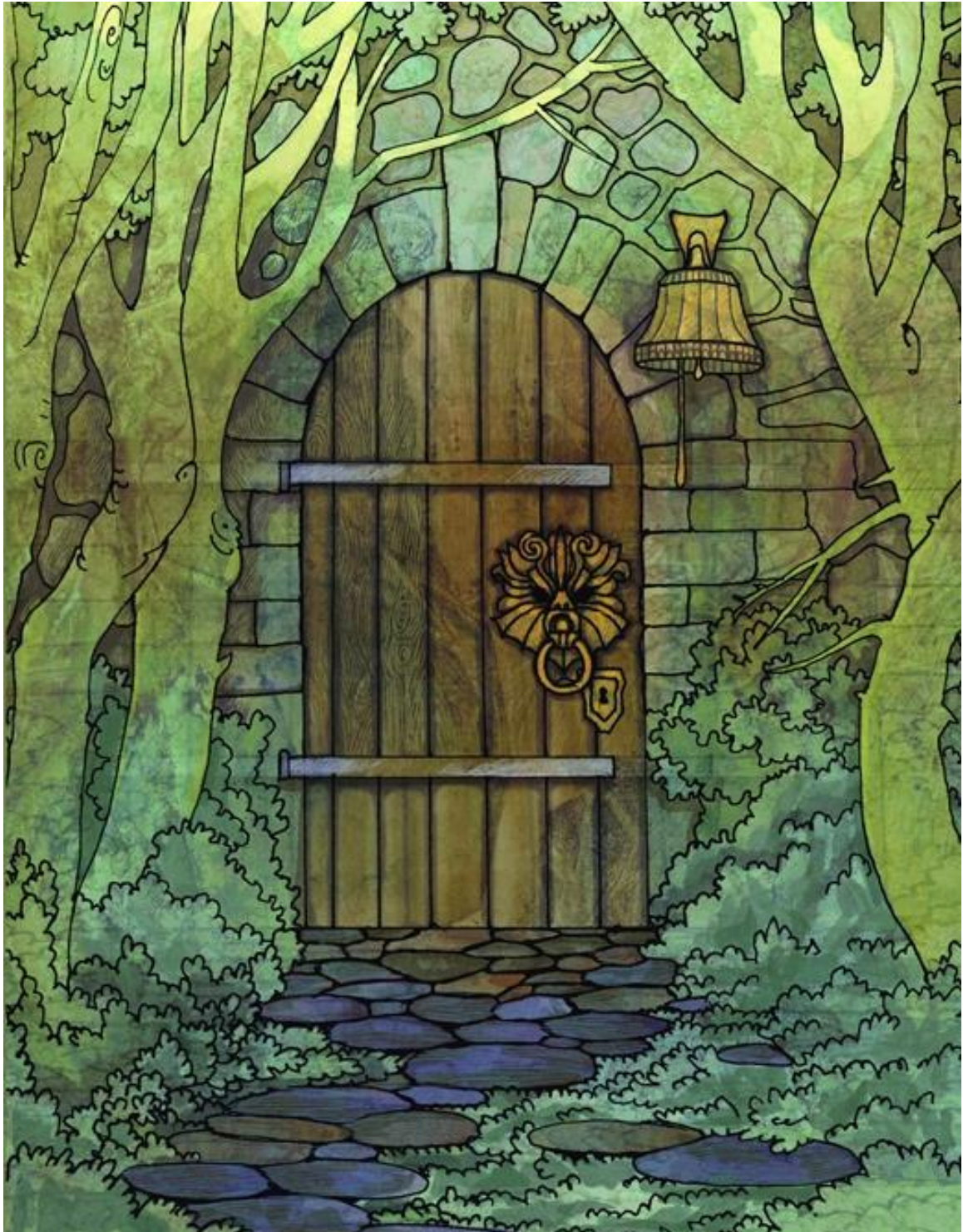


*Helena Petrouna Blavatsky*  
*Why the Secrecy of Initiates?*



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## Overview of the main ideas<sup>1</sup>

The first, semi-divine, pure and spiritual Race of Humanity had the “truths of God,” and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the “truths” and also one of the laws of “God.” And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man’s soul.

Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope’s forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one’s neighbour, and whose power for good was lavished freely only upon self.

Those few “elect” whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.



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<sup>1</sup> Selected by the Series Editor

## The Secrecy of Initiates

From *Blavatsky Collected Writings*, (THE SECRECY OF INITIATES) XIV pp. 33-47.

The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secrecy on certain facts and deeds; from Confucius, who refused to explain publicly and satisfactorily what he meant by his “Great Extreme,” or to give the key to the divination by “straws,” down to Jesus, who charged his disciples to tell no man that he was Christ<sup>1</sup> (*Chrēstos*), the “man of sorrows” and trials, before his supreme and last Initiation, or that he had produced a “miracle” of resurrection.<sup>2</sup> The Apostles had to preserve silence, so that the left hand should not know what the right hand did; in plainer words, that the dangerous proficients in the Left Hand Science — the terrible enemies of the Right Hand Adepts, especially before their supreme Initiation — should not profit by the publicity so as to harm both the healer and the patient. And if the above is maintained to be simply an assumption, then what may be the meaning of these awful words:

Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them.<sup>3</sup>

Unless interpreted in the sense of the law of silence and Karma, the utter selfishness and uncharitable spirit of this remark are but too evident. These words are directly connected with the terrible dogma of predestination. Will the good and intelligent Christian cast such a slur of cruel selfishness on his Saviour?<sup>4</sup>

The work of propagating such truths in parables was left to the disciples of the high Initiates. It was their duty to follow the keynote of the Secret Teaching without revealing its mysteries. This is shown in the histories of all the great Adepts. Pythago-

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<sup>1</sup> *Matthew* xvi, 20

