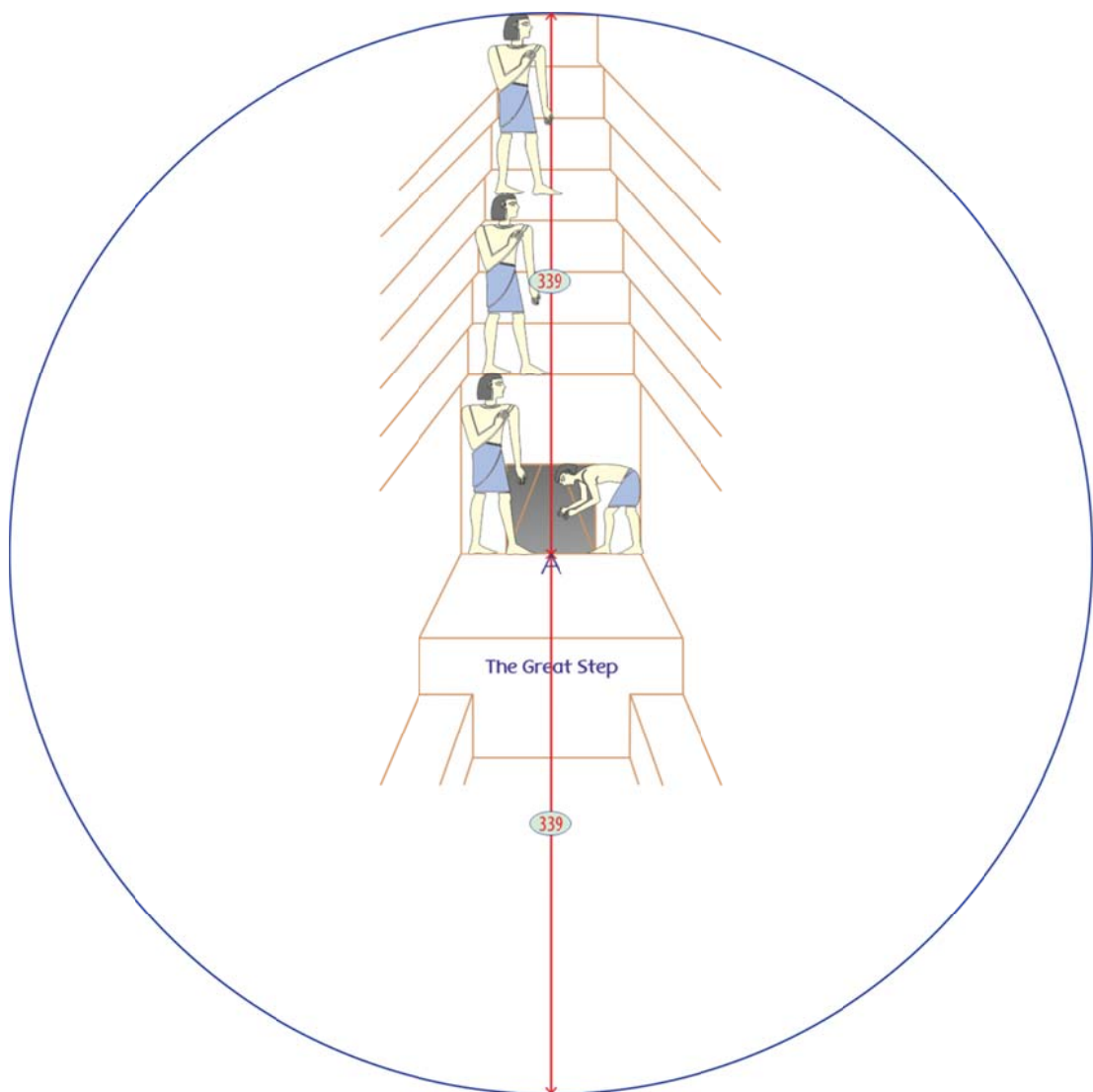
⁷³ Diodorus Siculus, *Bibl. hist.*, I, 94. Cf. Gesenius, *Hebrew and English Lexicon*, s.v.

⁷⁴ *Isis Unveiled*, II p. 301. 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 Reuel-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.”

⁷⁵ In Hebrew the phallic symbol *linga* and *Yoni*.



It is a most singular thing:⁷⁶ At the entrance passage to the King's chamber the measurement *from the surface of the Great Step*⁷⁷ 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 of 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*.

