

# Helena Petrovna Blavatsky

## The Book of Enoch

### Origin and foundation of Christianity

#### Part 1 of 2

From *The Secret Doctrine*, II, § XXI, pp. 529-35.

**T**HE history of the evolution of the Satanic myth would not be complete if we omitted to notice the character of the mysterious and cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoïchion by the Greeks. It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers.

The *Book of Enoch* is declared apocryphal. But what is an *Apocryphon*? The very etymology of the term shows that it is simply a *secret* book, *i.e.*, one that belonged to the catalogue of temple libraries under the guardianship of the hierophants and initiated priests, and was never meant for the profane. *Apocryphon* comes from the verb *cryptō*, κρύπτω, “to hide.” For ages the *Enoïchion* (the Book of the SEER) was preserved in the “city of letters” and secret works — the ancient Kiryath-Sēpher, later on, Debir.<sup>1</sup>

Some of the writers interested in the subject — especially Masons — have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all these are distinct one from the other; professionally — if one may use this word, now so limited in its sense — they belong one and all to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the *Qur’ān*<sup>2</sup> are generically termed the *Edris*, or the “Learned” (the Initiated), bore in Egypt the name of “Thoth,” the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became “Enoch,” who, according to Bar-Hebraeus, “was the first inventor of writing,” books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus,<sup>3</sup> and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators,<sup>4</sup> as

<sup>1</sup> *Joshua* xv, 15

<sup>2</sup> *Surāt* xix

<sup>3</sup> [See “Orpheus’ Hymn to the Muses” and “Orpheus’ legend and works” in our Hellenic and Hellenistic Papers Series.]

<sup>4</sup> Hanoch, or Enoch means the “Initiator” and “teacher,” as well as the “Son of Man,” *Enos* (*vide: Genesis* iv, 26), esoterically.



well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *phorminx*, the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary god of the seven days, or the week. Esoterically and spiritually, *Enoichion* means the “Seer of the Open Eye.”

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, “the father of “Wisdom,” who concealed his books of Wisdom under a pillar, and then, finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel’s unmerited glorification, and though he does attribute that science (of Wisdom) to the *Jewish* Enoch — writes *history*.<sup>5</sup> He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom — Teth, Set, Thoth, Sat (the later *Sat-an*), or Hermes, who are all one — but by the “sons of the Serpent-god,” or “Sons of the Dragon,” the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and have thus become the source of its Wisdom and exceptional learning. These two “pillars,” however, are the prototypes of the two “tables of stones” hewn by Moses at the command of the “Lord.” Hence, in saying that all the great adepts and mystics of antiquity — like Orpheus, Hesiod, Pythagoras and Plato — got the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known*, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the “white Oriental porphyry stone” of the Masonic legend — which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth — were simply the more or less symbolical and allegorical copies from the primitive Records. The *Book of Enoch* is one of such copies and is a Chaldean, now very incomplete compendium. As already said, *Enoichion* means in Greek the “inner eye,” or the Seer; in Hebrew, and with the *help of Masoretic* points it means the initiator and instructor, עֲנוֹחַ. It is a generic title; besides which his legend is that of several other prophets, Jewish and heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up

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<sup>5</sup> *Jewish Antiquities*, I, ii, 3



into Heaven *alive*; and the astrologer, at the court of Izdubar, the Chaldean *Heabani*, is likewise raised to heaven by the god Hea, who was *his* patron, as Jehovah was of Elijah [Hebrew] (whose name means in Hebrew “God-Yāah,” “God is Jehovah”), and again of *Elihu*, [Hebrew], which has the same meaning. This kind of easy death, or *euthanasia*, has an esoteric meaning. It symbolises the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and *still live and lead a conscious life* in his astral body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression “that he should not see death” — *ut non videret mortem*<sup>6</sup> — has thus an esoteric meaning, but nothing *supernatural* in it. The mangled interpretation given of some Biblical hints to the effect that Enoch, “whose years will equal those of the world,” (of the *Solar* year, 365 days), will share with Christ and the prophet Elijah the honours and bliss of the last advent and of the destruction of Antichrist — signify, *esoterically*, that some of the great adepts will return in the Seventh Race, when all error will be made away with, and the advent of TRUTH will be heralded by those *Sishtas*, the holy “Sons of Light.”