<sup>2</sup> *Mark* v, 43

<sup>3</sup> *ibid.*, 11, 12

<sup>4</sup> Is it not evident that the words: “lest at any time they should be converted (or: “lest haply they should turn again” — as in the revised version) and their sins be forgiven them” — do not at all mean to imply that Jesus feared that through repentance any outsider, or “them that are without,” should escape damnation, as the literal dead-letter sense plainly shows — but quite a different thing? Namely, lest any of the profane should by understanding his preaching, undisguised by parable, get hold of some of the secret teachings and mysteries of Initiation — and even of Occult powers. “Be converted” is, in other words, to obtain a knowledge belonging exclusively to the Initiated; “and their sins be forgiven them,” that is, their sins would fall upon the illegal revealer, on those who had helped the unworthy to reap there where they have never laboured to sow, and had given them, thereby, the means of escaping on this earth their deserved Karma, which must thus react on the revealer, who, instead of good, did harm and failed.

ras divided his classes into hearers of exoteric and esoteric lectures. The Magians received their instructions and were initiated in the far hidden caves of Bactria. When Josephus declares that Abraham taught Mathematics he meant by it “Magic,” for in the Pythagorean code Mathematics mean Esoteric Science, or Gnosis.

Professor Wilder remarks:

The Essenes of Judaea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect . . . Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised [prepared for initiation].<sup>1</sup>

One of the most powerful reasons for the necessity of strict secrecy is given by Jesus Himself, if one may credit Matthew. For there the Master is made to say plainly:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.<sup>2</sup>

Profoundly true and wise words. Many are those in our own age, and even among us, who have been forcibly reminded of them — often when too late.<sup>3</sup>

Even Maimonides recommends silence with regard to the true meaning of the Bible texts. This injunction destroys the usual affirmation that “Holy Writ” is the only book in the world whose divine oracles contain plain unvarnished truth. It may be so for the learned Kabbalists; it is certainly quite the reverse with regard to Christians. For this is what the learned Hebrew Philosopher says:

Whoever shall find out the true sense of the Book of Genesis ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the *true* meaning of it by himself, or by the aid of another, then he ought to be silent, or if he speaks of it he ought to speak of it obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me.<sup>4</sup>

The Symbology and Esoterism of the Old Testament being thus confessed by one of the greatest Jewish Philosophers, it is only natural to find Christian Fathers making the same confession with regard to the New Testament, and the Bible in general.

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<sup>1</sup> *New Platonism and Alchemy*, 1869, pp. 7, 9; [full text in under the title “Wilder on New Platonism and Alchemy,” in our Theosophy and Theosophists Series.]

<sup>2</sup> *Matthew* vii, 6

<sup>3</sup> History is full of proofs of the same. Had not Anaxagoras enunciated the great truth taught in the Mysteries, *viz.*, that the sun was surely larger than the Peloponnesus, he would not have been persecuted and nearly put to death by the fanatical mob. Had that other rabble which was raised against Pythagoras understood what the mysterious Sage of Crotona meant by giving out his remembrance of having been the “Son of Mercury” — God of the Secret Wisdom — he would not have been forced to fly for his life; nor would Socrates have been put to death, had he kept secret the revelations of his divine *daimōn*. He knew how little his century — save those initiated — would understand his meaning, had he given out all he knew of the moon. Thus he limited his statement to an allegory, which is now proven to have been more scientific than was hitherto believed. He maintained that the moon was inhabited and that the lunar beings lived in profound, vast and dark valleys, our satellite being airless and without any atmosphere outside such profound valleys; this, disregarding the revelation full of meaning for the few only, must be so of necessity, if there is any atmosphere on our bright Selene at all. The facts recorded in the secret annals of the Mysteries had to remain veiled under penalty of death.

<sup>4</sup> [*Guide of the Perplexed*, Pt. II, Chapter 29. Maimonides also refers to his *Commentary on the Mishnah (Hagigah*, II, i). H.P. Blavatsky quotes from p. 71 of *The Book of God* by Kenealy, who abridged Maimonides. — *Dara Eklund*.]

Thus we find Clement Alexandrinus and Origen admitting it as plainly as words can do it. Clement, who had been initiated into the Eleusinian Mysteries says, that:

The doctrines there taught contained in them *the end of all instructions as they were taken from Moses and the prophets*,<sup>1</sup>

— a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them, in their turn, from the Chaldaeans, who got them from the Āryans, the Atlanteans and so on — far beyond the days of that Race. The secret meaning of the Gospel is again openly confessed by Clement when he says that the Mysteries of the Faith are not to be divulged to all.

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught.<sup>2</sup>

Not less explicit is Origen with regard to the Bible and its symbolical fables. He exclaims:

If we hold to the letter, and must understand what stands written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable.<sup>3</sup>

And well he might have “blushed,” the sincere and honest Father of early Christianity in its days of relative purity. But the Christians of this highly literary and civilized age of ours do not blush at all; they swallow, on the contrary, the “light” before the formation of the sun, the Garden of Ēdēn, Jonah’s whale and all, notwithstanding that the same Origen asks in a very natural fit of indignation:

What man of sense will agree with the statement that the first, second and third days, in which the *evening* is named and the *morning*, were without sun, moon, and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Ēdēn, like a husbandman, *etc.*? I believe that every man must hold these things for images, under which a hidden sense lies concealed.<sup>4</sup>

Yet millions of “such idiots” are found in our age of enlightenment and not only in the third century. When Paul’s unequivocal statement in *Galatians* iv, 22-25, that the story of Abraham and his two sons is all “an allegory,” and that “Agar is Mount Sinai” is added to this, then little blame, indeed, can be attached to either Christian or Heathen who declines to accept the Bible in any other light than that of a very ingenious allegory.

