

There is no Original Sin

It's a Jewish invention!



Train of Thoughts

First, Fourth Race Atlantean Darkness had driven away the Kings of Light Then, the Semites debauched the Holy of Holies

Every new-born is an ever-recurring miracle, evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. 3

The metaphor of the Holy of Holies of sacred constructions was taken from the idea of the sacredness of the organs of generation and carried to the extreme by the Churches. 4

Vedic woman was as free as man, for no impure terrestrial thought was ever mixed with the religious symbology of the early Āryans. The seclusion of women in penetralia began with the Mohammedans, the next heirs to Hebrew symbolism after Christian ecclesiasticism. 4

Fifth Race Āryan and Semitic religious thought are two opposite poles, sincerity and concealment

An eye-opening view of the Semitic theological predicament. 5

Everything holy and precious has been defiled and desecrated, and the dark age we live in became much darker. 6

The real serpent of *Genesis* is “the Lord God” himself, not the *membrum virile* of animal man

The serpent has always been an emblem of Wisdom and Eternity, the dual Androgyne or Agathodæmon, Light and Shadow coiled within a Grand Cycle, or the Unity of Logos manifesting as a twin principle of Good and Evil. 7

The real serpent of *Genesis* is “the Lord God” himself, who, as Ophis or Logos, the bearer of divine creative wisdom, taught mankind to become creators in their turn. No sin was intended in such “disobedience.” 8

How the gift of Divine Prometheus became a curse and what is sin, original or otherwise

When the Kalki-Avatāra appears, men will be born again without “sin,” as the early Third Race Lemurians were. 8

Our Saviours preferred free will to passive slavery, intellectual self-conscious pain and even torture to inane, imbecile, instinctual beatitude. But while saving man from mental darkness, they inflicted upon him the torment and tortures of unmastered self-consciousness, the result of his free will, besides every ill to which man and flesh are heir to. 9

Thus the gift of Prometheus became a curse, though foreknown and foreseen by the Divine Host (our Dhyāni-Chohans) personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its “sin” and its redemption. 9

The real sin is man’s lower passions that chain his higher aspirations to the rock of matter, and bring forth the vulture of sorrow, pain, and repentance. 10

It is Biblical allegories, such as the “fall,” “atonement,” and “crucifixion,” that led Western Humanity through roads knee-deep in blood.

Worse than all, these allegories led people to believe in the dogma of an evil spirit distinct from the spirit of all-good, whereas the former lives in all matter and pre-eminently in man. To cap it all, the Churches created the God-slandering dogmas of Hell and eternal perdition. 11

First, Fourth Race Atlantean Darkness had driven away the Kings of Light

“That which is part of our souls is eternal,” says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though “the book and volume” of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind’s eye.

It is this soul-voice, perhaps, which tells those who believe in tradition more than in written History, that what is said below is all true, and relates to pre-historic facts.

This is what is written in one passage:

“THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF MEN HAVE BECOME SO BLACK THAT EARTH QUIVERS IN HER GREAT AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN, WHO OF THE RED, OR YET AMONG THE BLACK (*races*), CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM?”

The “Kings of Light” is the name given in all old records to the Sovereigns of the divine Dynasties. The “azure seats” are translated “celestial thrones” in certain documents. The “flower of power” is now the Lotus; what it may have been at that period, who can tell.¹

Then, the Semites debauched the Holy of Holies

Every new-born is an ever-recurring miracle, evidence that within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine.

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, surpasses all efforts of the human intellect.² The new born is an ever-recurring miracle, an evidence that

¹ *Secret Doctrine*, II pp. 424-25

² 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 ecclesiasti-

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.³

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. Goes on the MS., treating of the symbolism of art-speech of the Bible:

The metaphor of the Holy of Holies of sacred constructions was taken from the idea of the sacredness of the organs of generation and carried to the extreme by the Churches.