The Latin church is not always logical, nor prudent either. She declares the *Book of Enoch* an apocryphon, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the *Book of Jude*, who, though an *inspired* apostle, quotes from and thus sanctifies the *Book of Enoch*, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan’s resolution, they would have been forced to reject likewise the fourth Gospel; as St. John borrows literally from Enoch, and places in the mouth of Jesus, *a whole sentence!*<sup>7</sup>

Ludolph, the “father of Ethiopic literature,” commissioned to investigate the various Enochian MSS. presented by N. de Peiresc, the traveller, to the Mazarine Library, declared that “no book of Enoch could exist among the Abyssinians”! Further researches and discoveries worsted his too dogmatic assertion, as all know. Bruce and Ruppel found and brought that same work from Abyssinia some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it “a *Gnostic* work,” concerning the age of giants who pounce upon men to devour them — hence bearing a great resemblance to the *Apocalypse*. Giants! another *fairy-tale*.

Such, however, was not the opinion of all the best critics. Dr. D.B. von Haneberg places the *Book of Enoch* along with the Third Book of the Maccabees, *at the head of the list of those whose authority stands the nearest to that of the canonical works*.

Verily, “where doctors disagree. . . .”

As usual, however, they were all right and all wrong. To accept Enoch as a Biblical character, a single living man, is like accepting Adam as the first one. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the an-

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<sup>6</sup> *Hebrews* xi, 5

<sup>7</sup> *Vide supra*, Section XVIII, sub-section A, p. 482, about the thieves and the robbers.



cient Talmudists and the teachers of *Midrashim* are not agreed generally in their views about Hanokh, the Son of Jared. Some say Enoch was a great Saint, beloved by God, and *taken alive to heaven* (i.e., one who reached *Mukti* or *Nirvāna*, on earth, as Buddha did and others still do); and others maintain that he was a sorcerer, a wicked magician. This shows only that Enoch, or its equivalent, was a term, even during the days of the later Talmudists, which meant “Seer,” “Adept in the *Secret Wisdom*,” etc., without any specification as to the character of the title-bearer. When Josephus, speaking of Elijah and Enoch, remarks that “it is written in the sacred books they [Elijah and Enoch] disappeared, but so that nobody knew that they died,”<sup>8</sup> it means simply that *they had died in their personalities*, as Yogis die to this day in India, or even some Christian monks — to the world. They disappear from the sight of men and die — on the terrestrial plane — even for themselves. A seemingly figurative way of speaking, yet *literally true*.

“Hanokh transmitted the knowledge of computing the seasons to Noah,” says the *Midrash Pirqeh R. Eliezer*,<sup>9</sup> referring to Hanoch that which others did to Hermes Trismegistus, because the two are identical in their esoteric meaning. “Hanokh” in this case, and his “Wisdom,” belong to the cycle of the Fourth Atlantean Race,<sup>10</sup> and Noah to that of the Fifth.<sup>11</sup> In this case both represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, “he walked with God, and he was not, for God took him,” the allegory referring to the disappearance of the Sacred and Secret knowledge from among men; for “God” (or *Yava-Aleim* — the high hierophants, the heads of the colleges of initiated priests<sup>12</sup>) took him; in other words, the Enochs or the *Enoichions*, the Seers and their knowledge and wisdom, became strictly confined to the Secret Colleges of the Prophets, with the Jews, and to the temples with the Gentiles.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man — spiritual and physical. Hence he occupies the centre of the astronomical cross (given by Éliphas Lévi from a secret work), which is a six-pointed star, “the Adonāi.” In the upper triangle is the Eagle; in the left lower triangle stands the bull; in the right, the lion: while between the bull and the lion, over them and under the eagle, is the face of Enoch or man.<sup>13</sup> Now the figures on the upper triangle represent the Four Races, leaving out the first — the *Chhāyās* or Shadows — and the “Son of Man,” *Enos* or *Enoch*, is in the centre, because he stands between the two (the Fourth and the Fifth) Races, as he represents the Secret Wisdom of both. These are the four animals of *Ezekiel* and of *Revelation*. The double triangle, however, which faces it on page 453, in Vol. II of *Isis Unveiled* — the Hindu *Ardhanārī* — is by far the best. For there, only the three (for us) historical races are symbolized; the third, the androgynous, by *Ardhanārī*; the fourth, symbolized by the strong, powerful lion; and

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<sup>8</sup> *Jewish Antiquities*, IX. ii, 2

<sup>9</sup> Cap. viii

<sup>10</sup> Says the *Zohar*, (I, 36b): “Hanoch had a book which was identical with the ‘Book of the generations of Adam’; this is the Mystery of Wisdom.” Cf. I. Myer, *Qabbalah*, pp. 98-99

<sup>11</sup> Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

<sup>12</sup> *Isis Unveiled*, Vol. I, pp. 575, *et seq.*

<sup>13</sup> See the illustrative diagram in *Isis Unveiled*, Vol. II, p. 452.



the fifth — the Āryan — by that which is its most sacred symbol to this day, the bull (and the cow).