Rabbi Shimon ben-Yohai, the compiler of the *Zohar*, never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of

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<sup>1</sup> *Stromateis*, Bk. V, ch. xi

<sup>2</sup> *op. cit.*, Bk. I, ch. xii

<sup>3</sup> *In Leviticum*, *Homilia* vii

<sup>4</sup> Origen, *De Principiis*, Bk. IV, ch. i, § 16

disciples. Therefore without the final initiation into the *Merkābāh*, the study of the *Kabbalah* will be ever incomplete, and the *Merkābāh* can be taught only “in darkness, in a deserted place, and after many and terrific trials.” Since the death of that great Jewish Initiate this hidden doctrine has remained, for the outside world, an inviolate secret.

Among the venerable sect of the Tannaïm, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the *Mishnah Hagigah*, 2<sup>nd</sup> Section, says that the table of contents of the *Merkābāh* “must only be delivered to wise old ones.” The *Gemara* is still more dogmatic. “The more important secrets of the Mysteries were not even revealed to all the priests. Alone the initiates had them divulged.”<sup>1</sup> And so we find the same great secrecy prevalent in every ancient religion.<sup>2</sup>

What says the *Kabbalah* itself? Its great Rabbis actually threaten him who accepts their sayings *verbatim*. We read in the *Zohar*:

Woe to the man who sees in the Torah, *i.e.*, Law, only simple recitals and ordinary words! Because if in truth it only contained these, we would even today be able to compose a Torah much more worthy of admiration. For if we find only the simple words, we would only have to address ourselves to the legislators of the earth,<sup>3</sup> to those in whom we most frequently meet with the most grandeur. It would be sufficient to imitate them, and make a Torah after their words and example. But it is not so; each word of the Torah contains an elevated meaning and a sublime mystery . . . The recitals of the Torah are the vestments of the Torah. Woe to him who takes this garment for the Torah itself . . . The simple take notice only of the garments or recitals of the Torah; they know no other thing, they see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops.<sup>4</sup>

Ammonius Saccas taught that the Secret Doctrine of the Wisdom-Religion was found complete in the *Books of Thoth* (Hermes), from which both Pythagoras and Plato derived their knowledge and much of their Philosophy; and these Books were declared by him to be “identical with the teachings of the Sages of the remote East.” Professor A. Wilder remarks:

As the name *Thoth* means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested a similar hy-

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<sup>1</sup> [Clement, *Stromateis*, v, 670]

<sup>2</sup> *Isis Unveiled*, II p. 350

<sup>3</sup> The materialistic “lawgivers,” the critics and Sadducees who have tried to tear to shreds the doctrines and teachings of the great Asiatic Masters past and present — no scholars in the modern sense of the word — would do well to ponder over these words. No doubt that doctrines and secret teachings, had they been invented and written in Oxford and Cambridge, would be more brilliant outwardly. Would they equally answer to universal truths and facts, is the next question however.

<sup>4</sup> *Zohar*, iii, fol. 152b, quoted in I. Myer’s *Qabbalah*, p. 102

pothesis in relation to the divine utterances recorded in the Hebrew Scriptures.<sup>1</sup>

This is very probable. Only the “divine utterances” have never been, so far, understood by the profane. Philo Judaeus, a non-initiate, attempted to give their secret meaning and — failed.

But *Books of Thoth* or Bible, *Vedas* or *Kabbalah*, all enjoin the same secrecy as to certain mysteries of nature symbolised in them. “Woe be to him who divulges *unlawfully* the words whispered into the ear of Mānushi by the *First Initiator*.” Who that “Initiator” was is made plain in the *Book of Enoch*:

From them [the Angels] I heard all things, and understood what I saw; that which will not take place in this generation [Race], but in a generation which is to succeed at a distant period [the 6<sup>th</sup> and 7<sup>th</sup> Races] on account of the elect [the Initiates].<sup>2</sup>

Again, it is said with regard to the judgment of those who, when they have learned “every secret of the angels,” reveal them, that:

They have discovered secrets, and *they are* those who have been judged; but not thou, my son [Noah]. The Lord of Spirits knows that thou art pure and good, *free* from the reproach of *discovering* [revealing] secrets.<sup>3</sup>

But there are those in our century, who, having “discovered secrets” unaided and owing to their own learning and acuteness only, and who being, nevertheless, honest and straightforward men, undismayed by threats or warning since they have never pledged themselves to secrecy, feel quite startled at such revelations. One of these is the learned author and discoverer of one “Key to the Hebrew-Egyptian Mystery.” As he says, there are “some strange features connected with the promulgation and condition” of the Bible.

Those who compiled this Book were men as we are. They knew, saw, handled, and realized, through the key measure,<sup>4</sup> the *law* of the living, ever-active God.<sup>5</sup> They needed no faith that He was, that He worked, planned, and accomplished, as a mighty mechanic and architect.<sup>6</sup> What was it, then, that reserved to them alone this knowledge, while, first, as men of God, and second, as apostles of Jesus the Christ, they doled out a blinding ritual service, and an empty teaching of *faith*, and no substance as proof, properly coming through the exercise of just those senses which the Deity has given all men as the essential means of obtaining any right understanding? *Mystery*, and *parable*, and *dark saying*,

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<sup>1</sup> *New Platonism and Alchemy*, p. 6

<sup>2</sup> *Book of Enoch*, I, 2; tr. by Richard Laurence, London, Kegan Paul, 1883. [San Diego, Wizards Bookshelf, rprnt. 1983]

<sup>3</sup> *op. cit.*, LXIV, 10

<sup>4</sup> The *key* is shown to be “in the source of measures originating the British inch and the ancient cubit” as the author tries to prove.

<sup>5</sup> The word as a plural might have better solved the mystery. God is *ever-present*; if he were *ever-active* he could no longer be an infinite God — nor ever-present in his limitation.