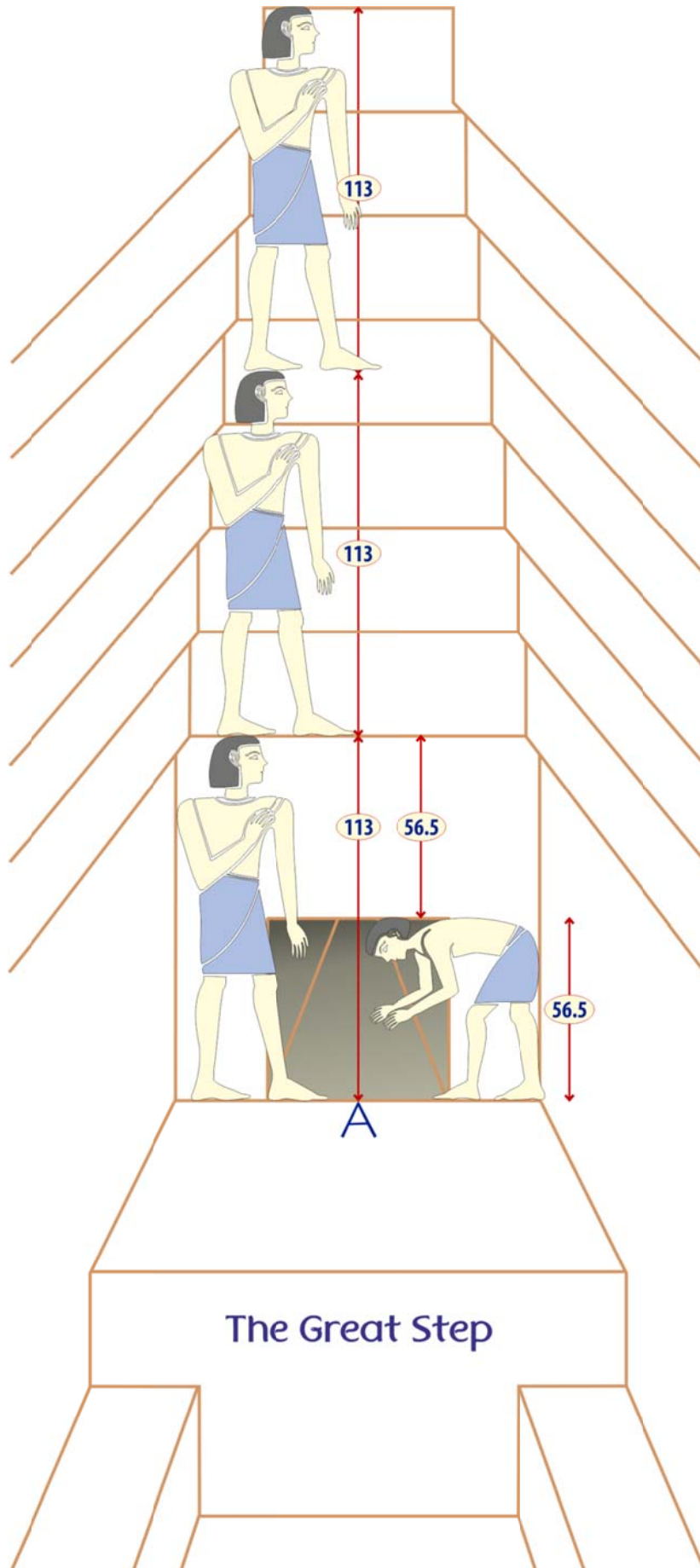


⁷⁶ [Sketch in: *Secret Doctrine*, II p. 466, clarified and brought into context of the student being at the top of the Grand Gallery, looking into the low passageway that leads to the King's Chamber. Drawings by Philaletheians.]

⁷⁷ 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." [H.P.B.]



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THE HOLY OF HOLIES AND ITS DEGRADATION



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 $113 \div 2 = 56.5$ or $= 5.65 \times 10$ (י הוה), or Jehovah. That is, he personifies⁷⁸ 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 *Maimonides* (*Mōrēh Nebhukhī*, “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.

Jehovah is the originator of measures and of the British inch.

He is merely a composite name for membrum virile⁷⁹ and Eve, a hermaphrodite. Jehovah is one sense Noah (Hebrew Yah) or, literally translated, inch!