A man of great erudition — a French savant — Silvestre de Sacy, finds several most singular statements in the *Book of Enoch*, “worthy of the most serious examination,” he says. For instance, “the author [Enoch] makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by *four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices.” To which he adds, later on, “I see but one means to palliate them [these “ab-“absurdities”]; it is to suppose that the author expounds some *fanciful* system which *may have existed* BEFORE THE ORDER OF NATURE HAD BEEN ALTERED AT THE PERIOD OF THE UNIVERSAL DELUGE.”<sup>14</sup>

Precisely so; and the Secret Doctrine teaches that that “order of nature” has been thus altered, and the series of the Earth’s humanities too. For, as the angel *Uriël* tells Enoch: “Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the Sun, the Moon, and *those which conduct the stars* in Heaven, which cause all their operations, seasons, and arrivals to return. In the *days of sinners* THE YEARS SHALL BE SHORTENED. . . . the moon shall change its laws, etc.”<sup>15</sup> In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth — because “the *earth* [on its axis] *became inclined*” — nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*. “And Noah cried with a bitter voice ‘Hear me, hear me, hear me’; three times. And he said ‘The earth labours and is violently inclined; surely, I shall perish with it.’”<sup>16</sup>

This, by the way, looks like one of those many “inconsistencies,” if the Bible is read literally. For, to say the least, this is a very strange fear in one who had “found grace in the eyes of the Lord” and been told to build an ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a “friend” of God, he had been one of the Giants doomed by the wrathful deity. The earth has already *inclined*, and the deluge of waters has become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of nature and the Law of Evolution, that the earth should change its race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, “that *their end may be*” (of the race); for they *knew* truly “every secret of the angels, every oppressive and secret power of the *Satans*, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.”<sup>17</sup>

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<sup>14</sup> J.F. Danielo, “Le Livre to la Vision d’Enoch,” *Annales de philosophie chrétienne*, Nouvelle Série, Tome 17, December 1838, p. 393

<sup>15</sup> *The Book of Enoch*, lxxx

<sup>16</sup> *Ibid.*, lxv

<sup>17</sup> *The Book of Enoch*, lxv, 6



And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that *the Earth could occasionally incline her axis*? Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? Has Enoch read prophetically perchance in Frederic Klee's work on *The Deluge* these lines: "The position of the terrestrial globe with reference to the Sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the Earth."?<sup>18, 19</sup>

This reminds one of that other *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it arises *now*, and that in former times the ecliptic had cut the equator at right angles.<sup>20</sup>

There are many such "dark sayings" throughout *Purānas*, Bible and Mythology; and to the occultist they divulge two facts: (a) that the ancients knew as well, and better, perhaps, than the moderns do, astronomy, geognosy and cosmography in general; and (b) that the globe and its behaviour have altered more than once since the primitive state of things. Thus, on the *blind* faith of his "ignorant" religion, which taught that Phaeton, in his desire to learn the *hidden* truth, made the Sun deviate from its usual course — Xenophanes asserts somewhere that, "the Sun turned toward another country";<sup>21</sup> which is a parallel, however slightly more scientific, if as bold, of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Norse mythology that, before the *actual order* of things, the Sun arose in the South, and its placing the Frigid Zone (Jernskoven<sup>22</sup>) in the East, whereas now it is in the North.