<sup>6</sup> The author is evidently a Mason of the way of thinking of General Pike. So long as the American and English Masons will reject the “Creative Principle” of the “Grand Orient” of France they will remain in the dark.



and *cloaking* of the true meanings are the burdens of the Testaments, Old and New. Take it that the narratives of the Bible were purposed inventions to deceive the ignorant masses, even while enforcing a most perfect code of moral obligations: How is it possible to justify so great frauds, as part of a Divine economy, when to that economy the attribute of simple and perfect *truthfulness* must, in the nature of things, be ascribed? What has, or what by possibility ought mystery to have, with the promulgation of the truths of God?<sup>1</sup>

Nothing whatever most certainly, if those mysteries had been given from the first. And so it was with regard to the first, semi-divine, pure and spiritual Races of Humanity. They had the “truths of God,” and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the “truths” and also one of the laws of “God.” And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man’s soul. Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope’s forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one’s neighbour, and whose power for good was lavished freely only upon self. Those few “elect” whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.

Yet the masses could not be allowed to remain without some sort of moral restraint. Man is ever craving for a “beyond” and cannot live without an ideal of some kind, as a beacon and a consolation. At the same time, no average man, even in our age of universal education, could be entrusted with truths too metaphysical, too subtle for his mind to comprehend, without the danger of an imminent reaction setting in, and faith in Gods and Saints making room for an unscientific blank Atheism. No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as Bunyan put it, “Religion is the best armour that a man can have,”<sup>2</sup> it certainly is the “worst cloak”; and it is that “cloak” and false pretence which the Occultists and the Theosophists fight against. The true ideal Deity, the one living God in Nature, can never suffer in man’s worship if that outward cloak, woven

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<sup>1</sup> J. Ralston Skinner, *The Source of Measures*, pp. 308-9. [Cincinnati, Robert Clark Co., 1875. Reprinted with new Hebrew and numerical indices added by John Draais; San Diego, Wizards Bookshelf, rprt. 1982. Full text in our Planetary Rounds and Globes Series.]

<sup>2</sup> [See Thomas Fuller, *Gnomologia*, No. 4011; the full text of the quotation is: “Religion is the best Armour in the World, but the worst Cloak.”]

by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the "highest God" of every nation in favour of One Universal Deity — the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view. A God who may be propitiated by iniquitous prayers to "bless the arms" of the worshipper, and send defeat and death to thousands of his enemies — his brethren; a Deity that can be supposed not to turn a deaf ear to chants of laudation mixed with entreaties for a "fair propitious wind" for self, and as naturally disastrous to the selves of other navigators who come from an opposite direction — it is this idea of God that has fostered selfishness in man, and deprived him of his self-reliance. Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object;<sup>1</sup> the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the "heathen" Socrates, who declared in his profound though untaught wisdom, that:

Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.<sup>2</sup>

But official prayer — in favour of a public calamity, or for the benefit of one individual irrespective of losses to thousands — is the most ignoble of crimes, besides being an impertinent conceit and a superstition. This is the direct inheritance by spoliation from the Jehovites — the Jews of the Wilderness and of the Golden Calf.

It is "Jehovah," as will be presently shown, that suggested the necessity of veiling and screening this substitute for the unpronounceable name, and that led to all this "mystery, parables, dark sayings and cloaking." Moses had, at any rate, initiated his seventy Elders into the hidden truths, and thus the writers of the Old Testament stand to a degree justified. Those of the New Testament have failed to do even so much, or so little. They have disfigured the grand central figure of Christ by their dogmas, and have led people ever since into millions of errors and the darkest crimes, in His holy name.

It is evident that with the exception of Paul and Clement of Alexandria, who had been both initiated into the Mysteries, none of the Fathers knew much of the truth themselves. They were mostly uneducated, ignorant people; and if such as Augustine and Lactantius, or again the Venerable Bede and others, were so painfully ignorant until the time of Galileo<sup>3</sup> of the most vital truths taught in the Pagan temples — of the ro-

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<sup>1</sup> [See "Prayer is mental utterance in secret," in our Down to Earth Series.]

<sup>2</sup> [See Plato's *Laws*, Books 3, 7 & 10 (§ 900, etc.); as well as Introduction to Bk. X by Proclus in Thos. Taylor's ed.]

<sup>3</sup> In his *Pneumatologie*, Vol. IV [of *Des Esprits*, etc.], pp. 105-12, the Marquis de Mirville claims the knowledge of the heliocentric system — earlier than Galileo — for Pope Urban VIII. The author goes further. He tries to show that famous Pope, not as the persecutor but as one persecuted by Galileo, and calumniated by the Florentine Astronomer into the bargain. If so, so much the worse for the Latin Church, since her Popes, knowing of it, still preserved silence upon this most important fact, either to screen Joshua or their own infallibility. One can understand well that the Bible having been so exalted over all the other systems, and its alleged monotheism de-

tundity of the earth, for example, leaving the heliocentric system out of question — how great must have been the ignorance of the rest! Learning and sin were synonymous with the early Christians. Hence the accusations of dealing with the Devil lavished on the Pagan Philosophers.

But truth must out. The Occultists, referred to as “the followers of the accursed Cain,” by such writers as de Mirville, are now in a position to reverse the tables. That which was hitherto known only to the ancient and modern Kabbalists in Europe and Asia, is now published and shown as being mathematically true. The author of the *Key to the Hebrew-Egyptian Mystery in the Source of Measures* has now proved to general satisfaction, it is to be hoped, that the two great God-names, Jehovah and Elohim, stood, in one meaning of their numerical values, for a diameter and a circumference value, respectively; in other words, that they are numerical indices of geometrical relations; and finally that *Jehovah is Cain* and *vice versa*.

This view, says the author,

. . . helps, also, to take the horrid blemish off from the name of Cain, as a put-up job to destroy his character; for even without these showings, by the very text, *he [Cain] was Jehovah*. So the theological schools had better be alive to making the amend honourable, if such a thing is possible, to the good name and fame of the God they worship.<sup>1</sup>

This is not the first warning received by the “theological schools,” which, however, no doubt knew it from the beginning, as did Clement of Alexandria and others. But if it be so they will profit still less by it, as the admission would involve more for them than the mere sacredness and dignity of the established faith.