Therefore, 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.⁴ 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 Holies⁵ of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description⁶ by metaphor, this part of 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.⁷

Vedic woman was as free as man, for no impure terrestrial thought was ever mixed with the religious symbology of the early Āryans. The seclusion of women in penetralia began with the Mohammedans, the next heirs to Hebrew symbolism after Christian ecclesiasticism.

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

cal religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

³ J.R. Skinner’s unpublished Kabalistic MS. (fo., 15-16) in the Adyar Archives herewith cited as Skinner’s MS.

⁴ 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.

⁵ [See “The Holy of Holies and Its degradation” by the Jews in our Black versus White Magic Series.]

⁶ It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.

⁷ Skinner’s MS., fo., 16-17

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.*”⁸

Fifth Race Āryan and Semitic religious thought are two opposite poles, sincerity and concealment

An eye-opening view of the Semitic theological predicament.

With the Brahman, who has never invested with an “Original Sin” the natural procreative functions of mankind, it was a religious duty to have a son.

With the Semite, it was different:

Exoterically,

(a) He invented a temptation of flesh in a garden of Eden.

(b) He showed his god (esoterically, the “Tempter” and “Ruler of Nature”) cursing an act that was in the logical programme of that nature.

Esoterically,

(a) He regarded the supposed sin and “fall” as an act so sacred, as to choose the organ, the perpetrator of the “Original Sin,” as the fittest and most sacred symbol to represent that viripotent God.

(b) The same Jewish God is shown as branding its entering into function as disobedience and everlasting “sin”!

Most decidedly not. Rather never give a thought to it and leave it for ever *nameless*, as the early Pantheists did, than degrade the sacredness of that *Ideal of Ideals*, by dragging down its symbols into such anthropomorphic forms! Here again one perceives the immense chasm between Āryan and Semitic religious thought: two opposite poles — Sincerity and Concealment. With the Brahmans, who have never invested with an “original Sin” element the natural procreative functions of mankind, it is a *religious duty* to have a son. A Brahman, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in re-

⁸ Skinner’s MS., fol., 17

ligious meditations. He had accomplished his duty to nature as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream — which it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden; showed his God (esoterically, the Tempter and the Ruler of Nature) CURSING *for ever* an act, which was in the logical programme of that nature.⁹ All this exoterically, as in the *cloak* and dead letter of *Genesis* and the rest; and at the same time *esoterically* he regarded the supposed *sin* and FALL as an act so sacred, as to choose the organ, the perpetrator of the *original sin*, as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting SIN!

Who can ever fathom the paradoxical depths of the Semitic mind? And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!¹⁰

**Everything holy and precious has been defiled and desecrated,
and the dark age we live in became much darker.**

Just as the word *zacr*, or *sacr*, the special word for *membrum virile*, is translated by the generalized term *male*, just so the word sanctified is, by translation, wrested from its proper specialized meaning, as having relation to this day. The *sacr* was that with which the Lord should be *memorialized*. The custom was to make memorial before the Lord with the *sacr*. The word being retained, but losing its primitive use and force, became the Latin *sacr-factum*, then *sacrifacio*, then the English *sacrifice*; and is at the foundation of the word *sacrament*. The signification is obvious: Just as the *sacr* denoted the means of germination of a *new existence*, so its use, as related to man's connection with another realm of life, shadowed forth, in whatever other use was being made, as of bread and wine, that in these means resided the *germ* of that existence, and that, like the *sacr*, these (bread and wine) were the vehicles of its planting. The word *sanctified* is *kodesh* [Hebrew], and this was a word for prostitution, for holy purposes, as the temples — esteemed to be a pure and sacred use.¹¹

⁹ The same idea is carried out exoterically in the incidents of Egypt. The Lord God tempts sorely Pharaoh and “plagues him with great plagues,” lest the king should escape punishment, and thus afford no pretext for one more triumph to his “Chosen people.”