The Book of Enoch, in short, is a résumé, a compound of the main features of the History of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite historical events — geological, ethnological, astronomical, and psychic — with a touch of theogony out of the antediluvian records. The Book of this

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<sup>18</sup> F.A.G. Klee, *Syndfloden* (Copenhagen, 1842); French tr. as *Le Déluge*, Paris, 1847. Cf. de Mirville, *op. cit.*, Vol. III, p. 79

<sup>19</sup> [Note 26 by Boris de Zirkoff, p. 808:] In connection with this alleged statement by Herodotus, consult also pages 332, 368 and 431 of the present Volume II. Bailly's views are correctly stated, but his reference to Herodotus cannot be easily substantiated. In Herodotus' *History*, Book II (Euterpe), 142, occurs the following passage:

"Thus the whole sum is eleven thousand three hundred and forty years; in all which time (they said) they had no king who was a god in human form, nor had there been any such thing either before or after those years among the rest of the kings of Egypt. Four times in this period (so they told me) the sun rose contrary to where his wont; twice he rose where he now sets; and twice he set where he now rises; yet Egypt at these times underwent no change, neither in the produce of the river and the land, nor in the matter of sickness and death." [Tr. A.D. Godley — ED. PHIL.]

There is no reference in the above passage to either the equator or the ecliptic. And as far as the period of years is concerned, it is too short altogether of any such changes to have taken place, *unless* the figure given is a mere "blind" to hide real esoteric numbers. This whole subject deserves very close attention and should be investigated by competent scholars.

<sup>20</sup> Bailly, *Histoire de l'astronomie ancienne* (2<sup>nd</sup> ed., Paris, 1781), livre VI, § xi, pp. 166-67, where the statement is attributed to Herodotus' *History*, Book II (Euterpe), § 142.

<sup>21</sup> [See Diels, *Fragments de Vorsokratiker*, 1922, Fragment 31.]

<sup>22</sup> [Norwegian equivalent of the Swedish term *Järnskog*, meaning "iron forest" or "forest with iron leaves," mentioned in Sturri Sturlunson's *Edda*. Icelandic term is Jarnvithr.]



mysterious personage is referred to and quoted copiously in the *Pistis Sophia*, and also in the *Zohar* and its most ancient *Midrashim*. Origen and Clement of Alexandria held it in the highest esteem.<sup>23</sup> To say, therefore, that it is a post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, since Origen, among others, lived in the second century of the Christian era, yet he mentions it as an ancient and venerable work. The secret and sacred name and its potency are well and clearly though allegorically described in the old volume. From the eighteenth to the fiftieth chapter, the Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the “Fallen Angels.”

Perhaps St. Augustine was quite right in saying that the Church rejected the BOOK OF ENOCH out of her canon owing to its too great antiquity, *ob nimiam antiquitatem*.<sup>24</sup> There was no room for the events noticed in it within the limit of the 4004 years B.C. assigned to the world from its creation”!<sup>25</sup>



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<sup>23</sup> [Origen, *De princ.*, IV, I, 35; and *Contra Celsum*, V, liv.]

<sup>24</sup> *City of God*, Bk. XV. ch. xxiii

<sup>25</sup> *Secret Doctrine*, II, § XXI, pp. 529-35



Part 2 of 2

From *Blavatsky Collected Writings*, (THE BOOK OF ENOCH, THE ORIGIN AND THE FOUNDATION OF CHRISTIANITY) XIV pp. 75-86.

**W**HILE making a good deal of the *Merkabah*, the Jews, or rather their synagogues, rejected the *Book of Enoch*, either because it was not included from the first in the Hebrew Canon, or else, as Tertullian thought, it was . . . disavowed by the Jews like all other scripture which speaks of Christ.<sup>26</sup>

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

The plagiarisms are so glaring that the author of *The Evolution of Christianity*, who edited Bishop Laurence’s translation, was compelled to make some suggestive remarks in his Introduction. On internal evidence<sup>27</sup> this book is found to have been written before the Christian period (whether two or twenty centuries does not matter). As correctly argued by the Editor, it is

. . . either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal fire; and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years, that candid and impartial seekers after religious truth can no longer delay enquiry into the relationship of the *Book of Enoch* with the revelation, or the evolution, of Christianity.<sup>28</sup>

The *Book of Enoch*

. . . also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning’s flash and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations [magical] inscribed on the terra-cotta cups of Hebrew-Chaldee conjurations.<sup>29</sup>

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<sup>26</sup> *Book of Enoch*. Archbishop Laurence’s translation. Introduction, p.v.

<sup>27</sup> *The Book of Enoch* was unknown to Europe for a thousand years, when Bruce found in Abyssinia some copies of it in Ethiopic; it was translated by Archbishop Laurence in 1821, from the text in the Bodleian Library, Oxford.