But, it may also be asked, why is it that the Asiatic religions, which have nothing of this sort to conceal and which proclaim quite openly the Esotericism of their doctrines, follow the same course? It is simply this: While the present, and no doubt enforced silence of the Church on this subject relates merely to the external or theoretical form of the Bible — the unveiling of the secrets of which would have involved no practical harm, had they been explained from the first — it is an entirely different question with Eastern Esotericism and Symbology. The grand central figure of the Gospels would have remained as unaffected by the symbolism of the Old Testament being revealed, as would that of the Founder of Buddhism had the Brāhmanical writings of the *Purānas*, that preceded his birth, all been shown to be allegorical. Jesus of Nazareth, moreover, would have gained more than he would have lost had he been

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pending upon the silence preserved, nothing remained of course but to keep quiet over its symbolism, thus allowing all its blunders to be fathered on its God.

<sup>1</sup> *op. cit.*, Appendix vii, p. 296. The writer feels happy to find this fact now mathematically demonstrated. When it was stated in *Isis Unveiled* that Jehovah and Saturn were one and the same with Adam-Kadmon, Cain, Adam and Eve, Able, Seth, *etc.*, and that all were convertible symbols in *The Secret Doctrine* (see Vol. II, pp. 446, 448, 464 *et seq.*); that they answered, in short, to secret numerals and stood for more than one meaning in the Bible as in other doctrines — the author’s statements remained unnoticed. *Isis* had failed to appear under a scientific form, and by giving too much, in fact, gave very little to satisfy the enquirer. But now, if mathematics and geometry, besides the evidence of the Bible and Kabbalah are good for anything, the public must find itself satisfied. No fuller, more scientifically given proof can be found to show that Cain is the transformation of an Elohim (the Sefirah Binah) into Yah-Veh (or God-Eve) androgyne, and that Seth is the Jehovah male, than in the combined discoveries of Seyffarth, Knight, *etc.*, and finally in Mr. Ralston Skinner’s most erudite work. The further relations of these personifications of the first human races, in their gradual development, will be given later on in the text.

presented as a simple mortal left to be judged on his own precepts and merits, instead of being fathered on Christendom as a God whose many utterances and acts are now so open to criticism. On the other hand the symbols and allegorical sayings that veil the grand truths of Nature in the *Vedas*, the *Brāhmanas*, the *Upanishads* and especially in the Lamaist *Theg-pa chen-po mdo* and other works, are of quite a different nature, and far more complicated in their secret meaning. While the Biblical glyphs have nearly all a triune foundation, those of the Eastern books are worked on the septenary principle. They are as closely related to the mysteries of Physics and Physiology, as to Psychism and the transcendental nature of cosmic elements and Theogony; unriddled they would prove more than injurious to the uninitiated; delivered into the hands of the present generations in their actual state of physical and intellectual development, in the absence of spirituality and even of practical morality, they would become absolutely disastrous.

Nevertheless the secret teachings of the sanctuaries have not remained without witness; they have been made immortal in various ways. They have burst upon the world in hundreds of volumes full of the quaint, head-breaking phraseology of the Alchemist; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Genius alone had certain privileges in those dark ages when no dreamer could offer the world even a fiction without suiting his heaven and his earth to biblical text. To genius alone it was permitted in those centuries of mental blindness, when the fear of the “Holy Office” threw a thick veil over every cosmic and psychic truth, to reveal unimpeded some of the grandest truths of Initiation. Whence did Ariosto, in his *Orlando Furioso*, obtain his conception of that valley of the Moon, where after our death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his *Inferno* — a new Johannine Apocalypse, a true Occult Revelation in verse — his visit and communion with the Souls of the Seven Spheres? In poetry and satire every Occult truth has been welcomed — none has been recognized as serious. The Comte de Gabalis is better known and appreciated than Porphyry and Iamblichus. Plato’s mysterious Atlantis is proclaimed a fiction, while Noah’s Deluge is to this day on the brain of certain Archaeologists, who scoff at the archetypal world of Marcel Palingenius’ *Zodiac*,<sup>1</sup> and would resent as a personal injury being asked to discuss the four worlds of Mercury Trismegistus — the Archetypal, the Spiritual, the Astral and the Elementary, with three others behind the opened scene. Evidently civilized society is still but half prepared for the revelation. Hence, the Initiates will never give out the whole secret, until the bulk of mankind has changed its actual nature and is better prepared for truth. Clemens Alexandrinus was positively right in saying, “It is requisite to hide in a mystery the wisdom spoken”<sup>2</sup> — which the “Sons of God” teach.

That Wisdom, as will be seen, relates to all the primeval truths delivered to the first Races, the “Mind-born,” by the “Builders” of the Universe themselves.

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<sup>1</sup> [*Zodiacus vitae, etc.*, by Marcello Palingenio Stellato (pseud. of Pier Angelo Manzoli, ca. 1534. See Bio-Bibliographical Appendix for further data.)

<sup>2</sup> *Stromateis*, Bk. I, ch. xii

. . . there was, in every ancient country having claims to civilization, an esoteric doctrine, a system which was designated WISDOM;<sup>1</sup> and those who were devoted to its prosecution were first denominated sages, or wise men . . . Pythagoras termed this system *η γνωσις των οντων*, or Knowledge of things that are. Under the noble designation of WISDOM, the ancient teachers, the sages of India, the Magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the *Merkābāh*, as being the body or vehicle which contained the higher knowledge.<sup>2</sup>

Later on, we shall speak of the law of the silence imposed on Eastern chelas.



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<sup>1</sup> “The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neith, Mētis, Athēna, and the Gnostic potency Akhamōth or Sophia. The Samaritan *Pentateuch* denominated the *Book of Genesis*, *Akamauth*, or Wisdom, and two remnants of old treatises, the *Wisdom of Solomon* and the *Wisdom of Jesus*, relate to the same matter. The *Book of Mashalim* — the *Discourses or Proverbs of Solomon* . . . personifies Wisdom as the auxiliary of the Creator.” [*fn.* by A. Wilder]

In the Secret Wisdom of the East that auxiliary is found collectively in the first emanations of Primeval Light, the Seven Dhyāni-Chohans, who have been shown to be identical with the “Seven Spirits of the Presence” of the Roman Catholics.