¹⁰ *Secret Doctrine*, I pp. 381-83

¹¹ *Sources of Measure*, Appendix I, p. 201

The real serpent of *Genesis* is “the Lord God” himself, not the *membrum virile* of animal man

The serpent has always been an emblem of Wisdom and Eternity, the dual Androgyne or Agathodæmon, Light and Shadow coiled within a Grand Cycle, or the Unity of Logos manifesting as a twin principle of Good and Evil.

Were it light alone, inactive and absolute, the human mind could not appreciate nor even realise it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth.*

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the Sacramental loaf or a Tau [the phallic emblem]. As a unity, Ennoia¹² and Ophis are the *Logos*. When separated, one is the Tree of Life (Spiritual), the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple — the material production of Ial-dabaōth, but which owed its spiritual principle to Sophia-Achamōth — to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The *Āla-maram*, the banyan tree, so sacred with the Hindus, since Vishnu during one of his incarnations, reposed under its mighty shade and there taught humanity philosophy and sciences, is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The *Yava-ALEIM* of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Fo-ch'ou,¹³ who lives in his *Fo mai-yu*, or temple of Buddha, on the top of the “Kuen-lun-shan,”¹⁴ the great mountain, produces his greatest religious miracles under a tree called in Chinese *Sung ming shu*, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place.¹⁵

Now it may become comprehensible why the earliest Initiates and Adepts, or the “Wise Men,” for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the “Serpents of Wisdom” and “Dragons”; as also how the first physiologically complete

¹² [The divine mind, a power which does not create but which must assimilate, symbolised by the Cycle; q.v. *Isis Unveiled*, II p. 293.]

¹³ Fo-ch'ou, literally, in Chinese meaning Buddha's lord, or the teacher of the doctrines of Buddha-Fo.

¹⁴ This mountain is situated southwest of China, almost between China and Tibet.

¹⁵ *Isis Unveiled*, II pp. 293-94

couples — after being initiated into the mystery of human creation through Ophis, the *manifested Logos* and the androgyne, by eating of the fruit of knowledge — gradually began to be accused by the material spirit of posterity of having *committed Sin*, of having disobeyed the “Lord God,” and of having been tempted by the Serpent.

The real serpent of *Genesis* is “the Lord God” himself, who, as Ophis or Logos, the bearer of divine creative wisdom, taught mankind to become creators in their turn. No sin was intended in such “disobedience.”

So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of *Genesis* in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the “Serpent” was “the Lord God” himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.¹⁶ They never realised that the *Cross* was an evolution from the “tree and the serpent,” and thus *became the salvation of mankind*. By this it would become the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabala the *curse on man came with the formation of woman*.¹⁷ The circle was separated from its diameter line.¹⁸

How the gift of Divine Prometheus became a curse and what is sin, original or otherwise

When the Kalki-Avatāra appears, men will be born again without “sin,” as the early Third Race Lemurians were.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatāra, the glorified Spiritual *Christos*, who will deliver the suffering *Chrēstos* (mankind, or Prometheus, on its trial).¹⁹ This, say Brāhmanical and Buddhist legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatāra, or Saoshyant, that man will be born from woman without sin. Then will Brahmā, the Hindu deity; Ahura-Mazdhā (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy — vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their “twin broth-

¹⁶ Let the reader be reminded that in the *Zohar*, and also in all the Kabalistic works, it is maintained that “Metatron united to *Shekhinah*” (or *Shekhinah* as the veil (grace) of Ain-Soph), representing the Logos, is that very *Tree of Knowledge*; while Sammāēl — the dark aspect of the Logos — occupies only the rind of that tree, and has the knowledge of EVIL alone. As Lacour, who saw in the scene of the Fall (*Genesis* iii) an incident pertaining to Egyptian Initiation, says:

“The Tree of the *Divination*, or of the *Knowledge* of Good and Evil . . . is the science of *Tzyphon*, the genius of doubt, *Tzy* to teach, and *phon*, doubt. *Tzyphon* is one of the Aleim; we shall see him presently under the name of *Nach* [Nahash], the tempter.” (P. Lacour, *Aeloim, ou les Dieux de Moïse*, Vol. II, p. 218.)