<sup>28</sup> *Op. cit.*, p. xx

<sup>29</sup> *Op. cit.*, pp. xx-xxi



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

... a word, with which ancient Syro-Chaldaeans conjured, has become, through the vicissitudes of language, the Shibboleth of modern “Revivalists.”<sup>30</sup>

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

The attention of theologians has been concentrated on the passage in the *Epistle of Jude*, because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of the *New Testament* Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness, under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the *Revelation* of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.<sup>31</sup>

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

... the region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half, nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine seas . . . the author of the *Book of Enoch* was perhaps a member of one of the tribes which Shalmaneser carried away, and placed “in Halah and in Habor by the river Goshen, and in the cities of the Medes . . . ”<sup>32</sup>

Further on, it is confessed that:

It cannot be said that internal evidence attests the superiority of the *Old Testament* to the *Book of Enoch* . . . The *Book of Enoch* teaches the pre-existence of the Son of Man, the Elect One, the Messiah, who “from the beginning existed in secret,<sup>33</sup> and whose name was invoked in the presence of the Lord of spirits, before the sun and the signs were created.” The author also refers to the “other

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<sup>30</sup> *Op. cit.*, p. xiv, note

<sup>31</sup> *Op. cit.*, pp. xxxiv-xxxv

<sup>32</sup> *Op. cit.*, p. xiii

<sup>33</sup> The Seventh Principle, the First Emanation. [H.P.B.]



Power who was upon Earth over the water on that day” — an apparent reference to the language of *Genesis* i, 2.<sup>34</sup> [ We maintain that it applies as well to the Hindu Nārāyana — the “mover on the waters.”] We have thus the Lord of spirits, the Elect One, and a third Power, seemingly foreshadowing the Trinity [as much as the Trimūrti] of futurity; but although Enoch’s ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man, we fail to identify his obscure reference to another “Power” with the Trinitarianism of the Alexandrine school; more especially as “angels of power” abound in the visions of Enoch.<sup>35</sup>

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

Thus far we learn that the *Book of Enoch* was published before the Christian era by some great Unknown of Semitic [?] race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch<sup>36</sup> to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous Book enter freely into the composition of the *New Testament*, it follows that if the author was not an inspired prophet, who predicted the teachings of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation — alternative conclusions which involve the Divine or human origin of Christianity.<sup>37</sup>

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

. . . the discovery, that the language and ideas of alleged revelation are found in a pre-existent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions.<sup>38</sup>

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

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

Chapter xcii records a series of prophecies extending from Enoch’s own time to about one thousand years beyond the present generation,<sup>39</sup>

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

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<sup>34</sup> *Op. cit.*, pp. xxxvii, and xl

<sup>35</sup> *Op. cit.*, pp. xl-xli

<sup>36</sup> Who stands for the “Solar” or Manvantaric Year. [H.P.B.]

<sup>37</sup> *Op. cit.*, pp. xli-xlii

<sup>38</sup> *Op. cit.*, p. xlviii

<sup>39</sup> *Op. cit.*, p. xxiii



In the system of [Christian] chronology adopted, a day stands [occasionally] for hundred, and a week for seven hundred years.<sup>40</sup>

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

Subsequently, in the fourth week . . . the visions of the holy and the righteous shall be seen, the order of generation after generation *shall take place*,<sup>41</sup>

is quite wrong. It stands in the original: “the order of generation after generation had taken place on the earth,” etc.; that is, after the first human race procreated in the truly human way had sprung up in the Third Root-Races; a change which entirely alters the meaning. Then all that is given in the translation — as very likely also in the Ethiopic text, since the copies have been sorely tampered with — as about things which were to happen in the future, is, we are informed, in the past tense in the original Chaldaean MSS., and is not prophecy, but a narrative of what had already come to pass. When Enoch begins “to speak from a book”<sup>42</sup> he is reading the account given by a great Seer, and the prophecies are not his own, but are from the Seer. Enoch or Enoïchion means “internal eye” or Seer. Thus every Prophet and Adept may be called “Enoïchion,” without becoming a pseudo-Enoch. But here, the Seer who compiled the present *Book of Enoch* is distinctly shown as reading out from a book:

. . . I have been born the seventh in the first week [the seventh branch, or Side-Race, of the first Sub-Race, after physical generation had begun, namely, in the third Root-Race] . . . But after me, in the second week [second Sub-Race], great wickedness shall arise [arose, rather] . . . in that week the end of the first shall take place, in which mankind shall be safe. But when the first is completed, iniquity shall grow up . . .<sup>43</sup>