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 *Zākhār* and *neqēbāh* are, literally translated, *linga* (phallus) and *yonī*, notwithstanding their translation in the Bible as “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,”⁸⁰ 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, *Zākhār* and *neqēbāh*;⁸¹ 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 John Gregory’s *Notes and Observations upon several passages in Scripture*⁸² and quoted by Hargrave Jennings in his *Phallicism*: “that

⁷⁸ 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.” [H.P.B.]

⁷⁹ “. . . as to the meaning of the *ritualistic* fact of *circumcision*, . . . [the] relation of *prepuce* to the *sacr*, as of the female *pudenda* to the *membrum virile*; hence the type of a spiritual *marriage* by consummation,” see *The Source of Measures*, Appendix IV, § 92, p. 237.

⁸⁰ *Genesis* i, 27

⁸¹ Jehovah says to Moses: “the summation of my name is *Zākhār*, the carrier of the germ” — *phallus*. “It is the phallus which is vehicle of the enunciation; and truly enough, as the *sacr* [*Zākhār*], or carrier of the germ, its use passed down the ages to the *sacr-factum* of the Roman priest, and the *sacr-fice*, and *sacr-ment* of the English-speaking race.” (*Source of Measures*, p. 236) Thence marriage is a *sacrament* in the Greek and Roman Churches.

⁸² London, 1684, Vol. I, pp. 120-21



Adam was commanded by God that his dead body should be kept above ground till a fullness of time should come to commit it 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 Kabbalist 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,

“make up the original idea of male-female as birth-originator (for the \daleth was the *membrum virile*; and *Hovāh* was *Eve*). So, it is seen that the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one*; hence the phallic form and use.”⁸³

Besides the same author shows and demonstrates numerically and geometrically that (a) *Arets*, earth; *Adam*, man; and *h'Adam-h* 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 “*Yāh*, is Noah, or *Jehovah is Noah* in Hebrew would be \aleph , or literally in English, *Inch*.”

Jehovah and Moses is one more permutation.

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 \daleth (Yōdh). 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 Kabbalistically. Says the author of *The Source of Measures*:

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

אהיה־אשר־אהיה;

a various reading of יהוה. Now, Moses is משה, and equals

345.

Add the values of the *new form* of the name Jehovah, $21 + 501 + 21 = 543$, or by the 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, indicating the distance from the intersection of the passage-ways to the central axial line of the structure. etc., etc.⁸⁴

⁸³ *Source of Measures*, p. 159

⁸⁴ *Op. cit.*, pp. 270-71



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

<i>Eheyē</i>	<i>Ashēr</i>	<i>Eheyē</i>
ה י ה א	א ש ר	ה י ה א
5, 10, 5, 1	200, 300, 1	5, 10, 5, 1

Add the numbers of these separate words and you have:

אהיה	אשר	אהיה
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 $6 + 5 + 10 = 21$.⁸⁵

He stoops to conquer, and only kneels to rise.⁸⁶

Yet, the Holy of Holies is an international symbol. The worship of the “god in the ark” dates only from David; and for a thousand years Israel knew of no phallic Jehovah. Now the old Kabala, edited and re-edited, has become tainted with it. The passage through the “golden” cow in the same stooping position as the one shown in the gallery of the Pyramid of Cheops, identifies man with Jehovah in Hebrew esotericism. The 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, realistic and physiological.

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 Kabbalist. The *Linga* 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

⁸⁵ From the same author. See Section XXII, “The Symbolism of the Mystery-Names IAÖ and Jehovah,” etc.

⁸⁶ Cf.

The prostrate lover, when he lowest lies,
But stoops to conquer, and but kneels to rise.

Attributed to John Dryden by Philip Stanhope, Fourth Earl of Chesterfield, in: *Letters to his Son (On the Fine Art of becoming a Man of the World and a Gentleman)* Letter 132, London, 28 February, 1751. *She Stoops to Conquer* is a popular comedy by Irish author Oliver Goldsmith; it was first performed in London, 1773.



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 — *Hebel*, 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 Hanoch, men began to call themselves *Jehovah* or *Yāh-Havāh*, the male Yōd and Havāh or Eve — to wit, *male and female beings*.⁸⁷ 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 Judaeen Tanaim, the inner sense of the symbolism was as holy in its abstraction as with the ancient Āryan Dvijas. 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 Aryan, the stooping man at the entrance of the Sanctum Sanctorum symbolises the virtuous man in his trial of life (Chrestos in humiliation), who is about to pass through the matrix of Mother Nature in order to regain his former spiritual status, that of pre-natal Divine Man.