<sup>2</sup> *New Platonism and Alchemy*, p. 6 & *fn.*

## Some reasons for Secrecy

From *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 47-59.

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the “treasures” of Archaic Wisdom; that it was positively criminal to keep back such knowledge — “if any” — from the men of Science, *etc.*

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and “Master.” Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotary motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secrecy, however, are many and were never made a mystery of. The chief cause was given in *Isis Unveiled*. It may now be repeated.

From the very day when the first mystic [taught by the first Instructor of the “divine Dynasties” of the early races, was taught] the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the [desecration, willing or unwilling, of the profane] rabble — was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive [substances], and furnishing them with matches. The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized *their* “God” and each Adept felt the great “SELF” within himself.] The “Ātman,” the self, the mighty Lord and Protector, once that man knew him as the “*I am*,” the “*Ego Sum*,” the “*Asmi*,” showed his full power to him who could recognize the “*still small voice*.” From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellowmen, the noble injunction, “O man, know thyself,” he succeeded in recognizing his God within himself. “Ye are gods,” the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy.<sup>1</sup> And, as a faithful echo, Paul, while asserting

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<sup>1</sup> *John* x, 34, 35

that we are all “the temple of the living God,”<sup>1</sup> cautiously adds that after all these things are only for the “wise,” and it is “unlawful” to speak of them.<sup>2</sup>

Some of the reasons for this secrecy may here be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists “Theophania.” In its generally-accepted meaning this is “communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse.” Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual — howbeit temporary — incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man — its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Ātma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics — who erroneously call that Over-soul the “Guardian Angel” — would say, “It stands outside and watches.” But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or “ecstasy,” which Plotinus defined as:

The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

— this sublime condition is very short. The human soul, being the offspring or emanation of its God, the “Father and the Son” become one, “the divine fountain flowing like a stream into its human bed.”<sup>3</sup> In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle — “the temple of God,” as Paul says.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Dyas, as it otherwise might, since, though formed from Ātma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monas, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Kāranātman (Causal Soul),<sup>4</sup> one of the “seven” and chief reservoirs of the human Monases or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incar-

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<sup>1</sup> 2 Corinthians vi, 16

<sup>2</sup> *Isis Unveiled*, II pp. 317-18

<sup>3</sup> Plotinus claims to have experienced this sublime ecstasy four times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity — a statement which we believe to be a mistake, since Apollonius was a Nirmānakāyas (divine incarnation — not Avatāra) — and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or “assimilation of divine nature”), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood [See also *New Platonism and Alchemy*, p. 13. Full text in under the title “Wilder on New Platonism and Alchemy,” in our Theosophy and Theosophists Series.]

<sup>4</sup> Karana-śarīra is the “causal” body and is sometimes said to be the “personal God.” And so it is, in one sense.

nates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedāntins Jīva and Vijñānamaya Kośa, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monas, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which — its dregs — is left to fade out as a shadow. This is the most difficult — because so transcendently metaphysical — portion of the doctrine.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the ὑπόνοια (hyponoia), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, revered, but never worshipped or idolised, any of these “Gods,” whether high or low — not even his own personal Deity, of which he was a Ray, and to whom he appealed.<sup>1</sup>

The holy Trias emanates from the One, and is the Tetractys; the gods, daimōns, and souls are an emanation of the Trias. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray.<sup>2</sup> He who regards the latter as an Entity, in the usual sense of the term, is one of the “infidels and atheists,” spoken of by Epicurus, for he fastens on that God “the opinions of the multitude” — an anthropomorphism of the grossest kind.<sup>3</sup> The Adept and the Occultist know that “what are styled the Gods are only the first principles.”<sup>4</sup> Nonetheless they are intelligent, conscious, and *living* “Principles,” the Primary Seven Lights *manifested* from Light *unmanifested* — which to us is Darkness. They are the Seven — exoterically four — Kumāras or “Mind-Born Sons” of Brahmā. And it is they again, the Dhyāni-Chohans, who are the prototypes in the aiōnic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we — men.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that “Absolute and Infinite” the most absurd paradox in Philosophy. From

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<sup>1</sup> This would be in one sense Self-worship.

<sup>2</sup> [See “The True Colours of Man,” in our Major Works Series.]

<sup>3</sup> “The Gods exist,” said Epicurus, “but they are not what the *hoi polloi* (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude.” [Diogenes Laërtius, *Lives*, x, 123]

<sup>4</sup> [Aristotle: *Metaphysics*, Bk. XII, 8, p. 1074b]



this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen “multitude” and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower *self*, never through the earthly personality. Some of these are even liable to break the union altogether, in case of absence in the moral individual of binding, *viz.*, of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured phraseology, man with his three (compound) Spirits is suspended like a foetus by all three to the matrix of the Macrocosm; the thread which holds him united being the “Thread-Soul,” Sūtrātman, and Taijasa (the “Shining”) of the Vedāntins. And it is through this spiritual and intellectual Principle in man, through Taijasa — the Shining, “because it has the luminous internal organ as its associate” — that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man — his personal merit alone that can produce it on earth, or determine its duration. This lasts from a few seconds — a flash — to several hours, during which time the Theurgist or Theophanist is that overshadowing “God” himself; hence he becomes endowed for the time being with relative omniscience and omnipotence. With such perfect (divine) Adepts as Buddha<sup>1</sup> and others such a hypostatical state of avatāric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jīvanmukta,<sup>2</sup> Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa . . . has fruition of the supersensible.<sup>3</sup>

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man’s physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. To repeat: the Greek, rarely-used word, “The-

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<sup>1</sup> Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatāra of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring “God” being, however, in every case, his own Higher Self, or divine prototype.