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

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

This “man” is taken by the interpreters, for some mysterious reasons of their own, to mean Nebuchadnezzar; he is in reality the first Hierophant of the purely human Race (after the allegorical Fall into generation) selected to perpetuate the dying Wisdom of the Devas (Angels or Elōhīm). He is the first “Son of Man” — the mysterious appella-

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<sup>40</sup> *Loc. cit.*

<sup>41</sup> Chapter xcii, 9

<sup>42</sup> *Op. cit.*, xcii, 4

<sup>43</sup> *Op. cit.*, Ch. xcii, 4-7



tion given to the divine Initiates of the first human school of the Mānushis (men), at the very close of the Third Root-Race. He is also called the “Saviour,” as it was He, with the other Hierophants, who saved the Elect and the Perfect from the geological conflagration, leaving to perish in the cataclysm of the Close<sup>44</sup> those who forgot the primeval wisdom in sexual sensuality.

And during its completion [of the “sixth week,” or the sixth Sub-Race] he shall burn the house of dominion [the half of the globe or the then inhabited continent] with fire, and all the race of the elect root shall be dispersed.<sup>45</sup>

The above applies to the Elect Initiates, and not at all to the Jews, the supposed chosen people, or to the Babylonian captivity, as interpreted by the Christian theologians. Considering that we find Enoch, or his perpetuator, mentioning the execution of the “decree upon sinners” in several different weeks,<sup>46</sup> saying that “every work of the ungodly shall disappear from the whole earth” during this fourth time (the Fourth Race), it surely can hardly apply to the one solitary Deluge of the *Bible*, still less to the Captivity.

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

The preceding six verses, *viz.*, 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup>, 16<sup>th</sup>, 17<sup>th</sup>, and 18<sup>th</sup>, are taken from between the 14<sup>th</sup> and 15<sup>th</sup> verses of the nineteenth chapter, where they are to be found in the MSS.<sup>47</sup>

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

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<sup>44</sup> At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the “Fall into generation” the dross of the third Root-Race — those who fell into sensuality by falling off from the teaching of the Divine Instructors — were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge. (See the “Sons of God” mentioned in *Isis Unveiled*, Vol. I, pp. 593 *et seq.*)

<sup>45</sup> *Op. cit.*, Ch. xcii, 11

<sup>46</sup> *Op. cit.*, Ch. xcii, 7, 11, 13, 15

<sup>47</sup> *Op. cit.*, note, p. 152



or Lutherans, but can hardly be called Christians, *i.e.*, the followers of Jesus, the Christ.

Thus the *Book of Enoch* is entirely symbolical. It relates to the history of the human Races and of their early relation to Theogony, the symbols being interblended with astronomical and cosmic mysteries. One chapter is missing, however, in the Noachian records (from both the Paris and the Bodleian MSS.), namely, Chapter lviii, in Sect. X; this could not be remodelled, and therefore it had to disappear, disfigured fragments alone having been left of it. The dream about the cows, the black, red and white heifers, relates to the first Races, their division and disappearance. Chapter lxxxviii, in which one of the four Angels “went to the white cows and taught them a mystery,” after which, the mystery being born “became a man,” refers to

- (a) the first group evolved of primitive Āryans,
- (b) to the “mystery of the Hermaphrodite” so called, having reference to the birth of the first human Races as they are now.

The well-known rite in India, one that has survived in that patriarchal country to this day, known as the passage, or rebirth through the cow — a ceremony to which those of lower castes who are desirous of becoming Brāhmans have to submit — has originated in this mystery. Let any Eastern Occultist read with careful attention the above-named chapter in the *Book of Enoch*, and he will find that the “Lord of the Sheep,” in whom Christians and European Mystics see Christ, is the Hierophant Victim whose name in Sanskrit we dare not give. Again, that while the Western Churchmen see Egyptians and Israelites in the “sheep and wolves,” all these animals relate in truth to the trials of the Neophyte and the mysteries of initiation, whether in India or Egypt, and to that most terrible penalty incurred by the “wolves” — those who reveal indiscriminately that which is only for the knowledge of the Elect and the “Perfect.”