With the Semite, the same stooping man stands for the fall of Spirit into matter, apotheosized by dragging Deity down to the level of animal man. 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.

With the ancient Āryans 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 the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya-garbha* (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 Āryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite,

⁸⁷ In *Genesis* iv, 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 wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Āryan 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.

A great abyss separates Hinduism from Christian Judaism.

The religion of the Hindu detaches him from earth; The religion of the Jew, being a wise prudential feeling grounded on mere calculation, attaches him on earth.

Carlyle has wise words for both these nations. With the Hindu Āryan — the most metaphysical and spiritual people on earth — religion has ever been, in his words, “an everlasting Load-star, that beams the brighter in the Heavens, the darker here on Earth grows the night around him.”⁸⁸ 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.

Built solely on phallic worship, Judaism has become a religion of hate and malice toward everyone and everything outside themselves.

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 Kabalist. The reason for the difference in the views of the two races is easy to account for. The Āryan 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.⁸⁹

⁸⁸ [Past and Present, Bk. III, “The Modern Worker,” ch. xv]

⁸⁹ Strictly speaking, the Jews are an artificial Āryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Pārsis can fail to recognize in the three the same Āryan, 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 divaricated 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 Presidential address at the Anthropological Institute of Great Britain and Ireland. See their *Journal*, Vol. XIV, 1885, pp. 378 *et seq.*)

Considering that our Race has reached its Fifth sub-race, how can it be otherwise?



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 Āryans 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 Judaeus 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.

In Hinduism, the Holy of Holies is a universal abstraction, whose dramatis personae are Infinite Spirit and Nature; in Christian Judaism, it is a personal God outside of Nature, and the human womb, i.e., a phallic god and his image, man.

We are told that it is just the same with our Brahmā-Prajāpati, 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 Linga is identical with “Jacob’s *Pillar*” — most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the *Linga* 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 Āryan Hierophant and Brahman, 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 in his supposed monotheism over the *heathen*, whom his *Law* commanded him to hate.⁹⁰ 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 *bearer* 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 Judaean-Christian systems it is different. Whereas the lotus, containing Brahmā, the

⁹⁰ 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 immediately 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.” (*Origin of Pagan Idololatry*, Vol. I, p. 104.)



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.⁹¹ In Hinduism — the “Holy of Holies” is a universal abstraction, whose *dramatis personae* 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.

To sum up, Jehovah is simply a fancy and a perversion of the Holy Name.⁹² It is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists.

The secret or esoteric worship of the Jews was the same Pantheism that the Vedāntin philosophers are reproached with today; 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.

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 *Linga*-worshippers of the India of today.⁹³ We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedāntin philosophers are reproached with today; 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 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 *Bethels*, oil-anointed *phalli*,

⁹¹ Luke i, 28

⁹² “‘Jehovah’ dates only from the Masoretic innovation. When the Rabbis, for fear that they should lose the keys to their own doctrines, then written exclusively in consonants, began to insert their vowel-points in their manuscripts, they were utterly ignorant of the true pronunciation of the NAME. Hence, they gave it the sound of *Adonai*, and made it read *Ja-ho-vah*. Thus the latter is simply a fancy, a perversion of the Holy Name. And how could they know it? Alone, out of all their nation, the high priests had it in their possession and respectively passed it to their successors, as the Hindu Brahmātma does before his death. Once a year only, on the day of atonement, the high priest was allowed to pronounce it in a whisper. Passing behind the veil into the inner chamber of the sanctuary, the Holy of Holies, with trembling lips and downcast eyes he called upon the dreaded NAME. The bitter persecution of the kabalists, who received the precious syllables after deserving the favour by a whole life of sanctity, was due to a suspicion that they misused it.” *Isis Unveiled*, II pp. 398-99

⁹³ Their consecrated *pillars* (unhewn stones) erected by Abraham and Jacob were *lingas*.