<sup>2</sup> One entirely and absolutely purified, and having nothing in common with earth except his body.

<sup>3</sup> *Māndūkyopaniṣad*, 4

ophania,” meant more with the Neo-Platonists than it does with the modern maker of dictionaries. The compound word, *Theophania* (from *theos*, “God,” and *phainesthai*, “to appear,”) does not simply mean “a manifestation of God to man by *actual* appearance” — an absurdity, by the way — but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be “God the Father,” what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in the latter an Angel, a God, or a Spirit; therefore he was called “that power of God which is called great,”<sup>1</sup> or that power which causes the Divine Self to enshrine itself in its lower self — man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him “equal to the Angels,” then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man.<sup>2</sup> The old physical body, falling off like the cast-off serpent’s skin, the body of the “new” man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Ākāśic shell that screens it. In the latter case there are three ways open to the Adept:

- ① He may remain in the earth’s sphere (Vāyu or Kāma-loka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Ākāśic light (the nether or terrestrial æther) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells — doing no good or useful work. This, of course, cannot be.
- ② He can by a supreme effort of will merge entirely into, and get united with, his Monas. By doing so, however, he would:
  - Deprive his Higher Self of posthumous Samadhi — a bliss which is not real Nirvana — the astral, however pure, being too earthly for such state; and
  - He would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness — of reaping the fruits produced by and for oneself — alone.
- ③ The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a twofold way:
  - Either, as above said, by consolidating his astral body into physical appearance, he can re-assume the self-same personality;
  - Or he can avail himself of an entirely new physical body, whether that of a newly-born infant or — as Śamkarāchārya is reported to have done with the body of a dead Rājā — by “entering a deserted sheath,” and living in it as long as he chooses. This is what is called “continuous existence.”

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<sup>1</sup> Acts viii, 10 (Revised Version)

<sup>2</sup> See the explanations given on the subject in “The Elixir of Life,” by G. Mitford (From a Chela’s Diary), *Five years of Theosophy*, London 1885. [Theosophy Co. rpt., 1980]

The Section entitled “The Mystery about Buddha” will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd*. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it — heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, “unlawful” to speak of them. Let us accept the reminder and talk only of that which is “lawful.”

The quotation on *pp.* 12-13 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a “natural Magician.” Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one’s own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity — the Śishtas of the preceding cycles — are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaræus*,<sup>1</sup> and in the superb Neo-Platonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila’s *Sāṅkhya-Sūtras*, and the *Bhagavad-Gītā*.<sup>2</sup> We cannot attain Adeptship and Nirvana, Bliss and the “Kingdom of Heaven,” unless we link ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our immortal God within us. *Aham eva Parabrahman* — “I am verily the Supreme Brahman” — has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one’s own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher — not the middle, nor the third — man, the last one being of dust. Nor can the second man, the “Son” — on this plane, as his “Father” is the Son on a still higher plane — do anything without the assistance of the first, the “Father.” But to succeed one has to identify oneself with one’s divine Parent.

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<sup>1</sup> [Published as *The Book of Adam* or *Liber Adami* in Latin & Syriac by Mathieu Norberg in 3 vols., including concordance, 1815]

<sup>2</sup> [And in Patañjali’s *Yoga Sūtras*]

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven . . . Behold, I show you a mystery.<sup>1</sup>

Thus says Paul, mentioning but the dual and Trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the “temple of God,” for this meant Esoterically:

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.<sup>2</sup>

This carries precisely the same meaning as the “I am verily Brahman” of the Vedāntin. Nor is the latter assertion more blasphemous than the Pauline — if there were any blasphemy in either, which is denied. Only the Vedāntin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

The Delphic command “Know thyself” was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since, with the exception of the Moslems, it is part and parcel of every Eastern religion, including the Kabbalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must, in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future incarnations, in general, even as a law, let alone mystic knowledge of one’s immediately precedent life? Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the

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<sup>1</sup> 1 Corinthians xv, 47, 51. [Cf. *Isis Unveiled*, II p. 318]

<sup>2</sup> 1 Corinthians iii, 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles?

Be ye therefore perfect, even as your Father . . . is perfect (*Matthew v*, 48),

says the Great Master. The words “as perfect as your Father which is in heaven,” being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is,

Your Father who is above the material and astral man, the highest Principle (save the Monas) within man, his own personal God, or the God of his own personality, of whom he is the “prison” and the “temple.” . . . If thou wilt be perfect [*i.e.*, an Adept and Initiate], go and sell that thou hast. (*Matthew xix*, 21)

Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The “Perfect” was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their “Perfect,” and Paul plainly states that they, the Initiates, can only speak before other Adepts.

“We speak wisdom among them [only] that are perfect.” (*1 Corinthians ii*, 6)

gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities — every one of which qualifications has a direct influence on every human life — that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is “the will of God.” They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold rebirths of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own Bible. “Art thou Elias?” the Jewish priests and Levites asked the Baptist.<sup>1</sup> Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realized its true meaning. No; not even Nicodemus, who, to the assertion; “Except a man be born again<sup>2</sup> he cannot see the Kingdom of God,” answers: “How can a man be born when he is old?” and is forthwith reprovved by the remark: “Art thou a master in Israel and knowest not these things?” — as no one had a right to call himself a “Master” and Teacher, without having been initiated into the mysteries (a) of a spiritual rebirth through water, fire and spirit, and (b) of the rebirth from flesh.<sup>3</sup> Then again what can be a clearer expression as to the doctrine of manifold rebirths than the answer given by Jesus to the Sadducees, “who deny that there is any resurrection,” *i.e.*, any rebirth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy:

They who shall be accounted worthy to obtain that world [Nirvana]<sup>4</sup> neither marry . . . neither can they die any more,

which shows that they had already died, and more than once. And again:

Now that the dead are raised, even Moses shewed . . . when at the bush, he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living.<sup>5</sup>

The sentence “now that the dead *are raised*” evidently applied to the then actual rebirths of the Jacobs and the Isaacs, and not to their future resurrection; for in such

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<sup>1</sup> *John* i, 21

<sup>2</sup> *ibid.*, iii, 3. “Born” from above, *viz.*, from his Monad or divine EGO, the seventh Principle, which remains till the end of the Kalpa, the nucleus of, and at the same time the overshadowing Principle, as the Kāranātman (Causal Soul) of the personality in every rebirth. In this sense, the sentence “born anew” means “descends from above,” the last two words having no reference to heaven or space, neither of which can be limited or located, since one is a state and the other infinite, hence having no cardinal points. (See New Testament, Revised Version, *loc. cit.*)

<sup>3</sup> This can have no reference to Christian Baptism, since there was none in the days of Nicodemus and he could not therefore know anything of it, even though a “Master.”