The Christians who, thanks to later interpolations,<sup>48</sup> have made out in that chapter a triple prophecy relating to the Deluge, Moses and Jesus, are mistaken, as in reality it bears directly on the punishment and loss of Atlantis and the penalty of indiscretion. The “Lord of the sheep” is Karma and the “Head of the Hierophants” also, the Supreme Initiator on earth. He says to Enoch, who implores him to save the leaders of the sheep from being devoured by the beasts of prey:

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

Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.<sup>49</sup>

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<sup>48</sup> Those interpolations and alterations are found in almost every case where figures are given — especially whenever the numbers eleven and twelve come in — as these are all made (by the Christians) to relate to the numbers of Apostles, and Tribes, and Patriarchs. The translator of the Ethiopic text — Archbishop Laurence — attributes them generally to “mistakes of the transcriber” whenever the two texts, the Paris and the Bodleian MSS., differ. We fear it is no mistake, in most cases.

<sup>49</sup> *Op. cit.*, Ch. lxxxviii, 99, 100



. . . He looked on in silence, rejoicing they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food . . . <sup>50</sup>

Those who labour under the impression that the Occultists of any nation reject the *Bible*, in its original text and meaning, are wrong. As well reject the *Books of Thoth*, the Chaldaean *Kabalah* or the *Book of Dzyan* itself. Occultists only reject the one-sided interpretations and the human element in the *Bible*, which is an Occult, and therefore a sacred, volume as much as the others. And terrible indeed is the punishment of all those who transgress the permitted limits of secret revelations. From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chrēstos, a “man of sorrow” and a martyr. “Beware,” said one of the greatest Masters, “of revealing the Mystery to those without” — to the profane, the Sadducee and the unbeliever. All the great Hierophants in history are shown ending their lives by violent deaths — Buddha,<sup>51</sup> Pythagoras, Zoroaster, most of the great Gnostics, the founders of their respective schools; and in our own more modern epoch a number of Fire-Philosophers, of Rosicrucians and Adepts. All of these are shown — whether plainly or under the veil of allegory — as paying the penalty for the revelations they had made. This may seem to the profane reader only coincidence. To the Occultist, the death of every “Master” is significant, and appears pregnant with meaning. Where do we find in history that “Messenger” grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the “dogs” of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given. Those who have vainly laboured in that direction must wait in these days — as the *Book of Enoch* teaches — “until the evil-doers be consumed” and the power of the wicked annihilated. It is not lawful for the Occultist to seek or even to thirst for revenge; let him

Wait, until sin pass away; for their [the sinners'] names shall be blotted out of the holy books [the astral records]; their seed shall be destroyed, and their spirits slain.<sup>52</sup>

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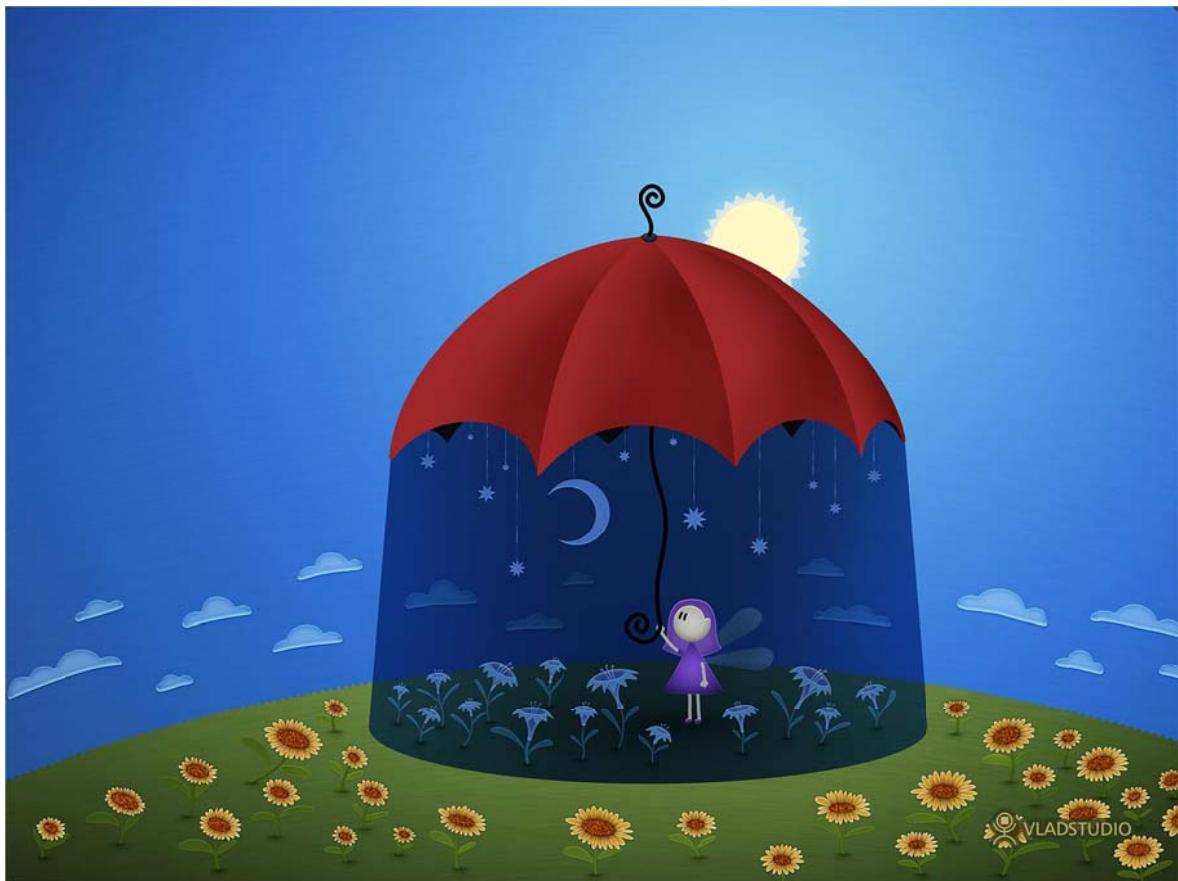
<sup>50</sup> *Loc. cit.*, 94. This passage, as will be presently shown, has led to a very curious discovery.