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*:

*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 (or in another of its forms U); then if we place the I in the U we have the “holy of holies”; we also have the Linga and Yoni and Argha of the Hindus, the Īsvara or “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.*⁹⁴

The Biblical Jews of today 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 Rev. Thos. H. 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;⁹⁵ and that “*the Pentateuch arose out of the primitive or older documents, by means of a SUPPLEMENTARY One.*” The Elohist texts were rewritten 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 *Yōd* (phallus), and ׂ *He* (the opening, or the Womb) according to Kabalistic authority — is of a far later date than the *Elōhīm* symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the *Linga and Yoni* found on every roadside in India.

Jehovah can only be regarded as the creator of our globe and its Heaven, namely, the firmament.

Just as the IAŌ of the mysteries was distinct from Jehovah, so was the later Iaō 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 ABPACAĒ IAŌ (Abraxas-Iaō) — “an address exactly parallel to the so frequent EIC ZEYΣ CAPAII (eis zeus sarapi) on the contemporary Heathen

⁹⁴ *Op. cit.*, p. 67

⁹⁵ See *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, by Rev. Thomas Hartwell Horne, 1860; and also Bishop John Wm. Colenso’s *Elohist and Jehovistic Writers*.



gems; and therefore only to be translated by ‘Abraxas is the One Jehovah.’”⁹⁶ 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 ‘Mithras,’ Ruler of the year, worshipped from the earliest times under the appellation of Iaō.”⁹⁷ 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 Brahmans, and even from the *Qur’ān*, in their strong and frequent *recommendation of TRUTH* [!!]. . .”⁹⁸



Egyptian Scene by David Roberts

⁹⁶ King, *Gnostics and their Remains*, 2nd. ed., p. 327. [Ref. is to A.J. Matter’s *Histoire critique du Gnosticism*, etc., 1828.]

⁹⁷ *Ibid.*, p. 326

⁹⁸ *Secret Doctrine*, II pp. 459-74



A grotesque verse explained

From *The Secret Doctrine*, II pp. 538-39, 543-45.

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychical or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations given by two learned Kabalists and scholars, of one and the same verse in *Exodus xxxiii*, 18-23.⁹⁹ Moses beseeches the Lord to show him his “glory.” Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabala, of which we may give two as interpreted by the said two scholars. One of them quotes, while explaining:

“Thou canst not see my face . . . I will put thee in the cleft of the rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *āhōr*, *i.e.*, my back; . . . ”

and tells us in a gloss,

“That is, I will show you ‘My back,’ *i.e.*, my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not see my invisible nature. So proceeds the “Qabbalah.”¹⁰⁰

This is correct, and is the cosmo-metaphysical explanation. And now speaks the other Kabalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MSS, and explains more fully what was given in Section XVII.¹⁰¹

The numbers of the name Moses are those of “I AM THAT I AM,” so that the names Moses and Jehovah are at one in numerical harmony. The word Moses is מֹשֶׁה (5 + 300 + 40), and the sum of the values of its letters is 345; Jehovah — the genius *par excellence* of the lunar year — assumes the value of 543, or the reverse of 345.

⁹⁹ [18 And Moses says, Manifest thyself to me.

19 And God said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.

20 And God said, Thou shalt not be able to see my face; for no man shall see my face, and live.

21 And the Lord said, Behold, *there* is a place by me: thou shalt stand upon the rock;

22 and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by.

23 And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

(tr. Brenton) — ED. PHIL.]

¹⁰⁰ Isaac Myer, *Qabbalah*, pp. 226

¹⁰¹ “The Holy of Holies,” pp. 459 *et seq.* [Corresponding to pp. 17-35 in this document.]



In the third chapter of Exodus, in the 13th and 14th verses, it is said: And Moses said . . . Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? and God said unto Moses — “I am that I am.”

The Hebrew words for this expression are *ahiye asher ahiye*, and in the value of the sums of their letters stand thus:

אהיה	אשר	אהיה
21	501	21

. . . This being his [God’s] name, the sum of the values composing it are 21, 501, 21, is 543, or simply a use of the simple digit numbers in the name of Moses . . . but now so ordered that the name of 345 is reversed, and reads 543.

So that when Moses asks “Let me see Thy face or glory,” the other rightly and truly replies “Thou canst not see my face . . . but thou *shalt see me behind*” — the true sense, though not the precise words; because the corner and the *behind* of 543 is the *face* of 345. This is

For check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed.

And the learned Kabbalist [and learned Mason of Cincinnati] adds:

In other uses of the numbers, they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the Gnostic Cabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of Number Checks was to preserve in perpetuity the exact value of the Lunar Year in the Natural measure of Days.¹⁰²

The Semites seem to have had no other or higher purpose in life than that of procreating their species.