He is now known to the symbolists under the name JEHOVAH.

¹⁷ This is the view taken and adopted by all the Church Fathers, but it is not the real esoteric teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but for *breaking the law* (*vide supra*).

¹⁸ *Secret Doctrine*, II pp. 214-16

¹⁹ [See “Prometheus, Indian Titan and Hierophant” in our Secret Doctrine’s Third Proposition Series.]

ers” and creatures, in exoteric legend, *their own reflection* on earth — in esoteric philosophy. The Ahrimans and Typhons, the Sammāēls and Satans, must be all de-throned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*.

Our Saviours preferred free will to passive slavery, intellectual self-conscious pain and even torture to inane, imbecile, instinctual beatitude. But while saving man from mental darkness, they inflicted upon him the torment and tortures of unmastered self-consciousness, the result of his free will, besides every ill to which man and flesh are heir to.

In its final revelation, the old myth of Prometheus — his *proto-* and *anti-*types being found in every ancient theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS [Chronos] is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god.

Thus the gift of Prometheus became a curse, though foreknown and foreseen by the Divine Host (our Dhyāni-Chohans) personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its “sin” and its redemption.

The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows.²⁰ It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free will to passive slavery, intellectual self-conscious pain and even torture — “while myriad time shall flow” — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind.²¹ But while saving man from mental darkness, they inflicted upon him the tor-

²⁰ *Vide supra*, [p. 413] a footnote concerning the etymology of *πρό μῆτις* or *forethought*. Prometheus confesses it in the drama when saying:

Oh! holy Ether, swiftly-winged gales
Behold what I, a god, from gods endure.
.....
And yet what say I? *Clearly I fore knew*
All that must happen
..... The Destined it behoves,
As best I may, to bear, for well I wot [know]
How incontestable the strength of Fate. (verses 88-104)

“Fate” stands here for KARMA, or Nemesis.

²¹ Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Āryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on

tures of the self-consciousness of his responsibility — the result of his free will — besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

The real sin is man's lower passions that chain his higher aspirations to the rock of matter, and bring forth the vulture of sorrow, pain, and repentance.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.²² The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive "golden" age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually — is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITARAS, the "Fathers" who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who "fell" into generation. The former are spiritually lower, but physically stronger, than the "Prometheans"; therefore, the latter are shown conquered. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior "Host") were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more,

A god . . . in fetters, anguish fraught;
The foe of Zeus, in hatred held by all . . . (verses 118-19)

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice,

For that to men I bare too fond a mind. (122)

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.²³

any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Vedddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is "of one blood," *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.

²² The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.

²³ *Secret Doctrine*, II pp. 420-22

It is Biblical allegories, such as the “fall,” “atonement,” and “crucifixion,” that led Western Humanity through roads knee-deep in blood.

Worse than all, these allegories led people to believe in the dogma of an evil spirit distinct from the spirit of all-good, whereas the former lives in all matter and pre-eminently in man. To cap it all, the Churches created the God-slandering dogmas of Hell and eternal perdition.

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

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

Here we may reign secure; and in my choice,
To reign is worth ambition, though in hell:
Better to reign in hell than serve in Heav’n.²⁴

Better be man, the crown of terrestrial production and king over its *opus operatum*,²⁵ than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in *Revelation*; these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Every one wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail “drew the third part of the stars of heaven, and did cast them to the earth,” and whose place, with that of his angels, “was found no more in heaven.”²⁶

²⁴ Book I, lines 261ff

²⁵ [I.e., the work wrought, a Latin phrase used to denote the spiritual effect in the performance of a religious rite which accrues from the virtue inherent in it, or by grace imparted to it, irrespectively of the administrator. — *Webster’s*]

²⁶ *Secret Doctrine*, II pp. 484-85