<sup>51</sup> In the profane history of Gautama Buddha he dies at the good old age of eighty, and passes off from life to death peacefully with all the serenity of a great saint, as Barthelemy Saint-Hilaire has it. Not so in the Esoteric and true interpretation which reveals the real sense of the profane and allegorical statement that makes Gautama, the Buddha, die very unpoetically from the effects of too much pork, prepared for him by Tsonda. How one who preached that the killing of animals was the greatest sin, and who was a perfect vegetarian, could die from eating pork, is a question that is never asked by our Orientalists, some of whom made [as now do many charitable missionaries in Ceylon] great fun at the alleged occurrence. The simple truth is that the said rice and pork are purely allegorical. Rice stands for “forbidden fruit,” like Eve’s “apple,” and means Occult knowledge with the Chinese and Tibetans; and “pork” for Brāhmanical teachings — Vishnu having assumed in his first Avatāra the form of a boar, in order to raise the earth on the surface of the waters of space. It is not, therefore, from “pork” that Buddha died, but for having divulged some of the Brāhmanical mysteries, after which, seeing the bad effects brought on some unworthy people by the revelation, he preferred, instead of availing himself of Nirvāna, to leave his earthly form, remaining still in the sphere of the living, in order to help humanity to progress. Hence his constant reincarnations in the hierarchy of the Dalai and Teshu [Panchen] Lamas, among other bounties. Such is the Esoteric explanation. The life of Gautama will be more fully discussed later on.

<sup>52</sup> *Op. cit.*, Ch. cv. 21



Esoterically, Enoch is the “Son of man,” the first; and symbolically, the first Sub-Race of the *Fifth* Root-Race.<sup>53</sup> And if his name yields for purposes of numerical and astronomical glyphs the meaning of the solar year, or 365, in conformity to the age assigned to him in *Genesis*, it is because, being the seventh, he is, for Occult purposes, the personified period of the two preceding Races with their fourteen Sub-Races. Therefore, he is shown in the Book as the great grandfather of Noah who, in his turn, is the personification of the mankind of the Fifth, struggling with that of the Fourth Root-Race — the great period of the revealed and profaned Mysteries, when the “sons of God” coming down on Earth took for wives the daughters of men, and taught them the secrets of the Angels; in other words, when the “mind-born” men of the Third Race mixed themselves with those of the Fourth, and the divine Science was gradually brought down by men to Sorcery.<sup>54</sup>



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<sup>53</sup> In the *Bible* [*Genesis* iv and v] there are three distinct Enochs [Hanōkh] — the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.

<sup>54</sup> *Blavatsky Collected Writings*, (THE BOOK OF ENOCH, THE ORIGIN AND THE FOUNDATION OF CHRISTIANITY) XIV pp. 75-86