Thus, geometrically, and according to the reading of the Bible by means of the numerical method, the author of the *Hebrew-Egyptian Mystery* is quite correct. *Their* (the Jewish) entire system:

. . . seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis of law* of the exertion practically of creative power — *i.e.*, it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve co-ordinately as measures of the *size* of planets, and of the peculiarity of their shapes — *i.e.*, in the extension of their equatorial and polar diameters . . . etc., etc. . . . This system seems to underlie the whole Biblical structure [that of creative design], as a foundation for its *ritualism*, and for its display of the works of the Deity in

¹⁰² *Secret Doctrine*, II pp. 538-39



the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon.¹⁰³

They had no aspirations towards the Ideal.

Thus, on the very showing of the defenders of this system the Jewish Deity is proved to be, at best, only the manifested *duad*, never the One absolute ALL. Geometrically demonstrated, he is a NUMBER; symbolically, a *euhermerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a god with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgynous* deity in its relation to, and interference with, this phenomenal world.¹⁰⁴ One author believes that:

. . . man [read, the Jew and Rabbi] obtained knowledge of the practical measure . . . by which nature was thought to adjust the planets in size to harmonize with the notation of their movements, it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity — that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to realize *a law of creation* established by that Being, which must have existed prior to any creation (Kabalistically called the *Word*).¹⁰⁵

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of *such* a God; indeed, a Deity, a Being, “having a mind like that of man, only infinitely more powerful,” is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the “Sephirōth,” the “Heavenly Man,” and Adam-Kadmon, the *Second Logos* of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the Kabala and its mysteries, *e.g.*, by John A. Parker, as quoted in the same work:

[The] key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square*, or, of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle, with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names of Elōhīm and Jehovah (which terms are expressions numerically of these relations, respectively — the first being of circumference, the latter of diameter), embraces all subordinations under it. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) The imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle,

¹⁰³ *Source of Measure*, pp. 3, 4

¹⁰⁴ See the *Zohar* and the two *Qabbalahs* (of Isaac Myer and of S.L. MacGregor Mathers), with interpretations, if the reader would satisfy himself of this.

¹⁰⁵ *Source of Measures*, p. 5



or a unit straight line having a perfect circular value, or a factor of circular value.”¹⁰⁶

Another misconception corrected.

The Centre of the Cosmic Circle, the real “god,” is everywhere. Its circumference, nowhere.

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the “third creation of Brahmā.” The initiated Hindus know how to “square the circle” far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the universe “falls into matter,” as the occultists say. Throughout the whole series of Kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of “creation.” Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation, as “divine” *Phallicism*, and rhapsodize on it as the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament — esoterically, as well as exoterically — seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the *Pentateuch* every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle,¹⁰⁷ but beyond the Flood. Therefore, returning to Éliphas Lévi and the *Zohar*, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that “God is a circle, the centre of which is everywhere and the circumference nowhere,” whereas the Kabalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal’s at all, as É. Lévi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa’s Latin work, *De Docta Ignorantia*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words “Cosmic Circle,” which stand symbolically in the original inscription, by the word *Theos*. With the ancients both words were synonymous.¹⁰⁸

¹⁰⁶ *Source of Measures*, p. 12

¹⁰⁷ [See “Centre + Circle” and “Cross + Fire” in our Secret Doctrine’s First Proposition Series.]

¹⁰⁸ *Secret Doctrine*, II pp. 543-45



Parting thoughts

The true Holy of Holies is a ray of Absolute Truth, our innermost and highest Spiritual Consciousness.

Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the “evidence of things not seen” is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the “Holy of Holies,” the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame — our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?¹⁰⁹

We cannot blaspheme against It by ascribing to It our finite conceptions.

Brahma is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, *Suddhi apāpavidha*, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the *Brahmavadis* of yore chanted:

*Yato vācho nivartante
Aprāpya manasā sahā*

“From which words rebound with the mind not finding it.”

*Ya schandra tārake tisthan
Ya schandra tārakādan tarah*

“It permeates the Moon and Stars, and is yet different from the Moon and Stars.”¹¹⁰



¹⁰⁹ *Blavatsky Collected Writings*, (“WHAT IS TRUTH?”) IX p. 42

¹¹⁰ *Ibid.* (VICTIMS OF WORDS) VI p. 142