<sup>4</sup> This word, translated in the New Testament “world” to suit the official interpretation, means rather an “age” (as shown in the *Revised Version*) or one of the periods during the Manvantara, a Kalpa, or Aeōn. Esoterically the sentence would read:

He who shall reach, through a series of births and Karmic law, the state in which Humanity shall find itself after the Seventh Round and the Seventh Race, when comes Nirvana, Moksha, and when man becomes “qual unto the Angels” or Dhyāni-Chohans, is a “son of the resurrection” and “can die no more”; then there will be no marriage, as there will be no difference of sexes,

— a result of our present materiality and animalism.

<sup>5</sup> *Luke* xx, 27-38

case they would have been still dead in the interim, and could not be referred to as “the living.”

But the most suggestive of Christ’s parables and “dark sayings” is found in the explanation given by him to his Apostles about the blind man:

Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this [blind, physical] man sinned nor his parents; but that the works of [his] God should be made manifest in him.<sup>1</sup>

Man is the “tabernacle,” the “building” only, of his God; and of course it is not the temple but its inmate — the vehicle of “God”<sup>2</sup> that had sinned in a previous incarnation, and had thus brought the Karma of cecity upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken. The Saviour is shown by his followers as though he were paving, by his words and explanation, the way to a preconceived programme that had to lead to an intended miracle. Verily the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily far more cruelly by his clerical disciples and lay followers than he ever could have been by his allegorical enemies. For such is the true sense of the words “that the works of God should be made manifest in him,” in the light of theological interpretation, and a very undignified one it is, if the Esoteric explanation is rejected.

Doubtless the above will be regarded as fresh blasphemy. Nevertheless there are a number of Christians whom we know — whose hearts go out as strongly to their ideal of Jesus, as their souls are repelled from the theological picture of the official Saviour — who will reflect over our explanation and find in it no offence, but perchance a relief.



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<sup>1</sup> John ix, 2, 3

<sup>2</sup> The conscious Ego, or Fifth Principle, Manas, the vehicle of the divine Monas or “God.”

## Endnote by Boris de Zirkoff

### On James Ralston Skinner's unpublished Manuscript

Compiler's Note 6, from *Blavatsky Collected Writings*, Vol. VIII, pp. 219-20.

This Kabbalistic MS may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as *The Key to the Hebrew-Egyptian Mystery in the Source of Measures*, by James Ralston Skinner, which was originally published at Cincinnati in 1875.<sup>1</sup> In this MSS, after the heading: "Section I — Introduction — Giving a Key of formation of an ancient language," the opening sentence runs as follows:

After the accumulation of much material for the purpose, part of which composed the system of measures set forth in Parts I and II of this work, as to which this is Part III, the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . .

H.P. Blavatsky, has quoted from this MSS in *The Secret Doctrine*<sup>2</sup> and elsewhere, with considerable approbation.

Towards the end of the MSS the author has written:

"I end this closing section of my work on Monday the 18<sup>th</sup> day of February 1884, in the retiring of the flood of waters of the Ohio at 12 M.

"I, Ralston Skinner, Jany. 10, 1887, shall send this original MSS to Madame Blavatsky Ostend."

As would appear from Dr. Jirah Dewey Buck's little book entitled *Modern World Movements*<sup>3</sup> Dr. Buck sent this MSS to Blavatsky and she wrote to him saying that there were Seven Keys to the Kabbalah, of which Skinner had discovered "two and a half."

The MSS is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H.P. Blavatsky, and beneath it the capital letters P.S., whose meaning is uncertain. Inside, on the fly-leaf, Blavatsky, has written her name: "H.P. Blavatsky, Ostende, 1887," and on the same page is a rubber stamp: "H.P.B., 17 Lansdowne Rd., London W."

The inside of the book consists of 358 pages, about 5¾ X 9½, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

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<sup>1</sup> [A searchable PDF of this title can be found in our Planetary Rounds and Globes Series.]

<sup>2</sup> Vol. I, pp. 308-9

<sup>3</sup> Indo-American Book Co., Chicago, 1913, pp. 39-41

There still remain in the book more than a dozen slips of paper, some of them torn scraps with Blavatsky's handwriting on them, to mark certain pages. She has also written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

The book is in two Sections, the First one of 53 pages being an Introduction. The Second Section is made up of 18 smaller sections, starting with the number values of various Hebrew letters and relating them to the lunar year, man, Jehovah, *etc.*, *etc.* Some of the headings are:

“How the woman was taken out of the man”;

“The covenant of Jehovah”;

“The Parker ratio and the British inch”;

“The Garden of Eden”;

“The Flood”;

“The Measures of the Great Pyramid,” *etc.*

Apart from a few brief passages used by H.P. Blavatsky in her writings, the text of this MSS has never yet been published.

Dr. Buck, in the work mentioned above, also speaks of a long letter of forty pages which Blavatsky wrote to Skinner in reply to his many questions concerning the Kabbalah and occult mathematics. It is not known what became of that letter, though it may still exist among the papers of Skinner if such have been preserved. He was connected with the McMillan Masonic Lodge, No. 141, in the U.S.A.

